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A DICTIONARY

OF THE

SUAHILI LANGUAGE
A

D I C T I O N A R Y

OF THE

SUAHILI LANGUAGE

COMPILED BY THE

REV. DR. L. KRAPF

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 incompletely; 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 Zanzíbar, and that of Mombasa. 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.
INTRODUCTION.

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 vocabulary 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.

PREFACE.

It may be interesting to the student of Kiswahili 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 Kilimandjaro, which subsequently was discovered to be a snow mountain. I was also told that there was a great sea beyond the country of Uniamuezzi. 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 beaethen 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 Kisuaahili 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 Kisuaahili, 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 euphonous 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, Kisuaahili 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, Kisuaahili, 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 Kisuaahili 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, Kisuaahili, 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 Kisuaahili (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 Kiswahili 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 Kiswahili lexicography and Grammar were laid. What I had written on the latter subject was printed in Tubingen by Ludwig Friedericz Fuze in 1850, under the title of "An Outline of the Elements of the Kiswahili Language." The Kiswahili 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, Kihiúu, and Kigalla.

When Mr. Rebmann and I were at work in Africa, there was no such demand for Kiswahili 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 Swahili 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 Mahomed'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 Swahili-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 Kisushili 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 Bishops, 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 plagiarist; 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 Swahili 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 Swahili 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
Sahili 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 j, at another place you may find it written with s, or it may be written promiscuously with z or s, or j or ck. 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 Sahili 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), Kagai 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 Kisauhili 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 Kisauhili books, and by means of schools, in which their own dialect is taught for a time, to make the people familiar with Kisauhili as their literary language. There would be no difficulty in this, as the people will be glad to learn Kisauhili 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 Kisauhili 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 Kisauhili spoken at Zanzibar has a very large infusion of Arabic and other foreign words. The Mombassians, therefore, consider the dialect of Zanzibar as the "mancho ya Kijingajinge," i.e., the language of ignorant people, or of newly arrived slaves and other foreigners (vide: "mijinga").

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. Rehmam, 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 Kiswahili.

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.

KORNTHAL, NEAR STUTTGART, WURTENBERG.

July 28, 1881.

THE COMPILER.
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 Kiswahili Language.

CHAPTER I.
THE ALPHABET.

(a) CAPITAL LETTERS.

(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.
ch as ch in church, chin, child, cherry.
d as d in bed, do, die.
ds as ds in mudzo (mudzo or mudso), in the Kiswahili word mudzo, good.
e as e in let, get, every, hen; è as in fête, or chair.
f as f in fine, fire, and like the German v.
g as g in gow, gate, glory, give.
h represents the Arabic ﺞ (ghain).
g and ng represents the Aramaic letter gnāḥās, or the French gn in reqn (to rule).
h as h in hand, hat.
i as i in caprice, and œ as in faint; short, like i in pin, pity, little.
j as j in just, John, joy, joke, join; sometimes it is pronounced more like dy in Galla, softer than dah in German—e.g. dyaba (to be strong in Galla), is pronounced like the German djaba; dahaba would be too harsh.
k as k in kind, kitchen, kalender.
kh represents the Arabic kha (א) or German ch—e.g., ich, I myself; kochen, to cook; loch (a hole); in Swahili, kh may be written by h, not by k—e.g., roko, may be written roho, not roko.
l as l in long, lip, London.
m as m in mamma, man.
n as n in no, night, never.
o as o in globe, notice, boy, and short, like in not, hot, pot.
p as p in pen, pepper, paint; p has sometimes an aspirated or explosive sound—e.g., popo, much wind (p’opo).
qu as q in words having the Arabic letter ٤ for that letter—e.g., qill instead of skill, understanding; qul instead of kūl in Arabic.
rr as r in robber, river, ring, to raise.
s as s in sun, Sunday, save. It must not be identified with the English s, which is—as or ts in German, whereas the English s is—the German ss.
sh as sh in shilling, shield, sch in German, or like the Arabic šin (ش).

t as t in ten, mat, hat. T and s are very often used in the dialect of Mombasa, where j and ch occur in the dialect of Zanzibar.

th as th in think. This sound represents the Arabic ـ, and may be written th or t; whereas the Arabic ـ may be written th or s. The letter ـ, or ج., may be written s or خ., whereas ـ and ـ, ought to be written dh or d. Dr. Steere in his Handbook, p. 9, thinks that all these sounds may be replaced by s, which exact grammarians will scarcely admit.

w as w in rude, full, bull, or — oo in tool.

v as v in very, sive, love, every.

W is to be pronounced like Arabic ـ, 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 Swahili—e.g., the English w in the word we is properly — uhh, or in went — went, 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 as 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., najia in Kiama; najia, I know, from ku yia or ku jia, to know.

s as seal, lazy, razor; s is the Arabic ـ, whereas all the words which are written in Arabic with ـ, must be written with s in English and Swahili. The compound letters tch or th, 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 s, which may be rendered by ks or ga. 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 ollicted; 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 cost 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 Swahili 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 Swahili better than the Roman. The only disadvantage would be, that you cannot write the Amharic, or Ethiopian 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 Swahili, I have never regretted having rejected the Arabic mode of writing, which is too imperfect and too ambiguous for writing Swahili 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. Rehmann, 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 (kan bindi). The student must bear in mind this incorrect orthography, and must look for the meaning of a word under the letter ـ if he does not find it under s, and vice-versa. There are many words in Mr. Rehmann'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 Swahili. 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 Kiuushili, 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 “samu-m-ai-kisi,” he heard him, or “nim-ne-a-u,” I have forgotten, or “Teita,” a country in the interior, or “Kisiwi,” a celebrated chief of the Wakamba—one supposes at first that one hears the diphthong sound of ai or au, or ei, or oi, if one pronounces the letters properly and distinctly, one will give up the idea of there being diphthongs in Kiuushili.

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 disyllables and tri-syllables, or with polysyllables on the antepenultimate. Monosyllables, of course, present no difficulty—e.g., ku-pa, ku-vi, ji. Words with two syllables—aiku, day; mama, mother; penda, to love. Words with three syllables—urongo, a lie; niomba, a house; mtanga, sand. Words with three or more syllables—Onia, to show; fania, to make; gawania, to divide; but there are many exceptions from the rule—e.g., ku-tatata, to be clean; mtoro, the robber; ku-tangala, to proceed; amedaka, he desired; ku-unbasa, to show one; babayaungu, my father.

Words derived from Arabic and other foreign languages, retain their original accent—e.g., ku-kabali, from the Arabic khabala, to receive; thababa, 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., kondoo means strife or quarrel, whereas kondoo signifies sheep. Tosa or toka means to take, but ku-tosa, to bring or put out, to deliver; and ku-tosa to put down, to rest, and ku-tosa or ku-chisa (Kiu-wa-guda) to set—e.g., jia la tia, the sun is setting.

CHAPTER III.

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

1.—Elision, or Ejection with the compensation of a new letter, takes place in the formation of many nouns, and the mode of pronunciation shows that an elision has taken place—e.g., bana, master, is for biiama; mto, fire, for mbiotu; m'esi, month, for miiszi, pl. miiszi, miatto. 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., mangalii, look, sight, for mangalua, from ku angalii, to see, to look; mandsiri for manndisi, from ku andika, to write, writing.

Contraction takes place most frequently when a preposition or a verb or conjunction is connected with a pronoun—e.g., pamoja na, together with him, for pamoja na yere, with him, or pamoja na su, with us, for pamoja na muisi; pamoja panui and pamoja nai, for na nuiui, with you, and nko for na who, with them. Ama-ni-pigg-ri, he has beaten me, for ama-ni-pigg mimu.

Furthermore, contraction is used in the suffixes of many nouns—e.g., babai for babayaka, his father; mkwea, his wife; for mkwee, his brother, for nduguyaka.

3.—Addition of a letter takes place before a vowel—e.g., ku-mu-fua for ku-mu-fa, to see him; muoni, the observer, for møi.

4.—Reduplications of syllables for the purpose of giving intensity to the meaning of the word are frequent—e.g., kiilelile or kilelele, 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-pigma and pigba, to be beaten; ku-tasiti 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 Shuahili Language.

CHAPTER II.

ON THE NOUN.

In Kiswahili, 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 Alliterative 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 grammatical monarchy or chieflaincy 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 inslected 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’u mziri ameangüka, a handsome man is fallen, but mti mziri ameangüka, a handsome tree is fallen, and niumba suri or mziri imeangüka, a handsome house is fallen. Niumba has no life at all, whereas a tree (mti) has life, and shows it by growing and giving fruits, but men (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 Shuahili family, but we think that this very contrast is the beauty of these African 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 Kisahili. If the masculine gender must be distinguished from the feminine, different words distinctive of the sexes are to be used, e.g., b'ama, master; mn'mana, mistress; mwala, young man; mijana, young woman, girl; jimbi or jogolo, cock; kuku, hen; or the adjectives mume (male) and mke (female) must be added.

e.g., mana mume (male child); a son; mana mke (female child), daughter; Malingu mume, a European man; Malingu mke, a European woman; gsumbe mume, a bull; gsumbe mke, a cow.

CHAPTER IV.

CLASSIFICATION OF NOUNS, OR TABLE OF CONCORDS.

Instead of giving many rules on the various nouns or substances, 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 mwa, mto, mukimo, kitu, ulimi are prefixed nouns in the singular and plural, whereas kasha and jive are only in part in the plural prefixed, and the nouns simba, nguo, ubariibo, 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 wakumbe (cows) and wabusi (goats) instead of gnumbe and mubusi.

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., kondi wame kufa; the sheep died; ngiwa za Mungu, the powers of God; mubisi ya babai, the goat of his father; mubisi za babako, the goat of his fathers; ngiwa za ndugu sangu, the clothes of my brethren.

I.

Table of Concord.

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., mwa (man), plural wata (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. m'ti; m'ito, a river, pl. m'ito; mukimo, hand, pl. mukimo.

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 wa in the plural, e.g., nene (sword) pl. manene (swords); 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; choco, measure, pl. vico; chombo, a vessel, pl. viombo; kivanda, a workshop, pl. vivanda; janda, anger, pl. vianda.

CLASS VI.—Nouns beginning with u in the singular reject u, in the plural, if a consonant follows the u, e.g., utupe, a band, a filet, pl. utupe; unu elle, hair, pl. nuelle, hairs; upanga (sword), pl. pangula (swords); ukuka (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., ufa (a crack), pl. niufa, cracks; uzaa (face, countenance), pl. niiuza, faces; ltda (a bow), pl. niita or mata; nxo, a hedge made in the sea to catch fish, pl. nixo; ltda, a cause, has niita in the pl. (causes). It must also be observed that the noun um (flower) changes the plural to maum (flowers); so, a
sheath, forms likewise maño; umbu (sister),  
forms maumbu (sisters); úngo (a round flat  
basket used in sifting) has madingo in the  
plural, whilst uhanga (a bead) has shanga- 
beads; uwingu (heaven) has mbungu in the  
plural; wingu is a cloud, mawingu, clouds;  
ubáu, a plank, forms in the pl. mbáu; and  
ubávu (a rib) has mbávu; ubwá, a wing  
feather, has mbáwa; uwimug, tongue, forms  
ndini in the plural; wárika (a letter) has  
niráká.

CLASS VII.—Mbahli, place, pl. musblali (occurs  
seldom).

CLASS VIII.—The infinitive of verbs, in connection  
with the preposition "kua," is frequently used  
to form substantives, e.g., kua, to die, hence  
kua or kufa kuamaya, my dying, my death,  
let to die, in, or with, or from me; kúfa kai  
baba, the dying of the father; kudako kua,  
to desire from thee — thy desire; kúfa kuakwe,  
his coming; kúfa kueto, overlying.

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), mnswá  
(good) wa (of) níti (land) yá (of) Wárambu  
(The Arab), pl. watu wema wa níti za Wá-  
zungu, good men of the lands of the European;  
nitumwá muóvu or mbúwa (a bad woman) háná  
(has no) šá (custom) ngéma or njema (good).

2.—Simba or gnombe wàzírí wote wame úsá ni  
or na) Wágallá, lóns or cóons beautiful all  
(all fine lions and cows) have been killed by  
the Gálánas; simba wa níti hi (the lions of this  
land) wákkalí sana (are fierce very, are very  
fierce); gnombe wa Wákánávi ha-wa-besáhi,  
the cattle of the Wákuwá are not counted, are  
innumerable.

3.—Míténde wa muuråbu (the date tree of the Arab)  
ni (is) mítí mwná (a good tree) si mbóvu  
(not bad); mitendé hí ióte ya Wáarambu all  
these trees of the Arab) si mbóvu (are  
not bad) laken ni mema (but good).

4.—Níamba ya Mzwngu háyu ni njema sans, laken  
níamba za Wágallá ni mbóvu (the house of this  
European is very good, but the houses of the  
Gálá are bad).

5.—Kítu changú híkí ni chema, laken vitu víasó  
híri (hivio) si viema, this my thing is good,  
but these your things are not good; visí viote  
híri si vitkí, tuá-dáka ku-víma, all these  
knives are not sharp, we must sharpen them.

6.—Kužá kuangú híli wálá jema, wála wópu, kú  
sababu hi swízí ku-lúza, this my chest is  
neither good nor bad, therefore I cannot sell  
it; makáha híya šóto ni kángápi? how many  
are all these chests?

7.—Ukátu or utawá húnu ni wáma, si šópu, laken  
batu hulu ni bópu; this vial is not good,  
but those vials are bad.

8.—Ukúlí, a pieces of firewood; kúni, pieces of fire-  
wood; kúni hízi za Mvita hazi-teketí, these  
pieces of wood of Mombâ do not burn, ni  
mbóvu, they are bad.

9.—Ndípo mabháli pangu, ni pemá si pábóu, this  
indeed is my place; it is good, not bad.

10.—Kú fa kua watu wema wote ni kwéma, si ku  
bópu, kama kuwu watwáy, the dying of all  
good men is good, not bad, as is the case with  
bad men.

III.

1.—Mtu ápenda máji, na máji yatúka mblá, na  
watu wa-yá-túka (máji) kúa mitungi ni kánu-  
bani káku, man likes water, and the water  
comes from far, and the people carry it in jars  
to their houses.

2.—Ukúlí wateketéa wema, wa-m-fáa mtu, kúša  
sebabu hi mítu a-u-penda sans, the wood burns  
well, it is of use to man, therefore man likes  
it.

3.—Níamba ya málme inateketéa, na níamba za  
watu wángí zimeketéteza, na málme ali-i  
penda niimbayakwe mna, laken watuwakwe  
karukúzi-penda niamba 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.—Kítu híki kímetedéka ni ndugusangu, laken  
mími siku-ki-penda, this thing was done by my  
brothers, but I did not like it.

5.—Watu viangui viote wímebo laken múvi  
amé-vírúdís, all my things were stolen, but  
the thief gave them back.

6.—Kužá hílo limeangúka, laken babayangu  
amé-bíní, that box fell down, but my father  
lifted it up; la angúka, it falls.
7. — Makaasha yangu yote yamewsàiili, nami nime-
ya-pate katika ameri na salama, all my bozes
arrived, and I got them securely and safely.

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

mtu apenda-lo, the man loves (the kasba, box).
mtu apenda-lo, the man loves (kitu, the thing).
mtu apenda-ye, the man loves (n'geo, the cloth).
mtu apenda-jo, the man loves (niumba, the
houses).
mtu apenda-vio, the man loves (witu, the
things).

IV.

1. — The man whom I love, mtu ni-(m)-pendai (or
mtu amba kuamba na(m)penda).
2. — The word which I love, neno nependá-lo (or
neno ambalo kuamba napenda).
3. — The thing which I love, kitu ni (ki) pendé-cho
(or kitu ambacho kuamba napenda).
4. — The things which I love, vitu ni (wi) pendé-vio
(or vitu ambavio kuamba napenda).
5. — The house which I love, niumba nependá-jo
(niumba ambayo kuamba na(j)penda).
6. — The houses which I love, niumba nependá-jo or
ni (si) pendé-jo (or ambazo kuamba napenda).
7. — The stones which I love, mawe nependá-jo (or
ambayo kuamba na(j)penda).
8. — The fire which I love, motto nependá (or
ambao kuamba na(p)endai).
9. — The place which I love, mafal nependá-jo (or
mabali ambabo kuamba napenda).

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, come, shall
come, is coming.

2. — Műli wa mitowangwa waffe, umekuffs, utakuffs,
ufo, the body of my child dies, died, shall die,
is dying.

3. — Kiti cha niinambayangu chaangúka, kimeangúka,
kitaaangúka, kiaangúcho, the chair of my house
falls, fall, shall fall, is falling.

4. — Kasba la ungawakoo lajá (or linajá, limejá,
litaajá, lijaká), the box of or with thy flour is
full, was full, shall be full, being full.

5. — Niinumbayákwe ya mwé yafáa, (ifa), inofía, i
itaása, ináyó, his stone-house is useful, was
useful, will be useful, being useful.

6. — Niumbaatutu wa mawe zaasáa, zimefáa, zitaása,
ziifasho, our stone-houses are useful, were use-
ful, will be useful, being useful.

7. — Mahalipénú pa maji mapendóo, mapempéndóo,
papendóo, papendoapo, your water-place is
liked, was liked, will be liked, is being liked.

8. — Wituvióo viapatíkána, viempatíkána, vitapati-
kána, vipatíkanávi, their things are got, were
got, will be got, being got.

9. — Makaasha yangu yaví (or yamáá, yamekíja, ya
atakújá, yajyó), my bozes come, came, will come
are coming.

VI.

Table showing the use of the Infizes 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-pendé-we).
He loves him, a-m-penda (or a-m-pendé-e).
He loves us, a-tu-penda (or a-tu-pendé-sui).
He loves you, a-wa-penda (or a-wa-pendá-nui).
He loves them, a-wa-penda (or a-wa-pendá-o).

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

He does not love you, ha-wa-pendi (or ha-wa-pendí-
ne).
He does not love them, ha-wa-pendi (or ha-wa-pendí-
eo).
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 loves me, weve wa-ni-penda (or weve wa-ni-penda-nui).
Thou loves thyself, weve wa-jipenda.
Thou loves him, weve wa-m-penda.
Thou loves us, weve wa-tu-penda.
Thou loves them, weve 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-penda (or hata-wa-penda-nui).
He shall or will love them, ata-wa-penda; negative, hata-wa-penda (or hata-wa-penda-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 (we), wa (you), wa (them).
The Infixes are: sing. ni or mimi (me), we or weve (thou), u or yeo (him); pl. su or suisi (us), nui or nuni (you), o or wao (them).

DEMONSTRATIVE PRONOUNS.

1. This man, mtu huya; pl. these men, watu hawa.
   That man, mtu yule (huyo); pl. these men, watu waali or hawali (huyo).

2. This word, neno hili; pl. these words, maneno haya.
   That word, neno hilo, o ile, o hilile; pl. these words, maneno hayale (or yale hayo).

3. This house, niumba hi, or hi; pl. these houses, niumba hizi.
   That house, niumba hili, or hiyo; pl. these houses, niumba hizile, or zile.

4. This thing, kiu hiki; pl. these things, mitu hivi (hivu).
   That thing, kiu hikile (or kile, or hicho); pl. these things, mitu hivile, or vilile.

5. This fire, motto hu (hulu); pl. these fires, motto hili.
   That fire, motto hulis, or motto hilo.

6. This tree, mtu hu, or huu; pl. these trees, miti hii.
   That tree, mtu hoso, or ule; pl. these trees, miti hioso, or miti ile.

7. This place, mabali hapa.
   That place, or these places, mabali pale, or mabali hapo.

8. This song, umibo hu (hulu); pl. these songs, nimbo hili.
   That song, umibo ule; pl. these songs, nimbo zile.

9. This goat, mbusi huyu; pl. these goats, mbusi bawa.
   That goat, mbusi huyu; pl. these goats, mbusi hilo.

10. This chest, kasha hili; pl. these chests, maka-sha haya.
    That chest, kasha ile; pl. these chests, maka-sha 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 kwa хаха kwa хаха

2. On meeting after day-break in the morning: Ujelawe, how hast thou rested or slept?
   Rsr. — Nwe njelawe? and hast thou slept (well)? njelawe? have you slept (well)?
   Rsr. — Tumejelawe (address to many persons) we have slept (well).

3. At or about noon:
   Za mtana? what state of the day?
   Rsr. — Ni biiri, nama ziko, it is well, what is thy state? lit., what is thy saying? from ku amba, to say. Henos, jambo, pl. mambo, state, what hast thou to say?
   Or Rsr. Tuambasangui ni ngisma, our state is good.

TO MANY PERSONS.

Mwambé-Je? How do you do? What do you say?
Mwahili gani? What is your state?
Rsr. — Tuambazetu ni ngisma, or tu waxima, our state is good, or we are alive.
What is thy state? what dost thou say? we ambé-je?
Rsr. — Ngema, nwe wa ambé-je, well what dost thou say, or how dost thou do?

4. General Terms:

Uhalili gani? what is thy state? njema, it is good;
je wowe, and thou? or na wowe, or una wewe?
or je yako, or je zako?
Is the state well? yambo (jambo) sana? nwe hujambo sana? are you quite well? lit., is nothing the matter with you?
Rsr. — Hailiyangu ngema, kama hulu (like pearle) kama marjania (like coral), kama fethaluka (like red coral).
Or, hujambo? are you well? Rsr. — Si jambo, I am well (hajambo means, he is well, or hajambo kidogo, he is not very ill, or he is a little better).
THE SUAHILI LANGUAGE.

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


Kuna kutoa, the sun has set.

Rasr.—Ku lituelle, ninonde nkaliule, kua heri ya Muigui simgu.

6.—On Departing.

Adieu! kua heri (in happiness).

Rasr.—Kua heri ya ku onana (in happiness of meeting again), kisha tumake, or tuta kuja ku onana, Mungu akipenda, mwe meet again in happiness, please God.

7.—Salutation of Slaves or Inferiors.

Nashika mugo Bana, or Muigui, or Muana, or Mu-

uguana, 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 Rasr. of the superior is = al, or marhaba, well. Then the slave says—nimekwisho shikamono, I have made my reverence bow.

Hujambo niumbani? or uhali gani niumbani?

How are you in your house? How is your household, meaning your wife, children, and servants? Rasr.—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 Ki-
swahili verb kua has been resolved into ku (io) 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 euphonious forms, which see in the table of concord.

Exemplification.

Mtu wa Usmunguni, a man of Europe; pl. watu wa

Usunguni.

Usuraba wa Maseri, an Arab of Egypt; pl. Wa-

saraba wa Mseri.

Mukono wa mulli, the hand of the body; pl. mikono ya mulli.

Usi wa Muhindi, the face of a Hindu; pl. niusi

za Wahiindi.

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

niti.

Waka wa wali, the letter of the governor; pl. ni-

naira za wali.

Kitu ya roho, a thing or matter of the spirit; pl.

vitu via roho.

Jina la mafalme, the name of the king; pl. majina

ya mafalme.

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

kuelli.

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

baba.

Niomba ya mawe, the house of stone; pl. niomba

za mawe.

Mahali pa raha, the place of rest; pl. mahali mwa

raha.

Unuele wa kitos, one hair of the head; pl. nuelle

za kitos, 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.

Chanda cha mukono, the finger of the hand; pl. vi-

kanda via mukono.

Chombo cha waarabi, the vessel of the Arabs; pl.

viombo via waarabi.

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

vita.

Uharibivu wa niumbayakwe, the destruction of his

hause; pl. uharibivu wa niumbaze, the destruc-

tion of his houses.

Ku fa or kufa, to die; kufa kuangu, my dying or my

death.

The post-prefixes might also be called the character-

istic signs or particles of the genitive or posses-

sive case.

It must also be observed that there is no necessity

for introducing cases or declensions of nouns into Ki-

swahili. 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 preposi-

tion; e.g., nime kuenda kus muli, 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-amũba wall, I spoke to the governor, lit.,
I said or told the governor. Nime-m-pa wall kitu,
I gave the governor a thing.

The accusative and nominative may easily be
recognised 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., ewe Mungu!
ewe sultan! O God! O king! Ewe is abbreviated
from wewe (thou); ee wewe, O thou; pl. ėgnũn
wata, O ye men! ye men there!

The ablative case is formed by means of preposi-
tions, if we may call them by this term. Mun or
miononimus means "from;" e.g., nimekũbali mu-
konimukwu, I received it at or from his hand, lit.
in hand from or of him—munkon-di-ni-mukwu;
miononimus mifalme, from the king, lit., miongo
(side part), miongo, in the side or part, mun,
from—in the side or part from the king. Miongo
means properly "a decade of ten days," or, as in
Kinika, "time," "part;" e.g., mirongo miri, two
parts or times of ten, two decades = twenty; mi,
rongo mihatu, thirty, &c. Ni is used with verbs;
e.g., he was beaten by his brother, amepigio ni
nduguyo. Ni signifies also the locative case; e.g.,
niumbũ-ni, in the house; niumbami-mangwo, in my
house; niumbami-pango, near my house; niumbami,
kuang, 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., matu
apendai malli, the man who loves property = the
lover of property = a covetous man.

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

Mtenda kũzi, a man making work = a
working man or workman.

Mhuru ni mũmbu, 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. —

Mũũsi wa mungu, lover of God (ku penda).
Mũũsi wa mũũso, speaker of words (ku
sena).

Mũũsi wa mũũsĩ, the reaper of rice (ku
ũũso).

4.—By the augmented form:—

Masimaji, speaker; masimaji, render; moom-
ba (or mūmũba), to beggar (ku ūmũba, 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 m:—

Futo la malli, obtaining or acquisition of
property (from ku pata, to obtain, to acquire);
pendo la fũba, love of money (ku penda); somo
la jũo, the reading of a book; maamizi, judg-
ment (ku amũsĩ, to judge); maneno, talk (ku
ũũso); mafūno, reaping (lit., reaping), ma-

* Cfr. the constructive mood in Isenberg's Amharic
Grammar, p. 70. The form in before a verb possesses both
the character of substantives and works.
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 Kisahili.

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

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

(a.) Kisahili 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 Kisahili 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 nena, to speak; ku fašia, 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 Kisahili, 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.

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

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

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

(e.) 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 Kisahili; 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 Kisahili 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., pendęza, to please; ku pungĩsa, to diminish—ku pungĩsa, to make to grow less; ku fašia to make, but ku fašia, to cause to make; ku takĩsa, to be clean—ku takaša, to make clean.
(c.) The objective or dative form, which inserts i or o 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-tokä, to go or come out to him = to appear to him; ku lella, to bring, to send—ku letras, to bring or send to or for a person—ku lettëwa, 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 pendana, to love one another.

(f.) The iterative or reduplicative form, made by inserting ie or ii between the two last radical letters; e.g., ku tembea, to walk about; ku tembela, to go to and fro, to ramble; to love or favour one by predilection; ku lia, to weep—ku lilia, to console 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 e between the last radical letters; e.g., ku penda, to be loved. Other insertions of mere letters will be noticed in a particular section or chapter. Dr. Steere writes the passive, pënda, but it seems to me preferable, at least in the dialect of Mombasa (pënda), and in Kiswahili, ku hëwëwë, to be loved.

8.—Properly speaking, we do not meet with irregular verbs, but there are some monosyllabic verbs, also a few defective, 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) ninapenda, I love, or I am loving, I am about to love.

Imperfect: (mimi) nimekäa nipenda, I was loving.

Perfect: (mimi) nimepanda, I have loved.

Past perfect: (mimi) naliipanda, I loved, or I had loved.

The narrative past: (mimi) nikaipanda, and I loved.

The future tense: (mimi) niptapanda (or at Zanzibar, nita-panda), I shall love.

Imperfect: (mimi) takäa nipanda, I shall be loving.

Perfect: (mimi) takäa niipanda, 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.—Kutëa ku penda, not to love (or kuto penda in Kiswahili).

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

English. | Kiswahili.
---|---
**Affirmative.** | **Negative.**

**SINGULAR.**

1. I love | (mimi) napenda.
2. thou love | (nowe) waipenda.
3. he loves | (yüe) apanda or yuwa penda.

**PLURAL.**

1. we love | (muimi) tsapanda.
2. you love | (nuiniui) muapanda.
3. they love | (wao) waipanda.

1. I love not (mimi) sipëndi.
2. thou love not, weewe hupëndi.
3. he love not, yea hapëndi.

(suimi) hatupëndi.
(nuiniui) hampëndi.
(wao) waapëndi.
## THE SUAHILI LANGUAGE.

### Present Imperfect Tense.

**Affirmative.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am loving, or I who love, or I loving</td>
<td>mimi nipepndai.</td>
</tr>
<tr>
<td>2. thou hast loving</td>
<td>wewe upendai.</td>
</tr>
<tr>
<td>3. he is loving</td>
<td>yie apendai.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. we who love</td>
<td>ninui nipepndai.</td>
</tr>
<tr>
<td>2. you loving</td>
<td>ninui nipepndai.</td>
</tr>
<tr>
<td>3. they who love or are loving</td>
<td>wae nipepndai.</td>
</tr>
</tbody>
</table>

*There is no negative in this tense.*

### Present Perfect Tense.

**I have loved, &c.**

**Affirmative.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I have loved</td>
<td>nimepndai.</td>
</tr>
<tr>
<td>2. thou hast loved</td>
<td>umepndai.</td>
</tr>
<tr>
<td>3. he or she has loved</td>
<td>amepndai.</td>
</tr>
</tbody>
</table>

**Negative.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. we have loved</td>
<td>tumepepndai.</td>
</tr>
<tr>
<td>2. you have loved</td>
<td>nimepndai.</td>
</tr>
<tr>
<td>3. they have loved</td>
<td>wamepndai.</td>
</tr>
</tbody>
</table>

### Past Perfect Tense.

**SINGULAR.**

| 1. I had loved | naliipndai, or naliiki, or alikiipndai. | sikupenda, or sili or saliipndai. |
| 2. thou hadst loved | waliipndai (ali or uliipndai). | hukuli or hulipndai. |
| 3. he, she, it had loved | alipndai (or alikiipndai). | halipndai. |

**Plural.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. we had loved</td>
<td>tualilipndai (tuali tuki).</td>
</tr>
<tr>
<td>2. you had loved</td>
<td>musaliipndai (muslimi tuki).</td>
</tr>
<tr>
<td>3. they had loved</td>
<td>walilipndai (wali waki tuki).</td>
</tr>
</tbody>
</table>

### Past Imperfect Tense.

**I was loving.**

**SINGULAR.**

| 1. I was loving | naliikua (alikua) nikiipndai. | sikua nikiipndai. |
| 2. thou wast loving | alikua ukipndai. | bukua ukipndai. |
| 3. he was loving | alikua ukipndai. | hukua ukipndai. |

**Plural.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. we were loving</td>
<td>tualikua tukiipndai.</td>
</tr>
<tr>
<td>2. you were loving</td>
<td>musaliikua mkiipndai.</td>
</tr>
<tr>
<td>3. they were loving</td>
<td>waliikua wukiipndai.</td>
</tr>
</tbody>
</table>
AN OUTLINE OF GRAMMAR OF

Future Present Indefinite Tense.
I shall or will love.

**Affirmative.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>I shall love</em></td>
<td><em>I shall be loving.</em></td>
</tr>
<tr>
<td><em>tapenda</em> (or in <em>Kisang. nitapenda</em>),</td>
<td>*takua nikipenda or nipendai (or.</td>
</tr>
<tr>
<td>sitapenda.</td>
<td>takua muagni ku penda).</td>
</tr>
<tr>
<td>2. <em>thou wilt love</em></td>
<td><em>thou will be loving</em></td>
</tr>
<tr>
<td><em>utapenda.</em></td>
<td>*utakua ukipenda or upendai.</td>
</tr>
<tr>
<td>3. <em>he, she, or it will love</em></td>
<td><em>he shall be loving</em></td>
</tr>
<tr>
<td><em>atapenda.</em></td>
<td>*atakua akipenda or apendai.</td>
</tr>
<tr>
<td>4. <em>they will love</em></td>
<td>*they will have loved, atakua aliependa.</td>
</tr>
</tbody>
</table>

**Future Present Imperfect Tense.**
I shall or will be loving.

**Affirmative.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>I shall be loving</em></td>
<td><em>I shall have loved.</em></td>
</tr>
<tr>
<td>*takua nikipenda or nipendai (or.</td>
<td></td>
</tr>
<tr>
<td>*takua muagni ku penda).</td>
<td><em>takua nikipenda.</em></td>
</tr>
<tr>
<td>2. <em>thou wilt be loving</em></td>
<td><em>you will have loved,</em></td>
</tr>
<tr>
<td>*utakua ukipenda or upendai.</td>
<td><em>utakua ukipenda.</em></td>
</tr>
<tr>
<td>3. <em>he shall be loving</em></td>
<td><em>he will have loved,</em></td>
</tr>
<tr>
<td>*atakua akipenda or apendai.</td>
<td><em>atakua akipenda.</em></td>
</tr>
<tr>
<td><strong>d.</strong></td>
<td><strong>d.</strong></td>
</tr>
</tbody>
</table>

**Future Present Perfect Tense.**
I shall have loved.

**Affirmative.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>I shall have loved,</em></td>
<td><em>I shall have loved,</em></td>
</tr>
<tr>
<td><em>takua niuopenda.</em></td>
<td><em>takua niuopenda.</em></td>
</tr>
<tr>
<td>2. <em>thou wilt have loved,</em></td>
<td><em>you will have loved,</em></td>
</tr>
<tr>
<td><em>utakua uilopenda.</em></td>
<td><em>utakua uilopenda.</em></td>
</tr>
<tr>
<td>3. <em>he will have loved,</em></td>
<td><em>he will have loved,</em></td>
</tr>
<tr>
<td><em>atakua aliopenda.</em></td>
<td><em>atakua aliopenda.</em></td>
</tr>
</tbody>
</table>

**Future Past Perfect Tense.**

I should have loved.
I should or must love
I would or desire to love
I should be loving
I would be loving

**Affirmative.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>yangali-ui-pasha ku penda or nimpala ni ku penda.</em></td>
<td><em>yangali-ui-pasha ku penda.</em></td>
</tr>
<tr>
<td><em>ya-nipasha ku penda.</em></td>
<td><em>ya-nipasha ku penda.</em></td>
</tr>
<tr>
<td><em>nadaka ku penda.</em></td>
<td><em>nadaka ku penda.</em></td>
</tr>
<tr>
<td><em>yanipasha kua muagni ku penda,</em></td>
<td><em>yanipasha kua muagni ku penda.</em></td>
</tr>
<tr>
<td><em>nadaka kua muagni ku penda.</em></td>
<td><em>nadaka kua muagni ku penda.</em></td>
</tr>
</tbody>
</table>

(c.) Imperative Mood.

**Affirmative.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>love thou, or do love, penda.</em></td>
<td><em>love ye, pendani (or pendani).</em></td>
</tr>
<tr>
<td>*In <em>Kisang. the people frequently say pendoe, love</em></td>
<td><em>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.</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(d.) Potential Mood.—Present Tense.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>I may love, or le'me love.</em></td>
<td><em>I may not love, let me not love.</em></td>
</tr>
</tbody>
</table>

**Affirmative.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>(mimi) nipende</em></td>
<td><em>(mimi) nipende (niapende).</em></td>
</tr>
<tr>
<td>2. <em>(weo) upende</em></td>
<td><em>(uapende).</em></td>
</tr>
<tr>
<td>3. <em>(yeo) apende</em></td>
<td><em>(asapende).</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>nisuii tupende</em></td>
</tr>
<tr>
<td>2. <em>nuinui mpende</em></td>
</tr>
<tr>
<td>3. <em>wao wapende.</em></td>
</tr>
</tbody>
</table>
**Perfect Tense.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>I should, I would love.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ningependa</td>
<td>singe penda.</td>
</tr>
<tr>
<td>2. ungependa</td>
<td>hungu penda.</td>
</tr>
<tr>
<td>3. angependa</td>
<td>hangu penda.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
<th>I should or would not love.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tungependa</td>
<td>hatungu penda.</td>
</tr>
<tr>
<td>2. mgependa</td>
<td>hangu penda.</td>
</tr>
<tr>
<td>3. wangependa</td>
<td>hawangu penda.</td>
</tr>
</tbody>
</table>

**Past Perfect Tense.**

*I would, I should have loved, had I loved (nagali).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>Affirmative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ningalipenda, I would or should have loved.</td>
<td>singali penda, I should not have loved.</td>
</tr>
<tr>
<td>2. ungalipenda, thou wouldest have loved.</td>
<td>hungali penda.</td>
</tr>
<tr>
<td>3. angalipenda, he would have loved.</td>
<td>hangali penda.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tungalipenda, we should have loved.</td>
<td>hatungali penda.</td>
</tr>
<tr>
<td>2. mungalipenda (ungalipenda), you would have loved.</td>
<td>hangali penda.</td>
</tr>
<tr>
<td>3. wagalipenda, they would have loved.</td>
<td>hawangali penda.</td>
</tr>
</tbody>
</table>

**(e.) Subjunctive Mood.—Present Tense.**

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nikipenda, if I love, I loving.</td>
<td>mimi nikiita ku penda, if I love not.</td>
</tr>
<tr>
<td>2. ukipenda, if thou Lovest, thou loving.</td>
<td>wewe ukitwa ku penda.</td>
</tr>
<tr>
<td>3. akipenda, he loving.</td>
<td>yewa akitwa ku penda.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tukipenda, if we love.</td>
<td>tukita ku penda.</td>
</tr>
<tr>
<td>2. mkipenda, you loving.</td>
<td>mkitwa ku penda.</td>
</tr>
<tr>
<td>3. wakipenda, they loving, if they love.</td>
<td>wakita ku penda.</td>
</tr>
</tbody>
</table>

**Present Perfect Tense.**

*If or when I have loved, or after, as soon as I had.*

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (mimi) nilipo or nilipopenda.</td>
<td>tulipopenda.</td>
</tr>
<tr>
<td>2. ulipopenda.</td>
<td>nilipopenda.</td>
</tr>
<tr>
<td>3. alipopenda.</td>
<td>walipopenda.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nesipopenda.</td>
<td>tusipopenda.</td>
</tr>
<tr>
<td>2. usipopenda.</td>
<td>masipopenda.</td>
</tr>
<tr>
<td>3. asipopenda.</td>
<td>wasipopenda.</td>
</tr>
</tbody>
</table>

**Future Tense.**

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ntakapopenda, if I shall love, or shall be loving.</td>
<td></td>
</tr>
<tr>
<td>2. utakapopenda, if thou shalt love, or shall be loving.</td>
<td></td>
</tr>
<tr>
<td>3. atakapopenda, if he shall love, or shall be loving.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tutakapopenda, if we shall love, or be loving.</td>
<td></td>
</tr>
<tr>
<td>2. mtakapopenda, if you, or when you be loving.</td>
<td></td>
</tr>
<tr>
<td>3. watakapopenda, if they shall love, or be loving.</td>
<td></td>
</tr>
</tbody>
</table>
PARTICLES OF THE ACTIVE VOICE.

(a.) Present Participle.

I loving, or I who love.

SINGULAR.
1. (mimi) nipendai (or nipendaye), I loving, I who love.
2. (weewe) upendai, thou loving, or who loves.
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 Swahili people like to say: mimi ndimi nipendai, I, yea I, or the very same, or the very man who loves; weewe ndiwe upendai; yee ndie apendai; suisi suisiw tupendáo; suisi ndiisiw wapendáo; wao ndiio wapendáo.

(b.) Past Participle.

I having loved, or nleekua nkipenda, or nleekua muongu ku penda.

SINGULAR.

Affirmative.  |  Negative.
---|---
I having loved.  |  I having not loved.
1. mimi nilo penda.  |  mimi nside penda.
2. weewe ulio penda.  |  nside penda.
3. yee alle penda.  |  nside penda.

PLURAL.

Affirmative.  |  Negative.
---|---
1. suisi uliolo penda.  |  tsio penda.
2. suisi uliolo penda.  |  msiolo penda.
3. wao waliolo penda.  |  wsiolo penda.

(c.) Future Tense of the Participle.

I who will love, or I who shall be loving.

SINGULAR.

1. (mimi) atakai (or atakaye) penda.
2. (weewe) utakai penda.
3. (yee) atakai penda.

PLURAL.

1. (suisui) tutakáo penda.
2. suisi ni'takao penda.
3. wao watakao 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;" hi-endu, "one goes, they go, everybody goes." In this form there is no distinction of number, person, or time. Therefore Dr. Steere 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; ma-mu-one anakwenda, or nali-mu-one anakwenda.
I saw him coming, nali-mu-one anakuja, or I see him coming, nime-mu-one anakuja, and I saw that he opened the door, nika-mu-one ame-s-fungua mlango.
The clothes were lost, ngóo salikua simpo-
téa.

3. — The difference between the ina and ine tense, must be well observed; e.g., inajá, means, it is getting full, but imejá, it is full; ina potea, it is becoming lost, but imepotea, it is lost; anavá, he is putting on, but amevá he has put on = he

wears; inapasuka, it is being torn — inepas-
suka, it is torn.

4. — Mtu spendaye, the man who loves (at any time).
Mtu anayó penda, the man who is loving (now).
Mtu atakaye penda, the man who loves (at some future time).

5. — Njéopendra, even if I love.
Tújíopupiga, when we come to beat you, even if we beat you.
Waújíopupiga, when they come to beat you, even if they beat you.
Kuja, to come, and po, when or where; hence ajipo, when he comes.
Ujapo lukifuni, even if you do not see it.
6. — Kamba or kama ungekuwa na kili, mali yako unge dunu sano, 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. — Mumbie a-ku-tukulsé msigawako, tell him to carry thy load for thee.
3. The infinitive may be used to express the action indicated by the verb; e.g., kufi, dying; ku enda, going; ku penda, mutual loving.
9. — Dr. Steere mentions a tense which he calls "very propery" 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. Ha-ja-penda, thou hast not yet loved.
3. Ha-ja-penda, he has not yet loved.
1. Ha-si-penda, we have not yet loved.
2. Ham-ja-penda, you have not yet loved.
3. Hwa-ja-penda, they have not yet loved.
Hajjja, he is not yet come, he is not come even now.
Hajjja bado, he is not come, at least not yet.
Hajjhe — baji ihashi, he has not yet finished.
10. — Instead of asisnde, that he may not go, you may also say: amsende, as the i of si often disappears before a vowel; amsende, let me not go; amsende, do not go.
11. — Asa-m-ta-futa sa-ja-ja, he searched or looked for him, but did not see or find him, or without finding him.
12. — 1. Ni-si-penda, that I may not have already loved, or before I have loved.
2. U-si-penda, that you may not have already loved.
3. A-si-penda, that he may not have already loved.

1. Tu-si-penda, that we may not have already loved.
2. Ms-i-penda, that you may not have already loved.
3. Wa-si-penda, that they may not have already loved.
Uta-m-pata sajelala, you will seize him before he goes to sleep.
Nisijé nikaafí, 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 — pase, ku penda, to be loved; both modes of pronunciation are heard, perhaps the one (u) more at Zanzibar, the other (o) at Mombasa and other places in the north; apenda, he loves — pass., apenda, he is loved; hapendi, he does not love — pass., ha-pendui, he is not loved; tumependa, we have loved — tumependa, we have been loved; utapeda, thou wilt love — pass., utapeda, thou wilt be loved — siku penda, I was not loved — sita penda, I shall not be loved.

Imperative Mood.
penda, be thou loved; penda, be ye loved; si penda, be thou not loved.

Infinitive.
kua penda, to be loved; kutape, not to be loved.

Potential.
nipenda (nipendoe or ntpendoe), may I be loved.

Reflective Verb.
na-ja-penda, I love myself; negative, si ji-penda;
nine-ja-penda, I loved myself;
ui-ja-pende, may I love myself.

Imperative.
ji-penda (or ji-penda nashiyako), love thyself;
ji-pendani (or ji-pendani nashine), love yourself;
negative, aji-penda (pl. si-ji-pendeni), love not thyself.

CHAPTER IX.
IRREGULAR VERBS.

Monosyllabic and disyllabic verbs which begin with a vowel retain the ku of the infinitive in those tenses in which the tense prefix end in a syllable which cannot bear the accent. These tense prefixes are na, anu, ali, ta, japo, ne, ngali, sije. The other prefixes — ku, 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 niwake and tikia, I came, I shall come; but the particle ku cannot be omitted in these tenses, ki ja, to come.
Naja, I come; ninkuja, I am coming; ni kaja, and I came; nimekujia, I have come; nikuja, I coming; nakuja, I came, had come; nitanuja or takuja, I shall come; nijepokuja, even if I come; ningejuja, I should come; ningaluka, I should have come; sija, I come not; sikujia, I did not come; ajiuja, I am
not yet come; nieoje, let me not come; niejo-
kuja, before I come; niejokuja, when I come
not; alekuja, he who came; nie, let me come;
añuya, he who comes.
The verb kuja, to come, is the only verb which
has an irregular imperative, sing. nùo, pl. ndoni
(Kiuung. njoo, come; pl. njoonj, come ye); sije, come
not; sijenj, come ye not.
The disyllabic verbs amekwisha, he has finished
and amekwansa, he has begun, retain the ku or
omit it; you may say:
Ameleka, amelekana, or amekwisha and ame-
kwaanza.
Kíla, to eat, as amekula, he has eaten.
Amó-má, he has eaten him.
Ku asa or kuwasa, 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 tóa or tóosa, to take (Kiiiko, ku híla).
   (1) nástúa, I take; (2) wato; (3) ató, òc.  
   (1) si toki, I take not; (2) hutoái; (3) bá-
   tó, òc.
   Imperative: tóa, take; sitúa, take not; tóo;
   take ye; sitoá, take ye not. Passive, toalliwa.
2. -Ku tóa, to cast or bring out (ku láíîa in
   Kiiiko); nátóá, I cast out; sitóá, I do not cast
   out. Imperative, tóá; negative, sitóá; pl.
tóñí; passive, sitóñí.

CHAPTER X.

AUXILIARY VERBS.

There are various auxiliary verbs, e.g., kínáa, to
be; ku isha or kwisha, to finish, to come to an end;
kuja, to come; ku tóáa, to put out, to deliver, to take
away; ku wáa, to be able, can; ku na báddi, to
be unable to escape from, to be obliged, must; shartí
(of necessity), should or ought; ku pasá or pasáa,
to concern; sinsí báddi ku enenda, I have no escape, I
must go, I ought to go (lit., it concerns me to go);
ime-ní-písha nísendó, I ought not to go; ime-
ní-písha ku ende, I ought to go; baiku-ní-písha mími,
it was no business of mine; ame-ní-písha mími, he
is a connection of mine; ime-ku-pásá-ai, what have
you to do with it? ... ku tosa ku-mu-díza, to exclude
asking him; ameñía kuja, he was remiss in coming,
his heart has not, he neglected it; nikitóa kuja, if I
forbear from coming, as long as I do not come.
Kwisha, to finish, refers to the notion that some-
thíng has been fully done, and katika kwisha, I
have nearly done; e.g., ní katika kwisha ku vuta
tombáko (St. tumbao), I am finishing smoking, I
am just leaving off, I have nearly finished or
done.
The verb kíla, to be, is an important auxiliary.
Nílí níkipenda, I am loving, I being to be
loving.
Níkáli níkipenda, I am or I was loving.
Níkiwa níkipenda, I being loving, while I love.
Níkiwa nímipenda, I having loved.
Níkiwa nímekwisha ku penda, having already
loved.
Nálkúa nímipenda, I was loving.
Nálkúa nímekwisha ku penda, I had already
loved.
Takú níkipenda, I shall be loving.
Takú nímipenda, I shall have loved.
Takú nímekwisha penda, I have already
loved.
Takú nílipenda, I shall be who has loved, I
shall have loved.
Kíla, to be; ku tóóá ku, not to be; anáko and
amóñía, he was; hááka, he was not; alikui, he
had been; atakua, he shall be; hatakua, he shall not be.

Imperative: iwa, be thou; siwe, be thou not; iwaí, be ye; siwoí, be ye not. Potential: nówe, may I be; siwe, may I not be; uwo, mayest thou be; huwi, mayest thou not be; kwe, may he be; hawí, may he not be; téwe, may we be; neg., hatu; muwe, may ye be; neg., hamó; wáwe, may they be; neg., haweí; anegókú, he would be; angalikua, he would have been; akáwa, and he became, and he was; ukáwa, nakáwa, tukáwa, ukáwa, wakáwa; yuwáwa or wáwa, he becomes; yuwáwa, wáwa, náwa, tuíwa, muíwa, wáwa; negative, hawí, hóweí, hóweí, hawí, hamó, haweí. Subjunctive: níkiwa, níkiwa, níkiwa (when he is). Participle: awáí, he who is; aliukua, he who was: atakáí, he who shall be; amukua, he grows; (1) naked, I grow; (2) wakáí, he grows, e.g.: sikúí, I grow not; hakúí, thou growest not; hakúí, he grows not.

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

Affirmative. Negative.

3. yu (or ni), he is. si, he is not.
2. u (or ni), thou art. nu, thou art not.
1. ni, I am. si, I am not.

Plural.

1. tu (ni), we are. hatu, we are not.
2. mu (ni), you are. hamu, you are not.
3. wa (ni), they are. si, they are not.

Yuna, he is with, or he has.

Singular.

3. yuna. hana, he has not.
2. una. huna, thou hast not.
1. niña. sinu, I have not.

Plural.

1. tuna. hatuña, we have not.
2. maña. hamuna, you have not.
3. waña. hawana, they have not.

Yúko, he is there, with háko, he is not there.

me, i.e., at my house;

yuko kuangu.

óko, thou art there.

niko, I am there.
tuko, we are there.

Affirmative. Negative.

mko, you are there. hamóko, you are not there.

wáko, they are there. hawáko, they are not there.

yupo hapa, he is here.

yumo niumbani, he is in the house.

aliopokusóó hapa, when he was here.

kuna mtum, there was a slave.

kulikína na mtuma, there was a slave; aliukua nai mtuma, he had a slave.

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

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

nináó, I have them (i.e., the houses); muti ali kuna názó, the man who had the houses; niumba aliukua názó, the houses which he (the man) had.

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

Impersonal Verbs.

Singular.

ya-ú-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-ú-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-ú-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-pásoba ni ku enenda, he was obliged to go =

yame-m-pasha ku enenda.
CHAPTER XI.

ON THE NUMERALS.

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

(a.) CARDINAL NUMERALS.

<table>
<thead>
<tr>
<th>Swahili</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>wáhéd</td>
</tr>
<tr>
<td>two</td>
<td>ethnéén</td>
</tr>
<tr>
<td>three</td>
<td>thalátha</td>
</tr>
<tr>
<td>four</td>
<td>arba</td>
</tr>
<tr>
<td>five</td>
<td>khámésa or hámésa</td>
</tr>
<tr>
<td>six</td>
<td>sútta or sátta</td>
</tr>
<tr>
<td>seven</td>
<td>sábá or sábáa</td>
</tr>
<tr>
<td>eight</td>
<td>thamáníe</td>
</tr>
<tr>
<td>nine</td>
<td>tíssá or tíssáa</td>
</tr>
<tr>
<td>ten</td>
<td>fáhár or ášér</td>
</tr>
<tr>
<td>eleven</td>
<td>thadáshár (thad áshára)</td>
</tr>
<tr>
<td>twelve</td>
<td>ethnáshára</td>
</tr>
<tr>
<td>thirteen</td>
<td>thalátáshárá</td>
</tr>
<tr>
<td>fourteen</td>
<td>arbatáshára</td>
</tr>
<tr>
<td>fifteen</td>
<td>hámastáshára</td>
</tr>
<tr>
<td>sixteen</td>
<td>sótáshára</td>
</tr>
<tr>
<td>seventeen</td>
<td>sábátáshára</td>
</tr>
<tr>
<td>eighteen</td>
<td>thamántáshára</td>
</tr>
<tr>
<td>nineteen</td>
<td>tíssátáshára</td>
</tr>
<tr>
<td>twenty</td>
<td>thaharáín, or thaharáíni</td>
</tr>
<tr>
<td>twenty-one</td>
<td>thaharáíni na moja</td>
</tr>
<tr>
<td>twenty-two</td>
<td>(makumi mawili na mbili; does not occur, or but very rarely)</td>
</tr>
<tr>
<td>twenty-three</td>
<td>(makumi mawili na tatu, does not occur)</td>
</tr>
<tr>
<td>twenty-four</td>
<td>thaharáíni na 'úne.</td>
</tr>
<tr>
<td>twenty-five</td>
<td>thaharáíni na tano.</td>
</tr>
<tr>
<td>twenty-six</td>
<td>thaharáíni na sítá.</td>
</tr>
<tr>
<td>twenty-seven</td>
<td>thaharáíni na sábá.</td>
</tr>
<tr>
<td>twenty-eight</td>
<td>thaharáíni na náne.</td>
</tr>
<tr>
<td>twenty-nine</td>
<td>thaharáíni na kenda.</td>
</tr>
<tr>
<td>thirty</td>
<td>thaláthíni.</td>
</tr>
<tr>
<td>thirty-one</td>
<td>thaláthíni na moja.</td>
</tr>
<tr>
<td>thirty-two</td>
<td>thaláthíni na mbili.</td>
</tr>
<tr>
<td>forty</td>
<td>arbání.</td>
</tr>
<tr>
<td>fifty</td>
<td>hámsání.</td>
</tr>
<tr>
<td>sixty</td>
<td>scótíní.</td>
</tr>
<tr>
<td>seventy</td>
<td>sábání, sábúní.</td>
</tr>
<tr>
<td>seventy-one</td>
<td>wahed wa sábáin.</td>
</tr>
<tr>
<td>eighty</td>
<td>thamáníí.</td>
</tr>
<tr>
<td>eighty-five</td>
<td>thamáníí na tano.</td>
</tr>
<tr>
<td>ninety</td>
<td>tíssáíí.</td>
</tr>
<tr>
<td>ninety-six</td>
<td>tíssáíí na sátá.</td>
</tr>
<tr>
<td>hundred</td>
<td>mía</td>
</tr>
<tr>
<td>hundred-and-nine</td>
<td>mía mbéli or better mástíí (the Arabic dual).</td>
</tr>
<tr>
<td>two hundred</td>
<td>thaláthá mía (mía tátu).</td>
</tr>
<tr>
<td>three hundred</td>
<td>arba mía (mía níí).</td>
</tr>
<tr>
<td>four hundred</td>
<td>hámésa mía (mía tano).</td>
</tr>
</tbody>
</table>
### CARDINAL NUMBERS.

<table>
<thead>
<tr>
<th>SUDANESE</th>
<th>SUAHLIL</th>
</tr>
</thead>
<tbody>
<tr>
<td>six hundred</td>
<td>setta mia (mia setta)</td>
</tr>
<tr>
<td>seven hundred</td>
<td>saba mai (mia sabaa)</td>
</tr>
<tr>
<td>eight hundred</td>
<td>taminu mia (mia tama)</td>
</tr>
<tr>
<td>nine hundred</td>
<td>tisai mia (mia kenda)</td>
</tr>
<tr>
<td>thousand</td>
<td>elf or elfu; watu elfi wegni ku penda ferasi, one thousand horsemen</td>
</tr>
<tr>
<td>eighteen hundred and fifty</td>
<td>elf na taminu mia na hamin</td>
</tr>
<tr>
<td>two thousand</td>
<td>elfu tatu</td>
</tr>
<tr>
<td>three thousand</td>
<td>elfu ene</td>
</tr>
<tr>
<td>four thousand</td>
<td>elfu tano</td>
</tr>
<tr>
<td>five thousand</td>
<td>elfu kuni; kuni elfi wegni ku enenda kus magu, ten thousand footmen</td>
</tr>
<tr>
<td>ten thousand*</td>
<td>mia elfi or lakki</td>
</tr>
<tr>
<td>one hundred thousand</td>
<td>lakki kuni (kuni mia za elf)</td>
</tr>
<tr>
<td>one million</td>
<td>mia lakki</td>
</tr>
<tr>
<td>a billion or kik</td>
<td>mia kar</td>
</tr>
<tr>
<td>a quadrillion or baj</td>
<td>mia karur</td>
</tr>
</tbody>
</table>

(b) Ordinal

The first (e.g., man) (mtu) wa kwanza (or wa masti); the second, wa pilu; the third, wa tatu; the fourth, wa ene; the fifth, wa tano; the sixth, wa nita; the seventh, wa saba, etc.

(c) Adverbial Numerals.

Firstly, mu tako or mabali pa kwanza. Secondly, mabali pa pilu. Thirdly, mabali pa tatu.

(d) Numerals of Iteration.—How many times.

Once, mara moja; twice, mara mbili; the second time, mara ya pilu; often, mara ningi; how often, or how many times? mara ngipi?

### NUMBERS OF MULTIPLICATION.

Simple or onefold, ya jino mnoja; twofold, ya meno mawili; threefold, ya meno matata (e.g., a threefold rope, ugine wa meno matatu).

### DISTRIBUTIVE NUMBERS.

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

### FRACTIONS.

Fungu, a part, expresses fractions, e.g., funga la arbaini, the fourth part.

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

## CHAPTER XII.

**ON THE ADJECTIVES.**

1. An adjective connected with a substantive gives the precedence to the latter; e.g., mu maovu, a bad man; makanza marufu, long boxes.

2. The adjective must agree with the number and euphonic form of the substantive; e.g., wato wado, little man; mili mirwa, high tree; ukwiri ukui, a large piece of wood; kijana byakwa, a tall lad; mauo maovi, fine stones; niomba nziwa, a good house, good houses; jive ku or jive xuri, a great stone or a fine stone; kazi kuba, a great business; mungu mkui, a great European; gnombe wakuba watano, five large cows; gnombe mkuba mmoja, one large cow; simba wado wawili, two little lions; mbuzi mkuba, a large goat; mbuzi wakuba watatu, three large goats; niini waawiri na wado, pretty and little birds; mayahudi waawili, two short legs.

3. Adjectives with suffixes must agree with the number and person of the subject; e.g., thou alone, we go peko yako; I alone, mi mi pekeyangu. The same is the case with adjectives participles; e.g., he is a faithful man, yee ni muu aliweziniwa. I am a faithful man, mi ni mwe aliweziniwa. We are sleeping men, suini wato tu-laloi; coming evil, manbo maabaya yatakayo kuja; a sleeping man, muu alali; a well-constructed house, niomba ilio-jengoa mema.

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

5. Adjectives are derived from verbs; e.g., utakatu, clean, from ku takatu, to be clean; muvu, a learned man, from ku jua, to know.

6. By the application of moogwini; e.g., mto

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

* The Wusakilili 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.
muenge mali, lit., a possessor of property; mtu wegni mulanda, a fruitful tree; maneno yegi urongo, lying words; neno lugni kuelli, a true word; kitu yegi uowo, a bad thing.

7.—By the application of participles; e.g., mtu alain, a sleeping man; ndia ilionoluwa, a straight way; mtu ndia ma matinda, a fruitless tree; mtu alin ma kuelli, a truthful man.

8.—By the conjunction kama (like as); msamo wa, by the verb ku fanana na, adjectives may be expressed; e.g., yuna uso kama muvi, or yuna uso wa muvi, he has a thievish face; mtu buyu yuwa fanana 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 mpigi, not a giver, not liberal, stingy, tenacious; si mtu, not a man, but rather a beast; si kitu, not a thing = nothing. Maneno yasolo yegni kuelli or yasolo na kuelli, or maneno yasolo si kuelli, words which are not true.

10.—Addition to remark 2. The Swahili say: mtu mwekundu, mwepe, mweusi, muma, pl. watu wakundu, waepwe, wema, or watu, wepe, wekundu, wemsi, red, white, black, good men; kasa jorofro, jekundu, jipia, a soft, red, new box; mkaasha maeupe, maooro, or meupe and mororo, watu wangi (wa ngi). Kiising. wangi, many people.

CHAPTER XIII.
ON THE DEGREES OF COMPARISON.

The comparative degree is rendered in Swahili in various ways:

1.—By the use of zaidi (sazid) more than \(\Delta\), in Arabic means, actus fuit, inde excessit nume rum, incrovit; \(\Delta\), redundans; e.g., kitu hiki ni kituka zaidi ya kili, this thing is greater than that; vitu hivi vituka zaidi ya vil, these things are greater than those.

2.—By the use of kuliko, where there is. Vide Swahili Dictionary, page 177; e.g., niumba hi ngena (or njema) kuliko ile, this house is good where that is, i.e., this house is better than that. Kitu hiki ni kituka kuliko kili, or zaidi kuliko kila. Mtu buyu 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 kupa, to pass or surpass; e.g., mtu buyu yuwa-m-pita muensiwe kwa mali or utagiri, this man surpasses or excels his friend in point of riches, i.e., he is richer than his friend — yuna mali zaidi ya muensiwe.

4.—The verb ku zidi, to increase (and ku pan gus, to diminish) may also be used; e.g., mtu huyu amezaidi ku ni fania wenu kuliko mtu yule, this man has done more good to me than that man; kinempunguza kitu kidogo punde, there was wanting a little more.

5.—The superlative is rendered by placing the adjective kula or wote behind the participle zaidi ya or kuliko; e.g., sultani huyu ni mkuba kuliko ya mauntani wote, or ni mkuba zaidi ya mauntani wote, this is the greatest king; malaika wa-m-pita, mtu kua nguvu (wana nguvu zaidi ya mtu), laken Mungu yuwapita vitu viote kwa nguvu (ni muengi nguvu zaidi ya viunwe viakwe 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, mimis (mi); (2) thou, wewe or wo; (3) he, yabo; (4) we, siusi or suisi; (5) you, nulinu;
(6) they, who (wo).

2.—POSSESSIVE PRONOUNS.

Mine, wangu, yangu, jangu, langu, pangu; pl. vin angu, zangu, muangu.

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

His or her, wakwe, yakwe, jakwe, lakwe, pakwe; pl. viakwe, zakwe, muakwe.

Ours, weto, yetu, joto, letu, petu; pl. vietu, zetu, muetu.

Yours, wenu, yenu, jesu, lenu, penu; pl. vienu senu, muenu.

Theirs, wao, Yao, jao, lao, pao; pl. viao, zaio, maiko.

3.—REFLECTIVE PRONOUNS.

I myself, mimi na simu ngano or mimi mueniwe or mueniwe.

Thou thyself, wewe na simu ngano or wewe mueniwe or wewe mueniwe.

He himself, yao na simu ngano or yao mueniwe or yao mueniwe.

We ourselves, siusi na simu ngano or siusi ngano or siusi ngeni or siusi ngeni.
They themselves, wao naifaiso or mioyo ya or wao wengiwe.
To love oneself, the Suahili can say: ku-ji-penda, or ku-ji-penda naifaisyakwe, or ku penda naifai yakwe.

4.—DEMONSTRATIVE PRONOUNS.
(a.) for near persons and objects: buyu, this or that, e.g., this man, mtu buyu; pl. hawa e.g., watu hawa, these men.
(b.) for remote persons and objects: that man, mtu buyo or mtu yule; pl. those men, watu hao, watu walli or watu hawale.
(c.) at a greater distance: mtu yule, that man yonder, or mtu yuleli; pl. watu walli or hawale.

5.—RELATIVE PRONOUNS.

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

6.—INTERROGATIVE PRONOUNS.
(a.) PERSONAL INTERROGATIVE PRONOUNS.
Who? nnani? whose? wa, ya, je, la, ya, ze, pa, nnani?
Who am I? mimi nnani?
Who art thou? wewe unani?
Who is he? yeo nnani?
Who are we? suusi tu unani?
Who are you? nuuni m unani?
Who are they? wao nnani?
Which of both of these has done this? nnani wawili hawa walli fania hawa?
To whom has he given the money? nnani ame-mpai fetha?
Both of us cannot know, suusi wawili hatuwesi ku jia.

Whom has Abdalla beaten? Abdalla ali-m piga nnani?
Whose are these things? vitu hivi ni via nnani?
Whose is this box? kasha hili ia nnani?
Whose are these boxes? mkaasha haya ena unani?
Whose is this tree? mti hu ni wa nnani?
Whose are these trees? mti hii ni ya nnani?
Whose is this business? kazi hi enda nnani?
Whose works are these? kazi hili za nnani?
Whose is this goat? mbuzi buyu ombo na nnani? or mbuzi buyu wa nnani? or nnani muemgi mbuzi buyu?
Whose are these goats? mbuzi hili za nnani? or mbuzi hawa ombo na nnani?

(b.) IMPERSONAL INTERROGATIVE.
What? which? nine? ni? je?
What does he say? anena nini? or anenaje?
What did he do? amefania nini? or amefaniaje?
What has he lost? nini kikicho-m-potia?

What shall he get? atapate-je? or atapate-ni? or atapate nini?
(c.) UNIVERSAL INTERROGATIVE.
What man has done this? ni mtu gani ailefania haya?
What sort of men have done this? ni watu gani wallefania haya?
Which thing? kitu gani?
Which things? vitu gani?
What state? manbo gani?
What is there? kunani?
What is the matter? kina nini?
What have they? wanani?
Who is at the door? nani alipoko mlangoi? or nani yupo mlangoi?
What o'clock is it (how many hours)? sas ngapi?
Where are you going? wenda wapi?
How shall I get? takapatia-je? (how or what?)
How old is he? (lit., his age, how gets he it?) uunirwakwe atapate-je?
How long is it? urefu wakwe yatapate-je?
How deep is it? ku enda tini kuakwe chapata-je? (kinema, a well).

How many people? watu wakapi?
How many goats? mbuzi wakapi, or ngapi?
How many places? mahali punkapi?
How many chairs? viti vingapi?
How many boxes or chests? makasha manguapi?
How many houses? niumba ngapi?
How many people? mbau ngapi?
How many trees? mti mtingapi?
How long ago? tangu lini? (lit., since when?)
How often? mara ngapi? (how many times?)
How much? kadri gani? kiasi gani? what quantity?

7.—DISTRIBUTIVE PRONOUNS.

Each of his friends, kulla mmjoo wa raikizakwe.

Every man, kulla mtu moja.
Neither of them, haana moja mualso.

8.—INDEFINITE PRONOUNS.

There is not any or one that does good, no, not one, hapana meugeni ku fania wema, hatta mtu mmjoo. All men, watu wote; all matters, kazi zote; all places, mahali pote (muote); everything, kitu jote; whoever will do it, shall be paid, kulla mtu afanini, or kulla meugeni ku fania, or kulla mtu ambai kumbu afania, atapawa fetha; you are all gone astray, nuini niote mualipotia; we all saw it, suisi zote tumeo; they all went away, wote wao wamotoka; each people, wao kamo hawa or mfono wa hawa.

At Zanzibar the people say: kiti chake 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.

c 2
CHAPTER XV.

ON THE ADVERBS.

I. ADVERBS OF TIME.—(a) Present time: now, sasa or wakati hu; to-day, leo; now-a-days, katika zamani hizi. (b) Of time past: some time ago, wakati uchache ulipopita; long since, wakati ungi ulipopita; lately, kwa kariba. (c) Of time to come: ere long, karibu, punde; henceforth, tangu sasa; tomorrow, kesho; after to-morrow, kecho kusha. (d) Of time indefinite: often, mara ngeni; sometimes, mara mmoja mmoja; seldom, si mno kabisa; again, mara ya pili; instantly, sasa hivi or upozu, or kwa mungo hu.

II. Of Place.—Above, ju; abroad, n'de; before, mbele; behind, niuma; far, mballu or kule.

III. Of Quantity.—Little, chache, haba; abundantly, kwa ungi; kadri gani? how much?

IV. Of Duration.—Possibly, yemkini; perhaps, lapho or kwa niubwa.

V. Of Negation.—No, aivio; by no means, kabisa.

VI. Of Affirmation.—Kua kuoli, truly; kua yakini, neri; yes, efa or si, or mariba. “Yes” and “no” are usually rendered by the repetition of the verb used by the person asking; e.g., wewe unenjia hapa? resp., (mimi) unenjia or sikunja, yes, I have done it, or I have not done it; undoubtedly, hakuna tazawidini.

VII. Of Interrogation.—Wherefore? kwa sebabu gani? when? hii? how? jengi gani, or gisi gani, or kuani? The verb connected with kuani stands usually in the infinitive; e.g., kuani ku fanya hapa? why to do this? = why hast thou done, or dost thou do this?

VIII. Of Manner are frequently formed by placing the preposition kwa before a substantive; e.g., kua fanya, with joy = cheerfully; kua uovu, with badness = badly. In like manner adverbs are formed by placing kwa before the indefinite mood; e.g., kua ku shinda, by conquering = victoriously; kwa ku jua, by knowing = knowingly; kwa ku amini, 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! soma 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 mwanzo wa muaka, about the beginning of the year.

After—niuma ya, or kiniuma ya, or boda ya, or muisho wa, mfano wa, kama; e.g., mfano ya adi, after the fashion.

Against—ju ya, or kua ku teta na (by opposing), or kiniuma cha; 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 zungu, upande wa Mvita, or ni izimga-kayo Mvita or Mombasa.

At—katika; e.g., katika Mvita, at Mombasa; by sea, katika bahari; mua or miongoniina, at him, at his hands; miongoniwa kuwa; e.g., kua kima kidogo, at a small price; kua ku daka kua, at their request (wao wallipoksha).

Before—mbelle ya or za; e.g., mbelle za mafune, before the king.

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

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

Between, betwixt—beina ya or katikati ju; kati-mueto, between ourselves.
Beyond—kua huko; Unguja kua huko, beyond Unguja; saidi ya or ju ya tkipimo, beyond measure; amekoti upandewako, he eat by you; amepigoa ni moomeshi, he was beaten by the teacher.

Concerning, on account of—kua sababu ya.

Down—katika tini, kuoneka tini, tini ya.

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

Ere—mbelle ya, kabila ya; mbelle ya musika mungia, or kabila ya musika mungio, or musika mungie usisasa ku pita; sisasasa or asija kiti Mvita, before he dwelt at Mombas.

Except—piaipo; amelela vitu viole, makasha mawili basi yame salia or hakulella, ameeta or amesasa, he brought everything except two boxes.

For—kua sabbabu ya; nine-m-penda kua sabbabu ya alkizakwe, I loved him for his understanding; nine-ku-plekeka waraka, I have sent a letter for you; I have done it for you, nine-ku-fania haya or kuuko weve, in your behalf; kitu hiki chako weve, this thing is for you, or belongs to you; amefania vema, nadi Muburu huyu, he did well for an Arab; amekuenda Patta kua kazi hi, he went to Patta for this affair; sikuu nengi, tangu miaka miungi, for a long time, or many years; ni mabu kuuko, buweste ku nena, it is too bad for you to say it; he clothed him well to prevent his catching cold, ame-m-vika wema kutoka ku shiko na berodi or asishiku ni berodi; oh, for a sword I kumbia nli nao mimi upanga; nimesika kuoko, I heard it from you; in his infancy, wakati alipokua mto (when he was a child); the cup is over against me, kikombe kina ni-plekua or kina-ki kabili (is opposite to me).

Out of—ametoka niumbani, he went out of the house, or ametoka katika niumba; out of love to me, kua ku venda mimi; it is out of fashion, kitu hiki kimetoka katika ada, hakuna ada tene sasa.

Save (save except)—asipo isipokua, isipo.

Since—tangu; since my return, tangu nilopo ridi.

Through—kua, e.g., through much toil, kua mabuika mangi; the ball went through his belly, popo mienga imepita matambuyokwe.

Throughout the land—kua ni tite.

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

To—From here to Baraza, hapa na Barkwa; ametoka Mvita amekuenda Unguja, he went from Mombas to Zanzibar; he is born to this, ame vialiwa ku fanja maambu haya; I read the book to the man, nime-m-somea mti huyu juu hiki (or nine soma juu mblele or kua mti huya); the debt amounts to 100 dollars, deni ni reali mia or deni yapeta reali mia; to my knowledge he is very busy, najua yee yuna kazi nongi; 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 manenda Malindi.

Towards—Towards sunrise or east, upando or uleleko wa mao ya juu; uleleko wa Bukini, towards Madagascar.

Within—Within six hours' walk, kua ndia ya setta saa; he remains within call, yuwakati mahali aimesipuko ku itoa kua kulli kipindi.

Without—He did it without self-love, amefania haya asipoja penda nasifakwe; he spoke without any regard to the greatness of the king, amesema maneno haya asipo hesabu ukui wa Sultani; a house without men, niumba isio na watu, or isioiku na watu.

CHAPTER XVII.

ON THE CONJUNCTIONS.

(a) Copulative Conjunctions.

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

While or whilst—wakati niotsha kua maneno haya, wall 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 misha wa ku-m-pigai, tualiingua, after we had beaten him, we were imprisoned.

As soon as he arrived, he died, wakati alisifika, alikuffa or alisipoka alikuffa.

No sooner than—He no sooner heard the voice than he left the house, alipokwa kilele, alitoka niumbani.

Till—tatta; scat till he comes, ngoja hatta yuwa ya or hatta atakapo kuja; akija nambiani, tell me when he comes.

When—Aliugua nilopo-munona, he was sick when I saw him.

Ere—before—Before he had time to escape, he was seized, asija pata wakati wa ku kimbia, akakamatoa or asisasa kuwa na wakati wa ku kimbia, aliguwa; before he went, asija ku
ENDA, OR AITASES KU ENDA, OR KABLA HATAESA KU ENDA.

NOT TILL—IT WAS NOT TILL HE WENT ON SHORE THAT HE GOT BETTER, BAKO PÔA UWEYUKWE HATSA ALIPOSILOSHA POYI.

(b.) CONDITIONAL CONJUNCTIONS.

KUAMBA WEEWE HUKUENDA KILOA, HUNGALI NGFÂ, IF THOU HAROZ NOT GONE TO KILÓA, THOU WOULD NOT HAVE FALLEN SICK.

Provided that—Kuamba yu yuwarudi tu (basi), na-m-samehê 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 hakâ hâ manina hangewêza ku temêba.

The more—the more—kua zaide mtu akiizi kua mekini rohosinuakwe, yuwasi kua ku-m-jongêa Mungu, ata-m-jongêa Mungu kua zaide, 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 gauzi zaide, or manbo gauzi kua uangi.

(c.) CAUSATIVE CONJUNCTIONS.

He is a powerful king, for he is loved by his people, Sullivan huyu mugei ngwev kua sebabu ya kua pendoa ni watu wakwe or kusani ya amependoa ni rayasakwe.

As I lived in Egypt, I know many people there, kua sebabu mimi nimekete katika Misia, naja watu vangi hapo, or kua sebabu nikiweti mi-

serini, etc.; or mimi najua watu wangi missi- rini kusani, nimeketo hapo.

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

I was not born nor bred a blacksmith, mimi sikuviulwa wala siku lewa kua mubânisi (shmuni).

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

No other but yourself can do it, hapena mtu mungine isipoku nañi yako wehe asezi ku fanâsia haya.

What he says is nothing but lies, urongo tu (utu) manenoyakwe lote.

He gave him more money than was due to him, ame-m-pa fetâ zaide illo-m-pa ku-m-pa.

As he likes rice, so I like bread, ni kama ya aponda mtele, ni kama hivi mimi napenda mukate.

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

Men cannot be happy, unless he fear God, mtu hapâti bakhti ngema kua yakini, kuamba ha, m-chi Mungu (isipoku kua nguva za Mungu).

This news may be considered as an indication of approaching yard; hâbâri hizi zikatirwe kama alama (kua alama) ya vitakâvi kûs (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 édu aksâne.

CHAPTER XVIII.

ON THE INTERJECTIONS.

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

Of silence—niamâ, pl. niamasâni! be quiet!

Of impatience—chat!

Of contempt—kêfule.

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; mîrâbâ! 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—at! look you! I say! angalus! look! skikia! hear! tazama! behold!

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

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

Ho! hodi! hodi hodi! hodi! crying before a house, waiting and begging for entrance. The inmales answer: karib, 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: ninekâa kitâko, I am set down, I am in a sitting position.

Of compliance—yes, well! vema! very well; ni mema, ndio, ndivio! the contrary is vivio! sidâki, I will not, I refuse.
Of address—oh! éwe, pl. égnui; éwe bana, a master! éwe Mungu! O God! At Zanzibar this address to a superior seems to be objectionable.

Of astonishment—ni kijabu! oh wonder!
Of abhorrence—far be it from me, kitu hiki kiepukáne námi, or jepúáne or jondoñáne (ku ondóa, to remove).
Of assent—to be sure! kuelli, ni kuelli! yakini! hapana maneno.
Of expulsion—bogone! tóka, mu-ondóni! mu-epúáni! ondóka! a epúáne námi! ndásáko!
Of taking leave—kua herí! farewell! good-by! pl. kua herini, or kua herí ya yu onona! may we soon meet again!
Of surprise—kumbe! what then! another exclamation of surprise is looó!

Miya! me! I am the one! weyo, are you the one! it's you?
Saa! you! I say! ndó saa! come on, do!
Salaam! peace! hail!—salaam Bibi, with the mistress's compliments.
O ye fools! nuiuui wajings! mna wazimm!
What a great man! ni mtu mzima gani!
Starehe! 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! similo! similleni! make way! probably for Bismillah, in the name of God! It is — ji-tengo! 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.

Kil. = Kidaruma, the dialect of the Daruma tribe (Wantuka).
Kimv. or Kim. = Kimvitza, the dialect of the island of Mombas or Meita.
Kig. = Kigania, the dialect of the island of Patta.
Kimr. = Kimrunda, 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. = Kirabba or Kiravai, the dialect of the Rabbai tribe.
Kin. or Kinik. = Kinika, the dialect of the Wauka tribes, which consist of two divisions, the Wadigo in the south, and the Lupango in the north and west (of Mombas).
Kinnas. = Kinnasa, the dialect of tribes near the lake Niassa.
Kikauv. = Kikauvi, belonging to the Wakuvi tribes.
Kik. = Kikamba, referring to the Wakamba tribes.
Kiang. = Kianguza, the dialect of Zanzibar, and all that belongs or refers to Zanzibar.
Kiam. = Kiamu, the dialect of the island of Lamu.
Kijan. = Kijangamo, a place near Mombas.
Kilind. = Kilindini, a quarter of Mombas.
Kijom. = Kijomu, a Mohammedan village to the west of Mombas.
Arob. = Arabic ("Lexicon Arabico-Latinum," autore 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 Kisutumini 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 Ere. = Mr. Eckhardt, 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 Swahili language, as spoken at Zanzibar.
Sp. = Mr. Sparshott, missionary of the Church Missionary Society, East Africa.
Gram. = Grammar (Swahili).
Dier. = 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., kijito, small river, a brook).
Fig. = Figurative.
V. obj. = Objective verb.
V. dat. = Dative verb.
V. e. = Causative verb.
Q. v. = quod vidis, which see.

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

SUAHILI-ENGLISH
DICTIONARY

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., apenden, he loves; hapendzil, he does not love; apende, may he love.

Kwa, 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 yako," God he is there.

In fact, kwa (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., maneno yaliokaua thabidi, the words which have become firm or established (with wa). Movu imaka uja, lit., the rain has been it comes as the rain is coming; wawiri waanakua waja, the fishermen are about to come = they are coming; kung’awu mbali, tukuenda, 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., "wasiiwa 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 be, wide Krawi’s "Outline of Grammar," page 72.

In reference to the letter "a" see page 242 in Dr. Siere’s "Handbook of the Suahili 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., yuwala, he eats; yuwala, he comes.

Aali, adj., choice, good; from the Arabic عالي (ahali), cfr. س (ali), altus, excelsus fuit, hence "nali," superior, suprenus.

Ali, adj., rebellious, refractory, disobedient; vid. nasi or assi. Arab. ناس, rebellia, inobediens fuit.

Abadani, or abadi, always, constantly; Arab. ع (abdani), perennavit, læq (abdan), somper; kusiyakwe ni ku iba abadi, his business is to steal constantly; Abadani is an expression of assurance.

Abare watoto, vid. babe watoto or baby wana.

Asemu, v. n., to pass over, to go across (a river, lake, or sea), to be ferried over = ku yuka, to go together as a passenger by sea in a vessel, or with a caravanserai (jaro) in travelling by land. Nimeabiri chombo cha Muimba hatta Unguja, I went together, or I went as a passenger on an Arab-vessel as far as to Zanzibar. I did not hire the whole chombo, but I paid the usual fare, which with the natives amounts to $1 or 30 dollar from Mombasa to Zanzibar. Tumeabiri jaro cha Msungu hatta Ukambani, we joined the caravan of the Europeans as far as to Ukambani.

The verb abiri is to be derived from the Arabic عير (ibara), transitiv, trjnjctit flumen.

Annua, v. obj., to pass or cross over to a certain place; e.g., nime nauli chombo cha Baniani ka abiria or ku yuka Unguja, I have hired the vessel of a Banian to pass or cross over to Zanzibar = nimevaika katika chombo cha Baniani, I crossed over on the vessel of a Banian. Nime su-abiria kwa or katika chombo cha fulani, I made him go over in the vessel of N. N.
AB

Lexicon); údabu ngéma or mbáya, good or bad behaviour; ku-m-tia kijana údabu (or údaba ngema), to teach the boy manners, lit., to put good manners into the boy. Mu huú huana údabu or ni mtófa we údabu, this man has no politeness, or no polite manners; aingwe ni adabu, he should learn to behave well or politely; mu huú huana ni mtúfüri, aingwe níndó mákó pagi, ni nìtkàfu or yuna kewa, he is proud, arrogant, inaudient, etc.; ku-m-tia údabu may also signify, to chastise one by confounding him, &c.; adabu = muendo (vtd.), hence the proverb, "Muendo haana adabu."

ADARíKA, v. u. (R.? = ku ngiwa ni adabu, or ku tiwa adabu. The student must not confound adìbashì and adìbu with atìbù and atìbashì and atìbù, which latter verbs signify, "to castigate, to torment," whilst atìbù and atìbashì seem never or but rarely to be used. See atìbù, atìbashì, to cause to be in pain, to punish, but adìbashì, to cause to behave well.

ADAMU, s. ADAM (maana or bin adamu, son of man), a human being, a man (see maana wa or bin adama, 0 thou son of man).

ADAMA, s., mpiga adama = múdóni aitó watu wasali, the man who calls people to prayer, the muezzin; Arab. مالأرخ, laures praeambuli (2) significavit, indixit Muhammedan publice precisorum; مالأرخ, praeecesso, promulgasit precemum.

ADAWA, s., cunity (see adui, an enemy); the word is seldom heard.

ADÍ, 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 "aidi" and "aga" must be distinguished well.

ADABU, s. (2), civilized, good behaviour, good manners (adabu is to be distinguished from athabo, vtd.); Arab. مالأرخ, humilitas, elegantiarum morum et doctrinæ; omnium verum scientia, qua a vitæs omnis genera cavere possumus (Freycog's

ADÁDI, s. (yg.), a gift, donation, present; Arab. مالأرخ, donum, from مالأرخ largitus fuit, didit, donavit. Many Sukhili pronounce "hadia," but this is erroneous. In general, those Sukhili who do not know Arabic, pronounce Arabic words very badly, and should not be imitated by Europeans, who should always endeavour to acquire pure Sukhili words, and never use Arabic expressions, when there is an adequate and indigenous word found in
AD

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 muh adia or shiha—ku-n-pa muh kitu cha bure, to give a man a present, or a gratuity; ana-ni-pa alfia, he gave me a present.

Afrikaans: To teach (good) manners, to educate (vul. adabu).

Afrikaans: To behave or act rightly: Arab. [adabu], quod justum et secum esse, statuit praeclaritique.

Afrikaans: To make or teach one to act rightly.

Afrikaans: Not to be obtainable; e.g., sarmalla wakasalimaka = wakidu sellabaka, or wakwa shidha, if the carpenters be not found, if they hardly exist; Arab. [adim], destitutus, privatus fuit.

Afrikaans: To praise, to glorify. This verb requires further and closer examination; perhaps it may be derived from the Arab. [adim], magnus fuit, magni facit, honoravit. Hence the writing "athimiss" would be more correct.

Afrikaans: A free man of unmixed blood, whose parents have not been slaves; muh buyu ni adia, this is a free man—muungana asie kitanginio, this is a free man without mixture of blood. The word is no doubt a corruption of the Arabic expression, wallad-elnas, a free-born person.

Afrikaans: In a; kwa adia hasida or sanguina 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 sections from the Quran, &c.; mu-adia hasida, nipa sanike dau na dawa, perform the hasada, then let the medicine be administered to him.

Afrikaans: An enemy (ya), pl. masailand, this plural form, however, occurs but rarely, as is the case with many Arabic words. The Swahili say, muh buyu ni adiu, pl. watu hawa ni adiu, instead of masadul. Adiu, an enemy, also—nuh mbaya, a bad man; Arab. [adine], homines perigrini;
especially preferable (of the two), in preference of; best; Arab. مَثْلَ (maṭhāl), exuberant, praecebellit; مَثْلُ (matulu), praestantor, optimus; thāḥabu ni athāli kana fetha, gold is better than silver; kuṭnu nusu athāli, especially with us or in our house.

Afụ, n. wild jasmine (St.).

Afụ (or Afua), v. a., to deliver from, to save, preserve, pardon, to render safe, secure (= okpụ, pōnia); Muemngina mu-ama-afụ, the Lord has saved or preserved him; Arab. يَا, inculcement, innoxium servavit Deus. Mungu a-mu-afụ, may God preserve him; muntu huyu amētēsua (amepwa ugonjia ni Mungu, laken sasa Mungu ame-afụ = ame-m'jala afi, amem'jala sirikasakwe or riikázakwe. In general, ku afụ means to deliver one from sickness, famine, or other kind of distress. Afua, s., see afi, health. (This expression is more usual.)

Afua, Afụra, v. a., to tear (said of thornes) (R) ?

Afụ, n. and v. a. (Kimr.), to perish, to be lost and to lose, destroy (= pọtea, pọtea); unanghi unangakwe, thou hast lost his beads (Kim. ku amangika); watu wangi wame-ku-agà, many people perished, have been destroyed; kullu muntu ndare Chagga, hādī tende, huacă, Chagga ndicho kibagicho wata, he who goes to Chagga, shall no more return, he will perish, for Chagga is the country which destroys people.

Afọ, v. a., to take leave of a person; ni muntu ku-wa-agà wata, I went to take leave of the people; jū sāli gị miti, lit., when the sun takes leave of the trees, i.e., near sunset (a very poetical expression).

Afọna, v. rec. (1) to take leave of each other; (2) to agree one with another; (3) to promise each other (kwa m'onu); mmagana nini? what have you agreed to? ana-ku-agà nini? what has he promised thee? agànà n'ahahù, to make a covenant.

Afọ, v. obj. (1) to convey the volentictory word to another in the name of him who bids farewell; wé me k'ụfụ na-ahụ babyangwa, thou friend, convey my farewell to my father; (2) to give one a promise; niku ile huku-ni-agà ku-hu-ni kofin, môbna huku-hu ni-µa, hupendi ku-hu ni-µa, uku-ni-agà baasi, why then didst thou promise me?

Afọ, v. obj. (2)

Afọoha, v. c., to charge one, e.g., to demand a debt from somebody. Deric. agizo, pl. m'afrigzo, charg, commission.
hasta sultana atakuenda abra, ku-m-cheta páhali pa shibbi, eea a king shall go to the cold grace where a place of a span's breadth will shut him up.

A'mari (or a'amer) = muhsu, the end, the last; saidina ya wali miya ya aberi, the first Lord is he who is the last.

Ahassat (or Ahantao), v. a., lit., thou hast done well; from the Arabic أَكَسَّتْ, bonum fecisti, probe egisti, pulchrum reddidisti, bonus, pulcher fut. This term is used to render thanks to him who has done you well. Thanks! or Thank you.

Ala, v. a. We are not sure whether this verb is to be derived from the Arabic verb أَخَذَ, arait, flagavit?

Ala (or Aya), v. n., to dissolve, to melt.

Abna (or Ayba), v. c., to cause to melt; e.g., ku yishah russi, to smell lead. The dialect of Funjibar seems to form: yejika and yejish, to melt and to cause to melt (St.). Ku ayika (St.) to dissolve, to melt.

Alobe, v. n., to be put to shame, to be disgraced.

Arab. أَخَذَ, vitium sumpsit, hence أَخَذَ or أَخَذُ, vitium; nemajyakwe inamalika, his good name has been disgraced.

Ameba, v. c., to disgrace; to put to shame; to be ashamed.

Alu, v. a., a disgrace, a reproach; also pudenda.

Uile, v. a. (cfr. Arabic أَنْعَمَ, inclinavit se super aliquem; أَنْعَمَ, sustentavit, alit familiam); (1) to take upon one's self, e.g., ku ilii deni, to take a debt upon one's self, i.e., to pay for another man=deni yokawa daraka yangu mimi, his debt is upon me, I shall pay it; (2) to be the cause, to be guilty; huyu si alii, alii ni yu; this man is not guilty, guilty is he (L).

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

Ame, s. (ya) (=gi), kind, class, species, caste; kulla sina, all kinds; Arab. أَنْعَمَ; (1) fons, rei substantia, essentia; (2) eye.

Amlia, v. c., to point out, to show by a sign (cfr. Arabic أَنْعَمَ, manavit, أَنْعَمَ, rem consipcam fecit); e.g., ku aimahku kiyo ya mpaka.

Asii, v. a., to specify, to appoint.

Ania, v. obj., to specify to or for one.

Aniwa, v. p., to be specified.

Ane (or aenzi, or aezzi), vid. enzi and ezi; Arab. أَنْفُسُ, potencia, dignitas, أَنْفُسُ, potens, honoratus factus est.

Asiri (or isiti), v. n., to live, to last, endure; أَمْتَشَ, in vita conservatus fuit, xivit.

Aittwalo, what one is wonted or called for (from ku ita, to call; p. ifwa or rather ita, to be called). Low people pronounce it ilitwalo; alto into or astwalo would be more correct.

A'jib, s. (ya); Arab. أَجِبَ, status admiratius, admiratio, from أَجِبَ, miratus fuit; admiration, wonder; ajib! or ajab! wonderful! wonderfully.

Ajab, v. n., to admire (seldom used).

Ajariba, v. c., to make to astonish.

Tazabila, v. n., to wonder at, to admire.

Tazabila (or Ajariba), v. c., to make to astonish; moni illa muna-taajabila, this word or matter astonishes me.

A'jali, s. (ya), death, fate (cfr. Arab. جَلَدُ, termimun possuit; جَلَدُ, spatium temporis), the appointed time, life-time, destiny (cfr. muhibb); ajaliyakwe illi-m-jalis (ku fi peeni), 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 salifika ajali means lit. to be given up to its fate, hence "to be finished entirely." e.g., sami inasalima ajali le, or sami inakafika biyali le, the gloes is quite finished to-day (= inamaliisa, inakwisha).

Ajam (or Adjam) (wa) (n. gent.), Persia; mtn wa Agam or Ajam, a Persian Arab. مَهْمَمُ (ajamon), barbari, quiimneque non sunt Arabes, etiam distincte foquantur, tum Persae.

Aja, s. (mu), simulation, hyperoing; e.g., akiugui ni ajari to (?), if he is sick, it is only simulation.

Aji, s., rid. Ajami or Agami, a Persian.

Aji (or Ajali) wonderful! See ajabu.

A'jili and agili, s. (ya) (from أَجِبَ, causa, gratia, cause, reason, mke; ku agili or agili-yangui (mimi), for my sake, on my account, because of me; ku agili ya wata, because of men; ku agili or agili aki-m-penda mukwo napensi bora, because he loved his wife with great love. The reason why the natives spell agili and agili (agili) is, as every student of the Egyptian and Syrian dialects knows, because the Syrian Arabs spell ichili, whereas the Egyptian pronounce ághili; the letter
is pronounced by the Syrians like ch or j, whereas the Egyptians pronounce it like gh. The words ajil or agil, buja, sii'ba, convey nearly the same meaning, "cause, account, reason," &c.

A'hi (or ahi), v. a., to hire; ~, merceded dedit, mercede conduct, hence the Snaunil word ã'iga, wages (Arab.  알.).

Ahirisna, v. c., to cause to hire, to let on hire; noun, ã'iga, wages.

A'ika, s., and ã'ika (fr. ã'ika, debilitis, impotentia, postica para rei), si fanis ã'ika, fania barraka, usikwe, do not tarry, but make haste.

Aka, the form of the narrative past tense (3rd person sing.), see Sterne’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 niimboo, to build a house, viz., a stone-house, in distinction of ku jenga niimboo, to build a house of wood (of poles) (see ku waka or wakka); (2) to burn (akka), to burn (said of pain).

Aka, v. obj., to build for or with.

Akali (1), s. and adj., some few, some: Arab. ã (kalla), paucus fuit; akali ya watu, some few men; akali ya kitu, something—kitu kidigo; akali ya vitu, some things; (2) he is, def. r. li, akali inisma or hoi, akiiko, he was alive.

Akania, v. a., to curb?

Akari (or akariki), intoxicating liquor (It.), loco, vinum, and ã'ika, planta aromatica, planta medica; or ã'ika, turbidus, facieulentus fuit liquor.

Ake, see ãkwe, his, her, its (aka in the Zanzibar and Kikamba dialects).

Akenda, v. n., for akenda, and he went (see ku enda, to go).

Akeria, s., see akeria. No doubt the Galla word ã’keria, s., is to be derived from this Arabic word akeria; ekeria signifies in Galla the place to which wicked men are banished after death, in the opinion of the Galla. Other Galla take ã’keria for ghost or spectre.

Akkiri (or akriri), v. a.; ã’ra, distil, postponit, tardavit, cunctatus fuit, to delay, to be dilatory, to remain behind.

Akhiriisna, v. c., to cause to delay, to put off, postpone, to adjourn, to make to stay behind; akhiri munimu, another monsoon or after the monsoon (in April, when the vessels return from India); ã’ra, alter, alias, another; ku akhiriisa chombo, to postpone the departure of a vessel.

Akhitam, adj. and adv. (Arab.  å’ra), mulier.

praestantior, optimus, from the verb  å’ra, factus fuit possessor boni, elegit, praestitit), choice, good, better, more preferable; e.g., Sengibari, bonari akhiyari, kulla shi teyari or tabari, Zanjibar is a better port, everything is ready there, i.e., is found there on the market; muhballi or mubballi akhiyari, a good or excellent friend.

Aki, conj., if, in case, when; see Grammar. It is subject to conjunction, and is used also in forming the participle. The letter "i" is frequently omitted, e.g., akendu 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 hawako, the step-mother and the real mother are not here, says a child when speaking of his mother; aki na buuna, or aki na muuguni anafika, the step-mother and the master arrived.

Akia (Akia?), v. a., (1) to amn up, to gorge, to devour; to swallow up; (2) v. obj., to intercept, to get up; e.g., ku-mu-akia mpim, to pick up a ball for one.

Akina, s. (ya za), something put by for saving, store, reserve: Ethiopian, akaba custodia, conservavit: Arab. ã’aka, secutus fuit, ã’aka, pore alium veniena: ku weka akiba, to put by, to provide for.

Akina, s. (ya or wa), pl. mankida, captain, chief, leader, commander: akila ya askari, the leader, or commander of soldiers; the second in command; cf. Arab. ã’aka, governor, praefectus, ã’aka, duxit, rexit, gubernavit.

Aking, r. n., (no doubt to be derived from the Arab. ã’aka, possibilitis fuit res, copiam sib praebeat alii cui, to suffire (= ghushi, vid.), to be sufficient; e.g., chakula hiki chakidi watu waliopo batta ku rudi, this food is sufficient for the people who are here till they return.

Akivu, v. a. (cf. ã’aka, so dedit rei, substiti; (1) to yield, to profit; shambalangu lina-makifu reali nia, my plantation yielded me a 100 dollars: (2) to put (= ku weka), to put by; mua-mu-makifu vicum, I have got him a good place.

Akipia, v. obj., to entras with; nime-mu-akifisa maliyangu melleba za watu, I entrusted my property to him publicly.

Akipitia, v. c.

Akipita, v. p., to be put by, e.g., Muhammed akifisa instead of anakusa.

Akimba (or contr. akisha), e.g., kazi bi, he having finished this business; then, thereupon; from kaisha, to finish.
Akika, s. (St.), a funeral feast for a child; cfr. the Arabic word "مَيَّزَىٰ", ovis, quae mactari solet quum primum infans raditur.

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

Akiki, s. (ya, pl. za), a kind of red wing; cfr. Arabic عَطَالٍ, species gemmae quos vulgo carneola dicunt; cfr. kito cha péto, or kito cha akiki cha pete.

Aklâl, s. (ya, pl. za) (Arab. كَلَّامٍ, ingenium, prudential), intellect, understanding; reason, prudence, wit; it has generally the plural sign za after it, though now and then also the plural form makill in may be heard; meguni akili, a possessor of prudence = a prudent man; meguni akili azima or ni, a very discreet man; akili chache, little intellect.

Akina, you: addressed to young or inferior persons; akina bunna, young sirs; akina bibi, my young ladies (St.).

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

Akirisha, v. c., vid. akhirisha, to put off, to adjourn.

Ako, suff. (g), your; ako weve, your own.

Akraba, s. (ya, pl. za), from the Arabic verb قَرُبَ, propinquus fuit, hence قَرُبٌ (elakribi), proximi cognationes et affinitates, sing. قَرُبٌ, propinquus, relations, relatives, consanguinity; sing. kiribo, kiriba and kiribo (ya)?

Akraba (ya, pl. za) kumemeni, male or paternal relative.

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

Akua, v. a. (cfr. kuukus and niakia), to tear (R.); a doubtful verb requiring closer examination.

Akwei (Kisg. íko), his, her, his, of him; niumba yakwe, his house (Kisg. niumba yake).

Al (or ál), the Arabic article the; e.g., alifgiri, daen, daybreak; ál, diluculum, prima lux aurone. See the remarks of Dr. Steere, page 244.

Aló, s. (ya, pl. za) (also in pl. maila or niála), a scabbard, sheath, case, in the Kipamba dialect; álá ya upanga, the sheath of a sword; ala za visu, the sheath of knives. Ala is called áló in the Mombas dialect.

Alapu, thousands; alf or áló or elfu, s., a thousand; áló (aifun), pl. álówu; áló (alafun), thousands.

Alima, s., Arabic اَلْمَعْرِفَةٌ, signavit; اَلْمَعْرِفَةٌ, pl. اَلْمَعْرِفَةٌ, signum; in Kinshili it signifies "mark" (ya, pl. za), sign, token; ku-ti aláma, to give or make a sign; ku-m-weka aláma, to signalize.

Aliku, s. (ya, pl. za), ensign, banner; aláma ya wita, military ensign. The Wamakili do not use much this Arabic expression, they generally say "berúmu," which is very likely to be derived from the Arabic بَرْعُمٍ, contresit, firmum reddidit funem, hence بَرْعُمٍ, pars materiae quae torquetur in funem? They use beramú often for flag. The Wanikula call it merely "pinga."

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

Alate (R.) = hala hala? ni amri kato wa katho?

Alubukwidi (St.), more correctly bánú or albânu sayidi, the children of the lord (sayidina, our prince), the prince's children.

Alafa, s. a piece of wheat with which the wound is dressed after circumcision to prevent pain from nicturition. It is probable that the word bears a relation to the Arabic أَلْفَ, albanicia puncta in extremitis unguibus imprimita puerorum; دِلْفٍ, signum fecit. The circumcision operates with the nails of his fingers.

Alfagiri, s., from دِلْفٍ, fluere sivit, primum apparuit aurora, hence دِلْفٍ, prima lux aurone, diluculum, the break of day, the dawn, the earliest Muhammadan hour of prayer, after 4 o'clock a.m.; jimbi la pili (the second crowing of the cock) ni alfagiri; daen, daybreak.

Alhamdi (or Ehlamidi), s., Thursday; Arab. دِيْمِمٌ para quinta; دَيْمِمٌ, days forae quintae, ac. dies Jovis.

Ali, c. a. (It.), ku-mu-ali, to appoint him governor; hence tawala, he became governor, and he is now the wali (governor); cfr. الوالِي, valde propinquus fuit alicui, praefuit rei, rexit rem; الوالِي, praefectus fuit; الوالِي, 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 sôma, he was in reading, or he was reading.

Alic, v. a. (1) to lay on, to apply the stick; (2) to leave marks after beating, to beat; wite uma-šîla muwana, the stick makes marks on the child.

Alix, he who is, or has. It is subject to conjugation, see the Grammar. A'Liku, s. (ya), the alphabet, the first Arabic letter; A'Lik, s., littera Elif.
ALLAH-ALLAH, quickly! without delay, I adjure you.

ALLAH BILHEIR (Arab. الله، bönum, res
equisita 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.) (?).

AMAXI, s. (ya), Arab. ﺍﻟْمَاء, adamas, a
diamond.

AMAMA, conj., either, or; Arab. ﺍﻟْمَاء, quidem;
autem, quod attinet; ama mtu huyu aza yule,
either this man or that. Amu 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, suamia).

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

Amali, s. (ya, pl. za), (1) conduct, lit., an act,
action, a thing done; Arab. ﺍﻟْمَاء, opus, actio,
agendi ratio; amaliyako ni ngema, his con-
duct is good; amaliyangu ni mana maji, my
business is that of a sailor; hapana wushumi
wa amali, ku tenda amali ngema, to behave
well; (2) kind of amulet made up of nails, needes, etc. (vid. kilinge), to kill by this secret
medicine a person who is disliked. The adver-
sary endavours 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 pataki kilicho potia.

AMANA, s. (ya) (Arab. ﺍﻟْمَاء, fides, sinceritas),
trust, security, a thing entrusted to any one,
deposit; amewaka amana kuungu, or amo-ndi pa
amana, or amo-di-pekka amana, he put me in
trust with, he deposited it with me, he committed it
to my keeping.

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

AMASIA, v. obj., to confide in (ku-m-tumania);
mumania Mungu si mtu, he who confides
in God is not blind.

AMINISHA, r. c., rid. aminisha, to cause to
believe.

AMARA, s., urgent business (cfr. Arab. ﺍﻟْمَاء,
negotium, res quanu aliquis tractat).

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

AMBA, v. a, to speak (in a bad sense) = songónia
mabaya, nafuyako 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-ku-ambia maneno mema or mubaya, to tell one good or bad words, matters.

**Ambilia, v. obj. int., to speak much to him or against him; amilibika (p.), easy to be spoken to.**

**Ambilibina, v. c.; e.g., maskhiko ya-ni-amilibiza, my ears tingle, lit., they cause to speak, i.e., they give sound, they ring, they tingle.**

**Ambiliwina (p.), to be much spoken to.**

**Ambiwia (p.); ku ambiwia, 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 (seel. saved thee).**

**Amba, v. a. (cfr. wamba), to cord a native boat, steered with ukambila and mushapatua. The thin ropes made of the fibres of the coco-nut shell form the varry, whereas the mushapatua (vid. shipatua) constitute the woof of the net-work in a native boat (vid. kitanda).**

**Amba (or Amba), v. a., to pass one without greeting or saluting him, to go near without touching or hurting him; mañi or mañi na-ya-ku-ambâi, may the evil not touch thee; yu-ku-pite kun kando, or kandokando, yasi-ku-pate, may it pass by thee, may it not reach thee; nna-ku-ambâi, I am far from thee.**

**Ambâza, v. c., (1) to cause one to pass by without hurting — ku-mu-ambâza, to avert, lit., go aside, to save one; ku-mu-ambâza muta na mañi, to save one from evil — ku-mu-okovia na mañi; (2) ku ambâza poani poani daa — ku pita poani na daa, to steer the boat close to shore.**

**Ambani, s. (go); Arab. qurra, amberum, species odoramenti; nomen piscis marini magni; ambergris, an odoriferous substance which is said to be eaten as a damaging matter by the whale at the bottom of the sea and then cast off in the excrements. Ambergris found at Mombasa must be given to the Government under penalty to the offender. This is owing to the great value attaching to the amberi. The natives tell a story about an island in the Indian ocean, which 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 pouring upon the amberi as it floats on the surface of the sea.**

**Ambata, v. n., to stick to, to fit closely, or to attach, to cleave to; e.g., mihibo yaambita chungini, the cassada-roots (when being boiled) cleave to the pan; ambita means properly, to sit close, to fit scell or tight, to be close to (=patika, patikika), to join; juu lineambita nti, ngojani, juu lipunge, tupate ku encenda.**

**Ambai (or Ambaye) kuamba, lit., saying to say; it signifies the relative who, he who; mutu ambai kuamba yuwapenda — mutu spendai, the man who loves; pl., amba kuamba, they who; kuamba, lit., to say; conj., of, when (vid. Grammar).**

**Amatana, v. rec., to cohere, to be close to, to cleave to one another, to be mutually attached (Epkh. v. 31, ata-ambatana na mkewo).**

**Amatannahia, e. v. c., to cause to join, to make to fit, to join, to be close to, to adhere to.**

**Amateka, v. c., to cause or make to (—ku guys sana).**

**Amrika, v. a.; ku ambika kumb (R.).**

**Amrika, v. c. — gandahiai, to cause to turn or join; omo la daa liyumihise poani, let the (head) fore-part of the boat be turned (let it join) close to shore; ku ambika ufunga na nti, to sweep the ground thoroughly (vid. tambiai), lit., to let the broom join the earth, to sweep clean.**

**Ambina, v. c., to stick together, to be cemented together, to meet or join for battle.**

**Amusha (St.), e. v. c., to make to hold together (—ku amusha?).**

**Ambo, s. (la), gum (= simha); ambo la m基yu wa ku fungia wàraka, letter-sealing gum obtained from the m基yu tree.**

**Ambia, r. a., (1) to pare, to peel, to husk; ku ambia maganda ya muhogo, or maganda ya nasi, to take the husk off cassava or off the coconut; fig., to kill, to destroy; niama ambiai, a beast which kills — a wild beast; mutu ambuisi, a man who destroys — a wild or ferocious man, a barbarian; (2) to take a morsel in eating (St.).**

**Ambuika, v. n., to be peeled, to cast off the skin or slough; ngivi inambuka, moto wa-nituketiitsa, the skin falls off, as fire has burnt me; muli-wangu uma-nakala ngivi; ku ambuka magivi ya mephra; tóka ina ambuka, time breaks off, or bursts, cracks.**

**Ambikwa, v. a. (St.), to give a discharge to, to infect (?).**

**Ambelaha, s. (ya), a kind of fine silky dress, silky stuff; gódóyo ya amdelhâh, a mattress of silky stuff (also bridal-bed or bridal-dress).**

**Amerekano, s., American sheathing; the cotton cloth which was manufactured and first imported from America, and is used in trading all over Central Africa. At Mombasa the natives sold (in 1852) generally 12 yards, or 24 milono or cubits (vid. mkono), 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 Farssala (35 lbs.) of ivory, consequently equal to 6 German crowns at Mombasa. One Farssala of ivory was then sold at Zanzibar for 37-40 German crowns. At Mombasa the Farsala of ivory sells for 33-36 dollars.∗

A'mi, v. a. (E.), to be liberal, to give one a thing gratis; ame'simi watu witu, haku = wa-pa kufigira, taken ku burre, he gave the people things gratuitously, he did not give them for wages, but gratis. Very likely amsi stands for amin, v. a., which see. Muanii.

A'mili, v. a.; ku amili (Arab. عميل), alacer, agilis fuit, operatus fuit), to manage, to work.

A'mina, ade, amen; Arab. معين.

A'mini, v. n.; fidit, nixus fuit, credit, (in Deum); hence imani, faith, religion (Arab. إمان, 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 imani will be better, and amini ought to be retained as a verb which signifies, to believe, e.g., to believe in God, ku amini kwa Mungu; uzi-umu-umini, do not believe or trust him.

A'mini, adj., faithful, trustworthy; ntu huyo ni amini, this man is faithful, trustworthy; watu hawa ni waamini, these men are trustworthy. The adjective might also be expressed by using muamini or muamini (pl. wa-amini); however, this is more modern language, introduced by the "Author in his translations. "Anapigwa amini" means (according to Mr. Reuben) "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 amini inamumibia.

A'mikha, v. c., (1) cause one to believe, (2) to trust one with, to hand over, consign; nine mu-amishia ntu na muamani, ku enda nai Mvia, I entrusted the man with my son, to go with him to Mombasa; ku amini ntu 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.

A'mikwa, v. p., to be believed, to be entrusted with.

A'mini, s. (wa), pl. maamiri; *امئه, imperator.

princes, dux; an emir, an officer, commander (especially of ships). The first commander of vessels is commonly called suruhungu wa mar-kabu (admiral).

Amka, r. n.; ku —, to awake (from sleep).

Amka, r. 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 amki) the word amiku, which he takes in the sense (1) to visit, to greet; (2) to call, e.g., enda uga-um-akio fulani; amkuana, v. rec., to accost one another in passing (cfr. ankuranu in Kisiassa).

Amsha, r. c., to cause one to awake, to awaken, to arouse.

Amsha (or Amsha Kanoa, or Ku Funqqua Kanoa). to awake, or open the mouth; hence chamas kanoa, breakfast = chakula cha sibukhi, the food of the morning.

Amri (or Amru), 1. q. pl. za; *متر, mandatum, edictum; pl. مرات, negotiation, res quam aliqua tractat; order, command, also affairs, matters, business; kwa amri ya Mungu, by the order of God: nina amri, I have orders, I am commanded; hana amri nami, he has no authority over me, or hana amriyang'ung, menseni amra, a commander, pl. wegani amri.

Amurka (or Amurka), v. obj., to give one an order or permission, to put a thing at one's disposal; ame-ni-amurka kitu biki = ame-ni-pa rukhsa ku toa kitu biki, he permitted me to take this thing.

Amuriria, c. c., to cause to order, to be ordered.

Amruiria (ju), to be ordered.

Am'uru (or Amru), r. a. *امر, mandavit, jussit), to command, to order one.

Amu, n. p., the island of Lamu on the coast of East Africa, situated about 25 degrees south from the Equator. See Baron von der Decken's "Travels in East Africa," vol. ii. page 370, on the Witu islands (Lamu, Puto, &c.).

Amu, s., father's brother (St.).

Am'ua, r. p. (from ku ama, to put to, to put a child to the breast), to use to put to the breast, to suck (cfr. ku ama).

Am'uvu, c. c., to give suck, to suckle.

Am'a, r. a. properly ku amuda (Kis. ku lamudla), to judge, to give judgment; ni-amanda na ntu boyo, or na muanawanga, arrange me of that man,
or of my adversary; mu-amu-ueni gnombe (Kir. amula?).

AMULUL, v. obj.

AMULUKA, v. p., to be judged. Deriv. məuməni, judge; məsməni, judgment (Uamulup?).

AMUN, s. (ya), pl. maamud, from maam, propositum *-sib, columna stabilitatis; *-sib, columna, falcimentum; (1) column; (2) the upright stick or piece of wood, to which the scales of a balance are tied — miti wa miini, or miti wa ku pinia tiniku.

AMUKA, v. n., vid. ămka, v. a.

ANA (or YUNA), he or she as; e.g., anu ila, he has shame = is ashamed (Kiita na ila).

ANAKOKENDA (St.), whence he is coming, where he comes from (Kiinyu.).

ANAPOKENDA (St.), whither he is going (St.).

ANAPOLALI, while he is sleeping (St.).

ANAPA, adj., soft, thin, not thick, dear (said of wind, water, cloth, etc.); upepo muamana, a soft or fine breeze (said of upepo); nigdi niamana, a soft thin cloth (=niuwono); kitu hiki chimamana; vitu hivi aimana; maji mumana, clear and quiet water; hayana funbi, yanenda polepole, ndilo cha mabule, the water is still and clear, and can be fished, but it is full and muddy at flood-time.

ANASA, s. (St.), pleasure (?)

ANDA (or WANDA, or ANDAA), v. a., to prepare a dish of various ingredients and in various forms. Hence to be expert in cooking, to make pastrry.

The word “ku andi or wandi” must be carefully distinguished from the verb “ku pika,” which means simply, “to boil, to cook”; i.e., ku pika mihogo, wall, etc., whereas in reference to the words, mukate, mitupa, tambi, kiki, matopo, nai, kute wa chuma, mukate wa ku mimi, tende, kxi ya gnuma, and other kinds of pastry, the word “andi” must be used.

ANDALWA, v. obj., to prepare pastry for somebody (ku-mungušu viena); ku-wa-andalwa viakula.

ANDALWA, v. p., to be prepared.

ANDA, v. rec., ku — chakula.

ANDAZI, s., muke wa fulani kana andazi aushiwa; kadiri udukalo, ata-ku-andalwa, ajua ku andi.

ANDO, v., to attend at table (E.)? Deriv. maandazi, to prepare maandazi.

ANDBISO, v. c., to make at attend at table; maandazi wa chakula, preparer de foos (mu-anduki, seiter).

JANDINGALI VITA, to prepare for battle.

ANDBAMA, v. n., to go along with one, to accompany one, to stay with one (ku keti na —); watu waandama ku Munguu, the people stay with the European; wafania masahuri mamoja na, they have one counsel with him, they follow him, they are in his employ, they have familiar relation with him; muzi waandsama = onekana, umekuka m'pais, properly muzi waandsama muenzwelo (ulipota), uma shiriki, uma = u-fusta niyumagyake, hence muzi waandsama, the new moon (the moon which follows the old or past one).

ANDAMANA, v. rec., to accompany each other, to go together: tuandamana sote uduia muoko, let us go all together one and the same way; ku andamana chanda na pote (kama pote na chanda) (= ku shikamana or kazana, or shiri kana), to keep together like finger and ring.

ANDAMIA, v. obj., to go or run after one, to overtake, to accompany him = ku fanta niuma yakwe, to follow one at a distance.

ANDAMILA (nia), v. c., to cease to go or to follow after; muwa hi tuandamana niuki, it will rain till new moon, lit., this rain will cause to follow the new moon: muzi uliandamiza-kamili.

ANDAMISI, v. n., v. rec.

ANDIAKA, v. n., to put or lay on, to apply anything to, e.g., clay to a wall, hence to besmear, to plaster, ku andika udomo; 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 anika chakula; ku anika or bandika dawa kiondani, to apply medicine to a wound.

ANDIKAIISI, v. a., to overlay, to pile, to put things one upon another; ku andikaiisa viombo ji ya viombo vingine, to put vessels upon one another.

ANDIKAIISA, v. obj., to write or apply to or for, in behalf of, etc.; waraka wa ku andikisa watu wa Unguja, a letter for or in behalf of the people of Zanzibar; mu-andikisii batti, write a note to him; neno Mungu ailo = ku andika, buwesi ku-lidondo or buwezi ku-lipiku, which God has written (destined) for you, you cannot escape or avoid.

ANDIKAIISA, v. rec., to write to each other, to correspond one with another; vid. abore, andisha; deriv. andiko, s. (la), a write; andiko hili. Luke ii. 2; maandalika or maandishi, the writer; maandiko or kibandiko, the applying of a platter.

ANDIKAIISA, v. p., to be written, applied to, laid out for.

ANDIKAIISA, v. to be written.

ANO, s. (la), sky, atmosphere, air, light, firmament, climate; anga kula or muula, a great light, hence muungu, a light (sorcerer in the Interior); muzi waanni leta anga ukupasswa uuwingu, the moon begins to shine, when she splits or breaks.
through the sky; nègə̀ za anga, birds of the air; anga la muce or la jù, the bright light of the moon or sun; muce waletta anga, the moon puts forth her light; derir. muanga, light; ku ti a muanga, to give light, to enlighten one; sangayo usiku, one who sees at night.

Anga, v. n.; ku anga nògu = ku anxa matiti, to get tea or papa, lit., the burning forth of tea, whereupon the maiden becomes marryingable; manamko amekia mutu mìma.

Anga, v. a., or ku wanga (= hošàbu), to count, to reckon.

Angà, v. n. (Kimr.) (= sangà in Kimr.), to be perplexed, to be puzzled, to fix one's eyes upon one object.

Angàzi (or sananzi), v. c. (1) to look intently upon one; (2) to puzzle one; neno hili lima-nilangàzi or sangàza, this matter puzzles me.

Angália, v. a. (rid. angà), 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; angália, behold! nimeangália kitu, laken aka-klona, I have searched for the thing, but have not found it (= nimetafuta, I have searched); ku angália nucole, to visit a sick person.

Angálìli, v. int., to search much = ku tezàma mbaa.

Angálìlika (E.), to be lookable (if this were a genuine English word), be capable of being looked at.

Angálìliwa, v. p., to be looked at (to be inspected) intently.

Angálìliwa, v. p., to be seen or searched, observed, regarded.

Ángóli (or angó), rid. Grammar, he would, d.c.; mutu huyp angünwá or angülnuwa, laken Muungu amem-finda, this man would have been killed, but God preserved or protected him.

Angóma (or agómá), v. n., to be caught in falling (as by the boughs of a tree); amemágoma manazini, 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 (kitanu kime-mu-agómáma).

Angómá, v. n., to fall, to perish, to be ruined (= poté, to be lost; watu wameangámia wangi vitáni, people perished in great numbers in fear; mimi nimeangámia mítüní (or múntúní), I was lost in the jungle; unaangámia mifiwanga, thou hast made my arrow to hang, by shooting it into a tree, whereby it is lost.

Angómika, v. n., to be lost or destroyed; maliangoma yota (rot.) imeangómika, all my property perished, or is lost, destroyed; ngooyangu

ina-ni-angómi,ka, my cloth was lost to me; ku angómi,ka, to become poor, to be lost.

Ángómba (or angómba), v. c., to cause to perish, to destroy, to ruin; amemangámia nguoyangu, he destroyed my cloth, my dress.

Angóka, v. a. (rid. angá, 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 kotti mato, to sit watching; nimeangóza usiku kuchà, sikułà, I was awake all night, I did not sleep at all; unaangóza mno, sijajibu, you wish to know too much at once, I shall not answer; angóza maliyakö Momboka asibe, watch your property that the Momboka does not steal it; ku angóza mato, to open the eyes wide in order to see well or accurately; muanga waangóza niitote itote, light illuminates the whole house; ku angóza kitu mno; mato ya ku angóza = mato mapògò = morofo = muangafwa wa mato, one who is much enlightened.

Angóla, v. obj.; ku-mu-angóza mato, to fix the eyes upon = ku-m-tunsa ana. Derir. muangóza, light; ku-m-tia —, to give light to; ku-ni-nilangóza mato viño, hu-ni-jui?

Angóma, v. n.; rókho ya ku angóma, to be psallamimous, mean-spirited, wanting in courage, timid.

Angóka, v. a., to hang vp, to hang against a wall; to be distinguished from puchika and tungi, which means "to hang up openly, not against a wall," d.c.

Angóka, v. obj.; e.g., chango cha ku angókia vità, a hook for hanging up things (e.g., ngùo).

Anno, s. (la); ango la dau (ku ongoas dau kama muuna?) (lit.).

Anno, suff., of me, my; angu mimi, my own; rid. Grammar.

Angóka, v. a., (1) to take or bring down; ku angóza madiifu or mákíbve, to cut and throw down cocoa-nuts or mangos (from the tree) (e.g., sipati ku angóza); (2) to hatch eggs; kuku ameangóza máa pia, i.e., pia pia ulío-mweka yameküna watoto (ameangóza 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 angóza = ku káta kuchà (rid. ukuchá) cha mukóno, to cut the nails of the hand.

Angúka, v. n., to fall, to drop.

Angúka, v. obj., to fall down to or for one.


Angúma, v. c., to make fall, to overturn.

Angúmì, v. obj.; Muegnizingu or Muegn-ëzi Mungu ana-nilangómia-rooko mbàya.

Angúka (or angúka), v. a., to scrape, to grate, to
hatch; ku angura ubóko wa chungu, to scrape a yan or kettle or pot (?)
Ania (or Wantia), v. a., to purpose, think of doing, to desire; ania kule nujini (R.)
Aniwá, v. p. (cfr. Arab. šuqul, voluit, intendit); ku ania ni kula mwa ku daka.
Anixi, to expose to the sun or air to dry.
Anixi, to spread out to dry for another person, in his behalf, etc.; ku mu-anikia ngwo chuñi, to sun the cloth for him.
Aniha (E.), v. c. ? Rehman brings the word aniwa, v. a., in connection with "ana," which signifies in Kikika "to roof, to form a roof?" 
Ankia, s. (St.), a bill of sale (Hindustani, a cipher).
Anoání, s., (ya), an address, direction of a letter; ku andika anoání ya wárika, to write the direction of a letter; Arab. ُنُوُذَر, titulus libri, tum omnis res, qua altera indicatur.
Aná, v. a., to remove or to take out of the sun or rain (cfr. anika); nineamia intelle, usápita nubia, I removed the rice lest it should get wet.
Aníka; ku —, to leave off raining.
Aníya, v. c., to begin; e.g., ku anza kóndlo, to begin a quarrel; elikwanzo za alianza, he had begun.
Aníya, v. ejk.
Aníliha, v. int., to make a beginning in good earnest.
Aníma, s., vid. aníma.
Aníni (or Azi), s. (ya), rarity ? perhaps to be derived from the Arab. ُرُنُوُذَر, rarus, carus, eximinus; vid. anízi.
Anzókí, s., the Johanna island (vid. Barón con der Decken’s “Travels in East Africa”).
An, their, theirs; vid. Grammar.
Aaao, either, or; better au-aa (vid.).
Aní (or Awóni), v. a.; vid. áwuni or awíni;
Arab. ُرُنُوُذَر, open tulit, auxiliatus fuit; ُرُنُوُذَر, adjutor, auxilium.
Aní, v. n., to swear, to take an oath; kúla or cania kíápo, or ku shika kíápo; atakuenda ápa kheko, he will swear to-morrow.
Aní, v. a.; ku mu-aníka kíápo, to make one swear by undergoing the ceremony of the ordeal; or ku mu-aníka yámini, to make one swear (in the moquey before witnesses) with the right hand (yámini) on the Koran, which is the case with the Moohammadans, 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 eat an oath, kúla kíápo. 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 Koran 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.
Aní, v. ejk., to swear to or for one or about.
Ańáka, v. rec., to swear mutually.
Ańíma, v. c., to cause to take an oath, to adjure = ku-m-píleka kíápo, or ku-m-pígecla or kú m-tíla kíápo.
Ańíla, v. a., to imprecate one, (E.) to imprecate against.
Ańíká, v. rec., to imprecate one another.
Ańíumbo, s., pl. mápiño, an imprecation.
Ańi (or Wapi), where ? vid. Grammar.
Ańubí, s. prop. in Arabic, better Urubíni; Murubí, (pl. Wanubí), in Arabic: ʿUrabú, Arabí, Kírubí, Arabic.
Ańubí, s., (ya), earnest-money; ُرُنُوُذَر, arba.
Ańak zíllán, s., arook, a spirituous liquor distilled in the East Indies (Ceylon). The word arak reminds us of the Arabic ُرُنُوُذَر, sudor, spirituous liquor being obtained by distillation or by the process of sudition.
Ańathí, s., pardon (St.); doubtless to be derived from the Arabic ُرُنُوُذَر, accidit, obviam venit, largus fuit, dedit.
Ańá, s. (or Ańá), four; arabíni, forty; arbatáshura (instead of kumu na nne), fourteen. The Arabic numerals are frequently preferred to the native Shuñhili expression.
Ańá, c. a., to lay eggs; kuka yuwaída máí (Sp.); aiiú naadápo kuku (Kimr.).
Ań, s., a thing to make one blush, a disgraceful thing (St.); cfr. (1) مُرُنُوُذَر; (2) ُرُنُوُذَر, nudus fuit; ُرُنُوُذَر, nudus; ُرُنُوُذَر, nuditas.
AR

ARIA, s., party, faction; Wadahálo ni aria za Wagalla.

A’HRÍT, r. a., to inform. [Arab. عرف, novis, norm, notum; ficit, docuit; hence aárisa, pl. maárisa, knowledge.

ARRANT, r. a. (عريا), elegit, gratum habituit, to like; iki-ku-riithi, if you please.

ARITHI, r. a., (1) ku endelecas (Er.); (2) arithi, to trouble (R.); cfr. عريث, adversatus fuit.

ASA (or WARA), r. a., see āzā, to think, to reflect, meditate; hence maázo, meditation; cfr. عريث.

ASA, r. a. (St.), to forbid (؟), probably ku asha, ashia (from ku ata), to cause to leave or abandon; vid. ata, r. a.; ashia, r. a., to separate a wife from her husband, or a child from the breast; pass. asibiis, to be separated.

ASÀLI, s. (yA), honey. [Arab. عسل, mel.] The various kinds of asalí are: (1) asalí ya niki, bee-honey; (2) asalí ya múa (pl. miwa), treacle, the boiled juice of the sugar-cane; (3) asalí ya tembo, fresh palm-rime boiled into a syrup, which is properly called asalí ya ngizi (yA). The caloobash 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 asalí ya ngizi.

ASEN, s., the time between 3 and 5 o’clock p.m., the proper-time of the Mahamaneela. [Arab. الصرار, dies et noct, et tempus matutinum et vesperuminum.

ASHA, r. c.

ASHARA (or ASHIKA), n. n. ten (kúmi in generous Sisihili) (Arabic عشور, decem).

ASHARIKI (or ASHIKIRI), twenty (makumi mawili) (Arab. عشور, viginti).

ASHARIKI, s., dissipation, a dissipated person; عشور, valde lactus fuit; cfr. hashikirid or hashikiri.

ASHIHIA, ku, r. obj., to make a sign to (St.): أشيا،

ASIHISA, r. c., vid. ata.

ASIHÁLE, adj. (ASHIKALI) (Arab. حشكيل, congruit, convenit, similis fuit, formatus fuit, إمكان, improving in health, better in health (during sickness)); mimi ashikali leó, I am better to-day; ku fana ashikali, to make better; kiia ashikali, to be better, to improve.

ASIKI (or ASHIKI), adj., love-making (Arab. عشقي, amore flagravit, adhesit alciui; عشاق, amans), loving very much.

ASHUKI, s. (or USHKU, s.), customs, duties; عشك, or pl. مسك, paras decima rei; una pars ex decem partibus.

NOT (or ASA), r. a. (Arab. صي, rebellis, inobediens fuit), to rebel, to be disobedient, to omit or neglect one’s duty to somebody; ana-mu-asi Muningu na muta, anakimbia amiri ya Muningu ya ya muta; ku mu-aasi múmbe; mume amu-aasi inkwe, 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 divorcement, though it may often lead to it (cfr. mikaba); ku-mu-aasi sultani, to throw off allegiance to the king, to rebel against him; wewenukaa aasi wa Muningu, huulí tena, thou hast become an apostate, a rebel against God, because thou hast ceased to offer prayers; mutu buyu ni aasi or muasi wa niti, yuwañia aasi, this man is a rebel of the land.

ASA, r. - ku nenda kuwa, to run off and go home, like a woman who escapes (Er.); aasi, vid. wasia.

ASO, r. c., to better to derive from ata, instead of asi, to cause to leave or cease.

ASWA, r. p., to be abandoned or foretken; nutumka anasía ni munucúwe, the wife was forsaken by her husband.

ASIKARI, s., a soldier; vid. aśküri.

ASILA, adv., by no means (Sp.)?

ASILI, s. (ya. pl. za) (اصيل, imum cujsque rei, radix, origo), root, origin, source; asiliyangu ni Mmaliindi, I am a native of Malindi as regards my origin; watu wa asili, aborigines: bar el-asi, the main-land; asili ya mali, the property given in the beginning, the original stock or capital.

ASHIA, r. c.; vid. azina, s.

ASHMA, r. c., to borrow; vid. azuma.

ASISHA, r. c., vid. ata.

ASHIKÁLE, adj. (ASHIKALI) (Arab. حشكيل, congregit, convenit, similis fuit, formatus fuit, إمكان, improving in health, better in health (during sickness)); mimi ashikali leo, I am better to-day; ku fana ashikali, to make better; kiia ashikali, to be better, to improve.

ASÍKARI (or ASÍKARI), s. (ya. pl. za or wa), soldier; askarikake, or wakarikake, his soldiers; عسكر, castra possuit; عسكر, copia magna, exercitus; ku ti asiakari, to enlist.

ASIMUKHI (or ESMUCKHI), s. (yA), the morning, early in the morning; صبح, fuit mane; صبح, lit. diei; صبح, tempus matutinum.

ASTAFU KUKA (R.)?

ASTÁHLA, adj. (vid. stahili), worthy, deserving; stahili ku pigna, he is worthy, he desires to be, or must be beaten.

ASANGI (or ASANGI, or SANGKI), clean, pure, sincere; صافية, zamina, integer, perfectus.
ATA, v. a. (Unguj. acha), to leave, to leave alone, to let alone, to permit, to divorce, acquit; ata kitu hiki, leave this matter; ku ata hurro, to liberate, release (especially a slave); kitoo kina-
mu-ata, his head left him, he was confused.

ASHA, v. c. (from ku ata), to cause to leave or abandon anything, to forbid anything; ama-
mu-asha tembo (scil. ku nda tembo), he caused him to abandon the habit of drinking, he forbad him tembo-drinking; mama amu-ash-
a-sha munaa mattiti, the mother caused the child to leave the breasts — weaned him.

AMISHA, v. c., to make one to cause or bring about a separation or divorce; muenzi mtu ama-
mu-ashia mke mumeve, the possessor of the slave caused the wife to leave her hus-
band; ku ashia mke, asiku mke tena, to cause a wife to leave a man so that she be no more his wife, to divorce her, kus ku ashia kishia, by annulling the matrimonial contract which was concluded before the kithi (kuni) in the mosque.

ATANA (ACHANA), v. rec., to leave one another, to separate (mumo na mwele wane atana).

ATAMISHA, v. c., to cause to leave, to cause to become divorced, to cause a separation; nani aliastanisha mume na mwele, who has caused the separation of the husband from his wife?

ATIA, v. obj., to leave or to forsake; usinzi unekia sbabu ya ku-mutia, fornication was the cause of his divorcing her.

ATIKA, v. a., removable; hastiki, irremovable.

ATILIA (pasa. stiilwa), v. int., to indulge, to pass over, to forgive, to neglect; nime-astalia, mafuliyakwe, kuuni, sikuudaka ku teta nai, I forgive him his wickedness, for I had no desire to quarrel with him.


ATAMIA, v. a., to brood, to sit on eggs, to hatch eggs; kus anamia ma, handu, keni hafieldu wana, the hen is sitting on the eggs and will not get off again until she has hatched the chicks.

ATAMISHA, v. c., (1) to cause to brood, to put eggs under a sitting hen (= ku-wekado); u-mu-astamwehe or atamise kuku mai kinini, make the hen sit or brood over ten eggs — this is the usual number of eggs during the hot season; (2) atamisha munake, to forsake, to divorce one's wife, but this meaning is doubtful and has very likely been confounded with the verb "tamisha," to cause to emigrate, to banish.

APAL, s., pl. of matala, a brick.

ATHABISHA, v. c., to control (St.)? probably from

ATHAMBU, s., punishment (cfr. athibu, v. a.), vid. also adábu.

ATHAMBA (or ATIMA), s., highness; mág-
nus fuit, magnificus; muenzi athma, the Most

ATHUMIKA, v. p., to be exalted.

ATHURI, s. (R.), (1) damage (?) (2) athár (R.), sole of the foot (?) (3) hathari.

ATHIA, s. (ya), see adía, a gift, present, donation.

ATHIBU, v. a., (1) to punish, to chastise; (2) to trouble one (cfr. Arab. ímpedivit, punivit, castigavit; punivit, poena, supplication, hence punishment in Kinukhi. But a distinction must be made between ádábu, s. (vid.), and athábó, s., and likewise between the verbs ađiibá, adiibá, and ađiibá, atíbiša. The former is derived from the Arabic ذنب, humanitas, and athábó from ذنب, poena.

ATHIÍIA, v. obj.; (1) wa-mu-athíia-ni huyu munaa? why dost thou trouble this child? (2) usi-ni-athíia, do not trouble me (said to a pedulant beggar).

ATHUMISHA, v. c., to cause to punish, to castigate, to torment; e.g., majíbo hasa ya-ni-athíiibá sana, these dogs torment or trouble me very much.

ATHIMIKA, v. a., (cfr. adana), to call the Muhamme-
danes to public prayer.

ATHIRI, v. a. = ku umíza (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 yuwapi? where is a certain N. N.? resp ati, amekunda Mvita (I do not know), I suppose he went to Mombasa. Ati refers to a matter which one does not know or which one has not witnessed, but only sup-
poses (neno asilo-liona kusa nato). The Am-
haric language has a similar expression, cfr.
Inenburg's "Amharic Dictionary," page 126, and his Grammar, page 173; anten, or enten, lit., the what's his name; cfr. also the verb bele, bela, be, etc.; Amh. Dict., page 110, "saying, supposing, thinking."

ATIKÁL, v. a., estimate; cfr. kiisi and katiri
(R.).

ATUÁ, v. a. (= pasua), to cleave or to split; ku atúa ukuni, to cleave firewood (passua is more usual).

ATUÁ, v. n., to crack; e.g., ni inaatúka kus
jūn, 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. ִי, aut, vel, sive, non, nisi, quin, ino.

Aāa, v. a., (1) to trace, to see whether seeds are springing up; (2) to survey, to go over and look at; ku aāa shamba, to view the plantation, to see whether it is in a good or bad condition; ku-mu-aāa mali; ku mu-aāa-nana kwa viombo, to endow (R.) ku-ji-aāa, to exhibit one's self in fine clothes, etc.; ku aāa niyoy a, to trace the footsteps of. Deriv. nāa, Aāa, n.

Aēka, v. n., to make progress in growth, to be grown (vid. kūn), to grow large enough to bear fruit; māsāi umauka, the coc stores has grown large and now bears fruit; maji yanaku, the water grows large (at the flood-time); maji yasakha yaasakha tena.

Aēkā, v. rec.? Aēkā, v. obj.

Akhī, v. c., to show one, etc.; ku-mu-tembea, ku-mu-aakhī or oula niti, to lead one about, to show him the land; aū, v. c., to make to trace, to make one to look after the plantation.

Aulīa, (1) to trace out for somebody; v. int. (pass. aulīwa), (2) to purify a woman forty days after child-bed; mēke amanulīwa niyaa (cfr. aua, v. a.), the woman has been purified from the defilement of her child-bed. This is done by a manuhōni (priest), who sprinkles water upon her, prays for her, and reads prayers after her forty days' stay in the house.

Aulīwa, v. p., to be wracked (from the maji ya tohārā) after birth (cfr. ִו).

Aum, vid. awumi, to help, assist.

Aump, adj., white; mē muuape or muaup, a white man.

Aum, v., from ku uka, to make room, to go out of the way.

Aum, adj., black; mē muauisi or muuai, a black man.

Aš'ūn, s. and adj. (cfr. Arab. ִומ, from ַומ, vitam duxit, vita), lasting, imperishable; e.g., chumbu cha aš'ūni, a vessel which lasts long, which does not break, and which is handed down from father to son; kilo cha aš'ūni; uma aš'ūni = umauka sanza, uma māsāalā. Tangu aš'ūni = mulahiyang' uma aš'ūni, uma aš'ūni = mulahiyang' uma aš'ūni.

Ava, v. a., ku ava, see aš'ūni, to open, to prodace (cfr. aśwā).

Awa, v. n. (Kīm.), to go out or away (in Kīm. e ku tōka); amesāwa niambani (Kīn-utūlā niambani), he went out of the house; ku āwa nde.

Awa (or avva or avva), r. obj., to go out to or for (= ku-mu-toke), to show one's self to, to appear to one with something, to give news.

Awa, r. int.; ku-avva or avwīlī, to reveal to (pass. avwīlīwa); ame-ni-avva na khābari, he appeared to me with the news = he brought me news, he gave me intelligence = ame-ni-toke na khābari, or ame-ni-toke or lettēs khābari, he acquainted me with; ku mu-avva kha-

Awa, r. (Arab. ֵא, solutum percepti, consecutus sui), to pity one, to have thoughts and feelings of compassion for one; Muungu atu-avva, God will pity him (= atu-avva); Muungu ni muwāsī, God is compassionate; yuwa wa atu-avva, means (according to Soe's Handbook), to dispose, to allot to each his share then probably from the Arabic ֵא, to distribute.

Aweise, s. (St.), a kind of ilhore like a Bezeni, without any prow or head, with merely a perpendicular cut-water.

Awimi, r. a., vid. awumi, r. a., to help.

Awti, r. a. (St.), to barter (רֵכָש, facit deditque, quod pro re alia esset; substituit aliquid per aliquo).

Awimi (or awimi), r. a., to help, to supply, to assist (Arab. ֵא, open tulit, javeit, auxiliatus sucit; hence 추가, adject, auxiliium).

Awimi (or awimi), s., help, assistance = māsāa.

Awa, v. a., to clear, split (ku pasia ukūni, to split wood), but ku aya ukūni is obsolete language.

Awi, n. (St.), a cheat (cfr. Arab. ַא), obtains hue ilue vafequ vir; latro, percusor; מ, venit abitique per terram.

Avari, s. (ya); ayāri ya ninge, the cable of an anchor.

Aiki, r. n., to melt; vid. aia, alka.

Atitehi, r. n. (St.), to preach יֵא, monuit exhortatus sucit.

Aza (or wā), r. n., (1) to think, meditate,
to ponder; in animus immiat, suggestis; (2)
to be sorry (cfr. tristis, solicitious fuit).

Azima, s. (St.), a nose-ring; cfr. loro, sae,
dicto instruxit utrem; collare, numella,
que canis collum includitur.

Azima, s. (Arab. صياح), quidquid adstruxit, hinc
anulfemem, et incantamentum contra serpentes,
morbos alivae mala, a charm used against
serpents, to bring back runaway slaves, and to
banish evil spirits (Kis. tça, suspended above
doors).

Azima, v. obj. (Arab. abstruxit aliquem jure-
jurando, adjuravit aliquem), to make a charm
against somebody.

Azima, v. a. (1) to lend on condition of returning
the loan without interest; u-nilaxime kiauchako,
leand me thy knife; (2) v. n., to borrow; e.g.,
nineaxima kiauchako, I borrowed his knife.
Dr. Steere has 'ku azima' for 'to borrow.'

Azima, v., to borrow for one.

Arima (or Azimu), v. n. (Arab. الصوم), certo animi
proposito voluit facere, intendit aliquid), to resolve,
to think upon anything, to have at heart, to
propose; ku azu moyon, ku kususul ou utilis.

Azima, v. obj, to intend to do anything for or
against any one; ni ku tie nia ya ku fania neno
ya kere wa kerehe; hakazimia kiujj hape, he
did not intend to come here; n’iketi, nikis na
azima ya safari (=sikuaazimia safari), takeni
nipo ona watu wangi wasafri kusanda Ukam-
bani, mimi nami nili (or nika) ona heri nika-
wa-andamia.

Azima, v. a. (Arab. عيوب, reprehendit, impeditiv),
to despise (=ku tkana, ku n’aii), colunniate.

Azimika = ku-m-tia mu albo.

AzimwA = ku guiva kus sebabu ya deni (E).

Azizi, s. (Arab. قصص, rara, car, eximia fuit re;
أصوص, rarus, carus, potens eximius), a rare, costly
thing, a curiosity, rarity; kitu hiki ni azizi
mjini, hamna, this thing is a rarity in town,
there is none (like it); azizi ni kitu kisicho ehem
watu, i.e., azizi is a thing which does not come
abroad among the people.

Azis, s. (St.), scent?#

Azuk, s. (St.), perjury; cfr. جري, visitavit; (2)
fucavit mendacium; falsum, mendacium.

B has the same sound as in English. N changes into
m before b; e.g., mbaya for n-baya, bad; n-bwa
(mbug) for n-bwa, a dog or dogs. Nw also
becomes mb; mbugu for n-wingu, the heavens.

This grammatical remark of Dr. St. is very
appropriate.

Bi, v., to be high; mazai ha anabà swà, this coco-
tree is very high (?).

Bi, a natural sound; tusa-m-fuma sanausa, huyu
bì, nami bì (Kininse, chà).

Bì, s. (ya) (cfr. لائ, crime committis, perfidia
usus est), evil, trouble, disaster; baa = kitu
kiliho alui, something that is hostile, hurtful,
or dangerous; tumengilwa ni baa.

Bì, s., pl. mabna (cfr. Arab. جاء, homo viitis et
aliqua), a worthless person, an utter reprobate.

Biada (or Biada), adv. (from جاه, longius abitur,
ماج, post, postea, or جاه, postea); biada ya,
after (of time); biada ya mambo hays, after
these things; biada ya haya na mangine yatakuja,
after these there will come other things; baadaya
or baadayakwe, after it, afterwards, then; baada
ya sallà or sallà, after prayer.

Bladèn, adv., afterwards.
called mvuma titi (pl. mvuma titi). We see here a specimen of native artifice in nursing their children, regarding which they say, “h dusu ya ku kenga wato wakilla,” lit., this is the medicine (or means) by which children are decoyed when crying. Munangu anaabikika ni babuyo (for babayo wato), my child has been seized by the owl (?) which causes sickness to him.

Babika, v. a., to stutter, to hesitate in speaking.

Rohman takes this word in the sense: to continue dreaming, to sleep dreamingly.

Babale, ade., just then; babale ulipo ondoka – majira yale ulipo ondoka basi nami n’lipita ku outhuru wa ku-ku-daka (R.): (cfr. pipali, pali); ku patos ni uthuru, to be seized by an emergency.

Banaa, v. n., (1) to grope in the dark (cfr. papasa) (R.); (2) babaza, v. a., to rub softly.

Babaya, v. a., to beat insufficiently; e.g., ku piga chuma vikya kisibikimmane, to beat the iron insufficiently, so that it is sold breaks off (in making a jembe, native hoe); to beat thin, so that it gets thin.

Babatika, v. n.; ku babatika mbawa, to flop the wings (cfr. papatika), to flicker, flutter.

Babatoya, v. a. (cfr. papatia, v. a.); e.g., kunde, mbiri, e.g., to make dry beans, as it were, to come forth.

Babaduka, v. n.; fulani anabanabatika leo, said of one who appears at once nicely dressed, whereas he wore bad clothes for a time (R.).

Babe, s. (Kim. abe); babe nqimbe, babe ngqimbe, babe nduku, or baby wa nduku (vid. ndofu) (vid. kwa, where baby is explained).

Barabika? (R.); paprika?

Babi and babina, v. a.; e.g., ku-m-babina mto, to cram a child with food; vid. papia; ku babia, v. n. = kula barraka mno (R.), to eat voraciously.

Babika, v. n., to fling an arrow; ku babika mif mbawa (= ku fumira maso in Kiniassa) (R.), to fling an arrow.

Babatya, v. n., vid. papayaka, to talk incoherently, to be delirious in the heat of fever.

Bab, s., (1) grandfather and grandmother, ancestors (Kiniisa, kaku and lubu); (2) consultants (Sp.). Balun is also the name given to a kind of sickness which seizes children; e.g., niuni; muuma angda niuni, ana babu, in Kiniessa t.g. mauka.

Babu, v. a., to strip off, to rend off (= ku tana rarua, tabu, ku kuanuza); e.g., ku babu America- nakano, to tear off a piece of American cotton-cloth from the whole piece (in a shop, d.c.).

Babuka, v. n., to get torn out, for instance by going through bushes.
matter in question is as yet incomplete. Nadáka
bado reali tano, I want still five dollars; budo
hukunenenda = hatassa ku enenda, he is not yet
gone.

Baduvi, s. (wa, pl. mabaduvi); Arab. بادو في، deserti
icolae; uncivilized people; Wanika ni baduvi
yeta.

Baf, s. (wa, pl. ma—), a large and venomous
kind of serpent, ringed with white, black, and
grey, from 2 to 4 feet in length. In the Kim-
rina 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) kundamane, (4) sutu, (5) mág'á wa poñi,
(6) pilín, (7) wamánainawiti, (8) mkóko, (9) fira,
(10) wa nduma kúli.

Bafü, s., wid. báfuta, s.

Bafú (rather papu) (la, pl. ma—), lungs, lobe of
lungs.

Bafumi (R.)?

Bafuta (or bafuta), s. (ya), skirting, a sort of fine
calico; bafa dhondo idifúkú yunga (difúka,
v. n.)

Bego, v. a., vid. piègí, v. a., to seize (said of an
evil spirit), to carry for cæges; pagáza, to make
to carry; pakawa, v. p., to be possessed of an
evil spirit.

Bagara, v. n. = ku potá (Sp.)?

Bagada, v. a., vid. pakáta, to take upon one's
knees; e.g., — mító.

Bagala, s. (ya), a buggalo, a large kind of show
square in the stern, with a high poop and a
very long prowl. Most of the Indian trading ves-
sels or chows are of this build; they have generally
a small mizen-mast (St.). Vid. jaházi.

Bagawa, v. n. (= lanika), to rut in the
mouth, to be obscene with respect to language.

Bagaza (bagáza), v. n.; ku ji-bagaza, to keep
one's legs far asunder or apart in sitting (Bt.).

Baghiya, s. (wa) (Arab. ڭەھە), mulu), a nile.

Baghami, s. = hana ákili, mpumbafu; محب,
ambigu et obscure locutus fuit, a fool.

Bagúa, v. a. (cfr. pakúta), to put asunder, to
separate each kind from the other; e.g., ku bagúa
nítima na mahindi, ku weka mbálímbali;
tubágó gnombozítu, kulla mtu abagú zakwe,
to arrange, to bring in order; let us arrange
our cattle, every one his own.

Bagúká, v. n., to be separated, to fall out with
one another, to be in disorder.

Bagúkana, v. rec. = tetana o halíšana, to be

at variance, to differ, to disagree, quarrel for
or about a matter, to strive.

Bahami, s. and adj.; بحامة, ablactavit,
peregrinus fuit, barbarus visus fuit; بوح، pro-
loqui nasciens, barbarus, cuius sermo non in-
telligitur; hence bahami, silly.

Bahari, s. (ya) (باخرة); aqua multa, mare,
flumen magnum; bahari eithummat, Oceanus
atlanticus; bahari ku, great sea; bahari el-all, the
Persian Gulf; bahari ya shám, the Red
Sea.

Baharia, s., a sailor, the crew, sailors (vid.
mána máji).

Bahasa, adj. (Arab. باحاسة, justo minor) = rakhisi,
cheap; kitu biki nina-kí-pata bahasa, I got this
cheaply.

Bahasha, s., a square bay or pocket with a three-
cornered flap to tie over the opening, frequently
used to keep keys in (St.).

Bahati, s., vid. bahki, s.

Bahatiša, v. a., to guess (St.), perhaps from the
Arabic بحاسة, inquisitiv, disquisitiv.

Bahla, v. a., to search till a thing is found (Sp.);
cfr. بحلا, intellectit, perforavit, or אנה cognovit,
consideravit, dignovit.

Baháli (or bákhiš), a.s. and adj. (Arab. بحلا, parus,
tenax et avarus fuit; بحلا, avérus; بحلا,
avaritia); báli or mbáli, s. concer., a miser,
covetous person; báli, s. abstr., avarice = choyo.
Prov. mali báli kúla dída, i.e., woros will eat
the property of a miser. Báli or mbáli is a
man who is only bent upon gathering property
without using it = mtu asiélísha maliyakwe,
or mali-akúshána mali asipóiku. There was
once a rich man at Mombas, named Fanda, 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 eabbles of his own
were left to rot, and then thrown into the sea.
He was a great báli, hence the saying: mti
-huyu ni báli kama Fanda'

Bai, v. a, to receive as an authority, ku kúbaali
kama málíme au mubáwá. Waka-m-bai
Suleiman Ben Ali (Sp.). If this word does
really occur, it is probably to be derived from the
Arabic بحلا, inauguratus fuit in imperio, or
imperator saltutatus fuit.

Baina, prep. (or beína). Arab. ب이나, in, inter, in medio,
between, amidst; baina ya Mvita na Rabai,
between Mombas and Rabai.

Báni, adj. = mbáli; e.g., ku nenda ní abání =
mbáli (E.).

0 2
BAIHI (or BEINI or BAVINI), v. a., to know, to recognize, to distinguish, to make clear, to prove (Arab. مَعْرِفَة, manifestum reddidit, declaravit explicitavit), to acknowledge as belonging to somebody; e.g., ma-ki-baini kisuchangu, I have recognized my knife (= ku ona). Tuna-m-baini mu tuulkuumba ni muvi; kita hiki nime-kai baini kus felani; ni sali ku baini, it is still more evident, it is or clearer.

BAIIMA, v. obj.; ku bainia kus bumnu.

BAINUKA, v. n., to become known, manifest, clear (= kwa wazi); e.g., muvi amesubinuka, the thief has become known; kwenda manino baya yaliuka siri siri, lacon sasa yamebainika, at first these words were a great mystery, but now they are clear.

BAINUKA, v. rec., to be evident mutually (= ku onekana); uahuka uabinikanfu.

BAINUKA, v. c., to cause to become clear, to prove, to show, to define; e.g., ku bainisha mpaka, to define the frontier or boundary.

BAINWIA, v. p.; e.g., alie bainivwa kus muema, one who is proved to be good, one who is justified; e.g., umati Muhammadi yabinivwa palpali pawilli, (1) believer and unbeliever, (2) only jami Muselmina.

BAJA, s. (la, pl. ma—), better paja (vid.)(also paji), the inner side of the thigh, lap.

BAJUA, v. a. (= baiuba or kuaniua), to strip off; e.g., ku bajua makutu.

BAJUKA, v. n.; utanzu umebujuka, a branch broke off from the tree (better papa, vid.).

BAJUNI (or PJUNI) = Muguna, a native of the country situated between the island of Patta and the river Jab.

BAKAI, s., a word of the Kiguna dialect, vid. shudu and baki, remainder.

BAKAI (B.), there remains; frequently it is = labuda; bakasa ku amba ni yci, ndiyo angayo = masa; bakasa songoro ajapo ndiye adakaye woma (?).

BAKITA, v. a. (rather BAKATA, vid.), to carry something before you, to take upon one's arm.

BAKHTI, s. (BAHARI) (ya), βάχτη, vox Pers., fortuna, felicitas, luck, fortune, chance; ku pata bakhiti ngema or mbaya, to have good luck or misfortune (bakhiti mbofo); ku tumia bakhiti, to go; at random.

BAK , s., what is left, the remainder of money, &c.; Arab. باختة, relinqua et superstes fuit; &c., ros residua, reliquiae, subtraction (in arithmetic).

BAKAI, v. n., to remain, to be left.

BAKIA, v. a., rid. pakia, v. a.

BAKORA, s. (ya, pl. zai), a walking-stick with a crooked handle, or, as Dr. Sterne 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 fmbo (another kind of stick) is straight and without a handle; the ulto is this and long.

BAKUSHI, s. (ya), a gift, a gratuity (bakahishi or bashishi).

BAKURE (or better PAKURA), lit., where great, a great piece; muzu hanalamu bakura or badogo, this man has hord a great or a small piece (ya dogo where little or small).

BAKULI, s. (ya, pl. mabakuli), a basin, a deep and large dish of clay; kimbie a large plate, sâhân an ordinate plate.

BALAMUSE, s., moonlight, moonshine (St.).

BALINGA, s. (ya, pl. za) or MABALUGO, 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 Leprony? The Wanika call this disease "malawasii." Belanga ya or za mikono. The person who has this disease is not allowed to eat with other people, who would say, Mbalanga sitayikia ukiwa wall wa munto; mazu hanu mabalunga, or balanga za mukonono au za magi.

BALS (or BALANGI and BALABISI) (ya, pl. ma—), a large kind of water-jar. It is larger than the kaiki.

BALE, s. (la) (vid. mbile) (za muhogo).

BALEGI, s. (ya) (Arab. مَالَغ, pulber, aestate maturus; مَالِم, perennit ad finem), a person arrived at the state of puberty; mazu hanuki balegi.

BALKXE, v. n., he is subdued, marriageable; anaiboni sasa, apa wo mko, asahiru mali, he is marriageable, let a wife be given to him, lest he destroy his property (by illicit intercourse with women).

BALE, but; hakunenda bali, perhaps he did not go; Kini, kendere bali.

BALSON (or BALSON), s. (wa), and BALSON, consul, political agent (in Turkish ?). Thus the English Consul, Major Haurnett, was called at Zanzibar.

BALUKI, pl. mabulungi, a citron.

BAMBA (la), pl. mambamba, a flat thin piece, a plate, disc; bamba la rusasi, la sufiri, la chuma, la fetha, a thin plate of lead, brass, iron, silver; bamba la fetha = kosa la fetha, vid. kos and kikosa. Bamba is to be distinguished from pamba, s, cotton (vid.). Bamba la chuma, cramp-iron, brace; bamba ni gmuu.
BA

BAMBU, s., a curved instrument which is thrust into a bag to draw out what it contains, rice or corn, &c. Ametia bambu katika gania. Bambu ni kidide cha ku tomwe na ku tazama gania, ku tambiri kilimbo. Dr. St. calls it bambo, an instrument like a cheese-taster thrust into a bag to draw out some of its contents for examination.

BAMBU, v. a.; ku-m-bambua mtu nguo?

BAMBUKA, v. n., to fall off like a label from a bottle or like a plaster; ku bambuka mbawa, said of mtu.

BAMWA, v. a., to chip (from chipping stone chips); bambikwa, cfr. Kinaasa banduka from bandia.

BAMWILA, n., spring-tide (St.).

BANDARI, n., pl. of bandari or bndari, a landing-place, harbour; ḍapasi, orig. Pers., pl. ḍapasi, portus, navium statio; urbs aut locus, ubi mercatores sacrinas solvere solent et cum mercibus subsistentes vectigalia pendunt. By Bandar the Swahili and Arabs mean especially the sea-towns of Barawa, Mboza, and Mbudu, being the principal harbours of the Somali coast.

BANAGHI (or BANJIBI), s., a kind of bracelet ornamented with points or blunt spikes, much worn in Zanzibar (St.).

BANDA, s. (la, pl. mabanda), a large sheet constructed for people to assemble in; banda la ku báriwa watu; kidanda is a little sheet; cfr. báriwa and báriwa; banda la fáriwa, a stable.

BANDA, s. (la, pl. mula—), (1) the blossom-stalk of the cocoa-nut tree (Er.); (2) a shed.

BANDA, v. a. (Kijumu) = ku vunda, to break open with a stone; e.g., ku banda madifu.

BANDA, v. obj., to break open for one.

BANDA BANDA, v. a., to split or break into splinters or shivers.

BANDARI, s. (ya) (or BNDARI, BNDERI), landing-place, harbour; malali pa pani watu wasulukipo or wana maji waegitohapo dau (cfr. banader, s.).

BANDERA, s. (ya), a flag; the Arab flag is made of red stuff.

BANDI, s. (la, pl. ma—), stitching, pinning; ku经验和ku piga bandi, to best, run, tricks (in sewing); ku shona bandí, beadon ku fania jongo néne, first to tuck, then to make the proper or real nature (seam).

BANDIA, s. puppet; muto wa bandia, a doll; watu ansaitaka kus wakinda, anima nitole ndání, ana-m-tia kizun.

BANDIKHA, v. a. (= patika, andika), to put on, to apply; e.g., ku bandika dana ya kionda.

BANDIKWA, v. c. (or BANDIKWA), to cause to put on, to put load upon load = ku weka kitu ya.

BANDIA, v. a., to break off in fragments (?) (cfr. gandú). to cleave wood in small pieces.

BANDULA (e.g., kuni), for one.

BANDU, v. a., to cut into little pieces, to crumble (into) in cleaving.

BANDUKA, v. u. (cfr. gandúka); half-ku-bandúkí, neno hiti = ba-tu-ati ku li día; mtu huyu ha-tu-bandúkí, thi man does not leave us, he is always with us; hawa-ku-bandúkí Mazung, they do not leave the European.

BANDURI, s. (ya) (= ngama, vid.), the place in native vessels from which water is bailed out; pálali patolawacho maji kwa sila katika jaházi, it is near the main-mast.

BANDA, 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 kóroso ku jiwe ku-pata sual, ku weka kando maganda, to beat to pieces, to dash.

BANJA, v. c., 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 kóroso ku jiwe ku-pata sual, ku weka kando maganda, to beat to pieces, to dash.

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KU-JI-BANJA, v. ref., to squeeze one's self against a wall or into a hedge to allow some one else to pass (cfr. panza).

BATI, s. (la), pl. abani, a splint, a splinter, a small thin piece of wood; banzi la ukuwisi kibanzi, a very small splinter.

BASHI, s. (la) (vid. ubbo and mbó, board); báso la kómó (kómó, the fruit of the mbómó tree) is
a board with 32 small holes, each about the size of a teacup, for playing a favourite game, also called bao, with konmoe, 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. lao la estarangë); ku têza bôla konmoe or la estarangë (Nt.).

Bâpa, s. (la. pl. ma—); bapa is that which projects and recedes again, that which is not round (mdaura) nor quadrangular (marabb), but which is uneven. (1) Bapa la uasso pa ku laâna, the temple of the head, also a broad fire: bapa la uasso, large forehead. (2) Ku piga bapa la upanga, to strike with the flat of a sword, &c.; amempiga bapa la upanga kiskiko makili, i.e., kumpiga kua maângo ya upanga, to beat one with the back of the sword, which will not hurt him, but ku temu upanga kua makili will hurt him (ku-mbâzi), kesâ bapa, yasifikasi bapa bapa. The form of the monog-stone has bapa bapa, but miringo (romuâns) has no bapa bapa.

Bari, s., a species of antelope (Helogobus arundinaceus) (St.).

Bara (or Barra, or Berria), s. (ya. pl. za) (Arab. بَرْر, terra, imprimitur para superior et pulvis; دِيرِ, agrestis, regio inculta; دِيْرِ, 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 jêpe, a free open tract of country; (3) coast: bar-car Suñhil, the Suñhil coast; bar-el-Fâr, the tract of the Persian coast belonging to Oman; bar el ngam, the Somali coast; bar el asil, mainland; barra ya kwanza, si kwâna, si asil. The Arabic name Zanjîbar 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. 510.

Baráva, n., proper, just, exactly (?); perhaps for barbâra or barbâra = sama sama, equal.

Barbâra, s. (1) — sama sama; (2) a whorish woman, a prostitute; nke buyu ni barbâra, this woman is a prostitute (n̲a mubâlu). Barbarara, v. a., to scrape off the malaika (the short hair, lit., hair, if this were an English plural) of an animal, which have been previously sunged (R.).

Baragomo (or rather Baragumku!), s., a spiral horn used as a musical instrument; it is blown through a hole at the small end; war-horn, gunda in Xûm.

Baraka (or Mârâka), s. (ya) (Arab. بَرَكَة, gen.jecter in terram procubuit, benedixit; جَزَى, incrementum, abundantia, felicitas), blessing; great yield of a plantation; Mwungu ametia baraka katika nti.

Bariki, c. a., to bless; bariki, to give a blessing to; barikwâ, 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.

Barakôa, s. (or Barikoâ), (la. pl. ma—), the covering or mask of a Mahomean woman, so that nothing but the eyes are seen (cfr. utajî); cfr. Arab. جَيَاب, rica operuit faciem aliqujs; خَمَيْل, rica, operimentum faciei multilibre.

Bâram, s. — bëndera, a fog.

Barâna, s. (?). (R.).

Barâs (or Barâst), s., a kind of lecoint, of grasshopper (Kir. nobil ?).

Barâs (or Barâst), s., a disease like leprosy; mta huyu yuna bara; cfr. Arab. صَلُب, lepra corrup- tus fuit et laboravit.

Barawâlı, s., a salaulor (?).

Barawe (or Mahârâwe)? (R.).

Barâza, s. (cfr. Arab. جَرَّاز, exivit in campo amplum, prolitit in conspectum; جَرَّاز, 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.

Barî, r., to sit in baraza, to hold a public reception; (1) ku kétîsha or ku kuamia wata barasani; (2) watu wambârîsiz kusâ mu ku sikisa maneno. Tshâriti kus Mwungu ku sikisa juu, kulla muoni nemolakwe.

Barishâna, r. rec.

Bâri, r. a.; ku bâri misihua na poâni, to put aside the custom (= epâna) (R.).

Barî, v., to locate at the dado-play; ku baríwa, r. pl.

Barîdi (or Berêdi), s. (ya) (Arab. بَرُدَي, frigidus fuist, frigus, frigus), coldness, dampness; nî ina baridi kua nûva, the ground is damp or moist from rain, and therefore cold; usiondâko ondâko, hâpo ulahûpo patangia (patangia) baridi, do not keep leaving your place, there else where you sleep you will get cold.

Baridishâ (or Burudishâ), r. c., to cool; maji ya mûni yabâridisha or yaburudisha roko, the river-water cools one's spirit.
Báriká (or bárák), s. (ya, pl. báránna), 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).

Báruáku, s.; to buy; to buy; to purchase.

Báruáku, s. (ya), tini, saddle; to cut batá, to cut.

Báti, v. a. (má, vanus, nihil fuit or vasis irritum fecit, abolivit), to abolish, to annul, reverse, repeal, frustrate, transgress; e.g., batíli hákki.

Batíli, v. ed., to have the quality of being abolished, changed.

Batíli, v. c.

Bátili, s. (Arab. بطل, vanus, irritus), worthless, of no use; batíli ni batíli, this man is worthless, perverse, transgressor; ubatíli ni mambo ya batíli.

Batli, s., the log (nautical) (St.).

Batlonávo, s. (la, pl. máwá), spots of colour (= marakaráka), the various colours of an animal, e.g., of a leopard, bullcock, &c. Perhaps to be derived from बलनवा; tenui cute praeditus et pinguus, mollis (?).

Bátiá, v. a., to break off a piece, e.g., of mahogo and other food (which is boiled in a pot), to take a slight taste of the dish; cfr. patúa, v. a.

Batuka, v. n.

Báura, s., a European anchor; see paura, s.

Báus, s. (la, pl. ma), splint, splinter.

Báváni, at the side, alongside (St.) (cfr. pášini).

Báwa, s. (la, pl. mábáwa) (In.); a large mbána mitu or kijijina mitu in Káa (niana hi ni mkáli).

Báwa, s. (la, pl. mábáwa), the wing of a bird; ubáwa, a feather of the wing; pl. mábáwa, the feathers of the wing; see úbáwa.

Báwa, s., see pawa za wifufu.

Bawíra, s. (la, pl. mábawíra), a kenge; e.g., bawíra la mérógo.

Bawíru, s. (ya); bawíru ya kisungo or chumbe, the officer of a prison (cfr. చంపు, porti, jana; చంపుబాబు, janitor), door-keeper.
a board with 32 small holes, each about the size of a teacup, for playing a favourite game, also called bao, with kornoe, 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 estaringa); ku tész bao la kornoe or la estaringa (St.).

BABA, s. (Ar. pl. ma—), bapa is that which projects and recedes again, that country which is not round (mdaua) 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 bapa la upanga, to strike with the flat of a sword, &c.; ame-piga bapa la upanga kiasi makili, e., ku-m-piga kua mängó ya upanga, to beat one with the back of the sword, which will not hurt him, but ku tema upanga kua makili will hurt him (ku-m-báziën), koko i bapa, yafluiwa bapa bapa. The form of the mungo-stone has bapa bapa, but mísingo (roundness) has no bapa bapa.

BASA, s., a species of antelope (Holgebagus arundinaceus) (St.).

BARA (or BARA, or BERRA), s. (Arab. Bä, terra, imprimita para superior et pulvis; Çi, regio inculta; Çi, campus, desertum), (1) land in general; (2) hill country, uncultivated and uninhabited, especially of a sandy kind (cfr. nika), a desert, where there is but little or no wood and vegetation; barra jesipe, a free open tract of country; (3) coast; bar-es Sushil, the Sushili coast; bar-el-Fars, the tract of the Persian coast belonging to Oman; bar el sgam, the Somali coast; bar el asili, mainland; barra ya kwansa, si kiwiwa (vid. asili). The Arabic name Zanjilar or Zensilar, Zangilar, is derived from Zanj or Zanj, which was the name of a special tribe residing south of Zansilar on the mainland, but which became at the same time the general term for a negro; consequently Zansilar would signify, the land of the negro, the negro coast; cfr. Dr. Krupt’s “Travels in East Africa,” p. 519.

BARA, adv., proper, just, exactly (?); perhaps for barabara or barabara = saua saua, equal.

BARABABA, s., (1) saua saua; (2) a wborish woman, a prostitute; mke huwa ni barabara, this woman is a prostitute (= melanloti) (R.).

BARABABA, v. a., to scrape off the malaika (the short hair, lit., hairs, if this were an English plural) of an animal, which were previously singed (R.).

BARAGUMO (or rather BAROHUMU), s., a spiral horn used as a musical instrument; it is blown through a hole at the small end; war-horn, gundá in Kwa.

BARAKA (or BARAKA), s. (Arab. Bäkä, genuflects in terram proculbit, benevolent; Bëkä, incrementum, abundante, felicitas), blessing; great yield of a plantation; Muungo ametia baraka katika nti.

BARAKI, 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.

BARAKO (or BARIKO) (Ar. pl. ma—), the covering or mask of a Muslimian woman, so that nothing but the eyes are seen (cfr. utaji); cfr. Arab. Bëkä, rica operuit faciem alienjus; Bëkä, rica, opeimentum faciei muliobre.

BARAME, s. = bändera, a flag.

BARARA, s. (?). (R.)

BARARE, s., a kind of locust, of grasshopper (Kir. moci?).

BARAS (or BARAS, a disease like leprosy; mba, huyu yuna baras; cfr. Arab. Bäkä, lepra correspondentis fuit et laboravit.

BARAWA, s., a seashell (R.).

BARAWA (or BARAWA) (R.).

BARASA, s. (cfr. Arab. Bä, exivit in campum amplum, proliit in conspectum; Çi, campus ammonius 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.

BARI, v., to sit in baraza, to hold a public reception; (1) ku kitisha, ku tuania wata barazani; (2) wata wamebarizi ku mba ku sikiza maneno. Tuabari ku Muungu ku sikiza joo, kulla mueni neneleke.

BARIZIANA, v. rec.

BARI, v. a.; ku biri masna na poa, to put aside the cane (equus) (R.).

BARI, v., to lose at the dado-play; ku bariwa, v. p.

BARIINDI (or BEREKI), s. (ya) (Arab. Bg, frigidus fuit, acer, frigus), coldness, dampness; mba ina baridi kwa mva, the ground is damp or moist from rain, and therefore cold; usiondoke ondiko, hapo ulahapo patangia (pataingia) baridi, do not keep leaving your place, there where you sleep you will get cold.

BARIDISHA (or BUREDIASHA), v. c., to cool; mai ya micii yalandishia or yaburediasha rokho, the river-water cools one’s spirit.
BARIDI Yárêni, s., rheumatism (lit., dry cold; vid. yábiši).
BARIKI, v. a., vid. báraka.
BARINSHAI, adj., damp, cool, moist (E.) (warishai, R.).
BARISO, what is left from the evening meal to be eaten in the morning (St.).
BARJ, v., vid. baraza.
BARKIN, s., a borgue (R.)?
BAROBÁRO, s., vigorous, expeditious; mту huyu ní bárobáro, ní hóði kù tume, sì miviu, yuna bòlii.
BARRA, s., vid. bara.
BARÁ (or báró), s. (ya, pl. màbarús), 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).
BARÓBARÉ, s.; mту huyu ní barôbáru, àñânzì kù andika ndéfù, a man whose beard is beginning to grow.
BARUDI, s. (ya), gyanpowder. In Turkish بورود،
BAZKULI, s., a fool (St.); cf., غزازل, crassus vir.
BARÁ, s., a prudent man (muegni fikiru mëngi) but a cozener or a cheat. Hence = mtu mkópi, muengi madéni mëngi; see mkópi.
BARÀSH (or BÁSHI), s. (ya), mace, the inner husk of the nutmeg.
BASHI, v. (from ku pa or pata), vid. pa, pata (bashishà, bashì), vid. pasha.
BASHI, v. a. (ًٰى), lasto nunto ozhilaravit), to announce = kù eleza; ta-ku-bashiri ndotoyangu, I will relate to thee my (good) dream; ku bashiri berì or kùri, to announce good tidings; ku bashiri = ku-wa-pa wàtu kábari = ku-wá-elëza or ku-wá-xùribù.
BASHISHÀ, v. obj.; a-m-bashiré kòri, may he announce to him good luck!
BASHISHI, s., vid. bakashihù.
BASHIÌ, s. (or better PAHÀ) (ya, pl. za), (1) a curtain (vid. psa or psia); (2) the midriff or diaphragma which separates the lungs and heart from the intestines (Ehr.).
BASHIÌ, v. a., to foresee; ذnc, fut. videns, intelligens, euminus et ex alto prosperit.
BASH (or BASHÉ), 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.
BASHÓTÀ, s., vid. pistola, a pistol.
BASHU, s. (ya, za), hemorrhoids (Sp.).
BAT (or BATTA), s. (la), pl. màtaba, a duck; bata la mìnga, a turkey; bata la bükìni, a goose; Arab. ﯖ, Anna (ducks).
BÁTANI, s. (or BÁTÌNI) (ya), (1) belly; Arab. ﯖ, interiorum partem et medium impressum fuit locum; ﯖ, venter (the batani is to be distinguished from ﯖ, corpus, body, in Kis. carcass); (2) bátàn, s. (ya), a cloth with lining (mardif); kisàbò cha batàn; ﯖ, interior pannus (vestia).
BATÉLA (or BÁTÈL), s. (ya, pl. mà—), a large boat or dhow. Those smaller than the batela are the màbàna, dàu, mòmbùbù, huri (which see). The batela has a square stern and an ordinary boat-like head; it has sometimes no deck; it is smaller than a bagala.
BÈTÀ, s. (la, pl. mà—), tìn, solder; ku tia batì, to tìn.
BÀTÌI, v. a. (ًٰى), vanus, nihil fuit or evasit irritum foci, abolevit), to abolish, to annul, reverse, repeal, frustrate, transgress; e.g., ku batilli bakki.
BATILÀ, v. med., to have the quality of being abolished, changed.
BATILÈSÁ, v. c.
BATILÌ, s. (Arab. ﯖ, vanus, irritus), worthless, of no use; mtu huyu ni batilli, this man is worthless, perverse, transgressor; ubatilli ni manabu ya batili.
BATÌLÌ, s., the log (nautical) (St.).
BATÔRÀTO, s. (la, pl. màn—a), spots of colour (= marcaarákà), the various colours of an animal, e.g., of a leopard, bullock, &c. Perhaps to be derived from ﯗ, tensi cute prostritis et pinguis, mollis (?).
BATÁ, v. a., to break off a piece, e.g., of mahogho and other food (which is boiled in a pot), to take a slight taste of the dish; cfr. patùs, v. a.
BATÚKÁ, v. n.
BAURA, s., a European anchor; see paura, s.
BAUS, s. (la, pl. màa), splint, splinter.
BAVUNI, at the side, alongside (St.) (cfr. pàñùni).
BAWA, s. (la, pl. màbàwa) (in Kini), a large mâbùn or kijùbùn mâti in Kis. (niama ni mìkìlù).”
BAWA, s. (la, pl. màbàwa), the wing of a bird; ubawa, a feather of the wing; pl. màbàwa, the feathers of the wing; see ubàwa.
BAWA, s., see pawa za wifufu.
BAWIBA, s. (la, pl. màbàwibà), a hinge; e.g., bawàbà la mìnìgò.
BAWÌBÀ, s. (ya); bawàbù ya kifúngù or chùmba, the officer of a prison (cfr. ﯖ, porta, jùnna; ﯖ, žàbù, janitor), door-keeper.
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Bawarhe, s. (vid. basau), hemorrhoids (cfr. Arab. بـِـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ ~), also also also

Baya, adj., bad, evil; mti buyu ni mbya, this is a bad man; niumba mbya, a bad house; kasha hili ni baya, this box is bad; kiddo hiki ni kibya, this instrument is bad, unfit.

Baya bayu (cfr. paya), v. n., to puzzle, to plait (Kis. raya raya), to talk, especially in fere (cfr. bayuka).

Bayini, v. a., to know, to recognize; see baini; bayinka, to be known or notorious.

Bayini, adj., see mbejani or mbejina; kitu hiku kimekia mbejina o waji, this matter has become clear or evident.

Bazai, s. (wa), a trader and one who cheats in trade, a buckster (cfr. je), rapasin, spoliariv (?).

Bea, bebea, bebe, bebe, v. (see pica, pepeta, pepes, syeep, clean); ku bea, to become very old = pevika.

Bea, v. a.; ku beba muhe, to carry a child on the back in a cloth.

Bebea, see pepeta, to fan.

Bebuka, s. (wa, pl. za), (1) a hogeot, a buck, manly, strong. Dr. Steere has the form "bebora.

Mbuizi mume allo na ndenda, kibebura. (2) Bebeur or beba (pl. ma), an extemporized handseal of clothes worn around the shoulders or as a turban.

Bebeurika, v. n., see pepperika, to flutter, to fly off, to soar, to swirl, as it were, in the air. I feel ready to fly up from weakness of body, nabebeurika.

Bebekonja, v. e., to cause to be carried off by the wind, to blow away.

Bedembi (or Bedeni), s. (ja, pl. ma—), an Arab vessel with sharp stern, high rudder-head, and with an upright out-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.

Beek, see labek or lebeka, labeka. The mode of replying when a servant, e., is called; ـ. seera sult in re agenda, aptus fuit alicui.

Beufa, beufa, see peufa.

Beba, s. (la, pl. mabega), the shoulder; anatukia masigo kua beba (=fusi, pl. mafuzi, Kimec.).

Bea, s., a broad kaniki.

Befuia, v. a., to look for anything in the sand or in the soil (=mina, sunu); vidi. pokua, v. a.

Bea, s.; saza uma beha mjini mueta? (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 ـ, vacus fuit domus, or ـ, performati domum.

Bebe, s. Arab. ـ, vendidit, emit, trade; vidi.

Biabira, s., merc., res venalis.

Beja, v. a. (= kiafela), to look atlast or askew; v. obj., beja, v. rec. ku bejana, v. a., bejaka, bejawa.

Bejika, see baina.

Bekebee, s. (hizo)?

Bekei, see bikira.

Beke, v. c., habaki kitu = hans shukru?

Beko, s.; muogni bekoh, one who is cautious, circumpect (R.) (perhaps from the Galla word "ku beka, to know").

Beke, v. a., to ward off a blow, to parry; (2) to take away from, e.g., from a pisah (a measure).

Belahamu (or Belhamu), s. (ya) (Arab. بـِـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~), pituita, humor quidam in corpore humano, quorum o quatuor sanguis constat; vidi. ـ, perversit, magnopere affixit morbus aliquem, phlegma, splittung of phlegmon in coughing; belhamu ni kipando cha kohoni; belakhe.

Belhema, v. n. (cfr. pelelena), to attend well to a thing, to mind well.

Bembu, v. a., see ku pemba (kua upembo); (2) to adapt one's-self to, e.g., ku-mbemba walli; ku-mbemba akilinzike (R.), to eat one's victuals, to outwit one.

Bemba, v. n., 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 bemba, a rocking chair.

Bembeza, v. obj.; kidudo cha ku bembeza waatu.

Bemba, v. c., to cause to rock or swing.

Bemba, s., food and confectionery cooked by a woman for her lover, and sent to him during the Basudan.

Bembeza, v. a., to court, favour; miongo a-m-

benebeja tajiri.

Bembeze (or Bembeza), v. a. (= ku ombe

jumi), to solicit aid when in a state of poverty; amin ni-bembeze ku sanisia kasi, he begged me urgently for work; (2) ku bumbera mato = ku genza mato, to court the face, for instance when a man is begging or dying.

Bendeka, v. a., to indulge, conspire = in Kisi-

assa, dekerea.

Bendera, vidi. bandera, alamu, beramu. Bundera or bandera is a piece of red cloth used as a flag on ships. The Mbombasians 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 (ngomba) 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.

Benia, v. a.; ku bena (B.?).

Beniša, v. a.; (1) to put forward, to stick out; (2) to show or give a state of nudity (ku wëka wasi); e.g., ku beniša matšakô, to show the buttocks, not to cover them (vid. shuri), as the Wàwàmbà do in the Interior; ku beniša kidari, to walk with the chest thrown forward=funùs.

Beniša, v. n.; kiko ku kiko, to larp and twist this way and that (St.).

Beniša, v. n.; mu aho beniša matšakô, one who leaves the buttocks in a nude state=funùs.

Beràmu, s. (ya) (Arab. ارمس), cfr. alāmâ, bändêra, flag, banner.

Bersâti, s. (or bersâti), a kind of cloak (kitambi cha) from India.

Bënti, s. (ya) (see lammi), tar, black stuff (ya ku undika alâma).

Bëhautâmu, s. bringing up phlegm (E.).

Bëni, s.; ku fania bëni katika kidià, ku tueka ngöo (Sp.).

Bëmbi, v. a.

Besiri, v. a., vid. bashiri, bashiriwa.

Betêla, s. (ya, pl. ma.), vid. batêla, a barge.

Betì, s. (ya) (Arab. وذی, domus), (1) house; (2) beti ya ruksâi, or beti ya ku tilia ruksâi or risâi, a small leather-bag or pouch, for carrying balls or small-shot. Gunpowder the natives carry in horns.

Betîli (or batili), s., a show with a very long hook, and a sharp stern with a high rudder-head. They generally belong to the Shemali, or Persian Gulf Arabs (St.).

Bezimu (or bezimu), s., buckler.

Bîa, s. (Ia, pl. ma), a large dish (bâkulti kubà).

In Kikisassia mbià = cooking-pot.

Bîaari, v. n. = hanga bika), to seek for, to look for, to show one’s self diligent or active, busy.

Bîa si ìsa (or bìe na li), lit., in Arabic, in whatever state or condition; by all means, in every case; ku kilu bali hwiyo yotwe; ku jambo lifi lose or kana sibi, upon all accounts.

Biâsirta, s. (Cfr. bei). It is a compound word, meaning in Arabic “he sold and bought,” hence trade, commerce; dëntikà, vendidit, he sold; ëgò, emit, he bought; ku fania biâsirta, to trade; mimfia biâsirta, a trader, merchant.

Biì, s. (Ia, pl. ma),—(1) grandmother; (2) a name of honour = my lady, my mistress (said by slaves) (Kis. wâwâ); muusa, a young lady.

Bîro, s. (Ia, pl. ma),—a cashew apple (St.).

Biâchi, adj. = biti in Kînù; fresh, unripe, green, raw.

Biâkà (or bithâla), s. (ya, pl. xa) (بکا), mercatamong foci; ëolgà, pars opum quae impenditur in mercataram; ëlîm, mercimoniasi, goods for trading, merchandise.

Biì, s. (ya), diligence, effort, ardour = jëhudi; ku fania biì, to give one’s self trouble; cfr. Ëgà and Ëgà.

Ku jì-ribïsâ (or bitiša), to take pains (ku bidia na nfikhà, or ku tia rokhùi hatta —). 

Biì, or biti, rípe (mbifu, mbifu, de,). Embo lili ni biì hatta. Linbogòkà o shëtëka, this mango is so ripe that it will burst open; the opposite is, “biti (bichì), unripe, green, raw, fresh.”

Boîìa (pojìa), to mix old tembo with fresh (Kîn. bisìna).

Bikëka, s., an unblemished virgin; Arab. بيركە, primum in qualitatem, virgo intactâ; ëkë, diluculo furit or focit, primitias accept et edit.

Bikirì, v. a.; ku-m-bikirì bikirë (ku ku-m-tomisìa o tomolà kisinda), to deflower a virgin.

Folkungo Muslimzàna are accustomed to marry very young girls, regardless of the suffering they cause.

Bila, except by (Arab.).

BiîÌùhi (or biîÌùhi), adv. (Arabic يريث, sine or absque re, nihil) = burre, for nothing, gratuitously.

Bila, s., a dish of rice and meat cooked together.

Bïâlu, s. (ya, pl. xa), glass, a glass; kikòmbo cha bïâlu, a drinking-glass, a tumbler; bïâlu o bïâlu hokësaxò mauni, transparent or pellucid glass, Rev. xxii. 12; ëlëì, berylus.

Bïâlu, s. (ya, pl. xa), a plummet; ku tia bïâlu, a small piece of glass; ku facëtia ku bïâlu, to plumb.

Bïlâmi, s. (ya) = ibila, 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 (ngomba), as he (the Shetani) shuns the ugânga connected with a ngoma and other ceremonies. When a man has been seized (bagàwà) by the Bïlâmi 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 Bïlâmi, they first scarify the neck, to see whether the man is still alive (ku ang-sale yu boi). Then they mix the dunq of an ass with the
chaff of rice, and set this mixture on fire at the entrance of the room, which is filled with smoke.
At last they attach an amulet (hirizī) to the neck and arms, which will in their opinion expel the Bilsai at last.

BHULWI, s. (Ya. pl. za), thistle.

BHULKUNI, s. (ya), equality, equalness (Er.);
Arab. تنويه, perquisite; تنويه, canon, regula.

BILULA, s., a tug (St.).

BIMA, s., insurance (in Kikindi); ku lipa bima, ku toa bima (Sp.).

BIMIRINDA, v. n., to be hot (said of fire); musambirisa muoto, muoka-ni? (ni moto mungi) you are hot from the fire, why will you be roasted?

BIMIRINDISHANA, s. rec., to quarrel.

BINADAMU, s., a son of Adam, generally a human being (Arab.); vid. adāmu.

BINDA, v. a., to hem, to border: e.g., ku binda jamfi? (R.)

BINDU, s. (la, pl. ma—) (vid. pindi); ku bindia (jamfi, dc.), 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 mtele, mahindi, mtama, dc., 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 sfurishi.

BINDU BINDU, s.; maridiform, y— signifies great mortality like at the time of the cholera (R.).

BINDA, v. a., vid. panga, v. a. (ku binda maji, ku binda dan), to stop, detain, e.g., water, or a boat in its course, or in business (R.); ku-m binda mtu ndiani; ku bindanga na gombe, ku nenda muyo kwa tutibu; neno liki-wa-binga wa-mu-
andikila kathi ku kata kūkumu, if they have any difficulty, they write to the judge, to decide; sina neno tena li-ai-binga—14, I have nothing more to detain me.

BINDA BINDA, s.; sikujasa laken mtatia binda binda, though I have not filled it, yet I have put much into it.

BINDAMASIBI, s.,—udia, trouble; usu-mweke bingamba (R.).

BINDIBINDIRI, s., a word imitative of sound.

BINDIRI, s., a word imitative of sound.

BINDIRI, v. obj., to roll: e.g., ku bingira milimani, to roll down the mountain; kiti kibingirishe humo or humulo.

BINDIRISHA, v. caue. (cfr. fingirisha, fingirika, to make to roll, to roll along).

BINTI, v. a., to contrive (Arab. كذب, distincta fuit res, intellectus, manifestum fecit).

BINIA, v. obj. = ku kū, or zulira, to invent, to tell something untrue about another (cfr. كذب, constructis).

BINITA, s. (wa), daughter, pl. banāti; binti Abdalla, Abdalla’s daughter; women are generally mentioned by their father’s name (Arab. نور نور), filia; pl. نور نور; binti amnayakwe, daughter of his father’s brother.

BINYEKA, s., (ya, pl. ma—) or na (Arab. نور نور), crater fontis, piscina aut similis aquae conceptaculum, (1) a large vessel or pitcher of copper with a nose or snout (birika ya ku nawa wa mati); (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.

BINYEZA, s. (ya, pl. za), a cooked mess (dish) of meat, rice, pepper, dc.

BINI, 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 (ku ku gogota) and crying “Hodi, hodi.”

BISHA, v. rec., (1) to joke with each other— ku fifia māsha or ku na māsha; (2) to squabble, to quarrel, as joking leads easily to strife (ku tetāna, shinādina).

BISHĀSIA, v. a., to knock together, to mix together; e.g., ku bishina tembo la sibukiti na la jinji la jina, to mix the tembo collected in the morning with that of yesterday evening (cfr. biginia or piginia).

BISHITA, v. obj. (1) ku-m-bisina mango, to knock at the door for one or in reference to one; (2) metaphorically, to resist, refuse, oppose one— ku fifia ubishi or kwa mibishi; mu haya ame-ni-bishia hatta tunateta, this man knocked at me, opposed or satirized me till we quarrelled.

BISHIANA, v. rec.; ku bishiana ku māsha.

BISHAGA, v. rec.; ku bishaga māsha.

BISHA WITRA, s., sign of war (old).

BISHI (or bishia), s., parched (Indian) corn; bisia wa (or mibisi wa) mtama, parched millet; mahindia haya yaminkingua bisia; ni-pa mtama ni-kange.

BISHIA, s. (ya), lined, double, used of clothes; bisia ya ngio, a lined cloth (kisiba cha ngio).

BISHIAA, s., vid. bidī, goods, merchandise.
Bitt, adj., unripe, fresh, raw; biti biti; hindii ni biti; tembo biti; mbiti, kibiti, etc.; janni biti biti kulla kipindi, evergreen; efr. bihi.

Biyu, adj., ripe, well done; mbiyu; e.g., niumba mbiyu; 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. 39 or 39), condimentum ollae, aromata, etc., a small seed (cummin seed?) used in making curry. Bizari, pili, and mandano constitute the chief parts of the curry powder.

Biye, s., a wild hunting dog? (St.). In Arabic 3y (bazi or bazin) (accipitris species falco), a kind of culture (or falcon for hunting).

Bo, vid. po.

Bóa, s., a large serpent; efr. nindo (Boo Anaconda).

Bona, v. a. = ku funga hodari (Er.), to bind tightly?

Borani, s., wcasel? Reb. takes bobari (ya. pl. za) in the sense of "goupe!" = mangabo, g.v.

Boro, s. (better word, s.), the areca nut, chewed with betel-leaf, tobacco, and lime.

Bodya, boresá, v. a., Reb.? knows?

Bodya, 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 guassa 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., ngiwa, nippasu tongo muguni-muungu, wait till I shake off the ants from my feet.

Bodya, v., n., to admit of making an impression; kitu kiguuni hakiboiki, a hard thing admits of no impression.


Boru (or better ovu), adj., boil, rotten, worn out; to be distinguished from bòfu, pofia, pofika; mti mbiri, a corrupt tree, pl. mti mbiifu; kasha ni bòfu, taken neno hili ni ovu; bòfu or ovu signifies the absolute state of the word, but when it refers to a noun the usual prefixes by the several classes of nouns must precede it.

Bóga, s. (la. pl. ma—), a pumpkin in the dialect of Zanzibar; at Mombas it is called tango, pl. matangó; mbóga signifies "every herb, or leaf, or vegetable which is edible;" manni yaliwáyo yote ni mbóga, pl. mbioga; kiuanga cha mbóga, vid. kiungo and mbiyun.

Bóó, s. (or boó, 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 Wasequa tribes, who are very fond of this liquor, call it pombe. The Wasambura 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 Taita call it joti, whereas the Wasahilli and the Wanika like the tembo or lúi 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 méa, hatta ukasha méa, waka-u-ponda, wakisha-u-ponda wakatuma, wakisha tuja wakatia mitungungi ikaketi katiri ya sikú kúmi hatta kúu káli.

Boogóa, v. a., to strip a tree of its branches, to top; ku katu matáanu ya miti.

Boogóka, v. obj.

Boogóla, v. p.; mti umebogóla ni watu, the tree was lopped by the people.

Boogóóka, v. n., to be liable to burst; ku ira huhatta ku boogóka or passúka passúka, to burst open from being over-ripe; mubogo umebogóka, the cassoula burst from having been boiled too much (vid. shetéka).

Boogóóka (and boogóóla or bokeida and bokóóda), Arab. 3y, 3y, 3y, 3; vid. odoi habu (et = kuroom or hussum), to slander secretly (3y, altercatus fuit, litigavit), to contend or litigate with one, kuteta na-ku-m-eira.

Boogóóla (or bokeida), Lake xxii. 12.

Boogóóla, v. rec. — ku siriana, hawkuputána.

Bohíma (or bohíma), s. (ya), niumba ya malí, a store with a shop and warehouse; niumba ya ku tia nafaka, a gramy.

Bojebojí?


Boke, s., a hoppopotamus, river-horse (vid. ki-bóko).

Bóloa, v. n., (1) to obtain a plentiful harvest in Kinika = ku fania neema; muaka ku kunu oder kuzi bóko or kunu neema; Mungo or Muungo ame-tu-pa viakula vingi; (2) to sink into; bo-kóka, to admit of sinking into (?).

Bólokó, s., a kind of food made of wheat, meat, etc.

Bólumta, s., hard-baked bread, ship's biscuit. The common Sukhili do not know this Arab expression.

Bókwa, s., Jack-fruit (Tambatu) (St.).

Bóma, 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 ukita (wall), which is made of stones in building houses, &c.; and from ogó (hedge), which consists of matanza branches.

Ku mugusha boma mjini. The boma is also to be distinguished from handaki (حذق) a trench, ditch.

Bomba, s., a pump (St.); kufuta maji kwa bomba, to pump.

Bombo, s., a certain mboga rarely used.

Bomoka, bomoka, bomomia, vid. pomma, pomoka.

Bumu, s. (la, pl. ma—); bomu la gogo, the sound of the long trunk-like drum formerly called msendo (which see).

Bóña, v. n., vid. póna.

Bonde, s., a low plain, a pan-like land, valley.

Bongo, s. (la, pl. ma—), the skull; wongo means the brain. In the Kiunjia language it is called ongo or wongo (la). Bongo la kita signifies the white fat which is in the brains of the head of animals, and which the Wauika eat, but the Muhuudana throw away.

Bóti, s.; boni ya jilo or ya mato.


Boxa (bonya), v. n., to sink in, to give way, to stick, to put into, to entangle; ku boniá midómo kana miçi, midómo inángia ndani, to draw in the lips so that they fall into the mouth through scant of teeth; niti inkinímia mínúa náníígà hatta námboniá, hatta májú inángia ndani, to stick (the feet) in the ground which is wrenched with the rain (vid. topán). Reb. takes bonia — to grow lean.

Botóma, w. 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 (Kiunjia), evidently derived from the Latin pons or French pont, Ital. ponte. At Zanzibar there is such a confluence of nations and languages that we cannot get the true Nashili from that place (vid. divai). Ali jenga bo nthakati ya mto, he built a bridge across the river.

Bóora, v. n., to be lame (B.); said of any member of the body.

Bóra, v. n., to feel soft or hard to the touch, to admit of soft or hard impressions; e.g., čume hili labopa kus umu umu, masanga feels very hard (cf. tura); čume labopa kus uorí, kidóo kikigina ndani, the mangó feels soft when the finger touches it; embo labopa küli, küli.

Boya, v. adj.; kus kwa mági; ku boña kidogo.

Boýa, v. n., lit. to be pressible.

Boyes, v. c.; ní sohópêsá mágí.

Bóó, s. (la, pl. ma—), a deep pit, a pond (Kin. gòpí), a place where there is standing water; màhali pakaípo maji, a place where the water stands; màa mabóbo hápe, uje ukaánguku, there are pits here, do not come lest you fall in.

Bóra, adj., great, noble, best, strong, important, serious; Gamba bora (not Gamba mb Borga), important or serious matters; jàwà hili ni bora, this matter is great. In the Kichagga and Kikaré dialects "mbóra" means "a virgin, a young woman," cfr. Arab. "mú, superior illo fuit; ĉó, bonus; (2) a cookery like the máó (B.).

Bórí, s. (ya), the bori of a native pipe, a small tube of clay into which the natives put the tobacco when smoking their pipes. The bori is fixed upon the máakáli, 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 màma or mother of the whole machinery. Into this shell the natives fix the maslem, which is a reed of about one yard in length, through which the smoke is drawn after it has passed through the water. The maslem is called umuza wa ku fuña tóbiko. 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 súlia tóbiko, isángiüké kikó. Before the smoker presents his huka to a bystander who desires to take a whiff, he takes off the bori to let the remaining smoke escape. This is called ku kúpia moši. The noise produced by the smoke passing through the kiko is called malo ya kiko; maji ya kiko yaši, i.e., the water of the bowl cretes.

Bórrti (ya, pl. xa), 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. Bórrti ni mti ulišoŋo ku kisia niamba. 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.

Bóromú, s. (ya), a favourite native dish of pulse. They boil kunde (a kind of bean) and poho (a kind of retch) and mbàsi (a kind of pea) together, and then crush or mash them into a paste, to which they add water and lemon-juice. Boróbó na ní nítúi na ke kunde au poho au mbási.

Bóromóka (rather poromóka), v. a., to precipitate, to fall or slip down a precipitous place; magé balli yanaboromóka; mti unaboromóka.
BO

Boromokè, v. obj., to fall to him.
Boromoko, s. (la, pl. ma—), precipice, declivity, steepness of a mountain; maboramoko ya mto.
Boromolōsa—boromokè (v.i.d).
Boromọsha, v. c., to actually disloge, to cause to precipitate; mali ya mviya yanabromoseba mafanga, mti hawezi ku kuea.
Borongaa borongaa, s. to bungle one's work.
Borongoo borongoo, s., bumbling, huddling, a mess of one's work; mtili hwezi mafwa mubora, mti buyu amefana kazi ya borongoo borongoo, this man has bungled his work; hukafana kazi ngema, kazi yakwoni ni tháifi.

BU

Buana (or Bana), s. (wa, pl. mabuna, s.), the master of slaves, of the house, sir, lord, or used of one's own father when speaking politely of him.
Buathii, r. a. (R.), to raise (from the dead — ūfůga); Arab. ﷽, misit, resuscitavit morbum; hence ﷽, resurrectio; siku ya ku buathiwa ya ku fufuliwa, the day of resurrection.
Buathia, v. obj.
Bucaubuaya, adj.; ku waa ngwó buyabwáya, to put on a loose cloth (R.).
Buba, s., (1) mecales (Kinika, frawji, French poz), wił. mububa; (2) undue haste, morbid anxiety to finish a business; ku funga mzego ku kuba; (3) buba, glutony (Er.); cfr. harará and ulàf (cfr. kigariša in Kinisa); ku fania buba, to be hasty or greedy.
Buba, s. (bupía), applied to various skin diseases (St.).
Buno, s. (msegnenekò).
Buñu, s. (A.), a eat (St.).
Bunarí, s. (Dr. St. kas buba, pl. mabuba, damb) (wa, pl. ma—), a deaf or dumb man, who can neither hear nor speak (cfr. kiswi).
Buñuji, v. n., to burst forth, bubble out; e.g., wasa, ku buñujiwa matózi, to burst into tears.
Buñuji, v. a.; ana-m-bubuta hatta ana-m-umiza, ku-m-piga makonde sana hatta uka-m-zumiza ndani (R.) (Kinisa), ku m-b.
Buuna, v. n., to have influence or authority with somebody; probably from bui, inceptit, prinципium, dominus (R.); habudi kwu sultani, he has no influence with the king.
Buñu (or Buudi), s.; Arab. ﷽, separatio, fugas, ﷽, necessarium est, haud est evitaendum; kia na buuli, to have an escape from; sina buuli or buudi, I must, lit., I have no escape; haina buuli kia naumia sebabu ya kohoyuku, you must tell me the cause of your fear, uchapokufu ya uyapokufu, though you die.
Buñu, v. n., to be protuberant, to protrude; e.g., tumbo lisilo buene.
Buñu, v. a.; e.g., usi-ni buuse utombo; ku buñuwa, v. p. (cfr. buia) (R.).
Buñu, s. (la, pl. ma—), a small box, canister; buñu la ku andikia, writing-desk. In general buőet signifieth a box having its lock inside, not outside; a small box neatly worked, desk.
Bucha, s., a hare (9) (St.).
Buca, s.; bógo kāwa — uganga bora (cfr. kiñi- mato).
Buca, s., (la, pl. ma—), (1) a kind of thick willow; ubunga (pl. mbugu), a thin reede used for binding and for making baskets, dce.; (2) buca signifieth also the stalk to which many plants
have their fruits attacked; e.g., buga la mtoma, la mango. Its shoots are called kiao.

BUWA, v. a., vid. kaba, v. a. (cfr. pukusa).

BUWIDKA, s. w., said of tears; matasi ya bugudik; vid. pukutika.

BUWUDI, v. a., vid. bugudu.

BUWUNI, s., inconceiv., perhaps to be derived from the Arabic مَعْوَّنَةٌ, herba odorata, bupthalummum.

BUWA, v. a., and BUWUNI, v. a. (R.), i.e. in Kiiassa buira and buirina, to shut the lips in sharing.

BUWUNI, s., a spider; niama mdogo wa mugi sitta yuwafisa kwa meni (Kiiiness, dandaalé).

BUWUNI, v. a. (ku-m-bujia niani), to pass by, to push by (said of an animal which loses its hair by so doing).

BUWUNKA, v. w. (ku mbita) (R.).

BUKHA, s., sorrows; e.g., moyo ukangia buka kóba.

BUKU (or BUXI), n. p., Madagascar. This word requires closer examination. What does it originally mean?

BUKU, s. (vid. puku) (la, pl. ma-), a large mouse, rat; in Kiiangga púruka.

BUKUNA, v. a., to betray, make known; vid. ubuku (Sp.)?

BUKUNGA, v. w., to become known, cried down (= ku tóka n'de).

BULI, s., pl. mulbi, teapot.

BULIKA (bulisía), v. id. pulisa.

BUMA, vid. puma and bumbía, vid. pumía, pumúzi, breathing.

BUMBA, s. (la, pl. ma-), cfr. punba, klo, lump; la tömböko, vid. kibumba; bumba la udongo, la niuki (acorn); a packet.

BUMBABA, v. w., vid. pumbabika.

BUMBAULA, s., perplexity, idiosyncrasy (St.); ku pigana na bumbuázi, to become confused so as to be unable to go on with one's business.

BUMB公司, s. (la, pl. ma-), la mpungba (cfr. kibondié), rice flour pounded up with scraped cocoy-nut. Kibonde bendo in Kiiissia.

BUMBUNU, adj. lumpy, in a mass (said of iron); chuma hiki kikuli bumbína.

BUMBUKUNGA, v. w., to be frightened away (ku ondóka kwa khuwe).

BUMBURUKA (bumburuka), v. c., to scare or drive, to awe.

BUNDU, pl. ma-.

BUNDUNDA (la, pl. mbu-), a kind of soft cake or dumpling (St.).

BUNDA (la, pl. ma-); (1) mi kato ya mbunda; (2) pack, vid. róbá; a ball of goods.

BUNDE, s. (la), a cocoy-nut which is empty and dried up.

BUNDI, s., a native bird, an owl (?) (St.).

BUNDO, s. (la, pl. ma-); ni makopa ya ku pika sima ya bundo (ku bunda is Kii.; ku ponda is Kii.); cfr. kópa.

BUNDUKI, s. (ja, pl. za), a musket, gun; ku piga bındukii, to fire off a musket; Arab. جَهَزَ, vox peregr. glana misalis.

BUNGA, v. a., vid. punga.

BUNGALA, s., a kind of rice (St.).

BUNGO, s. (la, pl. ma-), the edible fruit of a tree called mbingo, a kind of mañor.

BUNGO, s. (la, pl. ma-), a disk smaller than the his (békíló dőgo); kibungu is still smaller; bungu la ku posa uji, a saucer to cool gruel in.

BUNGO, s.; — la udongo (pl. mabungu), earthen vessel.

BUNGA, vid. pungús, to call a person's peep.

BUNI, v. a., to begin, to be the first who does a thing, to invent, contrive, find out; ku buni chuá, to compose a book; ku buni jambo liaatatamburikan, to invent a thing which was before unknown. Rashidi amebuni Takaungu — ameanzá ku jenga niambu at Takaungu. In a bad sense it means = ku zúa, to contrive, pretend, to imagine; ku nena neno asilo támús, 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. ظن or ظن؟).

BUNIWA, v. p., to be devised or excogitated in one's own mind.

BUNI, s., an ostrich.

BUNI, s., sons, the sons of; pro bence, e.g., Bene Rashidi.

BUNNI, s. (ya), coffee-berries, raw coffee, coffee-beans; bunni ya káho or ya káhawa.

BUNI (BUNIWA), s. (la, pl. ma-), a large stinging fly which builds a clay-nest. Its sting is, however, less acute than the nifu gómbe, which puts its bullocks to flight. This and other stinging insects do harm with their tails, hence the natives use the expression "ku shúti," q.v.

BUTOYe, v. a., to hate; perhaps from the Arabic يؤه، molesta fuit res, gravius aestít, or from رؤي (vid. bugudu, v. a.), odí, odio habuít.

BUPE, s., vid. punje (bupe, la, pl. ma-).

BUPEU (la, pl. mbu-), an empty shell (St.); bupeu la kitoa, a skull.

BUKI, v. n. (probably from بكي, pacea socet, as obtulít, proddit ad aqiquam rem pergendam), to give up or renounce a claim; manamke ameburuzi máhári — ameita máhári, the daughter gave up her claim to the dowry paid by the bridegroom. Reb. buru = ku samehé.

BUNCHA, v. a.; mamu amen-i-bursia mahariyanga, mother made me renounce my dowry.

BURAIWA, v. p.; ntmoke ameburuziwa mahari ni mamai.

BURI, s., large-sized tusks of ivory.

BURI, s., a final farewell, asking general forgiveness.
BU
(31)
ness; ku dakána buriání, to ask mutual pardon and to take a last farewell (St.).
Burião, n. p., Port Durnford (St.).
Búrze, adj. and adv., in vain, for nothing, gratis, gratuitously, for no good, without cause; maji m-po burre, pasipo heáshu, give him water without payment; maneno ya burre, vain words (yasio fó); ku tokosu o tukanu watu burre, to despise men without cause (pasipo sebabu).
Börkü, adv., said with the voice elevated (R.); ku pita buru.
Búruda, s.; jío cha bùruda, a book read over a diseased or dying person (after all medicine has proved useless); jío cha ku-m-somea mkuongo, akasí imma akápona.
Búrudi, s., coldness; cfr. Arab. برج, frigidus sui, refrigeravi; برج, frigus, quies.
Búrudí, v. n.; cfr. baradí or baradí, to be cold, or beredí.
Búrudeká, v. n., to become cool, to be refreshed, to respiré mahali upeponi.
Búrudiála, v. c. (cfr. boreidiála), to cool, to make to cool, refresh; ni-pa-mi maji ya ku sázhina ku burudíla rokoyangí, give me cold water to refresh my spirit.
Búruda, v. a.; (1) to root out = ku lima kúshkú 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 up 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. bówuga). Ku buruugá paikúne, to slightly hoe the ground (to prepare it for the coming rain); pasu. buruugá.
Búrudiála, v. a., to spoil by interrupting (Sp.).
Búrudiála, v. obj.
Búrudiála, v. c.; ku jí—, to beumbered about, Lake x. 40; to show one’s self inattentive and lazy (E.), to promise everything and do nothing.
Búrudiána (or burudíana), s. (from the Arabic برج, convallát.; برج, probatio evidens, argumentum demonstrativum), evidence, proof, token.
Bórují, s., castle or fort; برج, robur, arcis turris.
Búruka, v. a., to drag, to haul along (Lake vi. 1).
Búsha, s., Arab beer made of barley and millet.
Búspani? to hasten? بسر, festinavit.
Búshála, s.; (ya, pl. su) (Arab. بسر, scientia, pericucia), prudence, aptitude, mechanical skill, astuteness — skíli or nádári; mutu huyu yuna busára.
Búsháti, (or busháti), s., a kind of matting made at Mocat.
Búsháshi, s., a thin sort of stuff (St.).
Búshútri (or bushútri), s. (Ia. pl. ma—), a cloak of black colour imported from Arabia; it is ngó ya beredí or ya mvúni. It corresponds to the Egyptian burnous. It is made of black sheep’s wool, hence woolen stuff, blanket. It cost formerly 2 to 3 dollars at Mombasa.
Bústáni, s. (ya), a garden; Arab. بستان, vox Persica, hortus.
Búru (or buuma), v. a., to kiss, to kiss the hand; ku guya mkoño wa mu miku, ku sengeza mdumfóni, to seize the hand of a great man and pull 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.
Búru, s., the kissing, a kiss.
Bússiana, 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 büssiana mkoño.
Bóshála, v. a. = ku angafí, to see; cfr. گش.
Búru, s., vid. búu, maggots in meat.
Búulíra, v. c., to let slip or glide along; e.g., ku— n dóo kísmínya (cfr. burúlisa in Kiníssáa).
Búvú, s. (Ia. pl. mabuyu), the fruit of the mbuyu or baobab tree, which is very large. The shell is used for cups or for drawing water (nðó ya ku fúshia 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 stand one, mugúmbé, mngúnómbé, muñdí, muñdí, mnjáth, manderuusi are used for making canoes. Mití hi ínáfa (or yafí) ku tongo madaá, au mítumúbi, au mahóri, au vilíi au vihóri (kíáaa, kíéé kíhóri cha ku texúa wálító). Many parents buy these little canoes to gratify their children, and to accustom them to the sea from their childhood. A kíhóri costs about one dollar, whilst a daun (dlwó) or múmbú is worth from 6 to 15 dollars. The people of the islet of Wasini live in a great measure by making canoes, as the country around supplies them with trees suitable for them.
Búyúka, v. n., to break open (a blister); cfr. gábuká in Kiníssáa.
Búxí, s., pl. mahóíí, a very large goat.
Búxó, v. a., vid. búsaga, v. a., to cast down what one has carried; ku buxó názi, to throw down fresh cocoa-nuts from the tree.
Búwá, s., wa, pl. mabúwána; vid. buwá.
Búwá ndóó, the master’s son (the little or young master or lord).
CH

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 versa.

CHA, genitive particle, of. pl. via; kitu cha mte, a man's affair; vitu via watu, the affairs of men.

CHA (or CHAI), s., (1) tea; (2) a stable for cattle (R).

Chá, r. u.; kú cha, to fear, to be afraid; yu- wácha ku enenda pekée, he is afraid to go alone.

CHÉ.

CHÉLÉ.

CHÉLÉMÁ.

CHÉLÉSE.

CHÉLÉWA.

Kú CHÉSIA (or better ku TÉSHA), r. c., to cause to be afraid; to make afraid = ku-m-tia kicho, lit., to put fear into him, to frighten him.

Kú CHÉTA (or ku CHÉWÁ), pass., to be feared; aličhewá.

Chá; kú chá, to come, vid. já, v. n., and ku chá, to set (of the sun), vid. tais, v. n.

Chá, r. n.; kú cha, to dawn, to rise (of the sun); kumekúcha, it has dawned, the dawn; kuna kú cha, it dawns, the dawning; hakulá wa uku kú cha or tangu usíki watta ku kúcha muanga, he did not sleep from nightsfall until daybreak; till the light come; amekčkáti kú chí, he sat up all night till daylight; káríbí na ku cha; subukhi haku-tasa ku chá; ku li kucha ku lía = ku li siku zote; hakúčháchi, ku cha ku cha.

CHABU CHABU, s., maid of makutú; chabu chabu tupa.

CHABUDU CHABUDU; s. (= wazi wazi), s. and adj., to become full of holes, perforated (e.g., a cloth); ku weka viombo chabudo chabudu, to place utensils indiscrimately.

CHACH, v. n., ku chacha, to ferment, leaven; swína ina chacha or tata.

Cháchá, v. n., to begin to rot, to be spoiled; wall hu uno chacha, this (boiled) rice begins to spoil.

CHACHA, s.; bahari ina chacha; ina chachikusana (R.), to weave, be rough (of the sea).

CHÁCHA, s. (ya, pl. zá), (1) a kind of grass growing in wet places; (2) chacha, pl. machacha = mafúzi (cfr. masinda, makoja, and maréva).

CHACHÁDA, v. n., 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 fsí is used.

In beating gently the washerman says, chá, chá, chá, hence the expression "cháchága;" uchachágó nguyangu, usipára (vid. pura or pusa), wash my cloth gently, do not beat it.

CHACHAÚMA, v. a., to out-run, to interrupt one by speaking loudly; ame-ni-chauasía ku maneno-mangi; chachauao (la), s., embarrassment = tata.

CHACHÁWA, v. n., not to keep still (like children) (R), not to keep quiet (?)

CHACHAWI, s., a confused noise of talk, which nobody understands.

CHACHE, adv. a little, a few, not many; watu wachache, some men; siku chache, some days; akili chache, little understanding.

CHACÍN, v. obj., vid. jajia, to puzzle; kasi sina-ni-chachiá (daahá iba-aní-chachiá), to perplex, not to know what to do.

CHACHO (a), s. (la), pl. machacho (a) = mafúzi.

CHAIČI, s., see tatu and utatu (uchachú), bras, leaves, ferment.

CHAIČÍKA, v. n., to sour, to make sour, e.g., mafúzi; chachóčka, to become or turn sour; ku pata ukali or kiungo.

CHAIČÍKA (and CHAEFE), v. n., to surge (bahari).

CHADA, s., name of a person; chadda kátička chadda (R.)?

CHĂM, s., hunger, starvation (Kiung.): ndá; ame-sińúa ni chadi or shungi tati.

CHADÉ, v. a., to demand or request anything vehemently from somebody; ame-ni-chadi hatta nime-m-pa; cfr. ɗari, profuse, donavit, postulavit petivit ut dareturn aliquid; s., terminus, extrimita, vehementia.

CHADDÉ, s. (ya), Capricorn; Arab. ١٠٩, haedús, capricornus.

CHADDÉ, s. (ya, pl. za—) (cfr. ١٠٩, magnus fuit dignitáte; ٢٠٠, avus; ١٠٩١, majores), the great grandfather, ancestor; mte huya ni sho ha tanga jaddiékwe (= babu).

CHAFÍ, s., a kind of fish.

CHAFÍ, s., an insect which creeps over a person and causes marigu rúgu (swelling), q.v.

CHAFÍA, v. a., vid. chafí, to sneeze.

CHAFU, s. (la, pl. ma—), a kind of basket made of má (cfr. mus) for catching crimps (vid. mfumbí). It has holes so that the water may run through.

CHAFU, s. (Kiung.) (la, pl. ma—), the cheek,
especially that part which is over the teeth; Kime, tafu, vid. CHAPUA, v. a. (Kime), to make muddy (Kilind. kufetia) - ku tia taka.

CHAPUA, v. n., to be dirty: ni numa inachapua, yada faqira, the house is dirty and must be swept.

CHAPULYA, v. obj., to dirty, to soil, to bedaub; ame-ni-chapuli ngaoyangu.

CHAPUA, v. a., to put in disorder, disarrange (Kiumg.).

CHAPUA, v. n., to be in disorder; moyo uma-chapua, I feel sick.

CHAPUA CHAPUA, to be all in a mess, to be all tumbled about and in confusion.

CHAPYA, v. n.; ku chaphya or ku pigia chaphya, or kwenda chapya, to sneeze (St.).

CHAPA, v. n. (R.); chaga, s., from uhaga? (R.).

CHAPA, adj. and subst. (pl. machapinas), bold, brave, gallant; mtu buyu ni chapina, miu nkali, here, this man is brave and valiant, he is not afraid; cfr. the Amharic word tachkana, v. n., to be brave, tehakken, i.e., brave, bold, valiant, manly, Insegens Amh. Dict. page 187.

CHAPUA, v. a.; ku chapua (Kiumg.), to pick out, to select, to choose; Kumo, tagua or taia, q.v.

CHAPI, s. (ya, pl. za), power, authority (engi or ezi), dominion; sultani ame-m-pa wali cha ya watu, the sultan has given the governor power over the people; cfr. Arab. ٍٍٍٍ(Pers.), dignitas, potestas; kilango cha cha ya peponi, the gate of Paradise, which the Suhali imagine they see opened now and then at night, when they see a very bright spot of sky. No doubt they confounded the gate of Paradise with the niota ya cha ya ya kibula, which seems to be the polar star (?). Kup-pa cha ya cha, to make one rich (R.); cha ya (written by Dr. St. Jaha), good luck, unexpected fortune.

CHAPI, v.; CHAPIWA, v. p. (R.), to be made wealthy.

CHAPIRUY, v. a.; ku chapiru cha umbo poani, to lift up a vessel upon shore (gadimu).

CHAPIRIWA, v. p. (ku gadinimwa), to be shored up (or erected) on supports.

CHAPIWA, s. (la, pl. ma-), a support; ku weka chombo ju yena, — to put a vessel on supports.

CHAPIWA, s. (vesel). vid. jakasi; vid. ٌٌٌٌ, instrumentum; cfr. chombo.

CHAKHI, v. a.; Arab. ٍٍٍٍ, nescius fuit, insipiens fuit, ignoravit.

CHAKHI, s., (1) an ignorant man; (2) one who knows no fear, one who regards no danger, hence brave, courageous, daring (ni mtu nkali, ashe khouf ya watu, si muoga); ku-mchakhiili mtu,aken Muungu chakhabili.

CHAKHILA, v. p., to be dazed.

CHACHACHA, s. (la, pl. machacho, (mafaisi; vid. makoja and marere).

CHAILA (or CHAILA), s., tea.

CHAKA (or CHAKA), v. n., to go old or worn out (through age or use) — ku loga or ku rarika; e.g., ngio inamchaka, imekishi kikii (imeravika).

CHAKA, n., (1) summer (?); ku pisha wkakha wa chaka, to estimate, to pass the summer-time; chaka ni samani na ku toka chua, hakuna upepo; (2) a thick forest (?).

CHAKACHA, v. a., (1) to pound oil (very likely from the cracking sound which is caused in pounding oil); chakacha = ku ponda mafisa kwa kiin, but ku shindika mafisa is done kwa ugamia (by comela); (2) ku chakachaka niumba — ku takaasa niumba, ku fania tapu tapu sababu ya ku tama, to clear or empty one's house on emigration; (3) tmbako ni chakachaka, halfo, ni tombako difufi, isilo shaneni, weed tobacco, being not pungent to man's teeth.

CHAKACHA, v. n., to be pounded thoroughly; mafisa yamochachika sasa — yanepondoka sasa, or yamochachokha.

CHAKAPU, s. (Kijumwe), an animal which eats poultry.

CHAKESI, s., vid. bori.

CHAKI, s., chaki, talking, putting (St.).

CHAKI CHAKI, scattered about in plenty; mabulusha wakali chakikhabi multi mwa; cfr. Kinzasale, saka sakato.

CHAKO, thy; e.g., kitu chako, thy thing or matter.

CHAKK OO, lit., kitu cha ku ogoca, a thing to bathe in, a bath.

CHAKA, v. a.; kuji-chakua, to distort the mouth slightly in contempt (R.).

CHAKULA, s. (lit., kitu cha ku la, a thing of to eat) (cha, pl. va-), meal, food, eatables; chakula cha bokahiki, the breakfast; chamtana, dinner; chajoni, supper; Arab. ٍٍٍٍٍ, edit, ٍٍٍٍٍ, quid-quid editor.

CHAKUNI, s. (cha, pl. va-), drinking (kitu cha ku noa).

CHAKUSI, v. a., to scrape; e.g. kuku schakura, or schakata (R.); ku ji chakua, to scrape the teeth with the tongue.

CHAKWE (chakwe in Kiumg.), his, her, its, vid. Gram. (ëkwe).

CHALE, a kind of fish.

CHALE CHA FQ and CHALE CHA FQ (R.)?

CHALE, backward, on his back (St.).

CHAMANDA, s. (la, pl. machamanda), a round strong basket with a cover, both made of mía; kichamanda, a small basket.

CHAMBA CHA JITO (Kiumg. cha jicho), a white film over the eye; mugeni chamba, a person with a white film in the eye; chamba cha jito (cfr.
CH

upgo); mtu huyu ana chamba cha jito, or ana kini cheupe cha moto; jito linal chamba, lina mtu ndani.

CHAMBA = ku amba, used as conj. to say, if; na kumbwa, though, if, when.

CHAMBA, v. n., to break wind with a noise; punda yuwachamba kua kelé; chamba is to be distinguished from "ku shita," which means "to break wind without any noise, but not without stench (cfr. manúshí, uahishí).

CHAMBA, s. (ina), breaking of wind downwards.

CHAMBA, s. (kiamba), pl. viamba, (1) a small rock; muamba, a large rock; (2) jengi (pl. viengi) vilivókató kisidi; ku-mpigia amba or viamba (= otea), to make huts for waylaying people; the robbers cut part of the wood near the backside to waylay travellers.

CHAMBÁMBÁ, s. (constr. from kíambambá), thiu, lean, meagre; Muegízimúngu hakumba chambamba, the natives say this of a man who was formerly lean, but who became afterwards strong (améwánda).

CHAMBO, s. (chs, pl. viambó), a bait; kitu cha ku fuliwa nímakí, or kitu cha ku tegéa níni; ku weka or ku tia chambó katika mtrambo, to put a bait into a trap.

CHAMBÚ, s. (chambô), to clean; "chambó," to clean cotton, to dress, clean, to pick the sticks and dirt out of cotton, to pick clove's off their stalks.

CHAMBURA, s. (cha ku fuliwa), pinces (Er.); perhaps the same word as chambo, which is a plate for wine-drinking (St.).

CHAMCHILÁ, s.: pepo za chámchela, a whirlwind (St.)?

CHEMI, s., sodomy = khání.

CHAMÍA, v. a. (or chami), to gather, to assemble, e.g., watu (wimbí la ku chámia, vid. mudia, R.); 

CHAMÍ, v. n., to milk.

CHAMAKÁXÁO (or chamakáxoa), s. (lit., kitu cha ku amha or amea kanos, something to make the mouth), something eaten first in the morning; hence breakfast = chákila cha sibukhi.

CHAMVU, s. vid. jambí, s. (la, pl. ma—), a large mat of the coarse or common kind.

CHANA, v. a., to comb; vid. táná.

CHÁNÁ, s. (la, pl. ma—), a lad; cfr. mtukínt.

CHÁNÁ, s. (la, pl. ma—), the larva of a bee (cfr. machana); chana la niuki is the empty cell; kamba la niuki is the cell full of honey.

CHÁNÁA, s. (la, pl. ma—), the uncleanness after cohabitation. Hence the Mohammedans are enjoined to wash themselves after the act. Mtu huyu aná chánáa (chánáá), i.e., ana taka asiopoga, akiala na mke; cfr. wá, pollutus faut nempe effluxus seminis.

CHANCÁ, s., a prostitute (female or male) (pl. ma—)?

CHANDÍA, s. (la, pl. vianda); chanda cha muqona, the finger of the hand; chanda cha mágí, a tor; (1) chanda cha gumba, the thumb; (2) chanda cha sháhada, the fore-finger; (3) chanda cha toká, middle finger; (4) chanda cha kati ya kando or chanda cha muandamiri wa misha, the ring-finger; (5) chanda cha miabi (or cha kando ku andamana chanda na pete), the little finger. The middle-finger is called chanda cha tóká (lit., the finger of time) because the Swahili take the name used in Uruku (vide) with this finger; if they do not, it will judge them on the day of judgment.

CHANDÁ, s. (la, pl. ma—); chanda la mnáá, a leaf of the cocoa-nut tree.

CHANDÁLÁ, s. (chs, pl. viandála), a separate portion or a remainent of food which a wife preserves for her husband after the banquetting guests are gone; she does it from the tender consideration that her husband might not have eaten enough (ku-m-wéka mume chandála).

CHANDARÁ (or chendéróna), s. (chs, pl. viandaría), an evening or anything (e.g., ngio, jamví, etc.) that protects against the sun; ku túngía or túngia ngio. Kiumg, chándalá, an evening, a mosquito-net.

CHANDÓ, v. a. (ku shanga) (Kiumg.), to split (wood).

CHANDÓ, s. (vid. kianga), clear weather after the rain has passed; líntíká chícha, uvía inákvisha kú guína.

CHANGA, s. (chs, pl. vianga); changa cha moto dímmes = haóní sána, yuna kíza cha moto; mtu huyu hana changa cha muqono = hana kóbó ya kusisa muqono, i.e., he steals suddenly; háchimínte.

CHANDO, adj., unripe, young, fresh; kitu kichanga, anything unripe (hakíassa ku swa); moto mchanga, a young child; čimbé hili ni changa, this mango is unripe; malúndi mchanga, waripi Indian corn; ndiisi 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.

CHANDO, v. a.; kú la kwa ku changa (Unguy), a feast where each contributes something to the entertainment; cfr. tango (Kis. tanzai).

CHANGÁNÍ, v. n.; ku —, to be general or hearty and pleasant (cfr. tangámíka, tanglemíka, v. n.).

CHANGÁNÍA, v. a. (vid. tangání); Kiumg., to mix; changaníka, to be mixed; changanísha, to perplex (vid. tangáníka and tanganísha).

CHANGÁWÁ, s. gril, little white stones like those in coarse sand (St.).

CHANGÁWE, s. (ya, pl. kwá wa—), a pebble; cfr. kwáwe, gravel (jángáwe ya jiwe).
Chamor (chánchez), s.; ku piga change; vid. topía.

Changao, s. (cha, pl. viango), (1) a peg or hook to hang things upon — kídáda cha ku angikia or tungikia kitu (ku tungikia, to suspend, in Kímr.); (2) uchango wa utumbó, the great stomàch; dimin. chango, small intestines, round worms (cfr. ujango and uhengélë); (3) chango la uwizá (uwizá), cf. mamimbi and uñifari.

Changó, (1) pron. poss., 1st pers. sing., my; kitu changó, my thing or matter; (2) a kind of fish.

Chamúa, v. a. (Kímpemb.) — ku fumía (Sp.)? changugía, v. obj. (e.g., tanglezanga)?

Chamúga, pl. machánus, a large or extensive desert.

Chanía, v. obj.; vid. tanís, to comb for, etc.

Chanítaxa, v. a., to cut into small slices, to boil together; ku káta vidógó vidoga, e.g., cañacac, banana, etc., and boil them together (cfr. meháto).

Channí, s. (la, pl. manni), a leaf; channi la miti, the leaf of a tree; pl. manni or machaní means also "grass, herbs," like nassí.

Channikwiti, adj. green (the colour of a green leaf); ngoío ya channikwiti, a green cloth.

Chänderó, s. — muongo, impeder; uchanía = wrongo.

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 andikia waali).

Chánda, v. a.; ku chánda, to put forth leaves (St.).

Cháni, s. (la, pl. ma—), the sleeping of a member of the body, hence cramp; mu siketi mmo yuwa-fánia chanzi la mágú; yuna chanzi la mukóno or kigú; go límeufa chanzi.

Chango, s. (cha, pl. viáno), the beginning of plait-work of a mat; chango la mákéka (cfr. oleéna), jarní, shapatu.

Cháro, pron., their; kitu cháro, their matter.

Cháno, s. (cha, pl. viáno), a roller, trastél; jáo ni kidáda cha ku eluña (ku abúa or shushe) dan, the rollers or pieces of wood on which boats or trees, etc., are launched.

Cháno, s. (cha, pl. viáno) (= kikáso), a small group of people; wamékusá viáno or víkico vindi háttu ku timía geší ya watu.

Chápa (or Chapára), s., excessively or perfectly drunk; mu folani yú chápa or chápa lóo, N. N. is quite intoxicated to-day.

Chapéto, s., a hat; cfr. the French chapeau and the Italian capello; vid chepú.

Chapú?

Chappa, s. (la, pl. viapa), (1) a stamp, mark = aláma; e.g., pipa linaandikuš chappa, the barrel has had a stamp or mark written upon it; Ngóme yá Mvita inamantiré chappa, this refers to the inscription on the castle-gate of Mombás; (2) chappa cha ku fungía wàraka ku jeti or sámmíba, a stamp for closing a letter with a small wafer or with gum-arabic; (8) ku piga chappa cha chíima katika kertáisi, 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.

Chápá, v. a., to increase the noise of a drum; ku ongésa milo wa ngoma; ku chápa magu = ku fúliza.

Chapúka, v. a. — anekunuara harrika (Sp.)

Chapulíma, v. c., cfr. ngóma.

Chapúó, s. (cha, pl. viápo), a small native drum (ngóma ndógo); cfr. ngóma.

Charákasa, v. a. ( — ku piga mahindo, to make a noise), to make a brushing noise as by walking through grass (in Kímsúna "wayruén").

Charákasi, v. a., vid. cherihu or jarihu, to try.

Cháno, s. (cha, pl. viáro), a band or company of travellers, a caravan, journey, expedition; Maungu amfásania vía vitiú via Chagga, the European has made three journeys to Chagga: mjió is one man of the company, a journeyer; ku fáníía cháro = ku săfírí (Kín. ku hamba), to travel on mercantile or other business. Charó is originally a Kínikia word for which the Úsúhí use "sáfírí," but the Kínikia expression "cháro" has been fully adopted by the Úsúhí. Viáro viwíli vía Úkambání, two journeys to Úkambání.

Charó, s. = fúcho or fúzo, thoroughfare; amfásania nínmbayakwe fuchó, he made his house a thoroughfare, or a dove-cot, good and bad people going in and out.

Chára, s., the oyster, R. (?)

Charéka, s., a kind of beads.

Chási, s., a kind of pumice-stone, used in making míkéka (Sp.).

Chási, v. a.; ku-m-chási (— ku-m-fáthili), to reward.

Cháši, s. (cha, pl. vichási), abundance, plenty; vid. jasi.

Chási, v. a., Arab. — , ausús fui, iriti, to dare, brave; amecheşirí or amechešiри nída peke = yakwo, he braaved the way alone.

Cháss, s. (la, pl. ma—), an ornament for the ears worn by the native females; cháss la fethá (cfr. furungu). It costs about 3 dollars, i.e., 1½ doll. in each ear (— la shiklo).

Cráte, s., a python, a crocodile (?) (St.).

Cráuti, s. (jî, injustus fuit, hence ýo–, injustús, oppressor, oppression, injustice, violence, tyranny, oppression.

Cráuxi (or Creauxi), s. (or Choxi), a brace, a pair; vitá viwíli viwíli; vid. chéxi; Arab. ýé–

Chávu, s. (cha, pl. viávu), a net.

Chávu, adj., filthy, unbrushed.

Cháwa, s. (Kimí), house; Kimí. táwa (cfr.).
CHAWÁ: ñ, (la. pl. majawâbu), cause, condition, state; v. id.jawâbu.
CHAWÁ CHÁWÁ, v. n., to sit restlessly (R.).
CHATÍ, ñ, tea; v. id. chal.
CHAT, n. interrog. particle, v. id. je.
CHÉ, v. n. - lâkülé, undisciplined (R.)?
CHÉBALI (la. pl. ma-), v. id. jébalí; ni mûamba nkàfu ku suga bâhâli, hali jísâ ñiûà.
CHÉMI, ñ, ka paka range cheli kimôja (on a mabâhu)?
CHÉCHÁ, v. a. - pasía, e.g., muhogo or viazi (R.).
CHÉCHE, ñ, a brown mango uste (St.).
CHÉCHE (bé), v. n., to walk lame (Kiung.).
CHÉCHELE, ñ, one who goes far beyond where he intended to stop through inattention (St.).
CHÉCHELE (ké), v. n., to be lame (Kiung.).
CHÉCHEMÉ, ñ, v. n., to seek like fennel.
CHÉCHEMÉ, v. n., to set in fermentation.
CHÉCHEVU, v. n., kihcngue (Sp.).
CHÉCHI, ñ, (la. pl. macchébi), a spark.
CHÉFI, v. a., to make nauseous; kitu hiki kina-mchefia moyo, this thing makes him nauseous, so that he vomits (vid. eléa).
CHÉFI, v. n., to be nauseated, to feel an inclination to vomit; moyo adaka ku tapika — ku jítikulikí moyo.
CHÉFI, v. c., to cause to nauseate or to be nauseated; kitu hiki kina-mchefia moyo or kina-m-tikulikí moyo.
CHÉFI, (la. pl. ma-), bad, useless, in consequence of water or juice; muhogo hu ni chégi; this cassava is watery, it has no meal, it is therefore bad or useless; mchégé is a small watery mush; a large one is called chege. The people of Pemba call it chelena (vid.).
CHIONI, adj. possessive, referring to a word of the Ki-class, v. id. muguni (or muquil); — (égní); contr. from kiegní, kiegníwe, hence chegéníwe, itself. 
CHIONI, v. n., muguni or égní, with, having, possessing.
CHÉKÜ, ñ, (la. pl. ma-), check-tooth; chege la jì na la tiní, the upper and under check-teeth (machino ya tafu), grinders.
CHÉKÜ, v. a. (Kiung.), v. n., to laugh (Kiung.); ku teka in Kímé; v. id. Hebrew tsakhkán, v. n.
CHÉKÜLE, v. obj., to laugh at.
CHÉKUKÜLE (or CHEKUKÜLE) (cf. termé și), v. a., to delight or refresh one (who lately arrived) by showing him kindness (vid. termémen). 
CHÉKÜLE, ñ, (la. pl. machöké), (1) a laugh, a loud laugh (Kiung.); (mateko in Kímé); (2) cheko signifies one of the three stones which form the native tripod; cf. meko and chiko.
CHÉKÜLE, v. a., (1) dig up; e.g., tâi limeshêkú (or fukúkú) káburí, the hyena dug up the grave; (2) to throw on or out; e.g., gnombe mkali ameni

CHEKÜLE or ame-ni-pigía or infa, a ferocious bullock tossed me (with its horns).
CHEKÜLE, v. obj.; gnombe amæ-m-chekulkú.
CHEKUKULÉ, v. n., to be dug or thrown up (by an animal).
CHÉLE, wawungu wa-chle melango yeta, ndipe (ndiliba) wasejigé (R.).
CHÉLE, v. obj., kuj ku chá, (1) to be afraid, to fear (vid.); ku m-chen or chele, to be afraid of him; na-m-chelé saidi ya sulí, I fear him more than the king; (2) to go down — ku shaka tini; ku chelë kuila harámu, to be afraid of eating what is forbidden; machelé, danger.
CHÉLELE, v. p.; umaichelewa na muoto.
CHÉLELE, a kind of poetry.
CHÉLELEKO (or CHELELEKO), a. (for kielole or kielole), or cheló, pattern, sample, model, scale, rule (ones, essénà).
CHÉLELE, v. (vid. chège, Kiung.), meccheléma, pl. michelema, small cassava without meal, rather watery (Kijemb.).
CHÉLELE, v. a. (— ku láam), to cause to pass the night, to keep over night; umaichelewa wallá hatta kunakucha, he preserved (boiled) rice over night till daylight (ku kétishu usukú kuchà). 
CHÉLELE, v. obj., nime-ku-cheleléa wallá hatta elegirí, I have taken care of the rice through the night till the morning for you; cfr. mukú (wallá wa muku).
CHÉLELE, v. p.; wall umaichelewa hatta súbákí; ukuni hu wachelewa muoto sana, umelâla na muoto hatta súbákí; maji yachéléla niangamí (vid. ku chá).
CHÉLELE, s. (chá, pl. vielas), chelela cha nanga, the body of an anchor (cf. éléa); kügigo kielécho ku onišá nanga; sláma ya nanga ku tambarikamba ilípo, the piece of wood which floats on the water to show where the anchor is.
CHÉLELEWA (KU CHÉLEWA), v. p., to be overtaken by something through thoughtlessness, to wake up and find it broad daylight, to be struck foolish, to be caught napping (St.); cfr. chelewa, to cause to pass or sleep the night.
CHÉLELEWA, v. a., to keep, to put on one side (St.) (cf. toléca, to slip ?).
CHÉLELEWA, v. obj., to keep or put aside for.
CHÉMA, adj., good, fine, nice; mìt muema, a good man; kitu chema, pl. vitu viema, a good thing, good things.
CHÉMBA, s., vid. kitúwéwá, a small thin worm.
CHÉMBA, s., (Kiung.), v. id. tembo in Kímém, a grain, grains.
CHÉMBA, s., la, pl. majémbo or viémbo, and contr. mémbo, (1) a native hoe (chémbe cha ku lima ni); (2) chémbe (for kiembe, pl. viembe, in Kiém.) cha mì, the arrow-head of iron; vid. kigumba; chémbe cha ku fumia = kigumba.
CHÉMBA CHA MOTO, s., the pit of the stomach (St.).
Chëmbë, s. (cha, pl. viemben), a chisel.
Chëmchëm, s., a spring of water (St.).
Chëmça, v. n., to sneeze; vid. kifla.
Chëmka (or Chëmka), v. n., to bubble, to boil up; maniwa yachemka kwa ku pata muito sana; tembo lachemka likipata chfu.
Chëna, s., a kind of shell-fish.
Chekë, s.; cfr. 𓊖𓊏, dimidium hominis vel rei, lat. suis, side; pl. 𓊕𓊏, area, interior, atrium; lat. sus majestas regia (titul. honor.); ila chënak el muheb rafigiyanu, lit., to the side of my beloved friend — to my beloved friend (in letters).
Chëncëchë (Chëncëchë), vid. chenge.
Chëndura, v. n. (for ku ji-ëndës), to walk about.
Chëndurësa, s., vid. chanderus, an owning.
Chënë, s. (= kënesë) (wa, pl. viënsë), a cricket (?); chënesë chëppiga kelëlo (= fuando in Kir.); chënenë nima mëdgo akolë nti, nticnëi mangetgaji, a kind of whim?
Chënësëna (or Chëncësa) (jiënsëla) (ya, pl. mëdgo—)
(Arab. سُنَيْر), a bird used at funerals (= kitanda cha ku tukula mtn aleukfma). The legs of this native bedstead are handsewn 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 chenasëna is preserved in the mosque, as the bier in our churches. Now and then a religious carpenter presents to the mosque a chenasëna as an offering. The corpse is first washed, then covered with a cloth called sëndha (vid.), after this it is put into a fine mat (mëkëna), and at last covered with a cloth called suëbës, which is a cloth of honour (nguö ya hëshima). The suëbës is taken back by the relations, but the mëkëna is sent to the mosque, to be spread out there for the use of the praying people, after it has been well washed.
Chënësë, s. (cha) (vid. enëa, v. n.), Being, existence (?); e.g., chënëa cha Mungu, cha mnezi, cha chisu, cha niota — kio o mdo.
Chënësë, s. — kënesë, chëo (cha, pl. viënsë), anything which serves for a measure, a measuring line or rod; e.g., miëa wa ku enësa këke, the blade of miëa, with which a workman measures the thickness of a woman's hand in order to make a kite or ornament for the wrist. In general, chënëo is the kipimo or kidude cha ku enësa or sawani, anything taken by the workman to obtain the measure of the thing to be made. To take one's measure for.
Chënoa, v. a., (1) to cut off, to cut wood, to prune; ku chënoa mëtaambi uloilwa (= ku kàsta), to cut ripe millet, i.e., to cut the stalks of millet, to bring the ripe panicles home; (2) ku chënoa niumba ya udonga or ya mîti, to build or construct a house or edifice of clay or wood. To build of stone they say "ku akka;" cfr. akka.
Chënoza, v. obj., to build for one.
Chënso, s. (ls, pl. mëd—), (1) a building, pl. macheengo, building materials; (2) encampment in travelling; chënso ni mahali pa ku lala safarini kana zizi la gombe. 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.
Chëngë, s. (cha), a wisp of grass or makutî (vid.) tied together and set on fire (cfr. daagali in Kinasina); chënche or chënche cha muoto, a firebrand.
Chëngëla, s. (pl. sing. uchengele). The Sswali say, chengeleza ma matumbo o ma-mchengeleza ya matumbo, ndio tumbo ndégo; utombo ndogo ndio uchengeleza; the small intestines are called chengolele, whereas the colon and ileus are called tumbo ká or matumbo mákí (e.g., tumbo la gombe).
Chëngëfu, s. (cha, pl. viëngëfu), the shade of a lamp; chëngëfu cha tó or cha ku fìika tó, the cover of a lamp. It is made of day, to protect the light from the wind.
Chënofa, v. a., to pull down, to demolish a building.
Chënna, s. (ya), Arab. صنعة. (1) Paradise (pepuni) after the Mohammedan notion; (2) a kind of shell-fish.
Chën, v. (cfr. ku kuñi), to caulk.
Chënna — chënsa, vid.
Chën, your, pron. poss. relating to a word of the Ki-class.
Chën, s. (ls, pl. mëd—), the fruit of the mchenza tree, a large kind of mandarin orange; chënza ku kisamulani or kishemni, the Persian oranges (vid. acham); there are very good chënsas at Zanzaibar.
Chëng, s. (cha, pl. viëngö), (1) measure, measurement; ku toa chëo, to take the measure of a thing (cfr. chënsë); chek cha ku anizia kitáko cha kikinoa — máñika in Kir.; (2) position, station in the world, sense of honour (hëshima); muna hana chëo, lamadólo mu tìma ake, 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.
Chëpë, v. a., to rob, steal, e.g., slaves or the property of people; ku chepë wàndama mu malì wa watu.
CHOKSHA, v. c., to make tired, to weary, to annoy, to fatigue, to trouble one, to reduce; enda, pepa, nata, namboka, to weaken, exhaust.

CHOKSHA, s. (Kiung), lime; vid. toká (ya, pl. za).

CHOKSHA, s. a sty in the eye, hordeolum (St.).

CHOKOSHOKO, s., a kind of fruit with a red prickly rind, white pulp, and a large kernel (St.).

CHOKORA, v. a., to pick with a knife; cfr. tóckora, v. a.

CHOKORA, s., pl. machokora, a hanger-on, a dependent, a follower.

CHOKORA, v. a. (vid. tóckora, v. a.), to irritate, to tease.

CHOMA, s., blouseon.

CHOMA, v. a. (Kisemb.) = ku oja or ocha, to roast (Kisu. otó).

CHOMA, v. a. (cfr. toma, v. a.) (Kiung), (1) to stall, stick, to prick; (2) to use fire in any way, to burn, to roast, to parch, to apply cautery, to bake pottery.

CHOMÉ, v. obj.

CHOMÉ.

CHOMÉLA, v. obj.

CHÓMO, s., cha. pl. viombó, (1) an instrument, chombo cha ku fánia kazi, too (household utensils, viombó); (2) a vessel, dish, boat or ship of native construction.

CHóMÉ, v. n., to stick something into the cloth (= pandika in Kiniasses).

CHÓMÉ, v. n., to be bitten.

CHÓMÉLA, v. obj. (cfr. toméló), to take out a bad piece of thatch, or cloth, etc., and put in a new one.

CHOMÓ, v. a. (in Kiung), to sneeze (R.)? kw chomó kilicho fítia.

CHOMÓ, v. n., to be hot (St.)?

CHONDA MTÉZI, s. (or KIONDA (KIUNDA) MTÉZI), the underlip, especially that part which is most required in tasting food; ame-piga fimbó, akámuna chonda or kionda mtízi, he beat him with a stick and hurt his underlip (or rather the middle of his underlip).

CHÔNDA, v. a. (Kiung), vid. tonga, v. a., to bow, to cut, to cut, to hock, to hollow out.

CHÔNDA, v. obj., to cut for or with ( = tonga).

CHÔNGÔLA, v. a. (ku-m-tongéléza mtú kwa maneno ya ufinita), to backbite one, lit., to have a man with words of slander or discord.

CHÔNGE, s. (ya); change ya m'bon, the canine tooth; change za m'bon, canine teeth, cusps.

CHÔNGE, s. a. (chongo, tongé), to cut a little of the nasal flower-stalk in order that the tembo may flower quicker.

CHÔNGO, s. (cha, pl. vionge), boss, hump; mtu huyu ana chongo (afánía chongo) kana nianda ya gnombi, this man has a hump, like the hump of a bullock, he can therefore neither walk nor stand upright; yawipiga or inika chongo or kichongo.

CHÔNGO KEKE CHA KAU, the large seam of a native shirt-like garment.

CHÔNDA (Kiung.) (vid. tónga); utóngo wa jito, a white matter running from the closed eye; pl. tongo za jito; muengi chongo or tongó, one who has lost one eye, a one-eyed person; kúna na chongo or tongó, to have lost an eye.

CHÔNDAWA (or CHOKHOOT), s. (cha, pl. viongoe), a very large fish (like the ngámi); nioneza chongó cha báhari.

CHÔNDAWA, v. n.; ku chòngóka, to be precipitated.

CHÔNDOO (CHONGO) (ls. pl. machôngóo), a kind of black worm with a great many legs; julúpas?

CHÔNNI, s. (cha, pl. viomó), anything which has not been seen before and causes astonishment, or novelty; chonni ni chombo lialoonekana, or lialo kuname, or chombo la ku tásjába.

CHÔNDA (or JOMBA), v. n., to be afflicted or aggrieved, sorrowful (perhaps from ku jís onsaa?) = ghumishá; vid. onsa.

CHÔNDOE, s. (wa, pl. viomóe), a cripple; chonóo ni mtú mu incontro, maskina ya Muungu.

CHÔO, s., vid. chó (cha, pl. vióó) (máhali pa kigia), a priory, which is generally connected with a bath-room.

CHÔROO (or CHOKO), a small kind of pea (cfr. jokó).

CHÔPÁ (or DÔPA and TÔPA) (the word varies in various dialects), s. (ls. pl. machópa), a handful, such a quantity (cfr. of ropes, sticks, switches, etc.) as can be carried in one hand or in the two hands (cfr. oya, mgandóa, kófi, kííse, ngámi, dopa or jopa).

CHÔRT, s.; kuenda chopi, to walk lame in such a manner as that the lame side is raised at every step (St.).

CHÔRÔPO, v. a.; ku chópó (cfr. topó), to drag out of one's hand.

CHÔROO, v. n.; ku chópóka, to slip out of the hand.

CHÔROO, v. a., (1) to carve, to adorn with carving, engrave; (2) to write blunderingly; ku choro wíráka kuna vibiáya páipó uziíri.

CHÔRO, s. (cha, pl. machóro chóoro) (cfr. naóra), that which is carved or written, carving.

CHÔDÔRO (kiroóro), adj., mild, soft, lenient (cfr. muñóro-óííro); endi chooro, si gúmu, the mango is soft, it is not hard; mahindi mañóro, mtú muñóro.

CHÔSÍA, v. c., to make tired; vid. choko, v. a., to be tired (cfr. jocha).

CHÔSÍO, s. (kíóó), from ku jíía, to wash), wunkingí, a bathing-place; máhali pa choosíi — máhali pa ku oshíí matu aileka, a place for washing the-
decid; mahali pa fuoni (or vbun) ku nenda fuoni, a place for washing clothes.

Chori, s., a black bird with a long beak which drinks the témbo on the cocoa-nut tree.

Chota, v. a., to take up a little at a time with one's fingers.

Chóya, s. (from kuta), taking a little at a time; different from ku teka kidogo (vid. teka, to draw, to catch).

Chote, adj., all; vid. ote.

Chótia (or Chótia), v. a. (vid. tóvia or tovya), to put into, to dip, to steep (in).

Chóverka (or Chóverka), v. n., to be put into water, to be steeped.

Chóya, s. (la, pl. machóya); chóya la nási — mto wa nási ukuía, choya la nási li tele ndaniyakwe, shina la mto, watu anála, ni támú.

Chóyo, s. (cha, pl. viyo) (= ubáhili), avarice, greediness, parsimoniousness; mugi chóya, a miser (ubáhili); ku lía choya, to grumble; vid. ku lía ugós, to be discontented.

Chóza, s. (la, pl. machóza) (Kìng), vid. tozi, a tear, a teardrop.

Chéa, s. (kíng), the sun; vid. júia.

Chéa (or Chéa), v. n. (vid. tún, kú tún), to set (of the sun); mechina kúchwa, or kú tún, all day till sunset, all day long.

Chéa, s. (wa, pl. viía), a frog; chua wa niwáni ywàlia, the frog of the lake or water-pool cries. The Suáhilí 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 young; the splash and rush of the water is prevented by the multitude of people drawing water to wash their fingers; jua likiúá lafania mahindo, lakwa watu kawasikii kua ungi wa kása la ku osché na wa watu wangi ku salí.

Chúháári, s. (cfr. chobári) (pl. machúhári), a precious stone (johári).

Chó (or Dhú), 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 Suáhilí “Wumba,” the Galla “Dáníisa,” and the Somálí “Góvinda.” It is no doubt the same river which is called “Gochóp” in the Interior; cfr. Dr. Krögh’s “Travels, Researches, and Missionary Labours,” pp. 48, 58-63; 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.

Chúbau, v. a. (Kìng) (vid. tubia, v. a.), to take the skin off, to bruise.

Chúbó chubó, to bruise about, to batter.

Chúboka, to be bruised, to be raw.

Chúbelía, v. obj., to take off the skin of any one.

Chúbih (or Chúbhi), s. (ya, pl. za) (cfr. tábúli), a plummeter.

Chuchu ya bíwa, a test (Kìng); cfr. tutu and titi (St.).

Chuchu, s. (wa, pl. machuchu), Pigmies. The Pigmies reside (according to the imaginary geography of the Suáhilí) beyond the country of the Wabiliuki a on 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.

Chuchúma, 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 Kìs. and sitatama in Kiniánsa), to stretch up or to stand on tiptoes in order to catch or reach something; (2) to halt (destes) because one leg is shorter than the other.

Chuhipi, s. (ya), diligence, ardour; ana chuhipi ya kazi, he works diligently (júhudi) (cfr. chìhití).

Chút, s. (wa, pl. za) (Kìng), a leopard (vid. tási in Kiniá.).

Chúla (or Chúya), s., rope made of the bark of the mbuyu tree and used in fishing.

Chúza, v. a. (vid. tún, v. a.), to strain out, to filter.

Chúka; yu machuka chuka, to show one's self uneasy by not laying down one's weapons; cfr. gnikubon in Kiniánsa.

Chúka, s. (ya, pl. za—), sudden disgust and inclination to sudden anger; yuna chuki (za moyo), he is easily put out — yuna hazira; kuna mto wa chuki chuki.

Chúkia, v. obj. (vid. tukia), to put out of humour, to offend one, to abhor, to hate, not to bear; kitu hiki kina-chukiwa sana.

Chúkiwa (— tukía), v. n., to be offended, provoked, vexed.

Chúkia (or Túkia), v. c., to make one angry, to disgust, to irritate, to provoke to anger; busua ame-chúkia mútìna, na busua amechukiwa ni mútma.

Chùkímba, v. c., to make to offend.

Chukú, s., a cupping-horn.

Chukú, v. a., to carry, to bear, to support, sustain (vid. tukía); ku chukúa mimo, to be pregnant; ku chukúla, chukúliwa, chukúliña, ku chukúza, to make to carry, to load (vid. tukúlia, tukúlia, etc.).

Chúla (or Chúra) (pl. viía or vyula), a frog; vid. chua, s.

Chúma, s. (cha, pl. viíma), iron, a piece of iron; mkáte wa chuma, a kind of pastrty; vid. maandási.
CHÉMA, n. a. (Kiau.) (vid. ku tūma), to gather, to make profit.
CHUMBA, s. (la, pl. ma—), room, large house; niumba kuba, chumba lodari; kichumba, a little room (pl. viumba); niumba hi ina viumba vingi or pāhali padogo.
CHUMSE, s. vid. kiūmbe (kilicho ūmba), a creature; (1) kiūmbe ni mtu or ni mwa wa Adumu; (2) mēzi mkuba, sheba, a great chief.
CHÉMÉ, s. (ya), fortune (= bakhiti); chũnũ ngēma na mbaa, happiness or misfortune; sima chũnũ (jōmu) mimi nai — hatupatani mimi nai.
CHUMWI, s., salt (in Kipembi); maji ya chumvi, salt water (rock-salt, Er. ?), opp. to mji ya pepe (or mji ya mto), sweet water; maji ya mto, opp. to mji ya baharinii; chumvi ya halhi, sulphate of magnesium (St.).
CHENÉ, v. a. (vid. tūma), to fly.
CHENIKA, v. n., to be foiled, to lose the skin.
CHUMBA, n. p., a place in the island of Mombasa abounding with cocoa-nut trees; vid. mbaaamari; tembo la chumba.
CHUMBA (or Shumba and Tumba), to pasture, to tend animals; ku pēkwa goombe kutika niaasi or malashoni.
CHUNGA, s. (Kipembi), (pl. za), huuka; chunga za mtama, huuka of millet (= matoa ya mtama in Kipamba).
CHUNGA, v. a.; ku chunga, to sift; vid. tunga; ku tunga unka uku, to winnow or sift flour.
CHUNCI, s. (cha, pl. viungu), an earthen cooking-pot; chungu cha ku pikia (from kíungu).
CHUNSA, s. (wa), (1) aut (vid. tungu); (2) tungu (ya, pl. za), a heap; chungu chunga, in heap.
CHUNSA, adj. (uchungu, s., vid. utunga), bitter; dawa chungu, a bitter medicine.
CHUNSA, s. (la, pl. ma—), an orange; chungu la Kinama, this kind of orange is of a large size and agreeable taste, and is brought from Zanzibar to Mombasa; chungu la Unga lila bereki, lina tāamu, laken la Mwita na kali (sour); chungu la Kizungu, a sweet orange; chungu za chenya (or jesse) ni ndogo kama mali ya bayta, niekindu, this is the Persian orange; mechenza, the orange tree of this kind (vid. chenza).
CHUNDULIA, v., to peep; vid. tungulila (Kiau).
CHŨTSI, s. (la, pl. ma—), a water-bird, white and long legged; its cry is considered ominous.
CHUNSA, s., vid. chunga.
CHÕWU, s., a crust of salt (vid. mārina); nimegwa maji ya pošmi nañanya chũnũ, I washed in sea-water and got my body covered with salt.
CHUNSA, s., a wart (St.).
CHÛMO, s. (cha, pl. viûmo) = kiũno, the loins.
CHÕXUL, s., vid. chûnû.
Chuaia, v. obj., to compel; neno hili la-uchuaia ku-li-fania; niko huyu a-ku-chuaia ku-mu-fo.
Chtur, s. (ya, pl. ma—) (cfr. ya, para), (1) section of a book, especially of the Coran, which contains 80 sections, called Khitima nzunga; fungu la chuo, part or section or chapter of a book; (2) a small book or pamphlet in general.

D

Da, v. a.; kú dà, to lay; e.g., kukuwangu yuwada, my hen lays eggs (R.).
Darà darà, vid. tapa tapa (or dapa dapa), v. n., to sprawl, tremble, jump, to skiver, to totter, to move to and fro (muliwangu wa dapa dapa).
Daranga, v. n.; ku dabanga dabanga (R.), to touch one with sticking hands or dirty fingers.
Darúlo (or tarmólo), s., passing water; cfr. Arab. ֱֳס, ֱֳס, urinam reddidit, minzit.
Darís, v. trop., to be beyond the time mentioned or agreed upon (R.); sukú hesi zico chombo kina-dibia. Huyu Mungu tumalagana sukú keda-wakeda anadabia.
Dáhína (or mánhýa), v. a., to sacrifice; cfr. Arab. ֱֳס, ֱֳס, ֱֳס, ֱֳס, ֱֳס, silit, maastavit, sacrificarit.
Dáhí, s., a sacrifice; sadaka ya sinya, not imperative but meritorious, dalishu udahijistini, to offer up a sacrifice in remembrance of Abraham's offering up his son (Sp.); vid. dahi, v. a.
Dabo (or dabo), pl. madabo, s., a troop, large number, a host or army, a division; Wamasi wamekuja madabo matatu, dabo moja linapita hapa, the Masaai people came in three divisions, one division passed here.
Darudú, vid. thábhit, thábuto, thubuto; Arab. ֱֳס, ֱֳס, ֱֳס, furnitur teenit.
Dakálí (or dajála), s.; ֱֳס, ֱֳס, falsus, impostor, mendax; hence el masik el dakálli, Antichrist (ֱֳס, ֱֳס, mentitus est).
Dada, v. n., to be quick in returning (cfr. ֱֳס, ֱֳס, celeritas irrit, curritur), (R.); vid. tata.
Dada, v. a. (Kisíka), to taste; ku únda o lajia in Kiu; (2) to stamp with the feet in anger.
Dada, s., sister, a term of endearment among women (St.).
Dáda, v. a., to dangle?
Dada, s. = baba (in the language of little children = dad, daddy).
Dabu, v. a., to girld round, to wreathke = linga (e.g., nkumbe, etc.) (R.)?
Díbbi, v. a. (cfr. guínia); ku-mu-úlina mno pasipo sobantu, to pray into things, especially into domestic affairs, to ask unnecessary questions; nimo-ma-dadii sans hadha a-ni-ambbe, I questioned or pumped and sounded him until he told me.
Dádo, s. (ya, pl. sa) (also pl. madádo), die (pl. dice); ku teza dido, to play dice; matció ya dado, a game of dice; dado ya ku teza korojfo, a play with korojfo (vid.); cfr. Arab. ֱֳס, ֱֳס, luxus.
Dadu, s, play with money at Zanzibar; kiuñgúka mangaringí, bassi ana-ku-teka (R.).
Dadéka, v. n.; mtsi madadéka.
Dafír (or defír), s., an account-book; defari ya hesabu ya malì; cfr. ֱֳס, ֱֳס, voz Pers., liber expensis et accepti; catalogus.
Dafú, s. (la, pl. madafu), a cocoa-not become so ripe that both its water and its substance can be used. The various stages of growth are: (1) kidaka, (2) kitélé, (3) dàfu, (4) kórúma (when the nutty part thickens), (5) nazi.
Dafu la m'vi (pl. madafu yam'vi), barb (R.).
Dagala, s., a very small fish like whitebait.
Dakína, s. (vid. kiámo), beastings, the first milk of a cow after calving.
Dahá, s. (pl. ma—) (perhaps from ֱֳס, ֱֳס, ֱֳס, astutia, subtilitas mentis); ku fania mapenzi ya roko, to do one's own will.
Dahabí, s. (thañhabí), pl. madábahi (cfr. ֱֳס, ֱֳס, putavít, ֱֳס, agendi modus,doctrina,systema, secta; Mayahudi wasultana madabhü mangine, Wazungu wasultana, etc.
Dáhabí (or tháhabí), s. (ya), gold (ֱֳס, ֱֳס, aurum).
Dahajía, v. a., to wait; a-ku-dahajía neno liwalo lote; adahajía kitu kunaku; cfr. ikhtajía (vid. ֱֳס, determinavit).
Dahajía, v. n., to be in want (Sp.).
Dahara, s.; dàhara moja = marta moja; cfr. ֱֳס, ֱֳס, incidit; ֱֳס, ֱֳס, tempus.
Dahí (dahí), v. a. (= ku fanía madába), to sacrifice, immolante; ku dahi ya ku ondoa maou, to offer a sin-offering (cfr. dañha).
Dañha, v. p., to be offered as a sacrifice; niama aliedahíva = victima; dahi, v. a.; ku tinda
Celua (or čto), s. (cha, pl. vino), a book (from ku čiža or jum, to know); muana wa chušoni or muana chušonči, a scholar, a learned man, pl. wana wa viniči; mua wosoni, pl. watu wosonča čiži; chušoni, at school.

Čižu (čtćo), s. (cha, pl. vino); čižo cha ku fula nazi or madafa (also kišo cha fula nazi), a pointed stick fixed into the ground to take off the coro-nut fibre or husk with. The natives are very expert in doing the nut against the point of the stick until the husk falls off from the shell.

Čuho (or čuho), s. (ya), cloth of whatever colour it may be; ikwa neausi, ikwa manni mawiti, ikwa neaupe chuho ya sula (/? Tur. Uşş, woollen-cloth).

Čhipa, s. (ya, pl. za or machupa), a bottle; vid. tūpa.

Čihwa, v. a. (vid. tūna), to flay.

Čihiika, v. n., to be flogged, to lose the skin.

Čhura, n. p., a place in the island of Momba; abounding with coco-nut trees; vid. mtamarih; tembo la chunda.

Čhoro (or čhuru and tongo), to pasture, to tend animals; ku pčeka gombe katika niasii or mašihoni.

Čhoro (or Kipemb), pl. za, huku; chunga za mša, huka of millet (= mātao ya mšama in Kikuyu).

Čhoro, v. a.; ku chunga, to sift; vid. tunga; ku tunga unga kwa utčo, to winnow or sift flour.

Čhoro, s. (cha, pl. viungo), an eurthea cooking-pot; chungu cha ku pikia (from kiungo).

Čhoro, s. (wa), (1) auto (vid. tunga); (2) tunga (ya, pl. za), a heap; chungu chungu, in heaps.

Čhoro, adj. (uchungu, s., vid. utungu), bitter; dawa chungu, a bitter medicine.

Čhoro, s. (la, pl. ma)—, an orange; chungua la kimunzi, this kind of orange is of a large size and agreeable taste, and is brought from Zanzibar to Momba; chungia la Unga ma bérefi, lina šama,aken la Mwiti ni kali (sour); chungia la Kizungu, a sweet orange; chungia za chensa (or jens) ni mido kuma mai ya kitha, niekindi, this is the Persian orange; mehena, the orange tree of this kind (vid. chenza).

Čhungula, v., to pep; vid. tuungula (Kiam).

Čhiči, s. (la, pl. ma)—, a water-bird, white and long legged; its cry is considered ominous.

Čhika, v., vid. chuna.

Čhiku; s., a crust of salt (vid. můnia); nimochtga; maji ya pošni našači chuniča, I washed in sea-water and got my body covered with salt.

Čhina, s., a wart (St.).

Čhino, s. (cha, pl. viuno) = kišo, the loin.

Čuhsu, s., vid. chiusa.
DA

da, v. a.; kú ðê, to lay; e.g., kukuwangu yuwada, my ken lays eggs (R.).

daka dada, vid. tapa tapa (or dapa dapa), v. n., to sprout, tremble, jump, to skiver, to totter, to move to and fro (muliwangu wa dapa dapa).

daranga, v. n.; ku dabangâ dabânga (R.), to touch one with stinking hands or dirty fingers.

darâço (or tarâço), n., passing water; cfr. Arab. ٌُ, ٌُ, urinam reddidit, minxit.

dânya, v. trop., to be beyond the time mentioned or agreed upon (R.); siku hili, chocho kimadâba, Huyu Mungu tumalaga, siku keda-wakoda unadâba.

dânya (or daânya), v. a., to sacrifice; cfr. Arab. ٌُ, fidît, mactavit, sacrificavit.

dânu, a; a sacrifice; sadaka, ya suna, not imperative but meritorious, dabishu udâhiyati, to offer up a sacrifice in remembrance of Abraham’s offering up his son (Sp.); vid. dabî, v. a.

dabo (or darabo), pl. madâbo, a, a troop, large number, a host or army, a division; Wasami wamekuja madâbo matâtu, dabo moja linapita hapa, the Masai people came in three divisions, one division passed here.

darudî, vid. thâbîti, thâbuto, thubuto; Arab. ٌُ, furnish tentit.

dachâli (or darâli), s.; ٌُ, falsus, impostor, mendax; hence el matik el dachât, Antichrist (ٌُ), mentitius est).

dada, v. n., to be quick in returning (cfr. ٌُ, coloritas invi, currenit); vid. tata.

dada, v. a. (Khinika), to taste; ku onda or onja in Khinika; (2) to stamp with the feet in anger.

dada, s., sister, a term of endearment among women (St.).

dadi, v. a., to dangle?

dada, s. = baba (in the language of little children = dad, daddy).

dâda, v. a., to gird round, to wreath = linga (e.g., mkumbi, etc.) (R.)?

dama, v. a. (cfr. gâna); ku-ðâliwa mno pasipo sebasu, to pry into things, especially into domestic affairs, to ask unnecessary questions; nimo-ma-

daliisi sana hatta su-ni-ambo, I questioned or pumped and sounded him until he told me.

dado, s. (ya, ml. ma) (also pl. madâdio), die (pl. dice); ku texa dado, to play dice; matâso ya dado, a game of dice; dado ya ku teza korocho, a play with korocho (vid.); cfr. Arab. ُْ, lusus.

dadu, s., play with money at Zanzibar; ikiaungika mangaringiâ, bassi ana-ku-teka (R.).

dadjâco (or deputâco), s., an account-book; defarî ya hesibu ya maal; cfr. ُْ, voz Pers, liber expensae et accepti; catalogus.

dati, s. (la, pl. madâ), a cocoa-not become so ripe that both its water and its substance can be used. The various stages of growth are: (1) kidâka, (2) kitâle, (3) dafa, (4) kouma (when the nutty part thickens), (5) nazi.

datâ la m’vi (pl. madâfu ya m’vi), babb (R.).

dagaa, s., a very small fish like whitebait.

dagaa, s. (vid. kisâno), beasplings, the first milk of a cow after calving.

daha, s. (pl. ma) (perhaps from سود , aestutia, substantia mentis); ku fania mapenzi ya roko, to do one’s own will.

dahâbi, s. (thâhabu), pl. madâhabi (cfr. ُْ, putaviit, ُْ, agendi modus, doctrina, systema, secta; Mayahudi wasafu madâhabi mangine, Wasungu wasafu, etc.

dahâbu (or thâhabu), s. (ya), gold (ُْ, aurum).

dahazâia, v. a., to want; s-kuhâsâja neno liwalo lote; adahâsâja kitu kuako; cfr. ihkâsâja (vid. Arab. ُْ, determinavit).

dahâsâjaiva, v. n., to be in want (Sp.).

dahâra, s.; dâhara moja = marta moja; cfr. ُْ, incitit; ُْ, tempus.

dâhi (dahir), v. a. (= ku fania madâha), to sacrifice, immolate; ku dahi ya ku ondoa maifu, to offer a sin-offering (cfr. dahâsha).

dâhiwa, v. p., to be offered as a sacrifice; nima aliadedâhiwa = victim; dahi, v. a.; ku tinda
niana ya madaka siku ya mwezi kumi wa
mungo tatu, ku-m-kumbusha kitindo cha
Ibrahim aliipomwiriwa ku-m-tinda manawe,
akisha akitinda kondoo badili ya manawe.

Dahiri, adj. — hádidi or tayári, ready (Sp.).

Dahidi, v. m., to take pains to do a thing well; ku
ji-dahidi, v. ref., to exert oneself; kitu hiki
nimejinda haken siku kimuta, T exerted my
self about this matter, but I did not get it.

Dahlila, c., idiot (Sp.).

Dahini (or Dehuri or Thairhi), plain, evident,
clear (cfr. بيدار, apparent, fuit res; 
بدار, apparens, conspicus); ku ona dahiri =
ku ona na mato, to see clearly.

Dai, v. a. (cfr. نفون, advocate, incovavit, vindicavit
sibi), to claim, to sue for at law, to demand
property; na-ku-dai, or nadai kuwako sfhayangu,
I demand my money; ku-jj-dais, to consider oneself
a pious man (R).

Dafu (Thalifu), adj. (مولد, debilitate, infirmus
fuit), infirm, weak, bad, faint; mulliwakwe ni
dafu, his body is weak (mumubumbu, thin);
tabiyanakwe ni daifu, sicchoma, his disposition
is not good; kuani? why? resp. hapatani na mtu.

Dafika, v. n. (dubika).

Dafisha, v. c., to weaken, debilitate.

Dalii, v. a., to inquire into.

Daima (or Dacman), adv., always = siku zoa;
yuwaatia daima na watu, he always quarrels
with people; Arab. مدام, perennavi, لمام;
permanent, لمام, semper; mto huyu daima
nahuona akipita lapa; yuwasainia daima.

Daimii, v. n., to abide by.

Daimisha, c. cause, to continue, perpetuate (it is
rarely used).

Dahika Dahika, to be dispersed.

Daka, m. (pl. madaka), a large coco-nut which
falls off.

Daka (ku taka in Kinyi.), v. a., to want, to desire,
to wish for, to seek, to ask for; nadaka ku
encenda, I wish to go; cfr. ديك, desideravit, pro-
pensum fuit, valde intendit, versum 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.

Dakia (or Taka), v. obj., to desire anything
for somebody or in his behalf, or against him;
niime-dakia viana au vioha kwa wali, I
desired for him good or evil from the governor;
me-m-dakia rukha, asipiga, he desired for
him, that he should not be beaten. To

intercede for, or to prevail upon one for some-
body (cfr. umbia) is his favourer.

Dakaa, v. m., to get old? (Sp.).

Dakka, adv., old, useless, decayed.

Dakalika, v. a. — ku joka, to be tired.

Dakalisha, v. c. — ku mbubu watu kwa kazi.

Dakatu, s. (la) = dafu la tumbako, haiwasha (vid.
dafu); tumbako hi dakata, si kai, isakufu pepe,
imusafiri beredi, the tobacco has become bad, it
is not pungent, not strong.

Dakwa, s., a long rope (agio nafa ku futa kitu
kua mbili).

Dakwa, v. n., to pass on something elevated (Kisii-
aasa, ku dania).

Dakilia, dakilika; hadakilikili unagha ha (awa-
yumbyumbe), this large branch of the tree is
impassable.

Dakika, s., a minute; dakika (ya), pl. za sasa,
the minutes of an hour; cfr. جي, tennis fuit.

Dako, s. (tako) (la, pl. ma—), book, buttck, pos-
teriors, the hind-part; dako la banduki, gun-
stock; podex (R), the lower part, bottom,
foundation of anything.

Dakii, s., the Muhammadan midnight feast
during the Ramadan; ku la daku takes place
katika usiku uki, or usiku ulipogwafika, 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, "Lani
(lani) upesi, kahana kuna ndaa kumu, " Eat
quickly, to-morrow there will be great hunger"(#
St.).

Dakileka, v. a., to contradict, to deny, to oppose
one before a judge; vid. udaku.

Dakira, v. a. = papaara.

Dalai, s. (جديد, internuntius inter oem, qui
rem vendit eumque qui emuit), a broker, a
salesman, a hawker, an auctioneer.

Dalai, s., the name of a powder used as a perfume
for burning-dishes (R.); a yellow composition
much used as a cosmetic (St.), it gives softness
and a sweet smell to the skin.

Daliill, s.; Arab. جذب, quo quis dirigitur, argu-
mentum, id quo abliquum indicatur, monstratur,
hence guide, one who shows the road; sign, token,
hence bhati, dalili, anything at all, even a trace;
hatta dalili (hatta kidogo) sikuwa wato shama-
banungu, I have found nothing in my planta-
tion, not even a trace.

Dalimu (iselimu, rectius thalimu), v. a., to defraud,
DA

overreach in business; ٠ُجِمَٔا, injustus fuit, injuria affectit.
Dālimu (or mādālimu), a defrauder.
Dālima, v. n., to smooth, to plate.
Dālima, v. a., to put to shame (Rom. v. 5); either from ٠ُجِمَٔا, oblivit, contumelia affectit, or ٠ُجِمَٔا, vilis fuit, vilem reddidit.
Dallariz, s., cismamon.
Dāma, s., validity, legality (R.); neno limekus dāma kwa sultani, the word was valid with the king; cfr. dāmīs.
Dāma, s., a game played on a board like chess (St.).
Dāmā (or thāmā), v. a. (Arab. ٠ُجِمَٔا, or ٠ُجَٔا, vehementer sitivit, desiderio flagravit), to desire or expect eagerly; ٠ُجِمَٔا, conscupivit.
Dāmāna (thāmāna), s. (ya), surety, bail (also dūmana and udāmāni).
Dāmāni (or dūmāni), 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 kusel, i.e., south-wind, in April and May, or at the end, in September and October, the native vessels start from Suddel (the Sookhill coast) and proceed to Arabia and India, whence they return with the koskāl (north-wind) in December or in March.
Dāmāsia, s., desire, wish, longing for something; cfr. tamāsah.
Dāma, v. n. (tāma), to travel. This verb has become obsolete, but it is preserved in Proverbs: e.g., muana mdambaba yule ni kheri kama mā wa kāle. In Kiu, ku hamba = ku sifiri.
Dāmi (víd. thambí), sin, crime (Arab. ٠ُجِمَٔا, ٠ُجِمَٔا, sectutus fuit, crimen culpamque commissit, ٠ُجِمَٔا, crimine, culpa).
Dāmūh, s. (ya, pl. ma), leaves of the betel shrub (mādhībū, pl. mi—, or mtambū); vid. tambū.
Dāmūnīda, v. n. (cfr. damburujika) = ni ku toka mno (R.).
Dāmūnika, v. n., dambukā (R.).
Dāmūni (better thāmīni), to bail (٠ُجِمَٔا, cavit, spespendit sponorem easse voluit); mimi mime-mădamini Abdalla, mali ta-mlipia (taondoa deniyake) mda ukitika, nimekùa damatūa. Muhammed said to his followers, Ehenda ukapigine nime-kuda-mämni popo, but nobody else could say this except Muhammed.

DA

Dāmīr (or thāmīr), s. (Arab. ٠ُجِمَٔا, concept, cogitavit; ٠ُجَٔا, conceptus animi, mensa), thought, conscientiae; mti huyu kana dāmīr ugena = kana mañko mema, this man has no good thoughts; mimi naliiku na dāmīru ku onenda Kilos, laken —, I thought of going to Kilos, but —
Dāmā, v., vit. timiza, to accomplish, e.g., neno-lakwe. The student must distinguish well between (1) tāmā or tāmā, Arab. ٠ُجِمَٔا, totus, perfectus fuit, hence tamisha or better timiza, to fulfill, accomplish; (2) dāmā or thāmā, ٠ُجِمَٔا, sitivit vehementer (or ٠ُجِمَٔا, conscupivit), to desire eagerly; and (3) ٠ُجِمَٔا, thammā, multa fuit res.
Dāmū, s. (ya) (٠ُجِمَٔا, sanguii), blood.
Dānabāh, v. n. (R.), rectius tanabāhī, to be clear or manifest.
Dānabāhī, v. c.ī.
Dānādari (better tanāthāri), v. n.; Arab. ٠ُجَٔا, scivit et cavit; ku ji-danādari nno, to becarse of them.
Dānda, v. n.; komu kisito cha danda nti (R.); vid. tanda and tando.
Dāngā, 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).
Dāngāms, v. a., to cheat, to deceive, to humbug, to impose upon; ku dāngāms kwa manēno ya uwongo o urongo, to deceive by lying words, but ku-m-kopa or kenga kwa 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, ane-m-kopa kwa mali.
Dāngānika, v. n., (1) to turn out a liar, or to be a liar, or an idler, to be cheated; (2) to be stupid —bulukīra in Kiniassa; mti huyu yamenanga-nika = anēkūa muvo na mivu; kariyake ku dāngānika na mjī = ku tambēa bulle, or ku tanga tanga mjini, to row or wander about in town doing nothing; manēno-yake yamenanga-nika = hayakuā knnē, his words turned out false; hayakuālekanda, they have not been verified.
Dāngānta, v. obj., to exhibit or prove one to be a liar; bōkumu ime-m-dāngānta = ime-m-pata muongo, or manēno-yake hayakuā na
DA

si ku piga punta kua uzi, which latter means in general "to see," but darizi means "to sew ornamentaly."

Dârâzâ, s.; darizi ya kansu, embroidery of a shirt (vid. kansu).

Dârâziya, v. obj.

Dârîziya.

Dârîma, s. (vid. tûrûma) (la, pl. ma), a cross-piece of wood.

Dârûmèrti, s., part of a door, joints of the deck (?)(St.); the inside boards of a ship.

Dârûrâ (rectius Deutschland), s. = bhûhîli, i.e., business; Arab. ﬂâw, res necessaria, necessitas, indigentia; sìna dârûrâ nye, I have nothing to do with him, I have no business with him.

Dâsâ = ku gùsâ, to touch.

Dasmih, s., vid. tèsûhî, rosary, chaplet; Arab. ﷺ, nástavît, precatus fuit, laudavit; ﷺ, globular rosarii ad quos repetantur preces.

Dâsiyi, s., pontiard, dagger (jambia)?

Dâsîha, s. m., to speak clearly and determinedly (R.); ku dasîha manenô; nena maneno u-ya-jùyô; lâya-yu-sumba sumba, anà-ya-dassù; jina la mke ha-li-dassù; ku-umîta mta, laken u-um-ndase jina.

Dâta, s.; ku-mu-ondësha kijana data (dade)?

Dâtûlá, v. n. = vid. tataga (in Kiniaasa, danta) n.

Dâtâmâ, v. n. = lengama in Kiniaasa), vid. otama, to duck, to stoop, to cover.

Dâû, s. (la, pl. madûu), a native boat sharp at both ends with a square cut stern. 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.).

Dâûmâ, ady. (vid. dâima), alecaya (أَلِّيْهَا, perseverantia).

Dââlti (or Dâuâlti), s., writing-desk (Arab. ﷺ, stratamentarium); dauti ya wino, inakand; daunti ya kasali, a little box.

Dâûddika, v. n. (R.) = cfr. sara and sarika.

Dâûllati, s., the government; cfr. Arab. ﷺ, conversio fuit; ﷺ, conversio temporis, prosperitas, dynastia.

Dâûš, s., peacock (R.).

Dawa, s. (ya, pl. madawa) (دِوَسٍ, agrotavit; دِوَس, medicamentum, remedium); a medicine, remedy; dawa ya ku hars, a purgative; dawa ya ku tapika, an emetic.

Dawa, s. (la, pl. ma—); vid. mgomba wa tumbaku.

Dâwârâ, s., to give something to a Muhitaji for what no reward is expected (R.).

DE

Dâwâda, v. (rectius Twâwâ'ah, v. n.) (cfr. Arab. ﷺ, supervivit alium nitore et munditate, pec. sacras lotorum; se mundavit aqua, se atavit ad perpessam praeceptionem), to wash one's-self with water before saying (Muhammadan) prayers.

Dâwâdiya, v. obj. (cfr. khôdûbû).}

Dâwâkûli, v. n. (and Dâwakalâ) (rectius Tawâkûli, v. n.) (Arab. ﷺ, commissit rem suam alteri, fritus fuit Deo; confess fuit alteri), to be confident.

Dâwârâ, s.; rokho inâ-m-dawâr, he is composed or quiet? (R.).

Dâwârâ, v. n. (rectius Twâwâ'ah); Arab. ﷺ, in potestate fuit, potentestate dedit; ku-m-dawârâ mta, to appoint one as the ruler; sâlius ad of the festivities connected with that appointment.

Dâwîwâ (Kipenbo).}

Dêbaâda, v. n., to go about with (bidâ) merchandise till it has been disposed.

Dêbaârâ, s., a kind of coloured cloth from India.

Dêke, s. time; amepiga bunduki deffe mbîli, he fired the gun twice; vid. kono, s.; cfr. Arab. ﷺ, unus impulsus; vîcîs unus.

Dêftâri, s.; vid. daftâri; cfr. ﷺ, vox Persic, liber expensâ et accepti, catalogus.

Dêk, v. a. (vid. têka, to catch); ku-m-dega mta akili, to search out, to find out what one knows; tuende tuka-m-dege akili.

Dêgêka, v. rec. (better Tekêka).

Dêgêza, v. n.; ku-sambo maji (cfr. dapâdapa); degewa, v. p.

Dêk (better rake), s. (vid. tege); misânî ya dege, an unjust measure or unjust balance.

Dêkêkâ, v. n. (Tekêkâ), to rejoice at the birth of a child, or at the safe arrival from a journey.

Dêkâ, v. n., to sneer, to deride, to laugh at (ku tesâca, fiulâ). Arab. ﷺ.

Dêhêni, v. a., to daub a native craft with lime and oil (or camel's fat); cfr. Arab. ﷺ, unkît = ku paka chombo kua shâhîm; shêham ni mafûta ya ngâmâ ya-yilisangâños na tokâ; ndî ku dehêni chombo.

Dêhêni, s., lime and fat for daubing the bottom of a native vessel; ﷺ, oleum quo ungitur.

Dêhêni, adj. (better Thâhîri) (vid. dâhîri), or dêhêni, v. n., to be manifest; Arab. ﷺ, appa-

runt res.

Dêhêla, s. obj., to make clear and so conspicuous that one cannot deny it; nîme-m-dehería maneno mbelle za kadi (kâlí).}

Dêhêriya (or Dêhêria), v. c., to make clear or
manifest, to diecose; ku weka wazi ku jía suafi.

Dérirka (or Tehirka), v. n., to diminish or perish unperceivably; fethayakwe imodeiriwa kí-pà-watu saipója; mbuzisanga zinadeiriwa siku bizi ku kideri; perhaps from the Arabic جَزَّ, nocuit, doxa affect, lasit, lasus fuit.

Déka, v. n., to refuse to be pleased, to be perverse, to be teasing (St.).

Dékia, v.; chombo kinadekeza muambáni, the vessel ran aground on rocks; vionbo vinadekeza fúndáni; vid. tekéza, to run ashore.

Dékíha, r.c. (tekíha); — kú mañeno, to make one laugh with words till anger has passed away; vid. teká.

Délíi, s. (vid. daláli), a pedlar; mu saangukaye, ku ísí vita, or mu anadifye ngwó, ócr.; vid. nádi.

Déká, v. n., vid. teká and tecáza, to slip, to be slippery.

Délúka, v. n., vid. téleka (= simika), a pot on fire.

Délúka, vid. ku teleka 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 bunabu; uh-telekeze, uasinika bunabu; “ku finikíza” and “ku telekeza ninjungu” must be well distinguished.

Délektúyi, s., a kind of bird (píenonotus, in India the bubulí?).

Déléx, adj., level?

Déllí, s., the top of a tank; déllí ya penbo (ši), posternum cuquisque rei).

Délíli, s., vid. dalíli.

Déllímu, v. n., vid. dállímu or thálímu.

Déllíki (better téllikí), s., a donkey’s walk; kuenda deliki, to walk (of a donkey); جَلَكَ, cursus equi.

Déma, s., a kind of fish-trap.

Déman, adv., steering toward the open sea not toward the rocks (Sp).

Démaní, s., vid. damání.

Démbuo, s., vid. tembo (dembo la tembo, R.)?

Dénde, v. a. (better ku tenda), to bear, to make (fruit); vid. tenda, tendekeza; ku jí-tendekeza, to appropriate, or to accustom to by imitation, especially to habituate to something improper (R.).

Dëndú vó (la), pl. madéndu gü?; cfrr. tendegú, leg of bedstead.

Dénú, s.; ku káta dengne, to shave the hair except on the crown of the head (St.).

Déngera, r. (vid. sengósa); ku-m-dengenísa; m-dengenísa bayu, akétí.

Dëngerí, adj., to shake like a dunga (vid.).

Dëngëlsa (vid. tengólsa), v. n., to look nice, orderly, to be in a proper condition (R.); also said of “intellect,” skillaske ha-zi ku dengeká (st. mhamára kitemii).

Dëngënda, n., vid. tengendó (Kíung. tengendóz; tengóleza in Kímeita), to finish off.

Dëngó wa mbú, a kë-gout.

Dëngóx, s., a fish with reddish flesh (R.).

Dëngó, s., (yn-pl. ña), a kind of bean introduced by the Bantuans from India; hence it is called mbóga wa Banguani, but the natives have become accustomed to the use of it. Mdengó is the plant which bears it.

Dëngóu, s., peas, split peas, brought dry from India (St.). No doubt id. quod dengó.

Dëngóka, vid. Kínsi “ku këmba.”

Dëngóka, v. n.; vid. tengóka, tegóka, péa.; maga- vagy niyanga niyanga, vinya vinya bishana, ndipo gá linadengóka; jua likidengóka na vitos, when the sun reaches the meridian, is culminating; dengusha.

Dëngóvú, s. a., Kígu. (Kídará. dengórea), (1) to lower, to abase, to degrade one; e.g., to speak of a man as one speaks of an animal (= ku thara); (2) something provoking (R.).

Démi, s. (yn), pl. madeni, a debt, debts; ku lipa deni, to pay a debt; cfrr. Arab. نَفَّذَ , debiter evasit, creditum mutuavse petit vel ceptit; نَفَّذَ , debitum creditumve, ses alienum.

Dërá, vid. dárajá.

Dërájala, v. a., to exult one, to confer upon one a higher rank?

Dërá (yn, pl. ña) (or Dërá, or Dërába, or Dërémba), s., (1) a stroke; (2) a strong wind; bihari imeyóqis ni dcruba, a strong wind blows at sea; a higher degree of wind is tufán — a gale of wind; tufání ya pepa, hurricane, violent storm; leo kuna mdruba labaríni; (3) apoplexy; deríba mmoja, one stroke, on a sudden; cfrr. Arab. نَفَّذَ , verbenerat, persecutit.

Dërbí, s., vid. muañá (wa ku angalíí), a pýgglass (Arab. durbíí), telescope; Pers. فَجْرَ, which sees far.

Dëpinkó, s. (Kír. chokásíí), name of a small ash-coloured bird.

Dërekówa (or Dërekóva), v. a., viddle, to winnow (through the sieve), R.; cfrr. sungúsa, ku takasa, ku péa.

Dëní, s., an ornament of lace sewed on a kisábí (R.); cfrr. Arab. لَكَانُ , tunica gosipina usque ad locum cordis issa globalisque ornata.

Dëndú, s., vid. nbúba.

Dëntúri, s.; Pers. ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ , cfrr. دَنْصِّ , scriptit; ٍٍٍٍٍٍٍ , composuit, hence linea, scriptura, fabulae);
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DI

(1) custom, customary; e.g., destariyetu neno hill, this matter is our custom; (2) a spur, or
boom of a dhow, to which the lower corner of the
sail is fixed and turned toward the wind; will
wa destari, vid. mili.

D'ESA (vid. t'esa), to affict; Muignisinsu ana-m-
t'esa batta hivi, sasa ana-mu-inia, God has
afflicted him, but now he has raised him up.

DÉRE (pl. madéte), vid. tete.

DETÉ, v. n., to limp, to halt; ku deté uniongə or
niŋə = ku fndoa ni tambéi, to be lame in the
leg or thigh in consequence of a disease called
tambéi, which causes a man to halt, to hobble
in his gait, i.e., in going he moves his leg forwards,
that is, yuวดéti uniongə (or pl. niŋə), but
yuวดéti kù gə 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 dis-
inguish between (1) ku deté, to limp = ku
deté kù ku kokota; (2) ku tóta na mta, or ku
m-teté, to quarrel with one; (2) to oppose him; (3)
ku t'eté, to coekle like a hen; kuku adaka ku vii
sasa; vid. teta, dc.; (4) ku deté ndani, to put
inside; ku deté muuto ndani ya mēko, muuto
upato wakka, to put the wood which is burnt
down into the midst of the fireplace, to keep the
fire burning. Kula neno na nayakwa, every
word has its meaning or its point.

DÉTÉ, v. c., (1) to cause limping; (2) to lead
one who is blind or sick (R.).

DÉTELEKÉ, v. n., to omit, to interrupt; wagoni
kuetu-viaku-la-viao ha-vi-deteleki; wagoni nna
hawadeteleki, waja siku zote.

DÉTELEKÉ, v. n.; ku deteleka na kungia shimóni
(vid. sceeteteká).

DÉTELEKE-A, v. cause.

DÉTEMEKÉ, v. n., to reach after anything, standing
on tiptoε (vid. dantamira in Kiniana[R.]); infini-
bordered ku tapia mazni.

DEYÁ, v. a. — epia, to take off, e.g., meat or a
pot from the fire (R.).

DEKÍ, s., a silk scarf worn round the waist; cfr.
Arab. jálá, habuit syrma vel cauda vestis; jálá,
cauda vestis, syrma, lacinia.

DEKÚS, v. n. = dàirû or thairà, to scorn.

DÉNVAI, s., claret, light wine. This word is evidently
a corruption of the French "du vin." The
crafty Suahili told me frequently, "Dénva or
nebí is laweful and not against the Koran, but
el khämer is forbidden to a Muslimmadin."
It is evident that they wish to evade the Koran by
this sophistry.

DEKÀ, vid. tèza; ku desa (teza) ngoma; ku-m-
derëa ngoma.

DIA, v. a., vid. tia, tilia, tililia; ku-ji-tia, to
interfere, to mix up with; maneno haya si nilo
sena, watillia, maneno hayo uṣi-ya-tillia; jus
lima-dína = 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 (S.); (2) weakness? Arab. jad.

DIKA, 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.

DIKÁ, s. = báinka, blessing; musaka wa diíra, a
pleasent year; cfr. ya, copio demisit pluvium
coolum, abundarcast ope; (la, pl. ma—) (vid.
kabur).

DIBÁ, s. (vid. tiba), auxilliary troops.

DÍBÁ, s., elegance of composition, a good style:
(1) anoání is the titles and address of a letter;
(2) dibáji, the prefatory greeting, and names of
honour; Arab. jog, figurns ornavit printive aut
finxit rem; aand, (1) vestis serica; (2) camel
juvenca; (3) praefatio libri (- manuo la
chuo).

DIIB, s. (vid. tibù), sweet scent, perfumes (ma-
vumba), vitu viema viengo mbalinbal viakasifín,
îwa pahali pamoja, visitus viengo; vikelo
vizimá, vikinsíqá ni dibu av manvumba (R.).

DIDÁ, s. (la, pl. ma—), a bundle of wood; dida
la kuni (nilizo fungánína kuas ungli), a load of wood,
or of fagotes.

DIDIMIÁ, v. n., to sink, to submerge (= ku tóta or
sáma).

DIDIMIÁ, v. a., to bore with an awl, dc.

DIDIMIÁ, v. c., to cause to sink (= ku tosom or
sámishá).

DIFUKÁ, v. n., vid. batta.

DÍGÁLÁ, s., part of a native pipe, being the stem
which leads from the boil into a reesse of water
through which the smoke is drawn out (S.).

DÍGÍSÁ, v. n. (obs.), said of the motion of a
woman during copulation (R.).

DIJÚ, ku jí-fania digo (R.)?

DIKÁSÁ, s., mockery; diháki, v. n., to mock at (vid.
dehaki and thidáka).

DIKÍ, v. n. (or di or rather thi, v. n.), to pine
away, to weate (= ku dòfu, ku kónda) (cfr. Arab.
ji, perit, invenis rem suam pereunteum), kú di
or ku thi, to perisak (= haríbika).

DIKÁ, v. n., to consume.

DIŠÁ, v. c., to consume, to weaken one; Mungu
ame-m-díiia or díia; mto unadisha niubma
(vid. di).

DÍKÁ, v. a., to be spoiled = ku harìbika; ngóio or
mbú imedika kus m'tóon = imengiliwa ni m'tóon
Dilla dilla, adj., various; watu dilla dilla, various people; utumwe huya apika dilla dilla, (kulla gisazi), this woman cooks various things.

Dimba, v. a., to defeat (R.).

Dimamu; viote pia kumva muvioso dimamú ni ta haji kitu kivasha chote. Dimamú = timamú = timia, to be over the whole; Khamisi Kombo is over the whole of the northern Wamuka tribes.

Dimazé, s., an extemporaneous plummet.

Dimba, v. a.; usi-m-dimba tangamúka (R.) (said of mourning); maneno ya ku dimba; ku dimba rokbo (vid. tindó).

Dimbúka, vid. fukúta, v. n.

Dimbúla, v. c.; jía ladmúba; mučiu wadmúba. This verb signifies the beginning of the sun’s or moon’s coming forth.

Dimu, s., a line; dimu támur, a sweet time.

Dimu, v. n. (R.) (rectius timu); Arab. ٔ, totus, perfectus fuit, ad completum finem pervenit; e.g., nizukwóne sinatitum, his time is come.

Dimila, vid. jíja. Better timía.

Dimilila, v. a.; pro timiza, to make up a deficiency, to fill up.

Dix, s. (ya), religion, worship, creed; ku zibilá jío na ku sali ndio dini (after the Múhammedan notion); cfr. Κρίτω, cultus Dei et timor.

Kerixi, v. n.; ku thikiri (),$ recordatus est$; preces ni ku dini oni a siku ya Jumma, and in the Thursday evening.

Dira, s., a bird which flies into a hole (pango), people shut up to kill the bird. It is a mourning for its young ones: hence the native song (vid. kule).

Dira, s. (ya, pl. za), the mariner’s compass (cfr. Arab. ٔ, circumvítóri), (cfr. circulus, circumitus); dira ya ku sáfríra chombo babárini, an instrument for directing the voyage of a ship.

Dira, v. a., to cut short; ku dira nuelle kitoíni.

Dirika, v. n., to be cut; nuelle sinadírika.

Diriku, s.; ku frutu uzi or diramu, to spin.

Dira dira; manenooyá yali dira dira, their words were distant (R.).

Diri; wanaküa diridiiri, muóto wakká (R.).

Dirikana, v. rec.; ku sanikúna.

Diriki, v. n., to be able (= ku wesá), 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. ٔ, comprehendit, consecutus fuit consecutus potitusus fuit; si diriki, I cannot take it upon myself, I am not responsible; ta-ku-diriki mara mójá, to comply quickly.

Dirikúla, v. n. (vid. tiririka), to run as ink on paper; nioka ywáa tiririka.
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Dirdhsha, v. c., to cause to run; ku diririsha mate, to spirit spittle through one's teeth.

Dirshma, s. (pl. ma—), a window (~ ahıbaika); dirishia la ku angillia poani.

Dirshi, v. (and Dirshna), to manifest, to tell, to lay open.

Dirsh, s., iron armour (Sp.) (~ Pers. sutura vestis).

Dishra, v. a. (vid. tisha, w. a.), to frighten; dishika? (2) to destroy; ku-ji disha.

Domszi, s. — uzići.

Dita (or Duta), v. a.; ku dita ngíu — ku funge pamija ngíu ngene, ku-zi-tukia, to tie in bundles (or packages) many clothes and thus carry them.

Dirika, v. n.; matúma ameditika maigó wa Buanawakwe, the slave was loaded with his master's bundle.

Dirishia, v. c.; Buana ame-duitishia mtúma.

Ditima, v. n., to be far at sea, far off from land (~ kita mbila kita uziwa); tunu = ditimia, na uziwa, Mvita hauôchikí tena, we are far off on the great sea or deep, Mombasa is no longer visible.

Ditmíca = tutumíía?

Divai, w., wine (Kiung), evidently from the French du vin (cfr. vinu).

Divani, (1) the senate, council; cfr. Arab. ﻟﻠﻮر (vox prop. Persica), senatus concilium;

(2) jumbe or mulfume, a councillor, a title of honor among the coast-people of the island of Tanga (pl. madiwani).

Důa, v. a. (vid. duo), to take or give out; tosalía; kusiú tusišiiala kun yaleyetu.

Dóma (or Dotáma), c. n.; jamvi latosía (or latodama).

Dóka, s., a hook (St.).

Dóka, v. n., to become wealthy: nji umedoobá (Sp.) (vid. topea).

Dóñeka, c. e., to make rich; Mungu amedobóza níti.

Dóoba, v. n., to become yellow (leaves of trees); doobasa (H.) pondo ya doobo — topea.

Dóbi, s., (1) a tahenmu (muvía ngíi); (2) a red eye (~ kofa) worn by chiefs (in Kinambo kisoil); (3) having a load; chombo ki dóbí, the vessel is heavily laden = chombo kishëhena.

Dóbo? kiapo cha tambura? ku doóbó máhindí wa amápó ku yá doobo, to eat food which is forbidden by the ngangas (H.).

Dóbo, said of a perforated skin (full of holes), said also of sickness coming out, breaking forth.

Dóbo (or Tóbo)?

Dóda, v. a., to push or prick or knock for something, to make it fall down.

Dóda, v. n. (Kimirima) = ku tona (Kimir.), to drop, to drip; ku doóda ni; ngwoyangu inadola ku mwnia, my cloth drips with the rain.

Dódo (vid. émbé); membe ya dodo.

Dódóa, v. a.; ku dóda, to take up a little at a time.

Dódóu, s. (pl. ma—), a kind of fish (tetradon) which the natives do not eat as it is poisonous; yafa yafulakwe (pafu) lina sumu. The natives say that the poison is removed by eating human excrement, which causes vomiting.

Dódóki, s. (pl. madodoki), a long slender fruit eaten as a vegetable (St.).

Dódóra, v. a., to grub, dig out, e.g., ku dólóra mítáma, from a matting bag.

Dóra, v. a. = pendeza; kitu hiki kitadóce; kitu hiki haku-ní-doessa (hakodoessa na mří nave) (vid. toessa), rokhoyako yu-ku-doessa kaya au Kisiulíiní?

Dópika, v. n. (or Dópó), to become thin, lean — ku onda or kondá; cfr. Arab. ﺍً، debilis, infirmus fuit, impar fuit.

Dóspíra, v. c., to cause to become lean or weak (ku omíscha or komóscha); ñjó, to wear away, e.g., ku manono mangi, by many words; ndia ime-ndíasha, the road weathered him.

Dópwa, s. (pl. madofera), a sailmaker's palm (St.).

Dóoco, adj., little, small, young, younger.

Dógo, v. n.; e.g., mwnia yángodi?

Dógo, v. = chogola in Kúd. (to grub — obec.).

Dógoósa (rectius tokosasa), v. a., to boil, e.g., mahindi, kundo, mughoto, but to cook wali.

Důkán (or Dókáán or more properly Důkán, Důkáni), a chimney, from the Arab. ﺛников, fumum emitis ignis; ﺛنوك, fumus; hence márkóba ya dukáni, or márkebo ya mohíi (in Susálikí), a steam vessel.

Dókáni (or Dókámi), a sort of tall basket in which fruit is brought on men's heads to market. See a more detailed description of this doháni in Dr. Steere's "Handbook," page 261.

Dóhalá (rectius toohára), (1) uke akiauliwa anáka dohalá (vid. sulia) (cfr. Arab. ﺛقا, mundus, purus fuit; ﺛقا, munditio). Tohára must be well distinguished from ku tahirí, praepuit, tiam exsterpavit, to circumspect. Ku pas exclusive = ku dohirwa, legal purity.

Dóhóri, s. (ya) (or Dóhóiri or Dóhóori), noon (one of the Mohammedan hours of prayer) — juu likiimííma na viímar.

Dókësá (or Tókësá), v. a. = ku gnikugñegíza, 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: Baháí yangu ame-ni-dókësa.
maneno haya yao ni nime-dokeza ni na taikiyuang; ni mane singesa; laken mtu ame-ni-dokeza, uso uliko dokeza (cfr. komo la uso).

Dokohani (vid. turukhiani); ku toa turukhiani, to countbalance, to equipoise.

Dokua, s., a kind of food or beverage? a kind of beer = dumba in Kinika; cfr. pombe.

Domo, s. (la, pl. ma), (1) dumbo la kumu'be, the back of the kuembe, a certain water-food with a long beak; (2) projection (madomo madomo), kitu chogo dumbo, something prominent, jutting out.

Dona, r. a., to peck, used of birds picking up grain, etc.

Dornka, r. rec.: eg., kuku wawili anasonadona kua midomo, two fowls peck each other with their beaks.

Dorika, r. c.

Domia (pl. madondia), large sorses; dondo ndugu, maliyigrant ulero.

Dondo, s., (1) stalk; bafuta hi ina dondo ngeni singema, this bafta has much stalk in it, it is not good, because in washing the stalk comes out and the cloth is then of little use; (2) dondo, (pl. madondo), corral? (Sp.).

Dondia, v. a., to pick out, to pull; ku dondia ndiamo za mtelle, to pick out the grains of rice which have not yet been knaked. In general, to clean grain, to pick up bit by bit.

Dondika, r. a., to fall, or drop one by one; mbo'yu zime-ni-dondika, the seeds dropped from my hand one by one.

Dondoro, Dyker's antelope (St.).

Donia (pl. ma--) (Kis. mazaje).

 Dongania (tengaia) (R.) = ku-m-fania fitina (cfr. nonga in Kinaasa).

Dongo, s. (la, pl. ma--), a clot; donge la damu, a clot of blood; damu imeshindia madongo, the blood has become clotted or coagulated, madongo ya sima.

Dongoha, v. a. (vid. chongera); dongelosa; alie-m-dongelosa ni fulani.

Dongoha, s. (la, pl. ma--) (cfr. kawe aul ndongo). clot = nti ya ndongo, clay soil; udongo uma madongo, na katika mvi'ua uma teliki na tope, kuani 'nti nti ya ndongo.

Dongonja, v. a.: ku dongonja maji, to take up gently and little by little the water which is still remaining in an empty pit or dry fountain.

Dongosoka, v. n. (R.), (1) to have food and rain eat regularly, or sufficiently (maridawa); (2) to get up, to rise from poverty; nu mtu ambayo kumbu yunwapata nguo za maridawa; ku fania hujambo (Kis. ku henda musi).

Dopa, s. (or jopa or topa) (la, pl. ma--) (vid. oya); dopa la kuni, as much wood as can be taken in both hauks, a small bundle of goongo, simbo or fita.

Dupa, v. a.; kudopoa kua pilia, to bore through (Sp.).

Dopoka, to be perforated.

Dora, r. a. (vid. tosa, r. a.), to set through; tia la kmbe.

Dota? (R.).

Dotea, r. a., to lengthen or pull out the wick of a lamp, ku pata ku wakka wema, that it may burn nicely; ku dotesa kua kijiti utambwa fa tia ku pata ku wakka wema; ku dotesa muoto = ku tia or songesa wings na mbo' ya mko; ku dotesa, doteleza, jeje-leza chungu kipte harri ku doteleza.

Dotea (or dotela or dotelea or jeleiwa chungu muoto, kipte harri).

Doteleza, r. c.; fig., ku-m-doteleza fitina = ku-m-teasania.

Doteleza, r. obj.: ku-m-doteleza maneno ya ufitina, there was previously an ill feeling, but he increased it as one increases a fire by thrusting the firebrand further into it.

Dort, s., a piece of cotton-cloth eight midnight (cubita) or a little less than four yards in length.

Dortoma, v. n. -- kuenda mblo, to go or sail quickly: chambu kile chadodoma, ni kipezi cha ku enenda; dotoma's or totoma's; saza kiswahili dotuma, nor it (the ship) has gone out of sight.

Dotora, v. a. (cfr. dokora), to scratch up, eg., nti.

Deya, r. a., to spy or reconnaître, to go as a spy -- ku tembea nti, ku angalia tabia ya nti.

Dra (or deria), s., the Arabic name of the Swahili expression "mukono," cubit, a measure from the elbow to the end of the third finger; cfr. Arab. ناا, mensuravit cubito; ناا, par brachii ab extreme cubito usque ad extremitatem digitii medii (cfr. doti).

De'a, r. a. (raka), e.g., pilipi, etc., to grind, triturate pepper, madando, etc.

De'a, s., worship, theology; cfr. Arab. قل, vocavit, appellavit, invocavit, rogavit Deum; قل, invocatio, precatio; dza za ku-mu-ombola mts Muegnizimu; (2) dua, cfr. tua, a spell.

Duula, v. a. (cfr. Kin. luula), to be amazed or perplexed.

Duuma, v. n.; maji haya yanaduma -- yanatuuka.

Duma, s., a crane, windlass; cfr. Arab. دم, gyrus; e-, egit, circumduxit; جر, gyrus; جر, circum, nudawaron, rotundus.

Duma, s., la, pl. maduasi?

Duma, v. n.; maji yashinda, yaduba mutungini, if the jar is not quite full.
DU, v. n. (vid. tubu), to amend, better one's self.
Arab. لم, bonus sui, tubu, Arab. 의 경, medicatus est, curavit; hence tubu, to heal (vid.).
Duda, pl. madadáa; ku lima madadáa, ridges (cf. touda in Kiniassa).
Dude, 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—
itku saaicho-kjía jinalakwe, ndilo dude (diminutive, kidide); dude gani hili? what is this thing here?
Duida, v. a., to fill up (eg., the ground of a house) (R.).
Deé, s. (la, pl. madadíi), a small swelling produced by much scratching of parts of the body; N'na-ji-kuna hatta n'ufanika madadíi muiliini.
Dué, s., pl. wadadù, an insect or insects and vermin destructive to wood and grain; cf.
Arab. جل, vermis, módó, pl. wadadù, general term for insect and insects. Various kinds of wadadù are: tingo, jingó, kine, tinne, m'Bia (termite), siáfu, minío. All these are wadadù watambáá. Módó wa janda, a whitlow.
Dudéa, v. n., to become poor — amekúa kama dudu (Sp.).
Dudéka, v. n., to become itchy — ku fanía piclé; ku-ji-kuma m'no hatta muili ku-ma-saha, hatta mufaní mafaríng mufu wa péle.
Dudéka, v. n., to get out of a thing (Er.); ku — kua kimo?
Dudéka, v. n., madadukúa ni péle; péle síná-ni-dudúga (or chuchuká) muili óte.
Dudeka, v. n.; mut huyu ha-tu-pi kitu, ni ku duduma tu, to rumble, said of the intestines (= Kin. rumura).
Dudúsi, s., a large horn; vid. kidudúmi.
Dudumia, v. a., to make a hole, to perforate.
Dudumika, v. a., ku tumbúta kitu kua mismari or una wa nia, 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 (mdani), to press tightly.
Dudumisa, v. c., to cause to enter, to press or put into with force; e.g., ku dudumisa ngu mkobáni hatta kungía, to press a cloth into a bag (which is already full) until it goes in.
Dudumú, v. d., vid. tumumáa.
Dudumúa, v. a., (1) to mock, to ridicule = ku amba; (2) to make fat = donsa, v. a. (Er.).
Dudusá, v. a. (Dudéka, v. n.), the fire does not begin to burn; mioto una dudúsa hapo — hauwáki, sebeshe ya niasi kúa mbité, the fire will not light (not catch) on account of there being fresh grass.
Duduvula, s., a kind of hornet which bores in wood (St.).
Duelle, v. n.; ududówápo ni jua laala, prov., to comply with the times (R.); cfr. tua, tuelca.
Duká, v. a., to bring love; vid. tuwésa. Kristianí wakikúa, mayahuló wakindensia.
Duká, v. n.; ku-jii-duesa = kujídúsha, vid. tuwésa tusha.
Dufí, s., a species of tortoise which is sometimes poisonous; vid. kasa.
Dufu, s. (la, pl. ma—), (1) weakness, badness: dufu la tombako, bad tobacco, because it is not strong (heiwásha); vid. dakátu; dufu la mu = mu mbaya (asipendana na watu), a bad man (2) adj., tasteless, insipid.
Dufuda (or Dafda), s., thick cloud (vid. gubári) imasafía gubári, to be rainy and foggy = ulimungu u masafíré fúra, to be misty.
Dúc, s., a round mat with a border round about used in grinding flour.
Dufudá, v. a., to shake, to quake, mufi wa-ni-dógu da (vid. tukúta).
Dududíka, v. a., to be shaken.
Dududísha, v. c.
Dufi, v. n., to be late; cfr. Arab. دق, pro يجح, longus sué fuit = moa distulit, diu durvit; to be tardy, dilatory.
Déka, s. (ya, pl. ma—), a shop = mahali pa biáshera; cfr. Arab. شراء, Pers., locus altior et planus in quo sedet mercator, et mercos suos exponit.
Diká, v. n., to listen secretly; cfr. سماع, perspicat, penetravit, impetum fecit.
Ku-ji-dúcisa, v. refl., to intrude into another's business or conversation, without being called for; mut huyu ni mdikisi, jwaa-ji-dúcisa maneno ya watu, haku itu. Hence the Proverb, jwaa-ji-safría mawello ku-jii-tia miníi, i.e., ukitanga mawello yanangia miníi, muti haku tia.
Dikíri (pl. mdikisi), an eaves-dropper, a tale-bearer.
Dúcika, v. n., to be known, to have a name (R.).
(2) = tukuká.
Dulli, v. a., to bring down; duliwa, e.g. bendera insa duliwa, the flag was lowered; cfr.  &&, demisai in puteum urnam, deorsum misti.
Dullí, s. (ya), distress, misery; duli ime-m-pata or amepatikana ni dulli = mashiika; cfr.  يدري, fortunae mutatio.
Dullishá, v. c.
Dullí, v. n., to come to pass, happen, to be fulfilled; maneno yandullísa kus keuelli, the words were fulfilled in truth; cfr.  يجح, conversum fuit, notum evasit.
DU (54) DU

DUDEBA, r. n. (tunduua); mahindi yasana dunduua (R.).

DENGU, r. a. (ku tamba), to perforate, to bore, to stick; pierce; ku (− ku tóma) dunga mašikist; ku dunga (vid. tunga) ušanga, to string beads; r. n. = ku tóia mite; mahindi yadungu = yásana ku tokáa, to prick, to pierce; mnama unadunga.

DENGA, s. (la, pl. ma.), a kind of basket with a cocer (11.), brought from the Niasia region.

DUNGE, s. (la, pl. ma.), the green kind of fruit; e.g., dunga la kórho, the green husk of the cashew-nut, an immature cashew-nut; dunga ni tundoyakwó nabelle, likisa likaika dunga, likaika kiia kanjo likaika, likaika ira kanjo. Jile si dunga tene likaika kórho.

DUNGÍKA, n., maji yakundúzina ni uwinziá (cfr. tungía).

DUNGÍKVA, s., to hoist a flag (tungíka).

DUNGEIKA, n.; maji yakundúzina ni uwinziá (cfr. tungía).

DUNGE, s. (la, pl. ma.), a shed or roof resting on posts (vid. ulingó) 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.

DUNGEA, r. a. (tungía), to degrade, reduce, disarm; fuláni ane-m-duungu muñexwe, to dismiss or remove from office (?).

DUNGEKA, n. a.

DUNGEBAI, s. (1) a kind of drum; (2) a kind of evil spirit called mdungumáro, the drum (mdungumáro), is used for expelling the spirit; nganga aphia mahindo wa mdungumáro, ku-m-tuliza mdungumáro pepo asitange tange.

DUNGE, adj., little, men, low, below, less, trifling, minority; the smallest part which is sold, dépzi ni tóamó; cfr. c'ô, inferior, vilis fuit; čyppi.

DUNGE, adj., sub; čyppi, quod inferior est; nimeísia, duni tamuni, I sold it at a low price, for a trifle; mti dūni (pl. wuti dūni), an inferior, or common man of low origin.

DENSA, s. (ya), earth, the world, universe; Aráb. Ḳûb, mudadu, bona mundaya, men; ku fariki dūnía, to quit the world, i.e., to die.

DUNGE, n., to smell; mahali hapu nambuzi.

DUNGE, s., dervilving, gossip = upeleši; mèmes duni asks many questions about family matters and spreads without immediately what he has heard privately.

DÉRDÉ, s. (ya, pl. za−), a file, rasp; dūpa ya péya ya ku katia chuma, or ya ku noléa msemó. The student must distinguish dūpa (file), from tópa a bottle; tópa pa pékii (vid.) from ku tópi, is throw away.

DÉPA, r. a., to step ocer = ku kitéka or ku kis, e.g., ku dūpa gogo.
Durabini (or Derabini), s., an eyeglass, a telescope.

Durú (or Thure, rectius Thuru) (vid. halthuru), v. n., to harm, to be of consequence and necessity, to matter much, to affect; cf. "mù, n.前所未有, nox, naa affect, laea, neecess et opus habuit, coegit; sili kuku yuwa-ni-dùri, I do not eat fruit, it harms me or affects my health; itu hiki chà-m-dùri sana, this thing is of great consequence to him, affects him much; heidùri, it matters not, there is no harm, never mind, it is of no consequence; mi-wa-dùri (viz. waţungu), ku duríana, v. rec.; watu bawa hawa-duríani.

Durúma, v. n., to be harmed, to become affected by (vid. dart); mts bayu atadúrikà kua kila chakúla hiki, this man will be harmed or affected by eating this food, he will feel the effects of it; if we had waited, tungedúrikà sana kua múa, if we should have been much harmed by the rain, we should have been caught in the rain.

Durúma, v. a., to cause harm or bad consequences, to cause to feel the effects of a thing.

Durúwa, v. p.; hamuduríwa ni kuta.

Durúma, v. n., to increase, to become many or plenty. From this word the nationes derive the name of the Kinika tribe "Duruma," 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" (accuratius quam verius!).

Durúma, v. n., to drop, drip, trickle down.

Durúwa, v. n.; ku duraši, to meet in a regular class for study (St.); cf. "mu, n.前所未有, legit librum; legorum ac studiornunt inter se.

Durumú, s., a striped silk handkerchief or scarf worn upon the head by women (St.).

Duša, v. a. (ku tukúka, v. n., mukúfa, vid.); ngùo za ku jiduša (tusha) dušhãna, to make a shoe or parade with dress (2).

Duša, v. a., (1) to act as a parasite, ku duša water; cf. "mu, calcular Pedrois terram, trivi in area; (2) to get off, dañladussa (Ju ya mumbía); alikua hawá; taken andušsa = anapó; (3) let water pass through — fuja; (4) = konduša. Fulani alikua hawá; anakwísha dušsa or aña dušsà (vid. tussa); ku dušsa roko (vid. dúša), to be quiet after having been angry.

Dusa, v. a. = taharaša, to shame, to make ashamed (?).

Dușka, v. n.

Duta, v. a. (vid. dita, v. a.) (vid. goma in Kini-asseto); ku duta ku rudi, to reverberate; ku duta to make one stumble (R.) (?).

Duťama, v. n. (or ku ḥučuču) (vid. otama, v. n.), to sit or squat, to half sit (Kiniasseto, tengáma).

Dut, s., exuerance, jutting out (kama mímbo); pana dutu bapa, there is a little jutting out (in the mzingi).

Dut, s. (la. pl. ma—); dutu la jíjo, the sice of a book.

Duťuma (or tutuma), v. n., to disappear; watu wale wadutúma, si-wa-oni tena wañakwíša tutumia or dutumia; chombo kile chadutumia, chendadokwo = chadotomia.

Dutuša, v. n., to seethe, to rise in boiling — tokóta; chungu chadutúma = chakóta, 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 kito jú, or in order to look far — ku ji-ongéza kimo ku angála mbàllí; ku dutumia kua mngó, to put one's self on one's legs.

Dutumia, v. a., to stretch one's self, to take pains (?) ; ku-ji-dutumia (mbàllí), v. refl., e.g., ku-ji-dutumia ku inía kaša zito, to exert one's self, to strain every nerve to lift up a heavy box.

Dutumía, v. n.

Dutumía, v. c.

Dutukwa, v. n. — pùmùa (also tutušika), to recover breath.

Dutu, s., a dhon sail (St.) (7).

Duti (pl. madugi), one who is in fond of finding out and indulging secrets and private concerns; cf. dutàsi.
(2) To itch; māgū yā-ni-ča, my feet itch — magu yā-ni-wašiša kana pēče, my feet itch or burn like the itch; atakā na keero, ata-ni-ča mimi hatta ya-mu-če (see, yale mambo afaniyō); (b) to go out, to succeed; cfr. wēsa, wēsa, kime-mu-ča jema, he had good success.

Esa, v. c., to clean — ku takanaa.

Ea, vid. labek or lebeka.

Ea, s., from the Arab. әәә, numeravit; mulier lugens enumeravit merita mortui; әәә, numerus, status mulieris, quo cum ea rem habere ex lego nefas, ec. ob mari defuncti luctum, vel ob repudium, vel ob menstrua (vid. kalisa); ku kalisa ēda, to remain in great quiet and privacy for fire months, as mourning for a deceased husband requires; cfr. also kikuka.

Ediha, s., vicin (vid. dahi or thahi, v. a.) — sądaka; cfr. Arab. әәә, upparuit, sacrificavit.

Eka, v.: ku ji eda or jeica, edika, to trust one’s self (R.) (vid. jeica and tāa).

Eun (or wēsa), v. n., to serve out one’s engagement; wanakishwa wedi mungakwā, they have served out their year (R.); cfr. әәә.

Eema, s. (vid. dema), ābātray.

Eftā (or aftari), s., from the Arab. әәә, fidlit rem, incipit solvit jejunium, eo missa facta comedit bibitique quid; әәә, 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 Ramadam. The guests are first presented with uji (vid.), then comes the eftari. Imetoka eftari makombe matano or manano or kenda, fire 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 Ramadam at least for ten or twelve days. The uji forsw the ficture 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 Farrath; әәә from әәә.

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.

Egāma, v. n. = ku-m-karib, to go near one.

Egēmē, v. a. (vid. tegēmē), to lean upon.

Egasina, s., to drive close to, to push or run against; manamasi wame-ki-egasina chombo pooni, the sailors ran the vessel to the shore in order to disembark — ku susha vito chomboni; chombo kime-egasina baharini, the vessel was brought to the sea, entered the sea. In general, to cause to meet together; mta bhuva ak-i-ni-penda, Muungu ata-ni-egasina nai. Mōla hakuku-egasina, God has not afflicted him.

Ekeipsa, s. 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.

Enti (or enti), having, with; mayegi (pl. wegi), yegi, zegi.

Enti (or enti), pron. vocat., you sing. ēwa, O thou, pl. ēgnum, oh you or ye; egnuu watu, O ye men! I owe thou, O thou man!

Enti (or enti)! yes! — ēwa, from the Arab. ēwa; ә wallah! yes, certainly!

Eidila, v. a. (vid. idili, idilika), from the Arab. әәә, quod justum et sequum caset, statuit erga alium praesititique in aliquo re; justitiam recte administravit inter eos; rectam effecit rem; acquavit; hence idili, to learn that which is right.

Eidilama, v. r., to teach one rectitude, right conduct.

Eidita (or adita), s., from әәә, justitia, aequitas; cfr. (1) әәә, presit aliquem res, in angustiam redigit aliquem (athalā); (2) әәә, culpavit, reprehendit; from (1) may be derived ethilwā — sumulwā, ethilika ( = ku sumulā) kun ngiwa na koro na bakora, to compel one to do something.

Eindika, s. (ya) or (rather eindixii, eindixii, s.), cfr. Arab. әәә, aures praebuit, obsecurit suum; әәә, permilit, licitum fecit; әәә, promulgatio procure; hence permission, sanction; ku-m-pa or ku tāa eidini or ihini, to give one permission.

Eiwā (or ēwā); ēwali, yes, yes, certainly, by god (cfr. Arab.), a strong assever and answer given by inferiors when summoned to perform some work.

Eka (ekaa), v. a., vid. weka.

Ekari, s., any provoking word or thing, hence provocation; cfr. Arab. әәә, averstatus fuit, abhorruit a re aibi non gratia et non convenientia; әәә, averstatio, molestia.

Ekā, v. a. (cfr. wekā), to break open, to break by bending — ku fania afa, to give way by breaking; sordado wamakula boriti, wamoe ekiw, the wood-scrums have eaten the rafters (vid. boriti) and made them give way by breaking or bending.

Ekaka, v. n.; boriti ya dari ima ekaka (imepinkamuku ikapasekwa), the rafter of the roof bent and broke.

Ekkaka, adj., red; kitu jakinda, a red thing;
niúnba niekundu, a red house; mtu muekundu, a red man; makasha makundu, red boxes; vitu viekundu, red things.

Ela, except, but = laken; Arab. ۵۱, pro ۵۲،; si non, sin minus, nisi, praeter quam, no quidem; ela, ela, ela kitu bijo tu-ki-angällilile, but stop, let us look at that matter!

Elaphu, s.; ١٠۰۰, one thousand, pl. ١٠٠۰, thousands.

Elasa (cfr. olica, to swim), v. n. and obj. (1) to float, to be afloat, to be on the surface; dau losa, tungi saas, the boat is afloat (swim), let us now enter it, let us embark; losa stands pro losa; mkwaisha toka muti wimbini bassi ni ku elisa tena huko; (2) to nauseate, to feel sick; moyo wa-mu-ela, lit., the heart is floating in him = he wants to vomit, he nauseates, he feels sick; moyo waenenda ji, the heart rises up like a cove or open boat; moyo wanele sa wa-mi-ela = kina-njejua (cfr. jefua or jevja); moyo ku tapika, kina-njejua, or nimejefoka moyo; (3) to be or become clear, plain; maneno yano, yano elisa kwa? have my words been clear to you, have you understood my words?

Elawa, v. p.; ku elisa ni moyo, to nauseate; (2) to be made; to understand; mtu haya ana elisa ni mambo sansa, wao haya ku elisa ni neno hatta moja, Luke xviii. 34.

Elaza, v. c. (1) to cause or make to float, to swim a boat; (2) trop., to spread abroad, to announce, proclaim, preach, divulge; ku elisa khubari, to divulge veaces; enende uka-wa-ela zawa (jammas) maneno yangu; (3) to make clear, to explain; (ad. 1) moyo umeneliza, pro ume-ni-ela, ku hika kinaneliza moyo, kina-nitiiza, or jefusha, this matter disputed me.


Elakaza, v. n., to turn out right or true, to become proper, to be clear and easy to be understood, to agree; maneno haya yamelekaza loo = yamakia hakikia watu wote waliipo, the matters turned out or were right or true with all the people who were there, to agree, to be right.

Elakezaana, v. rec., to face one another, to be directed in a line = ku tazama umuo kwa umuo, or ku na nukabala mamoja = ku kabiliana, to be opposite to one another.

Elaeza, v. a. (cfr. leka and lekoza), v. direct or point to; e.g. ku eleza shikio la chombo miango wa Nvita, to steer the ship to or towards the entrance of Mombas; ulekezae blindiki kando, usipige wato, direct or lead the maskit aside, lest you shoot people; ku elekzae dawa benderini; deric. muelekza wa jahazi, the steersman.

Elakeza, v. obj.; ku-mu-elezeza mato, to respect (?)

Elaka, u. a., to carry a child astride on the hip or back, as the Africans women do when carrying their little children on their backs; cfr. Arab. لُهِ ا, adhaesiat, appendit affixitque funem.

Elakeza, v. rec., to carry one another (on the back), to agree, correspond.

Elakania, v. a., (1) Kin. = ku-m-fania mabwa; (2) to stow or heap (?) (3) andikania, to heap.

Elakaleza, v. a., to simulate, to copy; ku jino, to copy a book = ku tia jino kingine, to put into another book (vid. kielezo, pattern); ku eleleza kazi, ku tazama na ku fisasa (R).

Elameza, v. a., to press, urge one vehemently, Luke xi. 58; wafarasi wakawawu ku-mu-elenza sansa na ku-m-toza maneno mangi kanoaminuanowo; motto waselema kusa, the fire presses on.

Elameza (or lemeza) (vid. lemela), to press upon another.

Elamezaa = ku bofana (or elemzaa), to throw.

Elamesia (letter glemelisa), v. a., to instruct or teach one; cfr. Arab. لما, signavit, لم, scivit, instruxit, docuit.

Elime, s. (Arab. مِ، scientia) (ya); knowledge, science, learning, doctrine.

Elifu, Elfu, s. (vid. elifu), a thousand; olafen or elfain, two thousand.

Elimeza, v. a., to gather in heaps (Er.).

Elhimasi, s.; Arab. ḫممس, dies foriae quintae, sc. dies Jovis; Thursday.

Elki, s. (vid. liki), a kind of spice ١٢۲٣, cibari, delicatioris genus. It is an ingredient of the favourite curry-powder.

Elma, adj., good, kind, wise; niumba ngema or . njema, a good house; kitu jema, a good thing; kasa jema, a good box; vitu viema, good things; mtu mema or mema, a good man; wato mema, good men; makasha mema, good boxes.

Elma, s. (la, pl. ma—); ëma la ku vulia sámiaki = mtámbo wa sámiaki, a trap or net for fishing, it is like a basket, a fishing basket (to catch fish).

Embamba, adj., thin, narrow; niumba nimambamba; kitu jembamba; kasa jembamba.

Embe, s. (la, pl. ma—) a mango; muémbe, a mango-tree; embe za dodo or umbo dodo, a large kind of mango which came first from the island of Pemba.

Embo (or mbo) (cfr. haba), gum; glue; embo la ubuyu, a kind of paste made from the fruit
of the calabash-tree (vid. mbāyu = haba = muñáyi ya ni),

Endauara, adj., round (vid. mdauara) (ąd), circumvitt.

Mrabbā (vid. mrabba), square; Arab. (dr), quarrat fuit; mrabbā na mdauara, quadrangular and round.

Enda (or enenda or nenda), c. n.; ku-go, to depart, to set off, to go on, to proceed, to go forward; amekuenda, he went; tuende or tuenende, let us go; sasa nenenda or nenenda Mvita, I go now to Mombas; ku enda zanga, I go my way, I depart; kuenda zako, zako, zetu, zenu, zo, thou goest away, he goes his way, etc.; nenda mumbi tambaku sokoni, I go to buy tobacco in the market; after nenda, ku, is not required; ku enenda kama magu, to go on foot, to walk; ku enda tembeza, to take a walk, to take a turn; enenda zemi, i.e., na kizionu or shuhulunzu; sasa tuende zetu kuũntu, now let us go home.

Enđe, v. obj., to go for, or after, or to; ku enda Zanzibar, to go to Zanzibar. Aji-enđe zakwe; fulani amanenda-pi, an safrì ku enda upande gaiì! Ana ku enda Mvita.

Enenda, v. n., to be passable or capable of being gone over; e.g., nula ki heendikì, this road is not passable; hapa heendikì naku, there is no going or passage this way at night.

Enenda, v. n., to advance, to make progress rapidly; e.g., motto uye-enenda, the fire advanced, spread about; ngiyo yuenda-ča, the cloth renders more and more, the rest of the cloth is made scarce; ntu huyn amanenda-kua chusíasan, this man advanced in knowledge; ku enda-ča nembile or nínna, to advance or to retire; ku enda-ča, to draw out in length, to protract; e.g., shimo la ku endača, un obyse becoming constantly larger; to go further; e.g., kionda kitaenendača; maneno yaisendendača.

Manendeča, s., proficiency; muenendéča, proficient.

Endeča, v. c., to move one after the other, to prolong (ku péléka mbélle); e.g., nime-mu-enendèča muvi ku akili hatta lea nna-m-pata, I went on prudently (to find out the thief) till I got him to-day; ku endéča maneno, to make a long talk but never to come to the point; ku endéča wakara – ku andika wakara, to put one letter and one word after another hastily; ku endéča jambii, to go on or continue making the long strips which are sewn together to make a mat.

Endécha, v. c., to make or cause one to go (ku nenda mbio, ame-mu-endécha, kuani, manana mizima hatukulini tena, he made him walk, for a grown-up child is not carried; ame-endécha wata ku ku fúlika mmo, he caused the people to go quickly with long steps; ame-mu-endécha Mvita = amesema we re endécha Mvita = ame-m-péléka or tuma Mvita; dan heiku-mu-endécha mbio, the medicine had no immediate effect.

Ji-enđe (or jenđe), ajë enđea (ajenjède, or ajenjède) ranjikiraka, may his friend go! may I go, nenenda and nenda! ku ji-enđe, to take a walk, to walk about.

Enda, go ye; enđo (come hither), endò, s. (bèny la ku tekka maaji), (vid. mła, withè, ndo, without; ndoy, yéa he, he, the very same).

Endécha to walk; Lake i. 6.

Enëa, v. n., to flow or spread over; permeare in osseae partes – ku sika máháli pote; to penetrate; Munyungu yuwa enëa dumia iote, God permeates the whole universe, i.e., he is present in every part of the world; Munyungu yuwa tázaka (yuwa enëa pia) na ulimungu mizima (yfr. nata and tázaka); maia yamekùna iote, the water has flowed or spread over the whole country; tume-péwa vitu hatta tunanéca pia zote – tunu pata zote (enëa = ku kuta), taken mulfana hakuneča, we all have received but a certain man has not obtained; ngiyo hekeuna = hakutosha; amagawani watu ngiyo hatta ku enëa wote, he distributed garments among the people until it sufficed all of them.

Enëza (vid. enëa), v. a., to measure one’s stature (kimo) to see which is taller; mimi nime-mu-čenena ndugu-yangu, I measured myself with my brother by facing him; yeyi ni mire, yuwa-ni-pita, he is taller than myself; ku-mambo, to measure or judge matters, to follow or pursue a matter until one has found it out.

Enëzhëza, v. c., to cause to measure.

Enëzana, v. rec., to measure one’s self by another.

Endó, s., lit., the spreading; enó la Munyungu = káó la Munyungu or makáó ya Munyungu, the omnipresence of God, the being (of God), God is everywhere; enó la márithi, the spreading of the sickness (haya ni ya Mungazinga).

Enës, v. a., to make to spread, to make to go into particulars, hence to distribute; Munyungu amenu-mu-čena, kula ntu risikizáka or zikizáka, God has given every man all that he has need of – all his necessaries, his proper subsistence.

Enëza, v. p., to sound out, 1 Thess. i. 8.


Enoa, v. a. = ku passu muhógo na ku pita kwa nzi, to split (muhogo) cuada-root for cooking.

Enga era, v. n., to coddle, to tend carefully; mana huyn yuwa-engha ūngã, hapugii, apèndusa sana, this child is coddled, never beaten and much loved; ku enga enga mana kana i la johãri = ku-
m-boruma sans—kuonga ronga kua tartibu, to carry carefully a thing which is breakable.

Engola (vid. ngine), v. n.; waawangwanga ni beredi, they caught cold.

Engene, root word of muungine, ulungine, or niengine, wengwane and wengine (vid. ngine).

Ensiti, adj. and s., possessing, having, with; muengi or muengi niumba, possessing or the possessor of a house (pl., wegek niumba); kitu chegni uniri, a thing possessing beauty—a beautiful thing (pl., vitu vigei); kasha legni (pl., nakasha veyegi); niumba segni watu, houses with people; mahali pogni mawe, a place possessing stones.

Esuka, v. a., to skim.

Esu, pron., your, of you; e.g., niumba iku, your house.

Esuka, enula, v. a.; (mzigo), vid. inua.

Ezii, v. a., to look at or visit one, to inquire how one fares; hence muensi, a friend or companion who looks after one in times of affliction or of joy, giving him advice and assistance; mtu huu wa-ni-enzu ku julila jambolangu, to go after one to find him out, e.g., Luke ii. 45; enda aka-mu-enze, anakwa mbona, ana ina.

Esana, v. rec., to visit each other, to call one upon another.

Ezii (or rather ezii), s.; cfr. Arab. ja, potential, dignitas (from ja, rama, eximis faet, potens), hence dominion, majesty; muengi ezii, the possessor of power or sovereignty; hence Mnengu-zii Munugu or contr. Mununguimngu, God the most high; alah kaala or God, he who is Supreme. The Swahili people use this expression as an attribute of God in distinction from Munugu which is used by the pagana and those who do not know God after the manner of the Muhumudzana. The word "Munugu" in the heathenish sense means properly "Heaven" (in Kinaka and Kikamba "Malungu"), therefore do the Muhumudzana use "Mugnizii Munugu" to avoid the heathen notion of God.

Hi niti pia ni ezii ya Sayid bin Sultan, all this country is the dominion of Sayid bin Sultan; kitu cha ezii (aenali), the chair of state or chief or king—a royal chair or throne. Formerly all the independent chiefs of the Swahili coast had a "kiti cha ezii," until the power of the Imam of Mogadisho swept them away by conquering their petty principalities.

At present every chair of superior manufacture is called kitu cha ezii. These chairs are imported from India, America and Europe. As they are superior to those made by the natives, they are called "viti vii ezii" chairs of power or dignity, on which only great and rich people wey be seated.

Enoga, v. n., to shake, to sway to and fro (said of trees shaken by the wind); mi hi waenoga kua pejo, haukuoloki, this tree sways with the wind, it cannot be ascended.

Epa, v. n., to give way, to yield, to duck or cover, to endeavour to evade a stroke, &c.; ku epa jiwe, to evade a stone; nikiona jembe kijkia, ta epa.

Epra, v. obj., to avoid one, not to go direct to, to miss a mark; ku kosa shabaha, bunduki hi yaepesi, this musket does not shoot straight, does not hit right; heipati shabaha.

Eriika, v. n., to be avoidable, to be able to escape; rusasi ya bunduki heipeti, the bullet of the gun cannot be evaded (like a stone or arrow which man can see and evade by a dexterous movement).

Erekia, adj., easy, light, not heavy, quick; mtu murepisi, kitu jepesi; niumba niepesi, nakasha murepisi; vitu vipesi; wati waepesi.

Eruka, v. a. (ku ondoa), to put away, remove, brush off, to drive away; jombo hiki kiepisi, remove this vessel (pl. viombo hivo vipesi) vi-ondoae; ku epika jungu mottoni — ku tegua or ondoa, to take away the pan from the fire.

Eruka, v. n., to go away, to withdraw, to be kept from, to abstain, to avoid; ku epuka kua kiniame, to withdraw, to go off; fulani ana-nilupeka siiku hisi, a certain man kept aloof from me these days.

Erukaa, v. rec., to be estranged or disinherited one from the other.

Erukika, v. n., to be avoidable; kitu hiki haki epukiki, this thing is not avoidable, inevitable.

Eruula, v. obj. (teguja, ondoia), bamba la ku epulila chungu mottoni, a thin plate with which the pan is removed from the fire (or kolo cha ku epulila chungu —).

Eruulika, v. n.

Eruulika, v. c., to let down, to lower (?).

Eruulwa, v. p. (teungua), delivered; Rom. xv. 31.

Eruusia, v. c., to cause to go away, to put out, to cause to avoid, to keep from; ame- murepisa shotanii.

Erushita, v. p., to be forbidden something, to be kept from.

Erushiana, v. rec., to pass by each other.

Erushaka, v. a., to separate oneself from.

Eruvu, adj., clever, cunning, shrewd, subtle, prudent; mtu murevua, a clever or shrewd man.

Eruveka, v. n., to become clever, shrewd, discreet, subtle; to get to know the ways of the world, to grow sharp.
EREVUSHA, v. c., to make clever, sharp and knowing, to teach one prudence.

EPA (res.), s., freight; jahazi yatafuta rfa, the vessel wants a cargo; cfr. proventu, abundavit, or sauj.), regionis reditus.

ESHA, s.; cfr. Arab. جَيْسَةٌ, postrema pars dies; tempus a procibus vesperae usque ad tempus مكَّةٌ, tempus, quo posterior vespero peragitur precatio. The time from half past 6 to 8 p.m. The latest Muhammadan hour of prayer.

Esha ni kale, I have understood it.

Ess, s., a screw (St.)?

Essu (or essu)? ku piga, to kiss??

Estain, s. (or estain) = mtu ajusi kazi nzuri, one who knows how to do fine work; estodi wa ku pika, a good cook; cfr. أَكْثَرُ, et أَكْثَرُ, magister, magister principis pueri, heres, dominus.

Estana, s.; —ya mbelle, the fore-deck.

Estanaka, s. (1) a board with lines for playing with pebbles, &c. on; bao la, a gaming board with deep lines (bua la mifio); different from this is the bao la mriba or mubila, a gaming board with many depressions. The natives play with koroabo (rid.) or with komoe (rid.).

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 daado (ku tesa dib). At present they play only with komoe, or koroabo, or with pebbles (ku tesa bao na komoe, &c.); (2) fig. mtunke huyu ni bao la estanaka, haketi na mume, this woman is a strumpet, she does not stay with one man, but devotes herself to everybody — mkabahab.

ESTEHE (or ESTAHE), v. n.; cfr. إِسْتَجِهمَ.

Arab. إِسْتَجِ، ivit ad aliquem vespera, gaudium et laetitiam percepit; quiescer sivit; to be free from troubles or cares and to be comfortable.


Estehehezha, v. c., to make one comfortable and quiet so that he may repose at ease; kitanda cha ku sterehe, a couch.

etu, our, of us; — suisil, our own.

Eu, v. a., to sprinkle with water after praying by way of charm against disease (St.).

Ewe, adj. white, clean, clear.

Ewa, adj. black.

Ewa (or ewallah), (rid. eewu), be it so! yes! Ewe! thou there! (pl. cgnii! you there I) oh thou! oh you!

Ewedeka, v. n., to have the night-mare, incubus, to speak or make a noise (to rattle in the throat) while sleeping; shetani amene-uwedeka, the spirit which causes the incubus is called Jinnamisi.

Ewedeshha, v. c.

Eza, v. a., to measure. In Kisa = Kisa. ku enenza, saswani, ku pima, to measure; tsece urfu wa niomba kwa ugu, let us measure the length of the house with a rope (ku eza kimojaka).

Eza, r. rec.; ku kimo, to measure one’s height by another.

Eza, v. n. (cfr. ku ca and wiza), to be able, to have power over, to be equal, yuwaza or yuwawiza; cfr. يَزَا, potens factus est, potens et magnus est.

Ezah (or wezah), v. c., to enable one;

Muungu amsi esah or wezah ku kimbia Wagalla, God enabled me to escape the Galala.

Ezeka, v. n., to thatch, to cover with thatch (St.); ku ezeku multidziko, to cover the top of a roof (R.); ku kuea na ku wimb (Er.).

Ezi, s.; cfr. czii.

Eza, v. a.; ku —, to uncover; ku ezua pan, to strip a roof.

F, v. n.; ku fu, to die, to perish, to fade away; ku fu must be well distinguished from the verb, ku vua, e.g., ku vua nguka, to put on a cloth; ku fu ku maradi, to die of sickness. Mafu wana ku fa berei.

Fea (or fia or filia or fella), v. obj., to die, or to be dead to one, to leave one by death; muanawe ame-m-nea or ame-m-fia or filia babai, the son died or became dead to his father, or baby ame-fia or amfiliwa ni muanawe.  Tuliwaiya, we had a death among our friends, one of us died; ku fia ni mfu, lit. to be dead by one — to have one dead. Anafelwa babayake, his father was dead to him = he lost his father by death; tulani anasfa akili, N N died to his understanding, i.e., lost his wits. Hindi lianini-fia kunja, the Indian corn (maize) died to me by the sun = limeharibika, was spoiled or destroyed by the heat of the sun; kina fela, hakikika taka nde.

Filia, v. obj.; ililie hapo, may it die off or away gradually.

Jfia, v. rj., to destroy or kill one’s self; ame-
ji-fia kua urongo = he died to himself = destroyed himself with liza. The verbs: ku-fia, ku-wa, and ku-via must be well distinguished.

Fiaha (or fiaha), v. c., to cause to die, to put to death.

Fina, v. obj., to spoil; ku-m-fiaha kaziyakwe, to spoil one's work.

Faa, v. n., to be of use or service, to avail, to profit; maneno haya yanasa, these words were of use; niomba hi hafia tena, this house is no longer of any use; kiti hiki hakifia, this matter is of no avail, is worth nothing.

Fafa, v. obj.; hatta mtu ku-ji-falia, also this piece of wood may be used, 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 kwa jambo hili, he profited by this matter; leo n-a-wa-fayidi, to-loy I profited from them, viz. manenyonao, to get profit from; niama ya juzi, nito kula n'a or nime fayidi, I derived benefit from the meat which I ate the day before yesterday; sikwi-fayidi ku vaa nguo hi, imebwa; nimefayidi nguo hi, nime-i-uniwa mukoa hu m'bua pili, niki hi wistassa taruka.

Fayida, s. gain, profit, advantage, use; cfr. Aráb. بدأ; (1) humectavit; (2) donavit rem, utilitatem petit habit, uilitias, ku-m-tilia or patia, or fania fayida, to procure advantage or profit to one.

Fayihsha, v. c., to make one to gain.

Fahashi (or fathashi), s. (K.), a penknife with which a thorn is taken out (?).

Fadum (or fadum) = ku vinchari?

Fapunsha (or fapunda), v. a., to liken.

Fapunsa (or fapunda), v. a., to find out, to know, recognize, to make clear, understand; mimi siifanani niumba hi (ni tambuli) ni-pa utu, akan-djini, 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 clearly.

Fapunza, v. n., to become clear, known (kua waziwazi); ndia inasafanika = ime-nilpla, na-i-tambiu, the way is known, manifest.

Fapunzi, v. obj., to be clear to —.

Fapanzila, v. obj., to make clear —; m-fapanzila maneno haya, to explain or make clear to him.

Fapanzisha, v. c., to make clear, to explain; ku — jivo or maneno.

Faganzi, v. a., to sweep (v. magii, v. a.).

Fahali (pl. masfahali); Aráb. ُۢ, mas animalis cujusequ, per. admissarius. In the language of Mombasa this word refers to “kitu kiwme,” and means, manly, brave, stout; mtu huyu ni fahali, especially fahali wa wata = shugo, si mucho, ni mtu ushuja, this man is brave, a brave warrior, he is a hero, he does not fear (pl. watu hawa fahali yana wata, brave warriors). In reference to animals the word fahali points to the male sex; gombo fahali, a bull; especially in point of generative power, a bull; mbili fahali, a buck. In the Kikuyu dialect the people say, Fahali wa gombo = gombo muna, an oz.

Fahamia: kua ku fahamia, on the face, forward (St.) (?).

Fahamu, v. a., to understand, to conceive, to remember; Aráb. ُۢ, intellexit, percepit animo.

Fahamia, v. obj.; fahamia, ni lazima ju yako, mind, you are amenable 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.

Fahamishia, v. c., to make to understand or to be understood, to remind = kumbusha, subat. ufahamivu, understanding.

Fahari, v. n., to glory in, to boast of; to pride one's self on, to be wanton; Aráb. ۖۢ, jactavit; se, gloritatus fuist; ku fiaha fahari, to live above one's position; ku ji-fiaha fahari ku ji-fia faharita, to live like great and rich people though one has not their rank nor their means.

Fahari, s.; ۖۢ, gloria, glory = fahari.

Fahardha, v. c.; ku ji-fahariha = ku ji-fia fahari.

Faida (and faidi), vid. fiaha, s.

Faja, s.; in fanaa, a stable (St.).

Fakiri, adj. and s.; Aráb. ۖۢ, solit, perfuravit; ۖۢۢ, pauper fuit; ۖۢۢۢ, pauper, cui tantum est, quantum vitae sustenendi sufficit, poor, a poor person; pl. Aráb. ۖۢۢۢۢ, pauperes.

Fakira, v. a., to cut off a whole piece; Mgalla ana-m-fakira mbó, the Galla emasculated him. Erh. takes this word in the sense, to rob a person with force.


Fala, v. n.; ku —, vid. fia (St.).

Falam, s., an old name of Mombasa (vid. kongowá).

Falka (or falki); cfr. Aráb. ۖۢۢۢ, rotundus fuit; ۖۢۢۢۢۢ, orbis coelestis, hence the science of heavenly matters = astronomy, astrology; ku pigia falka, to foretell or prognosticate by the
stare, in general, to think, consider or deliberate on anything = uganga va ku tasamia ni. It is incredible to what nonsense the superstition of the natives leads them in reference to good or bad omens, though the Mohammedans endeavour to conceal their foibles from a European. Thus the Sambuli (who are Muhammadans) 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 paya Wanika will abandon a journey when they see a bird which is considered not to be an auspicious one. Léo nimepiga zöisi, niku rüdi, niini amavas vibaya, nikaihii gu baya (nime = onama na mòina mbaya) (vid. molána), to-day I have tried an angry, but returned as a bird cried vigorously and as I stumbled with an unlucky foot (I met with a bad omen).

FALÁNI, adj. (or XLÁNI or FELÁNI, MPULÁNI), N. N., a certain such and such a man or thing; mzungu faláni, a certain European; Arab. ء, quidam, quidem.

FAKA, n. (syn. with latiti, intercession (?)).

FALí, s., an omen, omens; Arab. أً، a thing, omens; is. bene omínatus fuit; cfr. féle, s.

FAKÁ (better VÁLÁ), vid. vá.

FALÁWA, v. n., to be helped or delivered; nime faláwa ni fetha yangu, I was helped by my money (Sp.); cfr. faa, falla.

FAMA, v. n. (Sp.).

FÁNA, n. (cfr. Arab. عين, venit), to prove good, to succeed, to turn out well, to deserve to thrive (especially of trees, of the produce of the land, etc.); mpunga unafa na munaka hu = mpunga uneka udé na muna hu, the rice has turned out well this year, it became good; mte huyu afana (or astane or natahili) ku piga, this man deserves (ought) to be beaten; maniño haya ya mafana or ya mafane, these words or things turned out well; chombo hiki kinana sana, this vessel turned out very well; kitu hiki chauf or chafana, jestaue, that will do.

FÁNAKA, v. n., to be alike, to bear resemblance = kúa afrencha.

FÁNÁSHA, v. e., to make or cause to be alike or to resemble, to assimilate, to liken, to compare = ku fania sura moja.

FÁNÍA, v. a., to make, to do, to act, to work = ku fania kazi, to do or perform business; mухógo unafana ku ona, the cassava-root does or begins to rot; ku fania shairi, to take counsel; ku fania kura, to count lots. JÉ: FÁNÍA; ku —, to make one’s self, to pretend to be something.

FANTÍA, v. obj., to make or act for or to one, in
FARAJA, s. (or FARAJI, s.) (cfr. فراعة, levamen, salamen), ease, comfort after trouble, blessing, rest; ku pata faraji after ku ondokewa ni m't'eso.

FARAJI (or FARAJI), v. a.; farjai; cfr. فراحي, liberatus fuit curia tristitia; removit, detersit mercurium Deum, to bless (= ku jillai), to console. Munungu 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.

FARAKA (or more usually FARIKI, FERIKI), to become separated; Arab. فراكي, separavit; ku fariki dunia, lit., to leave the world — to die, to decease; bibi anasariki.

FARAKA, v. rec., to be separated, divided, alienated by strife.

FARAKA, v. rec., to be divided, to be alienated from one another, to differ among themselves.

FARIKIWA = ku feléwa.

FARIKISHA, v. c., to cause to divide or differ.

FARIKISHA, v. c., to alienate.

FARIKISHA = ku weka mbalimballi, to put anunder.

FARINGA, s.; cfr. فراغة, pullus galline; (la, pl. mafaranga) the chicken of a hen; the names of fowls according to their age are: (1) kiawi (the smallest kind); (2) kizingnie; (3) faranga or kind; (4) mso; (5) mteesa, (pl. mi—), which lays eggs; (6) ko (or kuku aviyé mali), a full grown fowl (cfr. kuku).

FARINI, s. (ya; pl. ma—), a horse; cfr. فرس, equus, equa.

FARILI, v. a., vid. farjana.

FARIKI, v. a., vid. faraka.

FARISHI, v. a., to spread; Arab. فرضي, expandit, dispersit.

FARITHA, v. a. (St.), to pay; probably from فريش, insecut, donavit, accipit stipendia sua, de exercitu.

FARIMA, s. (St.), a block to put caps on after washing them, to prevent their shrieking; cfr. فيمي.

FARRATHI, s.; cfr. فربط, statutum quod impositum et imperatum est a deo, quod ex lego 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 Muhammadans a man is bound to pray five times a day; nila farrazi ya kula, niki kossa farrazi mimi taanga-mia, I am under the necessity of eating — I must eat, else I shall perish; mzu buyu yuma farrazi ya ku enenda Mvita, ku pata jikula. Especially does the word “farrathi” signify the going in and out and finding food with somebody; e.g., ku Gabiri farrazi yangu, ndiko liko = nimeso a kula kuakwe; Gabiri wasema; kulla ase ame na ase ni mumba farrathiyakwe ilipasa kanga = ilo hapu kanga. Chakula pale uli po ndio farrathiyako. Farrathiyangu ku Wali Mohammed Ben Sof; farrathiyangu i ku 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.

FARUM (or FARUMI or FARUMU), s., ballast of stones or other things to render a ship more steady at sea; chombo hakina kitu, utio farumu, kipato kia kiwito.

FARSHA, s., cleanliness (cfr. Arab. پرشه, perspicuitas), purity, genuineness. Of the Coron they use the word ufasha.

FARSHI, s. (—ya jombo), the prow of the vessel? the cutwater.

FARSHI, adj., clean, pure, correct, perspicuous; cfr. فرضي, lumino suo apparit alicui aurora; clara, manifesta fuit res.

FARSHI, s., fornicator; Arab. فرشي, exivis, Dego defecit, vel scoratus fuit; ultra, fornication, violence.

FARSHI, s. (ya) (cfr. فرز, villis, pratus fuit; separavit palmae surculum cumque plantavit; قديم, homo villis; قديم, surculus palmae, novella palmae), a shoot, sprig, spreading Dr. Steere alludes to the native proverb: buna falsi, wala falsi, you have neither root, nor branches, i.e., neither good birth nor great connections. Dr. Reb. takes falsi 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 قديم, incisura, differentia, distinctio.

FARSHI, v. a. (فريش, detexit rem abconditi, explicitus), to explain, to interpret; fasiria, v. obj., to explain to one; cfr. فامي, translation; fasiriwa, v. p., to be explained.

FASKIRA, s., a percussion cap, a gun-cap (St.); cfr. قديم, raptus fuit, rupit omnilo; قديم, per ruptus, indo orien est fulgens aurora. The Arabic, no doubt, alludes to the sound and spark of the cap.

FATHAA (FAZAÁ), s. (cfr. فث, inquietum red-
didit, hence ṣeṣa, vir levis, iniquetus; briskness, confusion, restlessness, disquietness; muntu fathha = asea aha mu na yuha yuna aha na fathha, this boy is restful, forgetful, light, flighty = hana makini ya ku sikia jio; neno atumwala hasikii, yuwasha harraka, hatii moyoni; usafiana fathha = harraka, harraka = robo hisifu; Mungu hana fathha, yuna saburi; baamui ku fathha.

Fathika, to be troubled, disgraced, to become confused, to be in haste.

Fathisha, v. c., to cause haste and therefore make forgetful, to confuse one.

Fathisha (or Fakisha), v. a., to press (Sp.); probably from ṣaṣa, territavit, percutit metu aliquem (?).

Fathali (vtd. afahali), preferably, aic.

Fathali (or Fathili), v. a. (Arab. فَتِّحٍ, exuberravit, praeceletavit, beneficient), to benefit one, to do a kindness to one; to be kind to one, deserve well; to oblige one by kindness or presence.

Fathili, s. (ya, pl. za), favour, kindness, benefit, present, acknowledgment, obligation; ku-m-fathili fathili = ku-m-fathili wema, to show one kindness especially in distress = ku-m-fathili sana. Proor. fathili za penda na mafshini, lit. the kindness of an as is his breaking wind = he who has received benefits, returns them with bad; proor. ivusha no mbvuni, 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.

Fathiliska, v. c., to make a person dependent upon one's self.


Fathilizana, v. rec., to be kind one to another; Muungu hafathilikw, hadadi ku fathilikwa, God is not put under obligations.

Fathihi, v. a. ( günc, detectis malfacitis ignominia affectit), to put to confusion, to find out a person in a trick (St.)

Fathiha, s. (Arab. فَتِّحًا, apertit; فَتِّحٌ, initium rei, cum artic. prima Corani sura), a prayer made by the Muhammadans on certain solemn occasions, especially at funerals, by reading passages from the Quran, particularly using the first sura; ku-m-fathilika meiti (muntu ali kuta) fathii = ku-mudaga kwa maneno ya jio; ku toa fathia; the natives say also: ku soma fatini, on the graves (siara), ku toa fathia (fathiha) (mutanga yakindolewa).

Fathishi, v. a., to pray, to be ocer-curious.

Fakombe (or Fakombe and Fakombe), s., a kind of culture flying very high (?).

Faule, v. c., a nautical term.

Fawiti, v. a. (cfr. Arab. ٢٢١٢١, praeterivit, fugit aliquem rei, vicit), to detain, to occupy, hinder one; amei-ni-fawiti = amei-ni-weka meno.

Fawiti, s., trouble, embarrassment = uthia; kitu hiki kina-ni-tia uthia, kina-ni-sirimisha (Kis.), e.g., sina kiri, sina utia bora.

Fatida and Fatidi (vtd. faa), v. n.

Fakaa, s., confusion, trouble; vid. fathaa.

Fakha, s., a blame,blemish; pasipo —, blameless; cfr. fethela.

Feka (or Feka), v. a. (cfr. كَفَا, fugit, dissolvit compagrem, disjunctit), to clear forest lands (St.).

Felan, adj., vtd. falan.

Fekifere (or Fekifere), s. (فَكَيْرٍ, debilitis, infirmus fuit), an inferior kind of millet; fereere, red millet growing in Arabia, from the flour of which the Arabs sailors prepare the makate wa mofa (vtd. moza); the millet is first put into water and then ground together with the husks.

Fekoi (or Fekoi), s., an excellent kind of iron, or steel; upanga wa feko (vtd. kitara), a long straight two-edged sword, used by the Arabs, a cimiter, saber.

Feketi, v. a. (Arab. ٢٢١٢, efficit, ut evadere, liberavit), to advance money, to pay a debt in order that the debtor may be liberated; amei-ni-feketi amei-ni-fungia (kina ku-ni-zida avuni), he has liberated, released me by paying my debt; to release from an obligation.


Feletisha, v. c.


Feli, s. (cfr. fali); omen, auspiciunm (feli ugeima or mbaya); ku piga feli, to ominare. Dr. Steere takes this word in the sense, "feli, pl. maschi, a beginning of speaking or doing." In this case it must be derived from ٢٢١٢١, movit se, ogit, opus fecit, whereas feli "meaning omen" must be derived from ٢٢١٢١. Bad omens are with the Swakals: "(1) when the cock crows before midnight; (2) when a hyena cries at daytime; (3) when an ass couples a cow; (4) when a sheep ascends the 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., kina muni; ku-m-feli mtumke, to know a woman carnally.

Fenesse, s. (or Finessa) (la, pl. mes—), a jack-fruit
(bread-fruit?) mfenessi, the jack-fruit-tree (artocarpus integrifolia)

Fernão, s., vid. faragha (ya, pl. za), secret; kumeliça maneado yaferaga.

Feraka (or mpakaka), vid. firiki, v.

Ferani, s. (wa, pl. za), vid. firani, horse (also pl. masferani).

Feronius, s. paradisae; sfaris, sfarif, stravit humi, 19-c., paradisium, sedes beatorum.

Ferere, s. (vid. felefele), red millet.

Perei, s., a drain, a channel; cfr. Arab. ٍ، fisura, rima hiatus.

Fernadi, s. (vid. forsadi); cfr. Arab. ٍ، muros arbor allia fructus mori, allia ruber fructus morti, tititura rubra.

Féruzi, s. (ya, pl. za).

Fetha, s. (ya, pl. za), silver, money; cfr. Arab. ٍ، argentum, from فينف، frequt rem, rupit, separavit; mikafu ya fetha, chains of silver.

Fethuluka, s. carnelian or carnel said to be found in Cachga (cfr. margani), also a kind of beads; ushanga wa fethuluka (or marijan), a kind of water like beads of great value (R.) (cfr. kidu). Dr. St. takes "marijan ya fethuluka" for "the true red coral."

Fethere, v. a., to disgrace one — kum-tia aibu.

Fethera, s. disgrace, a shame; ٍ، ignominia, oppugnatum from فينف، ignominia affects fuit; pasipo fethera, blameless.

Fetheneka, to be ashamed before the people (ku ona aibu); to put to shame (ku abika).

Fethenonya, v. c., to make ashamed, to put to the blush (ku tahayaratha).

Fakaca, v. a.; Arab. ٍ، aperuit portam, jus dicit, dijudicando diremit litigantes; to give judgment on questions of the Muhammadan law.

Fetwa, v. p., to be condemned, to be adjudged, to be punished.

Fetulika, v. a., vid. peketekika.

Fuli (or fakali), s., the hold of the native ships at the stern, in a native vessel where they put up things as in a baggage-room (jumba cha tini katika chombo cha ku weka mali katika tesi); jumba cha mali katika jaházi (cfr. akiki, another kind of feuli).

Fi, prep. (Arab. في، in, de, proper), by; tanó fi tano, five times five; saba fi saba, seven times seven.

Fi, vio, nívío, alívío, &c., vid. vi or vy, vi, &c.

Fia, s. (vid. firia), a kind of serpent.

Fia (or viia), v. a., to give birth; fialia, fialaha, to give assistance at a birth; fialia, v. p., to be born; fa, viia, v. p.; fiaasa, s.; mifiá, parent; kihiá, generation (wini, zirihi).

Fia, v.; ku fià (vid. fit); ku fit, to die; (1) to die to one; pass. ku fiwa na —, to lose by death; ni kheri ku-jii-fia, I will rather die; (2) to be arrested in growth, to grow stunted, to be spoiled, corrupted, e.g., mnáki kwanza unsondóka na sihi (ngóvi), kiisa unasunda wáfia; mto huyu anasifá müli na ákili, this man died to or is spoiled, corrupted in body and mind, i.e., hakuká, amerúnda, hakupata kimo, his body did not grow large, he became crippled, short; amsifá ákili — amepumbá, he was spoiled in point of understanding, he became stupid; amsifá ákili — amepumbá, he was spoiled in point of understanding, he became stupid; amekús susy — mahindi yanafia kua jía, hakukupata kimo, hakuká makúpa, yanafia vilegere or vimbogwe, i.e., gugutakwé ni ndógo, ni fupi.

Fia, v. c., to cease to be stunted, spoiled; ku-máfia kesi, na káxi ifí — iharibiko; mahindi yanafia — hakukwá swa júnguni.

Fia, v. obj. — ameni-áfia kasiyangu, he spoiled my work, he presented me from finishing it.

Fiafolà, v. a. (ku pía), to sweep, hence s. ubagó (pl.时段), broom — upóo, pl. póo); fiafla (or fiafa) vena katika chumba hiki, sweep this room well.

Fiaflía, v. obj.

Fiaflóu, v. a. ٍ،

Fialika, v. p. (or vialika), to be born in a fine and strong manner, and to have many brothers and sisters (Ex.).

Fialanda, v. a., to crush, to bruise, to contuse; jwó lime-ni-sända chanda, a stone bruised my finger; to pinch, to jam.

Fialinda, v. p., to be bruised.

Fándi, s. (ya, pl. za); bunduki ya fándi, a musket which has a small barrel and makes a weak report (cfr. shupala).

Fialta, 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 confused with fumbata); ku fiata ngó, 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 ngezobo, they do not feel ashamed as they are not observed by their countrymen; ku fiata ngó ndógo kana Mkhambu; ku piga ubinda kana Baniáni (vid. ubinda).

Erhardt takes the word fiata, “to put one’s hands in sleeping to one’s genitals” ? Ku fiata nkia, to take the tail between the legs.

Fialota, v. a., to beat with a switch or whip which bends around the whole body and gives pain; ku piga kwa nito umembwa or kwa kikóto (vid.), a kind of whip made of guongo za mía.
FIATUCA, V. a., to let off, to allow a spring to escape.
FIATUKA, V. n., to escape (as a spring does).
FI[ ] a. (vid. mki), sing. kiai, sweet potatoes.
FI[ ] a. (Kiu), — fita, to hide, conceal; aministita kiu, he did hide the matter from me.
FI[ ] a. ( = Fita), obj. aministita ngouyangu, he did hide my cloth.
FIDA (Fita), V. a., to uncover, to betray, to tell to (ku-boma, this expression is more usual).
FIDJANA, V. rec., to betray one another.
KUI-JI-FIDUCA, to betray one self.
FIDA FIDA = gunkuniaa (R.).
FIDU, V. a. (Arab. 47, dato lytro remedit, liberavit aliquem; 117 or 117, s. res qua aliquis redimitur et liberatur), to redeem, to free, to deliver one = ku tó na, ku komba; malayyake imo-fiti, katiy kifongo, his property redeemed him from prison, acquitted him from punishment by paying the fine.
FIDUA, V. obj., to deliver or ransom one by paying the ransom; amin-fita babu kua real mía; he redeemed his father for a hundred dollars; Kristoái aminu-fita kua damu yakwe or damu ya Kristoái imo-fiti, kuani, yee amu-tuona suisai katiy thikii. A free Suhili 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. xxii. 23, 24), but Sultan Said-Said, the ruler of Zanzibar, abolished this custom.
FIDUA, S. (ya, pl. za) (in an abstract sense), blood-money, ransom; fetha or mali ya mambó; hatu-daki fidia, tuadaka kisasi (retaliation), zamani watoapo fetha waona kana ku ončwa, they consider it a disgrace to take money because they desire retaliation for the crime committed; amelletta fidiyakwe, na kamba hangutó naangéwa, he brought his ransom, if he had not given money he would have been killed.
FIDUA, S. (in a concrete sense); huyu ni fidia-yangu, i.e., atoluhyé kisasi, this man is my redeemer, he paid the kisasi for me.
FIDUA (or FIDILIA), to atone or pay for another.
FIDILIA, S., alous (Er.)?
FIDILIA, S., vid. fitihi (Sp.).
FIDILIA (FIDILIANA)?
FIDILIA, V. (R.), vid. aini.
FIDINA, S., mint (?)
FIDIO, S.; uganga wa fidio? (R.).
FIDUM, S., vid. fitiri; Arab. ñu, solvit jejunium; ñu, jejunii solutio.
FINDO (vid. fito), a scitck.
FIDO FIDO; watu wa fido fido?
FIDULIA, vid. fituhi, fitulikia.
FIDUKA, V. a.; ku fikuk, vid. fiku; ku fiku muita, to clear ground in a forest.
FIDUKA, V. a., (1) to crush; e.g., ku fikat maembe, to crush mangoes (which are ripe); (2) ku kanjanga tumbu kia migó, to tread upon one's belly (Sp.)?
FIDUA, V. n., to disappear, not to be seen any longer, to pine away; kofuyangu imefisa = haisoekai tena, my ear is no longer seen — imekúia muli mmoja; tayafisa, yadka ku xima; wino wafisa katiy waraka, the ink cannot be seen on the paper, which therefore cannot be read; si mema wino hu, umenga maja; jua linifisa or linaifisa nuru or muanga wa muiti, the sun has burnt or spoiled the colour or complexion of the body. Ehr. takes this verb, U to become black; jua linifisa, the sun blackened?
FIDULIBA, V. a., to cheat one in counting, to overreach one in reckoning (ku linifisa katiy hemba); amin-filafisa real tano, he counted 20 dollars, but gave me actually only 16, thus abstracting 5 dollars.
FIDUKA? V. n. (R.).
FINDA (la, pl. ma—), the three stones used to set a pot upon over the fire.
FINDA, S. (ya, pl. za), a kind of large radish, growing best on the island of Pemba.
FINDA, V. a. (FINDIA), (1) to pinch, nip with the finger-nails = ku nzukia ku uku, ku kuchia; (2) ku kunda usso = ku kasirika, to make a sour look; to frown (cfr. ku kuniata); ku fika ngue?
FINDIA, V. rec., (1) to be pinched together, to gather up in a small or narrow place; (2) ku kundama usso.
FINDIA, S., the mouth of a bog; kína figni = linafigni, or mína anafigni, the mouth is narrow (cfr. ombo); nguo hí figni, this cloth is narrow.
FINDU, S. (ya, pl. ma ? za), kidney; figo ya-zi-ana, the kidney pains me. The natives put the kidneys of a slaughtered goat upon the eaking part of a man's body, to cure him. In like manner they put the wengu (epigons) of a cow upon the eaking wengu of a man. The sickness of the wengu causes a swelling of the belly (a tumulo).
FIDA, V. n., to arrive, to reach; aliposa hali mbelle, when he arrived there.
FIDUKA, V. rec., to arrive together.
FIDUKA, V. c., to cause to arrive at the same time.
FIDA, V. obj., to arrive at one's place or for
null
FINIANA, v., to be narrow — haina pana; mlanga unafinian, the door is narrow.

FINIA FINIA, v. a. (of Wina winia), to swing, to move backwards and forwards (a child); ku-muteshia muana (vid. vinya vinya).

FINIAPA, s., hอย?

FINIAPA, s. a., to tread under foot; ku fininya makoyokoyo, to tread under foot a kind of large black ants (cfr. ku fininya).

FINIKA (or FINIKA), v. a., to cover (opp. funa, to uncover); ku finika chombo, to cover a vessel; to clothe, e.g., a book.

FINIKA, v. n. (ngordo hi haij-jiniki, ki kapando), to become covered.

FINIKA, v. e., to cause to cover, to put something on the top of a vessel so that nothing can fall into it; ufinikiza jonjo, assign paka or panja; sini-finikiza finikiza maneno yale (cfr. hanikiza); ku finika vianda (kuji-shika mikonjo).

FINIKA, v. p., to be covered.

FINIKO, s. (la, pl. ma—), covering; kifiniko, a small cover.

FINIKIMA, s. a., to quash? = to crush.

FIN (la, pl. ma—), recina (lo inakati na ini).

FINA, v. a., (1) to cut, e.g., mashiko ya mtama, ku tia kikapini (Sp.); (2) to scold.

FINIA, v. a., to rebuke; ku-m-menena ku maneno ya koro; ku-m-tole ufozi, to abuse, reproach.

FINIA, v. a., to trample under one's feet, to press with one's hands or feet.

FINIA, v. rec., to press or rub against each other strongly, to tread one upon another.

FINOIKA, v. a. (pwootka?) (cfr. kokita), to twist with the hands, to turn between the hands; kwa ku unga figue or mahipi wa ku fulia aimaki (cfr. kausi, s.)

FINOA, v. a. (cfr. ku sonda), to suck out; kufinda damu or pusa ya watoto; walli (boiled rice) uki-m-pallia mtoto mjanga puani, mamai yuwa-m-finoda lutata wali ku toka puani, when the rice gets into the nose of a little child, his mother will suck it until the rice comes out (this is a Swahili custom); figi, ku fonda wata kua ku ugoniunia — to suck out the people = to impoverish, to exhaust them.

FINOA, v. a., to make a chirping noise with the mouth, to do so by way of showing contempt (St.).

FIRA (Kia.), 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 intimidate 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 color. There are various kinds of snakes: (1) mny, (2) bafa (long and large), (3) nduma ku wil (short), (4) sato (about twelve feet long), (5) ukutiku, (6) nosolo, (7) fira (is long).

FIRA, v. a., to lie with a woman not being one's wife (tongusa).

FINRA, v. p.; fulani ame-m-fira mtunke va fulani, na mtunke amesiwa ni mtu mwa mungine.

FINRA, v. rec., to commit (1) adultery, (2) sodomy or pederasty.

FINRA, v. a. (cfr. fara and faraji, v. a.); Muma ame-m-fira akapia, God blessed, conceded his (after having been in mate'so, in affection).

FINRAI, s. (Kia.) (= Kis. mbiba), menaka.

FINRAI, s., part of a ship (R.).

FINI, v. n., to smell well, to have a good odor (= ku nuka, ku tia riki).

FINRAI, s. (ya) (also firekimo), the stomach or the gizzard of birds (the sigo of quadrupeds).

FINRIMA, v. a. (viminga), to make round, to remove roughness of surface; ku firima tonga la va, to make a lump of boiled rice and put it into mouth, the natives using no spoons in eating (la fania muiri mmoja).

FINRIMA, v., to become spherical and symmetrical; mti m'ungwanga huttu unashiranga hatua kia mmoja na maliwakwe, hatua ha ondolewa kula komba ya miti, hauna misa tena, unashiranga, the tree is round, smooth, without any roughness.

FINRIMBA, s. (St.), an eagle (vid. fakombe).

FIRE, s. (la, pl. ma—), fruit of the miru tree (Sp.).

FINRA, v. a., to skid? roho ina-m-finidka — ina-getika, inakua na ghataliu, imekastirika, to become angry.

FINSHIHA, v. c., to provoke one; watu wameshifusha roho ku mwanzo mbaya (Sp.).

FINSHI, v. a. (Arab. دُخَل‎, corrupt, perdeli; دخ, corrupt) (cfr. husuda), to corrupt; (2) fiai (pl. mfiixi), s., kuna udha wa kimata, ni fiasa mti, a wicked man in general, one who enters the houses of other people for a wrong purpose.

FINSHI, v. c. (from kũ fia, v. n.), (1) to cause to die; (2) to cause to arrive (from ku fika, vid.).

FINSHI, v. obj.: ku fia fia, to carry people, to lie in ambush — ku kũ kikosini, in order to rob and kill (ku fa)?

FIAT (or FIAT), s. (la, pl. ma—), kymena. The Wamusa entertain a foolish attachment to the curious beant of the forest. When a kymena 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 manuza (vid.) is beaten, and a great lamentation
and intolerable howling are heard. The beast having been buried in a deep grave dug 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 to the hyena to keep this beast well-affect ed towards those who in a state of intoxication may fall asleep in the grove or forest or on the road at night, as a Muka 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 Kenkai (vid.), when their drinking boats 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 Swahili superstition relative to the hyena see the word fuli. See also Schweinfurth's "Heart of Africa."

Fiindii, v. a. (vid. fisindii), to commit an offence in another man's house.

Fiindii, v. vid. fisindii.


Fita, v. a. (vid. bcha), to hide, to conceal.

Fita-fita, v. a., to shuffle, to be evasive in one's speech (R.).

Fitzama, v. rec., to be hidden together; jambo lililo fitamana.

Fita, v. rec. (and fitikana).

Fita, v. obj., to hide a matter from any one; ame-m-fita walli kitu hiki, he kept this matter secret from the governor.

Fitiika, v. n., to be capable of being hidden or concealed; mtana ana-fitiika mituni.

Ku je-fita myia, to take shelter from the rain.

Fituhili (= fituhili), adj. (cfr. Arab. فتح ، فتحي prascellitut, se prastastorem aliche, to be proud, insolent; mua buyu ni fituhili or masfiki, yuwukana or akashifu watu; anastakabiri m'wino, he is very proud.

Fituhili, v. (= tukena), to treat one contemptuously, to nickname one (?); vid. ufithuli, insolence.

Fituhilika, v. obj., to provoke one to anger by nicknaming; mithili, s., one who despises others, nicknames them. Dr. Steere takes the word in the sense officious, over-talkative; fithuli, officiousness. Ku-mu-nesa aaso = kwa katiriya'oko; ku-m-fituhilika = ku-m-tole maneno ya koburi or ya nasaa, maneno mafua.

Fitina, s. (ya, pl. za) (cfr. Arab. فتح), probavit, tentavit, seduxit; tentamen, seductio, discordia, seditio, bellum), (1) n. abstr. = ultima, enmity, hatred, slander, discord, malevolence; (2) n. concr. (ya, pl. ma-), inciter, instigator, abettor of discord or disturbances; buyu ndio fitina ya watu (= mfitimi).

Fitiini, v. a., to bring about enmity, discord, against any one, to do him harm; mua buyu ane-uy-fitini, ane-nyi fitina kwa ndugu zangu.

Fittina, v. obj., to cause enmity with one, to slander one with N. N., to sow discord; Abdalla ane-ni-fitina kwa ndugu yangu, Abdalla put me at enmity with my brother.

Fitinixika, v. rec., to put themselves at enmity with one the other.

Fityi, s. (ya) (cfr. fulyi) (cfr. Arab. فتح، solvit jejunium; دعو، jejunii solutio; عيد العشر, festum Muhammadicum succedens jejunio mensis Ramadhanl), aima and presents given at the end of the Ramadhan; sadaka ya ku funguwa muei wa Ramadhan, ku tolewa muei mozi na mungio mozi siku ya idi. A pishii of grain is given to the poor. Aima are given (1) at the end of the Ramadhan, (2) after sefe return from war, etc. The natives give money, cloth, rice, bullocks to the poor or to mosques.

Firo (sing. ufto, pl. fito, za), long slender sticks especially used for making a basket to catch fish; ku sua uso wa sambi; fito (pl. mastafi), a long staff. The Wanika use the fto (slender sticks or swiches) 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 millet (vid.); cfr. bokora.

Fiyia, v. a., (1) to cut off; (2) to let spring or snap; amesiis akibwile la nitama akoputa bda kua tini, he cut off the ear of millet after having cut down the stalk.

Fikia, v. n., tengi (vid. pia), to go off, to snap; mambu umu-fikia (= mu-mu-fikia), the trap (noose) went off, snapped.

Fiko, s.; mambu wa fiko, a trap of a stick and rope; opp. to mambu wa lwa and wa banchaga.

Fitiitana, v., to convince one of a falsehood by
exaggerating, to refute by vitriolism; sme-
fiulia kinayakwe kua ku teka.

FIUNGA (or FIUNGA), v. a., to let spring or snap, to let
go off, to let off (a trap).

FIUNGA, v. n.; ku fiunga watu an niama kua tanzi
or matanzu (kitanzani, nga wa miña), to catch
men or animals unawares by a rope, which is
placed on the road in the form of a noose.

FIUNGA, v. a., to cook something with a slow fire;
to spoil in cooking.

FIUNGA, v. a., vid. ku ramba (2 Thm. ii. 17).

FIWA, v. p. (vid. ku fa, to die), to be dead to one;
sulani anafwa or anafuwa, somebody died belong-
ing to N. N. (to a certain individual); ku fiwá-
po, where people are dead or die; nanamke
alifwa ni mumwe, vidoze (lit., a woman to
whom her husband died).

FIWI, s. (pl. ze), a kind of bean; mwiwi is the stalk
of the bean. This kind of bean is said to have a
strong smell, for which reason the wild bear will
not eat it. Dr. Stöere states (page 258) that this
kind of bean grows on a climbing plant with a
white flower.

FIYUSA, v. n.; joyo (moyo) lina-m-fyuka atiku-
kiwa.

FOKÉA, v. a., to cover a some field with sand and
mud by inundation (cfr. mena; ku tinba mena
ya ku yá or fokea).

FOKÉSI, s., one who rolls on the mud; mtu huyu
unafokesi ñas (Sp.).


FOMBO, s. (la, pl. ma—), a lump; unga dzio na ma
fimbo (cfr. fikija).

FOMWA, v. a.; to demolish; ku fomwa niumba
(= jengia), to demolish a house.

FONDOGOZA, s., a bad smell in flour; wikia havi
nuki tudu or tatu, ni ku nuka fondogoa (R).

FONGOÑIA, s. (la, pl. ma—), the fruit of the mfon-
gonia tree.

FORA, s. ?? (R).

FORÁI, v. a. (vid. furári, v. a.), to keep or tie together
with ropes, e.g., the broken parts of the yard of
a ship.


FORI, s.; munga wa fori? (R.).

FOROMÁLI, s., a ship's yard; mtu wa ku fungia
tanga la jaházi. St. writes formali.

FOROTA, v. n., to snore in sleeping (cfr. misano and
miño); vid. kórona.

FORSADI, s. (vid. foradi, s.), a small fruit of a tree
which is edible (kama kunzá, laken niekundu),
mulberries?

FORUWA, s., custom-house; forthání, at the custom-
house (Arab. 363, locus maris, ubi naves ad
anchoram constituent, statio navium). The
custom-house is usually near the harbour, hence
the name serves for both the harbour and the
custom-house in Arabic.

FUASA (FRAS), s. (vid. farasi), a horse.

FUASA, s., a chess knight (St.).

FU, adj.; niamafu — niama fu, niama ale kua
(vid. ni mafu), a dead animal, the flesh of a
death animal; neap tide, máji máfu, lit. dead
water; kiku kiku, m'tu mafu.

FU, natural sound; cfr. bu; ku-mu-ngusha fa.

FUÁ, s., a wooden bowl; ni jano kidogo cha ku
osheca migu, mikono, etc. (R.).

FUÁ, s. (la, pl. ma—), the chest; mafusa, a chest
complainant causing a cough, a cold in the head
and a stoppage in the nose; mtu huyu saa
mafusa, this man suffers in his chest; wani wana
mafusa wakoboa maimu ukingia, when the work-
seml sets in many persons complain of the
mafusa.

FUÁ, s. (or rather vôo) (vid. fúo) la mikojo, the
scum of urine.

FUÁ, s., a small trunk hollowed out like a case,
into which the oily substance of the pounded
tondo is squeezed. See toondo, the fruit of a
shrub which yields oil. Ñí a mti uliotsogo
kitiandi wa ku kanamia tondo.

FUÁ, v. a. (cfr. vus, v. a.), the general notion of
this verb is to beat, to drag, to draw, to hur-
phy.
(1) Ku fua juma, or fetha, thabaha, to forge iron,
to be a blacksmith or silver and gold smith; la
fua visso, to forge knives.
(2) Ku fua ngiso, to wash a cloth by beating it on a
stone; mahali pa ku fua ngio, a washing-place.
(8) Ku fua (or rather ku viua) samaki, to catch fish with the angling-
line or with a hook.
(4) Ku fua majini, to fish
something out of the water.
(5) Ku fua (vu); ngiso, to put out one's cloth, to undress.
(6) Ku fua (vus) — okiso, dipusha, to save from danger,
sickness, etc.; Munugu ame-ufusa (ame-m-vus),
God has rescued or saved him.
(7) Ku fua nia
kuna tini, to excavate for making a road; pasi
anafua nia.
(8) Ku fua majini (ku teka na ma
muya), ku fua dani mtangan.

FULIA, v., to forge or wash for one, to butt as a
cow.

FULIWA, v. p.; juma kilicho fuliwa kama maha
(vid. opolika).

FULIWA, v. a., to go with long and quick steps
without resting; not to stop, to go on.

FULIZIA, v. obj.; ame-mfulizia farasi (wasat
aisipumsko).

MFUO, wa ku fua mishi.

MFUO, white sand on the seashore?

MFUKO, lines.

MFUKWA NGGUO, s., washerman or washer-
woman.

MFUKWA JUMA — nfuji juma.

FULIMBA, v. n., to lie on the belly or face (as one doe
when having pains in the stomach, &c.; opp. to
ku la la kingalangilangi, to lie on the back; ku laa
ku fuuma, to lie on the stomach.
Fuamia, v. aj., to lie on the belly; m tu buyu
amefuuma kityanda; Minka ameku fuapia
migo; alesfuamia niti; aliefuandia nata;
utumbo na kifu na usso ukawa jii ya kitanda.
Fuamia, v. c., to upset, capsize a boat, to pro-
trate.
Fusa, v. a. (Vuaa), to make to cut, to wound with
something sharp; kisau nime-ni-fusa; niassa
zime=n-fusa; ukamba nime-ni-fusa; akeji-
fusaa-amajji haisi; kisau cha-fusaa-chi pata
or tinda.
Fusika, v. n., to be wounded by seizing some-
thing sharp; nimefusika kwa ku guya niaccess.
Futa, v. a., to chew; ku futa tumbaku, to chew
tobacco; ku futa tumbaku, si ku tafuna na
meno, laken kana ku kamua kuseli na meno; ku
sia tumbaku kanooni asipu tafuna meno kwa
sebubu yaa kia kali; ya ku asah tumbaku; ku
moonamia, to press, squeeze with or on the teeth,
to take the tobacco into the mouth and press it on
the teeth.
Futa, v. a., to follow, to succeed one, to adhere
to one, to be a follower or party of; a me-m-fusta
Muhammed, i.e., diniyakwe (is religion); am-
me-fusta Tangai, or afusta kwa Tangai, he is a
follower of Tangai the chief commandant of
Mombasa; mtama unsufita kinu, the millet is
sticking to the mill, because it is wet.
Fusa, 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
yafaika, cfr. ongiza and tongiza; mfausa
adakalo, follow him in whatever he likes; kyi
fusaa mfano or maneno, to make a thing ex-
tremely well after the pattern or description.
Fuatana, v. rec., to follow each other, to go with,
to be contiguous, to accompany.
Futationsha, v. c., to make one join or follow or
to accompany; nime-m-fustashia muna
mifgo na utu umzima ku nenda Mtita.
Fuatia, v. aj., to make one follow, to gain one to
one’s party; Abdalla am-ni-fusita mtumishi
wangu ku mali au maneno mazidi; Abdalla
induced my servant to follow or join him by
giving him property or flattering words.
Fuawa, v. p. (pasa. of fuwa?), to be aground, to
lie on the side and be beaten by the waves; dan
linfuwa mtangani=mipuvelo, linfuia mtanga,
hali ndi tesa.
Fuewe, s. (la, pl. ma.), an awil; ni jombo ja ku
fuli kari zote ziliozo za kivanda.
Fucha, v. a., vid. futa.
Fuka, s.; — la kinena, vid. kinena.
Fudifu, s., on the face (of falling or lying) (St.);
cfr. fulifuli.
Fudikiza, v. a., to turn bottom upwards (St.).
Fude (Kiaa.) (in Kia. fufu), (1) an edible fruit of
a tree; tundo za mtí zilivázo; (2) an empty
shell.
Fudíca, v. a., to wash after circumcision.
Fudimba, v. c.; ku fulusa kibolo, to inflate a bladder.
Fuka, s. (Vuka) (la, pl. ma.—), an old or deserted
plantation — shamba la kale, opp. to shamba la
tange, a new plantation (cfr. tanga and koke)
(shamba mpia).
Fupia, v. a. (Vupia), (1) ku fuvia motto (— ku
pepe or toma motto), to blow the fire; (2) ku
fuvia yumaari, to play the flute; vid. makungu.
Fufu, s. (la, pl. ma.—), (1) an empty shell; fuvi la
nazi, used for various purposes; fuvi hili nati-
fania kata, hence fuvi la kata, a small water-tube;
(2) fuvi la unso, cranium, fuvi la kitos or fupa la
kitos; (3) fuvi la uspo, brain-pans, in which
is the bongo or uwoongo, the brain; of empty
shells the natives make drinking-vessels which
serve as cups, glasses, &c.; (4) musfu, a species
of tree which bears a sort of plum (R.).
Fufupa, v. a., (1) to rivet, to bring to life again —
ku-m-húsha, to cause to revive; (2) to charge a
second time, e.g., amefusia deni ku unso or
kua ku kopa; watsu wala wana fuvia maneno ya
kale, or maneno haya ni ya kale, watsu wana-
wa-fuvi, the people revived the old quarrel; ku
fuviia neno la kale, to revive the former question.
Fupika, v. n. (— ku huka, ku hui), to come to
life again; m tu buyu amafua, kisha ansufu-
ka, roho imeridi, this man died, afterwards
he came to life again, his spirit returned.
This verb refers to spungen death, which,
however, was thought to be real for some time.
Ku fuviia — ku reega uzinami; ku fuviia
niufuini.
Fupuliwa, p., to be brought to life again, to be
revived.
Fupulizwa, v. c., to cause to come to life again for
some one.
Fupuma, v. n., to surprise one; m tu buyu amafua
tangani kwa amba utakua, lewana-fuviia—
wana-fuviia kwaorage (R.).
Fupumika (vid. vivumuka), to grow up quickly; ku
kia harraka, e.g., msu amefusia; mde ime-
kuia harraka.
Fupilusia, v. c., to cause to grow up quickly.
Fupumonie, in the kitchen (Pemba) (St.)?
Fupunika, v. n., to flow over, to boil over; jungu
kimepata motto mno, miji yamefeurika, the
kettle or pan was so much heated that the water
ran over.
Fupuma, v. a. f. (R.).
Fuga, v. a., to breed, to rear, to bring up, domesti-
cate, to tame cattle, to keep animals. The Swahili say, ku fuga nia, to bring up animals, but ku-lä moana wa mtu, to bring up or educate a child; ku fuga nuelle.

Fukika, v. n., to be tameable; gnombie ku ana-fugika sana, ni niubishi, this one is very tamed or domesticated, she is not refractory.

Fouda, pass., e.g., gnombemangu zimo-fugika ku Abdalla (he fed them on his pastures).

Fugu, s. (or fugu-fugu ?) (R.), bickerings, strife; fugufugu hi (pl. hisi); wasanambà mambo ya fugufugu.

Fuguda (!), v. n. (Kiniassa, burubuda), to move about, before one falls asleep; muana hivi hapà kaktìki, yuwa furuguda cfr. furukuta (R.); (2) to pull, to spin (B).

Fufuta (vukuta), v. a. (vid. mifua and mifus); ku fuguta mifua, to blow the bellows. The blacksmith says to his apprentice, Ewe manfunzí fuguta mifua ni pate ñu, or nipate fania kari. The natives use goat or sheep skins as their bellows and do all their work in a sitting posture.

Fugí, to lie (Er.); vid. kewa ya ku fugu-tia kito.

Fufuika, v. n., mti wafugufika ku wadudu ? (R.); fuguilika, fuguka, or fukula, to be conceave (R.).

Fugudi or fukudi ? vile adakavio wiso wa-man-fanui, ikiwa fugudi aku zote (R.).

Fuguro (vukoro), s. (is, pl. ma—), sweat, heat (= jasho); fugóto la jasho.

Fufuka, v. a., to drive away (R.); vid. fukuza, to chase.

Fujia, v. a., (1) to run through, to leak; kitoma hiki cha-fujia, this calabash leaks; niumba yawu ya-fujia, the roof lets the water all through; (2) to east, squander, dissipate, e.g., ku fuji or fuguijiwa mali, to waste property; (3) ku tukaná in Kipembó.

Fujia, v. obj.; mvía ime-ni-fujia, the rain drove me out.

Fujika, v. n., to waste away, to moulder.

Fujiva, pass.; ukuta unafuiya, the wall is leaked upon.

Fujio, s. (is, pl. ma—) (= jaro), frequent, continual passing and repassing; fujo la watu — watu wangi wangío niumba isò na mume an mke, na watokao ku zungumza, ku fania kelele na ku teka to; (1) thoroughfare, rambling; niumba ya fujo, a house of thoroughfare; niumba hi inafuo; (2) disorder, bungling; kazi ku fujo; fujo is also if you disturb others with singing (vid. shambiro); mai ni-vekkà fujo tokani, do not go in and out at my house, depart; virjana vina fujo wakila, children are sleepy in eating; ku fania fujo habà.

Fujio fujo, s. (vid. ofo ofo), slowness, laziness, slownessness; ku fania kasi ku fujo fujo = ku uffu na unisong, to work lazy, 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.

Fukia, v. a., to fill up or in a small hole (B.); e.g., a grave (R.).

Fukia, v. obj., to fill up a small hole for — ; ku fukia kisa mtanga or mtanga (cfr. yà).

Fukikika, v. n.

Fuka, v. a.; ku fuka moahi, to throw out smoke, to fume.

Fukia, 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; un-up-fukia, uwashe motto, do not smoke me, make a good fire; ku fukia watu, waspate ku nuka wema; ku piga watu moahi wa ambari, wa ndi an wa ufumba ungine; letta jetéza cha ku fukia watu ndi. The guests consider it the greatest honour if they are perfumed with ambary on account of the costliness of the substance.

Fukia, v. obj.

Fukido, s., fumes, vapour.

Fuka, v. n. (vuka), to cross, to pass over, to pass a river, to ford = ku enda ganamo ya pili, to go to the other side of a river (roho ime-m-fuka); moesi ku fuka or fumba watatu-ka (R.).

Fukufukia, v. obj., to do away, carry away (Er.)

Fukia, v. obj.

Fukia, v. n., to be capable of being ferried or carried over.

Fosha, v. c., to make one cross over, to ferry; ku fusha watu dañini, to ferry over people in a boat.

Fushana, v. rec. (or fumana), to cross in parties by turn; watu habà watunga duni mara moja, wakine waketi poni hatta ku redi dan, ku fusha watu waffala.

Fukara, s. (pl. ma-fukara) (= fü), sodhi, perforavit, pauper suit), an extremely poor man; mte mnu-iônga kàbinà; watua hawa ni ma-fukara or fukara, these men are extremely poor.

Fukàrisha, v. c., to cause one to become poor, to reduce to poverty; vid. kombà, v. a.

Fukà, s. (is, pl. ma—) (cfr. miku), a large drop of sweat.

Fukia (vid. fuka); upambufu hu unà-ni-fukia saana una-fukia nini, utikota Unguja? fukia upanga wazi or kikuba (name of a boat) (R.).

Fukido, s., vid. fuka, to fume.

Fukia, s. (ya), a native gruel or porridge presented at the festivities which accompany marriages and mourning (vid. mataas). It is prepared of fresh tembo or honey, boiled and mixed up with fine rice-flour, black pepper, cinamon, 
and other spices (e.g., Tanganis, matumba ya maulidi, pajori, mpakanga, kajiri, all which spices are called vingo via madukanzi); leo tumekunka'uku fukka kwa folani; kahawa ya fukka, a mixture of honey, sugar, flour, and pepper; Fukka (of nasli and honey), for a woman in child-bed.

Fuko, s. (shimo); kuku atimba fuko; vid. kioto.

Fuko, s., vid. fuka, v. a.

Fuko, s. (la, pl. mafuko), (1) a large bag (larger than the mafuko); (2) a node? (St.).

Fuko'ua (wa, pl. ma--), a turtle-dove; ndiwa is a small dove with a black neck; kipiro has red down on the neck and under the wings.

Fukombé (or fukombe, or furukombe), s., a large vulture which catches sheep, etc.

Fukua, v. a., to dig a small hole for receiving the posts of houses; in general to dig up; e.g., fisi ame-fukua mtu, the kiyena dug up the grave of a man; kuku ame-fukua mahindi, the foot scratched up the Indian corn.

Fukilika, v. n.? (R.).

Fukua fukula, v. a., to burrow (St.); kujiwe, excavate stones.

Fukula, v. n., to be dug up, capable of being dug up (timbuka).

Fuku, s., pl. of fukile, fine sand; vid. mtanga.

Fukulika, v. n., to be spoiled; mtama umefukulika, umaogeza.

Fukuru, v. a. (فكرة, cogitativit?), or s. (فكرة, sollicitudo, moeror?).

Fukutuka, v. n.? Fukuza, v. a. (R. ufuza), to chase, drive away, banish; e.g., ku-m-fukura mimi, to banish one out of town. Mr. Er. seems to derive this word from fukua (vid.); Mr. R. from fuka.

Fukurika, v. rec., to chase or persecute one another.

Fukurika, v. obj., to drive away from.

Fulani, adj. (vid. felania or alkani), somebody, a certain man, such and such men or things, such a one. This word remains unchanged: kitu fulani, not kifulanani; pahali fulani, not pasulani; cfr. Arab.

FULI, s.; mkono wa fulli or wa kufuli (in Kimri) for mkono wa ku la, the right hand (with which men eat). In Kiguzi mkono wa kuume, the male hand = right hand, opp. to mkono wa ku foto or wa kike, the female or left hand (vid. foto).

Fuli, s., the beginning of the north-west wind (pepo ya kuskkiri); also the time of planting and harvesting the third time in the year (Oct., Nov., Dec.). Fuli ni muzano wa kuskkira, mijou ni muzano wa kuski (south-users, from May till Oct.); kwanza wato wanalima mijou; (2) wakili mahindi ya mijou, waya mahindi ya muaka, wakifuna

mahindi ya muaka; (3) waya mahindi ya fuli, na (4) basa ya fuli ni kaskazi. Thua the natives have three harvests: (1) ya mijou; (2) ya muaka; (3) ya fuli, katika fuli mufa iko, ikeni si nenge. When the full has plenty of rain it is called muno (male), when it has but little rain it is termed mua (female). Muak hu fuli mke = muaka hu huna mufa nenge. Harri nenge, vid. kuski and kaskazi (from Dec. till March). Ku pandu or ku limbo kilimo ja fuli, vid. njo and kilimo.

FULI (FULLIA?), v. obj. (vid. fiun), to forge, to work in metal for somebody; also said of the carpenter when he makes a line with the chisel as a mark.

Fuli, v. a., lit., to cause to beat; ku fulliza 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 hattua kuba, or amekuenda mmo asipoomia tangu Rabbay hatta Mombas, sebabu, amekuenda simila na watu, hakudaka ku pumzi; cfr. ku pigo mbo upesi.

FULI = fulizia (R.); ku fulliza maneno, to hurry over (one's) words; cfr. fusa.

FULI, v. obj., to make one go quickly; ame-fulliza farasi ku enda to (cfr. kifarasi and kianga).

FULIJA, v. c., not to stop or delay, to go on fast (St.).

FULIJA (FULIJA?), maji yana-fuli or pali, when it goes the wrong way in drinking; then the people say natijura, I am named, they speak of me; of food they say, chakula kina-si-songa, the food chokes me (without superstitious explanation) (R.).

FULIJA, adj. (= kua ung'i), in plenty (wangi), much; maji yapafuli; wame-m-ya wasa fulli ku-m-kubali. St. takes fulifili for “on the face forwards.”

FULIA, v. a., (1) to shoot or to hit one; (2) to see; ame-m-fulia kua (uta) m'la (pl. m'li), he shot him with an arrow; ame-fulia ngu, he sees a cloth; ame-m-fulia kwa fumo, he hit him with a spear; ku fulla uta, to shoot an arrow, to wound; fulani afuma.

FULIA, v. rec., to shoot each other (ku pigana vitani).

FULIA, v. a., (ku-m — katika uinzi), 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; aka-muona na usso.

FULIA, v. rec., to intrude into people's houses without reasonable cause (St.).

FULIWA (and FUMILLA), p. (vid. onsa); ku Fumawa, to be wounded (Sp.).
FU

FUMIA, v. obj.; sindáno ya ku fumia nguo, a needle for sewing a cloth.

FUMIKA, v.; inafumika ngéo bi.

FUMA, v. n. (vid. yuma), to blow, rage, roar; pepo lafuma; bahari yafuma, the sea roars; muambwa wafuma, the rocks cause a tumult (in the water); simba afuma or anguruma, the lion roars. Ku fuma means in Kipare and Kichogga “to go out, to set out;” but this belongs rather to fuma (vid. above).

FUMIA, v. obj., to blow on or against one; pepo ime-tu-fumia wema au vibia = tumepata pepo ngoma or mbaya, tumefumiazi ni pepo kĩ, ni pepo ngaema.

MFUMI, sibilant; mfumfo, sibilation?

FUMASHI, s. (?).

FUMATITI, s. vid. babawana.

FUMBA, v. a., to shut or close; ku fumba mato, kanoa, mkonjo, to shut the eyes, the mouth, hand, etc., opp. to tumiu mato, to open the eyes; ku-m-fumba maneno salakie, to speak to one of a person in a language which he does not understand, to reveal or obscure the words lest he hear them; fumba fumba maneno, opp. to tasia maneno; ana-ni-fumba haku-amwia wasi; ku fumba maigi hatata mania ana-mu-da or ana-mu- ulia mbali, said of a woman in travel, who puts the legs close together from fear or pain, and thus destroys the child; jungu chaumba, said of tui or milk when it comes up (mumuzo wa ku wia).

FUMBA, s. (FUMBO) (la, pl. m—), (1) lump; fumba la unga ulugandamana, a lump of flour which clears or sticks together (cfr. pumba); (2) makuti ya fumba, cocoa-nut leaves plaited for making enclosures; (3) maneno ya fumba, a dark saying (fumbio); 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 miĩ (made of palm-leaves) is open above and below (cfr. kimwanda, kishinda). Ni bcriedi, tungi fumiani, it is cold, let us get inside the bag. When the Maasai dynasty ruled at Mombasa criminals was 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. Yatalíili ku tiwa katika fumba akatikia baharini, he ought to be put into a bag and thrown into the sea. Fumba ni jamvi lilo sikus kus mia (vid. miĩ).

FUMBABA, v. n., to crouch; but tui (milk) chaumba (cfr. utamo) (R.).

FUMBATA, v. a., to grasp, to close the fist, to compass, to span with the hand or arms; niwεzi ku fumbita kus miñono anyang mihi ku, ni mmene, I cannot span this tree with my hands, it is too big; amefumbika senta mukononi, he grasped or kept the money in or with his hand.

FUMBATIKA, v. n., to be grasped, to be capable of being grasped.

FUMBABA, v. a. (vid. pumbasa), to clinch, grasp, compass; pepo or shetani ana-m-fumbaba = amepoteza skill yakwe.

FUMBABA, pass., to faint?

FUMB, 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 niasi (cfr. ufumbi, s.), a moist place for planting rice, but fumbi or vumbi is dust; maji ya fumbi fumbi, mahindi ya fumbini.

FUMBABA, v. a., to put into hot sand or ashes; ku fumbika muhogo, ndisi, etc., to roast in hot ashes; ku fumbika mbًا likišahiwa mtangani, to put the member which has been circumcised into hot sand in order to promote the process of healing. You may often see legs sitting in the sand on the sandy roads of the interior of the island of Mombasa for this purpose.

FUMBIA, v. obj., to bedust, to bury in the dust, i.e., to sow or plant before the rain (Kia, ku angira).

FUMBAHIA, v. c. (FUMBIA).

FUMBIWA?

FUMBO, s. (vid. fumba, v.) (la, pl. m—), (1) lump; fumbo la unga, sima hina fumbo; (2) parable, dark saying, a hidden thing; ku sensa kus 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, a secret language; wame-ni-fanisa fumbo kwa kiwaro, nami ajiul; maneno ya fumbo is a mysterious or hidden speech.

FUMBUBA, v. a. (opp. to fumba), (1) open, to un- close—ku ata wazi, e.g., mukono or mato; (2) to expose to the air, to lift up, to raise; ku fumbia niassi ziliiso limus, ziliiso atua hatta ku įsa, hatta ku fumbia kwa jimbne ku ku pandu mben, ndikumadi 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.

FUMBUKA, v. n., to show one’s self, to appear, to come to light = kwa wazi, ku mekanka, ku tokua; kukusu anilepotum, sasa anafumbika, my foil, 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-fumbulisa neno.

FUMBURAIA, v. n., to be startled, to start in sleep (or kwa kazi); fungurusa, v. c.

FUMUANA = fimbiwa (R.).
Fumpuka, v. n., to grow quickly (R.).
Fumi, s., a kind of fish. Erh. takes it = mgumi, a
tackle. The soso, mafa, and mgumi are large
fish.
Fumi, s. (vid. yumi) (la, pl. ma—); fumi la watu
wangu, 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
kumuhuyi) miowake ni fumi.

Fumia, v. obj. (vid. fuma or yuma), to frighten one
by roaring; simba ame-m-fumia=ame-m-tisha
ku kufi simba, the lion roared at or against him,
frightened him by roaring; na mtu amefumia
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 thámilili, ku fumilia shidda; mufumilia, a
sufferer; fumilia, patience.
Fumiliza, v. c. (R.?).
Fumidia, v. a., to gladden, to make happy (?)
Fumina, v. n., to bloom.
Fumka (or fumuka), v. n.; ku fu'muka, to become
unseem, 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 (Kinguji and Kiniaasza) (St.).

Fumúa, v. a.; (1) ku funda 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
sizitekete burre); ku fumúa uzi, to pick out, to
unstitch the thread or seam (cf. fuma, to weave)
(vid. fumbia); ku funda makiti mabófa, to cut
up wood makiti (vid.) on the roof of the native
cottage and throw them away; (2) to waste or
squander, e.g., ku funda mání; (3) to come into ear;
múma wafumia or unakú ku funda = wáta
tembe, sasa tulindo niini (as the birds will then
hurt the corn which has come into ear); máta
yamefumía, the flowers are coming out.

Fumuka fumua, v. a., to scatter.
Fumuka; ganda la fumuka sombo (?) (R.).

Fumuka (or fumka), v. n., to go off; to fray out
(vid. fumka); ngo inafumuka uahone, the seam
is unraveled, sew it.

Fumuli, v. obj.

Fumukáa, v. c. (to be despised ?), to secede,
separate, to set out, depart; mfumúa maneno
nde = mplelesi; mafumuká, separation?

watu hawa wafumukana, these men (who
were just assembled) departed, went off or
away.

Fúka, v. a. (fúka), to reap, to harvest; ukiyá
míma, úsufu, if thou seest millet, thou will
reap it.
Fúka, v. obj., to reap for one; ku-m-fúka mtu
kuagíra; núnum-fúka shambalakwe mane-
iwe k apo, I harvested his plantation for
him in his absence.

Funza, v. c., to make to reap; ku funísa kua mtu,
to cause one to harvest with one, to assist
in reaping for wages; mafuní, s., reaping;
mfuní, s., a reaper.

Ji-funá, refl.; ku —, tos well up, to be puffed up,
to boast; ku-ji-funá = ku-ji-tia hangowé (vid.).

Funáma, v. n. (Fumáma), or ku wama = ku lala kifuní-
funi or kitumbombo, 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; kása telle, ku jsa funda
tello; ku piga mafunda ya maji ku-ya múyá,
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.

Funnda, v. a. (vid. vunda), (1) to break or demolish; e.g., ku funda viombo, to break vessels; mke
anafundwa tupa atavía sasa; (2) to beat up, to
mix by beating, to pound; (3) to teach; (4) ship-
wear, anafunda jahazi.

Fundá funda, v. to dash, crush.

Fundía, v. obj., to break something belonging to
one, to frustrate, to stop; e.g., ame-fundía
sálari, he has stopped his journey; ame-nil-eke
safari; ame-ni-fundía kitoma kisalili
ku fundia mazinga, to beat broad the tops of
nails where they jut out; uzi-ni-fundía ma-
angu.

Fundika, v. n., to be broken, capable of being
broken; viombo vinefundika; mtu anafundika
mukono, the man has a broken arm; maji ya-
fundika (after full moon). Ikifundika bárass
ndo njo ni-ku-andikie, when the assembly is
gone I will come and write for thee.

Fundika, v. n. (Fundika), is everything which
has been plucked in a green state and ripened
at home; ku fundika membeo, etc. (R.).

Fundika, v. a., to put something into one's
cloth (cf. chomeka).

Fundikia, v. obj. — temekáa or katikia, to re-
main permanently in a place; amefundikia
Unguja—nakolí kabisa (Sp.); fulani una-m-
fundikia fundo, akáe nami nkíe, ikajoká
muskani; mimi naye tukionana, ni dna mimi
naye.

Fundikwa, p., to be broken or ruined; amef-
fundikwa maliyakwe = mana malí tena; ame-
fundikwa kua manmbo ya imani, 1 Tim. 1. 19.

Fundína, v. rec., to break each other, to vie by
breaking; ku fundína mali ya kuku, or naisi
ya ku teka katika Ramadáni. The natives
play with eggs or cocoa-nuts during the Bama-
dáni. 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; one-m-funda lilakwe.

Fundika, v.
Fundisha, v. a., to teach, instruct.
Ji-Fundisha, v. ref.; ku-ji-fundisha, to learn.

Fundajunge, 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 over-powered or borne down by the other sex.

Fundarega, v. a., to break through in running, as a wild beast.

Fundabere, s. (la, pl. ma—), a kind of snake which throws spittle like the fire. 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.

Funderunja, s. (la, pl. ma—), rain and darkness in the morning, when the sun cannot be seen (E.); cf. gr. gabari.

Fundi, s. (wa, pl. mafundi ya kazi), a skilled workman of any kind; e.g., muhansi wa chuma; mfuli wa samaki; sarmall, maushi wa niumba, mnganga, etc.; every one of these workmen is a fundi (wa kazi), a skilled workman, mechanic, a teacher of any handicraft.

Fundusho, s. (la, pl. ma—), teaching, direction, instruction.

Fundo, s. (la, pl. ma—), a knot (of wood, thread, cloth, ropes, etc.); fundo la mtu, la uzi, la ugo (a cloth tied together), la du, la mua, la us, etc.; ku piga fundo, to make or tie a knot; fundo la muongozi (upana wa chombo) (R.).

Fundca, v. a., to unite, to open, e.g., a knot or cork; fundúa fundo la ngoyo, unite the knot of my bottle; fundúa kisikoko cha tūpā (or simply fundúa tūpā), take out the cork of the bottle.

Fundça, v. a., to break open, to break (of a flower opening); mjunguna wafundisa or wafundia maita.

Fungà, s. (wa, pl. ma—), a cist cat (St.) (larger than the engawa).

Fungà, s. (wa, pl. ma—), funga la muelle, long thick hair worn by the Surì people (in Arabia) and by robbers; mtu huyu yuvalimbika muelle funga la muelle, ha-zi-zi-öö, yuva-zi-veka; muelle zina fungana.

Funga, v. a., to tie, fasten, to bind, to confine, to imprison, close, to be dense, thick (ku funga, ganga, and junga, to bind, fasten, and build by binding); ku funga mlingo—ku tia kia malingo ja ndani watu wakilila, to shut the door from within when the people sleep; to be distinguished from "ku shindisa mlingo," to shut the leaf of a folding door without bolting it with the konuza cha nde (vid. shindisa); ku funga mali—ku kopa mali (R.); mvu inungu funga lôi = ulimengu ni mawo-óó ni maweusi; ku funga waraka kwa súmk, to seal a letter with gun-arabic. Inungu mpto pia = haipasi, the rivers shut themselves up by becoming impassable (R.); opp., mpto inungufuko, the rivers get open, fordable, passable. Mitu (forest) ku mkuba, na-funga = unashina kiza, hapitiki; ku funga vita, to seage war; ku funga kana, to shut the mouth, to fasten (ku funga thàum, thàma, vid.) ku choo, to become constipated.

Fungà funga, v., to sneeze?

Ku-ji-Fungà, 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 sanu, he engages with me in a quarrel; ku-ji-funga muniwe, to bring upon one's self trouble, etc. It means also: to contradict one's self.

Fungamàna, v., to cling together, to connect, to be dense, compact, to cohere (Er.); mahali hapa panafungamàna kwa mba, hapafungàti, vi peupe, hapana ndia ya ku pita.

Fungàsà, v. rec., to bind each other, especially said of a dense forest, also said of clouds; mitu unafungasà or unaguyásà; ku — mígú, cross-legged?

Fungana Fungana (= ku ngis matà). Fungàška, v. a., (1) to entangle, to enclose; (2) to pack up; ku — viombo (vid. mumibi); ku fangà saffari, to pack up one's baggage for a journey; ugo wa ku funganà magizo; wakili mimo (mjini) wa-ji-fungamia, they are still in town, and prepare for a journey.

Funganàsha, v. a.; ku — jahi ni jwe, to tie a vessel to a stone.

Fungasà, s.; kamba ya ku fungasà jombo.

Fungasà, v. a., to toe, to tie to the stern of a vessel; e.g., ku fungasà dan or mashing or mbò za ku undí, to tie a boat or ship's timber.

Fungata, v. f. (R.).
Fungòa, v. obj., to shut to one.
Fungika, v. n.; ku — sana (fungika) (R.), to be tied well; niumba inafungika.

Fungoma, v. a. = sungòka, to surround or block up, e.g., in war; ku fungiha, to shut against Fungiwa, v. n., to be bound or be put in prison for anything.

Fungòza, v. r., to cause to be shut or closed up to one, to make one stop, to detain; Wagalì anafungiga (anafungiha) Wakumba ndia, the
Galla have closed the road for or to the Wa-
kamba; meina ina-ni-fungisa niumbani, the
rain shut me up in the house; ku-m-fungiza
or futisa moshi, to suffocate by smoke; ta-m-
fungiza, I shall prevent him.

**Fungate, 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 fungata ku nume, whereas the former is
called fungate kua mke. Hence the natives say:
“Leo tuutoka kilä fungate harrusini.” Kua nani?
resp. Kua nume or mke. Thus the married
couple and their friends are provided with food
by their parents and relatives for a fortnight.
Wamekula fungate mübi. 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 high rate; fungo ni niama wa mütini,
anketi kana jiboo, ana sābadi (cfr. ku-m-sābidi
or sābadi), niama mūkū. The ngāwa (vid.) is
much smaller.

**Fungo, r. (la, pl. ma—), (1) portion, part; fungu
la niima, portion of meat; (2) fungu la tanga,
sandbank in the sea, a shoal, lit., portion of sand,
that is, 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; ja-
hāi ine penda fungu; ku tia mafunguini, to
rust or draw lots (on)? (Reb.); fungu lime-
tokéa, the lot fell upon him.

**Fungca, v. a., to let loose, to unfasten, to open,
unbind, unité; ku funga milango, to open the
doors; miti allifungia kifungu amefungulwa
jana, a prisoner was untied yesterday; ame-
fiungia mali naži, he has presented me with
a fine gift, lit., amefungia mukono ku-ni-pa
kitu kiziri, 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 uituupi haifsi; mgeni aki-
tembelea, haifsi ku-m-fungu na mukono nitupu.

**Fungca, r., to be unfastenable, to become un-
fastened.**

**Fungila, v. obj., to open to or for one; ku-m-
funguila mita milango, to open the door to
a man.**

**Fungila, r. n., to be free from; vid. Rom.
vill. 2.**

**Fungila, v. pl., to be opened, to be unfastened
for one.**

**Funguka funuguka, said of a wife who stays for
a long time with a man (2) (R.).**

**Fungga, s.; sing. ufungga (wa), a key; pl. fungdo
(za), keys.**

**Funguguma, v. a. (cfr. totoma mitu); unafungu-
rama mitu na mita hatta ku toka.**

**Fungukia, v. a.; (1) ku-m-fungupa mu tuelle, i.e.,
masongamuno ya muelle, to unite a person’s plait
or tress of hair; (2) ku-m-fungupa mu majira
ya Ramadhani — to present a man with food
küm-pä kitu ja kilä mtana, short ile, but the
wife says to her husband usi-ni-fungusia llamad-
dhani; to force open (R.).**

**Funka, v. a. (vid. funika), to cover (with a lid), to
close a book.**

**Funka — ku funika; mitu huyu afunika funika
to, basemi wazi wazi (Reb.).**

**Funkika, v. p., to become covered.**

**Funkiza, v. c., to cover as with a flood.**

**Fungo (or pengo), s., a red animal about the size
of a young goat; fungo ni niama wa mitani
kana mana wa mbuzi, rangeyskwe ni kunkudu;
an an telopec (dorkas), as Erk. states.**

**Fungu, s. (la, pl. ma—), muddiness; funu la majo,
muddy water; watu wametia funu mafunus
mtüni, the people have troubled (or made muddy)
the river; kua ku furünga maji; bahari inafunu
or funga.**

**Fungo, v. a., to unsewer, to lay open, to open (a
book); ku funga kitu kilijo funika; e.g., ku funga
jungu, joo, do.; ku funia meno kua ku taka;
kum-fungu na akili, akili zime-m-fungia.**

**Fungi, v. obj., to unsewer for or to one; ame-
fungula muna Jungu, he opened the kettle
for the child, who was too weak to do so; ku-
m-fungula = tefuria joo.**

**Fungi, v. p., to be opened.**

**Fungi, v. n., to be open (wazi); e.g., mahali pa
ku funga, pa penko, pasiio na mita o mitu
(opp. fungumana); inafunika sana sana, it
has become very clear now; nilipo ufunikapo,
them it will become clear.**

**Funka, s., a maggot.**

**Funza, v. a., to snow, to teach; ku-zi-funza, to learn;
ku funza kazi o joo (ku elemisia joo), to teach
one in workmanship or in learning (book).**

**Funka, v. p., to be taught or instructed, to know;
amefunika kazi = ametaša kazi, or ame-
pata čimu, he proves well taught.**

**Funka, v. p., mitu yule hadaki ku ambiwa
neno, ajua killa neno; mitu wana (wa) kuku ha-
funzui ku chakura, hana sa-Io-Jiss.**

**Funzana, v. rec.**
FURUOKA, v. n., to decay, fall off (cfr. furujika); kitu hiki kinaoza hatsa kinafurujika, hakiliki tens, this substance rotted until it fell off or asunder, it is no longer edible; moyo wangu una furujika hataakasha (moyo yu jü) (said of anger).

FURUGUHA, v. c.

FURUGUDA, v. n. (Kiniassa, ku burubuda, to move about before one falls asleep); muuna huyu hapakati, yuwa furuguda (cfr. pakata, cfr. furukuta) (R.); (2) to pull, spin (R.).

FURUKIJA, vid. furujika, v. n.

FURÚJÚCHA, v. a. (jika) (R.).

FURUKÔMBE (or FAKUMBRE, FUKUMBER), a large cultuve like the manse kombe (stork); ni adu ya sámaki. It makes its nest upon the mfunne tree; niumba ni dungu (la) mbawasákwe, we anatamia kwa vigumbu.

FURUKUTA; ku —, to move, as of something under a carpet (St.).

FURUMBA, s., a block for stretching caps on.

FURÚMI, s., cfr. furum, furumi, ballast.

FURÚMÈCA, v. c., to sing or push away, to sling; e.g., ku furumèca jiwa na nkòfo; ku-ji-furumèca — ku-ji-tupa, ku-ji-pumbaza, to undertake or do a thing at random (cfr. sukûmira).

FURÚNÈA, v. a., to weave through; nimevika mto kua ku furunga maji, I crossed the river by wading through it or swimming the run of the water.

FURÚSOIKIYA, v. n., to be overcast; ulimengu uma furungika.

FURÚGO, s., ferrule (R.)?

FURÊNO, s. (la, pl. ma—), (1) a little bag (of mën) used as a playing by children; kikòbe cha watoto ku toza — limuuru kua makuti mubiti or mushupatu or mìa; (2) a large citron; (3) kikòbe cha fetha, on ornamental ring on the legs of women, an anklet; katika vikuun anaatia kwe za fetha yapate la mafurungu. The vecelthy and honourable ladies wear (1) silver-rings (vikòbe via mugi) on the feet, each at the rate of 10 dollars (~ 20); (2) on each hand a keke ya mkono to the value of 2 dollars each (~4 dollars); (3) on the ear shâmilas (pl. ma—) la shifik, each 2 dollars (~4); (4) on the neck a kukufa from 1 to 2 dollars; total expenditure for female ornaments 80 dollars; cfr. kòa li fetha, a silver-ring adorning the upper-arms, each 15 dollars. No sooner if the property of the husband is absorbed by a large establishment of women, which is the gangrene of heathen and Muslimedan nations.

FURÜKE, s., a kind of oven on ships; meko ya mofa jomboi; furnus, in que panis coquerit.

FURÜKÉ, v. a.; cfr. barura in Kiniassa, to deprive of, to strip of (it)?
FURUMI, s. (Is, pl. ma—), a packet, bundle, a bundle tied up in a cloth; firusali la ntama, containing from one to two piádi (natives measure for corn); cfr. فروسیه, expandit stratum.

Fūsā, v. a. (rūlika); nime kaenda kua ku fusa, I went without resting.

Fūsai, v. a., to make poor; Munungu ame-m-fusai (Sp.).

FUZAIKA, v. n., - korofika = hana kitu, he became poor.

FUZHA, v. c., vid. fuka (yuka).

Fūsō (or fusu), s. (Is, pl. ma—), a fine black sand; fusa la matanga meaasi na mtēfu. Siree takes the word for "rubbish," and Erh. takes it for "black fat earth."

Fūsi, s. (Is, pl. ma—), the shoulder, blade-bone; cfr. raba raba. The natives avoid the plural mafusi signifying the hair of the priorities.

Fūsa, v. a.; ku — matangi, to lay the foundation (R.).

FUSA (or fusasa), s. (St.), precious stones; cfr. فوسه, separavit; فاسه, pl. فوسات, gemma annulii.

Futa, s. (Is, pl. ma—), the fat or greasy part of an animal which is melted by fire; e.g., "futa la gnombre, la papa," etc., pl. "mfuta," fat, oil; futa la kinema (Sp.).

FUTA (yuta), v. a., to draw, to pull, to wipe off, to cancel; ku futa maji, to draw water, to bale out water; ku futa fumbi nguoni, to wipe off the dust from a cloth; Munungu a-fi-futa thambizangu, may God wipe off my sin; m-futa kando uka-mu-saili, take him aside and ask him; ku futa tombako, to smoke tobacco; ku futa vibáya viwa-raka, to cancel errors of writing; ku futa zai — ku tafisa kijitini; ku futa mokasa, to row; ku futa kamasii, to blow the nose; ku futa jombo, to haul off a vessel.

FUTA, v. obj.; ku-m-futa mtu fumbi nguoni; ku futia mke mzuri kua ku pêleka mtu ali-pata rubu reali, to seduce a fair woman through somebody who receives a quarter dollar for his service; ku-m-futa mtu, to take aside to commit fornication.

FUTIKA, v. n., pliable, flexible; úgío unafutika.

FUTIILA, v.; ku — utángule (pl. tàngule) wa miá.

FUTILIKII, v. n.; tàngule zimefutikila.

FUTIKA, v. rec., to draw unitedly, to draw together.

FUTARI, s., the first food taken after a fast (cfr. فطير).

FUTHULI, s., officiousness (vid. fathilli).

FUTI, s. (Is, pl. ma—), the knee (St.).

FUTIKA, v. n. (vid. futu, v. a.), drawable, to tuck into the girdle or loin-cloth (St.).

FUTIKA, v. c., to spread over, to paint over, to do over (7).

FUTIKA, v. a., to shake out; e.g., ku — ngúo — ku tēsé òra kuta fumbe nguoni, to wipe the dust from a cloth; ku — kibōfu ja gnombre, to inflate a cone’s bladder; ji-futia m’so ku mañéño, to boast, to brag.

FUTIKA, v. n., to grow angry (— ku faniia ukšili, ame kia mkšili), to fly in a passion.

FUTIKA, v. a., to upbraid with, to scold (— ku folka); bana ame-futikia watuma wakwe, the master scolded his slaves (ku faniia hasari).

FUTIKA (FUDOA), v. a., (1) to pull or pluck out; e.g., ku — maguniya yá 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.).

FUTIKA, v. n., (1) to be brought to light; (2) kuku amefutikia.

FUTUILLA, v. obj., to pluck out for one; e.g., na-kututilla kuku, na-ku-poké kazi.

FUTUILLA, v. n.; kuku amefutulika, the fowl has been plucked.

FUTULIIWA, v. p., to become known (Erh.).

FUTUUM, v. c.; (1) ku — matambo, cfr. tutumsha; (2) to cause to thrive; e.g., mva inafutussa mahindi yadayako kúfa; mva inafutussa mmóca uliop kú na-kvá.

FUTUKI, z., a span; cfr. A rab. 7 قرط, mensuravit rem, dcr.; زف, intervallum inter extremitatem politica et indicia digitus extremitatem.

FUTUKU (and futari), s. (cfr. فطير.), the first meal after sunset during the Ramadan. It consists of a peppered tisane of rice. After the futuku comes the more substantial part of the banquet.

FUTUKU, v. n. = ku nón aji katika Ramadani; leo tuende futura kua Gabiri = tuta kú nón aji kua Gabiri jióini, to-day we shall drink rice-tisane with Gabiri in the evening (cfr. cfr. etári, s.).

FUTUKISHA, v. c. = ku-wá-pá watu futura; watu wake wa Gabiri wamo-ta-futurishia wena, the women of Gabiri have given us a good futuka.

FUO, s. (pl. ma—), a small black fruit.

FUTIKA, v. n., to go straight forward (vid. moze moze) (R.).

FUTULIPA; kuni hazifulizí kuja, wood does not always come, does not come continually, to be off continually.

FUSÓ, s. (Is, pl. ma—), an empty shell; fuvu la kitos, a skull.

FUTÁ, v. a. — ku másoya setha; ku háríbú máli, to spoil or squander property (Erh.).

FUELA, v. n.; ku — , to go on, not to stop (cfr. fusó).
FÜ

FU, s., vid. fusi and maũsi.
FYOMA (vid. foma), v. a., to read (− ku soma).
FYOMA (or FYOMA), v. a. (vid. fomu), to suck out.

GA

GAI, s. (ya, pl. za), (1) a pulley, a block through which the ropes of a vessel run (Er.); (2) crane.
GÁIN (or GÁIN), s. (recte KÁIN), 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 Baraza. The natives grind it and mix it up with their snuff. The gaddi brought from Baraza is preferred to that of Ukambani; cfr. SÁN, terra dura ac plana, superficies terrae, arena mollis. (2) Palaquins in India; (3) gaddi or garí, a caggon.
GÁDI, 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 jumbe ni ngizo za ku togomá jaházi katika maji ya ku púa, ijeปิ้นกุ้ง jaházi isivundíko (cfr. shiku and támúmu, and inulía).
GÁDÍMU, v. a.; ku gádímú jaházi, to support or to keep up a vessel on shore.
GÁDIYÁ, v. obj.
GÁGA, 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 pindíuka húko na húko; ku gága vumbi, to roll in the dust, as an ass does; (2) fíja, ku láda mu, to sleep too much; kía návúva (or nūfú), to be idle, lazy; ku gága ntànga, to lie on the sand, to divide a haul of fish (vid. nùmbí).
GÁDAWA, v. c. (cfr. fingirísha or bingirísha), to make to roll (a person).
GíGA, v. n. (Kim.), to make a charm (úgánga) for keeping off wild beasts from the house. Miá muiti usinge ndíza ya niamba. The miá (cfr. múk) with which the women tie up their bundles of dry wood must be thrown away before entering the house. Furthermore, they do not burn the kíífu cha názi. All these and other superstitious things are comprised in the term "gíga."
GíGA, s.; — la maji, vid. kíífu or kóga.
GÁDIMA (or GÁDIMA), v. n., to penetrate by force; ëq., ku pita mto ku ku gágašíra or ku ku furumíza.
GÁDÍMÁ, s.; maembe mabiti yana gágaší?
GÁI, s. (la, pl. ma—), a large potsherid; jombo kífundikjójo; gáí la júma la ku tiá moto = cháfer; gai is larger than the kigere ngeneene, which means a very small potsherid (cfr. waysa).
GÁLA, s. (la, pl. ma—), a species of wild cat (like ngáwa) (R.).
GALAWA, s., a small canoe with outriggers (mátenge). Galaras are hollowed out of the trunk of a tree; vid. Dr. St., "Handbook," 271 (cfr. ntímbuí).
GÁLE (or GOALE), s. (la, pl. ma—), white wood (Erh.)
GÁLLI, s. (la, pl. ma—), tortoise-shell; gállí la ká (− ngivi ya ká), the shell of the crab; gállí ni bamba la ká ama.
GÁLME, s. (la, pl. ma—), the small miszen-most of a dhóor; (1) míngó or mumóngó wa galme = míngó málipó wa galme, the little or second most of native vessels; (2) tanga la galme or tanga ndígo la galme, the little sail-cloth, the little sail, the back-sail.
GAMBÁ, v. (cfr. ji-gamba, v.), to boast, praise one's self = ku ji sifó.
GAMBÍA (or GAMBÍA), s. (la, pl. ma—), a dagger, which the natives (especially Arabs) always carry in their giridiles.
GAMI, v. a., to regard one with mäice and to seek to take revenge (cfr. binga and nása in KÍNÍSÁ); ku gami kua maafó, opp. to gami ku kwésa; su gami namá? gamína = bampána in KÍNÍSÁ.
GAMMA, v. n., vid. ghamma.
GÁNA, s. (ya, pl. na), the tiller, the wooden handle of the ship's rudder.
GÁNÁMU?
GANDA, s. (la, pl. ma—), (1) the bark of trees or plants (ganda la málipó or la ndíza), háak, réed, shell; maganda ya mbázi; (2) a bag made of strong báledí grass called miá (vid. rather kíífu, a great bag).
GANDA, v. n.; ku —, to congeal, to coagulate, to curlide, to freeze; sámí i megánda; mámiwa yaméganda, the milk has become solid, to pass from a fluid to a solid state.
GANDÁMA (or GANDÁMA) (said of gbee), v. n., to coalesce or stick to something, to coalesce together, to curlide; túngú wamegání jumbó, wamegándama samíni, na samí imégándama na jumó, the little ants entered the vessel and stuck in the grease, the grease sticks to the vessel (cfr. figúna, gandúma, sínáma, parrága).
GA

Gandamia, v. obj., to lean or press against a person or a thing, to stick to, to sit closely; amegandamia mneziviko ku jiffica, he pressed against or close to his friend in order to conceal himself; ku gandamia mti, to lean against a tree; matsihi illogandamia jungu (vid. shihi).

Gandamianka, v. n., to bring together, to unite (Er.).

Gandamiza, v., to press upon and take firm hold of some one — ku-m-puia kana; 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. nitenza).

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 ká), but the claw of a púza (a cattle-fly) is called m'gniri, pl. m'gnirí.

Gandúca (or bandúca), v. a., to pull amunder, to press one from another's hand, to rescue him; wathu wamzandúca.

Gandúca (or bandúca), v. n.; amegandúca mulúni wa muenziwe, he is pulled away from the body of his comrade (whom he threw on the ground, to maltreat him) (amanža ku wandamamá náj).

Gangá, s. a., to bind round with string (that is spring), to fasten or sew together, to splice, to mend (cfr. ṣeke, inclinavit, cito incesit); ku — gérīha or ngóo, doc. (Kimuríma); (2) to restore or mend by sewing that which is torn to pieces, hence to cure, heal (sc. kua daau), hence uganga, s. (vid.); ku ganga vitu and muti; ameganga matumboyangu ká daau, I have cured my sore with medicine; kuani ku ata ku ganga pikiyako? why didst thou not fasten thy plith? (Gandóka, to mendable, curable.


Gangóza, v. rec., to cure each other?

Gango, s. (la, pl. ma—), brace, cramp-iron, patch, splint; ku tia gångo la jíma ku shikha mbó kússuli; ku tia magango ngóo pla, to put patches into the whole cloth (vid. kíra ka).

Gani, pron. interrog., what? which? what kind or sort of? m'is gi, what sort of a man? The name of the thing queried always precedes the word gani: kitu gani? seblal gani? ní hio gisí gi? or ní hio inaká-je? what kind of country is that? m'is mazon gani mmenayo? what are you talking about?

Ganiká, v. a., to plaster over beer, i.e., the vessel in which it is contained (R.); ganikía, to smoothen.

Ganéja, s. (la, pl. ma—), the palm of the hand; ku kitu gánja la mkono, to cut the palm of the hand.

Ganjí, s. (la, pl. ma—), the fruit of the mganju tree; cfr. kári (pl. makuánju), a cashew apple.

Gano, s. (la, pl. ma—) (kanóo), sineur, tendon, nerve (Er.); mahipà wa niúma nálo gano (cfr. mashipà).

Ganéka ganéka, v. a.; mwegni ku — yana mukono minto, hawi nä ku nda upesi; maneno haya usenganze ganí, ukatafuna tafuna biláshi (R.).

Ganózi, s. (la, pl. ma—), (1) the unpleasant effect of acid: ku tia ganzi la mene; nimefánína ganzi la mene kúa kula másembé or makanizí mabiti. I have set my teeth on edge by eating unripe mangoes or pine-apples; meno yanafánína utíia (vid. utíia); kitu kikáli kilwiwo jafánína ganzi la mene; mene yana or yame-fánína ganzi; mágú yana-ní-fá ganzi; (2) cramp; nimekétí hatta nimefánína ganzi la mguní; mukono unakufua 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 (ganízi, the leg going to sleep, doubtful?)

Ganéika, v. n., vid. yerákua.

Gari, s. (la, pl. ma—), a cart (to be distinguished from gútúmu la mzínga, a gun-carriage); gári la ku tukulia máwe or wátu, a cart brought from India, a carriage, a wheeled vehicle.

Gariú, v. a. (vid. gériubu), to tempt.

Gariki (or ohariki), v. a., to sink, immerse; cfr.

Arabic ٍ، submersus naut.

Garike'sha, v. c.

Garofu (or karofu), s., (1) clove; (2) a kind of rice? (St.) (vid. grafu).

Gasama, v.; gazama mangino na kumbúka mangína kusa-ya-gasama (Reb.).

Gasí, vid. kássi; ku tia kássi uzi.

Gási, s. (la, pl. ma—); ku tia gási (R.)? (vid. kássi).

Gáu, v. a. (= amúga), to peel.

Gáuáu, s., the roller (a bird).

Gáuka, v. n. (vid. guaka), 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 lála ku kuta pindúka akijíka; ku lála upiníde wa píil; muellu ameguaka amelála upande wa píil; giuka (Kimuríma) = guaka (vid.).

Gáuka, v. a. (= guato), to alter, change, turn.

Gáu, s. (= tuba), uinza gázi (R.).

Gáuza, v. obj., to change to one; gáuzoa, v. p., to be changed.

Gáuzazá, v. rec.; halí (sauna na yule alicufu).

Gáwá, v. a., to divide, to part out.

Gawa, s. (lua, pl. ma—); la ku finiki magi (vid. kawa).

Gawání, v. a., to divide, to share; tugwanyí melle, kulla mtu ato wekwo or ato adákvisio pata; gawání is not to be confused with ta-wání which means "to diperse" = mnyá.
about half a yard distant from the trunk, he ties a rope to the stump and hanges 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 coco-nut tree receives from it at one and the same time an agreeable liquor and both fresh (madáfu) and old (máisi) nuts (vid. máisi).

**GEMBE, s.** (pl. magembe), a hoe; vid. jembe.

**GEMBA, v. obj.**

**GEMU, v. p.**

**GEMWE, s.** (in pl. ma—), coral stone; jiwe la génge, a soft white stone containing calcareous matter; jiwe la génge si gíimu, ni jówró na jeannpe ndání ku fánia tóká. It is found in great abundance on the shore of the island of Momba, and is used for building and to make time. Sometimes in the rainy season large pieces fall 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). Deep descent, precipice (Er.); mahalí fuláni panna magéne; mangí sana, genge laomoko (vid. sirí).

**GENIKÉKA, v. n.** Ku — watú, to endeavour to avoid, shun, or escape people (R.) (= donle-uka?).

**GENI, adj.** strange, foreign; vid. mgéni, a stranger.

**GENSI (or GOMI), s.** (in pl. ma—) (cfr. Glasi), kind, sort; ndáká ngílo ko kuma génse or gis bi, I demand a cloth of this kind; mkúu génse, a guide, one who is well acquainted with the road; Arab. جَنِس, genus, species.

**GENJÜ, s.** (vid. jerahá, s.) (in pl. ma—) (جلب), vulneravit; (جلب), vulneros, wound; ku-m-tiš géraha, to wound one; géraha kuba, large wound.

**GHERÉTÁ, v. n.** (vid. keréketa); wali inafania roho —, the boiled rice is too hard for the palate.

**GHERÉA (or GHERÁA), s.** (1) a fort; (2) a state-prison; kifírego cha serkáli; jímbla cha ku fungí>a watú; päñílalí na gersaní wáfungópo watú pasíkéti mu múngine ela wáli ku tíshe watú, wápáte jówáa.
GE

Gesah, v. a. (vid. gáribu) (جملة, probavit), to try, to attempt, to tempt; ku tezáma, ku angalías, ku žinda, nimegéríbu sáafari lakénd aikupata.

GERRHIANA, v. rec.

Gésa, v. a., to turn (in a lahe), to form on a lahe.

Gési, s. (ya) (cfr. جيش, exercitum collegit; جيش, exercitius), an army — watu wangi, a multitude of people.

Gési, s. (ya), yard measurement; gesi ni mita wa ku píniía ngiö. In Mombasa and other places it is only used by merchants from India (Mabaniña na Wahiñi).

Gesía, s. (vid. m'so, s), the measure of 60 píihi; جسي, in duas partes secuit; جسي, magnus, copiosus, firmus.

Gési, s. (la, pl. ma—), turning-lathe (vid. góoa).

Gési, v. a., to change, to turn (vid. gáda); ku-jí- gùla, to turn one's self; e.g., ame-jí-geña níska, he turned himself into a snake.

Gésó, v. a. (vid. giłu), to become altered, changed, turned; manóno anánguaka.

Gésiwa, pass., to be changed.

Gésá, v. e., to cause to alter, change, turn (pin- dūsà).

Gésu, s. (la, pl. ma—), a change.

Gésia (or Geusa), v. obj., to alter for one or against one; aме-м-гезия manèno, he perceived (gave a wrong turn to) his words, he misrepresented them; geulia muhogo wangu motòni, turn my muhogo for me in the fire.

Gésiure, v. a., to bamboozle (vid. جمهور, Arab., violenter et contra jus eripuit).

Gidam, s., the strap of a sandal (St.).

Gidúa (or Gidúa), s. (la), cfr. guđúda.

Giíra, v. a., to perplex; wansiígu umíñwà, hauñgízi na neno, umíñwà unátøa manèno upeñi (R.).

Giíla, s. (غزل, misquit), coriander-seed, a kind of Indian spice put into curry-powder — kusubara used in curry-powder (Sp.).

Giíla, v. u., vid. ngâ; maníka yamo-m-gilîa (to visit), the winter came upon him.

Giíli (uflína), v. a., vid. gélda; ku — jío, to bind a book in calf, to bind it with a leather cover.

Giinka (and Giinkana), vid. kínga, v. a.

Gíns (or ñins), s. (ya, pl. za), kind, sort.

Gimñákñi (or Mínkñkñ), vid. mjikñfí; tu-ñe gisikñfi, níde anakúku na sabalu ya watu wakññí waširíni tena-ku-zínu wendo ka-bína; watu wa ku zínu wapigá ngomá ku tokella; a kind of lizard.

GN

Giesi, v. u. (vid. kíñ), to guess; (2) v. a., to turn the sail; hawá-jí-giñni, wakañña kabula wasí a ambíwa ni wálo wáló.

Gisísa (or Ushuru); ku andika gisísa or ushuru, to tax; Acts v. 37 (cfr. Arab. ya, pará); gízi gani or ginzi (genzi) gani, why? how is it? gini iliviño ku njëma, the sort which was good; ajúji gízi or ginzi afívagwio, I do not know his manner or way of binding.

Gíñ, v. n. (or ku gxára), to flash, to glitter, shine; e.g., máto ya páká yagñá or yagñára katika kíza, the eyes of a cat glare in the dark.

Gmiríà, Gnaríza, unáka (vid. below), onáza, v. obj.; ku gnárazí mato, to fíe the eyes; mu- exi wáñguna, but jíu jíwí.

Goxísmíka, v. n. (ku oxá), to shine, to be polished, glisten, especially after having been unsoiled with oil or grease; mullí wagnágwulka kus amí, uskú- unagnágwula.

Gónámá, s. (ya, pl. ma—), a kind of sea turtle; it is nearly as large as the kíñ; gnambí na na inámá kína ya gnömbo, laken aviá maí kána ya kúkú. Mûika hu nía ya gnambí. Muñka wa gnambí Wajombah wamängíla ku pindú gnambí ya Mûika. Mútu hujuu aanaípíígn gnambí, this man has stolen (lit., has overturned) a turtle. A turtle must be turned over before it can be kept away. In like manner the feminine has overturned the Wíñika, and thus enabled the Sûkúla to take and sell them. The shell of the turtle is exported. Ku piga or pindú gnambí (móngúria) — ku iba (cfr. kóbe). The gnambí lies 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. Kítós, ja gnambí játíñkúkí kú koñi. Mai ya gnambí ku liwa kwakwí, suñi or shuri yatinjó. Juma chú gnambí kína támána sana; gnambí, a hake’s-head turtle (St.).

Goxímbó (or Gnombú), s. (ya, pl. za), side, bank of a river; gnambí yà píi, the second side — the opposite side or bank: of a river or bay; cfr. غنيمة, declinavit, in latero posuit; جملة, dimidium hominis, latus ejus.

Gránda, s. (ya), a handful taken with the fingers lifted upward; ku piga gnamda ya ntíma, ya fetha, ya pilipíl, &c., to take a handful of milliet money, pepper, &c., with the fingers; ña (wa munkó) is a handful taken with the fingers stretched out in full length; kónsí (ya) is a handful taken by closing the hand (vid. oya).
GN

GNAM, s. (ja, pl. ma—), a kind of monkey of a reddish colour. The natives know of four kinds of monkeys: (1) tůmbiri; (2) guğāniti; (3) kimia; (4) mbēga, which is of the largest size. The Wāntuka eat the flesh of the monkey.

GNAPIA, v. n.; ku nenda ku târilus, to go softly.

GNAPIA, v. n., to creep (?) (Sp.).

GNATKA, v. a. (Sp.)? giñuštuga, nintuks, to stalk.

GNATUKA, v. n., to stalk (?) (Sp.).

GNÎČĐKA, v. n., to wither, to dry up, to fade away, to shrivel; mania haya yunagñitiuka kuna jūs.

GNIB! (Kia. ni), an exclamation, indicative of slight indignation (?) (R.).

GNIJE, v. a.; gi langa la-ni-gniie, my foot itching or hurts me; amegniewa ni pēle, to be hurt by itch.

GNIJEKA v. k.; pepe wu-konga.

GNIJEKKA, v. a.; ame-gniieka hatto amakgñiieka = ame-gniieka = ameketi nai ama-miwa ko kula neno.

GNIJEKKE, v. a., (1) to supplicate, to apply to, to pay reverence — ku-m-bēshina or fana ådaba uguje kuna mtu, to pay reverence to one, to ac: properly and reverently toward one, in order to please him (ku ji-keka tini); kijana ame-mgniieka balai, the boy was humble, reverent:ial to his father; (2) to cry one into desire, i.e., to urge, importune, solicit, to cry in order to persuade.

GNIJEKKE, v. a.; e.g., mtu mae amo — the slave made his escape secretly (Sp.).

GNIJEKKE, v. c. — ku-m-kimbiza mtuma ku polepole.

GNIJEKTE, v. a.; giñizitaka.

GNIJEKTA, v. a., to strewer.

GNIJEKE (or NIEKE), v. a., to tickle = gniëriska (Sp.) (9).

GNIJEKA, v. n. f.

GNIJEKER, v. a., to tickle one; gniërgerwa, v. rec.

GNIJEK, v. a., to ask one urgently till he reveals the secret; ku-mu-alisa manana hatta ku-ku-ambe, to talk to a person until he tells something; vid. mōlāsī, s.

GNIJEK, v. a. = fitafitā; e.g., to say, “I do not eat” (kiti si), and afterwards to eat secretly.

GNIJEKA, v. a., to tickle.

GNIJEKA, v. c. (vid. guia, v. n.), to cause to rain; ku guia mawina.

GNIJEKA, v. n., to be teasing (yuma sûdwa sûda), 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, etc., but never to be satisfied; mana huyu yuwangñiita kunu babai, he concerns himself little about his father; e.g., hanuñiti 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, wagani-te-wa, babayō yuhi, akihi, utakuta mashihi, thou, boy, hast all thou desirest, as long as thy father liveth, but when he is dead, thou will be in trouble.

(Gnissite, v. a., to be negligent, irreverent; yuwa-
gani-te-wa babai = hamji or hamjali babai, he does not fear his father, is negligent and irreverent toward him, disregards him; mana huwa ni mu-
ji-ni, yuwajitsukari.

Gnioteiti, r. obj.

Gnioteiti, v. c.; gumbe zima wa-gnioteita (R.).

Gnitia, v. e.; gninjita, v. (?).

Gnima, v. a., to refuse to, to deny, to withdraw from, not to give = ku-m-kaitan; yuna hakiki ya ku pwa, laken ame-m-gnimu kasidi; yuna fotha taken a-nil-gnimu.

Gnimbo, s., vid. nimbbo; Luke xv. 25.

Gnimba, v. obj.; gninjana.

Gnimu (pro nouni), you (R.); ginini msemao mene mo haya.

Gnita (Xo?), to share; e., m Graham; gnikia, gnio-
ken, kusibich, kusibichi, to help in need.

Gnioniia (Gniuiia), v. n., to suck gently; mana agnioiniia titi ku manasi.

Gnioniina, v. c., to suckle the child; k3-m-pa titi.

Gnioniina, to pluck (vid. below).

Gnihsita, s. (la, pl. ma=) -- wassu (pl. mawassu) la muna; ai muna ya kuelli, inapita to, ni mawingu bassi, nguo hakikutana, a transient shower of rain (mato mato).

Gnihsita, v. a. (vid. futta) = ku-m-bondia kuku maguiniia, to pluck a bird or fowl, the beard, etc., to pull out feathers.

Gnihsita, v. n., to slacken, to be weary (espe-
cially in the knees from continually marching), to have pains in the joints of the legs; mugi ya-nil-
gnihsita kia poti ku enenda mo; nulli-
wangi una-nil-gnihsita.

Gnihsita, v. a., to cure; e., maradi ine-m-
gnihsita mukono, disease has cured his hand.

Gnihsita o (?), v. n. (vid. nonga nonga), to uiggle.

Gnora, s. (la, ? ma=) (vid. ugihya), the down or feathers of a fowl or wool of a sheep; ugihya wa kuku or kimbi, or maguiniia ya kuku, ya kudo.

Gniuaca, v. a.; e.g., simba ana-m-gniuaci: gumbe ni mana, the lion tore a piece of flesh off the cow.

Gniuaca (Nipuka) v. n. (?).

Gniuaca (or Nipuca), v. a., to sprinkle; ku -- majo.

Gniuca, v. a., to pluck, to tuck, pinch with the nai's (as children do in play).

Gniuca, v., to pull each other.

Gniuca, v. n., to be tickled.

Gniukula (Liwa), giukuka, matambu yame-m-
gniukula.

Gniuraka, v., to hate or vex each other.

Gi, a particle, expressing slight indignation (R.).

Gnoba, v. a., to pull up, root out; ku gn主 shiu la mabigo, etc.

Gnomba (Onota), ku -- nuelle = ku nuka nuelle (to take cura and turn them).

Gniudio, pass.; ngiyo ya kindo isso tassa ku gnuino foro malaki, boosfi; efr. giugino.

Gnuone (R.), n., to speak indistinctly, not in an intelligible manner (low or softly); ku seba polepole, to speak in the ear.

Gnuone, v., to whisper to.

Gnunoneza, v. rec.; watu hawa wamengu-
gnuonezana, to whisper together.

Gnoke, v. n., to fall out (ku na ni yake); mitt unguko kua pepo = amanguka.

Gnole, v. obj.; (or ina-m-kukteka). I feel pal-
pitation. I have throbbing of the heart; robuna-
ni-gnole = ina-nil-pinga, they speak of me (na-
tajuu) if one has palpitation without a known cause (vid. taju).

Gnolewa, pass., to be rooted out (ni mtu).

Gnombhe, s. (wa, pl. za); gnombo mume, a bull, bul-
lock; gnombo mke, cow; gnombo hili (pl. magunbo 
haya) = gnombo mkwa, a large cow; gnombo wa 
kubika, large cows; gnombo la mji, a bovine; 
gnombo hili, pl. magunbo haya (dim. ki-
and ka-gnomba) (Erh.), a cow takes out the tongue to put it into the nose--Proverb: Gnombo watanz ulimi ku tia puani (or utakutu gnombo, utizi ulimi puani), i.e., to give a promise, but not to keep it; mtu huwa hani thelhiidini ya maneno, this man's word is not reliable.

Gnomda, s., jiif divided; matoyako ni ya gnonda? are you eyes those of gnonda? (R.)

Gnomda, v. a., to split (e.g., fish); ku -- samaaki -- 
ku passia niuna, ku anika juisi (kanaganda) (vid. 
manda); ndizi za paka kita jagombo ulikida 
kueto muni. Thun sings the Sashki shipbuilder, who gets bananas for his food, but which he dis-
likes, having eaten ndizi za paka in his native 
country (among the Wamurua people near Kiino).

Gnogo, s. -- fita za min (vid. nimbbo).

Gnongumika, v. n., to murmur, mutter, grumble, to show one's dissatisfaction by words in the absence of one.

Gnongina (or Gnongina), v. a. (vid. gnongina), to sprinkle upon (paid of dry things); to -- majo, to begsprinkle, dash water upon, to stray, to scatter; gnongika, v. n.

Gnoluka, s.; e.g., ndizi (R.).

Go (vid. kô), s., the state of being capable of giving birth; la kuku, gnombo (vid. below); go, or better
**GO**

kō (la), is amidst of all animals which have produced a young one, but goma refers to man; goma can be amidst of animals, but go never of man; to apply to man is ku denguri mitu (R.).

Gōa, v. a.; ku nenda gōa = ku nenda ku ogá póni (cíd. koa), to go and rush on shore.

Gōa, v. a.; manyogwámi mitu na meihere, bisi unum-gōa; chombe hakwangi leó.

Gōa, (1) m'tāngu gōa, the fourth day (cíd. keho); (2) gōa la gnombo (la lewalewa), doorlay, the piece of flesh hanging down from a cow's neck; (3) an ornament of silver on the sheath of daggers (ma-jambia).

Gōba, s. (la, pl. ma—), cassava dried.

Gōba, v. a.; ku shilisha (cíd.), to finish, conclude.

Gōba, v. a.; ku njóna (cíd.), to pick fruits (the cobs of Indian corn) in passing through a plantation against the owner's will.

Gōba, v. a., vid. kodōa.

Gōba, v. n., to protrude (Kininser, resika); mato yana-m-gōba (R.) = gōba (R.); fulani anangonda na mato yana-m-gōba, he himself is gōba so that his eyes protrude.

Gōba, s. (la, pl. ma—), thick quilt or mattress.

Gōba, s. (ma); ku-m'tia mitu goe (R.).

Gōbi (or Gūbī), s. (la, pl. ma—), skin, rind, bark; gōbi or gamba la miha, but gōba (gōbi never) la mil, and ngó bi ya mula wa mitu or niına.

Gōfia, s. (ya, pl. za), a pulley, block.

Gōfia, v. a.; forgie, dard, pardon (cíd. gōfia).

Gōlifia, v. a. (gōfiafr) (Arab. حلف، textit, obtextit, condonavit pecatum, rogavit veniam deliti), to forgive, pardon; ku gōfia thambi. This expression refers to a custom of the Muhammadan, South; kathika mungwo tatu (mexi wa hija, the mouth of pilgrimage) wanafasha waenenda ku gōfia thambi heshimi. The day on which this ceremony is performed is called sicku ya miri, or sicku ya ku lahamu. The Imams read, keep, 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, sicku ya ku juta maafu waliandia kullu maaka; sicku ya ku lahamu Moli (Mungu).

Gōfira (or Gōfría), v., to forgive one; Mungu a-gōfira nilitenda (neno), may God pardon me; Mungu am-e gōfira thambizakwe, God forgive him his sins.

Gōfírnia, v. rec. (vid. Col. iii. 13).

Gōfjafjia, v. a. (or Gōfjafría), to impel, urge on; e.g., ku simamia watu kizini, to impel, to urge on people in working; cfr. rongaronja.

Gōfia, adj., desolate (Luke xii. 15); nuatifika niimubuyenu gofi; gōfi la niimba, the ruins of a house; gōfi la pembo (kipsuno cha shina), the hollow end of a tusk cut off (Sp.).

**GOO**

Gūo, s. (la, pl. ma—), a log of timber, trunk of a tree when felled, a block of wood; gogo la muázi.

Gūo, v. a., to remove, to put away, e.g., taka, dirt.

Gūoèka, v. n., (1) to cry, to cacklé like a hen; (2) ku yuwe-gōoèka = yuwalla akiviiáu au siki-shikia; (2) ku m-gōoèka mitu (ma-m-gōoèka siku-m-wèza).

Gūoendia, v. a., to compel one; hakudaka muuwie (R.); cfr. kokoetza.

Gūoëta = gogota, v. a.

Gūogota, v. a. (= ku gōta, piga), to beat, strike; ku gōga miágo kua fimbo hatta muenqwe wo anke; uguo givango viango viango; ku gōgōta kisang'ō = ku peta, ku fima vigisolo (cíd. kigisolo), ku gogota miti, to drop the trunk of a tree.

Gūogota, s., the woodpecker (a bird).

Gūohi (la, pl. ma—), ibis, this religiousa.

Gūokia, v. a.; ku mahindi or taka = pepias (R.), to reach, to strain the throat in vomiting.

Gūokimóka (cíd. kokimóka), to vomit.

Gūolinjola, v. a. (2) (Sp.).

Gūle, s. (la, pl. ma—), (1) cow, gorgie; gōle la kondi; (2) kohózi; gōle la (magöle yágole) ngimi la kohózi la ngimi, the expectation or saliva of the whale. It is a white matter of the size of a cannon-ball, which floats to the shore. As no man can be made of it the natives do not pick it up.

Gūma, s.; cfr. go and kō; niuke huyu anakula guma (cíd. ko); this woman is no more a manu, she is now a mother.

Gūma, s. (la, pl. ma—), a large kettle-drum; njia na guma, njia na maji (vid. njia); goma is larger than the ngoma.

Gōmba, s. (la, pl. ma—), a leaf of the mgomba, the bananas-tree (vid. mgombia).

Gōmba, v. a. (in Kin., to speak), Kin., to oppose, to be adverse to, to quarrel with (Kinying, and Kipende).

Gōmba, s. (la, pl. ma—), a shoot or leaf of a book (St.).

Gōme, s. (la, pl. ma—), the bark of trees (ku amia magombe ya miti); (2) a chip of wood, a piece of elft wood, a splint; serserna amétwànta miti, ku tō misombe; (3) a shell-fish (lillio na niëma).

Gōmeta, v. a. (vid. koma), to fasten with a native lock.

Gōmeo, s., a native lock; cfr. koméo.

Gondia, v. n. (cfr. konda), to become lean, thin.

Gondòa, v. a. (?).
GONGA, v. a., (1) to knock, to beat — ku gogota, to beat; e.g., ku gonga on ondo magome mi, to beat the tree in order to take off the bark; ku gonga (= tuanga), until the skin comes off, to slash against, to strike, thrust against; daaliko litagunga danlogu (Kimbara); Kiton, cha-nonga; (2) to get very old (?).

GONGA, n. (Kim. boncheb), fibres of the wild axle used for making thread and strings (pl. magonga).

GONGA, s. (la, pl. ma-after, (1) thickness, compactness; gonga la milt (milti unakuu gongo), a thick forest of large and high trees, like the one near Gasi, south of Mombasa; (2) a large stick.

GONGA, v. a., to take off a knife or hoe from its handle.

GONGOLOKA, n. (= gongoloka), to fall out of itself.

GONGOLOKA, n. obj.; e.g., meno ya nioka ya ungongoloka.

GONGONGA, v. e.; ku ji gongonge, to drag oneself along by the help of a stick.

GONGOMBA, v. a. = ku fia chuma kilicho na muoto katika niti, (1) to put the heated iron (after having been put in water) in the ground to cool (vid. matiko); ku sudi ku pata ukali; (2) to drive nails into, to hammer in (ku gongomba niti).

GONGOGE, s.; ni ngoma wa ku teza watu wa mirima (cf. kiumbiri) wakipiga simbo za munda.

GONGI, v. a. (ku gonya koma), to appease the spirits of the ancestors; kua ubani, etc. (ndembo in Kimbaa).

GONGIJA, v. n. (= ku ugija), to ache, to have pain; e.g., ugijina.

GONGOISE, v. e., to cause pain — ku m-tia mratili ya muli, ku gingoishoza or — cza, to behave like a sick man.

GONSA (tondaa)

GORA, s. (yn. pl. za), a piece or package of cloth of 60 (mikono) native or 30 English yards (vid. doli and kitambi). The gora of 30 English yards of American cotton-cloth costs at Mombasa usually 24 German crowns (ann. 1849).

GORID, s. (konti), name of a kind of cotton-print (gorid and sheldi) (Kihindi?).

GORJA, s. = dari (?) (dari, coenaculum), upper story of a house (goria or ghurfa).

GORJA, s.

GOROBEZI, v., to shove, push, to push aside or to press (R).

GOROFIKA, vid. korofika.

GOROBA, v. n.; ku — masi, to fumble on excrements; mana agoroka uji.

GOROMOON, s. (la, pl. ma-), a kind of large lizard; haliti ni muwa haligigi kiwiga, pangommsiwa linaila peke, halina muenaiwe. The goromoon lizard is smaller than the mumbakongo.

goromoo lafinna msena, and in like manner an obstinate man has no friends, but is left to himself.

GORONGONDIKA, s., a kind of lizard (St.).

GOSET, s., the tack of a sail; upandie wa goshini, the weather side; ku pindin ku goshini, to tack (St.); gosh or goshii is opposed to "daman" in nautical language; fia, mnu huyu ana-ku-kulla (kotia) goshii (or kombo) len, this man will give you trouble to-day (R.).

GOTA, v. a., to knock, to beat, e.g., milango apate sika; ku gota, to beat or strike slowly and audibly; ku gogota, to beat quickly; ku gogota, to strike neither too slowly nor too quick.

GOTAgOTA, v. a.; (1) ku gotagota bao ku tuza, 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., bajui sanu maneno ya Kimbunge, lakon yuwagota; gona, he does not know English well, he speaks broken English.

GOTA, s. v. r., to strike or run against each other; e.g., viombo vingotanwa, vikusumenza.

GOTA, s. v. r., to strike one’s self against.

GOTEOTE, n. (or koteoke = buko na buko), before and behind; e.g., nioka wa aduma kilili yuwana gogote = kwa kitoja u ndelle, na niuima yuwafua.

GOTEZA, v. a., to mingle one language with another, to jumble together different languages; mnu huyu yuwagoteza maneno ya Kimbwa na Kifungu, litooda m’una Mwita, yuwagoteza maneno ya kikuwa or ya kuwa, this man mingles the language of Mombasa with that of Zanzibar, he is perhaps a native of Mombasa, he speaks his own language along with the other (Kur. ku gosha).

GOTT, s. (la, pl. ma-), knee; ku piga goti or magotii, to kneel down; hakum-pigita goti, he did not marry her because the bridegroom did not bend one knee during the ceremony performed by the kithi in marrying them.

Govi mbu, s., uncircumcised (cf. goi, sika); govi mbo, one who has still the prepuce; lit., the skin of the penis.

GOTHA, n. m.; mnu huyu yenda kwa guya = kuji-belengi — ku ponga mweni ku guya mukono — mueni ku ponga or tapa mukono? kumanda kwa guya, pl. magiya (vid. muendo).

GOTA, v. a., to warm up, to cook up (cold food); kiti ya jana wakihiza.

Gowa, s. (yn. pl. za), clove; mgnifi, the clove-tree; hini grafu za Pamba na Engika, these are Pamba clove (from the islands of Pamba and Zanzibar, where they grow very well, having been introduced by slaves from the Mauritians many years ago).
Guáza, s. (vid. geraa, s.) — ni-iamba pa ku funga watu, prisuo (vid. geraa).

Guáza, s. (la. pl. ma——), a foot; mágü (Kimungía, mágü), feet; galángi la-ndi-ána, my foot pain me; gú la kuume, the right foot; gú la shoto or la ku shoto, the left foot (go from the knee to the toes).

Géa, v. a.; ku gúa, cfr. pfumba (to rain) in Kiamusasa.

Guáxi, v. a., to güm (vid. gümái).

Guáma, v. n., be squeezed or pressed in, e.g., nimpeniise mukononwango hape, aana unangumia utini. I put my hand here, now it is squeezed or jumbled in a tree — unangumia ni mi. Múama, v. c.; mti umunugumia mukononwango.

Guanjé (?).

Guáza, v. a. (kuáza ?); ntemblo ku wugáza watu mèncu, this rice breaks a man's teeth; ni mèncu ndi; cfr. kiariána.

Guát, v. (or norité manaá), an animal like a wild hog; its tusks are like those of the hog; ni nkali, na rangeykwe izu ndi; cfr. kiarúna.

Gua, v. (la. pl. ma——); kiguba (Er.), leaves of the ngudi tree rolled and served up and worn by mature ladies for their perfume (Er.).

Gebani, v. (la. pl. ma——) (Arab. جبنة), consolida-
v. t.; جبنة, conjunctio pluriüm partium separa-
tarum, ut ex unum fat; a thick black cloud which will soon give rain (wingu kuba or néné); mawingu yamefuáa gubari loe, the clouds are heavy or very big (like mountains) today; ulimengu unga gubari, the sky has big clouds; mugabáni ya mawingu, big mountain-like clouds; mugabáni ya wingu yasimúna nifuma, the big clouds stand like mountains; opp., ulimengu umafíwáa mafurúo orulimengu uufurúu or uusitúusi, the sky has scattered clouds, but it does not yet rain; ulimengu unga mafundufunde, uma mawingu ya mvu, jua balitókí una magunquiquita, the sky has small clouds of light rain, the sun is not seen. Do not conjoint gubari and gabári; gabári means "magnus, omnipotens," Arab.

Gebra, s. (la. pl. ma——); gubba la mto, kudung in-
varupa, boy; cfr. Arab. طفلا.

Gebeti, s. (ya. pl. ma——) (kikóomo cha ñono), ship's head, the prow of a ship; wáana unázi ya jombo nuballo ya ñono küli? seeest thou the beauty of the vessel there in the fore-port?

Geburúrú, adr.; kujifunika ngūo gububalú, to cover one's self entirely from head to foot.

Gebúter, barley-sugar (?). (St.).

Geze, s. (1) an accl (Sp.); (2) a species of doce (vid. ndiwa); geze, pl. magado.

Gudí, s., a dock for ships (St.).

Gudí (kundí), s.; mugógo, viázi, ndá, kunde, etc., are gudí (or kundí) in opp. to risiki (?). (R.).

Gudéciva (or gudécila, St.), s. (la, pl. ma——), a pitchêr; gudúlía la ku noča maji. They are exported from South Arabia, especially from Ma'ádat; a porous water-bottle, a water-cooler.

Guamombe, s., the disease which attacks mugógo, in which the leaves look poorly and the roots remain very small.

Gua (la, pl. ma——), undergrowth, weeds; guá múto, a real resembling corn; guá, wild, un-
cultivated (St.).

Gucu, adr., a natural sound; fulani atafuna mugógo gugulá (R.).

Gumulí (or ogumulí), v. a., (1) to scullow; to gulp down; mu ngulúla amo-gumulí ma jì ma a shìíla, the sick man sculled the water with difficulty; (2) to stutter, falter in speaking, to gasp or to halt for breath, to falter (Er.); mu luuya agumulí maneno kama bibì, hawesi ku sema; (3) to beat or go through water sculling water as one goes; amepita maji ku ka gumulí, he could not swim, but the shore being close by he beat his way through the water (kua ka sáma na ku suká na ku ka píga maji na mikkó), sinking and rising, and beating the water with his hands. Now and then he sculled a mouthful of water, hence to go through the water sculling (not by swimming), which sometimes has proved dangerous to people who know not the locality. (Gumunía, v. a.; temblo hili uma li-gumuní pekeyo? short thou scullow alone all the palm-wine? For eating cfr. misikusá (R.), which seems only to refer to meat.

Gufiá, v. a., to guse, to bite at, to eat of — ku tafúna ku mèncu, e.g., páána anauagulá numbo; náni aligulána názi pásápo kissu, kua meno matipu (?).

Gucúda, c. obj.; e.g., ku-m-gumulí mufígá.

Gucúxi, pass.; kisiiru kisi ó sci naázi kine-
gumulí ni páána (vid. kisió).

Gucuxá, v. c.

Gucuxá, pass.; mu amegumulí na fáci.

Gucuxá, c. a.; to make a noise by scratching or digging like a mouse; kitu jáni kigumulámbá xo ndáni hitmú? what makes this noise here within? resp. páána; ku gugulároofi, kaháni or naiku, to run with a shuffling noise like a rat (St.), to drag along with a scraping noise.

Gucúta, s., a head of Indian corn, husk of In-
dian corn with the grain picked out (Sp.).

Gucúta, v. a.; e.g., masuta, but kú pura mtáma (R.) (?), to shake (?); cfr. kutakutako.

Gucúti, v. o., to be absorbed; umande umaguguta-
tika, the mist has been absorbed, but it is not yet dry; ngóuayo inagugutika, i.e., laíja kaoka sina; mahindi yaanagugutika maji.
GUIA, v. a. (vid. guya), to grasp, to apprehend, seize.
GUINA, v. rec.
GUINA, v. obj., vid. guya, v. a.; ku guina ni jío.
GUINA, s., the short thick finger; kidło or janda cha gumba, the thumb; cha gumba iintha shahanda, from the thumb to the forefinger.
GUINA, v. n., to be dim-sighted like a fiddler, ku fanira kiza màto kama mlé; ku gümä kua ulcí, not to be able to see from intoxication, hence to do everything perversely (cfr. pümà), not to have one's wits in any sudden emergency (cfr. sangä).
GUINA (— guassana), to graze, to strike against, to collide.
GUINA, v. c., to cause one to be stupid; ulcí uma-n-gumàna, uma-m-loña lésha, intoxication causes him to be stupid and to act perversely; ulcí uma-m-màkka mmìfi = uma-m-kiza sana.
GUINA, s., largeness; gyaumbo la nà = ndà bọra, a very great furnace, staronation.
GUINA, s.; bunduki ya gumejína (— bunduki ya viombo), a füst-gun, not a match-lock.
GUINA, edj., hard, difficult.
GUINA, v. a., (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. gunuguninka, v.), to utter one's displeasure behind anybody.
GUINA, v. n., to be of low stature (cfr. ku ríndla); yína kimo kifúpi, naken anepe-fúka, hanendi níbbéle tena, he is of low stature, but he is grown up, he will not grow any further (growth is impossible).
GUINANA, vid. kundamana.
GUINA, s., trumpet in Kìn.; in Kìs. it is called larma, war-horn.
GUINA, v. a., to find accidentally, to catch, to surprise one (so that he cannot escape), to come upon one, to discover unawares; káfüle, níme-kú-gumína, odda-bóba, I have apprehended or got thee (accidentally) (káfüle — odda-bóba! thou dog!), vid.); ku gundúna mút au niima mitüni mahali asipó ãza ku-m-pata papo.
GUINA (vid. kunga) (Kid. gungula), v. a., to hem, to skirt, to border; ku gunga mkega ngno (ugungo, s.); ku gunga niukwe, to interlace, to entwine instead of knitting or tying; ku gunga tungu, to lace or edge a calabash; gungu, gungana (assemble) = gutana, gunfika; cfr. kungúna.
GUINA, s., (1) in Kínika — widoa; moko mjane, pl. wake wajawe; (2) a kind of dance; gungu la kufunda, danced by a single couple; gungu la kukuása, danced by two couples (St.).
GUINAUDA (7) (R.), to instigate (7).
GUNOMÉ, v. n., to dry (said of mist); ngoja, ugunumké umunde umódke, wait, let the mist get dry, then depart.
GUNI (or guni), s. (la, pl. ma — ); guni la tende, a bag of dares.
GUINA, s. (la, pl. ma — ), a kind of bag; guni la mttale wa mór, a bag of rice called mór (guní la mór); guní ni agiyo ya ku fimikia nutelle tangu Hindi hatta Mità = kitumbà cha Hindi cha ku tifia mtelle. (Gunía is a kind of bag made in India of hemp to hold rice. This kind of rice the Arabs call mór. In the opinion of the Soakili it is mtelle mbày (bad rice); hau-tómu wàndàkka vibà, taken ni rakhi, it has not a good taste, it spells badly, but is cheap. A bag of mór sells at Mombas usually for 1½ dollars. Mauiili yuwapenda mtelle wa mpúnga (eid.) hapenni mtelle wa mór.
GUN因而, s. (la, pl. ma — ), vid. kungú.
GÚRE, v. a., gundo-goukia niánnène någo- gupukà mbío (R.).
GUNI, v. n. (= kuna), to quit a place to dwell in another; cfr. — , traxít, evulsít, verrit.
GURÜ, s., the rattle of something in an empty box. The rattle may have been caused by the mice.
GUÍA, v. (= tamía), to remove to another place; leo ninegurìa nínmbàni màngu mbìn, to-day I removed to my new house. Wasungu wamegurìa Ilbbayy Mpìn, pahali walipoketi, wamegurìa Kisalutini.
GUMëSHA, v. c. — tamísìa.
GÚMëSHA, v. c., to cause to remove, to banish; ku guírùsha wómbò ku wita, to cause the utensils to be removed on account of war; muno ame- m-gùmësha mákwe.
GÚRİTTà, s. (la, pl. ma — ), a wheel; gumbímba la màngsa, a gun-carrige (Dr. Stere wríta guru- dumo); cfr. gari, s.
GURU, s.; kuna sokari yaituà guru (R.), there is a kind of sugar which is called “guru.”
GURU, s. (la, pl. ma — ), a highway (ndia kò); gürüfà ya gómbe, a cattle-roud (. . . جر ، locus quem fluxus non attingit).
GÜRÜGU, a large kind of burrowling lizard (St.).
GÜRÜGU, s. a. (— ku húrilò kàzi), to bungle, spoil work; hukuklecà yazi, anemhùrib mbò, he spoiled or marred the boards of which he was to make a box. In short, to spoil the work.
GÜSSA, v. a., to touch by handling anything gently, or by putting only the fingers upon a thing; ku
which can be locked up to keep eatables or utensils in; cfr. Sieve, ghā, page 272.

Ghammā (ghammas), v. (الثم , vext rem, tectus fuit, incognitum, obscurus fuit, moestus fuit), to be extremely rare or not to be found in town, to have disappeared in trade; e.g., kitāmī ja passā, kumāru, khānāma, ḍhita, a kind of cloth, a cloth, 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; kinempō or hakonekā ni, lamā kābisa, hakienći kābisa.

Ghammu, s. (cfr. ghammas), (الثم , res gravis, moeror), sorrow, apprehension or fear; yūna ghammu or khitūm ya mūtinakwe-khitū t awarded, bāji neno sittāl mus sa 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.

Ghanamū, s., a goat (الثم ).

Ghanol, s., a kind of ahue resembling a begala, except that it has not so long a grove.

Ghanīmata (الثم , pro praeda quadrabilat); अनिमा, praeda); ameptune ghanīmata mukka hu, he has got good luck; profit this year.

Ghanza, s., a kind of boat.

Gharāmā, s. (ya, pl. za-,) (الثم, obstrictus fuit debito necessario solvens, debito necessario solvendi, expense, disbursement, especially in consequence of having given a banquet, dinnert or one of these gharāma nengi kwa ku wa-afana wageni-wanga takrimu nengi, I have had great expenses by giving an entertainment to my guests.

Gharathī, s. (= huja or haja), a thing, matter; unaghathī gani, what matter or business falt.
thou? (cfr. فَلَطَنِي, implovi vas, desiderio roxi captus; جَلَظ, جُلَاء, scopus).

Gharib, s., a flood.

Ghārīkī, v. n. ( غَرِيْكَتُ, immersus) — ku sama, to sink; chombo kinegharīkī, the ship sunk, founded, to be covered with water.

Gharikmāhīa, v. c., to cause to be flooded, to sink.

Gharimā, v. obj., to be at the expense for, to spend property for the accomplishment of a certain purpose; amegharimā mali — ameñiñā jūhūdī kua mali hatta ku pata mapensiyakwe; e.g., ndia ya Jaggā likūid beiğiishi, laken Kāsinu aki-gharinata, aki-l-tolka gharana, hatia aki-sībān akafa, the way to Joppa was untridden, until Kāsinu (a native of Wangu) spent property, and incurred expense, until he had opened the road and reached the country.

Gharimmmā, v. c., to cause one to spend.

Ghais, s., fear, doubt; ku faniy gasi.

Ghaisa, s., robbery, noise, tumult; sidaki ghaisa hupa or sidaki ku wek'wa ghasia hupa; فَلَطَنِي, petivit expeditionem bellicam impulit misique.

Ghaisa, s., little things of various kinds; lana ame-ni-pa ghaisa ngingi ( = viombo viangi or vitu vingi via matakataika), laken siwezi ku tūkū, the master gave me a hodge-podge of things to carry, but I cannot; ame-ni-āgisa ghaisa ngingi, ku mwa Mwita.

Ghathadhāma, v. a., to enrage, to anger one, to provoke to anger — ku-m-tia hasira.

Ghāthāshu, s. (ya) ( غَلْبُ, iratus fuit, succensuit; غَلْبُ, ira), anger — hasira.

Ghathadhīka, v. n., to become angry.

Ghawtīnī, v. n.; mana wa Lokman a-jī-ghawrīnī, the son of Lokman is self-sufficient, independent (R.).

Ghezi, s., jealousy, anger; cfr. غَثْرِي.

Gheiti, s. (ya) ( غَيْرِي, vehementia, primusque impetus), fixedness, determination, resolution, exertion, energy; mutu huyu yunagheithi ya ku pigan, he is resolved to fight; yuwañi gheiti or jūhūlī, sherti or shurri kū ya ku pata mali, he made great exertions to obtain property.

Ghēlibu (or Ghalibu), v. a. ( غَلْبُ, to master, to overcome.

Ghophīra, s. ( غَطْرِي, textit, condonavit), pl. maghōfrīa, pardon, forgiveness.

Ghophīrī, to forgive sins (used of God only).

Ghophīrī, to forgive one.
Ha, serves as a contraction for nika; e.g., ndia induku mbali, haduri for nikannduri, the way was long, but I returned; ha-mu-on for nika or nime-nu-on. I saw him.

Haba, adj. and s., a small thing, a trifle, a little, a few; kitu hába — kitu kidogo; vitu hihi ni haba; watu haba; mwingi ame-ka haba; siku haba or chance, a few or some days. Prob.: hába na hába huja za kibába, i.e., little and little fills a kebab (a certain measure); in Kir. banda na banda ya-mánda gogo.

Habari, s. (pl. mahabábi), master, my lord (a name of honour) (אֵל, anatus, amicus, amicis; אֵל, amor, amatus).

Habali, adj., irresistible (cfr. bakawi); habali ku sini kusira; menem alimani alimu.

Habari, s. (ya, pl. za) (vid. khabari), news, message, story, information; ta-mata habari kisao, I shall get her news to-morrow; Arab. مَذَّبْحَة, probavit, scivit, indicavit.

Habra, s. (1) — kitu kiguýa or kigandamájo, kitu ja ku shikia, gum, line; the mkuji (a tree) yields a kind of gum, matopi ya mti; haba ya ku fungia waraka, scaling gum or wax; cfr. mbije, lhamu, ulimbo; (2) love (pl. mahababi); e.g., haba ya moyo, charity; אֵל, amatus.

Habusa, s., the name of a rope on boats or vessels (R).

Habla (ya), vid. kala (ya), before, &c.

Habushia or Muhabishia, s. (wes), an Abyssinian.

The Abyssinians, 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 harem 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 Massawa, Habeita, Todjura, 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 (Habushia, the country of Abyssinia or Hobshe).

Hachi = mjomba or mumbu (pl. wajumba), welcome friend (unice) (St.).

Hada, s. (הָדָא), obexit, deceit, foil (Heb. 2), deceit, cunning, artifice, cheating = hila (הָילָה, fraud, deceitful).

Ku hada, v. a. (some Swahili pronounce hada; mambo yakwe ni hada, his business is deceitful, to deceive, circumvent = dangania; ku-m-hada kus hila fulani a-ni hada or hada.)

Ku-ji-hadaa, to deceive one's self.

Hadaika, pass. to be deceived, to be taken in by cunning.

Hadaiva, to be cheated.

Hadiari, s. (vid. hathari), attention, care, caution — maseleko ya moyo, danger; ku dami hadari or nadari (חָסֶד, contemplatus fuit ocultis), to take precaution; Arab. حَمْضَة, caveat, timuit.

Hadya (?), cfr. hadya, a present; cfr. hadia.

Haddi, s. (ya), limit, measure; cfr. Arab. حد. lines.

Hada, s. (הָדָא), gift, offering; cfr. hadia.

Habia, s. (הָדָא), munus quod offeritur, bona sorte commodorum copia et felicitate potissime es in re, portio boni cuiusdam) bequest, legacy = kitu hiki na-mu-atia muunangu, ni chakwe, isipo-kufs, kitu hiki ni chakwe.

Hadinu, s., country-born slave, one who serves (ךָסֶד), inservit; (ךָסֶד, samulus), pl. mahadinu, the son or daughter of a manumitted slave; si nutuma tona, ni hadimu = huru.

Hadithi, s. (ya, pl. za) (แดด, do novo et primum exstitit res, narravit), a narrative, story, tale of olden time.

Ku hadithi, v. n., to relate stories.

Hadithia, s. obj., to narrate to one; amon-hadithia miwange mambu ya kale.

Haburi, vid. hathari.

Hadica, s. (R.) (?); ku nuna adakia, laikani safari ni haba haisikiai (?).

Hafihi, adj. (roho haifhi), light; cfr. עַפּוּת, леви, levis fuit; עֶקְפִּית, levis ponderis, dignitatis, modius.

Haifithika (vid. hifithika), to be preserved (St.); Arab. حَفْيَت. Muungu haifithi = asokos.

Hafikani = khouf (H.)?

Hai (vid. heit), adj. (Arab. ﷺ), alive.

Habra, s., shape, beauty = uzuri, dignitas, antiquity; cfr. mhi, matasho; cfr. ﷺ, timuit; haba inangia gasa mimulani, the house is now beautiful; ﷺ, timor, reverentia.

Haina (or heina), there is not, it is not; haina ta-fauti, there is no doubt.

Haitasa, not yet (=- bado); haitasa iwa, it is not yet ripe (= bado); vid. ﷺ, bora, until this hour.
HA

HAITHRU (cfr. duru), it does no harm, never mind, it is of no consequence; it is more correct to write haithurstu instead of haidur.

HAJ, s., the pilgrimage to Mecca; Peregrinatio Meccana.

HAJA, s. (Arab. مسجد, opus et necessitatem habuit; مسجد, necessitas et necessaria, property, concern); an essay haja tena? have you any further want or desire? resp. hajayangyu ya ku ishi weve sama na furnish, my desire is that you mayest live long and joyfully - hakuna wema; itu huyu hana haja, this man is poor, weak, freeble, his energy is gone, he desires to eat and drink and do nothing; anaumpba or analagopa, kulla neno amulwilo hafani, sina haja na fethayake; kwa haja gani? by what cause?

HAIJ, s. (la. pl. ma-), a man or woman who has been to Mecca to pray, &c.; HAJI, a pilgrim; in general, convert; haji la Kizungu, pl. mahaji ya Kizungu, e.g., Wanika who follow the religion of Europeans are mahaji-ya Kizungu.

HAJII, v. n. (Arab. حذكر, cfr. حذكر, intend), prefectus fuit ad aedem Meccanaam), to emigrate (ku hajiri Mecca), especially to go on a pilgrimage to Mecca, to remove from a country; ku toka niti, ku nenda niti ningine, to go to live elsewhere.

HAJIKI, v. n. (ku kawilia), to remain, over-long.

HAJIRI, v. (1) nimbehajiri shibai sasa = nakiti Rabbai sasa, limefania libalibai matokoyangu; (2) ku-m-ahjiri shi mtu ku keti ni imbunzi, muegnezi alipoahjiri.


HAKAI, ku-m-ahika hakali, to require a stranger who goes upon workmen's work to pay for his intrusion, to make him pay his footing (St.).

HAKAI, v. (ya) v. d. مكروك, v. a, judicium potulit; مكروك, judicium, (1) a judicial act; (2) a fine, penalty; ku toa hakiimu, to pay a fine, to be fined; ku-m-toba hakamu, to fine one; waxo wame-la hakamu, the elders have eaten him a fine, i.e., have fined him.

HAKAIWA or HABALU KU PANZA HAKIRA, he is angry directly (Sp.).

HAKIA, v.; HAKIA, u.; HAKIKO (9).

HAKIKI, prep., for (proper); hakikayako, 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; wowe mana unapigoa hakikayako wowe umekossa babayo, ndipo upakipoga or selaba, unemkosa babayo; hakika moja tunayo, one certainly we have.

HAKIKI, v. a., to make sure, to prove.

HAKIKIKA, v. a., to examine, to ascertain, to make sure; ku hakikia ile jwabu, to find out the truth of a matter (by inquiring); uhemahakika neno hili? hast thou ascertained this matter? dost thou know it for certain? ku hakikia = ku daka suafi, ku tafita oder aasa sana; uende ukahakikie neno hili = uende ukepate hakika or yakukhi ya maneno huyu, to sound one, to come to examine one.

One saysa: ta-kuka pita fulani; the other asks: how are you faring? resp. la hakika nato hakika katika naisayangu or nine toa muno- one hakika ya ku-kuka.

One asks: uta-m-funga muna huyu? resp. hakika ta-m-funga; hu ndiki wadika ni-kutubuti shupe jusa? (fr.).

HAKIKISHA, v. c., to cause one to be interrogated, examined.

HAKIM, s., a native doctor or physician in India; مكك.

HAKIMU, s. (wa, pl. ma-) = muamr, judge; kathi ule ahokumulo watu wa mij; مكك, judex, arbiter.

HAKIMU, v. a.; amo-m-hakimu = amuna kua sherta.

HAKIRI; ku—, to humble (مكك, contemptus).

HAKIRISHA, v. c., to cause to be humbled, to despise one.

HAKIRI, s. (ya, za) (مكك), jua fuit; نك, jua, justitia, veritas); (1) right, justice; (2) righteousness; (3) order, law; hakki ya nti = aheria or sherraa ya nti; (4) just claim or demand, wages, kitu kilijo-m-pasha, e.g., ukutuma mtu, una-m-pa uzima ndio hakkiyako; ni-pa hakkiyangu, give me my right, that which is due to me; tuende hakiki or sherrani or kua katibi, tulasamulwe; mtu wa hakki baamuluki, a just man does not judge unrighteously (fr.).

HAKO, he is not here, he is absent (= hapo); pl. hawako.

HAKU, sign of the third person singular of the negative past referring to animate beings, e.g., haku penda, he has not loved; haku limui loo, there is no work to-day on the plantation; unguja haku-ni-pendesi; maunti 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.

HAKÜNA, lit., not to be with, there is not, there exists not, no; hakun tassa ku cha, ku keli usiku; hakuná mtu, there is nobody; hakuná kitu, there is nothing; hakuna watu, maneno, etc.; hakuna 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. hasiana), there are not, none.

HALAPA (or KHALAPA); sina khalasa nawe, lit., I do not vary or differ from thee; ٠٠٠٠, contrariu num, controversy.

HALAFU (HALAPA); afterwards, presently; ٠٠٠٠, pono fuit; ٠٠٠٠, pono, a terto.

HALAIKI (ya viongo) = vingi (R) (cfr. ٠٠٠٠, portio plena boni) (?).

HALÅLI, adj. (٠٠٠٠, dissolvit, lieut, jusit, persisit, litteram secut rem), laeufal, lieit (according to the Muhammedan notion) (vid. haranum, ilicite), permitted, allowed; kitu kiliko amuriwa o rukusiwa cha ku tindua; kitu liiki ni halali, this thing is allowed (in the Muhammedan religion), e.g., kula niama ya ngamia ni halali kwa Islam; to eat camel's flesh is allowed by the Muhammedan religion.

HALALISHA (HALALISHA), v. c., to cause to be allowed, to make laeufal = ku tia halali; Muhammedini aneinalisha naiita ya gnombe, laken hakunahalisha naiita ya ngombe, Muhammed decerere cune flesh laeufal, but he did not legalized hog's flesh.

HALÅSA, s. (ya) = sigara wa wana maji, the wages of sailors; jumbo ni hidasa = musubara (Arab. ٠٠٠٠, exquisita et electa para rei).

HALASAM, s. (R), on a boat or ship ?

HALI, s. (ya, za), state, condition, disposition, etc.; ٠٠٠٠, status, conditio hominis; hali ya kwanza, the former state; kia hali ya Yohannes, Luke iii. 15; generally, hali gani? what is the state (of health, etc.)? ulahi gani ni umbozi kuuko, what is the state of thy house (family)? respgóma, it is good; wakakáku kwa hali ngema bhatwa bhatwa (hatima), they lived comfortably to the end; ulahi gani? how long thou do? reýp, (nimi) ni mema; nui hali gani? how do you do? tu tewa; wa hali gani? how do they do? how are they? mtu huyu ni halayetu or jamaayatu or tarafayatu, this man belongs to us (R).
Hamali, s. (wa, pl. ma—), a porter, a coolie; bajuusus, portavitonus, gravida fuit in dorso; hamal; bajuusus.

Hamami, s., a public bath; bānum, balneum.

Hamata, s., protection; fī hamayat el nisamū, under German protection; hamala.

Hamint, s. (ya), praise; ḥamal, laudavit.

Hamit, v. a., to protect; ḥamal, defendit.

Hamili, v. a., to be pregnant; cfr. hamali.

Hamna (St.), leaven, made by mixing flour and water, and leaving it to turn sour; fermentum, quod inditur massa panis; cfr. ḥamra, operuit, fermentavit.

Hamna, there is not inside, no.

Hamo, he is not inside, not here.

Hamu, s. (ya), vid. ghamna (= husani, majonisi), sorrow, concern, grief; ḥam, text, moerore affect aliquem, ḥam, solicitus habuit, ḥam, solicitudo, or ḥam, solicitum tonuit; ku faani hammo or ku ngwia ni hamno, ku-in-tla hamno or huuni, to be grieved or sorrowful.

Hamumi, s. (ya), a kind of tobacco (R.).

Hana, he has not; hana kuro, he has no home.

Hana, v. n. (ḥān, sonum edidit, commotus fuit ob laetitiam aut moerorem, misericordia affectus fuit), to mourn with one, to join in mourning.


Hanapi, Hanapri, Hawatnaphi (R.)? grief? sorrow?

Hanali, s. north?

Hanamu, s. (ya, pl. ma—); (1) hanamu (or kasāma) ya dau, the cutwater of a vessel; (2) obliquely (mushedari).

Hanamu, adj., obliquely; ku kita —, to cut obliquely.

Hanu, v. drift? (Er.); kulla neno linaakwe, coherence, connection, meaning.

Handaki (or Handak) (ya, pl. na—) (handaki ya ngome) (s-e, fossa munimenti ergo ducta), a dry ditch, a trench surrounding a fortress. The water-trench made around the houses is called mzungu wa maji, and the foundation of a house mzungu wa niumba (whether it be dug for the construction of a stone- or of a pole-house.

Hanganika, v. n. (vid. biabia), to seek for, to show one's self assiduous, diligent, or active.

Hanganika, v. n. ku—, to be excited (St.).

Hangur, s. (1) hook; faj, crookedness of heart, insincerity; (Kimirma) maneno yakwo yana hangeki kidogo — yana tāta, hayakunioka, his words are not sincere, pure, there is some falsehood in them; manenoyaya yana hangge kidogo, their words are not quite sincere; kungia hangge, to use unfairness; (2) ku andika hangge, to write the Arabic letter —, k, called hangge by the Swahili.

Hanikiza, v. a., to turn or out-talk one, by making a great noise, by talking long and loud, e.g., before the judge, to interrupt people (cfr. bambaian).

Hanikizana, v. rec.

Hanithi, s. (wa) (w, impotentem reddidit ad venerem), a sexually impotent man, a sicewasa ku kūča mık; sodomite, catamite.

Hanjar, s. — jamba, a schimitar; ḥam, cleter vel cultor magnus.

Hanka, s., ni kūmi mbili nēne katika formidali ya jahāzi.

Hanjeda, s., a kind of dance; ku tesa upanga; haniglia ni ngōma isoayo kwa panga mūzi mudūmamo wa kula (kū la) na mtan. This expression refers to a kind of game of the Muhammadans. The male population assemble 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, etc. 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.

Hāo, pron. dem., those.

Hapa, here, this place; hapa hatta Rabbāni ni a tāno, from here to Rabbāni it is five hours; ku toka Jomvu hatta hapa Mvita yapata a mbili wa nūnia, from Jomvu to this place (vid. Mombasa) it is 2½ hours' distance.

Hapana, there is not; hapana wata 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 substantives it may be connected. Connected with the infinitive of the verb, it forms a negative abstract noun, e.g., hapana or hakuna 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 tenses of the verb—for instance, when they should say, "mimi spendi," I love not, they generalize the tenses, and say, "hakuna or hapana ku penda." The Bantu and other foreigners (Arab, Deluca) talk with the natives in this manner, which is objectionable and incorrect.
HA

Hapo, (1) there, this or that time; tangu hapo, since that time; (2) he or she is not here.

Hana, v. n. (دا،) depositum alvum (= ku čnda jowī m'no), to have diarrheka, to go constantly to stool.

Harishma, v. c., to cause frequent purging; dana ya ku-m-harishna, a medicine which is a violent purgative; purge or purgative is also called dana ya ku tangia jö; niama ya mbuzi mimi siit, ina-ni-harishna dámna. I do not eat goats' meat, for it gives me diarrhena.

Harabu = mutu muharaabu, a wicked man; from حرب, rather than from حرب, vastavit, set, latro, fur.

Haraja, s. (حرف, exuit), = gharamu, takrimu; yuwa-ji-ta gharama ngingi, to put one's self to great expense; نحاف, proventus, reditus, quod exit de opibus expenditurque.

Haridia, v. a. = ku kirimu watu.

Haraka, adv.; haste, quickly, = upcái, hína; نحن, move, commovit, motus fuit? háraka háraka heina mbokana: Propr.

Ku haraka, v. n., to make haste (?).

Ku harikishna, to hasten.

Haramia, a robber, a pirate; نحة, prohibitit, illicitum fecit; نحاة, illicitum; نحات, quod legi prohibitium est, nefas.

Harana, s. (ya) (= chuuki) (حرف, incurrit; چرط, calor, caliditas). (1) rashness, forwardness, precipitancy, heat; mutu huyu yuna haraara ya moyo = yuna upcái wa moyo ya moyo moyo haraara or moyo wa hírs, he is rash, precipitant; yuna haraara ya hírs, he is choleric; (2) prickly heat, heat; mutu huyu yuna haraara za manjaja kwa jua na kua ndia, ke hia heat in the thigh from the sun and marching (prickly heat f); harara ikwa ngingi muliini, if there will be no sleep; usafíanjí moyo harara, naa saa hivi = wait quietly for me, I will come directly (R).

Harariti (St.), hot-tempered.

Harana, s. (R.)?

Har (or harri), s. (ya) (2a), heat, warmth, sweat; نحة, calor; ku toka hari, to perspire; muulíwango una harri; harri za-ni-tóna (jsho ni ule manzo).

Harinja, v. a. (حَرْبَة, vastavit), to spoil, destroy; ku háribu minás, to miscarry.

Harinjia, v. obj., to spoil to one; e.g., ame-mhariria safarlyikwe.

Harinjika, v. n., to be spoiled, to decay (from natural causes, or kwa nasílu).

Harinjika, v. obj.; samaki ana-ni-haribikía = ana-ni-oce, the fish is spoiled for me.

Harinjika, v. n.; dimharibikía samaki.

Harinjia, v. p., to be spoiled or destroyed (by external causes and makialuli).

Harijia (cfr. hruga), v. a. = ku kórimu watu ku-ku-wáaa jukilia jengi hatta wanaakimini, to entertain people at a banquet until they are sated, to provide a feast, to spend money for it.

Harimti, s. (pl. ma—), a brother is a harimun for his sister, and vice versa; نحیا, repulsam passus, id quod homo defendit, et pro quo dimicat, sacram quod tangero nefas.

Harimti, v. a. (cfr. harimun), to consider or declare illicit.

Harimjia, v. obj., not to allow; ame-mhariria safarlyikwe.

Harimjishna, v. c., to declare unlawful, to forbid one to do a thing; Muhammedi ameharimjishna watu niama ya ngudwa wasile; kiléo tunaharimjishna, wine is forbidden to us.

Harite, adv., a shout given by the natives when a vessel is seen approaching. Old language for harrina = tame-ki-onà jumo. The children, seeing a vessel steering towards the harbour, raise the cry, "harite," which is maneno ya ku tekeréé jumo kijito = ku úna furaha ya jumo kidakjíko ku fika, expression of joy at the arrival of a vessel. The townpeople, 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 Swahili coast (cfr. the Hebrew word heria and tereia, rúa) (cfr. heria); harowe tiugibeni kombera mueja tuetike kula jake, thus the Mombasians formerly when fighting with Said-Said mocked at him.

Harimti, s. (ya) (حرف, sericulum), silk.

Harri, s. and adj., (1) hot; kuna harri leo ku jira; (2) perspiration (vid. hari).

Harifu, s. (ya, pl. za), (1) letters of the alphabet; hadúfu ya wa za Kiarun, the Arabic characters; (2) an outline of any kind; kitu kinakjíko, kiku na njema, kikwa kilíwa, a smell, whether good or bad; نحیا, mutilat, litter alphabeti.

Harrei, s. (عَرَس, ligavit, temperatius fuit; نحیا, convivium nuptiale, nuptiae; نحیا, sponsus), (1) nuptiale, revelling-feast; (2) the bride; hárei ni membo yatendőyo, múne akapéikua kwa
HA

mke; fungate mbili mume na mke hawaiki niumbani, anapjecha chakula (vid. fungate), wisa, wafikira pamoja na rafigziro. Buana harusi, the bridgroom; bibi harusi, the bride.

HAI (or HATI or HEBI) (pl. wa-), alive; utive, et utive, vivos, vivens; vid. page 92.

Hasi, because it is (Er.)

H-visible (or HAVI, HAVI, HAVI, or HAVI), s. (la, pl. ma-) (Καστώ, castratus, castratrice), an emaculated, castrated; bāš or ḡaš in the gnombe, a gelded bullock. In reference to the word mhasasi (vid.) is used, emacul; haša (pl. ma-), a castrated animal, but muhaesa or muhassasi; ġaš, castravite, pass. hašwa, to be castrated, gelded.

Haiwa, sima (Er.) a porridge or panada of mtama flour, native paste like sima; cfr. mposi, pulmentum spinulosus, a dish of condensed food.

Hanada, 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.)

Habanta (or Ahabanta), v. a, thou hast done well (Luke xix. 17); , bonus, pulchra, elegans fuit. I thank you; it is a complimentary expression for ‘well done.”

Habasa, s. (ya, sa) (Arab. , abreviat via, pactum factum, injury, damage, loss; ku pata hasira, to lose; ku m-tia atu hasira, to cause loss to one; e.g., mke huyu ameni-tia hasira nengi = ameni-lisha malinjengu, kwa hiri kwa ku pamba na kwa kula, kwa ku nunia manahako, na gudoro na mdo.

Hasha, 1. a strong negative, far be it, not at all, not by any means; , praeter, abiet; 2. hasha, hasha ngema, said in greeting (R.).

Hishari (or Hishari), s. (wa, pl. ma-) cfr. , reptilia terrae parva; cfr. also , faex hominum; mu bhararati, pl. watu me--; (1) to be in rut, belonging to the lowest class of people; (2) a lounger and shrewdner; atu ase kazi, apsuka na watu wake basi; haksi kazi, ela watu wake bazi; ndie mpisi (ku purika = ku sungumza na watu wake) (ku puza mambo); (3) logimous, talkative.

Hishiki = khuba (vid. ashiki), ardent love; cfr. , mutum dilexit, amore flagravit; 

or , amor quos animus flagrat et quasi segrotae (love-sick); yuna ashiki ya mti kwa yuna shahawa or shanku.

Hisho, s. (ya, pl. ma-), a patch in plashing, a piece of wood with which a leak is stopped; kibao kiljo bandikosa pahali palipo na tundu; dan limeamukwa, utie hasho, ku siba mhalilwa pa jombo palipotumuka.

Hishua, v. a; ku-ji-hashua, vid. shaifu.

Hishuka, v. n, vid. pujuka, v. n.

Hisi, s, vid. hais or hasasi.

Hishu, v. a. (muvutu, computatus) = ku hesibu = wango, to count, to number; e.g., ku haisib ina fetha, to count money.

Hishila, v. obj, to count for one.

Hishiwu, pass., to be counted.

Hisi, s. (ya, pl. ma-), eny, grudge (cfr. nhasidi, eny); uhasidi wewe, thou art my enemy.

Hisho, v. a. (visib, invulit alibi aliquid) (cfr. hiusu, v. a), to eny, to grudge one; e.g., ameni-hasidi maliyangu ku kusabu ya maliyangu nengi, he envid me for my property, or because I am rich; ku-mhasidi mti (robyakwo); ku huosu (maliyako).

Hishiwu, pass.

Hishida; e.g., siya za Mola lahitu nengi mo ni tukuufi hasihadi, God’s praise is not limited; , limitavit.

Hishihawa, si muuno humo, they are not yet finished, there are still in there.

Hisi, s. f. (Sp.), an annual market?

Mungu hahilipi, God cannot be rewarded.

Hisa, s, anger (- ghatalu, vid.), mti huyu yuna hasira mno, yuna very angry; ku m-tia hasiru, to make one angry; ku na hasira, to be angry.

Hima (or Hishu), v. a. (for, in angustiam re- degit; , abreviat a vis, pactum factum in emendendo aut vendendo; diminuit), to hurt, injure; e.g., ame-m-hasiri kwa upanga, he hurt him with a sword; mbaa zimehasiri, the mbaa were expensive! (R.).

Himika, v. n. (ku nasha), to be hurt.

Himikia, v. obj, to inflict injury or loss.

Himikia (ni watu).

Himikia, v. n. (ni watu, exc.), to be injured, to sustain loss.

Himikia, v. c.

Himka, exactly (St.).

Himalu? v.

Hativi, s, danger, risk; Arab. , periculum quo quis exitio imminet.

Hativi (or Hativi) (cavi, metuit), to besore; s, caution, care, apprehension, mti huyu yuna hithuki, yuna windoa ku uswa, kwa sababu hi kusi sikhaha, this man has to besore,
he is chased to be killed, therefore he does not put off his prevention; mtu buy wata hathari, we-i-po ma lili, hatthaki, ni mgina mgani; M.amba ana hatari — hansa oga, anenda barra pick; bivi mbonda, muende kwa hathari, if you then will go, go cautiously; kuna na hathari, to beware, to be on one's guard; ku fania, to become careful or anxious; cfr. "f., and f., and f.

HATIMMA, s. — kujati kina hatari, ku hatari hasi, to incur danger, to venture, to run risk; ku hatari mai (katika jombo), to expose one's property to danger (e.g., by sending it by sea).

HATIMI, adj. — tayari (or dhaba), ready; Arab. تازه, prasens, pro bari, paratus.

HATIA, v. a., to accuse one of, to charge with (?).

HATIA, s. (ya) — uhilifu, crime, transgression, sin, fault; amekunudha pabha, bakuwaga wazé, or baali or nduguze, amefania hatia, yuwawasha ya ku fungua; ku tua hatiani, to find fault with. Hatia or uhilifu it, (1) asipho agana na baba or wazé; (2) ku pasi mtu; (3) kwendo wa maneno, neno sali-iloona. Sina hatia nai — sina jambo ovu imini nai; mueni hatia nami, who or whom I wronged me; sasa, hand recto egit, erravit, peccavit; saba, error, peccatum, crimen. HATIA and thambi must be distinguished.

THAMBI, it, (1) ku kita mti ulia; (2) ku lowa na ku kila wazulini; (3) ku griangania mali ya mtu; (4) kula chakula, kisha akishibata yamua ya kuma (kama Baniani sanaa); kuna sali sio thambi, na uwungu si thambi, uwungu ndio watu atumu kwa baisa!!!

HATIA, n. dute (properly aita), a gift, gratuitly, gratis; ku tawu hatia — ku wa-apa watu kitu (jua) bure; sasa, mani cepit, dedit donavit; sasa, donum.

HATIA, s. an angel (St.)? probably ənsor, mors (angel of death).

HATIKA, v. a.; ku — to annoy, to bother (St.) (Kianum); cfr. "f., dilaceravit, ripit.

HATIMA, s. — muisha (muisha wa neno), the end; fadama, or əns, finis, extremum rei, re tamus; at last, end, issue, result, event; akaka, hatima ku zaa moto muwe, hatima atakunda pepeni afayo ali (o)lamu, he who dies as a Mohammedan will go at last to paradise; hayataku makaizyakwe milee mottoni; hatima yao likiusa je? what was their end? hatima kufa kuakwe, after his dying.

HATIMISA, r. c. — inabilis, to finish, to bring about, to persevere to the end in serving any one; ku maneno (vid. hitima).

HATIMA, s. (Ec.); ku hatimu joo.

HATT, a particle (ənt, unless ad donee), until, so far as to; hatta mahiri na essibuhuki, until evening and morning; hatta baada ya waiku pita, and after the passing of night. Hatta introduces time when something took place. Hatta siku moja, and one day, in order that — a sin que ou dans le but in French.

HATTAMA (or HATTAM), s. (ya, pl. za) (ənt, per- cussit in nasa capistravit; ənt, capistrum), a bridge; figne wa mdomoni wa ku fungia penda or farao. The Swahili call it kitaya cho penda (cfr. ljamu).

HATTI, s. (ya, za) (ənt, linesa duzit, scriptit L); linea 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 right. Hatti ni wakra ulioandiko ko ni baba mwa mbelle za watu; hatti ya deni or maneno ya hakki ya mtu tangu kile; wakra unana manene ya khathiri; bauru una maneno ya ngwua ya kuma (ita) mbelle za watu or kati; kusai isioandiko; mu-anidiki hatti, fulani ni mitamasho wangu ni huri; hatti nene, thick writing — handwriting (R.). Hatti is to be distinguished from haddi (Arab. حذف, terminus, linea, fini); wamekuwuru, wametupa haddi, they become believers beyond measure; ku penda kuuko ku kupa haddi, beyond measure — ku-in-penda mao — mapeminyako rawe na bora m'sio.

HATU, sign of the first person plural negative: hatupendi, we love not.

HATüA, s. (ya, za) (ənt, passum posuit; ənta, passus, vel spatium inter pedes), a step, a pace; hattia moli, two paces; ni kiwi kwa or esa mgali, yadakipo koma mgali wawanga anapi hattia ku angalia kitu cha jua, ku fania upagawao; hatia iki-tu-ondoa, safarini hata? if we get off.

HAU, HA (HAWA or HAWA), sign of the third person singular negative; cfr. Grammar.

HAWA, s. air; a, är, spatium inter coelum et terram; ku badiili hana, to change air.

HAWA, pron. demonstr., these; watu hawa, their men (vid. Gram).

HAWALE, these.

HAWA, (ya, pl. zu) (hawara) (hawai), a concubine, a woman who has made no marriage-cerem
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 sasioiwa kwa tartib, akitie na mume kua haramu hana mahari. Hāwā (or hāwa), s. (or hawat, s.), longing, lust, passion; ṣābi, amanviti; ṣāhe, amor, cupiditas, affectus; ṣāma, love; mku huyu yuna hawa naafl or naaflinamukwe or yuna hawa yamoyo, i.e., moyo uma-m-tukulia sana = yuwa-penda sana (mananake huyo) yuwa-m-pendelé, yuwa-m-sihipi yuwa-m-uza mno. Usafaní hawa naafl, do not show favour, do not be partial; yuna hawa (hana) naaflinamukwe. Hāwā, s. (pl. ma-), a whore. Hāwāla, s., a bill of exchange (in Kikianian "hundi"). Hawibu; mimi hawibu hafundieso bilidi, I shall certainly destroy their towns; achári na abidi, free people and slaves. HAWARA (or hawa), s., a catamite. Hawesi, lit., he cannot; he is ill (cfr. wéza; ku —, to be able). HAWILI, v. a.; ku —, to take upon one's self what was due from another, to guarantee a debt (cfr. تَعِين conversus fuit res, mutata fuit res ab uno statu in alterum translatæ); ku hawili jombo, to transship. Haya, pron. demostr., these; mambo haya, these matters; saya pro haya is old language; suyu pro huyu. Hayaki, those; mambo hayale, those matters. Hayako, id. Hayo, pron.; tangu majira hayo, since that time. Haya, s. (yi) (cfr. vita, viva, pudor), shame, respect, sense of honour, modesty; mku asikua na haya, shameless man; ku ona haya, to feel ashamed; ku tia haya, to make ashamed, to abash. HAYA! (or HEIYA!), be quick! come along! work away! Hayambo (or hajambo), a complimentary phrase, which means, lit., hana yaamo or jambo, he has nothing to complain of = he is well, nothing the matter with him; silla hawesi, saken sites hajambo, he was ill, but now he is well, he is without any cause of complaint; wao walliwa hawesi, saken sasa walliwa jambo, they were ill, but now they are well; mimi naliiki isiwe, saken sasa sijambo, I was sick, but now I am well. Wewe — hawesi,aken — hajambo; suisiwi — hatuwezi,aken — hatujambo; suisiwi miliki hamwezi — hajambo. Hayawani, s. (wawani, animal, res vivens, animata), wild beast; fig., mku huyu hayawani = hana Akili, haziki maneno, yuwa anata naafi-yakwe basi; mku asiikiyae maneno,aken amfahamu bakkata, yuwa anata yakwe; marali or welle wa hayawani, a disease (murrain) among cattle. Hayo, dem., those; referring to plural substantives in ma— (n yayo hayo). Hayuko, vulgarly used in Zanzibar for hako, he is not there (St.). Hayamu, s. (pl. ma—), belt, girdle = sombo (Kis. ukumbi); kumbi, constrinxit, cingulo cincit; kundu, cingulum jumenti. Hazi, sign of the third person plural negative, vid cfr. Gorum. Haima, s., a treasure; cfr. reconditit in horreo, asservavit rem; —a, —a, thesaurus. Hakyasa (vid. hatasa), not yet. Hedali (or Hedalia or Hidali) (= ku daka), to want; mtu falani a-ku-hidali; maskini ahidali chakula. Hidajwa, v. p.; muuna huyu ahidajwa ku rodiwa, this child is wanted — must be chastised. Hedaya, s. (yu, pl. za) (cfr. hadia), a present; tunu, kitu jena or kidi; kitu hiki na-m-leleka hedaya (tuna), mtuma huyu naka wako, na-ku-pa hedaya, wherefore many slaves have the name "hedayas" (R.). Heduma, s. (vid. hidima and hodumu) (cfr. inservitii, ministravit alciu), service. Hehemu, v. n.; yuwahehoma = hawezi sana, yuna home, to tremble from weakness caused by fever (tetema). Hei (or HAT), adj. (vid. hai) (hayi), alive; baba yu hei = ni mziima, the father is still alive, or akili he; wata hawa wa hei or wakili hei, these people are still alive; mku hikuhi = ake-kui, is dead; wata hawa kikihe = wamekufu, are dead, they are not alive. Heia, interjection (James iv. 13), go to now; cfr. haya or heiya. Hiza, s. (vid. haiba) (cfr. timuit, timor, reverentia), (1) beauty; (2) damage, injury; e.g., kitu hiki ni kidi, laden kinanga heiba = kinanga khibu; nguo hi moiti, laden inangia ila or heiba kia hi tundu, this garment is fine, but it is damaged by this hole (which is in it); nguo hi ina heiba; cfr. —a, —a, frustatio, or —a, —a, peccavit; —a, —a, crimen. Hehabudi (or Mainabudi) (cfr. abud) ta-ku-ji lipiza or ahabudi nami ela ku-ji lipa; cfr. budi. Hekika, v. n., to be stopped or retarded by another, to have pain. Hejaz, s., the province of Hejas in Arabia.
Hekalu; the Temple at Jerusalem (vid. יְרוֹמֶל in Hebrew); יָרוֹמֶל; (2) every large building.

Hebru — jemus, to sneeze.

Hebra, s., wisdom, cleverness (cfr. hokum; מַכִּית, potentatem exercuit, judicium probuit; מַכִּית, judicium; מַכִּית, scientia, intelligentia, justitia.

Hela, v., to bale; nguva bahe-

Hema (or rather Khema), s. (ya, pl. ma), tent; vid. מַעְנָה, onna habitaculum rotundum quod tribus vel quatuor fulciminibus nititur; מַעְרָפ, omnis dominus e lato constructa.

Hema (Hamia), v. n. (Kimrima), to pant, breathe short, to be pure; mit hyu yuwakema — hawasi ku munaka, he cannot breathe; to be short of breath, to gasp like a dying person (to eate in Kiravai).

Hem, s. (R.).

Hemis (or Hezimi), s. (ya), praise; vid. hamali; hemdi ritikw deiani, praise be to God!

Hemidi, v. a., to praise.

Hemili, s. (Hamili), v. a. (vid. hamali), to carry or bear, to endure; ku tukia; siya-bemul maniico hau = iswiti ku ya-akika or sikilia, I cannot listen to these words, I cannot endure them.

Heni, s. (R.), cfr. hinini.

Heninari, s. (ya), the tube of a tobacco-pipe; miti muheninariai (Sp.).

Hensa, s. (St.), halvaria.

Herabaki, s. v. a. cfr. מַעֲרָפ, angustam reddidit.

Herasariva.


Herii, s. (ya, sa), happiness (khori); kus bi (kobiri), in happiness, sc. go in happiness, i.e., furecvel; kus herii, go ye in happiness, i.e., fare ye well; ni heri kuanganu, it will be well for me; mita wa heri, a fortunate man; adj., happy, it is well, better; factus fuit possessor bori, elegit; מַעְרָפ, bonum, res exquisita, מַעְרָפ, melior, optimiss.

Heria, s., a cry raised on first seeing a show coming; vid. hariro.

Herimu, s. (pl. ma—) (vid. hirimu), equality, next to one in years; cfr. hirimu (ya, pl. ma—).

Arab. מַעְרָפ, decrepitus, senio confectus.

Herio, s., a wooden platter, a deep trencher (a little smaller than the jano); hiro ni jombo cha ku pakula wali; hero ya ku lia, manger?

Heria heia? bessa beka, kasi inakuentu loo, au hau-

Heria heia? bessa beka, kasi inakuentu loo, au haikuenda? thus native masters ask their workmen, when they do not look after them (hawatunguli), "Did the work go forward to-day?" (The word is an exclamation for encouraging the workmen.) Cfr. מַעֲרָפ, celeriter ivit.

Hezanc, v. a. (cfr. hasib, v.a., and hisabu) (מַעֲרָפ, numeravit), to count, to number, to think, suppose, to be of opinion.

Herabia, v. obj.

Herabika, v. rec., to account, settle accounts one with another.

Herabika, to be counted, countable.

Herariva, pass., to be counted.

Herabu, s. (ya, pl. za), account, opinion, idea; joo cha hasib = deitar, account-book; ku m-pa hasibu, to give him account; ku daka hasibu, to call to account; ku fania hasibu, to make the account; ku tia kaisha hasibu, to put a thing to account (ku andika kaisha hasibu).

Herabia, s. (ya, sa) (or rarely Herabimu), (1) honour, which, according to Oriental customs, is rendered by giving a present of respect, hence, honour, respect, present; ku m-kekeka hasibhima, to honour one; ku wekana hasibhima, to honour each other;

(2) present of respect; מַעֲרָפ, pudore affectit, reverentius fuit; מַעֲרָפ, pudor, vorecundia, reverentia; cfr. מַעֲרָפ, liberalitas, munificentia.

Herabimu, v. a., to respect, to honour one by giving him a present; ku m-kumbika kua ku m-pa or pikelka kitu jema.

Hess, s.; mismari ya hessi, a scree.

Hesi, v. a.; muluuni anemessi mismari, the workman screeched down, dc.

Hesariva, v. p., to be screeched, turned.

Hethi, s., the menses of a woman; manamke manyika munezi, or anagun kideoni or danuhi, the woman has the menstrual flux; ku na hathi, to menstruate; Arab. خاص, menstrua passit; מַעֲרָפ, menstrua sanguis; מַעֲרָפ, menstrua patiens.

Hezimi, (pl. ma—), girdle; cfr. hazamu.

Hezaya, s. (cfr. מַעֲרָפ, ignominia affectit; מַעֲרָפ, confusion, infamia, affliction), a shame, anything causing confusion or shame.

Hi, pro niki; nilo hi simania tanu, pro nilkua niki madamia tanu; hifikuka = nifikukuza.

Hi, pron. demonat., this; e.g., niunda hi, this house (vid. Grammar).

Hiwa, s. (sing. uliana) = uliabi, hardness of wood (vid. mka); a grudging person; cfr. מַעֲרָפ, deceit, perfidus fuit; sulal 'ni hiasa-

Hiwa, pro akhiari; vid. hiri.

Hiatu, s. = merhem, deceased or late; e.g., hiashi baba, my deceased father.
Hira, v. a. — ku pendiza, to please one (cfr. amavit).  
Hidadja, s., kitu cha —, something desirable, beautiful; e.g., maas havya ni hidadja (R.).  
Hidaj, v. a., to want; vid. bidaji.  
Hidelika, s.; neno hili naafsana hidilifu sana, kuamba sile (R.); jambo hili n'na hidilifu sile.  
Hidima, s. (cfr. bedima, hadunu, hadimu), service; s.   
Arab. ṣeṣ, ministerium, opus; maungu yuma hidima — yuwafuli watu katika hidinaya'ke, watu wapate risikizo, lit., the European has work or service, he takes people into his service, whereby people get their necessities.  
Hidpathi, v. a., to keep, to preserve, to protect, to secure; cfr. Arab. ṣeṣ, conservavit, custodivit.  
Hidpathika, v. n., to be preserved (ṣeṣ ku uñiika).  
Hikukuza — nikiukuza (vid. hi).  
Hi, these; hiile, those; referring to plural nouns in ṣi.  
Hija, s., pilgrimage; muezí wa hija, they depart on the 9th moon.  
Hijaya, vid. hikaya (cfr. bedaja).  
Hiji, v. n., to go on pilgrimage; ku enda hija or hija; muení hija, a pilgrim (to Mecca).  
Hiko, pron. demonstr.; that; e.g., jao hiko, that book.  
Hikaya (or Hijaya), s. (ya, pl. za), something extraordinary or remarkable which has not been seen previously, a wonderful thing; nna hikaya, I have a story; munuka hu tenseona hikaya — jawabu la ku taakabu, lisilo onekana, 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 =zikira mbía — bända; ku fanisa hilo, to play a trick, to act cunningly; vid. hif, conversa fuit, distorted fuit, venato egit, mtu wa hilo, a crafty man; ṣeṣ, astutia.  
Hili, pron. demonstr.; this (vid. Gram.); neno hili, this word; kashaa hilo, this box.  
Hilo, pron. demonstr.; that; kashaa hilo, that box.  
Hima, ado., hastily, quickly (= haraka) (Kimr.).  
Hima hima! be quick; tuende hima (Kimr.), 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. hamalii), (1) to become pregnant; make amehimia, the woman became pregnant; (2) vid. obj., ku himia, to impel, to urge on (cfr. himas).  
Himali (vid. hémieli, hamalii), v. a., (1) to bear, to support, endure, to be able, to accept; weve mana balihamili na jua hili, nguja, jua lipinge tuende, thou boy cannot endure or bear this (sun) heat, wait, till the sun declines, then let us go; hawakuhemili mashaka, they have not been able to endure troubles; (2) mitumekwanu anahimili, my wife is pregnant.  
Himiza, v. a. (vid. hima), to cause to make speed or haste, to speed one, to hasten; amakwenda himiza watu; unende aka-wa-himiza akhula; ku himiza watu kazi.  
Hina (kenya), 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).  
Hindi, v. a. (ṣeṣ, levis fuit, contemtis) (ṣeṣ ku gnima), to refuse to give, to lessen, cut off, curtail or withhold one's right or wages, etc.; e.g., ame-ni-hinni fethayanga pasipo maagano mimi nai (箕me-ni-punguza 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; nimedaka kitu kuakwe, aka-ni-hinni, hadaki ku-ni-na, na kitu yunko; ku hinni iniri, to log a tree in order to make it slender (R.).  
Hino — hi, pron. dem.  
Hirmce, s. (wa, pl. za), an equal in age, young men; ni watu wasawa ku baléghi or ku on-dokes; (1) hirmu ndogo, little boys from 6 to 12 years of age; (2) hirmu ya katikati, from the 12th to the 25th year; (3) hirmu kuba, full-grown men, till they become elders (vid. wazé); hirmu moja, of the same age; Arab. ṣeṣ, senio consecutus fuit homo; ṣeṣ, decrepitus, senio consecutus.  
Hirmi, s. (ya, pl. za), a charm, an amulet worn on the side; uganga wa ku wá mulini or urnalváo mulini; cfr. ṣeṣ or ṣeṣ, circumspectus fuit, multum timuit, ęvít, custodivit; ṣeṣ, locus munitus, refugium amuletum, mala et veneficia arcens.  
Hirmu, s., pardon; ṣeṣ, misericordia affectus fuit, senait; ṣeṣ, intelligentia, sensus, facultas, niphe hissa yangu, pardon me (cfr. ṣeṣ, portio).  
Hritaj (or Ktaj, Ktaj), s. (ya) (cfr. hidadj), desire, request; hitajji yangu ni bi or ukhtajj— wangu ni hu, this is my desire.  
Hritaj, v. a., to need, to be in want, to want.  
Hritajja (or Ktajja), v. a., to be in need of, to desire, request, to want; mtu buya akhtajja or
akhtajia or akhtajiva ku pigna, this man needs to be beaten, must be beaten; yea ahtajia or akhtajia kwa hapa, he must be there.

Hirunshia, v. o., to cause to select, to choose (cfr. akhliar).

Hitima (ya, ya), (1) a funeral banquet; chakula bóra katika matanga; (2) funeral reading; kusoma hitima katika káburi = ku-mũ-omba meiti kua Moli or Mungo, to read prayers over the grave in order to intercede with the Lord in behalf of a dead person; sigillavit, ad finem perduxit, totum perlegit Coranum; finis, extremum rei.

Hitima, s. (ya); — ya kungilia or ya ku tamia niumba 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 jóo = amesoma kulla jóo kilómia; amekú malimu nafiyikwe, 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 june (sections) have been read they make a feast. Many do not finish the whole course.

Hitimisha, v. c., to cause one to close his Mohammedan course of study, to bring a scholar to the end of his learning of whichever kind (Kinassee); malimu ame-mú-hitimisha juo mana, na amehitimu; mana akisha juo pia, babai akato mali ya reali tano or kumi or aherini, akun-m-kombóa mana, na malimu akampa (mana) juu móló, na maf mómía, 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, ade, so, thus; sasa hivi, just now; punde hivi, a little while ago.

Hivi, thus, these; referring to plural nouns in vi or ey (vitu hivi, these things).

Hivile, those (vitu hivile, those things or matters).

Hivyo, after which manner; hivyo vivyo, yea, exactly so, thus, so.

Hivari, s. (ya), choice; ni hivariyako = kama upendávo, just as it pleases thee, as thou likest (vid. heri); electio rei; elegit.

Hivo, those; referring to plural nouns in mi; miti hivo, those trees.

Hia, v. a. (ignominia affectique), to confound, disgrace, put to shame, dishonour; mana huyu ame-mú-hia babai kwa ku káitia kíla mbale za watu, the boy disgraced his father by refusing to eat publicly; babai wa-mu-amia, ndí mana, kú wali, ni mana waxema, mimi sidiki ame-mú-hia babai na watu, because it is a great offence with the Kikuyu 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.

Hixia, v. n., to be put to shame; babai amehitika na mana.

Hixiuwa, v. n., to be beaten, chastened; mana ame-hiwiwa 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.

Hizile, those.

Hóbela Hóbela (? R.); hawa Wathéhëri, kasi yao hóbela washons makanda na majumvi, bad, superficial work?

Hodari, s., adj. (takes no prefix), strong, bold, brave; mtu huyu hodari wa kazi, he is an able, strong workman; hodari wa witi, 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 , recta duxit vis; directio.

Houdema (or noudema), s. (ya) (cfr. hidima), service, work, skill, ability.

Houdema (or noudema), v. a., to serve, to render service.

Hóso, s. (la, pl. ma—), a very big mas (root) of the mulbó or cassuah shrub; vid. mahóga, a very large root of cassuah or cassava.

Hoke hava, a phrase used to denote extreme poverty and destitution (St.).

Hóso, s. (ya, pl. za); hóso ya mukáte or mukáte wa hóso, a kind of thin cake made of the flour of wheat and fresh palm-juice. Much pepper is put into this cake; pilipili loho, red pepper.

Hopa, s., vid. hosa.

Hoji hosi, v. a. (1) to entreat = ku ronga ronga, ku ngó nga; , opus et necesse habeat; (2) to call, to reason with one (R.).

Hókumi, s. (ya), judgment, sentence, verdict; (hókumu ngóma or mubúya); vid. , potestatem exercuit, judicium protulit.
Hórumu, v. a. (— ku amus), to judge (— wama or wibaya), to have supreme authority over. Hórumi or hukumí, v. obj., to exercise authority over one, to judge one, to give over to judgment.

Hórumí, pass.

Hómma (hamma), s. (ya), fever; homma ya kidapo or kidapo cha bëredi, the shivering fit in fever; homma ndio mbàtshé or ya ku teta finya; tê, febris; tê, caelestis vehementer calidu fuit (aqua); tê, laboravit febrì.

Hómmà, s. (R.) a, 2 a, vinum, omnis potus inebriati.

Hómi (or nómo); pepe za—, steady wind, when mbihdo and tanga mbili have passed away (R.).

Hóndo hómmi, vid. Quembe.

Hongóra, v. a., to wash the circumcised part in the sea. Watóto kua siku ya sababu tangu wametahiriwa waendena poini ku osha viinda maji ya báhùri. This is called ku hongóra. Watóto waltotahiriwa leo wamushienda hongórea or ku óshoма maji ya báhùri. On the sixth day the wound is covered up in a piece of cotton soaked in oil, to prevent the wound affecting the wound.

Hóri (or xóri), s., a creek, a small arm of the sea; cfr. zó, ostium fluminis; zó, sinus maris (vox Persica); cfr. also zó, lacus in quem exundant aquæ paludum, ut largus fiat?

Hóri, s. (la, pl. ma—), (1) a kind of canoe with a raised head and stern; (2) ya ku uzia tambù (R.)?

Horóhómbu, s. (horódo ?), a certain bird, which has a long black neck (yuna shëngò ndéfu meausi).

Hóruma, s. (ya, za) (cfr. zó, miseriores, Clemens fuit; zó, misericordia, compassion, pity.

Hórumí, v. a., to pity or compassionate one.

Hórika (and xúzika), v. n., to refer exclusively (cfr. zó, perseverat in aliqua re); jina hill liboši kwa watu hawa tå, this name refers exclusively to these persons; jina la “wenni thambú” liboši kwa Munguirimu, who halina tetshi mingine, but muvuru or mbaya is also physically bad (R.).

Hóriko (atamoka hóriko or horiko), scarcely, narrowly, hardly (R.); anavuka hoši, laken, bukumuyakwe iliku ya ku wawa (uwawa), to have a narrow escape; tulikuwa watu wa kwa kusa suisui (in danger) laken tunauvuka hoši.

Hóriku (or xórikù), s. (—, altercatus fuit; —, altercatio la), strifes, contention = kondo, v. n. = ku tetu, to quarrel.

Hóríbu, s. (1) kathi amesoma hóribu mbegejini, the Kadi read a section (of several Koranic Suras) in the mosque; (2) hotuba, engagement; kú òba, to be engaged to; —, (1) orationem habuit e suggesto orator, evasit fuisse concionator; (2) expetivit in matrimonium. In Turkey and elsewhere the hóribu is the prayer recited in the mosque on Fridays, in which, after the praise of Muhammad and the four successors, the reigning Sultan is mentioned.

Hotunia, v. a.; kú hotubia watu, to read the section to the people, addressing them thereby; kú soméba watu ku siku kú.

Hóribu (hóribu), v. a.; kathi amehóribu hóribu.

Hórikí, s. (= ugorı̇), fortress, castle; —, firmus fuit; —, arx; cfr. also —, reconditum, in horreo, cella, &c.

Hú (dho níj); wewe hu ntu wa niuuna, u ntu wa mbelle, thy place is not behind, but before, in the fore-part; Waduruma wana lisa, wakislilimu hurundi ku ko.

Hu, (1) a prefix denoting a customary action, and is applied to all persons, both the singular and plural; humena or hamesa, they speak; huenda, he, &c. goes; (2) the negative prefix of the second person singular; hupendi, thou lovest not.

Húca, s. a, a dove; cfr. Steere’s “Handbook,” page 276.

Húa, for kua, e.g., niumba hu yangu, if the house were mine.

Hubba (or Kukura), s. (vid. habba), (1) love, desire; yuna hubba nami, he has love toward me — a-nípenda, 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 present, is a present; ku tia hubanimuakwe, to take a fancy to one; moyowake hau-ku-nioka, ndiposa ana-ni-ambia kuèlli, ana-ni-ambia juju, ha-ni-funului hubba; —, —, amaviti; —, amor; enenda wewe a-kunufuniliyo hubba, go thou, to whom he opens his whole heart.

Húbiri (or khúbiri), v. a. (vid. hábári) (—), probavit, nuntivavit, certiorum facit — ku-m-pa khabari, to give one news or information.

Húdumu, s. service; v. a., to serve, especially at table; tafañia kazi simamani jáma múa-hudumu = mu andàe.

Hudumu, v. obj., to serve one (cfr. hódumu).

Húdùre, v. n., to assemble; watu wamenuhuru = wamahutana telle; but mahadara, place of assembly.
HU

Huduría, v. obj.; ku katanía mahali pamoja; vid. هودریا، presens fuit.

Hündya, v. n., he or they go; hušeema, they say.

Hú, v. n. (cfr. hú or hayi) (cfr. fušía, fužiža), to come to life again; watu wa kúika mbahurú.

Húkka, v. n., to be brought to life again, to recover; alíkía mkinó na, kisaa, katapía.

Huíwa, v.; amehuíwa ni Mungu, na amehuíla.

Húmba, v. a., to cause to revive, to bring to life again, to make alive; ku-m-pa ngúva o afa, to restore to life.

Húlía (or Húlja), s. (ya) (cfr. جلیا, opus et necessæ habuit; جستا, necessitas, res necessaria), sake, concern, account — sebabu; kus húja yangu, on my account; hakina húja (ecil. kitu hiki) — ni jëma or hakina teshwihi, it is right, good, there is nothing objectionable in it; niúmba hia húja húra, there is nothing exceptionable in this house, it is good; kia húja ngingi, it is full of trouble.

Húumia, v. n. — jadiliana, to have to do, to have business with one; hawa-huíjiana na Wazungu, they have nothing to do with the Europeans, they are not concerned with them.

Húmbo, are you well?

Húji (or Hújí), v. a., to pump one; e.g., ame-niló ji or huji, he pumped me, hatta ha-mu-amria; siíkudaka ku-mu-amria laken ame-niló ji, tafanía je; naa-mu-amria, nginga tenda.

Hújí, v. a. (cfr. vàjájí), to examine; ku daka yakini, ku onda kitu, to search out, inquire after, to sound one; ame-niló ji hatta mutu ku sisma nenó alló nálo; ku úza sana; ku hakikía ma-

Hújúng, v. a.; ku —, to desert (cfr. جزيره, reliquit, desertum tui).

Húko, adv. (pron. dem. of locality), there, youther, beyond; huko mbelle huko mballi; huko mbelle ya mtu wa Dána, there beyond the river Dána.

Húko, adv., here, near, in this region; huko na huko, kitheer and kitheer; ku-jí-ti huko na huko huko na huko, this way and that; huko makíkú udo mapia yetu, here are old matters, and our new ones.

Húkule = mballe kule.

Húku, refers frequently only to verbs standing in the infinitive; e.g., ku-jí-burugisha burugisha-huku-ná-ta-lisha akilli.

Húkunu, s., vid. hokumu.

Húlú, v. n., to leave, to omit; hawabulu kuja = hawatindikí kuja, they do not omit coming, they come continually; cfr. ұқ, necessé habuit, reliquit, amicitiam coluit.

Húlulu (or Krúkúku), v. a., to create; құқұ, procreate, fæxiz.

Húluzwa, to be created.

Húmo, adv., thence Lake xii. 59; humo mweu (here with us) si jasikia neno hili, humo ni-
yetu.

Húmo and Múmo; si mumo humo (there within or here in).

Húmmu, vid. hámumu, s., grief.

Húmmiwa, to be affected by melancholy thoughts, to be distressed, afflicted.

Húmule, in that.

Húno, pron. demonstr.; this; e.g., muaka huno or hu; (2) and thou art not.

Húo, pron. demonstr., this or that before mentioned; it refers to nouns in u or w (pl. mi); e.g., mtí huó, that tree.

Húrri, a freed man (cfr. asia and hatti).

Húruu, adj. and s. (pl. ma—), free, not in a state of slavery; mtu ni húru, si mtúma, this man is free, he is no slave; watu háwa ni mahuuré, these people are free; ku úta ou ku weka hurré, to release or set free from slavery.

Húújé, v. n. — kunia (vid.) — ku hara, to ease one's self; cfr. یی, axitii, eject, educut.

Húruma, s. (vid. hóruma), pity, mercy, compassion; cfr. یی, misericors, elemens, propitius fuit; یی, misericordia.

Húrmia (or Hórmia), to have pity upon, to pity one.

Hússu, s. (- wásiia), (1) charge, commission, last will; hússu ya baba alicufa; cfr. یی, distribuite in partes; یی, pars; (2) husun, v. a., to divide into shares, to separate each one's share.

Hússia, v. a., to enjoin upon; (1) ku-m-pa wásiia, to charge one, especially with respect to the charge which a dying person delivers to a survivor; cfr. یی, conjunxit, testamento mandavit; یی, mandatum, testamentum; (2) ku-m-hússia katiyákwe = ku-m-fáníia katíri (or kiasiakwe), to limit one to a certain quantity of provision. Ame-nil-ássia kebába cha mtéle, he limited me to the receipt of a kebába (vid.) of rice.

Húsuda, s., bestowing? (Er.)

Húyaddu, v. a. (cfr. háaddí, do to violence from mere wantonness, to envy, grudge at; ku-m-
húyaddu maliyákwe; ku fáníia uhuúnda; ku húyadda ou háaddí or ku fásidi watú — ku tis watu mambó-
nída ya marádi, e.g., ya ndúi, dce.

Húydddia, v. rec., to envy one another.

Húyemu, v. n., to strike, to contend, to altercate with one; cfr. مسدع, altercatus fuit, ligavit.
I

I, an infix-particle; e.g., ame-i-haribu (niamba yetu), he destroyed it, viz., our house.

I, 's relative to words of the i-class; e.g., simayangu i-wási? where is my sina? viz. sina.

I', s. (la, pl. mái); i la kuku, the egg of a hen; mái ya kuku, the eggs of a hen; i la béredi or la ku tetéma is said of an egg which the hen lays when there is no cock; i hili si gímu; i fíalo múmú háfína ngvú, liníndíka háraka; kuku yuwavoida or yuwávdí mái, the hen lays eggs (ardis is Kinir.).

I'á (or ku wís), to have one as debtor, to demand a debt from somebody, to sue one for a debt; na-muí-a or na-m-wís m'tu buyú realí mái, I have this man as a debtor of 100 dollars, I demand from him a debt of 100 dollars—he owes me 100 dollars; ndaíka déni ya realí má kuwáwé; na-muí-a realí tano, I want (as a debt) 5 dollars from him, I sue for payment of 5 dollars, he owes me 5 dollars.

I'áá (or wíáá), v. rec.; watu háwá wawíána wao kú wao, these men are indebted one to the other.

I'k' (or wíáá), pass., to be indebted, to be owing, to owe one to, to be sued for a debt; m'tu buyú yuwáwa réali mía ku'mugu, this man owes me 100 dollars.

I'wíá, v. c., to cause the debtor to pay by summoning him before the judge; m'mu-mu-iwíá kuwa wáli = m'mu-m-dáli kuwa wáli.

I'áá, s. (ya), a yellow substance brought from India, greatly in demand with the natives as a dana ya kíónda, remedy for sores (dana ya kiónda).

I'á, v. a., to steal, to take clandestinely; cfr. ku ba in Kiníàsa.

I'íá, v., to steal from; e.g., ame-mu-libá maliyikwe pí sú múa ñamba, he has stolen from him all his property secretly.

I'ááá, v. n., takeable, that which can be stolen.

I'íááá, inoá, to be stolen from.

I'áááá, s. (ya) (cfr. áé), adoravit, servum fecit;

I'ááááá, servitus, obedientia, probitas), servior, worship, especially ibáá ya Mungu, the service of God. When the Muhammadans go to bed they say "eshááh or esháahu ya Mungu." This is ibáá ya Mungu: hence "amélála na ibáá or amésá ibáá = amélála kú wá la sáalí, or kú ku atá ku sáalí, he slept with or without prayer. But the word can also be taken sensu latoe; e.g., ibáá ya m'sann, ya máli, etc. M'tu aliiku mbaya kwanza, kisha akazaingatia kú kwa ibáá (ya Mungu).

I'íááááá, s. (aba sújídu?), devil (corrupted form of the Greek diabolos) (ة‎), chief of the devils, Satanás.

I'íáááááá, s., counting (cfr. dánj, numerus, census, annumratio); ukishajua idáá ya fara, and the price of something imédáá (amounte) to half a dollar (cfr. éá, numeravir, enumeravit) (II.); háina idáá, there is no counting.

I'íááááááá, ku-jjá-dábá (R.)?

I'íáááááááá, v. a. (vid. eiddíi), idilísha (cfr. ián, quod justum et sequum esset, statuit, sequavit), (1) to learn good behaviour; (2) to teach one reason, manner, or right conduct (ku idilísha); (3) ku-m-sumba, to trouble one = ku-m-ta akiti muuna or múmú múbá kííásu ku m-á-funa ku ku m-piga niuimbásí or gerezáni haita ku omóbó wa.
kua babai or banawakwe, hatta ku-m-laláma or
díika ràdi babai, hatta ku-li-shika neno s-m-páló
babai, hatta ku fání nàdi or mispensi ya babai. The
Buahili 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 interfere for the prisoner with
his father, saying, "When a bábç writes your lap,
will you on this account throw him away?"
Thus by degrees they gain the trust of the en-
raged father.
IDILÀ = sumbiliwa; ku-m-tíà àdabù.
IDILISA (or IDIRISHA), v. e. c.
I Télé (or ADIL), s., right behavior (justitia,
sequitas; rés par pondere; quantitatem); fülani yú kàtika ilíli (ádabù), or ana ilíli (ana makazi mangi) (R.); impoteu kàaidilíwa ku tiwa
nída ngenna.
IDIKI (or EĐIKI), s. (yà), permission, license; ku-
m-pà ilíli, to give him permission, especially
permission to marry a daughter given by her
father; Arab. ḥāy, hāy, permit, permission.
Iña (or IVA, v. n. (vid. iwà or iwa, v. n.), to cook
sufficiently (food) = kú màbbu, to ripen; come to
maturity; címbo línaiwa or línaiwa, the mango
is ripe.
IWISHA, v. e., to cause to ripen; júa limočiša
mácimbe, the sun has brought the mangos to
maturity.
IVU, v. a., to make bad ( = ku alíshá), to spoil,
disfigure (cfr. Kiinausa iba, to be bad; iba, to
make bad); uki-mu-ìta mu mlùde, uma-mù-ìta
(Ki.)
IVYANA, v. rec.
ITYAHI, bringer of luck (St.).
IVU (or Iwu), s. (la, ya, pl. mafù), ashes; ifù la
motto (Kiung. jífu); ifù la moutò motto, embers.
IFU IFU, grey ash-like colour?
IVÁ (or I và), 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-tókòsìa mu kú mànnà; e.g., wewè wáiga
or waigwa maneno ya Kiisafulness; nafor Muurábo,
huá-wézi-húhúi maanayakwa (maangài), wewè
hana fáii náyo maneno háyà; Muurará ame-mu-
ígíma Máahúli, you use Kiisafulness words, and yet
you are an Arab, you do not understand its
meaning.
IVUNSA, s. (Kiama) (vid. inisa), mother; niáwe ame-
kuja, his mother came.
IVUZAI (or ITUZAI), v. a., to want, to desire; e.g.,
ahib'àjí ku nifìwa, he ought (lit., he wants) to be
praised; cfr. ìkùánọ.
IHÀSIA, v. obj., to be wanting to, to be desire-
s of.
IHÀSIFU, adj., various, different; cfr. ìhàsì.
IHÀTIMU, v. a. (cfr. hitimu), to finish learning or
one's education.
IHÀRA, s., wages, rent, hire, pay; cfr. ìhà, mer.
cedem dedit; ìkàrì, receivings, praemium spon-
satus; ku-mu-ìja mu, to hire a man; cfr. ìhàra.
IHÀSA, s., a record (St.).
IHÌKÌI, adv. = ni kheri, better, rather, vid. héri
or kheri, the comparative of ìhùkù.
IHÌKÌIARIYÁKOkO, as
you please, willingly; vid. ìkù, elegit; ìkù, electio.
IK, s., thickness in opposition to breadth (R.).
IKÁBA = ikibà; iwa ikibà adaképo poto, ni ku
tóa (kitu) hugümúi apemína utí námì (R).
IKÁBA, v. a. (1) to put over = lay across; ku ikìna
numba borti, to put board (bori) across from
wall to wall, in order to construct the dàri (roof)
of the house; ku ikìna dàri, to cover with a roof,
to roof a house; kuku ya ku ikìna, a food cooked
with eggs (St.).
IKAO, there is, it is there.
ILÁ (or ELO) = laken, but, except; ìkù, ni non, níe;
hana ila (or ilda or ela) mko mma, he has but
one wife.
ILÀ, s., shame, disgrace, defect, blemish (cfr. Arab.
ìkù, morbus, causa, pratetxus?); anà ila, he is
blemahable; fùlànì ni mázì, laken yuna ila.
ILAKINI (or ILAKINT), but.
ILÁ, pron. demonstr., that, some, some; niáwe ile, that
house.
ILÁ (or ILA), in order that.
ILUMI, s., doctrine, ìlumì ya ingili or injìlì, the
doctrine of the gospel (Arab. cfr. elumù).
ILÌYI, that which is; nìla ilì tìbàiririkà, that
way which is known.
ILÌÓKO, which is or was there.
ILÌPÁNDÁNA, the composition of a word (St.); cfr.
pándana.
ILÌWÒKÀ KÌNNÀ, ilìo sa, na itàkàvi ni-uma-
yetu, as it was before, as it is now, and as it
will be after us.
ILÌNZI, s., a small round thing held to be a great
charm against lions (St.); cfr. ìbàkù débítàvì.
ILÌKÁNÁN, s. (cfr. Greek kanon, a measure, rule,
standard), canon, regular; bilikanà, by the rule;
cfr. ìkù, perquisitv; ìkù, ìkù, ìkù.
ILÌKÌ (or ILIKI), s., cardamom.
I'ma, v. n. (old language) = ku simáma, to stand up, to rise, to stand erect; fig., nénó kóba li-tu-simáma mbellesetú = litakúja juisté, an important matter will befall us; ndia ya ku ima, a straight road.

Imámia, v. obj., to stand out to one, to rise upon, to befall one; mtu hayu amé-m-tukána wali, neno kuba li-tu-simáma mbellesakwe.

Imía (or Imia) (Imía) = ku simikia, to lift up, to set up, to make to stand; e.g., ku-mimingóti, to set up the mast of a ship; ku simikia mbó, to have erections of the male yard (and in consequence flux of the sperm); dána ya ku simikia mbó (e.g., by bradyly), the medicine which causes erections of the yard.

Imá, v. a.; ku ima, to eat up food provided for other people; amé-tu-ima, he has eaten our share as well as his own (St.).

Imá-imá, either, or; tábáwa ku unatakátá imájo; is this feather dead or not? (lit., or what is it?); cfr. \(\text{Imá}^{1}\), an non?

Imía, s. (ya), confidence, faith, belief; imía kua Mungu, faith or confidence in God; upanga wa imía, the sword of safety, which does not bend; yuna wikono wiwili wi juma; cfr. \(\text{Imía}^{2}\), fidit.

Imía, v., n. = nixus fuit; \(\text{Imía}^{3}\), fides, religio.

Imára, s. (ya), firmness, hardness, solidity, strength, said of substances and things which do not break or which are hard; kiti kiki kina imára, baki vundíki, this chair is strong, it does not break; nti bi ina imára, hitimbíki, this ground is hard, it cannot be dug.

Imába, v. n., to sing; hence inbó (la, pl. mainbó), a song (vid. gnámbo and nímbo, pl. nimbo).

Imía, v. obj., to sing to or for one; e.g., u-múmbó nimbo gnímbo, atikie.

Imikia, v. n., to be capable of being sung.

Imikía, v. c., to cause or make sing.


Imu, s., mosquitoes (rectius mụn, vid.).

Imúia, v. c., to cause to stand, to set up; vid. ima, v. n.

Ina, it has; e.g., niumba hi ina máwo maándi, this house has fine stones.

Inámá (not ku námá but ku inámá), v. n., to stoop, to bend down, to bow, to slope; júla láma ku inámá, ndó majíra ya elesérí, the sun declines, that is the time of elaséri; niumba ina-ni-(†)inámia pekeyenga, the house depends on myself alone. N.B. Natives and strangers generally use ku námá for inámá.

Inámía, v. obj., to bend or stoop towards (?) or forward.

Inamísha, v. c., to make to stoop or to bow, to bend; e.g., ku inamísha nti, to bend a tree.

Ji-inámía, contr. ku-jí-inámia, to bow one’s self.

Ji-inámísha, v. refl.; e.g., ku-ji-inamísha (or inamísha) ku ku lima, to bow one’s self in tilting the ground.

Ischo, adj. (Kimung), cfr. ati, country, land, earth. Inda (or ku winda), v. a., to hunt; (2) inda, s.; ku-um-fúna mtu inda, to give a man trouble (?) (neno salito daka); bad habit, impertinence (= uhulisi) (R.).

Inóga, ingilia, ingóza, ingózila, vid. ngia, ngíllia, v. n., to enter, to come or go into.

Inóga, v. a.; ku inga na ku suda, to scare poultry (cfr. tunga and shunga).

Isóga, adj., much, many; jíngi, jinige, different, other; muninge or munjine, ujinge, jingle, nùngine, pingiño or pinginge, pl. wanginge, manginge.

Isómi (or rectius kóni), having, possessing, with it forms munji, wegú, yegú, legú, kégí, yegí, zegí, and jegú.

Isómi (dimin. kínógi), s. (la, pl. ma—cfr. mbinggo), a cloud.

Inóga, v. a.; ku — pówa la tembo (or la tounge or la tóui), to scare, to take off the froth of tembo, or ante, dce.

Ist, s. (la, pl. maini), liter; isi la gnombe (ini, wengú, pañó, fió, firingízi, figo, all these words must be distinguished from each other).

Iénia (or iénia) (wa), mother (= mviázi) (Kigun); inia ndle alió-m-nia muuma! vid. kú nia or kú guía; niwa amekúja, his mother came; nína, grandmother.

Ishánika, v. n., to be cut or torn to pieces; e.g., ngíogó hi išánika, hešóókí tíensa, this cloth is quite torn to pieces, it cannot be mended any more.

Išika, v. a. (opp. anika) (= ku láza upándo), (1) to lay down, to put on one side (e.g., ku inika milima, to lay down the lemon-tree in order to get its fruit); to careen a boat; e.g., ukane dan, sermália atí hasho, careen the boat and let the carpenter put a piece of wood into it; usi-unika mazó, simika wena, do not put the load away, but put it straight; ku inika majémbe, to form the outer side of hoes (cfr. mufumbo); mpunga unainika kosi or shuке la mpunga lainika kosi, 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.; bapana mtu awezayo kum-ıńika muqóinya náki, nobody can bring down a proud man.

Išika, v. obj.; ku išika túo la tini, to hem the lower part of a cloth.

Išika, v. c., to turn round; múšilína ame-inikíza wátu kua ku salí.

Isó, adv., truly; Arab. \(\text{Isó}^{4}\), utique, equidem.
IN

Inshallah, please God, if God permit or will
(Arab.), perhaps: "Allah u rematch.

IN, v. a., to lift up; e.g., ku ina mato ku angalia ju, to lift up the eyes, to look up; trop., ku ina, to raise up from sickness - ku ausa.

INNA, v. n., to be lifted up, to be erect (milma unainiku ka Mungu), to become raised.

INULWA, v. p.; milma haukunuluki na watu, the mountain was not raised by men.

I-JNA, to rise; ku ina juaani.

INULWA, c. n.

I-ULILA, c.; e.g., ku inuila gadi kati ya mgomba ulionama kua ndizi kia kuba.

INULIZA, v. a.; e.g., ku-unuliza mzigo, to lift upon a load.

INZI, s. (vid. uzi or uzi) (sw., pl. maiuini), a fly, gnat (f).

LOTTE, all, every one, the whole; it changes the possessive pronouns, otte, otte, chotte, lotte, wotte, zotte, zotte, potte.

LOWE (toe), s. (la, pl. maiowe), a cry, noise - kelile, pl. makelile; la iniw seven hill? what is this noise for? ku pigia lowe, to make an outcry, noise (Kipembwa).

IPA, v. a., to long for, to long for everything one sees, to desire to have, to want; ku-i-pa roho mbelle, to give up the mind to, to cover; maiwi ana-i-pa roho mbelle, kiwawa yuwaita kwa wazi (kwa ku shikiki roho), the thief takes first the purpose (in mind), then he steals really; ku-i-pa roho mbelle, ku sania thambi.

IPI, s. (la, pl. mu-) (old language) = konde; ku pigia ipi or konde, to strike with knuckles of the fist; but ku pigia ngumi meema, to beat with the inner part of the fist. In the former case the blow is given obliquely, in the second horizontally; ku pigia ipi or konde kua niuna ya wianda, or ku sania mbelle wiloisumbo, taken ku pigia ngumi kua ku sindikiza wianda, kana kua ku vunda nazi; ku pigia ipi, to slapone on the face.


IPU, s. (la, pl. maiupu or maipu), boil, tournour.

IYÜA, v. a., to take off the fire (Nk).

IYOLONI (of Iyoloni), s. = mbe wa mbelle.

IYOLI, s. m.; cfr. Arab. וי, auctus fuit; י, quod capturit in vendidione supra primum constitutum; usora.

IYUK, s. n., to faint (Rt.) cfr. י, emaciatas fuit, segnias fuit, או, menstrulis laboravit.

IYUKA, s. c., to trouble (f).

IYUKA, s. a, a vice (secure); cfr. יפ, ansa situlao vel urcei.

IYA (or YISA), (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.

IASA, s., calumniation (?); ku-mu-afiri, ku-mu-kaashifu, ku-mu-sania iisara (cfr. י, molesta res, adversitas), to backbite, calumniate, to defame one.

Isha, v. a., ku iisa or ku isha (kwishfa), to finish, to bring to a close or end; punzi limo-ni-isha or lime-ni-isha, my breath is finished (hana tarsu tena ya ku emde mbio) (י, tractus, extre. mitas rei, latuus); ikishu ku isha, whera or if it is finished to finish.

When preceded by the pron. a, and i is contracted into e-eha; maneno ehsa or yeasha ku isha, the words are at an end; gnombe wana we'sha ko waishia, there are no more cares for slaughter; niki isha muona flanoni, ta-kupa jawabu langu; u-le iahu ni fetha, I had no more money. Kwaisha (- ku isha) is used as an auxiliary; e.g., amekwisha pigia, he has already eaten; amekwisha kuja, he has come already; alipokwisha ku enda, when he had gone; akisha, and he had finished, or when he had done this; akisha or akisha, after that (and finishing that).

Ishita, s. obj. (maliisa), to finish, to settle a thing for somebody; ngoja, ni-ku-isshie (ni-ku-maliisa) manenoyiko nilitoomo, wait, let me finish you the matter for which I have been sent; ame-ni-isha waliwangu piia, he has eaten up all my rice.

Ishilia, v. obj.; ku-mu-ialilisa mwezi.

Ishilia, v. a. (- ku maliisa), e.g., ku — mwezi (ku ishilia muisho), to complete the month of service (to his master).

Ishara, s. (ya. pl. ze) = dehili, alama, (1) something strange or remarkable; (2) omen, prophetic, foreboding, work; tumenoa iisara mauka hu = tumenoa tasajo ona mbelle, we have seen this year what we have not seen before; iisara ni jambo litsinasho koja, hi ni ishara ngema ya mwia or ya juu, this is a good sign of rain or sun; (3) pattern, kind = genri or gisi. The following occurrences are iisara, cfr., e.g., (1) tuko likipigu, ni ishara ya matanga, ku leti nii; (2) ukope wa tini ukipiga, ni ishara ya matangi kii liti; (3) mafungio ya sanda yakipiga, ni ishara ya ku fwa; (4) mokorisa kiuma (popo) akiia, mtu atafwa, ni ishara yakwfe; ameona iisara, he has seen or got signs or omens (of death), when this or that bird cries, or this or that thing happens: jambo udakalo u-nilanshe ishara, show me what you desire to have; nime-ku-ona ishara-yang, kama hi, or gisii kana bi; ishara ya nguo hi ndakayo mimi, I want a cloth like this.

Arab. י.
IS

(109)

Ish, v. n., to live, to last, to endure; vid. aish;
iskē, vitam duxit; nimeishi ninka arbaini,
I lived forty years, I am forty years of age (cfr. māsha, lifetime).
Isilakhī, s, gain; sikuununā kita hiki, hakina
- isilakhī (R.); cfr. مصافح، utilitas, commodum.
Isilāku (or Islam), s, (wa. pl. Maślāmān) (Musulmān).
Muhammadieae religious cultor vel asequae, a
Muhammadan; muta wa poāni ni Islam or Mu-
islam; watu wa poāni ni Islam or Waislam, the
coast-man is a Muhammadan, the coast-people are
Muhammadans; or muta wa poāni ni Mus-
limina or Maşlīhīna, or Malimina, pl. Wasalihīna;
cfr. مسلم.
Temi, (or Semu), name, the name of God; Arab. اسم.
Ispik, s, where there is not, except, but (vid. Grammar).
Istheka, s, dropay (St.); أنسفا.
Istitwā, s, hat el istiwāi, the Equator; [نقطة]
linea equinocialis.
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., nine-
mu-ita, taken amekitk kija, I called him, but he
refused to come; (2) to cast is a mould (St.);
ku iton, v. n., to be called. After wa and before i
both a and i are changed into e (wè); ku wēta,
instead of ku-wa-ita, to call them.
Itānā, 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 mtiima, nai (na huyu) ame-itika,
the master called the slave, and he responded
to the call.

JA

Irika, v, to answer the call for one, in his
behalf; mtiima ame-mu-itika banawakw; ku-mu-itika sukat tyakwe kwa umbo, to fall in
with one’s voice in singing.
Iritika, v. = ku kubali, ku rida manenoyakwe,
to approve one’s word, to assent to.
Iritikāna, v. e, to respond one to the other, to
acclaim mutually, to call to mutually.
Iriti (or Ithi), s, permission, sanction (vid.
idini or eidini, page 106); ku toa ithi, to sanction.
Iritikāfu, s = kūfā; hapani itilāfu, there is no
fear; cfr. للشف, periti; لائي, interitus, exitum.
Ivo, s. (la); ito la gū (gū), the ankle.
Iva, v. n, to ripen, to be completely cooked; ma-
čime yana kwa vsyva mmoja mmoja, the mangoes
became ripe every one of them.
Ivisha, v. e; muenbe waiisha or unakua
waivisha.
Ivo (pl. maivo) of a kekē, vid. niudi and mawka-
wano.
Ivu (pl. maivo), ashes.
Iwa, v. n, vid. ia.
Iwisha, v. c, ( = akilaha or wakilaha), to deliver
up to one the demand for payment of a debt,
i.e., v. = to commission one to call in a debt; nime-
u-wishā Abdalai, adike dentsungu, or mali-
yungu kwa folaini, I charged Abd. to demand
my property from N. N.
Iwase? where is it?
Iwisha (or Ivisa), adj, i iwisa, a bad egg (pl. mai
mawisa), bad eggs (cfr. wisa, spoiled).
Iyai (or Yaw), s. (R.) = mai (Kinug.), eggs.
Iya, v. a, to refuse (St.).
Iyara, v. a, to publish things about a person, to
tell scandal about and thus calumniate a person;
افر, publice protrul sermonem? أنظر, memoria-
tit?
Jah (or Thnha), v. c., to cause to be afraid, to make afraid.

Kế đa (or kewa), pass., to be feared; anemojwa, he was feared.

Ja, 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 jáko ku-penda, even if he love thee, pl. wa-ja-po ku penda, even if they love thee; (2) ja with negative prefixes; ha-jaja, he has not yet seen; ha-ja-ja, he is not yet come; (3) as ja penda, before or ere he loves, or that he may not have loved; yaajawa haya iote (yote), all this not yet being or existing; hawajakula amáni kabla buja-ja, before thou puttest in; si je nda pro si ja enda.

Já (Ja), v. n., to become full, to be abundant with = kusa telle; kása linjá ngójo, the box is full of cloth; maji yameجا jana nilipopita, na sasa yijí or yánjá 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 jana mabimbí, the tide is coming in.

Jájika, v. a., to fill up; ujálize wino kikómba (or kisho) bata ujája telle, hakika ushinda sasa, fill up the glass with ink, till it be full, for now it is only half full, or not quite full. Tápá sasa ishinda mafúda, ujálize telle, the bottle is not full of oil now, fill it up completely.

Jáwa, v. p., to be filled with, to be full of; allkua akijà robo takatufí, Luke iv. 1; ku jáwa ni khufí, Luke vi. 12, to be filled with fear; maji yameja kowu, the water was full of insects; laken ntungi umejí sasa maji sasa is full of water; cfr. Luke vi. 11, wakajáwa ni wazimí.

Jáxalá, v. c., to make full, to fill up; ku tia telle.

Jáxlo, v. n., to fill.

Ja, s., a place where rubbish is thrown.

Já, s.; akika májíra ya jaa, steer northeasters (St.); cfr. májíra, the course of a ship, to be distinguished from májíra, time; májíra, cfr. Arab. jajíra, lata per mare fuit navis, vel cum solo sulcavít illud, vel ventum obviam sibi habuit.

Jálí, v. n. (jálí, magnificavit), to be potent or powerful, to prosper; mtu haya anemjíla muká hu amejíia malitelle, he prospered.

Jalejo, v. c., to make one potent, to give one authority, to prosper or bless one; Mungo ame-majala mali = ku pata mali, Mungo akutala, tutukundu kealo, if God enables or prosper us, we shall go to-morrow (aki-tasaniya, akitu-talalia).

Jalalíwa, c. n., to be enabled, to be given power, to be blessed; ku jalaíla ni Mungo.

Jalat, s., a rock, rocky hill; kaburi iliôtimbon katika jaba, Luke xxiii. 53, a rocky mountain; jalat, mona.

Jabali (májabali), s., a thick mass of cloud.

Jabali, s. (magnus, omnipotens, absoluti imperii, dominus; jalejo) absolute king or ruler (a title of God).

Jadi, v. a., to demand a thing urgently and violently; cfr. jalejo, postulavit petitivo ut dariaret quid; ame ni jadi hatta nine-m-pa.

Jadi ma jadi = milele na milele.

Jadidi, s. (ya) (= ndá), hungers, starvation (Kisang'gíja); cfr. jalejo, malum alimentum accept maleve nutritus fuit; ameshikoa ni jadi or shungiti.

Jadidi, s. (ya, pl. za), Capricorn; cfr. jalejo, haedus, capricornus, signum celeste viginti et octo siderei complectens.

Jadidi, s. (ya, pl. za) (= ñu, avus), great-grandfather (babu, grandfather), ancestor; mtu hayu ni shésha tangu jaddiyákwe.

Jadili, v. a., cfr. jaji or boji, hujiana.

Jadiliwá, v. rec. (= hujiana), to argue with; cfr. Arab. jálí, firmus fuit, altercatus fuit, disceptavit.

Japi, s., an insect, which creeping over the body causes maruguruga (vid.).

Japi, s., a kind of basket made of milu for catching shrimps; it has holes, so that the water may run through, whilst the shrimps remain (vid. mfumbi).

Japaka, s. (Kimejíta) = teffa (Kilindíni) = ku tia taka, to make muddy (cfr. teffa).

Japaka, v. n., to be dirty; niumba inajífika yadasa fagiwa.

Japuka, v. obj., to dirty, soil, bedaub; ana-anjífika nguoyangu.

Jisó, s., a frame-work for putting corn in.

Jisó, s. (pl. majíjina), bold, brave, gallant; mtu hayu ni jíjina (mtu mkali, hachí), vid. chagína, page 53.

Jisó, s. (ya, za) (= jalejo, potencia, dignitas), power, authority; sultani ame-ma wali jaña ya wapi, the king has given the governor power over the people; (2) good fortune; zamani za ku toka jás hakuna upepo (Sp.); (3) kilango ja jà or pepóni, the door of paradise, which the Sauhili imagine they see open at night now and then seeing a very bright spot of hearth.

Jahanu, v. a.; ku — jombo poani, to shore up, to lift up a vessel.

Jahaníwa (= gadiminiwa, to be erected on supports.

Jahanu, s. (ya, pl. ma —), support; ku weka jombo jú ya majahabu.
JAMA, s. (ya, pl. ma—), a ship, vessel, especially a båghala, s̄haju.
JAN, s., the North Pole.
Jañi, v., to give honour to.
JÅNÅWA.
JÅHILLI, v. a., not to fear any one, to be brave; ku ñåhili-nono, ame-jåhili mto (aken Mungu ha-jåhili) asee khljof yas watu.
JÅHILLANA, v. rec. (kía na dana na mto hatta ku pigana).
JÅHILLAL, adj. and a., courageous, brave; asee khjof, al mójga (majuñali ni ku iba tuu yas mesgidi?).
JÅHILLI, s., hell; mœgk upe yì na jåhim, the lord of paradise and hell; cfr. jāw, ignis ignis; ignis infernii.
JÅJ, v., n., to begin to rot, to be spoiled; wáli hu umjåjija, this boiled rice begins to spoil.
JÅJU, s. (ya, ea), a kind of grass growing in wet places, a kind of mbogga? (I.).
JÅJLɔJÅ, v. a.; ku—ngó, 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 jà, jà, jà);
JÅJLñJÅ, v. ñøj, ngoyang, uñi-pure (vid. pùra o pûsya, v. a.), to wash a cloth by beating it on a stone.
JÅJLñJÅMA, v. a., to out-moor, to interrupt one in speaking by a noisy behaviour; ame-ni-jåjanis yu maneno mangi.
JÀJÌ, s. (pl. majañi), an egg (Kìng.).
JÅJÌJÅ, v. ñøj. (cfr. chachia), cumulata, press, augment; sikú hizí kái ina-ni-jàjía, or zime-ni-jàjía, sipáti nefasi, or raha ya ku keji, in these days my business or my occupations accumulate upon me, I cannot take rest; vid. jàjì, page 109.
JÅJÌJÅ, v. a., to sour, to make sour; ku—mtùzi (Sp.).
JÅJÌJÌ, v. n., to become or turn sour (ku pata ukåli, ku pata kùngo).
JÅJÌ, n. (a.) ku legià, ku ràrìka), to get old or worn out (vid. kùkù); nguò imêtejìkà or imeku kùkù, the cloth is worn out, is shabby.
JÅJÌ, n. (a.) sikú sipìzo ku na mvià (cfr. haràra), a day when there has been no rain; wàkatì wa jákà, winter-time.
JÅJÌKÌ, v. a., (1) to pound oil = ku ponda mfuta kua kín, but ku shindika kua ngamisa, to pound oil in a mortar, not by the mill driven by a camel; cfr. shindika; (2) ku jakájì nìmùba = ku takessa nìmùba, ku fàni ko tuw tuwu sèlabbu yu ku tama, to empty one’s house when one emigrates, to clear a house; (3) tòmbàko ni jakájì o dàkata helafì, ni tòmbàko dafa lìsìlo aåha mènòni, midò tobacco which does not burn the mouth.
JÅJÌKÌÌ, v. n., to be pounded very much; mfutà yamejåkàjìka sàsà = yameçòndika sàsà yame-jakàjìs.
JÅKÀFÌ (Kìmìmù), an animal which eats poultry (handa, Kìmìmù) (Sp.).
JÅKÌ, s., vid. bohì.
JÅKÌÌLÌ, s. (cha, pl. via—), food, eatables (= kitu cha kílì).
JÅKÌÌNOA, s. (cha, pl. viãkùno), drinking.
JÅLÌDA, s. (ya, pl. ma), the cover of a bound book; cfr. jåìa, excoriavit, in corio compiteg (librum); sìko, cutis, corium; (2) a whip; ku-ìkìpìgà jàlåda.
JÀLÌ, adj. = salikì; rokuoyangju jàli, pure, up-right?
JÅLÌ, v. a., to put; jåì, posuit, fecit, abundavit, constituted; Muñgu aki-ñ-jalì, if God spares my life.
JÅLÌ, v. a. (vid. jàlìa), to regard one, to reverence one, to fear; ku-mu-ìANGLESÌN aàna, to enable one to have respect for one; e.g., mtu huyu umë-jìlì Mungu, na Mungu umë-ìnìjìlì; mtu huyu ha-ìnilì = ha-ìnilìkì.
JÅLÌA, v. ñøj., to grant, bestow (= barikì); Muñgu umë-ìnìjìlì sìkì or sìliì.
JÅLÌMA, v. p., to have power, to be enabled or blessed.
JÅLÌMA, v. a. (vid. jàlì, v. c.), to make full, to fill up.
JÅLÌJÌA, v. ñøj., to fill for one; ku-mu-ìnìjìlì kàshà, to fill the box for one (= timisìa).
JÅMìA, v. a., to collect together, to gather.
JÅMìA (or JÅMÌA), s. (ya, pl. za), family, company, society; jì, college, congregativit; gëmà, turba, agmen, multitudo, synagogus, concilium.
JÅMÌALÌ, courtesy, good manners, elegance; jì, pulcher tam corpore quam moribus, elegans decorus fuit; jì, elegantia.
JÅMÌANDÌ, s. (la, pl. majàmandà), a round basket with a cover, both made of mil; kiìmandà, a small basket of this kind.
JÅMÌ, v. a., to break wind loudly; e.g., ponda yuwa jàmbà ku ñàkè; cfr. shuò, mashuìi nañ ubàwi. These words must be distinguished.
JÅMÌ, s., breaking of wind.
JÅMÌA (or NÄMÌÅMÌA) = dukumiba (ku ambà), conj., if, though, notwithstanding.
JÅMÌA, s., white film of the eye; megnì jàmbà, a person with a white film on his eye; mtu huyu ana jàmbà cha jito, or ana kiini jëpo cha mato; cfr. upògo.
JÅMÌA, s. (or KÌMÌA) (pl. wìmìa), (1) small rock (muamba, a large rock); (2) jengo, construction (pl. viingo); viłàro kátasì kiìgà pìgìa jàmbà or wìmìa, to make huts for waylaying one, the robbers cut part of the wood near the wayside, where they dwell, to waylay travellers.
JÅMÌA (la, pl. májìambia) (vid. gambia), a curved
dagger carried in the girdle by the Arabs; jambía laméča kamijía, si kuill, the dagger is bright on one side, not on two sides; laken upanga kumétéča kote kote, but the sword glitters on all sides.

Jambó, s. (ja, pl. viámbo), bait; kitu cha ku fulia samaki, a bait for catching fish; — cha ku tegča niuli, to catch birds; ku weka o tia jambó katika mtiámbo, to put a bait into a trap.

Jambó, s. (ja, pl. majambó or mambo) (from kumbó), state, thing, matter, circumstance, etc.; nini jambó hilí? what is the matter? sam-nil-tenda kulia jambó la wems, he showed me all possible kindness; jambó, for si jambó, I am well; hujambó, you are well; hajambó, he is well; jambó saná, I am very well; etc.

Jambú, v. a. (vid. shambúa pambó, to clean cotton), to clean, e.g., cotton.

Jamburu? ja-m-futía? (Sp.).

Jämél, s. unnatural carnal intercourse; ku fania — , to commit fornicacy.

Jami, v. n., to have connection with, to copulate.

Jámía (or jámít), r. a., to assemble, gather (watu da ote).

Jámia (or jámít), s., the mass, the body of many; pia zote; watu zote, the whole human race.

Jámidosha, v. c., to gather.

Jämila; ḫā ≥, omentum liquefactual.

Jámira and jámía; ta-m-fania jämira katika moyo = wangu (R.), sina jámia ya ku-m-fania hatia akakina rokoni muskwe? = ḫā, medulla.

Jamaskána, s., breakfast; chakila cha sábukhi (ku amaa o amaa o fungía kánoo, to ocuke or open the mouth).

Jamvi, s. (ja, pl. majamvä), a large nut of coarsely plated palm-leaves; jamvi la ku tandika niambani katika matánga. The Sukhili 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. mkékà). 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.

Jánä, s. (ja, pl. ma—), the larva of a bee (vid. ma-jana); jana la niuki, the empty cell of a comb, but kambá la niuki, the cell full of honey; bannya úsali, tua-ji-tafunia majana.

Jánä, adv., yesterday; siku ya jánä, the day of yesterday; ku shinda jana = zuú, the day before yesterday; jana, last year.

Jánä, s. (ja, pl. ma—, a leaf, vid. mtukutu; jína hili ni tukutu mío, this lad is very restless.

Jánába, s. (ja, pl. ma—) (cfr. ḫā, declinavit; ḫā ≥, pollutus fuit effluxu seminis), filth, uncleanness after cohabitation; hence the injunction given to the Muhammedans, to wash themselves; mtu huyu ana jánäch (taka) asipooga, akilala na mke.

Janda, s. (la, pl. ma—), leaf; janda la mnáa, leaf of the cocoa-nut tree.

Jánda, s. (ja, pl. viända), a finger; (1) janda cha gumba, the thumb; (2) janda cha shihada, the fore-finger; (3) janda cha tókà, middle-finger; (4) janda cha kati ya kando (or janda cha mnandämi wa miibó); (5) janda cha misho or cha kando. The middle-finger is called janda cha tókà (finger of time) because the Sukhili take the time used in uasibó (vid.) with that finger; if they do not, it will judge them on the day of judgment, as their fabulists tell them.

Jandala, s. (cha, pl. viándala), a remnant of food; ku-m-wëkës núme jandila, 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.

Jandarú (or jandarú) (cha, pl. viandarú), as meaning (ku tungikà or fungí ngoó).

Jango, adj., young, unripe; hakitaswa ku ira janga kuti kijanga, something unripe; èmba hili si janga; mitóo mwange; mahindi majánga; mfiti ni janga.

Jänga, s. (ja, pl. viänga); janga cha máto, dimness; hañi sana, yuna kíza cha máto; hana janga cha mkono, hana klufo ya ku suia mkono, he rode suddenly.

Jänga, v. a. (= shanga), to split (scood) (Kiimíngia).

Jangó, s. (vid. kango), clear weather after the rain has passed; limatóka jíua, mfúu inakwiska kúgnia, the sun has risen and the rain is over.

Jangówë, s. (ya, pl. za), a pebble (vid. kÌwë, gravel); jangówë ya jíwe.

Jänga, s. (ja, pl. viänga), (1) hook; — kidëde ja ku angikia o tungikia kitu (ku tungikia, to suspend) (Kimiunga); (2) pl. of ujëngo wa uumbó; utumbo is the great stomach; ujëngó, the little one (pl. jëngó), the small intestines; cfr. ujëngó and utungùle.

Jangóčà (pl. majangóčà), magn. of wángúia (R.) (cfr. wángía o wángía) (Sp.).

Jangóčà, v. a. (Kicembë) = ku fumúra miambia (Sp.).

Jangúlía, v. obj.; ku-m-jangúlia tangúlesekwe.

Jangíta, v. a. (ku káta vidögó vidögó), to cut into small slices or pieces, e.g., cassava, bananas, etc. (vid. manjíaitó), to boil the whole together.

Jánja, s., impostor — munGo; únjára — unjóga (Sp.).
JANNA, s. (vid. genna), paradise; cfr. ــه، hortus.
JANII, s. (la, pl. manii or majanni), a leaf, also gross; janni ja niti, the leaf of a tree; majannī signifies generally any grass or herbage, but niasī is grass, not leaf.
JANNIKIWIWI, green (the colour of a green leaf); ngi yo jannikiwiwi, a green cloth.
JANO, s. (cha, pl. vi̇), a sort of table or low stool, on which the Arabs place their feet; jano cha ku ani dikiko wall.
JANSI, n. (la, pl. mijanisi), crop; mti akiketi muo, yuwawanjan la mugi; kūfia janesi, sleep, said of a member of the body; masika gulangu kama lilio tengani (when the foot is asleep); gulangu lina-i-fia janesi, my — is asleep; mukono wangu uma-i-fia janesi, my hand is asleep.
JANSO, s. (ja, pl. viånaso), the beginning of planting, e.g., of a mat; jano cha mkika or janvi or shuapata akini a suka.
JANVIA = jambia, vid.
JAO, s. (cha, pl. viåo), roller, trestle; jio ju ku shuulisa dau (ku shia or shuulua dau), the piece (or pieces) of wood on which a boat is launched into the sea.
JIO, s. (cha, pl. viåo), a small band, group, or company of people (cfr. kikio); wamekuja viåo (or vikio) wengi hatta ku timia gahi ya wata, there came many bands of people so that they made an army.
JAPA (or JAAPA), s., quite drunk; mtu felani yujapa or japa ra leu, N. N. is today perfectly drunk.
JAPUO, sign of a tense signifying "even if;" vjapokuja, even if thou comest; vjapu fika, even if you arrive.
JAPPATA, s. (cha, pl. viapata), (1) a mark, stamp (= alama); pipa linnakidika jappata, the barrel has been written over with a mark — there is a mark written over the barrel; ngone ya Mwita imenakidika jappata (referring to the Portuguese inscription on the castle-gate at Mombas); (2) jappata cha ku fungia waraka (kwa jeti or samahia, seal of a letter with wax or gum); (3) ku pipa jappata cha juma katika kartasi, 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 sign of fish.
JAPUVA, v. a. = ku ongea mili wa ngoma, to increase the noise of a drum; ku japa muu = ku fuliza (cfr. nitatua).
JAPUVA, v. n. = amekunde harraka, he went quickly.
JAPULIWA, v. c.
JAPURU, s. (cha, pl. viapuru), a small natice drum; ngoma nilogo (cfr. ngoma).
JARAKA (or JARÁKA), s., round; vid. goraha.
JARAKI, s., the ropes passing through the pulley attached to a dhoo's kalyaga (St.).
JARBHU (GARHU), v. a., to try; جرب, probavit.
JARIFA (pl. ma—), a drag-net made of European cordage (vid. joya).
JARÖ, s. (cha, pl. viåro), a band or company of travellers, a caravan, journey, expedition; miåro is one man of the company, a traveller (pl. wajåro); ku timia jarö = ku sëflari (Kin., ku bamba), to travel, to make a journey for mercantile or other business. Mrrungu (R.) uses-fania viåoro vitatu via Jaggia, the European (R.) has made three journeys to Jaggia; na viåro viwili via Ukambani (Kr.), and two to Ukambani.
The word jarö is Kinika, but now generally used by the Swahili, who use "saffari" from the Arabic.
JARÖ, s. (vid. fujo, s.), thoroughfare; ku fania niumba jarö, to make a house a kind of thoroughfare.
JARÁ (or JARÁ), c. a. (vid. ku jà), to fill, make full; ku jaza telle.
JARÁ (or JARÅ), s., recompense, reward, remuneration.
JARÁKA, s., a kind of bead.
JARÅ, s. (hari or fuko la muili) (cfr. harri), heat which produces sweat without being caused by labour, perspiration (musuku); suk hakuliliki niumbani kwa hari or ni hari ndani, one cannot s'leep in the house on account of the heat; ku fania jasho, to sweat (jasho la anga).
JARI (or JARI), c. a., to reward, Luke xx. 47; ku-
mjazi mti ku wena mu uofa, ku jaziwa jasa ugoma, to be well rewarded; cfr. ya, subegi, reward.
JARI (or JARI), s. and adj. (cha, pl. vijiji), abundance, a thing which is abundant, plenty; kita hiki ni jazi mjii = japatikana telle katika mjii, there is plenty of this thing in towns; vijiji vitu hivi = tello humo; kita hiki kijazi = telle; ma-
čambe ya jazi Mwita, magueo are abundant at Mombas; pesa zinakia jazi saa, the pesa (a small copper-coin of the East India Company, anno 1845, introduced by the Sultan Said-Salih on the Swahili coast) have now become abundant (the people of Mombas at first having objected to this innovation); viömbö vijiji = vintumbe, the vessels are close full.
JARI, s. (la), a kind of pumice-stone, used in making (suka) mikika (Sp.).
JARI (or JARI), s. a., to supply one = ku-m-pakitu, to supply one's wants, to recompense one, Luke xiv. 14; puisi, ku jaziwa.
JARI, s. obj., to reward.
JARI (or JARI), s. (la, pl. ma—), an ornament in the lobe of the ears (round pieces of wood or of silver), worn by the natives females; jasti la
Jewniah, r. c.; kits hi kiina-n-jaflisha moyo (kina-n-tukia moyo), to cause to vomit.

Jesus, s. (la, pl. ma—), bad by being water; muliago hi ni jégo, this cassada has much water, but no meal, it is bad, useless; mjége (pl. mi—) in a small one, jégo a large one; the people of Pamba call it jéloma (vid.).

Jesni, adj. possessive (cr. muegni).

Jezno, s. (la, pl. ma—), cheek-tooth; jégo la jú na la tini, the upper and under cheek-tooth; nájino ya tafl, grinder (Er.).

Jehanna (Jeheskan), s., hell (James iii. 8); my by burns me like jehennam, I want medicine; said a Sanchi-man to Reb.; crf. pseki, profoundus putes, gehenna, infernus, iepo infern ignis.

Jekkeke, s. and anf. (tiktiki), completely (kabasa, kabili); thoroughly; niumba imatembilia jekengeke, heikúna hatta mi or hatta kitu, the house is burnt down completely, nothing remained, not even a pole, etc.

Jekkeke, s., heat, sultriness (Kimirima); jakejeko nengi or kali leoi, it is very sultry to-day.

Jekeluwa (or jekelwe), r. a. (ku-tereména), to delight or refresh one by kindness.

Jekhana, r. a., to dig up; (1) fisai lumejekúna kaburu, ame mbeja mjekejó, káburi ni wasi, the hyena has dug up (ku fukiá) the grease, which is open; (2) to throw up; gmbele mbili ame-ni-jekúna — ame-niliga, a fierce bullock took me on its horns to throw me to the sky (ku infa).

Jekukulu, v. obj.; gmbele ame-jekukulu.

Jekukukua, v. n., to be tossed out or up by an animal (crf. tukuka, v.).

Jekukuka, adj., rol (vid. ekukudu).

Jeléka, v. n. (vid. ja or chá), to be afraid; ku köå, to fear; na-m-jeléna saidi; najelea kufa, I fear dying.

Jeléwa; ku — na motto (?)

Jeléma, s. (la, pl. ma—) (Kipembé); jéléma is muliago, a large cassada, which has much water, but no meal; mjélóma (wa, pl. mijelevema), a small cassada without meal. The Mombasans call it jégü (la, pl. mjégü) (vid.).

Jeléwa, v. n. (vid. jeléba), to pass the night, to sleep till daybreak or daylight; unajelewa ndísi.

Jeléka, v. n. (= ku lása), to make pass the night, to keep over night; amejélewa wali hatta kuna kuja, to keep boiléd rice over night till the break of day — ku kútiáwa uku kuja; ku jélewa mu — ku ata hatta kuja, to let remain for a night; ukuni hu walejela sana, umelala hatta na nüñčuki.

Jeléewa, v. obj., to keep over night for —; nimejélewa wali hatta elágiri, I have kept the rice for thee over night.

Jeléza, s. (ja, pl. viéleza), buoy — ja nanga, buoy of an anchor (vid. éléa); kigogo kiolejá ku oní.
sha nanga; aláma ya nanga ku tamburikána 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.  
JESID, v. a. (vid. jala), to bind books.
JEMA, adj. (vid. ẽma) (kitu jëma, a good thing) (neno lema, Kiama), good, nice, fine (vitu vëma, good things).
JENADA (pl. majemadari), a commander, commanding-officer, a general.
JEMAMBÁ, adj., thin, narrow; vid. embamba.
JEMBE, s. (la, pl. ma—), a native hoe; (1) jëmba la ku lima (pl. majëmba or membe); (2) jëmba cha ku funa (pl. viemb) (= kigumba), the iron arrow-head (kiembe in Kiriima); jëmba cha ma; (3) jëmba la kizungu, a spade.
JENEMÉ, s., a European broad saw, to which they attach a handle at the other end to cut a second person to draw it (R).
JENEMÉ, s. (ja, pl. viembú), a chisel.
JENKA (or JEMUKA or CHEMKA), to bubble, boil up; massa mokumada ku kuta moto sa na, the milk boils up very much by the fire; jungu ja-jëmka or jokota ku kuta moto sa; tebo lagembik ikipita jina; maji yanajeni? ka does the water boil?
JÉMÚ, v. a., to sneeze.
JEN, s. (la, pl. mensa), vid. mensa.
JÉN, s., a kind of small shell-fish.
JENÉNÉ, vid. jenéné, s.
JENÉDA, v. m., to go or walk about; e.g., majendéna pošni ku īgá.
JENDÉLÉSO, s., pattern; vid. jeldéso.
JENDÉRÉ (s., vid. jandería), awning.
JENÉKE, s. (wa, pl. viene), niamu mugi aketi niti, atimabi matangi, a kind of fantasy (requires further explanation).
JENÉNZA (JENÉKA, JENÉRA) (ya, pl. ma—), a bier used at funerals (cfr. ammable, funa, femur, femur cum imposition est funus), —kitanda cha ku tuakulika mtu akekufu. 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 jenéna is preserved in the mosque, as the bier in our churches. Now and then a religious carpenter presents a jenéna to the mosque as a present. The corpse is first washed, then covered with a cloth called smusa (vid.), then put into an mëksa (fine mat), and at last covered with a cloth called smusa, which is an ngo ya heshima, cloth of honour. The smusa is taken back by the relatives, but the mëksa is sent to the mosque to be spread out there for the use of the worshippers. But it must have been previously washed.
JÉMÎO (or JÉO), s. (cha, pl. vienésa), a measure or scale (Kipimo, rule); kitu ya ku enésa or sañwanesa, anything with which the workman takes the measure of the thing to be made; e.g., miis wa ku enésa keke, a blade of miis with which the nubunzi measures the thickness of the hand of a woman, in order to make a keke, an ornament of the wrist. Any instrument for taking one’s measure for —
JÉNO, v. a., to cut off; e.g., ku jënga mtama uloiva — ku kás jieng, to cut ripe millet.
JÉNO, v. a., to build, construct; e.g., ku jëngi niomba ya uôngo or ya niti (cfr. akka) njensi, mason.
JÉNO, v. obj., to build for or on account of.
JÉNO, v. c., to cause to build.
JÉNO, v. p., to be built.
JENGELE (s.), the small intestines; jengelë ya matumbo or majengelë ya matumbo nité nité ngògo; utumbo nité nité njengelë. The small intestines are called jengelë. The large intestines are called tômbo kú (e.g., la gnombe) or matumbo mûkù; vid. jango.
JENÉKU, s. (ja, pl. viengs), the shade of a lamp; jengú cha tâ or cha kuu nkuka tâ, this cover is made of clay, and put over the flame, to keep the light steady from the wind, etc.
JENGO, s. (la, pl. ma—), building, encampment (jengo ka ku lala saffarinj); majengi means also building materials. Pâhali pa ku lala kana si si 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.
JENGO, s., to pull down, to demolish a building (opp. of jenga).
JENÉ, s., fruit of the jenéna tree; mandarín (Sp.).
JENGA (or JANNA), s. (ya) (cfr. , teet, floribus obtecta fulf terra; , horbus, inprimis palmis et arboribus consitus; paradisus), (1) paradise (pepolini) (of the Muhammadans); (2) a kind of fish?
JÉKE, v. a., to construct.
JÉO, s. (cha, pl. viéo), (1) a measure; ku toa jëo (or jëo) to take the measure of a thing (jenëso); (2) hëshima, sense of honour; mën thuana jëo; e.g., mën thuana jëo, bacondoki mën màmba akiyja, 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. 
Jîra, v., to steal, to rob; ku jîra wâtima, au mali za wati, to steal slaves or the property of people. 
Jëra, v. a. = ku pendâ, to love (old language). 
Jëra, adj., not heavy, light (vid. epé). 
Jësë, s. (cha, pl. viecës) = koffia ya Mungu, a European hat or cap. The natice cap is called koffia (vid.). 
Jëjë, s. (— muënii); a thief (cfr. jepa, to steal). 
Jëna, s. (cha, pl. viéna) (Kim.) aim, mark, anything put up as a target for practice with guns or bows (shëbâha), e.g., boards, bones, coconuts, etc.; ku linga jëna or shëbâha, to shoot at the mark. 
Jësëna, s. (cfr. gëraha), a wound. 
Jëron, s. (cfr. jëron, s. (cfr. Arab. zool, a scrotum. 
Jëri, v. a. (vid. jaribû and gari lub or gari lub) (Arab. ٍب، probavit, to try). 
Jërix, s., a kind of rope used for catching fish. 
It is made from the bark of the mbuya tree, or of katani or katuni, hemp ropes brought from Europe. The rope is smeared with lime. As soon as the fish touches it, it is seized. (Cfr. زهش, milittum cepit. 
Jëroni, v. n., to be wounded; cfr. gorâha or jérâha. 
Jëna, v. n. = kecha, to dawn (Sp.?). 
Jëssâ, s. (pl. najosihi), an army, a host; cfr. geshi. 
Jëry, s. (cha, pl. viétë) (Kim.), a marketday held in many places (among several tribes, e.g., among the Wadigo) every fourth day; jeteni, the marketplace; pl. viétëni, e.g., viétëni vingi viko mirima. 
Jëta, v. n., to rely upon, to be over-proud, to boast of, to be puffed up (cfr. mthamâmi) = ku gangâmiza, ku gisëtë. 
Jëtëna (or cetëna), s. (pl. viétëzo), enswener = ki-bâde chau ku fukiza masako (e.g., abmarbi, udi, etc.), a vessel used for fissioning. 
Jëtëmu, s., a kind of leprosy in which the fingers and toes drop off (St.), elephantiasis; cfr. يمثلا, amputavit; يمثلا, laboravit lepra au potius plantis. 
Jëry, s. (cha, pl. viëti), (1) a small seal especially used by the Baniats on the East Coast; (2) a passport; (3) a mark in general (cfr. jappa). 
Jëkâ, v. n., to boil up; ku piâ mütu masiwa, yasive sanu, wula yasive mawiti sanu. 
Jëkâna, v. c., to cause to boil up. 
Jëkûsa, s. (cha, pl. vieiku), a tree which grows upon another, which has its root in it? a parasite. 
Jëla, (or jëri), s. (cfr. jàari, v. a.), violence; ana jeuli, he uses violence, he is violent, he attacks people wantonly. 
Jëve, adj., white; vid. enpe. 
Jërë, adj., black; vid. ewi. 
Jënëna, s., a little chisel or missile? 
Ji, a reflective pron., one'self; e.g., ku ji-ziwa, to praise oneself, to glory in, to boast of; ku jiweka wambeza wati, to justify one'self before men. N.B.—The letter i can be omitted before verbs which begin with a vowel; e.g., ku jinjëska pro ku ji-endes, to go for or after. 
Jia, v. obj. (vid. ja kuja, to come), to come for, by, to, upon; sindi uieioja, the way you came by; 
butambili neno bikáko ku kijja (= ku pata). 
Jiâna, v. refl., to wash oneself (vid. ana) (Sp.). 
Jîna, s. (vid. kijji), measure; kijji cha barud, a cartridge. 
Jîri, v. a., to out-do, excel, to endure or to out- 
write one, to act artfully towards one (vid. mjà-
báki). 
Jîrakika, v. n., to be outwitted. 
Jîrakikâ, v. refl., to dress elegantly (Sp.). 
Jîrêna (or Jîrîni), s. (yâ) (cfr. Arab. يمثلا, yâ, caseus), cheese, Arabic cheese (of Masêt). 
Jîmîle (la, pl. majibile), answer, reply; vid. majibile (— majibio). 
Jîmîwa, v. p., to be answered, to receive an answer (vid. jibin). 
Jîmîsô, s. (jijibôa?) (la, pl. majibôna) (= mboâ), a dog; mani wa mboâ or jibôa, a young dog, a pup; jibôa and mboâ nilu, a jackal; jibôa or kijibo la bahari, or jibôa baharini or bahari, a dogger, a sea-dog, dog-fish. 
Jîmîrîki, s. (yâ) (cfr. يمثلا, probavit, sciviti, expers; tux sult; يمثلا, scientia; cfr. alle يمثلا, nesciavat, post pauperatem ditavit; amicum, aitaniage, profit (— foeda). 
Jîmînkâ, v. n. = ku pata foïda, to desire advantage; ku neemêka. 
Jîrâ, v. a. (cfr. يمثلا, to reply, to answer; ku jiba 
jawâba, to send an answer. 
Jîma, v. obj., to bring one to or to coney to one 
an answer — ku-mjetsa jawâba. 
Jîma, v. p., to be answered. 
Jîmika, v. rec., ku — kun wâraka, to correspond. 
Jîmiku, v. n., to be prospered; ku pata mali 
nergi. 
Jîmikîna, v. a., to bless one; Mungu ame-
jiwihirisu, God blessed or prospered him (= neemësia). 
Jîcho, pl. mecho (Kitung), the eye, vid. jito; jîcho 
la mali, a spring of water.
JI-DAHI, v. refl., to exert one's self; cfr. Arab. ُة، diligentiam adhibuit.

JI-NDEA, v. vid. jenőka,enda, enenda.

JI-PIA, s. (pl. mafia) (cfr. jiko and meko), one of the three stones upon which a cooking-pot is put. The country people of Zanzibar use also the word mafiga instead of mafiga.

JI-PUI (p. majfu) (vid. ito) (Kikunga), ashes.

JI-PULI = ufuli; mahali pa jifulu.

JI-PUNA (or Ji-VUNA), v. refl., to swell up, to be puffed up, to enjoy anything which one can get.

JI-OMBA, v. refl. = ku izelfu, to praise one's self, to boast.

JI-ONIA, v. e.g., usho, to wrinkle up the face in contempt, but jignis, v. refl., e.g., mvisa wa-ji-gnies, it likes to rain, it rains easily.

JI-ONZA, s. (cha, pl. vi—), a small pillar or support, e.g., of a house (cfr. nguzo).

JINIDAT, s. = bibli, diligence, energy; cfr. ididat (in Yemen); ُة، diligentia ac studio usus est; sub. ُة، diligentia, studium.

JI-IWA (or Ji-IWENA), v. refl., to stoop, to bow or bend one's self (the whole body).

JI-IWIA, v. refl., to lie on the side; e.g., yuwa-enenda kwa ku jiluika, he walks stooping.

JI-SA, s. (la. pl. ma—) (Kikunga) = aapu, la, pl. ma—), the squeezed substance of a coconut which is thrown away (vid. tuja, v. a.); jija za nazi, or taki za nazi = nazi lilotuso or ilo-kamulwa.

JI-SA, v. refl., to be afraid of, to fear; e.g., nasji-jo niti bi wa ya ku kâ niti hino, I am afraid of this land, i.e., I am afraid of dwelling in this land.

JI-ZIN (or ki-ZIN or ki-ziN), s., a bribe to corrupt a judge; e.g., mali ya ku ka-pa kathi, ku pita hakki, ku amulawi.

JIK, v. a., to strain hard, to be in travail; e.g., kuku ajika i kuku adaka ku vii i, the hen will lay an egg, she is in travail. It is equal to yuna utungwa ku ku vii, which is said of women and of animals; e.g., gombwe ana utungu wa ku vii (cfr. utungu), the cow strains hard in bearing; yuna utungu wa ku toa mei (kua ng'wava) kua ku jika, he strains hard in emptying the bocells.

JIKARADI, v. refl., to borrow (= ku too kus karadi).

JIKITA NEKO, v. grate the teeth in a rage (vid. Acts v. 33).

JIK, adj., female; batta jike (kike), a female duck; pl. mabatta måke.

JIKO, s. (cfr. meko, meko matatu), the fire-place between the three stones which the natives use as a tripod in cooking; hence mijko, a stone for a meko? Toh hindilungu, uka-ni-tiile jikasi; jiko ni jiwe lizualu jungu ja ku pika katika muotto.

JI-KUSHA, v. refl. (vid. kuta, v.); e.g., ku ji-kusha mashika kàsidi, to give one's self trouble intentionally.

JIKIA, v. obj., to come to a person, e.g., on business; nijile, I may come at my convenience or at leisure (cfr. ku ja, to come).

JI-LIMA, s. pl. majliwa, a voice (an instrument).

JIMBI, s. (la. pl. ma—), a cock (= jogof); jimbli la kwanza hakutasea ku cha, ku keli usiku; jimbli la pili ni elfajiri; jimbali lawika, the cock crowes.

JIMBO, s. (la. pl. ma—), a district, place or part of the country; jimbo ni nti palipo na mili miji, ni bara tapu; jimbo zima ni nti pis otte, or nti zima lejja masomo haya, the whole country knows this matter (cfr. maibo); (2) ku osha na jimbo, to wash a new-born child with water and medicine (St.)

JIMBKA (or TIlMBKA), v. n. (cfr. timbí, v. a.), to begin to appear; e.g., múúí unáséku ku toka, the moon begins to shine.

JIMBŁ, s., a kind of bird (?).

JIMBA (or JUMBA), s., the sum, wholesale; ku usa jimba, to sell by wholesale (cfr. jibwa); ُة، summa, universitas.

JIMLIMA, v. c., to sum up.

JINA, s. (la. pl. majina), name; jina lako nani? what is your name? The Swahili generally receive three different names, (1) jina la ufazi or la ku vilivwai niko (birth-name), e.g., Muegwi Hamisi; (2) jina la tarihivira (circumcision-name), e.g., Muegwi Hamisi was called Fundi when he was circumcised; (3) jina la mke or la mwozi (marriage-name), e.g., Muegwi 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 Muegwi Matiano (if being a slave, only Matiano, because Muegwi means lana, lord, master); Muegwi Hamisi (or merely Hamisi, if being a slave) when born on Thursday. A female child born on Saturday is called Moso, on Sunday Mualipi, on Tuesday Musata, on Wednesday MuegniNamne. Muegwi jumaa, one who is born on Friday.

JINAMIA, pro ji inamia; vid. inamia.

JINAMISI, s., (1) bending, bow; mahali pa jinamisi = pa ku jinamia, a place where one must stop; (2) nightmare (cfr. eweleka), a spirit being supposed to press on the sleeping person; (3) the stillness of death; (4) a kind of fish.
which is thought to have taken possession of the person, 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. Maji-maji has therefore been taken manethani ndio yadaduro, as Kathi dii told Mr. Reb.

Jinja, s. (la, pl. majinji or m'unto), a tooth; jija la mbole (pl. meno ya mbelle), incisor; jija la mu'ba (pl. meno ya mu'ba), canine tooth; jega (pl. majego), molar tooth (Sp.); scard of a lynx, jino la ungudo.

Jinji, s. (vid. asa); komja ya meno matatua, a cord of three strands (St.); jino la mkufu, a link of a chain (Il.).

Jip, s., the coming (ku jia, kuja) — la usiika, w kijio cha yisiu.

Jip (投产), s., evening, toward evening; (kikula cha jioni, kipiper; cfr. kialia.

Jip, s., vid. kio, or tojo.


Jipendi, n., to boast, brag, to lecture like a great man.

Jipendura, v. ref. = jishia mpofu, kana nu mima.

Jipu, adj., new (vid. pia or pya); cfr. neno jipio.

Jipu, v. ref. (ku-jipu), to adorn, to dress oneself respectively.

Jiri, s. (pl. majiriri), a boil; cfr. ipu.

Jiru, s. (Kipendu) = tumbako mbibi.

Jiringa, v. ref. = humble one's self = ku umshita nafayakwe.

Jirusi (Kirundi), v. ref. = to sit down, not to take to heart; to be slow and lazy, to play the fool.

Jirani, s. (wa, pl. ma— or na) (cfr. ?).—Interior pars., a neighbour; jirani ndishe ntu ale karibu na niumbanye, neighbour is he who is near my house; jirikanxu, my neighbour.

Jiri, n., to come, to arrive; vid tekeka (cfr. (cfr. fluxit, accidit, abiti pro cesissetique cum alio); neno billi litjiri, this word will be raised of good effect.

Jiriwa, s. (la, pl. ma—), (serene) vice (cfr. Jirivi).

Jiri, s., quality (St.).

Jirift, v. ref., to boast or brag of — to praise one's self; ku jiriwa kun, Gai. vi. 13.

Jismu, s. body; cfr. siwesi jisimayangu, I am well in my body; cfr. Arab. , corpus, i.e., complexio corporis et omne id quod longum, largum et profundum est.

Jisungu, v. ref., to fly, affect, dissemble; ku jisungu ujanga, to fly sickness.
The second is called Kiamo. Ni jiwe lingine laitoa Kiamo (kiwo mtu) alikuenda aikivu tena siku ya kibunsi, akagikia sakwa jiwe. The third is called Mku gnombe (a man called Mku gnombe) akanda aikivu samaki akagikia. The substance of the above is: three men, named Makame iwe, Kiamo, 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.

Jwewete, v. ref.; najiwewesia, I can manage (though I am useless).

Jikujia, n. ref.; ku jiujia na masvu, to abstain from evil or sin (1 Peter iv. 1), lit., to prevent one's self from —.

Joá (cha, pl. viós), (cfr. kipücü), 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. Sparke says for an excrescence on the body, mba of various colours (cfr. mba).

Jwana, a kind of fish.

Joweti (la, pl. ma —) () = jogoo, a cock = jimbi.

Jowéwe, a long wooden pole with a hooked end to gather fruit from trees; kijiji cha panda cha ku angüla maämé.

Johari, s., a jewel; gemme, unions, naturalia; (2) johari za mtu na mbi; akili na hýya, these two are contraries, like ghatubu and taman, anger and sweetness.

Johari, s., a bird, whose eggs are carried with great care, lest they be broken.

Joho, s. (cfr. jujoo), woodlen c'oth, great-coat (Fr.).

Jojo (or jüjo or jujo), s. (cha, pl. vijo); (1) a potter's kiln in which he makes a quick fire of sticks and grass; ku waka upem, wüngu vishwa passikwe; (2) jojo or jojo ndlo pihali pa ku okä or oja vüngu, a kiln; musiko wa jojo.

Jokú, s. (la, pl. majoka or mijoka), a large serpent.

Joló, s., to be tired; jokóza or chouza, r. c., to make tired, to weary, annoy, fatigue, trouble.

Jokó, a, a place to bake pots in (St.).

Jokókó, s. = kaní.

Jokóma, s., to trouble one, to provoke one who would rather be at rest.

Jokó, s., a bludgeon (?) (Sp.).

Jomba, s., range niekundu (cfr. ngu). Jomba, s. (cha, pl. vijsmbu); (1) an instrument, tool in general; jouno cha ku fania kazi; (2) a vessel, ship of native construction, dhow; jouno (la, pl. majounbo), a very large vessel.

Jona, s., the under-tip, especially that part which is most required in
tasting food; ame-m-piga fimbo aka-mu-uma kionda muzi, he beat him with a stick and hurt his under-lip (or rather the middle of his under-lip).

Jonge, s.; jongo ya m'baa, the canine tooth (not me no ya mbele).

Jongeza, r. n.; (ki songá), to come near, to approach; ujonge úte kiti hiki, come near and take this thing (cfr. Luke xiv. 10); jongeza mbele huya, go up higher; jongeza muvulene, more or go into the shade.

Jongeza, r. r., to approach one another.

Jongoleza, r., to come or draw near to one.

Jongeza, to draw near each other.

Jongeza, r., to bring near to, to offer.

Jongeza, r. c., to cause to approach, to bring near, to move towards; ku jongeza kashun hapa or huktu (káribícha), draw the box near here or there.

Jongeza, r. rec., to approach each other.

Jongeza, r. obj., to bring near to.

Jongeza, r. c., to cut a little off the panda la mnázi (branch of the palm-tree); in order that the cocoa-liquor may flow more quickly (vid. génia); ku jongeza mnázi upáte toni.

Jongo, s. (ml, pl. viengo); (1) a boss, hump (kama njondu za gnombwe); mtu huyu ana jongo ya afánia onglo, this man is hump-backed and so cannot walk or stand upright; yuwa or inika jongo or kijongo or nundu, kinundo; (2) gout (St.)?

Jongo neno chu kana, the large seam of a native cloth; ku inika jongo nene.

Jongo, s. (ya), a large kind of fish (chale); nimeóma jongo ya baliari.

Jongoza, s., a custom at weddings to carry the bridegroom on the shoulders (Er.).

Jongoniso, s. (la, pl. majongó), a millepede, a kind of black worm with a great many legs, the worm Julus??

Jongoya, r. n., vid. ongoya.

Jongoza, r. n.; ku washu kidogo; tombakó he bejouióti, heiwásahi, ni dufu, ni ubiti (or jipí in Kíwomba), to burn only a little; e.g., this tobacco does not burn much, it is wack, uripé.

Joni, s. (cha, pl. viomi), a novelty, anything which has not been seen before and consequently causes astonishment or admiration; jonni ni jambo lisiloonéka, or lisilikúmo, or luku- takájuba.

Jokka, v. ku-ji-kondéshin, v. ref., to pine away, to grieve at or for, to languish; vid. kondá.

Jokon, s. (wa, pl. viláno), a cripple; jinsíie ni mtu múnóngó, meskíi ya Munu.

Jó (or Jó) (cha, pl. vió), a necessary place; pahali pa kíginia, ku enenda jóiní, to go to stool.

Jó, s. (la, pl. ma—), vid. oya, s.

Jóra, r. c., (1) to carre, to do carved work; (2) to write blunderingly (ku jora miráka ku viíjá, pasipo unóri).

Jóra, s., a Georgian, the most valued and whitest of female slaves.

Jóorado (móróro), adj., soft; jwwe jiróo, si kiguma, a soft stone.

Jósó, s., washing, a bathing-place; máhali pa jósóni = máhali pa ku osháa mu alekifí, a place for washing the dead; máhali pa voíi, ku nenda voíí, a place for washing clothes.

Jósi, s., a black bird with a long beak, which drinks tembo on the cocoon-tree.

Jóta, r. a., ku taka kidogo, to take a little with one's fingers.

Jóto, s., heat; muli unajoto; cfr. ota.

Jóta, s. (la, pl. ma—), a valuable kind of cocoon-wo with a white spongy substence; joya la naí == mte wa nazi uikúna, joya la nazi li tella ndali-yakwe, shína la mte, watu anála, nó táma.

Jótó, s. (cha, pl. viýó) = ubákili, ararice, extreme parsimonyousness; cfr. bákili.

Jótó, s. (símó, tuvi, heart); joyo lina-m-fýúka (in anger).

Józi, s., a reed; 390, nux in gener.

Jú (or Júzi, or Júki), a pair (Arub.).

Jú (or jú), adv. and prep., up, above, on, upon, over, on the top of, against; ju ya mila, on the mountains; kiti hiki ju yiku wéwe, this may be or is upon thee; ju yangu, on my account: usiwe na mato jí jí, angália tiu, have not your eyes above, but look down (in order to go cautiously at night); buyona yuko jú, the master is upstairs.

Jú, s. (la, pl. majúüa), (1) sun; (2) sun-heat; kó júá káli, ní heifóitki kúa juá, to-day the sun is hot, one cannot tread upon the ground for heat; juá kitoání, soon; júá likwi likiti (Luke iv. 20); kumetoka juá jíngí mno, wala si kama liki-káli siku zote.

Jú (wa) (vid. cha or tóó, pl. vióna), a frog; juá wa xíwani yuwalí, the frog of the lake or waterfront creeks. The Xunúli people have the yuamile 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. ndóó), wash themselves and say their prayers. Jún likítwa, lafání mahindo, laken watu havá-síkíi kúa ungi wa kíta za ku osháa, na wa watu wangítí wáregí ku sáli.

Júá, s. a., to know, to understand, to know about or how; nájáa neno bili, I know this matter; sújú maneno ya Kisúhilli, I do not know or
understand Kiswahili; ēnda kua ku jua, go thou with caution; na-m-jua aliko, I know where he is; tuajua ku fua chuma, we know how to work in iron.

Jéjá, r. rec., to know each other.

Jéwila (or Jéwiv), n. a., to cause, to know, to acquaint one with.

Jíla (or Jéjila), r. obj.; mtu iliwa wa-ní-nína ku julia jambolanga, this man looked or inquired after me, to know my condition.

Jíla, r. obj., to put one in mind, to remind one of a thing; e.g., mtu anekuka ku-ní-nína kazi (kumbusia kazi), the man came to remind me of the work.

Júkána (or Júlikána), n. n., to be known, to be knorred, to know each other.

Júmba (or Júlimba), ku-južsha or juvishí), r., c., to make, to know, to teach, to make one acquainted with.

Júca, r. a., 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 “Jub,” the Swahili “Wũumba,” the Galla “Dánína,” 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 “Garâna or Gání,” further 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.

Two rivers 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.

Júmba, n. (b. pl. mabo), a large and strong chiel; júmba la kazi.

Júči (or Júčvi); júči ya mishi p (fr. tūni), a small stone tied to the fishing-hook to make it sink.

Júčyu, r. a., to compel; cfr. ju. religavit, in-vituam a dei rem.

Jua, s., ground-sale. [St.]

Jueú, s., a hill of clay (kilima cha udongo, which the hogs dig up, and in which bees have their honey (Sp.) (= tüé in Kijum, and tzejú in Kikuk).) Júcu, s., a large rope (refu la ku fungia); ágwe is a small rope, kigue a very small rope.

Júhída, s. (ya), an effort, efforts, diligence, ardour; ana júhída ya kizi, he works diligently, ku sinia júhída, to exert oneself; cfr. zá, diligentia ac studio usus est.

Júia, r. vid. jú, r. a.

Júja, s. (wa, pl. majiijí), a tribe, which according to the geography of the Swahili are a kind of pigmees, who reside beyond the country of the Wabiikinos 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. ju, a frog.

Júkáma, r. n., cfr. otámá, r. n.

Júkumbu, r. vid. chuchumia.

Júki, s., anga r; yuna juki za moyo = yuna haisha, he is angry.

Júkúla, r. a., to make one angry, to offend one.

Júkíwa, r. n., to be made angry, to be offended; e.g., buuna amejukwi ni nutumang’we, in nutumang’we ku-južsha buna-jukwi, the master was made angry by his slave, and the slave made his master angry; cfr. tukiza, tukíwa, and tuki, to provoke one to anger.

Júkú, s., risk; a word used by traders. [St.]

Júkúla, r. a. = tukíwa, to carry, to bear. [Cfr.]

Júkúuati, s., a scaffold, scaffolding. [St.]

Júkúma, s., a cargo of goods belonging to various owners; jahízi yatukúka jíkítu; perhaps a corruption of the Amharic sicok, bok. [Cfr. shēkuma.]

Júlu (or Júlúma), s. (cha. pl. viúma), iron.

Júla, s. (1. Friday of the Muhammedans), their Noboth; 2. week; ho ni jíma, today is Friday, or niku kí ya jíma, the great day of the week, i.e., Friday.

The Muhammedans count in this way: (1) Juma; Friday; (2) Juma ya míoi or Juma míoi, Saturday; (3) Juma ya pili or Juma pili, Sunday; (4) Juma ya tatu or Juma tatu, Monday; (5) Juma n’ne, Tuesday; (6) Juma tano (or ya tano), Wednesday; (7) Jumku, Thursday; majúma mánne = muzei, one month; juma moja, one week; jumí naíma, a whole week.

In the Zanzibar dialect the natives say Juma a mozi, a pili, a tatu, a naíma, a tano; ya is changed into a.

Júlá (or Júllá), s., an assembly; cfr. Arab. Kāla.

Júla, s. (cha. pl. viúmla), a little room; a small sleeping-room; niulma ki ina viúmla umbi or paháli podiyo, this house has many little rooms.

Júma, s. (cha. pl. majúmba) maug, a large house (= niulma kuba or hodáli), an apportionment kana jumbe gerezâni (Sp.), a room like that in a fort.

Júmba, s. (pla. majúmba); (1) kilimbe kilicho úmboa, a creature; kiimbe ni mtu or ni muana wa Adamu; (2) a great chief (máx’ mktúa or sheha), a large chief (= diwâni), a prince, king.
tasting food; ane-m-piga simbo aka-mu-una kionda mtuu, he bent him with a stick and hurt his underlip (or rather the middle of his underlip).

Joxor, s. ; jonga ya mlala, the canine tooth (not menza ya mubelle).

Joxora, f. u. (ku songa), to come near, to approach; jonge nje kitu hiki, come near and take this thing (cf. Luke xiv. 10); jonga mubelle huyu, go up higher; jonga mvulini, more or go into the shade.

Joxoreana, r. t., to approach one another.

Joxorela, r. ; to come or draw near to one.

Joxoreleana, r. ; to draw near each other.

Joxorela, r. ; to bring near to, to offer.

Joxorela, r. c., to come to approach, to bring near, to move towards; ku jowma kasia hapa ya luku (karihisha), draw the box near here or there.

Joxoreana, r. rec., to approach each other.

Joxorela, r. obj., to bring near to.

Joxoreka, r. a., to cut a little off the panda la manzi (branch of the palm-tree), in order that the cocoa-liquor may flow more quickly (vid. geema); ku jomera manzi upate tana.

Joxoro, s. (cha, pl. vionga); (1) a boat, hump (kama mukuma za gombe); mtu huyu ama jonga ya afania jongo, this man is hump-backed and so cannot walk or stand upright; yuwapiga or inika jongo or kijongo ya mukuma, kimukuma; (2) gout (St.)?

Joxoro meno cha kansu, the large seam of a native cloth; ku inika jongo nene.

Joxoro, s. (ya), a large kind of fish (whale); nimeoma jongo ya bahari.

Joxorala, s. ; a custom at weddings to cover the bridegroom on the shoulders (Fr.).

Joxorala, s. (la, pl. majinga), a milled cup, a kind of black worm with a great many legs, the worm Julius?

Joxorala, r. n., vid. ongwo.

Joxorora, r. u.; ku washa kiordogo; Tomlako biki hajonjiti, hewaasi, ni dafu, ni mbiti (or jipa in Kipendu), to burn only a little; e.g., this tobacco does not burn much, it is weak, narepe.

Joxoni, s. (cha, pl. viomi), a novelty, anything which has not been seen before and consequently causes astonishment or admiration; Jonni ni jambo lisioonekina, or lisikuusmo, or laku- taajiba.

Joxora, f. ; ku-ji-kondeka, r. ref., to pine away, to gripe at or for, to languish; vid. konda.

Joxose, s. (wa, pl. viomo), a crying; jinomu ni mtu mniooge, meshuini ya Mungu.

Jokë (or joko) (cha, pl. viób), a necessary place; pahali pa kijonzi, ku esenda joni, to go to steal.

Jopa, s. (la, ul. ma—), vid. oya, s.

Jopera, r. a., (1) to care, to do cared work; (2) to write bumerangi (ku jora wira kua vilaya, pasipo uzuri).

Jorisa, s. ; a Georgian, the most valued and whitest of female slaves.

Joro (boororo), adj., soft; jiro jiro, ni kiguma, a soft stone.

Joro, s., washing, a bathing-place; mahali ya joojoo = mahali pia ku osho ma aliiko; a place for washing the dead; mahali pia wuoni, ku nenda wuoni, a place for washing clothes.

Josti, s., a black bird with a long beak, which drinks tembo on the coccoo-tree.

Jorza, r. a. — ku taka kiordogo, to take a little with one's fingers.

Joro, s., heed; muuli unajoto; cf. ota.

Jorza, s. (la, pl. ma—), a valued kind of coccoo-tree with a white spongy substance; jora la nazi = nzi wa nazi ukikua, jora la nazi ilo tello nasiyakwe, shina la nzi, watu anasa, ni tamu.

Jorzo, s. (cha, pl. viyo) = ubwili, urowice, extreme paradoxiousness; cf. bawi.

Jorzo, s. (from mijo, heart); joyo lina-m-fyuka, is angry.

Jay, s., a weaver; jye, nux in genero.

Jura (or jirzi or jura), a pair (Arab.).

Jit (or jii), adv. and prep., up, above, on, upon, over, on the top of, against; ju ya mlima, on the mountain; kita hiki ju yiko wehe, this may be or is upon thee; ju yangu, on my account; usiwe na mato ju jii, angalia tiiri, kare not your eyes above, but look down (in order to go cautiously at night); bunna yuwe ju, the master is appearance.

Jija, s. (la, pl. majiua), (1) sun; (2) sun-heat; leo jija kali, nti hevihevi kuu jija, to-day the sun is hot, one cannot tread upon the ground for heat; jija kitooni, sun; jija likiwa likiuta (Luke iv. 20); kumeto jija jingi mmo, wala si kama lilo kilo siku zote.

Jjaka (wa) (vid. chuta ti jiva, pl. viina), a fog; ju wa ziwani yuwalla, the fog of the lake or waterbed eerie. The Swahili people have the poetic idea, that in the eastern 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 (cf. ndu), wash themselves and say their prayers. Juu likiti, lafia na shindo, laken watu hawasikii kuna ungi wa kita za ku osho, na wa wa wa wangi wegi ku sali.

Jija, r. a. ; to know, to understand, to know about or have; naja, neno hili, I know this matter; 'sijii maneno ya Kisahili, I do not know w
understand Kisuáhili; ēnda kua ku júa, go thou with caution; na-m-jua aliko, I know where he is; taajúna ku fua chumaa, we know how to work in iron.

Juâma, v. rec., to know each other.

Juâha (or Júhâa), n., to cause, to know, to acquaint one with.

Júi (or Júii), v. obj.; mtu luju wa-nilíiáa ku júliia jamdálang’u, this man looked or inquired after me, to know my condition.

Júi, v. obj., to put one in mind, to remind one of a thing; e.g., mtu anakujúa ku-nil-juií kazi (kumbusha kazi), the man came to remind me of the work.

Júkâna (or Júlikâna), n., to be known, to knowable, to know each other.

Júkini (or Júllicina), ku júfisha or júvisha), c., c., to make to know, to teach, to make one acquainted with.

Júm, a. 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 “Jub,” the Swahili “Wümbu,” the Galla “Dunisa,” and the Somali “Gowinda.” There are cataracts in the river. The first is met with near 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 “Gánanna or Ganií,” 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.

Júrba, s. (ka, pl. júrbi), a large and strong chisel, a mortise-chisel; júrba la kazi.

Júru (or Júrri), s.; júbú na mahlí (cf. tómmí), a small stone tied to the fishing-hook to make it sink.

Júrri, v. a., to compel; cfr. júm, religivit, in vitum adégit ad rom.

Júru, s., ground-out (St.).

Júru, s., a hill of clay (kitóma cha ulongo) which the hogs dig up, and in which bees bare their honey (Sp.) (= tóu in Kijourn, and tislín in Kikina).

Júuru, s., a long large rope (refu la ku fungíra); úgúe is a small rope, kígúe a very small rope.

Júhudí, s. (ya), an effort, efforts, diligence, ardour; ana júhudí ya kází, he works diligently; ku fiiáa júhudí, to exert one’s self; cfr. Júhu, diligence ac studio usu est.

Juí, a., cfr. Júha.

Júlue, s. (wa, pl. majúju), a tribe, which according to the geography of the Swahili are a kind of pigmies, who reside beyond the country of the Wabilikáno 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.

Júkima, r. h., cfr. otáma, v. h.

Júkima, vid. chuchumia.

Júkita, s., to anger; yuna júkita moyo = yuna haásí, he is angry.

Júkína, v. a., to make one angry, to offend one.

Júkiwa, v. n., to be made angry, to be offended; e.g., buuna amekujúa ni ntumawa, na ntumana ame-júkísa buñawakwe, the master was made angry by his slave, and the slave made his master angry; cfr. tukíwa, tukíwa, and tukíwa, to provoke one to anger.

Júkt, s., risk; a word used by traders (St.).


Júkúmbi, a. a scaffold, scaffolding (St.).

Júkúmbi, s., a cargo of goods belonging to various owners; jaházi yatukíwa júkumum; perhaps a corruption of the Amharíchekkon, load (cfr. shehema).

Júma (or ciúma), s. (cha, pl. viúma), iron.

Júma, s., (1) Friday (of the Muhammedans), their Sabath; (2) week; leon njúma, to-day is Friday, or niku kí ya júma, the great day of the week, i.e., Friday. The Muhameedans count in this way: (1) Juma, Friday; (2) Juma ya mëzi or Juma mëzi, Saturday; (3) Juma ya pili or Juma pili, Sunday; (4) Juma ya tatu or Juma tato, Monday; (5) Juma n’neo, Tuesday; (6) Juma tano (or ya tano), Wednesday; (7) Ekíliáma, Thursday; majumánane (m’uezi), one month; júma moja, one week; jímí na, a whole week. In the Zaníbar dialect the natives say Juma = mozi, a pili, a tato, a nne, a tano; ya is changed into a.

Júma (or ciúma), s., an assembly; vid. Abr. Lúma.

Júma, s. (cha, pl. viúma), a little room; a small sleeping-room; niumba has ina viúma vingi or píshálu páludó, this house has many little rooms. Júma, s. (la, pl. majúma) (mag.), a large house (= niumba kuba or hodári), an apartment kana jumba gerezíi (Sp.), a room like that in a fort.

Júmane, s. (pl. majúmbé); (1) kiúmbe kilicho šmbo, a creature; kiúmbi ni mto or ni miúma wa Adamu; (2) a great chief (mëc kikiba or sheha; ni wato watawaño katika mubù = diwàni), a prince, king.
Jumbeza, a. a., to heap one upon another; mutu huyu anapatokia jumbeza (R.), this man embarks, heaping one upon another.

Jumvi, s., salt (in Kipemb); maji ya jumvi, salt-water (opp. to maji ya mto, sweet-water).

Jumula, s., (ya), the sun, totality (ya pia pamaja);
cfr. Kumbi, colletit; Kumbu, summa.

Jumudha, c. a., to comprehend all together, to sum up, to add up.

Jungi, s. (ya, pl. za) (cfr. Kumbi), petivit rem bonam malamne = lakhti, fortune; jamu ngema, happiness; junum mbaya, misfortune; sina junu mimu nai = hatapatanimi mimu nai, we do not agree with each other, myself with him; mua-m-tajia tu, una siye, ni jumuzakwe kus vibaya.

Juna, c. a. = tuna, to fray, to strip off the skin (vid. tuna).

Junda, s., a place in the island of Mombasa abounding in cocoanut-trees (cfr. mtambamiri).

Jungu, s. (magn. of unga), a sac-rum 7 pounded wood for medicinal use (B.)?

Jungu, s. (ya, pl. za) (in Kipemb), huuka; junga za mtama = matana ya mtama (in Kimirita).

Jungu, s. (ch. pi. vungu), a earthenware cooking-pot; jungu la ku pikia, a cooking pan or pot.

Jungua, s. (la, pl. ma), orange; (1) jungua la kiaunzi. This kind of orange is of a large size and of an agreeable taste, brought from Zanzibar to Mombasa. The orange of Mombasa is of a sour and disagreeable taste; laken jungua la Unguva lina bere, lina taamui, lakon la Mwita ni kali. (2) Jungkin za jensa ni tufu kama mali ya bata, niekundu. This is the Perisan orange; njensa is the tree of this kind of orange.

Junya, s. (vid. gunja), a kind of wattling-bog.

Jenki, s., a crust of salt; minoviga maji ya poini nafula jiniu, I washed myself in sea-water and got my body covered with salt (with a salt-crust)
(cfr. mvinia).

Jenki, s. (la. pl. ma), a water-bird, white in colour and long legged. Its cry is considered ominious.

Junub, s., southern latitude (opp. shimial); cfr.

Jeco, s. (ch. pl. viio), cfr. jio, r. a., to know, a book; manasoviai (pl. vamavioi or vunioi, vana- vioni), a learned, the learned man; mutu asomni (pl. watu wasomioi) juo.

Jeco, s. (ch. pl. viio) (chivo); jio cha ku fulia nazi or madufo (kifuo cha ku fulia nazi), a stick fixed into the ground, its end being pointed like a tooth, so as to rip up the fibrous husk of the cocoanut. The natives very skilfully dash the cocoanut against the point of this stick, until the husk is torn off from the shell.

Japanese, s. (ya), cloth of whatever colour it may be;
Ju

ku-li-fania, I must (= ya-ni-pasha) do this thing; mke huyu ajuzi nawe ku-mu-fo, you must marry this woman; nguto hi hai-mjuzi, this cloth is not good or not fit for him, or nguto hi hajuzi nayo, this cloth does not suit him.

Juji, v. obj., to compel (= stahili); nono hili la-n-jusia ku-li-fania, this matter compels me to do it; mke huyu a-kusia ku-mu-fo, this woman compels you to marry her.

Ka

kaaká la ulimi = shina la ulimi, lit., the root of the tongue.

Ká la kánda, the palate? (St.).

Kamóshí (or Kamóshi) (ya, pl. za) (= takà za moshi), soot caused by the smoke; mshali or píahí pessou (pessou) kua moshi, a place which is black from the smoke. The cottages of the natives are full of soot from want of proper chimneys.

Káŋga (or Kínga), v. a., to fry, to cook with fat.

Káangó (Kango), s. (ls, pl. makánjé), an earthen pot for cooking meat in.

Káa, s. (ya, pl. za) (Dr. St. has káa la kanzi); kaba ya kanzi, a piece of cloth which isitched into the waistcoat on the back of the neck, and a little down on the front, to give the kanzi more strength (ku tí káa, kaba ya kísíká).

Káa, v. a., to choke, to throttle (St.).

Kabáá (or Kabála), s. (wa, pl. makabááli); kabááli ya watu = wata wakuba, the principal men of a place; thambí kabááli (= thambí káa), a great sin or crime; cfr. ḫák, acopit.

Karála, s. (Arab. ١٤٥٦), the being opposite to — over against (cfr. káálii).

Kárári, s. (ya, pl. za), a wedge = kípáudo cha mti cha ku passilia gogo.

Karáthi, v. a. (Arab. ١٤٦٤), to catch (= ku guyá); cfr. ١٤٦٨, apprehendit manu rem, or ١٤٦٨, manu comprehendit rem.

Kábíthi, v. a, to give into the hand, to seize one so that he cannot escape; e.g., amo-m-kábbíthi muengu dení, he seized the debtor; hence kúáthi, s., husbandry, frugality; amekááthi — ameianí mall kua máá kááthi, to be parsí; maniová, to hold fast, not to squander money.

Kábirı̄híwa, v. c., to cause to seize.

Kábirui, adj. (Arab. ٧٧٨٨), small, narrow, in oppos. to wide; e.g., sidáki uguu pana, nadaka ngóó kábiriu, I do not want a wide cloth, I want a narrow one (cfr. ٧٧٨٨? ?).

Kábirìla, s. (ya, pl. za), tribe, clan, a subdivision less than taífa (St.) (cfr. ufungu); vid. Arab. ١٤٨٥, tribus arabica, gens plures familias continens.
KA

KABILI, s., a flute-player = muegni ku piga mimbari (E.c.).

KABUL, n. m. (Arab. Jvm.), to be before or opposite, to face one, to be opposite, to appear before one's face, to brave; ku onna naa mou naa mou, to take the direction, e.g., hakabili ku uz, lit., he is not in the direction of selling, he does not seem as if he would sell it; hatuwizi ku kabili bari ile, we could not navigate that sea; ulimungu unakabili mvua, it is likely for rain; chakula sasa kina kabili minzi, it is now my turn to supply food.

KABILIAMA, v. rec. (=ku lekeâna), to face each other, to be opposite one to the other.

KABUSHA, r. c., (1) to confront, to bring one face to face, to set before; (2) to send one with something, to set before; cfr. ··, ante esse; ··, accepte, c regione oppositus fuit; usiponi-liqa maliyangu, ta-ku-kabusha na wa, if thou dost not give my goods, I will bring thee before the governor; nine-m-kabusha mtu na waaraka ku nenda naye l'angani, I have sent a man with a letter to the Punyani-river; (3) ku kabusha niaraka, to forward letters.

KANDA, adj.; this word enforces both the affirmation and negation, hence it signifies: (1) by all means, (2) by no means, (3) altogether, utterly, quite (=kumwe, manu, tu, sasa, manojwa); sidiki kibina kita liki, I do by no means want this thing, I do not want it at all; kubina = asia, but asia is obsolete, e.g., waisilwa asia.

KANTSHE, v. a., to give one into the hand; vid. kâ, kubathu, v. a.

KABA, adj., before; kabla ya, before, ere of time; kabla aajëna, before he died; kabla ya siwa jqe, ere long, in a few days; kabla et-sirari, before day-brak; kabla niwia hatassa kii nia, before the rain; kabla munika hattasua ku pita, before the lapse of a year; kabla o kabula hatassa ku umia, before I suffer, Luke xxii. 15 (R.).

KABO, s.; ku piga kabos, to harp (Sp.).

KABULA, adj., precious, before; makuya mbeli kabula ya fulani hatassa ku tokâ, he came before N. N. made his appearance; kabula asi-jenda mengidini, before he went to the mango.

KABULI, s. (Arab. جمٕ)، acceptance; lapaina kabuli tena.

KABURI, s. (ya, pl. makaburi), a tomb, a grave (cfr. kimza and jenža). -Arab. جمٕ, inhumavit, sepelivit; جمٕ, sepelurun.

KACHA (KAJA), s. (ubabli), to fasten a clasp or list with nails on the sides (R.).

KADAMISHA (or KADAMISHA), v. a. (Arab. ٤٢٣), praecessit, praeivit, to go before, to advance, to send before (=ku tanguliza or peleka mbele; n'ukudadamia watu kumi, I have sent ten men before or beforehand. The word sounds like galamshika, makaburi like magaburi, in the pronunciation of many Arabs.

KADAMU, s. (Arab. جمٕ), a servant (cfr. جمٕ, ministravit, inservivit; عهدٕ, fannulus); cfr. Ip. Stere, page 288, "kadamu," a servant, the lowest of the three chief men usually set over the slaves on a plantation. On the Zambesi the man who stands at the head of the canoe to look out for shoals is called kadamo.

KADI (or rather KATHE, vid.), s. (Arab. جمٕ), (wa, pl. makadi), judge = muamzi wa ati; cfr. جمٕ, decrevit, judicavit.

KADIRI, r. n. (Arab. جمٕ), to think; suppor, estimate; Arab. جمٕ, potuit, valuit, magni estimavit, in magne pretio habuit; makadi maneno hayi ni kueli, I think this matter to be true.

KADIRIKA, v. n., to be supposeable; e.g., maneno yaasiodikira = yasioneneka, the words which cannot be suppose, cannot be said or estimated; anatakabari mo, bakadiri, he is exceedingly proud.

KADIRIWA, r. p., to be supposed.

KADIRI, s. (Arab. جمٕ), meusur, copority, amount, value, about, nearly (Arab. جمٕ, quod ordinatum est, quantitas, menura, pretium); kadiri ya watu kumi wamekuja, about ten men came; asemi-pa kadiri ya reali mia, he gave me to the amount of 100 dollars (about or nearly 100 dollars); kadiri gani or kadri gani? to what amount or how much? kadiri gani pipsi hi ya barnu, what is the price of this barrel of gudapower? what does it cost? kadiri akita lukaza, wherever or as often as he put in, etc.; kadiri utakosuki, wherever thou art, etc.; kadiri utakapofunji muvoor, nipi-giza ukuchi, nami ta-kutoka marr, whenever you are wronged, give me a call and I will come to you at once.

KADOSO, adj., small, little (cfr. digo).

KAFASHA XUKU, s., uncovering of the nere; vid. kilinge.

KAFARA, 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 kafara-maker writes some lines upon the eggs or cocco-shell, &c. (ku fanja kafara). The natives make kafara or masadaka (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.
the deal of night, following the direction of the wind. This sacrifice is made, "ku sukumia mazinu," to avert an evil (vid. mafaara). 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, etc.

Kapiti, s. (pl. mafakiti), a paddle (kashia la niima), a small oar used (in rowing a boat) by the man who sits behind at the helm.

Kapila, s. (ya) (Arab. مَلَا), a caravana; saffari; kubba; e.g., inkajja kashia ya Wakamba (cfr. nganiwa and kinjüngu). The word kashia is not much used by the real Swahili, but rather by the Arabs. セルフ, reversus fuit ex itinere; イタリア, iter simul facientium cohors or turba ex itinere redimendum.

Kapini, v. a.; ku-jiki-kashia, wansu-jiki-kashia ngiyo or wawu ngu ku-jiki-kashia (R.); cfr. ꙩꙩꙂꙂ, involvirit.

Kapini, s. (Arab. كَفَّرُ) (wa, pl. ma—ya), infidel, one who is not of the Muhammadan religion; kafri wa Kinika, makafiri ya Kazangju ni makafiri ya kwaisha (vid. Magejju), the Waika and Wasuqire are the worst infideis; Arab. كَفَّرَ, textit, abnegavit; シリリア, Del beneficia abnegans, infideis, Mhammedicae religionis dogmata negans. Majeferi, infideis, pro makafiri, is obodote.

Kapiti, s. (Arab. كفار), the long upper-cont of the Arabs, resembling the European night-gown.

Kapu (or Kave), adj., dry; kitu kilicho kaika, a thing which is dry; kini kafu, dry wood; mahindi makafu, dry cora; kitu kikifu, dry matter; cfr. ꙭꙭ, aridus, siccus fuit.

Kapvika, v., to cry, to call out, to raise a cry.

Kapvile (or Kavel), s., dog! oldso-boba! an exclama- tion of contempt; käfele wa or uwa ngiwa, ondola or wondo, if a child is seen naked, they will say, "Thou dog, wear a cloth and get thee hence.

Kapefe, s., camporor or カンガラ, camporor.

Kapl, s. (ya, pl. za), a kind of scelting, tumour (nulle wa kaga) R.; kaga y'a or za malama, etc.

Kapa, v. a., to protect anything by means of a charm; e.g., ku kaga muil, käburu, shamba, etc.; kwa nganga; ku kaga káburu = ku fania nganga kuburiri fisi asi-in-fukie meiti, to put a charm upon the grave lest the kisene dig up the corpse; ndilo kágo la fisi (pl. mágo ya fisi).

Kapara Kapara; aliika hakujia kungura kafuira (cfr. Kiinjasa ragu and lagi), he did not know what to do (R.).

Kapu, s. (la, pl. ma—), protection of anything by means of a charm; e.g., kago la nigie, la mutt, la fisi, etc.; vid. kága ya.

Kagongo, s. (cha) = simbo fupi, a little stick; kagongo cha ku pigia uzi = a hasp.

Kagongoongo (Kapuri), a very little stick.

Kaga, s., to go oer and trespass (St.).

Kaha, s. (la, pl. ma—); kaha la i, an egg-shell; ngovi kaha la i, the embryo in the egg-shell.

Kahába, s. (wa, pl. ma—) (Arab. كَمَبْ), a pros- titute, male or female.

Kahadi, s., an epidemic? (R.); the name of a sickness like cholera, small-pox; bi ni kahadi alio-ta-shushia Msegnewo Muungu; cfr. ꙭꙭꙂꙂ, incessit contracto gradiu.

Kahap, s.; ya kofa (Sp.)?

Kaháwa, s., coffee; cfr. ꙭꙭꙂꙂꙂꙂ, vinum et tum docetum ex baccia nostrum kaffoe.

Kaheng, s.; ku fania kahenga?

Kahinat, s., cfr. Arab. كَحَِيْنَة, praeagivit, praedicit occulta, hierolatus fuit; vid. káhiini.

Kahini (pl. makahini), s., a priest, a soothsayer; Arab. كَحَِيْنَة, praeagivit, sacerdotio functus fuit.

Kaidá, s. (Arab. كَلَدَة), regularity (St.); ya kaidá, regular; cfr. also ꙭꙭꙂꙂꙂꙂ, duexit, passus fuit; duci so obsequantem reddidit, obedient.

Kaima; akilyakwe kaima?

Kaimu, s. (Arab. كَامُ), (pl. makaimu), 1, mueni ku amusa mali pa sualtali, waziri or wakili wa sualtali, the visicere, representative of the king; (2) ngangwe, vid. ku punga pepo.

Káka, s., elima, little sun (when he goes down at sunset); kajüa ni kapi, where is the little sun? resp., he is nearly down.

Káka, s. (la), vid. káká (la, ju and la tiai).

Káka, s. (ya) ugonjosa wa vidólo pia, a kind of disease which consumes the fingers, commencing with the flesh under the nails. The disease called mududu consumes only the flesh of one finger (under the nail); ku fania kaka kido- lieni.

Káká, s. (la, pl. makaká), shell; e.g., kaka la i, la liman, the shell of an egg, or the rind of a lemon which is thrown away after having been used, pul of oranges (Er.).

Káka, s., a brother (Kikadimu) (St.).

Kakuma, v., to groan like a woman in travail or like a person in severe sickness, or to strain (vid. jiko), to say eh in lifting up a heavy load.

Kaká, s., a little bitter; vid. utungu; kitu kikasì, like tea without sugar.

Kakáta, s. = ku umia, to have muligrula (?).

Kakatú, v.?
leaving the room, etc.; this is called, "ku-m-kalīa mūme ēda" (ku-m-kalīa tānu, to remain as he would wish). 
KALIKA, v. i., to wait for another, e.g., ku pīghāra.
KALIKA, v. n., to be habitable.
KALIBA, adj., to be sharp, hot, acid; e.g., sīki inā kālība, the vinegar is acid; cf. ākūra, rehensm fuit.
KALIBU, s. (yā) (कलिबुः, forma in qua ase funditur vel ad quam res fingitur), (1) mould, furnace (ku tiā kalibuni); (2) kidūde cha ku fana pōpō, the instrument for making bells; kidude cha ku subia pōpō (vid. jābā).
KALIPU (or KALIPU, KILIPU), v. a. (कालिपु), to do violence, to molest, to trouble, to be disagreeable to, to one, to inconvenience, to oppose, to contradict; asemi-kalīpu maneno, or ame-ni-kari, asemese asemi sifo sīfo kātīs;  sūbo jussīt rem molestam.
KALIPWA, v. pcc.
KALIFSHA, v. a.; ase-m-kalīpsha maneno yakwe. 
KALIWA, s. (vid. mungwāna), lit., word; e.g., watōma hawāna kalīma ya safasan, slaves have no words of their own, i.e., have no self-dependence, they are not of their own selce; cf. Arab. ʿakāf, verbum proutilī; ʿakāf, verbum, dictio.
KALIPWA (rectius KARIPA), v. a. — ku fana ukāli, to scold, to threaten; e.g. ʿakāf.
KALIPU (or KALIPU), a hook (vid.); but kalību is a mould.
KAMI (of KANA KUAMBA), conj., like as, as if, supposed; ugo kama ki, a cloth like this; kamasū = kaminī? as what — very much; kana mpunga kaminī, there is exceedingly much rice; kama awesāzi, as he can; kama hi nio-kuamba, as I told you; kama siku kuni mbelle o kadiri ya siku kuni mbelle, ten days ago; e.g. ʿakāf, sicuti, prout.
KAMA, v. a., to milk; ku kama gnombe mafwā, KAMA, v. oji., to milk for one.
KAMA MANO, s., a pomegranate.
KAMIBA, s. (unapata kamasū), something beautiful?
KAMĪ, s. (yā, pl. ma—) (Kis. maringa), aress from the nose; ku futa kānma, to blow or wipe one's nose; yuna makamamai mangi kama kūrū, he has much running at the nose like a sheep; ku shinu na mafwa ya kūmīša, to take cold; siwési kūmīša, I am ill from a cold.
KAMATA, v. a., to catch (e.g., muiīf), to arrest, to take, to seize; to be distinguished from ku gōya, ku kūbīthi, ku shinu, ku zulo, ku kuta; ku guya, to catch a beast; kālīka mītīmo, in a trap; ku kūbīthi māl; kūbīthi nyaluunga na-i-pe mne, take or keep my property, do not give it to any
want this thing at all. Compare the Kikamba expression, ká imóe, one time, one.

Kamu? kaakazi kamu, Ukambani? (R.); probably kaimu, rising, travelling to Ukambani.

Kamu, v. a., to press out by twisting or wringing, to squeeze well; e.g., ku kamuás iku, masita júngu, ngúo, dr. (cf. tumbá, popótá).

Kamuía, v. obj.; ku kamuía nidimu mullini, to press out lemons and put the juice upon the body.

Kamuía, pass., to be pressed or squeezed out.

Kamus, s., Arabic dictionary.

Kana, s., a pillar (St.).

Kana, conj. if, as, like; vid. káma.

Kana, s., the wooden handle of the swedder (Sp.).

Kana, v. a., to negate, to deny, disown; baba ame-m-kána manjáwe = baba amesêma, si wângu mana huáy; kwansa muíf amekana, sâna yuwa ungáma, the thief formerly denied, but now he confesses.

Kania, v. obj., to deny or disown in favour of somebody; proc. ku-m-kania muífi, ni muífi yé; baba ame-m-kána manjáwe ku ilá, the father denied for his son, he said, my son has not committed the theft imputed to him; baba amesêma, manângu ni muífi, hathâbú ku fináa uif.

Kania, v. (= ku-m-katáza); mimi ninge kuanda, laken baba ame-ni-kániá, I would have gone, but the father refused or prevented me; baba ame-m-kána manjáwe ku ilá, amemkatazâ, astejende jambo hill.

Kanika, v. p. (Er.), to be denied by; muuna amekanika, na surayakwe ningine, si ya babá.

Kàmbia (or kàmbusha), v. c. (haknkiri), to make to disown or deny, gainsay; felâni ame-m-kàmbia nduguye hıkayákwe, a certain man denied his brother’s right; ntumwe buye ame ku-kàmbia manawâku, 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 buye si wáko; ame-m-kàmbia = ame-mu-ambia muuna buye si wango. They say, kanika, kanusâ, kaniska, kanushia; ku kanusâ moyo, to deny one’s self.

Kàniwe, r. p.; ku kaâniwe ni wátu, tuája si muífi, tusiui tuá-m-kàniá, hat-u-uni situ zoto akti-fábia kesi hi.

Kàndili (pl. ma—), a little side-chamber in native vessels containing the cho or water-closet.

Kàndisa, vid. darehe (R.)?

Kànamu (= kùmbé) (? (R.).

Kànda, s. (la, pl. ma—), (1) a great bag made of miá or of ukuidâ or mòmu leaves. In the Kìmrum language kànda is called kitùmba.

Dr. Stere calls kànda a long narrow matting-bag, broader at the bottom than at the mouth.

(2) A thong; ku m-píga kànda, 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; to kanda matimbo kusafita. This often gives relief, especially when done by an experienced person.

KANDAMAYA, v.

KANDAMAMISHA, v. c.

KANDAMIRA, v. a., to press upon.

KANDIKI, v. a.; kua uongo ku kandika niumba, to plaster a house with mud.

KANDARIKIA, v. (yn. pl. mas--), a kettle used for boiling water, tea-kettle.

KANDU, v. (yn. pl. ma--), a great mass or stock of stored things; hubhealiki, ni kandi, plenty, treasure; tutu kiljo kiungi or kaniemili or kilicho wiko akiba, kandi ya muti. In the Kiswahili language kandi or kando means "food or provision." Kande sika-uhia, wakawapita nindia; kandijennu iliipo, ndipo moyowena naa utakapo ku ko, Luke xviii. 31.

KANDI, dim. of ninda, a small path; kandia kadogo, a small slightly trodden path.

KANDIKA, v. a. (cfr. kanda, v. a.), to plaster; ku kandika niumba kwa udongo, to plaster the wall of a pole-house with mud.

KANDILI, s. (pl. makandili), a lantern; Arab. قنديل, lucerna, lampas.

KANDO, s., a deserted dwelling-place; mahali palipo taimu, ndilo kando (cfr. gofi), narejes kandoni pango, a house which has fallen in, is kwenda? (R.).

KANDO, s. (yn. pl. za), side, briar, bank, coast, strane; kando ya bahari, kando ya or kando kando ya mio, beside a river or along by the side of a river.

KANDA, s., kanga la mwezi, the witch-like end of a cocoa-branch from which the vidiko (vid. vidiko) shoot forth, and from which the cocoa-liquor is obtained; vid. guma, v. a. (cfr. tavi, s.).

KANGO, s. (wa, pl. za), a guine-fowl; niuni wa vitone tone.

KANGA, v. a. (vid. kanga), to fry, roast, to burn by roasting; ku kanga ni manna ku gali; kanga ni ku oka ku sanili, laken ku oka o njua ku weka moko butali. Ku oka ia to roast the meat on the bare fire, but kango is to fry with butter or fat or any other substance; ku kanga motto, to warm.


KANGAJO, s. (la, pl. ma--), sword-grass in stagnant water.

KANGOJA, 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. nango.

KANI, s., energy, potency? cfr. جوز, acquisivit.

KANIA, s., a medicine applied for the mafida ya miship. It is the root of a tree (kama kaali).

KANIA, v. obj. (vid. kana, v. a.), to desy a person.

KANIAGA, v. a., to tread upon or to trample under one's feet; to be distinguished from ku viiga, which means to tread when walking; e.g., ku viiga mtunga or nti; vid. fiona; labuda kuku ana-m-kania, most likely the hen trode upon it (the hen-chicken).


KANIKI, s., dark-blue calico, called Nile-stuff, much demanded in East Africa.

KANINA, s. (yn. pl. ma--), church of the Christians: كنيسة, synagoga Judaearum, et ecclesia (temple Christianorum, from كنيسه, in latibulum se recepit dorcas.

KANWU, v. p., to be persecuted backwards and forwards (R.)?

KANZA, s. (la), vid. pl. makanzia.

KANZI, s., arrowroot, starch.

KANZU, s. (la, pl. ma--), a common-apple, a kind of chestnut; mkinu hasia kanzu, na kanzu likevwa dunge, na dunge likifika huitoo kovira. Dunge na kanzu hukua saa saa, hatta kanzu likifia ukuunda wa ku iva, dunge limikia koroebo, na watu walia.

KANZU, s., vid. kanzu.

KANO, s. (la, pl. ma--), sweet of animals (kano is gnombe used for bow-string); (Sp.) cfr. pumuka and upote.

KANZA, s. (la, pl. ma--), mouth.

KANZA, v. a., to warm; kanza motto (vid. kango), to heat.

KANZE, s., a large knoll of a creeper (E.).

KANTARA, s. (yn. Arab. شتار, pons, altrum solis; cfr. Sclerium), bridge; more generally called daraja ya mto, a bridge of a river.

KANU, s. (wa), veasel (with white tail) (E.), or rather a kind of marten which eats poultry (Sp.).

KANZAM, s. (vid. kanzia).

KANZI, s. (yn. Arab. ڭازی, perquisivit; ڭازی, canon, regular), a matter implied by necessity, a necessary condition = yakini, thabili, hali, of necessity; truth; najwa kanizi, I know very well, really.

KANZIWA? s. vid. kanziwa.
KA

pendanó, in return for which the bridegroom sends a kunda some cloth (kísha juma); kigungu cha kanzu cha kum plekéka mtumwakwá adakai ku-mwa-ó.

Kánzku, s. (1a. pl. zá), coat; kánzku ya juma, coat of mail; kanzu is a long shirt-like garment worn both by men and women in Zanzibar. Men’s kanzu 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 kanzu are generally shorter, and made of every variety of stuff, frequently of satin or brocade, but are always bound with red (St.). Kanzú za chuma mbambilé, a coat of mail double lined.

Kálo, s. (lan. pl. makói) = máhalí akáipo, a place of residence, dwelling-place; kudángu Haláabi; kikálo, the place where a few men sit and eat together.

Kálokáni, s., one whose words are not to be trusted, a double-tongued man (St.).

Káóóma, s. (vid. káuma), cambula root.

Kápi, s. (1a. pl. ma-n), a dress like a coat (ugúo kama kanzu), the sleeves of which are open.

Kapi, where is it, referring to the diminutive form ka (kaju). Kapi, s. (1a. pl. za na makapi), a pulley, roller; kapi ya jambúni, ya ku peniessa kámbá, a wooden block through which ropes run on a native vessel.

Kápi (pl. makápi), brain, husks.

Kápi, s. (la. pl. ma—), a large basket; kikópu, small basket.

Kákapí, s., a kind of rice (St.).

Kára, s., a million (Indian expression).

Karápi, maité, cauphor (St.)?

Karáma, s., weight, value, importance; ulimi wá mtu huyu ni karama sana = ni sheriba; maneno-yako yá karama, tháiká kawá ku-mwa-ó, great weight (Sp.).

Karamá, s., a special gift of God, an honour; ṣe, generositate indolís et nóbilitáte sapravít honorarit; ṣe, nobilitás, generositás; Luke v. 29.

Karáru, s. (1a. pl. ya), a feast, a festive entertainment in honour of somebody (lákirma). Food and drink is supplied plentifully on such an occasion, e.g., on the arrival of a stranger or friend or on holydays or after a successful journey.

Karári, s. (1a. pl. lébi), legít librum; 1a. pl. lectioni deditus, a clerk, secretary, lit., a reader.

Karara, the fluffy flower-sheath of the cocoa-nut tree (St.).

Karásíka, s., a vessel in which the people of Zanzíbar fetch their milk (R.).

Karata, s., cards (vid. Sp., who mentions the names of some, playing-cards).

Karathá, s. (ya), a lump of money, borrowing, credit; trust without interest given or taken for a short period; nimetá káratá ya reáli mia kwa Níanjini, ya kiku sota ku-m-wá-langí; ndaka haja, nashikúa ni útfuru, ni karathí, beina ya leo na kesi, kea ouye taku rejeza munivwe or ta-ku-pa munivwe; ṳ́, 1a. aes alium contxatí; ѷ, aes alium, delitém, citra certum tempóris terminum; 2x, retritbuit, repelléntur in vicém bonum vel malum; ata-ku-karíthi kama ulívio-m-karíthi weve.

Karéthi (or Káratíthi or Káratíthi), v. n., to borrow money for a short time without interest; ku jipasha dení is “to borrow money upon interest” v. a., to lend money, to accommodate one with money without taking any interest; ku-m-pá fétá kwa karata; ku jí-karáthí (bor-row) or ku toa kwa Níanjini ya kiku sita ku-m-wá-langí.

Karéla, s. (uó,yú, urba, págwá), town (old language); kíráza zóta na máji likuínda kita kíríndifwi, all men of towns and villager went in masce.

Karéndi, s., a kind of cloth (R.).

Karéndi, (1a. adj., near; 2x, come near, come in.

Karéndubu (karíndubu), s. (Arab. قرب, qáríb), (pl. lafadó), (1a. pl. akámbulá), a relative, a near relative; mtu huyu karíbáyangu, this man is my relative; watu hawa kari bízumgu or akarabangó, these men are my relations.

Karím, v. n. (Arab. قرب, qáríb), to come near, to approach; vid. jóngea; kari bíu na ya, near to; karíbáyangu or karíbíu nani, near me; waliqóu karíbáyangu; pale kari bíyangu, there near him; kíí karíbíu nai, to be near to one; kíí karíbíu, recently; late; marékín inemako karíbíu ya (na) pano, the ship came near the close.

Karíbi, s., obj. (kú̃ karíbíu), to come near to one, to draw near to one.


Karíbiínsa, v. r., to approach each other; kari bína hatta ku kóti kari bíu, to be near to one another.

Karíbisíma, s. (a. t.), to cause to come near, to invite in, to offer, e.g., jakila, kiti, dác.

Karímisí, adj., liberal, generous; vid. karama.

Karípi, s. (or karíplá), v. a., to rebuke, to reprove, to admonish, to scold one; to use one roughly, to scold; ku-m-fínia mabemo ya ukali.

Karíba, v.

Karíbiína, v. obj.

Karíbisíma, v. a., to recite.

Karó, s., wages, payment, fee, but given in natura, in corn, d.; (2) karó (= káno or basira ya harraka), sudden anger; wa-ní-fínia karó mimi, thou art angry with me suddenly (Utungu) (Sp.).
hard labour is not play, yet a man gets money by it, but by playing, though it be pleasant, he gains nothing; kasmibi, ni bora sadii ya mëko mema, hard labour is far better than good play.

Kànsì (or kànsì), s. (vìd. kànsì), paper.

Kànsì (or kànsì), less; e.g., reali kànsì robo (§) (cfr. Arab. بدر، abbreviatit).

Kànsì (or rather kànsì) (wb, pl. ma—), a turtle (vid. kànsì).

Kànsì (or better kànsì, v. a., to strain, to draw, to take strongly, to tighten; ku fungs or vuta kitu kwa ku kànsì hodari, si kwa kù legësa, to tie or bind a matter by drawing tight, not by slacking off or loosening; ꙥ, contractus fuit; kasumi or kànsì ni kidogo, tighten a little the rope of the sail; ku kànsì na ni marathi.

Kàrëdu, a cloth interwoven with gold; uzi wa kàrëdu ya fëtha na thàbubu, tissue.

Kàtsùma, cfr. hànùmù, s.

Kàtsùma, s. vehemence, anger; maneno ya kàtsùma; ku tuska kàtsùma, offend (vid. mubali); ku-umù kàtsùma moyinuüukwe. Usi-m-tukule katsùma moyinuüukwe, or usi-m-fânji kàtsùma, or um-kàtsùma, or um-tukule kàtsùma, all these are synonymous terms, meaning do not be angry.

Kàtsùma, s. grief, sorrow; cfr. 时刻. gregit;

Kàtsùma, s. revenge, retaliation, vengeance; cfr. 罪, reseicit, retaliavit, consequavit rationes;

Kàta, cfr. contritio, affectitio.

Kàta, s., soreness, retaiitio, vengeance: cfr. 罪, reseicit, retaliavit, consequavit rationes;

Kàtukë, s., talio, vindicta.

Kàshba (la, pl. ma—), a chest, a large box; kąsha la fëtha, money-box.

Kàshì, cfr. kàshì, to slander, depreciate (opp. to praise); cfr.inness, detexit, vitia ostendit;

Kàshì, cfr. the Künùma word kàshì.

Kòrì, s. (ya, pl. za na ma—), business; vid. kàsi; ku fana' o turda kàsi, to work; kàsi gani? what business?

Kòrì, s. (la, pl. ma—) (cfr. kàsi), ast; ku vuta makàsi, to row.

Kàrùba, s. (Arab. قرباء) (ya, pl. ma—) (cfr. قرباء, arundo, tubulus) (kàshì ya bëndëkì), the barrel of a gun.

Kàwatì (or kàwatì, m'akàsadi), s. and adv. cfr. Arab. مند. intend, proposeit sibi; مند. proposition, the intention, purpor, adv. intentionally, us purpose.

Kàsì, s. (ya, pl. ma—), a large earthen jar; kàsì na maiji, ya aisili, samili, cfr.

Kàsìmì (kàsìmì); s. = kàsi mbi o mbiya, hard work or labour; kàsi ya ngëva o salubi, kàsi ngëvu. Prox. : kàsìmì si mëto mema, mëto kàsìmì na hëshi a fëgira, hard labour is not play, playing has no wages, i.e., though

Kàsìmì (or kàsìmì), s. (vid. kàsì), (pl. makàsì-mù), a dead wood-coal, in opp. to kàsì na the motto. live-coals which are burning.

Kàsìmì (一冥笃), vid. sonomeka.

Kàsìmì, s., end; 罪, brevisus, finis, extremus:

Kàsìmì, cfr. kàsì, to promove to anger (ku-m-viûla moyo), to make one angry, to vex one.

Kàsìmì, cfr. the Künùma word kàsì.

Kàsìmì, s., to cause one to be angry, to vex one.

Kàsìmì, cfr. to promove each other (or ku tukìzëla); 罪, violenter tractavit; hat 罪 means "grief."

Kàsìmì, kasiri kasiri, from 4 to 5 o'clock p.m., but "jua likiga miti" is near sunset.

Kàsìmì (kàsìmì), s. (ya), the time of the wind blowing from the north-west; wakati wa jàasù na wa ku yabësahà miti, the hot season when the ground dries up from want of rain—in December, January, February, and March; kàsìmì mkùbà, when it is very strong; kàsìmì matepor, when there is much rain. The kàsìmì is opposed to the küssi (màsìka) which is the time of rain, coldness and wetness of the soil (wakati wa mësì na beredi, mësìmo wa miti); kàsìmì, in a northern direction, to or from or in the north (＝kùbà); usuwakwe ni kàsìmì = usuwakwe.

Kàndì, s., sound?

Kàsì, s. (wa, pl. za), turtle, of which there are various kinds: (1) kàsì, (2) gùmàmba, (3) dìit, (4) kùn, (5) kòbe. The gùmàmba is of great value on account of its shell, and must be delivered up to Government under penalty. The dìit is sometimes poisonous, hence the natives rub it on the hand. If no itching pain be caused, they consider it safe for food. The kàsì is caught by means of the taza jàkì, which the fishermen carry alive with them. When they see a kàsì, they let the taza go after it, to stick fast to the kàsì. When the taza has seized it,
the fisherman throws a harpoon and takes the kassu out of the sea, the tessa letting go instantly when exposed to the air. Hence, tessa avindia kassu, a-ti-gandamani, he-mu-at.

KASSA (or KASOBO), less by (cfr. "very", abbreviavit) (cfr. KASSA); reali tano kassu 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 tease, to tighten, to twist or twine thread; mti aliptia kassi yuwasiko kottle (upote) zu ku akonca ngicu; aci unangia kassi; usowakwe unangia kassi or usowakwe wa kassi kassi; ku enda kassi, to rush along (= to go with violence); cfr. "fast, duruit, obduravit eo;" kasse; durut; aci hu um-e-tia kassi mno, you made this thread too tight.

KASIMWE, a. (cfr. kifumbe), the pure milk of nazi without being mixed with water, the milk pressed from the grated cocoa-nut; tui la kassimele = maji ya nazi yali = kamulwe mbelle katika kifumbe, the first water which is pressed out of a cocoa-nut is ground on the mubiai (cfr.) and strained in a kifumbe. The first straining of the ground cocoa-nut; kassi = sito, meli = mbelle (unga wa kassi = ni unga meito, wa ku niumbuka) = tui la kwanza, mti asitaasa tia maji. Thu bili halina maji, ni tui halai. But the second straining (tui la niima), 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 meli or tui la kwanza, which serves instead of glue.

Kassi mele, the heavy milk-like substance expressed from the ground nazi (Kiseypia mere = milk, Kimirima mele, Kimiruta maziwa).

KATA, s.; kata ya niumba, adjustment of the different apartments or divisions of a house. (Sp.)

KATA, s.; ku funga kata, to tie on a warm (cfr. shufu shufu).

KATÁ, s. (ya. pl. makata ya arza), drum of water, scoop, boet; kata ya ku noza maji, a cocoa-shell used instead of a tumber by the natives. This kind of dipper or bowl may hold from a quarter to half a pint.

Katara, 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. Katiya ya kuji-tuekä mizo or katiya ya ku tukuita migo.

Kata = ukurusa moja, a leaf of a book, a section, a volume (Sp.);

KATA, v. a. (Arab. jasta), to cut; jiga, to decide, settle; ku kasa shina la mti, to cut the root of a tree; katiya or tinda manewe, to cut short a matter, to decide upon, to settle it; ku kathu tama, to despair; nilia ya ku kathu, the nearest way (the shortest way); ku katha nakshi (cfr. nakshi).

KATANA, r. rec.; wanakatana kua vinu.

KATWA, v. obj., to cut for —.

KATWA.

KATWA, v. plue., to have cut or cut out for one; ni kisi changa kama nalikatiwa mimi, it is my measure, as if I had been cut out for it.

KATUKIA, v. obj. — sundikia, to cut to or for one.

JI-KATA, v. ref., to cut one-self.

KU-KATKA, v. p., to be cut off, to be decided, to break; fugue unakatiwa folaki amekatiwa huku-muyakwe lew or hukumuyakwe imekatiwa leo; he has been sentenced, his judgment has been decided; amekatiwa hokumu ya ku wawa, he has been sentenced to death; ku kathu ndis mbelle, to strike on the former road; ku kathu, to cut off to or in an account — delect; tufanie hesabu, tukutani, to strike the balance; kusi kua kathu, the X. W. wind is over, lit. cut off.

KU-KATIANA (ku kolaana), to upbraid or tax each other with a guilt.

KATA (or KATAA), v. a., to refuse, to oppose one: wali ame-m-kati, the governor refused him.

KATÁLIA, v. obj., to refuse to one, to check one, to refuse credence: ame-m-katalia maneno-yakwe, he refused or opposed his word; haku yanda maneno-yakwe neno ukatalialo neno geni?


KATÁZA, r. c., to cause one to refuse or omit, to prohibit, to forbid one a thing: wali ame-m-katana neno hili, the governor forbade this matter.

KATÁZOA, v. p., to be refused (asinehde).

KATIANA, r. rec. = ina, to be due or owe each other. I owe him three dollars and he owes me two; tumekatiana ni-pa reali mmojo, zile mbili zi kuangw.

KATARA, v. a., to write (Arab.).

KATA kata, v. a., to chop vp.

KATÁNI (or KATÁNI and KETÁNI), s. (ya), hemp or linen; fugwe wa katani, string made of hemp or linen which the natives buy from the Europeans. They like it on account of its solidity (kazi wa katani); cfr. "kani, luminum; "konn", cohassit.

KATHA, s.; yuna katha ya damani, he is in hurry, to go in damani; cfr. "ke", pressus negotiis.

Kath, r. n. = ku sili, to become too much; kazi ikikuthathi (iki-ku-sidli); "ke", gravavit ut bene respirare non posset; saffiri liwa kathu = kariba sana.

KATHALIKA, adi., likewise; katha wa katha or ketho wa ketho, this and the like, this and many more, so and so; hill hilo, such and such, such
things: Arab.  ذكا, sic, talis, isto modo (compos.

KATUΛW, r.,  to become or get dry; nti imekaa١, 
imeka١ kifu, the country is dry.
Kaul, word: Arab  ذق, dizit;  ذق, dictum.
verbam; kauli i-m-tokya mbelle, that which
comes first into one's mouth.
Kawma, s., (1) calumba root; (2) ni mai wa
uboga, kana viasi, kana mandano, ni daa ya 
malipa, ni utungo.
Kawme, s., (ya, pl. za); kaumu ya Muhammadi,
contemporary of Muhammed:  ١, populus,
quadam, aliquot; pl. wakawma; people; akwamu,
soldiers.
Kawu, a copy.
Kawma, r. c., to cause or make dry; ku fania kifu.
Kawa, r. u. (vid. kaa, r. u.), to be delayed, to
remain, to stay out, to tarry; amekawa hatta 
juu limesika vitonî, he tarried till the sun 
arried over the head, i.e., till midday; kebo ku 
enda ku kawa juu, to-narrow there will be fair 
weather.
Kawila, r. u., to delay one.
Kawila, r. u., to remain long, to be late, to
make delay, to loiter about a business.
Kawilda (or Kawiraa), to cause to stay, to keep,
to detain, to put one off; ku-m-weka mno 
llilillo-kawisha neno gani?
Kawilda, r. a., to delay one.
Kawisha, r. c., to cause one to tarry, to cause 
him delay, to put him off – ku-m-weka mno.
Kawa, s. (la, pl. ma—), (1) a plaited corer made 
of mina in the shape of a pyramid; kidide cha 
ku fimika wall. The corer is used to protect 
food from dust, &c. The natives use this corer 
also for the European millipede, as the kawa 
has the form of a funnel. (2) Mildew, spots 
of mould; ku fania —, to get mildewed or mouldy 
(ST.).
Kawamm, s. (pl. ma—), a bud man (a term of 
reproach).
Kawaida, s. (ya) (Arab.  دع), pl. دع, necessity,
conjecture, supposition (cfr. kiasi); neno asili-ona 
wan asilo-ambiu, yuwatonia thani baii nsit- 
nimakwe, certainty which rests only upon guess-
ing; nime-m-pa kawaida ya pishe ya mtile, 
sikupima, luken nathani (، opinatus sui) 
ni pishe or saa saa na pishe, I gave him a 
measure of rice, but I did not measure it, but I 
think it is one pishii or equal to one pishe; ku 
fania kawaida ya kiti hiki, kiwe saa saa, to 
hit this matter right by guessing, so that it be 
equal to what it should be by measuring.
Kawae, s. (ya, pl. za), a pebble (ya jiwe or jangwe), 
ka-iwe = contra. kwee, little stone. The kawe 
is to be distinguished from donga (la, pl. madog-
ga ya) udongo, which is a jiwe la udenga-
ililitimboni katika nti ya ndongo or madingo.
KAWILI, v. n., wid. kiwa, c. n.
KATA, s. (la, pl. makaya), a kind of shell-fish.
KATA, s. (yin), the chief place, the residence, meeting-place of the Wanika; the kaya is usually fortified in case of sudden war.
KAJAMBA, 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. punsa pepo). (2) A sort of rattle or sieve.
KATA, v. a., to far, to tighten; ku kaza mbio, to run quick or hard; ku kazaana, to far one another, to hold together tightly; kazaika, to become tight or fixed.
KAKINA, r. r., to adhere firmly; kitu hiki kina-
kaizina na muusawi, this thing adheres to the other.
KALI, v. obj.
KAZI, s., work, labour, business, employment; kazi mbili si miwani muusa? is not poor work as good as good play?
KAKINDA, a dead wood-coal, in appos. to the living coal.
KAKO, s. (la), pressing tight, nipping.
KAKU, female; nke, kike, wake, ko is the ground-
 syllable of this word; batta jiko, a female duck; unubatta makoa, female ducks.
KEBA, s. (cha, pl. za), a measure, usually the fourth part of a bush, but some natives use the kebaba cha ututu, not cha nne, therefore one must always ask in buying, "Have you a kebabba cha ututu = cha ku pimia vitatu kuna pishi ku timia pishi kamili, or have you a kebabba cha nne?" in order to guard against deception.
The people of Mombasa say "kebabba," but those of Kigoma and Changamwe say "kigunda."
KENI, s.; muisi kibi na mngi (lt.)?
KELE, s, a lathe, a machine for turning.
KAPPA KAPIA, r. a. (vid. nioniaosa, c. a.), to treat with contempt, to tease, to put in low spirits.
KAFU, s., kafa wewe (R.) (?), perhaps pro pefu.
KAFULI! vid. kafule.
KAFULE, s, a shout; ku piga —, to shout, to make merry.
KEKE, s. (ya, pl. za), (1) a drill, native bore; kidude cha ku sulia muti; the iron is called kekée, the wood in which it is fixed musakono, the handle in which it turns jivu, and the bore by which it is turned uto (St.); (2) round bracelet of siler, which the native women wear on the arm; keke ya fetha ya ku va mikoini wakuswaka, each bracelet costs usually two dollars; cfr. furungu, s.
KEKU, s. (ya, pl. za), hiccup, occasioned by the hissingula cha moyo (vid.).
KEKU (or KUKI), s., a weed (Kin. pêche).
KEKEL, r. a. (pro kile) (kaa) (in Kinika kala), to be, to exist; e.g., yuki, better yûkâ heii, he is alive; yuki, he is; perhaps contracted from ka and elo — kele (R.?); wa kele ku ji-tambähu, ku kele naku, it is still night.
KEKWA, v. a. (cfr. kerena) (= ku kata kwa mua-
mêna), to stand into, to jog, to turn, to notch in order to fit, &c.
KELELE, r. c. (e.g., muotto); kenga cha ku kele-
ze muotto.
KELELE, s. (ya, pl. nakolele), noise, alarm, outcry, shouting; ku ji-inulila sana kwa kelele, ku zikizö 
'nde, to raise a great outcry, so that it is heard far; ku sema kwa kelâku (ku piga suni), to talk aloud; usi-vekë kelâle; kana lelele, he is not noisy (In hika).
KELELE, r. n. (Kimba), to sit.
KELEKI, r. (vid. hajiri), to be habitable — ketika.
KEMI, r. a. (Kimba) — ku inuh, mâliza.
KEMI, s., to use one roughly, rebuke, to scream (ku piga kelele).
KEMBA, v. a., to pour out into; kidude cha ku kimbâ.
KEMBEMBE, s., hairs standing on end from cold or fearer.
KEMBA, v. a., to sub one, to use him roughly, to scold (= lauma), to bouse: out in speech.
KENI, adj., card. number, nine (Arab. 8).
KENDA, ord. hana; wa kenda, the ninth.
KENIDA, r. n. = ku enda, to go; kendaï for ku enda wapi? (going where?) where are you going?
KENDE, s. (la, pl. ma—), scrotum, testicle; koko za makende.
KENNE, s.?
KERSI, a. a.; Kinika and Kinirima language pro danguina or susiana, to deceive, to cheat, de-
trick.
KENDWA, r. r. = danguinâma, to deceive: each other.
KESIOA, r. p.
KENDE, s., a large water-lizard with slender body and long limbs and tail (St.).
KENDE, s. (ya, pl. za), the blade of a sword, knife, &c. (without a handle); kenge or kengoa ya upanga usu kipini.
KENDE, s.; (1) kenge ya jâ, the dák of the sun, used of the sun in the morning and evening, when his glare blinds or dazzles the eyes; (2): kenge ya mlîlâ wa mbuni, &c.; kenge mlîro mashina ulopoioso mlîli. Mlîli are the large feathers of the ostrich or cock, of which the natives make the kira, 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 kengee.
KENDELE, s., a bell; ku piga kengele, to ring a bell.
KEROKWA, v. a., to turn aside: mutu buyu ana-m-
KENGÜSA, s. (wa, pl. za), a kind of culture, a
KONGA, v. a., to trouble: ata-ni-kera mimi, ata kun
KONGA, s., a little potsher (K.; kigai is
KONGA, v, to irritate, to choke: e.g.,
KONGA, v. n, (vid, karimu), to be liberal to, to
KONGA, s., disturbance, trouble, uproar (= udui)
KERTSÀ, s. (ya, pl. za), blank paper; isiondikoa;
KERTSÀ, v. a. (vid. kela) (to saw off), to reap, to
turn (kusupa)
KERTSÀ, v. rec.
KERNIC, adj. (vid. karimu), near, nigh.
KERSNU, v. n, (vid. karimu), to be liberal to, to
KERTSÀ, s., disturbance, trouble, uproar (= udui)
MUEGNI, s., or kalelo (vid. kera)
WA-
WA-
WA-
Wh, folium quercecumque sit; vid. hattii, s.
KESA, v. a, to turn; ina-ku-kepa (sc. nimbaa)
KESHA, v, n, to wake, watch, not to sleep: e.g.,
genoma ku tesa kicha, usailé marra meja, to
beat the drum the whole night without sleeping
for one moment: ku kebeha na ngoma; ngoma ya
vijana halikeli.
KESHÀ, s., a night-watch, a vigil; nna keshayágu
usiku kucha kusa sebabu ya ndiri miwika.
nlipokia magójón, I keep watch the whole night
in consequence of a voice I have made during my
sickness (when I vowed to watch a whole night
after my recovery).
KESSELA (KESELA), v, e, to cause or make one to
watch, to keep awake; ku-mánia ku keti na
KETHO, v. a, to observe; to notice, to hind:
KETHO, s., (vid, katani), linen, flax.
KETHO, s. (ya, pl. za) (la), a kind of shell called
KETHO, v, p.
KETHO, v. n, to sit down, dwell, reside, to live, to
stay (vid. ku kia); kulla (pahali) palipo keke.
KETHO, s., obj.
KETHO, v. e.
KETHO, v. e.
KETHO, s., a stroke (= pêu); ku pigga kbu or pêu, to
give a few strokes of the hatchet: kwa sebabu
yu ku njshà mti.
KETHO, s., (vid, kika) (= kikàku), sobbing.
KETHO, s. (ya, pl. za); kwa ya ndongo ya ku kungia
mifia, isipate motto, the pot 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; kwa ya ku fugutia kwànda.
KETHO, v. a. (vid. haringi) (ya, pl. za), information.
ex: cfr. in, scritto, nurri; vîn, fama, 
historia.
KETHO, v. a.
KETHO, s., a traitor: cfr. khiní.
KETHO, v. n, (vid, haringi), to resist, oppose, rebel.
KETHO, s., a chess bishop.
KETHO, s., fire; cfr. aris, suit quintus.
KETHO, v. s., fifty: Arab. ٥٠.
KETHO, s., v. n, (semén sinapi), mustard.
KETHO, v. a. (vid. haraja), to spend.
KETHO, v. n, (vid, kasa)
KETHO, s., (vid. hatari or hathari), danger, bold.
KETHO, v. a. (vid. hatama), end, completion.
KETHO, v. e. (vid, hatinga), to complete; vid. hatama.
KETHO, s., (vid, hazaana), treasure.
KETHO, s., (vid. biri), happy, fortunate, happy
man; wa na kheki, happy men; ni kheki, I ke
better; kusa heri, adieu! for good.
KH

KHULBU (KHULIBI) = ku-m-funish hadin.
KHUMA (vid. hema), a tent.
KHUNI, r. a. (vid. bin), betray; óšẹ, deceitful.
KHUTARI, v. a. (vid. hitari, r. a.), to choose.
KHUTMA NIMA, a complete copy of the Koran (Hilima); efr. Juzaa.
KHUFHILA, r. c., to frighten; vid. hořa.
KHUPAHU, s., fear, danger; vid. hořa; ku tia khoufu, to frighten; kungina na khoufu or kia na khoufu, to be afraid.
KHOWU, s., a pad used as a saddle for donkeys.
KHIIBU, r., vid. habiri and halari.
KHEMMA, s. (vid. husuma), snitity.
KHUTUNE, r. a. (vid. hutuba), to preach.
KHUKUREBU (OR HUTHUREBU), a stuff of a brown-yellow colour, of which men's best kanzus are made (St.).

K (see Dr. Steere's remarks, page 293).
KIA, s. (cha, pl. vian) (Kirimima); (1) a kind of latch; kia cha m mango (cha fungia mangle), the wooden bolt of the door, to shut from within; oppo- sition. to komo, the bolt which shuts the door from without: akiisha kia kiaingiti, as soon as he steps over the threshold he forgets it; (2) kia cha (pl. via) mulil = flesh.
KIA, r. a. (s. kia, v. a.) (Kirimima), to step over; e.g., ku kia (or kia) gogo, to step over a trunk of a tree (ku turi ku mansi); ku kia, e.g., ants in the road.
KIWA, r. p.: isikwiwa, impassable.
KIA, s., a kind of latch (St.).
KIADA, s., slowly, distantly; efr. la, (1) tardly; habiit incessum, (2) vocem kata edidit avia; katha?
KIAPA, s., that which comes into one's nose and causes sneezing; e.g., yuwaanda kia kia ku jemnus; rubu ya kiafin, a changeable cell (R).
KIAGGA, s. (1) promise, (2) place agreed upon for meeting; but maganga is agreement.
KIALI, s., kialli cha motto (efr. kilti), a spark of fire; kiali cha baruli, rocket? efr. mulili wa motto.
KIALLIO, s. (cha, pl. viallo), (1) corn requisite for preparing the food taken in the evening; supper; akhsha kula kiello, utala; in Kipemba kijjo = jakilla cha jioni; Kisha, kiliriro; kiallo cha nyusa, rain with which one goes to sleep; (2) cross pieces put in a cooking-pot to prevent the meat touching the bottom and burning (St.).
KIMA, s. (ja), (1) overfowing, inundation of the whole earth. The Muhammadan Shauli believe that at the end of the world the whole earth will be overflored by water, after which will be the resurrection of the dead; (2) ƙay, stilt, erectus.

KI

KI dead in Arabic. Kiamma kiusettika, nti imelari- bika, watu wote wamakufi, the dwelling has over-

flowed everything (tuka = ghariiki, the earth is

exposed and men have died.
KIAMABA, r. u., to become too dry by long exposure
to the sun; njuwo bu unakiamambu sawa, usiata
ku kiamamba (yabebiki) hautakujka ku saki
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.
KIAMBA, s. (cha) muamaba udogo', a small rock in
a river or at sea.
KIAMABAZA, s. (vid. kiawanambu cha niambu), the side-
wall of a house made of poles and plaitted with
mud; to be distinguished from kiawanambu cha milia
na cha ngio, pembo (peplo) ya kiamabaza? jiiwe
la kitoza cha kiamabaza, corner-stone, Eph. ii. 20.
KIAMBLACHU mimi, wowe, yeo, suisi, nuguani
wak, that which I say, etc.; kiamblachu wowe
somo = haya unemayo (R.).
KIAMBO, s. (Kip.) = muundo.
KIAMO (OR KILAMO), s. (cha) = dagnia, muzia ya
muundo ku via ngombe, beetsinga; tupike kiamo
tale; when a cow calves for the first time she has
a great quantity of beetsinge, which grows less
with each calf.
KIA, s. (cha, pl. viam) (Kirimima) = kidla cha
ku finikin walli, the lid of a pot.
KIANGA, s. (cha, pl. vi) (vid. mungga), clear
weather or sky after the fall of rain; ikupasa
nyasa, ni kia cha juna; nnusa ki ukono wa ku
sulina aka nilili bisi, siku ya tatu itatoa kianga
cha juna, the coming out of the sun after rain;
kianga cha ngema (vid. masen). Though
all other work may be interrupted in consequence of
rain, yet the Lord will grant at last the kianga
cha ngema (vid. genia); inafania kianga cha
ngema, a short interval of sunshine during the
rainy season which the ngema (the tapper of the
palm-rove) uses for his work.
KIABE, s. (vid. munene).
KIANGI, s. (cha); ku pigi kianzi cha ubincha?
KIAPU (Pl. viapu), cry of jubilee.
KIAPA, s. (cha, pl. viapu), an oath, an oracle; ku la
or fania kiafo, to eat, or to take one's oath = ku
apa; (2) the sign of oath put up in the plantations
to frighten thieves; ku-wilia or pigisha kiafo,
to cause one to take an oath; vid. asa, r. c.
KIARA, s. = ku ruha kiara?
KIARU, adj., Arabic; Muiau, an Arab; maneho ya Kiara, Arabic words, Arabic lan-
guage.
KIARA NGFUT, ni daa for the homma ku ji-pakka.
KIATI, s. (Arab.) = kipimo, measure; kinti cha baridi ya ramia moja, or
simply kinti cha bunduki, the measure of gun-
powder requisite for one charge, a cartridge;
kiazi gani? how much? sugezi kiazi, a temperate man; neno hili luanza kiazi, long ago, long since; kiazi gani unsakiza, at how much do you sell?

Kiatu, s. (pl. vi.), orphan? (kiego) (Er.).

Kiatu, s. (pl. vi.), a squab, quacker (of bird) (Er.).

Kiatu, s. (ch., pl. viatu), shoer, 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 (muruuki) between the great and second toe (St.).

Kiatu (or kiafu), s.; kitu cha tiau, kitu kiazi cha kiazi kiazi catika ni, kikinkeliko kwa raafi wa mbuli kwa-umukia, a desert 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.

Kiaucho, s. (pl. vi.), measure (pishi, chababa); — cha ku gauwana (Sp.).

Kiazi, s. (ch., pl. vi), a sweet potato; kiazi mangu, or kiazi kikii, pl. kiazi viku, yaara, variea kinds, (1) kiazi jeepepe, (2) kiazi cha badda (of red colour), (3) kiazi cha mbeba (big, short, and white); kiazi kikii, pl. kiazi viku, yaara; kiazi cha kiazi, European potatoes.

Kibara, s. (ch., pl. vi, or zo) (cif. kibilwa), a measure which is about a pint-plus-half, about a pound and a half (St.), fourth part.

Kibara, s., dim. of pagada (R.)?

Kibago, s. (ch., pl. vi.), footstool; (1) kipsinde cha mti cha ku kalisi or wekeka miugi, or cha ku kasa, a kind of footstool, any piece of wood to sit upon (e.g., kibogo cha muvi); or to put the feet upon; (2) kibogo cha ngishe ya ku kueka, the round of a ladder or step of a staircase; (3) kibogo cha kisingiti cha jitu na cha tini, the latel and sill of a door.

Kibau kibao, cif. kipapeege.

Kibaku, s. (pl. vi.), spot, stain, any mark which a sore or the swelling, or the glue spill upon a cloth, leaves behind; mihihi pa aluma, onekeniyo katika muti unanguo, etc.; kibaku cha jua, the spot where the sunbeam fall into the room? cif. kipara or dou dou or noa.

Kibuku, s., a kind of mtama.

Kibali, v. n., to prosper (St.).

Kibamba (rectius kipamba), s. (pl. vi.); (1) a little cotton dipped in oil and applied to (Er.); (2) che muki = makumbi ya muki kana mila (bamba la muki); kibamba cha niame, kibamba cha mafuta, jot, griace.

Kibanawali, cif. kipambahili.

Kibanda, s. (ch., pl. vi.) (cif. banda), a little shoe to shelter from the rain and sun, a hovel, a hut; (2) kibanda cha uaso, the forehead, which is also called kijumuru or kigimo cha uaso; cif. kibuma, ulingo, and dungi.

Kibande cha sakato, cif. kipande.

Kibanzo, s. (pl. vi.), a splinter; kibanzo cha ukuvi cha ruka ukuvi ukupusiliwa, a piece of wood split.

Kiblo, s. (ch., vi.), a small board or plank, a shelf; a large plank is called ublo, pl. mbo; in Tumbatu a chair is called kiblo (St.).

Kibapana, a destitute man, a poacher (an insulting epithet) (St.).

Kibairaba, a long fish; trop., a talker, prattler.

Kibaringa, s., a cudgel, club.

Kibaringa, s. (ch., pl. vi.), a small heavy stick; inuba neno ilo fupi (kipigi in Pemba), a small cudgel; mbaringa is a large club.

Kibarare, dim. of barare.

Kibaraza, s. (ch., pl. vi.), a small seat of stone (cif. baraza).

Kibarwa, s., a little wilderness; kibarwa cha Mawga, between Changamwe and Makupa (near Mombasa).

Kibarua, s. (pl. vi.), a ticket, a note (cif. birua or barua); Dr. Steere says, “Kibarwa 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.”

Kibata (cif. mbata), s.; kibata cha kibaza hiki siki kibata, hakikinika kuu mbata, chasukika katika kifufulu, this little cocoa-nut has no water, it is dry inside, hakina tui.

Kibato bato, s. (ch., pl. vi.), the various colours of a leopard or a cow, dce, white, black, red, etc. (marakara), cif. bato bato la, pl. ma —, carication of colours in general.

Kibatu, s., vessels of tin, plates of tin.

Kibauka, s. (cif. madura), miserable talk.

Kibawa cha kanga, a kind of serpent, resembling the guineafowl in colour.

Kibaya, adj., bad (physically); cif. bayam.

Kine, s.; ku-m-tia kibo katika mateko ya tuugia za miteune; cif. madeni and kodue; cif. kodue.

Kibierzita, udeko, ya mbazi mume (cif. beberu).

Kiberiama, s., cif. beruma, s.

Kibete, s., a small foot; e.g., kuku buyu yuna mugi mauopi kana bitt, this hen has small feet like a duck; ndio kuku kibete.

Kibeti, s., a dwarf (?).

Kibita, s. (ch., pl. vi.); klolo cha ku finikia wall, a dish (not glazed and of clay, to cover the boiled rice, an earthen pot-lid) (cif. kibinjor, kikinje).

Kine, kibita = diana (in Kilindini).

Kibibili, s.; gueelle za kibili, the usual
wooden hair, in contradistinction from guenelle zu singa (vul. singa).

Kimboou (cha, pl. vi—), a person bent by age and infirmity (kidibou).

Kimbatika, s., vid. birika.

Kimbiriti (or kidiberti), s. (Arab. کیبریتی), vid. kibiriti, sulphur; pl. ibiriti, matches.

Kimbi, adj., fresh, green (vid. biit).

Kimbo, s. (pl. vi—), vid. jibo, a dog.

Kimbooe, s. (cha, pl. vi—), a piece of cloth tied round the loins by women when working or dancing; ku jikaa or ku jilufi kidiboune or nukumbi or ngio pana kiumbi ku kata ngi vu za muli kaika kazi. This has reference to a piece of cloth which the women tie round their loins when they pour corn in a mortar or perform other hard work. It serves to fasten their dress and strengthen them in their work. Kidiboune is to be distinguished from muja wa muzi afungui matumbo na kitumbi kilu, yasi kue makulu. A Sukhili woman, after parturition, is bagauded with a long piece of cloth, to preserve her form. The Wanuka women, who do not observe this Kisukhili custom, are much distended.

Kimbookoo, s., a little piece of wood with which a rope is drawn tight.

Kimbuyo (or rather kibovu), adj., bad (morally and physically), decaying, worn-out.

Kimbuo, s. (ju); kidibo cha gnowule, dv. (1.) blader—(2) the crop of a bird. [R.]

Kimbooiuti, s. (cha, pl. vi—); (1) kifikio cha ngiit, a small skin or leather bag for money or powder; (2) kidibogha cha ku kiumbi (vid. kama) maziva.

The Galla make fine boys from ropes capable of holding milk.

Kimboko, s. (cha, pl. vi—); a huyupatamu (nini in Kikoko); nisina muka ka akitki maji na ju ya barta.

Kimbodze, s. (cha, pl. vi—), rice ground with water, anything which is only pousted, not cooked, e.g., pousted mawelle and scraped nazi; kidibonde cha mawelle; mawelle nunzi yatabundu, yakahia vundu, yapepeto, zitoko kimus, zillipoto kumii, mivun ya suda mafaa, akiisa kina, atera na takakwaa, akapunda tena hatta ku tangamania naizi na metele wa mawelle; matangamania haya ndicho kibondo (cfr. bumbii).

Kimbonoo, s. f.

Kimbono (pl. vi—), glass-benda (K.).

Kimboi, s. (ya) (=feida) (vid. jibrii), profit, advantage; jumal, beneficet; jumal, beneficium, laetitia.

Kimboika, v. n.; ku kata feida, to obtain profit.

Kimboua (= ku-mpa ou ku-mpatia feida), to make one obtain profit.

Kimboiti, s. (cha, pl. vi—) (vid. kiberiti), (1) sulphur; (2) match, pl. vi—, matches.

Kimbuta (kidibutia), s. (cha, pl. vibucta) (vid. bitia), a little desk, bar, conister.

Kimbo, s.; ku umika kidibguu mazini, to hang up the kidibguu to a cocoanut tree for taping cocoanut liquor (vid. ku gema).

Kimbooua, s. (vid. kidibkuma), disease among cattle.

Kimboodi, s., grief (sama, sigiiko); kidibudii kime mu-gia roboni; anakehiriki kidibudii, grief overtook him, and he took it deeply to heart; cfr. foci, molesta futi rea, graviss afecct.

Kimbo, to turn to the north; cfr. kics, tractus anterorsum oppositus, pec. quo quis se dirigiet inter precandum, regio tempore Hierosolymitani vel Mecce; anzi ndie kutubu mubili na kobilia, God rules south and north.

Kimbeema, s. (chaa. din. of bumba) (la, pl. msn—), a small case or box of anything; chu tambako kidibumba, packet of tobacco; tambako hufuna (kato), ikikia katoa ka kana ku kata kua sana; ikaanoolwa ikaakatoa na mwan mafomba, yakatandikia mafoli pamoja, ikatoaali ikaanoolwa, ikaawemo iote, ikaatoa ikaanoolwa mafomba mafonge yakaaniko ikaanoolwa, kona mifate boredi ikatharilika, ikatoaaliwa na mafonge ikaawemo jom, ku lemeza hatta siku ya tatu, siku ya tatu ikaanoolwa, tombako, ikaanoolwa ika mafonje ikaakayaniwa, ika mafonje ikaakayaniwa, ikafungo jom na ni mubili isio na mubili, wala isikuwa na boredi sana; ikikia, ikikia, ikasa kauka ikaanoolwa ika akakugwawoliwa (ku kugwawoliwa, ikafungo mu bumbii kua mubili, ikatiwa gandani lilitiwa mubeli naizi wa poisi, ikafungo ikeleilewa handa Wabari wa wakija wakimunia kun dotti au fetha; kubumba cha uzi, elee of thread; niuki wakakidibumba, the bees sit in clusters when they swarm; kidibumba cha udongo; kidibumba or kitupa cha mubili ya mubili, the head of ripe maize (vid. kitupa); kidibumba cha unyu, lungo of flour.

Kimbechu, s., a large tress-work (containing gisila mubili) for preserving corn.

Kimboor, s. (bungi la udongo la ku pozia uji) kidibungu cha ku pakula wali, a dish of clay for holding boiled rice; kidibungu cha ku sia ni muti.

Kimbeesi, s. (cha ?), the end of the year (Nerunzi).


Kimbeeni, s. = kibunzi.

Kimbeeni, s. = bronze eiving-dove (R.)

Kimbeeni (or kibinch), s. (ya), pride (cfr. Arab. كسب, magnitudo, superbilis), haughtiness; ku enenda usali or kiburi.

Kibernzembe, s., a native bird (St.).
KIBERE?

KIBELE, s. (dim. of buya), used in ku genna; ku umika kibušu (R.), to hang up kibušu.

KIBEU MIMA, s., supposed pregnancy (Sp.).

KIBEZI, s. (KISME) (dim. mbozi), a kid; nius kibuši changu na kisū.

KICHA, s., lunacy; mueni kichau, a lunatic.

KICHAiku, s. (cha, pl. vi.), a bunch; kichāla cha mabulū, a bunch of grapes.

KICKEKO, s. (cha, pl. ki.), (vid. kīčko), a laugh, a giggle.

KICKEKO, s. (cha, pl. vi.), the small nuts contained in the fruit of the yauna-oil tree (St.).

KICHELEMA (cha, pl. vi.), the heart of the growing part of the cocoon-tree, which is eaten as salad and in various ways (St.).

KICHI, s. (cha, pl. vi.), a fear, danger.

KICHI (for KITOCA), s. (cha, pl. viton), head (in Kingi).

KICHIUZU, s., an instrument for punking wood further into the fire, the act of punking.

KICHEMBO, s. (cha, pl. vi.), a very narrow passage generally left between the houses in Zanzibar (St.).

KIDEKA, s. (cha, pl. vi.), (1) the cocoon-tree in its first stage of growth. 1. Kideka, 2. kitiše, 3. dafu, 4. kōroma, 5. nasi. There are the different stages of the cocoon-tree. At first it is very small (kideka), then it gets water (kitiše), after that it gets flesh and agreeable water (dafu, la, pl. ma), then the water becomes sour and the flesh hard (kōroma), at last it becomes nasi, when it is only sought for cooking, not for drinking. (2) Kideka (cha, pl. vi.), chisumbu, a niche or recess in the wall of a house; (3) kideka cha kana (vid. kirienda maina in Kinyarwanda).

KIDEKU, s. (cha, pl. vi.), (1) hermaphroditic piles; kideku ni shina la or urwinda wa ime, which, if destroyed by continual sexuality, the evacuations and urine do pass inscrutably; (2) kideku is the nature between the anus and the penis; mutu akikota kidiku, ni mgúnsa; buyu anakota kidiku.

KIDAMBA, s. (cha, pl. vi.), limita jangá lainzaló vialva, hálina mají, a young juicyless lemon; ñembre kidwangá, liainzaló toka usini; ñembre hill ni kidanga, the mango just after the bloom. When it is a little larger, it is called embe jangá (rid. mjanga); nágo linakita kana i la kuku; linakita rika, it is grown as large as the egg of a hen, neither large nor small, but middle-sized; manémbe vidanga or vidanga via ñainana.

KIDANGO, s.; ku piga kidango cha múi (cfr. furari).

KIDANGU (or KIDINGU) (obese).n.

KIDAPU; kidapu cha homma, skiering from ferer; rid. kitape.

KIDAKI, s. (cha, pl. vi.), the breast-bone, sternum, chest, breast of meat (E.); kidari is used of men and animals, but kifia refers to men only.

KIDATA (KITATA), s. (pl. vi.), (1) a bandage; (2) pounded niuimui, which when squeezed is called shudu (also utata); kidata cha masuta, oil-cake when not fully expressed.

KIDAJ, s. (cha, pl. vidza), a small vessel or boat; hence kidaj cha wina, an inkpot.

KIDAKATI, s. a little box, case (cfr. kibuketa), a bandbox; cfr. Sg. 5, stratum囫囵.

KIDAWATI, said of vessels or instruments for making bricks (R.).

KIDAXI, rid. kibate.

KIDIKU (or KIDIKI), s. (cha), chin and beard on the chin; alveus, beard in general (or kifia).

KIDIKUM (or KIDIMI), s., speaking with the tongue always on the teeth; mutu buyu yuna kidikume. yuuwafumba mančeños ulimi, baimú ulimi, yuwa- tafína or zuí ulimi kua meno.

KIDIKÚI, s. (cha) (Kimirongo), rid. kiasu (kando ya tambo lilito na máfí), the large intestines; rid. kiasu and tumbo.

KIDISI, s. (cha): ni makinjika or márathi ya kikua, disease of poultry and cattle, from which they die suddenly.

KIDJIKI, s. (cha), a little four-footed animal, the size of a rat, with a long tail, weasel?

KIDJ, r. u., to be enough or sufficient; cfr. Sg. 5, 5, sufficient mbi.

KIDJA, r. (rid. kifia or toshiba), to satisfy one.

KIDJI, s. (1) a certain precious stone from Jugga R.; (2) something broken, e.g., kisanche ngisakatika, ni kidiku; cfr. Kinsana kidiku.

KIDJIKU, cha, pl. vi.), a pool left on the beach by the falling tide (St.).

KIDUHE: kuku wa kidiwha or wa kidawai wa kiku, a sort with naturally ruffled feathers (s). In Kiz. kuku wa kidarwa (malaik-wakwe yasiinuma).

KIDWANPOPO, s., the demuge ferer (St.).

KIDWANSHI, s., a small poisonous fish = mugnia in Kinyurwanda.

KIDWÁMBA, adj. and adv., little, small, a morrel, crumb.

KIDWÁNGA, s. (cha), smacking with the tongue, a click; to smack or clap with the tongue into the ear of one's wife, to invite her for embrace (as expression of conjugal mysteries, wherefore this word must not be used in common language); ku piga or ku-m-pigia kidwánga.

KIDWÁNGA, s. (cha), the little finger (vidólo violi) (cfr. udok); kidwánga, a finger, a toe; kidwánga cha gumba, the thumb.

KIDWAPOPO (pl. vidonda donda); ku fánia (= tondoka muili), to get many sores (cfr. tondoka), a small sore. a round.
kiwondo, s. (cha) (cha kan'i), this sticks which one collects in the vicinity of his house to kindle a fire quickly, 1cig, 1sprig (kiwondo, fuel).

kiwondo, s. (cha, pl. vi), a very small round thing, a pill, a lump in flour; kidongo cha daun; kidongo cha izi = kidumba, elon of thread.

kidongo, s., a small clod of clay (vid. donga, madongoa) as hard as stone. The land where such clay is found is called uti ya ndongo. The Swahili like to plant rice on such land; vid. augangando.

kirovu, s. (cha), a piece of cloth or mat tied over the eyes of animals while turning the oil-mill, to prevent them from seeing and drinking the oil; kidoro cha ku finika mato ya ngamia, wasii na masita ya kinini, wasiina; ku funga vidoto, to blindfold; ndia ya kutokoni.

kidongo, s. (dim. of dude), a little thing.

kidumu, s., confusion or perplexity about a way which one at other times knew well; ku shikoa ni kidudu (E.), to be perplexed.

kidumuri; pembe ya kungu ya ku linidi unguo usiku mashambani asile mahindi; ku piga.

kidongo, s.; kiduga kimoka; vid. ndugo) (ku pendu na kidugu).

kidu, or kidu, relet?}

kinsumi, s.; mpunga wa kidumari, this sort of rice is short and broad (mbena ya gani), e.g., to mpunga wa mionjano, which is thin; mpunga wa kinika, red and not very good; ndio shina biti bwa daun (R.).

kinsumi, s. (ch) (= kituma), (1) a calabash. The Lamu people use the word kidumu for the Mombasa impression "kituma" and "kibori" in Kigia' and kidubndu in Kimirima. (2) Kidumari cha uweo = kidumo, the forehead, brow; dim. of tundu (a hole), vid.

kinsumi, s., dim. of dungs (= daenku ya koma in Kisassa), a broad-edged basket.

kinsumi, s., a small knife (dim. of kinu).

kinum, adj, referring to the Waikika, (cha are called Wadzoi (inui, Miale) by the Walambo.

kilela na mkeleka na mgoone (on a net), of the mopoka and nyabwana tree (R.) ??

kilelo (or kilelo or kilekile), s. (cha, pl. vleelo), a pattern; ku elelca kazi, to imitate any work from a pattern; ku tseza na ku furua; but ku endeleza (from endeleza, to go on, to spread about), to spread about, so that the matter runs farther, e.g., ku endeleza kilel (vid. kiendelezo, s.).

kilelo, s. (cha, pl. viembe), a small mango (vid. embe).

kilelo (or kile), 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.

kiendelezo, s. (cha) (e. kilelo, s.), progress = kiendo or janja, the beginning and progress of a work, e.g., ukina uasendeleza mbale kwa ku sanka amputu; kiendelezo cha kazi, the progress of the work.

kiendo, s. (cha, pl. viengo), kiendo cha motto, a bunch of dried coconut leaf (makuti), to set anything on fire, e.g., in destroying the viifu, a kind of ants, but kinga cha motto is a firebrand, a piece of wood burning.

kienzi, s., a rude kind of bier or litter.

kiigvu, s., vid. kidu or kidi.

kipa, s. (cha, pl. vi), kifii cha bunduki, the paw of a flathead (nipple of a percussion gun?); ku tia burundi kifii.

kipando, s. (cha) = kikubwa cha vijana.

kipa, s. (cha), epilepsy, fits; anemia; anemia or anekamato ni kidura, to be epileptic; Arab. َفَتْر، furtim subdulux surupitique; ِفَتْر، erects fuit prae terreore cona; ِمَ ، tremor febrilis.

kipaleme, adj., Tangai ananda jombohakwe kifahume (or kisundani), Tangai built his cessel like a king in a kingly manner.

kipambasi, s. (Kirimba) or (tambahi or pa), kana kupa, an insect (like the bug), which sticks drowsily. It is said to exist at Zanzibar. It is a great nuisance in Tanga and Usambara and other countries.

kipa, s., the like, a similar thing (pl. vilani).

kipa, s. (cha, pl. vi), image, likeness = sura; kidi cha muu, the likeness of a man (ku fanana).

kipa, s. (vid. pinia, r. a.), uncoring; kifanua cha uno, the uncoring of the sicer; vid. kiinga cha uno.

kipanda, s. (cha, pl. vi), a chick, a pullet, which does not yet lay eggs. The various stages of development of a fowk are: (1) kifangozo, (2) poma, (3) mene'ka, (4) koi, which lays eggs the first time (yuna nyuma ya kwana) (koi la kuku).

Reb. takes kifanganga for cockeral.

kipala, adj. French; manco ya Kigura, the French language; Macija, a Frenchman.

The native language is Kikongo (English, by Kigasa (Spanish), by Kameri-

kipala, s. (cha) (Arab. َقَوْس, with s of comparison), a little horse or like a horse, horse-

kipala, s. (cha, pl. vi), achong (= pwa, Kig.

kipala, s., royalty, a kingly kind; ya kifahume, kingly, royal; ameni nga zu kifahume, he were royal garments.
yield much, to well up; e.g., unga unafahamia kid (—baraka) sana, the flour yields much more than was expected (unga unavu); kitu hiki chavi; niamu hi haina kivo, this meat [cow] has not yielded as was expected; waliwakwake huna kivo (cfr. the word n-tupa in Kikiswahili or haokufanisa kivo, his rice did not prove abundant; kifo langa naji-fia kwa usonga (H.?)

Kifí, c. n., to suffice; käki, c. kifí.

Kifíwaa, (1) the ox corral, the house which the Muslimaans say never decays (St.); (2) a pain in the chest in connection with a cough, but without kàmàsi.

Kiféa, c. (cha), (1) breast, chest, cough (?); (2) kifíya cha n'ti = kihéro cha miti (kijano), a small treacher. It is not deep, and is of a circular shape; kifíya cha ku oshá mikono. A large one is called jánó.

Kifer, s., squared?

Kifú, c. (cha, pl. vi.—), kifíya cha nazi ilikoina that hard and empty shell of a cocoanut, which has been scraped out; nazi lisokúno is called kiso.

Kifúvú, adj., blue?

Kifúko, s. (cha, pl. vi.), a purse, pocket, a small bag cha ku tafanía ughábú; kifúko cha ku tia fetha, a money purse; (2) a small jar for carrying water (ntúnga mbogo wa ku tukúua maji (Kimunau).

Kifúli, s., shade, shadow (cha mutú); ufuli wa mutú.

Kifúlufú, s., folly ni—

Kifúmázi, s. (Kimuka); kifumázi cha Kihindi, a little bell brought from Arabian and Indien, called njiga in Kiachukí. The njaré, especially the women, tie it to their loins to attract the attention of people and of lovers especially. It is different from muangalí (cfr.).

Kifúmba, s. (cha, pl. vifumbá) (cfr. fumbo, ya, sa); kifúmba ni kúvufi utumwaaliwa ku jifi ti bereki, a mat made up in the form of a bag, with which the sailors, etc. cover their bodies to protect themselves from the cold.

Kifumbi, s.; leo kuna kíumbí cha kaakàsí.

Kifumbi, s. (cha, pl. vi.); kifúmba cha ku tujíana, a small round bag or basket made of mud, used for squeezing out the cocoanut after it has been scraped on the mbízi (cfr.). 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 glue or butter. It looks exactly like cow’s milk (cfr. kassímela, s.).

Kifúmu, s. (cha), grief, affliction, depression.

Kifumi (or rather Kifúmu), s. (pl. vifumí), mourning, mourning (cfr., kifúmu cha ku wangu wali-kutana); kifúmu cha ngúma, the sound of a drum; ngúma hi ina kifumi = yasúma sala.
Ki-fumo (or ki-vumbo), s.; ki-fumo cha mgurumo, the rolling sound (milo) of thunder (vid. mitumbu); ki-fumo cha simba (= mgurumo wa simba), the growling of the lion (with anger, or when he catches his prey), different from milo wa simba, the roaring of the lion; mashindo wa magu ya simba, the noise of the footsteps of a lion.

Ki-fumu wale, vid. muale.

Ki-fundo s.

Ki-fundo, s. (cha, pl. vi—), knout; (1) ki-fundo cha ngfio ku fundika kitu, a knout made in cloth to bind up something, e.g., ku fundika reali ngpinzi (vid. fundo) (ki-fundo); (2) ki-fundo cha magu, the heel (St.).

Ki-fundo Fundo, cfr. marugu rugu.

Ki-fundo, s.? 

Ki-fundo, s. (cha), anything which binds or fastens; (1) a button, e.g., ki-fundo cha kuanzi; (2) a prison, confinement; (3) ki-fundo cha pingu (minio), with shackles or fetters of the legs; (4) ki-fundo cha mkaatela, when the legs are put into the stocks; (5) ki-fundo cha minzi = mkausa mchwa shengeni, with chains on the neck; (6) ki-fundo ya dini. The followers of Mahomet represent him as the "button of religion" (ki-fundo cha dini), as ndumbézi (pro muumbézi) wa kiamíani (the intercessor at the judgment), and as the utungu wa umini (the angry one with the faithful). In his letter addressed to Heracle, the Greek governor of Damascus, whom he admonished to adopt the Mahometan religion, he lays a stress on these qualities.

Ki-fungu, s. (dim. of funga, part.), small part.

Ki-fungo (or kifungo), s., an opener or unsuiter; e.g., ki-fungu kando, breakfast, early food; ki-fungu mlango, a present made by the bridegroom to the kungo of the bride before she allows him to enter the bride's room on the occasion of his first visit (N4).

Ki-fungo, a little key.

Ki-fungu, s. = kitombotombo: ku lala kitumifuni = ku fuamia or fuamini, to sleep on the belly; vid. fuama and wama.

Ki funko (or Kifunko), s., a cover or lid; vid. kifunko.

Ki-funso, s., heave (Rev. xiv. 10), crop.

Ki-funso, s., vid. funsa, v. a.

Ki-fupo (cha, pl. fupu), a stick which is stuck in the ground to rip the husk off coca-nuts with.

Ki-fupa, s., dim. of mupha, a bone.

Ki-fupi, adj. (vid. fupi), short; kidogo kua kimo.

Ki-furumi, s. (cha), something bound or tied up in a cloth, a small packet or parcel, e.g., of rice, flour, etc.; a large one is called furrumi.

Ki-futu, s., rubbish found in old buildings.

Ki-futo (cha, pl. vi—), a coco-nut shell.

Ki-gala, s. (pl. vi—), a scab (St.).

Ki-gai (or Ki-gata or Ki-gata), s. (pl. vigai), a piece of broken pottery or glass; kigai cha ku palia (palu) motto, a potsher for taking off or catching fire in (kegeregennza); kigaya is often taken for the tiles of the roof of a palace, e.g., of the house of the Sultan of Zanzibar.

Ki-gando (or Ki-ganda) cha mukono, the palm of the hand; (2) dim. of ganda.

Ki-ganja (cha), — mukono (cfr. kitango) cha —, palm of the hand.

Ki-ke (cha, pl. vige)?

Ki-ke, s., vid. kieta and kigego, s.

Ki-kekekele (pl. vi—) (vid. kijelekele), shouting, a shrill scream which is a sign of joy on certain occasions, e.g., when a governor is appointed or a child is born, etc.; ku piga kigelegele.

Ki-gerina, dim. of geraha.

Ki-gerengeza, s. (pl. vi—) (kegeregennza cha niangu), a splinter, a very small piece of potsherder about the size of a dollar; kigai is larger.

Ki-gesho, s. (juguzo).

Ki-giari, s., changeable, fickle; maneno haya ni ya kiuguzu.

Ki-giri, s., a bride.

Ki-giso, s. (cha kuku), pullet.

Ki-giri, s., vid. kigirezi.

Ki-giri, s., a ticking, a tingling.

Ki-giwa (or Ki-giwa), s. (cha masi), (1) human excrements (masi yaliwanda); (2) dirt, filth in general; mumonoyawo yuna kigirezi; masi ya gnomo ya manafuma kigiri kua kia mengi mmo; kigiri hiki muñii ni cha ni? Niasa zinajá ni amú na, amú na manafuma kigiri kua tu kiingi.

Ki-giro, s. (from kigiri); kigiro cha ku giniča masi (Ki-giro). In Kinyarwanda vid. mukindu.

Ki-giro, s.

Ki-giro, s., a twig; ku sema ku puna, to speak with a twig.

Ki-giro, s., dough, paste (B.)?

Ki-giro, s. (dim. of ugari, a skin, hide, a little skin or hide.

Ki-giro, s. (B.)?

Ki-giro, s. (cha), (1) a short but thick trunk of a tree, a branch; (2) the crest of a crown; kiondo kina kigiro.

Ki-giro, s., (vid. mgombu), a small banana-tree.

Ki-giše, s., dim. vid. giše.

Ki-giro, s. (cha), (1) a club; kigongo cha muti = kibango or nimbo nje; (2) the lump of a humpbacked person; muñii kigongo, a humpback (St.).

Ki-giro, s. (cha), a bend, a hook; nimbo hi ina kigisho, this stick has a hook, currency; mutu muntu ametekeza motto, amuse una kigisho cha mukono, this man burst his hand, he got a curved hand or an arm which cannot be straightened.
KI

KIGOTA, s. (pl. vi—), a sweet stalk of mtama which may be chased (ku tafuna); mbacija huya ni vigtota.

KIGURA, s., the rolled leaf of the nqaddi tree; rid.
guba.

KIGWA, s., a pitcher; cfr. kuzi.

KIGU' (or KIGU'), s. (cha, pl. wi—), cord, string, especially for tying or binding a cloth; (1) kigwé cha uzi ucause, meamusa, mucekensa cha ku váu kiwuny or abongoni, 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) kigwé cha mtambwe cha ku tégwé niwa, a cord used in traps laid for animals.

KIGUTU, adj., close together; mtama lu ulipandwa kigwú, this milk is very too close together; maswellé haya ni yì kigwé (cfr. kigwé in Kikusu, and cfr. abu mopala); nuembé zile zambázo nkuva ni kariwá kariwá, uliizo zina-
junguna kigwé or hindi zambázo ni pada pada, which is not used for plantations.

KIGUUMIKA (or KIGUMIKA), s. (— cha maneno, stuttering, faltering of speech); mts huwy ana —, this man falts; hawezi ku soma sana.

KIGUTA, s. (cha)— (— cha hindi), the color of Indian corn when the grains are plucked off; mahindi yamupukiso or poniwa.

KIGUTI, s., horror, fright, anakufika kwa kigwé, he died from terror; (Er.).

KIGWÉ, s. (cha)— kigwé cha ndi, the iron barb or head of an arrow. Pros. kigwé cha kuga angle, ku mlimungu kitiungú. The arrowhead is meant for the wild swine, who will mara when it is killed, but there is a great mourning when a dweller of the earth (a man) is killed.

KIGWE, adj., hard; rid. gwaan.

KIGUUMÁWE, s., a kind of small fish 'ni vidago na vigwúu.'

KIGUNDA, s. (cfr. kigwé), an antelope's horn, a war horn.

KIGUNU, s., fish ani kigumida cha juu kisapo dandasi (Ht.) (cfr. shuni, s.).

KIGUNU (cfr. kigwé), refers to the kikombo cha udongo, which is not placed as in Europe.

KIGWÍNI, s. (cha, pl. wi—), kigumina cha tende = kanda la tende, the small oblong mating-bay in which dates are brought from Arabia for sale on the Swakili coast. A large bay, guni or guni (la tende).

KIGWE, the day before the sikú ya muaka.

KIGYÁ, a groce; ni mahuli pegni niuzi.

KIGUTO, s. (cha, of nguwo, support), a little post.

KIHÁLMU (and MULÁLMU)? (R.); cfr. 'Mulálimu' and 'Mulálimu.'

KIHARO, s., cousin (St.).

KIHIMA, s. 'cha' = kihinda cha upande mújá,

cha kujifita mvía majira akilinda shamba, a little shed which is open in front, to look upon the plantation. It shelters the witchcraft from rain and heat.

KIHÍMUKA, s. (cha moyo), (1) palpitation, tuppulation of the heart; (2) double, anxiousness, fear, impatient haste.

KIHINDI, adj., of the Indian kind; maneno ya Kihindi, the Indian language.

KIHÔDI = kidu, a little canoe.

KIHUGU, s., a small cloud (cfr. umungu).

KIHU, s. (1) the heart or pith of a tree; múýo kái-
katí ya wúfú; (2) kimú 1 or yáyú, the yolk of an egg; cfr. wò.

KIHU CHA YÁYU (Kihugu) or cha 1, the yolk of an egg.

KIHKATA, s., juggling tricks, artfulness.

KIHUKA = kiní chama mate (cfr. tofika), symbol as to the eyes = blind (cfr. kilimato). A great sorcerer who professes to be able to blind the pupils of the eye, and to render himself invisible. He can carry off a man's property in his presence without knowing it. Kusim Angaridhi, the name of Kusima's father in Gasuli was kiní kilimato, a man, j-rays us the kind, ma, meida hawa-mu-oni, aana kisí kita; a nguni muwëtha kilimato, yuwa-jí-geusa kwa ngaga, or buga kupa (cfr. jamba cha jito and kimí).

KÍIHUKA, s., drink-money, gratitude, R.; rid. mgongo.

KIHUKA (or KIHUKA), this being ended, afterward.

KIHUKIYÉ, adj., ash-coloured.

KILÁ (or KIHUKA), c. n., to daring; kheko ya nákakhi ku kííja tafuna kazi kithí wah kííja, to-more to at dare 1 shall perform this or that business: ku kííja = ku anza ku passsa umwungu; kul kííja, kuna kííja kuja; kuna kííja kuja, kuna kííja kuja. (Opp. 1) jua latí: (2) lina ku latí; (3) jua latí, the two are, both, in setting.

KILÁ, s. (cha), freezy, madness; mts huwy ana kííja = yuma wañise, this man is mad.

KILÁKAN (or KIHUKA), adj., a little (cfr. chako or jago).

KILÁKÁJI, s. (cha, pl. wi—), a little slave-girl (cfr. njikazáki), anakinjú kizi.

KILÁLÁMA, s. (cha, pl. wi—), a small nodal box or box of mud in which the women carry their breast; kibúča kidigó cha mújí or kuni, of fotha, etc.; ku tilia wanda, sulézi, ambiri, toki, popo, etc.

KILÁMÁNDÁ, s. (cha, pl. wi—), a small long-jump box or box of mud in which the women carry their breast (uguha) box and areca-nut (cfr. jamúnda, k. pl. ma—).

KILÁMBA, s. (pl. wi—), a small rock (cfr. umamba).

KILÁMPF, rid. kitanga.
KUĀNA, s., dim. of muana (cha, pl. vi.), a boy or girl between 7 and 12 years of age; kij̣ānu manaumāuli, a girl between 10 and 15 years.

KUANGA, adj.; waripe, green, young; the various stages: (1) mana mjānga, (2) kij̣ānu, (3) mana, (4) mufụane, (5) mtu maima, (6) me' or sailed; kij̣ānu jume or kike or kiūne.

KUAPI, s., the sign which the people of Jugga and Tawamba make on their foreheads (R.).

KUARAI, s. (pl. vi.), a small round or ovoid = kidonda kidogo (vid. garaha or geraha); kij̣ānana cha mboonī, sorese on the penis, syphilis, leucorea.

KUREO, s. (cha, pl. vi.) (e. kileta) (vid. jēgo), cheek-tooth. Children born with cheek-teeth (upper teeth) already protruding 'mane aliteivwii na mene ya jie', are considered as bad omen portending distress befalling the country.

KUHEI, s. (cha) (pl. vi.), e. kikeete (kiteete), the child should have been a man of the country, therefore God took it away just in time; a kij̣go muana weve, thou art a villain, reprobate (timo).

KUHELELE (or KUHELELE), s., the cry 'ehel, elel elel elel,' shouting, exultation (vid. kigelele).

KUHELELE (cha ajiri), an acid sauce prepared (for ships) of mango and sweet tembo; kij̣enjene ja ngi, a good dress; kij̣enjene has reference to something that is good and excellent.

KUHOLA, s. (cha): muana wu mbon nūngwe, the son of a dog, a young dog.

KUHOKO (pl. vi.), a little khippotamous.

KUJICO, e., an abundant grace (St.): lit. a little eye.

KUJU (pl. vi.), a little leg.

KUJI, s. a little turm (e. mji), Acts v. 16.

KUJIKANO, s. (vid. kikango); jungu kidogo cha ku kanga niama, a small pan for frying meat.

KUJIKI, vid. kikikichi.

KUJO, s., a small spoon (a large one muko).

KUJIBI, s. (cha, pl. vijimbi), a vector.

KUJOJINGA (vid. mijinga or ujinga); the Mumbasians say that the language of Zanzibar is maneno ya kij̣inganja, i.e., the language of fools.

KUJO, s. (cha), the coming. advent. In Kipamba jakula cha jioni = kiallo kijo cha usiku, the coming of the night.

KUJIN, s. (cha, pl. vi.), a bride given to a judge (jiiri or kikiri); ku toa jiri = mali ya ku-m-pa kashiki, ku kata kahi or ku smuliwa, to bride a judge to obtain his verdict in one's favour.

KIJIKAPIRI, vid. mjekeṣiri.

KIJO, s. (dim. of kisan), little knife.

KIJITÅMÅ, s., a very small branch.

KIJITI, s. (pl. vi.—), a small tree, a splinter, a piece of wood, a bush, a shrub.

KIJITU, s. (pl. vijiito), a small stream, a brook (vid. mito) (vid. kij̣ito, a brook, rivulet).

KIJITO (or KIJIITO), a small eye (vid. jito or jicho, eye); yuna kij̣ito cha rohoni = yuna hususa, he is jealous, he wants all that he sees, he is a roatous man; han kij̣ito nawe, he is not anxious of thee; ana kij̣ito rohoni = ku tamā, to cocet; kij̣ito ya ku ona kito cha mtu adaka ku toa, he wishes all that he sees (mtu wa robo jöje); ku fansa kij̣ito, lit. to make a pieky or little eye, i.e., to envy, to be jealous of —; kij̣ito, jealousy.

KIJITOA, s. (pl. vii—to), a little head; mungu kij̣itom, a man with a little head.

KIVI, adj., thinish (St.).

KIIWIWE, s. (pl. vii—to), a small stone; wiiwe wiiwe denotes a slight erosion on the face, especially incidental to young children; in reference to a person who has this erosion, the natives say: 'wapiendo, 'he is loved' (R.).

KIIIO, s. (cha, pl. vii—to), fear, apprehension, danger (vid. ku ja or chu, to fear).

KIIKO, s., a little branch or cluster (R.).

KIIKO, s.?

KIIKOKO (pl. vii—to), a mussel, a kind of shellfish (St.).

KIILOL, s., a land of slaves; kiiło kimeja, about six or eight slaves belonging to one master; kinuũba kimeja otumba muneja huvia mja na monguwa, brothers and sisters who have the same father and the same mother (otumba muneja).

KIILOMA, adj., referring to Swahili; maneno ya Kij̣omba, the Swahili language: Mjomba, a Swahili man.

KIILOMO (dim. of jombo), a little vessel or boat.

KIILNGO, s., dim. of mango, back? (the umbesi sickness is said to produce kij̣ongo or kidari; efr. kigongo), backling, back, inclining, knobback; muna unapindana unafani kij̣ongo, mtu huyu yuna kij̣ongo, this man is knobbacked.

KIILOONO, s. (kilicho kuku mna), a wild animal very destructive to fum's (which eats poultry) (very likely a Kiwengwa-word) (R.).

KIILOO (dim. of mooyo), a heartlet, little heart; sebu sebu na kij̣owo kiiumo, he refuses a thing, and yet he would fain have it (R.).

KIIKKE, s. (efr. kikuku), a great-grandchild.

KIIJOMBA, s. (dim.), a little house, closet, hord.

KIIJUMBÉ, s. (cha, pl. vii—to), a go-between (a matchmaker, St.).

KIIJUNČI CHA UNGO, forehead (R.).

KIJUNGE, s. (cha), efr. jungu.
KIKI, v. a., to speak in broken words; ku sema kus kikika, i.e., kus ka tafita or kus ka tosaa, jua manono sana; manono yaame-mu-kikissa - hatolii manono n’de sana, yinwa’ene kus udoo; jumbo lii lakikissa - halpilatikana kus upesi.

Kiko, s. (chu, pl. viko), a pipe, tobacco-pipe with a nazi. The native pipes consist of a weaved half full of water, with two stems, one leading to the bowl and one to the mouthpiece; the water-veased is properly the kiko. See the Author's more enlarged description under the word bori, page 28; cfr. tisse, digali, malo, shilamu.

Kiko, s. (1) kiko cha mukuño, the elbow-bone; (2) kiko cha muoto (pl. viko), a fire-place out of doors and without meko; watu wasa muoto viko vitatu.

Kiko, s. (chu), kiko cha Wagalla, a Gallu market-place; mahlali pa ndo pa ku fania biabara. Such a Gallu kiko is for instance in Barria (or Bèria), in the territory and on the frontier of the Wandka of Kirinana, in the vicinity of the river Sobaki. Gallu, Wawika, Wakauma, Wusuhili, and Araba go there on mercantile businesses, and live peacefully together for some weeks.

Kikọ, s. (chu, pl. viü), (1) a banquet among friends given according to agreement by turns (kília kikia); chakila cha shirika; kikia cha chakila na muenzwikwe; kció kiochango (kíla kikia); watu wala kikio majira ya nazaka hota mvinya kunjga. The people are in this manner more expensive and trouble of cooking, especially when virtualso are scarce, or before the rainy season. Proo, mía kikio aselepe ana kipara juapa. If a partner in kikio will not take his turn to give an entertainment when it comes round, his head is shaven in several parts, in order to put him to open shame; chakila cha shirika; leo kiochango kíla. (2) Kikio ja felia kí ti kutika bünduki ojambia, silver ring on a gun or dagger (mabimbo ya felia) as an ornament.

Kikoktuki: or rather kirkatuk, s.; pepo ya kikoktuki, a whiskbird. Kikoká, dim. of mkoba (vid.).

Kikó, s., the inside of the fingers.

Kikópi livi (loofu and kikófu)?

Kikonezi, s. (chu) (dim. of kohózi), a little cough, a dry cough, constant coughing; kolózi lite-moito is numa mba romited; cfr. ukohózi.

Kikó (chu, pl. viü); ngó ya kikó, a white cloth around the hoins with coloured stripes below (near the border).

Kikókó (s.); kikókó cha mufí, a sauce made by roasting peas, grinding them, and cooking...
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... them with coca-c movies; etc.; ni mtusi wa mahusi kuswaka ku kangala, siisagwa unga zikafanani mtusi (Sp.).

Kikomba, s. (cha), a ravenous appetite; nda ya kikomba or kikombo chana ndali or makono ya ndali, an intense hunger, in which a man eats anything he can find; devouring famine. Erh. takes it for the "hungry evil."

Kikonde, s. (cha, pl. vi—), cup; kikombo cha kana kahawa, coffee- or tea-cup; kikombo cha lilauli, a drinking-glass (viid. kombe); kikombo cha nuni, lustre ?

Kikomo (ja), a little crooked thing (cfra. ukombo); kitu kilicho kombo, kilicho potoka, a curverty; e.g., mti ukisangamana.

Kikono, s. (cha, pl. vi—) (ja), (1) the end, termination; e.g., kikomo cha ndia (nibila lipokona), there where the way ends; (2) kikono cha ubso, front, projecting forehead, brow; ubso ukipokoma, pasipo mwa nielle, mballe ya ubso, jii ya mato.

Kikono, adj., fully ripe (cfra. pefu); kikomo is properly a Kikuba word.

Kikondjo, s., a little sheep; cfra. kondoo, sheep.

Kikongolo (or Kikuta), s., a large cored thorn.

Kikongoma, s., a little worm of a red colour (lt. (perhaps Kikuba) ?)

Kikongwe, s. (pl. vi—), a very old person (mutombo menz).

Kikongo, s. (pl. vi—), flower- and fruit-stalks, the stalks of bones (St.).

Kikono, s.; (1) kikono cha upanga wa imani (unu vikono viliwili) (viid. kitara); (2) the hand-like prose or beak of a small native vessel (kikono cha ongo); cfra. gubuti.

Kikopo, s., the eyelid; viid. kope.

Kikoromwe, s., a cry made into the hand by way of signal, a call (St.).

Kikomi (or Ukombe), s. (cha, pl. vi—), the rope 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; miimya ya shengo ni kikoni; kisibogo, the dimple or pit of the neck; kigo (occipit); then kikosi.

Kikotama, s. (viid. kitama); kisu cha kotama, a long knife.

Kikoto, s. (cha), a kind of whip made of muia (ku saka kuni gungo) ku piga watoto used in schools; overlacers of slaves also use this whip (cfr. fatia; kikito ?); ku songsa or piga vikito, to breathe (—cha nuelle); (2) a bracelet of brass-wire (cfr. vitanga, tango, miguusu in Kikuba) (B.).

Kikotwe, s., a long and flying fish.

Kikosi, s., a band of men who watch for and way-lay somebody; kikosi cha waitu, vikosi via waitu; wameji-funga kikosi cha waitu (kadiiri ya waitu wanane or kumi) na selakahazo, ku-m-goja ku muluni muluni, akipita wa-mu-fo; ku keti or ku ka kikosini; askari mki kikosini, sentinele; kikosini cha askari, a company, party, body of soldiers (cfr. kitango).

Kikuba, s.; the root of the millana tree which grows on the coast; its fruit is called kungurossi (ni konde za millana).

Kikukwi, s. (cfr. mukuju); ku pigwa kikunjui in case of the tremens sickness (R.).

Kikukweli, s. (cha, pl. vi—) — pepo za ku zungoka, a gust or puff of wind, a whirlwind (kikulukulu or kusukui).

Kikupa, s. (cha); kikupa cha tomboko, the small leaf growing on the stalk of the tobacco-plant; the kupa is always cut off, to promote the growth of the shrub; (2) kikupa cha kanaa, the bad smell of the mouth, e.g., fulani antika kupa (R.); (3) the perspiration from the armpit.

Kikuwe, s., stumbling-block (from ku kuwa or ku, v. n.).

Kikuwata, s., a large cored thorn (viid. kigongo), mimosa inga et Farnessiana (Er).

Kikuba cha mkkidi, niitu uoto maria mema ya harufo, watuwakwanda (viid. mkutu); (2) kikuba cha dui la mpitu (the name of a bowt); (3) great, viid. kuba.

Kikuzi, s., a ladder, a flight of stairs (Er).

Kikus (pl. viku), a thousand, ten thousand (chiefly used in poetry). The pl. zikui for viku is obsolete.

Kikutu (viid. kulii), a kind of serpent.

Kikuzia, s.; kikusa cha ukusa, (1) a little piece of the root of the nail, a piece torn off from a nail of the fingers or toes; e.g., mku huyo amu-ni-umiza kikuczia (pl. vikuczia via) cha chanda cha mukuno, kikuczia cha ukusa kina toka, kinafuna sana; (2) vikuczia via mkuka, the end of a kind of thing that are left to remain on one side (cfr. ku tabua ukusa).

Kikujii, s., elbow! (cfr. kikuyu cha mkono).

Kikuwendi, s. (cha, pl. vi—), an arm-ring of lead (an ornament of women), a bracelet; kikikii cha ku pandla feransi, a stirrup; kikuka cha pinga (viid. nili).

Kikuwe, s. (dim. of kikuwi) = kitu cha kale, an old matter, something of the old time (Er.)?

Kikuwe, s., cfr. kikowe.

Kikumba Isiique, s. (lit., the passing or sweeping by of the hog), a small kind of Turkish corn which the wild hog passes by, snatching rather the larger ones (kikumba ungune = isikegoro or kimbuge).

Kikumbo, s. (cha); ku-piga kikumbo = ku-mumbo, 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.
Kikūnda (in Kilindiu) = kobasa in Kimu.
Kikundi, s. (cha), a small company of men (from 12 to 20); kuja kikundi cha watu, there comes a troop of men (cfr. kinungu and kitungu).
Kikungo, s.
Kikungu, s. (vid. mifanusi).
Kikudia, s. (Ert.)?
Kikuta, s., a small wall of stones (vid. kuta); kikuta cha kāburi, tomb, monument.
Kikutu, s. (cha) (= nta ya kuti), the top of the kuti, bough of the cocoa-nut tree on a journey; (1) kumbi, (2) kuti, (3) kikutu, dim. of kuti; fig., kikutu jema = bahkti ngema, happiness; e.g., nemita mu-kwono wa mbelle chakulani, na mitu luyu wakwena kikutu jema, niini mema.
Kikyomo, s., tiger (Sp.); rather mbia mitu, jackal.
Kikyongo cha mukono, s., elone.
Kilu, s. (=khofo), fear, dislike; rukhaya unangia kilu, I am afraid; Arab. ِ, tremor, or ِ, languor, calamities.
Kilalo (or kilalo) (pl. vi)—(ku lala, v.), a camping- or sleeping-place on a journey; kilalo cha kwanza, cha pili, cha tatu, etc. Tumelala vilalo kumi bata tūnaka. Kilalo means also a native sleeping-place made of sticks, which rest on little forked posts fixed into the ground (kilalo cha mitu).
Kilamo, s., beating.
Kilango, s. (pl. vi)—, (1) a narrow entrance; kilango cha bahari, a strait or straits of the sea; (2) kilango cha jahua, the gate of paradise.
Kilevi, s. = kilau or khori, small canoe (kiléi cha ku zózúa).
Kilevu, s., vid. kidevu, s.
Kilekimbuka, kneecap, knee-pou (B.).
Kileôte, s. (cha, pl. vi)—, a summit, top, a pointed shoot in a tree or plant, pinnule; kilete cha mazái = nta ya mazái, the summit of a coconut-tree; Arab. ِ, cacumen rei, vertex montis.
Kilelésta, s. (cha), apex = kilete cha nta, top of tree, pinnule.
Kilema, s. (cha, pl. vilema), a blemish, a deformed or maimed person; si wena ku teka (cheka) muungu kiléma, it is wrong to laugh at one who is deformed; cfr. bunukua in Kisiwaa; cfr. Luke xiv. 13.
Kilema, s. (pl. vi)—, (1) a turban, diadem (given as a present to great men); ku piga kiléma; (2) a crest, the comb of a cock.
Kilembé (kilembié), s.; kilembé cha tittiti, the nipple of the breast (kilembé cha mitu na niama).
Kileó, s. (cha, pl. vi)—, any intoxicating matter, intoxication (kito kileháché) = sákiri, uleff; mitu luyu yuwala viloé; e.g., afluni, jabangi, tembo, mayéni, winua, all these things are viléó; kiléó kiné-m-pita = amalwé, he is tipsy.
Kilesta, s., a child which cuts its upper teeth first; muesgwa m'eno ya jímbelle (cfr. kijégo). A child born with the upper front-tooth is taken into the mosque, and the Koran is read over him (ku somiwa mengidifu) lest some distress come upon the country. The Wanika strange such an unfortunate creature.
Kilete, s. (pl. viléeté), metal rowlocks (St.), crutches?
Kilevu, s. (vid. kidevu), the chin.
Kilechi, that which; e.g., kito kilicho jema, a thing which is good (vid. Gram.).
Kilipu (pl. vi)—, the cloth-like envelope of the young cocoa-nut leaves (St.).
Kilikiéfu, s., first stomach in quadrupeds (katika tumbo la gnumbe), the maas, belly, paunch (tumbo kuba).
Kilili, s., a small bedstead; dim. of uillí, bedstead.
Kilima, s. (pl. vilima), a rising ground, a hill, a mountain.
Kilimanjaro, s., the mount Nyáro, a snowy mountain in the Kigayga country.
Kilimato, s., lit., all eyes; mganga sonai killa mato, mbello na niuma na kanda, a sorcerer who by means of witchcraft looks in every direction before and behind; his eyes reach everything. The leaders of caravans frequently accuse such a person to themselves, and their superstitious followers believe firmly in their manifest impositions (cfr. kiliníma) (cfr. kivi cha mâto). Yms kilimato, he who covers his eyes or makes people sleep when he wishes to rob them.
Kilimbili, s., the wrist.
Kilini, s., the uvula ?
Kilima, s., the Pleiades; kilimincha niota (?).
Kilimo, s. (cha), a piece of cultivated ground, agriculture, produce; muaka hu amepa kilimochakwo mío (m'eso = 60 pishí) setta mía; muaka hu watu amangokéwa ni kilimo, marshamáma; vilimo vina-wa-ongoké or vina-wa-villa (ku via, to burn) havi kungóka; kilimo cha nini? what will the crop be or become ? vilimo vipia premios = first-fruits.
Kilindi, s., the dewpa, deep water.
Kilinge, s. (cha), complicated question, dark or unintelligible language; manño ya fumbo, mtu asitú-jóse neno hili; maneno ya kilinge ni ku leta neno kwa niñano lisikukua lile udákalo; cfr. kingóga. Kilinge cha uganga is the cunning and mysterious process through which an mganga goes in curing rheumatic pains of the legs, etc. When a person has this disease, he calls for an mganga, who promises to come after having received the tigara wa mífúto, the wages of calling, which consists of a jembo (native beer). Having
arrived, he asks where the pain is. When told the pain to be in the leg, he says, "It is an amáil," 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 mganga promises to remove the amáil. Then he demands half a dollar and five piece of rice for going to the forest to fetch medicine by digging roots, &c. (unda). Having returned from the forest, he boils the roots, &c., in a kettle, and cover 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 amáil is hidden. At once he puts his hand to his mouth and sucks, as it were, the amáil, 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 kifanía uugo or the wooovering of the icier. At last he says, "Now open the kettle," which the people do, and in which they, to their surprise, find an amáil or amulet filled with nails, needles, &c. "Now," they say, "we have found the cause of the pain. Some enemy intended to kill the sick man, but the mganga has defeated his design by the mganga." He then gets one dollar, the sieve and the kettle. But the deceived people do not know that the impostor brought the amáil with him, and put it secretly into the kettle. However, the sick man thinks himself cured. (2) Hungry, trick; watu hawa vilingo hivu wani-faniáfo ni via niu?

Kilongo (ja); (1) ku piga kilingo mti—ku tonga kua aloha la tisi, to plane a tree with the hatchet, planing, keruing; (2) ngiiso ne yaliomisinika shambani ku lindia nini wa silie mtiwa, a shed erected on four pillars and used in guarding a plantation against birds, &c. It is like a roof or balcony. A large one is called ulingo.

Kilongo, s., (1) notch (E.), protruberance; prominence, boss; (2) a stool for squaring timber in (ku linga, to aim at); kilongo cha jua; (3) ni na ya kilongo ni ya ku zanguka (dub. ku linga = ku daadi, daasaa).

Kilisi, s. (cha), a bracelet of beads; vid. kikuku and kinga.

Kilio (cha, pl. vilio), a cry, wailing, weeping, mourning, lamentations; kilio cha utungu, l. vi. viii. 9; ku nimiaza watu kilio; ku-m-tia kilio; ku-mumbusha kilio.

Kilwa, s., meal; cfr. &c. edit consumat; cfr. quidquid editur.

Killa (or Kella), every, all; e.g., killa kitu; killa sondapo, whenever he goes, or every time he goes; cfr. Kulla, univeritas, omnis.

Kilongo (pl. vil)—, the guide for a journey; watu hawa ni vilongo (ku longola in Kin.—ongoa in Kin.); kilongola huyu ni muuma; cfr. ku rugora, to lead into, to guide (cfr. rubanu).

Kilere (kille), red and roundish beans (R.).

Kilu, s. = ngi kündu (Er.), a red cloth (cfr. kidulu).

Kima, s. (cha) (Arab. &c., valor, præmium), (1) price, account, value—támání; kimachakwe ni kadrigi? how much is its price? (2) then, afterwards, finally, like moisha and matima.

Kima, s. (wa, pl. za), a kind of ape, a monkey with long hair; (1) kima; (2) tumbi, baboon; (3) ubéga; (4) niani (large).

Kimáda, s. counter of eggs (R.)?

Kimado ku iba kimado (vid. Kinamaa mbando), to make an attack for plunder (kimado kimado).

Kimaji, adj., humble.

Kimako, s. (H.)?

Kimamu (R.) (cfr. &c. res quo a domo scopis everuntur, quisiulquae, see-pings, dirt.

Kimánada, s. (cha); kimánda cha ma ya kuka, the beating of eggs, to make a kind of onelette; ku pika kimanda cha ma ya kuka.

Kimándano, s., something yellow (vid. mandano).

Kimánga, s., (1) a kind of very fine grain like umbi (vid.); (2) Arabic, Arabic from Manga, Arabic. Hence ku bádi lilí Kimángá ku Kiasnumi, to translate from the Arabic into Kishihili.

Kimango, s.; tili 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.

Kimansí mawiti, cfr. ukukui.

Kimashambá, s., belonging to the country, a country dialect (St.); ya kimashambá, countryfied.

Kimató, s.; ku lala kimato, to watch, not to sleep.

Kimba, s. (cha, pl. vinba), careuce, dead body; nimeona kimba cha mutu, I saw the corpse of a dead man; kinabalugos kimba (vid. Kinasa ku fa tumbi).

Kimbiá, n., to fcer, escape, to run away, to go quickly = ku ena mbio.

Kimbiá, s., obj., (1) to escape to one or from one; mitungu ano-ne-kimbila, my man ran away from me; ku kimbilí reho, to flee for one's life; (2) to run, to pursue, to fetch him; mkimbili upesi, go quick to catch him up, to come up with him, to overtake him.


Kimbiriza, v.; utongo ukimbirizo ule maji, uka kauka, buta-u-wenal, prov., beat the iron while it is hot, do thy business in time, do not defer it; ku kimbiriza ku-li-tumbí la harraka ipu laílo tassa ku ivia.

Kimbiika, v. c., to cause to fcer, to make to run away, to put to flight.
Kimbia, v. obj., to cause to run away from one
amé-nil-kimbiáka watumawangu, he caused my
slaves to run away from me.

Kimbiáza; ku-aniu-kimbiáza mu ipu, to open too early
a tumour or swelling, to be too rash in speaking;
wa kimbiáza-ni?

Kimbiázi, s.; maji ya kimbiázi, when the floor follows
the ebi immediately.

Kimbiájange, s. (cha), a kind of fine red beans which
are polished and highly prized (vid. marjani).

Kimbiáku, s. (Kimb.). (cha, pl. vin.—); kimbiágué
cha hindí (= kísegré cha hindí), small Turkish
corn, which is not grown to any extent; hindí
linavia or linharíírika kua jua, gugutáleke ni
fupi or ndógo, the corn was burned or spoiled
by the sun, therefore, etc.

Kimbiáza, s.; mañjiri yamákùmba, i.e., mañjiri
ku aúku or ku kúfi, kúa Manyí (Sp).

Kimbiáru, s.; kipangó kidógo cha ku guya kuku
wadogo na núa, a vulture, a bird of prey.

Kimbiévi, s. (standaiti, stop; cessation); e.g., mañjiri
ya kimbiáyu = mañjiri múa (lit., dead bird), no
tide.

Kimbiévá, s. (B.), that which is grown of itself, e.g.,
a wild tree which has not been planted; nubámo
ka kimiská, a trap made of a young tree which
grows on the spot.

Kiméné, s. = klwúvi or kibi, pride.

Kiméréni (or kiméréni), s. (probably for bindúki
ya Merki (Ameriki)?) = talánda, a pistol. The native
speak of a bindúki (1) ya vándi; (2)
yá gamegun; (3) ya shúgi; (4) ya Merki
(= ya múa, a machine gun); (5) bundúki ya
bunfóñik, a double-barreled gun; (6) bundúki
ya Síríbocha, a flint gun; (7) Búru (vid.), short
and big (probably a blowtorch); (8) bundúki
ya pistó (Arub. butak), pistol; (9) kízúri bù-
guna, percussion gun (f.).

Kimét (kimétá), s. (cha, pl. vin.—); splodóor,
sparkling; kimété cha júa, the glare of the sun,
brightness; nubó unañini kimété.

Kimété méte, s. (cha, pl. vin.—), a fiery, glow-
worm, an insect flying at night from one bank to
the other on rivers (kimété meté cha mótín);
múdú wa kuto meta, lit., a worm of to glitter, glitter-
ing insect. An múdú wa nána wáuli (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, blue is dark. The natives
maintain that this insect gives pain under the
nails of man's finger, so that múdú wa kúbóle
(parowéké or schilón) will be produced; jía
lañina vimetemeto matóni.

Kimía, s. (cha, pl. vin.—), silence, stillness; mu wa
kímia kimía, a still, quiet man; ku sálí kímia
kimía, to pray silently; ku námzáa kímia; kímia
kingi u mabundo mukú (a circular casting-net, St.).

Kimió, s. (cha), ulcer of the throat, quinsy, croun;
especially with children, who easily die of suffo-
cation (infràdii ya ku furá mño); ntu huyu
yuwa wáúngó marádi ya kimió, 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
(kimó ipu la róko). Dr. St. takes this word for
"an enlarged uuló."

Kimibá, v. a., (1) to be angry at one, to repro;
(2) to satiate; niama ha ina-ú-kimibá, the meat
will satiate me.

Kimikómu, s. = trongo, a lie; maneno ya kimikó-
mu, lying words (Rt.).

Kimó, s. (cha), stature, size; e.g., kímó cha múa,
the size of a man; sú-kúpliéy kímó, one who
is greater than thou (lit., one who surpasses thee
in size).

Kimó, it is or we inside.

Kimó (or kimó), v. n., to be tired, weary, dis-
gusted with one's business, not to like it; ku joks
or kúa na úndi; tajáa kuamba unakómi; ku-
múbúshía hatta yume kimóo kua chakúla.

Kimó, one; vid. moja.

Kimóyá móyo, fear, apprehension (Kim.).

Kimíma, ved. Múma.

Kimému = mlarajali (R.).

Kimuro, v. n., to be out or stay out above one
year.

Kimú = mba juki, haste, sudden anger (R.).

Kimunxía, s., a small kind of gourd resembling
the egg of an ostrich (efr. mítúna), a kind of
cucumber.

Kimú? (R.); gupullia ju ya kimú?

Kimununá, s. (Er.)?

Kimúngó (ja, pl. vin.—), corn-bird, veerid, calender
(katika métón, etc.).

Kimúñóto (pl. vin.—), a missile, a shooting star,
because they are said to be thrown by the angels
at the jinna (St.).

Kimunumuru (pl. vin.—), a fiery; efr. kimúñó méte.

Kimúra, s. (cha, pl. vin.—), depth; kínia cha bábari
= shímo kúba la bábari, naugó heíámámi; a depth
of the sea which does not allow anchorage.

Kimú, s. (ya), genus, family, race, lineage, house,
blood. Watu hawa ni ku kína nani? or ni ku
kína nani? resp., wa kína Rusiádi = ni ku Rusiádi,
of whose family are these people? resp., of
Rusíadi's. Ni hawa kína Rusiádi màkása haya
ni ya kína nani or ya nani muntúnya? or pl. ya
kína nani wàntúnya? resp., ni ya kína Rusiádi,
to whose family do these boxy belong? to the
family of Rusiádi. Efr. "3", qui total ab here
possédent, mettre et pater servus.
self, surfeited, loathsomen, to nauseate, relish at; mimi nime kina, I feel persuaded (cfr. قنی); contentum reddidit, acquiesvit; ana-ku-kina weve, he wants it from thee; cfr. also قنی, contentus fuit.

Ji-kina, to be full of one's self; e.g., Seidi am-cj-kinai kia ngivu, hapirista aziwe ku pigiana nami, Seidi is full of himself on account of his power, for he thinks nobody is able to fight him.


Kinyanda (kinkanda) ?, v. t., to make one unable to eat any more, to withhold or take away the desire of; chakula biki kina-ni-kinyanda rohoni, this food has sated me, so that I now loathe it; maneno haya yame-ni-kinyanda, these words have disgust ed me, I cannot any longer endure them, I must express my angry feelings; ata-ku-kinyanda siku m'inoja, he will disgust thee in one day.

Kinyamasi, s., (1) wet ground; nti ya rishai, nti lilo na maji maji or beredi beredi, palimokopo umphanga, a moist soil fit for rice-culture; mitinga wa Usambani una kinyamasi — una rutuba, unamzimba ku beredi, the soil of Usambani is moist; (2) curdy matter, e.g., mafuta yamfanasia kinyamasi, the oil has got a crust or become thick (tukakayakwe ilioginda).

Kinyama, s., stillness of death (E.).

Kinyamisi (or kinyamini), s., (1) the stooping or bending of a person to his work, e.g., in slaughtering an animal; niyama ya kinyamini is that portion of meat which is given to the butcher as a kind of wages for his trouble. He receives the shingo. Kinyamisi sebeza ya ku inzima akitinda niyama (cfr. matani ya niyama). (2) An abandoned or deserted place.

Kinyanda, s. (cha, pl. vi—), a stringed instrument, a kind of guitar; uguwakwo ni utumbo wa mbuzi.

Kimpf; ni kitu joma ? (R.), something that is good, agreeable.

Kimba, s. (cha, pl. vi—), (1) a little tower, a candlestick; (2) ku tia vinira, to put in the lower seam of the collar (a tailor's expression); NotBlank, cithara.

Kimaya, s. (ja), scant of respect (= uafihni, kfbiri), pride, self-complacency, insolence (asiejali watu); neno la kinaya kinaya.

Kindo (la, pl. ma—), chicken, a young one of fowl and birds in general (kinda la niyanj; kinda kibha, a whoop (used of dogs).

Kinda, v. n., to contradict, to object to, to stand in the way of; — this verb seems not to be truly Shuhili.

Kinda, v. obj.

Kinda, s. (wa, pl. za), a little animal with a long tail, squirrel; kiniyu wasala mabinti.

Kindoro, sweet potatoes (in Kipemba) (miókù in Kís). Kindu, s. (in, pl. ma—), the fruit of the mkindu tree (cfr. ukinda).

Kindugu, s.; mambo ya kindugu, relationship, brotherhood (the abstract of ndugu).

Kinkonde, s. (= manóta ya kíma, kana kilima katisaki ya kuna), the clitoris in its natural state.

Kinkiri, s.; kiními cha mvua, cha mto.

Kインー, s. (— cha suruli), (1) flap of the trousers; (2) mons veneris (Fr.), the lengthened clitoris as is the custom with the Wawaasaa and Wainiino.

Kínene, adj., big, thick.

Kinda, s. (cha, pl. vinca), (1) a brand; kinga cha mote, a fire-brand, a half-burnt piece of firewood, etc.; (2) = bakhti, date; kingshangu kua Mungu, my fate, misfortune, accident is from God; e.g., gnumbezasana, mutubizinga pha wamekufa, ni kingshangu (bakhtiyanguru), nshisë, my case, goods, etc. 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.

Kinda, 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—); nimingika muliwangu kua nga, upanga wa Mgalla usi-ni-pate, I protected my body with a shield so that the sword of the Gaia could not reach me; kingsa, jwe hili litangika, guard thyself, this stone will fall; Mungu ame-ni-kinga = ame-ni-nsisuru or lindu, God has preserved, protected me; ngko ya ku kinga sélúkha za édiu, a shield for guarding one's self against the weapons of the enemy; ku kinga mvua, to put something to catch the rain-water.

Kindina, to protect each other by a shield.

Kinoja, v. obj.

Kinjika, v. n. (mkingiko).

Kinyi, v. m., mkingize apate ku pita palipo watu. Ji-kinjika; ku ji-kinginu mvua or jua.

Kinjikuza, s. (cha, pl. vi—), a string or bracelet of beads, worn by females on the middle of the arm, and mixed with coral.

Kinyalingalí, adj., backward; ku làla kingalingali, ku kitimana, to sleep or lie on the back (ku tukanu).

Kinyama, v. n., to lie across; e.g., ingó linkingama niyanj, sipati ku pita, a trunk of a tree lies across the road, therefore I cannot pass; mtu umekinglyama niyanj, a tree lay across the road; ndia ningine inkinginglyama ndia ya kitófu or ndia ya mbelle iliontiká, another way crosses the right way which lies before us.
KINGOMAMA, v., to go across to each other; tumekingamana mimi nai.
KINGOMA, v. obj., to lie across before one, to present him; e.g., nziaka ameni-kingamia ndia, sikwesha ku pita mu ameni-kingamia ndiani, a serpent lay across the road, therefore I could not pass it, a man lay across my way.
KINGOMBA, v., to cause to lie across = to spoil, thwack, stop; amekingamashia manenoyangu = anempotia amehirilu, amebatili, amefania kombo, yasiniloko, yaisteniloko; amekingamana nhia no kitu kimo-kingamia.
KINGA, v. r., to protect each other by a shield; vid. kinga, v. a.
KINGWE, s. f.\s
KINGI, adj., much; kitu kingi, much matter.
KINGIIZI cha MAFIKI, a groove (v).\s
KINGOKE, adj., another; kitu kingine, another matter.
KINGO, s. (ski, kito); inafundia kingo kando kando (R.).
KINGURO, s. (cha), watch, guard, place or time of watching; ku linda kingojo, to be on the watch or guard = ku kiletu zamu or ku pana zamu; ku ngjia or keti kingojo, to be upon duty.
KINGOZI, s. (cha, pl. vi—), vid. kingojo (cfr.
KINGOZI, s. (ja); (1) maneno ya watu wa kale, old dialect, especially of Malindi and the northern region; (2) maneno ya kimia (v) or ya fumbo, mto mungine asi-li-jiu neno ili, dark and unintelligible talk (vid. kilingo); e.g., when a guest or stronger 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 "t'a-po, usi-na-ting (=usi-m-anu) utukuni (= sokuni) asindo, wake kitoce asido, lit., give him, refuse him not, he must not go to the market (to buy food himself), and as to kitoce, he shall not be obliged to beg for it. With all these smooth words the Swahili wishes to say, mpe kidogo or mpe kua haidiri, give him a little or give him moderately.
In this respect kingozi is cunning language, and in general a play upon words.
KINGUBA, s., the spotted hyena (St.).
KINGUNZE, s. (vid mginze), a small crippled mkoma tree, of a small size; hence mtu huyu ni kingune, hana kimo, ni mte mpefu, laken yuwarunda anafundika fundika ni mfupi, this man is of short stature like the kingune, he is a full-grown person, but he is undersized. It implies a nickname (mno la kum-tharan mtn); e.g., mwasili Hamis kingunye o kinuthi, the man Hamis, the undersized (better mfupi).
KINGUO, s., a piece of cloth of a small size (vid. ngiilo); prov. kikulolo kingoowimakalo, 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 vii. 70, 71.
KINZI, s., the heart of a tree (pl. vinzi); (1) the center or hardest part of a tree; (2) kini (pl. vinzi) chino, pupil of the eyes; (3) kini ni nali ni mtn; kiniwoko hankalari kani; kini, yol; kini cha yali, yol of an egg.
KINSI, s., to be true or possible; sshabiri bi yakite, this news is true; yamkini vumbo ku vunusa, 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. qaf, peracutatus fuit, perquisivit.
KINZI, s.; kinia cha mafi, human ecevamiti; ndia hi heipitiki kia kinia cha mafi.
KINSAKO, s. (cha, pl. vi—), rhyme, verse; vinao via vumbo; kiniwako cha ku-m-tesa mami (vid. The Swahili cut the brace of a tree and fird into the ground (at no great depth). They order the mumi to pull out or drive out the branch, which he cannot do, until the constructors show him the reason. This is a kind of play with the natives. They fix the brace like an anchor in the ground, so that it will not come out. Kinaiko signifies also a thing to frighten people, such as a mock ghost, &c. (St.), and a ngoma ya watoto (mamiri) (Er.).
KINSOYERE (KISISOERE), 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 posterior, eats the honey, and catches the mice; it attacks even men, especially near the prairies. One must never mention its name, for in this case a spirit will attack, &c., will kill it. It can only be destroyed with clubs. Ku pigoga viginga basi ni kagolake, it jumps high over walls. This is the native account concerning this curious, rather fabulous animal (the Bryotergus?).
KINEMU, adj., good, pleasant; cfr. noemaa, grace.
KINIKI, v. a., to be certain or ascertained, it is credible; ya-m-kini makiti ku safi, kia kawsthi ke, it is ascertained, it is credible that Said will depart tomorrow; hai-m-kini kumne mimi ku fanis...
**KINIKINGA** (pl. viuignina), great-great-grandchild.

**KINDA,** s., a drink; or kionoji, s., a beverage.

**KITOKO,** s., chameleon.

**KINIKO,** s. and ade, weakness; ku keti kini-
	
go (vid. kuniata) to sit lamenting like a man
		improving mercy.

**KINIKO**, s. (dim. of niingo), bitterness; tokho-
yakwo ni mafl, haina kinikongo; ku enda kua
kinikongo; ku uka kinesongenge.

**KINIRI,** s., name of a sickness from eating nazi
(R.) (Kin.).

**KINISI,** s., a barber (at Zanzibar).

**KINJEMA,** s. (vid. kijoli, mbuli), kinurther on the
mothers side; (2) a kept mistress.

**KINJUKE** (or KIUMA), and prep. (cha), (1)
afterwards, behind, after; kiniumechungu, be-

hind or after me; kua kiniune, on the contrary;
khabari ya kiniu ne, the subsequent (late)
news I do not know; (2) alteration, an enig-

matic way of speaking, in which the last
syllable is put first (St.); kiniuma cha ku tumai
amesamini kua ku tumai, Rom. iv. 18; kiniu-

u ne, backards (obsolete), too late.

**KINSIA,** s. (cha, pl. viu),—a kind of breast
milked with honey, flour, tea, etc.; sima ya
mukata-butswa samali ya ngisi; (2) a little cake
made to try the quality of the flour (St.).

**KINIKO,** s. (dim. of niundo), a small hammer.

**KINDU,** s. (vid. nudu, a hump), a little hump.

**KINITA,** s., lengthened citrion (Er.).

**KINJUKU,** s.; ku kata,—to shave all the hair
except one long tuft (St.).

**KINDA,** s. (pl. viia), a mouth; vid. kana.

**KINJULI,** beverage; cfr. kia nia.

**KINDO,** s.; maji yanowwa (hunowwa) na kine-

no-matupu yasonga moyi, this prov. refers to
him to whom water is offered, but who is hungry
and wants to eat, not to drink (R.).

**KINDO,** s. (cha niama?); cha unga, dough?

**KINASO,** s. (pl. viina), a fattling.

**KINDO** (or KHO), s. (cha, pl. viina), whekstone,
home; jiwe la ku nole; a large grindstone
which is turned like a wheel is called jerebo (cfr.
nole ndo) (ku futa kinou?) (kinou cha mkono).

**KINSA,** v. a., to refuse; to negate; to dispute,
quarrel about (ku fania ubiahi), to object, to con-
tradicet.

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**KINSANA,** v. rec.

**KINSANA,** r. obj.: wa kinsanina-ni, about what
do they dispute? usi-in-kinso maneno, do not
object to our words (vid. ukinasini, shindania).

**KINDU,** s. (cha, pl. viina), a mortar for pounding, a
mill, oil-mill; kiau cha ku tsiangis; kiau cha
juma, a mortar of iron; kiau cha mti, a
wooden mortar; kiau cha ku shindokia, a mill
for pressing oil; kiau cha mola, a steam mill.

**KINDA MCHUIZI,** the imperial, the place where the
imperial groves (St.).

**KINU** (pl. viu); a harp (St.).

**KINUKAMIDO,** s. (R.), a restless moving about from
one place to another.

**KINDZUNZUNZO,** s. (only used in the pl. viu),—little
humps or knobs of line or clay formed by water
which runs down on the wall.

**KINSIWU,** s. (vid. nungu)—kikundu kidiyo cha watu,
a small band or company of men, from 12 to 20;
kinungu cha Wakamba wegni biashara, a
company of Wakamba traders; but nganiwa is
a large caravan of 300 or 400 traders.

**KIO** (or KIIO), s. (cha, pl. vii), a looking-glass, a
piece of glass (kidude cha ku tezamia).

**KIO,** s. (cha, pl. vii), a fish-hook (cha ku vulia
samaki).

**KIDARI,** s.; ngoyo ya kiodari, a checked cloth
(ya marakarika).

**KIDSA,** s. (cha, pl. vi), a mushroom.
There are various kinds of mushrooms which the
natives eat: (1) kioga cha kumi; (2) cha mbasi;
(3) cha nafua. The last kind is the largest.
When a Swahili finds a great number of kioga
cha nafua 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 de-
strays all the mushrooms.

**KIOGA,** s. (cha, pl. vi), a curiosity, a fearful
sight; vioja vitisahio (Luka xx. 11).

**KIDWA,** s. (pl. viu), a reward for finding a lost
thing and returning it to the owner.

**KIONGO,** kiondo cha mti, lit., lip of the land, i.e.,
neck of land.

**KIONDO,** a taster or tasting; kiondo mitu, tast-
ing of gruity.

**KIONDO,** s. (cha, pl. viu), a round; ku-m-tia
kiondo, to round a person; nashuku kiondo =
nathanni tafania kiondo, I suppose or suspect I
shall get a round or sore; (1) kiteka je toneshia
(munang wa kiondo); (2) kitorange, which is
about the size of a quarter-dollar; (2) kiondo
kikiba (large wound) (vid. tonda); kiondo
n'inga, an old wound which refuses to be healed;
kua-m-tia viunda kiondo, to bring many wounds
upon one.

**KIONGOZI,** s. = kungweja chakula, the time of
tattling and eating, from sunset till isha at the
mrama time.
Kiasa'zi, (pl. vioa), (1) the guide or leader of a caravan; (2) an obsolete Kioshi dialect with Arab and foreign words intermixed.

Kiosa, s. (= mbishi); pandu kiongo, a refractory ass unfit for riding, such as the Gulla asses are (vid. pandu). They are for carrying loads.

Kibor, s. (cha, pl. vii.), a pole with an iron hook lowered into a well of water to fetch up things which have fallen into it; kiep cha ku opola naa kizimani (vid. opia).

Kisika muli, a present made by the bridegroom to the kungu of the bride on the occasion of his first visit (St.).

Kisiro (or osoni), washing; vid. josho.

Kiro (R. kiota), s. (cha, pl. vioto), a hen's nest, a place prepared by a hen for laying her eggs; kuku yuwaania mbaa pa ku viaa mai kana kuku timba faa = shimo; kuku yuwaania kioi skota (kii ts' ka daka kii vii i). Kiepe cha kuku nia mahali kuku avipaa ilakwe.

Kivo, adj., (morally) bad.

Kowwe's, s. a liquid (Spa.).

Kowa, s. (cha), rottenness, anything putrid, putridity; mti hu una kieza ndani, haufai ku fanaa mbai, this tree is rotten inside, it is not fit for planks; or mti hu ni muoma niama hauna kieza; niama ha ina kieza, this meat is putrid.

Kipa moko, a present made by the bridegroom to the bride when he first sees her face (St.).

Kira, s. (pl. vii.); kipia cha mbelle, the front slope of the thatched roof of a native cottage; the back slope of the roof is called kipaa cha mooma; pia is the large side-roof which covers the cottage.

Kirkoo, s., the lintel of a door (vid. kisingiti), step of a ladder (Etr.).

Kirja, s., a kind of nutama?

Kirja, s. (cha, pl. vii.), (1) gift; vipiji via Mungo, the gifts of God; (2) forehead and temple of the face (kipia cha usso). Majira ya harusi kiri paka vipiji via usso, watu wasipate hariuru mbiyu harusi. It is a mixture of amber tilin uali na usumba, together with sandal oil (ku nuka vixiri), to give perfume. The females anoint their forehead and temple (wanandika kipia cha usso) with this kind of cosmetic. (3) A black spot on the head or neck of a wood-pigeon or ring-dove.

Kipakia (vid. pakija), ni tumbi ya mia, a little basket of mir for fishing (vid. tumbl).

Kipaku, s., a black spot or tuft of hair on the head; kuku wa mutume yuna kipakuu jees kitoini. The son of Muhammad 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.” Muhammad said, “Have you no eggs”? The son brought an egg, on which Muhammad 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.

Kipamba, s. (cha), a fat piece of meat (kipamba kimoga); kipamba cha masuta, kilijo nasa saa, it looks white, like cotton (panula); ku inaka kipamba kiuini (to put a fat piece of meat to the chest) is a medical expression with the natives. They take eggs and mussel-lime (giki ya kiumbe), na tui la naa la kaamile, 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 mixture burns considerably, and leaves a mark behind on the skin. The remedy is applied katika miradi yaa kiifaa cha ku koboa (for pulmonary disorders) (tui la naa lazima or lapunguza akaa wa toki).

Kipamo, s. (pl. vii.), adornment; kipamo cha niamba, 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, coffeecups, 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. Niamba li heinas kipamo, this house has no ornaments, the proprietor must be a poor man.

Kipasawazi, s., a kind of hare. The kipasawazi is believed by the Wambatsians to ferry souls over a river. It will ask them who has beaten it with a muku; pale ulipo-ni-muku hu ni mbeu; and will then say a-ku-pindusha.

Kipande, s. (cha), a small piece, chip, chup; kipando cha niama, a piece of meat. From upande (side, piece) are made pando; if these are large they are called mpande, if small vipanda. Ku kuta vipande, to cut into pieces. Dr. St. takes the word for a piece, an instrument, a small razor for cutting roofs; vipande via kipimia, nautical instruments.

Kipango, s., a large bird of prey, horse-fly.

Kipango, s., vid. panga.

Kipapa, adj.

Kipapara, s.; kipapara cha mgurumo (rad), thunderbolt.

Kipara, s. (cha, pl. vii.), a shared place on the head; cfr. kikoa; amenolwe kipara jeupu, he was shared on the side of the head to diagnose him.

Kipaka, s., a small calabash, used by the natives instead of a drinking-glass. When the Wambs
are assembled in a drinking company, one of the party file all the vipingia from a large jar of tembo. When he has filled the kipingia of the last man, he cries out "kipiringia kisigino" (kwisha); they all respond "bei, bei." When he begins filling it again, the last man cries "kianza kiita (kipiringia) ehe!" resp., "bei, bei."

Kimu, s., step of a ladder.

Kimuwe, s., a kind of bean (large ones mapa-wile).

Kimuto cha kigwana (or cha ku kigwana).

Kimutile, s. (pl. vi.-), a pimpile (St.); vipsi havi-ni-tuka kialisa.

Kipembea, s.; niumba ili kipembea (R.).

Kimindi (or kipendwa), s. (cha, pl. vi.-), a beloved one, darling, favourite, intimate friend; Seidi Solman ni kipindo kipendi cha Seidi, S. is the favourite of S. is mu huyu kipembea anga mu mimu ni mu-pemela.

Kipembea (or kipendwa), s.; tartibu (Er.); maneno-yakwe haya kipenzi — haja ku tatanui (fr. tatanui), this matter is not yet cleared up; kipembe a mitu, cha ina, etc., ku tafuta kipembe, to endeavour to evade in a dispute (R.); (2) kipendwa cha mto, bend of a river.

Kimviro, s. (cha); mahali pa bundu, pa pitapo kwa ulila na kwa inama (vihad. peni), a small opening or window, or place through which one must make his way by stooping and great exertion; (2) hiding-place (Er.).

Kimviro, s. (cha, pl. vi.-) (kipembe cha 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-cabin of a ship; cfr. upenzi.

Kipango, s. & pt. Kipango, s. (cha), (1) a flat fish with a high arch back, large head, and spread? tail, eaten by the natives (yuma kikili kana jimbi); (2) an instrument or fan for blowing the fire (kikido cha ku pepela moto, or kipango kipembea moto); (3) butterflies? (cfr. upenzi).

Kipera, s. (cha), a small canoe carrying two men (= kidau or kihori).

Kipeni, adj., light, not heavy; kipesi (or kipeni) ku JAN, it is easy (quickly or all at once) to know.

Kipeto, s. (cha, pl. vi.-), a pocket, the standing end of a bag which is partly filled with corn, etc. (kikito in the Kikuyu language) (kipeto cha niaraka). Kipeto (or kipela), s. (cha), a claw, a cock's spur; miba sa magu ya jogoi, or kitia cha nduma katika jua ya kisingino cha jogoi, the claw on the kind part of the feet of a cock. Kipeti cha jogoi.

Kipendo, s., ghorofo (Er.).

Kipeni, s., rainbow?

Kipendwa, s., a curlew (St.).

Kipendi, s.; nielle za kipendi, woolly hair; cfr. rings.

Kipembea, s.; a measure (vihad. pema, v. a.).

Kipinda (cha), in Kikuyu pro kitumba or kikanda, a small bag made of mii.

Kipindi, s. (cha), a measure or period of time, an hour, time in general; tangu sufukhi hatta jiuni ni vipindi kumi na ivili, 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). Wajungu anasali vipindi vitano, the Sunhili pray five times: (1) kipindi cha olafigiri; (2) kipindi cha ashori; (3) kipindi cha elisiri; (4) kipindi cha amagiri; (5) kipindi cha ilako. Kulla siku ni vipindi vitano. Kulla kipindi, kulla saan, kulla majiri, kulla wakati, all times = always, constantly (milie), (every day); kipindi = udara, occasion? kipindi chote, at every period? kipindi kimepita or kimengi; ana ondoka kipindi (synon. with kitambo, majira), he went off for a time.

Kipindo, s. (cha, pl. vi.-), the cloth into which a dead person is put before he is washed and put into the sunula (kipindo, small, upendo, a large ours).

Kipenduvindo, s., choker (St.).

Kipendo, s.; a small ring forming the knot of the stalk of a sugar-cane; pingi ya mii, the joints or knobs of roots or canes.

Kipingo, s. (cha), a necklace of beads or pearls.

Kipindo, s. (cha); kia cha ku pingi llingo kwa ndani, a door-bolt inside (vihad. ka kumbe); vid. ku pinga, v. a.

Kipini, s. (cha, pl. vi.-), (1) handle (cha kisoo, of a knife) (mipini, a large handle); (2) a stud-shaped ornament, a piece of lead or tin which women put into the ear or nose (kipini cha rusi) ku ti shikudii or puani.

Kipia, s., dim. of ppo.

Kipito (vito), passage.

Kiro, dim. of po (la, pl. ma—), the fruit of the mop tree (Kimur.) = mtori.

Kiro, s. (vihad. mipoa), (1) a small space where the bottom of the sea is laid bare at the ebb; (2) rocks in the sea.

Kipofu (cha, pl. vi.—); kipofu cha mata, blindness; mu huyu ni kipofu or yuna kipofu cha mata, this man is blind; mata yapofu, haoni
tesu (vid. pofoa alie tota mato, his eyes are destroyed, he can see no more; vipofo via mato — hawana nathari.

Kipunde pondo?

Kirindó, dim. of pondo (vid.).

Kirinónda, s., something that is pounded together, e.g., macero and nasi.

Kirinsa, s., paralysis (St.); vid. poosa, v. n.

Kirinó, s., dim. of popó (vid.), a little bundle of tobacco.

Kiróza, s. (cha), a cockerel; yuwasína ku ondomóka or ku káa (pòna, la, pl. ma—, a large cock); he is growing, but not yet crowing.

Kirúla (pl. vi—), rocks in the sea (St.); vid. kipon.

Kirúngíce, s., a cutaneous disease seen in small red spots on the skin. This word is also used for jina, if they wish not to use the real name of this eruption of the skin; cfr. Jia and bato.

Kirúsa, s. (cha); kípuja cha mítama, a bunch of miitama; kípumba or kípupa cha manyakye ya miitama.

Kipukúlsa, s. (vid. pukussa, v. n.), a disease among cattle (cfr. puku puku), and among men?

Kirúsa, s.; kípúli cha shikiso 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.

Kirúmsa, s. (cha) = mpumbáfu, fool; ntu hu yu ni kípumba = aseksia, asefánkari, thoughtless, idarf; siku zote ni-mu-am比亚迪 ha-yu-shikiso, a-ni-fania kípumba (obstinate); wewe u kípumba, thou art a blockhead.

Kirúmisa, s., vid. maniota, s.

Kipunjikó (or pungiikó), s., rest-place.

Kipunge (cha), (1) a kind of fish with dangerous fins; (2) a large nulture which carries off snakes, turtles (kole), sheep, goats, etc.; it breaks the shell of a tortoise by dropping it on a rock.

Kipungó, s., defect, deficiency; ku pipoa kípungó?

Kirúpa, s. (cha); pupa la kúla, greediness of food; ntu hu yu yina kípupa cha kúla, this man is voracious; hajú shihiyàwí, kulu kitu sonjó adaka kúla tu, he does not know when he has enough, but wants to eat everything he sees.

Kirúsc, s., the wind which blows at the time when the maitama is blooming, and therefore the farina is blown away and much maitama spoiled; the cold season (in June and July); bereciya kípápóo,

Kirúke, s., a kind of dove; vid. fúkóa.

Kirahii, s., (1) insolence (R.); neno hili uliloni-

amhia ni la kirahi (or ikirahi); (2) kirahi or kerahi, cfr. kirishi, v. a.; ku fania kerahi (cfr. Arab. ðæg, bellum, infortunium), aksana kirahi saa ku pigua ni mtama; vid. kirishi.

Kiríka, s. (cha, pl. vi—) (a), panni pars qua vestis reparaturn; ðæg or ðæg, cumulus arenatum, (1) patch, botch, rag; (2) shallow place, want of depth (Arab. makán errikkáa), hence mapoja ya kiríka, the sea-coast of shallows, i.e., the Shuahí coast.

Kiratháa, s.; ku-m-békáa — cfr. muari.

Kirýir, adj. (vid. réfú), long.

Kirína, s. (ja, pl. vi—), a water-skin, a tanned bag made of the skin of a goat for carrying water (Arab. górbë); borschio; cfr. ñáyí uter coriaceus in lactis usum et interdum inervit aqae from ñáyí, itiv itinere nocturno, ut mise ad aquam perveniret.

Kirímu (or kirímú), v. a. — ku tóárau, to treat one disrespectfully, to slight, hence to provoke one (ku kiríhi watu, to provoke people by disrespect as many frivolous children do); cfr. Äk, averstus fuit, ingratus, invitus et exsum reddidit.

Kirímisa, v. n.; ka — moyonimukwe, 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.

Kirímisa, v. e., to make offended.

Kirímu, v. a., to treat and honour one by feasting him.

Kirími, v.; bára zya ku kirímia watu, the verandah where people are seated when they are entertained at a banquet; kirímu ya ku kirímia watu.

Kirímiwa, v. p. (ku-m-kírima chakula) (vid. kirimumu); wageni wamekirimina, wid. kúma (ñáyí); n’ajíwa ni wageni, watoko mbali, sinu kitu ku-wa-kírimu.

Kiríno, s.; kirínga kímíja — upande mmoja.

Kiríthi, v. a., to borrow (money, cfr.); vid. kiratha.

Kiríwa (cha), screw-wire; cfr. jiríwa.

Kiríboto (pl. vi—), a fion, poultry-house. Dr. S. says, page 301, The Natharumait soldiers are nicknamed virobo, and their song as they march is parodied by kirobo, kiroboto, tä motto, tä motto.
Kirongo? (R.) (kirongoa).

Kiriri (or kirii), v. a. = ku-m-kibali, to accept, to receive or acknowledge one, to confess him to be such as he wishes to be; e.g., Wanika wame-m-
kiri Seidi-Seidi, the Wanika have acknowledged
Seid-Seid (the Imam of Mauzuri) to be their king
(or macl, elder, chief); (2) to confess;  campaigned,
as confessing coegit aliquem; confessus ful
veritatem.

Kiriana, v. rec.

Kirima, v. e., to make to confess; (2) ku ambia
ungo nengi; (3) ki la hatta ku wimbwa
(Erz.) (R.).

Kiriva, v. p. = cubala, to be received.

Kiriti, s. (cha) (Kigusa), (1) anger; ku fania kirii
= ku ngiga ni haïra, to become angry; (2) a
leather mask used in war, a bunch of feathers
which the natives tie round their heads on solemn
occasions or in war. Kirii cha ngivi ilidungo
kiitiva nili yi mbai, or manilu (y) ya kuku
(kirii cha nieli).

Kirukia, s., a kind of parasite growing on fruit-
trees (St.).

Kirumbi, the magic wand of a caravan-leader; ni
finbo ya mkurugenzi ilio na pinga na kiriri
nengi. Many charms are appended to the stick,
which is faced 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.

Kirungri, s. (cha), a small club; rungu, a large
one.

Kiro chu nuelle.

Kira, v. a. j; ku kisa kitanda.

Kira, v. n.; kuku yuwakisa = yuvaviá leon, koso
haviá, siku ya tatav, tena. Katika mimba
ya kwana mai hayapo hakura, lazen ko la
kuku lviá kalla siku esëtubuki, to lay eggs
every third day, as is done by a fowl which has
not laid eggs previously.

Kira (or kira), s. (cha), darkness; katika usiku
wa kisa, ia the dead of night.

Kira (pl. vasa), (1) a cause, reason, a short tale (cfr.
, res gesta, scriptum, historia); visa vingi,
many matters or affairs; (2) kisa cha koko, a
kernel of a fruit.

Kiruu, s. (ja) (kidondo), the large intestine of
an animal, which is full of salt (kando ya tumbo
hilo na mafu).

Kiroa, s. (cha), a measure equal to two kebab =
vibaba vivila; nino-m-pima kiïa cha mahindi,
I have measured out to him half a pish of Indian
corn (or vibaba vivila) (cfr. kisio cha nzi, half of
a cocoa-nut).

Kishani, s. (cha) (dim. of sãhã), a small plate or
dish (Arab.).

Kishandukii, s., a small box or chest (Arab.).

Kisak, the present time, of now; manono ya kisakii,
words of now, of what is told now; cfr. sasa.

Kiasi, s. (cfr. , talio, viniicta; , renescit,
secutus vestigia), retaliation of bodily harms,
like for like; if no kikombo be accepted; talion,
renovation, blood-money; ku daka ku-toloe kisakii,
to demand blood- or renovation-money; ku ton
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 figia; vid.
miandu in Kiusassa.

Kisenu, s., strife; hapa kwanza ania kisuabu
(cfr. sëbëbu).

Kisemñi, s. (Kinssem), — Indian corn burnt by the
sun; mahindii yasváia (pl. visereere), Kinsm =
kimbëgu (kibëmbë unguoe).

Kisemëla, s. (?); jembo lina-kusemea; prov.,
usi-m-thara kisemëla chalina, kikapatë jembe
zima?

Kisembe, s., dim. of sembe, slow (vid.).

Kisëmbo sëne, s. and adr.; ku rudi or ku enda,
to go or return backwards (R.).

Kisha, adv., after, afterwards = punde, khaliia
bado ya; kisha ya bôr, after mid-day.

Kishadda, s., a little bunch of beads; cfr. shadda.

Kishaka, s. (cha), a little forest, grove (kidama).

Kishali shali rau?

Kishando, s., a children's game, clapping with the
hands and leaping with the feet, to which they tie
(atjäga) rolls, applied in Europe to horses;
kishando cha musamâlo.

Kissiâ, s. (cfr. tunga, v. a.), a string of fish —
cha asâmaki.

Kisëne, s., referring to matters of a people called
Washenzi (lit., subject or subdued people, sub-
jects), a tribe residing between Usambura and
the coast; manâno o lokha ya Risheni, the
language of the Washenzi. Perhaps better to
write Washinsi, from ku shinia, to subdue or
conquer.

Kishi, s., a chess-queen (St.); malka, queen; kishi,
chess.

Kishino (or kishinoi), s.; kishino cha gu, the
heel, the end of the kind part of the sole of the
foot; kishino cha mukino, elbow.

Kishiku, s., a stump (also said of a nail); cfr.
kiiki cha miti.

Kishino, s., dim. of shimo (depth, abyss).
Kishinda, s.; mtu huya ni kishinda waganga (pl. watu hawa ni vishinda waganga), this man is buffing all the doctors, as no medicine will take effect on him; (2) kinsi tello ni kishinda kimfya, a portion for pounding in a mortar (Er); (3) a small residue in a vessel, e.g., kishinda cha maji mtungu, 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 kisu, karibu na ku jua, but kishinda ni hapa, ni tini.

Kishindo, s., one who excretes.

Kishindio, s., dim. of mshindo, noise, sound, tune; e.g., niti yapiga kishindo, lit, the country makes a noise, it is roused, it is in agitation; the sound of footsteps, tramping.

Kishitu, s. (ku shitu), different from kishiku.

Kishuora (Kishuora), s.; cha — guongo ya ku funga kawina mshwani mwa daa, 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 utu kishoira 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.

Kishugo, s. (cha), the pit or hollow of the neck (cfr. kikosi); prov., s-ku-pai (s-ku-lekeza) kishugo si inuenzi, 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.

Kishuka, s., a hatchet, a small axe.

Kishundu, s., vid. shonde (or kishonde); kishonde cha mache ya njuma, a small cake (shonda, la, a large cake) of animal's dung used as fuel by the Maluk, Wasuwi, and other nations. It is dried in the sun.

Kishuvo, s., vid. milo.

Kishombo, s. (cfr. ushombo) (or shombo), a small patch of unhogo.

Kishuara, s., loops of rope to haul by in dragging a vessel into or out of the water (Sik). Kishumbara, s., a pigeon-hole, a small recces (cfr. shubaka, window).

Kishwenda, s., a small basket made of grass. It serves to keep little things in (e.g., tobacco), and is exported from Shikiri, a town in South Arabia.

Kishungu, s. (pl. vi.), lospet, the ends of a cloth; (2) kishungu cha ntele, a tuft of hair left on the top of the shaved head, a tuft of feathers.

Kishuri, s. = milimo wa kikanda.

Kisat (or kisan), v. a.; ku kisi tanga — ku weka upando wa pil, to turn over the sail, to put it on the other side in tacking; (2) ku kisi mansa, to make an estimate (e.g., amekisi mtampa) = ku fangali akili or mazari, to guess, to consider; ku fangali mawazo nafasi mukwao, to powder in one's mind; ku furaha la roho na kuki kisi nafayikwe.

Kisinda, s.; in Kinsika kisi ya nda — ku sia ndani, to shut the belly of a woman; in Kiswa — ku tinda mimba, the closing of the womb — the last child which is born by a woman = the youngest child; muna huya ni kisinda 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.

Kisindu (or kisindio), s. (cha ku siba —), a waistcoat, with or without sleeves; kisindio cha miko, a secured waistcoat; kisindio cha vikapa or vikupanga, a scoreless waistcoat. Wadaka kisindio cha bilana, ar cha ku vuta?

Kisinko, s. (cha), a cork, a stopper.

Kinsiti; niboza za kisibiti, cummis, cowboys.

Kisino, s. (vid. masibo), a nickname; ku-m-toalina kisino, to give one a nickname.

Kisicho, rel., that which is not; vid. Grammar.

Kisifu (or kisivu), adj., ripe, vid. ifu or ivu; kisifu kivu, or kivu, or thing which is ripe or ready (= kisu kitayari); wali ni masibo (or maivu) = walla mwewekia iteiti (or tayari), the boiled rice is ready.

Kisuxo, s., vid. kishigino; kisigino cha gu, the heed.

Kisotiko, s., cfr. lia ngon.

Kisiki cha mio, (1) a rainbow; (2) kisiki, stump, trunk; kisiki cha bia, stubble?

Kisikesike, s. (= kisina kiza), evening, twilight, to grow dusk (cfr. naukia).

Kisima, adj., living, being in good condition, well.

Kisima, s. (cha); kisima cha maji, a well of water.

Kisima, s. (cha); (1) kisima cha kuku, a keshew, cage or cat for foora or doves; (2) kisima cha tecida tui, a trap to catch large animals, e.g., leopards, etc.; (3) kisima, a little lion; kisima marara, yuna madia dwa or marakaras, a striped (2) lion; simba is a large lion.

Kisimo, s. (cha) = cha niugye ya kitu tanga samaki, 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 (obscure), the eel."
Kisinda, s. (cfr. sinda, v. a.), the hymen of a virgin; ku-mtomola (tomós) kisinda or ku-mbikiri manamalii, to remove the hymen of a virgin by the first coitus. To remove that which makes hard, contractes, closes the passage (vid. sinda), the hardness or obstruction; kisinda uzi kidogo ndani ya kuma, usumuli mbo' ku pita.

Kiinclude, s.; hábari za kisindo (R.)?

Kisinga, s. (cha), (1) a small cannon; (2) kisinga cha niuki, 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.)?

Kisinga, s. (cha); (1) kisinga cha maaji, a whirlpool; (2) kisinga cha kio cha zuma cha ku vulia papa (kóko), an iron fish-hook for catching sharks; (3) kisinga cha jiwe la paimi likiuló magi, a small hollow stone which injures the feet on the shore.

Kiinclude, s., hest.

Kisinga (or kisinga?), s., pretense, pretense (e.g. for going a begging).

Kisinga (or kisinga), s. (cha); (1) kisinga cha mlingo, the threshold of a door (the lintel is called kipigó); (2) kisinga cha muuma wa lasari, a reef of rocks in the sea, allowing only here and there a passage to vessels.

Kisinga (or kisinga), s. (cha), crowded, vomiting; kisinga cha m'uto, the winding course of a river; melamara, mzunguiko (ku singa singa); cfr. masingo.

Kisinga, s. (cha); kisinga cha nazi isikúna; cha námú mu zino kumulisa (cfr. vassínula), a coconut shell with its flesh; vid. kuma.

Kisinga, s., an omen (= muthanana); ni wele niito-ku-piga kisirani.

Kisinga; maneno ya kisinga yanasiidi.

Kisita (or kisita), s. (cha); kisita cha gnomble, cse-house (cfr. ziá); kisita niatawa or chi námuka, a granary.

Kisita, adj. (cfr. sito), heavy (ni kipési).

Kisita, s. (pl. visitá), an island (dim. of isita), a place limited by water or land, hence island and lake; kisitáni, on the island.

Kisitetámo, it is not there — kitu kisicho kuño, a matter which is not found at a place where it is sought; e.g., nimetufu tende Mvita, laken siwémo, sikupata, nimeruli.

Kisita, s., a man hard of hearing (pl. visitá), who is almost deaf; yuwasikia kwa keleke, or kwa kum-kumía or kuniuri, he hears when a cry is made to him, or when people nip him. He is, however, not bábbi, assisiíika wala asiíenà.

Kisíteto (or kisíteto), ch'aiwisó cha chio cha dama, constipation (R.), lit., the retention (suís or zuís) or suppression of the stool pains, is causing pain (una, vid.).

Kisitamú (Tambatu) = kisitingiti (St.).

Kisita, s., a part; cfr. -kiti, division; -kiti, portion, para divisae rei.

Kisimbi cha ku andikia.

Kisimba; n'vub-a-kisimba (R.) = kigiootesa.

Kisimba, s.; ku fania kazi kisimba (R.) (vid. ku sochá).

Kisimbi, s. (Kisirimo), a piece; kisimbi ni kipando cha Americako (nikono minno), cha ku vú tini ya kiumo, a piece of four yards of Americako cloth, to wear under the loin; kisimbi is the third part of a doti; 1-2, una pars vei portio ex tribus.

Kisimo, s. (cha); kisimbo manumagá a ná házi na mibajé yellowgoa panja, a posture or mixture prepared of házi and causes mixed and beats in together; visimbo cha kumila.

Kisimo (or kisimo); kijiti cha ku sungá a sungá ni. The women use the word kisimo, the men kisingo; a piece of wood to twist cord or rope with, e.g., a bundle of grass or brushwood.

Kisimo (or kisimba), s., flux of the sperm, gonorrhea; ni wajina wa mukó pana ya damu (vóod) an usaha (matter); kisimbo cha mukó, with constant micturition (recurrent diuresis).

Kisina, s. (cha, pl. visina), (1) cause, story, tale; kisina cha ku-m-piga niini, what is the cause or reason of beating him; kisina gani? wherewith, why? waka-toliá kisina kingine = sebasu ntíinge. (2) A curious thing, not having been seen before; munaka ku utána visina vingi (= muuma mungí) vi-tílo onëka babile, this year you will see many things not seen before. (3) Náuma wa mitini aliwe ni wata, an animal of the forest, which is eaten by men. The Mombassians call this animal nufarufu. Kisina is the Kikinya name. In Lamu it is called ngóruka. (4) Kisina cha kóko, the kernel of the stone of a fruit called ukónó or ukóngó, e.g., wa tende (of dates), but ndani ya ukónda (pl. koné) or ukóngó (pl. konogá) mna kisina.

Kisina, s. (cha, pl. visina), a knife of moderate size; kijisa, a small knife; jisaa is a large one; cfr. koáma and chaséma.

Kisina, s. (cha, pl. visina), a knife of moderate size; kijisa, a small knife; jisaa is a large one; cfr. koáma and chaséma.

Kisamahili, referring to — ndicho Kisanahili hása.

Kisambo (pl. vi.), food which is gotten after the work has been done.
KIKELE (pl. vi)—, a mound of earth, an ant-hill (St.). Mound of stones is bouna.

KISIO (or KISIAI) (or KISIO or KISI) (ja), a stop or hindrance, anything which stays or hinders; kisio cha ku suia pahali, dc, a preventive instrument, e.g., the jacket of a barrel or cask (kisiasi cha ku suila maji ya pipa.

KIRUKA, of sugar; efr. nidi.

KISI, giddiness, vertigo; usaj siku na kisili, do not turn giddy when you stand on a gengo (vid.).

Kirume, vid. mumeno (sam).

KISIIMA, s., sprininess of the foot (H.).

Kisumu, s. (wheel #). KISIGA, s., a little rabbit or hare (St.).

KINUKARI (pl. vii.), dizziness, giddiness, vertigo, swimming of the head.

KISU, s. (cha, pl. vii.), a kind of scorpion (in Kimutai) (in Kijumu ngi), kina utungo, it is very poisonous.

KISE, s., an occurrence; kitu kime-masnada, a thing that happened to him.

KISU (or KISU), s., a diver; mu huwy ni kisili or mpiga subiki ku sini or talita nanga, this man is a diver, he dived to fetch the last anchor; watu lua wa visisi, these men are divers, seachers. Dr. St. takes it in the sense "intruder," page 304.

KUVA (pl. vi), the hip of a roof; vid. St. page 306.

KISUKU (or KISUKU), s., (cha), a kind of kite which children let fly to the sky (ukiti uliobaobiwa); kidule ja ku tesha watoto. It consists of two leaves of the coconut-tree, which are tied together on a stick, on which they tie a string lest the wind carry it away. (2) A whirlwind #.

KISUTU (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) kisitu (2) lungi (3) shambra (4) kikoi, (5) debsani, (6) harsati, (7) kitambu cha wakati wa mwongo, (8) tawendi, (9) mawani, (10) seku ndi ka matinde wa Kitambo, (11) Kikuuki, (12) Ismaili, (13) wazee wa mwanza, (14) saxhe, (15) mukuko za matendo na nandunda, (16) basudu dondo, (17) Amerikano, (18) Lamali, (19) khotara. Most of these cloths are exported from India and Arabia.

KITA, s., the half-rooted tree will not fall as it has already kites, i.e., aged (H.).

KITA (pl. vitabu), a book; dada, libor, codex, epistola.

KITAGA, s., dim. of taga; efr. taga and tans.

KITAKATUKA, s., a mote, any small particle of dust or dirt; kitakatuka cha mato, dust falling into one's eyes; umengwia ni kitakatuka, dust entered his eye.

KITAKURO (pl. vii.), the head and foot pieces of a bedstead, the two cross-pieces of a bedstead (cfvr. mfumbati) (Hdb. writes kidakina).

KITAKO, s. (cha); (1) kitaco cha nazi hikukuku, ikasaso kidogo kidfumu, the remainder left is a cocoa-nut after its having been ground; (2) sitting, backside, fudamentum; ku kiti or kusa kitako or matako, to sit on the backside, to sit down and remain on one spot (ku kua kitako); kula kitako utetipo, wherever you sit or dwell.

KITALE, s., a cocoanut beginning to grow; dash janga lianzulo ku tia ugufidhi or urambirambiri, a young cocoanut which begins to get water and flesh inside (mama na maji), the second stage of the growth of the cocoanut; vid. dafu, s.

KITALI, s., sailcloth.

KITALU, s., a stone fence or henc.

KITAMA, s., a little cow; efr. ntambu and ndama.

KITAMBAA (or Kitambaa), s., (cha), a rag, a ringu napkin taken from an old (or new) piece of cloth; kitambu na kipande cha ngoho kilicho tatuaka or raraku; kitambaa cha ku tutua mukono, a towel; kitambaa cha maza, a table napkin; yuta vea sabinzi hihi ku kitambaa, wipe these plates with or carefully with a towel.

KITAMBI, s. (cha), a piece of cloth measuring 5 or 6 mikono; 12 mikono make a dotti in the Swahili shop; with the Winuka, Wavumba, and in general with the people of the Interior 4 mikono make a kitambi, and 8 make a dotti. Thus the Swahili gain 2 mikono in the Interior from every kitambu, which costs # German crown or 1 dollar (one shilling) on the coast. Kitambu cha America, a piece of American cotton-cloth of which usually at Mombasa 6 or 7 (sometimes 8) mikono are obtained for 1 dollar. 2 mikono are equal to 1 English yard. Kitambi cha kilimbe, s piece of stuff for making a turban.

KITAMBI, s., (cha) = mafuta ya matumbo ya gnomba, the fat caul or epiploon of an animal's body.

KITAMBO, s. (ja), a space of time or of place; amewa kitambu cha wakati, he stayed a space of time, a short time; amekwenda kitambu kiumia or jina, he went a considerable distance, si kiriha; kitambu from ku tamba = tembe, to scull; to travel (Kimutai, ku hamba); na-nua ni kitambu kiumia, I left him at a considerable distance; a good while, nia nufu; kitambu cha kula chakulira, as long as is requisite for eating; wahindi wana kitambu, in prayer at noon.

KITAMBO, s., a kind of evil spirit (St.).

KITAMU, adj., sweet; vid. tamu.

KITAMA, s. (kitana cha ku tanza ndeufu), a small
KÍ

(comb for combing the beard; shanfu, s. (la, pl. ma—); la ku tania nuelle, the comb for combing the hair, made of bamboo-cane."

Ktánaka, 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. Kitanaka cha uchaga. To be distinguished from malázi.

Ktánaga, s. (cha); (1) kitánga cha mizání, the scale of a balance; mizání isa vitánga viwiili; vitánga via táraju; kitengele cha táraju; (2) the palm of the hand (kitanga or kigánja cha mukóno); (3) kitanga cha kijinivi kiwekojó tini ya jiwe la ku sagis, kitanga cha ku sagis, a piece of mat (kijamba) 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.

Ktánamuko; kiwilili jangó hakina kitangamukó (R.).

Ktánangó, s.; kitángó cha ku funga matango, etc. (or ku piga kitango), to see up, e.g., a kitóna (cfr. makánjah)."

Ktánogo pepéta (pl. vitangó pepéta), a kind of small pumpkin, the seeds of which are called pepeta; kitangó via gordo, little pieces of cloth; ku piga or pashia or shaliki kitango cha viáfu.

Kitani, s., flax, linen; viúd.

Kitamítáni (or kitamítánu), adv., backwards (= kingalingali); amelála kitamítáni or kua ku tanáka, kua ku tanáa viungó, kua ku ji-tupa viungó, he slept on the back, stretching out his limbs, as man does when returned from a fattiging journey.

Kitansa, s.; mbao za kitansa, planks lying obliquely near the bottom of the vessel; mbao za wajele kitansa (R.).

Kitansú, s., dim. of tanuá.

Kitánku, s., spinter, splint; cfr. utánú.

Kitánxi, s. (ja), a nose, a little loop of a rope or string, a button-loop; taníxi is a large one; kitánxi (cha kitungó) cha ku fungíia or angikia kitú cha ku tegáa niámá.

Kitío, s.; ku funga kitío cha pingó.

Kitáowa, the kind proper for a devotee; ameangó za kitáowa, he is dressed like a devotee (St.).

Kitápo, s. (kitápo cha berédi, cha homma, cha kóófo), shinning caused by coldness, fever, or fear; kitápo cha homma, the beginning of fever with cold; mullí wa-ni-tápa or tetémó kua berédi or homma or kóófo, my body trembles with cold or fever or fear.

Kitapukúi, s. (cha mit), a little sprig of a tree (vid. topukúi or tapukúi).

Kíráka, s. (cha), a curve. (1) Upánga wa kitára, a curved sword like that of European soldiers. (2) Upánga wa fólegí. This kind of sword is beautiful, and its blade is of hard iron (jumajakwe kigúnú mana). (3) Upánga wa imání, the sword of safety; hauteteméki or hauptokó, yuna vi-kóóno viwili via jiúma, na jumajakwe ni jémá. 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) Upánga wa msání (wa mgansíro). This kind of sword is of inferior quality and not much liked by the natives. The iron is soft.

KITíra, s., a lock, a box lock (St.).

Kitákta, s. (cha), entangling, complication = táta (la, pl. ma—) uzi unangía kitákta or matákta, the thread is tangled; uzi unasongamá or unasongamá, twigs fastened together like a hurdle.

Kitáwí, s. (cha), (1) a small shrub with red blossoms, branch, bough, bunch; táwa la mentède, a bunch of dates; (2) a kind of weed much disliked on the plantations; 1, kitáwe, 2, ndágo, 3, mámba níama are the principal kinds of weed on the plantations; (3) kitáwi cha ku fumía, a shuttle?

Kitía, s. (cha), jaw (hattámú yatiwa kitíaíí); ku-m-guya punda kitíaíí, to seize the ass by the jaw. The bridle is applied to the jaw. Ku funga viáfu.

Kité, s. (cha); (1) kito cha mfaali, the groaning or moaning, wailing of a woman in labour; ku piga kito, to groan in labour or severe sickness (cfr. tumbúia); (2) certainty (?)

Kitéfíepí, s. (cha) (or kitéfíepí cha kílio), the sobbing which precedes the weeping (cfr. ku síná síná, v. n.).

Kitéfute, s., the check, the part of the face over the cheek-bone (St.).

Kitéko, s. (cha), laughing for joy (cfr. kíhaka), show of joy especially on the receipt of good news, a giggle; ku aáhí katika kitéko.

Kitéku, s. (cha, pl. vi—), a kind of iron pick-axe; kitéku cha ku tekía or tómía (cfr. wekúia, v. a.) vitéku = vriombo viziwa ku vunda máwó.

KITÉLELE, s.; mahali kitelele (Lake vi. 17), the plain, an open place whence you can see far = wenui ndípe mahali kitelele = kwandání mahali pasipo ku na ukúta wa ku ji-siíba, a site without enclosure.

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KITÉMBA, s., a heavy tongue, liping, stammering,
a liap, a defect in the speech (cfr. kitimi) (kitembe cha kána or cha maníono), 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 kitembe), s. (una skika titembe), alarm!

Kitemdawili (pl. vitendawili), an enigma. The propounder says, Kitemdawili; the rest answer, Tega; he then propounds his enigma (St.).

Kiteme, s. (pl. vi.), action, occupation (= kitu, H.).

Kiteme (pl. vi.), dim. of tende gú (vid. tende, s.).

Kitemo, 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; kitendo ni kírama kuba, aícha akitawíjí, akipigí kílembe ku pata kú na kuba, wakati hoo yuwaitwenda 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. Kú neno na kú kitendo, by word and deed.

Kitemgo, s. (dim. of tendele) (= mdařa or malamara), rounding, roundness (ku tengele, to be round), a round stripe of anything; jína inhamání kitengele jiekení, nivua kárímb ya kíngí, the sun forms red round stripes, the rain will shortly fall; ku shona kitengele jiekení ja jembe, to see a round red stripe on a nut.

Kito, s. (cha), (1) a little slice or a setting basket (a large one, utelo; in Kipamba, ungo); (2) provision; ku-míléka kitu ku abesiwa, to send food (kitto) to a person who has lost somebody by death. The friends and relations each send one fishi of rice or of Indian corn or mtama, etc., to honour the unfortunate mourner. (3) Mtmúaka anangia kitooní or damúni or katíka méini, the woman has her monthly courses. It is disrespectful to say, "anangia damúni." Do not language requires to say, "anangia kitooní or mueníni." (Dim. of utelo, a large slice.)

Kitepezi, vid. kitepúzi.

Kiteve, s., vid. kitevi.

Kitevo, s. (kíchíma kíkégo kana kindí), a little animal like the squirrel.

Kiteyemwa, s. weakness of the hand (from nervousness). (L.)

Kitekemo, s., trembling; kitetemwa cha mukono = mukono watetemwa, the hand troubles, is unsteady.

Kitekwe (or kitewete), s. (1) a worm smaller than the jongo; (2) loss of the use of the legs (St.).

Kamu, v. n. (cfr. Arab. nízg), multus fuit; ku kithiri, to grow large, to increase; unkithiri ku zan, it has borne more than before; ku kithiri, to be made. Kithiriwíjí; yupi mnoja wapo alickithiriwíjí mapensi, who loses his most? (H.).

Kithule, adj. (vid. kitule), poor, miserádë hana kitu; Arab. qá, aljectus silíquo fuit, humíla et submissus.

Kithúthu, s.; ku shiko a kithúthu, an insect = kinia; cfr. némumbuasi.

Kiti, s. (cha, pl. viti), (1) a seat, a native chair; (2) a European chair; kiti cha enzi = chair of power or dignity; kiti cha mafíme aló katika čanzí or ngavú, the chair of dignity and power, of the king who is in power (vid. enzi); kiti cha ferasi, a saddle; kiti cha pësa, a star-fish, asterias; kití cha skikióní?

Kituina, s. (cha), custom (cfr. matihíalabí, matiliá, and mañámbale), original institution proceeding from God; kátab, liber, mandatum, lex; kitu, something new or original, kitiba = mokí or matihíalabí, custom; ku zuu kitiba kingine, to introduce produce or broach something new; ku sambína kitíba hiki cha sana kutangíra ní hízi or moká lu; kúla mto yuna kitibachákwe or mañámbiya ka.

Kitikiti, s. (pl. vi.), shichers; kúa viíkíñi, to be broken into skieres.

Kitimbo, s. (pl. vi.), an artful trick, an artifex, a stratagem (= hila).

Kitimbo, s., lit., digging (ku timba); ñg., intriguers, calbal.

Kitinda Mmba (Kinkía, kisiínda, s., vid.), the last child to which a woman has given birth; nana buyu ni kitinda mmba, 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.

Kitindo, s. the place for resting at noon; mbupi zína or wanakuenda kitindíñi.

Kitindo, cfr. tidu. Kitindo cha bádaí ya thambi, a sacrifice for sins; cfr. sadaka ya ku tekéza or ya ukekí, a burnt-offering.

Kitindo, s. (pl. vi.), fear, a frightening or terrifying thing (cfr. tibá, to terrify).

Kititti (or kitininki), s.; kititi cha uníwa, (1) be bottom of the sea, deepest depth; (2) kititi a little thing, a rabbit, a hare (cfr. Lyke viii. 33); niini ni jiní wa jinína wa kititi cha balári, I am the jin of the deep under the sand of the
made of a small round pumpkin or gourd; běgů la mbům is the creeper of which the ūms is the fruit. The pumpkin is placed near the fire for some time, until the (mojo) 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 ax of iron and pierce the core until it falls out little by little, when the calabash will be ready for water, milk, or grain.

Kītōnata; damu ila ikali kītonata (R.).

Kītōnē; s. (1) a drop; (2) kītonē char kionda, a little wound of the size of a sixpence. When it becomes as large as a quarter-dollar it is called kitoringe.

Kītōnōga, s., a chief great man with the Wakamba (= bana in Kiz.). Hydrocele? (St.).

Kītōnus, s. (cha, pl. vi—); food pressed into balls in the hand and conveyed to the mouth (vid. mēnīs; v. a.).

Kītonogū, s., a village (Kiamu).

Kītonogōo, s., one-eyed; a side-looking; e.g., mū huyn yuna usāhi yuwa-nil-tēnza kitiŋolōngu, this man is proud, he looks at me, beside he shuts one eye, yuwāpē jīto moja (mark of contempt).

Kītōpa, s., the bunch of ripe maize (mtama = kibōmba char masāki ya mtama) = cha mūkīti, tangalo (vid. kibumba); e.g. mngānda.

Kītōnza, s. (cha), the fruit of the mūrīa tree. It is edible (kana limaum or bungu).

Kītōnokō, s., a boil larger than kītōna (vid.); when the kitoringe gets as large as a quarter-dollar it is called gērālu.

Kītōra, s. (kichhečhe in Kiu.), a pair of tongues, with which a piece of wood (having burned off a little) is taken and thrust into the fire again (ku toča vinga via moto = kū ngosē na nana na ku pēc na moto). Kitoro ni kōčo or kuelo cha ku toča moto.

Kītōro (pl. vi—), (1) a little child; adj. chiddi; kijana kiito kuīme; kito kihángu, a baby; (2) a narrow space between two houses; umesiba vitoto, he blocked up the narrow passess; (3) a small basket.

Kītōtē, s., a kind of white-fish.

Kītōvū, s. (vid. kītofū), the nail.

Kītowē (pl. vitowē), vid. kītofū or kītōro, a something to be eaten with the rice or other vegetable food, a relish (vid. kitiōlo).

Kītőwē (kisakųwē) (R.).

Kīte, s. (cha, pl. vitu), a thing, matter (masigano yetu hamma waame kītu); kum-tōtīsita kītu, to
give one thing after the other, e.g., cloth, gold, silver, etc.

Kitë, s., pl. vitës, 11. the shade of a tree; tıa, a large shade of a large tree; këkittë kitënu, let us sit in the little shade of a shrub; teppëkëkitë, from three to ten feet high; 2, a small shrub or bush, many ya mti ndi matës, yasita juu. Teppëkëkitë is the shoot, sprig of a tree which though cut off shoots again; kitës is a small shrub sentu propio; tıa (la), large shrub pl. matës, a bush.

Kiteña, s. cha, pl. vituna, a boy; mtuana, a youth; tana pl. wa, a full-grown youth — mtu upesa.

Kitérë, adr., alone, solitary; mtu huys këtë hapa kitëra, this man lives here quite alone; mtu huys yuna rokho yigimu, this man is strong-minded, because he is not afraid of living alone.

Kitëcëta, s., cheek bone (R.).

Kitëkë, s., a small quaking bird on the shore 'ni kijini cha poani, chawina winia).

Kitëka, s., a shrub? (R.).

Kitëkiz, s., a banyo — manenoyakwe hayana kitëno, ni ku-mu-ka-tu.

Kitëko, s. (= kîjë), fright, startled, shrieking back at the sight of a monstrous thing, e.g., of a serpent (e.g., kitëka, e. n.); ku tıa watu vitëko via khëttë, to make people shriek back with fear; mtu huys yuna kitëko — mtu muuğa, a man who is afraid, a timid man; nti hi kuna vitëko or imengiwa ni kitëko, this country is full of fear.

Kitëko or Kitëkë, s., a great-grandchild; efr. nujikë or mtuik.

Kitëkëta (2) s., — ku fánia kitëko or ku-jì-tuka, to startle.

Kítëlëzo, s., a quieting or soothing thing; efr. ku tuiliza.

Kitëmba (2) s., efr. tumba.

Kitëmbi, s., dim. of tumbi, a basket made of green leaves of the cocoyut tree.

Kitëmbë, s.; kitëmbë cha mëmo, the bough of an umumu tree; (2) dim. of tumbo; muna huys yuna kitëmbë kama mëna, this boy has a belly like a toerer; (3) ali-ni-tia kitëmbë maji.

Kitumoti-motë (kimunifuni), on the belly.

Kitumëha, s., a kind of pancke; mukëte malëgu ullipokon ku matita, ulitombulibwa uve (efr. manumba). 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 Kitumë. The people of Kitumë like it.

Kitumëja, s., efr. punguñtë, anatangamina na maji ya kitumë.

Kitumëra, s.; mpunga wa kitumëra, a kind of rice, short and broad mid-a ya pays; opp. to mpanga ya maindëno this; tådë chabënwa dansi, taken mpanga wa Kitëka is red and not so good.

Kitëndë, s., a cheese-poke. St.:

Kitëndël, s., a water-jar Tumbëta.

Kitënja, s., a small round earthen dish.

Kitëngö, s., a little heap: dëngë, large heap: e.g., ku weka këma likilondë vitauna vitaunga, to put up the meat of a slaughtered animal in little heaps for divining amongst the people; 2 kitënga cha watu — këkundë, a little heap of men: 'a little troop': watu wana nimama kitënga efr. kundë, këkundë: efr. kitënga, kikëzi, have a company, there a company of men.

Kitëngö or Kitëngë, s., an onion: pl. vitaunga.

Kitëngë, s., a hair: 1, kitëngë no maagi maa, ywakixë miití; (2) kitëngële ndëgo wa magi mangi kutëmbëa, a spider.

Kitëxë, s., a large fish which devours men when they are fishing or diving in the sea; kitëxë aminam-tëntu ka, the kitëxë has swallowed a man (rid. tunuka). The natives believe that a ghost or Satan sits in the fish and inostigates him to swallow a man.

Kitë, s., (1) a resting-place or encampment on the road, usually under a large tree, etc.; mohali palpo na uváli wa mtu, watu wamupikë; luwëthi kësa kitënu, bushike safari, tsembë-zëtu; mtu muki huys hana kitë, this woman is never quiet at home, she always goes about to others; (2) hana kitë, he is unstable; basababu mta katu (rid. kitëkë); Kivuahili hakina kitë, the Swahili language is not settled; (3) section or paragaph of a book (chapter 9).

Kitëpa, s., a little bottle, a cial (rid. tupa).

Kitëni, pl. vituna (R.).

Kitëtëni, s., encirroone (R.); Rabbai na kitëtu-chakwe, Rabboi and its encirroone.

Kitëtëni, s. (E. 2), little horn (tu tumë),

Kitëwa, rid. kitopa, head.

Kitëxamomba, a somersault; rid. kitamonga.

Kiy (cha) (niöla), thirte: nina ki, rohëyansa imëkënda, naddëka maji, I have thirte, my spirit or throat has got dry, I want water; nina kia, to be thirsty: ku ona ki, to feel thirte.

Kiëca, s., the name of a fish.

Kiëca, a thing which kills; efr. mbukja.

Kiyka, n., to step over (rid. kia, s.).

Kiykia, f. (kirkia).

Kiyka, a fork.

Kiykia, a small, dark-coloured lizard (Sf).

Kiymëza, s., a little insect which kills flies, etc.; kiyamëza (ku úma n'si) ni adúwa wa n'si.

Kiymëbe, s. (cha, pl. viumbe), a creature, that which is created (ku umba); kiombe kahali ku tumbës cha kusiku ya kufia, a creature is subjected to
continually changes till it dies; kiumbo cha mana Adam or kiumbo via wana Adam, human creatures (vid. umbo).

Kiūmai, n., beating of the drum accompanied by the song "Shetáni ndó, tepigáne simbo."

Kiume, adj., male (vid. ume); sakará ndúme bóra, very heroic soldiers.

Kiúna, s., a certain trap (R.)?

Kiukoa, s. (cha, pl. vi.) (Pers. bustán), (1) a plantation of fruit-trees; kiunga ni mahali pa ku yá minási, miémbé, miáfii, midáne, miúngo, miúngába, etc.; kiunga is different from shiúmba (vid.); (2) kiunga = a suburb, the outskirts of a town; kiungáni, near the town.

Kiunsa, s., a kind of red fish.

Kiúngó, s. (cha, pl. viúngo), union of various parts hence (1) joint of the body (kiungó cha imási, article of faith); (2) condiment; kiito kikáli cha ku únga mtúzi or kiungwájo mtúzi or kiunganánacho na mtúzi, something acid or sour which is put into the meat, e.g., malimáu, ukuújú, siki, masábe, mabíti, etc. (vid. dibú), samí, malimáu, muní, etc., used to add a uniform and better taste to food; huko viungó vina atána, in this region or place joints leave each other; manonjákwe haina (hayana) kiungó; (3) makúti ya kiungó ya yá kike, yalo sákos ni watú wake (vid. mahanja).

Kivudika, adj. and adv., noble and free; mañeno ya kiungáná, the language of the free men or nobles, not of slaves, gentlemanly, noble, grave, civilized, courteous, becoming a free man; mutu hayú yuwañá kiungáná o kikóndó, this man dies like a nobleman, or like a sheep, which does not cry nor resist; manambe wa kiungana, a lady. The Mbaró (the former dynasty of Mombas) were like sheeps, they died nobly (as becomes great men) when they were expelled (by Said-Said); Mbaró ni kikóndó, wafa kiungána.

Kiuñgóza, adj., referring to matters or to the language of Zanzibar.

Kiunguila, s. (kiungulía cha miyo), rising of the stomach, eruptions, rumbling, a breaking of wind, heartburn; n'asáfóia or n'oa kiungulía cha moyó, nilábó fú la motó, my stomach rumbles, l have heartburn, let me lick the ashes of fire (which is considered by the natives to be a remedy against eruptions); cfr. kekefu.

Kiungurúmo, s.; kiungurúmo cha tó or jú, the growth or a leopard (vid. ku ungurúmo).

Kiúmo (cha, pl. vi.), the loin, the hip; kiímo cha súráli, that part of the trousers which covers the loin.

Kiuñsa, s. (cha); kiúnsa ni úbú wá ka áiká níuñu kaburíni, the board or plank which is laid over the dead in the grave. The corpse, after having been carried on the jënaña (vid.) to the grave, is lowered down to the bottom, where it is covered with the kiúnsa, so that it rests, as it were, in a box. In place of a plank, the Swahili put a quantity of branches over the corpse, and then fill the grave with earth. Coffins are not used.

Kiúnse, s.; kiúnsa cha maneno ya kíúnsa niúnsa or maneno ya kiúnsa, the turning or contortion of the words, so that they are not naturally pronounced, the last syllables being spoken first; e.g., majo they pronounce jíma, wáll they spell liwa, tups = patu, mañfá = tamú, mkebo = bemké, nesóma = maneno.

Kiúnse, s.; an edifice of wood; ku undá = to build a ship (chombo kiúnsa).

Kiútemo, adj., bitter, acid; kiito kíútemo, habútímo, káliíku, káliíni, this is bitter, it is not sweet, it cannot be eaten, it is like aloes.

Kiúwáji, s., killing, murderous, deadly; niáma kiúwáji (pl. viúwájí), a wild beast (ku ú, to kill), in general everything which kills, like sumu, bunduki, etc.

Kiúza, s.; maneno haya nda kiúza = kiúinsa niúnsa = maneno ya yinbo (R.), ndio maneno ya kiúinsa niúnsa.

Kiù, s., the all.</p>
KIWÁMBO, s. (n. kitu cha kú ámbhála na kitu kingine ku guýaâna), anything fitted for over-lying, covering, or joining a thing together with another, to hold fast; e.g., kiwámbó cha ngóma, ngóti iloámibánga ngóma; ku ambá ngóti ngóma, 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; kiwámbó cha makutí; kiwámbó cha kitanda, overlying with leaves of the cocon-cut tree, overlying of a bedstead.

Kiwánda (kiwánja), s., (1) an open place within a town, village, or house, a yard; (2) kiwánda cha mubunzi ya kú fuliâ júma, a shed under which the native blacksmiths do their work, a workshop; uwínda, a free place around the house (a yard); (3) mahála pa ku jenga niumba, building ground or lot; hi likítsha niumba, inaudulika, saasi ni kiwánda tâ.

Kiwángo, s. (cha) (cfr. ku wanga, n. a., to count, to number), (1) a number; kwango kadiri za watu min, about 100 men in number (wallí-pita vivango via ku hit); ku pita vivango, to exceed the number; (2) denarâ, degree, position in the world, dignity; e.g., kiwangochanga, ku saa hivío na waali, say degree or dignity required that I should speak thus to the governor; si kiwango cha mítima ku saa hivío na muunguna, it does not belong to the slave, is not his degree, to speak in such a manner to a free man.

Kiwângó, s. (n. in Kím. maori), a kind of small on the seacoast, from the shells of which the Sashili make ornaments which they sell to the Wakamba. At first they separate the upper part of the shell by burning, then they rub the kituko cha kwângó on a stone, afterwards they perforate and put a string into it, to wear it on their necks or breasts. The Wakamba call it mvâdu, and pay a jetel for two pieces.

Kiwángo (not kwângó), any slip of wood used as a wedge to fasten with, a little wedge (R.).

Kiwàko, s., a great feast (Tuwâtutu) (St.).

Kiwi, s. (pl. wiwívi), a settle, a sea-settle (St.).

Kiwâyu chísa, ribs.

Kiwé, s. (pl. wwe), kiwe cha uso, a kind of pimple on the face. The whee will also rise on the hind part of the head, when a man is shamed for the first time; alekuniasu neule hiizi haza ku niaso, ndipo ukafanishe viwe katika uso.

Kiweko, s.; kiwâko cha mukono, the arm from the shoulder to the elbow, the wrist.

Kiwele, s. (cha), the udder; vid. mazíwà.

Kiwé, s. (cha); kiwe cha amass, the upper part of the thigh (vid. masanga enga, s.) (Kimirimâ); Kím. kvíwe, thigh, refers to animals, but pâa to men (pâa la, pl. ma—); Kínkí, kiga.

KIWÉ, s., lame, the loss of the use of the legs from rheumatism, a cripple who cannot walk.

Kiwë, s. (cfr. wevedékâ), amacement; kiwë kikikí, kíma-shikíla, Luke v. 9 (kungíwí na kiwëwë); kiwëwë kíka-wájìa wote.

Kiwi, adj., (1) shy, bold — kibâya, ai jema, kitu hiki kwí (Kimika); (2) dazzling, moonblind- ness; ku fanni kwí, to dazzle; kwí cha mato, dizziness; kwí cha mato, shyness from weakness of sight; mutu akúma mítama usiku hooní, am kwí. Er. states that the muegúi kwí cha mato sees more at night than in day-time, and that kwí is the transition to the grey cataracon.

Kiwilâia or Kiwilâia (pl. wiwilâia), or kíwîo or kíwîo (pl. wiwívó), s., a native of a place, one who is born in a certain place or country; muta byâ ni kíwîo cha Mvita, this man is a native of Mombas; mimi ni kíwîo or kíwilâia cha Uzs- nguni, I am a home-born or native of Europe (kiwilâia cha niti hi, a native of this country).

Kiwíalia or kiwíoa cha Pembâ amekúká mas mutu wa Mvita, the man who was born at or who was a native of Pembâ has become a native of Mombas; nkái wa Mvita, a dweller at Mvita. He is mía na májí, he came by sea, he is a free man, not mía na goma, who is a slave.

Kiwi, s., the hole in the beam into which the mast of a vessel is fixed.

Kiwikwe, s.; mubâza ki wikwiwe.

Kiwikifu, adj., ready; vid. kifífu, mlífífu, kíífu; bá kwíiku kíífu, vid. kusura kuusura.

Kiwikó, ? kikíwe cha mkóno, the vest; kifikíwe cha gó, the ankle (St.); vid. kíweko.

Kiwilíwili, s. (cha), (1) the trunk of the human body, the body without the limbs; (2) the body in general; ngwâ na chákula jema ni ngwâ na kíwilâliwi; kwíilílili ni kípandó cha mûli; (3) the circumference of something — uma; ma-sípíma, kwíilíwilílìkâwe cha pata-je?

Kiwímba (or kípímbâ), s. (cha); kiwímbâ cha mî, the size, bigness, girth, circumference of a tree.

Kwí mamba, n. a., vid. wímba.

Kiwingo, s. (dim. of wingu) (cha, pl. wívingíwa), s small cloud; kíwíningu cha mûviwgíwíndsí, chafánia, mûvi ndígo, ní ripíte màjí màs; the rain-cloud gives only a little rain, so that the land does not get much rain; wíningu la mûvâ, large black cloud, especially of rain (pl. wívingíwa ya mûvâ); uwíningu is the blue sky; mábingu, the seven heavens of the Muhúmedíana (beavers is general). Kíwíningu cha uso, forehead.

Kiwíndíwîngi, s. (cha), the shaking of a little child held in one's arms (mû-toosâcha màs); (2) the trembling motion of the buttocks after erosion (cfr. ku múniamánía and núamángú).
jami kiwiti, a green snake which climbs the cocoa-nut tree in quest of tembo (cfr. manni).

KiYAMA, s., the resurrection (vid. kiama).

KiYAMBA, n., kiwambiwa.

KiYAMBO (§), neighbourhood (St.).

KiZA, s., darkness; ku tiia kia, to darken, to dim.

KiZIO, s. (pl. viiiso), one born in the place, a native.

KiZII, s.; (1) kivii, birth — cha ku vii wa-toto; (2) generation.

KiZII, s. and adj., (1) maneno ya kiizii, sayings of old people; (2) kiizii cha kale, an old woman; (3) kikiziiingu, a hog.

KiZIA, s. (§); ku lala viisaa — ku oota (vid.).

KiZIO, s. (pl. viiibo), a cork, stopper.

KiZIIDII, s., a cage.

KiZIIDIIA, s., a virgin (Stl.).

KiZIINGTII, s., threshold, the top and bottom pieces of a door or window-frame.

KiZIINGU, s., windings of a riper, bendii, dce.

KiZII, s. (pl. vii—), the half of a cocoa-nut or of an orange, dce.; kizii cha nazi; kizii cha nazi cha pika kisaga, which scents only half a nazi for cooking (vid. kisaga).

KiZIZII, (pl. vi—), deaf.

KiZIIII; kiizii cha mitama, a room full of maize, to which there is no access through the door, but only from above by means of a ladder.

KiZIIII (or KiZIIIIII), s. (pl. vi—), a stop, a hindrance (cfr. ku viia), kiziiilo, kiziiizo.

KiZIIIIII, s. (pl. vii—); (1) mkei aliisiiilo ni mumwe, a woman whose husband died, and therefore is in mourning; ntumke buyi na kisuka, this woman is mourning; kisuka ali na e da haonekani na watu, ywaweti niimbani basi, awes a ku polepole, ndie kisuka, she remains excluded and quiet during her mourning; (2) an evil spirit, cfr., the Portuguese left a kisuka, i.e., an image of a Moray, at Rabbyn, when they abandoned Mombasa.

KiZIIIIIIIII, adj., European, referring to a European; mwenso ya Kizungu, European language.

Kizungu cha maji.

KiZIIIIIIIII, s., goodness; mzungu mambo yakwe ni ya kizungu ngwe; naona kizungu ngwe (kitoa kio-n-sulika).

KiZIII, adj. (suri), beautiful, fine; aoe-pa kitu kifurii, he has given him something which is fine, pretty.

KiZIIII, s., an intruder, an occurrence.

KiZIU (pl. viitii), a kind of evil spirit which kills men at the order of his master (Stl.).

Ko, a particle denoting direction to a place and residence in it; cfr., yuwakia Myila, ndiko aliko kwenda or ndiko aliko, he dwells at Mombasa, there is where he went to, there is where he is or dwells; ko kotte, whithersoever.

Ko, s. (la), a projection of the larynx; ko yamiiia chakilia (Er.).

Ko, s. (la, pl. ma—), a mother either in the human or lower creation; ko or coma la luke, la gmone, la mdii, la kiku; a woman previously to her becoming a ko was manamani (a virgin), but the animal was mdii, a cow-calf or heifer (e.g., mtamba wa gmone, a cow not yet having given birth); ko la kiku, a laying hen; ko la mdii, a breeding goat.

Koa, s. (la, pl. mkiiio); (1) koa la fetia (= lamba la fotha), a thin band of sifter 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. furungu; ukoo, pl. koa).

Koa, v. a., to bathe one's self (Kimiria) (kuooga in Kimo.); ku-ko-koa maji — ku-m-tiia maji or ku muuya or mukiiia maji muliini, to wet, sprinkle one or one's body with water.

Koaa, usei of the sun, of fire and salt (Reb.)?

Koa, s. (wa, pl. mkiiio or with za), a snail. The Sauhili do not eat it, but the Waniuka do. The Sauhili make a medicine for the itch from it. Naladu daun ya niingi niingi (vid. niingi) magi ya niiaca, ywaaaha kana pOLE; majira ya muua, nkipate ote wa koo nkipiika magiini, hayawaahi tena, I want the medicine for sore legs, they burn me like the itch at the rainy season; if I could get the use of the snail, and anoint my legs with it, they would burn me no more.

Kone, s. (la, pl. ma—), a small land-tortoise. It is eaten neither by the Sauhili nor the Waniuka. Only the makoko nguli is eaten, and its flesh is agreeable. It is of a large size. The sea-tortoises are: (1) kassaa, (2) gmone, (3) duui.

Kono, s.; koboko, s. (H.?)

Kono, adj., convex; ku fania kola (kobo), to be convex; cfr. ku fukika, to be concave, said of a plank which has been sawn unequally.

Kono, s. — kobo? (H.)

Koche, s. (pl. ma—), the fruit of a kind of palm; mokoche, the tree.

Kondo, s. (la, pl. ma—), that part of the master's plantation which belongs to a slave. Shamba pia ni jumbe la bana, laken mtuma yuna kipando cha shamba la nasiyakwe, apato chakilia, asitbe kitu cha banawakwe. Well-disposed masters allow their slaves to work for themselves on Wednesday, Thursday, and Friday. Kua iliku hizi tatu mtuma yuwalima kido. On the four remaining days he works for his master (siku za muungu). The kodo or kipando 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-to-piga mtu kodo), a stroke with the knuckles (II); ku limp kus kodo (cfr. koto).

Kodá, 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 gnírasa).

Kodóla, v., to stare at one, to keep a fixed look upon one (especially an insolent person does); kuéni ku-ni-kodóla mato, wherefore do you fix your eyes upon me?

Kodé, s., a kind of game in which little stones are thrown upwards and caught in 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. madesi).

Koleá, s. (ya ku kolea), forthype (vid. koló); kcoleó kidude cha ku epuilia or shikia chums, a pair of tongs to hold hot iron with.

Kópi (or Kopi), s. (la. pl. ma—), the flat of the hand; ku-m-piga kóf la shikio, to give one a box on the ear with the palm of the hand; ku-m-piga kóf la uuvu, to strike the side with the open hand (vid. ayen); ku pigia makóf, to clap the hands, e.g., in native dances, keeping time with the drum (ugáma); koll s., a stroke with the open hand.

Kofo, s. (ya. pl. ma—), cap, such as the Oriental wear: (1) kofo ya halífa (beautiful and expensive) (probably brought from Aleppo in Syria); (2) kofo dhandsi türü (the Egyptian or Turkish red cap); (3) kofo nááppu ya shámu (the white cap from Syria).

Kofila, s. (vid. kafla), a caravan.

Kófu (or Kóvá), s. (ya. pl. na) (cfr. gofu), (1) the scour of a round or burn; kofu ya kíiuda cha mòto, a scour of a brand (cfr. mokófu); kofu la mánta; mánta umégí kofu, mudiness, to become mudly; (2) kófu (pl. ma—), ruín, ruins, e.g., la. pl. ya niúba (makófu ya kionda).

Kófua, v. a. (ku-m-konódáshá kábísa), to ex- ercise, enervate, wear out, waste his strength.

Kófúa, v. n., to become very meagre (R. gofuia; to pine away.

Kóósha, v. c.; maráda ina-m-kóósha, the sickness has reduced him very much.

Kóóli, s. (ya. pl. za), a padlock (app. utungio ya kúsha, etc.); vid. kifuli, s.

Kóoa (or Kóoma), s. (la. pl. ma—), the dirt which accumulates on a vessel not in use; ngongi ku ñíima kóoa.

Kóó, s. (la. pl. ma—), the back part of the skull, occiput (net miama ya kíto) (vid. dikóomú and kishgo), the kind part of the head; kóó mato; mato mungini mato makúba nana, (tonama kí nene); kóó za mato, large eyes protruding.

Kóoodó (recitá koótó), s. (pl. ma—), a small stone? (R.)

Kóona, s., a large bird of prey; cfr. tó, tóómba, pungu, kiwanga.

Kóóba, v. n., to cough.

Kóóra, v. a. Jt-kóóra, v. r., to cough on purpose to attract the observation of him with whom one wishes to speak.

Kóózé, s. (ya. pl. ma—), expectorations, phlegm (vid. kikóozó). The native doctors prescribe mandado (vid.) ground in a kiafa, and mixed with yu of mémama flour, and drunk as a remedy against expectoration.

Kóozó, s. (pl. ma—), a sort of evil spirit (St.); to be distinguished from holbui, cry of joy.

Kóozé, s. (pl. makóza) (R.)?

Kóóza, v. n., to make water; micturate = ku ya mikojo or ku tabúulu or tabássu.

Kóózó, s. (la. pl. ma—), urine; ndizi kíi or kojózi, these bananas cause much urine. There is a kind of small banana which has a great effect upon urination.

Kóóza = ku óka, v. a. (cfr.).

Kóóza, v. a. (Kiyúnta), to set on fire = ku tiina mato, ku anza ku fulia, or toma mato tange (Kiwíshá) (cfr. tange).

Kóóza, v. a., to roast on the fire = ku óka or ópa = ku weka mottón hálís, si ku kango ku mawáa, to put into the fire really, not to fry with ghee.

Kóóza, v. a. (Kiyúnta); ku kóiia kóózo = ku tiina mato, to set on fire, to burn.

Kóóza, s.; kóóza ya mato, the large fire made of wood on clearing the ground for a new plantation; ku ñíima kóóza ya mojo (Kiyúnta); kóóza mato tange or ku tiina or vuta (kiungo cha kíto) mato tange, to burn the wood of a new plantation (tange); shamba la tango (new plantation) is opposed to súe or shamba la kále (en aí
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 muslin (Mohammedan teacher) reads prayers and some portions of the Koran, 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 previously 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 tinge, the natives take some extinct firebrands, and fasten them to their bodies, which they bedeck with cool-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 Momba), 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 émbo, etc., but kisa (vid.) is the kernel which is in the stone.

Koko, s., bushes, thickets, brushwood; hence mboo koko, a roasting dog which stays in the bushes and eats all that it can find.

Koko, v. a. (vid. pukusa); ku koko = ku saa take; ku kokoëwa; miuma makokoëwa na maji.

Kokoëwa, v. obj. and intrum.; kilinde cha ku kokoëwa, tongs (vid. koeló). They use koeló and kokoë.

Kokoëwa, v. a.; ku kokome jembe, to wedge a hoe, to put a wedge into it.

Kokoëwña, v. n., to vomit or retch violently, to belch out.

Ku jikokome (or jipamisa), v. ref., to cause one’s self to vomit, e.g., by the application of a feather irritating the throat.

Kokome, 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 yuvat’ësë (cries in travails, kâribu na ku viâ).

Kokoma, v. a., to draw, drag, trail, e.g., miba ku vuta sama. Ku enda kua ku jikokoma, (1) to march away or off like one who has been given a refusal; (2) to protract, to lengthen a speech — ku endolëza; (3) to stammer, to stutter, ku kokoma maneno (to speak slowly) or ku pogota maneno (to prolong words); (4) ku kokoma káo, to rattle the throat; ku kokoma roho, to breathe hard.

Kokoëwa, v. c., to do anything slowly but carefully.

Kokoëwa, v. n., to tug?

Koko, 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.

Kola (pl. ma—), nuts, stones of fruits (St.).

Kolá, v. n. (Kin.). (vid. kora, Kuswà), to satiate.

Kôle (or kwa’r), (la, pl. ma—); kôle na nazi, the cluster of coconut-nuts (cfr. tara, la).

Kolë, c. a., (1) to apprehend somebody for debt, to take forcibly the property of a man (on the road, etc.) on account of the debt of another countryman or of a relation who owes the takar 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., Gabibi ake-m-kola Minka pembe ake-zo tot’u, Mabir (a former powerful chief at Momba) has taken on the road from an Minka all his ivory (which the Minka wished to sell at Momba). (2) Ku kola, to put the proper proportions of ghee, názi, etc., into the food so as to render it well flavoured; ku kolà samil, názi, etc., katika chakula, lipato tamu (ku tia ndi); koláwà, v. p. Kertâsi ya kolà, writing-paper (in old language).

Kolekole, s., a kind of hay-fish which the natives catch at sea; kà la puju na kanga gi uton’i wa kalekole.

Kolé, s. (la, pl. ma—), tongs; vid. koeló.

Kole, s., apprehending somebody for debt (cfr. kolá); kolesi tupu sinangala nti, hapâna mambo ela ku kolú watu.

Kola, s., fore-skin; cfr. Kàsó, cortice nudavit, resecuit praeputium, circumcident; Kàsó, praeputium.

Koloma, v. a., to stir.

Kolekole (kolekole?), a turkey.

Koma, s. (la, pl. ma—), the fruit of the mkoâ tree.

Koma, r. a., to cease, to end, to leave off (in the languages of Jigga, Umbara, and Pare koma means to die, to kill); utakom-pi, how far will thou go? where will you end?
die in the imperative; akomá-po, wherever he stops; koma, ujwe, come no further.

KOMÁLA (or KOMÁNGA), v. a., to get, to comprehend; si-m-kománi or kománi, I cannot comprehend him (the active form of koma) (R.).

KOMÁ, r. obj., to lock in, to shut up.

KOMELÁ.

KOMÉSHÁ, v. r., to cause one to cease to do anything = to forbid, prevent one; ku koméshá maneno or makólele, to stop talking or making a noise; niue-m-koméshá mu huyu kuja ku ku ngu, si-m-kibali tena. I have forbidden this man to come to me again; Mungu a-ku-koméshá or a-ku-páša na maóvu, may God prevent you from evil.

KOMÁ, 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 Shuáhilis 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.

KOMÁ (or KOMÁ), v. n., to be full grown; fig., to make boys and girls ripe by reproachful names referring to the sexes.

KOMÁní, s., the fruit of the ukumáshi tree, a kind of creeper (=fr. mkúña, s.).

KÓMA MÁNGA, s. (in, pl. ma—), pomegranate; Arab. مأ، malum punicum.

KÓMÁ, r. o., to make, to make game of (St.).

KOMÁMHI, s. = nguma? (Arab. كمش, (KUMISH) R.: of cloth).

KOMÁ, r. 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 kombe ngoma ni winu); ku kombe píshi, to hollow a pochi (a certain measure, vid.); to clean, e.g., ku kombe dafa, to clean a coconut; ku-m-kombe mu, 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 Shuáhilis who were once wealthy people, but who lost all their riches by aspiring after greatness, influence, and a large revenue. Watu wame-m-kombe maliyákwe pia lote, the people get all his money — wame-m-fikirísha (vid.); dafa la ku kombe, a coconut in which the knotty part is but just forming, which is then reckoned a delicacy (St.).

KOMÁFÍ, r.; maliyákwe pia imekombéka or imepengúlaka, all his property is exhausted, to be cleaned out, to have had all one's money got from one.

KOMÁ, s., a galago, s. (St.).

KOMÁ, s. (wa, za); niama arukai kana kindí, a kind of squirrel which is very fond of the bananas and of tembo. Ekh. takes this animal for a small monkey which is very fond of palm-wine (simia antelias).

KOMÁ MUKO (pl. ma—), a creeping insect, cockroach, a kind of beetle (in Kiniísean penu fa ruma).

KOMÁ MÓVO, s. (la, pl. makombá moyo ya), the main roosters or main yokes on which the thatched roof (pá) of a native cottage rests.

KOMBÁTI, s., a framework (of sticks?) for a wall of clay or only thin poles? (R.).

KOMBÉ, s. (ya, pl. za); (1) kómbe za poání, cockle or mussel shells of which the natives make a good kind of line; kombe in mukono, the shoulder-blade (St.); (2) ya, pl. ma—), a large oral dish, plate (kombe in udongo, pl. ma—), it is deep and long; kikombe, small plate, coffee-pan; kikombe cha bilauli, a drinking-glass; kombe la ku ti wáli (kombe hilli), a dish for rice; (4) kombe (ya, pl. mu), a shell (kombe za kuusí vina, a vinglass, R.); (5) kombe, a raker, scraper like a little hoe (R.); kombe ya chuma ya ku kusi ngoma, an instrument for hollowing out trees for canoes, mortars, etc.; (6) in Kiniísean, ukombe (pl. kombe), nail, claves (Kuwakhili, ukusa, pl. kuja) nanga ya pana ina makómbe manne, taken paws ina makómbe mawili, vid. zanga.

KOMBO, s., a sling (St.).

KOMBERÉKÉ, v. v., he has been stript of all his property, he has become a poor man (rid. xombá).

KOMBERÉKÉ, v. r.; ku — mufú ku wáli, to let the sauce be absorbed in the wali, so that there is no more mutzi in the plate.

KOMBÉ, s. (ya, pl. ma—), defect, crookedness, curvity, an uncommon projection of the bottom; mtí hu una kombe, this tree has a crookedness, huskunioka, it is not straight; mtí hu u kombe, this tree is crooked; kitu hiki kikómbe, this thing is curved or crooked (fr. gosh or goshi); hupana kombe = hupana shaka, there is no dispute; ni kombe nayo, lit., I am crooked with it, cannot reach it. Asi kómbo na tás is one of the pretended qualities of Muhammed (He who is without crookedness and blemish).

KOMBO, s. (la, pl. ma—), the remainder, residue of food after one has eaten one's fill, scrape; kombe la walli or makómbe ya walli, the remainder of boiled rice left after eating.

KOMBÓ, r. a. (— ku tía kombo), to make crooked:
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e.g., mimi nimelekeza maneno, nave umekuja kuya-kombobo (= ku ya haribu). I have settled this affair, but you came and made it crooked (= you thwarted or spoiled it again).

Kombobo, v. a., to redeem, to obtain a person or thing back after having paid a ransom (ku letta ukombobo); mkombobo, the redener; ukomboboti or komboboti and malomkombobiti, redemption; ku kombobo mtu aliezuoz, to redeem, to buy back a man who was sold.

Kombopa, v. c., to redeem.

Kombolela, v. obj.; ane-m-kombolobole ndiyugye.

Komboleza, v. c., to cause to redeem.


Komboba, v. n., to become crooked, curled (= petenama); e.g., usi or umukono umekomboba kuu maradi, the face or hand got crooked by a disease; kitanda kina komboba, the beilatead went asunder; mtu umekombobo, the tree became crooked; maneno haya yamekomboba sana, sebashe-bayana shishidi, na kumela shishidi yupo, yangeleka haraka.

Kombo kombobo, great crookedness, crooked; mtu huruko kombo kombo, this tree is very crooked, is full of curvus; yuwaangalla kombo kombo = yuma tongo, he squints.

Kombotisa, s. (la, pl. ma—), a bomb, shell. The Mombasans felt the power of this missile when the Sultan Said of Zanzibar bombarded the town in 1836 (?).

Komboni, s., a ransom (vid. kombobo).

Koldinga (Kumbda), s. (la, pl. ma—), a coffee-pot (dilla ya kahawa) (or komba ya ku pigia cahawa, coffee-pot?).

Koma, s. (la pooni) (pl. ma—), (1) a kind of fine mussel (pearl oyster?), the meat of which is eaten, and its shell sold to Indian traders (Heb. writes it gome); (2) koma (yu, pl. za), the small flag of a caraban-leader.

Kome, v. a., to bar, lock up with a notice lock; which, together with the key, is of wood (ku kombo kombo) (cfr. kia, s.; ku tia kia). Kia or via (old) ja maji, members of the body.

Komelka, r.; ufunguwo wa ku komelka komilo, the key for locking the door.

Kombo, s. (la, pl. ma—), rail, bolt of a door with a wooden lock, fastened to the outside of the door.

Komsa, s. c. (cud. koma), (1) to stop, to make to cease; e.g., Muhumadidi adi e-lekokeba stumbe, Muhumadidi has closed the series of prophets; (2) to send one away roughly, though he was ordered to come (Br.).

Koomo, s. (ko and miro) (yu), (glottis?) the caumbling bone and that part of the throat through which the water passes in drinking (said of men and animale). Ni miro mivili, (1) unio ni dina ya chakila, the ospharynx; (2) komio ni dina ya magi; unio ia singi, mio pl.

Koomo, s.; koko la uso (or ukomo wa uso), forehead, front; fulani una koomo — uso haya uliotokwa, or koko and kikomo katika uso baya, a forehead which projects very much.

Koomo, v. (yu, pl. za), the patch applied to the bottom of a mortar.

Komo ro, s. (la, pl. ma—), fruit of the mkomo tree, the seeds of a large climbing plant abundantly furnished with curved thorns; the natives play the game of bao with this fruit (cfr. bao) (St.); ku teza bao na komo o korohe, etc.

Kuma, s.; ni komo dafa hili (R.) (?).

Kunda, v. u., to become thin (opp. ku wanda, to get fat); muili umekia mumbamba, the body has got thin.

Kunyangi, s., (1) large beads worn by women; (2) (yu, pl. za) kernel of fruits.

Kunde, s., a flat; ku pigia moyo kunde, to take heart, to resolve firmly.

Kunde, s. (yu, pl. za), (1) a cleared spot of land for planting rice, etc. (SP.); (2) stones or kernels of fruits; ukonde, singi; ndani ya ukonde is the kissa (vid.).

Kondekonde, s., the bee-eater (Merops Philippenis) (R.).

Kondegheza (or ku jikondegesa), r. c. (rid. konda, r. n.), to cause to get thin; e.g., kua ku jion沙 washing the clothes, to be pinning with grief; for loss of friends, etc. If one takes poverty, sickness, loss of friends, and other misfortunes too much to heart, skishirki haya, he will become thin; roho heina takato (nauppe), ina sigitu sasi, ina kibohudi or simisi sasi (vid. kibohudi). Usi-nilikecha, usi-nilone, says a husband to his wife who has maneno mabaya (R.).

Koo, s. (yu, pl. za), quarrel, strife, war, enmity (mkondo, the enemy).

Kondo, s. (wa, pl. za), a sheep; yuwafa kikondo, he dies like a sheep, silently.

Kondo yo niuma (yu ni-iza), the after-birth (mji).

Proo.: ku vii mana ni kazi, laken kondo ya niuma ndio mambo ya vuiazi, i.e., to give birth to no great business, but the difficulty consists in the after-birth, whether that will go off safely. Kondo ya niuma imealia, laken mji ya mana umetoka.

Kondoga, r. n.; kia mze, to get old and feeble; muyo muyo amekonga, hawvi ci ku sania kazi na ku pata chakula (vid. mkongwe).

Kongesha, r. c.; mtu muyo ni makamu ni uelle
ulio-m-kongésha (R.), to make old (wabaniani wa hipa wakáa hatta wakakongá hapá).

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 wapono) the people strip it off and make of it ropes called niño, which being twisted several times produces upote (pl. pote) strings. Niño ya pote za kongo (niugue niemambá yahisikóóca nuu ngoi ya kongo).

Konge, s.; (1) muzi kongo, the first quarter of the moon = musandano; (2) marathi (Er.).

Kongo, s.; mnaí kongo, an old high cocco-nut tree; mnaí kongo, mrefu na wa kale; (2) an old forest which grows no longer.

Kongo, s. (pl. ukongo); kongo za mbába, pain of the joints and eruption produced by the mbába, smallpox (Kin. franj, nidil); afanía kongo za mbába; ulele wa kongo; mbába ndí kiko-fanáa kongo; niumba ya kongo (ya mfringe kama niuumbá ya Wakamba), a round house.

Kongo, s. (ra, pl. za), the fork-like bough or arm of the kikúna tree; kongo ni punda ya or za nkúma.

Konó, s. u. cu—, meno, to pull out teeth, to take to pieces, to draw out nails; mtu amana-môngéa meno kusímba.

Konóla, r.; nioká amémokòléwa meno, to be peeled out.

Kondo, r. u., to tatter, to walk with difficulty.

Kongóma (kongóma), r. a.; kí mi? (R.).

Kongówa (or Kagaméa), s., an old name of Mombasa; other names are Mombasa, Faladi, Mvita.

Kóngue, adj., worn out with age.

Kóngue, s. (ya), the lead in singing; ku báa kóngue, to take the lead in singing; the captian of a boat naklooa or nakluda yamubínga niuumb (niúmbu), na wana maji wa-mutika. He sings first, then the sailors respond to him.

Kónia, s. a. (ku kopa or kongo), to over-reach, defraud one by taking too much for one’s share, whereas an equal division of a certain property should take place; amo-ni-kúna niuuma (or sawadil), he took more meat for himself than was due to him on a just distribution; (2) to wink; with the eyes (Er.), to conive.

Koníza (or konísha), r. a.; ku konízá kua or na mata or na mukono, to make a sign with the eyes or hand, by raising the eyebrows, to wink; ku-m-píga ukópe, ku pesa pesa mata or

* See a specimen of marine songs on page 182.

Kuumba mato, to wink at one covertly (ku wita kua fáringa).

Koniéza, s. (la, pl. ma—), the passion-flower ?

Koníza, s. (la mato, pl. ma—), a wink.

Konoká, r. a. (= gootá), to break off (Indian corn in reaping it), to pluck off, break off fruite from trees or the stalk of plants in passing through a plantation; amekonó ndi; amo-ni-kónoča hindilangú (ku ondoa mfilu), to break into small pieces, to crumble.

Konoka, r. u., to fall off or down of its own accord, to be off, to have fallen.

Konokéa, r. obj.; mahindi yanakonóča, the Indian corn snapped off.

Kono, r. oj.; kekó i-anakóča mumbu or humu; kekó ana-i-kokóča mumo, he left the lover there.

Kono, s. (la, pl. ma—); kono la mtango, la mtono, the offshoot or sprig of the baga (its hand mukóó), a projecting handle, like that of a saucepan.

Kono, s. (ya, pl. za); kono ya pili, ya tatu, tec, three times (Kipemba) = deffe; e.g., amepiga bunduki deffe mbili, he fired the musket twice.

Konó, r. a., clear off; e.g., ku konó mahindi, to break off the cob of Indian corn (= ku pukúms mahindi, to clear off cob of Indian corn); ku konó tembe za mahindi; ku-m-konóča mahindi. Íte takes konó in the sense “to pound” (only of Indian corn when it is hard?).

Kono, r. oj.

Konóla, r. patto, to walk with difficulty.

Kono, r. u., to tatter.

Konzi (or konzi), s. (ya, pl. za), fist, a fistful; konzi mbili za nuthle, two handful of rice (as much as one can take or grasp in the hand and clinick it). Ndio konzi; ku-píga or teká konzi, to scoop up a handful, to rap with the knuckles, to rap one on the knuckles; ku-m-píga konzi, to strike with the fist (Kirimira, ku-m-píga ugmí; vid. oya, s.).

Kóza, s. (la, pl. ma—), (1) a long pole (konza mti mrefu líllo tóngu nta, lílílo líwà mottò ku paia uguum, ku úa nioka), a long pole which has been pointed and hardened in fire to kill serpents with (vid. pipili) (konko, pl. konzo, za); (2) konzo (pl. makóono), wooden nails applied in pits (maríma) (R.).

Kóo, vid. kú (za), (1) throat; (2) a breeding animal, e.g., kóo la mbúzi; kóo la kuku, a laying hen.

Kongé (pl. ma—), a cultivated land, a piece of plantation allotted to a slave for his own use (vid. koko).

Koópa, s. (la, pl. ma—) (vid. makópa), a piece of dried mulhígo, which has been steeped and cooked.
KOPA, 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., nimekopa mali kwa Ba-niani kwa m'da wa miichi miwill, I have taken goods from the Banian on credit for two months. I intend to buy a piece of cloth worth 1 1/2 dollar, but I cannot pay the money immediately; thus the Baniani says, “I will give you the cloth for 2 dollars, but I do not want the money now, I give you m'da (as an appointed space of time) for four months.” By this means he gains 1 dollar.

The man who takes on credit must always pay more than the actual value is present, but then he has not to pay immediately. Siku-nunia ngi hi,akeni-i-kopa kus reali 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 (muopi).

KORE, n.; e.g., nime-kupoka mali kwa Baniani, I have taken goods for you from the Baniani, you would not have got the goods from him, but I got them for you.

KOREHA, v. c., to lend, to supply a trader with goods on credit; Baniani ame-ni-kupokha m'da miici miwill, the Baniani gave me goods on credit for two months; u-ni-kupokha reali mbili, will you lend me 2 dollars?


KOPA, n. m., to cheat.

KOPA, s. (la. pl. ma—) (kope la tâ), (1) the wick of a candle, the swuff of the wick which must be cleaned away with the snuffers; (2) kope za mato, eye-lashes (ukopé, pl); kope za mato, the lower eye-lashes; the upper lashes are called uahi, pl. niushi za mato. Kikope (Reb. writings kigobe), the eyelid.

KOPÉ, v. n., to wink?

KÓPO, s. (la. pl. ma—), (1) a cup, a large metal vessel; kópo la maaji; (2) ku piga kópo (la. pl. ma-kópo), to beat on the crossed arms (in dancing).

KÓPO (or TUKA), v. a., to strip off, to lay; ku topó ma-gozi ya màgi ya kuku, to strip the skin off the feet of a hen (ku-m-kópo gozi la gu kwa ku-m-nianganzi), to drag out of one’s hand (chopoa).

KÓPO, v. n., to be flogged, to slip out of the hand.

KOPU, s. (la. pl. ma—); (1) kópu la màmo, a can, a tankard which has a snout; kópu la ku onga maaji; (2) kópu la maaji or maliama wa maaji, the gutters of the roof of a house to carry off the rain-water. It is to be distinguished from mu-ându (pl. mu-ândii) wa maaji, which is only a kuti (cocoa-branch) tied to a tree (ku kinga maaji), to convey the rain-water into a jar placed near the trunk of a tree (mutili mkinga maaji, maaji mtungini).

KORE, v. a. (cfr. K, laetus easatit), to satie, fill, satiate one, to seem sweet to, to be loved by; e.g., chakili hiki kimo-ni-kora, nikaasii, this food has sated me, I left some of it; kosa telo ndáini; (2) to attach one to one’s self; muo kuma yunkóro ni mue mungine, the woman is attached to another man; mue mungine una-m-kora mutoke = ana-m-tia támam; (3) ku kora maza or biiąa maza, 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 muu neno = ku-m-tia kasíra ni moyimunamwe.

KORDÁN (or KORODÁN or KORDÁNI), s. (ya. pl. za), a shooe of a pulley, the little wheel or block through which the rope of the mast of a ship run.

KORAN (or KORÁN or KURÁN), s., the Koran, the Bible of the Mahamudans; cfr. Arab. * kur.

KORÁNI, s.; *kur, id quod officiet deo, sacrificial.

KORÉGA, v. u., to cackle (Er).

KORI = tenguri or denguri (B.).

KORÉ, s. (ya. pl. za), a score, a bale, a commercial expression, probably of Indian origin. Korja ya ngi tó 20 dotti (vid.), i.e., one korja of cloth consists of 20 dotti; korja ya borti or miti, a korja of poles = 20 poles; a korja of beads is 20 hundred or 2,000 little strings.

Kóra, adv. = pia, all together, throughout; e.g., wame-ni-gusagnina malayangu kóra, they have stried me of my property altogether, of my whole property; (2) koro or majorns? niseka na koro = mkumbiwa.

KORONÉ, s. (la. pl. ma—), a male of a gnoumba; la kondó, la mubuzi, la fosari gnomboro koreba.

KORBÁN, s., nautical term (vid. koradáni), a block, pulley.

KORÉPI, s., a bird of ill omen, a messenger of bad luck (St.).

KOROFIK (or KORÓFEKA), s., to be poor, he is destitute; haná kitu tena.

KOROFITWA, v. a., to cause one to arrive at emptiness; = ku-m-tusha mali pia = ku-m-tia (= ku-m-tusha) mali koro ku nerefu, to make poor, to distress, to strip one of his property, to ruin a man; vid. kombá.

KORÔMÁ, v. a. (= ku — máji, ku fânia maaji tope tope, or ku piga mumbi), to make the water muddy by stirring it with the feet), to stir up; cfr. furunga.

KÖROMÁ, v. n., (1) to groan, to grovel, to snarl, to rattle in the throat, to cry like an animal being
slaughtered; gnombe akgóma aktindoa, yuvalia kua ku viìma; (2) to snore (Er.?) cfr. kungumuna, to rage.

Kótóma, s. (la, pl. ma—), the fourth and last stage of growth of a nazi; vid. kidáká. It has ceased to be a dafu, and is not yet a nazi.

Kóromáa? (R.).

Kórooko, s. (1) a crane; (2) korongo (pl. ma—), a hole dilled for seed (St.).

Kóróba; ana korora tembo (R.).

Kóróko, s. (la, pl. ma—) (Kín. kolóló), (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 misíó, to snore a little, and ku vuta míóno, to snore aloud so as to be heard afar; (3) a created yamên foot.

Kórózúmu, s. (ya, pl. za) (la, pl. ma—), cushion-nut, the fruit of the manjú tree. Its taste is like that of a chestnut. (1) Dúngé, (2) kanjú, (3) kóróbowa, are the names of the various stages of the growth of this fruit.

Kótórita, r. (cfr. fórita), to snore.

Kórowéza, r. n., to dun; ku-mu-lsí a mno; ntambo unakorousên, the trap has caught; niama unakorouséza; watu wakifíngoa wanakorouséza.

Kórti, s. (ya, pl. za); ngóó ya korti, kórti ya dýndo, a kind of chints or calico?

Kósé, s. the waterbuck (St.).

Kóssa, r. n., cfr. kossa, v. n.

Kóssh, s. (la) (ya, pl. ma—), a leather-shoe; kiitú cha koshi (pl. viáu vin koshi), a shoe wholly of leather (like that which the Europeans wear, not of wood); letta koshiíangó, bring my shoe (being of a larger size than koshiyangó, la and ya must be well attended to); koshi za Kizungu, Europeans' shoes?

Kói, s. a watchman, a look-out-man = mlíni; tumewóka kóísí = mntu akííéseí mti ku angulía ádúi.

Kói, s. (wa, pl. makái), a large vulture, hawk; kóísí uguyá maajímbi.

Kói pikú (wa, pl. makái pikú) is the vulture which carries off sheep, children, &c. It is very large. It resembles (in height) the furúkombé or fukombé, a large kind of stork, the aduí wa sëmákí.

Kóss (or kóosí), s. (la, pl. ma—), the vertebral of the neck; ku vuda kóssí or kikóssí, to break the neck; anakwísha funda kóssí, he has really broken his neck, he must die; yampasha ku-jí iníka, hawéí ku iníka, he must bend himself, he cannot stand erect; kóssí la shíngó, thick kind-

part of the neck, when small kikóssí; ku shushá kóssí = ku wanda, ku fànsí nímsí kuba.

Kóssáa (or kóssíaa), r. n., to err, fail, miss, not reach mistake, commit a fault, to offend any one, to wrong, do wrong; anakóssí ndíá, he missed the way; amepiga bundúkí, taken amakóssí nímsí, he fired his gun, but missed the animal; ameta-futa, taken amakóssí katika ní zótó, he searched in all lands, but failed to find; ani-ní-kóssí sana leo kua vilí ñísi can-ní-fání, he has offended me very much today by those bad things which he has committed against me.

Kóssa kóssí, r. intense.

Kóssáaá (or kóssíáá), r. rec., to miss each other, to fall out, to be at variance with one another.

Kóssáká (or kóssíáká), r. v., the fault is committed; neno linekóssáa, nufíčí-je? the fault is done, what shall I do? to prove a failure.

Kóssákáná, r. v., to be absent, to be missing, not to be there; anefóóka watu kua makóssákáno ya imaniño ya imání kiííí moñómiíí, 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. Allahú dáíáma, Mungu wa milele, hakóssákáni wala bali.

Kóssaská (or kóssíaská), 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.

Kóssáa (or kóssíáa), s. (la, pl. ma—), error, failing, fault; makóssí na juyáko, the fault is upon thee; lile kóssí niílo kóssí na ní lípi?

Kósudía, v. a., cfr. kusuido, to intend, to purpose.

Kótá, s. (la, pl. ma—), crookedness, a crook; goti linafania kota or kombe, the kúe is crooked; yuna kota la matágye, he has long crooked legs (tège, pl. matágye, cfr.); mntu alií-ji-ta kota = kijíngó cha mullí.

Kótá, s. (pl. ma—), (1) the stalks of a kind of millet which are chewed like sugar-cane (St.); (2) kungírí kota (crooked), alií-ji-ta kota or kiíjíngó, ku tií mií kota?'


Kótá, s. a crook (St.).

Kótáma, s. (ya) (kisuu cha kotáma), a long knife with a curved point or without any point, used in getting palm-wine (shembé ín Kigungí).

Kikotáma is a knife used on the island of Pemba. On one side there is a mbízi wa ku kuní zíí, and on the other an edge. With the mbízi the natives grind the nazi secretly, when they are forbidden to do it openly. Rev. xiv. 14, kisuu cha kotáma jegni makái.
Kothe, n. (pl. ma—), the fruit of a kind of palm; vid. koche.

Kote kote (or kote kote), adv., on every side, from all directions; huko na huko, nothing but, mere; kuania thauibi or maowa kote kote, to do nothing but evil; kisau kinivika kote kote, the knife cuts on both sides.

Koro (xor), s. (la) (vid. kisingia) (koto la ku fulia papa), a large hook used for catching sharks, etc. The koto is attached to an iron chain, which has at the end an iron ring (kikiki cha chinuma kana poni), to which is tied the large fishing line (mashipiri mune).

Kofo, s. (pl. makoko), war.

Kowe (koe, koi), s., a small red crab eaten by the Wanika. The larger is called kii (Gelasinus vocans).

Ko, particle always prefixed to the infinitive, like the English "to," but ko is frequently omitted, especially after ku daka; ku penda, to love; efr. Dr. Berez's remarks on "ku," page 307.

Kii, infinitive particle; ako ku penda, he has loved thee. Ku is also used for conjugating impersonal verbs; e.g., kikikia kuja, etc.; huko niama ta ku pataje there behind, how get I there? ku pro huko.

Ko (or ku or kua), adj., great, large; ni ku ko or kua, a great country; kitu kikia, a great matter; mtu mkia, a great man; great men, watu wakika.

Ku awe (or ku awe), s.; moyoni mungu wala si ku awe (B.2).?

Kaa, r. n. (pro ku a, hence kia), (1) to be, to exist; (2) ku kia, to grow (said of men and animals), to become large; ndakia mama, I wish to be or to become good; iwe, may he be (optative); pass. ku awe; mivia inakia yaiga, the rain is coming; kia na, to have, to possess; anekia na fetha, he had money; (3) neno likia ina-m-kulia kuba or sito kulifania, this thing was too great for him to do it (lina-m-shinda); kitu kiviwocho, whatever it may be; (4) kulia, to grow up; muana huyu anakulia hapa Mtita.

Kulia, s. oyi. (ofr. mkia, Munungu mkua wewe).

Kua, r. c., (1) to cause to exist; (2) to magnify.

Kulwa, s. (ku fulia kiazi).

Ku, prep., by, through, with, from, on account; kusabi, kua hujia or agili, by reason of, on account of; ninepata kua walli, I got it from the governor (vid. Gram.). Shimbo ana akia kwa mamä au kua fulani, Shimbo was at home at his mother's or at such and such an one's; kia kia rafiki, Luke xi.; kua muiniu ku seka, -ewo Munungu na-kusukuru kia mimi ku taa kia kama watu wangine, Luke xviii. 11; kua

Kua, s. (la, pl. ma—), (1) the fruit of the mkuakia tree; (2) kuku, v. a., to snatch away.

Ku, v. a., to snatch.

Kuu, s. (mkuakia mkuakia) (1) the fruit of a kind of tree; (2) mkuakia, v. a., to snatch away.

Ku, v. a., to tear with claws, lacerate, to claw; mivua ana-m-kukia mukia = mivua-mpiga kuja, aka-mu-ata alipo-m-papa, the lion struck his claws into a man, and having torn him to pieces, left him; ukia hapa nda stakukorosia kinjewa, if you eat here outside you will be clawed by the culture.


Kukwe, through him or her (vid. kua); kutiko, through or with thee, at thy place.
Kuále, s., a partridge? (St.).
Kukílkújá: kuukílkújá jama (not kulikuju) merkbu
ya dokhían, yesterday there came: a steamer.
Kúma, v. a.; ku:mu-kuama (Kipu), defl é?
Kúma, 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 sáka mukó
(2) ku kúmi; (3) ku anga (ju ya ma-tüa ya mî);
mukówukíng uamukáma (um
slká) panda ya mî, my hand is squeezed in or
pinched in by a ponda ya mî.
Kúmbóöka, n., to jam, to cause to squeeze the
hand e.g., as a piece of wood may do in being
cut or split by one); until he umé-ni-kambóöka
mukóna.
Kúmbóöka, conj. (lit., na-ku-anó, I say then),
to say, to suppose, hence the conj., although,
notwithstanding, as if: na kuambo yuwádaka,
mimi situs-m-pa, and although he desires it, I
shall not give it him. Sometimes the natives say
jamba or na-jamba, for kuambó and na kuambó.
Kúmòö, s., kiichó kuamó, that which is not therein
(e.g., in a casket).
Kúmúö, with me, through me, a, my house.
Ku:mu:ka, v. s.; ku kuamóöma maja intúngini or
kisíma, to draw off the last of the water from
a jar or well. It is done carefully, so that the
water is not taken up. Ku kuamóöju ngju = ku
oníjíso ukóko wá ngju ulósháka, to scrape up
(viz. ukóko).
Ku:mu:ka, v. a., to draw out, to pull (R.)?
Ku:mu:ka, adj. interrog. conj. ku kuami pro kuna nini by
what? why? kuami or kuna nini weve ku fauía
hiwi, why dost thou act in this manner? therefore?
for he himself saw it, kuami ye meugneué
ame ki中关.
Ku:mi:ní, r. a. (= goóba), to break off, to slit,
even; e.g., nimekui: ni hízi hízi mbúli (cfr.
guiñikan) (vianda viwíli vi ndi), I have broken
off (from the tree): these two branches; ku
kuami or taba or taba makúti (kumi) to strip
of off the dry leaves from the even-ant trees.
Ku:mi:ní, v. obj.; makutí kuamini, I broke off for
him, &c.
Ku:mi:ní, r. e., to split down, to tear down (cfr.
kui:ni:na).
Ku:mi:ní, v. a., to be split down like the bowia
and branches of a tree which some one has
been trying to clumb by (St.).
Ku:mi:ní, r. n.; jikí ko kikui:ni:ka, probably kiki-
kuami:ka? tó laang'é was brokén (R.).
Ku:mi:ní, v. n.; panda ya mî inakui:ni:ka
kua mî níso ali:kaní:se, the step (ladder)
of the tree broke on account of the heavy man
who ascended.
Kuáza, c. a. (cfr. aza), to begin, beginning, at
first, formerly (kuźáa); ya kuźáa, first, the
first; uguja kuźáa, wait a little.
Ku:zámúli:ka, r. c., to begin.
Kúmu, s. (pl. muku:la), a stumbling-block.
Kúmu, with them, at their place (cfr. kua).
Kúmuö, s. (pl. mukúma), the arm-pit, axilla; kuamóö, under the
arm-pit.
Kúza, s., a kind of culture (R.)?
Ku:zémá, v. a.; to scrape along, to slide over stones
at sea with a grating noise; jombo kinemá:má
mambo:ma; mettle ku wakuní:za warú, wakumá
konà (vid. wakónza wátu mèno, 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 mìsu; ku kuámá, to be coarse
in general, opp. to lainí, to be thin, soft to the
touch.
Kú:zámá, s., name of an animal like ngúve, it has
small horns; Kín, base or bim:shá.
Kuzámá, v. a.; ku:mu:ka:sa, to make him rich; cfr.
kumá:sa.
Ku:zámá, s. (pl. mu:sa--), to strike with the hoof,
kicking (of man or animal) (= tóge, ls); panda
amo-ni:píga kuínta or teke, the ass kicked at me,
or makúnta (matóge), if he kicks often.
Ku:zámá, s. (sing. kú:ta, pl. ku:ta, na), the cloven
hoofs of many animals, like cows, &c.; ga la
kongóbúa lu kúta mblí, the foot of a cow has two
hoof (become clover), footsteps of hoofed animals
(Enc.).
Ku:zámá, c. a. to rub, e.g., kuvar, scowrs, &c., in
cleaning them (R.) (cfr. kungá:sa).
Ku:zámá (or kú:pepe), lit., it is white--there is
nothing to be had in the market; mvía hakimu
tena, kuame or kumę, there is no more rain, it
is all gone; e:bbókí kuame, early in the
morn., at sunrise.
Ku:zámá, r. e., to make to stumble; kuamó:sa menó,
to
jür the teeth like grit in food; vid. kuina, s. n.
Kíra, adj., great, large (cfr. kí or kíi); also as
elder, a chief.
Kú:ri:la, r. a., to accept; ku poká mënàmo to receive), to
accept, to approve, acknowledge (= ridia or shi:ka,
e.g., maneno); cfr. jù, acceptavit, admittit rem.
Kú:ri:la, r. obj.; ku:mu:ka:la maneno, to com-
ply with his words; hata:mu:ka:la ku enda,
he will not consent to his going.
Kú:ri:la:wa, r. p.
Kú:ri:la:ka, r. s. (= ku ridiana), to receive one
from another.
Kú:ri:la:wa, r. e., to come one to accept; ame-
kùbi:la:sa maneno ku ngíva.
Kú:ri:la:ka, v. a., to be acceptable, to be accepted.
KUBA, s. (la, pl. ma—) (= kuta la kāburi, pl. ma—), the vault-like building constructed over the grave of Muhammadan sa'īda or shikka; cfr. ̄ša, concamaterum opus, et talo accellum, taberna. Kubba la toka katika kāburi ku-mjengkā babayakwo an mamayakuwe, ndlo bashima bora, kāburi isipoté. Mbas akijongka kubba, yuwa, yuwa yona hitiwa, yuwa yona nkolona, spika wali mgi, na wanavonjo wamama koroani, na muashi yuwa akka kubba, akisha ku akka, watu wakala chakula, wakanda viwa. 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 Muhammadans believe that the koma or departed person is in or about the grave.

KUBUNGU, v. n.; ma'ji yamekubanga = ma'ji yamekwa, kutukuto, ebing (R.).

KUCHA (or KURU) (na) (pl. of ukucha), the nail of man's finger, the claw of animals (kucha za ziimba, kucha za watu).

KUCHA (or KURUKU), the drama; asiku kuchu, all night, lit., night till dawn, morning, or sunrise.

KUCHA, v. n., to be afraid (ku cha), to fear; yuwa cha, he is afraid; yuwa cha, he is feared.

KUDAMIZA (or KADAMISHA) (= p'ekera mbelle), to send before.

KUDI (or GUDI ?), s., a tin of gunpowder (R.) ?

KUDU, s., ? por, syphilis (Sp.).

KUELA, v. n., to go up, to ascend, to climb; e.g., ku kuela mazini, to climb a cocoa-nut tree.

KUKA, v. rec.

KUK-KELEZA, to pride, boast.

Kuce, v. a., to cause to ascend = to raise, extant, ku kuela ng'io kidogo, to draw up the cloth much or too much.

KUKELA, v. rec. (obscene).

KUKELA, v. n.; e.g., kidudo cha ku kuela, a ladder.

KUKELA, v. n., that which can be ascended, ascendable.

KUKELA, v. c.


KUKUKA (R.), to dice, to tear off.

KUKULI (and KUKULI), s. (ya, pl. sa), weed in a plantation.

KUKULI, s. (ya, pl. sa); kulela ya wimbi or mawimbi, the rising and falling of a wave or wave. This is not so dangerous as the wimbi la ku imba, the breakers or surfs which come up with a white foam, and fill the boat with water. In like manner the wimbi la m'bwa is not very dangerous, because it lifts up the boat.

Kuelu, v. (ya), koelo or koelo, forceps, pinces.

Kuelu, s. (ya), truth, veracity (si moró).

Kumu, the adj. for the inf. ku; ku-m'mira hako si kuma (it.); kuma or kwuma, good, well, it is well there; kufo kumbo kwena kutampendeza, thy good death will please him.

Kumbe, s., a water-bird with a long bill; vid. domo.

Kumbe, s. (wa), a black bird with a large red beak (cfr. hongo hongo); cfr. toswari (pepper- enter.

Kusanda, interrog. = hali, perhaps; e.g., kusanda wanakuswa ku angóka, Rom. xi. 11 (lit., it might be or go or fare), Luke xiii. 9; kusanda akaja leo, perhaps he comes today.

Kunde-Za, cfr. tatausha, r. a.

Kunenwe (R.); kiaa changu chalia kuenkuela, kipapa hapo.

Kusere, s. (wa), a green bird with a curved beak, the parrot (Psittacus).

Kusere (vid. kun), with you, at your place.

Kusrea, v. n.; ku ku'pea, to start out of the way.

Kuesha = ku kasa or kasa, e.g., an old door (R.) (?).

Kute, s. (pl. ma—), goose?

Kutu (vid. kun), with us, at our place, by us, at us; nimi naitoka njini kuetu, nika potes katika barna.

Kute, clear (ıt.) (kweu).

Kukupa, adj., white; kuna kukupe, grey dawn.

Kukula, v. c. (vid. kuela, v. n.), to cause to ascend, to make go up, to raise, extant; ku-m-kuela jina-líke.

Ku fa (vid. fa, v. n., to die); ku fa majo, to be drowned; ku fa ni yetu sálibi, death is our way.

Kukufu, s. (la)—giga or koga la majo, the green and dirty colour which the water assumes by stagnating and by the decay of various plants; ma'ji yafania or yangaia kufu or giga or koga (yamekwa janni kwiti). 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.: manamagi wa kuali, kufu mafu ni seolo.

Kufeli, s. (ya), padlock; ̄ša, observavit portam ei pessulum oblidit; ̄ša, serra, pessulus.

Kufendi, e.g., in a dobuti, stripe lengthwise; cfr. muasamu (R.).

Kufoni, v. a., to apostatize from God, to become an infidel, or to backslide from the Muhammadan
religion; ku áta dini, ku hálišu amiri, ku šámia mambo ya-m-tukísayó Mungu; ywasa am fa kúfu, Luke v. 21; ku-m-tajá Muegnísimmg ku nówu.

Kúfúshá, v. c., to consider one an infidel (vid. makufúru); cfr. Ḉà, text rem, abscondidit, absen;

negativ impius fuit, incredulus fuit; Ðà, 

incredulitas; A, accepta beneficia non
agnoceos, infidelis, Muhammadicæ religionis
dominata negara.

Kúkúta, v. n. (vid. gnía), (1) to rain; (2) to evacuare the bourses.

Kúkútó, s.; kugnóto la ku tuja nazi, a kind of small slice used for draining the nazi water. It is made at Zanzíbar.

Kúkúshá, s., the hartebeest (boselaphus) (St.).

Kúmà, s. (pl. makumáni) = muqípi, a scurril, defrauder, deceived; yulo muqípi kulání mká, hakadíriká (R.).


Kúmbána, robbing one another.

Kúkúpi, s., hiceup (St.).

Kúli, s., a kind of serpent: hence kikuli or kikulikuli.

Kú híma, v. a. = kwisha, ku yásha; nalaka ku isha or kwisha kaiyangu; nimweyesha madáfu, ame-
yesha, umweyesha = nime-ya-isha, I have finished them, sc. madáfu; nime-kwisha = nime-ki-isha, I have finished, sc. kitu biki, shoka linakwisha wéko, the eze is already put.

Kuítu (or kwí), s., the hungry evil for meat, greediness for meat, cfr. útihi (= útu wa kitočo, ku t’ámáni niámá). The desire one has for meat, after long abstinence from it. One eats then ravenously; e.g., nimetáku ku ni len, nimetáku kuma ku wa niámá hátha ina-á-piga moyo (kiníshá) or hátha ku ona viábaya moyominóyoni. Sidiká téna, nime kíshína roho.

Kúýa, s. (sing. ukúja or ukúmbé, ugúndó; pl. kújá, za, kómbe za), the nail of man’s finger, the claws of animals; kuja ku waatu, za simba ukúmbé is a Kínika word.

Kúya (or kchéa), v. n., to be afraid, to fear (vid. jú); he is feared, yuwájéwa.

Kúyá, v. n., to come (vid. jú); kújí, v. obj.

Kýa (or kchéa), v. n., it daunts, morning, terrifying; kunakýa, kunapumbáika, kun-
pambábika, ukekundu unetoka.

Kúýuka ? (R.), sengerere ?

Kúke, adj. (= kuikè, kike), feminine; mukóno wa kíke or kíke, or wa ku shoto, the left hand, oppos., mukóno wa kúmí, or wa ku fúli, or wa ku lía, the right hand; kúkéní, on the female side.

Kúko, yonder, to yonder, just there; ku kuá, beyond, on your side; huko.

Kúkú, s. (wa, pl. za), a hen, a fowl, poultry; muna wa kúku, a chicken. (1) Kinda la kúku, the paffle of a hen; (2) faranga; (3) mso (pl. mii); (4) pora, larger than faranga; (5) mteétá (pl. mi–), the food which will soon lay eggs; (6) lú (la), a laying hen. Kuku wa múngüa, the hen of the Prophet (Muhammed), which had a black tuft of hair on the head; kuku mke, kuku kidíma, kuku wa mágíli, kipikuki ni kuku wa múngüa (cfr.).

Kúto, adj., obsolete, old, torn to pieces, worn out: ugáro hi iméka kúkú or kúkú (imelegá, ime-
rákú), ugúro hiti zínáku kúkú; vid. jálá, r.s.

Luke v. 38 (sing. and pl. of kuku are the same).

Kuku ná kuku, backwards and forwards.

Kúkuwu ? (R.).

Kúkússá, s. (ku-m-bímsa ku toka), to bidon to depart or leave quickly. To thrust one out of the house in a quarrel, ku-m-ékúmsa ku kó-
shika hátha nde.

Kúkútá, v. n., to be still or hard (hence nkút-
tófu, welil?); toká imekwisha kúkúta, the line is already hardened.

Kúkútá, v. a. (= ku kumúnda or pora kua fómo) to shake off, to beat out the dust (e.g., ngó víi a stick, to remove the dust from it, to dust.

Kúkútá, v. n., to shrivel, to shrink together (Ét. ;

Kúkútá, adj., shrivelled, wrinčkéld.

Kúkútiká (or ku kútiká maçi), to dry the body after swimming.

Kúkútiká, v. n.; robo ya-ni-kútiká = ya-sípi kua shindo.

Kúkútikó, apwely ?

Kúkútó, adj.; maçi ni kútikó = kame, the way is quite dried up.

Kúla, v. a. (vid. líi), to eat; ame-m-lii chákè-

jákuwe, he has eaten for him (in his absence) in food, i.e., the food which belonged to another; lí la amáni, to eat peace, vid. amáni; kula s’a-
pa, I give him to eat. The infinitive expres-

Kúli, s., (sing. kúli, ro)

Kúlipá, adj.; ku lísa, v. c., to feed.

Kúlipa, v. p., to be eaten.

Kúlipa, v. n., eatable.

Kúlipá, s. (çà, calcar, harpago, fuscína) (pl. za), (1) (kidude cha ku shíka ngío); a kid the tails with which the tailors keep fast the clock; (2) kulabi ya ku nuñá puing ku kámba (ód núa); letta kulabi ya ku nuaní puing, bring the instrument for putting down the chain of a prisoner; (3) a hook used in ships. Kulabi different from kulíbu, 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.).

KULÉ, adv., this, there, far off (ni mákáli pí ki taimbo); pàle ni hapá prébi (here near to us) kudu. Native song: Mkaesi (the name of a person) külle ndó kule kundu tukapata moto, kwa Munëg koyakule (kaya mbali) wala hakuna jambo sito, nzindia kwa mafanto, kana mudà dira (vid. dira). Kule barani, Luke iii. 2.

KULÉ, wonder, very far off; kuli kuli, there, just there (cfr. kodali in Kinyasa).

KULIA, v. obj. (ku ká), to be for one great or hard; anarudia-ni reppa, kuna-m-kullia mbali; it was too far to him; nenó hili lina-m-kullia kúba or sito (lina-m-nilinda) ku li-ßia, this matter is too great or hard for him to do (vid. usífu) it.


Kuli kúa na mte, Luke iv. 33, there was a man; waliikwa wandatoká.

Kuli kúa na mtumek, there was a woman, Luke xiii. 11.

KULIKE MTTIMO; ni ku kulika tu (R.).

KULIKO, where there is or was, to be where is (cfr. ku li in Kinyasa).

Kuliko (expressing the comparative); niambia hi ni njëma kuliko ile, this house is better than that; mtu buyu ni muena kuliko yule, this man is better than that, lit. good where this man is, and therefore better than that man. Dr. E. 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."

KULIKONI? particle of interrogation, why? kuli-koni ku uma hivio, why speak thus? ku (to) li (to be) ko (where) ni (what!) where is, what or why? mti ni ku ni mkuba kulioko ile, lit., this tree is large where is that one (cfr. for comparison), i.e., this tree is larger than that one.

KULIWI, s., a certain insect.

KULLA (or KULLA), adj., every one, all, each one; kullla mto, every man; kullla wata wamesikin nenó hill, all men have heard this word; kullla mmoja, every one.

KUMBA (R.).

KUMBA, v. subj. ku kulula or ku kula, to take out or from; fig.s, to outside.

KUNGU, a kind of antelope.

IMA, s. (ya, pl. ma—), the female pudenda, nágina, vulva.

MA 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. makáma miambá).

KUMÁNGA, v. a. (Kijomvu), to beat out the dust, e.g., ku kumangá jámvi kua fímbó, rid. ku kumasa, v. a. (ku tóa fumbi) (cfr. kukutí); ngóo hi l-kumangé, shake off the dust from this cloth; niama hi yakumangía ?? (R.).

KUMANGWA, v. rec.

KUMÁNI, an abominable nickname; mana kuma nína we = kuma ya nína (an abominable nickname of a child) (mother), or kumanióko! O thou of the kuma! Oko is a kind of vocative in Kiýaga; e.g., mangoíko! O king! (R.).

KUMBA, s. (pl. ma—), a fresh-water fish (ni maji ya pepo).

KUMBA, v. a., (1) to shave, to push away or knock against one in passing (= sukúma); ku-m-pita, ku-m-guza, ku-m-ambíza, to touch one in passing; (2) to take off everything; e.g., muvi anakumbí maliyangu pia fote akenenda nayo, the thief took away all my property and went off bag and baggaje; ku kumba taka or fumbi kua mukone, ku kusáini, to rake dust or dirt with the hand; ame-ni-kumbí kizani, he touched me in darké s.

KUMBÁNA = sukúma, to push one against another unintentionally.

KUMBÁ, v. obj.

KUMBÍA KUMBÍA, v. obj.; muvi ame-ni-kumbí maliyangu pia.

Kumbíia (or Kumbíía) (= sukúma, sukúmbía) neno bunny, to charge one with a crime, to lay it upon him; zume kana adámú amembíambíamí mukéwe, mkepaté mañaka pekée.

KUMBA MOYO, s. (pl. ma—), rafter, pole, stake (vid. kumba moyo).

KUMBÁTI? (ya, pl. za).

KUMBÁTIA, v., to embrace, to clasp.

KUMBATIANA, v. rec., to embrace each other.

KUMBÉ? an expression of surprise, a particle like mbúma, what but now, etc., e.g., kumbé udiovi aliviíafínia, why has he acted thus? kumbé huku nenda ku-m-ípa Mungu amanayangu? kumbé anawasínu ndiposa asíwé na akili (kumbé = kumbíka, consider —); kumbé must not always stand at the beginning of the sentence.

Kumbí, s. (la, pl. ma—) (= shaíra or nta ya mnya), the top of a cocoa-nut tree, which, when fallen to the ground, is cut off by the natives; ku pata niíma ya nta, a kind of white marrow (called palmase in the Seychelles) which is said to be a delicious food.

Kumbí, 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 pala motto) to
tie or catch fire, as the dry fibres catch fire
quickly. The fibres are also used for making
ropes. Watu ansaika kumbi la nazi katika maji
ya tópe, lipáté ku legó;a, baadha ana-ji-gópáta
anatos niiziizakwé amasonga kambá or anapiga
or ansaika kumbá.

Kúmbi, a., circucision (Mer.).

Kúmbi, a. (sìng. ukúmbi wa níshéi za usso); kúmbi
za usso, the hairs of the upper eyelashes.

Kúmbi, a. (sìng. ukúmbi, the ante-chamber); kúmbi
za niombu, the ante-rooms or ante-chambers of a
house, in opp. to jamba, or niombu ya niándi, the
inner-room, where nobody is allowed to go with-
out special permission. Ku-m-tía kumbíni = ku-
m-táhirí, to circucise one, because he must stay
in the ante-chamber until he is healed. Ku-m-tía
kumbíni is a more noble expression for ku-m-
táhirí or ku-m-phasis tohára. There are usually
ten or twenty boys circumcised together. They
live together in one place.

Kumbí kumbí, s., ants in their flying stage, the
zékte ants or termítes, which get wings at the
rainy season, when they fly about in large
swarms. By raising a fire, their wings fall
off, and then these insects are considered a
delicious food (cfr. ntona, pl. mita). Kumbí
kumbí ni moto mkitá dilo na mbiwa; watoka
teuni (a hill of clay) majira ya mvua; niúni na
watu wáka.

Kumbíhá (or Kumbíhi), c. a., to lay a charge upon
another man, to push off upon; ríd. kumbá, v. a.®.

Kumbíhiá, v. obj., to lay the charge upon one (ku-m-
sukumbína or sukumbízía); Adám amé-kumbí-
zía mkiwe peké, apato maqsha peké (ku-
m-kumbízía mte mona baya).

Kúmbi, s. (pl. za) (sìng. ukúmbi), a girdle, a belt,
consisting of a narrow piece of cloth rolled
round the loins; ríd. mbanjó.

Kumbíyá, s., a seed of drum standing on feet;
cfr. ngoma; cfr. mbanjó and kumbíabo.

Kumbíka, v. n., to remember (ku tašikirí, ku tará-
díli), to recollect, to ponder over.

Kumbíka, v. obj.; amé-ni-kumbíkía juojangú,
he put me in mind of my book; sukumbíki, I
have no recollection of it (rizé, of the matter).

Kumbíkéha, v. c., to cause one to remember, to
remind one of.

Kumbí kumbí, s., a mention, memorial, remin-
ience (muró to name no ya ku-m-kumbíkía
kitu); cfr. name one spoke of the child cha swáni,
frog of the lake, the hearing of the word chína
put me in mind of the word jìko (book), which I
have forgotten to bring with me, but left it in
a certain place. Hence I would say: mi buh
mentioned kumbí kumbí ya juojangú, kú há
urake mention of my book, he put me in mind of
it. Kumbí na kumbíbó (Ec.)?

Kumba, s. (la, pl. ma—), ríd. kumbá.

Kumé kú cha, there is dawn, it dawned; ríd. kú
cha.

Kumfi (or Kumfu), s. (sìng. ukúmfi, pl. kufi);
kumfi za mpungá or mtáma, dec. (= wide);
haak and bone of rice or millet, dec. = the
chief of Indian corn is larger, the nation of
makúmfi ya mbishí; whereas the empty haak
of the mavello they call kumfú (la, pl. ma—);
(kumfú la mavello, because this kind of grain
cannot wish, chief proper).

Kumi, (la, pl. makumfí), ten; kumi la kwaná,
kati, la kwísha.

Kumfo (R.), robó, mio?

Kumwá, a., on one side (ku wapande mwejí);
cfr. ulímya na mti.

Kumwuta, c. a.; ku kumwunta, to shake out or of
(St.) (Mer.).

Kuna, v. a., to grate, to scratch (one's head); la
kúna (= puna) naí (ríd. mbúña), ku kúna plí;
but they say ku píá ásmáki or sáshí or
scrap off the scales of fish (mamba yá mbíla
or the clay from the copal).

Kuna, there is; kuna sauti ya — (Lake III. 4); kú-
míni, what is the matter? kúna ku ašájí?
what do you say? (Tambatu) (St.); kúna wá?
what do these things mean? (Lake xi. 36);
kuna siku sita za makazi ku písha ku tenda
(cfr. Lake xiii. 14); kumáye, depending on
him (túwá)."

Kuna kúche (ríd. kuja, v.) (cfr. mtáza), then
the dawning; kuna fungafunta múa, rain coming
(the sky).

Kunázi, s. (la, pl. ma—), the small fruit of the
mukuyazi tree (a species of thorn), which is so
able; something like a sconce.

Kunda (or Kúnda), v. a., to fold up, to wrap up;
(2) to knit the brow; ku kunda use (ku
kútiwa or kúa ku fánia koro).

Ji-kunda ku ji kunda mubá (bl, pl. mabá
mawá).

Kunda kunda, v. intens., to wrinkle (Mr. Es-
writes: kunda and kunda kundá, to wrinkle;
tinkle a cloth).

Kundamá (Kundamá), c. m., to lay in fold;
usw nákundamana, the face books or isin
or snare, crowning; ku ku kútiwa or kúa
fánia koro (koro, anger in Kisika).

Kundáza, v. r., to fold itself; cfr., kua pes.
KUNDIKÁ, v. p., to be folded or capable of being folded; ngio hi inakundika wema or vilinya, this cloth is folded up well or badly (Rev. to crumble).

KUNDÍA, v. obj., to fold for one.

KUNDÁ, v. n., to be short and small of stature.

KUNDAMÉNE, s., a large white, but short snake.

KUNDE, s., beans, haricot beans (ukunde, wa, sing.) (pl. za), a kind of bean (mkunde, thertree); kunde za Kipembá and za Kiteita are considered best. Various kinds: künde, fiwi, choko, baazi.

KUNDI, s., (la, pl. ma—), a flock, herd, drove, many together; kundi la gnombe, kundi la niiá, a herd of cows, scarm of bees; kundi la viombo (vid. pambanishá and mesudu) watu wanasimama makundi makundi.

KUNDO, adj., red (vid. kiluda); kundo lamekameka muoto, réd. miari.

KUNDÓA, v. a., to unfold, unwrap, unroll; e.g., ngó; ku kundúá moyo or uso, to make serene the face or heart.

KUNDÈA, v. a., to get unfolded, to grow larger, to expand, to become serene — imekua niepuo; uso umekundika, the face is looks serene.

cheerful; moyo umekundika, he is gratified (Kíngúm); moyo umo-m-kundika, he is bereft of his heart — mkundika, to be serene.

KUNDULÍA, v. obj., to unfold for one, in his favour, e.g., ngó, uso.

KUNDULÍWA, v. p., to be unfolded; ngó ino-kundulíwa ni watu.

KÚNO, s., (la, pl. za) = sirí, mystery; kunga zio ma-wa-tambásá (R).

KÚNO, v. a., to hem a cloth, to make a border to the cloth (ku kunga ngó); ku kunga utupe, umáfiukó haratka; upe ni mbáli kamba pú kú rúkka ngó; ku kunga mishó, to encase.

KúNOA, v. p., to be hemmed.

KUBALI NA MAPÉMA RAIN, while it is yet early.

KUNDAMÁNZA, v., to assemble in crowds, to be crowded.

KUNDAMÁNZA, v. a.

KUNDÁNA, v., to assemble from various quarters, and then depart in numbers to make war; ku tókka káti á mji, ku endá witána.

KUNDÁKÍMBA, s., a remedy for a cough.

KUNDÁWA, though, although: kungáwa mbáli, ta-keunda, although far off, I shall go.

+ KUNDÈ, s., kúnga za muá, the hard black core of the muá tree, the wood of which is so hard that hatchets are unable to cut it.

KUNDI (KUNGU?), or KUNDÈ LA NDI, s., (la, pl. ma—), the mist rising from the ground, especially during the rainy season. It must be distinguished from umándé (vid.). Kuna kungé leó, it is misty or foggy today; kungu yafuka, a fog rises or spreads (?)

KUNU, s. (la) = shell (Ebr. v. 1).

KUNÚO, s. (pl. za, sing. ukúngó), brim; ku tis maji ntúnguni hatta ukungoni, to fill the jar with water to the brim; ukungó wa kíimsa, the edge of a well.

KUNÚO, s. (ya, pl. za), the fruit of the mkungo and muá trees, used by the potter ku kúngia or sugulía (to clean) or lainísha vúngu (kungo za mfinanízi); the kernel is agreeable, and tinges the tongue.

KUNODÁ, v. n. (vid. ngíjá), to wait; ku-m-gójé, to wait for him.

KUNGRÚ (KUNGRÚ), s. (wa, pl. za), a species of antelope with long horns, of which the natives make vigunda (war-horses). But the kúngia mbáwi or female kúngia has no horns. Other kinds of antelopes are mbáwi, kíroi, which have very long horns.

KUNGRÝ, s. (wa), a kind of raven or crow? (hýü, pl. hawa).

KUNGRÚA, v. n., to stumble (cf. kúuná, v. n.) (with the accusative of the subject); kúuná ni heri ku kúngia gú wafungu kisamba, kama ku kungia ulimi.

KUNGRÚALISHA.

KUNGRÚA, v. e., to cause one to stumble.

KUNGRÝA, v. a., to pull off or strip off, and hence ransack; ame-m-kungía nguyákwe, he stripped him of his cloth; ame-ka-kungía or tosalí vita-víçu vióto, he ransacked all our things.

KUNGRÝI, s. (la, pl. makúngúi), the person (male or female) who instructs boys or girls in the mysteries of adult life (cf. muari and kisínda) (vid. gunkuí); hayú ni kungúi or gunkuí langa; mw ailefansa kíjá ma mbáli mwa niñumú.

KUNGória (pl. ma—), the berry of the mkungóa tree.

KUNGória MANGA, s., a nutmeg.

KUNGÜNI, s. (wa, pl. za), bug (which are abundant in native bestiaries).

KUNGURASHI, s., the fruit of the mlíšána (usío ubíshá) The mkurarisi or mlíšána tree is very soft (vid. kikóla); it is used for cough (Er.).

KUNGURUKI, 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.).

KUNGURUKA, cfr. ku korona.

KUNGÚSÁ, v. a. (= kungóa or sappa sappa), to ransack.
KUNGU'TA, v. a., to shake off or out.
KUNGO'TO (pl. ma—), a kind of basket used as a sieve or strainer.
KUNGYEWA, a grey kind of owl?
KUNI, s. (sing. ukuni, pl. kuni za—), firewood; ukuni, one piece of wood; kunizang' uma-zilalisa; hujui, kuumba sina masambu, 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 (cfr. kunia).
KUNIA, v. a., to raise the eyebrows in contempt.
KÔ NIA, v. n., to ease one's self (vid. nia).
KUNJANIKA, v. p., to be torn, ragged, tattered?
KUNJÁTA, v. a. (= ku finija usso), to show a sad anxious face or look, like a condemned man, who, by his melancholy look, seeks to obtain the favor of the judges or the mercy of the people; ku ji-kunjáta kana mezi, ku kei kininge, ku jionga, watu wafani hórima kuniáta, to give an imploring look; amejunjáta usso, amefinija usso kwa ku takwia; ku ji-kunjáta kwa sumazi or berezi; to draw one's self together, to shrink from sorrow or coldness.
KUNJIA, v. n., to nod (?) ; kunjia kwa leppe la usinjia, to be dozy.
KUNJIA (or KUNJILA or KUNJERA), v. a., to scratch the skin so that blood flows, to hurt, injure, or wound one's self by rubbing; e.g., nimekunjia jandajinga batta ku toka damu, I scratched my finger until the blood came (shërti ku umizis, by rubbing or touching). Dr. Streepe, 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.”
KUNJILWA, v. n.; kunjilwa ni mti, to be scratched by a tree, and lose blood.
KUNJIAKA, v. n., to bleed from a scratch; nimekunjia kwa mti, I lost blood from a tree having scratched my skin on passing by it.
KUNJERA, v. a., (1) to grace, to touch one slightly; (2) = ku-m-tiiku kwa ku-m-ruuku, to call one (out of an assembly of men) by touching him — giving thereby a secret sign, watu watsambwë.
KUNJA, v. a., to wrap up, to fold or curl (cfr. kunda, v. a.); kunja uzi, to wind thread; kunja usso (or ku Kunja vipaj, to knit the bounce, to 
KUNJAKA, v. n., to fold together, to wrinkle, 
KUNJIA, v. ref., to shrink, to flinch.
KUNJAMANA, v. med., vid. kundamana.
KUNJA, v. obj., to fold for.
KUNJIA, v. n., to become folded, to be creased.
KUNZE (vid. kunge), mist, fog.
KUNST, s., a kind of uwanga (vid.) which is eaten in a time of famine.
KUNSA, v. a. (vid. kundza), to unfold; ku kunja magi or migi, to stretch one's legs; ku kunjika, to become unfolded, to spread over; ku kunja-liwa, to be opened or unfolded.
KUNRAATHI (for kun ruthi) (in Arab. کون رامى), be thou ready, give your consent, excuse, pardon, do not be offended.
KUNSHI (Kir.).
KUNSIA.
KUNSHU, v. s., vid kunshi.
KÜO, s. (ya, pl. za), the measured tract of land within which a slave has to labour on a plantation; kio ni penbe or kando ya shamba, wa-shamba wakilima; kula mmoja afšante kuvoch'we lilokëzoa kwa mušle. When the slaves begin to break up with the native hoe (ku lima) the ground of a plantation, the master or overseer measures out with a long stick (mušle) the tract or extent of land which every slave has to work at. This portion of land is called kio. Bana amenišona kio, the master has laid out or measured out the kio sau sau. Múa na ao ngëza wala asiung'we ku ya mpaka. (2) Níma ya mima (Er.).
KUPA, s. (pl. ma—), a lock made of wood. Kupá la mlango = kómbo, the bar; ufung'wo, the key.
KUPA, s. (kupa unangadama na gombe, yuwoši 
damu), an insect eating cattle, a cattle tick.
KUPA, s. (la, pl. makupa); kuti, pl. makuti, ya mía 
ya wimbiá nišamba, the thatch (of the house) made of mia, which is stronger than that which is made of the cocoa-leaves. Kupa la ku funga kuni, nílo ùguwa wa mía, the wood-fetching women tie up their bundles with mía.
KUPA, s., a tick, a cattle tick (St.); probably for kupa.
KUPA, vid. pia.
KUPÁ, v. a.; ku kupáa mtáma, to pour the mía 
on the ground (= ku mnya nti); (2) ku kupáa kofini? to shake off one's dress; ku kupika, to fall away or off, to drop off.
KUPALWA, v. obj.; ku kupulwa mtáma ni (vid. 
mtáma).
KUPUKU, v. obj.; ina ku kupukila otte (R.).
KUR, s. (ya, pl. za), lot, fortune; sulani anapata 
kura; ku pipa kura, to cast lots; ku fania or, 
pira o tupa kura.
KURÁKU, s., a preparation of tobacco, sugar, and 
honey after Indian fashion (kuráku ni Kihindi?); 
haññi kabisa.
KUSARAX (Sing. ukurüša wa kertasi, pl. kurasa za—, a leaf of paper; cfr. 5ג, pars libri.


KURABA, s. (vid. kungu), kind of antelope.

KURABA, s. close.

KURUBBA (or KARUBBA); kurubba kusa kariibi, to come near, approach.

KURUBIBA (or KURUBIBA) = ku fania kariibi, to bring near.

KURUDUKA, s. a.; anakurudika? (R.).

KURUBZA, s. (Kimu.) (Kimrana, jupi), a bird which sings a long and curious tune.

KURUBU, s. (koi mitepe poani, apendai kula mafu mno kuriuru), little white crabs on the beach which are fond of dung (cfr. kii ufu na kada dendo).

KURUBS, s. (kuriuru la gombo, an oz?)

KURUBZI WAA GOM Mini, a bullcock; vid. naa.

KUZA (KUKA), v. a., to exalt, to make great, to magnify. Munugu ame-muka Saidi, ame-m-pa mali, watu, dce, apate kia mkuba.

KUZA, v. a., to make to grow (from kii or kuba, great), to make great, to exalt (kueza), to magnify; ku kusa jina = ku-mukia jina, likiwa kuba or refu, or ku ongeza jina, to increase, lit., to exalt one’s name. Munugu ame-muka Saidi, ame-m-pa mali, watu, dce, apate kia mkuba.

The father of my servant Kiswua was called Ngome, hence the son was named Kisuwa wa Ngome, but the people added to his name and called him Babe Ngome, hence the servant is called by some simply Kiswua, by others Babe Ngome (Kisuwa). The father of the present Imam of Mascat was called Said-Sultan (Ben-Imamu), hence the son (who is the present Imam) is in Kuswua called Babe Sultan Saidi (or in Arabic, Said-Said-Ben Sultan).

KUNA (or KUNA), v. a., to sell; lit., ku uza o ožu, to ask, sell, a price, to ask people to buy what is exposed for sale. Hence kusa na kia pro ku uza na ku muna, to sell and to buy, i.e., trade, traffic, commerce in general; lit., ku ožu na kia kusa kiuji úwa kina kubwa kikw. kina kivuila kibher ku na kia, e.g., robo kia roba.

Nadaka izu o ku uza kiti hik, I wish to sell this thing; nimo-ki-na, I have sold it, or nimwekia kia mmsa, na-ki-mwa mmsa, I sell it now; ma na kua, the trader.

KUNA (or KUNA or KUNA), v. rec.; watu wame-muasa o wamekusan, the people sold to each other or bartered.

KUNA, v. a. (Kim), to assemble.

KUNA, v. rec.

KUNA, v. a., to gather, to collect; ku kusania mabali patoja, to assemble at one place.

egg; kuku amekuta mái (cfr. t'a); hujui iku-
m-kuta, you do not know what will happen to
him; (2) ku kuta mashaaka, to be troubled ( = ku
ôna ušia or mashaaka), to meet with trouble; ku-
m-kushia mashaaka, to worry one; kuji-kusha
mashaaka, to trouble one's self, to toil; (3) ku
kuta or ku songs mkito ya nuelo.

Kutia, v. obj., to happen to him.
Amekutia, v. p.; amepatika ni manti (cfr.
mauti).

Kuta, v. a.; ku kuta watu = ku kušúña watu, to
assemble people, but with the accessory notion;
ku ku tafta.
Ku kutiwa, v. p., e.g., na mvuša.
Kutšá, v. rec., to assemble, to meet, convene, to
come together.
Kutšá, v. a.; ku — niuki, to bring together the
strings, to equalize the dimázi (lt.).
Kutšá, v. s, to assemble in behalf of one, or
around one who speaks, etc.
Kutšá, v., to become assembled; watu wamo-
hekutiika kushia šákaka.
Kutšášna, v. c., to cause to come together or to
assemble, to bring together (men or things).

Makutšášxiš, s., tumble.

Kutšášva, v. (there will be); na kílo na ku úma

Kuta kuta, v. a. (e.g., ku kuta kuta ngufo fumbiri),
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 (cfr.
mkito).

Kutanda cha kutiunule, a spider's web (Sp.).
Kutanda (or Kudandzi) (?). (R.)

Kuti, s. (la, pl. makúti) (cfr. kikutí), (1) the green
or dry branch of a cocoa-tree; (2) the plaited
cocoanut leaves used for thatching the native
cottages (ku sáka makúti).'

Kuto, s. (la, pl. ma —) (cfr. mkito); kuto la
nuelle, a ringlet (of hair).

Kutu, s. (ya, pl. za), rust; e.g., kuta ya jama,
rust of iron; kuta ya muzei, rust of the moon,
ial. spot, speck of the moon, which the Shuhí
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 cocoanut, which they say are split
by the moon.

Kutùa, adv., the whole day, from morning till
sunset; usiku kucha, the whole night, till the
dawning of the day; kutùa, to be dark or black
(R.)?

Kutùa, v. a.; ku kutùa baridi (by labour), nenda
nika kutùa baridi; ku kutuka; kuji-kutùa rohozo.

Kutùu, s.; jahi na kutùbu, expressions refer-
ing to the compass (R.), or to a pair of com-
passes; ku kutùbu, to write; vid. kaišú, p. 132.

Kutúka, v. n. (Kimirimia, ku jekúka ku khófu), to
be struck with fear, to be frightened at the
sudden appearance of a thing, to be startled;
mimi nemekutuika or jekúka, or nimejútua
níkóía níka, I was affrighted or shrank back
at the sight of a serpent.

Kutúka, v. obj.

Kutukú, s.; kutukúza mitu (= mitu njanga),
a young forest or copse of underwood, bushes,
bounding wood.

Kutúmasa, v. c. (Kim. jekúka), to affright suddenly,
to startle, to alarm suddenly.

Kóu (or Kó), great; e.g., niumba kú, a great
house; ana mkí, he is wise, lit., he has greatness
or pride; mkúla, a chief, a noble (mtu mkúla).

Kuukúši, adv., on the female or mother's side;
mtu huyi ni mkáala (= mburi) ku oke, ku
upúnde we ūke (cfr. kumójo), wa kuukúši nási,
is this a relation of mine on the mother's side
(vid. kúko).

Kukukúzi (?). (R.)

Kukuméši, adv., on the male or father's side;
mukono wa kuíme or mukono wa kuvili, the
right hand (vid. kuke) (jina la kuméní —);
kumení mua or kua sultani, at the right of the
king.

Kúvi (or Kúši in Kin.), a field-rat (?).

Küvéli, adv.: mukono wa ku —, the right hand
(cfr. full).

Kuwé, twice over, in two ways.

Kuyú?

Kúzi, lit., into cold, i.e., into the grave; vid.
gišikáširi.

Kuwa, = ku anza, to begin; kuwa, first, at
first, formerly; ya kuwa, the first; ngá
kuwa, wait a little or a bit.

Ku aníšézi, vid. anísa, to begin.

Kwésíma, v. a., vid. ku iáka, to finish, to complete.

Kwíu, vid. kúu, s.; cfr. uúj.

SPECIMEN OF MARINE SONGS.

(Ad vocem "Kónkó," p. 170.)

1. The Captain sings first the following strain:
Mama aliño-ni-ši, jina aka-ni-ta Musakaji,
Aka-ni-ta viši viši viši viši ngaše ngaše
Ni muzi, sina bkkhti, kuumbu nali mui
Ningalje? kuna kíjumu jálapi?

2. The Sailors respond:
Jalia mbiwó kus Musatimo-bojáwo.
LA

A Lover’s Song.

(a) Kuna kertsa ya shamu, tumishi muengi ajiba, Ndkampe salamu, mana muzi haiba (haya) Umu-elëza afahamu, mapensi angu mahaba Walia asidanni mingine, moyo aise tıkhuba (sumasi) Kunai? nüo matilaba (milla), ku penda kiniwisajio (ku wins = penda, kinipendaio).

(b) Resp. of the Bride.

Mimi mna waa wa baba, mojo stilivi kijo, Moyoni sina meiba, furaha nengi, si baba, Walia asidanni mingine, moyo aise tıkhuba Kunai? nüo matilaba ku penda kikufajo.

(The Captain sings a and the Sailors b.)

(LA, adv. (in Arabic), no, not; Kis. nivivo; Arab. non, minime.)

LA, v. a.: kú là, to eat, to consume, to spend; amekúla, he has eaten; yuwała, he eats now, he is eating; atakúla, he shall or will eat; simba amómla gnombe, the lion has eaten the cow; cfr. Arab. ตน, edit, consumit, the first and second letter having fallen off in Kiwahili; kú la ufundo, to eat rotten meat; kú mla utóto, to defile a girl? amekúla fathayákwe, he has spent his money; üle kàdiri, adakávio, eat as much as you like.

LÀRA, v. rec., to eat one another.

LÀ, v. obj. and instrum.; kijiko cha ku lía, a small spoon for eating; şáhaní ya ku lía wáli, a plate in which to eat boiled rice; mukóna wa ku lía, the hand with which one eats, i.e., the right hand (opp. to mumono wa ku shóto, the left hand), for the right hand is used to eat with; jumba cha ku lía, the eating-rooms, the room to eat in; amé-mía walikwike, he ate (to him) his rice, i.e., he ate his portion of rice in his (the other’s) absence.

LÉKA, v., to be eatable, to be eaten; kitu hiki hakiliti, this cannot be eaten; kitu hiki chuala, but kiu kinaliku = kina kuvidiogo.

LILIA, v. lía.

LILLÀ, v. ref.; mumana ame-jí-lia mali ya babai, the child has eaten up his father’s property.

LÌLÁ, v. r.; kuliána, to eat in turn; vid. ki-kísá, s.

LÍSÍ, v. c., to cause to eat, to give one food (vid. posho), to cause to graze (e.g., a herd of cows), to lead to the pasture.

LÀABU, v. w., to sport, to play with; Arab. تعب, salivavit ore, lustit.

LÀANA (ya, pl. malaana), s. (أنا, abegi et proc- cul esse jussit, male dixit; ى، male diction), a curse.

LÀANTI, v. a., to curse, to damn.

LÀNISEBA, v. c., to bring a curse upon somebody.

LÀNÍBA (or LÀNÍBA, LÈNEK) (shortened into ebbe or bee), yes; the humble manner of answering when called by the master or somebody else; Arab. نيبه, paratus consisto ad gerendum tibi morem, ecce adsum et obedient.

LABI, v. vid. uhuari.

LÀNÌUDA (or LÀNÌUDA), adv. (Arab.), perhaps; lúbuda atakúja lícó, perhaps he will come to-day; cfr. 5, haud est evitandum.

LÁNI, s. (ya), a native confection in the form of a ball, made of sugar, honey, pepper, and flour of sesame (tangalá); it is baked very hard and is useful on a long journey by sea or by land; cfr. 3, susto et jugandum compurit.

LÁPÈ, v. a.

JÀLÀPÈ, v. ref.; asiekíu na haya (vid. pujúka), to be shameless and to want all that one sees.

LÁPGÚA, v. n., never to be satisfied, always to be hungry (robo hakaini); mtu buyu yuwalafika, ni mulaáf, this is a ravenous fellow, a glutton.

LÁPÈKÚA (Kis. láfuka) (?).
Làfùthu, s.; láfùthi yá maneno tu, si manono yegni mànà or yà kueu, si kueu, ni láfùthi ya maneno tu (láfùthiyakwe), excuse, pretext (cfr. laxe, jecit, de se ejecit, protulit verba; hence dàlëk, vox, vocabulum), senseless or false talk.

Làgá, v. n., pro la âga; e.g., jîá làga or là âga mîiti, the sun takes leave of the trees in the evening when it stands sama sama (equal) or level with the top of the trees, and consequently is about to set (cfr. âga).

Làhâmu, vid. lâhâmu, s. (ya), soder; cfr. nâë, fr¬ñâë, fírmavít, consolidavit argumentum aurumve aurifaber.

Làhâlë, a., blasphemy; usi-tu-tie háhâlaâni = usi-tu-kúfríshe or usi-tu-tie kúfrûñi, e.g., kàa kum-taja Mûngu kàa mákkosâ (R.).

Làhù, s., a sheet of paper (R.); cfr. lëk, tabula lata, omoplata in quo scriptum est, ëkë.

Làikà, s. (zëng. laikà) (la, pl. mà.), the short hair growing all over the body except the head. Làikà la niìnti or màlakia ya niìnti. Dr. Steele limits the hair only to the head or arm.

Làimë (leimë), adj. (Arab.), thin, fine, soft to the touch, not rough or coarse (vid. kuarûñu), delicate, smooth; cfr. nàë (nàë), tênìs ac mollis fuit res.

Làimëka, v. n., to be soft, thin, without: roughness or coarseness.

Làimëshà, v. c., to cause to be soft, to make smooth.

Làimë! ok that! would that! an exclamation of regret, and a wish that things had been otherwise; natàmàni nàrâka latìt kùmabà zà-niwasâlia loo (ni neno udakalo liwe) (cfr. fâlalù) (vid. Luke xii. 49); cfr. nàë (nàë), utinam; latìt kùmabà fulâni alkiwà hapa, neno hîi ingâlânà, would that he had been here, I would not have done this matter.

Làkën (= ela or ila), conj., but, yet, nevertheless (Arab.); ëkë, scd, attamen.

Làki, v. a., to go to meet: Saidî Thûn ali-wâlâka Wahâbià, Saidî-Thûn went to meet the Wâhâbià (R.); cfr. ëkë, obviam habitu, occurit alciu.

Làkinë, vid. láken, but, however.

Làkëli, a, a thousand thousand, a lac (Indian number); làkki kimbi, a million.

Làkële, s., sealing-seal (Hindoustani?) (R.).

Làkëwe (or làkëli), his, hers, its (vid. suffixes in the Grammar); luko, thy, vid. aka.

Làlà, v. n., (1) to lie down for sleep, to recline, to be in a lying posture, to sleep; (2) = ku inâmâ or ku wâmà, to assume a bending posture; e.g.,

Lànâ, a, to curse, ecezeet one; vid. lànë.
LA

LAHRA (or LAARKA), v. n., to be disgraced or cursed, imprecated.

LASHIRA (or LAARSHA), v. c., to bring curse upon one; e.g., kua ugânga.

LASHNA (or LAARNWA), v. p., to be accursed.

Lh, their; vtd. Grammar.

LAPA (or RAPA), v. n. (= ku shiriki ndâ kalî), to be sharp set with hunger so that one may eat anything obtainable, to be ravenously hungry; mtu hâyu yuwalâpâ ku naâ. Lapa roho = or roho ku-lapa mbelle = ku fanâ or fuâta kills kitu roho idâkâjò, to eat quickly and ravenously.

LASHNMALI, s. = amepata lashnimali nengi, he got much property.

LATAMA, v. a., to bring up, i.e., to have the oversight, care, e.g., of a child; perhaps from the Arabic âlîn, affixus fuct loco, effect ut alter alteri affixus esse at continuo usuosct (compare also the Arabic âlîn, fraenavit, instruxit fraeno).

LâDNA? (âìn, reprehensio, vituperium), blame, reprooof. 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.

LâNNU, v. a. (Arab. ouns, reprehendit, culpavit, corripuit alicuem) (= 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, takunjukuku-ânnu, 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 laumwa), and must produce the article in question, or pay the value of it. Mr. Er. takes laumnu in the sense of "taxing or accusing one falsely" (8). Lânumu bi ya-nipatiti, nimetöati ni? said a fidjuusor to the debtor (R.). Ku lânumu, to do one's self harm by doing wrong (to get mauumfa) (R.).


LâNU, s. (ya), likeness, kind, sort, form, species; ade., like; andâka jio láunî ya hiki, I want a book like this = gisâl ya hiki, or kama hiki, or laumuiyâku, iwe kama hiki, or nacibâha wa hiki, or shibbi hiki; Arab. oun, conditio rei qua ab allia distinguitur, color.

LAUNILABU, ade. = mballimbali?

LAWA, v. a., to folch, to pilfer, to finger (R.).

LAWA, v. n.; ku lawa, to come from (Mrima) (St.).

LAWA, v. (cfv. laumu), to blame or scold (St.); probably, v. rec., to blame each other?

LAMA, v. c., vtd. lala.

LAZIMA, s. (la. pl. ma—), necessity, surety, bail, responsibility; jambô lillo pusha; natukia lázima, I bail; Arab. oun, assiduius fuit, necessarium fuit aliqui.

LAZMU, v. n., to be obligatory upon, to be compelled; we swe yu-kâ lázimu ku nenda, thou must go, to bail or answer for; mimi nalazimu fotha ya Kiushe, I answer for the money of Kiushe, I will pay it; tuna-kâ-lâzimu we swe, we make thee responsible; nî lázimu jayako, thou art responsible.

LAZIMA, v. obj.

LIAZIMISHA, v. c., (1) to compel; máñini amo-ni-lazimisha fotha ya Kiushe, the leader made me pay the money of Kiushe; (2) to make responsible; nî bi naalazimishia mimi, kadiri litakalo kuja; la heri ama la shãri, taâzwa mimi ni Said Majid: "vii ku kuje?" said Rashid Hen. Salim of Takauungu to Mr. Reb.; (3) ku-ji-lazimisha na sa iwa = ku-ji-funga na or kua, to devote or give one's self to.

LEA, v. a. (cf. in. miči, tutor; mukéi or uléi, education), to bring up, to nurse (ku possa); ku-miči mana, to bring up a child; ku lea nti, to secure the land? ku leza, to educate (cfr. ku reera in Kiniassu).

LÉWA, v. p.; (1) musana amelôwa vema, the child is well bred; (2) to be drunk, tipsey, amelêwa kua tembo.

LEBEKA, vid. labâckâ.

LEVIA (or LEVIA or LEWEA), v. c., to make drunk to intoxicate (vid. kilê, s.).

LEWA; ku lewa, to be drunk or tipsey.

LEVIALEVIA, v. a., to make giddy.

KI-JELEIA (or LEVIA), to make one's-self intoxicated, to get drunk.

LELO, v. n. (cfr. regia), to get loose or lax, to yield, to faint, to become soft; muiluwanga uma-lega (or tepota) kua bomma; úagu uamelêga; ku legea kua ndâa, to flag from hunger; maungo yana-ni-legâ, to be seized with extreme [altitude], to feel an entire prostration of strength.

LELO, v. a., to slacken very much, to be very loose.

LEOBA, v. a., to let loose, to cause to become lax, to relax, to loosen; e.g., legeza úgöe, usikâze, loosen the rope, do not stretch or strain it; ku legeza mdoâno.

LEOI, vtd. mógnî.

LEHEMU (or LEHIAMU), s., soldier; ku tia lehému, to soldier (vid. lhâmu).

LEHEMWA (or LHIEMWA), p.

LEHMU, v. a.; ku lehimu jombo, to soldier a vessel.

LEKÉA, v. n. (vid elekéâ), to take into one's eye, to turn toward, to face, to have something before
one, to be opposite to; cfr. _ste_, obviäm habuit, occurrit alicui.
Lekëña, v. rec., to be turned opposite to each other, to face each other in sitting or standing; watu wamelekeña wao kwa wao.
Lekënisha (Lekënisha), v., to place people fronting or facing one another.
Lekëza, v. c., to cause to have its direction toward; to cause to face or to be turned against; ku lekëza bändiği, to level a musket at; ku lekëza jombo bëndari, to steer toward the harbour; ku lekëza janda, to show; ku lekëza nila, to show the road.
Lekëzana, v. r., (1) to level (e.g., sikákha) arms against one another; nambënda bëndi, to level the arms against one another; (2) to agree, to come to an agreement.
Lële, s.; yë lele, he sleeps; amolecë, he slept, slept., usingti (amele usingti) (R.), amolecë, yë mata, he laid himself down, but was watchful, kept awake.
Lëli, s.; usiku leli, midnight.
Lëma (or Lëma), s. (pl. ma—), a wicker-net, fishing-net or trap or basket; lema la kë fëlia sâmaki, wicker-work of branches of the coca-nut tree.
Lëmanka, s., disfigurement; unosnum, lemmû, disfigured by disease (St.); cfr. _kis_, in fortunium?
Lëmø, v. a. (Kininça, cha dürûma), to cheat, deceive.
Lëmø, s. (la), the comb of a cock? (Er.).
Lëmëlkërmbë, adj., running over, fully accumulated or amassed (R.)?
Lëmëzï (la, pl. ma—), hail (?) in Kinyûga (vid. maji ya balli)?
Lëmëza, v. n., to lean, repose upon; manà amole-lembë mazai, to lie upon or above, to lie heavy upon, to oppress; kasha lalemëza ju ya kasha lingine, a box lies upon or rather above another.
Lëmëzëna, v. r., to lie or lean one upon another; fig., to press or harass one another (as S. Majil and Bary, did).
Lëmëzëna, v. c., to cause a thing to lie or lean upon another thing, to put one upon another, to keep upon; amolembë maksãba jü ya maksaba, he placed boxes upon boxes.
Lëmëzënana, v., to press against, to place each other in such a position that both parties learn against each other, to force anything upon another; ku lemëzëna mâg, to lay a load upon the head or back of each other.
Ji-Lëmëzë Mëndë, to put upon one's self a load (frequently taken from another in addition to one's own).
Lënga, v. a., to take aim; ku lenga shëbëba, to shoot at the mark; ku lenga kua bunduki, jive, etc.; cfr. linga, v. a.
Lëngëkina, v. r., to level (bunduki) against one another.
Lëngëlenge, s. (la, pl. ma—), a blister, especially one caused by a burn; mumonowangu umañfìaañ lëngëlenge; natoka malengëlenge or natoka ni malengëlenge.
Lënu, your (vid. Grammar), pron. poss. second pers. plur., your (of the la class).
Lëo, a.d., to-day; si le, not to-day — long ago.
Lëpë, s. (la), drowsiness, snatches of sleep; lepe la usingti, umuji-nëlo, napata lepe la usingti mema or wena.
Lësàni, s. (yu), voice, language (cfr. saniti); nimeñikia lesemi nyaka ndifia, I heard thy voice on the road; _si_ kis, lingua, loquela, sermo.
Lëssø (properly Lëssø), s. (yu, pl. za), a handler-chief; lessø ya ku fëlia kamasí, a pocket-handkerchief.
Lëstekëwa, cfr. kitûko (R.)?
Lëttøa, v. a., to bring, properly to cause to arrive, to send, to fetch, to convey.
Lëttëia, v. obj., to bring something to one; ameni-lëttia wàraka, he brought me a letter.
Lëttëwa, v. p.; sîme (nna) lettëwa wàraka, a letter was brought to me.
Lëttoa, p.
Lëtu, our (vid. Grammar), pron. poss. first pers. pl., our (of the la class).
Lëu, s. (la, pl. ma—), provision for a journey (cfr. kë li, to eat).
Lëuï, s., a cloth worth 30 to 40 dollars (ku pigua kilëmba).
Lëvëka, v. n., to get sober (St.).
Lëwà, v. n., (1) to become drunk, tipsey (properly to reel up and down); (2) to be bred, educated (mutu alewà, dau lalewà; dau lësolëwe, vid. pagsana).
Lëvia, r. c., to cause to be, to intoxicate.
Ku-jí-lewia, to make one's self drunk, to get drunk; ku lavialëcia, to be giddy.
Lëwaletëwa (Tewätewa), v. n., to damn, to swing or sway about like a drunken man.
Lëwëa, v. obj.; amen-ëwëa ni kama mutu a-kutërcyäo.
Li, it is.
Li (or All), he is or was; anakusa allikári, he died being an infidel, e.g., if he dies in a state of inebriation; uki-jí-thilimu nafisiyako, anakusa uili kañiri (R.), if you kill yourself, you die as an infidel; huta-mu-ona hali allo, tell you not see of what character he is? who or allye, who so is; nikali, and I am.
Lia, v. obj. (vid. ku la), to eat for one; niëmba
ya or chumba cha ku lia, an eating-house; mukono wa kulis, the right hand, with which one eats his food.

LIM, v. i., to weep or cry, to cry out (especially used of animals); ku lia ngia or ku lia uifu, to weep for jealousy; ku fansia majonzi or kisigiti, to weep for grief; if another person obtains something whilst one gets nothing.

LILIA, v. obj., to weep for one, bewail.


LIMA, v. c.

LIAANGAA, v. p. — sigitika (Er.), but more correctly ku lia ngia, to weep for jealousy; ku la ngia-yakuwu, ku timia ngoya-yakuwu, to eat or satisfy his desires; vidi. infra.

LICA, v.; ku-m-lica, to allow one, Luke iv. 41; St. licha, whether it be, if; kuumba.


LILAMU (or HATTAMU), a horse's bit, in distinction from battramu, a bridle (lugnamu).

LIMA (vid. kila, to eat!); to be eatable.

LIMA, adj. and s. (ku. pl. ma—), an equal (Kin. nika) (vid. zono).

LIMA = shudzishika, lit., to be eaten, to be wasted, to be worn out by use, to be blunted, e.g., mabimbo.

LIMRA, v. u., (1) to dismiss, to give leave to go, to allow, to give holidays to scholars, to release; (2) to prevent, refuse = ku-mu-fahisa, to cause one to leave off, to hinder him, to prohibit or refuse him; mamia mane-liiza mana = hampi tittu tenna, amu-mu-fahisa titi, the mother has refused her child the breast, she has weaned him; wai amu-mu-liiza ku enenda, the governor kept me from going (cf. länina in Gala, to leave off, release; sfr. Tzschack's Gala Grammar and Dictionary, page 185).

LIMO, s. (ku. pl. ma—), a ferry, landing-place; mabali pa vukpù wa thu, na pa ku shusha witu.

LILE, LILELE, LILILE (vid. Grammar) (la class), pron. dem.; nalikesulu ni lingine kumbo ni lilile lile, ni lile hili, ni hilo lilo.

LILILA, v.; ku-m-lillia, to weep or mourn for one, to bewail (one who has died); vid. lia, weep; niuni ana-m-lillia muema.

KU LILILA, pass.

LIMA, s. (= wali wa harrusi); wali wa lima, nuptial eating (B.).

LIMA, v. a., to ho, 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 Wakanasa 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 mshara? likely mshahara? mshahara? to till the ground for monthly wages?

LIMIA, v. obj.; jembe cha ku limia, a hoe; mimi nimia-limia kuoyikwe, yee hawezi.

LIMIRA, v., to be arable.

LIMBSHA (or LIMSHA), v. c., to cause to till the ground, to make to ho; e.g., mokha ywali-limishia watima, the overseer of the slaves makes them till the ground; musalima ywali-limishia watu = ywaomi-sha watu mahali pa ku lima, by prayer and the reading of the Coran.

LIMWA, v. p.

LIMATIA (of LUMATIA), v. n.; = ku kasa, kawa, ku fania usiri, ku rawila mno) (Kil.), to stay behind, to tarry, to delay, to loiter; watu hawa wana-limatia katika safiri hi sa safiri hi inalimatia, these men tarried on the journey or the journey was delayed.

LIMATWA, v. c., to cause one to tarry, to delay him.

LIMATWA NI WATU (pass.) = ku wéko ni watu, to be delayed by men.

LIMAX, s. (ku. pl. malimáu), a lemon, citron; milimáu, the lemon-tree. The natives have: (1) the ndimu kali, lime; (2) the nldimu tama, water-orange; (3) jangam, orange; (4) furungu, a very large kind of citrus; (5) jensa, of red colour and acid; (6) dani, a kind of orange of agreeable taste. Pers. ג'ליץ, malum citrum.

LIMBA, v., efr. ulimbo limbo.

LIMBA, v. obj.

LIMBAKA, 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. Kinuwa, ku limbo, to be strong, rigorous, perfectly ripe, to exercise patience; fulani ana limbika viti viakwe, hatamili barrika or vibaya). Ku limbika mju — kungójija mju kishimani, 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 mancho (= ku fania sáburí), 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 neka ngi nongí, laken akirenza, yawanana kua ukálí, kua koro zotte; huyu mbona hafaniu kazí, unaká niumbní tu, gisí gani ku-m-limbika tu, ni kifí, si mi tu kama susái; talimbika o tawéka ndíziángu, hatta zipeáfíke, tawé, nipáto ngí, I shall not use my bananas until they are ripe, then I shall sell them, to get a cloth; ku limbika nuile, to allow the hair to grow without interference.

Límíkíla, v. obj.; ku-m-limbika maneno.

Likú'a, v. a., to eat the new fruit of a plantation; ku muna muwa ndí a shamba; limbíka, properly, to be out or over, to be at an end, to finish waiting by now enjoying the fruits for the first time.

Likú'a, v. n.; watu analimbíka leka vitu via muwa, the people eat the first of a new crop today, i.e., the things which have been planted this year.

Likúchá, 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; watímuwa wa-m-limbíka buana kifíno chí muwa.

Likú, v. n., to fail, to be out of a supply (R.); fulúni halimkí kua kitu fulúni, N. X. is never without such and such a thing (cfr. ojí, gustaví parum). The word is only used in the negative.

Likú'a, v. n. (= erefíka), to be intelligent, shrewd.

Likúsa, v. c., to import intelligence, to play tricks upon, to correct, to over-reach (ku créfuláa).

Linda, v. a., to wait for, to protect, preserve; ku-m-linda mutu niñí = ku-m-guée niñí, to wait for one on the road (in a good and bad sense); ku línda niñí o níge = ku línda o fania kingóó, niñí wasile matuníla yá shamba, to guard a plantation, lest birds, &c., should eat the fruit of it; mutu huyu aneguíita, laken Mengu ame-m-linda o suliína ame-m-linda, this man would have been killed, but God protected him.

Lindía, v. obj.; níme-linda shambáláwé, muengí hapo, I guarded his plantation in his absence.


Lindi, s. (la), pit, depth (in Kimirima = shimo or bopo, Kimeítá) (pl. malindi, ya). This term reminds one of the term Malindi, which is probably the Rhatpa of the ancients, urbe Rhatpa, fluvius Rhatpus, promontorium Rhatum (at present Ras Ngoréndí). Lindí (pl. ma—) ya ku pandu mbeu, little pits for sowing the seed; kifú chía lindí, a navel which forms a little pit.

Lindo, s., a watching-place.

Lindó, v. a., to swing the head round in dancing (St.); ku linga upepo?

Linga, v. obj.

Lingo, v. n. (Kinika), to make to be level or to match, to aim at.

Lingana, v. n., to be level (= kua saa saa saa = ku fanana) with one another; halinganí or baikulinganí na wasi (cfr. the Kínsáasa linga, to think, to consider, to compare, to liken).

Lingánó, v. a.; (1) lingání ntu saa saa, u-síání máshímá máshímó, to make even; ku-w-kata (mí) na musímenó; (2) trop. ku linganí katika sherría; ku linganísu katika sherría, to be settled after the law.

Línganíka, v., to be equal; mpáká umelinganíka – umékídá saa saa.

Línganíkína, v.

Línganísíma, v. c., to compare or put together two things, to see whether they are of the same size, length, &c.

Línganíúa, p.

Língana, v. a., to call for one when near at hand, when far ku-m-úita (cfr. Luke xiiii. 18) (is Kiamu, to invite, to call); tabíbu haruú ájali roki kisha lingánianu baisi, a physician cannot prevent fate, when the spirit is called it is finished.

Língóóne, adj., another (la clase); kashá lingine, another bos; cfr. mujínge.

Líxi? when? atakú a líxi? when will he come?

Lípa, v. a., to pay (a debt, &c.); ha-zílipí, e.g., sailcloth which cannot be sold, and are therefore used for patchwork.

Lípiía, v. obj., to pay one for his behoof, to pay (somebody), to return by revenge.

Lípiíka, payable.

Lípoá, v. p.; ni-kú-lípá lea yele memayako uiotonka juzi, let me repay you to-day your kindness of the other day.

Lípísíla (or Lípiíza), v. c., to make one pay, to cause to be paid.

Lípiíwa, p.

Kú-ji-lípiíza, v. refl., to repay one's self, to get one's due; ku-ji-lípíza kisái, to take one's revenge, to avenge one's self; káakázi lea kí- lipíza, the káakázi (northerly wind) makes amends to-day (as it does not blow to-day).

Lípa (or Liíza), v. c. (vid. lísá), to make to wear; hakúla kásíuí, amelíosa kua ku pigosu.

Líxánt, s. (a tailor's expression), a guaset? a piece of cloth put in behind an opening, a flap to obviate the effect of gaping at the fastening (St.); lit., língua, sermo, a tongue; o: vid. basí.
LEMA, v. a. (vid. kũ lá, to eat), cause to eat, to feed or nourish, to pasture; ku lũsha wema hatta aki-
sũtũa, to tend well, to see that all eat to sats-
faction.

LEHSHEBA (or LEHSHBA or LEHSHEK), v. c., to cause
to be fed or to give one food; ku-m-lũshũa unga wa nũdũ ku-mu-ša, to cause him by
means of another to eat the flour of nũdũ (vid.)
to kill him. Unũ ga nũdũ is a magic poison
for the secret destruction of life (vid. kitom-
gũmba, 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
sândũlũ yapita liwa, but the sandal-wood is
superior to the liwa; ku tega niša na mũmbũ
wa liwa (pl. malũvi) (twisted pieces of wood).

LIWA, v. p., to be eaten, to be worn away; vid. la
(kũ la), to eat.

LIWALI, s. (pl. malũvi), a governor (liwali pro el
wall); ṣũnũ, valdo (Arab. ودل), propinquus
fuit, praefuit, rexit; ṣũnũ, praefectus provinciae.

LIWATA, v. a.; ku liwaša maši, to walk in mud or
mire \? to tread upon mud.

LIWATA, v. n., to be careless.

LIWA, v. c., to sell to.

LIWA, v. c., to make to weep; lizana, to make one
another weep; vid. lia, weep.

LIWÚA (TAKA) (R.)?
LO! (or LOO!), an exclamation of surprise.

LOGA, v. a.; ku loga, to bewitch one (Kimr.).

LOONGA, s. (Arab. لون) (ya, p. 2a), language, dia-
tect; logha ya Kĩinggũya na Kimvita ni mbali-
mbali mbali kilogo, the language of Zanzibar and
Mombas is a little different; ṣũnũ, locutus est;
ũnũ, voces, vocabulum, dictio.

LO LOTTE, whatever; e.g., neno or jambolivulo lotte,
whatever matter it may be; luAmba la lotte, he
has done nothing at all.

LOMA, s. (la, pl. ma.), a fox? (Kimka, grojo;
Kiniassa, nengo), the bulgier ṣ.

LONGO, s. (ya), something that one has only for a
shoe, and never for making use of (R.); mĩnaim-
eša lonio lie.

LOTTE, all; vid. etc.

LOZI, s. (ya, pl. ma-), almonds; lozi ni matunda ya
manga ya Maskatli, almonds are fruits of Mas-
kat in Arabia (Manga = Arabia); ʃʃi, amygd-
dalum.

LENGA, a kind of bird.

LOGAUMU (cfr. hattanamu), bridle-bit; vid. lijama.

LOJA, s. (wa, pl. miališa), a great thief (Arab.
fajari); muiwi alietambukirana; wa la ni
hasāmebo kitu cha mtu; cfr. ʃʃi ʃʃi, rixossus,
pertinax in litigando.

LOKUMA = hĩlida, s., bribe? (R.); very likely the
Arabic word ʃʃi, buceea, buccella; ʃʃi, quod
deghütitur buceae insta.

LOLÉ, s. (ya, pl. ma-), pearl; ʃʃi, margarita,
unio.

LOMBA, v. a. (Kijumfu and Kinika), to make a
speech — ku obũ ḍãburĩ kuna ṣũtũfibutũ, mũmũiwa
akũ-mũ-tikũka (ku ṣũtũfibu, 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 “nũhu or
he?” or by repeating the last word of the sentence.
At the end the reporter says “nũhu nũbi ashi,” where-
upon all who are present concur by saying, “nũhu or
he,” which is = amen. When the reporter is too
prolix, they say, usafīe milumo mingi, ukate,
do not make a long speech, cut off.

LEMBAKA, v. p., to gather little by little, to pick
up small pieces one by one.

LEMBU, s.?

LEMUR, s. (wa), chameleon. As this little creature
proceeds slowly and circuitously, they call it the
sultuwa ya niama iote (the king of all
animals).

LUTHITHA, s., flavour, savour (St.), probably refer-
ing to the Arabic word ʃʃi, suave et jucundum
comperit; ʃʃi, pl. ʃʃi, voluptas, delectatio.

LUVA, s., sandal-wood & cfr. liwa, s.

M

MA (or MA), v. n., to be full; cfr. Arab. لم, 
implerit, plenus suit.

MAADÁM (Arab. مام), while, during the time
when (St.); maadamu (= bandu), then, also, in
addition; maadamu ku toša kaši (from adamu),
one must keep word.

MAADUKA, adj.; favoured, preferred; vid. adili.

MAIMA, s. (ya); maímá aza-ni-asia mauti or kuffa

the enemies meditate upon my death — upon
killing me; vid. saa and muafa.

MAAPIKANO, s. (Arab. مافقان), agreement, estimate,
bargain (cfr. akũkũka); mutũka, contract, agree-
ment, is more usual than maafikano.

MAAPU, s. (ya) (Arab. ماض), deliverance from
danger or distress, pardon; vid. ṣaa.
MAAGÁKO, s. (ys.), agreement, contract (vid. angáa, v.), covenant.

MAÁGÁTO, s. (ya) (cfr. ágúz, v. a.), enjoining upon, charging, commission, recommendation, direction.

MAÁKINI (makiní?); hawajákú na makiní ku daññana viló vitá (hawadííri) (R.)?

MAÁKULÍ, s. (ya) (Arab. مكلّة), food; letta maakulí, bring the food, serve it up; cfr. chaakulí.

MAÁLÉM, ade. (ñ-kličho tambulikunu, that which is known), to be sure, certainly (cfr. *kumulí, cognitius, certus).

MAÁMÚMA, s., ignorant pagana (Klung.); all makhirí ore maamunuma like the Washensi (vid.).

MAÁMVÍ (MAÁMPI), s., calumny, slander (ku amba, to slander).

MAÁMVÍ (UMÁMVÍ), s. (ya), arbitration, judgment; vid. andáa = ku ngía káti, ku tání, ku ñílisa schaba ya matíto, na ku tání (maamnjyakwó yallo-n-pasaba nda ku wawa, R.).

MAÁNA, s. (ya) (منحة), meaning, signification, reason, cause, object; jambo hili maamajákúko nini? what is the meaning of this? what does it signify? ame-ni-fumbili máana ya neno hili, he explained to me the meaning of this matter; ame-ni-fumbili jambo la fumbu, he explained to me the dark matter; ku tía maamání = ku tía moyúni, akilíki or mawaqiíni, to take to heart, to think about; ku fiania maaráfu, to make it sure, known; máana yakeñíka, if I understand the meaning.

MAÁNDÁNI, s. (ya) (vid. andá, v. a.), pastry-work consisting of various compounds, and made up in different shapes or forms; e.g., vitumbána, tambi, sambúla, jijó, nkate wa juma, etc., different kinds of bread or cakes, made with spices, pepper (tanguíli), ginger, honey, sugar, flour, etc.

MAÁNDIKÍO, s. (vid. ku andika, v. a.), serving up; maandikíio ya chakulí, the place where the food is served up.

MAÁNDIKO, s. (vid. andika, v. a.), (1) putting out (food), the act of serving up food; maandiko ya Kizúngu = ku tandika kana Wazungu; maandiko ya Kiáranbu or ya Kisuahíli = ku tandika kana Waisiraba or Wasuahíli (kua-kiti na jano kitini na saláni, etc., ju ya tano); (2) writing, things written, description.

MAÁNDUNI, s. (1) everything laid upon the native table in eating, as food, dish, plate, knife, cup for water, etc.; (2) everything that is written, handwriting, or everything that is put out or set in order for writing; maandushiayakwo ni mema, si kama ya fulani (= hati), his writing is good, not like that of N. N.

MAÁNGALÍXI, s., appearance, appariation, Epiphanía (according to the explanation of Katí Ali at Mombasa).

MAÁNGAMÍXI, s. (angamika, v. n.) (ya), perturbation; maangamíxi ya káto, the future perturbation.

MAÁNGÉKO, s., falling, fall, ruin, ruins (ku angúka, v. n., to fall).

MAÁRÍSO, s. (vid. apá, v. n., to occur), conjuring, making to occur, imprecation, cursing; fulání yuna máápióo mabaya.

MAÁRÍBO, a trick; fulání yuna mááribu mangi, N. N. is full of tricks; fulání ana maáribuyakwo, ha-mu-ambíi mútú; *ápí, constrictió, versatus fuit, intelligens, calidus fuit; *ámitú, improbitas.

MAÁRÍPA, s. (ya) (cfr. árila, knowledge; akíli za urefú) (Arab. معرفة), all matters worthy of knowing; cfr. معرفة, novit, cognovít, معرفة, notitia; mwe múlí wa ku tanbída.

MAÁRÍPÚ, adj. (Arab. معرفة), known, celebrated; mútu maaráfu, a celebrated man; cfr. tangáa, v. n.

MAÁRI (and MAÁNSA or MAÁMSI), s. (Arab. مآنی), abandoning, deserting, rebellion, apostasy; vid. así or así, to abandon one's wife or throw of allegiance to a king; e.g., wall ameánfína maári (عامینی), the governor made a rebellion against the king, or wall améänkúas maaási, the governor became a rebel (عامینی, rebellia fuit); apostasy, i.e., the omission of our duty to God is rebellion, and therefore a sin (thambí).

MAÁWÍO JÚA, s., sunrise, east, quickly pronounced = maawíó jú; vid. awín.

MAÁZAL, while (St.)?

MAÁZIMO, s., a loan (St.)? cfr. آزيمة (azíma), openam impedíment mercaturae suae; karatha.

MAÁBÁRCHE NÁCRO, s., scribble, scrawl (R.)?

MAÁMÁLÍ, s. (R.)? cfr. mbálí, s.

MAÁMÁKA, s. (Arab. ماماکی), that which is left, remnant.

MAÁRÚNGI (sing. balúngi), citrus.

MAÁRÚNGIÁNI (sing. Banájü), heathen of India; cfr. Mahíndíi.

MAÁRÁWÁ, s. (R.)?

MAÁRÁTTA (ya siwa), s., wild ducks.

MAÁRÁWA, s., (1) wild beasts larger than majibo mitú; (2) a kind of beast, yasímbú, they ram upon (R.).

MAÁRÁWIÁLE, s., a kind of bean.

MAÁRYÁ, adj., bad; vid. bayá.

MAÁROQO, s., only used in the plural and instead of mañíza; ku puyúka mbéga, to get an abrasion of the shoulder by carrying a heavy load.

MAÁRELAKHE = tájiri mkú (or bokari?)? cfr. átú.
diligentia usus est; abundavit scientia et opibus.

Mabichu (or Maritii), adj. (vid. bitii), unripe.

Maru, s., heaps, rubbish and piles of sticks.

Marovu, adj. (vid. ovu), rotten, spoiled.

Mant, s. (sing. bọ), worms, maggots (in rotten meat).

Mama, s. (sing. bọa), stalks of mtam or mahindi.

Marugui, s. (vid. bugu), a kind of thick willow used for binding loads, etc., but mahugu being too big are not used, whereas mbugu (sing. of ubugu) is a thin kind and therefore very useful; mbugu za mtoria, za mbungu.

Marumbia, s. (sing. bumbda, ba), a long piece of bread resembling a wheatsone in shape. The bread is made of mätा flour and honey, and is taken for a journey; marumbia mikati mirufu kana kio ya kuli ya saffarin.

Maruru, adj. (maru, magera, bless), blessed (ana bäraka, he has or enjoys a blessing); vid. baraka.

Machache, see; vid. chache.

Machela, s., a litter, a palamquin (St.).

Macheko (or Mateko), gameer.

Macho (sing. jicho) (jitō) (pl. mato), eyes; yē macho or mato, he is awake.

Machiko (or Mateko), abomination, disgust, hatred, abhorrence.

Machungaa (sing. chungaa), oranges.

Madobo, s. (sing. dabo), vid. tapo.

Madodo, s. (ya), evasions, shifte, subterfuges (Er.).

Madesi (pl.) (vid. dasi, sing.), cocoa-nuts not yet quite ripe, when they contain much water, and while the flesh is still tender.

Madaha, s. (cfr. daho), sacrileges.

Madaha, s. (ya), a graceful manner; cfr. dabo, graviter affectit aliquem, veratissimius et subtilissimius ingensae fuit; madaha manbo kua uzari ya ku-mtia mtumaka takatiko la mfiyo; ku fani ya madaha manbli, to assume graceful manners in eating, etc., before a woman, to raise love-thoughts in her mind.

Madahiro, s., gravity, a grave gait; ku ji-tia madahiro, to walk gravely with a measured pace (like the Arabes), to please people or attract their attention.

Madaka, s. (= kia daka), desiring, desire; madaka-yangu kulla mta yuwaja, everybody knows my desire, that I desired it of my own accord.

Madakata, s. (Er.), leaves which fall off, also straw used for kindling fire, grass, sweepings (rectius mačaka taka).

Madako, s. (= kia daka), being desired; madako-yangu kulla mta yuwaja, everybody knows my having been desired, that I was desired; e.g., kia mtnumika wə Mrungu.

Madango (or Madangindo), s. trick, deception; cfr. dangaani, v. a., to deceive one.

Madara; kina madara name = cha-ni-duru?

Madarakia, s., arrangements, provision (St.); cfr. dako, assentius fuit, fructus qui usitur ex aliqua re.

Madayo, s. (ya), tissue of lies, false devices (Er.).

Madere, s.; maji yata madede (R.) (it refers to wimbi).

Madere, s., beard.

Madere, s.; ku piga madégé, to kick (in Kis. ku piga ala).

Madessu, s., a kind of game, in which the boys cause the red fruit of tāngula to leap up and catch it with the hand in falling; cfr. kōlō.

Madéve, s., a kind of rice (St.).

Madilha, s. (ya) (adlıq), a religious party, sect, or faction, of which there are four principal ones among the Muhamedans; viz., (1) mbađuna ya Hanbali, (2) ya Shāfī, (3) ya Ḥanifi, (4) ya Maliki. Madilha = mafuza. The expression is, however, not much known among common Shāhili.

Madilāba (rectius mašilāba), s., design, desire, intention; cfr. ḥaba, quaesivit petit.

Madini (madini), s. (ya), (1) metal, or rather the ore of metal; e.g., madini ya faša; (2) mali mengi, great wealth; ku tos mali ngeni, ku-mištza madiini mengi, to take or derive great wealth or advantage from somebody; cfr. ḥaba, fixit, mansīt; proprius rei cjušilbet locus ubi fixit, inde folina, minera.

Madōa, adj., spotted.

Madodoa, s. (sing. dodoko), a kind of fruit of a long form, cucumber (?).

Madodoti, a-kind of drumming used in exorcisms (St.).

Madōgana, s. (R.) (= Kik. mazaji)?

Madōgwa, s. (ya), a gummy substance adhering to the eyelashes (cfr. mantongongo); vid. mantongo in Kinyaissa.

Madōko, s., miserable talk; ku sama madoro (cfr. kilmburo).

Madēku, s., scaffolding for building (Sp.).

Madēngo, s., vid. dongo, kanju.

Makede, s. (ya), progress, advantage = maśalisho, Phil. i. 25.

Maenē, s. (ku enenda, v. n., to go), going, walking, pace, gait, behaviour = meeneni or muden; maeneni ya polopo, a slow pace (kama muendo wa simba); maeneni ya larraka, a quick pace; mta huyu yuna maeneni ya upesi, siwézi ku
fustana nai kua ku nenda mno, this man has a quick pace; I cannot follow him.

Mkendo, s. (vid. ena, v. n.), spreading to, flowing over to.

Mkendi, s., distribution (cfr. enda, v. a.) to all persons present, so that every one obtains a little; maenéo ya vitu; vitu vimecenéa watu wote, kulla mu amepata kidogo; Mungu ni mueneéa, yuwa eneza kulla mu zikizakwe.

Mkongo, 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 uti kapo (hapo) ni katikati. Thus the fabulous nygro ya kiwéo cha Mkedadi is believed to be maengani engani. Ali (the Caliph) swore with his enemy Mkedadi 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, etc., into his mouth, and spit the red water upon the horse of his enemy, saying, “I have wounded your horse.” Mkedadi, bending his neck to look at the horse’s wound, got a stroke from Ali, which ran from the neck down to kiwéo 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 strip 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 Mkedadi has passed by them. Thus says the faceful story!

Mafi, s. (vid. fia or fi, v. n., to be of use), use, profit; gombe hizi hazina mafi, these cows are of no use.

Mafa, s. (ku fi, v. n., to die), cemetery, burial-ground (mahali pa ku sikwa watu).

Mapafu, s., explanation; cfr. tahau.

Mapi (or Mavi), s., (1) dvyg of man and animals, discharge of the boroela; (2) cross, filings, rasingings; e.g., mavi ya chuma, cross of iron.

Mapia, s. (wa) (vid. mavii and muwani), the mother of the husband (in speaking of themselves), but others would say yule ni mamaviiye.

Maficho (or Mafito), concealment (ku fta, to conceal).

Mapi mafi, s, the flowers of a tree (mamapi mafi) which have a foul smell.

Mapi, s., death, dead things; mapi mafi, neay tidiles.

Mapia, s., a cold, a catarrh; yunamafia (i.e., yunako by na kambasi); he has a cough, influences, a chest complaint causing a cough, a cold in the head, a stoppage in the nose (St.); cfr. kiis, which is only coughing without kambasi.

Mafujo, s. (vid. fuia), inspiration, 2 Tim. iii. 18.

Mafuko, s. (vid. sikiza, v. a.), fumes.

Mafun, s., an umbrella made of the branch of the miméo tree. The European or Indian umbrella is called mafuni (pl. mafuní); usu, the shade of a tree or umbrella, miti or mafuni, usafikiëkí uisuli; kiis, the shadow of a man or animal (mufuni ni mana wa uisuli). The natives boil the miméo 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.

Mafumba, s., synon. with dibu and manukito.

When the various ingredients are not yet ground they are called viuugo; vid. dibu (R).

Mafumia, s. (vid. fumia, 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, etc. The grass is very luxuriant in such spots. Ku pigi mafunia, to cast to or at a certain place (R).

Mafumbo, s., lumps in meal-food (B).

Mafumfu, clouds entirely covering the sky.

Mafunia, s. (rectius Mafeni) (sing. fimia), loud talking and the noise produced by it; ku pigi mafunia, watu waisiiki kito cha fimia, to talk loudly, so that the people may not hear the growing of a woman in labour (vid. kite, s.).

Mafumili, s. (sing. fimili, la) (vid. fimilia, v. a.) (= sabiri ya moyo), enduring, forbearance, patience; masifiliizi.

Mafunda (or Mafunda), s. (ya); (1) mana buyu ni mafunda viombo, this boy breaks everything, he is a destructive fellow (mafundawa, thou destroyer); (2) dintended cheeks, full puffed cheeks.

Mafunde (or Mafunyende), s., cloudiness; ko ni mafunde, to-day the sky is cloudy, overcast by mavingu. The sun is not seen till about ten or eleven o’clock A.M.

Mafunyende ya Matepukosi, the dark shade of shrub, of which many people are much afraid at night; vid. funde, s. (l); cfr. gubari.

Mafunditu, scil. maji = mapi mafi.

Mafundiko, s., the falling, Luke vi. 49 (vid. ku funda).

Mafundisho (or Mafundisho), s., instruction, direction, precept, doctrine, tradition; 2 Thess. ii. 15, 1 Tim. i. 3, 9.

Mafundo, s., (1) loops, knot, knots or joints in a cane; (2) a piece of wood which holds the mast erect in a boat or ship (ku ruia muongot).
Mafundo fundo, s. (vind. fundo), the knots or rings which are formed in the growth of a tree (e.g., mafundo fundo ya mua).

Mafune, s. (yu), (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 funa) (R.); (2) coldness, dullness, meekness, mafune of mafune.

Mafungo (ku funga, v. a.), (1) binding of the cloth over the belly; (2) ya sando, vuk. ishara.

Mafungulila axombe (lit. unfastening), the time to lead the cattle to the pasture-ground, about eight or nine o’clock a.m.; majira ya gnombo ya fungulilwayo ku enda kula nisa, umfane ulipo-kauka ku jua, jwaawo jua hatta likitanangamka likawa kali.

Mafunipuni, s. cfr. Kinika.

Mafendo (ku funa, v. a.), harvest, crop; wahati wa mafundo, harvest-time.

Mafupiso, s., teaching, instruction; mtn buyu bangalifani, mambo haya, ni mafuniso, si akili-zakwe.

Mafupi, adj., short; vuk. fupi.

Mafupurupuri, s., gloominess, darkness (vid. furu-ngika); cfr. gubari.

Mafoni, s. (rectum Mayi, sing. uvwei) (vid. fuzi la mukono ya bga, pl. mao — the place where the upper arm terminates), (1) the shoulder; (2) the hair of the pudes. The natives dislike to mention the word mapuni (for decency’s sake), therefore they generally use the sing. (fuzi la mukono) when they speak of the shoulder.

Mafuta, s., oil, fat (vid. futa, s.), the greasy or oily substance found in animals and plants, which by melting affords the mafuta (oil). Milk yields first the sago (butter), which when boiled is termed ghee. The natives know chiefly four shrubs which yield vegetable oils: (1) the fruit of the mbono shrub (mafuta ya mbono), (2) of the uto plant (Arab. semsem), (3) of the mituudi, (4) (mafuta ya nazi) the oil procured from the coconu by grinding the kernel and then boiling it. Mafuta ya uto, semsemi oil (vid. uta); mafuta ya mbono (or ya mbarika, St.), castor-oil.

Mafou, adj., crazy, crooked (St.).

MAngeli, s., (1) rough soda; (2) cfr. gadi or gaddi.

Magadini, s. ni magadini sana, it is very dangerous (R.); khatiri, hateki?

Magamba, s., the scales of a fish.

Maganda, s. (yu), (1) huuka, peel; (2) the flesh of the rib or the white skin on it (R.) (maganda ya mbere).

Magandi, s. magandi ya maze, skin-milk.

Maganga, s. (cfr. uganga), the superstitious means and ceremonies applied by native doctors to cure the sick; maganga ya ku-m-ganga mwa muelo — ku-m-finia dana, ya ku-m-piga dana kuvu ntinga, to cure a sick person by means of unganga (vid.).

Maganoa, s., ruin, desolation; malaali pa watu wali piganza, kishwa wakandondoka (Sp.).

Magapobo, s. (yu), a treaty.

Magano, s. (cfr. agana), an agreement; magano- yetu ni ya yale yale.

Magaribi (pl. of magribi or magribi or mangaribi) (Arab. Marib, pl. Marib), sunset, evening (mangaribi yatangamana na uaiiku), the prayers of the Muhammedans at sunset; cfr. magribi, procul abliti, reccisit, occiddit sol, in regionenum occidentalem venit; magribi et magribi occidentis (mutsuo ya jiu); (2) the West of Northern Africa, Morocco.

Magaribu (or Magaribu), s. (vid. garibu, jaribu, v. a.), trial, temptation, experiment; kuna majaribu ya upanga? do they make experiments (play) with a sword? majaribu haya aljaribwaje?

Magaribi (or Magaribi), s., gathered masses of clouds; lit., in Arabic, “mountains.”

Magaruzi, s., changes, alteration; magaruzi ya moyo, inconstancy (vid. geza, geziza).

Magenta (or Magofia), s. (Arab.), forgeriness, pardon; nabaka magofia kusa Mungu, naomba wama kuwae, I beg pardon from God.

I ask him for good (vid. gezofia); kufu, text, obvexit, rogavit veniam delicti.

Maghibari, s., rain-clouds (sing. ghibari).

Maghibi, s. (sing. ghubbi), a boy (vid. ghibi), ad finem pervenit, exuit habuit res; ghubbi.

Maghabba, s. (sing. ghubbba), a boy (vid. ghibi), descensio ad aquam, finis, exitus revi = mito yangiiso ndani ya miima ifaniiso vingizo vingizo = riber rii through the hilly country and have a very serventine course, the windings of a stream.

Magulimo (or Magulini), seat; cfr. Arab. juloon, sedit, consedit, hence juloon, locus sedendi; cfr. makulima.

Magondoniota, s., vid. gubari.

Magondoya (or Magonya), s., poel (sing. unginyoya); magondoya ya nimu, done of birds; magondoya ya shingo, mane hair (of horses), the long hair of goats (also of cows on their humpa).

Mango, s. (pl. of kago), a charm; vid. kago.

Mango, s. (cfr. kado), the crust of wali, i.e., of browned rice.

Magombe ya Mumo (R. vitres magombëa unumo) (magombëa unumo — maji naufu, Fr.) in an expression used with regard to the exk-tide, when
the water has left the wāngū (pl. niángoa) (sandy spots connected with creeks), whilst there is still sufficient water in the channel of the creek. Maji mafu mumo (vex. wongoa) yāpū, mumo (in the creek) yajā. The dead water (ebb) is there (in the wongoa) entirely fallen off, but in the creek it is still full. Maji mafu yamakūkā kū makūba, ku ongečca hatta niangoa. The great water (flood) grows up, to be great, to increase, so that it fills also the wongoa.

Magombe, king, gombe, sheet of a book.

Magome (pl. of gome), dense, but mapango means "eaves," Heb. xi. 35; (2) sing. gome, magome, chips, splinters.

Magónjua, s., pain or aching in sickness; but ugonjua is sickness in general.

Magovi, s. (the pl. of ngovi) (yn), peel, rind, bark (magovī ya mīti).

Magú, s. (sing. gū, vid.), feet (Kiunguja, mgū, pl. migū); miji gū, pl. mijiğü, large feet; kijigu, pl. vijigū, small feet; ku enenda kua ngū, ku pandu punda, ku enenda kua māshua, to walk, to ride on an ass, to sail on a dhow; magū yana maji, i.e., my feet have water, I eat on the spot, and therefore I know the truth of what happened (R).

Magú, s., weeds, underground (St.), jungle (Kiung).

Magúkōuke ya sünduk, a large gun, musket.

Magum, n., mato magumus or mapēufu or makafu ya ku angāza (= mureru).

Magun, s., sana kunakia magungu ya ku kunywa, to appear red, to glow, said in the morning before sunrise.

Mahabba (habba), s. (Arab. ʻābāb), not only love between husband and wife, but in general love, affection, attachment, fondness; yuma mahabba sana (se magenzi ya pandu), he has great love or affection (in a good and bad sense) (pendo); ku toka mahabbani, to lose the value of its goodness or good quality; ana-ni-toka mahabbbani, I do not love him so much (as before); cfr. ʻābak, amavit; ʻāve, amor.

Mahali (and mahala or pahali), s. (pl. mua—), place or places, region; mahali pa raha, place of rest; ʻāke, locus ubi quis diversatur, statio.

Mahali pote, everywhere; ʻāke, solvit, locum commodandi concessit.

Mahali pa, instead of; e.g., mahali pa balai, in the presence of his father, instead of his father; futulani hakuni weka mahali, he has not honoured me; mahali pawapo pote (pl. mahali muote), at whatever places; mahali gani panapo uma, where is the pain? wauma wapi? where is your pain? mahali pa ku shuka, a lodging.

Mahamali, s. (wa) (sing. hamali) (Arab.), public porters or baggage-bearers (wawakū wambo via bändari). 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.

Mahāna, s. (Kinika, cancer) (Kivahali, ukōma), a dreadful disease (ukongo mba ya daifu sana), which at first appears like upēl or pēl (itching spots), but afterwards produces ulcers of the toes, the hand, nose, ears, etc. The small 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.

Mahari, s. (yn), the sum of money given by the bridegroom to the parents or relations of the bride for the marriage. 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 parent or relations must restore the money to the husband.

Cfr. ʻāk, scriptum dotem donumve sponalis mulieri; ʻāka, dos vel donum sponasalium, quod futurae uxori promittitur.

Mahāri, s., brothers are maharimu for their sister; in Arabic ʻābāb, forbidden — within the degrees of relationship which make marriage unlawful.

Mahasho (sing. haasho); ku siba mahasha, to stop a leak.

Mahāshidi, s. = uhasidi, envy.

Mahati, s., a carpenter’s tool used for marking lines to measure (St.).

Mahāzamu (or maezamu), s. (= māzambo), a girdle, belt, a shawl wound round the waist; ʻāka, cingulo cinxita jumentum; ʻāka, cingulum jumenti.

Mahindi, s. (cfr. hindi) (yn), Indian corn, maize (Holcus Sorgghum); dim. vihindi.

Mahiri, adj. (Arab.), clever, skilful; mto stambia upi, asiposambi na mto; ʻāka, ingeniusus, solens.

Mahiri (or makhiri), v. a., to bewitch (Er.), to divine.

Mahoso, s. (sing. hogo, la), the large roots (mais)
of the cassava or manioc shrub. At Mombasa and other places 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-stalks. The small one is named mahogo (pl. mibogo) in the Mombasa dialect. Mibogo properly signifies the cassava-shrub, which contains the maidwa mibogo (pl. misi ya mibogo), a kind of food highly valued by the people of these countries. Léo Tupiké mibogo uliowéngoa kua nazi i.e., uliopasulia 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 pú'a mibogo or ku wanga mibogo.

MAHOKA, s., devil, evil spirit, madness (St.).

MARÓMA, s., damask-cloth, madness (R.)? to the value of $2 dollars.

MAI, pl. (sing. i, la) (in Zanzibar yai, pl. mayayi; at Mombasa you also hear maiayi), eggs (mai ya guamba); lette mkoba nitie mai, bring a bag for the eggs.

MAIOA, inga, vapour? (Reb.).

MAMBA, s. (= umri), age, lifetime; miaka miu allo iishi ku kí (vid. lahi, v. n.), the years which a man has lived; taku-tumikia maishayangu ntkáyo iishi ulimenguni, I shall serve thee all my life long; ndiaha na milele, now and for ever; maisha mabofu, riotous living, Luke xvi. 17 (cfr. َعَلاجَةٌ, vitam ductit; َنَفْسٌ, vita); natumia maishayangu, I use it my life long.

MARHIMILLO, s. (vid. miabo or muisho), end, termination.

MARI = mtambázi (R.)?

MATTI (or MATITI), adj., a dead one, dead body; cfr. َمَفًوأ, mortuus fuit; َمُوأ, mori; ُمَوَأ, mortuus; maisti, s., death (maltiwakwe nduguye).

MAJALWA KUNA (ku jili) (R.).

MAJANA, s. (sing. janna la niñi); majáana ya niñí, the larvae of bees; niñi kwanza ni bili liwitío niñí, kisha likaméa mbáwa, likambiká ma-govi, laken makámába ni niñana za niñí; (2) maJáana, 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.

MAJÁARI (or MAJÁRI), s., trial, temptation; vid. jáariu or garíbu, v. a.

MAJASSA (or KINAYA); ku fanía majasa (R.)?

MAJAvO, s., reward; vid. jazi, v. a., to reward.

MAJÉZO (pl. of jego), the kind most tooth, cheek-tooth, grinder.

MAJÉNGO, s. (ya) (vid. jenga, jengo, pl. of jengo), materials for building.

MAI, s. (Arab. َنَافِضٌ, nawi, (1) water, juice, sap, liquid. Prov.: maji miit, miitaf kafu (mikáfu); 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 (mashóp) fishing-line even at sea; whereas at the ebb the line is useless, and he must take to the net again. Maji, weet; maji kúía na kúpúa, the tides; maji mafu, neap tides; maji ya pepe or maji matáká, fresh water; maji ya moto, hot water. (2) A large yellow kind of ant living in trees; maji ya báhári, sea-water colour—blue; mibósa múnín?

MAJILILE, s. (sing. jílile, la) (= jawábu), ansero, reply given (kua wásrika or kánóa) in writing or by word of mouth; َيَأْبِنْ, fidit, respondit; دَعَوْنَ, responsum.

MAJIBU, s., an ansero; cfr. jawábu or majile; majibu yatakúja sasa hiyi, the answer will come immediately.

MAJIPUNO (or MAJIPUNOFUNO); (1) fulání yumanají-fúno, he is lustful, has lustfulness; (2) pride, self-conceit; cfr. fúns or vuna.

MAJILIO, s. (vid. ku jíli, ku jao, to come), the coming advent, mode of coming, arrival; si pendí majíílo ya mtnyú, yízá-níjíliá kua kúlelo, etc, I dis. like the coming of this man, he comes to me in a noisy manner.

MAJILEPO, s. (ya), revenge (ku-jíli-póa) (Dr. Steere writes "majilipa").

MAI MAJI, adj., wet, watery; maji kíkutu = káme, total ebb; maji mafu, dead water (vid. mafu); magomba muno = haina ku já wálsa kuba (kubana); maji yamounda, high water (Ex.); maji mákú or maundúfu.

MAJIRA, s. (ya) = wákáti, time; kua majíra haya, at this time; majíra ya keshóni or uzima wa akhéra, Luke xvi. 30; kua majíra ni andikáyo, while I write.

MAJIRA, s., the course of a ship; cfr. َنَافِضٌ, lata per mare fuit navis vel cum sono sulcavit istud.

MAJIRUKUHU, wounded; fulání ni majirukhu, atungulía mauti, ku tungalía ku simu (cfr. majirukhu); cfr. َجُلَبْ, ejicit; rukhu or roho, half dead; vid. majiruku, Luke x. 30.
MAJU YA BALU, s., hai? (vid. lembazi), likely for majeli or magali (vid.).

MAJU YA KITUMA, cfr., punguani.

MAJU YA KUNDE, water of the kunde (vid.), a kind of beer, which in boiling assumes a reddish colour. Hence nutu huyu mi- kundu kana maju ya kunde, this man is reddish like kunde water. In general, rusty, bay, red-brown. Nguo ya maju ya kunde, a red-brown cloth.

MAJUKA, s. (ya) (ku joka, v. n., to be tired, weary, troubled), troubling, trouble; usu. majuka yako, do not take the trouble; usafani majoka = usafani jokene, do not take the trouble.

MAJUNSI, s. (Arab. مأوجس) (ku juna, v.), grief, sorrow rising from distress, e.g., from loss of property, of friends who have died, etc. The grieving person likes to go alone with the head hanging down. Ku fania majonzi = kifumu.

MAJORI, s., an elder (St.).

MAJORORO, s., vid. bora.

MAJUHULA (مئفر, ignoravit) = wapumbawu, idiots.

MAJUKA, s. (sing. jukia, la), scaffold erected when building a high wall or house; cfr. madukuma.

MAJUMBA, s. (ya) (pl. of jumba) (cfr. niumba), a large house; cfr. jumba, la, pl. ma-.

MAJUMU?

MAJUNGA (pl.), vid. jungua, orange.

MAJUNI, s. (ya), a confection made of bangi (vid.), opium, sugar, and eggs, which is intoxicating. The secret substances are added to conceal the narcotic ingredients (mtu asiambii kilico). Majumini bangi iliitangamana na ungu wa uwanga (vid.), na sakari, busonga kana sima, anafanya wakiwa, ukinda mboza uateka, uisingia, utalala siku mbili or tatu.

MAJUNYA ma akili zako majumuni = akili zime-m-punguia or zime-m-ponce; cfr. یکی, tekit, innume as furcious fuit.

MAJURIUJU (vid. papayuka), half-inch (Lake x. 30) = gharigari maiti.

MAJIREMHI, wamudiel; vid. geruma.

MAJUMI; tanga majusi yul, vid. joi.

MAJUTI, s., regret for something done.

MAJUTO (ku juta), repentance, regret.

MAJUTO NI MAJKO, hujutia kimiu, repentance is to feel regret afterwards.

MAKA, cool, cools, embars; makaa ya miti, charcoal; makaa zimui (pl. of kaa zimui), dead coals; vid. kia.

MAKBURUNI, s., on the burial-ground; vid. kiburi.

MAKADARA ya Muegningimu, haya ni nakadara ya Muungu, Mungu akali aki-m-teun, when God afflict him.

MAKAPARA, s. (pl. of kafa, 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 makasara immediately, to cause him to leave their country!!!

MAKAPILI, s. (sing. kipili, vid.), insidels.

MAKAPU, adj., kafulu, dry.

MAKA (sing. kaka), the pulp of squeezed oranges, lemons, citrus, etc.

MAKAKA (sing. kikwa), the polate, but the place under the tongue is also called kikwa.

MAKALALALO, s., cockroaches; applied in decision to the Malagasy colony in Zanzibar (St.); cfr. mende, s.

MAKALI (vid. kali), sharpness, acuteness, edge (of a knife or sword); kisumu kimengia makali, the knife has become sharp; vid. kali.

MAKAMBO, s., threatening; vid. kambo, v. a.

MAKAMU, adj. (Sp.), of middle stature (Arab. مأسل) (mtu mzima aliepata miaka mingi), of high rank, tall and advanced in years (daraja kuba, kimo kikuba); mtu huyu ni makamu, ni ule uko-m-kongeshi.

MAKANAKILI (or MAKANAKILI or MAKANAKIIBI), s. (Arab.), a place behind the cabin of native vessels or boats (ku weks wiombwa) (locus, مأسا, sc., quantitas mercium), bale goods, the place where the bale goods are kept, the quarters galleries of a dhow.

MAKASI, s., a dwelling-place; cfr. مأسا, place.

MAKANGA, s. (sing. kanja, la) = makuti yaliwosika, the twisted cocoa-leaves used for thatching native cottages. The makanga must be distinguished from the makuti ya kiingo or ya kika (yaliwosa ni watu wake). Makuti yanaisungos, they are twisted on a stick, which makes them more lasting for the thatch of cottages. Every year or every second year new makuti must be prepared, the old ones going to decay.

MAKANGA YA MIA (vid. mawu) (cfr. pambika); makapu ya gombe.

MAKAO, s. (ya) (ku kia or kia, to sit, dwell), an abode, a place of residence; makaoysugu ni Rabbai, I dwell at Rabbai; lakken mataembe- yangyo Mvita, but I go (from time to time) to Mombasa.

MAKAPA; pepo za makapa, a puff or gust of wind (H.).

MAKASARA, s.; ni makasara yule, hachi hasara (H.)?

MAKASI, s. (pl.) (ya) (Arab. مأسا), a pair of scissors; vid. kasi la ku katla ngungo.

MAKATA, s.; (1) ku piga makata, to kick out be
kind, as an ass or horse; (2) makāta, sing. kāta, a ladle made out of a cocoa-nut, deep, used to dip up water with.

Makāta, contract.

Makatazo, s., prohibition; vid. katāza, v. a.

Makati (from ku kata), s.? 

Makati, s., agreement.

Makawadi, s. pl., 1 Cor. vi. 9.

Makayamba = mabua ya mitama yaliyo na tembe ndadi.

Makazi, s., dwelling; vid. makio (ku kia); makazi ya Mungu = kikao cha —, the being, mode of existence of God (R.).

Makao, s., vid. kikomba.

Maku, sing. jiko (vid.) (female).

Makende, sing. kende, serotum, testicles.

Makengesa, s., squinting, a squint; makengesa ya mato, the looking of one eye upwards, whilst the other looks downwards; ntu huyu yuna makengesa ya mato; ku angalia kua makengesa, matoyakwe ni makengesa.

Makudu, adj., very sick (hawiwe wanna, karibu na kufu); cfr. ḫakil, lacertina, emaciated fruit; ḫakil.</p> 

Makiri, v. a., to practise magic (R.).

Makishimwe (or Makishimwe), s., one who is to be konowed, respected, e.g., a sister; yule makshumuyanga kuni, ni wezi ku-m-fanizia mazulu or ku-m-stake (R.).

Makiti, s. (vid. Kitai or Kitai), to want, to desire, longing for, a want, Phil. ii. 20.

Makitarai, s., compendium (Arab. مختصر).

Makul, s. (ya), thickness, bigness, stoutness; ubao or ukuta una maki, the board or wall is very thick; maki ni kitu kinine; ngelo ya maki, stout cloth.

Makinirolo, s., place to flee to, refuge; cfr. kimbia.

Makinda, s. (vid. sing. kinds), pullets or chickens.

Makindano, s., objections (vid. ku kinds), contradictions.

Makini, s. (ku tiliza), 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-tula mahali pamoja, hana kitango (hatagigangi, he does not run about), yuwa-m-sika babali na mami; roho makini, a gentle, mild, or placid mind which is not inordinately desirous; مكين, firmness so recto constitutus.

Makini, s. (ya, pl. za), a kind of leitje which serves as a hinge.

Makongo (or maroo) (better uróo), s.; makongo ya mato = yuna mato mpande, he looks sidesways, he looks asquint, distorts the eyes (vid. pogIan or potàs, v. a.).

Makohi, s., cough; vid. mafuia.

Makoma, s. (sing. koma), fruit of the mkoma tree.

Makombo, remaining, remnant (of food); more used than manipua (vid.).

Makombesha, s. (ku kombe, v. a.); nipa mako- mbozinyanga, give me (mail) the goods which were given for my redemption; ku daka makombesha, to desire ransom-money.

Makupa, s. (ya) (sing. lina), dried pieces of cassava (vid. mubogo) (vid. mubinga).

Makupwa; ku pata makupwa? (R.).

Makorero, s., phlegm (R.)?

Makossa, s. (vid. kossa), faults, mistakes.

Makossekano, s., want, absence of; e.g., makossekano ya imani, want of faith = unbelie!.

Makito or makuro ya xelle, ku sinia makito, dc., to plait the hair.

Makoto kovo, s., a kind of large and black ant (vid. huhaunga).

Makore, s. (obscene), testicles (St.).

Makula, s. (cfr. basai), a bullock castrated.

Makutu, adj., great; vid. ku or ki; numi muki, a man of greatness; muki mangi, laken hana muku, he is great, but not proud.

Makuli ya niti? 

Makubachi, s., a position of defence (ngoune na gereza) (kaya) (Sp.).

Makubathi, s.; ku sinia makubathi ya niti, as does the chief of Takawanga in reference to the Galla (R.).

Makuku, s., infidelity (in the Muhammadan sense); ku-m-tia katika makuku, to consider one an infidel; ku-m-kutiisia, to blaspheme (Luke xxii. 65), to utter invocations against one.

Makukutu, adj., old (vid. kukuu).

Makuli, s., food; kiliwacho chote, all that is eatable (ku la, to eat). In Kitambatu, makulia, food.

Makulima, s., agriculture, tillage, husbandry (vid. kulima).

Makumba ungulu, s. (vid. kikumba ungulu) (massungulu), small Turkish corn-cobs which the wild hogs leaves untouched, devouring only the large one on the stalks.

Makumbi, s., cocoa-nut fibre.

Makumbi ya nipsi, the areca-nut husk.

Makumbi ya kusuma, cocoa-nut fibre cleaned for mattresses, dc. (St).

Makumbi kumbi, vid. kumbi.
MAKUMPYA MAIHINDI, but kunshi za mpunga na mūmā (vid. kunshi).

MAKUNI, tena; makuni matatu, thirty.

MAKUSÔ, s. (yu. pl. m.,), fiddle, the rolling up of the fishing-line; makundo ya mshipta ya ku tupu luburini.

MAKUNGAMANO, s., an assembly (ku kungamana, r. n.).

MAKUNGU, s. (yu); makungu yakoja, majira ya el fagiri ku or ukungi, the reddening sky before daybreak; ukungi ni uwingi ukundu wa el fagiri; at first the beredi yasafia (the morning wind rushes in), then comes the ukungi (ukungi umwambwa) or uwingi ukundu umatanda na ulimængu, the sky reddens, na umânde waja or shemali (kunge) yaja; ukungi ukundu umekuja (kumekua kwauepe), ukungi wa jua, aurora; vid. mūmā.

MAKUNGA, s. (yu), a standing-block (vid. kungwa, r. n.).

MAKU, s., a hollow, small pit; kuku ywatafuata makio ya ku wala i, the hole or pit which a foel dig before he lays her egg. When she has laid many eggs in it and sits upon them, the makio is called kĩto.

MAKUPA, 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 m håli pa fungo watu wa akāpo ku mágō, maji yakipoo.

MAKUSIKISO, s., a place of assembly, assembly (vid. kusináa).

MAKUNU, s., purposed, designated (vid. kusudi or kuksi), on purpose.

MAKUTANO, s. (ku kuta, to assemble), a meeting, an assembly; makutano ya watu.

MAKUTI, s. (sing. kuti, la) leaves of the cocoa-nut tree; makuti ya viungo, leaves or leaflets made up for thatching; makuti ya pande, half leaves, plaited for roofs or fences; makuti yaumba, leaves plaited for fences.

MAKUTU (R.?).

MALAIKA, s. (sing. laika, la) (vid. laika), short hairs of the body, especially on the hands and arms; hair on the head is walela.

MALAIKA, s. (wa, pl. za), an angel or angels (za); malakì (from ʻālakì), angelus. A baby is often called malaiika (St.).

MALAIKU, s. (ku lì, to eat), gluttony.

MÂLÂKÂ (OR MALAIKÂ), s. (Arab. ملك), a ruler, king; cfr. ملك, régner sur; hence ملك, roi.

MALALLO (OR MALAIKÂ OR MALALO), s. (yu) (ku lēla, v. n., to sleep), a sleeping-place; malazi, Heb. xili. 4.

MALÂNA, s. (vid. lana, la), curse, execration.

MALÂU, s. (Kis.), judicial or open inquiry into the crime or offence committed by a person.

MALIZI, (1) things to lie upon (St.); (2) marriage-bed, in distinction from kitianda (vid.).

MALÌ, s.; shuka ya mâle and dotti za (la) mâle (ku stahkia yale mawázo) (R.)?

MALÉSHI, s. (ku lova, to be drunk), drunkenness.

MALÌKÌI, s. (Dr. St. wites malelesi); ni majira ya tanga mbili (kuna pepo za malelesi), the time when the monsoons begin to change, and vessels may sail from north to south and vice versa, lit., the time of two soals. 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.

MALÎNOA, s. (wa), a singer (cfr. lenga), songs or processions? Shutufùte menenga, i.e., mti simbi, let us seek for a singer, for a leader of songs.

MALÌKU, s. (sing. lê, la); maliku ya saßari—jaakia ja ndia, provisions for a journey.

MALE WA HEMBA (?) (OR MALE HEMBA), substances from which the washermen in Zanzibar prepare starch; cfr., niri, umanga, ghanchi, etc.

MALÌZI, s. (vid. ku lea), tateage, breeding (malàs mema).

MALÌMÃ (OR MELIHAM), s. (Arab. مسلم) (vid. lahám), resin-planter.

MÂLÌ, s. (yu, pl. za), property; مال, res qua homo possidet, opes; مال, dives fuit.

MALÌHADI, s., a daimo.

MALÌKÌ, v. a., to begin any business, to undertake: mûâwe ya ku maliki ukucha or niumba, to lay the foundation; leo makus统 malikì shambalanga—nanza ku luia, to-day if we to begin the culti-vation of my plantation; ku maliki ku uha jombo, ku jungu, etc; cfr. مال, possidet, possessorem fecit; to attempt the building of a vessel.

MALÌKO, s., sing. liko, lauding-place (cfr. diko).

MALÌMADI, s. = koma?

MALÌMENÛ, s., matters of this world (sing. umûnengu, wa, ya); mti huyu yuwatenges ma mûnengyakwe, this man arranges all his affairs well concerning this world and the world to come (vid. umûnengu), he thinks of both worlds; umûnengyakwe, circle of a man’s affairs.

MALÌMO, s., master, navigator (cfr. mušlima); de steersman is called malimo on the Zambesi Bier (St.).

MALÌNDÌ, s. (Kinikø).

MALÌNDÌ (yu), (1) sing. lîndi, la) pita, depot; la piga malindi or ku timba mina ya ku yâ or kia.
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."
MALINDO, great deptha (sing. lindo) (St.).
MALINEX, s. (ys), (1) control, inspection, care, over-
sight; (2) overseer (wa) ? vid. linda, v. a.
MALIO, MALILIO, walking, wading.
MALIO YA KIRO, s., the bubbling sound of the water
when a native pipe is being smoked (St.).
MALIPÎZA, s., requital, revenge; ku ji-liipita.
MALIPPO, reward, pay (vid. jamila).
MALISHA, s., pasture-ground; gombo wamkusa-
endo malishani=mahâli pa kula nisasi.
MALISHO, s. (ys), pasturage, place where cattle may
feed or graze.
MALISHI, s., noise, sound (vid. malio); e.g., nasikia
malaisi nisasiin.
MALIKIKA, v., to be completed; kasi leo inamalisika,
the work (that part which was hitherto left un-
done) will be completed to-day.
MALIWÅTU (R.), a bathing-place in a house.
MALIYANDING, a game in which one holds down his
head, some other knocks it, and he guesses who
struck him (St.);
MALIWA, v. a. (Ku. margisa), to finish, to complete
the remainder. 3, complivit.
MALIKI (or MALIKI), s., king; ���, rex.
MALIKI (or MALIKA), s., queen; ���, regina.
MALI, s., a kind of antelope (vid. kungu).
MAMA, s. (wa or ya, pl. za), (1) mother; mamai,
his or her mother, pl. mamâne, their mothers
cfr. nina and inia). Mama ni Mungu wa pili,
therefore she must be honored. Her blessing and
her curse will be verified. (2) Name of honour.
Mama wa kumbo, stepmother.
MAMATI, s., father- mother- brother- sister-in-
lawe. Mamangu, mamâko or mamayo, maneye.
Mamayeuta, pl. zetu; mamayevent, pl. zenu;
mamayeso, pl. zao.
MAMANU, v. a., shibekhi ya mu amamauâyiwe?
(R.) (cfr. shebiliin).
MAMBA, s. (wa, pl. za), a crocodile; mâmba wa mto
or poloni.
MAMBA (vid. mumbu), rock, reef.
MAMBA, s. (ys, pl. za), the scales of a fish.
MAMBA KUNDU, s. (R.).
MAMBO, s. (ys), matamo from ku amba,
ambo, saying; mambo, matters, affairs, circumstances, etc. (sing. jambo, la) (vid. yambo); mambo
gani niskiyo kuwâko, Luke xvi. 2.
MAMÈ M'TU, s. (cfr. babu mtu).
MAMITE, s. (Kim.), his mother (or mamûya).
MAAMILE, s., power, authority, dominion; cfr.
, possidit; ���, regnum, locus, digni-
MAMOJA, one the same; moja, one (pl. mamoa,
acid. mambo); mamoa pin kuungu, it is all the
same, I don't care. Gal. ii. 6.
MAMU- ngâpo.
MAMUMUA (or MAAMUMUA), s., payâna? cfr. musia.
AMUMUNHE, s., a species of small pumpkin, cucumbers?
MANA, s. (vid. mana) (ys), signification, meaning.
MAMA (or MUANA), s. (wa, pl. wana, wa), a child; manâ
mume, a male child - son; mana mke or contr. un-
amâko, a female child - daughter; mana muali,
a marriageable child - virgin; manângu pro
manawangu, my child; wanângu pro wanawangu,
my children. Mama is of riper years, whereas
moto is a babe, a little child, both of the same
parents. Mama wa punda, the fool of an ass;
mama punda, a young ass; mama kiwa, an or-
phan. Mama wa Adamu, contr. manâdâm, a
son of Adam, a human being. Mama wa jito,
pupilla. Mama wa harâmu, si mama wa halâli
or wa kuelli, a bastard, not a legitimate child.
MANÂDIKA, s. (vid. magôfu), pardon, kindness =
kombo, wema; nadika manâdërâ kusu mtu.
MANAFUNSI, s., the child of the work-master (fundi
or funsi), i.e., apprentice, disciple.
MANAJUNI (pl. wanaajuni), a child or son of the
book; book-child or son =mtu asomai=muâlinu,
a learned man, who is well versed in knowledge,
a scholar; manajuni ali - mpéfu wa juo,
sibidi nasifâkwe, urongo haambî, kulla kita
yuwanamida kiwa marâ. The Bible is held such
a high idea of a manajuni. He is believed to
know all books, he predicts all that will happen
in the new year, e.g., famine, sickness, war, etc.
He exhorts all people to lead a pious life, to pray,
to give alms, and do all that has been prescribed
by Mahmmul in the Coran, etc. He himself
leads a holy life, marrying only one woman, has
no concubines, drinks neither wine nor cocou-
liquor (tembo). Everything he gets on his
plantation for the tembo (e.g., Turkish corn,
matama, with which the Wamika buy tembo on
the coast), he gives to his slaves, himself carefully
abstaining from all those things which have even
a remote connection with the forbidden liquor.
Also the nzi ya tembo, a kind of sweet drink:
(from fresh tembo), he does not taste. He him-
selves goes to the market and buys the things which
he wants, not trusting his slave, who, the man-
juoni fears, might defraud the people. He does
not eat much, and stays always at home among
his books. At last he goes to Mecen, where he
wishes to die. This is the idea which the nâtires
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 (Rid. Massai, s.).

**Masa Maji**, s., a water-son = a sailor (pl. wana maji, sailors).

**Maximize**, s., a name for a hermit crab (St.).

**Mama?**

**Mama Muzzi**, s. (wa. pl. wamawili), a virgin; no mama ikili niulii, the child is still ignorant (= mijinga wa mambo = conjugal matters).

**Mamira**, adj., soft lining (uapeo), breeze; pepe manana.

**Mamadzi**, s. (pl. of nanazi, la), pine-apples.

**Masane**, s.; usiku wa manane, the dead of night (St.).

**Mana wa ndia, s., a trap-son, i.e., a man who is permitted to frequent a certain road (be, 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 messenger-bearer between two tribes, hence his person is inviolable. Manka wa ndia yuwingia ndianu jambo likikini.

**Manda**, s. (la) (Kikuyu); manda la sima or sima ya manda = sima ilohila jamandani = jakula ya manda kiliko tiwa jamandani, the foot 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 (waliwa miku) = jakula kiliko lai kilianu hatitu subukhi.

**Mandia** (or manjano), s., turmeric, a kind of yellow spice, which together with pipili and bisiri, i.e., form the curry-stuff so much liked in interior countries; nadaka kimandia, I want some yellow spice; range ya mandia, yellow edon.

**Mandiv (or rather mmande),** mist (sing. umanda, pl. ya), dur; umanda wa niaisi (or mnanze za niaisi) ndio umanda wa tini; lakan umande wa jino ndio upepo utokio barrani or pepo za mmande zitokwao barrani, morning or land-wind, breeze from the land.

**Mandi**, s. &

**Mandith**, s. (ya), writing (ku andika, v. a., to write).

**Mandiongo**, s. (=ngoma ya mando), a large (long) drum.

**Mandele (or mandule)**, s. (ya), a tent, Heb. viii. 5; sing. midule.

**Mandume**, s., long fringe (cfr. tambula)? sluka ya manundu; ngoma ya manundu.

**Mamede**, s., myrob (St.).

**Manima**, s., that part of the body where the thigh joins the belly (? the groin) (Reb.).

**Maneke**, s. (sing. nene, la) (pl. 'words, speech, sayings, talk, in general matters = mambo, meneno makafu, makali, magumia, mabaya, dijishoa matters; manenyo ya mbwa, dark sayings).

**Manga**, s. (ya), Arabia, especially the region of Moscat; munga ni niti ya Waarabu; ku nde Manga, the land of the Arabs, to go to Arabia. Hence pilipili 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 Munga, a tame pigeon.

**Mangabu**, s. (sing. ngabu), a goghe (= bobari?).

**Mangalinsali, to lie down backward; cfr. tanakia.

**Mangala**, s., rec. (in Kiguria), to fight = ku pigana in Kime. (R.).

**Mangahumi, s. sunset; cfr. magathiri.

**Mangaringani** (vid. dada), cfr. matanitani.

**Mango; mawimi ya mango, breakers?**

**Mangi, adj., many (vid. ngegi), much. In Ki-chagga mangi is a chiefman, a great man.

**Mangia, v. obj.; hanna muniti wali hu, ni wa ku mangia (R.)?**

**Mangimu, adj.; cfr., makaha mangine, other bares (cfr. mungine).

**Mangizzi, s.; kuku wa mbuni wa mangia, a far with uncommonly long legs (R.).

**Mango, s. (ya, pl. za or miango), a small, round, heavy, and hard stone used for pounding medicine and other little things which are not pounded in the large mortar; mango unfringo, a stone used by potters for rounding and finishing off ceramics.

**Mangua**, s. (yang, nguajia, la), pompously; frisky; mtu inuvi yu wasita mangiai = yuwas composer juma, yuwasita uzafr, this man wear a fine costly dress and has a pompous gait (cfr. madasha and majifuno).

**Mans**, s. (obscene), semen; cfr. لَمْسا, tentavit, sperma genitale emiśit vir; لَمْسَة, sperma genitale viri aut mulieris; manini, a slight discharge from the penis.

**Manjia (or manjio)**, s., a hornet (St.).

**Manka**, s., wilderness (cfr. sing. nika, ya) = nikengi isokua na watu; tumei, manjika, we passed through many wildernesses (barru ngegi).

**Manjita**, s. (ya); manjita ya kuma (= kinembe); vid. sing. niota. Native song: Arbatashera manjita aliwea mkundu kus ujungo, kilijo-mjongs kupumbu. This refers to a feud woman who has caught the venereal disease.

**Manjita**, s. (sing. unjita), the short hair of animals (malika, of men) and crown of birds all over the body (vid. singa ya mafias) (cfr. malika).
MAMUNDO, s.; maamundo ya hapa, or maondoko 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.

MAONDOKE, s., taking away, removing; vid. ondoo.

MAONDO, s., every.

MAONDEZE, s., conversation, amusement.

MAONGO (MONGO), s. (ya), the back of men and animals; maongo ya nilima, ridge of mountains.

MAONGA (onga), s.; maonga onga moyo, disgust.

MAONOBA YA MUNGO, the dispensation of God.

MAÖSI (vid. maësi), tasting, trying.

MAOTUE (MAOTWE), s. proij, Mayotte, a French island near Madagascar.

MAÖVI, adj., bad.

MAÖSI (or MUKHISI), s. (ku-mu-oko, nai yuwaqa), giving in marriage; laba wa mumo yuwa-mu-oko mana, na mana yuwaqa mke, na mke yuwaolwa (cfr. muvisi).

MAPOZA, s. (ya) (sing. paja, la) (vid. kwoço), the lap; rumala inatiwa mapaja (lt.); ku pakita mapajani, to take (cfr. mana) upon one's knee or lap and swing him; vid. pakita.

MAPAJI, s. (ya) (-ku-m-pa), gift, present.

MAPAKIZI (vid. pakia), freightage, freight-money.

MAPALOLE, s., hoeing-up time, hoeing between the crops (Sti.).

MAPINA, s. (pl. of pada, la), great breath; meza hi ina mapina, this table is very broad (= meza hi ina nogi); but meza li ina pada, this table has a small breadth; meza hi ina upina, this table has a breadth neither too large nor too small, but na kändiri, of a moderate size; vid. panás, paniká, v.).

MAPISI, s. (sing. pande, la); mapande ya maziwa (= madônga ya maziwa), clots of curdled milk; maziwa yanaqá mapande mapande (pande, pade la maziwa, one single clot of curdled milk), the milk has become clothy.

MAPISI, mipande, upande, pande, kipandle, all these words must be distinguished. If one cuts the length of a board, he gets one upande huko na huko, or pade mbiili or mipande, two pieces, when they are large; if he cuts the pande again, he gets wipande vawanda, two small pieces.

MAPISI, s. (vid. paruppy, la), huddling.

MAPATANO, s., agreement; cfr. pata.

MAPAVI, s., vid. pavi.

MAPAWALE, s., cfr. kipawali.

MAPÉMA, adn., early, soon; ndó esubukhi na mapéma, come in the morning very early.

MAPENGA, s., loving; mapendayangu, my love towards another.
Mapendano, s., mutual love (ya mume na mke = hubba or mahabla) and affection.

Mapendepu, love, my being loved by another, the love of another toward me.

Mapenelles, s. (ya), favour.

Mapenzi, s. (ya), delight, joyfulness, bliss, pleasing things, the being pleased; mtu huyu yuna mapenzi leo = amependezwa leo, he is delighted, joyful to-day, kwa khabari uogo aalisopata, in consequence of good news, etc.; upendesi wa ku pendeza mu.

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 uneni wa ku penda mtu kuliko mali; and penzi la or za ku penda mtu, ku-muasia kulla neno zuri, but pendo la or za mali = ku shiriki mali.

Mapere, def or barren ears of corn (yamunganee); yasio kia na tembo.

Maria, s. (sing. pesi, la), the fina of a shark; mapesii ya papa (pesi la papa).

Mapesi, quick; e.g., mashiko mapesi, quick ears, i.e., one who understands a matter quickly.

Mariano, s., a battle, a fight.

Mapindi, s. (ya), winding (mapindi ya niko) (cfr. ku pinda), the coiling of a serpent; ku piga mapindi, to coil, to wind.

Mapindizi, s. (sing. pindia), revolution; pindia, r. v. a.); mapinduzi ya pindia dui; papa upanga ni mapinduzi wa dui yuwakata mtu.

Marion, s., duplicity of heart; mpiro, a double-hearted man (Kiswahili); yuna maneno mangi ya tongo; hana kauyi moja; manenoyakwe si masubuhi, si mibaki, si mivuli.

Marisca, s., dotage, silliness (St.).

Marolo, s., the sea-cow, cow, kitiwaki.

Marono, s. (vid. makogo and upojo); fulani yuna mato ya makogo ya makogo. N. N. is equinocular; Itb. takes it for “sucking of the eyes”; vid. upojo.

Mapongodzi, s. (sing. pongodzi, 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 wame, which is a fabulous sea-monster of several hundred feet in length.

Mapoza, s., things which do not serve their purpose; fruit which drops prematurely (poza, v. n).

Mapozi, s., sing. poko, demand in marriage (St.).

Mapoto, s., the putting of jingun or ukayu, to curdle milk (?), curdled milk itself in Kipamba and Kiziba.

Mapozo, s., remedy, healing substances (ku paa, r. a.)

Mapumbu, s., testicles, scrotum.

Mapunudosii, s., maxwa?? (Sp.).

Marodi, adj.; double; cfr. <> pone venit. sectatus fuit.

Marahaba (or miaraha), very well, welcome, many thanks; cfr. <> amplus et spatioseus fuit; gratulatus fuit; <> felix sit tibi, etc.

Maraka raka, s. (sing. raka raka), having spots, spotted, of various colours; ngiyo ya maraka raka, a checked cloth; kuku yuna maraka raka, the kea is spotted, has different coloured feathers.

Marara, vid. kiimba (dim. of simba); cfr. shi mbo.

Marali, r. a., to pour, reflect, think, to put one’s brains upon the rock about a matter; ku miria kitu or neno; ku fana fikira nenge; namarami = nathauri, I suppose, it is my opinion; cfr. <> transvit ad alieum, amaram judicavit (?).

Marania, r. obj. = ku-m-wazia or azia, or than- nia vibaya or wema, to think badly or well of a person, to anticipate bad or good from a person.

Marasha rashia, s., drizzle, drizzling (ku rasha rasha = ku fana upesi; e.g., ku rasha rasha kasi, to perform a business quickly or superficially); hastiness, quickness; marasha rasha ya mvua = mvua isokua nenge, mvua ya ku pita pita (mvua ya mawassa), drizzling or sprinkling rain, small gentle rain; cfr. <> parum pluviae et sparsem emisiat coelem; <> paucha pluvia.

Marashii, s. (ya), perfuming water, scent, tincture; marashi ya Burobo, eau de Cologne (this is excelenlly perfumed brought via Bourbon); marashi mawardi or ya muzami, rose-water; cfr. <> flos Arboria; marashi ya maia.

Marathi, s. (Arab., segrotus fuit; <> morbus tam animi quam corporis), sickness, disease (= ungula); marathi 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 poza marathiye, Luke vi. 17. The remedy is called danua ya mti (the medicine of the tree), because a tree called mbo (of red colour and hard wood like the mboke) 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 mbo wood, which is burnt profitably. 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 mímáma flour, which has been prepared on the previous day (unga wa tatu or jaju, unga ulóonigóona jana, uló ukúllí). He is besides allowed to eat jángúna káli (acid oranges) and pepper put into the mukúti wa mímáma. But the physician must be sure whether the disease is that of the múti, 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 hállái, the real mti disease, in which the affected part of the body swells, the swelling bursts, and the ulcer comes on; (2) mti wa vión (vid. jón), which produces spots (like the itch) which burst and cause ulcers.

Máruudi, s. (Arab. مارودي), return (= baraka)
(Er.): f, reddidit, reddit; ḥ, magna ubera habens ovis?

Márejño (or marjejó, or marjejó and marláo), s. (Arab. ماريجو), return; vid. ku réggí, to return; hatta marijó, until his return.

Marémí, s., cfr. núngu.

Marenda renda (malaenda in Kinníwa) (oboeace), the birthcoster, said of cows (R.); (2) gombe akíwi mgóójúna niama ina marenda renda? ?

Maréenj, s., moes of various trees used as dye-stuff; orchilha weed? (Sp.).

Marúkú (or marúkú or marúfuku), adj., forbidden, prohibition, restraint; ku pigá marúkú or ku pigá rufúka, to forbid or interdict a matter.

Marójáni (or marjáni), s. (Arab. مرجاني), a precious stone of red colour, red coral; ushánga wa marjáni, a kind of large squared red bead of great price; marjáni ya fethlílní, the true red coral; ushánga wa fethlílní, a kind of white or rather water-like bead of value.

Marólka, s. (مركلة), olla magna ex aere et lapide coniecta, a large pot; sifuria kúbu ya ku pika phíki 6-7 pamo, a kettle or caldron in which 6-7 measures of rice can be boiled at once.

Mároil, s. (Arab.), a chef, a large caldron or kettle.

Maróka, v. a. = máliiza, to complete, to finish.

Maróhaba (or maróhaba), s., thanks, very well.

Maróhm, s., ointment; cfr. ḥ, loc spissum; vid. malham above.

Marám (or marámému), adj. (Arab. مرام), he who was pitied and obtained mercy, deceased; e.g., baba márbém, my deceased father; marámému bana kuwa, the deceased master; vid. ḥ, misericon, prophetis fuit.

Marika, s. (ming. rika), those who are of the same age (marika mamájó); watu hawa marika mamájó or hirímú mmojá; suisui tu marika or hirímú mmojá, marika suáu, we are of one age.

Maríka (or Maríka), n. p., a town on the Somali coast (vid. Benáder).

Maríínda, s., the folds of a skirt (R.).

Marín, s., cfr. shungi (R.).

Maríízá, s., small shot, shot.

Marish, v. a. (n ku tunzi), to look about (R.).

Maríthawá (or maríthawá), s. (ys.) (Arab. مريثها), with satisfaction, abundance, plenty, according to one's wish; kulla kitu kun nefisákew, mtu kama apomávio, akligt or wish of the heart; nimekúla maríthawá, I have eaten to my fill and with delight; naka maríthawá - naka nefasí, I desire according to my wish.

Maríthiti, s., vid. maríthi or uwaríthi.

Maríkabu, s., a spot (St.).

Maríkabu (or maríkêbu or merkêbu), s. (ys.), a skip; vid. ḥ, vectus fuit.

Marínom, s., seat (old).

Marírama, s.; ku toja, to scratch.

Maríámái, s.; ngóma ya maríami, a kind of drum which is heard at a great distance.

Maríomu, s., vid. chabano in Kinníwa; cfr. also fiáa.

Maru (ya), time in the sense of repetition; mara mójá, once or on a sudden; mara múbí, twice; mara tatu, thrice or three times; mara ya pili, the second; mara ningípí, how often; mara ningí, often, Marra kua marra, from time to time; sema marra ya pili nipáte ku sikía, let me hear it again; cfr. ḥ, transitus unus, vicis una; ḥ, transivit, præteriti.

Maríthawa = matilak; sio mórthúlasyang nlió-dáka, or sio mórthubanya nlió-dáka, or sio mórthawánya nlió-dáka, or sio mórthukuly ang nlió-dáka, desire, longing, etc.; ḥ, quaesivit, petiit.

Marúmi (or marúdío), s., return; ku rudi, v. n., to return; cfr. ḥ, aditus, accessit.

Marúcrócu, s., swallowing without access (ku fuáda marúgurígu); e.g., weni wawaasha, mtu akñí-kuna wafánia marúgurígu wa muili (kifundo-fundo), when the nittle stings a man, and he scratches himself, he causes a swelling (marúgurígu).
Marâ'īs, s., biliousness.
Marâkâ, s., residue, remainder (vld. ku sâ, ku sâsâ); or masâsio (masâsâ), what is left.
Masâfî, s., pursuas.
Masâhâbâ, s. (Arab. مصحح), friend, especially the favourites and companions of Muhammad, like Omar, Ali Beker, etc., Arab.
Masâhâlâ, s. (vld. masâhâlâ, masâhâlâ, vld. masâlä).
Masâhîni, s. (ya); nihâkâ na masâhiyâ ya Muignisingu, nûdâ yulâ-yni-ulâ, I was in friendship with God, and therefore he presented me; ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ_
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MASHIXI, s. (ya) (sing. shuizi, la) (vid. jamba, v. n., shuiza), breaking wind, break wind with a noise or crack; but usu. means simply emission of stool (without a noise) perceived by a bad smell; fathili ya munda ni mashiri, the kindness of an aura is breaking wind — you cannot make a silk-purse out of a sow’s ear; cfr. chanda, v. n.

MASHAAGA, s. (R.?)

MASHILA, masila, masihila, massahila (pl. ya) (sing. sila, la) (cfr. massasa, pl. jikula), questions, mysterious (rifungo) matters, matters of old, of the prophets (maneno ya kake); cfr. jila, interrogative.

MASHIRA, s. (siara) (ya) graves (- makaburi); ku timba siara, to dig, to make a grave.

MASHU, s. (vid. ku-m-siwa), praising, praise (siva).

MASHATA, s., playing, jest (- kitu kitesacho); ku fania —, to make a play, to play; marathi si masihira, sickness is no play; ¥3, res qua pueri industri.

MASHA, 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 mwana ngeni, hapati ku tama kua mvana bora; mvuna ina-kungua 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 pihaka 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 siri (Kisukundi, full), which refers to the time from August to December, being the time of ripening and harvesting.

The masika comprises —

1. The Muezi wa muanza wa muaka, i.e., the first month of the year, or April.
2. Muezi wa viiri, the second month, or May.
3. Muezi wa tahu, the third month = June.
4. Muezi wa nne = July.
5. Muezi wa tziano = August.
6. Muezi wa handahu = September.
7. Muezi wa fungahu = October.
8. Muezi wa nane = November.

During these last four months, which are called siri by the Wanika, there is the kusai or subheli, blowing properly, from May till October.

(2.) The madjira ya kaskizi, comprising the time from December till March, during which time the northerly wind is blowing—

1. Muca wa matutila (ku trilla minzai) is the month of December.
2. Kurri buuu is January, during which the Wanika have their great festivities of eating and drinking (kurri wa muanza).
4. Muezi wa bizo or Muaabo wa kaskazi = March, during which they play with a kind of fiddle called “syo” (ku pigu zyo).

MASIKO (or MASHA), s. (ya), interment (ku sikia, to bury), burying; anekuenda ku sikia, he went to bury = to assist at a funeral; (2) the leaves put into a water-jar to prevent the shaking of the water.

MASIKO, s., all requisites for burying, as sanda, na shaka ya ku asheca mutu, na ambari, miki na marashi, sindi, mafiiko pin, ndio masikio o visiko; poll 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 masikio or masishi or visiko. The Sukhili take out the excrement 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 Muhammedans 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 alone tohura (that Gabriel may find cleanliness). He asks the person: (1) “Who has created thee?” Resp. “The same who created thee.” (2) “When didst thou arise here?” Resp. “On Friday, Saturday,” etc.

MASHU, s.; 40 masiku, 40 nights.

MASILIAH, s.; aha-m-fania hokumu masiliah = aha-m-patunisha, to bring to an agreement.

MASINDI, sing. sindi.

MASINDISHI, s. (R.) (9); cfr. sindis, v. a.

MARINE, s. (ya), gum, jaco.

MARINOZIO, s., slander.

MARIO, s. (sing. rio, la), strong pieces of wood which in building a house are placed between the weaker pieces for solidity's sake.

MARISHI (or MARISHO), s.; witu wia ku sikia or
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visikōa wia ku sikis —, the things which are requisite for burrying.

Masitō, adj. (cfr. sito), heavy.

Masitita, s.; masitita ya nazi, vid. tui.

Masīwa, s., the Comoro Islands and Madagascar.

Masīwa (rectius maziwa), s., (1) teats or breasts, and (2) milk (lit., lakes, pools; ziwa la maji, a lake); maziwa ya gnombe, teats of a cow; gnombo yuna maziwa manne, na mju 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 (mališamu or nilia ya ku pitia maziwa) canals of the milk. The whole (čī, the receptacle and canals of milk) forms the kiwelle cha gnombe (Kiu. kierre, which consists of the zia na humbo, hence maziwa, milk), the udder of the cow. Watu wasema mbūzi wa Kinarabita yuna maziwa mawili makibba, the people say that the goat of Murut (a district of South Arabi) has two large teats, not four, as other goats have. Maziwa mawili, curdled milk.

Maskani, s., (ya), place, abode; مكان, habitation, locus quietis.

Maskini, s., (wa, pl. za); maskinzi za Mungu, free poor men, poor people but who are not slaves; cfr. مكان, place.

Maskini (or Masekini) (Arab. مسكين, مسكين, pl. مسكينين), poor men, pl. massakini.

Masō (or Masso), s., (ya), the edge of a knife.

Masō (or Masso), s., faces: upanga masso mawili, a two-edged sword — makali mawili; upanga (u)wegni makali mawili (Rot. xix. 15).

Masōra (or Masekoro), s., (ya), custom, habit; ku fania masōra, to get accustomed; kuku alienunulíwa api pé fania masōra, ugwekwekwe útoke; muuna buyu yuma masōra, this boy grows familiar with people easily; masōra, familiarity.

Masōhara? (R.).

Masōka, s., (sins, sóka, la), brass-wire, greatly sought by the East Africans for ornaments.

Masōmbolo, s., (ya), a belt, girdle (mahasamamu). 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 ukūmbú (girdle), the latter consisting only of a short piece of cloth, of about four native yards (mukono) in length. The Wunikia wear the ukūmbú, whereas the Masilili wear the masombo; fulani uni-ji-funga masombo, nguyakwe ni kula nkumbugu is a piece of cloth worn purposely for a girdle, whereas masombo and mahasamumu are only pieces of cloth wrapped around the body.

Masongi ya nuelle (1 Tim. ii. 9), the braiding of the hair.

Masungo, s., tress-work (ku songa, ya).

Masu fikina (R.)? said of a weaver?

Masu — Misié, Egypt.

Masu pufu, s., vid. masariitu.

Maswa, s., (ya), (ku sa, to remain, to be left), the residue of tembo, which the mgema or mgemí (topper) (vid. ku gema, v.) receives for himself in the morning, after he has delivered the munengó or funga la tembo to the possessor of the cocoa-tree; e.g., the possessor agrees with a man (or slave), who draws the tembo daily from the cocoa-tree, to receive a certain quantity (a kitema or ordinary calabash) of tembo; if the mgemí gets more than has been agreed for, he is allowed to keep it for himself. This remainder or extra portion of tembo is called maswa. This is done in the morning, for in the evening the mgemí is allowed to take all he gets for himself. On Friday he may take all the tembo of the morning and evening for himself. Ndí m na ada ya mgema. This is the custom with regard to the business of gema (tapping). The allowance is granted as compensation to the mgemín, 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 manjuuni (vid.), a very learned man, who daily lied on one loaf of bread and one cup of water, which was daily sent to him by God the mgweza (or munza) and mukwita (Mungu ališka tangu ñiliingu na rí ilipesuka heitansanda, na ywaanaa viambo vioza vya ulumengi), 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, concealing the other half of the heavenly gift. At last the stranger turned out to be an angel, who was to return to Milina (our Lord), as he told the learned man, who said, "Well, will you greet our Lord the mukwita, and ask him to make ready the pepo (wine) 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 ngema (topper), 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 masèfu (vid. dafu). In the
course of conversation he found out the stranger was an angel returning to the mukumwéti. 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, whose house was full of clothes, money, utensils, etc., in such profusion that she requested the angel, whose errand she knew, to entreat 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 gates 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 afflicted book-man took all his books, tore them to pieces, left his solitude, and became a mgéma wa muni. Since this 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.

Másia (or mésia); ku enda masia = ku ndéna na ku rédi, to go up and down, to take a walk. The natives believe that the Europeans take a walk to tire themselves (ku kuta mhasha), having nothing else to do. Cfr. مشي , gressus fict, ambulavit; ndefu, incendendi modus.

Mástaka, sing. stkaka (la) (or místaka) pl. mish-taká, a charge, accusation; ku letta mastaka jì ya mu, to bring an avon against a man; Arab. كا , questus fict rem ad deum. Stáki, v. a., to charge one with — before a judge.

Mástaká, s. (ya), a sister by the same father and mother (mastuká ni ndúgu mki wa tímbo mmýjá); mastukhayangu amekuja, my sister is come. A full-grown sister shows great regard and reverence 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 coveted desires be raised in their hearts. There is, as it were, a pasia (reil) or stkaka ja jombo (the deck of a vessel) between them. Hence the name?

Masíu, s., giddiness; nina masi, I am giddy.

Masíu (or masiú), s., vid. sudi and shudu.

Masíujá, pl. of sujá, a servile or brute man warrior; cfr. مل , strenuus, fortis fuit.

Masíukó, s., vid. mramá (ku sukuka). Kukó, s., cut stone (St.)? probably manguo, vid. sughá, v. a., to rña.

Masíukú, s., a kind of hanging shelf.

Máta, s. (sing. uta, wa) (ya), bones; mti wa máta, the tree from which bones are made. The staff, having been carefully prepared with a knife, is made to bend by a string, called upóto (vid.). In general, weapons (mata).

Matajá, komera, astonishment; vid. tañjá, to wonder.

Matsía tumá, s. (Kis. mulúmi), a tree (mulume, a tree).

Matódáta, s.; ni wali uli mshinde muemmbá mdo, very thinly boiled rice.

Mató, the gill of a fish (R.).

Matófá, s., vid. tafuna.

Matógata, s.; fulani yuwaanda matagatága (R.), N. N. goes straddling or he straddles.

Matáká, s., bad stuff, dirt; haku-m-pa tombako, ni matáká tu, he has not given him tobacco, but only dirt.

Matáka taka, s. (ya) (sing. taka taka, la), trash, ordure; matáka taka ya ntle, dirt of rice, e.g., straw, small stones, etc., with which it is mixed up.

Matarafí, s., hodine (ku takáta). Kukó, s., cut stone (St.)? probably manguo, vid. sughá, v. a., to rña.

Matáko, s. (sing. takáto, la), the colour of the body; kulla mu yuna takalokwe, every man has his complexion; takáto la Kíngnky, la Kigallá, la Kírašu, the European, the Gallá,
the Arab complexion; takáto la ussei, la nekundo, the black, red complexion; muiti uma-takáta or wanzairi nekundo, ourne, or ussei, the body looks or shines red, or white, or black — its complexion is red, white, or black.

Maták, s. (sing. tuko, la), the seat, buttocks, breech.

Matákóka (or Matákáka) (vid. madákko), desire, want, request.

Matálímic, sing. talaimun, amulet; vid. مَلْمَحَاء.

Matálle, s. (vid. pukusa, r. a.), useless cocoa-nut.

Matamán, s. (ya), love, affection.

Matamíní, s. (cfr. pagará), amulet worn across the shoulders and the upper parts, laid over the body like braces (ku tambá safu); (2) the side, a man's side.

Matámu, sweet; vid. támu.

Matamíko, s. (ya), cow's milk, vid. ku tamáka kuoko ni kwema; matamukosyo ya-ni-pendere; matamúko ya loha, pronunciation of the dialect, provincialism.

Matamvá, s. (sing. la tamvá, fringe), fringes; tamúnu ya nguo ilio — sokóta.

Matana, s. leporgy (St.).

Matánda, s. (sing. tanda, la); matánda ya na, a part of the ears of the matána (millet).

Matandiko, s. (ku tándika, r. a.), bedding, everything requisite for or spread out (ku tandika) on a native bedstead, viz., magódo na masuku, ná miúka, na mili matándiko witu wilivio kundulíwa kitandáni.

Matándo ya bóni, vid. spider-web.

Matango, s. (1) large nets; sails; (2) mourning; ku káa matangu, to keep a solemn mourning for a number of days, five to seventeen days; ku ondia matanga, to close the mourning; matanga kati, veind abena (St.).

Matangamánó, s. (1) mixture; (2) a crowd.

Matango (k b); ku-un-fikiliíza matango (= mánu) (R.).

Matango, pumpkin (z).

Matantání, backward: ku anguka matanitani (cfr. kingallungali); vid. tana.

Matánku, s. (sing. tánnu, la), branches, boughs, the large branches of a tree. A large tree has on its (gogo) tunk — (1) matánku, the large branches; (2) na umánku (large branch) has un útúga, branch of the branch (when large, itúga; when small, kítága; when many large ones, bágí, za); (3) on the útúga (or kitúga when small) are the vitánsa (which are, as it were, the wana wa útúga); (4) tansu ya nu mili are smaller than matanamu (tansu has tusam in the sing.).

Matanzi, pl. (sing. tanzi), nooses.

Matao, s. (sing. tao, la) (ya), circuit, roundings, roundabout way.

Matathá, s.; cfr. مَثَّل*, gratum sibi habitat (cfr. .Arab. *مَثْلَة*).

Matála, s. (ya); ni póréja zito wa mtelle or uji wa mtelle muzu, a thick native soup of rice. The rice, having been coarsely ground, is boiled in the milk of ground nazi (tul), pepper, and salt. This matáza ya mtelle is to be distinguished from the uji ya nazi, 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 matáza, a thin rice-soup; perhaps from tua (pl. matáza), which is eaten in cups? Matáza, food made by boiling coarse-ground corn in water (R.). Táza (pl. matáza), a brass basin.

Matáta, s.; a tangle — mafungáno ya usi, tangling of thread; matáta ya maneno, confusion of words or matters, evasion, shift; ku tia matáta, to tangle; ku ngín, to become entangled.

Matáto, entangling.

Matawaña, s. banks of a river, region, river-region; e.g., nufu wakumbila matawala ya Niancha, the elephants fled to the shores of the Niassa Lake.

Matáyo, s. (ku táya, r. a.), to import, charge, accuse; imputation, charge, accusation, reproach.

Maté, s. (ya, pl. za), spittle, saliva; ku témá or tupa mate, to expectorate (cfr. gnioegniota).

Matouchedo (pl. stefal), brick; بُرَكَة, spume, spuma, saliva tenuior; alóku.

Matézé, s.; inuhgo bu ni matege, this cassava is waterish.

Matéhe, s.; bent or crooked legs (sing. tége, la); matege ya ngü, a physical deformity of the legs, being turned sideway; magü ni matege, yanafani kota, the legs are crooked, bony-legged; Mungü ame-n-pánja magü.

Matéméka, s. a prop, prop, support; fig., consolation in — (ku tegemó, to beam on, to redress).

Matéká, s. spout,Loop, that which is gained, led, on a cock-fight (lib. writes madégca).

Matémáha (or Matémáha, or Matáláhá), s. (ya) (= madákun, desire) (Arab. مُتَمَأْحِىِّ with quasissit, vel petiti; مَتَمَأْحٍ, res quasiasis, vel petita), a love of nature, original reputation, and therefore custom, habit; matémála ni neno libi wéko na Mungü tangu 서울 — mafimbile or kitíba kanayaliviumbóla na Mungü; kula mso yuna kitibubajweo na mumbubúywe. Matémála na mirádi, will, desire.

Matélé (or matéla), s. (Arab.), east wind blowing from the Indian Ocean toward East Africa; pepo za bishiri or za masheki (mashriki, east).
troubles you bring upon yourself; Muiguizingu yuwakirimu njujakwe (mtumishiwakwe), there are troubles with which God exercises him who fears him (his servant). Mat'eso = uthiki or mamivu.

Mat'ëw'si, s. (ku-m-tëts), intercession, to intercede for one who is to be beaten or imprisoned, etc.

Mat'ëtsi, s., the cockling of a hen in laying an egg.

Mat'ëno, s. (ya) (ku teta, to quarrel), quarrels, strife, enmities.

Mat'ëmi, s. (ya), choice; vid. teña or taña, to choose.

Mat'ëmba (or Mat'ëmba) = mathaba, an altar; cfr. ᱩᱟᱜ ᱧᱟᱜ, macavit, sacrificavit; ᱩᱜᱟ, locus in quo macatur.

Mat'ëmba, a victim, sacrifice.

Mat'ëmba (or Mat'ëmba), sect, persuasion; cfr. ᱩᱟᱜ, putavit; ᱩᱜᱟ, agendi indicus, doctrina, systema, secta.

Mat'ëma, s. (Arab. ᱩ᱇ᱟعروش), mischief, harm (St.);

Mat'ëma, s. (Arab. ᱩ᱇ᱟعروش), mischief, harm (St.);

tangu leo napatos ni mathaba (R.) = neno, today I met with something extraordinary, misfortune was brought upon me; ni mathaba ku tinda, seil, the vessel; kili ni atibu.

Mat'ëmberi, s. (cfr. mat'ëmba), habite, manners, customs.

Mat'ëndu (R.).

Mat'ëmbudi, s. = thabdi or mathubudu; maneno-yakwe ni mathubudi.

Mat'ëmbudi, s.; mathubudu ya manenoyakwe, the confirmation of his words; vid. thibudu (subudu), n. cfr. manenoyakwe ni thabdi = kuelli or mathabdi, his words are true, reliable.

Mat'ëko, 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 akolkolangu, lipite kia kial akolkolangu linatiliika matiko mema, linapata matiko, linangia matiko or ukial (cfr. kia gongomcsa). Ku tia juma cha moto kalika matiko, to put heated iron into water for cooking, to sharpen it; ku tia matiko mubera, to harden steel. Matiko ya uuelle is a taft of hair in Kwaikia.

Mat'ëmba, s., vid. supra, page 208.

Mat'ëndi, s., half-grown Indian corn (St.)

Mat'ënsi, s., a slaughter-house, a place for killing animals.

Mat'ëna, s., a cradle for children. They are found in Zanzibar.

Mat'ëti, s. (cfr. tita la ng'ito) (vid. sing. tita, la), packs or bundles of wood, cloth, etc., tied together with ropes for more convenient carrying.

Mat'ëti, s. (cfr. tiit), (1) teats, paps; (2) ku enda kua mat'ëni, to trot (St.).
Matuta, s., the east wind; cfr. =title, appears from ortus suit sol, sidus.
Matu, s., eyes (vid. sing. jito); nipate mato ya-kundu, to demand a present, if one wants to see somebody or has seen him; (2) mato ya utama watenga mubali, ni mali ya watuma, vid. mutama.
Matutari, s., cymbals (St.).
Matungu, s., balls of bread baked in honey; mukati yalipoksu kwa asali, kana mali ya-ngamini (i.e., the shape resembles camel's dung).
Matokwo, s., plaques of ergus (cfr. toka, tokëa); matokwo ya harri, pores of the skin.
Matuna, s., vid. matungu.
Matumiko, s. (sing. tomiko, la), the edible fruit of the matumiko tree (kana mepêra), custard-apples.
Matongaji, s.; matongaji ya hori and ya mtumvum, cutting and planking a canoe (cfr. ku tunga).
Matongozzi, s., locuvina desire; vid. tonguza, v. a. — ku dikwa mtumwe, last after a woman, availing a woman aside for resting; ku-mu-ita kando pasapo kwa na watu; matongozzi ya jimbi — jimbi yuwa-madaka kuku ku kuwa, the cock desires to leap upon the hen.
Matoppe, s. (toppe), mire, mud, dirt; baskazi matoppe (vid. kaski), lit., a dirty baskazi, velen there in much rain in baskazi time, and consequent the soil is very mirey.
Matori, s. (ya) (sing. tizi la jito) (from ku tóa), (1) tears; matori ni mali yatiiriikiyo matoni; mato yanafotira matore, the eyes shed tears (vid. ku tóa, v. a.); matori ni mtumzi wa mato; ku tuzika or tuurika (vid. tuza) or tamba tafu, the tears run down the cheek; matori mituzi, tears which run by drops; (2)yum = manuku — lubw or didubu, glue.
Matuka, vid. kituka.
Matufu, s., (ya) (ku tuma), the setting of the sun; matufo ya jun or matufu and mawio jun (the gun. part. ya is seldom used); tufo la jun, matufu or matufo jun, usoet (tua and tun).
Matufali, s. (sing. tufali, la); matufali ya udongo, bricks of clay (yalokanisho kwa jun). Luke v. 19.
Matukano, s., (ya) (ku tuukana, to despise), agravat, contrap, slighting, scowl, outrage, disgrace. Matukano expressions are, for instance, munana kumaniko, munana wa haramu, kuta kozoa, kumina na! (obscene).
Matukio, s., (1) things which happen, accidents; (2) provocation.
Matukiso, s. (sing. atukizo), irritation.
Matukulio, s.; e.g., — ya nou, bad suspicion (1 Tim. vi. 4).
Matukzi, s. (ku tukia, to bear, to carry), bearing (utukizish), wages for carrying.
Matulano, s. (ya) (Kigum.) = ku fania masíha (vid.).
Matumaini (or matumaini), s. (Arab. سُمعَانِي, quietus, confusus sicut) (ku tumai or tumaini — ku amini, to trust or confide in one), trust, confidence, hope; matumaini ku Mungu, trust in God.
Matumba mukadi, s., rosebuds, used in perfume.
Matumbwe, s. (sing. tumbwe, la) (= mawe ya muambani), 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 (millstone) costs usually a quarter of a dollar at Mombas, sometimes more. These coral rocks are also used for flat roofs, because they are light.
Matumbo, s., the entralia, belly, bowels; ndíani ya matumbo mna tumbo na utumbo; tumbo la gnombo lililo na mali magi; utumbo ni mueni mba na měra; (2) ku tukia matumbo mwa, siku zote maneno yiila matumboni (R.).
Matumwiri tumbiri, s., swelling of some parts of the cheeks; matufu yanamafanisa matumwiri tumbiri. If the cheeks are swollen all over the disease is called perćima (la ku fus mafu lotse); to be distinguishted from the márathi ya safira, in which the whole body has swellings (muuli ote ku fus). Hot ashes are applied by the natives for the matumwiri tumbiri, but the safira disease is cured with doses 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 coconuts, salt, and fish are not allowed. A soup made of utama flour is allowed. But before the iron-dress 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 tumika, tumikia), service; ku fania matumishi (or utumisi), to do service; mta huyi yi katika matumishiyangu, this man is in my service, is my servant; utumishi, a single set 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 numia, etc.; sina matumisi leo — sina kitu cha ku tumia, to-day I have no store at my disposal; sina fetha, sina ngwé, sina matuma, sina mazi, sina tambó, wala sina kitu kilijo chote; uma matumisi, occasion for use.
Matumo, s.; sina matumo ya ku tumia bora moe
Matutao, s., pasture, pasture-ground.
Matungu, s.; matungu ya maziwa – matuma makuba ya ku sukia maziwa, large calves housed for making milk and making butter in. In other countries the milk is shaken in leather bags (vid. kiriba). (2) Bitterness; matungu yakis lino, there is still the virus in the leg bitten by a snake.

Matuni, s. (ku tuno, v. a.), flagging, skimming; niia ya matuni, the portion of meat given to a native butcher (whenever he may be, for they all know butchery) in compensation for slaughtering, flagging, cutting, and dividing the meat (kt weka tungu).

Matunza, s. (sing. tunza, la), empty.

Matungu, adj., vid. tupa, bare, naked, empty.

Matunzi, s., blane, attenuation.

Maua, s. (ya) (sing. da, la), flowers, blossoms; ku fania maia, to bloom.

Mauqiri (ku uguda), nursing sick persons.

Makuta, s., a miracle, wonder; ntiona maunzi bora, I have seen a great wonder; (from kula, debilla fuit), miraculous; hand naturale, quod non isi a propheta perfici potest, different a miraculo naturali; lai, quod editur viribus naturae a viris sanctis; cf. maunzi.

Mashudi; si maunzi – halipatikana, neno hili, this is not found, does not exist; cf. matamini, inventivus, existens; waat maunzi or mauzi; people or men who are known. In Kir, pisi ya maunzi, in contradiction to pisi ya ma kibekule.

Maukili, s., purpose, intention (vid. ku ukila, Kir. ukitira) – makusudi; sina maunikili ya ku nenda Rabbey, I have no intention to go to Rabbey.

Mauludi, vid. matumba.

Maulungu, s., questions, questioning (vid. ku uliza, to ask); hujui ku uliza, thou dost not know how to ask.

Mauuma, vid. sabani.

Mauumbe, s. (ya) (sing. umbile, la), lit., createdness, creation, nature, the condition in which a man was created by the Creator (kumu alivio umbo), constitution, custom (vid. kitiba); maunzi ya mta; cf. mutila. 

Maumbe (or umbi) (vid. posa or poza); ku jeya umbe or maumbe (in poema) = takubiri.

Maumivu, s. (ya), ache, pain; maunzi maumivu naa or nauma ana mulini, I have great pain in the body (vid. uma, umia).

Maumvuti (Maumvuti), s., maji muki (R.); maji na maumvuti, ni yale makui, ku ja telle hatta magomeni.

Maungo, s., back (sing. ungo, la); uti wa maungo, backbone, spine. The uti (mti) connects the two ungo, hence maungo; uti umtani katikati ya maungo (kungo, joint; ku unga); maungo ya-kitin'ka; maungo, joints (used in a collective sense); cf. kibogo, which is different, and refers to the back of the head and neck.

Maunzi (ku unda), s. (ya); maunzi ya chombo or jahazi, the building of a vessel, ship.

Maunzulu? s., vid. umuzulu.

Maupe, adj., white; maupe, muneupe, maupe, jenpe, &c.

Mausio (mausio, mawanira, magiio), s. (1 Cor. xi. 2), tradition, commission; cf. testamento tradidit praecepit allicui; mandatum, testamentum, res testamento mandata, order in reference to a legacy; mausio yakateni tultutumia, yali-tu-fa sana.

Mauti, s. (Arab. موتى), (1) death; (2) corpse (mata); amekutini ni maati or faradi; amekutini or patikana ni marathi ya ghabila, he met with a sudden death (vid. maati); cf. maktua, mortuum fuit.

Mavao, s. (ku vü), wearing apparel, the way of wearing one’s cloth, dressing, dress; mawázi, dress; clothes; mavao or mawazi mena – ngó na muku or bora bora, fine clothing (mavao seems to denote also “spot, stain”).

Mavi, s. (vid. mafi), dyes, excrement, droppings.

Mavii, s. (wa), the mother of the husband (vid. mami); also mother- and daughter-in-law on the female side (cf. mkue).

Mavio (or Maviro) ya maji, s., leaves put into a water-jar when carried on the head, to keep the water from spilling (R.).

Mavillo, s., vid. villo.

Mavumi, s., hum of voices.

Mavunda, s., a man who breaks or destroys everything he has to do with (cf. vända, v. a.).

Mavundu, s., scattered or broken clouds.

Mavuno, s., harress, reaping.

Mavushi (pl. of vushi), the hair of the yakes.

Mawá (or Mavá), s. (sing. wá or wá, la), the different colours of the feathers of a foul; e.g., kuku huyn yuna mwiwa mawali or matuvi, this foul has two or three different colours in her plumage; yuna miwá (or mabatóto) medpe, meussi mekuundo, she is white, black, and red feathers; yuna wá jeenzi, ni èf kuku meussi mti, she has black feathers, or she is a foul entirely black. The native physicians (waganga) 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 anteced to the evil which is to be removed by means of uganga and sadaka. Before going to war, the natives sprinkle the blood of a bullock upon the road; or they sew it 2
up the eyes of a sharp, and bury it alive, to blindfold, as it were, the enemy. At the time of the war of the Mambas with the Lwana of Masait, they caught a man at night, tied him with ropes, and drowned him at the anchoring place, where the Lwana was expected to cast anchor, saying, "May God sink your ships and counsels." Kanzenzuyu na mawu matatu.

Mawa (or rather Mava) (Kiyenbwa), s.; mahali pa ku sikia meit, a burial-ground, cemetery.

Mawanda (sing. wanda), vid. wanda.

Mawansa, s. (sing. wassa la mvua), little drops of rain (mvua isotangamana na ni); mawassa ya mvua, drizzling of rain.

Mawizi, adj., dear (cfr. wazi).

Mawizo (or Mako), s., thought; ku azza, to think.

Mawe (or Majwe), s. (sing. jiwe, la), stones; mvwe ya ku mugale, a hand-mill; ya mawe, of stones.

Mawimbe, s. (vid. sing. wella, la), a plant with a very small seed.

Mawi, s. (= mafiri), bad; maneno haya ni mawi, these words or things are bad; kuna mawi ya ku nuka ufundo; mawi yakakiza, yakikiriba na kwish, when badness comes high, it is near its end.

Mawia, s.; mbo ya jina, sunrise, but mawia or mawio (ya) jua, sunset; vid. matufo.

Mawili, both (mbili).

Mawimbi, s. (sing. wimbi), surf, waves.

Mawindo (ku winda, to hunt), game (produce of hunting).

Mawingo, s. (ya) (sing. wingo, la), clouds, large black clouds (of rain or smoke, e.g., when the people born a tangle, vid.) (cfr. uwingu and wingo); kuna mawingo wingu, it is cloudy.

Mawina (or rather Maviza), s. (vid. fia, rectius via, v. n.) (sing. wiza or viza, la), (1) crying; (2) corruption, spoiling; ni mavina kua schabu ya ku via; maviza ya mai ya kuku, spoiled, bad eggs; mai haya ni maviza — mai haya yanavila or yaunuimbi, yana watoto ndani laken wana-kufu, wanaharibika, the eggs are spoiled, they have chickens inside, but they are dead; i hili ni via or viza la ili; this egg is added (vid. via, v. n., and viza, v. a.).

Mawiri, adj.; mawiri mawizi, green grass; mawiri mawita (vid. muti), green, unripe mangoes; vid. biti (bichi), page 27; cfr. pp. 214, 215.

Mawiri, s., a heap of grass (R.)?

Maya, v. a., vid. muuya, to pour out.

Mayafuyuvi, s., vid. yafuyaya.

Mayama, kinayo, fujo, uhi, achatka, baclness, wantonness (all synonymous words).

Mayavi (vid. yayi, an egg), pl. eggs; vid. mai.

Mayenaginyo, s., air.

Mayiti, died; vid. maiti.

Mayowe, s. (sing. yowe), oyster, alarm.

Mayukia, s. (ya), a scaffold.

Mayungo (sing. yungo), water-rope; mashadda or multa yamcita ndani ya ziwa.

Mayuni, s.; kileu cha —

Mayo, s. (cfr. ku ziga), fruit, produce.

Mayiiko, s., vid. maiko.

Mayimbulu, ku simbulia (It.);

Mazinga (ya), (1) play with eggs; (2) ku fula mazinga, to beat nails broad (nails which are projecting from the wood); ku tia mazinga.

Mazingiwa, s., a siege (St.).

Maziki, burial clothes, furniture, etc.

Maziwa, s. (1) milk (sing. ziwa) (curdled milk, maiziwa mahibwa); (2) breake, lakes (vid. mawina); (3) islands, but only said of four Comoro Islands,

Mgaziya, Ansanani, Moali, Maotitou (Mayotte); maiziwa ya watu mawili, dragon's blood (St.).

Mateto, habits, customs, practice; vid. masone (ku soos, e.).

Mayoka, s. (1) evil spirit (probably mawuika) (cfr. kisuka) (St.); (2) brass wire (cfr. zoka or ziga).

Mak, s., a kind of banana.

Mazungumzo, amusement, conversation. St. kivu mazungumzo.

Mbaa, s. (ya, pl. za) (a kind of sickness), red spots on the skin; ni kana joo (cfr. joza), the name of a cutaneous disease, an eruption of the skin (ya-washa ya simambuka).

Mbabu doko, s., a horn + Kir. murerenga (d-scene).

Mbabu (vid. ku baluma, v. a.), a scrotum, especially of a fool; nababuro mbe ni wani nini? Mbabu (Mavwe), s. (pl. za), the riba; sing. uba; one single rib; ufaa, side, e.g., ku piga kosi la ufaa, to strike one's side with the open hand; ufaa wa ku uno na ku shoto, the right and left side; nufunamungu, next to me, at my side; a-ni-umiza nufu udani.

Mbaas, s. (wa) (vid. mpagaala), porter.

Mbaaharia, s. (wa), sailor; pl. wabaharia, sailor (= wana maji); vid. baluma, aea.

Mbahili, s., vid. bahili; sbaa, parcus, tenax et avatus fuit; or bahili.

Mbalanga, s. (wa); mbalanga wa mikano, wa mi, ctc., letter of the hands or feet, ctc. The skin is peeled, as it were, and looks white, but there is no pain in this disease of the skin. The Wanza calls it mabanwasi.

Mbalale, s. (ni ponde ni bumbwa za muhago), small pieces of split cassava. Kuna bale hili majo tafinina mbalo mbe ni mbembe. From this large piece I will make four thin pieces, bale being one half of a large muhago when split in the middle 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 bale mma mojolika toka mbalo mbe ni mbembe. But
miabale are pande kuba na refu za mbogo. Consequently the natives would say: Cut this large cassava (1) into bile = make two holes of it; (2) cut the bile into miabale (ya) or large pieces; and (3) cut the miabale into bile mbogo (smaller pieces) (bile in sing.).

MABALU (cfr. balale), incontinent; ñsi; perenitu ad finem; ñtsim, ad optatum pertingens finem, puber, acetate maturus.

MABILIKA, s. (R.); ya toa mbilikwa za maji ya yamusa tete, to dizziness (?).

MABILLI, ade, far off, distant; mbalimballi (mbali mballi), different, distinct; it is also used of time, e.g., hakufu mbali m'ino, he died not very long ago; si mballi sana, laboca ikupita sih ma'noja, it is not very far, perhaps one hour's walk; range mbalimballi, different colors; range hi yataoka mballi; na hi yataoka mballi; Mungu ali mballi, aka-m'jala chume si maki kuwako, 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 mbalimballi = ku tangaana.

MABLIMA, s. and adj., thin, fine (wa); mbambwa wa jwe, or jwe la mbamba, a kind of thin stone (late) which is beaten to pieces, which are put into the wheat to give more solidity to the time (vid. kokoto); ku funga mbamba.

MABLIMA KOPI, s. (cfr. masindarusi), a kind of tree.

MABMBA, (1) (wa, sa) (pl. of ubambbo); mupa wa kuku katika mbawa maongo (lit., the bone of a fowl in the wing-feathers on the back?); (2) (za) (pl. of umbambbo) umbambbo za ku ambia ngoma, mbambbo tere sitizwa ngomina, 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 pry for stretching a skin on the ground to dry it (umbambbo wa ku kotea ng'iri).

MABKHE, how water when the rocks are visible; maji ya mbando, when the tide is very low = jamba or kiamba ni mle o waizi, mbambo wazi, hayafikanini mbambwa. 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 mbando at Mombasa, the flood is strong at Pemba, and vice versa.

MABVU, s., vid. bangi.

MABVVO, s. (pl. of ubvango), (1) mbango za dawu, lipele panuku, small pieces of wood laid across the bottom of a canoe, to distend it; ku tia mbango dawu kwa kipando ja muale ku panuza

dau; (2) ngiri mbango (or guasse), a vivid bead, vid. guasse; (3) a bird with a parrot-like or hooked beak; (4) a person with projecting teeth.

MABANO, s., an iron hammer (R.); cfr. n-kami, a stone used as a hammer (?).

MABO, s. (pl. of ubwo, wa), boards, planks; mbol na mti, or mbowo na mti, timbers.

MABAKA, s. (1) a tree (cfr. mubila); (2) blessing (p. mii—).

MABIKI, vid. mapilo.

MABANGO, s. (ya, pl. za), a short stick, a truncheon.

MABIKI, s., relation, vid. munkoni (mbari hi, hisi); (cfr. Kiuki), fuko mnoja, Luke xxi. 10.

MABORDIKA (pl. mii—), castor-oil plant; mafita ya mborkika, castor-oil.

MABROWAI (Roh. Mawrai) (or Mworo), swallow (Er. ?). It is a little bird which sings nicely! MABU UTI (pl. mii—), a wood with yellow flowers and thistle-like leaves powdered white (St.); a kind of thistle growing especially near walls (R.); mburotu muita.

MABA, s. ku saga mbasa, mitama (a kind of grass mbasa wa mifou in Kiuassu).

MABEHITA, s. = mabiri, awonzi neno ku akiliiszaka likawa kuveli (ku bashiri neno la kuveli). A mwa who announces things which really come to pass. He knows from his talent of combination, or from his understanding which hits the point.

Cfr. y-yu, descitricavit, lacto uninto exhilaravit.

MABSI, s. (pl. wabasi?), vid. pasi.

MABSI, a tree the wood of which can be used for ulinji (as of that of the mbindi).

MABSUSA, s. (vid. mpusa), gildines; mugesi mbasusa, lunatic (?); kita mba mpusa, lit., the head has split him, i.e., he is giddy or sun-struck; ana mbasusa, he has an stroke.

MABUKA, s. (ya, pl. za); nazi mbata, a coconut 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 kufu, heisikana na kiliifu, heisikini kibasa, yasukika kifufu ni mbata ya nas, pl. za nazi.

MABTHIEMA (or MABTHIEFU), s. (Arab. mabta), a mabthei, prodigal; mupu mali; cfr. ci, dispersive sine modo et mensura evagavi opes.

MABTI, s., rock-plate (St.); (2) sing. uwhi, mbezi.

MABTIKI = mubariifu wa mali, a prodigal (mubatika, vid. batili).

MABVU, s., ribe, side: mabvuni, alongside, ribbones (sing. ubavu); mabwvu wa dawu, the rib of a boat.

MABVWA, s. (pl. ya) (vid. bawa, la, pl. za) (sing. ubawa, pl. mbawa, ya), feathers of the wing;
ukign’u mbawa za mbawa, niini hawézi ku ruka, if thou pull out the ring-feathers, the bird cannot fly; (2) female gazelle (?); male gazelle is kungu (wa); (3) the bush of mbawa (becaus).

Mbwa, adj., bad, especially in a physical sense = corrupted, spoiled; e.g., maboo mbawa, bad mangoes, such as are spoiled, not eatable; cfr. iba, to be bad, in Kinasa (choo iba, something bad).

Mbayana, s. (Arab. مُبايِنَة), singularity, diversity, which cannot be mired (e.g., oil and water).

Mbənyi, s, one who is generally known, e.g., as a thief; mti huyu ni mbayani — allotambulikana, allebeinikana, wasi, manifest, open (cfr. lija, wa, pl. mailiwa); vid. ą, segretata fuit res, mani festus et perpicuus fuit; ét, manifestus, evi dence.

Mbawawa, s., a sowow; cfr. mbarowai.

Mbə, s. (wa, pl. mi—), a shrub eight to ten feet high, and bearing a bean-like fruit, much liked by the natese. The fruit mbə wa (wa, pl. za); Kitiit, mbulu (pl. mi—); Kiniita, mbədii.

Mbə (or rather mbə), s. (la, pl. ma—), a mango; mbuto, the mango-tree.

Mbwa, s. (wa) (pl. wambə) = mdaku, mtu afani, sitina (katikati ya marafiki, among friends), the mischief-maker, backbiting and gossiping; (2) (wa, za) mbea uigi za watu = mbari na kabila (R.).

Mbə, s., a species of monkey, black, with long white hair on the shoulders (probably the gorilla of Abyssinia).

Mbədii, s.; ni Azomb ni abege, nduno (ni mtu ali na sitina) (R.); cfr. bogo, page 27.

Mbwa, s. (wa) (pl. wambəja), a woman who is clever in her person and dress; ni nako, not a slut; mbeja yuwatuma muliwakwe, ni mtana shidhi (ku tana shidi na ku songo), she combs her hair every day; mbeja wa kani, a young man of strength (St.).

Mbejo (perhaps mveko), s. (ya), a present given to a person who may become useful at a later period (Er.); kum-woeke mbeko ya kasho; ku weka mbejo wema, to leave a good memory behind.

Mbile, adv. prep.; mbele ya or za, before, in front of, previously: amesana maneno haya mbele za wali, he spoke these words before the governor; ameke mbele, he sat before one; ku endeke mbele, to go forward; mbele, in the front, and in Zanzibar with an obcenu sense (84).

Mbembe (memembe), s., (1) wild bee; (2) scorre-

monger, scorre-master; (3) ntumbo aliwenda wağıme mno (mukuare).

Mbemba (rectius memba), s. (wa), to be the broker or go-between, to be mediator (through others) (Er.).

Mbemba (rectius memba), reward for smuggling.

Mbira, s., vid. shairi.

Mbira, s.

Mbityu, s. (ya), seed; mbagru in Kising.

Mia, s., (pl. mi—), a tree of the mangrove-kind near the coast; it is used for making board (mpia?); cfr. miliana.

Mihno (pl. mi—), a cashew-nut tree.

Muchi, adj., fresh; vid. bibi (Kising).

Mituyu (pl mutyufu), adj., ripe; wali mbifu, boiled rice which has become ripe, i.e., eatable (uliwosa); embe mbifu, a ripe mango (pl. maboo mbifu): kitu kiwifu, a ripe matter; mbo mbifu, ripe bananas.

Mbo (see wild), num, two; e.g., niamba mbili, two houses; watu wawili, two men; makiira wawili, too boxes; witu wigirii, two things; niamba ya pili, the second house; mtu wa pili, the second man; kasin la pili, the second box; kitu cha pili, the second thing; nazi za mma ya pili zaliika njema; mbo mbili, two by two.

Mbulikimo, s., lit., one who is of two measures or yards (wa, pl. wabilikimo), a kind of pigeon: the pigeons are said to reside four days’ journey west of Jagga; wabilikimo wana vimo vidig, they are of small stature, twice the measure from the middle finger to the elbow. Vid. Mr. Rebmann’s Map of East Africa. Wajumwa wa faka mbili, kufata uga’anga mbili wena ndaifu kuba, una kiti na makakoni, sendive huketi, kula uga’anga ni kusho. The Sukali pretend to get all their knowledge of physic from these pigeons, who have a large beak, and who carry a little chair on their back, 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 Sukali have invented regarding these pigeons. Beyond the wabilikimo are the juja wa maji, at the world’s end (vid. jijii), as the false states.

Mbuliwilli, s., (lit., twice twice = four) (ya, pl. za); ni mbwa kuli, ku torna mtu sana (1) buck-thorn with small curved thorns; (2) urst (84); a kind of ant (R.).

Mbusam, s., the skies, heavens, heaven (sing. ubungu, wa, vid. ci); mbingu zina tabaka or tabaki sabaa, zinatabikina (ubungu wa kwanza, wapili, wa tatu, etc.), the linings of the heavens are sevenfold, there are seven divisions according to
the doctrine of the Koran; ulimengu wote for mbuingu wote; mbuinganii, to heaven or in heaven.

Maibu, s. (pl. za) (sing. ubinja or uwinja in Ki-
pemba), whistling; ku piga mbinja, to whistle with one's lips. The plural reminds one of the long con-
tinuance and variety of tones, whereas, when only one whistle is given, we must say piga uwinja.

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 endelica mbinja, to whistle for some time and in various tones (cfr. uwinja).

Maiux, s. (wa); mbinuwakwe saa saa aana.

Mabo, s.; race, running, fast, speeii; mbio ya or za firaa = mabilo ya feraai (ku nenda or piga mbio, to go quick = ku fulita), the trotting of the horse in the beginning, but ku toka shoto or ku nenda kus ku rikia we sia “to gallop.”

Maiunso, s.; rectius kuenda mbio mbio, ndio ng’
vu? (R.)

Maika, s. (tusania kus utomvu wa mbungo).

Mainzi, adj.; obtinate, refractory, vil-
fui; ku fiaa ubibisi = kulla umungaholo haku-
balii, si radi, yuwafana mapenzi ya nfaseyakwe.

Maisuo = mabibo, s.; mabibo wa pepo, con-
trary wind, lit., counter-push of wind; tunepi-
gwa ni mabibo wa pepo, we were beaten by the
counter-thrust of wind, i.e., we had contrary wind; (2) to tack.

Manu, s.; parched Indian corn (St.)

Maist, s.; dying, submersion; ku piga mbiasii, to
dice, submerge = ku sana majini; e.g., ku piga
mbiasii kus sita lulu katika maji, ku toa nde, to
dice for fetching pearls from the sea.

Mairi, adj. (mibichi, Kiungu), fresh, unripe, raw;
mananazi mawiti or mabiti, unripe pine-apples;
embo mbiti or biti, an unripe mango; nanazi
biti, si bifu, the pine-apple is unripe, not ripe;
imu muiti, a green tree (lwanakakuna), not dried
up; vitu viriti or vibiiti; kita kiviti or kibiti;
estilubki mbiti, in the morning very early.

Marunurii, adj., fresh, green.

Matu, s. (mbii in Kiungu), a buffalo’s horn, which
is beaten as a musical instrument (St.); ku piga
mbii kus pembe ya nii ku kusaniis waktu ku
shika khabari or ya ku tosh khabari 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
man 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 pre-
pared to pay a fine. Mpiga mbii wa sultani,
the king’s herald; ku m-piga mku mbii = kum-
habari mku.

Mabo, s. (ya) (pl. mibo, ya), penis; membrum geni-
tale or virile.

Mbo (or Mbo) s. (wa, pl. majibo) (vid. jibo),
dog. The East African dogs are mostly of a
reddish colour, resembling jackals and wild
dogs.

Mbo, a particle denoting the genitive; mbo
nini, for what or for what? cfr. mbua.

Mbo (rectius mbo) (wa) (pl. mi—, ya) (arcoco
cacteoch, caesew-nut tree, its fruit betchut (vid.
mbope).

Mbo, s., lima, paste.

Mbovi (pro mbovu) (or mbovu), adj., bad, spoiled,
corrupt, rotten; mto muovu, a bad man; ni-
unba mbou, a bad house; ngio mbou, bad cloth;
kausa ni boun, linavundika, a bad, broken box;
reno hii ni oyu, pl. maneno muovu; kitu kiolu,
pl. wiw wiwu; nazi mbou (cfr. ii in Kiniusaa
and mbi in Kinikua); taa mbou mbou ya
chuma, an iron lamp very much worn or used;
kofa mbou kboos, a cap quite worn out.

Mboza, s. (ya, za), vegetables, a source of vegetable,
any addition for the wali (boiled rice), e.g.,
meat, herbs, greens, etc.

Mboza (pl. mi—), a punykin plant (St.) (mbigga
ya miago, ya kunde, the leaves, not the flook;
mbogwa wa bandon, the name of a kind of vege-
table (St.).

Mbona, an expletive and adverbial particle of
frequent use. There is always some open or
tacit antithesis to be supplied. In German it
would be expressed “war, aber doch, doch ja
warum doch? ja doch gewiss, was ich sagen
woll, doch wohl,” indeed, yes but —; nevertheless,
certainly, what shall I say? I see; quid, queso? seeing, how is it? Jambo hili haliiti;
this thing will be useless. The other responses
by saying mbona linafi, 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 use-
ful. Wevo mbona ulisema, sidaki kazi, na saas
amaekua kazini; mbona amekua? (vid. kumbe).
Mbona ha-ishi bilaunu, pray why does he not
clean the tumble? why? for what reason? used
especially with negatives (cfr. Luka i. 34).
Tutakapo bugakuna si haq, somo, tuenda mbelle
mbona? must we not separate here from each
other, how is it that we go farther? Mbona
ahadiyetu tulio agaag haajakua, how is it that the
agreement which we made has not been carried into effect. Beh., thinks that the word mbuone or mbéno is remotely connected with the noun kibanaawi, as he writes it; viv. kipanaawi (?).

Mbóóro, s. (za) (pl. of ubóódeo, from onto, la. pl. mubondo), five grass (niwasi niembamba) which grows put into the ears (especially after having perforated the lobe until the wound is healed); onto is a grass plat or bunch growing from thirty to fifty roots together; onto lafania ontoondo.

Mbóóri, s., (1) (sing. ya jito) (pl. za mato), the eye-ball, pupil, irisa; mana wa mbóóri, the kernel of the eye (tembo nousis). (2) Something of great value: e.g., kwa nimekóota mbóóri or kitu cha t'umanda kitu, to-day I have picked up something of great value, a costly thing. (3) Burro (on the Pangnai River and at Tanga) (R.). (4) Mbóóri, north: maji yenda manga, an yenda mbóóri does the water go south or northwards?

Mbóóso, s. (wa, pl. mbóóso), cut-out oil tree, the vician tree: the fruit of it is mbóóso in sing. and mbóóbo pl.; mbóóso za mbóóbo, the fruit of the mbóóbo tree.

Mbóósa, s. (wa), a meliferous insect (kama nisí); mbóósa wafanía šáali ngendi, wild bee?

Mbóófa, s. (Er.)?

M'bi, s. (wa), mosquito; m'bi' atuma; m'bi' wa ngendi (cfr. šáali).

M'biča (or M'biča), a particle denoting the genitive case.

Mana buyi mbuši nani?whose is this boy? Resp. Mbwa Abdalla, he is Abdalla's. (= Mana buyi ni wa nani? Resp. Ni wa Abdalla.) Gengage buyi m'buši nani? whose is this cow? Resp. Mbwa Mafurba, it belongs to us Arab. Mbi alipote mbwa maji, mbwa kule (kore), mbwa muñi, mbwa wapi (chesue). Mbaa ku mbwa nane = muwa lu ni wa nane, this is the eight year Tangu alipo kuja, muwa mbuši lu? or muwa wáje lu? Mungozingu mbwa ku ongélka.

But you cannot ask, Niamba hi mbwa nani? You must say, Niamba hi n'nda nani or ya nani? Resp. Nda Mzango or ya Mzangó. (Whose is this house? It is that of a European.) Kashá hili n'nda nani or la nani? whose is this box? Resp. Nda Mzango (or la Mzango), it belongs to a European. Kita hili cha nani? whose is this thing? Resp. Cha Mzango. Mákasha haya nda nani or ya nani? whose are these boxes? Resp. Nda Mzango or ya Mzangó. Nazi híza nda nani or za nani? whose are these coconuts? Resp. Nda or za Mzango (cfr. kina, s.),

Mbuacho shi, s., a jackal; vid. m'bóó.

Mbuacho, adj., caricaturesc (Er.); Kung. mbáchi,

fierce (rectius ambuési, barbarins) (cfr. ambía); niama mbuánji = mugwiru; in Kiamu, niama mbánji, a rapacious, carnivorous beast or bird; cfr. mmuánji (from ku šá, to kill), a killer, hence barbarous.

Mbjé, s. (ya, pl. za), mel', swelling = Kibúl, farajan, French low. The uticites apply copperas (reduced to powder) as a remedy for this disease, hence they call it also marathi ya ku tia mürdúa, the disease against which green virited is applied.

This word reminds one of the term "babu," which signifies a tumour or boil in the groin, or swelling in the groin.

Mbjé, s., little pebbles, little white stones, larger than jangora (in Kiamu).

Mbóóso, s., a fox (Kiamu).

Mbóóso (pl.) ufo, creeping (pl. mii—or za) (cfr. mtango). Mbóóso, s., adj., clever, skilful, able; mbóóso wa kazi, or yuna mbóóso wa kazi — kasiyáwe ni nandi sana, kula mtu apitai yuwaangalia, yuma-mutsa.

Mbóóso, s., of ill fame, notorious (vid. bidaka. v. n.); mtu hayu ni mbbóó — mugwi choye sana, this man is a notorious miser or waggard.

Mbuacho (or rather umbule), a sister, cousin; mbana wa mbbóó.

Mbúl, s., a crocodile? (St.)

Mbúlícé, s., foolish trick, foolery, weakness of the intellectual faculties; mtu hayu ni mbúlícé, this man is not in his right senses, he is weak in understanding = yuma akili jáie or yuma wa zimba; ushikó manęnyókwe; ku ŋánia mbúlícé, to play the buffoon; ku-m-ťa mbúlícé = ku ŋánia wazimu or papuyýsha akili, to play the fool with one, to make a fool of one (nubulüká = wazimu).

Mbhurú, s. (ya, pl. sa), a kind of beans (= kipao bale) which are boiled together with Turkum rice.

Mbhurúzé (cfr. kitamthu, kituku), to be as if petrified; anashikus ni —, he knows not what to say or do, he is taken by surprise or consternation so that all presence of mind is lost.

Mbhurúzí, s., a bush, the wood of which has a thick core (like juniper).

Mbúwó (or Múwó), s.; miti mmeno ulio na mbbóó, creepers; mbbóó yuma utonfu.

Mbuyé (or Mùbì), s. (wa) (vid. ku biini or bumbi, the author, inventor, composer of something new; cfr. šá, struitx, aestificavit, condidit, or qui, manifestationem facit, explicavit; mbbúni wa jí, le composer or author of a book.

Mbuyé, s. (wa, pl. wa) (za), an ostrich; mai yá mbbúni, ostrich eggs; mbélí wa mbbúni (pl. mbélí ya) —, an ostrich feather taken from the tail;
kuku wa mbâni — mangizi, a fuel with uncommonly long legs; gochoko in Kinianga.

Mburu, s. (different from ulusa wa kusamia sebabu ya marathi kua ife), in Kiniaka, a tree and fruit called mbiruga (Kiswah. m'k'moe). The mbanga takes the mbiruga fruit from a little boy (tacka mbiruga m'k'mboi) and counts the grains (tembe nïne) 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. Mbagu amipiga mbiruga or anatesama marathi kwa mbiruga.

Mburugu, s. (wa, pl. wa) (za), a kind of large lizard, which devours chickens. The natives use the fat of it as a remedy for scurvy. 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 versa. Each part is suspended separately in the smoke, so as to be ready whenever required.

Mvatu, s. (wa, pl. mvâyu, ya), a calabash, a baobab tree with a thick trunk and large branches; bîyu (Isa, pl. ma), the fruit of it. The shell of the fruit is prepared and used as a kind of bucket (mâyà ya kuta 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 kunja cha utiâsa wa samaki (fish-sauce); the kernel is roasted, pounded, and the flour used as kungo cha mbega (a herb sauce). The tree is generally looked upon as haunted.

Mâchi, s. (wa, pl. za), (1) goat, goats; mbâzi mume or nke, a be-goat or she-goat, mabîzi signifies large goats; (2) subzâ ya kunia nazi is an iron (saw-like) for scraping cocoanut intended for cooking; cfr. kasimile.

Mchâ (or Mchachi), one who fears, who is afraid (ku cha, c. n.): mchâ Mungo, God-fearing, one who is God-fearing, or godly man.

Mchâ ya chachi watu or mali ya watu? (R.)

Mchâcharo, s.; ikali maji mchabacha or dibudibu (R.).

Mchâcharo, s.; ku kata — (R.)?

Mchâcharo, nfl, little, few; watu wachache, a few men.

Mchâf, s. and adj., filthy = mnu mkâ, a filthy, dirty man; mtunuke hnyu ni —, this woman is dirty, negligent, apika uchifu (she cooks dirtily).

Mchâgo, s., the pillow end of the bed (St.).

Mchâko, s. (R.) (= nasho, m'k faç)?

Mchâko, s. (cfr. maâma), daylight, daylight, day (Kinyûn).

Mchâko, s. (Kinyûn), samâ (=mântângâ in Kinyûn).

Mchâko tumbu, name of a tree.

Mchâ, pl. miche), in Kinyûn, (= nite in Kime), a seedling, a plant, a slip.

Mchâ, s., a kind of wood much used in Zanzibar (St.).

Mchâchê, s., name of a tree (like mngambo, unakâ kama mngumbo) (R.).

Mchâchê, s., name of a tree.

Mchâchari, s. (wa, pl. wa) — (cfr. mtekezaji), one who is always laughing, a merry-body; cfr. ku tekâza or chekâsa, to make laugh.

Mchâlema, adj., watery; cfr. m'jilema.

Mchâle, s. (cfr. m'telle), cleaned grain, especially rice.

Mchâwa wa hĩnds, cobs of Indian corn; mananâkuã or manamabî in Kinianga.

Mchâ, s., a game (pl. mi—); cfr. miâzo.

Mchês, s. (pl. mi—), the pestle used for pounding or cleansing corn with.

Mchikich, pl. mi—, the palm-oil tree (St.).

Mchilizi, pl. mi—, the coves; cfr. m'tilisi or m'tili-

Mchêto, pl. mi—, a mangouste (St.).

Mchonõma, s. (pl. mi—), a thorny shrub with white flowers and a small black edible fruit; cfr. jongima.

Mchôvâ, adj. (pl. wa—), weary, languid, easily tired.

Mchôs, s., adj. (pl. wa—), white autos; cfr. m'ton.

Mchôcu, s. (pl. wa—), (cfr. ku clûkûn or tukû, c. n., to bear, carry), a bearer, carrier, porter.

Mchômba, s. (= mtumba, vid.), one who seeks or is sought in marriage.

Mchômbuli, s., a kind of fish (St.).

Mchûgâ (in Kinyûn) — muguga, a shepherd (cfr. ku tanga), one who cares for the animals of the house, who leads them to and from pasture.

Mchûzâ, s. (pl. wa—), (1) a trader in a very small way; (2) merchant, shopkeeper (St.).

Mchês, cfr. m'tilisi, grâry, carry.

Mchô (or Mmêla), s. (pl. mi—) (ning. wa), a space of time agreed for —, a set term; mda ni sêburi ya siwu nilokutikia, 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-ns-pâ m'da miexi miwili apato kipata kîo kitu asatufâcho akasha pata a-n-lipe Baniâni; — ramor solviendi concessit; —, spatum temporis; (2) mda, cluster; cfr. tuaketi mda mnoja, we live in a cluster, i.e., we live near or close together (R.).

Mchûdûs, s. (ku dâdûs, r.), an examiner, a searcher, questioner; mûlizi wa neko kwa bâli; nine-mwâdûsana naha hatte a-n-ambio or nine-m-guniène hatte a-n-unangânie, I questioned and sounded him thoroughly until he told me.

Mchôgo, s., a kind of weed.

Mchûdâ (mtûdâ) (wàtâda, vid.); Mungmungângu ame-m-lia ãwuni, God assisted him (R.).
MDAHÁLO (pl. wa—) (in Kiamu called Wásaníce), a tribe which is subject to the Galla on the coast of Malindi (cfr. Wásaníce).

MDÁIPU (vid. mtháifu), weak; Arab مك. MDÁKA mke, one who wishes to marry.

MDÁKALÍ, s., vid. kóri, s.

MÉÃO, s. (pl. wáidáku) (vid. mbéó), a person who makes mischief by spreading slanderous reports between friends, cfr. mifini, ntu afanía fitína, in general a tale-bearer, a babble, who immediately reports to others what he has heard from one (cfr. uáiku); mdaku, one who is forward in speaking (cfr. chunkú in Kianjua), one who intrudes to hear all he can (cfr. mubahalíbaa).

MDALASINI, s., vid. mdalasíni.

MDÁLIMU, s. (vid. mthálínum), a wicked, fraudulent person; Arab ملزم.

MDÁMBÁ (R.), forming a stone by cutting stone cuttingly.

MDÁMBA = mfarika, vid. mtaboba.

MDÁNA, s., a good or bad omen (mdaña mena or mbíya), 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 mbíya, and the traveller will return home; but if he meets with a person of black complexion, he will go on rejoicing at the good omen (vid. falaki).

MDANGÁSÍPU, s. (ku dangaíua, c. a.), a deceiver, impostor.

MDÁNÍ (in Kianjua, id. quod in Kine, mbumbí or mtumba) (R.), the name of a species of tree (of which mortars are made) (R.).

MDÁNI, s. (wa, pl. mi—), an orange-tree bearing a large and delicious fruit; düní (in, pl. ma—), a bombaloono-tree (Ex.).

MDARAINÍ, s., an Indian staff (St.).

MDÁNA, s., one who has a matter against one, an adversary; wajua mimi sidíka dana taqápleka kua mduanawako, the natives say this to one who is about to commence a quarrel.

MDAERA (or MDAARÁ or MDÁRA), s. (wa), roundness, a circle, circular form; ulimengu uenda kua mduana, hauendi kua mubalabala, the world is round, not quadrangular; مدور;

rotundus; cfr. ٣٦٩٣, circumvist.

MDAWARI, s., the he, the softer letter he in Arabic.

MDÉ (or MDÉ), the name of a tree (R.).

MĐĐÉDONÍ, s. (pl. wa), a malebote, a disturbance of concord; ntu mází, asaií nenu la fitína, ni saláta, yuwawalíiti or yuwawalíitia watu, afanía fitína, ntu fitína (cfr. mdaku).

MDÉKE, s.; cfr. momba in Kianjua, and momba.

MDÉSI, s. (wa, pl. mi—) (mdéki wa ku shindila bündiki), ramrod.

MDALASINI (or MDALASÍNI), s. (wa, pl. mi—), the cinnamon-tree (Arab, koría).

MDÉNÉOSÁ, s., a debtor; e.g., nta haya mubungeso wangu, this man is my debtor; mimi na-mu-á or yee awiwe kuangu (vid. is or wia) (he owes me).

MDÉSI, s. (wa) (Arab, مديسي), a debtor; mugaí deni, atosi fótha kua mumbíwe, one who takes money from his friend or companion.

MDÉMÉKHIKE (wa sámaki) (= masewo in Kianjua)?

MDÉERÚBA (rectius MTHÉRÉBA), s. (wa, pl. mi—); (1) kidúde ja ku toléa motto, a steel to strike fire with; (2) mdéruba or mbera wa pépo, storm, tempest; tumeipiga leo ni mdéruba wa pépo, we met with a storm to-day (cfr. dúcuba, stroke); cfr. ٣٦٩٣, verberavit, percussit iuctu polluit manus.

MDÉWA, s. (pl. mdésa, ya); m'déwa ya niáma, a portion of meat which the Suhéli give to a Maika guest, and vice versá which the Waisa give the Suhéli, 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 Suhéli do not eat the meat of an animal slaughtered by Non-Muslim medeas, the Waisa allow the Suhéli to perform the business of slaughtering, to which they never object.

MDI, s. (wa—), vid. mi wa kikuku.

MDÍLA (pl. mi—), (1) coffee-mill; kidúde ja ku pondíka buni; (2) a coffee-pot (3) in Kianjua, droid casuúca (makópia); mhugo mkufú (= makopa).

MDÍLPÉ, adj., subst., poor and strengthless; haza kitu wala hana ngiifu.

MDÍNC, s., a lemon-tree.

MDÍNGE (or MDÍNGE?) (R.).

MDÍRA, s., mindá wa ku noa káhóo, a coffee-pot (cfr. mlíla).

MDIRIFÉ, s. = yuwa-ji-píta kita, uma-ji-weza náse yakwe (Sp.), blessed with worldly goods, he is neither poor nor rich; cfr. Fœ, bonis comodíquio vitam, afluxit; rectius mirífíu.

MDÍRÉNGÁ (wa) (pl. mi—), merry thought? (Ex. pl. mdirínga ya shingíini); Kianjua, miringa wa nílsala.

MDÍRÌHI, s., adj., malicious, mischievous? (Ex.); cfr. mitíri.

MDÍZI, s., a tree of the forest. Its proper name is mbaruka. The people eat its fruit in a time of famine. The fruit is long in form and agreeable in taste, like nízí. On that account it is called mdízi; kua schabu ya kúa támú kus...
feet, and must be distinguished from the tambázi or creeping sickness, which causes swellings in the tafu, kiga, mbúfu, mutumbo, fisu, kuspa, mukono. The mudú 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) mudú, (2) kaká, (3) niáma, (4) tambázi (cfr.).

Mduđeču, s., name of a tree.

Mudukisí, s.; ku-m-tia mudukana = ku-m-piga or ku-m-dóla kusunda kusundu, to beat one with a finger.

Mduku, s., a push in the cheek (St.).

Mduša, adj. and s. = mkata, asieku na kitu, poor, one who has nothing; cfr. Jó, albutton viliqo vuita, inde submissus, humiliis.

Mduša, s., tant, cubia (pl. mudula).

Mdu, s. (wa), a kind of plate made of clay, brought from Sur and other seaports of South Arabia; sáníya ya miri.

Mdu, s. (wa), a mug with a mont, which serves especially to hold (ku tilia) máníshí, the favourite perfume of the Súnhí.

Mdušó, vid. mítindo.

Mdušémó, s., the name of an evil spirit (vid. dungumára), against which the natives beat the drum dungumára; mdungumára ni popo wa Kishakini, a place in the Somalis country (Shakini).

Mdušinemí (mumístumbin), one who asks many questions about family concerns (dunsa or tunsa) and then diverts them.

Mduči, cfr. mudula.

Méa, v. n., to grow, spring up, to throve; ku měza, v. c., to cause to grow; Mungu aná-meneka mona, God has given me teeth.

Méa (ya, pl. za) = mpsaka katika mateo.

Mega, v. n.; 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.).

Ména, s. a. (Méina, v. obj.); megnieana megnieka = menia, to engage; vid. midiriira; megnieka, to break on one side of the head.

Méncxika, s.; niumba zîloza megnieka megnieka = fundika fundika, ruined houses.

Međa, s., an enemy, in Kikamba; e.g., Wagalla, Wakuwa, Wamâsá ni muda wa Wakamba, the Galle, Wakanu, and Maua are enemies of the Wakamba; cfr. kitímíto.

Mérti, adj. dead; vid. muti, a corpse; cfr. mfu.
Mekoi, s. (pl.), double teeth; vid. jegi.

Meka, v. a., to flash, glitter, lighten; umēnce, wamčka, the lighting flashes; neka meka, to glitter, shine very much; k'ronda liki cha meka meka, this wood looks red.

Meko, s. (ya) (sing. jëko or jëko, la), the fireplace, the kitchen; (1) mëko ndipo malali palipo na mëko matatū ya ku teléka jëngo mottoni (Kinika, mafiga); meko meko the three stones upon which the natives put the cooking-pot, and between which they kindle the fire for cooking; jëko (la) signifies one of these stones, which form the native tripod. Between this tripod is the jëko or place of ashes. (2) Meko in general = kitchen; malali pa ku pikia; meko, in the kitchen.

Melē, v. obj.; mbugu wamelē mlibimblōme, the creeper which grows around the thorn-tree called mlibimblōme (vid.); shamalangu lina meko, when the grass grows again before the seed of the shamla has been sown.

Melēzi, s. (wa), floating, the riding of a vessel at anchor (vid. eloa) (ku elezo na miyji 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 melēzi — ku'xin ku weka jëmbo melēzi, malali pa malali palipo na mawimbi makūba ku elela jëmbo; jëmbo habitutuli. There is such an unquiet anchorage outside the island of Mombas, whereas the inside of the harbor is perfectly quiet, but too convivial for large ships, which anchor outside of the manglo (gate) of the poet. The melēzi is to be distinguished from the tumbu, or mūmū, or mawu saku, which refers to the rolling of a vessel beaten by a storm.

Meliam, s. (dicko), stick-plant (maandiko) (Sp.); vid. malian.

Melamse, ? (prop. MCM), adj., good, agreeable, fine; mēna ēnēna, a good man, also a wealthy man; kitu jemba, pl. vitu vema, good things; upanga muema, a fine sword; ng'o ngōma, fine cloth (ema being the root word).

Memetēka, v. n., to glare, glitter, shine; eg., upanga (vid. meta); mawamian yamememaka, my spectacles shine; laken mimi namentesha niwani.

Memetēka, v. c., to make to glare.

Memetēka, v. c., to sparkle; memetishia, v. c.

Mēna, v. a. (= ku-m-dayin), to slight or despise one, to treat one disrepepectfully; mana bũyuu, ku-mēna balami = ku sira.

Mēna, s. (ya) (sing. jēna, la), hollow, holes; ku pigā mēna (ku tinbuka nţi), to fill a small hole in the soil in order to put the seed into it; u tinbuka nti, na ulipopanda mēna, ufu ko, ušita wae, kanga asafikie asilo tembe zilizopândou; cfjr. sia, v. a.

Mende, s., a cockroach, cockroaches (Sl.)

Menesi (Menensi) (pro maenensi; the ma of Mombas becomes me in Zanzibar), s. (ya) = mūmēno (ku enenda, to go), (1) the going, walking, or guilt of a person = menaceo ya ku enenda; (2) behaviour, conduct.

Mengi (or mungi), many (vid. ngi); mimi ni mengi wachiarena, anga God.

Menia, v. a., (1) to take food from the dish with the hand, as the natives do; ewe rafiki umēnce tonge za kuelli za walli, 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. Tonge ya (pl. za) walli, or if small kitonge (pl. vitonge) via walli, lumpa of boiled rice compressed in the hand; cfr. mega; u mēncee tonge moja, come form a clot of walli for thee. (2) Mōnia, to shell, to husk (Sl.); (3) menia, to beat (Kihyjo).

Mēno, s. (ya) (pl. jēno, la), teeth; meno maik, twofold; meno matata, threefold.

Menemeno, s. battlements (Sl.).

Mentā, s., twitterers ? (Sp.).

Mērihem (or mērihome) (vid. merham), adj., deceased, defunct, late; babayangu merhemu, my deceased father (aliyekunda ku rehemeka after the Muhammadan notion); or merhem baba, or merhem nduguyangu; cfr. biadi; merhem bii dika matsa (R.).

Mēriki (or merki), s.; binandak ya miriki = bur- duk an mirin, a watchlock.

Merima (for Marima), s. (sing. Mirima) (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. Kimirima, the Sinhalese dialect spoken by those inhabitants. Mr. Lost writes from Mopayar, June 2, 1879: "The coast line opposite Zanzibar and inland for two days' march, about twenty miles, is called Mirima. The people are called Warima.

Merimeta; ku merimeta, v. n., to shine, glitter; metemeta.

Merikubu (or merikubi), s. (ya, pl. za) (Afr.), large ship of European construction, opp. to the smaller vessels of native make; merikubi ya dochin ya ma molo, a steamship; merikubi or merkubu ya serkali, a ship belonging to the Government; merkubu ya misinga or mano, a man-of-war; merkubu ya taja (tajiri), a merchant ship; merkubu ya milingoti mitata, a full-rigged ship; merkubu ya milingoti mivili na mussa, a bark.

Mēsa, s., a haven; vid. , stabilia fuit; ancora, ad quam consistit navis.
ME

MERTHAWA (or MARATHAWA or MARITHAWA) (vid. marthawa); e.g., nadaaka marthawa, I want good and toothsome food to the full; abundance, plenty.

MESA (or MEESA), s. (ya., pl. miessa, ya), a table especially after the European fashion. Probably from the Portuguese mesa; Lat. mensa.

MESHE, (or MERSHEH), Egypt.

MENEHID (or MOSEHI or MOSEHI) (wa., pl. misgidi, ya) (Arab. مسجد), mosque of the Muhame-
dans.

MOESMA, s., a candle, candles; cfr. مدخن, luqit; luqit splenditique lucerna, مدخن, s., candela.

MESKI (or MESKI or MEREI), scent, musk.

MOESKINI, s., adj. (vid. masakin), (wa., pl. id. — wa), a poor man; meski wi Wa Mungo, مسكان, pauper et miser fuit; مسكان, pauper, ogounus.

META, v. n., to be bright, to glitter; e.g., jamia lameta kumofa si kull, the dogger glitters on one side, not on two sides; ku memetka kote kote, to glitter on all sides; e.g., upanga meta.

META META, v. int., to glitter much; meta metaksha, v. c.; ku meta metax; cfr. gna, to flash, to glitter (ku gwit, to shine forth).

METESHA, v. c., to cause to glitter; ku metesha metaksha.

METEKA, v. n., to shine from far.

METEMETE, s. (wa); vid. kimetemote cha metani, a glosseworm.

METHILL (or METHILI or MERTHILI or MITHILI); methili ya mareno, a likeness, similitude, parable; cfr. مكمل, assimilat parabolam instituit; مكمل, similitudo; مثال, exemplar, imago, forma.

MEZI (or MEZI), s. (wa., pl. miessi), (1) moon; (2) mouth.

M'FA = mafa, s., kiln.

MPA, s., meat for the mtazi, which a foreigner gets (Er.).

MPAA, the centre-piece of a door (Sl.).

MPADU, s. (ya, pl. za) — kapa, a large basket for keeping corn in. The mfada holds 10 gigia; cfr. kisii.

MPAME (or MFALIME or MFÄME), s. (wa), chief, king (ku fa waamne) = muegwi mku, a great man or lord (ni mu ali tatawala).

MPAMUKA, v. n. f.

MPAMHI BIISHERA (pl. wa) — a trader, a merchant.

MPANO, s. (wa., pl. mnano ya) (ku fana, fanaa), likeness, resemblance, figure, example, pattern; nadaka ng'o mnano wa hino, I want a cloth like that; cfr. Arab. مَفاضله, species, modus et ratio

(from مَفاضله), mfano wa maneno, a proverb, a parable (2).

MPARAJA, s., comfort.

MPARAMAPA, s. (wa., pl. mi—), a little animal, basilicus? a kind of lizard? like the chameleon.

MPARANGA.

MPARASA, s., a Frenchman (pl. wa—); but mpareasha, a thin light mattress, cover; Arab. مطهري.

MPARILI, s. (pl. wa—), a comforter; cfr. مطهري, liber fuit moorebe, oblectatus fuit, deterrit mororum Deus.

MPARIKA, s. (ya, pl. za, ma) (مطر). separavit; مطر, agmen ovium magnum, maiden, a goat or sheep which has not yet given birth = mtamba wa gnombo, msó wa kukú; matajana wa mu (asie tassa via).

MPARIHI, s., expounder, interpreter; vid. fiasiri.

MPATHANA (or MPETHAHA or MPETHI), s.; مثنا.

Ignominia affectis: مطهري, ignominia, disgrace.

MPATHILI, s. (pl. wa—), one who shows kindneses (vid. fathili); generous; mithilli mku weowe.

MPATU, s., vid. mfado.

MPADHA, a tree.

MPÉKO, s.; mfeko wa jino ya meno (Kimirma), pl. mfeko ya meno, gape between the teeth.

MPENESSI (or MPNESSI), s. (wa., pl. mi—), the breadfruit tree (arbo karpus integrifolia).

MPENI, s. (RL), name of a foreign tree used for masts; only for want (ukoshibu) of this they take the muleha. The tree comes from India or Arabia.

MPETHILLI, 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 niuppo za mfe (cfr. imifi in Kinisana).

MFI, s. (wa., pl. mi, ya) (Kin. mufii, pl. mifii), an arrow (Arab. maharre, pl. mi—); ku fuma mfi, to shoot an arrow. Mfi 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 wáno la mfi (pl. mawino ya mfii) is mfi mufu usiolwa kigumba wala usio. Tengo mina, but it has, like every arrow, three ñihas (nicysa) to make it fly straight and far. Mfi ni solakha ya keleha, i.e., arrows are veces which are not expensive (like mbute), for you get several arrows for a small quantity of corn. (2) Mf (or m'fi) means also sting; e.g., mfi wa niuki, the sting of a bee.

MPIALISHI (or MPIALISHI), s. (wa) (= nkunga), a midwife (cfr. vialeshia or mvialisha or mvaiaia).

MPILISHI (or MPILISHI), s. (wa., pl. waflasi, wa), one who
give birth; mumps or mumps, father or mother, prop., male or female genital; waffa, parents; mfula, e.g., she who brings forth.

Mfula, s. (wa, pl. wa) = mzwa.

Mfundo, s. (ku-m-fundilu), a defaulter, one who defrauds another in the payment of an account, e.g., ku-m-fundilu 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.

Mfundvi, (recti Mvivu), adj., s. (ku via, habibika, punha ?), a lazy or idle person; muu asile-daka kazi kabi. The mfulu is different from mkfulu, a man who is remiss, who says directly "this thing is too hard for me;" mkfulu ywastha kabi harria, neno lina-m-kula, lina-m-kula kibo, ku li-fania; amokwisa ku li-fania kazi hi, ameena kia kuba, akasa, amekoka, amoleqo.

Mfundzi, s., monogawako ni mfuno? Mfundo, s., an auctioneer, one who seizes another's property (kusa sibuka ya deni), he cannot or will not pay a debt (ku filisi).

Mfundzani, s., a potter, one who makes earthenware (ku funa), e.g., vili, vilungu, vikinga, vukanga, mitungi, tita, etc.; vid. kunji.

Mfundziko, vid. kifunzi.

Mfundzi, s., (wa), a quarreler, brailer (ku fiwa), a fault-finder, one who is given to scolding.

Mfundzo, a tree.

Mfundzelo, s. (wa, pl. mi), roundness, lowness, without angle or hollow (ku fringani); kitu hiki kimiringo, this thing is round (kama dafa).

Mfundzire, s., cfr. kilisiliso and ufundiso, from ku fiti, to conceal; hide.

Mfundzi, s. (wa), a hider (ku futa), one who hides from —.

Mfundzi, s. (wa) (vid. ftini), one who brings about enmity between friends, etc.

Mfundzi, the bean-shrub (findi, bean).

Mfuyo, s. (wa, pl. mfulo), a torrent, stream (vid. mfo, s.), rushing, roaring; leo kuna shuka mfo huku-pili; majira ya mfulo ni mfo, wushuka mfo watoku wa mfuwa, mfu wa mfuwa.

Mfundzonyo, s., chakula cha burre (vid. ftundu, etc.), invitation to a feast.

Mfundzi, s. (Ecr) (in Kipem, = singi wa maji), a water-trench; vid. mumulino.

Mfundzonya, s., a tree; its fruit monofonia, said to be eaten by the Pudahlo tribe (vid. Mdalalala).

Mfundzokarwa, s. (wa, pl. mi), a mulberry-tree, morus.

Mfuyo, adj., a dead person (ku fi); (pl. mfula); kitu hiki ni kifui, this matter is dead; ni mana fu, a dead animal, which died from disease, and whose meat is therefore not eaten by the Shukeni, but only by the pagans (Wanika, etc.); especially said of animals which died miserably and are therefore harbâ (forbidden). Wâfu ni wale walo-kufa tangu hapa, but meli (pl. dhem) is a fresh corpse; maji mfula = yalo-kufa, dead water, eatable.

Mfusa, (or Mvusa), s. (ya, no plural), rains (lit., probably "beating," vid. ku viua); mfula yâgina, it rains (panafungu mfula).

Mfusa, s.; mfula wa ku (pl. mfula ya ku) fuguila or fuguila or nambah moto, bellows, two leather bags with which the natives blow the fire in a smihtery; (2) mfula (pl. mfulo), a smith, worker in metal; mfula juma, a blacksmith; mfula futha, a silversmith.

Mfula, (or Mfuzi), s. (wa, pl. wa —) (ku futa), follower, adherent, a follower, a retainer.

Mfuzi, s. (wa) (Kimurina), a species of (red) ant. They are also called simasani (wa niti), hit, ku fusa or fukua niti; kasino ni ku fukua niti, ku li-fania li-mba, ku simasani or sama niti, to dig under ground.

Mfuzi (or Mvuzi), s. (wa, pl. wa), mfula wa samaki, a fisherman (ku fusa samaki). Mfula wa mbaki, wa jiua, wa mfula, wa mfula, wa kimia (wa rusi), wa unao, wa utaka, wa munda (pl. mundwa), wa rasika, wa kassa. All these terms refer to the various modes of fishing.

Mfuko, a fruit.

Mfumulathi, a tree.

Mfumo, s. (wa, pl. mifulo), ya); mfulo wa nima cattle-breeding; nini nina mfulo mingi, e.g., ya kuku, ya gnombe, ya mbuti, ya kumbi, ya punnda, etc., taken kula mfulo mbulimbi; mfulo wa ku kuku ni peku, wa gnombe peku, etc.

The singular refers to any class of animals, but the plural (mifulo) to all kinds together (vid. ku fugo).

Mfungulo, s. (R.); prov., maji ya nazi ya duka mfulugulo?

Mfuzi (or Mvuzi), s. (wa), a fedit gum; mfulo ni mataa ya niti, sima wa baweti (asafetida), a stinking unguent, which the Bawangi put into their boiled rice, to keep off evil spirits, who or smelling it will fly. The natives when sick put it into their charms (hiriziti), nhetani simba kuma simba hawo mbuti, to put the devil to flight when he smells it.

Mfuku, s. (Mvukho), s. (= zaho); mfulo wa mfulo, sweat, perspiration of the body; mfulo wa mfulo, steam from ketel, etc. (pl. mfulo ya —); fah (la) = joto (pl. mfulo), large drops of sweat; mfulo-fuku = motto mingi (R.); mfulo uma-funa hurri or mfulo, jasho, the body perspired.

Mfukusa, s. (wa, pl. mi), a bag, a pocket.

Mvukuto (or Mvukuto), s. = zaho, heat, sweat;
teleka maji yapate mukutó kidogo, put water on the fire, let it get a little warm or lukewarm (cfr. mufú, cfr. vukú, sweet).

MFULÁ (or MVLÁ), a, a youngster.

MURÉ, a (wa, pl. mi—), a kind of tree. The timber is hard and used in shipbuilding. Múká, mngonogo, mbaña, mkgungu, mufú, mufúle, mutandú are trees of soft wood, hence the boats constructed of them will not sink easily; but the mainbarísi, mbambakófí, mngamba, umutane, maindále are milti miširíyá trees (trees of hard wood), hence boats built of these trees soon sink.

MULí, a (in Kinyinya) = mu núme, in Kimeita; mukono wa kufuli ( = wa ku núme), the right hand.

MULÝZ (properly MPULÝZ), a (ku fillíz), haste in going, galloping, quick trip; kwa mufúle moja, saipumásika kana fáraa; mulýzo moja, one draught, pull, tug, train (e.g., of the railroad); vid. fun, to beat, to strike.

MUMBA, a (pl. wa), a carrier; vid. fuma, v. a.

MUMBAKí, a (cfr. kitakí) (pl. mi—), the side pieces of a bedstead (St.).

MUMBE (MPUMBi), the back of a native hoe; vid. iníka.

MUMÉN, a (wa) (pl. mibumí, ya), (1) ndia ya magi ifólimbó káádi kú pitía magi ya mýná, water-trench dug for the purpose of tealing off the rain-water; (2) ku pigá mibumí (ku koróga magi), to push off with the feet the little water which at low tide is left in the (mikómi ya mito) by-channels of creeks, in order to lead the fish and shrimp to the utáísa wa ku kúti sa maní, an obstruction consisting of palm-leaves, etc., through which the water may flow off, and the fish be kept behind. The little shrimpí (kûmá) are taken in large quantities and put into baskets. When dead, they are dried in the sun, and then sold, one pigá (measures) of shrimpí being equal to one pigá of corn (utáísa).

MUMÚ (rectius MUMUM), a = kekálo; ku pigá kekálo or mýnú, to jar, fá.

MÚMÓ (or MUMÓ), a (wa, pl. mi—), a tree of the palmgra or fan-palm species. The Borasana 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 mufúmú toddy is not so strong as that of the cocó-tree. In order to

ascend the mufímú (ku nuna kú pepo), the natives tie ropes of the mbuung around the trunk, which serves as a kind of ladder. The Waniku do not practise the ufómu (tapping) of the mufímú except in time of famine; they have also very few mufímú in their country; but the Waseqia and Wasini have plenty of them, whilst they have but few coco-cocoas. They therefore understand the ufómu (tapping) wa mufúmú, and are very fond of its liquor.

MUNUMLALE, vid. múlé.

MUNÁ, a, a tree.

MUDMUD, a, a spoiler, perverter (especially of words spoken) (ku fundá, rectius vanda).

HUDUMÁ, a (wa, pl. mi—), anger or chagrin, grudge, ill-will, hidden in one’s heart; ntu huyu yuna mufundo moyonimukwe, yuna kasiirí kú, nene lina-m-sononché (vid. sononché) (cfr. kamia, v., to be resentful) (fundu, knot); mufundo alio naa uta-mú-míanza muana (mufundo wálo nayo, which they have), the grudge which the child has will give him pain.

MÚNÉ, a (wa, pl. mi—), a tree straight and tall, with white bark. The trunk is so smooth that even a snake cannot ascend it (nókó háwizí ku kúka ku tua ku keleza); mufúmú hu hí-a-kuakeli, this mufúmú tree is not climbable, cannot be scaled. However, the natives fix (vigino ndani ku kuakeli) sharpened pepe into the trunk, and by this means ascend it, to tie (mixinga ya níkí) bee-kives (which are hollowed out of short trunks of trees) between its branches.

MUNGA (or MVNGA), a, roo, file (= safu).

MUNGO, a, mungo, continued rain (R.).

MUNGO, a, binding, the feasting and amusement which is kept up for three days before the commencement of the Ramadan or fast-month of the Muslimána (kú línufngo na ku teza urá); after this feast, the mouth must, as it were, be tied up by fasting; cfr. ku fungu, to tie; mungo wa Ulaya, as it is or was bound in Europe, European binding.

MUNGY, a (pl. mungyu), (1) a piece of bamboo, from which the natives make the quivers for their arrows when they cannot get quivers made of leather; mungu wa mifí — (diaka, la, pl. ma—); (2) the empty space under a bedstead or table, etc. (mungu wa m’ceza).

MUNGOLÁ, a, to tie up, loosening, unbinding (no sign of genitive); vid. mungolá gnombe.

MUNGO, a (wa) (lit., untying, unbinding), the first month of the Muslimán year which follows the month of Ramáthan. The first month loosens, as it were, the fast which during the Ramáthan (the last month of the year) has shut up the mouths of the people. The first month is,
as it were, the key (ufungio) of the year, which elapses by keeping pace with the phases of the moon, every new course of which opens a new space of time. Ufungio (1) wa moa, (2) wa pil, (3) wa tatu, (4) wa mwa, (5) wa tano, (6) wa siita, (7) wa sabana, (8) wa nane, (9) wa kenda, (10) Röygb, (11) Shablán or mulaš, (12) Ramatiani or muzwi wa t'umu. First, second, third month, etc. The three last months do not change their Arabic names. Strict Muhammadans continue to fast for six days after the Ramathan. People who could not fast during the Ramathan from sickness, travelling, etc., must compensate for the omission in another month. The names of the months are in Arabic: (1) Shu awal (mungfu wa moa), (2) Th'il Kanda, (3) Th'il Hijj, (4) Moharram, (5) Safar, (6) Rabia el awal, (7) Rabia el akhir, (8) Jemad el awal, (9) Jemad el akhir, (10) Rajab, (11) Shabban or mulah, (12) Ramatian (muzwi wa t'umu).

MFUŠAJI, s. (wa), a teacher (ku muncha o fuzu).

MFUŠI (or MFUŠI), s. (wa), teacher (ku fuzu); vid. mufuni and mušinu.

MFUŠIPE (wa), a teacher.

MFUŠEČI, s. (Kiniissa), a tree called mfuni, which when decayed makes a powerful perfume (ufumba, manukato) (12).

MFUŠI, s. (wa, pl. mfui), (1) the white sand on the shore of the sea which is overflored in part at very high tide; (2) a sign or way marked in the sand (ku weka mfiši = alama, usipite mfui); (3) a coloured stripe in a cotton print, a coloured line; (4) mfui or niugumú, belly.

MFUŠI (MFUŞI), s., a place fit for fishing; mfui ya ku viin miši (niši di pa nišan), a place in the sea where plenty of fish is found among seaweed and small rocks (kianga or jamba), where they congregate.

MFUŠIWA, s. (wa, pl. miši), a bone; mfupwa wa fuzi, the shoulder-bone or blade.

MFUŠAPWA, s., a kind of tree.

MFUŠI, adj., short; mu mfupia = mufu wa kimo kidogo; kasha fupi, a short box; niubuntu fupi; upia usipi; mi mfupi; kigisó kiši; miubó fupi; mukasha mufupi.

MFUŠIWA, s. (wa); mufuwa wa ushaiti, a verse (fr.); cfr. solu šitu, separatus fuit.

MFUŠI, s. (wa) (Kini sašañi ya ku lii kama pishi, ku tia sima), a deep dish in which the Hanika put their boiled food. The sima or walli is put in one, and the mitzi in another.

MFUŠIA, s. (shamia) (kuzu ya mfupia), a cloak of cloth; bošuši kúwa la Wašrubu kana kuzu, a sailor's cloak (Luke xx. 40).
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. giäga, v. a.).

Moangajale, the name of a tree, good for mivawano.

Moango unco, v., rid. mengalolo.

Moanjmu (rectus mäxju, pl. mäxäju), s. (vid. körobo) (ansarcandrum), a tree which bears the kanju or koroko, casque nut or apple

Moäko, s. (pl. mi—), cfr. gäno (pl. ma—) (ugano): cfr. kano.

Malö, n. p., a place in the south of Kilwa, near Cape Delgado.

Möööinga? ku oki ndani ya makä, to roast by putting into the coals.

Möema (or Möemi), s. (vid. gëma, v. a., to tap), a tapper of coconut-nut liquor.

Möeni, s. (wa, pl. wa—), a stranger, a guest, a forager.

Möhad, s., a horse's cantor (St.), short gallop; ku ends ngabed, to cantor.

Möi (perhaps mënu), 1) adj., thick, big, in reference to the girth of man's body; mëli wa mtu huyu ni mengi or mtu huyu ni meg (mëne) sana, this man is very big or corpulent. But in the plural the Shushi say watu hawa ni wanëçene; motto meg, etc. 2) Möi wa ku gniëgëkëca or megüfu wa dini, a very pious person.

Möia kät = mugi kati kati beina, a mediator; = mpatanshi or muelishia, peacemaker.

Möima, s., new grass (R.).

Möine (vid. mungine or muingine), another.

Möimilö (R.).

Möambo, s., a kind of tree, the wood of which is firm and good, and red in colour; mëambo ukungiwa una maisha sana, unastahamili maji sana.

Mönjanda, s. (wa, pl. mi—), a handful taken with the fingers (vid. oya, s.), a handful given with the hands open (mënda wa kunü) (cfr. kidopa, s.), a small load of wood (Er.), a small bundle of anything.

Mönjao, s., vid. müçi; motto unatöfö mëna or ndamiba (cfr. munja); (2) clearness in speech; ni mëna (unëna), the speech is lucid, clear.

Monjaro, s. (wa), glittering, glaring; mënjaró wa mato, the glaring or staring, facing of the eyes; vid. kë-m-jarësia or kë-m-tësia mato; mënga wa máëna or mëngrino, a sword of inferior quality, not much esteemed by the natives, of which the iron is soft.

Möko, s. (wa), craving; mëko wa ndi, ku gncä.

Monjanganji, s. (wa, pl. wa—), a deceiver, violent man, an oppressor or extortioner (ku gnjänäna), one who takes by force.

Montefu, s., humility; said of the wetness round the kópuce of a bathing-place at Rabbáy.

Monjonekëtu, s. (wa), one who acts humbly and reverently (ku gniëgëkëca).

Mömiri, s. (wa, pl. mömiri ya); mëmiri wa mësa, the claw of a crab, the arms of the cuttle-fish (St.); vid. gando.

Monöoko, s., a kind of tree, of which mortars are made (R.).

Möö, s. (wa, pl. mi—), a large shrimp. The small shrimp is called kamba (wa, pl. ma—).

Mööa, s. (wa); mööa wa gmbo, the devlop (the piece of flesh which hangs down under the neck of a bullock); Mr. Er. takes the word for "thong or girdle" (?).

Mööa? (R.).

Möööa (or Möööa) (pl. mengööja), one who wails (ku ngööja), a sentinel; mëgööja malongo, a doorkeeper.

Mööë, s., grogula, king's evil.

Möötombo, the trunk of a tree (R.).

Möömba, s. (wa, pl. mi—), the banana-tree, plantain; möömba wa ndi; möömba wa tômëka (20 mikate), dava la tômëka, pl. madiwa ya—, as the Teita-people prepare the tobacco; 20 little cakes (lit., breads) make a megmba wa tômëka.

Möonbi, s. (pl. wa), a quarrelsome person, a brawler.

Möonbo, s.; mëmba wa maji, the track left in the water; mëmba wa jëmba, the wake of a sailing ship; cfr. mëlimi.

Möonbi, s. (pl. mi—), the back, backbone; niumba ya mëngö, a pent-house roof (St.); vid. kimä mëngö, a present, drink-money, gratuity (R.) (ku nöa).

Mööngiöa, adj. and s. (wa), a sickly person, an invalid; mööngios atembëa kidgo, laken muelle amekáxi or amemandambo sana ni marathi havesi ku tembea.

Mööna, s. (wa), a tree, the bark or rather the fibre of which is used for making (mëna) matches for matchlock-guns. The mëria tree in Kir. has good root. Ugusa is the root or bark of the mgosa tree.

Möööri, s. (wa, pl. mi—) (Kis.), stalk of fruits, e.g., of millet or maize; mööri wa mëna na mahindo; Kis. biia (In—); Dr. St. takes it = mëngotö, a mast; mööri wa ndi; stalk, pedicle (of a plant) of the plantain.

Möoro, s. (wa, pl. mi—) (ku goto, to knock), the noise made by knocking, beating, or cutting; mööro gani hoo ugöo? what noise of beating is this? mööro wa dau, the noise caused by rowing a boat; möoro wa maji, the noise of water at the confluence of two rivers and in shallow places.

Möööta? (R.).

Mööësa (or Möësë or Möësë) (pl. Wangësa), an
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 scone on the head, for fear of being struck by the rādi (Arab.).

Mgirūmo wa simba, the growing of a lion.

Mounēke, the name of a tree — Kir. mungasgandjai.

Mouct, s. (pl. mugū) (Kinya), the leg from the knee downward, the foot (in Kimv. gū, la, pl. mugi); kuenda kwa mugi, to walk.

Mouuri, s. (wa), vale (Er.)?

Mialifyu, s., vid. mualifyu.

Mhurifyu, s., vid. mualifyu.

Mukamaliku, s. = bori kuba (on a vessel).

Mhamb (or Mhambai) (wa, pl. wa) —, en ewuswug, a castrated beast.

Mihamni, s. (pl. mihamnili), a girder, a beam, a bearing post (cfr. hamala, and himili, hëmili).

Mihiti, s., one who has need of a thing; bana si mishiti nai, Luke xx. 31; mishiti wa ku miiwa or wa ku uza.

Mhunzi (or Mhunzi) (pl. wa) —, a blacksmith.

Mia, numb., a hundred; mietèn, two hundred; Arab. مئة, duale مائتين.

Mialambe, the ends of a piece of cloth (St.).

Miyày, s., yarning, a yarn; ku piga —, to yara.

Mira, s. (ya, pl. za) —, a thorn (pl. milba) (properly milba in sing.); miba ya mili, precise or thorn of a tree; miba ya samaki, fish-bones.

Miralé, pl. of mbale; vid. mbalo.

Mira (or Mira), s., timbers; vid. mbuo.

Mirey, s.; sing. mbiyu.

Mido, s., adv., always — sormada or mikè (Ulimbo); mifidi, mitambhara, mitambhara ya ku sindi, i.e., mifu àwa mitambhara unyisera unisima or usima, ya ku nianinka, mikia (mikia) kana ya pusa, an idler wears tattered garments (like the tail of the pusa) 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; we, ye wore, thou; suie, pro suisui, see; suie, pro suie, you.

Mietèn, numb. (vid. mia), two hundred (in the Arabic dual).

Mis, s. (wa, pl. mufu, ya); mifu gnombe, mwiwert which torrents cattle with its sting.

Misëa, s. (pl.) (vid. sing. mifu), a pair of helvæs.

Mitkë, s. (ya) (sing. mittu); (1) ku andika mitku ku kisi kwa ku teza, to make marks in the seed with a knife in play; (2) ku piga mittu, to make...
lines with the feet, etc., to point out the place where the misingi (foundation) of a house is to be dug up.

Mfâki (or mfâki) (rectius vuku and mavezi) (vid. fuki) (obsolete), hair of the pudenda.

Mfôrika, v. a., to press out or squeeze out; e.g., ipu (la), boil (= ku kamusà).

Mfôrika, v. rec.

Mfôriri, s. (ya) (sinji, mguiri), the claws of the pouta (octopus vulgaris), the arms of the cuttlefish (St.).

Mfungkôno, s. (ku gnoguna), speaking low or softly, whisperings.

Mugwâno, intestines; pl. of ugâno.

Mikâha, s., marriage. (1) Ku funga mikâha ya ku ôka mtumake, 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 mosqye, accompanied by his relations and those of the bride. Having knelted with one knee before the Kathi, the latter asks him, "Ufikile (i.e., unkubali kwa kuelli) ku-ma-ôka felali wa felali (the name of the bride being said), na mabiri reall 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 mikâha, to betroth. (2) Ku funga o shi mikâha ya ku tokana o tambana (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 mosqye. Hence ku funga mikâha in this sense ts = ku funga manêno ya wizi, ku iha maneno, ku-m-funga mko, mlangawakwe, wu mutwinge waingile.

Mikambwe; ku piga mikambwe, in bathing, to duck down and throw over one leg, striking the water with it (St.).

Mikatába, s., scriptures, statutes, ordinances; halimo katika mikatába yetu, it is not written in our statutes, viz., to emancipate slaves.

Mikâlile (or makeile), s. (sing. kelîle), noiser, owery, e.g., in calling somebody at a distance.

Mikô (properly mikho), s.(ya) (sing. milkó, wa, pl. milkó), spoon (ku goa'mstelle junguni). Muiko, a large spoon; kijiko, a small one. Uzi-ni-ondô miko, says a woman who is in mourning for her husband. Miko means also to be under the treatment of the native doctor (mganga); fulaua hana miko, N. N. does not stick to the treatment.

Milúti, s. (pl.) (ing. miuki, 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.

Miklíte, s. and adv., eternity, eternally, always; efr. 1 s., in longum tempus concessit, rogavit ut disturna patientia uteretur; tempus; milele na milele, eternally.

Milinói, s.; niima makó, mofu, baboon t orang-outang t a fabulous fish that speaks t mtu huyu yuna kimo kana milhoi o milhoi. Jinis which, having been merely sung, not killed, by the missiles of the angels, lurk in by-places to deceive and harm people (St.).

Milí tashini ya chombo (R.)?

Milía; punda milia, zebra; vid. mila, pl. milia, stripes, etc.

Milikí (or miliki), v. a., to possess anything, to reign, govern; mimi namiliki shamba hili, i.e., ni langa, I possess this plantation, it belongs to me; ku miliki nti, to govern a country; milí, possessed, dominio tenuit regem creavit.

Miliki, s. (ya) (Arab. súlî), possession, dominion = czu, vid.

Milíla, s. (ya, pl. za) (= madehâbi o âda), custom of old (= destâri); efr. súlî, modus quo quid impletur, or rectius súlî, lex, quamquis sequitur, religio (from súlî).

Milumbe, s., a speech which is very long.

Mimba, s. (ya, pl. za); (1) that which protrudes, protuberance, covering of the bosom, bijouc in general (tumbo kuba), belly (tumbo) in Kimrama; (2) pregnancy; mímbo yuna mimba, or atukia mimba, or yuna mimba (hímia), the woman has (or carries) a big belly, she is pregnant; mimba mbili, tatu, etc., second, third time of pregnancy; anevia mimba tano, mimbâzakwe tano, mama ami-ni-tungia aka-ni-tukulia mimba (tumbo); baba amo-m-pa ano-ami-tia mama mimba, the father got the mother with child; ku haribu mimba, to miscarry; (3) ears of cora in the bud; matana uma mimba; matana wasafia mimba = umakúna mkúba, kéríbu na ku toka masáiku;
Mtama umefura, ukuphakka, shuke latoka; mtama unaphira ji bantu ku pasukka, shuke likatako n'de (cfr. mubama umu tumba in Kinika); mubaa sognaires in this sense, the leaves enclosing the guinea-corn, just before shooting forth (R.).

Mibari, s. (ya), (1) mibari ya ku lekwa k'ikula, 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 муаллиму or manajjami stands or sits in the mosque; (3) a superior kind of bedside used by great people; ulili wa Besera (probably Baara), malazo wa mti niku; cfr. 。”

Mimi, pros. J; mimi nafisayango, J myself; contr. mee; vid. mie.

Mimiwa, v. a., to pour out (from one vessel into another), to make empty, to splash (by turning a thing upside down); mukate wa ku mimina, cfr. mkado wa joyo.

Mimiwa, v. obl., to pour out for or to one, in his behalf; ane-ni-nimista sanii jombonimangungu, he poured out ghee or clarified butter into my vessel.

Miminisa, v. c.

Miminisa, v. p., to be poured over, to overflow, to be split.

Mimo (mimo), s. (pl. mimo) (ku ima in Kir.), door-post, door-chek.

Mina, s., bleeding of the nose (perhaps muina, effusion?) (Er.)?

Mindo (sing. mulo = kizizo or zizi, enbin, teut), teut?

Mint, adj. many; e.g., mito mingo, many rivers.

Minoine, adj. others (vid. inigna).

Miri, right; mimi wa shemali, right and left (St.);

Miri (of Mirima), v. a., to pour out; ku mignia umtame kua ngitu, to ravash, constrain a woman.


Miri, s. (pl. ya) (sing. miri, wa) (= mkufu wa juma wa ku funga watu shengi in magunzi), (1) chains, especially for fettering prisoners; (2) mimio ya matumbani, the large worms which have been ejected from the bowels; when they are in the bowels they are called imiinga (sing. mirisa); jango (sing. ujongo) (pl. majongo), of a large size; ukila konde za papuyu, utakunzi mimio, ni daana, the seeds of the papaw, when eaten, will remove these worms.

Miriska, v. n., to give way, to break (Er.) = gru

Miri (in Kinisa), nemessa = mumfuka, in Kin.; mimiuika, miminiku, momenzioka = ku mogoka (?), to break out, e.g., little pieces which break out from a hatchet when it strikes a hard substance; mufal, bricka; miminiika, when they are beaten by the rain.

Miu, s. (pl. za) (sing. miao, wa); mio za mti n miwili, the mio of man are of two kinds, (1) komio cha ku teléza maji, throat for swallowing water; (2) umio wa ku miza chakula, throat (or channel of the throat) for swallowing food. Umiao, voice; umio kuba, loud voice.

Mongonomula, on the part of, as to, from among = katika nafiyakwe watu hawa si mongo

Moxo (or moxo), s. (sing. muoxo, mwoxu) (ya); miono ku futa or piga miwoxu (mendo), to snore in sleeping, but ku futa or piga miwoxu (miemomba) (pumi ngezi), to be light of sleep, so that no snoring is heard, but only the respiration.

Moosi, s. (Ki.), pro mbinja in Kisa.; ku pigi miwoni = ku pigi mbinga, to whistle with the lips.

Mipande, s., pl. of mpana (vid.).

Mipumele, s. (pl. ya), repartions.

Miridi, s. (sing. miridi), lit., readinesses (vid. ridji, adj., ready).

Mirali (cfr. lalama) (Arab. مراحي), lubentia et

Mira ( Ar. مرادي ) lactitiae et acrilaticus status; cfr. مرمي, pasere sivil), fasting-day = ku funga = siku nsepe, days on which the natives do not work, e.g., a kitunzi fuke ku fukiza kazi.

Mirama? (R.).

Mikimiku, s.; si mirikimu? (R.).

Mimiro = hoduma? (R.); ku-m-wuzza mirimo (R.)

to teach one service, how to serve.

Mimisão (o mirisa), s. (za), small shot.

Mina (or miza), v. a., to swallow up, devour; piga or lwa amemisa mti; ndia amedaka ni-misa, the serpentondo desired to swallow me up (ku mesi in Kindia); ku mesu (St.).

Mikani (mirani of minani), s. (ya) (Arab.), a pair of scales, balance.

Mishida, s., bending, bent, curve (R.); vid. shambi.

Mishithari, adj., crooked (St.); cfr. moko or moko.

Misho, s. (ya) (sing. muisho, wa), enda; misha ya unimeunga, ends of the world; vid. ku ima o la

iha, v. a.
Misi, (or misi), s. (ya) (vid. mai) (sing. misi or mzi, wa); shina latosa misi; misi ti wana wa shina, the filaments of the root; ku shika misi, to take root.

Musiti, s., vid. misi, musik.

Musisi, s. (pl. ya) (sing. misesi, wa), (1) root, of which the Sushili make ink (vid. misesi; matunda ya moko tree); (2) drift, anything drifting on the water (R.) (cf. kochessa in Kikiswahili); (3) on the side of a river; misisi ya mtoni (misiya ya gombe?).

Musino, s. (ya) (sing. misino) (vid. ku-misina, n. a.), abstinence from food, especially for medical reasons.

Musit, s. (Pers.), musk (miski ya pl); مسیك (Pers.), pretiosa odoramenti species (nuncus).

Musiko, s. (vid. milono), noisy snorting.

Musli, n. p., Egypt.

Musari, s. (ya) (sing. matari), lines; مسار, linea, scriptura; مسار, scripta, compositum.

Musari, s., a buyer; Arab. مصار.

Musamiri (or musamari), s. (ya) (sing. musamuri, wa), naila; musamuri ya juma, iron nails; musamuri ya keji, screws; مسامري, res qua ligatur; clavus ferreus.

Musumeno, s. (ya), trees (sing. musumeno, wa); ku kerere kwa —, to cut off with axes.

Musngu (or misingu), s. (ya) (pl. sing. mungo, wa), understanding, thought, cleverness, knowledge = fikira, teebiri, hila. Mimi tafikiri neno-langu, tasubia nzungu wangu tafadhali kitu hiku; ku asa na ku pika mambo. Hence mungu = muta wa fikira, wa ku asa mambolo; vid. Mungo, pl. Wazungu, European, Europeans, who have the name in KiSwahili, not from their white colour, but from their intellectual power and mechanical skill.

Mitatanda, s. (ya) (sing. mitatanda) (= viatu via mizi) (vid. kiatu), wooden shoes or sandals. Only great people wear such shoes. The wooden peg is placed between the great toe and second toes, called musiriki.

Mita, s. (sing. mita), a seedling; ku ya na ku guda mita ya tóbako (mbodi ndogo), to set and root out a plant (cutting), e.g., of tóbako.

Mitien, vid. miento, 200.

Mitihili, s. (ya, pl. za), likeness, shape; nadika kasaya mitihili ya hili, I want a box like this (in the likeness of this); cfr. ملك, assimilavit;

similitudo, similis, par.

Mirodó, s. (ya) (sing. mirodó), high trees, the fruit or seeds of which yield a good oil; tondó (ya, pl. za), the fruit of the mirodó; mafuta ya tondó, oil of the tondó. Large quantities are exported from the island of Pemba. Two bays of the fruit cost 1 dollar. It must be pounded and then squeezed out (Calophyllum inophyllum).

Mitu, s. (ya) (sing. mitua, wa), forests, woods: "mitua" is a thick forest which frightens people; n'boa or jiloa mitua, jackal.

Mitulungo, (pl.), the breathing zone (sing.?) (R.).

Múča, s., danger, hazard, risk, peril; yege —, unavoidable; jambo la —, an emergency; miuja — kijo or kicho; ku kúta, or ku óna nijua, or ku kumbana na nijua, to be in danger; waikikua katika nijua; nílikia niujini nini; Muesgizungu ali-miá-fua kua nusurazakeakeni siku wa muwa ku pona.

Múcias, s. (ya) (pl. of mujuias, vid.), something uncommon, extraordinary.

Múcius, s., a whistling (St.).

Múczia (vid. ciussi), block.

Múwa (pl. of múwa or muwa), (1) sugar-canes; (2) muwa (pl. muwa), leaves for making mats; cfr. muáa or múi.

Múwáni, s. (ya), a pair of spectacles.

Múyé (or Mymi), me, it is I.

Múzá, s., balances, scales.

Müzí, s., roots; vid. misi.

Müzizi, s., roots, rootlets (St.); vid. misi or mizi, s.


Múza, s.; anuská múa mito, she is advanced in pregnancy.

Múza (or Músha) (vid. njújíl), fear, one who fears: ku ya or cha, to fear, hence kicho, fear.

Múza, s. (pl. wa), a slave (in the old language); cfr. kižialío and gona; vid. mua kazi.

Múzák, s., vid. pusa, n. a.

Múzapari, s., the mtada tree, so called on account of its thorns (míba); vid. mtada.

Múzúfu (or Múhufu), s. = mtu mkó, a dirty person (Kipamba, Kuungu) (múzafu, filthiness).

Múzugu (wa), a man of Jugua, a country in the Interior, to the south-west of Mombasa; vid. kili-
munjaro, p. 146.

Múzató, vid. mecchato; ku katu, to cut like cucumbers.

Múzé (or Múcháče), small, little; mecchaxe wa ákili, of small wits or understanding.

Múzi, s. (wa) (kuja, to fear), one who fears; e.g., njújí wa Mungu, one who fears God; njújí wa muga wa mugu níka níja, one who fears disgrace.

Múzí, s. (wa), one who comes (kuja, to come).

Múzí kázi, s. (wa, pl. wa kázi), a female slave (full-grown slave); kíja kázi, a slave-girl,
pl. wijkzahi; mja kazi = slekikjia kazi; mja na gona ku piwa 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"; mme ngi 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.

Mjana, s., vid. mkopi.

Mjanga, adj., young, uripe; mana njanga, an infant, babe; ěmbwe hili ni janga (ěmbwe janga), this mango is yet young, uripe (cf. kidanga) (pl. maembe njanga).

Mjangi, s., constituted; ku shikua ni — , not to know what to do or to say.

Mjange, s.; hauli mjange maire, i.e., the mango does not eat maire, it is not nutritious.

Mjanjano, s. (wa, pl. mi—) (ku janiata, r. a.), a mixture of bananas, cassava, nazi (fish), boiled together; considered a delicious dish by the natives.

Mjanja, s. (wa, pl. wanjana), a liar (Kiswahili), a cheat, a shameless person (= tati).

Mjanje, s., an unmarried female or widow (wa); matumume maire, a widower.

Mjaro (or Mchato), s., a traveller (ung’ani) who joins a caravan or company (jaro or charo) of travellers, who are generally merchants.

Mjari, s. (vid. jasiri), brave, undaunted, bold, fearless (kikia, strenuous, audax).

Mjasthenia, inquisitive.

Mjau (or Msahi), s., (vid. ujauri) an oppressor, an unjust man.

Mjekke, s. (wa, pl. mi—); njego wa mulo, a bad, spoiled cassava (cf. jige, s., la, pl. ma—); mulo, ulo na maji, haina unga, a cassava which has only water (juice), but no meat; njego la mulo, a small cassava, but jege la — is a large one. The people of the island of Nyumba call "jige" "jelema," and "njigo" they name "mjema." Mibiko mijego are small cassava, but mahogo majego are large ones; njego hauivi, i.e., njego will not get ripe.

Mjekeli, s., a whip; vid. gërdi or gëndi. Aka- fania mjekeli kwa kambia, he made a whip of cords.

Mjelkwa, s. (wa, pl. mi—), in Kipemba a cassava having no meal inside (vid. njego in Kime).

Mjëme, s., a thorn-bush?

Mjëmbe, s. (vid. ku jenga, to build), building, a camp on a journey; mjeni, a mason, builder, different from sarama.

Mjëte, s. (in Kipemba) = ngwo wa kũ wa, a dress for wearing.

Mjëukia, s. (wa, pl. mjëukia), a parasitical plant with a pretty white blossom.

Mjëti, s. (wa, pl. mi—), ya, (1) a village, town, the central place of a tribe; (2) uterus, womb; mji wa mke utokio na muana, usikio = kondo wa nitama, the afterbirth. Eenende mjenikueta, go to our town; alipofika kurum na mji, when he arrived near the town; wajiamo umu nijilo wa wa. In Kim, mukiz, vid. mukzi mutiri. (2) Mji, middle part of a piece of cloth.

Mjëri, s. (wa, pl. mijiri), tiller ropes (St.).

Mjëri, s.?

Mjëto (wa, pl. mijëto), large, long legs.

Mjiko, s. (cf. jiko), (1) the fireplace; (2) the anus, the rectum, that which is seen in periplosani = ni miko wa mkunda utoko vitum (mifit).

Mjëmbu, s., vid. mitimbu.

Mjengwa, s. (wa, pl. wajenga), (1) a fool, a dupe; (2) a new comer, one who is ignorant, like newly arrived slaves, not knowing the condition of a country; prov. ukila na njenga, mi-umwe mkano.

Mjëkëperi (or Mjësi or Mjëni Këperi), s. (wa, pl. mijëkëperi), a small kind of lizard found in the houses of the East Africans.

Mjësi (or Mjëto), s. (wa) (kondo ya muuka or mbe wa muuka), the second seed-time of the East Africans, in July, August, and September.

Mbcu ya muuka ni mbcu ya mjo, na mbcu ya mjo ni mbcu ya fuli, (1) the people plant the seed of the muuka; when the fruit of the muuka is ripe they plant the mbcu ya mjo.

(2) when the mbcu (seed) of the mjo is ripe they plant the mbeu ya fuli. Kwanza wau analima kilimo ja muuka, wakifuna kilimo ja muuka, anapanda kilimo ja mjo, na wakiliza kilimo ja mjo, anapanda kilimo ja fuli, haraka thu thu three months.

Mjësia, s., a tree from which canoes are made (be mi miti muema, R.).

Mjësi, s. (wa, pl. wajoli), a fellow-servant; mijësi wangu anakujia.

Mjësia, s. (wa, pl. wajomba), (1) aule, the mother’s brother; (2) the name by which the Swahili call themselves = Isamu, Wajomba - Wasumbili; their country is called Ujomba.

Mjëmbakaka (wa, pl. mijëmbaka), a large kind of lizard, concerning which the Swahili believe that it will intercede for men condemned at the
day of judgment, when toads will come and
spirit water upon them to alleviate their pain.
The mjasăfiri dislikes man and requests that
God will destroy him in order that the lizard
may not be disturbed when eating sand.

Mja, s., the land-breeze; pepo za mju or umande,
in opp. to matelai, the east wind or sea-wind.

Mjif (or mjift), s. (wa, pl. wajiffi) (vid. ku jija),
one who knows (good and bad), one who has in-
formation and informs others, an officious chattering
person; mjiwi wa sirri ni iyo meuqnilwe,
that, Megoqali, he who knows mysteries, he is
God himself; mjuffi, a would-know, i.e., one who is
impertinent and prying, dce. e.g., u mjifi
mno, wangiila-ni or wajitilina-ni maneno haya, si
yako?

Mjwujama, ground-nuts; mjwuju mawe, a hard
kind of ground-nut (St.).

Mjok, s. (wa), a cousin, grandchild; mtikii or
kitikii, great-grandchild; miki, great-great-
grandchild.

Mjumba, s. (or mumba) (wa, pl. wa—), the bride-
groom and bride. The Swahili enter the bridal
state very early. The jumba mune feeds and
acquires his bride (mjumba mke), and she sends to
him tokens of love from time to time.

Mjumwe, s. (wa, pl. wa—) = mtumo, ambassador,
missioner (mtu aliitumua).

Mjume, s. (wa, pl. wa—) (a cutter?), one who
makes the handles of knives, scissors, daggers,
of wood and horn, not of iron; muhuni or mto
afaniapi, kipini cha kisu, cha pange, majambua,
bunduki, wikuuki, peke, mikufu.

Mjumu, s., inlaw work (?). 

Mjungwa, s., orange-tree; cfr. masai.

Mjunda?

Mjura?

Mjungi, s. (pl. wajungi), a lizard; mjujii kafrini, a
rough kind of small lizard; mjuji salama, a
smooth kind of small lizard (St.).

Mjiki, s., a tree; its rind or bark, with manimani
and siki, is good for tambari.

Mjili, s. (pl. wa—), one who sits, a sitter, deceller,
mjili, jikoni, a sitter in the kitchen.

Mjilala, s. (= mbiri), vid. kukuoni, adv. ; cfr.

Mjili, adj., future (St.).

Mjambishamba, a vegetable (mbogu), lit., it turns
toward the sun.

Mjasari, s. (wa, pl. wa), a man who saves his
property, who does not surrender it to rain,
frugal, economical; cfr. majuu, cipit, apprehendit
manu rem.

Mkada (R?); proc., ni sumbulia u-ni-pa, mkada
hana kinongo.

Mkadda, s., vid. ndisi.

Mkadji, s. (wa, pl. mi—), ya, the pandanus-tree,
the flowers of which have a strong smell, and
therefore much liked by women.

Mkafu, adj., dry; fig., niggard, covetous.

Mkaqanda, s. (vid. mgangando) (cfr. Kinaasa,
makandele), a heavy and clammy soil.

Mkahirua, s. (wa, pl. wa—), wa, a whore.

Mkaidi, s., a negator; jaa, dolum struxit, or
jik, impediavit.

Mkaja, s. (wa, pl. mi—); mkaja wa mshasa, a piece
of cloth, which a woman has just given
birth to a child lies around the belly lest it become
protruding. This custom is observed by the
Swahili women after the second line has gone off.
To the neglect of this custom the Swahili ascribe
the protrusion of the bellies of the Wasila 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 vibaya. (2)
A cloth worn by women given as a present at
the time of a wedding (St.); vote wanafungu
mikaja.

Mkakasi, s. (wa, pl. mi—); mkakasi wa ku ndia,
tombako, a saving-box or a small box made of
wood and adorned with various colours; mka-
kasi (mushundu) wa mt (from India) kia
fetha, ambari, meski, manukato, dce.

Mkali, s. i ni mkalabo, one who endeavours
to have the best of a thing over the other; com-
merce or trade is to make the most of something
over another; qalaf, vertit, convertit, versatus
fuit, conversus fuit ad aliquid (in negotio).

Mkalabo = ku gisii or gisii (R.).

Mkali, adj. (vid. kali), fierce; also said of a tree
(R.) (or mkale?).

Mkaliman, s., an interpreter (Kinyug.); sisom,
locutus fuit; sisom, disserus vir.

Mkaimama, a tree; vid. nga.

Mkamba, n. p., a native of the Kikamba tribe
(pl. Wakamba); their country Ukamba or
Ukambani. See Mr. Robinson's Map of East
Africa, and Dr. Krayer's "Travels, Researches,
and Missionary Labours," published 1860
(London: Trübner and Co.).

(Ulimbo — a song) Wakamba watungwa wo
uganda, i.e., it is the Wakamba on whose
account bards are set in row; when the Wa-
kamba have departed, there is an end of this
business. When the Wakamba come to the
coast for trade, they require bards set in strings;
when they have returned to the Interior, the
Swahili have rest from this business.
Mkamba, 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 bハードi); cfr. mfumbi. Reb. writes ngamba, pl. mgamba. 

(2) A tree of the branches of which broums are made (R).

Mkamili, adj. perfect; cfr. ㏪, integer, perfect.

Mkamshi, s. (pl. mkámshhe), a kind of wooden spoon (St.).

Mkánda, 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 Súalihil chews the red bark with tombako, na toki, na tání (vid.). There are other trees the bark of which is bought by the Banian: mkind, mkóko. The farasala costs $3 dollars. From the trees mkándi, mkíbú, mkóko, and mui are boriti (vid.) prepared; these trees grow on the coast. Their wood is very hard. (2) Mkúnula, pitani kwa mkánda, masipite kwa ndo?

Mkándi, s. bent iron; ku piga mkándo jáma, to bend the iron by heating it; ku piga juma hatta ku gandumána; ku gandumishu pamoja, to bent bent iron until it becomes united, to weld (?).

Mkánju, s. (wa, pl. mi—), the cashew-apple tree; vid. kanju, the cashew-tree (cfr. mganju).

Mkáno, s. vid. seriba.

Mkambikári, name of a tree.

Mkamama, s. division (in arithmetic); cfr. ㏪, divisum in partes; ㏪, divisum. Hesábá, arithmetique; tháruba, multiplication; júnia, addition; láki, subtraction; iúrári, proportion, division of profits (vid. wórái).

Mkátí, s. (wa) (ku ká), a dweller, inhabitant of a place; opp. to the muñeseni, goer, one who leaves a place again.

Mkási, s. a tree whose bark is used to dye fishy nita black (St.).

Mkátá, s. (wa, pl. mi—), a little bit of string with which anything is suspended; e.g., mkata wa kungikia kilumbu, wa upeo, etc.

Mkátá, s. (wa), a poor man who has nothing at all: asíkái na kitu kóíma. Proc., mkátá laití (kúta náí), wala hulungú, akiánda háčési, kitu cha mkáta hákiwá, kikívía hakívía, kikianía, hákítalá wána (or hákiwá wána). A poor man does not crawl, nor lay eggs; if he lays, he does not rear the chickens, i.e., he fails in everything, he acquires nothing. Ni zumbulía u-ní-pe,

Mkata hana kinongo. (This is ushári or mancíwu ya kíá, old poetry.)

Mkátà, s. fized resolution, determination; adres, determinately or determinatively, in choice, firmly; cfr. ㏪, decrervit, determinavit; rather from ㏪, decid, tranche.

Mkátáa neno bili nitakunda, this word is fixed or decisive, I shall not go = I shall assuredly not go — nimekíá kauliyangu nitakunda tena; neno la mkátáa (a matter decided upon). Tumeákánuka mkátáa, we have agreed one with another firmly = tumeákánuka masúbudu or ku kuelli (makutu). Óí ya mkátáa (or mágü), a fized agreement that he who obtained goods from another should return them at an appointed time, if he does not succeed in trade.

Mkátáa, mkátáa, makíta, contract.

Mkátale, s. (cfr. málába), stocks, a large block with holes into which the feet of criminals are put. The upper block is fastened with peg, and the prisoner sits (almost naked) outside of the prison-room, whilst the block and his feet are inside. It is a most cruelt 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.

Mkáte, s. (wa), cake, loaf of bread (vid. mukáte), biscuit-shape of anything; mkáte wa tómbába, a cake of tobacco; mkáte wa ngáinú, a bread of wheat; mkáte wa mofa (of mímalé meal); mkáte ya ka songs, ya ku muínimé, cakes of batter, etc.; mkáte = brio (cfr. kígiri) (mkáte kunú, vid. kundu).

Mkátili, s. (1) a killer; (2) a mhatári, a daring fellor; ㏪, interfector, percussor, from לָס, occidit, interfecit.

Mkátí, s. (wa, pl. mi—), cake, loaf of bread in the old language.

Mkáto (wa Nímbá), s. division of the large interior room into several small rooms (from kíta, v. a.); vid. jumba.

Mkáwo, s. (ku káa), pressing tight, nipping.

Mké, s. adj. (pl. wáké), a female, woman, kíjí; mún mke, a female man (or lit., mortal), i.e., a woman; mgbú mke, a she-goat, mke wáké or mke wáwe, his female = his wife; mke mjanje, a female who has no husband or is a widow (mke allofíwa ni muméwe); mke máká, a female who has never married.

Mkáne, s. (wa, pl. mi—), (1) cruc or crucifix, meg, a canister of portable soup; (2) a pot to burn incense in (St.).

Mkéoa, s. (wa, pl. mi—), a kind of fine mat; hence mkéoa wa ku lála, mat for sleeping upon.

There are various kinds of mats: (1) mkeoa
(tanga la mkéka wa ukinda, a kind of palm); (2) masala, of small size and white colour, it is used in prayers to kneel upon; (3) mkéka wa Kimafia (is of an oval shape); (4) mafi, a coarse mat which is made of miása mitúpu (only of miása, vid.). The mkéka wa Kimafia is chiefly made by the people of the island of Mafia (Monafta on the map). It has red stripes. The mkéka wa ku lalía is made of the miása ya ukinda, which are boiled together with the miása ya múa, which yield a white colour, the ukinda yielding black. It is called tanga la mkéka because it is not broad, but small, like the sail of the mtepo (vid.). The mafi is broad.

MKÉNO, s. (wa, pl. wa—), a robber — mító (in Kinyarwanda) or mkinzi.
MKÉTO (= mkwéto), thy wife.
MKÉRAMBÉRÉ ? (R.).
MKÉRÉZA, s. (pl. wa—), a turner (cfr. ku kéréza, 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., mkowa wa kundo jangsa or mbindi jangsa, hauna tembo kuba.
MKÉWE, s. (wa), his wife — mkwebáwe.
MKHIVA, s. (wa, pl. mkhibá, ya), a thing to fear, danger; mambo ya hatari (cfr. àna, maña miása); ku-m-tia katika mikhiva or katika milújo (mja), to frighten one.
MKHATÁRI, s., a dangerous man (= mkátiili), a daring man; vid. hathari or khatari.
MKIA, s. (wa, pl. mi—), a tail.
MKILÉMA, s., one who has gone through the process of nganga, and therefore wears a knee-length after he has given the nganga his due.
MKMÉBI, s. (wa) (= mfúksi 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, kihírouyanu, a vagabond, thief. He never has his hair cut, carries about a large knife, a bow and many arrows, and stays in the woods.
MKILÌFUMU, s. (vid. ku kini), an independent fellow, one who wants nothing from others, but relies on his own understanding and wealth; mtu aliakini aliokoyakwe, hadiki vitu via watu, yet he is full of pretensions and desires.
MKINDA, s., young, not full-grown; mnáí mkinda, a young cocoab-tree; mkómá mkinda (Kini. moenene).
MKINDANIA, s. (wa), an opposer (vid. ku kindani, kindana), a quarreller, a quarrelsome person.
MKINDU, 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 this tree are used for making fine mats (vid. mkéka).
MKÍNO, s. (wa) (ku kinga); mkinga maji, lit., preventer or obstructer of water, anything which is fastened to a tree in order to conduct the water which during the rains runs down the trunk into a vessel placed at its foot (cfr. milízi, milísumu, and kúpfo, the gutter of a roof); milízi ni mkinga maji, it is a branch of the cocoa-tree which is tied to a tree to conduct the water into a mtánga (vid.), (a jar).
MKÎNGÂMÉ, s.; ndia ya mkingàmú, a cross-way.
MKÎNGÍKO, s.; mkîngíko wa ku kingika, a pole which is placed upon the well in order to lay upon it the ends of the poles which carry the pau (ku kingâma).
MKÎNGÍRÉZI (or MKÎNGILÎZI), gutter?
MKÎNÍSHÁNI, s., a disputant, a quarreler who disputes about everything (Er.); probably mkînshani instead of mkînshâni.
MKISU (or MKISI), s. (wa), a kind of fish which are numerous in the rainy season; mkisi yuvârúka uvisâni.
MKISU (vid. mgândá), a tree on the coast.
MKÎWA, s. (Kini. mjuwa), a poor man; mtu asie na kitu; fâkâra.
MKÓ, s. (wa, pl. wâkó), a dirty fellow, who neither cleans his body nor cloth, nor sweeps the room, dc.; mtu or mke hayu ni mkô, hatakasi mulli na ngato, na niamba, dc. (cfr. Luke xi. 33, alkusa na ruha ya jàmi mkoó).
MKÔÀ, ku bana mkâo.
MKÔ, s., thong — ukânda?
MKÔBA, s. (wa, pl. mi—), ya, a small bag, pouch, scrip, pocket; wimbi la mkôba, vid. kuwoya ya wimbi.
MKÔFU, s. (ku kutósa, kutóka), a decrepit person emaciated by sickness.
MKÔHÀNI, a priest (to be distinguished from kuluna, an impositor; vid. kúluna) (Arab. and Hebrew).
MKÔJÉ, s. (pl. mi—), a kind of branching palm with an edible fruit.
MKÔJÖ, s. (wa, pl. mi—) (ku kojô) (— jô cha mbelle) (Kipamba, bâá), urine.
MKÔJÎÀN, s., one who vots his bed.
MKÔKO, s. (wa, pl. mi—), (1) a mangrove-tree (Rhizophora mangrovia) growing near the sea-water. It has a reddish bark (cfr. mkúndá); unga wa mkôko ni mkâli. 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 mkâli sana (Reb. writes mgâko).
Mekotēvu, s., one who is slow; vid. ku-ji-kokota (= mukilina or msogola?), dilatory, slow.
Mekhēro, s. (pl. mi—), the trail made by a thing which is dragged along the soil or sand, etc.
Mekōma, s. (wa, pl. mi—), a kind of palm-tree with curious fork-like branches; koma, its fruit, is edible. In many places the natives procure toddy from this tree, which, however, is much inferior to the tambo la mmissão.
Mekōma, s. (wa, pl. wa—), a man who has the ukōma disease; vid. māhāna (cf. umbika, n. u.).
Mekamfiti, s., a plant of the creeper kind; vid. makia. It grows on the coast.
Mekamfo (pl. wa—), a redeemer (vid. komba).
Mekambo, s., vid. nuburuga.
Mekamunanga, s. (pl. mi—), the pomegranate-tree; the fruit is komomonga.
Mekondo, s. (pl. wa), (1) a quereleome mwa; mnu atete na wa siku zote (cfr. kondo, querele), an enemy; (2) mkondo wa maji (pl. mi—), the current of the sea which opposes the progress of sailing vessels (Mr. Reb. writes mgondo); (3) mkondo wa miasa, the small path which a company of people make in the grass by passing through it; tufaite mkondo wa watu na miasa, etc., let us follow the grass-way (cfr. Lake iii. 4, mkondo, paths) which people or animals have made. Mkondo wa miali, the very path which water runs on the ground or floor when it overflows a vessel (maji yanafisa mkondo).
Mekone, s., the name of a tree.
Mekongo, s. and adj. (wa, pl. wa—) (Kiu), sick or sickness (= Kinah. mganija, mulele). Mekonjako, s. (pl. mi—), an old man's staff, upon which he leans in walking.
Mekonifere, s. (wa), an aged feeble person; mtn shibu (vid. konga, r. u.); mkungwe ywayandana kua ukungige—kua limbe, an aged person who walks with a stick (vid. kikongwe, s. and, konga, r. u.).
Mekono (or Mekono), s. (wa, pl. mkonō, ya), (1) the arm, especially from the elbow to the fingers; (2) the hand; (3) mkonō ya nato = panda za mtno, the little side-channels which are formed by the arm creek) of the sea (vid. mumbi); (4) a stroke: (5) a cubit, a measure of about half a yard; (6) the handle of a canoe-pen, etc.; nau mkono mreti, he has a long hand, i.e., he is a thief; mkono wa mūmu, the handle of a jag; ja no chio cha nkone, a handbook; cha ya ya mkono, handy.
Mekopi, s. (wa) (ku kopa), 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; mkopi = kuhani (R.).
Mekōrifi, s. (wa) (ku korofoha), a pilerer, a secret stealer. Mr. Br. takes this word for "lazoder, swanderer, spendthrift," illomened (St.); cfr. mapiroro; mkōri haipato ku mwa mzwa mtu umunzia (R.), specially in playing for money, as they do at Zambezi; watu wa Mvita ya wakuromfo sama; ukōrofo ni ungī (R.).
Meku, s. (pl. miku) (vid. ghai), a post or stake to which a criminal is tied in order to beat him.
Mekuva, s. (wa); Mungu ya mkuwesia, God is our expressor, i.e., he exists before us, and gives us our existence; Mungu bana ali-le-mkulila, bana nemulilo-mkulila, he has none or nothing which is greater than himself (llilo kuba nai); mkusa—ni mnguei ku kia mbelle; Mungu ni mwa mkuweto; bana ali-le-kulilo; Mungu ni mkuweto tangu saili; Mungu ano-ta-kuwa, amefania wapisu tupate kia; yoe ni mkuwa nafalaya, bana aliemkuwa, lakakwi wapisu tumekusasa ni ye. God is he to whom we owe our existence.
Mekva, s.; kumbi la maansi, indilo mkuwa na masa, watu watumia mkuwa kia ku pigu ngaona; vid. kalila.
Mekva, a tree the wood of which resembles the mimbatini in the south (R.).
Mekva, s. (wa, pl. mi—), ya, a tree on the coast, the roots of which grow and spread in the mire. The tree is called miliana, or mkomafhi, or mphi. Ni mti wa kia la mkomafhi. Kuna mti wa post, huitos miliina, watia miali, na misi yafield, na nawa waitos ku, na muku ni mti wa bia. Na miliina yuna tunda, likiwu jangwe, huitos pia la ku toze waoto wasuo kati; likiwu phe ni koma, mti ni mtkafhi, na mti ni mphi; na mti wa pia ni mphi. Mpta na miliina na mkomafhi na na mugeja. Na miliina mti uzi hiana, uzo shihi, hauna uhiana, si ngumi kama mkoko, usaneka sika saana sa; vid. mphi.
Mekuyi (or Mekuyi) ? impotence of the penis: (1.), second impotence.
Mekuyi, s. (pl. Wakuwaa), a nation in East Africa. They call themselves Eloko, and are well feared by other and weaker tribes. (Cfr. my Vocabulary of the Engutuk Eloko (Tabagge, 1854); also Mr. Erhardt's Vocabulary of the Massai tribes (1857).
Mekwe, s. (pl. mi—), a tree; its fruit ukuuija (pl. makuuijau).
Mekukanda, s., the name of a tree which bears fruit much like an apple, but only in appearance.
Mekumbwa, s., a kind of thorny shrub (St.): in Kinningia kapongwiperi, from which the natives make brooms.
Mekuye, s. (wa, pl. wa—) (mkahebe), a person of royal or carnel habits (Er.), a prostitute.
Mekwass, s., (1) maweni mati —, opulent, rich; ?
deceiop in commercio, avarum so ostendit in commercio, licitatus fuit; ku-m-kuassi, to make one rich?
MKUÁTO, s.; gnombo ana mkuato? cfr. mkuacha.
MKUÁYY, s. (wa, pl. mi.—), the tamarind-tree.
MKUÁA, adj., great (v.id. mkuá); ni mkuá kuangu, he is great to me, I consider him great.
MKUÁBA (MKUÁWA) means, according to Dr. St., “great, the eldest, chief.” St. distinguishes between mkua, mkuba, and mkubwa (?).
MKUÁCHA (MKUÁA), s. (wa, pl. mi.—), classes, talons of birds; ana-n-fignia mkuchia.
MKUÁCHA, n., p., vid. Múágbaa or Múáddja.
MKUÁE, s. (wa, pl. wakúe), father-or-mother-in-law, a son- or daughter-in-law; mkwe is the term used between father- and mother- and son- and daughter-in-law; cfr. múáála and muamu. The Wanika and Wakamba on meeting their father- or mother-in-law stand aside, lest they should see his or her face; cfr. munamúla.
MKUÁE, s.: a tree; its fruit is kuéme, which has an oily substance.
MKUÁNS, s. (na mambo).
MKUFU (MKUÁPU), s. (wa, pl. mi.—), a chain of silver or brass, worn on the neck as an ornament.
Kutiwa mkufu or miio, to be in chains, Eph. vi.
MKUFUÉ, s. (wa) (Kidimu, mkufunia), lit., the great teacher. To be distinguished from the word fundi wa kazi (vid.). Mkufunia asomósha watu jao, Kurúání. Mkufunia ni muálimu. The mkufunia (teacher) is at first a manafunia, a scholar, disciple; afterwards, having obtained all the knowledge which the muáilmu could impart to him, he becomes a mkufunia or a muáilmu 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 uangua, or divines coming events, &c. The mkufunia is thus what the Germans call “the precursor” or helper of the muáilmu. He therefore does not get the apprentices’ pay from the scholars, though he obtains a certain quantity of corn, which the boys offer him from time to time.
MKUFUÉ, s., vid. mkufunia.
MKUÉ, s.
MKUÉ, s. (pl. mi.—), a spear with a sharp point and triangular blade (St.).
MKUÉ, s. (pl. mi.—); mkúku wa jombo, the keel of a boat or ship.
MKUKUTAPÉ, vid. kukutá, v. n.; kukutafu, adj.
MKUKUFTÉ, adj., s. (ku kula), stake, remise (vid. mifu), lit., one to whom at once everything is too much or too hard; from kú (to be); neno hili lina-m-kujia or lina-m-kua kula ku-lí-fania; amo kuliba ku fania kúi hi.
MKUKUÁNA, s. (pl. wa) (ku lima); muto alimai ni one who cultivates the ground, an agriculturist, a peasant, farmer, field-labourer; Wajúní ndío wabisabíi wakulima (ku lima sana).
MKUKUÁNÁ, s. (pl. wa). Dr. Steere takes this word in the sense of “an interpreter;” cfr. mkulinaan;
MKUKUÁNÍ, disertas vir.
MKUKUÁY, s., a kind of red wood much used in Zanzibar (St.); cfr. komái.
MKUKKÁM, vid. sombo; mkumbó or ukumbó, girdle.
MKUKÁNS, s., a kind of thorn-tree, the fruit of which is edible (kunái, la. pl. ma.—).
MKUKÁNAHI, the name of a fish with an ndeufu, i.e., two pointed appendages about two inches long under its mouth (R.).
MKUKÁNDE, s.; ubia wa kunde, a stalk of kunde, a kind of beans; the bush of kunde.
MKUKÁNO, s., vid. mkuto.
MKUKÁNDU, s. (wa, pl. mi.—), anna (— wa kunía maśi). Prov., amasaye ngungo wauumaii mkunda!
MKUKÁNÚFV, s.; mto aliekundúka rohko, asiekía na koro or majonzi; malungi furaha, serene, cheerful, of good humour, gay (ku kundó, se. umu); moyo mukundúfu = moyo uno-m-kundóka.
MKUKÁNÓ, s. (wa, pl. wakungó) (= nuwailisa or mváámuusa), a midwife. The Swahili 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 (ana) funda 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 apito imbúa kino. 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 (mkóká) in order to prevent protrusion, it being the opinion of the Swahili that the Wanika women use their protruding bellies to their neglect of this. After delivery the woman remains a fortnight (siku sabiá 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-birth has been effected by a manafunia (a learned man), who sprinkles her with water, and reads and prays on her behalf. This is called ku sulíwa 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.

Mkéno, s., (wa, pl. mi—); mkungá ni níkà mrefi wa luhari, ywaliwa, yuna mafuta mangi, seomat te? cel. The natives eat it, and like its fatty substance. There are two kinds of cels which they eat: (1) mkungá-sití; (2) mkungá mbóno. These are white, black, and red in colour (marumbo), and are large and fat. But the mkungá bráfilin and shokólé 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 bráfilin and shokólé will come out of all the members of the transgressors. However, there are people who eat them. (Rob. writes mgunga and mungung.)

Mkungamáno, s., meeting, assembly (Liev. ill. 9).

Mkéno, s., (vid. kungo), a certain tree; mkungo wa dan (vid. ntedo).

Mkéno, s. (wa), (1) a tree, the fruit (kungo la), of which stains the tongue of the eater. The kernel is agreeable, the leaves are very large and are used as plates. (2) Mkungo wa nidi, 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 mkungo wa nidi must be distinguished from tana la mizi (pl. matana, ya), which means "the cluster" or bunchlet of the banana fruit. Tana lamáa mkungoza (cfr. shawi or kóle la nasí). (3) A kind of earthen pot (pl. mi—); mkungo wa ku funikia, a potlid; mkungo wa ku lá, a dish.

Mkése, s., cfr. muri.

Mkungoza, s., name of a tree; the fruit is mungunguma.

Mkungonzi, s., name of a species of tree good for posts (L.)

Mkungonzi, s. (wa, pl. mi—), uguóyo máhali asi-popo ká or já, the country-ferer which seizes a new-comer on the East Coast of Africa; nimo-fuá mkinguru wa U'nguja, I have got the fêer of Úonizábar; nimešíko na mkinguru.

Mkó, s. (wa); mkuo wa fethe, wa jumá, rusáisi, etc., a small bar (one native yard in length) of iron, lead, etc., which has not yet been wrought. Mrumbo wa dìshubul, gold not yet wrought. The long bar of iron is called upáu wa juma, pl. púu za juma.

Mkurána (or Mukurána), s., vid. kungurána.

Mkurugáni, s. (Árab. جنس, genus), a company of men of the same mind and purpose, for whom the mkugáni is the leader; a guide; mkurugáni wa ndiB (Kün. kibngóla), the leader of a caravan. Mtu ali na fikira o kikima ya ndia o saffe. Ywahíka pingu mukoní. He is at the same time the mganga of the cafilla, and by means of charms and other superstitious ceremonies directs the march of the travelling party. He averts dangers from enemies and wild beasts (cfr. kiinímáte). He is a shrewd rogue and imposes upon the people, who willingly comply with his nonsense.

Mkutangó (wa) or Mkatangó (ya), s., a meeting, an assembly (mukumangáno); mafúta huko mksanóni, you are called there to the assembly.

Mkó, s. (wa, pl. mi—), fold, folding, laying is foldes; ku kunda or kuta ngio mkóto, 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 ngio mkóto, to fold up a cloth.

Mkutó, s., terror? (vid. kitúkó); ku fániá mkútó or ku fániá kikúto.

Mkú, or Mukú, adj., great, large; mtu mkú or mkúba, a great man, a chief; niymba kú; kile kikúba; khasha kuba; vitu yokuba; makasa makúba; mkúwa na sakari, an officer, a commander; mkúu seems to denote "great in dignity," whereas mkuba appears to signify great in age, the elder? mkubwa ngu or ndugu ngu mkúba, my eldest brother.

Mkúvu, 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.

Mkëza, adj., large, full-grown.

Mlapi (kú la) (pl. wala) (cfr. lapa), a rare but felloer, a glutton who eats and never has enough; mtu asiasia roboyakwe, asichaya, vid. lafika.

Mlafu, s., voracious; kuku mlafu, a fellr rareous for its food.

Mlát, s. (wa) (kú la), enter, glutton; vid. mláf. Proo, mlá na ló, mla na alléni? the glutton thinks only about the present food, that of yesterday having passed through him.

Mlafsí (or Mlásí), s., lazy, idle, dilatory (nikillín, maqófá).

Mlápela, s. (wa, pl. mi—), name of a vegetable (R.); it has niba.

Mlásí (pl. mi—), a branching palm (Hyphaene).

Mlambo, s., a bird which cries before the cock crowes (R.), a species of blackbird.

Mlámú, s. (maambu).

Mlango, s., name of a plant, a kind of mushroom (ukóka), mixed with lime, ma, zaali, mafuta for making birika (R.).

Mlángano, s., vid. iniki.
MLĂNGO, s. (wâ, pl. mi—), a door or gate of ordinary size;.lango (la, pl. ma), a large door; kilângo, a small door; mlângo wa pande mbili, a door with two leaves (cfr. tarâke wa mlângo); mlângo wa mto, entrance, entery of a river; mlângo wa watu wale unainiâka (cfr. kisirani); alifungulwâ mlângo, the door was opened for him — he had opened for him the door.

MLĂRÎFû (or MLĂNSHÎ), s. (wa), a curser, one who is given to cursing (vid. lani, v. a.), one who utters bad names.

MLĂNSA, s., a pole for carrying things (St.).

MLĂRIA (pl. waâribî), weaver.

MLX, there withâ; ku lima mle ulimo shengoa.

ML'â, s., mi wa ku tonga dan.

MLEFÎ, s., a drunkard; ku lewa.

MLEKî, s. (wa) (ku legâca), alielogèca muli, hawâzi kazi, a weakling, feeble person, unfit for work; mpunga mlegefû, a kind of weak rice from the Wanika land of Shinda.

MLÉKA, s. (or MLÈSA), s. (wa, pl. mi—), a tree of light wood, which will not sink easily, fit for making masts and canoes (mi wa ku pigia dau libilesa lama barraka); Kir. ngilangalisâ; cfr. mîfûi.

MLEKûFû, s. (or MLEKĔFU, KULKække), a clever and attentive (mukulukhi) fellow of quick intelligence; mueni akili, miterajê, yuwatâalamu kullâ kazi.

MLÈSA, s. (pl. milele) (nilele ya kuki) (cfr. hálima); (2) alagogâ; vid. milele; neno hili lina anzâ kiazi, watu wale wapiga ngoma milele na milele.

MLÈSA, s. (wa, pl. mi—), the longest of the tail-feathers of the ostrich or cock; mlèsi wa mbâni or mbâni, the long curved feather of the tail of an ostrich or cock. The straight feather is called kengâ ya mîli (mîpûa).

MLÈKBE, s. (pl. mi—) (Kibiâ), a bow; in Kinuv. uta.

MLEKÎLO, s. (naketi mlêkólo; yuleaketiye mkun- gonimuia dau), reeling, tottering; asiwêke kua mlêkîlo, let him not put it insecurely, ready to tumble, when one thing is put upon another.

MLEXI, s., a buoy; mlêza ni kia za poni ku jin nga na alipo; mitawakwe ni kia, of light wood (also of maize).

MLEXO, s. (pl. wa—), a tutor, pedagogue, a nurse, rearing children (ku lâa).

MLEXO (pl. mi—), a buoy (St.); vid. mlêza, s.

MLE, s., adj. I (—kâmil); e.g., nermali mlî, a skillful workman in wood; a joiner.

MLE, s. (wa); mlî wa pingu; mlî kipânâ chà juma ku shika vikikulu via pingu mtu akufungao. (1) Mî is a piece of iron with holes on both sides to fasten the large rings of a prisoner's fetters together; mlî wa kikuku; cfr. nanâ; (2) mlî ni n'ta ya (kamba) jerâri katika jombo.

MLIWA DENTU? mlî na dentu, being with.

MLIWA, s. (wa, pl. mi—); mlîa wa kati or kiwambia cha mlia (cha ku pasuïia kati), the middle wall of a room; ku temâa mlia — ni shamba ku kula. One mlia is said to be = 12 kamba, 60 magu in length and 50 magu in breadth.

MLIWA, s. (pl. mi—), a long black and white line or stripe; hence pandia mlia, zebra (alâ na mlia).

MLIPî, s., a payer (lipa, v. a.);

MLIWA, s. (wa, pl. mi—) (Kini. muridî), a kind of reed used in drinking or rather sipping beer or tembo.

MLÎLÎ, s. (wa); mlîlîcî wa mômô wa kandarfinâ, the curving of a kettle-spout; mlîlîcî wa jumâ, the curving of iron.

MLÎKâ, s., great-great-grandchild; vid. mîkukû.

MLÎLÎNA, s., a creeper; vid. mlîna (cfr. kikûa and kungunsa, mlîna). It grows pretty and straight, but is very brittle when it is dry; mlîlîna wa ubiâna, the mlîlîna has no ubiâna (hardness), in mgimû, unapaaka saua saua (vid. biana).

MLÎMâ, s. (wa, pl. mi—, ya), a mountain.

MLÎMSKû, s. (wa) (ku limbika), the waiting for (e.g., mlîmbîko wo majî) one's turn to draw water (kungûga majî). 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." Saka ni mlîmbîko wa tangu, it is now my turn or share; nadâka mlîmbîko wa tangu, I want my share or turn (Kini. mîndiro wa majî). 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.

MLÎMÎLÎMÎMBÎ, s. (wa, pl. mlîlibimbîbo), (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, mîlibimbîbo. The country people call it mambâma kujû. The name mlîmbîmbîbo must be distinguished from the word ulîmbîmîmbîbo or ulîmîbo, which is a mixture of the milky substance (utombu) of the fruit (lunâ) of the mbungu (mti uvioâ mbungu ya kuliwa), and of the oil of the mbôno 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 ulîmîmbîbo is = ku weka mâmbo wa ku guya or tega niuni (cfr. melâa), i.e., to set a trap to catch birds.

MLÎMÎNÎMU, s. (wa, pl. mlîminîmu), an inhabitant of the world (ulimengu); mtu ali ulimenguni, mueni ku ku ulimenguni.

MLÎMÎ, s. (ku lima), vid. mîlîmlî.

MLÎMO, 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) mlingóti wa maja, the bowsprit; mlingóti wa omwe, the foremast.

MLINXI, s. (wa), a guardian, keeper, protector (mtu alindai) (ku linda), a watchman of plantations of rice, millet, etc., lest the birds, monkeys, etc., do harm (mlinzwa wa ndiwa, wa mtama, etc.).

MLIO, s. (wa, pl. mi—) (ku lio), (1) crying; miio wa mána, the crying of a baby; miio wa simbe, the roaring of a lion; miio wa bänduki, wa njiga, the sound of a gun, of a bell (1 Cor. xii. 1); (2) miio, a driver = kijiti cha ku fungula kuni (vid. kishópo), a piece of wood used as a driver or turning-staff in binding bundles of wood; (3) miio yasonóna majira ya ku ganda ule miio wakwe, boiling, grilling, cracking.

MLIFERU? (B).

MLIRIX, s.'a (wa), a recorder (Heb. xi. 6) (ku lips, to pay).

MLÍMÁKO, s. (wa, pl. mi—), a gutter; mlímáko wa maja (vid. kópo), water-conduit, conduit-pipe.

MLÍSHA (or MLÍSHI), s. = mtunga, a shepherd (ku lishá, v. a.), to feed.

MLÍSHANGÚ, s., a tree, the fruit of which is not eatable.

MLÍSHI (or MLÍSHA), s. (wa, pl. wa—), a feeder, a shepherd (ku lishá, to feed) (vid. kú li, to eat).

MLÍSHO, s. (wa) (ku lishá), (1) nourishing; mlísho wa mana; mlísho wa gnombe, pasturage of a cow; mlísho wa sámaini, boi fixed to a fish-hook; cfr. niña; (2) muzei wa mlísho, the eleventh month of the Muhammedans; muzei wa mlísho wa chakívá, wa ku fungula kíli or káano. After the mlísho follows the Ramathani, fast-month; and after the Ramathani follows the mufungó, the month which opens the month again (Arab. رفع).”

MLÍWA, s. (wa, pl. mi—), a tree, the wood of which is odoriferous (cfr. masándáli). The wood is ground on a stone and mixed with water. The wife uses this perfume (ku-múngíya mu-méne, ku-m-saugula taka, ku pata ku taka taka sa muili) to wash impurities off the body of her husband.

MLIÓMO, s. (Kis.) (pl. mílóma), lip (Kis. múómo).

MLOMBAJI, s., an orator, eloquent person; fulani ni muimbaji, njá ku limba (Kisomfu), Kímen. — masemáji (ku muma); N. N. is an orator, he knows how to speak.

MLÜMBE, s. (pl. mi—) (ku lumba = ku semi = malúko ya musicó kus tätziba), a report of events made in an orderly manner; milumbó mingi = maneno mangi.

MŁUMO?

MMATÍMAPI, s., a certain tree; vid. masíma.

MMÁKHIRI = mláshíri, vid.

MMÁNDE, s., vid. mande.

MMÁSA, s. (wa, pl. mímá), 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; mbú inakína mímá; cfr. ku ota.

MMÉÑI, s.? (B).

MMÁNDI, s. (ku ndi) (Arab. مندي), a hawker, a person who carries things about for sale.

MMÁDA, adj., one; kitu kimúja, one thing; mtu mmójo, one man; mambo mmójo or ni mmójo or piá mmójo, is all one; nara mmójo, one time, one, at once; neno mmójo, one word; mmójo wao manáfánuwakwe, Luke xi. 1; kulla mmójo wene, Luke xiii. 15.

MMÕGMÉNÉ, s., the pumpkin tree or creeper; the fruit mágúnsí.

MMA, the preformative of the second person pl.; e.g., mapenda, you love, or you are loving; nisipenda, I am entering into the state of loving, whereas nimpenda means “I have loved.” I am already in the state of loving. Mma, it is contained in it, there is within, you with, or you in width; mwa nióka humo, there is a snake inside; mwa gnómbé, you are with cows = have cows.

MMÁDA, s. (pl. mi—), a sale, an auction, eg., a slave exposed for sale; níme-mú-óma mndánti, I saw him at the auction; mu hyú yi katika mndánti or aliétwa katika mndánti (máwo); ku-mtíi mndánti, to expose one for sale; Arab. دار, vocavit, praecipio publicavit rem (ماندا), a hawker who carries things about for sale.

MMÁPIKIA, s. (wa) (= múngú or zandíki) (Arab. مندي), a liar, hypocrite.

MMÁFI, s., the name of a vegetable (múóya), the leaves of which are eaten.

MMÁJÍMU, s. (pl. wa—) (Arab. منيع), an astrologer.

MMÁNA, s., a bird, the chikena of which are said to have big tumbo; hence the saying, una tumbo kuma mndánti, this bird is fond of onions.

MMÁNAZI, s. (wa, pl. mi—), the pine-apple shrub.

MMÁRA, s. (pl. mi—) (Arab. منارد), a tower, a minaret.

MMÁRAHA, s. (wa, pl. mi—), a shrub,, coloevth (Sp.).

MMÁSAÁA, s. (pl. mi—), disgrace, dishonour, afront; vid. másaáa, v. a.
Məsārə, s. (pl. wa—), a Christian, European; Arabic Nasrāni, pl. Nasara, جسوم, jujvit, Christianum secit.

Məxawala, s. (ku nāwili, nusili) (Arabic محادرة), an agreement for skipping or for getting a boat; ُحُدُد, ded; ُحُدُن, donum, portio.

Məxə, s. (wa, pl. mə—) (Cocos nucifera), coco, or coco-nut tree; məxə mkinda, a very young coco-tree. The natives plant the coco-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 nut or bud is placed downwards in the pit, which they dig to the depth of one mukimo (cubit). The tree (like the mango-tree) requires five years' growth before it bears fruit. They distinguish between məxə mənum na n'kə. The male coco-tree (məxə mument) (kalala, kanga) yields neither tembo nor madafu; it is of no use but for making makati. But the female coco-tree is very valuable, yielding tembo, madafu, and nazi. The Wanuku considers the coco-tree to be their mother on account of its usefulness. Therefore they will not allow it to be cut down. They believe that a koma watches it. Therefore, when the tree yields no tembo, they endeavour to appease the koma by a sacrifice. On this account they place a coco-shell on the grave of the dead, and fill it with teimo from time to time, in order to induce the koma to give them much tembo. The Swahili cut down the coco-tree without ceremony. The coco-tree is extremely useful. Its leaves are used to cover the cottages; the tembo is an agreement 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, nazi, ropes, makuti will soon be rich, especially when he has several hundred trees, as many Swahili bare. The tree requires but little care; only when young the soil around must be cleared from thistles and weeds. Mtwangawake wadaka ku limaa.

Mənda, s., a hungry person; kana kitu, na nāa.

Mənde, s. (pl. mündu) (R.).

Mənə (or Mənəli or rather Mənəli), s. (ku nosa), a talker, one who speaks (ku nena, v., to speak); e.g., mwaen kuellu.

Məne, adj., big, dense, large; mti Nó no kiiwamba kine, a tree of large girth.

Mənə, s. (pl. wa—), a speaker, orator, eloquent person (ku nena, to speak).

Mʊnəzi, s. (recitus Munəzi, v., n. p. (pl. Wungəzi), a native of the great Comoro island.

Mŋəi, adj., much, plentiful; Mungu ni m'ngi or mengi, e.g., wa rehemu, (God is plentiful in mercy).

Munik, s.; proc., muifi kebi na mniagi kaniagi? (R.).

Munamafu, s., adj. (vid. ku nianu, v. p.), one who is silent, calm, quiet, taciturn, who speaks not a word. Proper, mi'te munamafu, yuna ngöna za mimo; yuna kimia kingi, laken yuna mehindo mku, 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.

Munambi, s. (vid. mtriiri), petulant.

Munandike, s., a tree which grows like the mənumb in slips, and is good for live-hedges.

Munangi, s. (Kiguria).

Munangiwa, s., (wa, pl. miniangari, ya), lit., much-keepers or worms (middou), an expression of contempt; e.g., ewe, Abadila, waniangariwako wame-ni-lukana, thou, Abadilla, thy things, thy lovely fellows or blackguards (riz., thy slaves), have despised me.

Munangiwani, or recitus monangiwani (Dr. St. writes incorrectly mnyang'ani) (pl. wangoanganiwi), a violent man, an exhorter, robber.

Munā, s. (pl. muni) (Kisika), cat (Kis. paka).

Munāfu wa muhi (ku niaška, to be lean), pining away, languishing.

Munāfu, s. (misišma); muifi wa nūvis, the coldness of the atmosphere which precedes or follows the full of rain.

Munisese, s., a kind of tree.

Munō (Munó), s., itching, a tickling, a creeping sensation; vid. nisa.

Munere, pl. miniere), hair of Plate.

Munika, s. (wu, pl. Wanika), a Muika, one who belongs to the Kikita tribe; akašo ni nika, hakūna mtu, the place where he resides is a wilderness. Nti ya Waniku, the country of the Waniku, which stretches from the Kīkī creek (in the north) to Wangu, near the island of Wassina (in the south). It is the first pagan country which a traveller passes through in starting from Mombasa westward. It is generally elevated land, from 400 to 1,000 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 Swahili (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 walolamika kua Mungu, people who are cursed by God," is evidently invented by the Mohammedans with reference to the pagan notions and practices of the Wanika, e.g., ku tosa kua na heshima ya Mungu, ya mamadzo, dc, because they reverence neither God, as they eat pork and dead animals (niamà fi), 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 Rabbai tribe from Jaggia, the Kirima tribe from the banks of the Daha River. The Turuma tribe is reported to have risen from the slave establishment of a Portuguese, named Bruno Boito, when the Portuguese were in possession of Mombasa.

Maxim, n., a large fish.

M'ăngo, s. (wa, pl. minîó) (vid. minîå), a worm in the intestines; if the worm is still matumboni (entrails) it is called mnjango, if it come out, it is m'nîå.

M'nîå or M'ăngo (wa, pl. minîó), or M'änîå (pl. minîârooro), s., chains, especially for fettering prisoners.

M'nîå (pl. wâmiina), one who drinks, a drinker; vid. nîsà, s., to drink.

M'änîårc, s., adj. = alienâka, lit., one who is straight or upright, who speaks and acts straightly or uprightly, without changing his word or conduct; alekâsà ni pâ pâlû, hagâsì tena.

M'änîårooro, s. (wa, pl. wa—, wa), slaggard, idler (Er.).

M'änîâgo, adj., vecak, freede; (1) minango wa muilil, vecak in body; (2) minango wa mali, vecak with regard to property, mana mali; (3) minango wa watu, mana radiki, ni mgcâni, or of low family, without friends, a stranger.

M'iniano, s., a tree or shrub with very pretty flowers.

M'inou, s., a shaver (ku nisà, to shave), a barber.

M'to, adv., very very much; kula m'to, very great, exceedingly, excessively. Mtu stands always after the word qualified by it.

M'tou, s., a little animal (Kin. fugu).

M'tou, s., fleshiness = nisà isikâna na m'tûpa na mîba, nisà tupu, meat which has nothing but flesh, without bone or flesh-bone; m'tou wa gnombe, wa sâmaka (niamà tîpû) (cfr. jinangâo).

M'tou, s. (pl. minîou) = tômâbo mûtî, the green leaf of tobacco.

MO:

Munùnzi, s. (pl. wamunùnzi), a purveyor, a buyer; vid. nuùnî, s. a.

Mo, there or therein; muno bunou, there inside. The participle mo, which denotes place or the inside of anything, is used in connection with the particular object spoken of as being there or therein or not. Mungu aliomba nî na bahari na kula kitu kijîfano = kijîlo mîma, sc. katika nî na bahari, God created the earth and sea and every thing which is therein, sc. at the place or thing spoken of. Tia kitu hiki muno ndâni, put this thing therein. In this instance muno is used in an absolute sense. The hearer knows to what object the speaker refers. Hano matonîmuakwe, he is not in his or her eyes = he or she loves him not. Yamiwí-mo, may there not be inside, or may not be therein, scil. traver (mâji), in the jar.

Mölî, n.p., the island of Mohilla.

Móza, s. (ye), furnace, a kind of oven used by the Arabs on their vessels for making the nkâta wa ferescâo (bread of red mîma, cultivated in Arabia, called mtîma wa shcheri by the Swahili). 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 ('mukâto wa mofa).

Mouella, s. (Arab. مهCALL, a farâd time, a term.

Mója, num. (pl. moomja), one, same; mamùga pia, it is all one (scil. mambo, state, matters); moja moja, one by one; mtu moomja (or fulani), a certain man; moja kaâda ya (wa) moja, alternately; moja wapo, any one; neno moja, one word, one matter.

Móla, God; Móla wa-kù-sîni kazî may God help thee in thy work!

Mólima, s. (Arab. مصلى), our Lord (viz. God in the Mohammedan sense).

Mómâ, s. (Kimvita, bâfe), a kind of snake.

Mómâ (or mómá), v. n., to flow off, to spread in all directions by flowing; mafì ya kiinda ya-nîmâma; wino wamooma or wamama, the ink flows or runs over.

Momia (or Mönza ?), n. obj.; wino wa-ni-momia mno, ni maji matîpu.

Mombar (or Mombasa), s., the Arabic name of the island of Mombasa; the native name is Mvita. The Wanaka call it Kizuni, or properly Kisiwani, the island by way of eminence; the Wizamba call it Kidiwani; the Wasambara
name it Ngoméni (castle, there where the castle is). Ñprov, Mombasa kuli kua ku papasa — kuu ku tafa na kua shida, hakuna taa kama Unguja; i.e., at Mombasa things must be sought with difficulty, whereas at Zanzibar everything is ready. The Gailla know (1) the Wora (house, family, tribe) Mombasa; (2) Wora Wárdias, the region of the Ózi river; (3) Wora Laane, the house of Lamu; (4) Wora Húwáne, the house or tribe of Pata. 

Mómba, n. p., Bombay in India.

Móndoo, s. (vid. mngó), the back (cfr. mággo); dim. kijongo.

Móngu, s. (pl. mngú), miti, weenil.

Mónioka, v. n., to be brittle, to crimp (= furu-chika); shoka linamonioka; mut aile moníoka pia (i.e., miti sickness).

Móson, s. (huya), pl. ld. (vitha hawa), a wild-cat.

Móra, s. (wa, pl. móra), a bag in which an inferior kind of rice imported from India is packed (mtelle wa móra). This rice is mixed up with dirt, little stones, etc. (cfr. guna); móra minsa na yamekuja, eight bags of more came. 

Mózi (or múzi), s. (wa, pl. míori); mózi wa gombe — mafta magunu maene na moupe, taille, fat; kungwá na ahiko ni mózi; Kíááse, ndárama. 

Móra ? (mauca or muca) (pl. muca), a cleanser of the dead?

Móshí, s. (wa, pl. míshí), smoke; mishi mingi; moshi wa moto; moshi unasmimás unafania thummi, the smoke stands upright, it forms a pillar.

Mosi, one (numa) (in counting); ya mosi, the first.

Móshimú (or máshimú, mshum or màshum, or muhimú) (Arab. مَضْحِمٌ, pl. مَضْحَمَاء), remarkable epoch, the periodical winds, northerly winds; vid. múshínú.

Móshitu, s. (vid. mëshihidi), a mosque; unionische moskitini Ingereza, sho me the English Mission (or mosque). Maneno ya Kiligereza, English language.

Móta s. platinga; hana mota; ni uusi wa jambo, maganda ha-umáa, hana mota, it is unsafe for mata, having no mota (R.).

Mótë (properly móttë); e.g., ngungi mune, you all.

Móto (properly móto) (wa, pl. méto) (cfr. ku uoto, fire, heat, lit., that which gives warmth, warming matter; ya moto, hot; ku mata moto, to get hot; viko vitu na masha la tano tuzosha ungi wa móto (the Suahili do not much like the plural).

Móci, s., contracted from múgú, feet; e.g., a slave says to his master, Naahika moy (magú), I seize your feet, i.e., I reverence, honour thee; Nsabo moy, I wash thy feet. These terms refer to honouring and greeting masters on the part of slaves or inferiors.

Móxó (properly móto) (wa, pl. mío or nió), heart, soul (physically and spiritually), mind, self, will; ya moyo, heartily, willingly; mungo moyo mcháchu, fickle; dim. kíjóyo (vid. sébu); moyo wa níma; moyo wa mbélé. Ku tia moyo, ku simika moyo, ku kusa moyo, to encourage. Moyowakwe wápó, his mind is present, presence of mind; moyowakwe huporo or hapa, his mind is absent. Moyo wa kaiti, the boom of a native shirt; the hit reaches from the neck to the heart (cfr. kinéna cha suruali). Moyo wa ipu, the inner and most virulent part of a tumour; suisui niyo sótu, or moyo yetu, or nafái sótu, use, ourselves.

Mpatà, s. (wa, pl. wàpàji), a giver, a liberal person (cfr. kú-pi, to give).

Mráa, s. (wa, pl. mi—), a border, boundary, limit; mpáka uti, the mark of a boundary; usipote mpaka uti (vid. uti) niosimikos, do not pass over the boundary-mark which has been erected. Usually the natives fix upon a tree or river or rock, etc., as the mark of a boundary, but when these are not to be had they put up an áti, a piece of wood representing an mpáka uti (boundary-tree). Mpaka mmoja, adjacent; ku weka mpáka, to fix the limits or boundary of —; ta-ku-wekaá mpáka, ndía fulani usí-i-píe.

Mpaambà, s., a cotton-plant, pl. mpambá.

Mpamí, s. (pl. wa—), a person dressed up with ornaments (vid. ku pemba).

Mpáka, s.; uso mpána or mposé, a braid or long face.

Mpánda, s.; ní ya mpánda, the country of ascending, ascent (ku pandá jí), is the higher region to the west of Mombasa, or the sea-coast in general; ku nenda mpanda, to go to the high country; oppos. to nenda mpanda is ku teremuká poáni, to go or descend to the coast.

Mpándo, s. (wa, pl. mi—); (1) najira ya ku pandá mbéu ní, 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 Kíjómba, 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 tarabbo, kíá nene; laken Wanika wağagaga, wilimo inwangoágwa, wikíma inafania ukudhi, wikuwa mahindi mafuna, i.e., madogo madogo; mahindi ku kíá
pamoja, yañañia 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 mene) e.g., mpando kumi ya mohindi, ten sets of Turkish corn.

Mpengo, s. (vid. pango); mpango wa pánía, a mouse-hole.

Mpakje, s., vid. ndibi.

Mpangi (ku panda), a planter, sower.

Mppapuyu, s. (wa, pl. mi—) (Carica papaya) (Dr. St. writes mpapuyi), a papaw-tree.

Mppamakózzi, s. (pl. mi—), a tree which is said to be uncimbible.

Mppamùzi, s., a huddler (vid. paría, v. a.); mpapariswa wa kazi, one who huddles up his work, and is always ready to do it badly when it is yet young (jangva) is called pisa, and the tree mpisâ; but when it is become peta the fruit is called komësi, and the tree mkoësi.

Mpatishì, s. (pl. wa—), one who brings about an agreement or understanding, a peacemaker, mediator (ku pata, patâna).

Mppatta, s., m'ìi wa ku kumbi, una daua ya kínda, a small shrub, used for curing wounds.

Mppa, s., a tree on the coast.

Mppékua, s. (pl. wapecuka), a person sent, a missionary (St.); but mpekuua is doubtless an erratum, instead of mpelèkua (from ku pëloka, to send).

Mppéfu, adj. (vid. pefika), he who is come to full growth, fully ripe; mana mpéfu, an adult, full-grown youth; embe hili pëfu = embo tosa (pl. maembe matosa), karibu na mbifua (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).

Mppetëfu, s. (mdanganfu) (vid. pekèta, v. a.), one who talks ill of or who bewitches a thing.

Mppéko, s., a tree; cfr. kuukó and puluké, page 175.

Mppékozi, s., one who scratches like a hen, an enquiring, inquisitive person (vid. pekèta).

Mppelelézi, s. (pl. wa—), a spy; vid. peleleza.

Mppendëfu, s., one who loves (?).

Mmpèni (vid. péni, v. a.) — rubani, mpelelezi, one who shows others the way, and counsels to enter, e.g., to invade a country; Judas ame wa penyisa Mayahudi kua sirri, ku-ma-shika Kristos; Judas ame-m-peleko Kristos Mayahudi kua uvufu or hila.

Mppeni, s., one who is loved, a favourite.

Mppèna (for mppèna), s. (wa, pl. mi—) (Psidium pyrifolum), the guava tree; pèna (la, pl. ma—), the fruit of it, which is very agreeable.

Mppérampàzzi, adv. (cfr. mpelelezi, adj. quick, hasty, expeditious; mana huyu ni mpesi, aridi haraka ndishani, this lad is quick, he returns quickly; mpesi wa ku tambósa neno kus akili, quick of comprehension; mtu huyu ni mpelezi, una mukono mupesi, laken kasi si njens, this man is quick, works quickly, but the work is not good.

Mppetëfu, adj., s.? 

Mppi, s. (vid. mpuù); mpia na milání na mkomësi are one tree (ni mti mmojà); the milliana on the coast watá na mi, esa watá na wana, which are called kús, and the trees which grow out of them are called mkitá. The fruit of the milliana when it is yet young (jangva) is called pia, and the tree mpia; but when it is become peta the fruit is called komësi, and the tree mkoësi.

Mppi, adj., new, fresh, whole; niwmba pìis (or niwmba pia), a new house; mti mpia, a new tree; kasha jipia, a new box; neno jipia, a new word; maneno mpia, new words (cfr. pia).

Mppia kúoló, s. a species of thorn-tree.

Mppia ràmi, (pl. wa—), lié, one who throws sand (rami, sand in Arab.), a prognosticator of fortune (by diograms, instead of sand as was formerly the case) (St.).

Mppiko (pl. mi—), a pole to carry loads on; ku tukùa mpikó, to carry on a pole the shoulder (St.); ku beba, to carry a child on the back in a cloth.

Mppillo, a red-pepper shrub.

Mppindàni, adj., s.; mpindàni wa mulíi (= mulli. wakwe unapindàna or unapindàna unasausaðnà, one who is crooked or bent in body, paralettical.

Mppinjâni, s. (R.)? cfr. pinga, v. a.

Mppixoo, s., an ebony-tree (black wood used for making handles of knives, etc.).

Mppixi, s. (pl. mi—), a handle, haft.

Mppixö, s., vid. mpixõo, s.

Mppixa, s.; mpixa wa mtorá (caoutchouc). The milky substance (utomfu) of the mtorá tree is boiled and mixed up with human hair to make it strong. By this manipulation the Sukhili boys obtain the mpixa, a kind of ball, with which they play, throwing it on the ground, and catching it when it rebounds. Ku teza mpixa (pl. mpixà). Dr. St. takes mpixa for India-rubber, an India-rubber ball.

Mppixú, s. (pl. wa—), a cook (ku pika, to cook).
Mríñ, s. (wa) (from ku pita), a passer-by (R.).
 Mrő, s. (wa) (Kimrina) = mtória (Kiminea).
 Mtória wañania tória or kipo, hence the tree is called m pó in the Kimrina language. From the utumfu wa m pó the boys make the mpíra. Po (Is, pl. mpó), the fruit of the mpó tree.
 Mró (or m'ús), s. (wa), a distant land. M pó wa bahari, the sea-coast; to be distinguished from poäni ya bahari, sea-beach. Ku nenda poani, to go to the beach. M pó comprises the extent of the coast where ebo and flood take place; it is not the great sea, but that part of the sea where boats go. M pó (pl. mposa, ya); poa or poan (ya, pl. za); mposa ni mahali maji yapo-áko or yapoámbo, katika bahari kí haya-pó, i.e., mposa is the place where the water ebbe, but on the great sea it does not ebb; but poani = miño, ní kafa, mtanga meupe, kando ya bahari. Kua poani watu wapita kwa mágí, laken mpóání kwa dau. Kipó is a small space where the bottom of the sea is laid bare at ebbe-time; kapa pana kipos cha maji, jamba (kiamba) cha one-kína, here is a dry place, without water, the rock is seen. Mposa ya or wa Swahilí, bahari ya Swahilí, bara ya Swahili, the Swahili coast, the Swahili sea, the Swahilí land or mainland. Mposa hi yenda saa saa, but mposa ile inakunda kombo-kombo, this coast or sea-board is straight, that coast is winding.

Mrófu, s.; mpófu wa mato, a blind man (= mtófu wa mato); vid. ku poña, poñika = tofia tofika, tota mato; mtu aliopoñifika mato, a man who is spoiled in regard to his eyes = who has spoiled eyes; mbásí pófu, spoiled mbásí; hindi pófu, mahindí mpófu, hayana tembo or kitu ndúni, yamevia kua jía (vid. ku via), 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 "elânah!"

Mróka, s., a receiver (ku pokéa, to receive); cfr. mpenësí.

Mról, s. (Kimpevu) = mtu mpumbuífu (Kiminea); vid. upóle, s.

Mrómo, s. (wa), a rainier, a destroyer; vid. pomúa, v. a.

Mróndo, s. (wa, pl. mi)— (cfr. mgallí), a large pole with which the sailors push the boat along; kipóondo is a small pole; pondó (ya, pl. za) is of middle size; letta pondó ya ku mkumia dau.

Mróró, s. (wa), the areca-palm; mtu uvía pópó, a tree which bears the pópó or betel-nut, which the natives chew together with lime (toka) tumbako, tambu (betel-leaf); cfr. mbóbó.

Mróroja (cfr. mforumu or mforója), a tree.

Mrósi, s. (cfr. ku pósa, to cure); a physician; mpósi ni Mungu hapana mana Adams, a-m-posi muenziwe. The Muhammedans call him an infidel who uses this word with regard to a human physician (ku posi). God alone is the mpósi, and no son of man can cure his fellowman. However, they use the word tabiku for "physician."

Mrotó, s.; (1) aliopótsí na ndí, a man who has taken the wrong way, who has gone astray (vid. ku potóza, v. n.); (2) aliopótsíwa ni akili, asická na héhíma, a man who acts irreverently or indiscreetly, does not distinguish the rank of persons, the honour due to superiors or parents, etc. (mtu asheishíma watú); (3) (ku potóza, v. a.) a destroyer, a perverter, a wasteful person.

Mrotá, s., a corruptor; aliopótsíza kitu, mali, one who wastes or spoils things, property, etc.; vid. potóza, potóza.

Mróto (or mboró or mborótó), s., a wilful, obstinate, perverse person (ku potóza, potóka); mtu asheishíka akili ya mtu mungine ela ya nasi-yikwe basi, a man who acts without understanding, who carries his own point in spite of all remonstrance and counsel of others; mtu asheishíka, yuasheishíka akili akiliwe ku, nile mpótsífu wa mánena, capricious, wilful, obstinate, good for nothing.

Mpotole, s. (R.) = mbáshí, obstinate.

Mrupé, s. (pl. mi—), a bludgeon, a short thick stick (St.).

Mrupúvu, adj., s. (ku pojú), shameless, beggarly.

Mrumũfü, s. (pl. wa—), a fool (ku pumbá, v. n.), stupid, silly.

Mrumũza, s. (wa), paddy, rice, which is growing or still in the husk, opposed to milolo and wálí; milolo is rice cleaned from the husk, walls is boiled or cooked rice; mpúngá is in general every flower or bloom which has this shape (mahindi, etc.) (Er.).

Mrumũzi, s. (pl. mi—), a species of cactus (St.).

Mrunyúvu, s., one who is wanting, or destitute of something (ku pungúfu). (1) Mungúfu wa akili = yuna akili jíje, of little intellect. (2) Mungúfu wa ungúsa, aliopungúfu, achiakí, muungúuna halisi, ki kwíšále cha ungúuna, one who is not born free, one who has a defect in regard to his freedom. His mother, being a slave, a slave and concubine of his father, was enfranchised, and in this way he became a free man; akiini a mio, atuáku, if such a one behaves himself proudly he will be sold. Therefore persons of defective title to freedom (wape-
ngufu) are very humble, being mindful that they have no full right to freedom, and that they can be sold again. (3) Mwézi mpungufu, when the month has only twenty-nine days.

Mwerekweshani, 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.

Mwézi, s. (pl. wa—), a chatterer, talker, prater; vid. puika.

Mwába (or mwábá), s. (wa, pl. mi—), ya) (Arab. مربى, square), which is quadrangular.

Mwádi (or mwádi), s. (wa, pl. mi—) (urádi) (Arab. مربى), project, intention; e.g., miti hi ita-ni-ishi na ita-ni-toshiba mráthiwangu or kasingyangu, these poles will be sufficient for my purpose; sio mirádi, not to be ready. Cfr. "jó", vicit placendo, gratum sibi habuit; "jó", beneplacitum.

Mwáma, s. (wa, pl. mirámá); mrámá wa chombo, the violent motion of a vessel caused by the large waves of a rough sea = makonkoso ya jombo; cfr. "jó", jecit, projectit; "kówa", jactus unus; the rolling of a ship; chombo jenda mirámá (cfr. melézi), the ship goes by rolling.

Mwálo (mráwá?), s. (wa, pl. mi—): mráwá wa bundúki, the match of a matchlock-gun. The match is made of the bark of the mgasá tree (vid.); mráwá ni úguo wa mgasá ulió na magóó manáne; wata waqoná ngoi ya ndo wa-túpa, laken wa auika ngoi ya ndi juani bata ku kaúka (ngóó inátabásı nengi), ikísá kaúka, wasakóta marra tatu, wasuká mráwá wa ku tólá o toméa motto. The mgasá, mubombo, mbasi, and mitawanda trees ignite readily (cfr. ulindí). Cfr. "kóla", contornis funem. Bunduki ya mráwá, matchlock-gun.

Mwáshi, s. (ku rishái — ku fana harri — harri za rishái), a glass or long-necked bottle for preserving the marašá, 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 winio wa tembo or wa makanju (a kind of brandy). Mwáshi yándó visiri — ni miáia ya mjúngua, hupikou katika sulfúria; miáia yanapata motto, yañáia harri, na harri.

Mufu, adj. long; wáti hú sì mifú kama uli, this tree is not so tall as that.

Mufílka, s. (Arab. مرفأ), cease, lit., sale or trade of returning. This term refers to the custom of the Sukáli, to borrow goods from the Banians or other traders of the coast, on condition that they are not sold in the Interior, they are to be returned to the lender with or without interest according to agreement. Cfr. "kóla", redití; "kóka", reditus.

Mufúmba, s. (wa, pl. mi—) (cfr. mufá), an arrow with a sharp point. It is only of wood, and is generally poisoned.

Mungóo? (R.).

Mufú, s., a tailor's term; mufó wa kívóko.

Mufúmba, s. (wa, pl. mirámba), white sweet potatoes (badáta) (in Kipembo) (kísája jupeu).

Mufúmba, s. (pl. mi—), a kind of small reed, which the natives use for making bagpipes (vid. utcêce). The Waisá use this reed to suck the cocoa-liquor from their vessels (Kiáa mirázia).

Mufúmba (wa, pl. mirámba), a tree, the bark of which is used to bind the poles of the native cottages. The trunk is used for making canoes.

Mufúmba, s. (pl. Wamvrima) (u)lo tini ya milima, ni Mufína, si kíréwa, a tract of country beginning with Óasis and stretching as far as the Pungani River and Kipembo. The language and manners of these people are more related to the Interior than is the case with the Sukáli of the islands. The chief divisions of the Mrína Sukáli are: (1) the Waisámba, near Waisámba; (2) Kifuní; (3) Wamuyínia; (4) Kímbogéına; (5) Mwáshi; (6) the hills of Umsubá, níi ya Mrína. Mr. Last, missionary at Múpunwá, says, "The coast-line opposite Zonibar and inland for two days' march, about twenty miles, is called Mrína."

Mumangóo, s. (pl. ma—) (kabadá), a tribe of East Africans.

Mumá, s. vid. tahíriwa. Hebman takes this word also for ring-pigeon? the ring on the neck of a pigeon.

Muirí, s. (wa, pl. waríthi) (ku rithi) (Arab. ارتجش), an heir, inheritor; mana ni mirthi wa babáí,
M8

Msala (pl. mi—) (vid. musala) (mkea wa ku safa), a mat used in prayer; (2) a particular kind of mkea, though it may not be used in praying (Rc).

Msalaba, s. (wa) — mkatâla, the stocks — gogo la miti lilo tongo likasuiliwa tundu ku shika migui ya meugenzi ku fungoza, ya meugenzi ku salibwa: vid. mkatâla, s.; ณ ณ , crucifix; but ณ ณ , cripuit, ณ ณ , res rapsa, cortex arboreis. What is called msalaba with the Wamika is termed chio at Mombus; and a post, to which the prisoner is tied, they call mku.

Msalata, s., a quarella mba; vid. salata; cfr. ณ ณ , durus, vehemens, acutus fuit.

Msaliheina? msaliheina mku, athilimi mali za watu.

Msaliheka, s., one who hears God; Arab. ณ ณ , yâr.

Msaliheka (or Msaliheina) (pl. Wa—), a Moslem, Muslimmalaus; vid. lalam.

Msamra; (1) Masambara, Masambarâ (wa, pl. Wa—), a native of Uambara, a country situated between the 5th and 6th deg. of S. Lat.; vid. Mr. Rehmans Map of East Africa. (2) A tree.

Msambarâ(wa),mtree which bears fruits like plums.

Msâmë (or Mëmmë ?), vid. dade.

Msâmëha (or Mëmmëke), s. (wa, pl. waambehe), (1) pardon, forgiveness, forgiving; (2) patience, respite (mïda); nadaka msâmëha ya siku tano, usi-н-н киаа ya fetha, I desire a few days' respite, do not ask me any news about the money; ณ ณ , liberalis fuit, commendavit; ณ ณ , liberality, munificentia.

Msämėmaré, s., a tree.

Msâmilo, s. (pl. mi—), woodch head-vest, pillow.

Msâmëro, s.; ku weka msâmëro, to sit kneeling, to sit on one's knees.

Msâna, s., vid. msâni, s.; masama mûba, a great artistus (2); vid. ณ ณ , confecit; ณ ณ , solers manibus, industrius.

Msêne, s., vid. kitara; unpana wa masâna (wa muguruzo), a sword of inferior quality, its iron is soft; chombo hiki hakuna msâna.

Msándali? Msândarânsi, s. (wa, pl. mi—), the copal-tree; matoziyakwe ni sandarâsi, 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 farasana (35 lbs.) at Mombasa. Mombasa kofii, mguma, mtanda, maimi are miti misi, yasaama; cfr. mkungu.

*Mzandiki* (or *Mzandika*, rektius *Mzandiki*, *Mzandika*) (gfr. *sandikian*), s. (wa), an arch-liar:

*mtu muongo sana* (= *mdaku*); cfr. *mdaki*.

*Mzango*, s., astonishment (vid. *ka sangio*).

*Mzaki*, s. (ku sana) (العمال) (Kim.), an artisan, especially mbunisi wa juma, a blacksmith (Kim.).

*Mzakiri* (pl. *Wa*—) in Kiham, but in Kimovita this people is called Mdhako (pl. *wa*—).

*Mzakiri* (or *Mzakini* or *Mzakiri*), s. (wa); mznwi wa mazndeno, an inventor or contriver of words or lies (ku sani, to contrive, invent) = mungu ku szaa or tunga neno nafinimukuwe.

*Mzafa*, s., a kind of dance (St.).

*Mzaa*, s. a thorn-tree; mbaya wena yawaana sana, its thorns burn very much = give much pain.

*Mzaba*, s. (pl. mi—), (1) a tree or shrub with rough leaves, used for polishing or smoothing wood, e.g., a stick or arrow (cfr. suafila, a dish-cleanser); (2) jiwe la maza.

*Mzaa*, s., remainder; ku szaa.

*Mzaf* (or *Mzaa*) (wa, pl. *waza*) (= mtu shalibu) (Kim. mibre). (1) A person of old age, aged person. (2) Senior, elder, headman of a tribe; e.g., waza 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 kambes, i.e., the assembly or association of the juniors, or hirimu, the young men (vid. hirimu). The waza and hirimu counterbalance each other in all the republican countries of East Africa. Among the Sukhili this balance of national power cannot manifest itself (as among the tribes of the Interior) because they are under a government nearly monarchical.

*Msagala*, n. p. (wa, pl. *Wa*—), a person of the Kitegeju 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 Wadigdo in the north, on the coast of Tanga; vid. Mr. Reay’s *Map*. They are considered a warlike people. The Sukhili call them the makashi ya kiwasha, 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.

*Mzerekwa* (or *Mzerekwa*), s. (= mwariki na dana ya dakhiri or mbobo), (1) venereal disease; (2) medicine against this disease; kiomía kikukula mbó haata jiníni, ndio ku sekunka or sekenísha; mbó umwesekenka, the man’s genitals are consumed and destroyed. The natives know a tree which they call msaru mko. This tree has mist (vid. *mzi*) which yields a gum called mzekenkó. 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 mzekenkó 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 kipéo (ordeal) lies upon her. Hence immoral characters take another medicine in order to guard themselves from the infection from a woman whom they suspect of lying with the kipéo of her husband. Mr. Erch. takes the word for “cancer on the pens.”

*Mzilekhi*, s. (wa), the reconciler.

*Mzilekhisha* (or *Mzilekhisha* of *Mzilekhi*), one who reconciles or makes peace; vid. selekhisha, v. c.

*Mzilimi* (or *Mumini*), means “a Muhammadan,” in opposition to muzu ma (pl. *wa*), a heathen.

*Mzimbe*, s. (wa); mtu buyu ni msembo wa kazi, this man is slow in carrying on his business (cfr. mkulisi), or yuns kazi kisimbe, or kazi ya polepole, he avoids business or work as much as he can (vid. ku shina), he is careless.

*Mzima*, vid. mzaa; cfr. dade.

*Mziki*, s. (pl. *wa*—), a talker, a speaker; ku sema, v. n.

*Mzende*, s. (pl. *waenga*), a liar (Erch.); cfr. ku song’iwa.

*Mzire* (vid. mshito or mshita) (ku sheta, v. a.), a sort of food, a mixture of maize and choko.

*Mzamai*, s. (wa) (Arab. شماليه), likeness, form; e.g., mshabaha wa kanga, the likeness of a guinea-fowl = like a guinea-fowl; joo hiki na hiho ni mshabaha wa sura, or msho mmoja = saa saa.

*Mzadi*, s., brink; e.g., jombo hiki kikakka mshabaha, chadaka ku anguika, this vessel is on the brink, it will fall over; kikaketi upande, kita-anguika, it stands on one side, it will fall (= wawa, B. I).

*Mzamia*, s. (wa, pl. mi—) (Arab. شماليه), monthly wages or pay (Arab. shahar, a month); it must be distinguished from posho (vid.).

*Mzatoni*, s. (wa, pl. mi—), a spit, sleeper; nima inakatoa kidogo ikakahoa kijitini, ikasanko
mākā ya mutual, meat put upon a little stick for roasting.

Mesālé (or Mesāhr), s. (wa, pl. mi—), an arrow without kijembe (vid. Mesāhrare).

Mesāli, s. (pl. mi—), a small rope of a ship (?).

Mes̱āmara (R.); akilisāwe ki mahāmara kiteši = basiku tengelā; neno hili halina mes̱āmara — halina yakini, this matter has no truth, is not true, he has no real intellect in his head; cfr. ə̃k, transitive, contrastible; ə̃k, liberal, per- spicax; mes̱āmara ni ə̃da ku toleva samani za kupawa uifaume, wakapawa miji ashara ya Ws̱usulili (Sp.)?

Mes̱amba Kijba, s., a thorn-tree.

Mes̱ango, s. ?

Mes̱arika (or Mes̱irika, or Mes̱iri), s. (ə̃k),
a partner, participant, one who is associated in business; vid. ku shiri, ku shiri kum, to be joined, e.g., kua kazi, kua chakula; wewe mes̱arika na folani, thou art the partner of N. N.

Mes̱ari, s., an angry quarrelsome man who provokes and despises others without reason = mgũmi, mĩẕi, mĩkēi, muanaba utengele, utango or ujungo = mu wa shari, a quarreler; mutu mbs̱hi atokosai wasi pasĩo sēbabu; cfr. ə̃k, male ego, malus fuit.

Mes̱avu, s., one who has no heshima, one who does not esteem another. Mr. Evh. refers to rukudë; cfr. ə̃k, a contemplative person, amor.

Mes̱avuri (wa) (Arab. ə̃kum), a counselor (vid. shauri).

Mes̱eriki (or Mes̱eriki), n. p. (pl. Wa—), a native of Sheker in South Arabia. There are many Washérehi at Zanzibar, Mombas, and other places of the East Coast; they are soldiers, traders, matmakers, butchers, etc.

Mes̱emali, s., an Arab of the Persian Gulf.

Mes̱eto (or Mes̱eta, or Mets̱o), s. (wa), a mixture of bones, (kunde), pojo, viwa ku w̱õgõ pamoja na ku sheta (stir up) kwa nuku, kwa pata tanga- ma, a sort of food mixed with mtama (maize), tōko or pojo (chooko in Kung.) (cfr. Msimbo).

Mes̱iki Sishko, s., one who holds the rudder or helm of a ship or boat, a steersman, a helmsman.

Mes̱inda, s., a conqueror; vid. ku shinda, v. a., to vanquish.

Mes̱indani, s., resisting, obstinate, refractory, quarrelsome, gainsayer; cfr. ku shindani.

Mes̱indani, s., an opponent, gainsayer, one who lays a wager.

Mes̱indæ, s. (cfr. ku shinda), one who is vanquished; Waniku ni Washinde or Washinzi wa sultani wa Zanzibar; cfr. Mes̱inzi.

Mes̱indê, s. (wa), a victor, a conqueror (vid. ku shinda) = mes̱inda.

Mes̱indini, s., a kind of tree; cfr. mfule.

Mes̱indilö, s. (pl. ma—), the charge of a gun; vid. ku shindilia.

Mes̱indio, s., the hoof, app. to ftamde; mes̱indo wa mshindu, the ropes which are tied across.

Mes̱indo, s. (wa), sudden noise, explosion, fame, rumour, a crash, the report of a gun; unangikä mes̱indo wa bünduki, wa vita, wa nazi, dëc.; prov. mwanema (a man of old time) haköshi mes̱indo; Luke iv. 57, mes̱indo wakwe ukatoka ukan∑e; usikaulige kua mes̱indo, uta-nusha kango, do not tread (upon the soil) with a noise lest you put to flight the guinea-fowl.

Mes̱irikë (Mes̱irken), a native of the Washinzi tribe residing on the coast between the river Pungani Usambura, and Wanganjë; they are considered to be the Washinzi of Usambura.

Mes̱ipê, s. (pl. mi—), a bloodovessel, nerve, disease of the nerves, hydrocele, every pain arising from accumulation of blood; mshipa unam-vundikia or unam-piga fungo; mshipa wa tambází or wa ni∑ma aneurism (C.); msharti ya mshipa, sickness of the bloodvessel, very common in East Africa (the people feel pain in the arteries, head, feet, bowele, etc.; 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 watambil nkam-viri; mshipa ku tambâ mullini; ku toja mshipa — ku toa damo, to bleed; ku kanda mshipa, to feel one's pulse; mshipa wapiga, or wapinda, or watukutuka, or watukitia to pulse.

Mes̱iry, s., adj., refractory, obstinate.

Mes̱irë, 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 bost; e.g., mshipi wa ku fulia (futia) samaki, angling-line, net; mshipi wa ku waha or fungia s̱üṟũlĩ, a string tied around the waist to fasten one's trousers, braces.

Mes̱irika, s., vid. mas̱irika (ku shiri, or shiri, v. n.).

Mes̱oni, s. (wa, pl. wa—) (vid. ku shọ̃na); mshonâ wa ngū, a tailor; mshonâ wa viatu, a shoe-maker.

Mes̱ö̃no, s. (pl. mi—), a seam, suture; ku kunga mshonâ, to sew a seam.

Mes̱ṯaiki, s. (more correct than mstaksi, vid.) (ku shiki, v. a., to accuse), accuser.
Mshéko, s. (ku shóka, v. n., to descend, to go down), inclination, coming down; mshuko wa dūhórí toward el-asírí, about 3 p.m.; mshundo wa elísírí, about 5 o'clock; mshuko wa magribi, 12 to 20 minutos after sunset; mshuko wa ésha or ésha, about one hour after sunset, from 7 to 8 p.m.; mshuko wa ésha, twilight, crepuscule.

Mshúmbí, s., (1) a heap; e.g., mshúmbí wa mútelle, a heap of rice; (2) a heaped-up measure (cfr. fira); ku jía mshúmbí, to be heaped up, to be full, to run over.

Mshupái, s. (ku shúpa), stupid, fool.

Mshupásto, s. (pl. mas—), mshupásto wa mshupásto, the ropes tied across a bedstead (kitândá) (a rope of múišì).

Mshúrti, cfr. shúriti; mshúriti wa ganda (R.).

Mši (or mži), s. (wa, pl. mší or mži), a filament of the root; mši wa tókóka shìniá, ni mútò wa shína, e.g., múhógo ni múi wa múhu go ntì.

Mšió, s., a kind of fish; vtd. simákì.

Mšíra, s. (wa) (مَشَرَا, afflictio), distress, misfortune, mourning, calamity; mni ni maiba nímešíwa ni baba; maiba wa ndá, wa vita, wa ku fa, etc.; maiba ku wa núli ni what is this mourning for? watu wale wana maiba mgumú or múi, siku za ku patíiza or za múali, Luke xxi. 22; mateño na mapatiíiza ni siku za Mungu ku shähá maiba kua wao watenda maívù (R.);

مَايَمْ, noxa afeit. Notice: ku kía mafángga; ku omóka matángga; ku kia kía edá.

Mšíbo (or Kíshó), s. (wa), nickname (jína la álu) ku-m-tóla maíba or kíshó or simókatika jimbo (ati pia ote) zíma, to give one a nickname by which he is known throughout the whole district or country; e.g., Raskiidi or Bana Iki ampeeta maíba ku itó Tatói (murefu ku wa itó kitu, ku wa maneno mangíi), Raskiidi or Bana Iki (a native of Molóó) has obtained the nickname Tatói; jimbo zina lajíta jina hili, the whole country knows this name (ku-mu-andika maíbo).

Mšifu, s. (pl. wa—), one who praises or flatters, a flatterer; vtd. sífu ond sífu.

Mšípu’ógo, s., an excessive flatterer or praiser.

Mšíoo (or mzió), s. (wa, pl. mi—), a loud, burden.

Mšívána, s., a virgin = mnuón mpañál.

Mšákání, s., kyanwore-tree? (Sp.).

Mšitépá (pl. mi—), ni ni maa lilo kitáwa ku wurefu = manda wa múná, meat cut into long pieces to be dried (Sp.).

Mšíkí, s., a hearer (= mtn asikia maneno ambíwáyo), an attentive and obedient person; pakáwa mshikí, where there is a hearer.

Mšída (or Míma), adj., healthy, whole, grown, e.g., mtn mšíma, a grown person.

Mšíminí, s. (pl. wa—), an overseer, overseer, steward, the headman of a plantation (cfr. ku šímáma); mšíminí wa wátuna, a slave-driver.

Mšímbí, s., odé; ku enda maímbí, to more like a corpse floating in the water; cfr. mperampéra and mshémbaóíke; ku olá maímbí, to float.

Mshímati, the name of a tree in the south, the wood of which resembles that of the ndëkíka.

Mšímbo (PL wa—), mifún, bad name or fame.

Mšímí (or Mšíminí), s., (1) (mtu aliassíma majíí, alièkùfá), one who is drowned; amerúka joubíí naaasisíma, hankunkeána nufúkù alièkùfá, hakuúsíka ju tene, 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 scivaller; from ku sinúa (zíma), to grow cold, to abate in love, and then to borrow money and escape; ametúka máa ki ntukííka, amesama úllíinengíí, hankunkeána tene.

Mším (or Mšímbo), s. (wa, pl. wásimíí), a mighty evil spirit (Kisambátra) (vtd. wásimíí and ku simíí); ku peleka kitu mšíminí (máímí), to pray for rains.

Mšímu (Arab. mísíumum; Kíiníííí, mosíí), monsoon.

Mind the great seasons of the year in East Africa: (1) Mássími, the time of the northerly winds (kazákí) in December, January, and February; (2) masíka, the rainy season in March, April, and May; (3) Kíipípe, the cold time; (4) Damání or musífo, about the end of August; (5) Kúsí, 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, tangs mbíl or malelezi.

Míndanó, s.; mpungá wa mándána, vtd. kündúna.

Míndunó, s.; vtd. mándúle, a tree.

Míndi, s., a subdivision or species of mangrove, very hard (R.).

Mšíngí (Míng, 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 fungs niñí, to rear bees (cfr. níkíí); (2) a cannon, gun; ku pigá mšíngí, to fire a cannon.

Mšíngí (or Míngí, or Míngó), s. (wa, pl. mi—), (1) a small trench which is dug to carry off the rains-water (mšíngí wa mají ku pííta); (2) a trench cut to commence the building of a house of stone or wood (máshínga ya ku jënga niíima ya máwe au ya mittí); ku pigá mšíngí or mšíngí, to dig or lay the foundation of.

Míngó (or Míngí), s. (wa, pl. mi—), (ku singá = ku shëngúka niíima), (1) turning, rotation; mšíngí wa bahári (vtd. kíningo ju nuto, the serpentine course of a river), eddies in the sea; (2) a cir-
cular seam or joining in making a basket or boy; ku shona maingo o mudiwa wa kikupa; u shine kitumba maingo munoja.

Ma≠i (or Ma≠ira), s. (wa, pl. wa—), (ku sini o nira); singa = ku songuka o temba ku tafita tmumbe kua nde, ku singa mwe ma mwa; an adulterer, womanranger; vid. sini and singa (or zini,

Ma≠ixi, s. (wa, pl. wa—), a concealed one, one who does not appear, who is not known to be alive or dead (cfr. ma≠ixi).

Maimi, s., a kind of fish.

Ma≠i (wa, ku siri, ku ati kito), anything which a person does not eat for medical reasons; e.g., maza ma niwengu, kill, ya ni ëmishia matumbo, milk is a thing which I avoid; I do not take it because it gives me pain in the bowels; mimi mwa ma≠i wa nami, kill, I abstain from meat, I do not eat it; uku kwa ma≠i — winja mwa, one who cannot see another eating without eating also.

Ma≠iri, s. (pl. wa≠iri), one trusted with secrets or mysteries, a confidential person; cfr. siri, ma≠iri; cloaculum habuit, celavit rem; arcum, secretum.

Ma≠isi, s., ma≠i wa mwe, mitumba makaburi.

Ma≠isimba (or Ma≠isini), s. (ku simba o simia = ku pota mara moja, to disappear quickly), one who disappears suddenly; haonekani tena ulim-guni; amesi≠imba ulimengu; vid. simba, simia (reduplication); cfr. zisima.

Ma≠iso and Ma≠isimu, s., vid. manisa.

Ma≠iso, vid. misisa.

Ma≠isii, s. (wa, pl. mi—); ma≠isi ni tunda la mboko. The ma≠isi is used by the natives to blacken and thereby to strengthen the mahpi 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 (cfr. Also ngai).

Ma≠isini, s. (Kisemba), vid. barausani.

Ma≠iso (ma≠i), adj., heavy, difficult; kitu kiaiti; kasa hito, maka≠a matso; kasi nato, mi kato.

Ma≠itu, s., a forest; ma≠itu wa mwe, a thick forest.

Ma≠ilmia, s., the head of the Molemes; su≠iwa ma≠i, ma≠kia wa Mekka ni nali ni ma≠ima Ma≠ilmi, the king of the King of the Muhammedans (vid. Islam); cfr. Ma≠i≠ima and Mumini, Muhamme-

Ma≠o, s. (wa); ma≠o wa kuku, a hen which will shortly lay eggs for the first time (vid. faraga). Mmvo, s. (wa, pl. mimo), a measure of 60 fishi,

which make a g\é\éla (in Arabic) or 4 viganda (bago).

Ma≠o (or Ma≠o), s. (= kundi), a large band or company of men; ku jita ma≠o ni taka nidi, to join a large band or society of men on the road, not to walk or travel alone; ku ji ti kundii la watu, ku shirikäna na kundi; e.g., watu wa Saidi wanaajita ma≠o ni Wasagia ku guya watäma Nguña, the people: of Said joined the Wasegua to seize slaves in the country of Nyä; ku m-ti ma≠o to kundii, to make man accomp- lice in a crime; fulani anatiwa ma≠o, N. N. went with others to war, or on a journey (amentandamina no).

Ma≠o (of Ma≠o), s., adv., turned to one side, bias, to bias. Jumbo kienda o kiia ma≠ombe, hakina tanga na mwe, chuka ku pepo basi, nang imetakä, 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 tipy man. Ma≠ombe, vid. pepe- ruka; hakifu≠a, it does not go straight forward; ku múkhuri, to go up and down lengthwise (R.).

Ma≠o (or Ma≠o), (1) s., one who is accustomed to —; ma≠o wa bahari, an expert mariner (cfr. ku sida, v. n.); ma≠o wa mbungu, one to whom I am accustomed; ma≠o wa ku zä — ali≠o kwa ku vía; (2) tane, said of a bota.

Ma≠oso (or Ma≠oso), ma≠u huyu ni mwe, wa hapa. Ma≠oso, vid. mokosuto.

Ma≠oso (or Ma≠oso) = maradi (Kimrima), used in order ku fumba. Ma≠oso, vid. mokosuto.

Ma≠oso, s., a lazy fellow; one who is always behind others, especially on the road; mwe≠i, u/, u≠i≠i, afani≠i, u≠i≠i, mato wa ku doda, mugeni ku kawa mwe.

Ma≠osí (wa, pl. misomari, ya), an iron nail; j̣ẹẹ̣, reg qua ligatur, clavus ferreus, to be distinguished from ma≠omari, (or mu≠mari), clavem, from j̣ẹẹ̣, cecinor organo, quod ore in flatur.

Ma≠o, s., a porridge of cooked beans (R.) (cfr. mako o mato); tu, when cooked together with mahindi; tangali, solen kudo are cooked together with mtamna and mahindi.

Ma≠oda, s. (wa), a drum of a long form (ngoma nje); mandlûdûdû is its tune (milo). In the present language ma≠ota is called gogo (ku toza gogo, to play the gogo, long, truck-like drum), and its sound is called bûnu la gogo; it is beaten on special occasions.

Ma≠onge (Ma≠onge, maveled (matata) baya na mwe, the words press each other from plenty (R.).
MSONG, s. (ku songs, to twist, plait), a twistter.
MSONGO, s. (wa, pl. mi—), plafting.
MSONIA (vld. souds, v. n.), abuse, contempt; properly, to mock, with a clicking with the tongue when inviting to coitus (obscene)?
MSONO, s. (pl. mi—), a-whistling.
MSONO and MUNO (vld. misono and miano), snorting, snoring.
MUNOBA, s., a kind of tree with light wood, from which planks are made (cf. mafé); fir-tree, which is not found in East Africa.
MUNA, s., vld. maari.
MUNOBUS, s., a small tract of cultivated land (R.) (ku lima).
MUTADI, s. (pl. wastadí), a skilful workman; cf. Pers. یستادی, magister, master, principal priest or dominus.
MUTAHALIMI (or MTAHALIMI) (pl. wastahalimi) (Arab. مطهالیمی, a long-suffering, patient, or enduring person; cf. hamili or himili; cf. همل, portrait onus in dorse, pauser tuit.
MUTAHALU, s. (vid. ku stahli, v. a.)—mitu stahhi or aheshmíwí watu, one who gives every one his due honour, respect, who knows how to distinguish rank and to regard it—mueláwa wa mambo, yuna akili, mambo yame-mu-élí.
MUTALUKI, s. = mitu aileshamíwa, ailehesimiwa, ailepata ustháhi kua kustahí wa ni watu, one who is honoured, honourable, gets honour, is to be honoured by others.
MUTAKI (or MTAHKI), s. (Arab. مطثکی) (ku stákí), an accuser, impeacher; muñgi ku-m-sheri, mtk, ku-m-shíka ku énda nai sherrámi. In Arabic the usháki is rather one who complains of his own lot than of another's ills doings; vid. مک (eighth form).
MUTAM (or STAM ?), a certain part of a boat or ship.
MUTÁKI, s. (wa, pl. mistári) (Arab. مصطری), line, a line ruled; ku piga mistá, to make or draw a line.
MUTALIADI (mutaulati ʔ), mutaulada = ni mtu upendaya ustrí m'mo (R?).
MUTÀHI ? (R?).
MUTÌFELE, s., a custard apple (St.); cf. tope tope, konokòmen mato moko.
MÀU, v. n. (ku mài), to sink, to be submerged, to founder; jombojanga jana kimímsu or kimímsu, my vessel founded yesterday—kina-gàiki, kinasama or kinaisimia; suisui tulimusu, we were wrecked.
MÀÁC, s., sinking.
MÚAHÁ, s. (wa) (Arab. مسح, tams, integer) = suafi, haná kombó, clear, genuine, faultless, not crooked; manenoyangi ni suafi, hayana kombo, or makosha, my words are genuine, there is no crookedness or fault therein.
MÚKÁKI, s. (wa, pl. misukáki) (Arab. مكسکی, dentifricium seu lignum, quo os et dentes defoscentur, a fibrous shrub of which the natives make their tooth-brushes (wa ku sugulu ha mendo). It is usually taken from the mzembarúa (zambarrá tree), the end of the stick or twig being chewed until it becomes a bunch of fibres. Creepers are also used; vid. ubungu.
MÚKÁNI (múkàni), s. (wa), a piece of cloth which serves as a veil for Muslim women; kidís (pl. visís), a fine cloth used by the men as a turban.
MÍKÜKÎ (or MÍKÁ), s., q. m, kumuka or thuká tañí, to graze the cheek.
MÍKUCHU (or MÍKÜCHU) (wa, pl. mi—), a large bedcurtain (of various colours) used by the Afáshí to hide their bedsteads. This curtain generally consists of red printed cloth (ku tándíka masáta).
MÍKÜ (vid. nádi) (pl. mi—), a large tree which yields a kind of silk cotton.
MÍKÁ (or MÍKÁ) (wa, pl. wa mussa or misuká), Kiniká; in Kisaak, iblis, shéhání, pepo, evil spirit, devil, dónim = pepo sukái ju ya watu (ku suka, to reappear after diving; ku sama na ku suka, to dive and reappear) (vid. kisuka or kisúka).
MÍKUKÁ, s. (2) (wa, pl. mi—); muska ni nda ya jembe or ya kisu mi nyí mi nepí, the point of a native hoe, or knife, or axe, or hatchet which is put into the handle; the iron point of a jembe.
MÍKÀKÁ, s. (= sukáni, ashiká sukáni or shikhó la, jombo), the steersman of a vessel; cf. سکان, anchor, also government.
MÍKÁNO, s., vid. keke.
MÍKÁRAWA (R.), the round piece of wood of a keki around which the uta goes.
MUKI, s., (1) a twistter (musi); (2) auká mazıwa ku pata niághi.
MUKO, s. (wa, pl. mi—), ya, plafting, the manner of twisting mats (ku suka, v. a.).
MUKULIKULU (or MUKULIKULU) = melófu, muon-goófu, moófu, mto aliouhuká, a peacemaker, one who has the rule, ruler.
MUKUMAI KU PIGA, to play on the clarinet; ـ، cecinut organo.
MUKÚMA, s., a saw, lit., a sword or knife of teeth.
MUKUMULU, the name of Liongo's sword (St.).
MUKUNDI, vid. masandiki, s.
MUKUNU (MUKUNO), s. (pl. mi—), skill, ingenuity, hence Mungu, European (pl. wasungu) = watu wa fikira, wasungu wana misungu, the Euro-
peas are thinking and skilful men, who perform strange things.

Mačwino (msewö?), the handle of a native mill-stone (of the upper mill-stone for turning it round); (2) poker; wa ka fanía motto?

Maśimba (or mswr̄e, Er. mswro?) (wa, pl. mi—) (K. mwa-mba; ma; a leech, blood-sucker (there are many leeches in Pemba; katika mähali pa tope). The natives do not yet know the medical use of leeches.

Msuraki (or mswr̄aki), s. (wa, pl. mi—), a wooden nail or peg put into the wooden sandals of the Sukhila (vid. mtwánâ), to be held between the toes; cfr. E ku, vincula ferrea?

Masiri (or msiri), adj., beautiful, fine, pretty, good; mana hayo ni masiri; niumba masiri, kitu kisiri; neno zuri, maneno masiri; cfr. F, forma, imago, figura.

Mataku?

Mswr̄hipu, s. = mwarufu.

Mswiri (or msiri), s. (wa) (ku sú a maneno), a liar, contriver; mtu ataoi or asuai maneno kwa nasifya, yasioambwa; (2) masiri, mtu asuai mkoka ya makanda, etc.; vid. masiki.

Msuno, s, the handle of the mill-stone (pl. mi—, ya).

Msunu, s. (wa, pl. mi—), (1) = minyöya ya mkañi, hair of the tail of animals, a tail-feather; (2) a tree, the roots (misl) of which are used as a remedy against mkeñweño; vid. mkeñweño.

Mswiri, 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, etc., a circumstance of which the people of that country avail themselves to cheat him; ku susuma kwa ugöni, yuwa susuka, yuwatahari, or yuwa khou khou watu; na watu wasa-m-susa or wasa-m-danání; amuesośliwa ni watu, hatu aseeliwa o saeoe.

Mswri, vid. mswídu.

Mřa (or wre), v. (pl. mita), a quarter or district of a town; wallokó 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; mtá ya kisulutini; fulañi aká mabhali gari? response: aká mtá ya kua mzungu mítâ poñi; ni mítâ hapa sokoni; mtáani pa mzuzungo; mtáani Kisulutini. Katháni is the mita of Mombas, where Krafy and the subsequent missionaries were reading; kuna mita mingi a kítha wa kítha (míta mnoja, one quarter); tu wisií múa mnoja = tu jirií, ze aare neighbours; vid. kigáu, in Kiniaste. Dr. Sí, gives the names of the mita of Zanzíbar, page 330; mtá wa poñi mítá wa ngoméni, quarter of the coast, environs of what is adjacent to the castle.

Mtá (mtá?), s., a species of tree. From the maganda of its roots a black dye is prepared for the mikéka; vid. mkañi.

Mtálala, s. (vid. mélala), study, practice.

Mtálaka, s. (Arab. tálaka, rose; ku ká mítâbaka to sit in rose, as the natives used to sit in the báraba (vid.) of a chief or great man.

Mtambere, crédble (St.); vid. mutaabir.

Mtambani, s. (wa), a soothsayer, foreteller, a prophet in the bad sense.

Mtaháma, s., a drunkard = mleë, fool. Native song: Akinao tembo la junda mtahamari = ulimengu ni hatari kabali (kaukäwi) ku-kú-funde, saie-kia mtsanidari, haya si mtu, ni punda, akiwa mtahamari yuwáno tembo ya junda, manau tuwilimda jahasi na rafikiyangu Kibu, tukasa shiri, tukafuta njambó, ulimengu ni úgüo ubоfo, mtu hajetí nño. The world deceives a man who relies on it, as a baboon does a drunkard. Arab. ____, operát, fermentavit massam; ____, vinum, et omnis potus inebrians; Prov. akinao tembo lajunda mtahamari.

Mtaya, s., a scratch, a slight cut; ku pigí mtaí, to scratch (St.).

Mtálímo (mtálimo?), s. (wa, pl. mi—), an iron lever; mtálímo wa juma, croe-bare, to be distinguished from mó (pl. mólo) wa mítá wa ku tímía masímíno, or ku omoló (omóka) udongo.

Mtajíri, s. (pl. watájíri) (= tájíri), a merchant, a wellthy or rich man in general; cfr. ____, is qui vendit et emit.

Mtakáño, s., the rustling of new or clean clothes (St.); ku pigí mtakásó, to rustle.

Mtakatípu, s. (ku taktá), one who is clean, pure (mtakatípu is also used in a bad sense, B.?)

Mtakombere, name of a tree (= mururu kú in Kirauvi) (R.).

Mtálala = mtálala (Arab. tálala), s., practice, study (from ____).

Mtálalaíriri, s. (= káhaba), (1) a prostitute, a woman who offers herself to anyone who will pay her; (2) a whoremonger (mtálalaíriri?).

Mtálala (pl. mi—), anklets, bangles.

Mtama (wa, pl. mi—), millet, or Guinea or Caffre corn, white corn; cfr. ____, cibus, triticum (et de omnibus frumento). We will give the native description of the stages in growth of mtáma. Mtáma
Mtambaza, s. (vid. miširi, which is older language); mtambaza wa gnombe (mtama in Kipembo), neat, young cow, which has not yet calved, a heifer of about one year old, until it becomes a mother, heifer (a young female animal which has not yet borne, St.).

Mtamba zoxoo (K.), the name of a bushy tree which is used for mipini yai miko (for handles of tools).

Mtambizi, s. (vid. tsifiri) (ku tamba, tembca), (1) a traveller; (2) Er. takes the word in the sense: a concubine who stays at home.

Mtambara, s. (wa. pl. mi)—cf. midirara.

Mtambaiti (or rather mtambali ti (witi), an animal creeping on the ground, a reptile.

Mtambazi, s. (wa. pl. mi)—(1) the track which an insect or creeping animal makes on the sand, in the grass, etc.; mtambazi wa nioka, wa jongo, wa k,a, etc., the trail (mti alitambalia nioka) of a serpent, etc.; (2) mtambazi (pl. htambatimes), creeping animal; e.g., jöö, mjikari, kobe, tungu-anatambzi, all reptiles which have feet, are called wtambazi, laken nioka yuwaitiriki, bana magi, unatela bassa kmua na matumbo.

Mtabamo, s. (wa. pl. mi)—(1) a trap, a trap with a spring (cf. kijongo); ku tegi mtambo, to set a trap for animals (e.g., mtambo wa ku tilia or tegi pania); (2) mtambo wa bunduki, the hammer of a musket machine.

Mtambu, s. bush of the betel leaf; vid. tambu.

Mtambuzi, s. (wa), a knowing one, one who knows (ku tambu, to know); ajia ku tambu.

Mtambatata, s. (vid. ku tama), stranger (ku mbali); a pilgrim.

Mtabale, s. ; mtua mtaule, 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 Jangambo or Chongambo, a village and district in the vicinity of the island of Mombwe.

Mtabu (or mtampo), adj. and s., sweet, and sweet ness; wali ku mtamu, this boiled rice is sweet or agreeable; mua mtamu; sima itamu; uji itamu; ndizi hizi sitamu. The prefixes are used in a verbal sense; e.g., sima itamu, the sima is tame (the porridge is sweet); these Banana are sweet, else you would say, ndizi tame, sweet Banana.

Mtaka, s. (Kiu.), a lad, young man, youth —alshina na wafu o uti, alshina mtama sasa.

Mtama, s. (wa), (1) day-time, opposed to night-time, usiku; (2) noon, mtama kiti, juu likatikati, juu liwito, lakenka na witu (Arab. addhibati, noon, when the sun stands overhead, or southwards. The time of forenoon, mtama wa subuki (opp. to mtana wa jioni, afternoon), is divided, (1) mtana mdo, mtama uliipatana na usiku, tangu juu lilipotika hatta mafungulina ya gnombe, from 6 to 8, o'clock; (2) mtana mkidi, from 9 to 12 o'clock, mtana wa kazi. The afternoon is divided, (1) mtana mkidi wa jioni (la usiku, the sun taking a western direction, and consequently the coming of night), from 12 to 3 p.m. (masho wa dhoru); (2) mtana mdo wa jioni, 3 to 6 o'clock, or till sunset (or mahakiki, or mangabiri). From sunset begins the kiingo jio, the time of little lying or tattling and eating, till the isha, or the end and completion of the day's course. Kipande kijio tangu mungaburu hatta isha, ni kiingo jio (which refers to talking and kungoejas japuka). After the isha (ku kwisula, to finish), begins the usiku senuno propri, mtu waakosa, hatambui ulimenzui lenzui, nika matika kahuri. The usiku (state of being buried) lasts till elfaqiri, from 8 or 9 in the evening, till 4 or 5 in the morning. Usiku ki (or usiku wa kia) is midnight (12 o'clock), kitiabu mbali, na kujia mbali (sunset being far, and sunrise). The mid-point between midnight and morning is nussu ya usiku keri na kuja, about 3 o'clock A.M. Usiku ukio, kimbi lawika mara mbili, ndio manzo waa elfaqiri, la katika subukii mlibitimbi, watu anakwa wamaka ku kimi la pili. When the cock crows the first time at the beginning of elfaqiri, the coldness of the morning comes on, and is complete at the subukii miibitimbi (beredi ya usiku ya maliiska). Before the first crowing of the cock, before or at the beginning of elfaqiri, the natives say, "Kuna kua kua, usiku unakwa waja, wa-
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soles of the feet or on the palms of the hands, left by small-pox. Kasika marathí ya mbiba wayo an kitanga ya mukoje jafania mtumbo. (3) Gold not yet wrought (vid. mkite). Mtumbo wa muma – muma – sago muoja; mtumbo wa muále, the crown of the muale-tree.

Mtee, s. (hatta mtémo), said in Kafídi or Kala- fídi, ya, a chombe.

Mwendi, s. (pl wa –), an active person; vid. tenda, to act, to make.

Mwende, s. (wa, pl. mi –), (1) a date-tree, phoénix, dactylifera; (2) a kind of blue beads.

Mwendo, s. (wa), business, make, making, act (ku tenda); mtundo wa mambo (cfr. kitendo); usifaniya matendo haya, do not do such things, or perform such deeds.

Mwanga, s. (Kimumba) (= Kimutia) (jennéza or jilwia ya ku tukía miti), a beer used in funerals; vide jennéza.

Mwanga, s.; munguwa kwa mambo mema, a separated one in good things, i.e., devoted to good things, Luke xiiii. 47 (= muungofu).

Mtáu, s. (ku tenda); mtúi wa kasi, one who has different kinds of works going on, e.g., in building, dc.; mtúi wa mambo, wa kitendo, wa ku kimu timetable, one who produces various kinds of food at a banquet; e.g., gali, miwa, tšili, fnku, dc.; ametenda mambo, ku pata uhusia; (2) mtúi wa maneno ya kale, a poet, story-teller (cfr. utenai); ku fania maimbo.

Mtévo, s. (wa, pl. mi –), a Lamoo boat; ni jombo cha wagüngi, a peculiar kind of boat constructed by the people of Patta and Lamoo (or Amu). It is fastened together with ropes and wooden nails; hence mtevo ni jombo cha határi, yuna missmári ya miti, na ngiwa za kimba. Cfr. Captain Oren's "Narrative of Voyages," vol. i. (New York), p. 323; comp. also Dr. St., p. 331.

Mtepo, s., one who is remin, Jsd. vi. 11.

 Mkajali, vid. mukfofu.

Mtekkemse, adj., compassionate; vid. rekumun.

Mtekembi, s. (ku termécu or jekere), one who treats another kindly, a friendly manner, a friendly and kind man; Mungu ame-ni-termécu maná, Mungu ni neteremézi wa ku termécu wagenci, the European has refreshed or cheered me, the European is a friendly man who causes delight to strangers.

Mteka (or mtéka), s.; ni mtéza wangu yule, ateta nami – nakundo, an enemy (mas harri, mtesa wá wáu).

Mteki, s., muce.

Mtikishi, 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 Kiny, mchozo); Dr. St. mentions free kinds of dances; (1) guungu; (2) msaamata; (3) hanuza; (4) kitanga cha pepo; (5) soma.

Mteketshi, adj., comic, ludicrous, droll, ku teza, ku tezéza; unakula mteketshi, wa-ji, tekéka tu; mteketshi wa watu, he makes people to laugh.

Mteka, s. (wa, pl. mi –), a fowl which cockles when about to lay an egg; ateteza kariibu na ku vii.

Muetemo, s. (pl mi –); meltémo wa ndi, an earthquake, Luke xxii. 11.

Műru, s. (ku pigia –), to boil up; tůš mažwa ukaya-pigo mtúu (vid. ješu), take the milk and seethe it; (2) tepid, lukewarm; cfr. télëka, tokossa.

Mtezi, s. – mtu atésuki (ku teza), a selector, one who makes a choice; tóso kitu jama, ata kita kitu kibáya. Proc. ajabu ni mtázi (ntenai), ku tadá (toa) razi mbůto, ku ondoká majuto, na mbúsí hekinzi razi kua meno kú matóto (ma-dógo) amekasha mkito, heisútshi kasháni. It is a remarkable thing about the man who makes great efforts to pick out the best sort of things; he selects a coco-nut, which he finds afterward to be a bad one, and he repents of his choice, because the nut cannot be ground on the mbúsi; he selects a piece of cloth, but wrapps 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.

Mthaiifu, adj. weak (vid. thaiifu); ku weka viombo, mthaiifu mthaiifu, to scatter the vessels about.

Mthaliimu (or mthaliimo) (Luke xvi. 10.), unwjet, wrongly.

Mthamini, s. (Arab., مصوب), a surert.

Mthára (or mthara), s.; ku patao ni mthara, to meet with misfortuné through somebody (R.).

Mthawana, s. (pl. wa –), a pious or devout person;

Mthawana-a-jivukwa = mba Mungu; ـ.

Mti, s. (wa, pl. miti), a tree, pole, wood in general; ni mmla yapi, opp. to niyama ya mawo; mati 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.).

Mtì, s. erovalous and gynangorous scere; cfr. marathi ya mti, nlele wa mti.

Mthoba (9); maji ya mthoba = ya mumu or ya mjni?

Mtiifu, adj., leaping up; (vid. tilf); muhogo lu ti fu ti tu, unga unatifuka = ruka, ku fanía ti tu, to make rise (e.g., dust, by shaking).

Muri, adj. and s. (pl. waitii) (Arab., ملع), obedient, one who is obedient; ـ, obequens fuit.

Mtili, s. (pl. miteso); mtili wa maji, the branch of a tree 'fastened to a trunk, dc., to convey the
rain-water into a jar placed near the trunk, ndio ku kinga maji (cfr. kőpis, gutter; the wake of a ship (cfr. mgondo or mkondo); maji yanaafania mitilizi (or mkondo), the running water has made a channel for itself, is digging for a way, has paved a way.

M'tima, s. (wa, pl. mi—), self, heart, spirit (old Kikuyu, Kieguu, Kimiasa, and Kisaamh., the inner part of trees; ku tuliwa mitima wa mte, rokhowakwe, moyowakwe.

M'tumo (or M'mbu) (ku timbika) = mazi ukitimbuto (or ukitimbute) = ukiangaa ku toka kia ukuhundu (ukia nde ni neuppe) umaasa wasoto wadogo, laken ukianga watu waisima (about 11 o'clock p.m.) ni mitimbo or m'mbu.

M'tinda M'mba (or K'tinda M'mba), the youngest of a family; lit., cutting of the belly.

M'tindi, s. (wa); (1) mitindo wa maziwa, or maziwa ya mitindi, butter- milk; maziwa ya mitindi yaliisikoso, ijotolewa siigii, ni makali sawa; (2) a butcher; ku tenda niama.

M'tundo, s. (wa), a cut, cutting, tallness; manamgu ni mitindo wa yule = ni rikakalwe, my son is a match for him, i.e., is of the same age and size; vimoisio ni mitindo mmoja, their size is one cut, they are of equal size (tallness); nadaka mitindo wa kuzi kibasi, I want the very end of the south wind (for my going to Mombos).

M'tungo?

M'tini (pl. m'tinii), a fig-tree (cfr. φέσκος, ficus). (fructus).

M'tinii, s. (wa), a butcher, one who slaughters.

M'tiru, vld. midiru.

M'tirai, s. = mihai, mbashi, uniambi, 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.

M'tirisko, s., mitimwo wa mgirumoo, the rolling noise (miloo) of thunder heard at a distance; mgirumoo watimbi Nivita, naakia kivumagwalekwe ni milowakwe kua mbanli; mitimwo wa mivua, the rushing sound or noise of rain during a thunderstorm (ni ku kuliwa ta).

M'to, s. (wa, pl. m'to), a river; mto wa maji ya bóduri or ya ku nos, a river of sweet or drinkable water, opp. to mto wa bihari, a creek or arm of the sea, or mto wa maji ya jumui, river of salt water; jito (la, pl. ma—), a large river; kijoto, a small river, brook; mto, river of middle size, neither very large nor very small; m'to, a torrent (pl. m'to), caused by the rain; mto ukufo majire ya mvo ni m'to; wasukha m'to, watukukwa 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 valleys, etc., from wet places; mto is a river, but m'do is a cushion, a pillow; ku eneoda m'to ni kua magu, to walk on the water.

M'toka, s. (wa, pl. m'to) (termes fatale), white ant or termite, a very destructive kind of ant. They construct a little hillock, called teu (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 house. 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.

M'tóa Mal, name of a tree.

M'tóana, s. (wa, pl. wa) — mitúna mume, a male slave, opp. to majakazi = mtúna mke, female slave (of full growth); kitoana, a slave boy, opp. to kijakazi, a slave girl; mtoana amekunda kuó ku toana na muzeji kuya makazi kua wajakazi, the slave went to his country to take from among themselves a fellow, to come and work with the female slaves?

M'tóonye, s., a kind of wood of which the best walking sticks (bakora) are made (St.). This kind of wood is found in the Chogori Forest, in the Wanaka country (R.).

M'toapa (pl. mi—), an apple-like fruit (St.).

M'tofo, s., adj. (vld. ku tota), one who has been deprived of a thing, e.g., mtofo wa mato, a blind man; mtofo wa haya, a shameless man (asieka na haya); vld. tofia and pofia = ku haribi.

M'tohara, s., a clean or pure man.

M'toki, s., a swelling of the glands at the bend of the thigh followed by fever (St.); mtoki wangu una-ni-pinda.

M'toksh (ku tokwa wata), wicked (mashari).

M'tomó, s., firmness, good building.

M'tomoko, s., a tree of eatable fruits, a wild custard, apple-tree (Annona squamosa).

M'tomondo, s. (pl. mitomondo), the Barringtonia; its fruit is exported to India (St.).

M'tondó, the day after the day after to-morrow, the third day from to-day; mtóndó gu, the day after that; vld. mtongoda.

M'tonddó, s. (pl. mi), a high tree, the berries of which yield a good kind of oil (vld. tóndó). It grows abundantly at Pemba; Calophyllum inophyllum, two bays cost $2 dollar.

M'tondduda, adv., after the day after to-morrow,
on the fourth day from to-day; *ku sinda mtódo* (third day), majusini.

*Mtongzi* (or *mtongele*), an uproot maker.

Mtósoo, s. (vid. *ku tonga*), mtóngwa wa kwanza, first cutting, or forming by cutting.

*Mtongele* (mtongolele?), deep holes?

*Mtongo tongo*, s., *a tree* (*ulomfuwakwe yuna summu ya mato*), a species of *Euphorbia*, the *Kolquall* of *Abyssinia*.

*Mtongezi*, s. (pl. *wa*—) (cfr. tongeze, v. a.), a person who attracts women by fine dress, etc.

*Mtoria* (*wa*), the mtoria tree (cfr. ulimbo and kitoria), the *India-rubber tree*, a kind of *fig.* (*Ficus elastica*).

Mtóso, s. (*wa*, pl. *wa*—), (1) a fugitive, *mtu skimbia*; (2) a robber, *mtu wa mitu* (*Kisangujia*). In *Kimeta* mkéngé (*ku tóvika*, to escape; in *Kiginya*, *ku tóra* = *ku pigi fumu*, to stab one); *mto ni Mkiuse wa bahari* (cfr. *Mkiuse*).

*Mtótwa mato* = mato yana sumba, one who has the eyes yet closed; vid. *ku tota*.

Mtóro, s. (pl. *watoto*), a child; mtóto mtóto mjanga, a baby, new-born child = mtóta mato, mato yana sumba, 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), *man* is a child in reference to the parents; mtóto *wa watu*, a child of respectable people, not of slave parentage.

*Mtősa* (or *mtős*) s. (*wa*), a collector (of money) (*ku tosa*, v. a.); mtősa saburu, toll-gatherer.

Mtú, s. (*wa*, pl. *wáta*), man, person, somebody, human being (cfr. the Hebrew word *yâd*), the mortal man (*pl. the mortals*); mtu múme, man, mtu nke, woman (*pl. watu waume, watu wake*); mtu gani, what sort of man? of what nation or tribe? mtu *wa serkalu*, he is employed by govern- ment. Mtu wa hakkí, a just man; mtu = biashíri, person; mtu wa kúctu, a man of or by us = a countryman.

Mtůa, s., the name of a shrub, the fruit of which is called tía, and is used as a medicine.

*Mtůana*, s. (cfr. mtóana), a free man, in opp. to a slave (*Erinh*); but I suppose Mr. Erinh confounded mtůana.

*Mtůko*, s. (*mi—*), a *pestle* for pounding corn in a mortar (*ku tuanga*, v. a.).

*Mtůwe*, vid. *mutwe*.

*Mtůrama pahamia*, mtůbira unangia? (R.) (mtu- bira?).

*Mtůbu* = meskini (R.)? *ku tubu*, v. n.; *ěla*; bonus, pursus et suavis fuit.

*Mtůko wa kana*, ku tucka *atu* ya niomba, to put plaited palm-leaves on the top of native cottages, to prevent the rain from entering.

*Mtůfuali*, s. (*pl. matuífuli*), brick, tile.

Mtůfu, adj., (1) lean, alistufika or kofuka, alle- könda kabina; (2) of low birth (vid. mpungufé), insignificant; (3) poor, indigent, wretched (vid. tufuika).

*Mtůuko*, s. (*wa*) (ku tuika) (*pl. mi—*), cfr. eséka.

*Mtůkuni*, s. (vid. mtukuni) (ku tuika).

*Mtůkó* (or *mtűků*), s., a great grand-child; vid. mjůkú.

*Mtůku*, adj., s., (1) very wretched or poor, kana kitu kibisa (ku tuka); (2) base, abject, vile, not loved or respected, because amefania uen ellilo- muša or abiaha.

*Mtůkůvu*, adj. s., *aliutukúka* kua jinalikwe yuna jina kuba, ametukúka, amekóka mbika, a great or noble man, concerning whom they sing:

Alláni ku takágari na ku jetéa máême, matie stakifkíri na ku salia mítúme-ulimine mu mủluuli wainga mbelle na niýuma, ya utukuni Mguâme waâse kapo kus miâ —, i.e., leave off being proud and trusting in man's strength, take it to heart (ku tia mawâse) to say "istákľá alla, ku pigi toba or shâhâda (ku-m-gniengiâeka Muguâ) (as every Mohammedan 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 Mguâme (who was before a very proud man) in the market (utukuni in Kiginya), he sells baskets of miâ, because he has nothing else to live upon.

Then the people address Mguâme: Mguâme kale uikitika na jaha (*= witu wingi*) na Nuñu ikâ endême (*= ina-ku-endâme), ulipo ukituma ra ha ku makâme yâ mâuâme, sasa unâbìka mu- jímulüetû, kübême (*= kâbámi*). Thou Mguâme 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 Mguâme says: stákľar Alla, toba, ya Raabi, uufite maâfu nifafina, pardon, O God, I will correct myself! O Lord, take away the wickedness I have done.

*Mtůkunu*, s. (vid. tukunsa), one who is restless, goes about to do evil, e.g., copper, ita wa marâma na ku usila or usia mbulli, to seize slaves and sell them far off.

*Mtůkúta* — alickukúta or tukufika, unquiet, restless.

*Mtůkutu*, adj. s. (*= mtu alickukúta or tukufika*), unruly, intractable, unquiet, restless, turbulent (asetúlia), one who is fickle and wanton like children, who are never at rest; jáma hili ni tukútú mut, this lad is very restless (*kijana asie-
sikia, in general, ill-behaved, rude (German, "unartig").

Ma'á, s. (wa, pl. mi'ája) (Arab. مَاء), vid. winib.

Má'amba, s., a hen about to lay eggs? (R.).

Má'zzi, s. (wa), a boar, porter (ku tukia, to bear, carry).

Málo, s.; rectius uddele, vid.

Málinga, s. (pl. ni—), the collar-bone (St.).

Máyi, adj., one who is calm, quiet, composed, and obedient (kama manna suliai, aketi mahlali pamijja, ashi kii neno la babai au mamai, manna alieikutii); vid. ku tulia.

Mámu (properly Múmuoa, one who is sent and employed), s. (wa, pl. watitlia), a slave; mti atumoni.

Mánumi, s. (pl. wa—) (cfr. tumai or tunaini), one who hopes, confused in—.

Mámba, s. (1) mumba wa juo = mukio wa juo utiáma, a bookcase (made by the Nsákili of múa); (2) mumba nume, a bridegroom (cfr. mbumba); mbumba nka (manamke mboko), a bride (vid. Kininika "mbeda"), a lover (my sweetheart! my honey!); mbumba, an unmarried woman; cfr. mjanna.

Mámbuo tembo, s., vid. metiéi; cfr. panamáva.

Mámbu'ti, s. (wa, pl. ni—), a canoe made of the trunk of a tree (dau la mti mnjia; cfr. galawa, which is larger.

Mámbui (pl. wa—), an enquiring person, a spy; cfr. tumála.

Máme, s., an emissary, messenger, ambassador; pl. múmthi, the prophets or messengers who, in Muhammadan belief, were sent by God to reveal his will to man, before the arrival of Muhammad, who is pre-eminently the miume (Múume Muhammad) in the Nsákili theology. Múume Musa, múmthi Isu, múmthi Lyub, cfr.

Mámi; ni miumi huuy (Heb.), probably for múmii.

Mámnii, s. (wa), a servant (ku tumika, tumieka).

Pro. múna múmii shi chakwo na cha muiwia.

Mámke, s. (pl. watu waka) (mútu mka), a woman (vid. mútu), a wife, females.

Mámcia, s.; angáwe múmaa rokojaukuwo ni muungumia, though he is a slave, his spirit is (that of a) free man.

Mámadífr, s. (wa, pl. mi—), wild jasmine (Er.).

Mámndá, múa ya múnti (lt).

Mámk, s., a tree with soft wood; vid. mfule.

Mámú, adj., perser, miscarious.

Mánuu, s. (ku tunúu); cfr. mloka, a spy.

Mánuu? (R.).

Mároo, s. (wa), a shepherd; vid. tunga.

Mároo (wa, pl. mi), a water-faw.
MUÀDINI, s. (Arab. مُعَذَّنَىٰ), (1) The Muezzin who calls the Muhammadans to prayer (ku àdini).

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) Muàdini wa shikito, that part of the ear which is close by pressure, in order to shut the ear, auricle.

A ûnà, ûren præconzavít, pec. indeñiz Muhammadáníæ publicæ preció horam.

MUÀFÁ, s. (wa, pl. miáfa), fear, danger, place of fear or danger, where there is fear (mákaki pa khòfà) (vid. miívàfá). Usiketi hàpà miáfàí, gengi litàangaà, hàpà ni miáfà wa geng, do not sit here in the place of dangers, the rock (vid. gengé) will fall down; here there is danger of the rock = a dangerous rock.

MUÀFA, v. a. (Arab. مَعْفَى), to forgive.

MUÀFÁKA, n. agreement, a bargain.

MUÀFÍ, s. (ku àfà, ku òta, Ku, ku àfà), one who spends or wastes goods (nuigùni ku àfà mali).

MUÀFÍ, s., a tree the fruit of which is called kungó (1) which is used by potters, ku kungía (ku kungà) or ku lánisù or sugùlia vuìngù, to make the vessels smooth.

MUÀFÈ, v. a., to break off in fragments (R.);

cfr. banta in Kiníassu.

MUÀFÈKA, v. n., to be broken off in fragments.

MUÀFÈLÌ, s. (wa, pl. miàfèlí) = manta wa uñíli, an umbrella of European or Indíán make; màfìlí, the umbrella of the natives, which they make of the màfìlí branch; uñíli, shade caused by the branches of a tree or for a shrub; kifílí chi ñu ni ñiama, the shadow of an animal.

MUÀFA, v. a., to spill, to pour away, to empty out;
cfr. muàfà.

MUÀGA (pl. màgàó) (ku àgà), mukuñuuwa anàjì-tìa muàgàó; Waníka wàfe ùwàñga màgàó.

MUÀGÀ, n. obj., to empty out for.

MUÀK (and MUÀWÍ), is a Kiníassu word and means "good luck;" Kílakubtí ìgàma, heri, sèlda; yulo muàk = yulo muàkko ìkúpàta ku nunna nài, nàkànnùndà ku nunna kungìno (K.) (not good language).

MUÀKÁ, v. n., to be poured out, to be emptied, to be spilled; màfàña yànnàmìkà or muàyíka (ku muàyà, to pour out) (vid. muàyna, v. a.);
mullìngùnà unà-muàyùka màdùdu? (K.).

MUÀ-JÌMÍFLÌ, s., a self-flatterer.

MUÀKA, s. (wa, pl. miàkà), year. Proc. muàka

una kikoko cha rókho = yuna harraka ku kimbià nùvi, i.e., when the period of the muàka is approaching, the people have much to think of and to do to escape the coming rain; rókho inàka ku fanìa harràka ku kimbià nùvi; e.g., to cover their cottages with màkùtí, to secure them against the coming rain; to burn the refuse of the plantations, to till the ground, to sow the select, &c.; ku tekëtëza or ondòsà kùa motto màbìwi yà ìshàmbà mbìlelò za mwùwa wa muàka, kùa sèbàbà hì ròkho inàka ku fanìa harràka. Hènché they say: muàka kikóka, fùlì nì kifikùfù (muñíjùyà yànnàpità), màjì nì àkò, hùpàndà ìshàmbà na taka — kàtìka màjì yùna shìògùlì nèngi, wàtu huàwàdìríkì (hàwàwèlì) kù takààsà ìshàmbà; cfr. muàka, the first planting and harresting in April, May, and June.

Múaka jàna, last year; muàka jùri, the year before last; muàka kùa muàka, year by year, yearly. Fùlùni màka hu ana uñùna sàna = anàu-pàta sàna. The year commonly used in Zánzìbìr is the Arab year of twelve lunar months. There is also the Persian year of 365 days beginning with the Nezá, called in Sàkàlí the sìkà yù muàka. From this day the year is reckoned in decades, each decade being called a ìwànóngù. The year is called from the day of the week on which it commences: muàka jùnì, muàka el hàmísl, &c. (St.)

MUÀKÓ, s. (ku àka or akà, wàkkà), a burning, a blaze; ku fanìa muàka wa moto mì gì = ku wàsà moto nkùba = thàkàríshà n'ìna onà muàka wa jàa = j'ùalìkì-kù-thàkàríshà, i.e., likì-kù-pàta sàna Arab. ìsì, vehementiore aestu usit sol, accendit ignem.

MUÀKWE, his, hers, its; e.g., niìmbàni muàkwe, from out of his house.

MUÀLÁDI (KOBÖBÀS), the young of a sheep or goat (Arab. دَكَرَىٰ, to gire birth).

MUÀLÁMU, s., a stripe across (e.g., in a deùwàni dress), a stripe lengthwise; cfr. kúfùlí.

MUÀLÉ, s. (wa, pl. mi—), (1) a high tree (kàma mùnàní). Its crown (mùmbùmọ) is called mmùnìmù or kùmùnìmù, of which the natives make strings (ku shùna mìkà) to see together the mìkà (cfr. kìó); (2) a kind of native dish.

MUÀLÌ (OR MOÀLÌ), s. (ni ní ìpàndà wa Nàwàni), a country near (Nàwàni or Anzáòní or Anzáòní), the Jûrànì island, Möhhila; Mâsiwà, ComoÌrò Island; Nùgàzìjà, Gàrìt ComoÌrò; Màotò, Mûytò.

MUÀLLÌ, s. (wa) (Arab. مَعَالِل, hult, elevé), a flame of fire; motto unàtòa muàli, una ìnsà, the point of a flame; muàli wa motto nù n'ìa yì èkunùndì
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<tr>
<td>wa' motto, the fire sends up a high flame; muuali is the point or end of the redness of fire. Muuali wa muzi or jùa, the bright light which streams from the disc of the moon or sun (cfr. tumba); niota ile lea inatóa muuali kama mθexíli ya muξí; cfr. ngnag.</td>
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<td>Muáli, s. (wa, pl. walli), in connection with mana = manumuali, a virgins; mθo ali no kända, bnsúa mambo ya mümme, ni njúga. Aλi a tomolwa kĩinda or aliopolìkiriwa, si manumuali tene.</td>
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<td>Muálika, s., a tree, the wood of which has no máka (charcoal).</td>
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<td>Muálimi, s. (wa) (Arab. معلم, a learned man teacher (pl. wa).</td>
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<td>Muálíó, s. (wa, pl. misìlo): muálíó mti wa ku tía ndani ya muli wa jungu nïzi inekte kè, small pieces of wood put in the bottom of a pot, to prevent banana or cassava, etc., from being burnt in cooking. Such a piece of wood is called muálíó.</td>
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<td>Muálíshi wa harrum (vid. alicka, r. a.), an invite to a wedding, a bridesman.</td>
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<td>Muamale, s., treatment, mode of treating (St.).</td>
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<td>Muábma, s. (wa, pl. miambma), (1) a rock in the sea, a reef; (2) the ridge-pole, a transverse beam or 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 cul i mgángánga: (3) mahídi yana mé muambma, when the Indian corn becomes too hard by ku anika jwáni (by exposing to the sun).</td>
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<td>Muámmba niámma = niási kueko or kitawí, a kind of high grass, a troublesome weed in the plantations.</td>
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<td>Muámmbma (or rather muambmbma), adj., thin, slender; vid. embmba.</td>
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<td>Muámmbó, s., ku futa —, to roar, said of large boats, not of canoes; cfr. utuhámari.</td>
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<td>Muámmbá, s., a backbearer, sladernder, tale-bearer; asoqí ku ámba wáti.</td>
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<td>Muámmbi, s., a man who gives things away, a liberal man (ku ámba — ku wa-pa wáti burre).</td>
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<td>Muámú, s.</td>
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<td>Muámmíra, s., a hindrance to pregnancy in the uterus = kínzíza chá (or singi áyá mímbe); mtnmke huyá ana muambíra, yuns jango la úñzí, hawsí ku pata mímbe. Mímbe likía huaríbika sebabá ya jango ku píndana na mëhípa, or míi ya mëhípa kúngíí ndáni ya jango or utumbo, mfúko wa mání. Utumbo unádiyíwa ni mëhípa, mëhípa inámínda jango. Kwa sebabá bi anákanda ku níshá jango.</td>
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<td>Muámínu, adj., trustworthy, faithful; mti ali a amíníwa, sabiθí, ulímiwákwe or manenoyakwe mathúbbi, a man whose words are firm, trustworthy.</td>
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<td>Muámóló, s., vid. kihánda.</td>
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<td>Muámáké, s.; ni samáka wa muji mángi (R.), the flesh is reddish-ekhte, this flesh is generally caught at the time of high water.</td>
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<td>Muámánçãosa (or muámánsonoa) (pl. miamánsonoa), sea egg = ochinus (muanedúnsóna).</td>
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<td>Muámú, s. (wa, pl. wámánu, wìngu or zìngu), sister-and brother-in-law, the brother of a woman's husband; muamwangu anekuja, the brother of my husband is come (says the wife); wímuwangu anekuja, the sister of my husband is come; mavíawángu amekuja (ali vi muamwángu), the mother of my husband is come (Dr. St. has &quot;muamúa&quot; for &quot;muamú,&quot; the husband's brother); cfr. múba, in Kir. avu, maternal uncle; múmbi, my brother is the múmbi of my wife, but my sister is her wífi (vid.); múmáu in Kir. múmáu yule uli-mú-óle ni dígüyí, that one whose sister thou didst marry, ha is thy brother-in-law.</td>
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<td>Muámóca (pl. wámómaca), a judge (ku mùná, c. a., to judge).</td>
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<td>Muámere (or muámere or muámúla) s., arbiter, judge; muñi kúngíí káti, onani wáti wákí-téta; múgwe ku káta maneno kóla mtn ku ká raðí, every man of note and understanding may be a múmbi (ku múmáu), but the officer judge of a place is the káthí alone.</td>
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<td>Muáná, s. (wa, pl. muánamu), the young mistress, the matron of the house, the lady (mke mkt). Muana is used in addressing her, especially by slaves. An elderly lady is called bíbi (cfr.). The plural muamama is used, in contempt, when slaves despise or nickname their young mistresses in their absence. The plural is rendered by the word kína prepáred muana; kína muana wawíli or wátata wánekújí, two or three mistresses or young ladies came. In Zanzíbar the natives use the term muana of their own women from politeness. Muná mke wa kíngwána, lit., a woman of the free and noble kind, would be the full term for &quot;lady.&quot; Muná mke, not only a girl, but in general &quot;woman.&quot;</td>
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<td>Muána, s. (wa, pl. waana), a child, a son or daughter; muanangu, my child; muanano, thy child; muanane, his child; muanutu, our child; muanawuna, your child; muanawána, their child.</td>
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<td>Muána Ádamu, a child of Ádam = a human being; muanadámu (vid. fisádi); ya benámámu, human; muana máji, a seánum.</td>
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<td>Muánapufí (or muánapufí), s. (Kíamu, Kímu-víta) (vid. manapufí), an apprentice.</td>
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<td>Muánapunómbë, s., gable (?) (R.); niumba ya muana gombe (better than muana wa gombe).</td>
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MUANA, s., a sprite represented as a white woman with an ugly black husband (St.).

MUANAMKAE, s., kuli, when it is burnt (huwawa-ku).

MUANA MKE (pl. waana wake), a woman (lit., a female child, opp. to muuna mune, a male child, a man) (pl. waana wamne, waanaamne).

MUANAMUKA, s. (wa), a young woman, a virgin (especially if chaste), and who has not yet left her father's house; cfr. muñi.

MUANDA, s. (wa) (= muanno), the beginning; jumbo la muanda, the ground of a plantation.

MUANDAMBA, s.; boriti ina nuandamizivikwe, the heavy botiri has its follower likewise heavy (R.).

MIANDA WAZIMI (pl. wanda wazim?), a talker?

MIANDAMO, s. (muzi) (pl. mi)—(miandamo na muzi, muanno wa muzi), the beginning of a month; vid. mueni audandama.

MIANDAZI, s. (wa, pl. wa)—(1) a friend, companion, companion = muugi ku-mu-andama mu kua shauri na mene moja; (2) a cowbysite (= hiwá); mke huvi ni ukuwé, haku-kuwa, ni nuandamizikwe. Proc., ku legíza si ku fuma, ndio yalio muanda (R.).

MIANDAZI, s. = muu sandai jakula cha cutu via mbalimbali, one who prepares food (ku anda) of various ingredients, the cook; u muanda zowe, anda, simuzi andlace, toun art the cook; get up and prepare food.

MIANDIKI, s. (1) a writer; (2) a waiter, or table-servant.

MIANDIKI, s. (ku andika), (1) wa kúnda, one who applies a plaster to a sore; (2) one who serves food; who lays the food, spoons, knives, etc. upon the table, a waiter.

MIANDIKI, s. (wa, pl. mi)—(= kilandiko) (1) the applying a plaster to a sore; the natives mix blue citriol with beeswax, and put it in the shape of a little loaf of bread upon a wound or sore; (2) handering, manuscript.

MIANDISI, s. (wa), a writer (ku andika, to write), secretary, clerk, usually kátibú or karání.

MUANDO, s. (wa, pl. mi)—a hamlet; mji ni wa masamba wáatuma waketero; mji ni wa muungu-si-

MUANGA, s. (wa, pl. mianga), (1) light in general, as emitted from a luminous body, natural light; opp. to the artificial (là); njuwu miangyakwe; (2) mti wa ku tunga maléma, frigid wood is split into small and thin pieces and placed into a net; a kind of tree, and straight (inukua malena); (3) mitawi, sorcerer (sangai ulikwe), 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 mboga, vid. kitolo.

MUANGA (or MUANGALA), s. (pl. miangi) (Kinika’); ni njuga ya huna mueto, ya Sambil, ifuulàwà huna 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 muangala is different from kifumani, a bell (vid.) (pl. mi)—. The Wakamba wear muangala, a sort of bell.

MUANGA, s., the name of a tree.

MUANGAfu, s., one who is able to imitate everything from having merely seen it, muangafu wa muto; muangásha mno, ku angi, much enlightened.

MUANGALA, s. (pl. wa)—, an overseer, one who looks to; vid. ku angafa, to see, to look.

MUANGA, s. (pl. mi)—, light, clearness, evidence, enlightening, prudence; juma hili la katika muangásha, this matter is clear, evident (swala); muangásha mengi (or miangazi mngi mbeli ne kisa); for instance, when a man praises his goods too much, and consequently shows too much shrewdness, he may afterwards lose the who’s profit; muto akifania muangásha mngi, watu hawa taumo, bei kuba, amuunguza kibuja kwa muto huvi ni muangázi mno, ni murofu mno, adaka fida nengu kituka kwe bakuunulukia, as the man praises his goods too much, nobody will buy them, and thus he is the loser: u-mia-si muangásha nadaka kitu niki-one; tó hi ina muangaza, tó ina tia muangaza niuumbani; (2) muangásha, a light hole, the small round holes which are often left near the ceilings of rooms in Zanzibar (St.); a small opening for light = kuližrah, maana ya ku ito muangaza, ni cha ku tia muungas niuumbani (L.).

MUANGA, s. = murofu; muto huvi ni muangázi mno; ni murofu mno, adaka fida nengu (vid. muangásha).

MUANGILE, s. (wa), a kind of tree or creeper, the wood of which the natives boil in order to make a paste with which they cement the bottom of a sieve (muangá ango). They also put a little of this paste into the borohóra ya joko ku kina site.

MUANGA, s. (wa, pl. mi)—, a lamp-stick; (1) wa ku angika tó a wooden frame suspended on a wall for supporting a lamp (cfr. Dr. St., pag. 331), a kind of bracket; (2) in Kinika, the top of a hill, in Kik. jó ya milama; (3) muangá = muangó; (4) muungó (pl. mi)—, a kind of shrub.

MUANGA, s., e.g., niuumbi muangu, out of my house.

MUANGU, s. (pl. mi)—, echo. St. writes muangwi.
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MU

1. A narrow way or path; muania ni intu aitapao kus thiik (Kiu. luania); (2) a little space between two incisors; (3) muania wa meno inKinika, called in Kuvakani penga wa meno, in Kuviruma mfozko, gaps in the teeth.

MUANIGA, s. (wa. pl. mi.) (Kiu. mondo), 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 extremities. All these stories have been invented by the traders to frighten the people on the coast.

MUANIGA (or MUAINA), s. (pl. mi.), wa wafine na wakwa 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 outer side tied to a kigongo (a kind of stick). The muanza player takes a mifa (vial) between his hand and groups 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 muanza 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 muaniga of their own; males are not allowed to see the female muanza, and rice vered.

MUANIZI, s. (pl. mi.), something hollow, a bamboo, a reed or reed which is hollow inside (una mfangu): (2) muanizy wa ku angalia, a spy-glass, telescope (Pers. doorbini), miandzzi ya pia naanana; (3) muanizy—stick, or rope; ku angikna ngizo or pasia, to hang up a cloth or curtain; kilamu ya muaniza, a reed-pen.

MUANDZO, s. (wa. pl. mi.), beginning (ku anza), origin.

MUKO, s. (wa. pl. miako), pieces of wood put into the bottom of a boat, to prevent the water from damaging the cargo of the boat (maui yasipate misigo); miti ya dumu belong to the muau in a boat; ku waka muo, ku tupa viombo kus muo, ku pika wali kus muo; ku piga kofu kus muo; ku futa makassia kus muo.

MUARO, s. (wa. pl. waarabu), an Arab; Ubarabu, Arabia (cfr. mangira).

MUARUKA, s. (wa. pl. wairiki), 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 male adult circumcision, the initiate is instructed by the ngarua (the circumcisor) and the makungu, persons who have been formally instructed in these songs. Muhari ni intu aletshiriwa akafunsa vinaiga via nimpani. Muhari ni mjinga anjeji a mambo ya vilinge, laken yuwaalisho ana ni ngiru na kunguti. If he is not very attentive to his lessons, he is severely beaten.

EXAMPLES OF THOSE SONGS.

(1) The circumcisor sings:
Poani ku jiwe, ju ku muti si mila, shina li ngie Mja ku timba ndie muniewe.
Or:
Poani kuna jiwe, ju kuna muti, tanu sina mila, Shina li ngie, Mja ku timba ndie muniewe.

(2) The circumcisor responds:
Nikwenda jiwe la m'm, kuma niama jile, kiumo ku majuni, aliinga yala mpina, buda ya ku pata sesse, roko ina-njeleka; 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 mpina (the fruit of a tree on shore), after I had received the sesse (kitoko ja mbio), the removal of the foreskin my spirit became quiet (four left me).

Kuma la mama kana jano, nabo wa baba kana m'mimo, nambu muari anapika matabo tibo, pale akikio kundu lamake meka moto.

Simdekerera munguwo msonjangu, simdekerera ajapokia, fuko dari, nesamukereera hatta pipdi za ku shuka, nesamshona mwiwa kamulukira kizidzwa munaangio papo.

N.B.—We will not transliterate these latter obscene songs, which must thoroughly poison the minds of the young natives.

MUARIKA, s., name of a tree.

MUAWA, s. (wa. pl. waawa and waawahi), a meal; muawa wa maowo, one who builds (a house) with stones (cfr. wallika); the verb fluctuates between a and wa, hence ku akka and wakka.

MUATSA (or MUTAWADA), s. (pl. miata), Euphorbia Kolquall; muuenge wa mutawada, which burns well when it is dry; vid. muenge, bundle of straw.

MUFE, adj., white (mwepe).

MUASHI (MUKSHI), adj., black.
MUATULI, s. (pl. mi—), an umbrella; cfr. muuli.
MUWANDA, s. — jambo hili kiwa wazi, hili ainiwa; mambo haya yanekisi muwilwa, hayakutikiza, something that is manifest, notorious, not hidden.
MUWAYI, s., the disposer, one of the names of God being the disposer and ruler of all things; vid. awa;
MUATA (or MUZA), r. a., to spill, to pour out, to diffuse; ku muaya maji, to pour out, or spill water; ku muayika or muugika, to be poured out (cfr. for mutia, muamia, and muika); vitoa vina muayika, you see nothing but heads in the forest; ku muayisa maji mulimi; cfr. kia.
MUATO, s. (pl. mi—); ku pigi miayo, to gheen.
MUZA MwA (WANGU), God; mawaka haya ni lio nayo — nii ku kossa ni muza nga wangu.
MURATHARIPE, adj. extravagant; cfr. jiy, fidity rem, petulament et insolentem se gessit; jiy, incuria, lactitiae modam exceedens.
MUSELE (KUWA) (R.).
MUDA, s. (vid. muda), a space of time (muda wa —, the space of — (meas., measure), — trahendo extendit, moram solvendi consecutit; muda — kipindi kilo kilo ulicho ondoka bula sika ni mbanni lupaita ni udaru wa ku-ka-daka, kwa nudo ule ule (R.); muda or muida hu abasha (kwisha sikia).
MUSUMA, s. R.?.
MUSOKU TUNDU, s., a tree which is soon perforce by insects.
MUGENI (pl. wengi, KIWAMU) (muniga, pl. wengi, KIMPU) (KIMPU), (KIMUR, munguniwe, pl. wenguniwe — muenigiwe, pl. weganiwewe).
MUKWEGI, s. (pl. wengiwe) (muniga, pl. wengiwe — muenigiwe, pl. wenganiwe), he is himself, he they themselves, lit., be the possessor of the matter mentioned, they the possessors (vid. muti); muenigiwe amekiti, he himself cause, wegniwe wakukidhi, they themselves cause (KIMUR, mueniwe, pl. wenguniwe); niumba za muenigiwe the houses of himself, of the possessor; take regex, I shall return it to thee (its possessor), I myself, thou thyself, he himself, muenigiwe.
MUKUNDU, adj., red, reddish. (ekindu): niumba nokundo kasula jekundo.
MUKUKU, s. (wa) — ngiyo ya ku eleka mana or ku eleka wamana, a piece of cloth in which the native women carry their children at their backs (KIMUKUKU, mkomba wa ku kerekera mana).
MUKUKIWA, s. — mambo yame-mukuku (cfr. matukuku wa mambu, yuma askili), intelligent, wise, prudent.
MULULI, s. (pl. waelle), sick, a sick person, one who cannot leave the bed or room. The mgutus (sickly person) can go about; muelwe ana uvelo, pl. nduelle, pains of sickness; majira ya nduelle, anga ni jia mulimi miungo, during the rainy season pains will attack my body.
MUKUWA, adj. good; cfr. ema.
MUKUMBABA, adj., thin, slender; vid. embamba.
MUKUMENGE, s. (pl. miembe), a mango-tree, its fruit embe (la, pl. ma—) (magufera Africana).
MUKUANDOUCU, s. a great and irreparable loss (St.);
MUKANDA (OR MUKANDA), s. (wa, pl. waanda),
(1) raiki, a neighbour, friend; (2) hawu, maka;
MUKUNDELE, s., a copier; ku endeleza, mbelo, to go in a straight line, e.g., in writing, in making a mat, &c., one who goes on, or perseveres with his work, till he has completed it.
MUKUNDO (OR MEMUNDO), s., going, journey, gait, behaviour; mueno bauna kawala hatia ujapo kuenda muina kutia, ni mueno maka muendo wa sa mili wa nsuwa: muendowakwe ni wa goya.
MUKUNDELU, rid. mtambézi.
MUKUELE, going on, behaviour; ku simia or tenda vibiya or vemba, ill or good behaviour.
MUKUTU, muana we ni wetu (pl. enetu), sisters? MUKUWA, s.; Mungu ni— (rid. maceo).
MUKUNGERA, s. (pl. mi—), a bundle of straw, used to carry a light (St.) (mukenche).
MUKUNJIRI (OR MANGA-UGO), s. (KIJUMF, manungelle), a kind of sorrel (of acid taste) chewed with toka. It is used in many kinds of sickness, especially in this dejection used, ku ganga ungo, to paste up a siere or fau. Hence its name mangga ungo, in order that the flow may not run through.
MUKUNGERO, s. (wa, pl. mi—) (rid. massa): ni funga la tembo la muina minazi, that proportion of tembo which belongs to the possessor of the cocoanut. Jioni ni muengeoro wa ngi'ina minazi, in the evening the tapper cuts his share.
MUKUNGONE, adj., another (pl. wangune, winunge); cfr. ngine.
MUKUNI, s. (wa, pl. wa'nczi or wenzlzi), one who visits another to enquire how he does, a friend, acquaintance, companion, fellow; ku enda na, or fuutani mai, ku-me-enza, to look after him; ku enzana, to look one after another for counsel and assistance; mezenza, my friend (pl. wenzanzu or wenzanzu, my friends, companions); niitu buyu wa-nenza ku julili jambo-langu, this man looked or enquired after me to
Know my condition: (vid. ku ensa or enza); cfr. buenzi tu Kiuassua = rafiki, somo.

Mehari, adj. (Arab. حارى ), clever, prudent, dexterous, skrewd = màhirì; vid. erófika.

Mekeke, s., a kind of corn or seed like linseed growing on a close spike like a bullrush flower.

Méiku; humo méiku, here with us, within of us.

Mékere, adj., white; mña mnuupe, a white man.

Móku, adj., black; mña mne, a black tree.

Muwé, s. (pl. miwe), a kind of culture, a hack; yuwila makinda ya kuku; (2) a kind of fish, similar to the flite.

Mëza, s., lit., to be able, to escape (?); mana ame-mëza, had power to enter; ku labiwi isiku wa kisa, asipate onekina ni wiso, the boy escaped from his father in the dead of night lest the people should see him; cfr. ca, r. u., to go out (ku toka).

Mëza iothe (or mambo iote), the Almighty (God).

Mëza kuens (muzinzingum), (R.), cfr. muwoza.

Mëza muonekwe, one’s own master.

Mëza (m’ent), s. (wa, pl. miwe), moon, month; mnutiga or muungwa wa mwezi, moonlight; mwezi wàanza letta ngi ukupassua wisinga, the moon begins to shine when she breaks through the sky; mweandáko wa mwezi or mwezi muandáko or munza wa mwezi, 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), mwezi unatimbika or jimbocka = una anza ku toka. The natives divide the month into three parts — (1) kumi la kwanss (the first ten days from the new moon); (2) kumi la kwari (10th to 20th); (3) kumi la kwishia (20th to 29th or 30th). This account makes majuma mano (four weeks). They also divide it into two parts — (1) sikum kumi na tane (fifteen days in the inside), ku ole, una mugasa or anga kuba; (2) kumi na tane ni ndani, fifteen days the moon is inside, ni kiza or darkness, i.e., from the 16th, mwezi waanza ku-ngiza ndani, she becomes tmilmbu or mjimbo, because she appears at midnight; mwezi mpungufu, ukupungu, utikota kwishia aiku-zako (twenty-nine days only); mwezi kámili, full moon; mwezi unandama mpungufu or unaandama kámili.

Mëfa, s. (wa) (1) the moon; (2) month (pl. miwe); 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; mwezi muandáko or muungwá, a month of thirty full days; mwezi mpungufu, a month of less than thirty days.

Mufumé, s.; ku piga mufumí kumisí, said of the blood? (R.).

Múxanda, s.; ku nimo mufumo, fleshiness of meat.

Múxile, s., a rogue; cfr. uthú, prevarilait.

Múxíla, v. a., to crush something with the tongue, not to bite it with the teeth, e.g., tembo ya múia.

Múxíla, v. a., a kind of pumpkin which is easily crushed with the tongue, not with the teeth; mnguna, the pumpkin tree or creeper (mtango).

Múxinsika, s., (v. n. = vinginiúka), to cruel in putrid meat, said of mabú, white maggots.

Muhamsí, s. (pl. wa. =), an Abyssinian. The Abyssinian stories are greatly valued on this coast, especially the females, on account of their beauty. They are chiefly brought from Darawa or Marska, the inhabitants of these sea-towns buying them in the interior.

Muhádimo, s. (pl. wa. =) (Arab. حذام), a servant, one of the original inhabitants of Zanzibar. These wahadimu pay two dollars a year for each household (cfr. N. 332). They speak at least two dialects materially different from the Saabili in town.

Muháli, s. (wa), displeasure, anger (= kasaarni). Múasabuhuyu alikatsa; maliyakwe, amneodóka kwa mualí, this Arab, to whom his property was refused, departed in anger; Múasabu amepata mualí kwa Mungu, the Arab became angry with the Europeans; eke Mungu ukiisa-ni-pa kisan nta-ni-pata mualí (nufu, hasara). O Eupérina, if thou wilt not give me a knife, thou shalt get anger from me = thou shalt displeuse me; laken Mungu anena, miní aíi mualí wa mña, but the European says, I am not afraid of the anger of man ...

Muli, s. (wa), maligna delatone in- siádia strukut alici; *samá, astuti, dolus, industria; ku-mújia katuka mualí = ku-mpi- gania, 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 mualí, he seeks for a matter against me that I may be considered a bad man, or another man demands his service: ku ondon mualí, to do a thing only half, only onko onda mualí (only to remove displeasure).

Munáfu, s. (pl. wa. =), transgressor; cfr. halifu.

Munálmu (nul kihalimu)? (R.).

Muhando, s., the name of a tree (= mvunande in Kir.).

Múharumbu (pl. wa. =), destructive, injurious; cfr. háríba.

Muharirimu, s. (pl. wa. =), a corrupter; cfr. ku háríba, a destroyer.
Muharam (wa kita), muhada?

Muhahira, s., rid., mubemili.

Muhassil (or Muhassai, or Hassi, or Hassai), s. (pl. wahassil), mibassil (sing. hassi), a castrated man, an ennuwi, mutu aiteela mawe ya mu keondo (allehaasiwa); mutu huyu ni muhassai or muhassai, na gnoo ni hassi, hassai or mu hassai; cfr. حمي, castravit; حمي, castrator.

ennuchus.

Muhedi Amhara, s. a choice friend.

Muhemili, s. (pl. wa−), (1) mutu afunmilisa.

Muhimbilo mena or moaphi, one who endures good or bad circumstances, a patient person; (2) beam of a house (pl. mihemili); (3) muhahiri (pl. mi−), a beam which supports the mainmast of a native vessel.

Muhii, s. (wa) = mitiri, mibish, mutu afanisi neno kwa kusi or klibi; one who opposes another from pride to offend him; neno la muhiina lita-m-tongēsa = lita-m-tatsa ha hsa, the word of a proud and obstinate opposer will bring trouble upon him.

Munindo, s. (pl. wa−), a native of India, especially Muhammadans of India, of whom there are the Khoja and Bohra, two parties in Zanzibar.

Muhindo, s. (pl. mi−), the Indian corn plant; cfr. hindi (la, pl. mahindo).

Murtjadi, s. lit. a wander, lover. (1) one who is in want, Luke xv. 14; nayo aanaana kia mubita−ji; (2) one who is destitute of; ni mubita−ji yule, hana pisho ya kula, hana kitu tena; hana alikua tagiri sasa mubita−ji, hana kitu alikua mubita−ji na chako mpipa hanuma.

Muhoozi, s. (wa, pl. mi−), (1) the shrub of cassava or manioo (cassava-root); (2) the fruit itself; miti wa muhogo, na tundalakwe mu muhogo, miti ya muhogo; logo (la, pl. ma−), a large cassava (vid. mahogo); makopa, dried pieces of mungo. 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 makopa, Kin. jora). It is an important expedient in time of famine. There are several kinds of cassava—(1) mungo wa kindoro (white, good, but intoxicating); (2) mungo mke (female cassava), which has a small red shrub; mungo mke uma wiha kuna vipili via wake wa Wanika. This is the best kind of mungo; it is agreeable, has much meal and no bitterness; (3) mungo temo (male), the shrub is large, the roots (musi) 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 mulopa, 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; miti ku shuka, ku tarabba, i.e., ku wanda matangani. These are several places near Mombas, celebrated for producing excellent mihogo.

Muhongolo, s. (pl. mi−) (Kisika), the copal tree; cfr. mnsana (Kisika), mhungolo = mumuza ya mungonoko.

Murtasa, s. (Arab. مصعب), an abstract, abridgment, a summary.

Muhuka, s., maternal uncle; cfr. mumu.

Muhula, s. (pl. mi−) (mula, vid). (Arab. مهلا): an appointed space of time when borrowed goods are to be returned to its owner; ni-pa ni muthula wa siika tano.

Muneesi, s. (wa, pl. wa−); (1) muneesi wa mawe = musali, a manoom, workman in stone, one who builds houses of stone; (2) muneesi wa muna (afanis juma), a blacksmith; (3) muneesi wa fetha, musali, d.c., a workman in silver, lead, tin d.c. The Wakhusi are supposed to be great sorcerers, who know the secrets of Nature and can perform wonderful things by witchcraft, d.c.

Muhuri, s. (Arab. مهري), a seal, signet; ku tia, to sign, seal.

Mui, s. a species of maniopros, near the sea-water, and fit for making boriti (R).

Mucia (or Muki or Mwimi) (v. e., ku in or wisi) (pl. wai or waii), demander of a debt.

Mukra (pl. mi− or milka), thorn.

Mubadi, s. (pl. waii-dji) (wabaji), a thievish person, one who steals habitually.

Mwipi (or Mwite), s. (wa, pl. wa−), a thief; ku ina, ku bi, to steal; cfr. muiwi.

Mwezi (mwezi, ivu, ibuyu), adj. (pl. waii or waii), ripe; (2) a jealous person (cfr. ibu, jealously); in his jealous.

Mugui (or Mugeni), s. (pl. wegini), possessor, owner, the person which has anything or to which anything belongs or from whom it originates, a chief or sheikh (Kisambaa, muene), the possessor himself; or he himself; mugeniwe, pl. weginiwe. 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. Mugeni niumba, the possessor of a house. Kizambe "gnie or ignic, I (ego), consequently mugeni y the I or ego of anything = possessor? ! Mugeni niti, the lord of the country. Mugeni ku batu, the preacher. Mugeni kichaa, fanatic. Mugeni ku poza, paralytic. Mugeni amiri, pl. wegini, amiri, not mugeni wa niumba. Wegeni fetha the possessors of money, not wegini wa fetha
Munigui ku daka nani? who is the possessor of to desire, i.e., who is it who desires? or who is the desiring person? Munigui ku ponda, the lover, lit., the possessor of to love. Niumba jeguni uzuri na mali mengi, a house which possesses much finery and property = a beautiful and rich house. Munigui wangu anakuja, my possessor is come. Thus says a slave with regard to his master or a wife in regard to her husband. Munigu ni muinigui wetu, muinigui ku-tu-uma, God is our possessor, the possessor of to create us, i.e., our creator. In reference to the word “muinigui,” or, as Dr. St. writes it, “muyu,” cfr. Dr. St.’s Handbook, page 322, a chief, a sheikh. The muinigui mkii is considered the true Sultan of the Swahili, at least in the island of Zanzibar and the parts adjacent. He is descended from an ancient Persian family, the heiroom of which married some generations since an Arab from Yemen. The title is new (1874) in accordance. His chief residence is at Dunga, near the centre of the island. Munigu kiburi or muinigu kii kuza nafoziyake, to be proud.

MUNIGUI, n., God, the possessor of dominion, i.e., of the universe. The word is contrasted from muinigu ci or enzi Munigu = God the possessor of dominion, which term is one of the 99 attributes of God in the Mahomedan religion. Or muinigu-cu-ci ni Munigu, he who rules (ki ci) over all things is God. This is a title of honour (jina la khalima) given by the Mahomedans to the Supreme Ruler of heaven and earth. Nde aile na ufalme wa manbo iote or nde aungai manbo iote, the only potentate (pantocrator). As the pagan East Africans have a very low idea of the term Munigu (in Kikwita 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 Mahomedans wished to avoid the ambiguous term “Munigu,” 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 ci or enzi is omitted. They do not say “Munigu ci ya Munigu,” the possessor of the dominion of God. (2) The word “Munigu” has never in Kikwita the meaning “heaven or inferior being.” Heaven is rendered by the word wylie, heaven. 

MUTU (or muwii), s. (pl. waii or wawii) (vid. ku in or win), he who calls in a debt.

MUKO (or miko) (wai. pl. miko). 1: A spoon of large size to stir up that which is boiling in a pan; 2: a mason’s travel; kijiko, a small spoon; ku weka muiko = ku zira, i.e., to avoid a certain food; vid. zira.

MUKU, s. (cfr. jelema), 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 miku; walli unekia wa miku, unejilewa sibukhi; walli wa miku, boiled rice of yesterday, i.e., boiled but not all eaten yesterday; walli uliochilewa; vid. jelema, and burro or barrio, what is left from the evening meal to be eaten in the morning.

MULI, s. (wa. pl. milili or mivili), body. They disike using mulili for a dead body, still they do use it (Luke xxi, 52, 53); mulili wa udugu-yanga, among the blind ones.

MULIKA, f. n., to look shading the eye with the hand (Ir.).

MULIKIA, s. obj., to light for one; washa mukadi a-ni-muliika; ajini a-licho, kaniage; chia luu, ku maulika ni e-lengu, a-ni-muliika kii mukadi, he kii lighted for me with leaves of the cora-out-tree; lutta or n’lettea tzi, u-ni-muliika.

MUIMA, 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; cfr. ku ina.

MUIMBA, s. (ku im ba), a songster.

MUIMO, s. (pl. mimo), side piece of a door (frame) (St.).

MUINA, s. (wa) = damu ya pun (vid. Kinika = pungo ya punia), the blood which comes from the nose; damu matokos na pia.

MUINAMO (R) = matambu wa muni-mo?

MUINDA (of MUINDAWINDA or MUINDI), s. (winda, pl. wawinda), a hunter.

MUNGU, adj., much, fall; muingui wa mancao, full of words.

MUINSI, s. (pl. wainsi), (vid. muinda, hunter, contracted; wainsi (winaisio).

MUISO, s. (wa, pl. miro or miro) = wa ndofo, the trunk of the elephant; makono wa ndofo.

MUSHO (or MUSHO), s. (wa, pl. misho or misho), end, conclusion; musiho wa alimungu, the end of the world. The Swahili relate many stories about the end of the world. Some European lords once resolved to go by sea to the world’s end, but only hirimu (young men) were allowed to join the expedition. One led, 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 (tamp), 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 Saahili to give to navigators in the icy regions!! Kua muusoo, at last, lastly.

Murti, s., lit., a caller; ku ita, r.a., to call; a lover.

Mutu (Patta) = muvi, a thief.

Mutiri, adj., fresh, warripe, green; mit muri, a green tree; kitu kividi, anything unripe (kiajo fwa); embe miti, pl. meneba mawiti; ndizi miti, numba miti; opp. biva, ripe, well done; biva is contradictory of litii, which means “half-cooked.”

Muttu, sc., calling, summons (ku ita, to call; ugira wa muto, efr. kiling)

Mute (pl. mutu), a thick forest, which is large and of which people are afraid.

Muvu, s. (ku iba), a thief; at Lounou mui, at Patta muthi.

Mukadhisa; n. mukadhisa.

Mukari, (wa, pl. wa-) = mukare, (vid. ukiti, r. a.) = mũ čongo, a liar, deceiving, cheat; efr. č uso, incog-nitus, ingrata, impolusum; unus domesticus angelorum qui tentandis in sepulcro defunctis, esse praeposito dicuntur; vid. č ka, nescivit, impolvit, obstruit, denying, lying; vanafania mukari (ngweno ya unrongo); (2) mu auo e ne neni hakiki aha-li-fania uthinama.

Mukari wakabiri, the name of an angel who torments the wicked in their graves by keeping them, as it were, conscious of themselves. This is nikiwu (punishment) ya kaburini, asali wato kaburini.

Mukate, s. (wa, pl. mukate), or mukaite, sice, bread, however the term mukate does not exactly mean "bread," but rather little sice or little pieces, or loaf or cake. The Saahili 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 fern. When the paste is sufficiently cooled they cut it in pieces (mukate, sice, mukate or mukate), also said of a swellling, ku fani; mukate? (Rl). They say also, mukate wa tombaco, mukate wa lime, wa juma, wa ku mimina. There are different kinds of mukate; e.g., mukate wa mofa, cake of ntima meal; kitumbi, a cake made like a fritter; bumbunda (pl. ma), a soft cake, or a sort of dumpling; kiunia, ladu (rice).

Mukahisa (or Mukashisa), n. p., the town of Magadisha, one of the Beniades on the Somali coast (cfr. Bender, pl. Benader). Barawa, Marks, and Mukahisa are north of the Equator on the Somali coast. These are the principal commercial towns still belonging to the ruler of Zanzibar.

Mukhariri, s. (Arab. مختار), one who gives information, who brings news.

Mukhali, s. (Arab. مختار), one who demands, desires (ku khtaj, to desire); viz. mulihiti.

Mukhtasari (or Mukhsari), s. (cfr. مختار, con-traxt, abbreviavit; مختار, compendium, epitome), compendium, summary; cfr. mafiliso.

Mukhibri, r. v., to go up and down lengthwise.

Mukono (or Mukono), s. (wa, pl. mi-) = arm, hand, cubit (a measure); mukono wa uma na wa ku nhoto, the right and left hand; mukono wa ku lin, the right hand with which one eats; mukono wa ndolo, proboscis; mukono ya moto, channels of a creek; mukono wa kana, saccus; mukono misituo, empty-handed.

Mule, a pron. demon., impersonal, in, there, (or rule) relat. to place.

Mulika, r. u., to show a light, to gleam (St.); cfr. mulikka.

Mulimo, wherein there is.

Muliki, s., dominion; vid. miliki.

Mulumisi, n. (Kizico, Kikamba, and in many other East African dialects); heaven and God, or supreme being, of which the African heathen have a faint idea (cfr. Muligizimwe). 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 creator. Muluniga is also the name of a tree.

Mumbe? (Rl.) s., a tree.

Mumusty, s. (pl. waumusty), vid. umbusty; wazungu ni waumusty, making nice things.

Muwe (properly Muwe) s., adj. (pl. waume), a male of men and animals; mu kami, a man, opp. to mu nke, a woman; nruhumb, nukumwe, her husband; muwe wangu, my husband; fig. strong, brave; vid. ume, mumo, or mumwe ya ku-my-were, a man who is desterous, who can do all things.

Mumwe = Mume Mwe, a hemophrodite; mume si mwe na mwe si mume. Such a person is said to have been at Mombas, he was the slave of the former commandant of the fortress.

Mumi, s., a mummy, which is used as a medicament (St.), a fabulous medicine which the Euro-
peans prepared, in the opinion of the natives, from the blood of a man.

**Mumunia**, s., a Malamumunan (pl. = wassalimina, moomunina, umbunina), the Muscena (Arab. موسنیا, pl. موسنیات, believer). To the Muselmun or Mumun (Musclea) is opposed the musua or pagan (pl. wazzania).

**Mumo** (mumo and mowo), there (and mule), mugo unakakita or katika mumo or ndani, the mugo broke in the soil in plucking it out; mungu yulo aiairi maneno, ni kama mtu wa mballi, ni kama aileveliwa muno.

**Mumuna** (or munja), v. a., to grind, to rub, to triturate, to crush, e.g., lamps of meal; to roll about in the mouth, as food that does not require masticating.

**Mumunja,** v. a. (cfr. mumungia), mkundo wa-m-mumunja, the anus makes him trouble when easing nature.

**Munje,** 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; vimunjio (Roh. writes mununjio, the plant of the—).

**Mumvita,** n. p., a native of Mutia or Mombasa (pl. Wamvita); mtu wa witu, alia na kondo siku zote (vid. appendix).

**Mumfiki,** s., hypocrite; cfr. muzaniki; Arab. نكلي, misbit latibulum; hypocritam egit in religion.

**Musa Maja,** a sprite represented as a white woman with an ugly black husband (St.).

**Munda,** s. (wa, pl. munda), Kin., plantation (Kiswah. shamba).

**Munda** (pl. mi—) (mundo?), munda wa ku shomma or pigia samaki kuba (cfr. shuma) (muff wa munda), a large harpoon used in whale fishing.

(Obsoles) Native Song:

Papa ku-mi-piga pesi pasi (pasipo) koto
Na munda, aka-m-fania njelesi, aka-mu-weka
Aka-m-futa, upande akafania ntwali, upande
Akapassna gondo, miti iote yakuleka
Ela mjo nje una miba.

The meaning is: all trees may be ascended except the mjo mje tree 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 lively songs the native sailors entertain themselves when rowing.

**Mvnda**, the skin, skin-bone (vid. Kiniana mauro) (mumuni?) St. has mouni wa mgwu (skin).

**Mundu,** s. (wa, pl. miundo), a kind of nicker, a billhook, a small hatchet; cfr. menga.

**Munga,** s., name of a tree.

**Mungasia,** (pl. wangaasia), a native of the Comoro islands (n. p.).

**Munighe**, adj., another, different; mtu mungine another man; kita kingine, another thing; kashina lingine, another box; makama mangine, other horses; niumba nigine, another house; niumba singinge, other houses.

**Mungu** (or munjia), s. (1) God (vid. muigingia or muigni ezi mungu); (2) heaven (with the pagana). The word may be derived from the verb ku unja, to join together; (?) muigungu ndie angaii mambo iote (muungia, one who unites or combines).

**Munekia 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 the life of begging to that of labour.

**Munkeema**, s. (pl. wangoomba), a mixed tribe of Wadigo and Wasagia.

**Munia**, v. a.: cfr. mumunia, v. a.

**Munja** munya, v. n. (1) to muzzle, to eschar, to dissolve something by muring it about in the mouth; (2) said of the trembling motion which is caused in the anus after evacuation; mkundo wa-m-munja munya or wa-m-gunjagia, the breech trembles him; i.e., makes a trembling motion; vid. mumunja.

**Munjandego,** s. (wa, pl. mi—), a parasitical plant.

**Munjuwe**, he himself (vid. muigni or muigniwe or muinegwe).

**Munjo**, s., n. p., is the name with which the Galla call the Wakuppyou residing on the banks of the river Dona; the Europeans and Basiana are called "Punya" by the Galla, whereas they call the Arabs "Nulshah," and the Somalis "Hamduro.

**Munjia**, s. (wa, pl. minuuni), salt; mamboyakwe hayana mniuni hatta kilogo (muniuni wa barudi, nitre?)

**Méo**, s. (wa, pl. miilo), a wooden lever, or a pointed piece of wodd for digging; mti wa ku timba nashimo or ku omola. It is different from mtaimo, which is of iron; mtaimo wa jumma, opp. to mio — mtaimo wa mti.

**Mvu** (or Mvóu), adj., bad, wicked, spoiled; mtu muvúu, a bad man; kashia óvu or biva, a bad box; neno óvu or bivú; kitu kúum; niumba mbóva; manëno maóva (vid. hoizika); ku húu maovini, ku opúsha maóvú, to deliver from evil.

**Múça**, s. (pl. waiga), one who is afraid, who fears, a coward (Kin.) (ku ogó, ogúpa).

**Múcori**, s. (pl. waàchó), (1) one who saves (ku
okóza, ku okóza = ku tóa maování = ku epusula mòvà, a delirer, sorrow; (2) mokózì (pl. waokózì), one who picks up anything (St.); cfr. okóta, to pick up.

Mómombá, (pl. wa—), a habitual begetter (ku ombà).

Mómómé, s. (pl. wa—), an intercessor (ku-mómambá, to pray, to intercede for one).

Mómíbi, s. (wa, pl. waombi), one who begets, a begetter (ku ombà).

Mómómomba, s., a tree; cfr. mímù.

Mómó, s. (wa, pl. mùmò), lip: mùmó wa mtn the lip of a man, but the bill of a bird is called múmò wa núi; e.g., múmò wa kuku, pl. ndimo (za); múmò ukándo, the upper lip (R.).

Múnó, s. (pl. wúnó), (1) a liar (cfr. múnó), to lie; (2) a period of time, especially in reference to agriculture (wa, pl. mímíngó), a decade of ten days. The Sunhili reckon the múnó from the siku ya musika. Consequently every month would include mímíngó mítutu; mímíngó mímíngó, in what decade is it? mímíngó náakú? ku múmíngó ku, instantly; mímíngó kíno.

Mímíngó (or mímíngó) (pl. wa—) (mùuní gní ku ongóka), a straight or upright one, one who has the rule or lead; Heb. xiii. 7. Dr. St. takes it in the sense “a convert, a proselyte” (ku ongóga, to lead); (2) a man who can imitate work only by seeing it = mtn aliongóka ku látíyiákwe iklongósha kátíyiákwe názì.

Mímíngósi, s. (wa); múunínginxi wa kázi = findí aongóslái or afánái kázi názì, a skillful workmaster, a Jack-of-all-trades, a man skilled in many different things.

Mímíngóti, s. (wa, pl. mí—), cfr. múlingóti, minutest.

Mímíngózi, s. a guide (ku ongóza mblé = ku píta or tangulía mbbé, to go before, to take the lead, to lead on); múuníngó wa núi, the person who takes the lead on the road, who goes in front of a travelling company. This is the mákunéngi (or klingólsa, cfr.; who walks before a caravan, carrying his carriage in his hands.

Mùnó, s. (wa, pl. múno) (or múno, pl. múno); ku futa or píga múno or múno; ku futa múno is to snore a little, and ku futa múno, is to snore aloud, so that it can be heard far off (cfr. kóvaró).

As múno appears to be rather Kisià, the word múno will be purely Sunhili?

Mùnù (or mënt), s., tallow; cfr. múni, s.

Mùnùnó, adj., soft, smooth, lenient, mild; múni munóro, a mild man (cfr. in Kinià “onó” to be soft, yielding, mild); múni munóro, a tree of soft wood; émbó jóró, si gúmu; mábíini munóro.

Móósha (or móóshi), s. (pl. wóshe or wósheí), a man or woman whose business is to wash corpses (cfr. masíkoa). Their wages consist of rice, mtama, cloth, &c. They have the niche in which the rice or mtama is given.

Mùnù, s. (vrid. ku ca, a, to wárry), bridegroom = mìunígni ku fúnga botóla, or = bùnàhà, mìunígni mbò, bridegroom; mìunígni mbàmà, bride.

Mëntë, s., green vitriol, sulphate of copper (some people say mutútu), bluestone.

Mùní, s. = nuthia (R.)?

Mûrsa, s. = ræši, a messenger, especially Muhammad.

Mùsàla, s. (pl. mí—), an oval mat used to perform the Muhammadan invocations upon (St.); cfr. mâsík, locus magnus sub Jove preced publicae hæbothautur.

Mùsùmà, s. pàdon; cfr. mùsìmáhá.

Mùshòpáù (or mùshòpáù), a rope of múù; cfr. shùpàù, a plait of matting; a narrow strip of matting.

Mùsmilì, s., Islam? umuti uli musilimí.

Mùthì, s., the northerly winds blowing from December to February. Sometimes the natives extend their reckoning till May or June, adding the period of tángà mbúli; cfr. tángà.

Mùnmì (mùnmì), the time when the ships come from the north, from December to March; akìri mësmimùn, when they return in April; cfr. Damání.

Mëmnámà, s., naming na musúmatia? (R.).

Mùstùrì, s. (Arab. mûstùrì), a buyer, purchaser. customer; kitu chungu n’uchu na za musípàta mùhitáji, I have nobody who wants it = mùstìri (vid. múhitáji) (cfr. Arab.)

Mùttàlbàni, adj. (Arab. mûttàlbàni), credible (cfr. mûtàrà), worthy of credit.

Mùttakádamú, s. (wa), one that goes before, leads the way; cfr. Arab. mûttakádámù, precessit, præciscit.

Mùthia, s. = wímbí la muthia? (R.).

Mùthëngë (müthëngë), s., the name of a tree: cfr. also mudungù tambu, a tree which is soon perfumed by insects.

Mùtíhì, s. (Arab. mútihì), obequens fuit (cfr. tâa); (rather múti or múti, one who is obedient; Arab. mútihì; cfr. ku tì, n.).

Mùtë, s., a small mound; cfr. Mùti, in Kinià, the black town on Mount Reade was formerly the keya or capital of the Bibbia tribe. The people of Malambe and Kambula left this keya; 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
MURAVAI, a tree, like the miandanée, growing in slips.

MUKHI, s. (pl. waumani) (Arab. مُكْحَى), a believer; vid. amini, to believe; vid. also muiminu.

MUKHISHI (or MUKHISHI), a copper; vid. ku umika, r.n., to cup. The operation of cupping is performed by means of a goat's horn.

MUKHISHI, s. (wa, pl. wa)—; vid. umika, r. a.

MUKHI, s. (pl. mi)—; muqaidi wa umqi, the skin (St.); muandingi wa gii, in Kimir.

MUKHIOMI, s. (Malakaimo), confession and confessor, a man who confesses the crime which he previously denied (pl. waumgami); kwansa amekama, laken sasa yuwa ngani. Mu huyu ni muqgami = yuwa ngani: muqgami wa muno mukhit, the confession of the word or thing which one is asked.

MUKHIRE, s. (pl. minqwa), God. The Satahi say usually: Mugiini-zi-Mugungu, or, abbreviated, Mugiini, quod vide.

MUKHIRE, s. (pl. waumqwa), a free man, not a slave; waumgani (waumgani) (vid. unqa, r. a.) kuna kâlîma, kusala kula neno, laken watuna (hawana kâliima) hawafani hivi; i.e., free men 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. Watuna hawana kâliima wa naâsoro; muqgamana is in general a civilized man, a gentleman.

MUKHIREMO, s., (1) a grocer; (2) one who becomes; simba ni muqgamamisi, the lion is a grocer; vid. umqamani, r. u.

MUKHIRE, s. (pl. mi)—, in Kimir = Kinsih, unina or unjina (pl. mbinja), a husband made with the lips; (2) the builder of a ship; e.g., ku unda jahazi; ku isimii, edifice of wood; Prov. muinjina wa muunidiwa, ship-builder.

MUKHIRE, s., (1) one who troubles or vexes people; especially by nagging = ku uthi = ku wekaa watu utina; e.g., ku kutchi; (2) one who works badly; mutti (muki) wa kizii = hajji kizi ngiini, he does not know how to do good work or to labour well; e.g., , in angustia redigit.

MUKHIRE, s.; vid. muqazi, a murderer.

MUWA, s. (pl. miwa), vid. mteneni.

MUKHIRE, s., a tree (in Kimir).

MUWAKI, s. (pl. mi)—, an eye-glass.
MU

MUWÉZA (pl. muwéza), adj. and s., one who can (do), is able, has the power (to do) (ku wéza); muwéza mugwéneas, one's own master.

MUWINDA, s., a hunter (vid. ku inda or winda).

MUZUMU, s., a place where sacrifices are offered to an evil spirit which is thought to haunt it; e.g., near an mbúya-tree (vid.).

MVÁTI, (wa), red ant; cfr. mwáti, Kimí.

MVI, s., grey hair (St.).

MVIÁZI = mwázi (wa), a parent; cfr. ku viázi, and ku viázi.

MVÍXIO, s., wine, spirits, strong wine. A Portuguese word.

MVÍXINGO, s. (vid. mísringa), round, roundness.

MVITA (MVITA), s., n.p. Mumvita, pl. Wanvita, a native of Mombas. The Kizukuli name of the Island of Mombas, or Mombasa, which is the Arabic term (vid. Mombas). Sheke Meita 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 Kizukuli, near the locality where the English colony "Freere Town" was established by Mr. Price in 1874. The country from which Sheke Meita came is not known. Sheke Meita alusakwi katika nti (autochtonon) altibimbika 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 usírúna wa toká, a small case in which the Suukili carry time with them for chewing tambú, popó and tombako (vid. urábi). The time which the three strangers presented to Sheke was sufficient for building a mosque in a few days, whereupon these remarkable persons departed and constructed mosques in other places.

When Sheke Meita 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 sportman accidentally discovered the elevated ground on which the gmíne (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 Sheke Meita has been preserved by a vault of masonry, which the natives built over it. They resort to the tomb and make sadákán (sacrifices) in time of great calamity, to appease God's anger by the intercession of Sheke Meita. 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.

MVÍVU, adj. (vid. muvíu), lazy, idle (vid. sufú or -sifú);

MVÚRA, s. (pl. mi-), rain, rains; mvúra ya mumbúka (cfr. mubako), the annual rain which falls about August (?), the lesser rain.

MVIÍLE, s., closéfora; vid. miijíe, s.

MVÈKÈ, s., vapour, steam; vid. miíke.

MVÝUKTO, s. (vid. mvúkito), (1) = jabo; (2) a lecer (pl. mi-), (St.)?

MVUÍNÁ, s. (wa, pl. wa-), a young man whose beard is growing.

MVILÍ, s., the shade of a tree: mvulúni, in the shade.

MVÈMÀ, s. (vid. mímú), the Borassus palm (St.).

MVÚMI, s. (1) a tree (= mubúika ?); (2) a rush, ku píta na mvúmi.

MVÚMILÍVU, s. (vid. mímúmilú) (ku vumilú, w.o.), patient, a patient man.

MVÈNDA, s. (mvúnya) (pl. wa-), a destroyer, breaker, a destructive person.

MVÛNÁU, s., a hollow tree, the hollow of a tree: mvunúwa wa kitúna, the space under a bedstead (St.).

MVÍVÍ, s., (vid. míví), a fisherman.

MVÁA, s. (pl. mază), a parent (vid. ku zá, c.o., to begot); múa bibí, a great-grandmother.

MVÍNÚNI (or MVÍNÍ), s. (pl. mi-), a vine, grapes;

MVÀ, s.-

MVÁNA, s.; vid. muünú, ku-mfunisia mázá or thikika, to laugh or deride at.

MVÀLLÍA, s. (pl. wa-), a native, a slave born in the country (ku zaliwa, to be born); cfr. kitíla.

MVÀLLÍSHA (pl. wa-), a midwife; vid. mísíshí.

MVÀMMBO, za ku jutu, Luke iii. 3, the baptism of repeateres.

MVÀNÍDIK (or MVÀNÍNKI) (pl. wa-), a hypocrite, contriver, cheat, he is worse than unáfsíkí.

MVÀÁZI (or MVÀÁZÍ) (pl. wa-), a parent; vi mázá, bareen, without having given birth to children.

MVÁH (or MVÁH (pl. wa-)), s., an old person, an elder; mva néðá, an old elephant.

MVÁMMÉ, s. (pl. wa-), vid. membe, a careless person.

MVÁNA, s., fish like an eel (L.), not very large.

MVÁZE, ? a beast; vid. mizé.

MVÀO, s. (pl. mi-), a burden, a load.

MVÁMA, one who extinguishes or puns out, e.g., muoto; vid. ku zima.

MVÁMA, adj. (pl. wa-), (1) lying; (2) healthy; (3) full grown (ato máima).

MVÁMÉ, s. (vid. mímú, wámímu, ku zimú), vid. maleleji (changes of the monsoon).
Mizimu (and muzimu), unakua, i.e., tendo, because mizimu is frequently used for the goods which come at the time of the musimu (rid).

Mizimu, s., (pl. mi—), (1) a hollowed piece of wood used as a bee hive; (2) cannon (cfr. misinga); (3) reali ya mizinga, a Spanish dollar (a pillar dollar); (4) nang'a lishaka mizinga? (Rt.).

Mizungu (or mizungi) (pl. mi—)(cfr. misingi), foundations, the ditch or trench in which the foundation is laid; kulla neno lada mizingi, pasipo mizingi halwi, every work requires a trench or foundation, without which it does not exist.

Mizungole mambili, a puzzle, a labyrinth (St.).

Mizungo, s., (pl. mizingo) (cfr. misingo), turning, circumference (ku singa or zinga).

Muzizi (cfr. maisi) (pl. wa—), one who makes the arrangements to bury a corpse and sees that the funeral is properly performed (cfr. ku sika or sika, to bury).

Mzizi, s., a burier, a grave digger; muana Alanu hali asipopa mziwi wakwe; n'na ona thihi, I was in danger.

Muzizi, s., (pl. wa—), a teller, tale bearer, liar, one who makes up stories; cfr. masi (ku nia or zia maneno).

Mzizi, adj., ni muzi a nsa, how pretty he is!

Mzimahi, s., (pl. wa—), an innovator (St.); cfr. ku nia, to pierce, to bore through, to innovate as a heretic does.

Mzizi, s., (pl. wa—), the regent or the procurator of the Sultan; cfr. نائب , vicarius regis.

Mzimawi, s., (ya, pl. wa) (Arab. مظماً), corn in general, and used as money as a means of exchange; cfr., rice, mahindi, mitsina, maswila, etc. Since 1846 the price of India were introduced at Zanzibar and on the coast, chiefly by the energy of Major Hamberton, the British Consul at that time.

Mzimawi (or nefami or nefas), s., (= watusi) (ya), a wide space or room, time, opportunity; kia na mafasi, to have room, a large space for movement or accommodation; mahali pasipo songa, a place which is not narrow.

Mzimwangia, v. c., to give one space.

Mziti, v. a., to assist one with the means of carrying on trade, and thereby to get wealth, to help one to; — Arab. مزاوق , recreavit aliquem, cupiendum reddidit, preposterous fait, adscrivavit ad rem aliquam? Comp. Arab. Lex. under ُرَبَطْتُ, pers. vestit rem.
of the stores, the steward or supercargo Overseer of the baggage of the passengers, etc., on native vessels.

Nakili, v. a., to translate, transcribe, to copy; Arab. نَكِيلُ , translation.

Naklī, s., a copy; Arab. نَكِلَ , translation.

Nako, and it was there.

Nakshe (or Nakshib), s.; ku — kata (vist.), to carve; ku kata naksha, to ornament with carving; Arab. نَكَاشَ , carver.

Nakshewa, v. p., to be carved or inlaid.

Nama, v. n.; vid ku inama, to bend down, to b. se the head.

Nama, i., id.

Namaa, v. c., to cause to in-line or to box.

Namaa, v. n.

Namaa, early; kungali nanapa ka budo, while it is yet early (mutibiti).

Nama (po na mini), and f, or with me.

Namaa, s., a rarity; kitu hiki nāmaa miji — kitu kiachkumuu miji or hamna —. Dr. Steere has naa'maa or nāmū, sort, pattern.

Namaa, v. a. (Merc.), to extricate, to take out of a trap; ku namūs katika mtēgo or ku-mūsaa katika mtēgo.

Namaa, s., grandmother (in Kiguzia); cfr. Inia.

Namaa (ot xàmaa), s., mint (St.); Arab. منْثَ ، mentha.

Namaa, or Nayo, r. v., to dash in the morning, cfr. nunia, to open; v. refl., to burst; kuna nangita or nanangita or kunanganita or kunangana, or kunamangita, it dusts, the light breeze through the sky.

Namaa, s. (ba, pl. namunza), a pine-apple; namunza, pl. mnamunza, 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 wanapanza ngovu, wanapata mnamu ulo mumi, ku fania uzi. When pine-apples are very cheap, you get one at Mombasa for one pes or pice.

With regard to the namezi the native king:

Milangoni kuna jombo, kina nangaa umbili bessi, wakika je.

Tàsatu mbili, ya papaya na nangaa, ulimwengu ni tungu

Nawe u jii ya farasi mabili ukia-panda wa pakuwa kwa

Ngazii kilijo finikoa julwa, si koju kilijo wusi.

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.

Namaa, s.; nanda ya simbo — simbo ya panda
mibil, a forked stick, used by the Wanika elders.

Nak, num., eight; ya nan, eight.

Nanga, s. (ya, pl. za), the anchor of a vessel; ku
tia nanga, to anchor; nanga ya paura ilio na
makonde mawili (ya kuzungu), the large anchor
(Or European make, which has two flukes (vid.
kombo); (2) nanga toto or parúa, the small
anchor (ilio na makonde manse) with four
flukes.

Nango nango (St.), a worm? cfr. chango, mnio.

Nani? who?

Nanukavuzula (or, as Dr. St. writes, nanuvan-
zuza), s. a kind of lizard.

Nansa (or Nsá), s. = abú, amosanzia ndaisi or
ndák (or ndaus, vid.), he has done something
disgraceful, e.g., theft, cfr. násana.

Nanca, v. a., to draw or pull anchor; e.g., pingu
or ndí, kipando ja juna kutikuti ya pingu, ku
pata mfasai ya ku pita gi kikutu or mód; ku
ndwisu uso = kunudi uso.

Nánkua, v. n., to pull anchor, to come
anchor, said of letters, to allow the prisoner's
feet to come out and be: relieved from the
chain.

Nao, and they, or with them, and it, or with it (in
stead of na wao).

Nasa, v. a., (vid. nasasa), to catch or entrap (Er.);
nasasa, v. p., cfr. nánsa, apprehend cripitique
antisuis; or ñásí.

Násá (or Nsá), s. (ya, pl. minásas), disgrace,
adverse, shame (= abú or fédina), ignominy;
kú-m-tóle ndi nása or mnsas, ku-m-tóle
ja mba la nása liilo šíuka tangu kale, to up-
braid one with, or lay open to him the disgrace
which has been hidden a long time, e.g., to tell one
openly you were once a thief or your father was
a slave; ndio ku-m-tóle ndu maneno ya nása,
to put an áffront upon one, on account of former
iniquity or fault, cfr. ñáná, increpavit, tardavit (?)

Násíka, s., pride, arrogance.

Násana, s., genealogy; nasibaha, to trace one's
origin, lineage; cfr. ñásí, memoravit genus;
wegni nasída, you are from a genealogy; genus
retulit al aliquem; nasibha, r. c.

Násana, s. (Arab. نزعة), counsel, admonition.

Nasi (or Nasi), s. (ya, pl. va), a ripe cocoa-nut
(nazi iliawa, pl. zava iliawa). The nasi is:
(1) kizáka, pl. vi-; (2) kitaré, pl. vi-; (3)
dafa, pl. nanái; (4) kóroka, pl. makóroka; 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 nazi; (1)

antlia jakula mahali pa samli, i.e., the flesh of the
nazi (nazi katu) is ground, mixed with water
and strained. This milky substance is put into the
rice, ntam, d.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 muf-boxes, tumblers, ladles, d.c.
(cfr. mnazi). At Mombasa you get from forty to
sixty cocoa-nuts for one quarter dollar. Large
quantities are annually shipped to Arabia.

Nasi, v. a., to warn (Arab. منع, monuit).

Nasiku, s. (ya, pl. za) (Arab. منصوب), chance,
fate, good (good or bad); kua nasíb or kúa
bakhti, by chance, accidentally; kua nasíb ya
Mungo, by God's disposing.

Nasıku, v. a., to appoint = ku áini, ku toka, select.

Nasita, v. a., to suggest.

Nasiti, v. n., to dissuade (Er.), to entreat, to con-
strain, Luke xv. 29, becheech.

Násti, r. a. = ku-m-takina 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.)

Násso, v. a. (= ku tega); ku-m-nása kuku kua
tanzi, to catch a jewel with a noose (ku tega
kitika tanzí ya águí); e.g., by putting some grain
on the ground where the noose lies.

Nassana, r. p., cfr. nasí or nása, r. a., to catch.

Nástába, c. n. (Dr. St. has nástala), I see or
think it better, I prefer; cfr. طاب، bonus suit:
استطاب, and ñástaba, bonum, suavem gratau-
que habitu, putavit rem, placuit res alicuiu.

Nasich, s., an abecco (St.), cfr. نصير, aperuit vul-
num, ulcerus.

Nástá, v. n., to be clumsy, to Clever, to stick to —;
e.g., utome wa kúvúsi or wa mukuyo wa mánana.

Nástina, c. reciprocal = guína, todcgintg together.

Nástihámi, s. (Arab. نتشابه), sight, views, consideration,
opinion, thought = aúl, understanding, discre-
tion; nathiyako, at thy discretion.

Nástihri, v. a., to look, to see, to glanze at, to pour
= ku weka násthi, ku wanda, to perform a vow;
قفر, addissit, devovit Deo.

Nátiwa? (H.).

Náulí, s. (ya), fare, freight, جال، préauit, largi-
tus est, donavit; جال، donum, portio.
NAWA, v. a., to wash oneself; to wash the hands, face, and privies. ku nawa mako, na mbo na mkindu, and to speak words of prayer three times. This is the command of Muhammad, who has forbidden men to go to stool or to urinate without washing these parts of the body; ku nawa miko, to wash one's hands.

NAWI, v. obj., ku nawia wato miko (kwa birrika na kandanina), to bring water for people to wash their hands which they stretch out; manu amenawiona ni manai, the child was washed by its mother; ku osa (or kóa), to wash the whole body; ku nawa, to wash only some parts of it; na ose, wash me! (or nose).}

NAWISA, e.g., nimeawisa, I have washed myself.

NAWISA, v. c.


NAYI (or NAI), vicegerent; cfr. kaimu and kafi; Arab. ٩٥٤, qui post venit successor; cfr. Arab. ٩٥٤.

NAIÁK, s., quarrel. Dr. St. food nazaa. Cfr. ٩٥٤, litigavit, disputavit.

NAZAB, s., a court. Dr. St. reads nazara. Cfr. ٩٥٤, cfr. Arab. ٩٥٤, votum.

NAZANA, v. a., to quarrel. (St.); cfr. ٩٥٤, litigant inter se.

NE (or NTA), s., the point, tip, strands of a cord, the end.

NCHI (or INCHI) = nti, land, country, earth; nti or nchi hio inaka je? or nti hio gisii gani? what kind of country is that?

NDA, s. (yaa), hunger, famine; mina ndi, I have hunger, I am hungry; mujira ya ndi, a time of famine; guumo la ndi - ndi bora, ku kossa jaka kalisa, to get no food at all, a very great famine; nda ki, contr. daaku, as the yaa is called which is fired in the morning and at sunset during the Kwaathathu at Zambak.

N'DA, (vgl. muina), a particle denoting the genitive case - ya, or prep. for; nali haya n'da nani? whose is this property? resp. ndang'a, it is mine, it belongs to me.

NDA, v. n, vid. ku enda or ku nenda, to go.

NDAFT, s., rottenness and stench arising from it; kitu kilalalo kiliko funda kiliko fania ufundo; ndafa ya embe, ya sima, etc.

NDAGA, s., cfr. wassa.

NDAKA (or NDÁGO), s. za, a kind of weed much disliked in plantations (sing. ndiga).

NDALA, s. (yaa. pl. za). - vitu via ngvi tupu, a sandal only of leather.

NDAMA, s. (wa, pl. za) (Kimbunda) - gombele mke mdogo, a calf, a young cow, neut. The Mambassians call it mtambe, very small kitaumba.

NDAKI, s., the name of a tree (R.), in Kimbassa mechani.

NDANI, prep. (ya), inside, within; ndani ya niumba(ni), within the house, in the inside of. kwa ndani, inner; ndani kwa ndani, secretly - kwa sirri.

NDÁO (vgl. nda) - ni yao; fetha bi ndáo - ni yao, this money is theirs, belong to them.

NDÚALÁ, v. obj. - ku enda anila, viz. shamba, or tenzima shamba, this expression refers to those proprietors of plantations who only sow and then visit them, but do not stay there. Hence Prov., nduala si uluzi, bora ni ku enda meugni, we, i.e., to visit or see is not to keep or guard, it is better to go oneself: cfr. aua, to go over and look at.

N'ne (och. n'ze), prep. (ya), outside of, without; ndie ya niumba, the outside of the house, without the house.

NDÉU, adj. long (naka).

NDÉU (och. ndéu) (ya, pl. za) (sing. ndéu, one hair of the beard), beard (in general); ndéu ya shiira or shiara la ndéu, whiskers; ndéu za muomo wa ju, mustaches; ndéu za muomo wa tini, hair of the lower lip. When near the lower lip, it is called jonda or kionda mutu (ku onda intu). 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); ndéu za peebo (beard of horses) refers to the long hairs which, like horses, stand out at the extremities of the beard of people who come from India and Beluchistan; it is worn also the upper part of the whiskers near the ears; ndéu za kidéu, a short beard; ndéu za muomo wa ju, mustache (Sp.); ndeuf, a cock's wattles.

NDÉU, s., a bird; ndéu ge, all birds.

NDÉVI, s. (wa, pl. za), a higoat; ndengwe wa muzi - muzi mnuo, pl. za, muzi - mruzi wadime.

NDIVI, s. (yaa), laziness, slackness, heaviness from overeating; nafuna ndi - nashiba jikira, na sakara or kilo, nalieta muti; ana ndeza tembo - ameléwa kwa tembo, amekuuna yana kilo cha tembo.

NDÉVI, s., unga wa ndére, a magic poison per- pared from the bones of dead men (vid. uwanga).

NDEWEMO, s., exultation, shouting, Luke 1:11; gratitude, encouragement; ku ona ndewemo, to be encouraged.

NDEWE, s. (yaa, pl. za), perforation of the car, a large hole in the lower lobe of the ear of gay native woman; ku tia majansi ya fetia, to put silver ornaments in; ndcéwe ya shikio, the ear-lap, lit., that which hangs down (R.); cfr. Kimbassa ndéwé, page 141.

NDEVI, 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, ndini; ndiwé, thou; ndiye, he or she; ndio, ndíyo, ndíché, ndílo, ndípo, ndiló, ndímo, it is it; ndímu we, ndímu you; ndíyo, ndímo, they; ndíyo yali, that is just it, that is how things are or were, ndívo, thus.

Ndía (Kinng. ngiha), s. (ya, pl. za), a way, road; ndíami, on the road: ndíia panda — ndíia mbyi zilizogušina, a road which at first being one runs into two, a cross-way, cross-path; ndíia ya ku kíta, the shortest way; ndíia nisiošača, a way to which I am not used.

Ndípo alípi, vid. ndívo alívio, vid. ndí, ndívo.

Ndípçu, s. (ya, pl. za), a cloth-like web which grows on the cocoa-tree, and ties, as it were, the branches to the stem; ndípu ya mnízí ni kitámbi cha mnízí cha ku múa muñúmu. When the web gets dry and the branch also dries up, both fall from the tree (in the hot season, kesakasi). The natives use the ndípu; (1) ku finíka kitóma nusáči, nísáki ašósá tembo, and (2) ku asha motto.

Ndíqa, s. (ya, pl. za) (Kis. riga, pl. mu—), the root of a shrub (kana ubúga 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 (tumbí za mnízi), 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.

Ndíqu, e.g., ku saní, ndílo neno nilílo tómea; Lake iv. 43.

Ndíqi, I, the very man; mímí ulími nipesádi, I, the very man, who love; wewe ndíwe apesádi, thou, the very man, who loves; see ndíwe apesádi, he, the very man, who loves; see. vid. gran.

Ndíqi, s. pl. (sing. ulími, tongue), tongues (the tongue of the body), ndíqi za—.

Ndíqu, s. (ya, pl. za), a lime; ndímu, the lime-tree; (1) ndímu kálí, the common lime; (2) ndímu támu, a scarring, tasteless lime (Sp.) (3)

Ndíqi, contracted from ndíqi nulími; ndíqi mpesándó, you the very same who love.

Ndíqi, alic, so it is, yes (scil. manéno), there, therefore, the very same.

Ndípo ha, (tulúpoká kukennda), at this very place; it is here indeed (where we wished to go to); ndípo nápo, Luke i. 35; Luke v. 35; Luke vi. 36, 42; this is indeed the reason; ndíko, there it is, therefore.

Ndíro (Kinng. ndiša) or ndíroša, cie, on this ac— count, therefore; nálíka siwézi ndípo or nulípo sa, that is sick, on that account I did not come, or else I would have come — sebabu ya ku tósa kuja, sebabu yálíka mimi siwézi; Luke xii. 3. Kumbó anawázi, nulípo or nulípo sa, nílwe na ašili; nulípo mníísa sana, but now he is well, therefore he has no understanding; that is the reason why he has no understanding; I see now this is the cause of his foolery: efr. nulípo; nulípo, there; nápo.

Ndírije, subj., ndírije (or ndírije, yea we, we, the very same, who —; nísáki nílsúi tópeandó, we, the very men, who love.

Ndívió alívio, Luke xii. 21, ndírio alívio ajiwekeje kandi (thina), so he had longed up treasure for himself; in this manner; vid. gran.

Ndíwa, s. (Kinng. njíwa) (wa, pl. za), a dorc, pigeon (in a wild state, ndíwa wa múa); ndíwa manga — afgoi, the dove brought from Arabia and domesticated by the Núbbilés; efr. fíko (wa), the turtle-dove with large red eyes. Other kinds of doves are: kipàre, gule (ndíwa, munga wawili, two doves) (wa is omitted, hence ndíwa munga, not ndíwa wa munga).

Ndíwe (vid. ndími), yea thou: thou, the very man, who —.

Ndíwe, he is it, he the very same (probably from ndíwa yéé; vid. ndíwa), ndíyo yali, that is just it.

Ndízi, s. (ya, pl. za), a banana, plantain; mglóobu, the banana tree (not ndízi), plantain; ugónu bi ziurúkwe, gomba mánnyakwe. The natives have a variety of bananas; (1) ndízi ya kíko (female bananas) of small size and agreeable taste; (2) ya kiime (male), long, but not very agreeable to the taste; (3) ya mukóo wa tembo, very long (like the trunk of an elephant; tembo ni kímbiára); (4) ya mukóó, small, but the mkungu is very heavy from the great quantity of ndízi which hang on it (vid. mkungu); (5) ya kískíka, very small but sweet; (6) ya kíjo, (7) ya mpanje; (8) ya paka. The fibres of the ndízi, of aloe and of bananas are manufactured into the finest twine and sail-cloth for ships.

Ndó, imperat. come here (pl. ndóni), come ye here! (Kinng. njóó, njooni, come, come ye).

Ndú (or ndó) s. (ya, pl. za), a bucket, a pail (kíndíde ja ku téko májí); properly, the shell of the fruit of the mbuyu-tree (lúya lu mbyu).

Ndúmu ya ndú, half a bucket full.

Ndúá, s. (ya, pl. za), marrying, marriage; ndáká ndóá Tákángu; i.e., ndáká o mke kálikí Tákángu, múngu a-njuló ndóá za bérí, I wish to marry a woman at Tákángu, may tó 2
God grant me a happy marrying, marriage (ndoazangu mini).

Ndũru (or ndovi), n. (wa, pl. wa, or za), an elephant; pembo ya (or pl. za) ndũru, the truck of an elephant; mkũna wa ndũru, the procester; (1) kinda ln ndũru; (2) then labe wa ndũru; (3) then mana wa ndũru; (4) ndũru mkũna.

The Waungii call it tũmbu kwa ṣebabu ya menowakwe mavili kwa kana nitembo ya muzi or nitembo (crown) wa dasabu or fetha. The female elephant has only small tũmbu.

Ndũle, s. (sing. udile) (pl. za), the finger-nails, the large fingers: a toe, kidele, pl. vidile, the little fingers (vidile vidili); kidele cha gumba, the thumb.

Ndũmo ya kikũkũ, the point of a ferule which is drawn out; ndũmo ya (pl. za) kĩlamu, the point of a pea (ndũmo kĩlijo na nta), a look for the arm and for buckles or bracelets on the legs.

Ndũsoo, s.; nti ya mĩngu (sid. kũwe), clay.

Ndũsoo, s. (ya, pl. za) = ku-m-ũndũa gnombe mtu alkũka, ku-m-ũndũa gnombe, gnombe utanguli mbuile, na mtu alkũka a-m-ũndũmle. 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.

Ndũxũ, s., a lip-ring worn by the Niumi women (Sl.); ndũo yalo, kuamal ni hivi.

Ndũxũ, else; vid. ndũpũ or ndũposa, therefore.

Ndũro, s. (ya, pl. za), dream; ku opta, to dream; ku tuka manbo ya uzангu, 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 kifili (shadow) of a dead person. They believe that the roklu of a man dies and perishes, but the kifili ja rokhuayke dies but perishes not. The roklu is, in their opinion, the pulsation which is the luio wa kifili (at the end of the chest). In dreaming the roklu remains in the body (i.e., the process of pulsation goes on), but the kifili is far off. Kifili ja roklu kimbalu, dina-ũndũshu mtu manbo. Kifili ja mtu na la mtu alkũka vionduva vikũndũna kũhbari. The shade of the roklu 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 nimelma kiguso laken kifili ja rokhuayku kimbalu. I slept like a trunk (I slept and was like the trunk of a tree), but the shade of my spirit (roklu) was far off (in dream). They believe that the kifili can enter into anything it pleases. The kifili of a woman one night entered into a kettle. The woman was considered dead, but when the kettle was up, she came to life again. A husband one night traded upon the peeled bark of sugar-cane. In the morning he found his wife dead in consequence of this mistake. How the Suhali 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 superstitions opinion, they are very apt to fetch the kifili ja roklu.

Ndũ (za), a fruit, ground-nut; ndũ za kinuassa, a kind of vegetable growing in the earth like potatoes, (cfr. ndũensa in Kinuassa).

Ndũru, s. (ya, pl. za), pains of sickness (nolle).

Ndũš, s. (ya, pl. za), muume, a brother; ndũš khe or muuamke, a sister, a cousin, a relation; ndũš ni tũmbu moja, a brother is he who is of one womb; i.e., of the same mother, or kidũš kũmoja; ma-namke wainga ndũš, wasinika mutiiti; vid. ku kũanga, v. s. (brothers and sisters enjoy the same mother's breasts) (cfr. umbu, la); ndũš ku nyonya, a foster-brother, etc. (St.); ku niunia, to suck; donda ndũšu, ulers; shɛmɛgi, brother-in-law.

Ndũl, s. (ya, pl. za), small-pox: ndũl ki mũnakajà muulini kana tete ya muma. As this disease appears first like the small and marie grains of milana, the natives call it muulini ya tete (vid. kẽte), and dislike much the term "ndũl," from the superstitious idea that the mentioning of its real name will produce the actual appearance of the disease; ndũl ki mũnakajà, the ndũl is contagious.

Ndũli, s., very scarce, a man given to slang, a man wholly without patience (Sl.); murderous.

Ndũmu kulũ, s., a kind of serpent, which is believed to have two eggs and to bite in the front and from behind; nioka ale na kĩto kote kote; yuma vĩtĩ vĩtĩ via ku ūrira; kĩto ja mbelu umuatu, na niuima yuũwafusia. It is black and about 2½ feet in length. It drinks blood, and eats men and animals lest they should feel the poison before the monster is satiated. It is most dangerous. According to the above description the ndũmu kulũ's action is like that of the well-known ramphychbat of South America.

Ndũme, adi-, aule (from now or once), of the class niuuma; name makes ndũme; askari ndũme bora, very heroic soldier.

Ndũme, s. (ya, pl. za), niuima za mpũngua, 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 ndũme za mpũngua. Cleaned from the husk, it is called mpũngu or mbelu; cooked, it is called wałi; cooked so that the grains are dry and separate, they call it pukujo ya wałi; waterey and imper
stick in his hand, and sits cross-legged in his chair with a fine dagger on his side—such a man has mami. Such a happy man was Sadi, a Mombasian, who prayed at Mecca to God for wealth, which he obtained for himself and his children (as the story goes); ku-mu-ondole nemi, vid. ondola.

NÉSA, v. a. to say, to speak (ku soma), mention.

NEKANA, v. rec., to talk against one another, to quarrel.

NEKÉGA, v. obj., to speak against, or for one (ku-m-bòs, those, or kin), to reproove one with words, to tell him not to repeat his bad action; to scold, to blame.

NEKÉVA, v. n., speakable, to be said, sayable!

NEKÉLA (or NEKÈNA), v. c., to cause one to speak.

NEKÈZÀ, v. r., to avert, or dispute one with another.

NENDÁKO; killa nendáko, wherever I go; killa nilipo, wherever I am; kulla niendàko, every time I go, or whenever I go.

NÉNC, adj., fat, corpulent, large, big, stout, complete, thick, plump, sleek.

NÈNÈPA, v. n. — kia mnène, ku wanda, v. n., to grow fat, corpulent (ku wanda, said of persons).

NÈNÈ (la, pl. manèno, ya), a word, a thing, matter; neno lihi, this word or matter. Prov. neno ukatálo ndilo Mangu animalo, i.e., God acts always contrary to our wishes; neno lingine; sikuunia neno, I have done nothing, lit., I have done not a word or thing; kuna neno liwalo lóle, Inle lv. 4. Muising wa manèno, full of words.

NÉPA? efr. nema.

NÈRA, s., 1 Tim. vi. 1, yoke? Arab. ْج, jugum aratorium.

NÈROS (or NÈRO), s., neron; ى (s. comp. Peric.).

NUÁ (properly ONÁ), v. n. (1) to resemble, to shine (Ez.); (2) ngá (— puna), s., the top of the blossom of malindí nayakwe, mishowake.

NUÁ (or NOE), the prefix of the present conditional tense; nengákia, I should be. In Kiniamm, nga — to be like, to come up, to amount.

NUALÁWA, s. (za, pl. za), the small canoe of a navigator; efr. galawa.

NOALÁ, the prefix of the past conditional tense, níngalí kuá, I should have come; níngalí katáa, I should have refused.

NOAMÁ, s. (ya), (1) white clay; ngámá ya ní — udongo ngámá ulo na madongó, white, but hard God-like clay; (2) ngámá ya jombo — bán- duru, the bilge of a ship (banduru), the hold of a ship.
NGAMBIA, vid. gnamba, a hawk's-head turtle, from which tortoishell is procured (St.).

NGAMBA, s., the other side of a river or creek; vid. gnamba, pl. za or wa (properly gnámbo ya pil). 

NGAMBIA, s. (wa) (pl. za or wa), a camel.

NGANASBA, s. (ya, pl. za) — ugo or ukigo, a hedge of branches around a house or plantation; perhaps — ngio el-nása, shield of people.

NGÁSO, s. (ya, pl. za), a fable, story, talk; ku senga ngáso — ku hadiži; vid. kisa, hadithi.

NGASU, s. (ya), sheath; ameula nangu, he has been disregarded. Previously he had abundance of all things, now he must be content with what he can get.

NGÁ, s. (ya, pl. za), (1) shield, backler, of different form and size, some are small, circular, others large and oval — ngio ya kifaru ya ku kinga selekhya ya adui; (2) ngio ya niumba, the front and back walls of a native cottage.

NGABA, s., the young cob of Indian corn.

NGÁBA (or N'OGLA, or N'GÁLÁ), to shine, to be clear to glitter, to be transparent, to glisten (rather güra, gnála, gná, to shine).

NGÁRIZA, v. c., to fall the eyes, to glare; amoníngáriza mato (Kiuung, matcho), he glared at me; vid. gnúrázi, ku gná.

NGÁRIBA, s. (wa, pl. man), the circumcisor, one who knows the art of circumcising.

NGÁWA (or N'GÁWA), a particle (like mbona) denoting, but why or what? though; ngiwa uku jana, sasa amowishia ku nenda, jana alikuşo, huta mpati lo, but why did thou not come yesterday, now he is gone, yesterday he was here, today thou wilt not find him; 1 Cor. iv. 8, na ngiwa mmatanulikó; la-ní-súdiki ningáwa nime-ion, he does not believe me, though I saw it; nimi síoni, angawa yé núa, I do not see, though he does; angalia to, ujapo huki-oni, be careful though you do not see.

NGÁWA, v. c. (cfr. nga, ngala or ngana. v. n.), to make to shine, to be brilliant (properly gnúza).

NGÁZI, s. (ya, pl., za) — ngází ya ku kuelka, a ladder.

NGÁZIIDJA, s., the great Comoro Island.

NGE, s. (wa, pl. id.), a scorpion; tandu is the cen-
tipepe. The natives reduce a piece of wood from the mkamajuma tree to powder, mix it with water and the utambo wa ngo (intestine of the scorpion). This medicine is said to prevent swelling, and in general any evil consequence of the sting of scorpions. Némba. takes ngo and tandu (or tandu as he writes it) in the same sense (as centipede). The Mombasians call the ugo by the name kiswó. In Kikirima it is called ngo kitumbo, or ngo kitumbo.

NGE, s. (wa, pl. Za), or ngi, of the conditional present, vid. nga, or ngo (ròulá); wango kuji, they would come.

NGUMBÉ, s., a small light-coloured monkey (St.).

NGÜMA, adj., good; vid. muenza and címa, e.g., niumba ngéma, a good house.

NGUK, s., red ochre, red earth; rudle used by carpenters, &c., to mark out their work.

NOI, s. (or nostr), much, many; miti mungí, many trees niumba ningi; kashá jingi.

NOJÁ, v. n., to enter, to penetrate, to go or come into; aliikia anangía muká wa théalachiá, Luke iii. 23, he began to be about thirty years of age; ku ngia kigga, to become fsusty; kíla ningáma, wherever I enter.

NOJILA, v., to go or come into, for or to, e.g., ku-mugílla niumbí muká ujeuiri or kibúri, to enter one's house rudely; kum-tia niumbí, to introduce one into one's house.

NOJIWA, v. p., to enter.

NOJWA, v. p.; ku ngíwa ni hiúzi, to be sorrowful; kun-gíwa ni beredi, to take cold; ku ngíwa; vid. jahíiíwa.

NGILÁ, ku-m-ngílla iná, to cohabit with a woman.

NGILÁIA, ngílliana mune na mke, they cohabitated for the first time.

NGILÍWA, v. n., to enter; (ngílíwa ni watu), to be accessible; ngílíwa, andikúna, taniwa, to be dedicated.

NGILA (or INGILA), v. c., to make or allow to enter.

NGIIL, s. (Arab. jizzá), the gospel.

NGIO, adj., other, different (wangine . . . wangine, some . . . other); tutu mungíne, kashá jingíne; niumba ningíne, mahali pangíne or pingíne.

NGIÍ, s., (sepih officinalis), (1) a kind of pueza (fish), from which the natives procure a black ink; (2) the fresh sweet tembo which the natives boil down to honey; šáli ya ngíze, honey of fresh tembo, concentrated tembo la tanámu.

NGIITÁCA ? c. n., to be down upon one like a vulture; cfr. níka, v. n. (R.).

NGOÁ, s. (ya, pl. za), inclination, lust, desire; ku timíza ngoayakwe or ngoazakwe, to satisfy one's desire; ku lia ngóa or nifá, to creep when another is giving something, and oneself is refused; hence, "to creep for jealousy, to be
jealous;" cfr. ku lia joyo, to grumble arareiously.
Noa, v. a., to pull up, to pull out, root out; cfr. gnóka, in true Swahili.
Noa, v. n., to be rooted (Kiung.) = ku gnóka, moyo una-ni-gnóka, I was startled out of my
wits (St.).
Noé, s. (ya), (1) an instrument (hook) for gathering fruit from trees = mti mefu uiloipolamana ku shikia kitu, a long pole with a hook suited to pick or catch fruit from trees; ngo ya ku tundia malimàni, or ya ku fulua malimana; (2) ha ngója, the guttural Arabic h, he mdawari, being the softer Arabic h.
Noópi (or Noov), s. (ya, pl. za), hide, the skin of man and animal.
Nòi, s., a staff curved in the middle. It is brought from Taita.
Nòi, v. n., to wait, to wait for (til he comes) = ku sábüri, to have patience; enda ka-m-ningoe or ka-m-ngójé, go and wait for him.
Nogójé, v. obj., to wait for or upon one; ngojé = ku-m-sábúri mtu, to wait for somebody.
Nojóká, v. rec., to wait one for the other.
Nogójé, v. p., he was waited for.
Nojó, n. pro., Angaza.
Nóko, s., waiting; mngójé (pl. wangiójá), waiters, keepers, waiters.
Nóko, s., a rope (St.); vid. pakása, v. a.; cfr. kamba, kamba uliyiti, hempew rope.
Nóko, s. (ya, pl. za), a drum; a large one, goma (la, pl. magóma, ya). The Swahili have different kinds of drums, i.e., hollowed blocks covered with skins. Ngóma is also = matazo, musical performance in general. Ngóma bizi tutéza kana szitezázivo huko Unguja (R.). (1) ngóma ya mando (cfr. mandondu), is not thick but long; (2) ngóma ya japdo, a small drum which accompanies and increases the noise (ku japa múa milo) of a large drum; (3) ngóma ya kumbónaya, which has four legs; (4) ngóma ya tari, has a handle with which it is carried and beaten with the hand. Ni ngóma ya watu wasume bavvi (bashu); kiwambó signifies anything (like a skin) stretched very tightly around the drum.
Nóko, s. (Kiung.) = gúmbé, on or, a one, ball, castle in general; ngóma ndámé, lit., a male or - a bull (Kiung.).
Nóko, s. (ya, pl. za), a castle, fortress, a fort = gereza, húzini.
Nóko, v. a., to cure or dry fish, ddc. (St.)?
Nóko, s.; ana ugóonga, he is inclined to vomit (St.).
Nóko, the thick edge of a strip of matting (St.)?
Nóko, 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 amu-m-pa ngóma bana- wakwe, the concubine has given bed-fellowship to her lord in her turn (ku goma means to "sleep" in the Kiniassan language: ngóma, "sleep").
Nóoyéka (or Nogóyéka), v. n.; mahali hapa; hapa ngóyéyéka mtu? (R.).
Nóó, s. (Kiung.) = ngóvi, hide, skin, leather.
Nóó, s. (wa, pl. za) (Kim. kolekole), a shark, a kind of large fish much liked by the natives. A great quantity of ngó (and papa) is annually exported from South Arabia. The papa is naturally salt, which is not the case with the ngó, which if mixed with too much salt is spoiled.
Nóó, v. a., to scum, to take off the scum, e.g., ku ya-ngóga mafuli, amali, salali, puru; ngó is not to be confused with ungóia, ku kata marra moja ku vipande vivili, na ku ungóia motto = ku teketeča.
Nóó, s. pl. of úgúe (wa, pl. za), a small rope or string of the thickness of a finger. Several úgúe are twisted together, to form a thick skin's rope; e.g., amari ya nanga. The úgúe is of the same stuff as the kamba; vid. and cfr. also ukándá; kamba is bigger than úgúe.
Nóó, s. (ngóia ya ku lima shamba), the portion of land which is measured out to a slave for cultivating; kipande ja shamba kiliko pipimo kwa múale; cfr. sósá.
Nóó, s. pl. of úgúu, (ya, pl. za), power, might, strength, authority; ku ngóó, with might, powerfully.
Nóó, s. (1) (Kimúma, kuni) (ya, pl. za), the fat (vid. oya, s.); ku piga ngóómi, to fat or cuff; kupiga ngóómi tatu, to beat him thrice with the fat, to box; (2) (wa, pl. za), a schale. Dr. St. has also nyangóómi, a schale, which is probably = ni ngóómi, it is a schale on the question: what is this? ans. ni ngóómi.
Nóó, s. adj., hard; vid. guma.
Nóó, s. (ya, pl. za), cloth, especially cotton cloth or clothes; ku ya ngóó, to wear a cloth or dress; ngoya ya maki, stout cloth; ngoya ya muneza, table-cloth; ku tenda ngóó, to stretch the threads for weaving; kitambó cha méza, a table-napkin.
Nóó, a kind of fish (probably = ngó).
Nóó, s. (wa, v. n.), to roar, to thunder.
Nóó, s. (wa, v. n.), to roar, to thunder.
Nóó, s. (wa, v. n.), to roar, to thunder.
Nóó, s., the name of a tree; vid. mgúrére.
Nóó, s., a plug (St.); cfr. zíbo (pl. masíbo), a stopper.
Nóó, s. (wa, pl. za), hoy, swing, pig
NG

(Dr. St. writes "nguruwe, nguwe"); in Kin. unguuše; cfr. jivi, a wild hog.

Ngwa, s. (wa), a kind of fish resembling a man;
ngwa hałèmesi género, i.e., the ngwa cannot en-
dure a sound, a slight sound 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 privacies; the
teats are large.

Ngůvu (nguůvu), s., strength, power, authority,
force; kua ngůvu, by force, with strength,
ku-m-ţia ngavu, to strengthen one.

Ngwwe, s., knuckle; kitanga, the foot above the
knuckles (R.); perhaps ků.

Ngće, s. (ya); ni tundu katika mkitki, the hole in
the boot's bottom by which the water is let out;
ngţį innisubikia.

Ngůvu, s. (ya, pl. za), a wood pillar, a post,
stable, support of a house; nga 걭a ya kati, the
middle post.

Ni, (1) verb defective; ni mimi, I am; ni weve
than ah, he, she, it is; e.g., mtu huyn ni muñů
ni, this man is wicked; wata ni waiću. 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., niambami, in the
house; Ukambini, in or to the country called
Ukamba (there where Ukamb a is); kunherini
(kua heri, in happiness), in happiness, etc., yo
you in happiness; tuendećini, let us go =
tuendeća ġgnii, you! Let us go! (3) (from ini)
it serves as a particle of intonation after verbs;
e.g., mtu huyn adakas 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
amepgoa ni heri, the child was beaten by his
father; ameliva ni simha, he was eaten by a
lion. (5) Ni (or n.) me is the objective prefix or
rather infix denoting the first person singular;
am- ni-penda, he loved me. (6) nui is an abbre-
viation for ununii as an objective suffix; e.g.,
nuwa-pendii, I love you; properly nui is
superfluous, but some dialects seem to use this
endeavor contraction very freely; vid. Grammar.

Ni, s. (ya, -za), (1) the innermost part of man,
mind, heart, conscience, disposition; niaykwe
singėma; his mind or conscience is not good;
ban sā ngėma, he has no good conscience; ni
imai-piga, his heart or conscience smote him;
ni sālikhi or sāfii, a good conscience; ni
balti, a bad conscience; nia balti haibishi heri;
(2) ni ni ku kuwaša ku tu, the disposition to
undertake anything, intention, exertion, diligence,
that which agitates a man's mind; mtu huyn
nī ya moyo, amēti ni or shāhuši = yuna Ḏidi
or jihudi, wuuwaa ku bōdii, wuuwakila, to
think about a matter diligently, to have it at
heart or in his mind, to agitate zealously,
eagerly.

Nia, v. w., to have in one's mind, to purpose to
do something (?).

Niā (or, as Dr. St. writes, nia), r. n.; in Kiu-
inaa "nia" (ků niá) means "to emit, to void
(by stool)"; hence fig. ků niá liwwo, to emit or
speak lies. It betrays a strong moral sense by
speaking of lies in the most contemptible way;
ků niá, to fall; e.g., nūwa ina kuńi (ina ku nūa),
the rain is falling (Zanzibar), or has fallen;
muńa yània, rain falls (Meto); cfr. ků gńiā.

Nià, s., nails of fingers (St. writes nýa).

Nią, pl. of wafi.

Niáf, s., a net; niugwe za kuće ku tẹn sa mākii
cubu; cfr. júin, jérife and kímin, a tine net
(R.).

Niáfà, r. s., to nibble (R.); makombuko yaniaču
muñi.

Niáfča (нюфера), r. a. (kn-m-mia), to pull
with the fingers.

Niąnxɔika (or rectius onciaonxika), to take or
seize by force; pass., ku guinagnagni, to be
plundered, to be taken by violence; nmaagnagni
or nspaagnagni, a violent man.

Niāka, r. a., to catch, to intercept; seil. taffa
or mpia, a kind of ball made of rays of cloth. One
party strikes it, whilst another endeavours to
intercept it; vid. ku teza taffa.

Niáka, r. a., to snap or shoot away or off.

Niąla, shentsa; vid. ala.

Niąla, pl. of wall.

Niàli, s., cross-pieces put in the bottom of a pot
to prevent the meat from touching the bottom and
burning; cfr. walli.

Niàma, s. (ya, pl. za, (-n) (1) flesh, meat: (2) niàma (wa),
a nimal, beast, cattle; niàma uma wa, or nuna-
ji, or màkili, or wàu mûni, wild or savage beasts;
(3) a kind of disease; màrathi ya niàma, or
ngpoon an ku nā na ku tama kāna sinâna. It
is different from the disease called tambâki, which
is a swelling, passing from one place of the body
to another (hūtimbâ), and which is internal, but
the niàma remains in one spot, and causes a
sores which bursts. The natives apply a plaster
of very powerful ingredients. Marathi ya niàma
ina dās kāli ya ku bândika.

Niàma ʃ̱, s., niàma alekufa or illikufa, 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 illic. The Suhbî, therefore, do not
eat it, but the Wàniâka do.
NIAMA, n. (ya, pl. za), boots, spoil, plunder; vitu via ki gnaignagni viti, watu wakikimbwa, ku bia niara, to make booty; ku-m-teka niara nutu, to take one prisoner in war; Mjomba aume-teka Mgalla niara, a Sashili captured a Galla; Mgalla ametckoa niara ni Mjomba, a Gallu was captured by a Mjomba (Sashili).

NIARA, s. (pl. of niara), letter.

NIASIH, s. (R.).? ku-m-itulula niashi ??

NIASIT, s. (pl. za) (sing. unissi — wa), grass, reeds (cfr. nda): niassi za kuu wimbia niambwa, grass for thatching a native house. Niassi is to be distinguished from manni (sing. janni), leaves, herbs; niassi zinasila kutukutu.

NIATA, n. (R.), to walk softly, silently, to steal up to, without making any noise; ku niata kia mugi, ku nenda polepole, asiopana mwenendo wa mugi, to go tiptoe.

NIATIA, s. — ku-m-niati kia mugi, to go softly after him (ku-m-tamukhona), to catch him; ku niata niata, to see or go about like a thief; ku-m-niati niama kia polepole si kua mwenendo.

NIATITI, s. (wa, pl. wa), a wild buffalo; niati mkali; nuendu pekoe, yuwaata kundi, the buffalo is ferocious, it goes alone, and separates itself from the herd.

NIATUA, v. a. (cfr. japua, r. a.); ku niatau mugi = ku fuliza, to go quickly (= ku japua mugi).

NIATUKA, v. a., to go quickly; ku enda harrrka.

NIATUKA, v. u., to dry up, to become crumpled or wrinkled in consequence of heat, to wither, to shrivel; ku niatuka kia jiu, ku pigoa ni jiu, hana nguva ya uiti; c.f., tômblaka inaniituka.

NIATUPU (OR N'IETU OR N'KEPE), adj. white; ku roko niaupe, honestly, candidly.

NIATWE, s., his mother (Mirto).

NIAYO, s. (sing. wajo, wa); miyo za mugi, the soles of the feet (vid. kiyajo), footstep.

NIJ (OR XUE), contracted from niujui, you, you there, in calling people from a distance.

NIJA (OR ONJEA), r. (— ku saha), to tickle, to cause to itch; e.g., pele ina-ni-nic, the itch troubles me (yn-yi-a), ime-ni-nic, I itch.

NIJIE, s., tickling; ku-m-tia niege, to tickle one; ku niega and niegesa?? ku niegesana.

NIJEEROA, v. n.

NIJEESA, v. a.?? vid. niege.

NIJONJA, v. a. (cfr. hoji or huji; cfr. gnjócia or gnjócia) (= ku dudii ku-m-gnjócia nemo usolokaka ku semna, to worm anything—a secret—out of or from one). St. writes "nyenya," to talk a person into telling something.

NIJONJEKE, vid. ku gnjóakve, v. u., to be humble, to supplicate.

NIKKELEWA, v., to feel one's self safe or secure against —
Nikia, v. obj.; nikia tao (or kào?) la tini ya kansu; vid. kansu.

Nil, I being; nili hali ya kūs junyakwe, I being on his back (St.)? ??

Nilio nato, as regards me; Rom. 1. 15.

Nima, v. a., to refuse; a-meni-ma kita = a-mi-ikatāsa, baku-ni-pa, not to give, withheld from.

Nimbo, s. (pl. za) (sing. umbo) (vid. ku imba), songs; mdunga nimbo, a poet.

Nima, s. (Arab. نَمَى), Germany; nimsawi, (pl. ma—), a German.

Nina, v., I have; lit., I am with; = nina fetha, I have money; nina bẽrudi, I have powder; nina, I am not, I have not; sina kita, I have nothing.

Nina, s. (cfr. ina and mama) = mother; (in Kiguina, and ancient Kisukhili); Prov.: mama mtukana nina, ku simu nda koi ona yundapigos mkatile, pingo na miko no ni na mistili za juma za moto (ku illiili or sbumbiliwa).

Ningemba, v. a., to tickle one (Er.).

Ninou, adj., much, many; niomba ngingi, many houses (logi).

Ningwe, adj., another (agine).

Ninongwa, v. n., to swing, v. c., ninginzia, to set swinging (St.)?

Nindo, s.; (1) a kind of green bird like a dove; (2) a woman's name (St.).


Nisabu ni nini? what is the cause? anini nini mtu yule? what is the matter with that man?

Nirumi (or rectius nirumi), you, ye; nimui or nui-

Niro, s., green locust (cfr. bare, long white locust); vid. niyo.

Nireka, v. n., to subside; e.g., boiling water, fermenting palm-sacine, etc.; cfr. nića, to dry up; maji siku hizi yannioča; mtu anioča (from fear).

Nogokwa, v. a., to stretch or extend, e.g., the body: ku jiniogola, to stretch one's body from idleness and aversion to labour.

Nogoka, v. n., (unigofu).

Nikia, s. (wa, pl. za), a serpent, snake in general (vid. jinka). 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

Nika, s. (barta) (ya), (1) a wilderness (nika kævu), a region void of inhabitants and cultivation, a region of woods, in which wild beasts, and sometimes robbers, dwell. Hence mika (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 named Wanika those people who at first dwelt in the nika or unika = niti ya Wanika; (2) nika, a serpent (nikia wa nika, a serpent called nika); (3) marathi ya nika; vid. pembeta, s.

Nikali, and I am or was; e.g., nikali nikienda, and I am or was going.
hopes for the success of the remedy to be applied. They keep the medicine a secret.

Nīkā, v. u., to be straight; maneno yameniučoka, yame-ni-niokwa, maneno manisufu yalaiionka, rokhoyakwe ime-miokwa, he has made words straight for me.

Nīkle, v., umbe wa ku niokwa uoile, a razor.

Nīmbe, s., the hairs of the mane or tail of a horse (Sp.) ?? (vid. singa).

Nīmbo, s., trial, temptation (?).

Nīmbo, s. (pl. za) (sing. unimbo, wa) (Kinyanja), the hip; muini unimbo or ana, a person who has one short and one long leg (Kiswahili, paja, pl. ma) — (Kijamia, kivolo, wiwilo) ni unimbo ya swara, the loins (St.); niombo = kiungo cha kivolo kilicho ungamäna na kiuno.

Nīnko, v. a., to twist, to struggle.

Nīnko mīnko, v. n., to wriggle, to go from side to side.

Nīnko, adj., mean, insignificant, vile (cfr. mlinoge) (nguvu ziliidia haba).

Nīnko (ya, pl. za), bile.

Nīnko, r. u. (cfr. onggora in Kinyasaa); quji-nimbo kwa majoka ?? to strain or stretch oneself from fatigue or weariness.

Nīnkonkwa, v. u., to be languid, weary.

Nīnka, r. (Kip), to suck — ku ama, mana yuuWinsoni titti la mamai (cfr. niunia c.).

Nīnkuwa, v. c., to suckle.

Nīnko, s., maofa ya niunio, castor-oil (cfr. mbono), vicinus tree.

Nīnko, v. a., to shave the head badly; anasirii jija, riza, uoile (ll.) kwoniion dofa za kienia; to pluck foils is ku futia; vid., and guinquoia, to pull out feathers.

Nīnkonsha, v. a. — ku-m-keto kefa or sonia sonia, to trouble, to vex, to treat one consistently with contempt, constantly abuse one, to tease, to annoy one (Fr.).

Nīnko, v. u., to mind, to make to smart.

Nīnko, s. (la, pl. ma), nioniota la miwia, drizzling rain.

Nīnkonoka, r. u., sina ya nioniota, niama hiya nioniota.

Nīnko, v. a., vid. guinquoia, to pluck out feathers of a bird or fowl.

Nīnko, v. a. (cfr. funa, r. a., in Kinyasaa).

Nīnka (or nixma), v. a. (~ ku-m-kondeesa kwa maneno masit), to wear one out by hard or abusive words, which are constantly uttered against one (vid. nona).

Nīnko, adj., soft (orfó, muororo, etc.), smooth.

Nīnko, r. c., vid. niokwa, r. v.

Nīnka, v. c., to cause to be straight, to straighten, to stretch, lie down, to spread out, extend; ku-
gáuna. Its honey is not used on account of its intoxicating effect. When the natives desire to take the honey from the mzinga (beehive) 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 mzinga, they put a burning kuti (dry branch of the cocoon-tree) before it, then drive the bees to the bottom of the mzinga. They then 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 mzinga, in order that the bees may not abandon it altogether; ndio ku vuga niuki, this is keeping or rearing of bees.

Nicúa (or Nicura), v. a. (= kú-ní-fignia), to tread, to pull, push, pick, to pinch, squeeze (cfr. kúniwa); mit hu na-ní-kíniwa or niuki, this tree pinched me, i.e., not only my skin, but especially my flesh (fignia refers to the skin only); manumbo ya-ní-ukiwa, the boryels grip me.

Nikke, s.; vid. gunga, v. a.

Nitáma, prep. and adv., at the back, behind, afterwards; nimma ya niumba, behind the house; nimáaye, after it; anerudi nimma, he went back; khabari ya nimamayang, or he kinyame changed at jui.

Nituma, s. (pl. za) (sing. uma, vid.), a large fork.

Nitumba, s. (ya, pl. za) (pl. majumba, is seldom used), a house; hujambo niumbani? or shali gani niumbani? hor are you in the house? how are those in your house? niumbani musuwe, from out of or off his house; niumbani kuwera, into their houses; wa-na-ti-ó niumbani know, that they may receive me into the 10 houses; niumbva ya shoka; jumba, a large house.

Nitumbo, s., the wilde beast, catoblephas, gorgon (St.), you.

Nituva, s., a species of antelope, but St. renders it "a male, males," or "bakólo" in Anambic, which he writes baghala (Arab. Ḗ]-$ gà). In Kinuasa it means the giraffe. It is, perhaps, the fierer, its hair is long, and its horns like those of the gnu; both of them are very likely identical terms.

Nitumba, v. a., to bend; fig., to give one pain, to torment one.

Nitumbuka (or Nuumbuka), v. n., to be bent, hard, solid, to be tough, adhesive, to be flexible but not fragile, to spin a long liquid thread like utomuhu or ute, vid.; ubugá unaniumba, unapeetana haufuniki; ute wasumubuka; cfr. niamubi.

Niuangano, s., (ya, pl. za), a large hammer; kiniundo, a small hammer.
Njia (Kiuang), vid. nia, a veg., a way, a path, road, meana.

Njiri, s., a kind of animal.

Njirwa, s. (Kiuang) (wa, pl. za), a pigeon (vid. njuwa); njuwa ya mutu, a wild pigeon; njuwa manga, a tame pigeon, properly Arab pigeon; eide manga.

Njima, s. (ya), club; njima is Kikamba; Kin. kigindo, runga.

Njimbo, s., a fish barred with black and yellow (St.).

Njoo (= ndi), com.; njooji (= ndoni), come ye!

Njola, s. (ya, pl. za), (1) a little ring of iron, a dog-bell, attracted in Europe to the necks of horses, etc.; (2) a little bell called kitumani in Kikamba (cf. muangala), which is brought from India and Arabia. The natives are very fond of these things in dancing and for ornament.

Njumu, s., inland with airlines, inland work (St.).

Njupora = u’iipo sa (there), is where, reason, that is the reason, on that account.

Njanji (or nansi) who?

Nss (of enye), four; ya ‘mne, the fourth.

Nd, v. a., to sharpen on a stone, to echat, e.g., ku njia kiasa, to sharpen a knife.

Ndida, v., vid. nido.

Ndika, v. a., to be capable of being sharpened.

Ndikwana, v. p., to be sharpened.

Nd, v. a., to drink; to absorb; ku njia tembo, to drink tembo (vid.); yaaowwa, be drinking; akawwa, he has drunk; atakawwa, he will drink; St. writes ku nwa or nywa.

Ndika, v. p., to be drunk, to be absorbed.

Ndika, v. obj.; kikumbi cha ku nda maji, a glass for drinking water; (2) to evaporate?

Ndoka, v. a., to be drinkable.

Ndokwa (or noke), r. c., to cause to drink, to give to drink; jombo kikafu kika ndoka, to absorb.


Ndoka, nosheleza (or nosheleza), to drench, e.g., a sick man.

Nduru, vid. munda, adj. (namana tupa).

Nduma, v. a., to whisper, not to speak loudly = ku sema neno shikioni.

Ndumunza, c. v., ku-mu-ambia neno shikioni.

Ndumunzi, c. rec. (see Luke xii. 7), to whisper together.

Ndzer, s., a servant (St.) = mtumishi.

Ndikwa (pl. manokwa), one overseer (vid. lima, limiwa) (ku simamia), ku ndoki, c. a., to superintend, control; the second head man on a plantation (generally a slave) (St.).

Ndikota, s. (Arab. Raq), spot, dot, point.

Ndek, ncutiwa (niki, vid.).

Ndola, s., (la, pl. ma—), la ku ndola isimbo, a large stone for grinding, a grindstone; kinjo is a small whetstone (kinjo ya mkono); (2) the metal ring round the haft where a knife is set into its handle (St.).

Noksa, v. a., to get fat (ku wanda), especially animals = kina na maifu mulini; but ku wanda = kia na muli muline.

Noksa, c. e., to fatten.

Nondu (molu), s., (1) a fabulous monster, serpent (probably the water-spout f.); (2) an insect (kama lu), a moth which destroys boxes and clothes; mundu kana ngi ngenna zote ku si-tumbu; molu wasihi, Luke 12, James v. 2.

Nooka, s. (ya, pl. za), dirt, filth ( = taka ya, or za muli).

Noko, fat (St.).

Nomba, c. (tutusha, dudusha; Er.); usi-ani none, or usi-ani-kondele, says a husband to his wife who has nuruno mbaya.

Noo, s. ( = sukoo) (cf. noko), a large whetstone.

Nkew, adj. long (ref.), nia uruno; ngoma uruno; pondo uruno.

Nkaabara, s., the fruit of the mambarama tree.

Nkwa, s., a bullock (gumbo mimo nukuba), in Kin. kura wa gumbo, in Kissambila (gumbo nso a steer f.).

Nkere, s., ku guwa ni saire, almost to die or perish with thirst (1).

Nkul, s. (St.), the eye-brow; vid. niuchi, s.

N'st, s. (za), a stout (or pl. manzi), a fly, midge, which is food of sorea and blood; (2) nzi, dismission, letter; selti anapwina nzi (Kin. insi).

Nkima, s. (siny. usimba wa mwa), usimba za mwa.

Nk'ku, s. (if mwa wa mkoma is opened, you get in the midst of it the tangle (vid.), to the right usimba, and to the left gnungo. From the usimba and gnungo, the natives make ukambu (rope), but the Isukhali potter also make it. It is larger than the nzungu (fuko nji kifumo).

Nkuriko (or xerno), adj., heavy (kazi naite); asali nato, thick spruy.

Nko, s., the kidneys (St.).

Nokana, s. (kinda), that which is carried or written (Kisukhila, joro, pl. majoro joro), hence ku oru mowa = Kissambila ku jora waraka, to write a letter.

Nke, s. (Kin. n'son) (wa), a large culture which carries off labours, etc.; nsi nzi kosi nukuba, ana muele mbili, nfuwa neusi kitomi. It constructs its nest (cory) on large forest trees.

Nkentu, s. (Kin. wa), (1)fish (siny. so) = sambiki in Kissambila; (2) = ngizzi, molasses.
NTA, s. (ya, pl. za = ndómo), a point, e.g., n'ìna ya kisan, point of a knife, tip, end (wapedanà ndómo za ulimi tu).

NTA'a, s. (ya, pl. za), n'ìna ya níkì, scar, bees' scar, which the Banjana buy and send to India.

NTI (or TI), s. (inchi Níngu) (ya, pl. za), land, country, ground, earth (that which is below, tini); n'ti tambára ( = inatsambá, inalá, hekinía,ka), even, plain, or level ground or country, opp. to mountainous or hilly ground; n'ti ya mpanda, highland; n'ti ya tini or teremukání, low land; n'tì nène, mainland; ku weka n'ti, to put on the ground; n'ti ya Wànrabu, the land of the Arabs. Arabs: Mangu amefanìa n'dìa yati knuti = ndìa ya n'ti kuna n'ti, or n'dìa ya tini ya n'ti, the Europeans have made a road under ground.

NTUMU (cf. Arab. مزيم = aklí (?)), n., to strew, to scatter.

NTÉ, v. n. (ku—), to steep, to dry, said of meat in cooking (R.).

NTELO, s. (pl. manueloo), the pores of the skin (mtokóéyya harí).

NUELE (or NUELE), s. (vid. nielle), hair; sing. unielee, one hair; nielle za kipiili pilî, coarsely hair; nielle za singa, straight hair.

NUPAMIA, v. o.; hawéê kú-m-nufáa ká mu, sell bulbuli, because he cannot leave anything behind to his young ones (R.).

NUKÉ (or NUKÉ), v. a., to sprinkle.

NOUNUNIA (vid. gnomununia), v. n. = kú kásííka moyi, na ku se'um polepole na nafiyukwe, to grumble or murmur incendly.

NUOENOU, v. c., to cease to grumble.

NÚLÁ, v. n., (1) to have in one's mind, to intend; (2) to receive instruction regarding the first previously to the beginning of the Ramadán; to purpose and prepare fasting (cf. ndou, intend, proposuit sibi = ku azimia, to purpose); to undertake firmly and carry it out.

NULE, v. c., to come to receive instruction, or to instruct people (Muhammedans) with regard to the fast of the Ramadán; mufialimu amwa-landíika, amwa-wo-soméshia watu marra tatu, na watu ana-mu-litíka. 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 Ramadán, the intercourse with a hawí being then hفú, &c. The people respond to the teacher, saying, we shall keep this law.

NULU, v. oj. (ku kuselá, ku azimia), to purpose or intend (Rom. i. 13 for one; 1 Thess. ii. 18; Tit. iii. 12.

NÜKA, v. n., to give out a smell, to stink; kitu kíka yufindo mbóya, or haurfu ngéna, junákuka vibiáya or vizúri, this thing has a bad or a good smell, smell good or bad; tomákk a ku nuka, s. , snuff; ku nuka tomákk, to snuff; kitu kíka vita, nímanñu, kitu kinuka yibóya, ni nufindo (wa ku cóa); ku nuka nuka; úfíí uma-m-nuka mili, i.e., uma-m-kása saná.

NUKÁTU, s. (la, pl. na), a sweet smell (Phil. iv. 18); nukato geema or jema.

NUKIVA, vid. soláári.

NUKEE, v. a., to scent out like a dog.

NÜKÉ, v., to copy, e.g., ku níkì júó, to copy a book; júó, newadit? selegit?

NÜKILIA, n. obj., to copy for one.

NÜKILWA, n. p., to be copied.

NÜKULU, v. a., cf. nákíí, níkulu.

NÜKUNI, s. = upungufu; ame-n-pá nukwani, hacu-n-pa kamili, to diminish or to reduce one's wages, he did not give the whole; ñíí, dimui.

NUKUM, s., a draught of fish (ya, pl. za); ku fíia or pata mumbi ya sanakí, a draught of fishes; Mungu amembaríka le mumbi nkingi (cf. taná, ya); Proo, numbi mumbe ngagáa mtamà, we have a draught of fish and shall lie down (ku-gagáa mtamà) on the sand, to divide it in common. Several fishermen, who work together, divide the draught in common.

NUKÁ, v. a., to grumble; ku nuna usuo, to scowl; ku finia usuo ku kukiwa, ku mununia, to frown at one, to be displeased with one.

NÜKÁMA (as tubika), to cause one to be sullen, to make angry.

NUKANA, s. (niundo?) ya, nunda imeanguka fun gúní? (II.).

NUKÓ, s. (ya, pl. za), núndo ya gombe, the hump of a cow or bullock; ku-m-nda núndo, fig, to impose upon one? fulani wají-tíí nundu, N. N. will kind or cringe, to kind or cringe, if you ask or beg him for something.

NUKONT, s. (la, pl. na—), (1) piece, portion (kipánde), e.g., ní katie nungu moja la sanakí, or manungu mawuli (or kinungu) small piece, let me cut for him one piece of fish, or two pieces; (2) a cocoa-nut in Kipunja (St.).

NUKÚ, s. (wa, pl. za), porcupine, which is eaten by the Súaklí; núndo yuná mérũbo mérũbo. 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.

NUNA, v. a., to buy, to purchase.

NUMULÀ, n. obj., to buy anything for one, on one's behalf; babá ame-n-nunulà mana nguó...
NU

naři, the father bought a fine dress for the child.

NUZUWIWA, v. n., to be bought.

NUČAT, 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.

NDU, s. (Arab. نُضَائِلَة) (ya), light, brightness; ku-m-tia, to enlighten one.

NUKILA, v. c., to cause one to get light; cfr. nauri, or nawiri, to get light.

NEJA, v. a., to smell; tombak ya ku nusa (St.), snuff; vid. nuka.

NESS (NURV. or NUSIČII, s. (— ya) (Arab. نَضَيْحَة), in media parte attitig), half, the half of —; niiša ya usiku, the half of night = midnight; ta-ku-pa maliyangu musu ku nusa, I will give thee half of all I have, lit., my property half by half.

NUIRA or NUZURA, s., adv. (Arab. نُزُور), pacus fuit = padogo, (1) object insignificant, a little, within a hair’s breadth.

NUŠERA, s. (Arab. نِعْسَر), auxilium, (2) aid, assistance; nusira ya muugimisika habaali lingu-funda lea, 'nasuri tuniangifunda, but for God's help the ship would to-day have been broken (or we should have been shipwrecked).

NEBURI, v. a. (vid. kinga, v. a.), to protect.

NZIOK, s., locutet (wandering locutet), various kinds; niše, barare, fundaungu (naige buyu, pl. naige hawa).

NIMIA, adj., sound, healthy, whole; vid. zina.

NITIO, adj., heavy; vid. zito; úsalí naizo, thick syrup.

NITI, adj., fine, pretty; vid. ziri.

O

O, relative particle, it: muti ulio angúka, the tree which fell.

O'A, v. a., (1) to look (Kiyemba òa, look! Kin. lóla or óla); (2) to marry a wife; ku óa mtumbe mbole za kathi nozai watu (said of the bridegroom), to see and marry before the Kathi.

OLAWA, v. p., to be married; mke adáka ku olówa ní múmo na má múe níá, laken mke aolówa, to marry, said of the bride.

OZA, v. c., to cause to marry, to betroth; kathi or baba ana-mu-za mana, mke oolawa, but mu mume óza; alickiu anaóçia ku mkew (Luke ii. 5).

OMA, v. n., to become soft by being put into water, to swell, by softening.

OMANA, v. rec. = ku legeana, by humidity.

OMAIA, v. obj., to soften much by soaking, to make too soft.

OZA, ku ona, v. rec., to intermarry, to marry one another, lit., to meet together in marriage.

OMA, v. rec. (Kimwina), to agree, to be harmonious one with the other; manenoyo hayakuuma = hayakupatána or tangáma, their words did not agree one with the other. Kulla neno lmmballimba.

ORYO òo, s. (Kiyemba) = burro, without cause; baba ame-m-piga mana ójo; ame-m-tukana ójo; (2) quickly, speedily = fujo fujo; ku háríbu mali ójo ójo.

OZA, s. (wa), (1) fear; òo okaóka, great fear; ku ngia oga, to fear; nusíoní oga jamu, simamandí tupiğína nao, mungwi ne oga.

OZOPHIMA, v. c., to make afraid, to frighten, to threaten, menace.

OZAPAA, v. a. (vid. oga 1), to fear, to be afraid (Kimwina).

OZOPA, v. a., to frighten (more used at Zanibar).

OGA, v. a. (2) (Kin. ku loga); ku oga ku daau or uganga or utáwi, to kill by means of a poisonous charm; mtiwi ame-una mu, the sorcerer behitched the man.

OGOTE, v. obj.; ali-ni-ngotea nambalango he began my plantation; sikupata kita.

OGA, v. n. (3), to bathe; ku oga muili (often pronounced koga = ku oga).

OKELA, v. u., to swim (ku ola umajini).

OKELWA, v. p., to sit constantly upon one, to ride upon one as upon water.

OKELWA, v. c., to cause to swim, to keep floating.

OKELISHA (or okeleshia), punda by way of farding.

OOGA, v. p., to be washed.

OKA (or oka) (Kiyemba), (1) to swim, to buoy = ogela; (2) to look for one, to wait for one; (3) to get a wife for one (ku-mu-ola mke); ku ola mti mana, to marry one's daughter; Ana-mu-ola ndungu, he has married his sister.

OMA, v. c., to cause to bathe; to wash, to make clean; c g, ku osha kisoro.

OKA (or ku oka), v. u. = juma in Kiyemba, ajia, Kiinka = 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 (ku kikaugo), to fry with butter in a frying-pan.
OJ

OJEA (or OKEIA), v. obj.; ane-nu-okea niama-
yakwe.

OKEWA (or OKEWA or OKEIA), to be roasted in hot ashes.

OKA, v. a., to pay a debt for another man (R.).

OKA, v. a., to bring or take out earthen vessels unhurt from the fire = to save, preserve; mti-
nnusai or mtunyangi leo ane-wi-okea wiwongo jijioni, ame-wi-pata wite wiziwa, na Mungu ame-nu-
okea mta niliini, katika vita, nda na ma'tesvo ile, God has saved or preserved the man on the road, in war and famine, and in all distress.

OKA, n. = ku toka kiuzi jangui jijioni, hakipassaki. 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 saliniki, ku pata salama, to become saved, to escape unhurt.

OKOLOSA, v. obj.: ku tia katika jiriwa wa ku okoletu (= epiulis).


OKA, v. c., to cause to come out from fire in an unhurt or safe state; hence to render one safe; kumu-okeza na maofu, to deliver from bad troubles (mambo maofu), or to-okeza maofuni, deliver us from evil; okoza unuza na manjo = donda, or rather dundoa (efr. dondo); ku okoza na maofu, to deliver from evil.

OKA, v. a., to pick up; ku m-okotu mana muuli aliufudika ungo [R.]; to pick up or find out, etc.

OKOTIKA, v. (e.g., maji ikimuyika hayako-
tekki) [efr. utotaa], a reward being due to a finder.

OKOTISI, s. (vid. okotina, deliverance, salvation; ukufwangu ni kishaka, nimungu kiikhakani = I owe my deliverance to a forest, into which I entered, when I fled from the enemy; ukuwo mboako, okuvi ombooni! peace be with them, or with you!)

OLE, interj., roe! ole wangu,owe unto me; ole weno,owe unto you; ole wao,owe unto them; ole woko,owe unto thee; oleo,owe unto him (?); or yuma ole; ole ni wa wau, roe to the people; muungu ole, roeul; wole, wule = ole (halina uzino), ole ni woko oderoka.

OLES (or Kipuma) (Kiimvita, ku-m-ncani-
wanza), to look to or upon one, to wait for him; e.g., ku oka janbo = ku ngheja janbo; watu wa-mu-okea roko, the people wait till he gives up his spirit.

OLEWA ROKHO = ane nggeja roko: i.e., watu wamogea roko ya mtu, wapate ku-m-sika, to wait for one's last breath, in order to bury him; (2) to be married, said of the bride.

OMO

OLESA (or OLESA), v. c. (e.g. oga [3], to bathe, to swim), to cause to float or be floating; wanioto wanaolesha kilana, the children play with a little canoe cause it to float in the sea.

OLESA (or OLESA), v. a., to make like, to cause to follow or imitate a pattern; ku oleseka kitu na kitu kingine, to imitate by comparing the thing one makes with another, which serves as a pattern; amoleoseka kasho hili na kashala-
gulu, he made this box according to mine, i.e., he took my box for a pattern in making this box; ku oleseka jiana chas usiti wa mkeka.

OMBA, v. a., to try to, to ask one, to beg of, to beseech; ku onba Mungu, to pray God; mituma ameni omba a ngis kua banawakwe, the slave asked his master for a cloth; tuma onba ku muniwe, we have asked the owner himself.

OMBA, v. to beg or pray for one, in his behalf, to intercede for one; nime-nu ombe a muna ku banawakwe azizi, I interceded for the slave with his master gloriously.

OMBEZA (or OBEZA), v. obj., to mourn for one, to bewail one; ku ombeza matungu, to howl for.

OMBEZA (ku ji-ombesana), (1) to pretend; ku ji-
ombesana kifuna, to pretend to have a cough, therefore to beg for medicine; (2) to excurve?

OMBOLU, v. a. = ku imba nimbo viziri ku masafiri, while others respond, ajina ku om-
beza sana; ku ombeza kiape, to demand an order.

OMBOLA, v. to call.

OMBOLU, v. s. ushi na ombe ni wa kiuzi (R.) = efr. ushi), preferable, e.g., of a well or of the sea; ku kwa wana umbe, to be tooted on the sea.

OMBOLU, s. (wa, pl. za): ku shonu ombolo (Kiwirina = in Kiimvita) sa katika kanda; i.e., ku fungisa kanda ku pata mungu ku tia kitu; amenuki ombolo wa kanda ku tia ugnogo mujo. Ombolo o sa 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.

OMBOLU, s. (ku, pl. ma): omo la jahazi, the lower or head of a vessel (typ. to teas stern); pepo za omo, head-winds.

OMBOLA, v. a., to open by modifying, to dig up, e.g., when a hard kind of clay is modified by rain then it is easy to dig up; e.g., ku ombe udongo, ku mtainbo (e.g.); (2) ku ombe vita, to cause fight or quarrel with one, to bring war upon him.

OMIKA (or OKAMIA)?

OMOLO, v. obj. (= tonga): ameu siwa kwa tu ombo, he went touffle with us.
OM  

OMOLEWA, v. p., to be demolished by becoming soft.

OMEL, s. (ya, pl. za) (Arab. مصلح), age (← málaša ya ku kî).

ONX, a, v. a., to see, observe, find, obtain, to feel; ku ona mashaka, to get trouble; ku ona kiu, to feel thirst; ku ona haya (= tahâyari), to be ashamed.

ORI-ONX, to consider or think oneself, to affect or pretend to be; na-jî-onx nipo kueto (nûnî), I feel myself at home.

OXAN, v. rec., to meet; ku onona mato ku mato.

OXE, v. obj., to see or feel or get for one; ku mu-ondwa vîbaya or kua vîbaya = ku-môkê maônî, 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 mu adakâ kuja us nabo ku yam-fania maônî; ku mu-onx-unótagu or mashaka; ku mu-onx-unótagu, to exey onx = ku-môlê lê uiv, a-nî-onx-hôrma, he pîtes he; a-nî-onx-imânî, he sees faith in me; onx, to see in one something, especially a fault, i.e., to seek for a cause to —; buyu ana-tu-onx-hajû hêsima ni ku wekênâ; to watch for one in order to find fault with him.

OXEKA, v. (Kîinka), to be obtained or found, to become visible.

OXÈKEKA, v. (← patikîna), to be seen, to appear, become visible.

OXÈKEKI, v. obj.

OXWA, v. to be treated ill, to be exposed or dis. played to vices, to display to view; Luke vi. 32; masînîcê watu makoa, naini hantamóonwa makoa; nimekê kariî (or nimekrîbî) na ku kâta tamîya ya ku-ku-onx, I almost despair of or lost the hope (desire) of meeting thee.

OXÎA, v. a., to make to see, to show, to warn one; ku mu-ondwa ndia (or maóô, to show one the road; ku-mu-ñekô wînî; ngòdo ñonîko, a transparent cloth (loosely woven); nime-mu-ôcî naken hakanîkè, I warned him but he would not be warned.

OXÎPA, v. rec., to be seen, to be set right mutually, to be made to see; e.g., mambo mena.

OX Î K A , v. n., to allow of being shown or warned; haisîkî, he is not warned, it is no warning to him; cfr. arusa, arusana and arusika in Kînisas.

OXÎÇA (or ONÎXSA), v. (Kînîrama), to make seen, to show one, to point out; e.g., ndin, ni- on àmu or ni-ondwa hîb tł, nîpate ku onà hîpa, let me see the lamp in order that I may see here.

OXÎTEWA, v. p., to be shown.

OXDA (or ONIXA), v. a. (Kiamu), (1) to taste, to try, examine; vid. onja; tu-mu-onx kua elimu; ku onda in Kîn; (2) kuôn daítî, to become lean meagre; Kisuâh, ku konda.

OXDEA, v. obj.

OXDELA, e.g., ku tezona mtâmbo, to look after the trap.

OXDEMA, v. c., to let or make to taste.

OXDEWA, v. p., to be tasted.

OXDO, n. (pl. maôðî, ya), a kind of high grass, with which the natives thatch their cottages; ondo la ku wîma niûmba; cfr. mbondo and kitoja; (2) ondo (pl. maôngo) (St.) the knee (St.).

OXDŌA, v. a., to take off or away — ku téngâ kândo.

OXDÔKA, v. n. (1) to arise, to get up; (2) start, depart, go off; ondôka mbêlê yangu, depart from me, leave me alone; mî yule amondôkâ katîka ûlîmengu hû, that man left this world, or departed out of this world; to rise from resting, to sit or stand, and then to start; ali-kû usalala, amondôkâ, anakêtî; ali mondôkâ kitîni kusâłe, he rose from his chair.

OXDOKEKA, v.; mana yuwaânza ku ondôka (se., viûmbo), 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 amekû, the child is grown up. (2) To rise to, to get up out of regard to somebody; nî mana mûla waanza ku ondôka; tolo (titi) laamsa ku ondôka.

OXDOKELEA, v. obj., to get up and depart.

OXDOLEA, v., to take a thing away from one, to remove; e.g., ku mu ondôka maonî, to take away his bad things from him — to forgive him; ku mu ondôka hêsima or nensei, to take his honour or good name from him; ku ondôka hûsûnî, to remove from one his sorrow — to cheer one. Mungu a-wa ondôba magubâri na thulûmû, May God remove from them clouds and darkness!

OXDOLEWA, v. rec.

OXDOLEWA, to be taken away from him; amondôla jinalakwe, his name was taken off from him.

OXDOSHA, v. c., to make to go away, to abolish; vid. kuangôa.

OXGÔA, v. a. (vid. yunga yonga and jongóa or jongoja), to vacillate, to reel (from the force of the wind).

OXGÔA, v. n.; (1) ku jinsungumza or simia, to talk, converse (in Kînûgûa), to spend time (St.), (2) (in Kîmeita) kûa nengi, to become much, to increase; watu wamonghê sana, the people increase, became very many; ku ongâ kua akili, Luke ii. 52; ku ongâ kua uretî, to be elongated.
ON
( 300 )

Ongōza, v. a., to enlarge, increase, make greater or many, to add to; ku ongōza urévu, to engišen, lit., to add length.

Ongōza, v. obj., to increase to one, in his behalf.

Ongōza, v., to be increased, to be capable of being increased.

Ongō (or wongo), s. (la), in Kijana, the white fat of the brains; in Kimbita, bongo la kita; cfr.

Ongōza, v. a.; useme naye hatta u-mu-ongō; (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 ongōsa ongōsa (intense) mana atape mimikza, to swing a child in order to quiet him (cfr. yongo); ku nena fa' a mototo, ku imba atape lili; (2) to take the lead aight on a road, to go before the others; mti huya ana-i-ongōsa ndia—apa ongōsa mbelle, analiikwa ndia, ongōsa mbelle nasa rubanli, watu waipitso. Mungu ana-mu-ongōsa.

Ongōzi, v. a., to deceive by promises (St.).

Ongōza, v.; mu huyn anaongōka moyo or muli (ni mambǐ kwa mema uwu usiungōka, unruly, evil, James iii. 8); mana aameongōka—amakwa mema, is evil bred; kazi imcengōka—imeku ngema, the work prospered, succeeded, was brought to a good issue; to be led aight; mti hu unaongōka, this tree is very straight; to be converted.

Ongōza, v. rec. = ku patána, e.g., jo muna ongōna? how do you agree with or how do you get on or succeed? hawa-ja-ongōna, wakali waici hatta saa, they have not yet been put right, they were quarrelling till now.

Ongōza, v. obj.; vilimo vinam-mi-ongōka or nimeongōkwa ni kilimo, my crop prospered; to be led aight, to be converted.

Ongōza, v.; (1) ku-tuliza mana kwa ku-m vika saka, asile, to quiet a child by swinging it; (2) Mungu ana-mu-ongōsa kaziyakwe, God prospered his work, carried his work forword with success.

Ongōlza, v., to be blessed, prospered (ni Mungu).

Ongōza, v.; ku ongōsa kazi = ku fania kazi nzuri, to do able or clever work, to work cleverly; (2) ku ongōsa meno, ku tia range niekundi, e.g., katu yaongōsa meno (katu, coloured red) laken tuki yapashia or yawasha meno; (3) to bring up; kuku ongōsa wana- wakwe = wa-ongōsa ku rusha, to allow them to jump, like a child on one's back; na wana- wakwe woto wanaongōka; (4) ku ongōsa

maneno = ku sanfana ku tia kossa; to clear up matters so that one cannot err or mistake; kuku anaongōsa, the hen has brought off all her chickens.

Ongōza, v. c. = ku-m-piaha mbelle, to cause one to go in front, to take the lead in going before a caravan or company of travellers; ku-mu- ongōsa mbelle, to drive, to lead; in general, to guide, lead, convey to; ku ongōsa ni ku toawn, to be conveyed to somebody; maji yaongōsa ku jia or ku piis, ku ongōsa ndia, to show him the road; nansema ywe hatta ku ni- ongōsa or hatta ku-ndi topin.

Ongōza, v. rec., to go one behind another kwa mkoendo mmoja; gnombe sina ongōzana, the cattle go one before the other = ku fusi ana unio unio.

Ongōya, v. vid. Kin. yongōya, a certain amusement connected with a marriage feast.

Ongōza, v. a., to hatch; to be distinguished from ungō, v. a., vid.

Ongōlza, v. p., to be hatched.

Ongōza (rectius ongōza), v. a., to scalp, to scourch (St.).

Ongōza, v. a., to learn.

Ongōza, v. a., vid. ona, to show.

Ongōza, v. a., vid. ona, to show.

Ongōza, v. a. (vid. onda), v. a., to taste, to examine, to try; ku onja wẹtigọ, to look at the traps.

Onsa, v. a., (1) to wound, hurt; nioka aame-um-onsa (= uma), a snake wounded him; mti huya amona = amefunwára or ifimba na wáno witan; (2) ku onsa or ongona = ku m-sonia sonia, to torment, vex, toear one out by abusive language, etc.

Onsa, kwa, vid. kondesha.

Onseka, v., to be weakened; aame-um-onse, na aame-um-onseka.

Onseka, v., to take out, to stop or stay pain; to carry off the matter which caused the sickness; e.g., dawa ya ku opọ. sumum (or fukiema sumum) ya mi auli ifiom ni niika, the medicine for staying or carrying off the poison from a man who has been bitten by a serpent; ku-mu-opọ mti ailiifọga; cfr. oga or loga.

Onọka, v., healed.

Onọka, v. obj., to fetch up or out for anyone, the instrument with which to fetch up; ku opọs kiti = ku letta ije; kiọpọ ja ku opọa or opọa ndọ = juna kilio fuliwa kama nanga, hakuna parfa, kia kiọpọ wata wana opọs ndọ, a hook fixed to a pole, to pick up a bucket which has fallen into a well, to fetch it up; (2) to heal.


Onọka, v. c.

Owọna (or owọna, or owọna), s. (yn, pd. 2a), an
upper room (vid. ghôrofs), Arab.  יָפָן, coenaculum, the second story of a house.

Ori, v. a. to ka hadâa.

O'koko, v. c. Kinnasa = to cross a river in a boat or by swimming.

Onôno, adj. smooth, soft; kasha fôsoro; niamba nilororo, &c.

O'nhâ, v. a. to wash (cfr. oga), ni-oôege ngisî ho, wash me this cloth.

Onëka, v. p., washable, capable of being washed, to have been washed; ngisî zimoishôka, the clothes have been washed.

Osëwa, v. p., especially said of corpses; pâhali pa ku oshewa, a place for washing.

Ota, v. n.: (1) to grove; ku mísâ, tôa mite, ku toka mtangani kilijo ndani ku toka nde; e.g., mahindi yaamûsa, to grove, 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 squattling near the fire, to get its heat or warmth, ku kete kando ya motto muili upeâ harri; ku-m-imâzâ mtu motto kwa kitâmba kitâmba majini kiwekojo kando ya motto, ku-m-bânâkula muili; (3) ku ota, to roast, to fry on the fire, without glue, cfr. (cfr. oka, v. a.), ota, v. obj.; ku ota, v. p.; (4) ku ota (Kimirima, ku kâta); Kiniika, ku kâna, to dream a dream, to dream, as it were, sitting in the same place and dozing, which causes dreaming; ku ota jua, to bask in the sun; ku ota, katika uisingizi to dream in sleeping; ku jina, to bask, to expose oneself to the sun, to warm oneself at the fire or sun; ku ota motto, to bask.

Ku oma, v. c., to make dream (which is ascribed to the koma).

O'tama, v. n., ku jumuna or dutama = ku kete; kun ku jitsia, kwa mûsî maota, 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, dodhëmi.

O'tamia, v. obj., to brood, to hatch, to sit hatching; kuku yuwoattina mai.

O'tamia, v. p., to be hatched; cfr. atamia, kalila.

O'tana, v. rec., to dream of one another.

Otehi, v. c., to cause to dream.

O'tia, v. (vid. ota); ku-mu-otia = ku sama ndiâa, ku jitsia (ku-m-piga jamba), to sit squat 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 ota, to warm oneself; (2) to sit squatting (both acts in a squatting manner); mahali pa otewâpo watu, a lurking-place; ku otehia, to cherish, Eph. v. 29.

O'tok, adj., everyone, all; watu vote, all men nakâsha sîte, all boxes; kitu chote, all or everything; vitsa viole, all things; niumba zote, all houses; tuendezoto, let us all go together; tuende vote, let us both go; lo lote, cho chote, cfr. whatsoever.

O'tu (or povo), adj., rotten, bad, spoiled, corrupt, wicked; niumba mbûva, a bad house; mtu muvo, a bad man.

Owâma, v. n., to be steeped.

Owâmishâ, to steep.

Owêka, v. (vid. penda), mtengo ukiwa unonwâka ni ku penda, to become soft.

Oya, (1) v. n. (Kiniika and Kimirima), to rest from fatigue, to expose, to make a pause = ku pumika (Kimirima).

Oye and oyëfâka, v. c., to cause to rest = pumishâ; cfr. wêsâshâ.

Oya, (2) z., òya umôja, one handful (given with the hand open) (pl. nôyâ); e.g., niyâ miîbi, two handfuls; òya wa mtengo, pl. nôyâ za mtengo.

Dupa (or Dupa or Dupa—The word varies in various dialects—la, pl. ma), a handful or appropriate quantity of ropes, sticks, cfr.; dupa or jopa la gnongo or limbo or fito, a handful of gnongo, or a proper quantity of gnongo, sticks or switches, a small bundle of them.

Kopfi (la, pl. ma), kofî ameni-pa koffi mmoja la mtengo, bakunip-i-pa makoffî mawili, he gives me the measure of two hands full, he gave me not the measure of two hands full separately; makoffi mawili yaofia këbëba or niyâ nne.

Konsi (ya, pl. za), a handful given with the hand compressed konsi ya mtengo heisï.

Munanda (wa, pl. migunda, ya), a handful taken with the fingers; e.g., mignanda wa tâmbi, a handful of vermicelli taken by the fingers of the hand; ku piga migunda miîbi or ku têka or jota mignanda mmoja wa tambi, to reach forth with the fingers one handful of vermicelli; mtu buyu ana-si-piga gnanda tambi, ana-si-teka, akastûka.

Nômi, signifies the fist clenched and ready to strike (ku piga nguni).

Oza, v. n., to rot, to spoil, to become bad; ku tîa mababwa isîizo, to apply antisepsic means, to embalm.

Ku ozshâ, v. c., to make to rot.


Ozilëa, yaosole miballí.
Pá, 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, pepo, here; hapâna, there is not. In compounds referring to distance, pa is changed into po; hapa, pepo, there; ndipo, yea there; pāipo, not there, etc. Palina or palikâna na mtu, there was a man; hapâna, there is not; niun- bani pa Abdulla, by Abdulla’s house.

Pa, also, where, there; pana kelele gani hapa, what noise or cry is there?

Pá, v. a., kú-m-pá, to give him; amó-m-pá kisie, he gave him a knife; aza-ni-pá, he shall or will give me; yuwâ-pá, he gives him; yi-pá or ni-pá mimi, give me; nahúda yuwápi, ni-m-po nau- liyakwe, where is the captain, I must give him his fare; ku-pá na hadi, to give a promise to.

Pawa (or réwa), v., to be given, to have given to one, to receive.

Páxa, v. rec., to give each other (vid., pana), ku pana mikhóno, to shake hands; ku pana uhashi or ku ahadiina, to league, to be leagued; ku- pana sámu.

Palika and pákâ, v. n., to be given; or, properly, to be givable, to be capable of being given.

Pâ (or rékâ), v. a. = ku pâ jí, ku kúna, to ascend, to go up, to fly; e.g., muwó naaná jí kúina, aríka saana, the hawk flew very high; mikójó ina- ni-pá or mafo yana-ni-pá, 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 stoot; jua linápáwa, the sun has risen (I.).

Pá, v. (wa, pl. wa or za), a kind of antelope; pâ wa mituni, the antelope of the forest.

Pá (or pâa), v. a., to take off (= ku oudóo), to scrape off, to shave off, or abrade, e.g., ku pa mamba ya samuki, to scrape off the scales of fish; ku pâvi, to scrape sweet potatoes; ku palin, po, obj., to scrape for one; e.g., u-ni-pali samákányuga, ku pâli samamba, to turn the ground; ku pâli roho, to irritate the bronchis; ku palina, v. c., to irritate the throat by loud speaking; palika, to be scraped; palili, v., to form small heaps (said of plants) in turning the ground; palilika, e.g., mahindi hayaliliki, ní ni ngumi; palilína, v. rec., to help each other in palili; palína, v. c., to turn the ground for wages; palíwa, v. p., to be irritated in one’s throat; palívá, v. p., mahindi yapalilíwa; ku pâ sandaru, to clean gum-copal.

Pá, v. a.: or ku pâ moto = ku toa motto kua gai, to take off fire with a potther, to fetch fire.

Páka, v. c.: to make to rise; ku paza pâmzi, to draw in the breath; ku paza mtelle, to grind rice roughly, coarsely, in the mortar or on the mill-stone (Kiriwà, valasa); unga wa ku pâza is mixed with unga wa tatu.

Pâ (or râ), s. (la, pl. mîpâ, yà), the thatched roof of a house; niumbayangu ina mîpà manne, my house has four slopes, viz.: mîpâ mawili ya kimâmba, na wipà wiwili, vî, kipà ja mbelle na kipà ja niína.

Pànda, s., a trumpet (St.), a gadfly.

Pânde, a. horsefly (St.).

Písâ, s. (retutor pîta), a twin; ku wi pósí, to bear twins; Kîng. pacha, a twin; pada or patta ya nda, a child of which its mother was pregnant while suckling a precious child.

Pâdabá, s., vid. kigaóy; vid. patápa.

Pâdika (Kiriwà, pachika), v. a.; ku padika mwi upoteni ku fíma, to place the arrow upon the bowstring to shoot; ku jiapa kisio kiuíí, to put the knife or stick into one’s girthle or the cloth around the loins.

Pâdoo, adj., small; scil. pahali, a small place, almost, nearly; kírií na, I was like to, or I was nearly, or I had like to be killed, pâdóo niímenáwà.

Pâder (or padâr), s. (pl. mapâder or mapadiri), a padre, a priest, clergyman. This word is known from India.

Pâru, s. (la, pl. ma), the lungs.

Pâro, v. a. (Kîrinâma), to strike hard, to harpoon a whale; ku-m-paga ngumí = ku-m-piga ngumí = ku piga ku nguva sana.

Písâ (or pâra), v. a. = ku wíga mambâfu, to hang a thing over the shoulders and neck and carry it; ku tâmbá na mbâfu.

Píâsâ, v. a., to seize one; pepo amó-m-pága mtu, an evil spirit seized a man, made him ill; na mту amepagâwa ni or na pepo, the man was seized = amelshikó na pepo.

Pâsâda??

Pâsâza, s. (vid. shupa), a kind of basket.

Pâsâra, v. a. = ku wíga; e.g., mkóba mafuza, to hang a bag over the shoulder.

Pâsâza, v. c., to cause to seize or carry, said of sickness or a load (hence, mppáza, a porter, carrier) (Kiriwà, said of evil spirit causing a man to fall sick); (1) pepo amó-m-paga mtu = amó-m-fânií ugongóo ku m-ndala or kutu- sha, when a man sees at night anything that frightens him, the matter consider it to be the appearance of a pepo or shetâni. 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 endeavoured to seduce the evil spirit in order to ask him what he wants and by what means he may be appeased; a person could not be possessed of an evil spirit (ibid. in Arab.).

Mkurugeni ame-pagaza watsuwakwe misigo mimba ya mali, the leader of the caravan caused his people to carry large loads of goods.

Pagura, v. a.; ku pagura hiri ya matambatu, to wear strings of charms over the neck and shoulders on both sides of the body, matambatu; to creep, to wind around; the singing, usu, pl. mbulu, side, ribe.

Pagazo, s.; hiri ya ku pagura matambatu (ku tamba usu) ku-muliza mtu mdungumiro pepo wa Kishakini (Shakini, a country in the Somali land). Pagazo ni hiri ya mali ku fimba na uzi muasi, a charm made of roots, tied up with black thread and suspended over the neck and shoulders; pepo ya Shakini akim-pagaza mtu, wata anafunga pagazo, ku-muliza pepo, when the spirit from Shakini seizes a man, the people tie a charm to him to appease the spirit.

Pagua, s. (ya, pl. za misi or nivi) (= niaba ya, pl. za mi), (Kimirimu), borb of an arrow.

Pagua, v. a.; ku pagua matanju ya mi, to cut off the branches of a tree, or ku pagua witanja wa utag; ku pagua = ondo or kuondoza tanza or pandza za mi (cfr. pogua); ku pagua mi = ku ondza mula za mi; ku pagua mi = ku ondza mula za mi = ku pagua or pagua or baboa or kumbe or tabia makumbi, ku saka makuti, to strip off one by one the sobrelike threads or stalks of the cocoa-leaves, to twist makuti, vid.

Pagahi, s., place; pahali fulani, at a certain place.

Paja, s. (la, pl. ma), the thigh (Kijimba, kiche); Kinika, kiga), lap; sid, ku-m-pakita manza, (bapa la uzo, kivungo cha uzo), to hate the child upon the lap; paja la uzo.

Paze, s., red maize (Pemba) (St.).

Paji, s. (1) paji la uzo, the forehead; (2) paji = karamu, liberal.

Paka, s. (wa, pl. wa and za), a cat; paka minya or shumo (mpfu), a large male cat (pl. mapaka mshume mkomba).

Paka, v. a., to anoint, to lay on, to spread upon, to besmirch on, bedaub, to rub in; ku-m-paka mshuta, tika, udongo, etc.

Pakana, v. rec., to anoint, to rub each other.

Paka, v. a., to set or fix bounds; ku fani mpaka; e.g., wanapaka slambha, they set bounds to a plantation; ku pakana kwa paka, to border one upon another.

Pakambisha, v. a., to confine or border, to join.

Pakaja, s. (ya, pl. za) (vid. dundu, pl. ma)—, a kind of basket made by planting together part of a cocoa-nut leaf; ni chombo cha ku lilia simakka kamba, etc.

Pakaja (pl. ma)—, peopleproving about at night to rob or do other mischief.

Pakana, v. a., to twist rope (ngole).

Pakata, v. a., to put upon one's lap or knee; ku weka ju, ku lefa lefa, e.g., mkoba mafusini upate ku lewalewa, to hang a bag over the shoulder (kus ku tia ogu uku kuapandi) (Kimirimu, ku waga mkoba kuapandi); ku-m-pakata manza mapajani kiweoni, to rock a child on one's lap or knees; or ku-m-pakata (or waga) manza fusiini, to swing a child on the shoulder; paka - tika, numu muhupakati, yuwaaruguda.

Pakia, v. a.; (1) = ku tia ku du 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 mungu hupakia kita mema, turns out good.

Pakilla, v., to embark for, to put on board, for; Muzungu ame-ni-pakila timawangwa aki-ni-litteana, the European embarked my corn (for me) and brought it to me (to put on board for).

Pakiliwa, v. n.; musi gombo amepakiliwa; mali ya kdo na kdo katika jombejikwe, to the owner of the vessel were committed us freight various things; wali anapakiliwa viondo vinkwo.

Pakiva, v. n., to be loaded, freighted; e.g., dau linepakiva tondo, samali, nafaka, the boat was loaded with dates, butter, corn, etc., or the boat had a cargo of dates, corn, etc.

Pakiva, v. c., to stow on board a ship.

Pako, thy, your, after mahali or pakali, mahali pakho, thy place.

Pakuwa, v. a.; ku-pakwa wali = ku tia wali katika jungu na ku tia sahini, 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.

Pakulwa, v. a.; ame-m-pakula waliwakwe, musi gono, to put boiled rice for one into a plate, as he is absent, and consequently cannot do it himself.

Pakuna, v. a., to scratch; usipakunoo kiordo, kita kumbeleka, do not scratch the wound, else it will grow larger (usikuno pipi pa kiordo).

Pakunta, v. a. (Kimika vakusa) = ku pangussa; e.g., ku pakunuka fumbi, to sweep off dust with one's hand; cfr. ku vuta vumbi.

Pakutokwa, an outlet, a place to go out at (pa ku tokwa).
PALÉ, prn. dem., there, that place, not very far off; palpálé, just there, at that very place.

PALIA, v. a. (1) (cfr. pā, pā) (= ku kobōsa), to enter one's nose, irritate the windpipe, and thereby cause coughing; eg., tōmba ina-nia-palia (= ina-ni-kobōsa); nazi ina-palia muhō = inangia ndani kana samli, tui la nasi linapilla muhogo; kitu kina-nia-palia (kobōsa kina-ni-filia katika kō) maji yana-nia-palia or fulia, the water hurts me when it goes the wrong way; but of food they say: chakula kina-ni-songa paliwa na maji or na mate, to be choked with water or saliva.

Paliwa, v. a. (2) to hoe, to turn the ground; ku paliwa kūkiō = ku ondu̱sha niaosi, kilimo kipāte nāfasi, to till the ground the second time to remove the weeds from plantations.

Palīlla, v. obj., to hoe up the soil between the crops or round the growing crops.

Pali, v. (3) to fetch fire (vid. ku pāa) for or in behalf of somebody; ana-m-palia motto, ana-m-palekō, he took live embers and sent them to him.

Palikūa, v. a., there was or were; palikūa na mti mjīnī, there was a man in town.

Palīla, 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-tongelēra or tongēla mwenen yasiōfa, ku sema, felā ni mufo, haifā, amanfia vibaya via kethe na kethe.

Palīleza, v. rec.

Palīpo, where there is.

Palīna (or Palīza), v. a. (vid. pāa, to ascend), to lift up one's voice, to speak aloud; sasa amo-pilisila sautiti (vid. ku pīsa = ku tolīca mba maneno, ku sema kua ngui or kua sautiti kō).

Palīwa, v. n.; amapilisila ni nayante = amekobōso ni naye yaliokohsa nilayafwako miśi, he was compelled to cough because the saliva went down the wrong way.

Pammara (lit. there where is a rock). Kiumūnzy is the rock which is the entrance of the Dawa.

Pamba, s. (1) (ya, pl. za), cotton; mpamba, the cotton shrub.

Pamba, v. e. (2), (1) to adorn one, to decorate one with one dress, gold rings, etc.; (2) ku-m-pamba maiti or mu anilūkkina, 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 kwa tōhāra. The Snahili do not bury without having adorned the parts of the body of the deceased (cfr. masikōka); ku fania uzuri, urembo, haiba; ku pamba niulma, to furnish a house.

Kuji-pamba, to adorn oneself, to dress out, to trick out (ceith), to embellish.

Pamba pamba, v. n. = ni karību na kū cha; walitoka kilu pamba pamba, they went at dusk of day (R.).

Pamba lava, v. a., to embrace.

Pamba lava, s. (ya, pl. ma—), embracing; ku-m-piga pamba lava, to embrace one.

Pambana, v. n.; viombo viapiambana, (1) = vias; muntu saua saua or viširī, 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 viapiambana = vingugana or kutāna ku fundika, the vessels full of fuel of each other, or run against each other, and are broken.

Pambanji, v. a., to outtalk; 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 pambanji maneno ya watu kwa kēlcē, to make people forget their words by great noise.

Pambanja = hanikika, v. a.; maneno haya umaene suafi, usi-ya-pambanji, these words are very weighty, do not confound them with noise.

Pambanji, v. = ku weka vitu saua saua, to expose, lay out, exhibit, to bring together, to compare; viombo, furniture, utensiles; ku fania kumili 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.

Pambanjiwa, v., to be made to forget one's word, to be outcoiled.

Pambanja, v. a., to loose or separate from each other, to distinguish, discriminate, to explain: ku pambanji maneno or hesiū, to explain words or an account.

Pambanjiwa, to be separated, to clear up, to rise early in the morning.

Pambanjiwa, to oversleep oneself, to sleep too long?

Pambanjiwa, v. obj., to describe by distinguishing, to explain to one.

Pambanjiwa, v. p., to be drowned (Kathi Ali used this word), if this word could be used in the passive by the English.

Pambanja, v. a., to speak plainly = ku funga nero, kulla mua ajie, asinčine kua kua kita, nene live wazi; to make clear, clear up = to explain a word, so that everybody can understand it.

Pambanja (or Pambaika), v. n., it clears up, it becomes day, to become light in the morning; ku pambanika or pambani or tanzanka (uliinemengu unatanzaka, wingi liilofungu linatanzaka), to dawn; akungu unawamba ulinemengu; kwa kuépe, to be grey dawn.
PA

**Pambelle**, a.d., in front = pâ mbelle, there where the front is.

**Pambia**, v. n.; or, pambia wall, to spread boiled rice level with a spoon, cover the pot and make a fire over it.

**Pambika**, v. a.; lea mana haya anapambika = yuyavwâ ngî navu sana, to be adorned; (2) ku pambika (or papika) mawuno ya miši kwa mbawa za kosi katika tâko ya miši, or ku pambika kua uzi wa mnanasi or mkaïno ya gnumbô.

**Pambro**, s. (1) (pl. za) (sing. upamâbo) = miti ya ku tia na ku nuiëka samaki, ku muiïka mótîni samaki ku pata kätâ 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.

**Pambro**, s. (2) (la, pl. ma)—, an ornament of any kind (uzûri, urembo, halia), finery, attire; pambô niumba, furniture of the house.

**Pâmba**, v. h. (Kipemba); ku pänika milimâni (Kimriti, ku teremika milimâni), to descend from a hill or mountain.

**Pâmôda** (or Pâmê), a.d. (Kiung.), together with, lit., at one place; ni milumâni na ake kuende na na wata, he went with the people.

**Pâmê, a.d., vid. pâmôja** (old and poetic).

**Pâna**, there is or are, there was or were.

**Pâna, v. rec.** (1) to give each other, to pass things round from one to another, to interchange gifts (ku pâ); wamepanâ tînù, they exchanged presents, gave presents one to another.

**Pâna**, adj. (2) (cfr. upâna), wide, broad; nhî ni pânà, this country is wide in extent; mto hu ni mpâna, this river is broad; juto ni pana; ubâo hu ni upâna; kitu hiti kipâna; mähali hapa ni papâna; ni bâo pana; kasha pana (pl. ma—mapâna); ngî pana; kisewa kipana; niuumba pana; ngî hu ni pana; upana hu, this breadth; jembe pana (pl. membe) mpâna.

**Pânâ pâna** (pl. membe) mpâna.

**Pantia wazi**, it sounds hollow.

**Pâxâpo**, where there is, are, was or were.

**Pandâ**, s. (1) (pl. za), fork, bifurcation; za mti, ëc., pânda za mto = nukûno ya mto, the point where a road divides into two, or where two rivers join, or the bough of a tree fork.

**Pânda ya ndia** (or ndia pandia) (Kiung. njia pandia = magawaniño 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 sídaka, ku sukuëma mofà ku kula mähali, for they believe that on cross-roads there are evil spirits, wherefore they will not throw rubbish in such places. Neb. takes ndia pandia for by-sea, by-path, by-road, and ndia ya mkinâno for cross-way. Ndi a ki is a highway; ndia pandia, a road of separation, a cross-way.

**Pandia**, s. (2) (la); na mtendo or la mmaâzi = shâwi la nasi litokâlo tembo. It is that shoot of the cocoa-tree which yields the tembo (vid. gena). When it bears nazi, it is called shâwi. 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.

**Pandia, v. a.** (3) = ku koâ, (1) to ascend, to mount, to climb up a tree, ku pandia ju ya nti; e.g., ku pandia mmaâzi; ku pandia (ju ya) fersai, to ride a horse; to go on board; jaházi inapanda muumba = imâka muumba, the vessel struck on a rock; (2) = ku ya, to plant, to sow, to set the seed in the ground; tembo ni pandia la anzâlo or lianzâlo ku fânguâ (tapped pandia).

**Pandana, v. rec., to lie across one another.**

**Pandâna, v. rec.** (= shikana), to be framed together; Eph. ii. 21.

**Pândia, pandika.**

**Pandusa, v. c., to make one to sit or ride** (Luke xix. 35), to make to go up, to raise, to hoist.

**Pândika,** v. p.; hatta pandu yamkik, until victory is gained.

**Pânsa (Pânsa), v. a., (1) to set up, to raise = koâsa; e.g., ku pânse mşimba wa bunduku, to cock a gnu, lit., to raise the cock of a gnu; (2) ku pânse — ku kùnsâna; e.g., ku pânse gnumbô, to gather bullocks (e.g., when the natives in their contentions endeavour to out-do others by sending them a larger number of bullocks than that party expected to receive).

**Pânse, s. (sing. upâna) (wa, pl. za), part, piece, pieces; pando mbili, two pieces, on both sides, a small piece, kipâna; pânse zote, all around.

**Pandio, s.; pandio za mmaâzi, mmaâzi hu haansa pandio, ni ku para; i.e., ni kifûia ku ganda-mana na muti, to press the breast against the tree (vid. paraga), because there is no ladder.

**Pandie, s., a kind of fish; pandu huyn, pl. pandu hawa.

**Pânga, s. (pl. za), a canoe, dev.; ku ji-siîa pangani yâ (or pl. za) mawo, to hide oneself in a canoe; cfr. pango.

**Pango, s.** (1) (pl. of the sing. upâna, a sword).
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 ugra kuakw.

Pangâna, v. rec., to be in rows, to sit in rows; e.g., tumepangâna dauní tumeikân watu wangi, tikakêti wema kua saßfu dau liâlêwe, we sat in rows in the boat; we were many, but we sat in good order, lest the boat should reel over.

Pangâna?

Pangisha, v. c.; (1) ku pângisha watu niumbâ, to let a house to, to give people a house for rent; muñgi niumbâ amopangâsha watu niumbâni uakwe, na wâli watu wamepangâsha, the proprietor of the house gave the people his house for rent, and those people were given the house for rent; (2) ku pângisha watu katika kârâma, to place people in a row or in order at a feast; ku weka watu wema na saßfu, to cause the people to sit in ranks.

Panguli, v. obj.; ku-m-fuma ku ku pangulia? broider? interface? ku pangilia — ku toma, tomokwa, to have out (e.g., a cause or mortar)?

Pangine (vid. ngine), another place, or other places.

Panginepô, elsewhere.

Pango (or paango, or mapângo), s. (yn. pl. za), a hole of moderate size; pango ya nî, ya mî, a hole in the ground, in a tree; panga ya pânia, a rat-hole; mpângô (pl. mi-) wa pânia is a very large rat-hole; kipango ya pânia, a very small mouse-hole; pango (hole) must be distinguished from panga, a care; vid. kipango, a small mouse-hole.

Pange, my; e.g., mahali pangu, my place; cfr. angu.

Pangô àri (or mâkû tu), revenge for evil, e.g., upangû àri (evil), miôngôma = muâ Mayâhunli, take vengeance on the Jews for the evil they have done.

Pangûsa, v. a., to rub off, to wipe or brush off; e.g., taka za mûli; pangusa yumî katika vîombo hivî, dust these vessels.

Pânia, s., the forelock; mapânja, the receding of the hair on each side of the forelock (St.).

Pânia, s. (wa, pl. wa or za—), mouse, rat; pânia wa mâwe, wâ niumbâ, wâ mitu or punia wa shambâ, the rock, house, and forest mouse. The pânia wa mâwe is called bûku (la mâwe), and is eaten by the Wanîka.

Pânia, v. a., (vid. ku sënga), ku ji-pânia (or ku punia) ngû, to wrap the cloth round the loins in order to go quickly, and to save one's cloth from thorns, etc.

Paniâmunu, adv., adj. (from pa and niam), máhali palîpo ni(111,133),(607,233)

Pânia (or pânia), v. a., to set up, to raise (vid. pânia, s. n.) (cfr. pânia and punda) = ku ji-pânia, e.g., ngó; (2) = ku ji-tueka, e.g., thambu ilio-m-pâsa kußa, 1 John v. 16 (Sp.).

Pânekâ, v. a. (= fandu), to open, to extend, to make broad, to widen; ku pânia dan ku ku tia vi-wango; (2) to note (Sp.).

Pâneka, v. n., to become wide, to be far awnder; mahali hapa pana pânda or ni pâpâna.

Pânebî, v., to spread, extend, to straddle; muñgi pâmâbî ya makende yuwâpanulî mûgû, aspate ñabâs, ke hoa y a swelling of the testicles spreads out his legs to get room (in walking), to widen for.

Pâne, s. (1) a grasshopper of various colours; cfr. nioye; (2) a kind of fish (pl. mapanâni).

Pâlo, (1) their; e.g., mahali pâo, their place; (2) pâo (pl. mapâo), very thin rafter for a thatched roof.

Pâpa, 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 pâpa and ngû forms the principal article of trade of some of the South Arabian coast-towns.

Pâpâ, v. n. (cfr. bupa), (1) ku pâpa rokho, to doubt, tremble; mûwe na roko ya ku pâpa or bupa, Luke xii. 29; kuji-pùpa mûyo; yuña pâpo la mûyo; moyowâke umû-pâpa; yuña rokho ya kuji-pùpa mûyo; (2) pâpa hapa, just here; from hence, kua pâpa hapa, Luke, iv. 9.

Pâpâmâ, s. (sing. upâpâmâ wa mûkâte) (pl. za), mukate wa maâkîpa ya mûhûgo, bread made of dried pieces of cassava, when baked with ground naiî (kui) it is excellent food.

Pâpâna (or papânsa), v. a., (1) to grope, to grasp at, to feel after a thing by groping along in the dark—miuli yuwâpanâsa wisi; (2) to touch one gently, to stroke softly.

Pâpâsî (or pâsî), s. (wa), ticks, an insect (kama kûpa) 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 pusâsi is found in Tsita, Usunbarra, and other countries of the coast; Kûn. pâhâsi.

Pâpâta, v. a., to do? ?

Pâpâtika, v. n. (= ku tuâ tuâ, to pant?), to
flutter; kuki yuwapapatika (yuwapiga mabawa), to struggle like a dying hen, or bird.

Papatea, v. a. (redup. of patua) (= ku ona, toa), to take off; e.g., ku papatu maganda ya mbazi ku pata tundakwe ndani, to hawk mbazi (vid.), in order to get the fruit inside.

Papau, s. (Is, pl. ma), papaw, a fruit which is very sweet; mapapya, the papaw tree; akila konde za papu, utakina mini, if you eat the kondo of the papaw, you will evacuate worms; it is considered to be a good vermizuge; ni dawa ya mini; (papayi, pl. mapapayi, papaws, a common kind of fruit) (St.).

Papavuka, v. n., to be delicious, to rave in favor, to talk to oneself; ku soma katika homma kali; akilakwe ni majuruku majuruku = hajui maana ya manonoyakwe.

Papatchina, v. c., to cause to rave, to make delicious, to wander.

Papi, v. a., to eat everything that may be within one's grasp, and to eat with boisterous eagerness (kula kwa papa) in such a hurry that others get but little of the food placed before them.

Papika, v. a., ku papika mkwa wanani, to tie feathers to an arrow; to make it fly straight and far; cfr. pamibika.

Papo, ade, there; papo kwa papa = lilo kwa lilo = sana sana; vid. na papa hapo akiva ya kali akisema, Luke xxii. 60; yuna papa la moyo; vid. papa.

Papica, v. a. (= rawia), to rend, to rend to pieces, to tear.

Papura, v. a., to clave, to rend, tear, lacerate, to pounce with the talons and tear, scratch deeply; e.g., tui ana-m-papira mtu kuchu, the leopard has torn the man with his claws; mtu or mubita uma-papira, the tree or thorn has rent him or caused a rent on his body) when passing it.

Papurana, v. rec., to pick holes in one another's reputation (St.).

Papurika (or Papurua) (ni mti or tui), to be rent, lacerated, scratched.

Para, s., a scraping, slitting; ku para, to scrape on the ground.

Paroa, v. a. (Kia. ku Bambora) ku paraga mtu = ku kuca mtu kwa mukono na mugi; to climb a tree (cfr. sombera); munai ku hanna pandio, ku paraga, v. a.

Parahara, s., a large kind of antelope.

Parapanda? s. (R.).

Parapapa, v. a., to paw, to wince like a horse.

Paria, s., a species of bird peculiar for the clicking noise it makes with its wings, while it is never heard to sing (namkaladdu, in Kiniassa) (Rbe.).

Paria (or Pariau), s., a corsecone.

Paria (Paria and Para), v. a. (cfr. saa), to gain or take one's property by gambling (ku teza diddo, dice) Abidala ame-m-paria Ilushidi (= ame-m-toalaa) fetha, penbe, watima, nafaka solobu ya ku m-shinda matezoni, Abidala has taken from Ilushidi money, ivory, slaves, corn, because he over-matched him in gambling. The people of Foncours are said to have been passionately fond of gambling, by which they ruined themselves.

Paria, v., ameparewa nguyu, solobu hasa mali ningine, his cloth was taken from him (in gambling) because he had no other property.

Pariua, v. a., (or Bura), s. (ya), nanga ya pariua ina mkombo manne,aken paura ina mkombo mwili (vid. nanga), the nanga ya pariua (native anchor) has four hooks, but the paura (a European anchor) has only two.

Paria, v. a., ku pariua pariua, to huddle up; ku fanira kazi haraka na ku ondika, to do the work hastily and to go away; ameparewa kazi-yakwe, he huddled up his work; impara, a huddler.

Paru, v. n., to be rough and grating.

Paru, to grate, to be harsh.

Paruku, v. rec., to grate (as of two boats, etc.).

Paru paru (or Maparu Paru), s., huddling (cfr. mparisi, huddler), ku fanisia kazi paripari na maparipari, to do the work by huddling, consequently badly.

Pari (or Paa), v. a., to grind corn coarsely, not to make fine meal; ku paa = passia pasia pando mibili, naisiga m'no tetele.

Pasi, s., to become, to be fit, to be suitable for, to become a duty (Er.), mti kikito kia ina mambo matatu, inapasa ku tama; (1) tabi; (2) sullani; (3) juriu mku, where there is no king, no physician, no merchant in a land, thither you must emigrate.

Paris, v. a. (or v. c., from pa, give $?) (vid. pata) (= ku tso karratha), (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., wewe leo huna reail tano, mimi ta-ku-pasha hatta katho kuto, or mimi ta-ku-kariti fetha hatta katho kito aiken ukipika siku kunu, ta-ku kariti kia 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 washu) motto, to warm up, to
set before the fire (St.); ku pása na ni úshúru, to be tributary; wadaka ku písho jía marra moja, you desire that one should know all at once; (2) must, ought, to be under the necessity — ku m-lážima; e.g., ya-m-pása, ku enenda (~ kwa-m-léka or wína-m-léka, or ya-m-láza ku enenda), he must go, or you will pása no ku enenda; ime-m-pása ku enenda, I ought to go; Fáraí (n.p.) anukwísha pásía, anukwenda Bárwa; ime-ku-pása-je? what had you to do with it? why did you concern yourself about it? (Reb. deríce “ku pása” from “ku pata”; pása (as Reb. writes it, bau) means: to behave, to become, to be necessary to; mitu weve! hai-kú-pása ku tenda or fania neno hill; neno hill lina-kú-pása pása ku tenda; vitu visívio pása, unbecoming things; but “pása” means lend and borrow; ku jí-pása, to let to be given, i.e., to borrow; aná-m-pása mtamana, he lent me mtamana; ku pása, food, money, &c., but of toole, etc., they say: ku azíma, to lend, e.g., chombo, nguyo! some! pása ku kíta fuláni; kujú-pása fetha — ku daka karatha. Ku pása, to lend out, to put out, it., to cause a thing to be obtainable for somebody, to cause one to obtain something (Er.). This explanation appears to me the most satisfactory.

Pašía, s. (ya, pl. zá), a veil, a curtain (before a door) which may be a large piece of cloth of various colours, or a mat (jampí), to screen a bolastinent, or the room of the woman from sight (cfr. mitsa); ku tungiíka pása or ku funga pása, ku lewa lewa.

Pašía (or Pašíla), c. obj., to lend out, or put out property in the absence or in favor of the owner; e.g., níme-kú-pásía múlìyáko pí a iote, níwe umepásíwa maliíkó, I have lent out all thy goods for thee.

Pámana, t. rec., to be infected (?).

Páraníšiva, v. to infect.

Pánsíwa, v. p., to be lent.

Pámpo, conj., where there is not — without, except: lábah aúme-píga mana pasó pasí Scába — asipóka na sebú, without cause.

Páníwe, may there be not, without there being; ani-mú-íne, without seeing him.

Pasí, s. (ya), an iron forked fixed to the end of a walking-stick, to prevent its being oöft or otherwise spoiled.

Pašía, c. a., to split (ku máníncó or kíssu, to cleave); ku pása, must be distinguished from ku shínga (Kíririin, ku tangá), which refers to the splitting of wood by means of a hatchet (ku shínga kñi kú akorka), which business requires great physical power; ku pása tángó nízi, minógo, &c., ku pása vidígo vidígo, to split into small pieces (wood), to split down (branches); ku kánsa, to be split down; ku kúnsuka.

Pašíka, to be split, to burst, to become rent; e.g., názi imepásíka kú jía, or miési; bándúkí imepásíka kú ráníxí nengu; mító wa sultáni akapásíka usóni akatóka dama, the king’s son was lanced in the face and did bleed.

Pašíka pašíka, to be rent to pieces, to be split up.

Pašílla, v., to split asunder, to cut up or rip up for one; barúdi ime-m-pásílla bundled; ame-m-pásílla kúkuwakwe.

Pásílla.

Pátó (or Pátó), s. (pasha, in Kium.) (ya, pl. za) (máma), a tóen (wana wáflí kwa pámóla, mutúke amevíí pátó, the woman has given birth to twins; pátó ya níde, pregnancy with one child while another is at the breast; ku váliwá or máliwa pata; múnana pátó améndunú na wíše wípí wárapo wapata ku dúnisa? the tóen child was pecked by his comrade? múnana húyú na pátó; wana háwa na pata. Pata, however, does not signify only twins, but in general several children born at the same time (R.).

Pata pata, e.g., majumbá, the houses are close together — karúí káríbú (cfr. mda, cluster) (cfr. nígí ngí); ndia pata or panda?

Pátó, v. a., to get, to obtain, to happen, to succeed; amepata pámbo nengu, he got much ivory; kíssu chapatá, e.g., ukólí, the knife has got, s.c., sharpness, it is sharp; kíssu lákípí, the knife is not sharp; ku pata híssara, to lose; cha pataje? what is it worth? kitu kílóho-m-pata, the thing which happened to him; ku pata kíma, to be worth; ku pata ku fúnia, to succeed in doing; ku pata ku jína, to learn, lit., to get to know.

Kú-jí-Pátání, táími (cfr.), to get the price.

Pátáxá, v. r., to get each other by agreeing one with another, hence, to agree, to be reconciled, to be of one accord; ku sííínsa, ku kubúíísa máncó, ku áta kómbu.

Pátáxíva, cfr., to cause to agree, to concur, to bring to an agreement; ku fáníilaíiku kwa wálláité, to make peace between quarrelling people.

Pátáxísva, v. p., to be conciliated.

Pátia, v., to obtain for one, in one’s behalf, to get for; nine-m-páta fáidú, I obtained profit for him, I profited him; I was useful to him.

Pátíka, v. e., to be obtainable, to be seized in the very act of doing something; amepatíka uziníni, he was seized in the very act of furnishing.
Patiłâ:tâ, v., to be found, obtained, obtainable, procurable, to exist; mali yaliopote yaemapati-kâna tena, the lost property has been found again; amepatika or patikâna na shinda, to fall into, or meet with difficulties.

Patiilâ, v., to try to obtain, Latin "concipere"; ku kasiška sana, to be angry; muma leo ame-ni-patilia hasirayikwe, hasira ya moyowâ; the mother was angry with me today; umukunzuda kufu kupatilia fasilaye kwe hasira, he went away in anger, lit., he went away making himself conceit angry.

Patiilâ, v., r. n., to grow angry with one, to visit upon, to give vent to one's feelings of indignation = ku shika koro, ku-m-tukuila kasimini; e.g., baba ame-m-patilia mana kwa sesebavu ya neno ovu.

Patiilâkena, v. rec., to make each other obtain or give abusive words, to conceive anger on against the other, to reproach each other angrily.

Patî:na, ku patisa unji, to depart, to go when the tide sets in, at high-water, or flood-tide.

Patîwa, v. u. (cfr. ku patisa). St. crítes pathíwa = zava, viawá, zaiviwa, ziviv*. to be born.

Pato, v. p., to be seized; e.g., a tato ni fudum, to be seized by an emergency; when followed by an Inf. the ku is dropped; e.g., upate legó, upate pódoad, to get soft by being pounded; the moon or sun is páton, seized or eclipsed by a monster snake, as the natives say, lit., to be got, i.e., to be seized or eclipsed; aka patosa ni ghâtabo, to grow strong.

Patîsa, s., a chisel (St.).

Patî, s., a coloured cloth brought from Italy; mko wa pati, or kinsi bo ja pati, a cushion, or a jacket of coloured cloth, striped.

Patîla, s., a great cheer; a thorough rogue (St.).

Patö, v. (la. pl. mapató), what is got, getting, income, the thing obtained = fungo, attainment, acquisition, proceeds; e.g., ukutuma mali, utapata mali, pebume, gnombe, etc., ndilo pato kwanzira njikua na pato, sato, ipitípati tena.

Pátta, s., a hinge (St.).

Patu, s. (pl. za) (sing. upatu) ? (R.).

Patūa, v. a. (cfr. pakapata), ana-m'ya nhu huko kapatí = pastí.

Patūla, v. a. = palula?

Pâ, v. (sing. upâ) (pl. za), (1) pau za niamba, the rafters or purúina or spars of a native roof, which are poles, not beams, as in European houses. The páu rest on the makumba moyo (sing. kombu moyo), which are a little larger than the pâu; (2) plu za juma, iron bars (sing. upâ i wa juma, iron bar). The small sticks are tied horizontally to fasten the thatch to.

Pâ:ôa, v. a. = ku pauna mákâna na muumba, to cut a notch in a rafter (at the large end) in order to tie it to the muumba, 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 makumbo moyo to the transverse beam; ku pauna niumba = ku funga fito nengi katika niumba ya niansi, to bind the rafters on the roof; ku pauna, to bind the rafters upon the house; ku pukua, the rafters are to be bowed, to be raftered.

Pâsâ:wa, v. b., to be bowed, the rafters.

Pâsâ:la, v. obj.; fito za ku pauna (ku funga pâ la pauna), niumba; cfr. ufito.

Pârua, s. (ya) nanga ya parua, the large (European) anchor, which has two flukes; makumbo mawili ni, opp. nanga ya parua, which has four flukes.

Pâwa, s. pl.; páwa za wifufulu (sing. upâwa wa kifito, the native ladle, which is made of the half of a coconut shell.

Pâwa (or vëwë), to give; cfr. pâ.

Pâwa na zati, he who has given (owe), hence, the proprietor (Er.) = pâwa na niti.

Pâya, v. a., (1) to talk during fevers, or in sleep (= ku evedëka; (2) to prattle, chatter (ku simili maneno ya burre); (3) to blab out a matter; asipo zigó zinwaëka.

Pâyo, s. (la. pl. mapâyo), mto luyu yuma pàyo mno, this man is a chatterer, babber, one who cannot keep a secret; mto anu pâyo, or muigni pâyo, ynwasema pâyo ya mapâyo, lwèxi ku aniwa maneno ya fiango, this man is a blabber, one cannot tell him a matter of secrecy.

Pâyëka, s. a.; ku nena maneno, asipoiwo ni mto, to blab out a thing without having been asked; e.g., jini inakoka dungena lâ ambari, amepayeka fasilaye.

Pâyëléka, v. a.; tembo lîmno-pâyëla, the tembo caused him to chatter, to make one talkative.

Pâzi (or pâpazi) (cfr. pasi or papasi), an insect, etc.

Pâzi, s. (ya, pl. mapâzi), a curtain.

Përâ, v. a., (1) to sleep or clear = ku takassa, ku flagia; kipë cha ku pola or pèleka, a broom; (2) v. n., ku pëfûka, to grow to one's full size, to reach the limit of growth, to grow old; mto huyu anapë = anakita mpevu, mukunge.

Përa (or përa), s. (wa), a rhinozeros; (2) pëna, kifara, a species of thorn resembling the horn of a rhinozeros.

Pëvu (or pëvu), adj., to be of age, grown up, full grown, but not yet fully ripe; mto alicka mto nzima, a livepëva, aliwevëla si les.

Pëvëta (pëvëta), v. a., ku jepeëua = ku jisëna.
mu mpefu or m'ina, to consider oneself equal to a grown-up person, to make full-grown; ku-
ji-peßra, to think oneself a man.

Pećka (pećka), v. n., to become full grown, to
have come to full size, but not yet to full ripe-
ness; embo line-pećka, the mango is grown,
but is not yet soft enough for eating; ni ká-
rábu na ku iwa, it is nearly ripe, it begins to
rodden. When it is red and soft, it can be
eaten; lime iwa, it is ripe; kóróma line pe-
ćka ni karábu na kwa nazi; massemba yana pećka, laken haja iwa, laken mahádi yana iwa,
laken haja pećka.

Pgo, having (of place), where is or where was;
e.g., pgo ni mende, where the date-tree is or was.
Pgo-nia, a., to push through; vid. penia, v. a.

Pgo-niontse, s., cause (pa); cfr. peniência, s.

Peké (cfr. Peké), adv., abandoned, deserted (pa
ku ká weka, yé, to have him alone), alone;
pástpo ntu, without compassion; pasipo m'ke or
moénne, without wife or husband. Peké
yangi, by myself, I alone; pekeyetu, by
ourselves, we only, etc.; ndugunguwa wa-
ni-tiila kabo kwa kwa pekeyangu.

Pékéka, v. a., (1) ku suku (rectus nux), tandu
ku kexó, or kwa kisu ya ntu, to bore a hole
with a borer or pointed knife.

Pékéka, v. a., (1) roko or sikina, to turn, rub
with the hand or fingers; e.g., ku pékéta moto
ku xándi na xámbómbó, to light a fire by tur-
ing the xámbómbó (vid.) between the hands on
this xándi (vid.) until it ignites, to get fire by
tripping a stick; (2) ku pékéta wáta hu sa fríma,
kwa keléle, kwa mahána ma'wá, kwa atáwa =
ku xáko wáta uthi, to vex people by enmity,
by noise, by bad words, by witchcraft, etc., 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, etc.;
ampékóta kazi ya wáta hatta isifó téma, he
spelled the work of the men so that it should be
useless.

Peke, to be: affronted or disgraced by bad
language, to scorn, to have no fear about one
(St.).

Peke, v. a., ku-m-féddi, ku-m-tóta ma-
neno yácko a na láádu, maneno ya káshiku, ku-
m-thará, to treat one contemptuously, despiscibly,
to disgrace or affront one kwa matukáno (by con-
tempt).

Pékóka, v. a., to scratch like a hen.

Pekeka, jussi, pelele, inquisitive.

Pele, s. (sing. upole), (yu, pl. za), (1) cutaneous
disease; pélé ya muli, itch, scab on the body,
produced by bad food, especially by eating púcca
(vid.), gum-powder and (kíbbi) sulphur are
native remedies for itch. Nadudúkia ni pélé,
or pélé zina-ni-dúdúká (chuchuka) muli ole; (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.

Peleka, v., upö we ku pèleka nímba (Kíppémba),
a broom; vid. pén.

Peleka, v. a. (cfr. bereka in Kínnana), to send,
convey (persons or things). It is to be distin-
guished from ku tunu, to send, lit., to make use
of, to employ for sending, which refers only to
persons who are sent or commissioned. Baniani
anemipéléka mali kus ku tunu wátuwáku ko-
angu, the Banian sent property by sending his
people to me. Baniani anemipéléka wátuwáku
kanguyu, the Banian sent his men to me,
Baniani amutumáiwa wátuwáku akapékela mali
kanguyu; ku pèleka includes persons and things,
but ku tunu allows only of persons. In ku
pèleka the sender may himself go with the person
or thing he wants to send, but in ku tunu the
sender remains at home (Ráb). Peleka, to cause
to arrive at a place distant from the person
speaking, to send, to take, to conduct.

Peleleka, v. a., to obj., to send, to take or conduct
to one; Baniani ane-m-péléka Mángyú réali
mía, the Banian sent 100 dollars to the Euro-
pean. But Banian ane-ni-lettéka réali mía,
the Banian brought me 100 dollars; na máa
niméleléwá réali mía.

Peleléka, v. a., to behold (?) to blob out, to
report secret matters, to spy out.

Peleléka, s. (yu, pl. za), shoka, etc., blunted places
or parts on the edge of a hatchet, etc.

Pelekkána (or Pellekkána); v. rec., e.g., ku-
majembe, to send each other hoes to indicate
that one will till the ground for the other; (2)
to accompany each other.

Pelleka, v. a.; ku pelleka janda = ku
oniesi, to point to a place with the finger
(Sp.).

Pema, adj.; maláhi pema, a good place; vid. čma.

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 pamba čimbo kwa upchimbo, to hook
down a mango; (2) ku pamba kwa skill, to obtain
a thing by cunning, in a dexter manner — ku
pema kwa cimbo or tartuwa (ku pamba wáta kwa
upefu ni kazi ya mpona or ya muiğni skil). Such
a person looks friendly, but is trickish
at heart; (3) ku pema, to reach, to stretch
forth?

Pembe, s. (yu, pl. za), (1) horn in general; pembe
ya gbóme, ya kifáru, ya nubó, ya niáyi, etc.;
(2) the corner of a house; pembe nce za nímba,
the four corners of a house. Much raised by
the natives is the pembe ya mbíka (the serpent's

Péo, s. (sing. upéo, wa) — (pl. za), broom, besom; cfr. ku péa.

Pépa, v. n.; ku pépa kua ndā, to stagger in consequence of great hunger; hasa ngišu kabisa kua ndā; akinaenda yuwa pépa, ha reela as he goes from weakness, caused by want of food; cfr. choka.

Pépe, s. (pl. mapepé), chaff; ganda la shako lisilokia na mtama, the husk of the ear without grain; vid. mtama, s.)

Pepa, v. a., v. intens. (cfr. pesa, v. a.), to fan, to blow; e.g., ku pépa mosó kua kipepeó, to fan or blow the fire with a fan; but ku fufia mosó kua miombo, to blow the fire with the lips.

Pepelika, v., to blow or fan for one; e.g., ku-mupeleka mana, wali upana ku péa, to fan the boiled rice for the child in order to cool it.

Pepewa, v. a., to be carried abroad.

Pepo, s. (la, pl. mau—), a fan; sing. upepo (wa).

Peponiva, v. n., to be blown away, to blow, to soar; e.g., ngi itapeperika kua pépo, the cloth will fly off with the wind.

Pepemquina, v. c., to cause it to fly off, to blow away; pepo itapeperika nga.

Pepeta, v. a., to wink; ku tuleza, s. c., jita, to keep the eye steady; e.g., ku pepeta jito akilenga or skililika sheba sheba asikohoe, to keep the eye steady when one takes aim in shooting, in order not to miss it. One eye is shut (ku fumbo) whilst the other is open and steadily directed toward the aim.

Pepesika, to totter, to be shaken.

Pepetsa, v. a., to sift or winnow a thing in a sieve (utvo); ku pepetsa ntelle wisha wito, 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.

Pepetwya, v. obj.

Pepuwa, v. a., to force open (St.).

Pévo, s., a strong wind; kuavuma pépo lea, but upepo, an ordinary wind, and pépo, desar, evil spirit; mafu ya pépo, fresh water = mafu ma-tamba; pépo za zambuchi, a whirleind (St.). (Kinsébi). -

Pévo, s. (cfr. upépo) (wa, pl. pépo, za), the winds, coldness, pepo za bahari za vuuna, the winds of the sea blow. The plural is used on account of the noise or rush caused by the wind. Leu kuavuma upepo, the wind (in general) blows to-day; kuavuma upepo usiku, the wind blew at night; pepo mbiya, an evil spirit, ghost, demon; pepo wa miti, pl. pépo wa muti; mti na-ma-pagáwa ni pepo, a man was seized by an evil spirit; pepo, in paradise = bere; dini or rahani = mihali pasipokína na masaka, the place where there is coolness, rest and relief from trouble. This expression or the Muhammadan theology refers to paradise, which they describe as a cool and blessed place, freed from the troubles of the present world; pepo ya koshó or vema ya viema via koshó, the rest or bliss of to-morrow, opposed to pepo ya ká, or vema via le, 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; ukifungá vema utangá peponi ya (or za) keshó shicó, if thou dost well, thou shalt enter the rest of the world to come. Muigni pepo na jahím, Goel, the Lord of Paradise and Hell. Abéna seems to be a corruption of the Arabic word el-akher, the other, viz., the other world vid. ahéna.

Pepé, v. a., to sift and separate large and small, whole and broken grains.

Péla, s. (la, pl. mau—), guava; mpéra, the guava-tree.

Pémasa, s. (la), a swelling of the cheek (tafu) vid. matamburi tumuli, pcle nengi.

Pémmene, s., flute?

Péma, v. a. (1); ku pesa motto, to blink, to close the eyes quickly, and to open them again; ku pesa = ku fuma motto na ku-yá-fumala; ku pesa pesa, to wink; cfr. angazia.

Péma, s. (2) (pl. mapesas, ya, pl. za), a small copper coin of India, since 1845 introduced to the Swahili coast. This Indian quarter anna is the only small coin on the Swahili coast.

Péma, s. (ya, pl. za), pice, when few, but nadaka mapesa ya robo, ya tímúni, etc. At Mombasa the value varied in my time from 28 to 32 for a ¼ dollar, according to the supply in the market. At Zanzibar you get between 112-140 pice for one dollar.

Pëme, v. n. = pása, v. n. (cid); ya-m-pasa ku enenda, he must go, it becomes him to go.

Pesi, s. (la, pl. mapésí), the fire of a fish; pesi la samaki.

Peta, v. a., to bend, bow, curve, wrap up (ka kunda) (ku kunda) (ku péta gí or usso = kunda usso, to look angry); ku peta jito moja, to hurt one’s eye.

Ku petena (or petesia), ku niúma? v.e., to bend?

Peta peta, v. a.; e.g., ngi iti na kú-í-wa ka-kashani, to wrap or fold up a cloth and put it into a box.

Petaña, v. fet., to bend round, to be bent in a circle.

Petemélína, v. to be bent round, to be crooked; e.g., fimbo inapetémélína; mukono unapetemelína, the stick or hand is crooked, bent.

Peteémélína, v. c., to cause to bend or become crooked; ku petemélína fimbo hatta ku go-tana niyakwe (niyakwa), to cause a stick to
bend until the ends meet; (2) to put into one another, e.g., a clay-knife.

PETEMEKA, v.

PETE, s. (yn, pl. za, or pl. mapete), a ring; pète ya shikio, or ya masikio, an ear-ring. Dr. St. takes pete also for "staple" = tumbere.

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 pingiísa 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 likià, ni mizi, when it is quite full, it makes a load. But about two or three measures (qishí) of corn make only a peto, not a mizi (load); kípèto means a packet, bundle; e.g., kípèto chari nákà, a letter-packet. Peto mbili, viz., a rope which is trofofà (R.).

PETU, our; e.g., mbihi poto, our place.

PETIÁ, v. a. (pindüa), to overturn, capsize; ame-ni-petía daulangu = amepindúa daulangu, he capsize my boat.

PETUKÀ = pindükà (téguka), to become sprained.

PETULÜWA = pindulüwa.

PETÉ, v. c. = pindüa.

PETZ, s. (vid. kou).

PEÇUKÀ, v. s.

PE PU, full-grown; vid. péto.

PEVÜA, v. a, to make full-grown; ku-ji-pévus, to think oneself a man.

PEVÜKA, to become full-grown.

PEWA, v. p.; ku powa or pawa (vid. ku pa), to be given, to get from some one, to receive.

PEZI, s. (pl. mapézi), a fin.; vid. pesi.

Pñi, interrogative particle; wàpi, where? wengapi? how many? furaha ipi! what joy?

Píà, s. (la, pl. mapià), (1) the fruit of the mpia or miliana-tree, which the people use in playing (pià ku tezià watu); pià ya ku tezià watoto, a spinning top, toy, playthings of children; (2) pià (ya, pl. za) ya gri, the ankle-bone, projection of the skin-bone; pià ya gòli, the knee-cap (pià ya gòli iné-ni-bóka or téguka hitiki saua saua, the knee-cap is turned aside out of its place; (3) new, ni pqià, a new cloth, moyo mpia, a new heart; kítu kípìa, a new thing; niumbing pià, new house; (4) all; watu pià (wote), all men; maka-ashing pià, all boxes (or maka-sha pit iote, completely, utterly); kazi zote, all works; (5) pià, burn; kú pià, to burn; niumba inakúpíia, imekúpíia, itakúpíia, the house burns, burnt, shall burn = ku tokeka motto; kú pià kua motto = ku teketo, pià or toma motto niumbàni, to destroy a house by fire; (6) pià, a top, a humming top (St.).

PIOA, 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 nin, or rokho ime-mi-tahuri, conscience smote him.

APAPIODÍA HATTÀ AKIPÍDIKA (vid. ansakuanu hatta akifukanikà).

KU M-PIMUNI (or KU M-TIILÁ KIADÓ), to cause one to take an oath.

KU PIGA KERIÈKE, lit., to strike a noise, to shout (kua maneno) = raise a noise, to cry; ku piga mafungu, to make portious; ku gawändà, gawanisa, kitu ni chao; kitu chau ku wa-piiga mafungu; ku piga mbò, to go quickly, to run, to gallop; ku piga nuvake, to smoke meat; ku piga mbú, to strike a buffalos horn; ku piga metari, to rule a line; ku piga mtakasso, to rustle like new clothes (St.); ku piga uwinda; vid. uwindà; ku piga metu, mbínja, mbisi, mbò, mawändà, ngóma, mapindí; ku piga mbòoni, to wrestle one; ku piga teke, to kick; ku piga bunduki, to fire a gun; ku piga mbàsi, misono or muanzi, to make a whistling noise; ku piga funda, to tie a knot; ku piga falaki, to foretell by the stars; ku piga champa, to stamp, to print; ku piga koffi, to slap, to box the ear; ku piga magotti, to kneel; ku piga kiwé, to scream; ku piga kengci, to ring a bell; ku piga mawe, to stone; ku piga kura, to cast lots; ku piga mikambè, in bathing to dive and fling over one leg; ku piga mizinga ya ya salámu, to fire a salute; ku piga pus, to snort; ku piga niya, to grope; ku piga randa, to plane; ku piga pembe, to goere; ku piga umene, to lighten, to flash; ku piga bandi, to taek (in seeing), to blaze; ku piga or bish a mlando, to knock at the door and cry "Holi!" ku piga muyo kondi, to gather up one's courage; ku piga löwe, to cry for help; ku piga na nti, to strike on the ground; ku piga chafla, to sneeze (ku enda chafla); ku piga pigo, to strike a blow; ku piga bomba, to pump; ku piga ramli, to fortell fortune (by diagrams).

KU PÔSÔHA, to break or mangle a language; ku pigisha maneno ya Kisuuhili, to speak broken Ssuñhi.

PIÔNA, v. rec., to beat each other, to fight or war one with another.

PIÔNA KUA MBÔYU, to wrestle.

PIÔNA, v.; ku-ni-pigiana, to beat one another on my account.

PIÔNÍSHKA, capable of being beaten.

PIÔNÍSHHA, r. c.; (1) to cause to beat or fight; e.g., ku wa-pigiana mbòzi wawili (or mugi-
mbi) ku angalia náni ni bora; (2) = ku sáltí, ku tongáá, ku fania sítána, to cause enmity among men, to incite them against each other; (3) ku pigăiñáwa wita, ku angalia kua jüo, na sidáka na hírri, to prophesicate war by looking into the book, by sacrifices and charms.

Píganisma, v. rec., to set on to fight together.

Piga, v., kidíde ja ku pigía juma, an instrument with which to beat iron = a hammer, dce.

Pígiliá, v., ku pigílisí nákua ku simbo iákóón ndáni or tini, kitámwa kasíleegó, to ram corn with a stick in order to fill the bag which must be tightly full in trade; ku pigília, to beat as roofs of stone, earth, saul, dce., are beaten in order to prevent the roof cracking as it dries, and to consolidate it while moist (St.).

Pígiwía.

Pígiwá, v., sákáju 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; alipigíwa ukeló, a cry was made at him, or he had made at him a cry.

Pígiwa, v. to cause to beat; sukúni ywawigíza tanga, upepo wapiga nussu ya tanga basi, na nussu inaleegó, inapereeggú. 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, po, pu!"

Púo, s. (la, pl. máa-), a blow, stroke; ku pigía pigó, to strike a blow.

Pika, v. a., to cook, prepare food, to boil in water; amepika jakúla mótòni kua maji; ku pika is different from ku andá (vid.).

Píkíwa, v. p., mapigíwiwa wali kò, boiled rice was today cooked for me.

Píkia, v. obj., to cook for one; mpipisi ami-nil-pikia marra mbili leo, the cook cooked twice for me today; muiko wa ku pikia = wa ku genüa jakúla jünjúni kisikéko, that the pot-ladle, the ladle for stirring up the food in the pot may not burn.

Píllo, s., pillow, an Indian dish.

Píllo, (1) ord. numb. two (in counting); pilí wa pilí, the second; ya pilí yakwe, the next; mti wa pilí, the second tree; kasaa la pilí, the second box; marra ya pilí, again, a second time; yulo wa pilí, the other.

Píllo, s. (wa), a kind of serpent of about six feet length, which enters houses in quest of mice and frogs.

Píllo, s. (ya, la, za), pepper; pilílili manga, black pepper (which comes from Arabia and India, manga); pilílili hóho, red pepper which is planted in Africa; pilílili gusuráti, which has very small pungent grains.

Píma, s. (la, pl. má-), a fathom (thira, or thira enne = four cubits).

Píma, v. a., to measure, to weigh in the balance; ku píma maji, to sound.

Píma, v. obj., to weigh out for one; písha ya ku píma.

Pímba, v. c.

Pímba, v. n., to be measured for (anyone).

Pínda, v. a., to bend, to strain; ku pinda uta, to bend a box; ku pinda na mugú (St.), talipes?

Píndamaána, v. to be bent very hard, to be inflexible so that it will not give way or slacken; mti huyu apíndamaana, haleegi kahisa; muli-wakwo unapíndamaána or unashupána, unapíndána unakázána; (2) to be curved, crooked, contracted.

Píndaána, v. (= píndamaana), to be stiff, to bend together.

Pínduwa, v. p., to be bent.

Píndi, s. (la, pl. ma-), (1) currie, winding, meandering, a twisting, a wriggle, turn, point of time, epoch, interval, short while; píndi la nioka, nioka apiga píndi or mapíndi, the serpent winds itself round an animal which it will crack = nioka ywawomonga, or ywawomonga nioka apiga mapindi konso la mti mrefu lilló tongoa nta kama fumo, ku funda, the serpent winds itself around the long pole which has been pointed like a lance, to break it; (2) píndi ya (pl. za), píndi ya múa or ya mti, the ring in a cane or tree, which marks its growth; (3) píndi ya (pl. za), sána, the winding of time; píndi ya súükúli, ya dólói, ya mangári; mtáña yunna vimpíni kuni na wívivi, the day has twelve eindúngů = hours. In eating, one says: zama! fuláni mu-ékóni nay, resp., wájíka píndi udákapo kuja? (R.).

Píndia, v. obj. (vid. pínda), to bend for one; u-ní-píndi utawangu? will you bend my bow for me? ku-m-píndia uta ku ká tília upóte.

Píndika, v. a., ku píndika múmbo (= ku iníka or nanika múmbo), to set a rope and tie it to a shrub, like a wire; ku tega niána, 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.

Píndiwa, v., nímepíndiwa utawangu ni mtu mungine, my bow has been bent for me by another man.
PINNO, s. (la, pl. ma—), lacing, the sel edge, the longer edge of a cloth; pinuo la ngilo, the coloured stripe of a cloth.

PINDO, s. 1) ku fia na piga pinuo, to tumble; 2) Waanga (a people in Pendo), ašuaikika kitiomgoamba (kitoo kí ni, na mgá lá yá jú), kana mgííamba (rit. kitiomgomba), ana-pindikua kí píí.

PINDÍÍA, s. 1) (síng.) = mišíí; pindía wamo, there are obstinate people among them (R.).

PINDÍÍA, r. a. (2), to upset, to overturn, capsize; ku pindía káu píí; wann májí wamepindía daw, the sailors capsize the boat; ku pinudun káu gošini, to tuck, in the lee (under the wind); ku pinudía káu-damaluy, ku weem shíip (demáni, the sheet of a sail; ame-pindía vikomba viove, unyíweke upando mgíí.

PINDÍÍRA, r., to be overturned, capsize; pindííka káu náavi si kasuli, accidentally, not on purpose.

PINDÍÍRA, r., to throw or tumble oneself over, to roll over; ku pinudííka káu píí, ku káa káu pindííka lima káu píí.

PINDÍÍRA, r., to throw a thing over; e.g., muii amepindíikia mazíígo káu píí, i.e., amapána nó jú yí kíambíáa jí niumpííba, the thief throw the bag over the wall of the house.

PINDÍÍILA, r.; ame-nilindííka daulanga.

PINDÍÍILA, r. p.; ngallíingalií, to be overthrown backwards.

PINDÍÍEA, r. e., to cause to be overturned; wato wame-nilindííka daulanga, wame-nilindííua , huko na huko ku muaayí májí ya daa, 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 capsize.

PINO, r. a., to give a turn, to turn about = ku sungíísa, to hinder or block the way; ku pinga shikio la jombo, to turn the helm of a vessel; ku pingá jombo ku shikio, to turn a vessel to one side by the rudder; ku pinga, to lay a prayer; 2) ku pinga maneno; watu wote wamekimbií maneno haya, laken liiabiílií ame-ya-pinga; cfr. biiga (rectius plange), to cause difficulties.

PINGAMISI, s., a weevil, one who gives trouble and spoils a bargain.

MINGAÁIÍ, s., stubborn, restless.

PINGAÁIÍ, PINGMIÍSÁIÍ; ku fuiaa ubiíí; kia ku pingana = sindiíán, to accept reluctantly, to shock, to distress.

PINGAÁIÍ, r.; kia or kipingo sa ku pingá = fungia milango ku ndííí ku kíbarango kíkíígamnaíí, a bolt with which to close the door from within, to fasten the door by means of a bar inside.

PINGAMÍIWA, r. y. ( = ku sindiíánííwa ?)
pitia (mbole), hakuni-ons; (2) to slight, neglect.

PIIKA, v., to be passed, to be passable.

PITILIA, v. = pitia, to overlook, pass by or over.

PIILUWA, v. p., to be forgotten, to be neglected, to be passed in memory.

PITISHA, v. r.; (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-pitisha ndia ya kirihi ya yu mbuli, he made me go or showed me a way or long road.

PO (1), particle of locality and time, where, when, while, a curious manner of speaking; mmoja wa-po, one of them; akipoteva ni mmoja wa-po (= awide bote katika kondwa wale; aliophania gisi hi mmoja-po naani? (for mmoja wa-po); mmoja-po udhe aliokhiri (B.).

PO, r. (2), everywhere, wherever.

PO, a. (2), (a. pl. mapo), the fruit of the mpo-tree, nido. mpo.

POA, r. n. (rid. pia, r. n.), (1) to dry up, to decrease to end, to subside; mali ya m'to wa bahari yuppies or yakusa, the water of the creek is ebbing, decreasing; yanakupas, it has completed the end; yatakupia, it shall, will decrease (opp. to mali yaqab, yanajja, yataqia, the water is, was, will be full, kwa telle). Hence pia, the coast, lit., the dry land (B.).

POA, r. n. (2), to get or become cool; ku pia boredi; mali yanapoa boredi, yaliwia motto, sana yana-
poa ya yanizima, the water becomes cool, it was not, but now it is cool; to put away from the fire or to cool.

POA, r. n. (3), to become well, to recover from sickness; amepo maraithi.

POLE, v. obj., to heal of itself.

POZA, r. a. (1), to cool; amepoza yu wa ungwa, he cooled the (thin) woodland soup; (2) to cure, heal, deliver; Munza ame-mpoza (= ame-mpu-afa) mganga ame-mpoza kuna dam, the physician cured me with medicine; however, the Mu-
hammedans dislike the latter expression, as only God, in their idea, is able to cure.

POZOA, r. p., to be healed.

POZOA, r. (ya), dry land, coast, shore, the sea-beach, sea (in general) which is near the land; pia ya ya Muvi, the coast of Muhama (= hakeni ya Muvi) (cfr. mpia); poani, on the coast.

POZA (root), v. u.; ku pia, to get dry, in Kiniu; hence pia, dry land, coast.

POZO, s., a quiver (St.).

POLEWA, v. obj. (rid. puclia); santi ina mpucia, to be dry, to become hoarse.

POFU, r. (da. pl. ma-), scum, froth, foam, bubble; pofu la bahari, the foam of the sea; mali yakiza

yafania pofo; pofu la jungu, the foam of a pot; pofu la titi.

POFO (or rove), adj., spoiled, corrupted, destitute of fruit; hundi pofo haliina tembe, lina guguta
tupu; mahindi mpofu, the Indian corn is spoiled, it has no grain, the cob is empty (heina
 kitu ndani); mtazi pofo; upogo ni upofu.

POFCA, v. a., to spoil (= ku via), destroy; Mungu
ame-mpofo muo or ame-mpofo aka matu,
asione, God has spoiled his eyes, so that the man
have no power, like a tree which bears no fruit.

POFUKA, v., mahindi yamopofukua kua jua, the
Indian corn was spoiled by the heat of the
sun; mto amepofukua mato, the man is spoiled
with regard to his eyes, he is blind.

POFULIWA, v., mahindi yamopofuliwa na jua,
yamopofukua.

POFOULA, v. c., to cause to be roiled, spoiled, of
some effect; jua limepofukua or pofofa wilimo
(kilimo).

POOZO, a. (sing. upogo, pl. za), on one side, not
straight, one-sided; watu hawa wana pogo za
numuza kua sababu ya ku tezama upande;
mti huna upogo or pogo - kombo, tan, to look
sideways, to be curved, squint-eyed; ku enda
pogo, to go not straight, to go one-sidedly.

POOZO, a. - ku kata matanza ya mt, gogo liwe
pekeyukwe, to cut off the branches of a tree, so
that the trunk remains alone. Ku kua ju ya
mti, ku kata matanza ya ku fania (or pigu) ngo
or niwasa or wiiko.

POOZLA, v.; mti wa ku pogola matanza ya
mti, a knife for cutting the branches of a tree.
POOZLA, v. c.; mti amepogolwa ni watu, the
tree was cut by the people.

POZO, s. (rid. joka) (sing. upogo) (wa, pl. pozo za)
(e.g., pogo za shamba), a kind of vetich: the
Wenika call it pogo (Kinirima joko).

POKA, v. a. (Kipeamba), to take with force, violently
and suddenly - pokonia, gniaunia, kum-
tonia kia ku ng'vula, to rob, plunder one,
deprive him of his property forcibly.

POKANA, v. = ku gniauniana.

POKONIA, v. a., to deprive one, to erect.

POKCA, v. p., to be robbed.

POKCA, v. a., to take a thing out of another's hand
to receive, to take up from one, to handing over,
deliver; ku pokoa mukoani; ame-ni-poka
muzi uliili, askata yoe katukia, nami niwe
pumuka, he took the lead from me on the road,
he took and carried it, and I rested; letta ni ku
pokoe muzi, ni the kuuka, naua unpumise; tafsi
thali upoke, I beg you to accept it, I beg your
acceptance.

POKELA, v., to receive for another, to transmit,
to take from one and deliver it to a third
PO

prsona. Kiusu (a Swahili name) amepokele Mauadi (a. p.) fetha kwa Mzungu =
Mzungu amempra Kiusu fetha, na Kiusu amepoke kwa Mzungu, aka-m-pokele Mauadi.
Kiusu has handed over the money of the European to Mauadi—Kiusu took it from
the Mzungu and delivered it to Mauadi, to whom it belongs; nakupokele fetha yako, I deliver
to that money; fetha ni hi, Mauadi hape,
ewe Kiusu upokele.

Pokelewa, v., Mauadi amepokelewa fetha ya
Mzungu ni Kiusu.

Pokelezana, v. rec., to take off a load mutually;
ku tunza gombe kwa ku pokolezana, 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; mini le kazi mengi, nadaka mu
ku uguia. a-ni-pokeze kazi, a-ni-poke, a-ni-
sebole kazi ku-nil-siula.

Pokeza (Kinyw ), 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
down from other and carry it; e.g., ku pokeza
ana muzigo; ku pokolezana maneno, to speak by
turns, when the one speaks, the other is silent,
and vice versa, to do by turns.

Pokewa (or Pockeleva), v.; nimpokeewa ni
mutu mungine, to be handed over.

Poko, s. (ba), the bigness of a man’s body; muili
wa mu huyi ni poko, or mu huyu yuma poko la
keelli, this is indeed a big, corpulent man.

Pokosta, v. a., to gnaw, poka, to eat, to
take a thing forcibly from one, to rob him:
akauka, a uso akakonda mike, to ravish and
snatch away a female.

Pole Pole, ad., slowly, softly, gently, moderately.

Pombe, s. = tembo; vid.

Pombo, s. (wa, pl. ma), a porpoise, dolphin; a
kind of fish which follows vessels making re-
peatedly a blowing noise (pombo yuwasama
yuwasha).

Pomoka, v. a., = ku funda, to cast off, to throw
off, to make to fall.

Pomoka, v. n., to fall or tumble down, to fall to
rain (Kimwina); ku angika (Kimwina);
nimpomoka ni siali.

Pomoka, v. c. (= angishu), to cause to tumble
down, to throw or pull down (= ku angishu);
ku pomoshua nadda mouseini kwa polepole, si
ku ku poromoshua kwa muffa = harraka.

Pomosi, v. (ya mavi), the sudden discharge of the
borealis with a noise; mu huyu yuma pomosi.

Poxa, v. n., to recover, to get well, to be restored to
health = amekia mazima, amekia katika mututu
or kibiru na ku kifuka laken amepiona, he was near

death, but was saved; he recovered. Latin, inco-
olumus evasit, he came off, got off safe.

Poxia, v. a., to preserve (e.g., to preserve life
from hunger), to cure, to save.

Ponda, v. a., to crush, to pound in a mortar, to
pulverize (different from ku tunza (vid.), which
means to take off the husks; ponda ku tia kitu
kiuini na meji na ku ponda kwa meji, wishia
vitoko; ku ponda pilipili, bizarri, mubogo, but
ku tunza mahindi, mungama, mtamau, d.e.

Ponda Ponda, v. k., to prostrate, to bruise, to
deprive of strength; e.g., marathi ime-mi-
ponda ponda (funda).

Pondeva, v. obj.; ame-nil-pondi piplili kiini,
he has pounded the pepper for me in the
mortar.

Pondika, v., to be pounded, or capable of being
ponded, to be crushable.

Pondereka, v., to make a small kikia na mvua
mengi, mtama umpondereka nti, i.e., unau-
angika nti, to fall to the ground, and of fruits
like mtama, mahindi, mungama, d.c., in con-
sequence of much rain and wind, which beat the
stalks to the ground.

Ponderekena (or Ponderekana), v., to bruise or
crush each other; mtamawangu umpondere-
kena, umemjeke, uumelemeana or uumelemesina
(riz.), mishako za mtama, 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; ponto za ku
sukumia dhu; ku-m-toma ponto, a puningpole;
(2) ponto ya niema ya miviti (== mi), after
birth, the former applies to human beings, the
latter to the inferior animals. Sp. seems to
have confounded kiindo ya niema with pondi
(efr. kondo).

Ponsha, v. a., to make contribution (Rom. xv. 26)
(Sp).

Ponsha, v. a. (R.), mucini ku ponga o tupa
mukono?

Poxoza, s., a kind of large sea-mussel (taknka);
vid. mapongzei.

Poxia, v. a., to make well, to heal, to save; ji poni,
look out!

Poxia Poxia, s.; ponia ponia yetu (or nafoyetu);
hibi jua, ngilido ponia ponia yetu, this sun heat
was our rescue, i.e., because it was so hot the
cholera did not come to us (R.), to Mombasa
(in June, 1865).

Poxisma, v. c., to cure, to cause one to be made
well.

Poxima, v. a., to slide, slip off, to escape, to slip
out of one’s hand; mtu amponioka makum-
bini akangika, the man slipped off the cocon-

x 2
branch and fell down; bilali imi-ni-poniška mukononi, the glass slipped out of my hand.

Postošiha, r. c., to cause to let slip a thing on purpose or without purpose.

Poxonshika, v.; kum-ponishka kuku tembo za utama kafika nti, spate dona.

Poso, s., a fish which is generally in a state of torpor. Hence the Provo, mutu buryana ungishinga kana pono, this man sleeps constantly like the pono (= yuma ungisinga mnu). This fish is not good for food.

Poxa, r. a.; ku ponia ngovi, to strip off the bark from the bast; vid. kongo.

Poxole, v.; ku ponesia ngovi kua kigango.

Posza; ku ponzza, to pull up, to catch (vid. posa or poza), to become useless, to relax, to grow lame, e.g., a lame hand; mukono ulikusa una pozaa (Luke vi. 6); mungni ku pozaa, a paralytic.

Poxeshaka, v. c., to paralyze.

Pore, r. a.; ku kaza or funja hodari, to tie tightly or closely, strongly; ku pōpi vitango via hodari, to tie closely in various places; u-lipwe ganda vitango vivili or vitatu; ganda line-pōpi saya, the bag is tied strongly.

Pōro (or Rōro), s., (1) the fruit of the mpōpo-tree; popo la ku tafunia uraha (vid.), the fruit of the area palm, the arecanut (cheesed with betel-leaf, lime, and tobacco); (2) pōpo (yn. pl. za) bünduki, a musket-bull which resembles in size exactly the fruit of the mpōpo-tree; pōpo ya rasa, ya chuma, a ball of lead or iron.

Pōro, s. (wa), a bat which is kind of monoga and bananas.

Popotokà (redup. of voya), r. o., to distract, to twist, toerring, straining (cfr. voya), spinin, percert; ku popotoka mikono, ku aliha viaula or vidole, to disturb the hands, to make the fingers crook.

Popotokana, r. rev., to wrestle, eritha (R.).

Popotoka, r. a., name popotoka galiwake, he has sprained his foot; properly he has been contorted with regard to his foot.

Pora, s. (yn. pl. ma), a young cockerel which cannot yet crow; pora la jimbi lianżalo uloča = kita, halitasa wika.

Poña, r. a., to cool, to get watery or thin.

Pónda, s. (yn. pl. ma), thin, watery substance, gruel; wali ku ni poroja muno, una maji mungi, ni masihinda, this boiled rice is too much diluted; poroja la kizungu, a European soup (water-soup); poroja la fiko, lime too much diluted.

Poromoka, r. n., to give or slip down; e.g., ku poromoka muna, to slip down a cocoa-tree by holding the tree with the hands, not with the feet; ku poromoka nilima kusa ku teliza kus magi.

Poromoka (or poromoka), r. obj.

Poromoka, r. c., to cause to fall down, to throw down in quick succession; ku poromoka ma dafa ku mafilo (ku angasila harakka), to throw down cocoa-nuts, one quickly after another; ku poromoka mari, to emit, to discharge the bowels with a noise.

Pora, r. a., to ask in marriage; ku fania manoko ya harusi; upwone ni mali yapelekoaya ku harusi ntuone (Sp.).

Posa (or Pōza), r. a., (1) to care (vid. pōza, r. n.) (cfr. the Amharic word fawasa); mganga ameni-posa marathiyangu, the physician has cured my sickness; ku ondjoa marathul makongo yaniweno nova; (2) to relax in reference to physical strength; ku lega sauli; mutu buya apōza, hasimiki (ac, ma) (anaposa ula heistrakami); ku poza unye or maitame, this man is impotent as to virility; mukono anaposa, unakufa gani, haushiki kitu; mutu buya anaposa ngoli ku tambùzi, or anapozesa magu.

Poseshaa, v. c.; (1) to cause to become cool; e.g., ku-wali upáte pōza, uso bercul; (2) to cause to cure; e.g., daua ni ngema, inaposesa kianda, kianda kimposa ni daua hi; (3) to lane, to paralyze, cause to slacken, to be powerless; tambiasi ina-m-posesa muti mukono, hawexi ku shika kitu, or ina-m-posesa gi, gi lapepe, halina uguva ku mshika uliukufa gani (poseshaa (St.)).

Posiso, s. (yn. pl. ma), rations, maintenance, the portion of food given daily, or from time to time, to a wife (the natives have several wives in separate houses), or to a child, or soldier, or stranger, etc.; posho ni kisi cha náfsika, cfr. Many women receive no more than five shillings for corn for ten days allowance. This being very little, they give up themselves to harlotry for maintenance.

Poso, s., the demand in marriage; cfr. posa, r. a.

Posoro, s., an interpreter (St.).

Pososo (or pososa), r. a. = ku-m-širi; to give one a daily allowance of food, to provide one with food, clothing, etc., to give rations to; ame-m-pososa intumbase, he gave his bride maintenance (as the natives do after they have betrothed a young girl); ku-m-pososa mana or askari jakula or viakul a.

Pote, (1) all, of place or time; cfr. ote; (2) cfr. upòte (pl. pote, za), bow-strings.

Pote, r. n., to get lost, to go astray, to err; e.g., amepotà ińdini, he went astray on the road, he went the wrong way, to perish; mali imepotìa, the property perished, was lost; kisù kime-ni-pote,
I have lost my knife; ninepotēa ni'a nikatokēa niubani kuuko (mjin), I lost my way and came out near your house (in town).

Potele, r. obj., to be lost to one; mali imeni-potele, the property is lost to me, I lost it; mali ime-ni-potea.

Porevë, adj., wasteful.

Poreva, r. ni-poreva kise, or kise kine ni-potēa, I lost a knife.

Poteva, r. c., to lose anything carelessly, to cause to perish or go astray or be lost, to corrupt, to spoil.

Poteva, r. obj., to lose to one; ame-n-potezëa mano,

Potevëa.

Poreva, r. c. (cf. popetōa and pogūa), (1) to curze, make crooked; kia tia kome or kota; (2) to spoil or to percert a thing, e.g., ku potēa manemo, ku potēa kazi.

Poreva, r. crookedness, perversion, obstinacy; ntu hunu ni-potēa (Kinerima), this man is obstinate; watuna hawa ni-potēa (or pinda – hawaisiki), the shares are refractory.

Poreva, r. n., to be crooked, to be percered, obstinate, heady, opinionatic; ntu hunu ame-potēa, hakuongōka, si muongōsi or muongōki, alohihitiika.

Poreva, r. c., to cause to become crooked, percerted, heady; e.g., watu wamepotēka = wamepotēsika akili za mana, asinale la bai.

Poyu, (1), r. (v. pola, saua),技能培训s.

Poyu, (2), (v. pola, polīka), adj., spoiled.

Povēa, r. a., to spoil, to destroy; porulivina, povadha.

Povēka, r. n., to become blind.

Poko, r. a., to rare (v. pola), to cool by lading out and pouring back again (St.).

Mapoka, r. healing things (St.)

Paka, r. n., auna, none; mānāna wa pio, pl. mānāna ya pio, the division between the natives, the islet. The natives do not say andu ya or za pio; ku pika i pio, ku sawat; ku seufu pioan, or kis na kingonge, to talk through the nose.

Pā, r. n., to fail, to ebb (v. both verbs pia and pio are in use), to decrease, to ebb, to become low, to become dry, said of the water which at the ebb-tide runs from the creeks into the open sea = ku kaiiku, ku toka na ku ndu bahariini; mali ya pia or yāpia; yamakipuna, yatakipuna, the waters decrease, has decreased, shall decrease or fall off; mali yāpia, the water has fallen (said of the ebb) for other objects they use the verb anguka, to fall; (2) to dote about, 2 Tim. vi. 4; (3) to sell beans, peas, etc. (St.). Mājī ku jīa na ki pio.

Pē, r. (yai), steel; kia tia pia kīkōa, to steel, harden, sharpen the hatchet; pia ya juma kīgīmū kikaijū juma muenziwe juma tupa.
sickness of the chest has stopped his voice, made him hoarse.

Pūśīna, v. s., to cause to ebh, the water to become less; Mungho yuwapauka nji maį.

Pūkṣa, v. p., to be in want of work (Sp.).

Pūka, s., a cattle-fish (magniri wa pūza).

Pūṣ, s., a very small kind of dove.

Pūj, s., the name of a bad kind of fish (lt.); cfr. kōlecole.

Pūjā, v. a. (cfr. lāja), to touch or hit slightly, to scratch; e.g., mitu unu-ni-pūja, this tree scratched me.

Jī-pūjā, v. refl., to cast off all shame — ku jī- fania mtōfu wa haya, to render oneself shameless or barefaced; (2) to be beggar-like, to beg for everything one sees; mtu huyu mpupufu or mtōfu wa haya.

Pūjā (1), v. n. (= hashūka), to become meager, to lead a life of shamelessness and beggarliness, to lead a beggary life.

Pūjā (2), v. a. = ku kūnīka, to pull the hands or feet; ku ondūga ngivi ku hitu kigāma, to knock off the skin by accident (Sp.).

Pūjā (2) = hashūka (cfr. lāja) = ku fania kana muigni wazimu.

Pūjāla, v. n., to meager, to be pining away.

Pūjiklo, s. (la), megrelessness, meagerness.

Pūku (or roo), s. (wa), puku wa mītūni, a field-mouse; puku yasakw shamba ku la mīna; the Waniaka eat this kind of mouse.

Pūku pūku; marathi ya puku puku, yapukussa watu, the sudden or speedy death of people; sickness throws them off (from the tree off life).

Pūkṣa, v. a., to present, to make presents to (St.).

Pūkṣa, v. a. (= ku ondūga, or kōnā, or kōkā, tembe), (1) ku-mahindini, to rub or to crumble Indian corn, which is still in the (gugota) cob, to break off, or cut the grains of Indian corn from the stem on which they grow; (2) numizl uma-pukuswa matile, the coco-tree has thrown off little nuts in which there is neither water nor flesh. The natives dislike his very much, and therefore they hammer the skin of the tumbu (ma animal) into the tusk of the tree (numizl uma- pukuswa matile tonu), so that it may cease dropping its marble nuts. This is a kind of chewy. If they put umbí into the branches (makumí) of the coco-tree, it is said to die away very soon; (3) ku pukussa mami, to throw off dry leaves; mitu yapukussa; marathi yapukussa watu an naa, as the wind throws off leaves from a tree, so does sickness throw off man or animals suddenly.

Pūkīte, s.; pūkite ya wali ( = wali mičī), the dryness of boiled rice, when the boiled grains do not hold together, but every grain is separate; wali ni pūkite, rice boiled somewhat dry, if not so, ni wali wa mashendēśa, is somewhat softer and sweeter from the nji, but still not liked (Ex.):

Pukutika, v. n., to drop, to fall off like dry leaves in autumn, or like ripe fruits; mami yame pukutika nji; wali wapukutika, hautangamana sama na mkōkō; umandi epukutike nji, niisi sikeli maį saa; nda yamepukutika nji kwa jīna.

Pukutika, v. c., to cause to fall; usinendle, umandi upukutike nji kwana, do not go, let the dew first cease, let the ground be dried from dew; ku pukutika mukate, to crumble.

Pullī, v. obj.; e.g., wali uki-m-pūli muana mjanga puna, mamai yuwa-m-fonda, etc., if the boiled rice enters the nostril of a baby, his mother sucks it out.

Pūlīka, v. n. (Kimw.), (1) = ku konda in Kimw. kwa ndà o ukongi, to become lean and thin by famine or sickness (Kiqinia); (2) = ku sikin or sikiliza neno, to hear, or to attend to (Kiqinia); (3) to be restless, to be offensive, to fret.

Pūlīka, v. rec., to hear one another.

Pūlīka, c. a. (1) to blow or puff with the mouth; (2) = ku atīlia hitu ku shuÍ shini, or kuča jī, to let go, or fly down ward or upwards; ku pulīza nanga or biliði bahini, or ndi kỉmǐmǐ, to let go the anchor or plume into the sea, to let down a bucket into a well; ku pulīza kỉmsu or tiǎn, to fly a kite (ku atā ku nonda).

Pūljija, v., miti ame-pulija masiphi (sigue ya kamba) simaki.

Pūlīka, v. a., a spunge, sponges (St.).

Pūmrā, c. a. (cfr. tutumia), to thead, to beat like the pulse, pulsate, to have pain, pinch; ipu la-ni-pūma, the boil gives me pain; kito na puarna; ipu likianza ku kisianza wañiwa mahali pamejma, liñapuma sama.

Pūmara, s. (la, pl. ma), a lump, a seed; pumba la udonga, a seed of clay, as much as can be taken with two hands at once, but the natives say; bumba la tōmbaka, a bundle of bowers; pumba (ya, pl. za) is a smaller quantity than bumba (la); pumba ya udonga ya ku kandika wamala, a seed of clay to plaster the wall of a house; kĩna mapumba, to engrat.

Pūmū (or Pūmba), c. a. (1) = ku via muīli na skīll, to be spoiled, to be out of style and mind, to be negligent, stupid, slouch; (2) ku pumbā kazi ( = kīna mīfīn), to be idle or lazy; ku āku ku zungūka paspo kazi, to desire to walk about businessless, thoughtles; muna huyu na-a; pumbā hatta mapumbasika, this boy was lazy and thoughtless till he became a fool. 
Pumásã, r. s. (= ku susuia or dangaia watu),
bojooy, to deceive people, to play the fool, to
jeign stupidity.

Pumásata, r. s., to jeign stupidity, or awkwardness.
Pumásatã, r. r., to deceive each other.
Pumásatã, s., to become a fool (= ku dangaianka,
to slight, neglect, to deprive oneself of a thing;
kua mazungumso napambazika ndiyangu,
sikupata sawari, or leo napambazika kua
cazi hatta nakosa sawari, by talking I have
deprived myself of my journey (watu walo-
zungumso nami wame-ni-via mila), to make
a fool of one, to play a honx on one, to jockey
one; pambasika hatta jua linakita; cfr.
pumbia dundia.
Pumbi, o. obj.
Pumbi, a., to undertake a thing at random.
Pumbi, e. a. = ku ji-tupa.
Pumbwa, o. p.
Pumbo (or pumbu), s., the scrotum (ya, pl. ma and
xa), swelling of the testicles is consequence of the
manja disease; mtu muya ana pumba (cfr. yari
and mayayi ya pumba), pumba ya or za ma-
kende, kera; koko za pumba, or mayayi ya
pumba, or mapumba, testicles (St.).
Pumi, s., an asthmatic complaint, an asthma (ni
uwello wa pumzi), thrashing of the heart in
general, disease of the chest.
Pumcã, r. u., to breathe, to recover breath, to rest;
ku-m-pumča kazi, to ease one of work.
Pumzi (or pumča), s., breath, respiration, breathing
(ku pumča), ku shusha pumči, to fetch or draw
breath, to breathe (cfr. upumči). It seems that
is Kung. "ku shusha pumči or pumči, means,
to expire, to breathe out," and ku paza pumči,
"to draw in the breath, to inspire."
Pumčak, r. u., to breathe oneself, to rest from
fatigue.
Pumčika, r.: mahali pa ku pumčika watu
ndiani, palipo na uvalu na uberedi wa mati,
a place on the road where people can rest, and
where there is shade and coolness under a
tree.
Pumčika, c. c., to cause one to breathe or rest.
Pumčika, r. (or pumčiko, or kumčiko): mahali pa
ku pumčika; tso po ku tula, po ku tula umizo,
a resting place, a place where you can put down
your load and take rest on a journey.
Pumča, r. c., to strip off, to scrape off, peel off; ku
puma viči, ku puma goli, or panda la mati; ku
puma = ku tegeza nta: ku puma harri kwa kisu,
to scrape off sreet with a knife; ku puma
guardo.
Pumda, s. (wa, pl. id., wa and za), an use; penda
kiôngo = miši, a galle ass, opp. punda wa

Hindi, mrefu na wena. Punda na mabairi; cfr.

Punda mlia mlia, s., aroha, the natives call
this beautiful animal; pl. punda milia; milia
(pl. milia), a long white and black line or
stripe; punda yuna milia or milia, she has
various stripes.
Pundu, adv. (future and pretetit); pundo hivi
just now, a little while ago, no sooner than
after, afterwards, a little more; pundo kiędgo,
gr¢ja kiędgo, a little afterwards, wait a little;
letta ndi międgo or ndi kula punde, bring a little
smaller or a little larger tree; punde ku punde,
now and then, often, every moment, by little
and little, repeatedly, always; kipindi hatta
kipindi, pande anakuna, punde ana rudul (= marra
punto-mruta), 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.
Pendu, s., the flower and first stage of the coco-
nut (sing. upungu wa hindi), pl. za mahindi =
shuka la mahindi; pungu za mési ndizo muanza
wa nazi; upungu ukitika, jatoka kidiśa, upungu
ni ndogo kana tembe la mtama, all blossoms or
flowers which resemble the upungu.
Pendu, e. a., (1) ku punsa wepo (ku-m-pigilia, or
ufua wepo ku upépolo), to fan the air with a
broom when it is very hot; to wave, to swing,
to swat, e.g., to swat the ants in walking, which,
as Dr. St. says, "is thought to give elevation to
a woman's carriage," (2) ku punsa pepo, to cite
and expel the spirit of a man possessed with an
evil spirit, or the ceremony of citing and ex-
pelling an evil spirit; ku-m-pungu mpo pemo ku
ngoma, kua ku piga kolfi na kua simbo, to cite
the spirit which is believed to have caused a
man's sickness. The citation is made by the
mungwa, 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 wizards 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 mubungu (usho wa ku tembiia),
finds out that the person has been seized by a
pepo, and that a mungwa must be called to cite
and expel the pepo. The mungwa at first yowa-
pika miungu suku tatu (he boils medicinal planta
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, clap-
ing the hands, singing songs and beating ulatu
wa sifiri and mukayamba - mabina ya utama
yali na tembe udani, to make a noc. The
mganga stands in the midst of the assembly next to the sick person, and fans him with the mguasha. 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 (sala sala ham, sala alekum, sala alekum, sala alekum). 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 a bull, a kilemba and a jama", i.e., a table with much and various food, wali, ambabo, wali, etc. When all these things have been procured, the pepo, acting always through the sick person, cuts the top off the ear of the sheep, goat, or bull, and tastes the blood. Then he tastes of every article of food that has been placed on the jama. 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 kimu," meaning the mganga. 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 punja mru pepo, na mti amepungu 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 arfoul course, walks off with his wages, and the sick person is either actually or temporarily relieved. Nature, medicine, art, cunning, and superstition, have all cooperated to force the man into the belief that he has been cured.

Pungu, e., pu-m-pungu angio, to make a sign by waving up and down a cloth in the air at a distance; pu-m-pungu ukoono, to beckon one with the hand.

Ji-Pungu upepo, to fan oneself; kua upepo (wa ku ji-pungu upepo) with a fan.

Pungu, s. (Bib.), a kind of fish (probably = pungu).

Pungu, s., the name of a drum; kwa ngoma ya pungu, ile ngoma ya ugangu; wata jioni wenda punguani; (2) kwa pungu ya mji, Wagaanga wakakosaniwaka ngapungu mji, wakatexa pungu ya mji.

Pungu, s., a kind of fish, a large bird of prey (Cfr. kipungu), a species of bird, probably the lambi's culture.

Punguca, n., to decrease, grow less, to abate, to wear away; jua lusignu leo uki, the sun because less powerful to-day; punguicinu or zimepungu leo ku vuna, the wind abated to-day; akili zina-m-punguca.

Pungu, s., defect; hapana punguca lilo-m-punguca = viola viimezi.

Punguca, r. n., to be diminished (kwa haba), to be defective, to fall short; maji yamepunguka, the water is diminished, become smaller; fimbo inapunguka yasa, the stick is now shorter; kwanza yaliwa kurefu, laiken inapunguka reflu; wino unapunguka, the fish is diminished.

Punguca, r. obj.: maile ime-m-punguca, the property has become less with him or for him, Luke xvi. 22, thou hastest one thing, bado jambo mmoja lina-ko-punguca.

Punguica, r.; mti huyu amepunguwa ni mali, he lacked property.

Punguca, v. a., to diminish, to lessen, to cause to become less, to make less; e.g., ku tangu, to lessen or reef a sail.

Punguca, v. obj.; Mungu amepunguza mali-yakwe, God has lessened (for him) his property.

Punguca, s., difficulty, also said of a heavy load which is scarcely portable; ku kwa ni pungua (R.)?

Punguici, s., a defect; huyu Mairabu ni punguici s Mairabu kani, this man is only a half-case Arab, not an entire Arab, i.e., his father is an Arab, but his mother is or was a slave. Mti huyu ni punguici, or yone punguici kwa manai si muunguina komili anatangama na maji ya kitina, allipunguka unguina (Cfr. impungu), this man is free, but his freedom is defective on account of his mother who was a slave, and was liberated.
PU

Puska, v. n.; (1) to pound, e.g., rice the first and second time, but the third time ku puaiya = takassa; ku punja mtelle marra ya kwanza na ya pili laken marra ya tatu ku puaiya; (2) ku m-kopa, ameota kingi, aki-m-ya kidogo munezivwe alipogawana kita, hence to sail, to sail a little for the price of a large quantity.

Puxje, s. (pl. ma—); (1) punje la dafa (Kipamba) = bipu la dafa (Kimurita), a young coconut, the skin of which is not taken off entirely, and which has only water and but little flesh (dafa la umambi ranbi). It is different from tonga (la, pl. ma—) la dafa, which is a ripe one, and which has both water and flesh. Its skin is entirely taken off; uki-li-pasusa, ufanaji visio viwili (kizia, pl. vizio, is the half of a coconut or of an orange). Naz i ni tonge, this coconut is very large; (2) punje, the grains of corn (St.).

Puxxa, v. n.; ku-munezive ku uawa (= kulemba)?

Puxta, s. (ya, pl. pxu), punta ya kanzu.

Puxu, s., nonsense; vid. pua, c. u., to date, Tum. vi. 4.

Puxa, s. (ya, la) (= buli, jhudi, kikika), gayerness, great haste; ana harraka za kula, yuma papu ya kula o kula kua papu, to eat eagerly and hastily, so that others yet little to eat (cfr. papia, c. u.), ku fania puia (= harraka) ya ku kishwana kazi.

Pupia, v. obj., 1 Thes. v. 15.

Puputa, v. a., to beat severely.


Pupuwa, n. a.; cu pura utama, to thrust or to beat out utama with a stick at the time of harvest; ku pura ngito (= ku fia ngito), to wash a cloth by beating or dashed against a stone.

Pure, s.; ni matangamwino ya mbazi na mahini ku piko paahi panuja; pure za mahuni, or kunde na pojo, na mbazi, boiled together, the mixture of mbazi and mahindi, or of kunde and pojo, and the cooking of these things together.

RABA RABA NA FUNI, a kind of food for slaves working on the plantations (R).

Rabai (or Rabait), Kiu. Hawai (Rahai), in Kikamba Wawai. The Rabai tribe, Wanika wa Rabai, the Wawiku of the tribe called Rabai; Mraibi, a man of the Rabai tribe, pl. Warabai.

Rami (1', s.; ya) (Arab. رمي), a peat of thunder, thunder bolt; urusi kunapiga radi, or jana ilipiga radi, or sasa uapiga radi inakita mnaa. The natives believe the rushing thunder to be juma kikili (ja radi) kitokajo ubingini, hard iron which comes from heaven.

Rapid (2', adj.; vid. rathi, adj.

Raff, s. (Arab. رفد, plancho; Turc. رفف, tablette), the wall at the back of a recess (St.).

Rafiki, s. (ya, pl. marafiki) (Arab. رفيق), a friend; raafikiyu amekuja, my friend is come; marafiki yangu ra raafikizungu ra raafikizungu wamekuja, my friends came.

Ragam (or Raami), s. (ya, pl. ma— or za), the direction on goods = alaama ya kimisi or lehemu muenzi mizigoni or kashani, the niga which signifies the number or direction written on a parcel.
or bag (of corn, &c.), or on a box (rāmamunyagul  
hi, hu-soni, dost thou not see my direction?  
) lapidibus jecit, signavit lapidibus.

Rāgūma (or ṛagūma), s., on the testi, vidid. (R.)

Rāha, s. (ya, pl. ha) (Arab. ṛaḥā), rest, repose,  
joy, tranquility of body or mind; rāha ya muli  
an ya moyo; ku ṣina rāha, to enjoy rest.

Rāhāni, s. (Arab. ṛaḥāni), a pledge, pawn, security.  
= kitu kilicho pewa ni mēnē; ku wēka rāhanini,  
to pledge; tōn rāhāniyagul hatta nilipe, take my  
pledge until I shall pay.

Rahisi (or ṛahisi), adj., cheap; mpūngā rahisi  
sana, 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. ṛaḥāni,  
paviti, pastum duxit.

Rai (2), s. (Arab. ṛaḥāri), prudence, cunning =  
urēvu, tenbiri, littl., (R.)

Rai, v. a.; to urge on, to impel, to excite?

Rājārc, s. (Arab. ṛaḥāri), the name of the Arab  
month Rajab. With the Muhammedans it is  
estimated a sacred month because Muhammed is  
said to have journeyed to Jerusalem on the 27th of  
it.

Rajel (or ṛajēla), s., a man; cfr. ṛajēla, vir.

Rakahim, v. c. (Arab. ṛaḥahim), = ku wēka kanzi  
(1 Tim. vi. 10), to lay up in store; Arab.,  
custodivit.

Rakahini (cfr. rahisi) (Arab. ṛaḥihisi), (1) cheap;  
kitu cha rakhihi, a cheap thing; (2) easy, without  
taking pain, or without difficulties; kati ya  
rakhihi, an easy business; nāa rakhihi, a mean  
without difficulties or trouble; there are no  
mountains, rocks, dense forests, robbers, &c.

Rakahisha, v. c., to make cheap, to undervalue.

Rakahimani, s. (ya) (Arab. ṛaḥamini), many (Arab.).

Rakahishia (or ṛahishia, cfr. rahishia.)

Rahibedun, s., the composition of a word (St.)

Rahiri, v. a.; ku rakihiri divishia? (R.).

Ramathani, s. (Arab. ṛamanitha), the month of the  
Muhammedan’s fasting. The Ramathani corre-  
sponds sometimes with our months September,  
November, and December.

Rahura (1), v. a., to lick with the tongue; e.g., ku  
rambia makinsha ya sānni, to lick up the  
remnants of food which is still left in the plate.

Rahuma, c. obj., to lick one; e.g., jibon a  
rambia donuynangul, or mukanowangul.

Rambia, c. c.,

Rambisha, c. c., to cause or make one lick or lick  
up; ku-rambisha ushunum.

Ramia (2), s. (pl. ma–), a piece of ‘Malawian’  
green cloth (St.).

Ramia, s. (ya) (Arab.  ṛamayya ), the churge of a gun  
(Ramale, s. (Arab. ṛamayla), dicision with ashes; ku  
piga ramale, to perform tephraneous (Er.); ku  
ramale ku umbaza; mpiga ramale, a fortune-teller.

Ramoko (cfr. hamumu, glamumu, or ramumu), stumble.  
saduce, grieve.

Ramka, v. a., to rise against; si-wa-ramuni (in  
tear)?

Randa, s., a plane; ku piga randa, to plane; (2)  
ku randu, to dance for joy (St.);

Rangarte, s., a kind of dance and play which the  
Africans perform after having burned a tangle  
(wakiruki tangeni); cfr. tāngi.

Rangāra, s. (ku ūna kua pili), to be transparent,  
to shine through; ngū bi yaranganga or  
yomnia kua pili, this cloth is transparent; cfr.  
angarāra in Kinya.

Rangosha, s. (ya, pl. za) (Pers.), paint, colour;  
e.g., range mnikundi (red colour), nepe (white),  
neusi (black), range ya kimincinci (yellow  
colour), range ya mnni maruti, green colour.

Rangosha, v., Reb.?  

Rapu (or Lapa), s. na, kua wa nūna born, to be very  
hungry.


Ramūca, c. a., to tear, rend.

Ramūca, c. u., red, torn, ragged; ngūo ma-  
rurika, the cloth is rent, is in rags.

Rāka (or ṛakī), s. (ya) (Arab. ṛakī), hand, corp.,  
pronoun.

Rākii, s. (kl), ma, chief possession (cfr. lim-  
mulii); Arab. ṛakī, capital.

Rūkka, s. (ya, pl. za) = nūna or mwa-shina ya  
mīkō, nītī mālupi ya ku shikā rāniki, nāa  
nakabumutetumik (or the nkōka tree); bozi in  
the water, to catch fish.

Rāmūshā (1), v. a., to do a thing quickly and  
superficially is object to get off; ku ūna huraka  
ku pata ūgi na kungā-zikizik; amusha rāmu-  
raka, to do a thing partially.

Rāmūshedhū (2), s. (pl. ma–); mīnī ya rāmu-  
sha or maraisha rāmu, a drizzling light rain  
which did not enter the ground; ṛaḥa,  
punca phua.

Rāmu – rufa, kai? (R.)


Rūsiti, c. u., ku rūsiti wana ṛu? (cfr. ṛustī, or  
ŋū, also rūsi).

Rāsē, s., messenger, especially Muhammed.

Rāthura (or ṛathurah), s. and adj. (Arab.  ṛethurah ),  
red, crimson, hamid, haunid.

Rāthati, adj. (Arab.  ṛathir), ready, willing, advise-

ted, content, approving (cfr. radi, adj.,); ku rathī,  
to be content with (cfr. Lake iii. 14); niwic
RA

rathi, forjice me, cecume me: ku rathiana,
rec, to consent, to assent; miini si rathi ku
maneno haya, I do not consent to this matter;
miini rathi ku ndeza, I am ready for starting;
ku-mu-daka rathi.

Rathia, s. (Arab. مَا), good pleasure, will (Rom.
ii. 18).

Rathwia, v. n., I like, I prefer; narathia ku
liko, more than —.

Rathuc, to arrange; ـيـّر, firmus fuit.

Raufe, s. = wema; kwa raufu = kwa wema; aliisa
watu kwa raufu, he treated everyone according to
his rank; cfr. ـيـّر, elatio digneatis, honoris
celebuitu.

Raunka, v. n.; ku raunaka el segiri, to rise early.

Raukia (R.); ku-m-ruuki kisiku = ku-mu
endela, to come to one early, to surprise
someone early, to be early.

Rauvi, v. a., to trim a sail (St.); cfr. ـيـّر, confor
sit so serpent, spinus.

Radic, s. (Arab. كيـر), bitir; donum
good datum corrupendi causa (R.).

Raya (or Rila) (aria), pl. vari or rayat (y. pl. za)
(Arab. كيـر), subject living under the
heaven of N.N.; miini ni rayat or arya (pl. waria) ya
Seidi, I am a subject of Seidi (the Sultan of
Mascat); rayat el Maturiki, subjects of the Turks;
rayat el Ingles or Ingreze, English subjects.

Riyu, v. a.; ku riyufu, to double, to repeat, e.g.,
a visit of a place on a journey; cfr. ـيـّر, pone
venit, continua serie successit, innum alterum
sequutum fuit. Hence mardufu, vid.

Rikia (or reia), s. (y. pl. za), a German crown or
dollar, current on the Sahibani coast. Its name
is derived from the Portuguese and Spanish coin
called "Real." Reali ya Kifaran or Real
Faransi, a French dollar = 8-franc piece; Reali
ya Sham, or fetha ya Sham, a black dollar; reali ya
thabas, an American gold 20-dollar piece; reali ya
mazinga, a Spanish dollar (ubu madinga in
Arabic) = a German crown.

Rif, adj., long; kitu kivuthi, a long thing; niimba
mufu, a long house; makahwa murefu, long
bores; kasha revo, a long bore; miti mufu, a
long tree; rifu punka, a little longer.

Rif, vid. eria (R.)?

Rigia, v. n.; to hang boat, cfr. utceleo.

Riga rega, v. n., to waver, totter, shake, to be
virkity; menoyikwe yarega rega, his teeth
shake.

Riga, v. a., to be slack, relaxed, bear (—legens); mu-
ili unarega; cfr. ـيـّر, redivit, reversus fuit.

Riiga (or rikia), v. c., (1) to return —

Bi

rudisha; (2) to cause to be lax, slack, to relax,
to loosen.

Regeza, v. rec, to return to each other; e.g.,
mahi.

Reje, s.; tu-tie rëcho (sailor’s language), Reb. ?

Rekema = rëcho, v. a., to pity; ntu huva
kwanzu likia fuká, laken Muugu ane-m-
rekemeshia, ane-m-pa mali.

Rekemia, v. n., to be pitied; anemreúwa ni
Mugu.

Rekem, v. a., to pity, commiserate one, to have
pity upon; ku-m-fiia rekema Mugu a-m-
rekemu = a-m-fikíise rekemani, may God
have mercy upon him (when he dies).

Reka reza, detail, in app. to jimka (R.), wholesale
business.

Reřa, v. n., to go back, return, refer; v. c.,
rejëza, to make to return, to repay (vid. reýa);
u ku rejëza kwa assiýakwe, to return to one’s
origin; ku rejëza malipata, requite.

Rekebib, v. a., to put on the top of (St.); cfr.
rekeba.

Rekeber, v. a. (Arab. كيـر), to ride; e.g., ferasi,
a horse (— ku panda); ku ràiku diriísha.

Rekeribwa, v. n.; ferasi anerekibwa ni ntu.

Reka, v. a.; fulani anakngona ni mke; cfr. noga
in Kinyaat to marry a wife who compels him to
stay at a distance, as she lives far off.

Rekeb, v. a. (Kia), to come, to vroccle.

Reça, s. (y. pl. za) = rusií ruíiza, small shot,
gruís’ shot; riíza za mazinga (cfr. ruízií)
(cfr. misiaí), splinters of a shell.

Rebya (or reýa), v. n. (Kia) = ku niíita, to be
obtained, refractory (juwaravu mno).

Reýa (or reýa), v. a. (Kia), to refuse one, to
kinder.

Reveleaza, v. to refuse one a thing.

Haraci, v. a., to seek (Er.)?

Riba, s. (Arab. كيـر); watu watóka riba (Lake xix.
23), bankers (Sp.); ku toa riba, to pratice
usery.

Rida, v. n.; vid. rithia, v. o., to deceive in.

Riffa, s. (ls, pl. ma—) (Kimirima), rifle la jugu
(Kimiria tamu), a kind of cover of clay in
which eals are placed over the boiled rice to dry
it; cfr. ـيـّر, circumdede ab uni parti; ـيـّر,
fragmentum straminis, stramen; cfr. rifia in
Kinika.

Rigali, s. mea; vid. ragal.

Rigano (or irigano), s., interpreter = muw wa
mbole; cfr. the Galla word "ërgúntu," a
messenger.
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rus fuit (Robo Ingreza, in English sovereign, St.); cassa robo, three quarters of a dollar (vid. cassa), less by —.

Robóta (or robóda), s. (la, pl. ma —) (= lunda la, pocket, parcel; e.g., robóda la Amerikano liito-fungoa pamanja, a pack or parcel, bale of American cotton cloth tied together; ko pa ligaví.

Róda, s. (vid. kapí, a pulley, roller, sheave of a pulley.

Rogóma, vid. ragúma.
Rūdī, v. m. (Arab. ٍسي), to come back, to return, to correct, to keep in order; cfr. ṭelīq, re-\-dire, reverse, silt, to chastise — kum-ta-alūb.
Rudia, v. obj. : kime-m-radis kīndā.
Rudīsia, v. r., 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.
Rudīsia, v. obj. : ame-m-rudishia pundawakwē.
Rubwa, v. p., to be punished and abstain from wickedness.
Rubana, v. rec., to object to.
Rubika, v. n., to be made to return, to be capable of being kept in order, or corrected.
Rubūfa, r., a, to double; cfr. ٍسي, bone venit, accusus suit.
Rubka, s. = ruho (vid. mjaka) (R.)?
Rubuf, s. (St.), the shelf in a recess; cfr. ٍسي, arcuatum opus aut similis quod, etc.
Rubūk, s., refusal, prohibition; to prohibit, forbid, check.
Rubūkia, r., to forbid to one in another’s absence: Gabiri ame-rufuki ḍalshi asinonde.
Rubukiwa, r. n., Rashidi amerufukiwa ni Gabiri, R. was forbidden by G.
Rubuf, v. a., to prevent, forbid one; ku piga marukia, to forbid.
Rubu, s. (la. pl. ma—), a blanderbush!
Rubu ruco, s., swelling without absence; niuki ame-ni-uma masfinin rugu rugu la mulini, a bee has stung me, I have got a swelling on the body.
Rubu, or Rubūca, or Rubuca, or Ruecu, s. (ya) (Arab. ٍسي), permission, leave; kum-pa ruhan, to give one permission or leave; ku tōa or pokā ruhan, to take leave or permission; ku kūtā, to refuse permission.
Rukklicia, r., to give no permission is another’s absence = kum-tolea ruhaka: Gabiri ame-m-rukshia Rashidi Seidí hakauko, Gabiri gave permission to Rashid in the absence of Seid.
Rukklicia, r. a., to permit or allow one.
Rukka, v. n., to jump, leap, to fly off; niama ame-ruka akapindukia kiambaza kum pili, an animal jumped over the eal; niuki ameruka = amepiga mashawa, the bird flew off; ku ruka kum teza, to leap in dancing; masifikia ku-m-ruka, lit., the ears fly off to him = masifikia ya-m-ruka, the ears tingle him.
Ruka ruka, to hop.
Rukiki, v. obj. : tuni ame-rukia kuku ku-m-riki, the leopard sprang after the hen to seize it; kunu ku-m-rukia mti yule kua maneno? ana-ku-farisi ni unm-rukiae kua maneno.
Rukka, v. p.: ku rukia na skili, 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 coco-nut leaves.
Rushia, v. obj.: taba anemrushia mana tiara-yakwe.
Rukkuthic, v. n., to run (St.); cfr. ٍسي.
Ruqma, s., a pivot which holds the shikio, or on which the rider moral (R.).
Rubu, s. (la. pl. ma—), a large jar (kasiki) ku tia badu or asali.
Ruka, v. c. (cfr. ku gūndi), to remain behind in growth, to be stunted or crippled; mana stm-
Ruka, s. = ruha (vid. mjaka) (R.); he is crippled by sickness, but his stature has not yet arrived at a stand; (2) to be sulley, sulky, angry = kasarika, siya, siruka, nuna, safari nugunika (R.).
Ruban, v. a., to gather, to be gathering (mvua ya-
funga), the rain is gathering, the rain will come.
Rukuy, s. (ya, pl. sa) (Kikaub. njūm or nūm), a nace, 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.
Rukni, s., Arab. term for “rice” (runni); runzi ya; cfr. ٍسي, id quod, ٍسي, oryza, rice.
Rupila, s., a roper (an Indian coin).
Rusā, or Rusās, or Rusā, or Rusi, s. (ya), lead (cfr. ٍسي), plumbeum et stannum (cfr. resa) rusia ya bunduki, a musket ball.
Rusha, r. a.: ku rusha funbi kua pepo (vid. ntama, kote), to make to fly, to throw up dust through the wind.
Rushāni, s. = tiara, a balloon? vid. ruka.
Rusha, to splash, to throw upon.
Rushku, s., a bracelet (St.); cfr. ٍسي, dedit aliqui;
Rūčči, r. a. (vid. riziki); Arab. ٍسي, donum quod datur corrupendi causa; anekula risinia, something made of spices, etc., to strengthen one’s understanding (R.).
Rētika, r. a. (vid. riziki); Arab. ٍسي, ves ad vitam necessarias Deus dedit, sustentavit.
Rūkwa, s. (= halua el betha), a soporiferous remedy made of the yolk of eggs, sugar and ghee (R.).
Rūtuba, s., dampness, moisture, wetness; mahali pa rūtuba, a moist or damp place; kitu hiki kimukia rūtuba kua mvua. kimeburudi kua
SU (rather za) (vid. za), one of the genitive-particles (vid. gram.); used in nouns in which the singular and plural are alike; e.g., niumba za wata, the houses of men (sing. niumba ya wata, the houses of men).

SA, or za, r. n., is salim, to remain, to be restant, or to be left; kitu hiki kimesha or kimesalia, this thing was restant or left.

Sali, r. obj., to remain to one.

Sama, r. c., to cause to be restant, to make to remain, to leave over.

Sama, r. obj., to leave to one.

Si, v. p., to be left.

Si, e.g., nilipose, niliposa, vid. niliposa, I say! nani si or ndoasi, come along, do si! you! I say! you now!

Si (better ku si, or si), r. a. (Kikuyu), to bring forth or bear a child, to bear fruit (Kikuyu) kuvi; ameza mama, she gave birth to a child.

Ku zali, r. obj., to bear to.

Ku zdali, to be born.

Zali, pl. masalia in Kigw, for kivialia in Kik. (??).

Sali, s., vid. salim, s.

Sali, s. (Arab. الساعه), an hour, a watch, clock: sana gani sana? or sana ngapi? what o'clock is it now? resp. ni saa tatu. The Sukhili people reckon their time according to the Arabic manner.

The dog 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 uku 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 sita; 3 o'clock in the afternoon is saa ya kenda; and 6 o'clock in the evening is saa ya ethnashera; efr. ساعة, pars quaedam dies et noctis, hora.

Sali: or simi). s., rectius zimu, a torn, turn, guard, watch at night, birene; ku linu or ku ngiwa saamu, to watch, to be upon the guard, upon datu; ku simu, by turns, perhaps the Arabic اسم, quarta pars omnis rei, quarta pars diei.

Saka (or sakia), a shrivved or withering-sheet.

Saba (or saba), adj. seren: ya sabaa, the seventh; watu sabaa wamcusa, seven men died; efr. سبع, septem; sabat sabaha, 17; sabaini or sabuini, 70.

SA, s., vid. salhim, reason; kua melaba ya, because of; efr. huja or hii, agili or ajili.

Sabi, s. (better zabi), ya ngawa, the evict of the evict-cut; sabi ni jasbo kifanischo taka mkundini, or kigandamago mkunduni wa ngawa, evict is the sweat which adheres to the anus of the evict-cut; the sweat produces a sticky substance near the anus. This matter is called zabi, musu.

Sabiini (or sabuini), seventy; vid. saban.

Sakaihi, s. (ya), ghora na sakahi yakwe, coecum et potus matutinus.

Sagara, pl. masabasi, courriers, abettors of enmity; fiina, enmity.

Sagatata, seveneth.

Sagadi (or sakadi), r. n. = ku ankia, to greet or salute in the morning; efr. صح, salutavit mane; ku-m-sakabi Mungo, ya peke.

Sabini, v. a. (better zabidi), to take evict from the ngawa; ku-m-sabidi sabi = ku-m-kandia sabi to squeeze out the evict (of the evict-cut); nime sabi lea ngawa, nimepata sabi njeni. The natives draw off the evict from the anus by means of a little spoon.

Sabi, s. (ya) — gisii, kind, species, sort, quality.

Sabi, s., way; Arab. سبيل, via aperta.

Ski, s. and v. a. (Arab. الصير), patience, to be patient.

Siki, adj. and adv. (also چير, چير, fast, firm, the very point, or truth of anything; shika thabiti ukambani, take the rope firmly, seize it strongly; khaliari hi thabiti.

Sawitamika (rectius thabitamika), r. e. to cause to hold fast, to confirm; ku sabiti hana neno — ku fania neno la kuelli, to cause a word to be firm, to confirm its truth or correctness; ku-m-thabitamika rokoyake, rokko (yakwe ina kwisha tumai, heina khofu tena (R.); efr. ثابتعر و ثابتثصا.

Sabitani (Arab. سبتانيه), seventy; vid. sabaini, seventy.

Sabi, to bid higher by auction? vid. fisali (R.); efr. سي، avertit ab allo donum? or زين، venditum omnes fructus in arbore.
The Shuhili mix together tanglehi, mahindi mutama, pejo kinde, njufu, and boil all these ingredients in a pot. When boiled, the mixture is given to the people after the wanaajabu (the learned) have said the fatiha. They also make an uji (vid.) kuna uma kuna vituvi via nazji, i.e., they prepare a thin rice soup, and put it into a coconut 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 ijuin, or ku toa, ku jongeleza sadaka, to sacrifice. There are four kinds of sadaka, viz.: (1) alau; sadaka ya me skini; (2) ku pigi sadaka, entertainment in general; (3) sadaka ya zakka, to give the forthith to the poor; (4) sadaka ya fidi, ya matama, ya nania, for the poor.

Sadifuri, v. r.; vid. mubu. cfr. مَفْحِي, recessit invent, occurrit (cfr. اِعْتِرَف, lxiit, aperuit, sustulit velum); aquala ile insasadih, hakukeza ku odoka (R.), dauna insasadih, the medicinal had effect.

Saduki (or sêdêki), v. a., to believe, to take for truth (from reasons); adolescakwe ni sadiki, kadiiri a-ku-ambielo ni tama; ni sadiki a-ku-ambielo ni kucli, truthful; دَكَنٍ; vext, sincere sult.

Sakika, v. olj. Sadikisha, v. r., justify, cause to be believed.

Sadikisho (la), justification (?).

Sadikwa, v. r. µ.

Sadiki, s. (Arab. صادقة), truth, truthful.

Sapi (vid. satu), s., a monstrous snake, twenty-four inches (long), and one and a half in circumference.

Safali, s. (ya, pl. za) (Arab. مُسَافَر), a journey, a voyage.

Saff, adj., secure (St.).

Sapt (of sapti), adj. (Arab. صافي), clean, pure.

Sapti, v. a. (Pers. سفید, blanc), to clean; ku sapti vizuri or vemaa (ku tengcca vemaa).

Saphi, s. (Arab. سفه), crudeness (St.).

Sapan, v. a., to clean: مَسْح, condonavit, latum fecit.

Sadika, v. a., to be purified.

Sapaha, v. r., to make pure or clean.

Sa'wasa (Saffiwa), v. n., to be clean from dirt = si taka tena, si makhliti, kimekis suafi, jaupe, hakina taka, مَلوك, clarus, purus futi; depurat, clarem reddidit.
SAPFIR, n. r., to travel or set out on a journey, to start, to sail; aliksa safurini or katka nti zingine mikia mingi, he was many years (traveling) abroad or in other countries.

SAFIFRIWA, v. r., to cause to travel or to depart, to see one off; ku-m-safiriwa mtu jambioni.

SAPI, n. (Ya, pl. za) (Arab. مصاف), rows, rank, file; saifu mbili an tatu za watu, two or three ranks of men; saifu za kaidha, regular rows; ku weka kwa saifu, to put in rows.

SAFARI, n. (Ya), safran; cfr. zafrani.

SAFARU, v. r., drop; marathi ya safara, a disease in which the whole body is seamed; mungna safara ndi alisufa mbili ote (cfr. matumbili tumbili), bilionsse (St.); cfr. mahana.

SIOA, v. r., to grind; cfr. ku uga unga, to grind flour.

SALASA, v. r., to cease to grind.

SAGIA, v. obj.; jiwe la ku sagia unga, a millstone, a hand-mill. The natives grind their corn between two stones; kiteng'ela cha ku sagia mtelle, the mat is placed beneath the lower stone upon which the flour falls. With the upper stone (called munna, the lower mana) they grind the corn until it is reduced to flour.

The Swahili 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.

SAGIKA, v. n., to be capable of being ground; jiwe halisangi kia uliwa.

SAKWA, v. p., jiwe halisangiwi; is the mill not used any more?

SAGA, v. (or XAGA), to lighten, to give light; sagaza, to enlighten; sagawa, v. p.; huru ime-sagasana, he got light; muunga wasagana kizani; kua na muunga; ku-m-tia huru = sagiza, to illuminate.

SAGI, v. r., a spear, at jucelia (St.).

SAKANU, v. r., to stick by being caught in anything (as an ace in a tree); niama inasagana memonzi, or niama ya-ni-sagana memonzi, the man sticks in my teeth; cfr. sakana.

SAKO, v. n.; kuna muumba sako noja = mtenbo wa mumamba (R.); cfr. mtenbo (?).

SAHARA (or SIHALA), s. and adj. (Arab. مارد), lightness, easiness, littleness, light, easy; jaandro hili ni sahala doogo, si kiti kizito, linekushwa marra noja, ni kipesi, this matter is not heavy or difficult, it is quickly done, it is a trifle; wafania kua sahala, they made light of a thing, but found it more difficult than we expected.

SAHILINGI, v. obj.; u-ni-sahali, u-ni-fanie upesi.

SAHULU, v. n. (cfr. msahala) = to have relaxation of the bowels.

SAHANI, s. (Ya, pl. za) (Arab. مال), a dish, a plate; masaniani, large plates; kasahani, a small plate. The natives speak (1) of sahani ya Miris or Moris, plates brought from the Mauritian; (2) of sahani ya amiruma, unsana ni maduda ya poshi, yatoma kua mbayawwe; (3) of sahani ya sera (of red and various other colours).

SAHARI, n. (1) a country in Arabia; (2) a kind of cloth brought from that quarter, checked stuff for turbans.

SAHARI, v. r.a., to forget; Arab. نسيت, oblitus suit.

SAHARIWA, v. r.p., to be forgotten (cfr. sahau, r. a., to forget; sahaulika; veni via havishaulika; sahawina, r. e., to make forget.

SALI, n. (Arab. اسم, soud, suss, dominus, praefectus.

SAHIBI, n. a friend.

SAHIBI, v. n., to be finished; niumba inakwisha sahibi, the house is ready, it is finished; ku-jisahibi, to make oneself ready for the journey; ku weka sahibi, to be put ready; Der. masahibi.

SAHIBI, adj., correct, right; v. n., to be right, true, correct.

SAHIBISHA, n. a. = sakhiphi, to correct; cfr. حبوت.

SAI, v. a. (Arab. جربت, ʒuqrt, cucurrit), certaviti, contendit, operam dedit, questum facit; to chal lenge or call one out to play; ku-m-sai dado, kitu kisaelo, ungi wa vitu uilihoko, to gain the residue or the whole amount of what is left in gambling; nimpasa mbili or nim-p-m-parsa mtu marra nibili, lakho nhaka ku-m-sai vitu vii vili, I have gained trice or I have gained from him twice, but I wish to gain from him all that is left.

SAIKARKA (or seikark, recitation ZAIKARK), s. (Pers. سیدلی), quicktrot, mercy-wag; ku tiila saikark katika wio, or vis.

SAKIR (or ZEKIRI, recitation ZAIKIRI), adj., (Arab. زکیر), more, better, increased, zeal; ya, more than; mtu huyu ni mema, zaidi ya yile, this man is better than that; نکیر; auctus suit exceeds numerum.

SAKIRRA (or SEKHIRA, recitation SEKHAYDA), v. a., to aid, help one; cfr. مولع, v. n.; faustus felix suit dies, felicitate usus est, juvit, open tulit; سکیر, felicitas; سکیر, fortunatus, beatus.

SAKIRRA, to help each other; saidina or seyidina, our Lord; saidina, or seyedina, Lordly, belonging to the Saidi (cfr. se)

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Sakhi (or Sakhri), adj. (Arab. السكر), sure, true, certain, authentic, positive, complete, pure; mtsi sakhiri = wa kuelli, a man to be relied upon; kitu kisakhiri = kamili, hakikupunguka complete, integral matter.

Sakhiri = ku fania sakhi, or sasai, to rectify.

Sakhiri, v. c., to cause to be correct or true, to rectify; e.g., jio = ku tsa makossa jufoni, ku daka sasai or musaha, to correct a book, to revise.

Sakhiri, v. p., to be correct or right (adj, correct, right).

Sakhiri, v. c., to correct.

Sakki, v. n. (Arab. مكيه), to draw firmly, to be close, firm, not to yield; e.g., kiaibiko kisakki = kikaze kisilege legoe, let the stopper fit well or firmly, let it not be slack, let it be firmly shut; cfr. مكيه, arcatus fuit, arcavit, arcet habuit.

Sako, pros. poss. sec. pers. plural, thine; rectius zako.

Sakum, s.; mali ya sakumi (R.)?

Sala, n., an animal with horns standing erect, upwards.

Sala, s.; cfr. salla, prayer.

Salar (or Malara), s., cross; cfr. صليب, crucifix; صليب, cross.

Salifu, v. a., to make a churned floor or roof; sakifia or sakaffia, v. obj.

Salama, v. n.; ku sakama mukono (vid. kuama), to stick fast, to become jammed.

Salami, s. a rudder; Arab. السلام, anchors.

Salam, s., satiety, surfeit, over-saturation; cfr. صل، obrietas (vid. sågama, v.).

Sakarina, v. n., to be full, to be tired; mtsi hyu amu sakarina kwa kiu na jada kali, robo- yakwe na legésa, to be worn out by thirst, heat, etc.; cfr. لئلت, lasit, affilixit anore sol; صل, inebraviit.

Sakarina, v. c. ( = ku-m-lwia) = takaliisa, to cause to become worn out; nda ime-m- sakarina (or ime-m-sakirishia), imen-kasa or kamata sana bata ku-m-tegeza; tembo lina- m-sakarishia; cfr. صل, inebraviit.
compliments; ama bâda ya salâmú, but after the compliments; ni salimie nuduguyîko salâmú sâna, salute thy brother from me with many compliments.

Salimia, v. adj., to greet one — ku-m-pa salâmú.
Salimiana, or salimînâna, v. rec.

Salimâni, v. c., to give up to; reali hi enda mûnok mu-salimînî fûsûni mukonî muakwe (cfr. takabanishu); watu wanwata juma-n-salimînâni Walli, the people come and delivered him to the Walli; ku salimishu kua hila, to betray one, lit., to deliver by cunning.


Salimaza, to take leave? (R.).

Salata, v. n., to go round about, to be long in words (H.)?

Salata (or mûsala — mteta, mbâdaâbaâna, s., quârrebaque, mawalî, eury; nutu guyu ni salata, ni mûsala, ywâsîlîte, aboter, insitigator, ring-leader; cfr. âsâl, dures et vehemens fuit, morlacli lingoa prædictas.

Salât, s., prayer; lado ya salati chombo kika-siâri; cfr. âsâl, lodi invocatio.

Salâ, v. n. (cfr. tân, v. n.), to remain, to be left.

Salhî, adj. (cfr. salîkhi), just; watu wena salihî, the just, righteous; ni salîhi — ni ngâma; rokhâvo ni salihî sana, ku ona fetha kathâ wa kathâ asteoâ.

Salikhi (or salihî), adj. (— ngâma) (Arab. مالح), good; ni salikhi or ngâma, a good con.

science; âsâl, recte se habitum, probus fuit.

aptavité; âsâl, integor, bonus.

Salimu, v. a.; (1) to deliver or hand over, to pay; nimo-m-sâli水墨 fethayakwe, I have delivered to the governor his money, i.e., I have paid him his money; ku salimu roko — ku toka, to give up one's spirit; (2) to greet one, to salute one, lit., to deliver greetings; wali anna-k-sâli水墨 or ana-k-letcâta salâmú, the governor greets you;

âsâl, persoril, tradilî, salutavit, dedit antiqui pandam pecuniam, olevolit.

Salimia, v. — ku-m-pa salâm, 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., utukku or upleke salâmù yunga kua wali; ni salimia or nisalimia babyakyo, nisalimia or nisalimie bili mkęwakyo salâmè suan, salute for me the lady (mistress) your wife with many greetings (compliments); cfr. salama.

Ku salimînâna, v. rec.

Salimika, v. n. = ku okoka.
Salimint, adj., in peace.

Salimwâ, v. u., to be paid off, to be greeted by one.

Salimika, to die: isalimike rokhooyangu, my spirit may be delivered, may I die; ni salimîshie rokhoyangu, au ni pole, mombo ni mawili.

Sali, v. a. = ku tangàna watu? (R.), to mix, to bring together; Mungu ami-nilîte ma-jiwe, God direct it so that I thrust or knocked against a stone.

Sallâ, prayer, after the form prescribed to the Muhammadana.

Salli, v. u., to pray, to say prayers; cfr. âsâl, precatus fuit; âsâl, lodi invocatio, process.


Salilâllo, s., something like kisômono, but less strong (R.).

Sima, v. u., to sink: Kitu hiku kitasâmna maji, this will sink in the water; ku sana (to disappear entirely) is opposed to "ku saka," to get up from depth, to appear out of the water, cfr. Dr. St. takes sana, "to choke, to be choked."

Sâmâ, v. obj., to die for something, e.g., to fetch a knife which fell into the water.

Sâmshâ, v. c., to cause to sink, to immerse — ku tossa kitu majui, gharikiash.

Sâmadi, s. (yn.), hunga, munure; ku tia samindi — ku tia mali ya gnumbe, cfr. to hang or hangar. The people of Pemba lead their cattle to different parts of their plantations for the purpose of unauring them; cfr. âsâl, re inutili occupatus

Insit: âsâl, fixus ciceresque commissiti.

Samoki, s. (yn. pl. za), fish; ku viá samaki, to fish; the Suahull fishermen know the names of a great many fish (cfr. âsâl, pisie). (1) kumbu: (2) mësâpe; (3) sinu; (4) puza; (5) gisâ; (6) jena; (7) kipepeâo; (8) kitatanga; (9) nungu; (10) mksíi: (11) tafi; (12) kikôto; (13) pamâmâ; (14) tôgo or shibari; (15) tûgh; (16) mîsâ; (17) pandu; (18) kombisâ; (19) fude; (20) kungâ; (21) nwâwe; (22) tangu; (23) tembo; (24) makhâna; (25) kibori mali; (26) mkunduïj: (27) stefisâ; (28) tassinda; (29) kibora; (30) tawa; (31) papa usingâs; (32) tewâ; (33) nujâ; (34) mukimilâ; (35) môngê; (36) pa âle; (37) ukisî-kômone; (38) nûrâba; (39) sesse; (40) ngêgo; (41) jalo; (42) tòtofâ; (43) úna; (44) matôngo; (45) mnumik; (46) gnumbe; (47) masana; (48) natokâsâ; (49) madisi; (50) mjuakafa; (51) fi; (52) tâ; (53) puunguési; (54) têngâ; (55) kilih; mawe; (56) nienga; (57) kipungu; (58) niâmmi;
Sågu (zangu), pron. poss. (pl. niamba zangu), my houses.

Sángdu, v. a. (R.)? ni ku li sanidi (a word or expression); hatta lika wa, anything which is rare and wonderful.

Sānki (or bāk or ke bānk) (cfr. saná), v. a., to contrive, to elaborate by art, to invent; maneno ya ku sanidi = ya ku bunni kitu, fiction, contrivance (ku sānki or tanga or suu maneno nasa-
yake); सुगु करना.

Sānkā, s.; jahāzi sanjār, a convey; viombo vina-
kuchan sanjār, the vessels came one after the other at a little distance; cfr. sambamba.

Sānsech, s., navekhale or naveul (monedori mone-
cero).

Sāo, pron. poss., third pers. pl. (rectius zao), e.g., niumba zao, their houses.

Sāppa sāppa, v. a. (vid. sungwa and kungu), to strip one completely; (2) to tout for customers.

Sārpha, s., imperial (heard of the chin) (Erk.).

Sārpha, s. (Arab. شرفة), mutatio, exchange (of money).

Sārphu, v. a., to exchange (money) (vid. sērifu); small coin; Arab. جملي, vertit, permutavit nummos.

Sāramalla (or bāramalla or bārmalla) (wa, pl. za) = fundi atongai miti, a carpenter.

Sārā, s., surname (Erk.); niama ya sarā; sarā ya-ni-um; sarā haizina mpupa = mpupa wa-ni-um?

Sārā vidūnda, vid. chendeni.

Sāre, s. (ya), the birth-name; jina la saro = la uviśi or la ku vialiwa, the name given at birth, which is changed when the person is circumcised, and again when he marries (vid. jina).

Sārī (or masara ya dari), threads of silver used for one's cloth.

Sāripe, sāripe, sāripu, food, fare, victuals.

Sāripe, v. a., to use words well and grammatically; सुगु बोलना, vertit, convertit, grammatico in flexit.

Sāripe, s., grammar; explicavit.

Sāripe, s., a small gold plate with a devout in script, worn on the forehead as an ornament (St.).

Sāru, adv., nose, at present; sau hivi mjiba yata kuja, presently the answer will come; sau hivi, even now directly, presently, at once, immediately.

Sāma, v. a. (vid. saa and salia), to leave a residence, to make to remain.

Sāria, v. obj., to leave to him or for him.

Sātā (or bātā), s. (la, pl. ma—), sātā la masuta ya nā, the tree of rich oil (kana siru la tembo), which is eaten by the people. It is agreeable.

Sātāmāchdi, s. (Arab. سولجر), chess (St.).

Sātu, s. (wa) = nioka wa mitunzi anisai mbuzi na muta), a large serpent which devours men and animals. It is said to exceed four pima (measure) in length.

Sāwa bāda (or sawa sahwa or sahe sahe), adj. and adn., equal, like, right, just; cfr. ساوا, equalis et par fuit.

Sādānša (or sawānsha or sawānshaa or sawa-
shia), v. c., to cause to be equal, to equalize, to compare, e.g., ku kiti or jeo = ku lingiša.

Sādēka = harēnīa? e.g., usowakwe ume kari-
lika kwa juu.

Sāhāvu, v. p., to be forgotten (vid. sahan).

Sāmu, s. (ya) (Arab. صم), fast, fasting; med;
wa saumu, the month of fast = Ramadan; ku funga saumu, to fast; ku shikua ni saumu (se. ni kiu).

Sāuti (or sauttii) (ya, pl. za) Arab. صوت, a voice, noise, sound (= kifuni cha maneno or leshāni), kuu sāuti kí or kūba, with a loud voice.

Sāwa sahwa, like, alike, even, level, smooth, all the same.

Sāwa, adj., equal, right, just.

Sawarū, s. (Arab. جواب), reward; atapata sa-
wbu kwa Mungu, he will get the reward from God (for the good work which he has done).

Sawadi, s. (ya, pl. za), a present of remembrance or of honour given to friends on safe arrival from a journey or voyage; mu akisāfiri akirudi yunua-wa-pa watu sawādi, тunu or kitu cha ku kumbiika, usually things found in the distant land are given, e.g., za Arab will distribute dates to a Sultan, a Sultan will give to the former coconuts, etc., 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' essā-
lama, 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; cfr. أسعد, (felicitas), or the Pers. ٔيسعد or ٔيذ, viaticum.

Sawasisha, v. c., to make equal or alike.

Saya (old), for hya, these, e.g. manen saya, these words, instead of maneno hya.

Sayyia, v. obj., to help one.

Sayyī, v. obj., to ask, question.

Sāza, v. c., to make to remain.

Sāza, v. obj., to leave for.

Sēnī, s. (ya, pl. za) (Arab. سماح, pl. سماح).
cause, reason (=Jun); kusé babu li, because of, on this cause; ku-mu-amba sebabu, to tell one the cause; sebabu gani? why? on what ground or reason? causat, causa fitum, cause fitum, fum inde res qua aliquis cum altero conjungitur causa.

Sérésu (or sérihá) (rectius sérísu), c., cubé raisan; יִפְאֵד, tavo passæ, foci passæ.

Sélí (or sûshel or sûshá), aloe used as duana ya mahipa (vid.). The aloe is mixed with hot water and drunk. It is also applied externally; super plantæ amatæ.

Sèba sèbu, v. a., to refuse: sebu sebu kijoyo kimúmo, to refuse that which the little heart would like to have or to possess.

Sèbula (or sèbula), s. (St.), parlour, reception-room.

Sédéka sédoeka, v. n., kur hiki kina sedéka uno, to be of long duration, e.g., a sickness; risi sinasedéka (?) (R.); cfr. طَلَبَة, assiduincubuit, omnino deditus rei.

Sèkà, v. a. (Kínka), to tie the cloth round the loins on a journey to prevent its being vest with dew or torn by thorns = ku pana or ku jipani ngún, saka wa magotini ku pata nefasi ya ku nonda 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. Momba yuvwajinana ngún, laken Muika yuwasega. They are scarcely decent and disadvantage a European traveller by this shameless custom, but they care nothing. They do it, as they say, ku horumia ngún, na mágú ku panúka, i.e., to pity their dress and to take strides.

Séloa, v. obj.

Seóñde, s., wirr, of iron only? (R.).

Seóri (or rectius séri), vid. muíguin.

Séríó (Sárió), v. a. (ku sárió), to forget; usi- sárió, do not forget it; niméchéhá nguoyangu, I have forgotten my cloth; wewe uméchéhá, thou hast forgotten; tuméchéhá, we have forgotten; tuméchéhá, they have forgotten; oblitérus fuit.

Séfunji, v. n., to be forgotten.

Sélélia, v. obj.; mtu huyu ame-ni-sélélia nguoyangu; selí, ku-lútúkú, this man has forgotten my cloth, sold, to carry it.

Séfunji, v. n., to divide, to make parts = ku fánia

fungu; cfr. جَلْدَة, palluit, sortem jaciendo vicit, sortem jocit, certavit cum aliquo.

Séiníwá, to be divided.

Sérém, (2) s. (ya, pl. zá), (1) part (scenhu mbili, two parts), share; for instance, when two or three persons eat, and one is absent, they keep his portion (sehmuyake) till he appears; (2) turn; kua scenhu, by turns; sehmuyako ikikóme, wanapamakwa, na weniwé wato seh- muyayo ya ku fania kazi, especially on the watch at night (ku pana samu); nmoja akilala yuwa- m-piaba muenziwe; میْهَا, portio (praedae).

Séréwa, s., a salt fish brought from Arabia with the ngú and papa.

Sékiá, s. (sab obtains); cfr. جَلْدَة, incessit, iterfectit جَلْدَة, viatorium turma, planeta, (Pleidae?).

Séidía (or sédieia or sayidía), v. a., to assist or help one; ku-m-seidía kazi, to help one in business; cfr. جَلْدَة, juvit, opus tutit.

Séidía, v. rec., to help each other (to perform, a business).

Séidi (or rectius záidi, or záidi), adv. more.


Séidí (or saidí), s., lord, prince; cfr. جَلْدَة, dominus, princeps; cfr. جَلْدَة, dominus fuit, praefuit.

Sékáí, s., doubtless = sekkáí, government; جَلْدَة, vox Persica, aula principis.

Sékénya, v. n., to be destroyed by the morázhca ya mekenéko (general disease); e.g., mbó uno sekenéka kus mekenéko.

Sékénya, v. c.; marathi ime-m-sekenéha, the disease has destroyed him.

Sékénya, s., syphilis; kijáraha cha mbó, a small wound on the penis (syphilis).

Sékin, s. (شیک), knife, cultor, edge (R.).

Sáláhá (or sáláha), s. (ya, pl. zá) (Arab. سَلَاح), armis, uestium; ku-mpa saláha, to arm one: ku-toá saláha, to arm one self, it., to take armor.

Sélaj, (1) s. (تَوْحِيذ), a chain of red beads?

Sélaj, (2) v. n., jina hili lina-selebá (selebá) siku zote (masáan), to remain fixed, attached to = ku ká kabisa pupo), this name will stick to you forever.

Seleli, s. a.; jina hili lina-m-selekhína = lina-m-kalia or lina-m-guia, this name stuck to him, was given to him ever after; cfr. جَلْدَة, recte se habuit, conuenit.

Selekhí (or selihí), v. n., to be conducier, to be of use, to serve, to be good for, to be smooth; manzú ho yana-ni-selekhí or yana-ni-fá, these words are of use to me = ya-ni-pendeza hayana
moatu nani; watu hawa wa-ni-selikhi, Phil. iii. 1; haya ndio ya-m-silikhi.

Selkhiša, v. rec. = ku patana, to agree one with another, properly to go on smoothly together.

Selemsa (R.).? rithia.

Selemsa, r. n. (vid. tokomús, r. n.) = ku kawa.

Selkhiša, or selkhiša, or selkhiši, or selkhighe, v. e., to cause to agree; ku patámiša, to reconcile, pacify, to make to be at peace, to mediate between.

Selemsi, v. obj.

Selemsiša, r. n., maneno yameselikhiša = yamaoša or patámiša, yamakoša pamoša, the words agreed.

Selemsi, v. a., to gire over, to capitulate = selámiša.

Selámiša, v. a., ku selámiša, to capitulate.

Sele which, s. (Arab. سغاء), selsel ya nii, an earth-quake; ni rii metekúta (metekutika). The natives believe that the earth is carried by a core with two horns; when the core turns round, the earth trembles, because one of her horns strikes the earth; ٤٧٩٢, commovit tremendum Deus terram.

Semá, s. (pl. za); rectius zema = fald a vema, profit or good.

Semá, v. a., to speak = neno, vidi.; ku sema saña, to speak loud, to speak out; ku sema moja ku moja, to speak particularly.

Semás, v. obj., to speak to him; ku semá puñi, to talk to the nose; sembuse, much less (St.).

Semásna, v. rec., to speak against each other, James iv. 11; ku semásna usso ku usso, 2 John, r. 14.

Semišna, r. c., to cause to speak.

Semíkisa (or simika), much less, much rather.

Semísia (or simila); ku enda semila na watu, to go on talking with the people, i.e., to walk on the road while we walk with men (vid. simila); semila seems to be more correct than simila; the word being doubtless corrupted from ku sema, to speak, to say.

Semím, s. (vid. simusa), usita sembeusod, or maisita ya uta; masita ya mbúrika, contestant.

Sema (or Zena), s., a kind of rice (St.); cfr. ١٩, legumen; سُلْطَن, appellantum.

Sema, v. n., to become blunt; kisasa kimesenica makili (~ ku rá makili).

Semésča, v. a., to become blunt; cfr., shoka.

Semeze, r. e., (1) to make it out, to roll the eye; (2) ku seneza tenga nene ya mtelle = ku fàma mgú: wa mtelle mugo o muumbamba kama intabu, to grind fine by putting the flour several times through the mill, to separate small and large grains of rice.

Semekeši (or Semakeši), s., (1) government; jahazi ya semakeši, a government vessel (which carries, however, goods belonging to anybody); common, in common, belonging to all; ku kitumiašo watu wote; ku liki ni semakeši = cha watu wote; lea hitće maji ya semakeši (in which business all men must assist); katika kazi ya semakeši watia pia wamutamia.

Sekun (R.).

Seneša (or bokoča), r. n., to come near, to approach; seneša karibu, uda hatuna, uje hapana, come near hither.

Senešiša, v. a., to calluminate or backbite anybody in his absence; ku ambia, to backbite publicly (to talk into one's ear). 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 sengenikanda.

Senešenkhiša (R.).? ku kujuka?

Senešenkiša, v. rec., to backbite one another.

Senešiša, v. e., to cause one to approach, to bring near.

Sennak (or kannaši), s., semna.

Seks (or Senu), pron. pos., second pers. plur.

Será, s., a rawport; Arabs. درح; cfr. bona.

Seraj (Arab. سرج), the burning light in a lantern.

Serádamo, s., a kind of wood- swarm; wanda masuka, etc.

Seránge (or Sera hengi), s., one part a captain, the small captain (robo serenge).

Seráta, s. (ya) = masrif = chakita cha nda, provisions for the road; cfr. saraža.

Serátwi, v. a. = ku toa malu, ku wa-panu watu mali, to spend property, to distribute money, to obtain one's end (cfr. ku posa); cfr. سرعت, excidit. medium excessit in r. pec, prodiggando.

Seráppa, v. obj. = anseretia watu mali, wa-panu- fante, or wa-m-po 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, etc.

Serákkal (or Serekál), s., government (cfr. serekáši), the court; cfr. daužáši, ntu wa serieši, a person employed by government, an official.

Serekálina, s.; Pesc. سرکالینه, twainity; cfr. midinana.

Jimbo la milele, la siku zote; Arabs. سرکالینه، sempiternum id quod initio et fine caret.

Serekán, s. = matira, cfr. ١٩, clanexum medulla rei, interior pars cujuslibet rei, optimum rei, pura rei pars, tum originis et generis.
SE

SEKH, s. = makino mn'ne wa nkonobe; cfr. 

SERNJ, s., a multitude; cfr. 

SERSU, s., a kind of thistle; Lgb. ?

SETISH, s., blackwood (St.);

SETUMKA, v. n., to reel and fall; e.g., in sleep or intoxication = ku enda kwa mumamia = ku enda kwa kumama na pundu ku dangika. Mtu mlefe yuwaseetuka, adika ku dangika; cfr. teteleka.

SETUMTHA, v.c., to make one heavy, reeling and falling; e.g., tembo lina-m-setumtha, viango vineve-m-lega.

SESTHA, v. a., to sing; e.g., ku sositisa siatu, to burn the black ants.

SENSE, s., (1) a kind of fish; but zeze ni kitoma na uji? (Sp.); (2) kitum choa mbw, the foreskin, the prepuce; (3) zeze, a sort of late with three strings.

SETA, v. a., to crush.

SETA SETA, to break into fragments.

SETU, s., an olive-tree, hence mafuta ya seti, olive oil, valued greatly by the Shuikhi for medical purposes; 

SETU, v., to cut; e.g., condoiti, ocola arbore.

SETU (or SETI), (Arab. ) (St.), to conceal, to hide, to cover.

SETU, n., a bush, sixty.

SETU, v. n., much less, much more (St.).

SETUKA, n., your Majesty; cfr. (widi or seyedi); (Arab. 

SETUKU, s., a stage (St.).

SHABAAN, s. (= mueni wa mficho, the mouth of feeding), the mouth preceding the Ramathan; cfr. 

SHAB, s. (pl. mashabba) (cfr. ), aos Cyprium ex quo vasa confontatur), copper, brass, tin; ku tia shaba jungufi, to tin a cooking pot; sifiri tupa, heated, copper alone is of no use; cfr. bati, sifiri; ya shabba kalamu, a pan of brass or steel.

SHABBSHA (or shamsi), s. (ya, pl. za) (Arab. 

SHABBA (or shabbi), s.; alunum; cfr. , vitriolum, alumen.

SHABUKA, s., a sac; (Arab. 

SHADDA (or shadad), s. (la, pl. mashadda), a string, a bunch; e.g., shadad la ushago, a string of

beads; shadadda la manfa la ku jipatika sikini, a bunch of flowers, to put into one's earlap (as women do), a chaplet or nosegay; (2) something like a picture suspended on a wall; ili ni shaddaya kwe tu, amewa muelle za mungo (R.); (3) shadda, or rather shatia, the sediment of oil (= taka taka za mfuta), nazi (cocao-nut) boiled out in making oil; cfr. 

SHADA (or shadada), s. (pl. ma—); shadada wa ku piga muzinga, a gunner.

SHAI, s.; ku tana shaidi, or rather shati; cfr. tana shatia, a cleanly person, one who combs him or herself nicely, properly.

SHAKI, v. a.; vid. 

SHALAYA, v., to chase, hunt, course; e.g., niama, ku ngia mtu, to enter a forest and cry in hunting, to course animals; ku shagondi ni askari.

SHAM, s. (Pers. 

SHAM, (1) s.; cfr. shache, a chief; shesen, senex suit; 

SHAM, s., senex, senior auctorian, principatru; pietate et arte conspicuus.

SHAJ, s. (Pers. 

SHADA, (2) s. (Pers. 

SHADDA, s. (Arab. 

SHADDA, s.; janda cha shahada, the forefinger, index; e.g., cha gumba hatta cha janda.

SHADDA, s., fat; cfr. edendum dedit adipeum; 

SHADDAWA, s., (oboeum), semen; cfr. , semen virile emissit e pene citra congressum in conspicu virginitis vel allocutione.

SHADDAWA, s. (wa, pl. mashaddali) (Arab. 

SHADDAWA, v. a., to rule, to govern; e.g., Tanganashahiri - a-i-weka nti ya Mvita, Tangan rules Mvita; cfr. 

SHADDA, s.; janda cha shahuda, or shahada, the forefinger, index; vid. shahada.

SHAKU, s. (= mkongwe or ma); manamce shaibu
la juzu, a woman extremely old;航海; incanuit;

*ṣ-mūṣ*; canities, canus capillus.

Shāhī, s. (IA. pl. masbāhīrī) (= umbo), a sentiment

ated song, a line of poetry; masbāhīrī, verses, a poem;
e.g., labi labi hudi lijansisi, muuna mbēsē masīri

mtāna, this song describes a beautiful and
cleanly woman, who combs her hair and washes

her dress and body; cfr. ६, scivit, novit,
supervativ poesi aliquem; ६, poesi; (2)

shāhī, or shayrī, barley; Arab. ६, hor-
deous.

Shākra (or saka), v. a. (cfr. saka), to hunt, to
disturb and drive animals in hunting; perhaps
from the Arabic १०, propitulate, impulit jumen-
tum?

Shākā, s. (Ia) = teshwibā or kharehērē, or budi,
(dubium), doubt, e.g., ku-m-tia shaka roheni-
munkwe, to put doubts into one’s mind; nina
shaka or ghsālī na in na-m-tiīna shaka, I have

doubts or suspicion about him, I suspect him;
६, ६, dubitavit; ६, dubium, dubitatio; (2)

shākka, pl. masbākha (= uthia), trouble; ६,
difficultia, molestas suis; ६, molestia, afflictio
dimin. kishākka; ku ngiwa na shaka or teshwibā.

Shākāra, s.; watuma (watūma, R.) wa gungu-
sāri wakali shākara sana (R.)? cfr. ६, gratias
egit.

Shakawa, s. (ya) (हक्कवा), trouble, offense; ku-

m. fani shakawā = uthia or masbākha; cfr. ६, ६,
miserum reddidit aliquem Deus; ६, conditio
mala, miseria.

Shak, s.; ku ngiwa na shaka la (yan) ku lia, to sob
(St.)?

Shakini, s. (vid. pagīro), a country in the Somali

land.

Shallka (pl. ma), a hole bored in the gusucal

of a boat, to put a piece of rope through for a
rowlock; ūnī na ku tila kisho ra cha ngūngō
tu vutia makasaa (cfr. kama la kikapu) ku
fungū shafla), percussit scutica alivae re.

Shali, s., a shawl; ६, levi et latiore sutura

constit; ६, vestis quae sub lorica induitur.

Shalli, v. a. (६, percussit scutica alivae re)?
to bind lightly or loosely, not tightly, to fix on or
in loosely, e.g., the heads of arrows; m-šinge
ku ku-m-shalli = tie kim loosely; masōhi am-
eshalli nguswagō = ribaya, kua ulegēvu =
ku-piga kidango, vid. furri; dondeka ni Tinianen.

Sham, s. u. p., Syria; Arab. ६, Syria, plaga

septentrionalis; ६, Syria, Syriacus; nthā
ya Sham, German dollars; lāhu ya sham,

Syrian paper (thick paper); cfr. ६, tabul
lata, sive lignae sive ossae; omopla, in qua
scriptum est.

Shāmānī, v. a.; ali-m-shāmāri kua nguswagō, he had
tied him fast by his cloth; cfr. ६, contrazit.

Shamba, s. (IA. pl. masamba), a plantation, any

piece of cultivated ground on which the natives
plant their various articles of food; e.g., māma
(millet), masihind (coffe corn), mawelle, mbāzī,
pējo, muhōgo, etc.; (2) a piece of land in the
country; shamba must be distinguished from
kiunga (vid.), i.e., māhalī pa miti yegni tundo
tupo, but shamba ni māhalī palipolimpoma;
the kiunga contains fruit-trees, but the shamba
contains land cultivated with grain.

Shāmbe, s., a kind of antelope (the addax?);
shambu yuma magūnda; gunda ni pembe ya
shambes, the animal shambu has horns which are
used as war-horns or trumpets. It is said to be
fond of cotton leaves and beans; shambu huyu
pl. masamba hayo or yali (magūnda ya shambu
yafania misgida misgida, R.?)

Shāmhiru, s. (IA. pl. ma-) = fūjo or shēre, or
shēro (Ia), a thoroughfare; niamba ya shām-
hiro, a house of thoroughfare, where everybody
go in and out, and does what he pleases, mātu
huyu yuwa ṣendēa shambiro, hana kāzi, yuwa-
zungūka burre, to go about in idleness; ame-
mua-atma mtūma shambiro or shēre, ajnejē
nafaayakwe, the slave may go where he likes.

Shambū (or Jambū), v. a., to strip off the huk,
to pick out (to select = taia); e.g., ku shambū
(pl. takasa) pambu kondezhakwe, to clean cotton
dhuti from dirt and seed; ku shambū mbāzī, to shell
peas (= ku tangūs); ku shambū mbōga, to
pick and trim vegetables.

Shambuli, v. obj., to rush upon uhnare, to
attack one; tuvalu-wa-shambuli, waku-
fāzika, we attacked them, and they got into
confusion, they were confused; ku shambuli
wata kua juri, to attack people wantonly.

Jeshambuli, e.g., Rashidi aaka-shambuli
katika mji.

Shamia, s. (ya, pl. za), a kind of cloth which was
probably at first obtained from Sham or Syria,
Kafita? It is different from mufuria and bu-
shūti; cfr. Sham and bushuti.

Shāmirī, s. (IA. pl. ma-); alamīli la ašikio, orna-
ment of the ear (cfr. furuung); ६, text
aliquem vestimento.
Shani, s.; to loud a gun; cfr. Arab.  العامَةَ، contratir rem, etc.

Shame, s.; coming from Shama; e.g., kertasi ya Shamu; kofia neapu ya Shamu, paper, cap from Syria.

Shameca, v. a., to sneeze.

Shana, (1) s., the name of a fish which has a high back (R).

Shana, (2) s. (la, pl. ma—), (Kipemba), comb; shana la ku fungula or sambulua muele; cfr. shanica.

Shango, (1) v. a., to split; e.g., ku shanga kuni, to split wood = ku pasia kuni, to cleave or split wood = ku piga shika kua nguva, to strike the wood with all one's might; ku pasia kua kisau; cfr. janga, v. a., to split a piece of wood off from another piece; (2) s., a ruined town near Malindi.

Shango, (2) s., south; shangani, in the south; nti ya shanga, the south country; vid. kusami.

Shangoa (and angaa), v. n., to stare, to be astonished.

Shangoza, v. c., to astound, to astonish.

Shangoza, s. (wa, pl. ma—), (1) the father's sister, an aunt; ndogo manamke wa babai; shangazi wangu anakija leo, my aunt came to-day, but ndogo mume wa nana ni mjomba (uncle); (2) to-morrow (R.); vid. m'mawa ni Kiniama.

Shango, s.; cfr. marire (R.).

Shanqilla, v. obj., to rejoice for, to shout for, to meet with shouts and music, to congratulate.

Shango, s., vomiting (after eating) caused by worms which may be removed by a purgeative (R.).

Shangoct, s., (1) shouting, joy, triumph; (2) an ornament of gold worn by women between the shoulders (St.).

Shani, s.; a startling thing or event, anything rare or wonderful; anapanda ni shani, he was seized by an unexpected circumstance; ni shani-yakwe; Muigmwina Mungu ana-ta letta shini za ku tsha (cfr. kahali vyija, mukijiza); eeven a new kind of cloth is a shani (angaliini, shani li); ًشانى،, apuria; ًشاناً، res gravia.

Shango (or shanu) (la, pl. ma—), a comb; shamfo la ku tanya or shania, or shanula muele na ndofu, dc., a comb for combing the hair and beard; a large coarse wooden comb; shamfo ni kuba, lakeni kitana ni kidogo, kina meno madogo (cfr. kitana); cfr. ًشانى،, deturpavit, pixxit.

Shani (or shanu), s., evil, quarrel, provocation; mtu wa shani, a bad man (cfr. kondo, ngumvi utokoti, utiici); jahasi ina shani, a bad vessel; cfr. ًشانى،, malus, improbus fuit; ًشاناً، malum, improbitas; neno la shani, a bad word.

Sharia (or shariaa, or sieria) (Arab. ُهَرِيْثة)، law, equity (la, pl. za); ًشَرِيْثةَ، legem tulit; ًشَرِيْثةٌ، lex, canon religionis; ًنِسَرْيَةٌ، institutum, lex, via recta; ku nenda sharaani or sieriani, to go to law: sharia ya nti, the law of the country.

Shariki, v. n. (Arab. ُهَرِيْثِيْ،) 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, shutti, sheruti (or shernet), s. and adv., by necessity, absolutely, by all means, of obligation, contract; ku fasia sharti, to bind oneself; ku weka masa sharti, to put a wager; cfr. ًشَرَتُ، stipulatus fuit, conditionem praecinuit; ًشَرَتْ، conditio = makatitu, muunda, magano, mapatano, agreement.

Shasa (la, pl. ma—), a kind of prickly shell; sshasa hili lina-ni-kata sansa (R.); ًشَزَأَ، or ًشاَزَأَ، multum oridus fuit, esaurit.

Shabira (or sabilia, or sibiria), s. (la, pl. za), a pack-needle of brass wire = sindano ya ku shonge mikika; cfr. ًشَبَأَ، punxit eum spina, consult parum.

Shatorma? (St.).

Shatri (or shetri, or chatri), the poop or cabin of a vessel (sharti ya chombo); ًشَتَأَ، pars rei, dimidia.

Shati, s., a man of loose morals; mtu buyu ni shau = mto mpizzi; Arab. ًشَتَأَ، maligno oculo adepticius laesit; or ًشَعَيْ، huc illece, dispersus fuit.

Shaka, v. a., to give one a promise or one's word which afterword is not kept, to deceive; ji-shaha = ku daka kitu ku bidii, weve unaj-shalaia tu, you seek for a thing earnestly, but you deceive yourself; yoe ha-kuku-daki, he does not want you; ku-jji-shaia, to go always about a matter, e.g., to marry a woman, to obtain her love, but at last to be disappointed; ku-jji-shaha = ku-jji-tukia, ku-jji-haia; we might explain the word; ku jsiha = ku isha uwa, to kill oneself, as it were, to morbid oneself in obtaining, and yet not get a thing in spite of all efforts (amej-dangania nafiyakwe); kua kulla kipindi amejieneda, ame-sha nguva-nuva wala hakupata kitu ali-cho-dika.

Shauka, v. n., to give oneself much trouble to obtain a favourite object, but to fail.

Shaukt, s. (ya, pl. za), used in a good and bad sense, desire, lust, especially sexual instinct, great love or fondness; shauku ngeni za ondina marrifa (= =akili), vehement lust
takes away man's understanding, lit., knowledge; nimeshānia shauku; mimi nina shauku nai, I love him; ana shauku sana kuni-momēsha, he has a great desire to teach me; kuna shauku ya kitu chema, an kuna shauku ya udanganiwa unangwa ni shauku sana weve; cfr. ḥāfu, movit alikum amor, desideravit, concupiscit; ḥāfu, cupido, propensio animi in rem, ndio shaukuyawke, this very thing is his desire.

Shauki (shauki), v. n., to fetch or ask one's advice, to consult one; cfr. ḫōm, judicium, consilium, deliberavit cum alio; ḫōm, mandatum, consilium; ku-m-pa shauri, to give advice; ku ūmāni shauri to make counsel, to consult together.

Shaukia, n., ku uliza shauri, to make one ask the advice of.

Shawīl, s. (la. pl. ma.—), the shoot or branch on which the cocco-nut grows; shawi la vidaka, la vitale, la madufa, la maži, the stick-like branch on which the fruit of the cocco-nut is hanging; when the shoot has no fruit, it is called kunga (muti uvia maži; the kunga is within the kaluda, which has the shape of a little boat [cfr. punda la maži and koči or mungu] (shawi la tende).

Shawish, c. a., to come over, to presume (St.).

Shēhrā or shēhān, s. (cfr. shēhāna, awm, mark, a butt for shooting at with arrows or mudjats); cfr. ḥēš, similītudine.

Shēhini, s. (ya) or shēhini, jīva, shape, likeness, resemblance, kind; shēhini ya jive hili, like this stone, lit. in the likeness of.

Shēhrāna, c. rec., to resemble each other = ku fanāna, or kina na sara meja.

Shēhika, s. (cfr. shēhīka) (ya, quarel, dispute, strīfē : kōmbu), ku tāhali shēhika = ku anza kōndu, to commence a quarrel, to cause or create and cause anything; cfr. ḥāfu, perplexut rem alteri.

Shēhikia, v. rec.

Shēhika, s.; Waridi ni shēhika mnu (R.), W. is a great instigator or abettor of mischief.

Shēhā, shēhāna, cfr. shēhura.

Shēhara, s., a gaffer, riddlerist.

Shēhdi, s., the name of a kind of cotton-plant (R.).
necvu), whiskers; ٌٌٌٌَُّ، altitude, nobility, glory.

Shērukt (or Shihara), s. (Arab. شربك), drink, beverage: sherbet el-lozì, drink of almond milk (grape of lemons and almonds).

Shēra, s. - šānīber (vid.), e.g., ku atu matuma shire, to allow a slave to go where he likes.

Shērebi andSherkēn, s.; shērebi means no doubt "a drinker" (vid., sherbet), whereas shērebi refers evidently to the Arabic سَهْرِي, nafugit vāgatūs fi, very likely with reference to a runaway slave. Rehman mentions the phrase: shērebi mkīla we, umačinon tembo, you are a great runaway, you drink tembo (vid.). Shērebi would doubtless be more correct in this sense, and the meaning would be: you are a great drunkard, you drink tembo.

Shērūsi, s. (R.), e.g., the sailors of a Muscat vessel sailing under the English flag entered the harbour of Mombasa with a noisy song, these sailors wanaamiri shērēbi, displayed pomp in honour of their sail? But this explanation is doubtful, and Rehman gives no better one; cfr. شَرْعَص, velum navis, the sail's display.

Shērūz, s. vid. shānū, or shair, law.

Shēsu, s., nāsā inanfāna shēriba (R)?

Shētu, r. a., to stir up (cfr. māhētu), to press one in a crowd = ku songā, ku thiki or ku gandumia muli kwa ku songā; (2) to quash (cfr. puđa in Kiniāna).

Shēta, v. rec., to tread one another upon in a crowd, to trample each other, to press against each other at a crowded place; mashēta, s., throng, crowd (= ku kaza, to tread closely).

Shētāi (cfr. shētānī), (wa, pl. māna-), the devil, Satan, ٌٌٌٌٌَُّ, adversities, cruelty, ٌٌٌٌٌٌٌٌََ, diabolus.

Shētāka, v. n., to be over-ripe, to be pulpy; nilizi hzi zahetēka, these bananas are over-ripe (= ku iva mnu).

Shētū, s., the poop of a dun (dune); cfr. سُح, that part of a dun which is used as a water-closet, etc.

Shīna, v. n., to be satisfied, to have eaten enough, to be satisfied; cfr. شَجَع, satēr et satiētus fuit.

Shīhīnna, v. c., to cause one to be satisfied, to satisfy one.

Shīhir (or Shīhūr, or Shihra), s., a span, etc., urēfu wa shīhīri or shūbīri meja, a span long; cfr. شَكْرَٰ, spathamis dimensionis fuit, شَكْرَٰ, spathama, i.e., intervalnum inter pollicis et minimi digitii diductorum extrema.

Shīhīda (Arab. هيئة), s., difficulty, distress, trouble, rarity; kitu hiki ni shihda; shihda kubo, great distress; maji ya shihda ya ku limbika.

Shīlā, s., vid. sīgha.

Shīkā, v. a., to hold fast, to lay hold of; ku shika nūlia, to take one's way, to depart, to set out; ku gīya or kamāti, to seize or lay hold with the fingers.

Shīkā (Shīkēl), r. p., to be seized, e.g., ku shikō nī matumbo, to be seized with pain in the stomach.

Shīkāmā, r. rec. (= ku nūtā), to cleave together, to stick or adhere to; to lead each other by the hand (fr.); ndōngō washikāma na tōkā; unga hushikāmīni, or hamātī (vid. Luke xvii. 9).

Shīkāmēmba, r. c, to cause to stick to.

Shīkamo (Shīkhūmāno), pro "nashika mūgī, I seize or hold the feet," the mode in which a slave salutes his master.

Shīkān, v. rec., to hold each other, to clasp, to grasp.

Shīkā, v. obj., to seize or catch for another, to hang on loosely.

Shīkā, v. seizāble, capable of being seized, e.g., maji layashikī, laken kitu kigīmu ndicho kishikīkōse, water is not seizāble, but a hard substance is seizāble.

Shīkēla, r. obj. = amē-n-ziya asiangūke, he seized him lest he should fall.

Shīkīlē, to support.

Shīkīwa, v. p., to be seized or held; fēthgawā levešikīwa or insehikīwa, mūnīcō kōpo, his money was seized in his absence (in the possessor's absence).

Shīkīza, v. a., to catch up lightly, e.g., ku shīkīza mlungo kwa ku weka kitu tiyayikwe, us÷ungikwe, waya usangīkwe, 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 shīkīza nūmbō, to support a house, hence shīkīza, a post.

Shīkī, r. obj.

Shīkī, (R.)

Shīkī (o Shīkīo), s. (ln, pl. mashīkīo), (1) ear, fig. understanding; (2) shīkī la chombo, the helm or rudder of a ship, a thing to lay hold of; mashīkī ya kikāpu, the handles of a bucket; shīkī pōki ya dāna ya matumbo.

Shīkī, s. (ln, pl. māna-) = kipāndē kikīsī cha mmāzī cha ku gadimia jahāzī isangīkwe katika nti kūfa, a part of the trunk of a coconut-tree used to keep a vessel erect at low-water time (cfr. tāmūn), a shore made of the trunk of a coco-
nut-tree; (2) the remainder of a tower which has tumbled down; liko shikutukwe, 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.); lea tosshibiliza muaka, to-day we close the year; ku shiliza maneno o kazi, &c.

Shiliza, v. obj. trop.; ku m-shiliza matungu mu muungine, to rent one’s passion on another (who is innocent).

Shimii, s.; vid. shemblu or shemblili.

Shimo, s. (la. pl. ma—), a pit, a deep cavity, a large hole; shimo la kiu, 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., mtungu uma shinda nazima (zima) or ku la mji, there is still a considerable quantity of water in the jar; shinda dogo, a small residue; shinda la kiu karihka na ku jaa ya jaa, the mortar is nearly full; kishinda cha mtungu 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 nguvo, to pass or exceed in power; Said-Saidi ana-shinda Kimiri kwa nguvo = nguvo ya Sadiki sikwa na ngatia nguvo na Kimiri, Kimiri ameshindua ni Saidi, to spend or to pass or to spend time; ameshinda siku na ndani, he spent two days in the finishing state; tumeshinda kutha tukalidha na ndani, we passed or worked the whole day and slept without food; ku shinda siku moja niukubali kwa raiki, to stay a day at the house of a friend; ku shinda kazi, to go on with one’s work; ku shinda kiungani, to stay in one’s plantation; maji yashinda, it is (more than) half full of water; wali amekunda shinda, the governor went out to spend his time, or he is gone out for the day. Maji yashinda ya mtungu, the jar is half full of water.

Shindamana = shikamana or guyuna.

Shindamanda, to make to hold fast; watu wamefanjiria tokaa na mji, na udongo, akatangania mahali pamujia, akashindamanda shaka na saka na uasindamanda.

Shindaxa, v. rec., to endeavour to overcome each other, to bet, to strive with, to dispute, to race.

Shindaxa, v. obj. to overmatch, to outdo, to outbid one (kimo), to oppose, to object to, to bet; ame-ni-shindania ukubhe, 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 maneno-yangu, he opposed my words by saying they were not true or valid.

Shindamiana, e.g., kima, to outbid another in reference to the price.

Shindawia.

Shindako (la. pl. ma—), a race, a dispute, a strife.

Shindia, v. obj.

Shindiza, v. c., to make one put up (for a few days’ stay).

Shindiza, v. a.; ku shindiza makali, to overcome sharpness = to become blunt; maji ya ku shindiza, at flood time.

Shindikia, v. n., to get or become blunted; e.g., mtombo.

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 masiita (vid. jakaja). (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 shindua or fungia,” to open the door so that the passage is free. Ku komena or funga in is shut or bar the door. “Ku rudisha 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 hapo.

Shindikira, v. c., to cause to shut; e.g., ko-m-shindikiza masiira, 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-faisa mbelle or ku-mu-adi).

Shindiko, v. p., to be shut.

Shindilia, v. a., to press, to charge or load a gun with the ramrod (ku shindilinda bimudiki ku mdiki); (2) to eat to excess.

Shiindo, s. (la. pl. ma—), a shock (St.); cfr. kukutika.

Shiindoa, s.; matzeza ya muaka 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 bamboo and saying: tujile (tunakija) ku tiia motto Teita na mume tulimpeta Hamade; ngomina ya za shindoa.

Shindea (or sindea), v. a., to turn open (a door) = ku fungua; ku shindia skili or maneno; cfr. gundia.

Shindeka, v. n. (= funguka), to turn open of itself; mlango umeshindika kwa umpo, the door got open by the wind; (2) maji yana-
shindúka or sindúka = yañanza ki pūna ufuomi, the beginning of the ebb.

Shindulía, r. obj.; ku shindulía mlango, to open the door for somebody.

Ssindo, s. (la, pl. ma—, or ya, and pl. za), the neck (vid. shenge); muugi or ali na shingo mgũunà, a headstrong or pertinacious man; lu-kàna maula wa shingo.

Shinkiká (or shinkáká), s. (la), a press; cfr. ku sinkiká, to press.

Shi-pávu, adj., obstinate.

Hira, s. (ya, pl. za), fail (= tanga) of a vessel; cfr. yira, velamu navis.

Shirardu, r. n.; ku shiba maji; cfr. ڢڻھڻ, bibi, aquam.

Shirázi, s. n., p., from the town Shiraz in Persia, hence “shirazi,” Persian work; Sheikh Shirázd was a celebrated noblemen who came from Shiraz and stayed at Mombas.

Shiriká (or shariká), s. (ya), participation, partnership, communion; ku fania shirika pamoja = ku tangañi pamoja (e.g., ku unda chombo shirika, to build a ship in common); ku fania kázi shirika; maliyetu ni shirika; toázi mbëte ku, mnëku kusirikayenu; Luke xxi. 17.

Shiriká, 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. ڢڻڻڻ socius or consors fuit, participa ejusdem rei fuit; الشرکه, consortium, societas; ku shiriki kázi = ku penda kázi sana, to give up oneself to a work, to be in a work with heart and soul; ku shiriki jú = ku zoéa (soea) jú kulla siku = ku tia moyóni sana, to devote oneself to study; mti huuyu yawu-shiriki ñevi, uñuini, uñi (ñivi), this man gives himself up to intoxication, to fortification, to theft = he is a drunkard, fornicator, thief; ku shiriki Shetání = kuá háli moja na Shetani, to be of one mind, to make common cause with Satan, to be one of his party (= ku tangañi pamoja na); ku shiriki nda káli, to meet with great hunger (and other misfortunes); ku-m-shiriki Mungu is (in the Muhammadan 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 Muhammadans, whereas, in the Christian sense, this short expression means “to have communion with God, to devote oneself to God.”

Shirikikána (or shirikikána), v. rec., to be of one mind with the other = ku shiriká neno moja or shauri moja, to have a thing or opinion in common; wame-shirikikána kus kázi, kus chakála, daccès, to have one common work and food = wamefáni kazi pamoja, wamefání pamoja, kullá unméja ametangáníia fungulakwe pamoja na mueniire.

Sittúa, s. (ya), shisha ya mtánga, the sand-glass used on board a vessel (iko katika dira chombóni).

Súnti (or súnti), s. (la, pl. ma—), (1) shisi la jungu, the seat on cooking pots. (2) In Kiyúnia “shisi” la tembo la tsamu, sweet (black-looking) coco-liquor. The best kind of tembo when fresh looks blackish and is agreeably sweet.

Shitúa, v. a., to pluck out, to draw out (said of teeth), tear out (= ku góna).

Shituká, v. p. (said of nails); vid. kishitu.

Shitumú, v. a., to insult; cfr. ڢڻڻڻ, contumeliam dixit, contumelia affecti.

Shóá, v. a. (old) = ku andika, to write (ku shóá).

Shoará (or shoará), s.; vid. kishoará.

Shónga, s., said of a brush for white-washing when the bristles fall off from the ligestures (R.).

Shúdódo, s., the name of a cloth.

Shóe, s. = babu, father in Kiyúnia.

Shóóga, s., a friend, used by women in speaking of or to one another in Zambezi. At Lamu shóga means a cottonite (St.).

Súbási (or súbási), 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.).

Shoóóli, s., forced labour for government.

Shóóuá, v. a.; ku-jí-ásgóó (or sógóó) mno kuri, to compel to work.

Shóóuli (or Shóóuli or shúuli or shuúuli), s. (ya, pl. za) (Arab. ڢڻڻڻ), business, work.

Shogoolisına (or shogoolisına), v. e., to set one at work, to employ or engage one = ku-m-tia kañini; cfr. ڢڻڻڻ, occupatum distinctum aliquem.

Shogórá, s. (R.), Kía or Kinika?

Shóka, s. (la, pl. ma—), a native axe or hatchet; shóka la ku thaunga or shangia or pasuulía kuni, an axe for splitting wood; shóka la bapa, or shóka la puna, an adze (St.); shóka la tíis (Mënum.), an axe.

Shòkóle, s., an eel; vid. mkúnga.

Shúórá, v. a., to thrust, to pierce; m’shókoto bátta atóke; e.g., kúku (R.)?

Shóla, s., an ear of corn? (Sl.)

Shóóma, v. a., to prick, to pierce, to thrust at (= ku toma), ame-m-shóma kus ukóíso wa mufipiso (mti mgúmu sana); ku-m-shóma kus múnda.

Shomía, v. obj., mundu wahomía smamí, a harpoon, an iron with which the natives thrust at large fish.

Shónóró, s. (la, pl. ma—), a bird like the mnána (vid), a sparrow (Luke xii. 6), the reaper-bird (pluose), which is fond of miluana.
SH

SH

SHÔNA, v. a., to sew (e.g., ngwio ilio ranika), to fasten on well, to mend; deriv. mashoni.

SHÔNE, v. obj., to sew or mend for one.

SHÔSHÈ, v. (la, pl. ma—), shôndle la mâfî (mâfè) ya gnombe, a cake of sun-dried cow's dung, used as fuel by the MbaKia MoseMule and other tribes for lack of wood; cf. kishôndle.

SHÔSHÈ (or SHÔSYA), shôn ya ku shongé, vid. sima.

SHÔSHÈ, s. (la, pl. ma—), plait, curl; shôngi la nuelle; vid. songo.

SHÔGÔMEWA (or SHÔGÔMEWA) (R).?

SHÔGÔVÈ, v. said of a plantation (H).?

SHÔNÂ, v. a.: (1) ku omba or sî, vid. ombo (ombu) (?); (2) ku shônju, to waist, to rip up.

SHÔNÔKA, v. n. = ku tuka häkaka or kua ngisé 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).

SHÔNÔBA (? (R).)

SHÔTA, v. a. (Kik. ku-m-tota or jokoja) (Kia. ku shôkôta), to pierce, to thrust at one by means in the air a piece of wood or any pointed instrument = ku-m-dônga or toma kua nta; but ku-m-tota finda si kua nta; ku shôta mûnga, to fire a cannon; fulání jâna alâdkâ ku shota motto nûmba ya fulani.

SHÔTÈ, v. obj.; murâ wa ku shôtôa or pigia mûnga, a limstock for firing a cannon.

SHÔTO, s. (la, pl. ma—), adj., left-handed, not strong, feminiae; nukômo wa ku shôtu = wa kîko, the female hand = the left hand, opp. to nukômo wa kwaîme, nukômo wa ku-fûlé, (nûmbi ni nûmûmû), ule hand = right hand; nû jûnu ana shoto, this man is left-handed.

SHÔTTÈ, s., ku pigia shotti ku nenda, or ku nenda ku shotti, ku ku rîka, to go galloping, to gallop, to go very fast; ku pigia shotti katikâ fârasî, to gallop, to ride galloping = ku tuka ku shotti katikâ fârasî.

SHÔTTÉ (or SHÔTO), v. a., to charge, to accuse, to prosecute; efr. staki, r. a., staka, mastâka, s.

SHÔTTÈ, v. a., to startle, to tickle, to put out of joint (SI): efr. shîtia, r. a.

SHÔTTÉ, v. n., to be startled, to start.

SHÔTTÉ shiîa, to be frightened = ku tekâ.

SHÔTA, v. a., to launch (Ex.), to draw, drag, pull (= ku shôta, ku tia jumbo baharinii).

SHÕLA, s., vid. olja.

SHÔLITA, v. p., to be launched.

SHÔRÈ (or SHÔLA), s., calmness, calm, e.g., shurë ya pepo, calmness of the niwë = upëpo umutulî, the calm become calm.

SHÔRÈ, s., efr. indûyù.

SHÔRÈKA, s. (Arab, یشیریه) (la, pl. ma—), window; efr. dirîsha.

KISHÔRÈKA, s., a pigeon-hole.

SHÔRÈRI (vid. shôri, s.) (ya), a span.

SHÔRA, v. a., vid. abòba, v. a.

SHÔRÈBA (?).

SHÔRÈ (or M'LLÈ), s.

SHÔRÈ, s. (la, pl. ma—), an oil-cake; shôdu la masifi = taka nûmbi za masifi, the dregs left after making oil from sesame-seed. The dregs are eaten by the people (Kiig. bâkàk); efr. kidâta cha masfîn, oil-cake when not quite pressed.

SHÔRÈAKA, s. (= imâni), the fear of God (old); efr. یدکب, cavit, metuit.

SHÔRÈYU, s., at random, with carelessness; vid. tandia, and ku funga kata.

SHÔGÔLA, s. (or SHÔLA, or SHÔLÉ) (m.), pl. ma- shogôla; or musajja (Arab. جی‌شیئا). weakling, brave in war; shogôla wa wina, a hero, champion; vid. یشیری, strenuitate, vicit, strenuum, fortis fuit. یشیری, or یشیریش, or یشیریش, fortis, strenuum, animus sent.

SHÔGÔLA, s.: banduki ya shogôla, a market which has a large barrel, a lock, and makes a loud report (si ya murâ); efr. kimerti and banduki ya fâmili.

SHÔTÈNÈ (or SHÔNÈTÈ) (efr. shôgôla), business, occupation, affairs, engagement.

SHÔGOLOKA, v. n., to excuse oneself and attend to another business (vid. shôgôla).

SHÔGOLOKÈ, s. sing.; ushshuna (wa) (pl. shuhudza za), witness, testimony; ku-mpâ ushshuna, to give him a testimony; efr. یدکب, testatus, fuit, efr. یدکب, testimoniun.

SHÔHÈRI, v. obj., to witness for or against somebody, to attest, e.g., (Gab. ame-m-shuhudia Rashi ku jîto (chito) ame-ûna akîba, Gab. testificae or stands as an eye-witness against Rashi, he now him steal. It is also used by many Sunhì as a noun, e.g., si shuhudia háyo? is that not witness? or, I am not witness for that (H.); ni yakini, nna-shuhudia matayangù, it is true, I am an eyewitness, but mafa akangia kata moyu (angela).

SHÔHÈRIA, v. c., to cause one to bear witness, to take or call one to witness; Gab. ame-m- shuhudias wali amesema, wall waona, shële amefania fitina, si mimi, ni yee (= ku-m-fània shëhídë, ajës mambo).

SHÔHÈRI, v. n., to bear witness.

SHÔHÈLI, s.,—huju, s. business (vid. shôgôli), sorrow, anxiety; shuhlîsha (vid. shogolîsha), kuji- shuhulîsha — kuji-ti shuhlî rokónûwàkwe, to concern oneself, to be apprehensive, to be anxious for.

SHÔHÈLIKA, v. n.
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Shuājā, s. (wa), pl. mshuājā, a brave man, a hero; vid. shuāga.

Shuka (1), s., a shed; shuka la male; efr. doti, s.

Shuka (2), r. u., to descend, to come down, to go down, to lead from a vessel; niota zikishāka, falling stars.

Shukā, r. obj.

Shusha, r. c., to make to descend, to let down, to lead a current from a vessel; ku shuḥaka pumzi, to breathe out; ku shuḥaka moyo, to humble oneself.

Shuke (or suke), s., la, pl. m, the top of the stalk of Indian corn (It.); shuke la mumu, the pouch of anel, the ear of corn, milk, or rice.

Sukē, r. u., to suspect one, to be suspicious about him; na-mshu kia nuifi nañi na muanga, I suspect him to be a thief; nashu muliwangu, nathani tafania homma or kizione, I suppose I shall yet homma or fcer; ści, dulivatav.

Sukē, s., pain or torture of pain.

Sukē, r. a., to thank one; efr. ści, gratias egit, ści, gratiarum actio; ku ambia ašašinti, to say thou hast done well.

Sukēme (or sukēnshu), s. (ya), thank, thanks, giving kia kipenjana, gratitude.

Sukë, s., la, pl. ma, shuhipi la niumba, the front side or part of a thatched house (efr. kipé na mucla, the front slope of the roof); uba wa niumba, the middle part vid. tóka, kia, kipé na niumba, the back slope of the roof (shuhipi is also a lemn-to building in front) efr. kipéna (pl. vipénna), which signifies also the side-cabin of a ship.

Shuipsa, r. p., to be launched.

Shumba, s., deep water, depth = kina; near the entrance into the harbour of Mombwa there is shumbi, deep water (pl. shumibmi).

Shumódā, s., la, pl. ma, shumódana mpéva, yuma, maráma or madia duo, or maráka ráka, the large striped hyena (red and black) which catches men and animals.

Shumó, s., la, pl. ma, a tom-cat, male cat (paka muna mne). Shumó, v. u., to seece.

Shumó, v. n., to seize.

Shumó, s., la, pl. ma, a little basket made of mía, ku tía usiulé, ku ti sa little things.

Shumka (or sunka, or tinka), r. a., to drive away, to scatter, frighten away, e.g. ku gombe (foolish and cattle), lest they destroy a plantation; ku shuña ku inga gombe asile mtama; ajali ya mbi nga-shuña ku shuña gombe, to drive cattle; (2) shuña, r. 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 Musulmans cover a dead person, and which hangs over the head and feet of the dead shunghi la meliti = sanda lillio pleça magi na kisa cha mta chikufu.

Sunũ̈mũ̈kā, s., a tract of land, a ruined town and a river in the vicinity of Patta (Pata); another town is called Ninaria.

Sunṹ, s., = uzã (R.)?

Sunũ̈, r. u., to be hard, not soft; ku shampa ku mano; ku shampa, to be hardened; vid. supa and supa.

Sunũ̈, s., la, pl. ma, little strips of miã (efr.) (of mutilting), for making vitanda (bedsteads) and bags (maganda). The broad strips are sewn together to make mats for floors.

Sunṹ, s., a kind of basket; efr. tunda, tumbi, pogã, mshṹpi (R.).

Sunṹ, s., salpetre (St.); shuhipi shampa ana-li-ata tangi li tabali, suša ana-li-fahamia maguni, ndipo ku-jü-shuhipi shampa (R.).

Sunṹ, s., mti kuju ana shampi = anabenda matiko, this man slices his buttocks, he does not cover them (awekeka wasi or beníya matiko); (2) kíṣo cha ngio, the broad hip-house, in opposition to kí̆gun (R.).

Sunti (or sharti, shaketi, shuketi, shurti, sertti), a contract, of necessity, by obligation, dec.; ku fana shurti or sharti (efr.), to engage oneself to; vid. sharti, s.

Sumenti, r. a., to order one peremptorially; wali amo amo-shururina ku enda Ungu, ści, wali amo-amo-ambia kua ngu, short svete ecepende Ungu, the governor ordered him to go to Zanzibar, he told him authoritatively he must go absolutely.

Suntururina, r. v., let, waper = ku wekeša mabéri, to hold a wager, to let one with another.

Suntururina (or suvetururina), r. v., to persuade each other? efr. ści, stipulatus fuit, ści, conditio, stipulatio.

Sunṹ, r. c. (efr. shuka, r. n., to descend), to cause to descend, to lower; ku shuhipi pumzi, to breathe, to breathe out; ku shuhipi moyo, to humble oneself, to land goods from a ship.

Sunṹ, r. p.

Sunṹ (and sunũ̈), to cause to descend, to make one another descend. This expression seems also to refer to sexual intercourse, according to Mr. R. (?)

Sunṹ (or suku or ku-ma), r. obj., to occur to one; hence kisuli, sudden occurrence; ku ridlaha kitu ju ya.

Sunṹ (or suku), s., la, pl. ma, fool air, stench.

Shuta, v. u., to break wind; (2) to sting; mũki (or nyũki) yuwasũ, the bee stings.
Shuitia, v. obj.; cfr. shun.
Shu (or shwuti, sheet, sheet, suti), ad., by necessity, by all means, absolutely, peremptorily.
Shutuxia, v. obj. (= ku-m-kia gāfāla), to surprise one.
Shitumutwa, v. a., to suspect one, to doubt of his real intention, to recite, insult; ku-m-kemēsa, to snub; ku-m-shitumutu ku vīwō (cfr. singisa), or ku-m-thanīa vīwō, to suspect one of bad intentions; ata-kutukulia mashitumutu bilaba; watu wa-ni-shitumutu ubaya bilashi; mashitumutu, suspecting.
Shhitumiwia, v. p., to be suspected, to grow suspicious, to withdraw from one who is a bad man, to be reviled, insulted.
Shitumitusa, v. rec., to suspect each other, to be suspicious about each other’s purposes.
Si, not, the negative particle connected with a verb, adjective, and noun; e.g., si fānīa or usifānīa haya, do not these things; siño or sivio, not so, not in this manner; mputu si mēus, si m’tu, this man is not good, he is not a man; ifi is an English word, i.e., he is a cruel man, a barbarian; manēnō haya si kweili, these words are untrue, or not true; si ada, si desturi, it is not the custom, not customary; si mafu kama mimi, he is not so tall as I am; siku-kunjina ulewe mufa, I did not know that thou wast so long or large; si mno kākina, seldom, not very often; si venna, not good, not well; si yē (or yēye), it is not he or him, contracted sīe; si mūni, contracted sīmi, it is not I, or, is it not I? si vēwe or siwe, it is not thou, or, is it not thou? sidakā, I do not desire it; nisidākā, that I may not want it, may I want not it; let me not desire it; si ụza, do not sell. See the Grammar on this subject.
Sia, v. a., (1) (cfr. sika or zika, to bury), to sore, e.g., rice, not to lay it in small hollows (as the Zulu generally do), but after the manner of the people of Pemba, who, having scoured the rice, cover it with earth, wherefore they get much more than those who make mēna (vid.) ku pande mpunga (who make furrows to sore rice); (2) to drive away, e.g., black or rather reddish brown ants. This is done by lighting a firebrand; ku teketeza siifu kwa kenge cha motto (sia ku sia or miaia, to singe or scorched); (3) to leave behind, e.g., ku sia dena = anakufika dena, he left a debt behind, i.e., he died in debt; anasila mali, he left property behind; (4) to trust one with; e.g., ku-m-sia mto, to commit to a man something; (5) to give sentence, to pronounce as with authority, to declare (St.).
Sila, v. obj.; ku-m-sila mali, gnome, etc., to trust one with property, bullocks, &c.
Mungu; cf. —, secuit, causa fuit, causam paravit.

Sindua, v. a.; vid. subdia, v. a., to open; ku sindua mpini, to make a hole in a handle; ku koméa jembo sinduia, v. obj. (also used of digging for mice?) (cf. fr. kungwa, sindua, sindúa, subia), to turn or prove open; ku sindua, to admit of opening.

Sida sida, v. n.; ku-ji sida sida, to draw out, to pull; mtu yule asida sida, hapendí ku enda rokhoni-muakwa? (R.).

Suto (rectius erdo) v. a., to increase, to be more, to exceed, to do more than previously; sultani huyn amosidi sultani yule kira bora, this king exceeds or surpasses that king in greatness, i.e., he is greater than that; ɹuf, auctor fuit, auxit; habariyake imesi li ku enda, Luke v. 15.

Sóda (or xinix), v. obj., to augment, to add to one; ams-ndóda ngyvívu, he surpassed him in power.

Siriwá, v. n., to be added; amesidiwa kitu.

Sóda, v. a., to extract nails with pinces (R.) ?? cf. shtúta, v. a.

Sípa, s. (ya, pl. za); (1) praise, commendation, character; (2) sífa ya jombe, tar with which a ship is daubed; ɹo, clarus, purus fuit; sífa ya jombe ni safita ya simu (simu) ku paka jombe, tar; sífa za Móla latifa nengi mno.

Sipara, s., a kind of rice (St.).

Sípdo (or sivó, or sivó xipto), ade., not so, not in this manner.

Sípu, v. a., to praise, to commend.

Jí-sípu, to praise oneself; to boast of, to magnify oneself.

Kí sípu xo, to praise too much, to flatter anyone, to overpraise one.

Sípiwa, v. n., to be praised.

Sípuüle, s., a modeller, a modellion person (a term of disgrace).

Sípiüli, s. (ya), copper, brass (Kia. ganándo) (cf. ašala, susí, masáká sínúa, sifúra, mkuulu); ɹó, nos flavium aurum.

Sipuriia (or sëfúra), s. = jungu cha sifúri cha ku pikíwi, a copper cooking vessel (saucepan) from India.

Sífúru, s., a cypser, a figure of moath (St.).

Síga, s. (la), siga la ku liló moto, a vessel into which burning coals are put to warm or heat a sick person.

Sígolda, v. n., to put the forehead upon the ground in praying (vid. sájuna, v. n.); cf. —, humillas, depressus fuit, caput dorsum inclinavit cum animo submisso.

Sigrikía (rectius xirikríkó), v. n., to be moved with pity, to be sorry, to have pity or compassion; ku fanía majóni, to feel sorry, to grieve.

Simkía, v. obj., to be sorry for, to pity or compassionate one, to feel sorry or grieved for one.

Sikistikía, v. e., to make sorry; ku-ji-sigitiuka, v. refl.; cf. kususomésa.

Sikíko (rectius xikíko), s. (la, pl. ma), sorrow, grief.

Síonía, v. n., cf. niáoka, v. n., to wither, to dry up (R.), ndízi zítaniúka, or zítasígúni.

Sionía, v. n.; anasignia ussowakwe, to wrinkle up the face.

Sífí, v. n. (also schi, v. n.); (1) to be of use, to prove effectual, to conduces = kifí, ku schihi mikáha innasi thi or insasihi; maneno yana sáli, mambo haya halačí kua Mungu, this matter does not commend thee to God; toka haisha, the time does not commend itself; haisha mikáha, wazungu waniáshi sana; hayo yaniáshi, this is good or fit for = is of use; neno hili innasihi inti akili-furahia; cf. —, sanus, integer, sanus fuit, vitit expears fuit.

Sífí, v. a.; (2) to beg one humbly, to entreat, supplicate one = ku-um-gneñiktíétca or heji heji; amo-sáli Mungu, to entreat God by humbling oneself before Him (ronga ronga); ku-m-sáli muhúma = ku-m-asa hasír, ku-m-tulísa moyowakwe; ku sáli nasiyakwe = ku jíta unió.íí.

Síniká, v., exorable, præstitile.

Sílima, v. voc.; e.g., ku sibiána mkó, to be reconciled with your wife.

Síi, s. (ya) (= sífa or ngúvu), sáli ya mulli, power of the body, vigour, or well-being of the body; sáli ya moyo, strength of mind; mungí dení hana sáli, a déctor has no strength, he always fears and troubles; ku méa kua sáli, to grow vigorously —, sanus, integralis.

Síini, s. (Arab. —), name of a charm (hirišia), (R.) ?

Síi-óxi anaówa áóxa, I do not see it though it does.

Síira, s. (a tailor's expression), vid. kánzu, s.

Sí jambo, s., I am well. The visitor asks: li jambo? koe 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; nálkha, sivézi siku ningi, laken sasa si jambo kidogo, I was unwell for many days, but now I am a little better.

Síka (or xíka), v. a., to bury = ku toá visíka, an expression which comprises all that is requisite for burying the dead; without the visíka it is
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only ku fukia or tia mtangani, to inter, put the dead into the ground; ku nenda ku sikia (masi-kap).

Sika, rectius sika, v. a., to bury.

Sika, s. (la. pl. masika); sika laja = myna inaja kwa 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 ofplanting after the rains (Er.).

Sikamo (or sikamoo), for nashika mâgu; vide shikamoo.

Siki, s. (ya), (1) niki ya tembo, vinegar of tembo, acid tembo; (2) niki ya kanu, the border of a shirt; cfr. dji, utter in quin vinnt et alia reconduntur.

Sikia, v. obj., to bury for one; ame-ni-sikia meiti-wango, he has buried for me (I being absent) my dead.

Sikoa, v. p., to be buried.

Sina, v. c., to cause to bury or be buried.

Sikia, v. a., (1) to hear in general (ku shika neno linebolo kwa sikia), to be sensible, to feel; (2) to obey; ame-ni-sikia manenoyangu, he heard or obeyed my word; (3) to understand, to small; nashika hârufu ya samaki.

Sikia (sikwa), to be capable of being heard.

Sikilia, v., to listen, hearken attentively, to attentu to; ame-ni-sikilia manenoyakwe.

Sikiliana, v. rec.

Sikilia, to be heard, to be audible.

Sikiliza, v., to hearken, to incline the car in order to hear well.

Sikiliana, v. rec., to hear one another.

Sikini = tengere in Kituka (R.); sikini yake ya tindao viafiri?

Sikikita; vid. sigitika, to be sorry.

Sikiva, v. p., to be heard.

Sikiza, v. c., to cause or make to hear or understand that which has been said—sikilize, to listen; ku fukia maneno.

Sikiâna, v. rec., to hear each other, to agree one with another, to make one another hear, to be mutually intelligible.

Sikiziva, v. c., to cause one to hear or obey (kwa ngôru), to make one understand that which is spoken.

Sikio (or sikio) (la. pl. ma—), mahali pa ku sikia = makiburi, masiûri, 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 zote, always; siku kâ, a great day—a feast. The Christian Sunday is also called siku kâ; e.g., leo ni siku kâ, to-day is the great day—Sunday. The Wanika use the plural masika; e.g., masika mafiri or mahâha, 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 mâna (day, daylight) is oppos. to usiku, night, darkness. The Muhammedan Suahili 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 Mungo wa tatu (Thil Haî); on those days they send each other presents, slaughter animals and regale the poor.

The siku ya muka (day of the year) or Nerus or Neros (Dr. St. writes Nairus) is about the 24th 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 mass of food is cooked and presented to evry 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.

Silà, s. (ya p', za), pail, bucket; kidde cha ku futia maji jomboni ku ya-muâga n'de, or cha ku teka maji, a vessel used to draw the water out of a ship's hold (usually of wood); sîla ya barudi, a key of yinpooler.

Silâka (or silâla); lana silîkha? (R.); cfr. silâha.

Silâ, v. a. (vid. via, v. a.), to put one in trust, to deliver a matter to somebody for management; ku-m-siliha maji.

Silhi (or silihi), v. a., to improve, to put right; silihiya, to be improved; silihiyâ, v. c., to make, to improve, or reform.

Silia, v. u., to decide, to mock (Sp.) = ku thîhâki; usi-ni-silihe berve, do not mock me for nothing.

Silmu (or sîmîne), v. a., to turn Muhammedan.

Siliso (rectius siliso), they who, those which; vid. Gram., e.g., niumba siliso (sîlîso) tekêtêkon, the houses which have been burnt.

Sima, s. (ya, pl. za), a native porridge made of Indiancorn or millet meal, boiled with water and the milky juice of the cocoa-nut, eaten with any kind of miâzi (vid.); sima ya ku shonìa? cfr. wali.

Sima (rectius siuma), v. u., to be extinguished; e.g., moto umesîma, the fire is extinguished of itself; moto wâsima, na mto yeuwa u-sîma, the fire went out of itself, but man extinguished it.
Simba, v. a.; ku simba moto, to extinguish or put out the fire; na moto amesimo na watu kwa maji; mutu asnima roho o moyo, he fainted; to swoon, to be apparently dead.

Simia (or Simka), 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 maasimia).

Simka (or Simkia), v. n., to be quenched; moto unaasimika, the fire went out of itself.

Simba, v. c.


Simba, v. n., to cook hot water by adding cold to it.

Simba (rectius Sima), adj., living, fresh, unharmed, safe; kasha sima; mutu masima, kitu kisima, maneno masima, vitu visima, niumba nzima.

Simakh (or Simakhi), s.; vid. Simakki, gum-Arabic (matangi or ulunfu wa mt) 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 aksamimba, he sat and then stood up; pondo inasimama na mt, the pole (with which the natives push forward their boats) stands upon the ground; maji yana, simama, the water stands — hayapi, wala hayaji tana, 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, wakafiki, kachenbaso kazi wana bidi, 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.

Simamila, v. obj., to make people stand at their work, so that they do not sit down, but continue to work diligently.

Simamikia.

Simamika, v. c., (1) to cause or make one to stand or stop; (2) to cause one to rise, to erect — simika.

Simanika, v. n., to reproach one with or for, to cast into one's teeth, e.g., poverty, etc.; e.g., the Wasika reproach us for our poverty, as we have nothing wherewith to buy their mahindi.

Simæzi, s., grief, heaviness.

Simæz, s. (ya pl. za) — hamma, grief, sorrow, mind and body.

Simak, v. n., to be erect, to be set up; mbo ime-simika (obsene).

Simiki, v. obj.; ku simikia mangle.


Simba, s. (wa), a lion; simba baya, this lion; pl. simba hard, these lions; simba mara (R.).

Simba urano, s., a well-known mangrove-swamp at the mouth of the Luvi River (St.).

Simbati, s., a kind of wood brought from near Cape Delpado.

Simbika, v. a.; simbika, simbulia, simbuliwa, to find out, to discover, betray.

Simbulia (Simbulia? R.); ku-m-simbulia viakula na ng'o, derio. masimbulia.

Simda, s. (sing. iminda), a kind of spice mixed with n'atu and biari ku funga ji, to stop looseness of the bowels (mutu akihara mno). The people prepare a thick rice-pow, to which they add n'atu (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 cumina or kana tembe za uvimbi). This mixture is used for diarrhoea.

Simika, v. a., to erect, to set up, raise, to put up; ku simika ng'atu, to erect a stay (ng'uru ya ni-umbu); dama ya ku simika mbo, the medicine against impotency.

Simikia, v.; pondo ya ku simikia dau, a pole with which to support a boat or to keep it erect.

Simikia, 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, nalo ya Kihindi.

Simila (or Simulila), v. n. = ku zungunza, to converse, to talk (Kimirina) (vid. somila); ku nenda simila na watu.

Similla (Similler), for bismillah, meaning, to make way, out of the way — jigenge, get out of the way; similla punda, similla ubao, make way for a donkey or for bearers of planks.

Simiri (Simiri), v. a.; maneno hakusimiri (ana-anithi-lai) (R.)? cfr. — confabulari noctu.

Simba, v. a. = ku karibisha; e.g., jakula, to invite to dinner.

Simo, s. (ya), a memorable saying, a name (especially a nickname (msibolo, kisibo)), which, when once given to a person, will stick to him always. Proverb, or saying, or nickname; maneno ya simo, proverb. Neno isemoilo siku moja, isakapata simo, masoco, ikaasimo kula simo, simo masecho ya neno, ndio simo. Watu wamo-mpatia simo Bana Iki taiti, nai amepata simo (or rather kisibo, nickname). Wazungu waandika wino damu ya pania wanechea simo; neno kuba lita-tu-simama mbeluzeto = litakuka juifeji, a great matter will arise upon us, befall us; (2) simo, an extemporary poem, improvisation.
Simo, v. n., - I am not in it, it is nothing to me, it is not my concern; opp. nami simo, and I am in it = it belongs to me, it is my concern.

Simim (semsem), s.; sesamum, semen coriandri (9)

Arab., "spice, a kind of little fish, sardans or sardines, much liked by the natives.

Simif (or simi), v. n.; ku simu kina ota = kitu kikicho ndani ya nti, kinatoka n'do (vid. ota); amekuenda ku simu (-ndani ya nti) haonekani tene, he went to be buried, he has become invisible; hence maini (or simu), one who is invisible, or a being which is hidden in visible things, a spirit, especially an evil spirit, pl. wamimu, invisible beings, spirits, especially evil spirits; hence ana wamimu, he has evil spirits, he is mad; ku simu, to be about to die, to be sick unto death; vid. maina in Kinyarwanda.

Simu (or simu); ku simu maaji ya motto, to cool water which is too hot, with cold water; ku simu tembo kali na tembo biti (la tama), to cool or moderate strong tembo (palm wine) with fresh or sweet, which is not strong.

Simu (and simu) (Nkwicklung); (H.) zia (Nkwicklung).

Simu, v. n., tembo likasimuka.

Simulir (or simulir) (pl. simulir), a ghoul, an ogre, an evil spirit which destroys men and animals.

Sina, I am not with, i.e., I have not; sina futha, I am not with money, i.e., I have no money.

Sina, s.; kissu kina simu madeki?  
Simulira (rectius simulir), s.; ubuwa wa misho wa fame.

Jombo (cfr. 35), cingulum, cornice; mawe ya simu, a cornice made of wood or stone around something.

Simulira, 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 adika ku lia, taken hapiti, amekatzaia nzi wa watu; cfr. kifefu.

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 nzinge).

Sindama, vid. shindama; e.g., iganu unashindama na wa pili.

Sindana, v. n. = ku kazaana.

Sindano, s. (ya, pl. zo), (1) a needle (sindano ya ku shona ugo) for sewing a cloth; (2) a kind of rice (St.)?

Simde (tse, pl. ma-) = (sinde la niase), pl. masinde.

Sindigo, v. n. (pl. masindigal); watu wakali wa Hindi, Indian soldiers employed by the Sultan of Zanzibar. The Shukhili consider them very ferocious, and fear them.

Sindika, v. a.; usi-ya-sindike sindiko maneno haya, yanono wazi wazi, do not shut or hide these words, let them speak openly.

Sindikela, v., to accompany part of the way; cfr. shindikiza.

Sinduka, v. a., to open, to set open, to turn open; ku sinduka akili na maneno; cfr. gundua; vid. shindua, shindila.

Sindukaka, v. n. (rectius zinduka), to wake up suddenly from a doze; sindukánisha (zindukanisha), to raise up.

Sindukana (rectius zindukana), v. n., to awake suddenly or start up from sleep (usingizi).


Simu, s. (pl. ma-), gun, jae(?) (Er.).

Singa, s. (singa, usinga, wa), singa za niimbusi, the long soft hair of an animal called niimbusi (a kind of wild goat or ibex?) Kua singa za mka watu wafania ngisho wa mganga, ku-m-pa muigina pepo (alipunyanya) mteweke, from the hair of the tail people make the fan of the medicine man (native doctor); nuelle za singa (straight hair = European hair) niwiro na refu, ni ngumu, ni kipilipili, the hair called singa is soft and long, not hard or short and growing at a distance from each other. Mazungu yuna nuelle za singa, laken mto 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 sugia taka, to rub off dirt; ku sugia hatta taka zikitoka, to rub until dirt or dust goes out); ku sugia muli kwa sidinili, to rub the body with aromatics prepared of sandalwood, an operation which is much liked by voluptuous Shukhili, and performed by their women; ku singa, to put scent, to scent; (2) ku singa = ku tafun, to search, to seek (in the language of Pomba, in Kigunga, ku dengca; (3) singas or zinga, v. n., to stroll about without any purpose or aim, to walk about and seek for women, to shore (in Kiwirezi); ku singa na mke, ku sugia ku tafuna wake; (4) ku zinga = ku zunguza or guza or gakua, to turn, change; maneno yamezinga = yameugwika, leo ana zinga vingine, siuo aliifuma jana; mvia
SIN x. (pl. masina), a circular tray used to carry food upon, generally of copper tinned (St.) (= tassa).

SINIA siniya ya mavingu ya uuo.

SINIKIA, v. a., to press.

SINII (or SINITI), v. n. = ku zinga, to commit adultery; cfr. uli, scoctatus fuit.

SISA, v. a., (1) to offer or expose for sale; ku sisa mitungi; (2) ku sisa uso, to turn away one’s face.

SISIU, s., chain, especially of the nanga (anchor) = cable; Arab. &c.

SISILIA (SINSILLA); ku sinaia watu (= ku fithuli) Pov. mlanga wa aduiyako ombo uwo wazi, ukipita, uzinsille (uso).

SISIFA, v. ku sinaia lau, miliko nimo, aka jora ifu, tokka, usoni (K).

SISIFA, v. a., to put obliquely or sloppingly; niangu huu i-sinaia mti ku; unaisuka (wagwelo), e.g. by minu; dau lmasuka; ku sinaia mlingotlo.

SISUKA, to fall sideway in sleep, when sitting.

SISUKA, v. n. (Kinka, ku kuka), to be drowsy and nod with sleepiness, to be sleepy, to flicker, to doze while sitting.

SISUKA, 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; siio = zio, suio (ku zia).

SIO, adv.; siio manono haya, not they, etc., these words, it is not so.

SIO, adv., not there; sipo mahlili hapo.

SIRA, s. (la, pl. masira); siria la tembo, dreg, sediment of pain-vine (the dregs are thrown away).

SIRA (AZIRA), v. n., to obtain; e.g., mkongo asira (azira) from that which he was forbidden by the doctor (mginga); v. a., not to love one, to bear a grudge against one, to despise or hate one; sultani ame-m-sira wal, aka-m-funga, the king hated the governor and bound him; (3) to avoid; na-m-sira, sidiki ku mu–dina, I avoid him, I do not like to see him (aweka miko na miziko); ku sira chakula, to avoid a certain food.

SIRIA, v. rec., to avoid each other, to be angry with each other = ku kasirikana.

SIRIA, v. a. (?), to taunt with; wa-ani-sira tu, ela sina kitu; nika-m-sira noo billi, barkile.

SIRISHA (SIRISHA), v. c.; e.g., muganga a-m-sirisha, the doctor makes him obtain.

SIRIKA, s. (ya) (Arab.) (= ndia), way, road, especially the Muhammadan way to hell or heaven; ḫay̲a, via pons extensus super medium gehenne,
kelele, this town is still or calm, there is no noise of the people.

SIHIA, v. obj., to disappear (sisimia) = haku sukia ju tena; haku onekanu ufwakwe alo-
kufua.

SIHIAHIA, v. e., to cause to get cool, fig., to kill, lit. to make cool; amesi-misima muli kua 

SIHIAWA, v. n.; muli unsisimika, to feel 
ex cited (by ace or lust).

SIHIA, v. n., to startle, to surprise (cfr. kutusha 

SIHIA, v. c. (vid. sira) (cfr. siia, sira), to be on low 

SIHIA, v. c. (vid. sira) (cfr. siia, sira), to be on low 

SIHIA, v. e., to cause to bury (cfr. siia or siia, to bury) = ngöö hi 
in-a-m-shia meti, pimani, ikiton ku-m-shia, 

SIHIA, v. n.; ku sita, to hall, to go lam, to hide 

SIHIA, s.; pro estadi, clever, skilful; utu ajuai 

SIHIA, the desk.

SIHIAZARA, sixteen.

SIHIA, v. n., to flourish (St.); rectius from stone, to do well; ngööa ipi imesitawi, which dance is 
googt best?

SITIA, v. a. (or sitia), to enter, to buy; cfr. text, protoxet rem; composit, script, 

SITANGA, our lady (Mary); sitawisha (rectius 

SITIA, six; ya sita, the sixth.

SITIA, my lady.

Sivy Ma, different (St.)?

Svito (sivvto, St.), it is not thus, not so; siyo, that
is not it, no.

Siwa (vid. siwa), s. (la, pl. masiwa), (1) a lake,
pound, breast (pl. ma—, breasts) = mahali palipo
fungela na maji, a lake; siwa la maji ya kifun
a, a lake of drinkable water (cfr. ku sia); (2)
a horn, a bagle of ivory, brass, etc.; ku piga
siwa = ku viva (Sp.). There is a small lac
ne called Zuni or Lakì, in the country of the
Arusi Gallà, to the east of Guranque in southern
Abyssinia. Concerning this lake, Mr. Major,
a missionary at Ankobàr, wrote me in 1875 as
follows:—A Muhammadan came lately from the
tribe Marco, where he bought ivory. He told me
that the lake Zuni or Laki was a salt lake con-
taining five islands, three of which are inhabited
by Abyssinian Christians, and two by Muham-
medans. The lake is in a large plain, and has no
flowing off. Many Ethiopic manuscripts are
said to be found on the islands, which are con-
cidered places of refuge in time of war.

Swâr, I cannot, i.e., I am not well; cfr. ku weza.

Sro, no, that is not it.

Stu (or sti), 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
Swahili learning.

So (or so), pro sako (sako), pron. poss.; niusaba
sako, thy house (niusabso).

Soa, v. a. (Kidunia, ku tuanga), to rake or take
together with one's hands, e.g., on cleaning a
room; ku soa taka or mtanga kua mikione na
ku tia kikapini or kijami kidogo or kikanda or
kitunge, to take or gather together with one's
hands, feet 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 odoo, to remove); niatí
anna-na-osa (osa), the buffalo took me on his
horse.

Solea, v. obj.

Sôrea (soreea) ? (R.); ku kuea kua ku sobea, to
scramble; vid. tambi?

Soda, s., lunacy (St.).

Soda, v. n.; to slide, to fidget like a child who
cannot yet walk, or like a person who has bad
legs.

Sôsa (zoza), v. n., to get accustomed; ku soea
kari, to be accustomed to work; remove, e.g., one's
own inclinations to seize something else = to
acustom oneself (R.).

Sôsa, v. rec., to be accustomed to another.

Sôsa (sozsa), v. c., to accustom a person, to
inure him, to teach him.

Ku jë-sôresa (or ku-jë-sozea), v. refl., to accustom
oneself, to practise.

Sôresa, v. n., to be accustomed.

Sôresa, v. a., to put a thing to the lips and kiss it;
ku sogosa, v. obj., to make ready for, to bring
for use.

Sogô, ku-jë-sogô mmo kari, to be very slow in
business; vid. masogûfu, mkitokefu or mkeñi.

Sohala, s., tardiness; ana sohali sana; vid. mso
hali.

Sôhâ (xoxia), siku ya jumâ assenkuki ni nakhâi
(sohari), halivi na ngûva na watu hawa wina
nguvu (R.)? , vigilía; , macio concen-
structus fuit, emaciatavit.

Sôhâ, s.; niota ya söhâra, the morning star;
Arab. ، , la planète Vénus.

Søbozo, s. (R.) (Kinika ?)

Soka, v. a.; maneno haya pia yana-m-sôka ? (R.)
yana-m-thlighi or yana-mu-ñêa?

Sôka, s. (la, pl. ma—), brass wire much sought by
the natives inland for ornament; masoka; cfr.
usôka.

Sôko, s. (ya, pl. ma—), a market or a bazaar; cfr.
, popular, emit venditque; , forum, mer-
catus; ku enda sokoni.

Sokôta, v. a., to twist, to twine, twist with the
hand; ku sokôta usi, ùgue (ku piga usi), to spin,
to turn about; ku sokota pango ku simbo ku usa
pânia, to turn a stick in a mouse-hole to kill
mice; ku tia usi giai.

Solea, bikanda or kijamfa cha ku solela taka (mat
for removing dirt); cfr. soëa.

Soleka, tungu hawasoleki.

Solewa, v.; ku solëwa kikandani.

Solí (R.); ku gutana na mtu sóli ?

Sôma, v. a., (1) to read; cfr. , audiens fuit
fexit ut audiret? explicatorem alienum librum
andavit; (2) ku soma, to cry to one if he falls
on the road (R.); nasikia soma, niani alian-
guka? ku pâgoa soma; muna-ni-somea man-
angu; ali katika ku soma, he was in reading.

Soma (pl. masoma), a kind of dance (St.).

Somëa, v. obj., to read one (a. s. a book).

Somësia, v. c., to cause one to read, to teach one
in general (to lead devotions, St.).

Somesma (or somësha), v. p., to be taught
reading; msomeahi, a teacher.

Sômbera, v. a. ; ku sombera mti ku kifia, or ku
paraga mti, to climb a tree by pressing against it
with one's breast and knees (to scramble up a
tree).

Sombo, s. (la, pl. ma—) (th. sing. sombo is rarely
used, but rather the pl. masombo = mahesâmu, ngôo kuba ifungolyo kana mkumbu, a belt consisting of a large piece of cloth, such as is worn by great people; mkumbû is a belt or girdle of inferior quality, which costs $1 of a dollar. The Wamika and poor people wear mkûmû, but the Bwali chiefs and rich people wear mbombo or rather masombo, which cost one or two dollars.

Songo, s. — kêlikê, cry, noise.

Sômo, s. (îa, pl. ma—), a lesson; masombo, reading lessons.

Sôno, s. (wa, pl. masomo or za) used in addressing anybody, lit., something read, a namesake, used as a title of friendship, a relation, friend, acquaintance; watu hawa ni somozaangu or masomoyanga.

Sondá, 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; aku za songa, mvâa inakâ karibî; ku songa kamba or kù sukasaika; ku songa songa mkumbu, to form one's belt into a twist; ku songa mikuto (tresses) ya nuelle; chakula kina-si-songa, the food cooked me; mahindi yasonga; vid. makedâo in Kitimba.

Songa (and Zonga) (1) to press, urge; ku songa nuelle, ku-m-mutâ; songa, e.g., urge, to wind up; zongazonga, fig., ku-m-mutâ kua maneno, asipate ku nuva, to overmatch, wind up.

Songama, v. rec., to throng each other, to press against each other in a crowd, or sleep in a flock; ku songâa songâa.

Soneza, v. n.; nadaka muza muza yu ku songâa nuelle; nadaka kuenda songwa nuelle kwa mafuta (cfr. Luke v. 4); songa kina mai ki kishi yâvâ mi enu, mkwâve.

Soneza, v. n.; ku songâa kiri, to approach one, to draw (or press) near him (= ku-m. kariâ); nadaka mafuta ya ku songâa nuelle = nadaka kuenda songwa nuelle kwa mafuta;

Songa, v. c. ( = ku karâba or ku-m-simâa, Kinimba), to cause one to come near, to bring nîch, ku songa kishi.

Songa (vid. above) means also: to narrow, to contract, to straiten, to limit; e.g., mutungi uma songa, the water-jar is too much crowded by standing too close to a box.

Songa (rectius zonga) means: to wind round; e.g., nioka ana-m-zonga mafû, the serpent wound round his legs; nioka buya ana zonga zonga mapindi = ana piga mapindi; to wind itself round.

Songa, s. (îa, pl. ma—); songa la nuelle, plait, curt.

Songôa, v. a., to wrest, contort, contract; e.g., shinga, neck, hence to strange, suffocate; ku songôa kuku kwa mukono or ugu. The Swahili 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 songo songa mame (esr. mahetu) ji-songa ulegwâwe, to strange oneself by hanging oneself, as irritated natives or discontented slaves sometimes do.

Songolewa, v. t., to be strangled; ntuma amesongolwa ni banawake.

Songomâna (or somomâna), to contract itself, to be entangled, complicated, to be curred; ngûo imeamomana kwa pepo.

Songomereza (orsongomera), v. a.; ku songomereza mukono kwa ngôo, to wind or wrap up one's hand with a cloth; ku songomereza ugu, to coil up a rope, to wind round.

Songonâa, v. t.; songonâa jumba or kimba? (R.)?

Songonjôa, v. a.; ku songonjôa na ku kamûs ngûo illifuliwa, to wring and squeeze a washed piece of cloth, (1) ku songa; (2) ku songoniôa; (3) ku songoméa ngôo; ku songa, to commence to wring; ku songonjôa, 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-nyi-songiniôa, the belly gripes me, to feel pain in the stomach; rokhoyangu ya-nyi-songiniôa, or rokhoyangu ya-nyi-sonona, or rokhoyangu ya-nyi-sononâa = si-m-daki, I have an aversion, I have an aversion to him.

Songolelewâ, v. p., to be turned round.

Sônî, s. = na-ru-sono soni, siwezi ku sema naye, abuse, contempt.

Sonja, v.; vid. mionia.

Sonionso, v. obl. + vid. nioniossa and onwâha, and kefia kefia (to tease).

Sononieza, ku sononiieza moyo, to have a strong burning or desire in the heart.

Sonjôa, v. a., to wring.

Sonjôa, v.

Sonjôa, v. n.; sîma yasonona, the sima is dry; wali sawsonona; wali uate amsonona; mòyo wasonona, the heart trembles (with anger), the teeth ache from cold water; niuma late isonona, let the meat get dry.
Sonoščka, v. n. (= ku ji-umisa kua majoni), to be grieved or troubled greatly, to be vexed, to feel pain; mukono wasonončka; cfr. kasirani.

Sonoščina, v. c., to trouble, to grieve, vec one = ku-mu-umisa, ku-m-kussa masha, ku-m-sumubda.

Sônoko, s. = kidude (an abusive word).

Sonoxia.

Sonoše sonoše, vid. milo.

Sorulá (or surulá), troublers.

Soma (söza), v. a. (= ku fika or wásili mpakáni), to reach the end, to bring to a close; into the cage, ngókayako doko, akumaa andóká, let the slave till his portion of ground, when he reaches it, let him depart; tuende tukate, tutukena soma ndia njoba, to cut across and make for the way further on (R.); dhu limesoma = limesoka ufuši, to strike upon, to run aground in the water; ku soma ndia, to strike on a path.

Sosana, v. rec., to clash or collide with; ku sosana katika maneno.

Sorombánki, n. p., a settlement of Dahalo (subjects of the Gall) residing at the western end of the bay of Mumbo which is to the north of Tukurágo and runs about twenty miles inland.

Sota, v. n. (ku sota na matáko), to slide, to fidget; cfr. ku paláa.

Sote (rectius sote), all; tu sote, we all together; tuende sote, let us go all together; niumba sote, all houses.

Spainola, s., a Spaniard.

Staamani, v. n., to have confidence, to remain trustfully.

Stádi, v. a., wa-m-stádi ku nena (kwa).

Stahámi, v. a., ku stáhami, to bear, suffer, endure anything (= famulion).

Stahámili (or stahámili), to hold out, to persevere, to endure, to persist, to be patient of; ku stahámili.

Stái, v. a., to reverence, regard, respect one; mwa haya ya-stái, yuwa-wa-hásha, this man respects me.

Staíháma, v. rec., to respect each other – ku kujána.

Staháka, v. n., to be worthy; ameshtahika kua ku stahwa ni wato, ná matáhi, astáhi, aliáchëshimiwa, aliáfapta uastáhi kua ku stahwa ni wato; (Heb. xi. 38); ulumengu haukutáhi kua nu.

Stahíwa, v. n., to be reverenced, honoured.

Stáhi, v. n., to be necessary, to be under obligation, to deserve; jambo hili lastahiki nami = la-ni-pasha ku tendo, I must do this thing; yastahiki ku-m-fania vema; ku hásásu naňa yahake kwa lókotáhi kwa (Acts xiii. 40) ku peta uzima wa midele.

Stáhíla, v. n., to deserve, to be worthy of; stáhi, ya-m-pasha, ya-m-jumia, ya-jumia ná; mwa haya yastahiki ku pígo, this man must be beaten; yastahiki ku-m-penda saha, you ought to love him very much.

Ku jistahína, to render oneself worth, to consider oneself worthy.

Stabárithi, earnest, fastening penny (St.); earnest money.

Stáhíbu, v. n., to like, prefer a thing, e.g., mimi nástahíbu ku kú kwa Wáñika = mimi nástahíbu, napenda ku keti kwa Wáñika, ni hórí ku keti; I like to dwell with the Wáníka.

Stáké, s. (or Stákáme) (yu. pl.—rá), stákáya ya jaba, the deck of a vessel; (cfr. Stáma).

Stákí (or Stáike), v. a., to accuse, impeach one; Gabiri ane-m-stákí Ráshidi kwa wali, Gabiri accused Ráshidi with the governor.

Stákia, v. to bring an accusation or complaint before one, Gabiri ana-m-stákia wali, a-mú-sa Ráshidi.

Stákiana, v. rec., waja stákiana, they came to accuse each other (without ku).

Stákíwa, v. p., to be accused.

Stákímu, v. n., fulani saa anastákimu, N.N. got up, threw, came up (= thábidi, to stand by).

Stálímu, v. a., hakustálimu.

Stambuli, n. p., Constantinople.

Stara, s., a place in a cottage partitioned off by mats or clothes for sleeping in.

Stárehe (or stárehé), v. n., to be or remain quiet or at ease; = ku keti na ku túlia; cfr. čv, quiescere sitvit; starehe! don't get up, don't disturb yourself. By saying “starehe!” the visitor wishes to make the people present easy and undisturbed.

Stáreh내 (or stárehna), v. c., to cause one to sit or be at ease, to give rest to, to refresh; ku-m-woka vema, to make one comfortable, to accommodate him well and honourably.

Stáde (or stúi, stúe), v. n., to do well, to conduct, to become, to be of use; = ku fá, jambo hili lasta or lastú, this matter answers well, is of use; kiti hiki kinaisí hapa ulipo-ki-wéka = kináká visíri.

Staúli, s. c. = ku-fána kazi vema or umú (ku tócgéza), to embellish a work which is finished, but which must still be improved by embellishments, e.g., of colours, etc.

Stawá, v. a.? (II).

Stawí, to be of use; hastáwi katika ufalme na Mungu (Luke ix. 62).

Stélí, v. (cfr. stóleane) = líshima; gisí gani wáti lauândóleání stírai.

Stí, v., to extricate one from distress or trouble; ni-pa máji kidogo, ni stíri rokhoangu. Thus says one who is ku toka ni roko. Mungu a-ni-
STIRI NA THAMBI, a-ni-peleka peponi a-ni-fute thambisangu.

STIKHA, (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.


STUKHA, v. a., to sprain, to starle, to put out of joint (St.).

SULA, v. a. (J), to bore, to bore a hole with the borer, ku sua tundu ku kekée; ku sua melo kwa muuki, to clean the teeth with the toothbrush (menaki, vid.); ku sua = subua (rectius sua and zubua); ku sua chungo, to season pot; vid. sirura in Khisasa; ku saliwa, v. p., to be bored.

SUKA, v. a. (v), to search, to invent, devise, bring forth something new by means of one’s own mechanical or mental skill, to speak a lie; mbaaka ni, what have you made, devised? Mbaa nanga amesé ma kaka nanga, akaaka nayo, the anchor-searcher dived, found the anchor and came up with it; mtu huyu amesé maneno haya = amesota kitoini muakwe; amesela kitu kipia; amesana jöo = amebunali joo; ku sua or ku kókota dau kwa nguru likupuulwa.

SUJIA, v., a-mi-ni-suulia nange = a-mi-tafusita tini ya bâkari, a-mi-ni-suulia dau liliisaama, lina suka saasa, to set a boat afloat for one or in his absence; mtu a-mi-suulia Gabiri, yenu asilo-lisseni; ku-suulia = binnia or bunia, or ku-mtole kitoini muakwe, 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 livingly as coming from Gabiri’s mouth—he deceived the people. Prov. watu wakomvo urongo, na wakisai wa-aste. The verb suulia must not be confounded with “ku suulia,” he has refused me, he has not given me; vid. suulia or suia, v. a.

SUPLANA, v. rec., to deceive each other.

SUF (or SAP), adj., (Arab. سالم،) clean, genuine, correct; (suufa ya kuelli) maneno suufi = yasioka na madungaisio, v. a., to clean; cfr. suufi, clarus, purus, sincerus fuit.

SUFIA, v. = kurupa maneno suufi, yasi danganio, he gave him correct words; amésia suufi joo, he corrected the book for him, he freed it from mistakes.

SUGFINDI, v. a., to clean, e.g., ku suufi hiti viombo or muli; mtu wa thoriya ya suufi hiti muli waakwe.

SUGFIDA, v. n., maneno yanasaufida = hayana urongo, yanayaka.

SUAFIDISHA, v. c., to cause one to clean (e.g., muli), to cleanse.

SUAFILLIA, v. d., ku-suufilia uta; vid. masai.

SUAFITWA.

SUAI, s. (Arab. ساحل, pl. ساحل,) 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 Suaheli; cfr. ساحل, abit in terra plamam; ساحل, planities, terra aequalis, canopus stella.

SUAILI, s., (la pl. ma—) (Arab. سايل, question; cfr. سايل, interrogavit; سايل, questio; pl. maraali (or sála, pl. maraala), questions of strife (1 Tim. i. 4, and Col. vi. 4).

SUAILI, s., tardines; ku fania suali, to be slow or lazy.

SUAILI = sualiki, suah, siabhi, suafi, adj., pure, clean.

SUARA, s., a thimble; (cfr. سابل,) intendit digitum in aliquem.

SUARA, s., small pieces of meat roasted on two parallel sticks.

SUARAYA, s. (؟)

SUBC, v. a., ku subba kua kaliba = ku minima rueda illoynika kati kaliba, to pour into a mould the lead which has been melted; hence to cast, e.g., balls or bullets of lead, etc.

SUHARA (SUHURA), s. (1) (vid., suburu, saburi, patience; (2) suburi, aloes, Arab. سورة, succus plantae amarae; (3) v. n., suburu, to wait, suisui tuliku na subura or saburi (patience).

SUFR, v. n., to happen, to be fulfilled, to fall out, not to fall short of; nenolokka in-u-suru or inanapata saa saa, or linan sulifu, thy word has been fulfilled in me = nikama nilifosoma, ninepeta wile wile, as thou hast told me, so it happened to me.

SUBA (or SUBURA, also SUBU), v. a., to make a hole or way through, e.g., ku subba tundu kua pili kua kekée; ku subba ndia ya (ku pitia ku sua kua kekée, to bore in general, but ku subba, to bore through); ku subba or sioba tundu, to open the hole, opp., ku siiba tundu, to skut the hole.

SUBUKA, v. n., to have a hole made through; kitoma kinasubuka tundu; ku toka tundu, ku tokia kua pili.

SUBUDU, v. n., rectius thibitumu (cfr. Arab. تكتب, firmer tenuit (rather لقب, see Arab. Lex.), to be firm, to have courage, to dare, to persevere; mtu huyu athibutu ku fania = hana kholo, this
SUGA, v. n. (suelle) R.?
SUGANIKA, v. n.; manni yasaganiya?
SUGU, s. (ya); sugu ni mahali pa gumi; mtu huya ni sugu, mulliwavake una sugu (ku suga suga kwa kazi mengi), callosity, callousness, a callous place; this man is callous, his body is callous (to become callous by much working); nasta motto hatteni suga, I sat at the fire until I scorchd myself (until I burnt a sugu = a callosity); (2) beaten path of rats only (R); cfr. diro in Kini-

Sukia, v. a., to clean by rubbing, to rub a thing hard to clean it, to scour, to brush; mke ame-
sugä miili (ku singa, vid.) ku ondoshu take, having done the business of suga, she does tuta or pangassa miili kwa kitambäh; ku sugä, rent in a new wall.

Sugulii, v.; jiwo la ku sugulii vissi, a stone with which to rub knives = a stone for cleaning knives.

Sugulika, v. n.
Suguliiwa, to be rubbed.

Sugutu, v. a., to rinse the mouth, to gargle, to clean, e.g., the teeth.

Suhal, s.; suvwa tabia (cfr. ana bili); cfr. kirika.

Suheli, s. (cfr. *sualii, Pl. *sualii, litus maris, sea-coast; *fala, *sulii, canopus stella; *fala, facilia, lenia), (1) south (shangani); (2) mtu huya ni shulä mno, this man is very slow; cfr. scholi and sithala, or sahala; kitubu sughe na kebla, god directs south and north.

Sula (Kuria) v. a. (1) to seize and hold fast to prevent escape; (2) to keep back, to withhold from e.g., ame-sula fethayake; ame-m-sula asinaenda = ame-ta-katicha, he prevented him from going.

Sunila, s. obj.; ame-m-sula fethayake = haku-na-pa maliyake, he retained his property.

Sunika.

Sunilwa, to be kept back; munna amesulua maliyakwe.

Sunia, v. c.; wame-niluisa nidiäni = wame-nilu-
idisho nipa Morton nida.

Suniwa, v. n., to be seized.

Suio (or SIO or ZIO or ZIO) = nguso.

Suigia (or Ssulii) (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.

Suja, a brave man, a hero; vid. shuja or shi-

Sudol, v. n., to bow down, to fall down, to pray

with the face upon the ground as the Mukanme-

man dares to do it, he is fearless; hathubuta =

yuvawë, he does not dare, he is afraid.

Soubuti, adj.; firm (vid. thabitihi).

Subuthihi (or subuthihi), v. c., to cause to

be firm, to confirm; ku subuthihi maneno =

ku tima

Subuki, s. (ya), morning, in the morning; unendo

subekhi, go in the morning; subuki mbitimbili

(vid. muna), or kunzambe sikwa, or kueupe, etc.

at twilight; cfr. *kufa, matatiningi propinavi

potum; *nçe, initium diei, vel aurore primus luc

(Arab. sabatb khlikhur, may thy morning be in

fellicity or happiness = good morning).

Sukuri, s. (vid. saburi), patience.

Suda, v. a., ku-m-suda intu wa-m-suda kwa maneno;

m'habhadi yuwasuda (vid. suta) or yuwasuuliku,

the witness declares that he has seen.

Sodi (or suond), s. (ya, pl. -su) = bakhti, luck;

sudii ngenwa, good-luck, felicitv; sudii nhaya, ill

luck; sudiiyakwe ni kali, he is very successful, he

succeeds in everything; cfr. *kukci, felix fuit;

sujia, pl. *sujia, felicitas.

Sodoku, v. a. = ku suta (vid.), to ascertain from

one the truth or falsity of a statement which

given to others regarding one's character;

cfr. *kukci, verax fuit.

Soddumia (or soddumia), v. m.; tokä inasuduma

or sudihami, the time in water sinks or settles (to

the bottom).

Susa, v. n.; mbo inasudwa ndani kwa berezi =

inakikwa, imongá ndini, mniko inakikwa na

mbi, hikupi jë, inapoci (obsen).

Sugga, chuma cha suasi, soft iron (perhaps Swedish

iron or coming by way of Suez).

Söva, s.; bia la sáfa; cfr. Heb. ix. 19, for hyssop-

stalk? (Sp.).

Sophi, s. (wa, pl. masufi), a hermit, a devotee =

mtu ajali Mungu, assiania usini, etc., a Sughi, a

person much revered by the Muhammadans on

account of his God-fearing, chaste, prayerful

and beneficent conduct. The Sughi is thought to

devote himself entirely to the reading of the

Koran, to praying, to doing good in the world;

sui häzingi, ni tohara, yuwasinda msigidi;

mchachi wa Mungu, God-fearing; cfr. *fala,

soplus, sapiens et religious, poë, qui res divinas,

et que ad amorem Dio spartans, visibilium rerum

figuris ademrati.

Sufuuki, s. (1) copper; (2) (pl. masufi), a

metal pot; susufi ya chuma, an iron pot; cfr.

*šo, sus flavum, aurum.
dane do. Some have on their foreheads a mark made by constantly touching the ground in prayer; ku sujudu = ku fania sigida; ku sujudu Mungo, to say prayers and bow seven times to the ground with the forehead; ~, humilitas, fuit, adoravit; ~, meagid, templum Muhammadii sanctorum.

Sujudia, v. obj., to prostrate oneself to, to adore; suil a ku sujudia Mungo, a carpet on which they pray or adore God. Meagidju ya ku sujudia = ku tumiki Mungo maneno yao.

Suka, v. a., (1) to shake; e.g., masiwa or nasi; (2) to twist, to plait; e.g., ku suka ukambani wa kitanda; ku suka usitwa wa mkéka na ku shona jamis; ku suka and ku songa kambé; ku suka katika ní; ku sukasuka muana = ku-muongola muana.

Suka suka, v. intens., to shake often and strongly (cfr. tuna, v. s.), to continue shaking; ku suka suka mwiwakwa, to flourish his tail.


Sóká (Zuka), v. n., to rise above water, to appear suddenly (ku sama or piga mbis na ku suka), but ku sika, to twine; ku suka meno, to rub the teeth up and down.

Sckia, v. c., to cause to rise or appear above water = to raise up (e.g., pearls) above water.

Sukai, s. (ya, pl. ma), ya chombo (~ shikio), a rudder, helm (of a vessel); cfr. ~, anchor, sabiki sukani, a steersman; sukani (pl. ma), steersman.

Sukani, s. (ya), sugar; ~, saccharum.

Suke, s. (la, pl. ma—), an ear of corn; vid. shuko.

Sckia, v. = ku-mtokéka ghashila; e.g., cho babawé, utoké-pi wé, siku-ona sika nengi, leo wa siku = wa-ni-tokéka ghashila; hence, meuka, sika, a ghost, devil.

Sckia, v. c.; ku-nazi or dafu kwa kisuu, to scratch out the flesh of a cocco-nut; naima ya dafu imosukuliwa.

Sukúma, v. a., to push away or forward, to drive; e.g., ku sukúma dau; to moer, push off, to urge.

Sukumia, v. obj., Mungo ame-suukumia, God impelled him to that act.

Sukumia, v. a., to put another man, to throw off from oneself, to say it is his affair = forumina, v. a., to fling away, to dart; e.g., ku sukumia kikongo or rungu; ku-suukumia pepo, uganga (vid. makafara); ku sukumia mimauri or mafo na makafara, to avert sickness or evils by sacrifices; vid. küfara.

Sukumia, v. obj.; vid. kumba.

Sukú, s.; vid. nño, sugó = kínóo.

Sukutía (or shuutía), v. a., ku sukutía kina kwa maji, ku osha kanos, to rinse, or wash out one’s mouth with water.

Suli, s. (Sp.).

Sulía (Suliia), s. (la, pl. ma—), a carpet; sulía la ku salia, i.e., la ku suilia muii usipate mtanga, mta akisujuda Mungo.

Sulía, s. obj. (vid. sulía), to suggest or ascribe to one word which he has not spoken; ku-m-sulía maneno saio-ya-nya, to slander without foundation.

Sulini, s. kliné, v. a., to crucify; sulibiala, v. c. (cfr. sulaba), pass. sulubiwa.

Sulini, v. n., to become fit for.

Sulika, v. a., to be giddy or dizzy; kitoa cha-mulika or cha-mzungika, akóna shimo, he gets giddy at the sight of an abys; amesulikoa ni kitos.

Suliberia, v. c.; e.g., kíké kime-sulibia kitoa = kíne-mzunguba (tekeleka) kitos.


Suliltia, 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 Errâm, the Sultan of Turkey; cfr. ~, dominium obtinuit; ~, potestas, princeps, rex.

Sultania, s., the sultan’s head wife; sultana mjéne, queen dowager?

Sull, s., ku piga suli upánga, to polish a sword.

Sulubika, s. v. n., to be diligent, strong.


Sulùbu, v. a. (ya) (= dèruba or hàrùba or ngwara), strength, diligence, power, vigour, energy; mta huyn anaasóča súlabu ya kázi, yuvawituna mao kúna kázi, hasfní uñu kabisa, this man is a strong labourer; kázi ya súlabu, hard labour; muñi kázi ngúmá ni muñi-súlabu, a hard labourer is strong or sturdy; ~, durus; ~, durities, robur.

Sulúkhí (or sulückhi), s. (ya), concord, peace, conciliation (= mapatáno; ~, recte se habuit, integer bonus fuit, pacem fecit, compositum.

Sulkhí (or suluhí), v. obj., to agree, to compose differences; or tarari ju kalika kázi, to be trustworthy in a work? cfr. ~.

Sulkhíva, v. rec. = ku patánna, to be reconciled to each other, to agree.

Sulkhíva (or suluhíva), v. c., to cause to agree, to reconcile, to make peace or concord (= ku patánna); dervé, mulekhiwa (cfr.).
Sungura, s., a rabbit or hare? (St.).

Sunna, s. (ya), custom, habit, usance; Sunna is to be distinguished from Fard, which implies necessity (kitab al-lasima); e.g., ask some, even if the enemy, etc., is a matter of necessity (fard), but if you kill and sheep or a camel, you must kill the enemy, etc., 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 Mohammedan which is not by law required; this is yellow, etc., that so you kill, etc., ask some, prayers said in addition to those 5 times in a day (Suq); sunna is a matter of choice or ornament; e.g., formavit, facies, forma natura, lex Dei, nomen vivendi;

 Dicta factaque Muhammeda, quae sectatoribus ejus a Corana secundaria lex est.

Sunsara, s., deal wood (St.); cfr. yas, yas, pine.

Sunsu, v. a.; ku sunsa go = ku teziima ku gii, na kamba shino or kyo ndiki katika kisa, to search with the foot at night or in a dark place, whether there is or is no hole or stone, etc., in the road; if sunsa musoko, to swing the hand in the air, to fetch a thing in the dark; if sunsa teo, to sling a stone.

Surah (or Sura), v. n., to be hard (ku maneno), ni muungo aduka ku ji faniza kuelli kua ku shiga, kwa manchoo makafan, he is a liar, but wishes to show his truthfulness by hard words and noise in denying.

Safasa (or Shekana), v. n., to be hard or hardened, to be hardly, obliterated; niima yu kuku inshupana, the flesh of the foot is hard, not tender; mti buyu amesupana yu kua ku safa, amekukia botari katika muli, muelikwakwam sawutana; kwansa alikia mlegufi wa viungu, sasa malupu, mungima, this man is now hardened by travelling, he is strong in body, formerly he was tender, but now he is become hardy.

Sora, s. (ya, pl. za), form, beauty, likeness, resemblance, the face; sura ngeuma, a pretty figure; sura ya koo, the form of the face; sura mabaya, an ugly shape, manner = gisii; (1) and (2), forms, image, species; (2) fiyay, a chapter of the Koran.

Sunsa, s., the road to Paradise according to the Mohammedan notion; ndik ya pepons niemba kana makali ya kisu sunita, the road to Paradise, which is as thin as the edge of a knife—on both sides are piles of fire into which the wicked will fall, whilst the righteous pass on to Paradise (vide sita); cfr. , via patens, pons extensus super medium gehennae.

Sunbado (or Sunbado) (wa mti), s., a kind of insect which chirps in the wood.

Sure (zura), adj., pretty, beautiful.

Sureza, s., (wa, pl. ma—), a concubine, a female slave; e.g., concubin habuit; ancilla, ancilla quam quis fere concubin habuit, pollex.

Sureika, v. n.; vid. thurika.

Surebaha, adj., born of a concubine, female slave used as a concubine.

Sureali (or Sureali), s. (ya, pl. za—), breeches; cfr. , induit aliqum femorabilibus, hence femoralia interioria ad pedes dimissa quiibubn tria flavia juncta sunt.

Surekuchengi, s. (or Surekungo), s. = musukani, or mti sahki shikho la chombo, steersman or steers.

Sureeri, s., a crab?

Sure, s., liquorice (Nl.).

Sure (or Sure from Suka), v. a.; ku sunsa magi or muli, (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 of sand, etc., which may still rest on the washed body. Ku mukii mali mulii ku terema na fupi lilelomamana, ku ji sunsa kua maji, to make the dust to float down, which sticks still to the body, to cleanse by shaking; (2) ku sunsa uji or wino, to stir up a soup or scire, to brew uji; ku sunsa jive kua teo, to sling; nganga una suna mivi.

Surega, v. obj.; ku-m-susin, e.g., magi susa, to wash or cleanse one; ku-m-susin kinga cha motto (cfr. punga); ku susia nigika, to wag the tail.

Sure, s. (ya), copper of a blood-red colour; soka, brass-icere; sihiri is copper mixed with other metals.

Sure, s., a kind of hanging shelf (St.) (probably = susu).

Susu, s., to cheat or impose upon a person, especially a stranger who is not yet acquainted with the ways of a country (vid. susu) (cfr. ku kenge) (vatu wanaka-susu) (cfr. upole).
SUSIKA, v. n., to be disturbed, bewildered, not to know what to do in a new situation or residence-place; e.g., kuku yuwassitaka, hajui niambya ya kungia, 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 yuwassitaka katika miji asisika mbelle, hajui ndia na watu, yuwaitahari.

SUBULIA, v. a., to deceive (for another).

SUBULIWA, v. n.; mgeni yuwassuliwa ni watu, a stranger is deceived by the people, e.g., they show him a false road, demand high prices for food, etc.

SUBUMBA (and SUBUMBA?) R.

SÜTA, v. a., to charge one publicly with; = ku sötiku, to ask a person publicly, whether it be true what he has spoken against oneself; e.g., Gabiri ame-m-suta Rashidi, ame-m-sila mbelle za watu, maneno haya nilikuambia liri kásti ku-m-komeza Rashidi wongo, na uswisi sate, 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.

SUTUA, v. a.; vid. mteusi.

SU'DI (or SU'DI NHEMA), salutation, felicity; cfr. جُنَّةٌ, felix fuit dies, beneficium sidus; جُنَّةٌ, juvit, opem taluit.

SÜFU for HUVU, this (old language).

TA (or TÁ), s. (ya, pl. za), a lamp, especially the small open earthen lamp made by the natives, light; ku washa ta, to light a lamp, to make a light; ku sima tsa, to put out a light.

TÁ, v. n.; ku tía i, to lay an egg and cackle, the act of laying an egg; kuku amesania kito akásti = akadaka ku vía i, akapàta; mahali pa ku via i, or pa ku atamia or atamia or katía mía, the fowl has prepared a place where to lay her egg, and she got a place to lay her eggs, and to sit upon her eggs; mkasa la i ti mía, wala la i angi, akiangia, hailei; cfr. mkata.

TÁ, s. (ya) Arab. لطيف, obedience, allegiance; ku-ngia katika tía, to become obedient, to do homage (to a king); ku-m-tia katika tía, or ku-m-tia taani, to cause one to become obedient or submissive, to bring to obedience, to subdue one; ku toka katika tía (ya), or muanga (?) wa sultani, to revolt from the king (cfr. masasi, rebellion; masasi, a rebel; ku asii, to rebel; cfr. خالق, obedientia.

TÁ, s., a kind of fish, large and flat.

TÁ, s. (pher.) = tawa, house; vid. cfr. قيلة.

TA'SU, s. (ya), trouble, fatigue; cfr. تمسح, defatigatus fuit.

TA'SUKA, v. n., to be fatigued, troubled, weary.

TA'SUMA, v. c., to cause one to be weary, to fatigue, trouble, harass one.

TÁ'DÀ, v. n. (Arab. ثَقَدَةٌ), to learn good manners; cfr. ثقة, bonos mores et litteras elegantiores didicit.
TAATIA, v. n. (as tapatape), 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 taatia jasho, to beat one's hands about from heat and uneasiness; ku tara tara kwa homma, to tremble from fever. If the derivation from the Arabic تأثير, cucurrir, cucurrit, ivit, commovit, voluntas est, is correct, we ought to have written daadaa.

TAATHIMISHA, v. a. = ku kusa, furahisha, to comfort; cfr. تأثير, magnus fuit; تأثير, magnus facit, to respect, honour, reverence (Sp.).

TARIKA, s. (Arab. تاریک), lining, fold; ngu ya taka muoja, mbili, tatu, a cloth of one, two, three lininga; taka ya ndi ya na yake; تاریک, texuit, operuit, تاریک, tertegumentum.

TARAB (or TAQA) = muini gu kia kula palali, omnipresent? vid. encha, v. n.

TARBEO (as Dr. St. writes, TARABEO), s., a swafloor.

TARBAT, s. = taka muoja.

TAFANGA TANGA, v. n. = kia tabanga kia taka mto = ku harihi kia taka, to spoil with mud, to mix with something that is bad = ku tangania na kita kibaya.

TARANGA, s. (Turk. طاریخ), a pistol; cfr. kiserti.

TARASAM, v. n. (or TAREMA) (Arab. تاریخ), to smile (St.); subirix, leviter risit = ku taka.

TARURO (or TARARU), v. n. (Arab. تاریخ) (vid. kojoe); cfr. تاریک, urinam reddidit, minxit, to urine, to pise.

TAKE TOME, s., the name of a fish (as large as the ngi, and very pretty).

TANIA, s. (ya) = halii, gisti, maifumble (Arab. تانیه); disposition, nature, character, tenor; propensity, climate; tabiyankwe si ngema, kia character is not good; cfr. تانیه, sigillum impressit, natura inasit sui; تانیه, natura hominis et indeoles inaeta.

TANITI, s. (wa, pl. mataphu) = mungo (Arab. طیبیت), physician, doctor; tabihi hazili iji, rokho ikishia lingása (ku iti) bassi, a physician cannot prevent fate (the hour of dying), when the spirit is called it is finished.

TANITA, v. a., to treat one medically; تانیه, medicus fuit, medicatus fuit; تانیه, medicus fuit, medicatus fuit; تانیه, medicus fuit, medicatus fuit.
praestantioriem aliquo judicavit, beneficet aliquid.

TAPASHTAL, please, I beg of you, lit., show me the
kindness.

TAPASHTI (or TAPASHTI), s. (Arab. طهارت), doubt,
feare; ( = kháșa) yuna tasafti, he is doubtful,
to be doubted, not trustworthy; na-m-ta or na-
mi-li tasafti or kháșa, I doubt of him, I do not
quite trust him (na-fașa teshnish); kitu hiki kina
tasafti nami or nina tasafti najo, I have doubts
about this matter.

TAHI, s, a kind of fish (huina mamba).

TAPIR, v. a. (vid. tafita), to seek out matters, to
be very inquisitive.

TAPIRI (or TAPIRI), v. a. (Arab. تَفْسِر, tafsir),
to explain, s., interpretation; cfr. فَسُوت, deteatx,
explicit.

TAPISHA, v. obj., to explain to one.

TAPI, s. (Kiang. chu), (y. pl. za or la, pl. ma—),
cheek; tafu yu, guilt of the leg, pl. tafa za magu,
calces; tafu (or jafu) ya (la) mismo, pl. matatu or
ma-jafa, cheek, cheeks; (jafu cha ku fulla kamba
kana kikapo, kina tundu tundu), tafu is not to be
conflated with dasu, vid., the coco-nut when ripe
for drinking; tafu yu mkuone, the biceps (St.)

TAPUWA, a., to cheer, to eat, to nibble, to eat in
general; ku tafuna chakula chmdado.

TAFO, v. obj.

TAFUTA, v. a., to search, seek, to look for, examine;
(cfr. tafuta, v. a.).

TAFUTA, v. obj.; uenéde u-ni-tafutie mtelato, go
and look for rice for me.

TAYITA TAFUTA, v. int., to search all about.

TAL, s. (sing. utal, pl. za), ni magogo ya na,
the thick branches of large branches (vid. tanzumu,
utila).

TAL (la, pl. ma—); kitig, a small stem of a
small branch.

TALO, n., to walk with one’s legs far apart, to
straddle (St.).

TALO TALO, v. n.; (?) ametaka mno namu, i.e., ni-
taga (daka) sama, katiri ni mu-ambia-lo hasikili, he
took every liberty with me (B.), to make one
self too familiar with one; perhaps táka taka or
daka daka.

TALUMA, v. (R.)?

TAHAPALT, v. n., دَالُأُلُ، to be uninformal, to be
off one’s guard; cfr. دَلُ، neglect to rem, per
scordiam non curavit.

TAP, v. n., to rebel (St.) = balifu, to transgress.

TAGH, v. n., to be rich, wealthy; ku-m-fașa tâgiri,
to enrich; ku tagirika = na-fașa, cfr., mer-
caturam exercit.

TAGOJU; ku ji taponga, to verge (R.)?

TALO, v. a. ( = tala), to choose; (chagda), ado,
uchagão katiri udakâche ukoše.
with his finger-nail. (Mringa wa mbó wafánía 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 koindá (round) 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 utamb-favour, 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.

Tái, s.; cfr. taki za nazi, or jíja za nazi, or masítta ya nazi.

Tái, s., a kind of large culture; a large bird of prey.

Tái, s., (1) a certain animal in Kiama; (2) a piece of wood laid under the branch, or thorn, etc., which a person wishes to cut off; ku káta niú múa ku weka ju ya tái.

Táru, v. n. (Arab. جبرى), to be good, to be well; cfr. براى, bonus, purus, suavís, deliciós fuit.

Táriki, v. n. = ku furáhi.

Táifa, (ya, pl. mataifa), a tribe, nation; cfr. يتيف, turba hominum.

Táil, or sán, v. a., to inquirre into, to question; cfr. لال, interrogative.

Tála, v. a, to hire.

Tálá, v. a., ku tája jína, to name, to call one by his name; wadika ku-m-tája mána jína gani? what name will you give the child? nátaus, I am spoken of; they speak of me (vid. guoka); (Luke vi. 26), ku-m-tája kua wena, to speak to mention well.

Tála, v. obj.

Táli, s., a crown; ٌة، coromitus, et re ali- quas, tan quam corona, cinctus fuit; ٌة corona.

Tálima, s. (wa, pl. ma—), a merchant, a rich man; cfr. مبى, is qui vendit et emit مبى, merca- turam executit.

Táká, s. (ya, pl. za), dirt, flth, sweeping, rubbish, refuse (e.g., fumbi, niassí, &c.), takata ko má- súta, the sediment of boiled cocoa-nut oil; niúmbá hízi, zína taka, these houses are not clean.

Táká, s. (wa, pl. mataka), taka taka (pl. mataktaka) = vitu vidógó via shamba (e.g., kunde, pejo, mbógi, fwi, nmbumbu) viñfaniño gízí ya mitu taka, all herbs or plants or vegetables of a small size (údio mataktaka), small articles, rubbish.

Táká, v. a., to desire, to want, to ask, e.g., sháuri.

I ask for advice, to be wished of; cfr. ٌة, desideravit, propensus fuit, versaví rem apud animum; the word should be written ku taka, not ku daka, if the Arabic derivation is correct.

Takáráši (better takárathí), v. a., to take or receive with the hand, to carry on freight (St.); cfr. ٌة, contraxit, non expandens, cepit manu.

Takárathísha, v. n., to cause one to receive (úmbilo za masñhalídi), to pay freight for, to cause another to give, to entrust for delivery (St.).

Tákábalú, v. a., to accept; cfr. ٌة, acceptavit.

Tákábarí, v. n. (Arab. تكرب), (cfr. guínete); vid. magnus fuit, magnifici, magnum dixit, superbe egit, censuit esse magnum; ku-ji-táka-bári, to behave proudly.

Tákufú, adj., pro takáfu, clean, e.g., niú takáfu, a clear conscience.

Takálíka, v. n., to be very tired, weary = ku joka sana (e.g., from a long and fatiguing journey) ni metakálíka, sína térífu or ngúvu or pumá sána; cfr. قأ، commotus, inquietus fuit?

Takálími, or takálímlí, v. n. (Arab. تكامل), to be complete; takalímísha, v. a., to accomplish; كمل, integer, perfectus fuit, absolvít.

Takána (ku) buríani, to ask mutual pardon, and to take a last firewell (St.); vid. buríani.

Takárímí, s. (Arab. تكريم), gift, generosity; كرم, generousitate supervivit, generousus, beneficis fuit, honoravít.

Takáríshísha, or takáríshísha; vid. muako.

Takáta, v. n. to be clean, clear, or white by washing (muili umetakáta), but ku nauiri, or ku nígíshií kúa masítta, to be bright or shiny by greasing the body with oil; uwingi umetakáta, the sky is clear.

Takáti, v. obj.

Takawa, v. a., to clean, cleanse, to make white; mana ame-m-tákassa mana nuli.

Takítika, v. n.; muili umetakáta (or roho) = ušakííí miépe, suáfi, unapendéswa.
TAKASIA, v. obj.; nime-m-takasia shamba, nai hapo. TAKASKA, v. n., to become cleansed. TAKATIPE, adj., clean, cleansed, holy; hence roho takatifu, the Holy Ghost; utakatifu, purity, holiness. TAKATO, s. (= uzuri) (la); takato la muli or la roho or moyo, cleanliness, pureness of body or of spirit. TAKAHANDI (or TAHANDI, or TOHANDI), muli; cfr.  ثمص, circumcivit mola, moluit;  ثمص mola. TAKAHARI, v. c., to stay (St.); probably for takakhari; vid. TAKAKHARI. TAKAKUNGU, s., a large village near Kileif bay, whither the Mauke dynasty fled after the capture of Mombasa by the Imam of Muscat. Takaungu ni maji ya utungu. The village had brickish water formerly, but it became drinkable in course of time. TAKARKIPFU, adj. (Arab. كيفه), light; e.g., kazi kidogo, si bora;  هو, levis fuit;  هو, levis pondere. TAKI, s. (ya, pl. za) (or jihi ya, pl. za), in Kiyumwe, masaita ya or tai za nazi, or tapu 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 fromifu wa nazi, which sig. nishes 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. malakia) (Arab. ككي), a large cushion; cfr.  كك, qui multum recumbit aliquo ease rei ininitur. TAKILIPU? (Hl.) TAKO, s. (la, pl. ma—), (1) buttock, fundament, the bottom part of anything; tako matiko (ya) wa-jakazi, lit., the buttocks of female slaves. This obscene expression (which shows the unchaste imagination of the Shuidi) signifies a kind of (wild) grapes; (2) tako ya wáno, the notch end of arrows; tako la bunduki, the butt-end of a gun. TAKOMBO, s., seems to be an obscene nickname; cfr. shoga and hanithi. TAKSHI, s. (Arab. الجع), a crime? TAKUINA, v. a. (1) to scrape, scratch; kuku atakufa taka; (2) = pappra or rikia, e.g., kuku muigri wana shampura, or anarukia watu, a fowl which has chicken and fies at men, &c. TALADADI, v. v., ku taladadi na mkewe. TALAPA; hapana talafa (Pers. ملا), there is no more talk about it; cfr.  ملا, contrarium sine controversione. TALABAKA, s. (or TALABIKI) (ya), a small powderhorn which contains fine powder for the touchpow; pembe ndogo ya ku tilia barudi ya kifwa. TALARA, s., dinore. TALALESHI, s. (= talaleshi), adulterer or adulteress; mtu buyu ni talaléshi mu. TALABINTU (or TALABIM) (pl. na—), a talisman or charm; cfr.  مل, or  مل, in terram oculos defixit, imago magica, talisman. TALIT (or TALA), v. a., to read (not aloud) (cfr. taali, to study); cfr.  نذير, vidit, legit librum scivit, cognovit; cfr. alao  نذير, scutitus fuit, legit, meditatus fuit. TALIKI (or TULIKU, or TALAKA), v. a. (Arab. دلك), dimit exorem vel captivum, to dismiss;  دلك, delovit. TALISA, v. obj., to smoothen well; ku paka udongo. TALISHI, s.; ya dau, ni jamri (palm-twig), ku fungua katika chombo kitakopoku shehena ku sia maji ya wimbi yasingie ndani (Sp.). TAMA (or JAMA), s. (ya, pl. za), sweepings, filth, rubbish, sediment, slime; ku pika tama, to cook paltry stuff (tama tama); tama za niuamba, sweepings of a house; maji yana tama, the water is muddy; tama la (pl. ma) maji, muddiness of water; cfr.  مل, corrupta fuit, scopis verrit, expurgavit (domum, &c.);  ويذج , scopae. TAMA, v. v., to remove, to emigrate; ku ondoka mahali pamojie, ku kà pangine; cfr.  مل, sustuit, ingressus fuit tabernaculum et constituit consedique aliquo loco; tabernaculum fixit aliquo loco; cfr. ku hama, v. n. = ku gua. TAMBA, v. obj., mahali pa tâmù, a colony. TAMISHA, v. c., to cause to emigrate, to banish. TAMAS, v. a., to covet, desire, crave; mtu buyu adaka kitu kikíba, kituchakwe ni kidogo; yuna tamba or chóya mno; alié tamba; ku fania tamasa, to desire; ku piga tamba; cfr.  لم, concepuit, or  لم , capiditate plenus fuit. TAMAS, s. (= miáso or máso ya ku tuma kitu, ku pata malini mengi), longing, desire, covetous.
ness, lust; yuna t'amâa sana, he is very covetous
(cfr. مَلَذَة, cupidity); ku-m-woke kwa tamâa, to make him wait for; tamâa ya mali = chsy, ku kâta tamâa, to despair; muign tamâa, greatly.

Tâma (or Tamma), v. n., to be whole, entire (cfr. ﺗَمَ أَن, lotus, integer, perfectus, absolutum fuit); v. a., absolviit, perfecti, completum reddidit; (cfr. maji yametâna kizimani; manenoyangu ni tâma si rudi tena; ku misa kua kua piga tamma kuba, to quaff, to drink at one draught.

Tamalaki, v. n. (ku miliki), to govern, rule (ku miliki nti iote, to rule the whole country or earth), to be master of; ku-jitamalaki muignewe, to rule oneself, to be one's own master; (cfr. ﺛَمَلَأَن, possessed, dominio tenuit rem, regem crovit.

Tâmâni, v. a., to long for, to last after, to covet, to like = ku fania jhûdi, kua na t'amâa, ku daka kua roho; ku t'amâni mali yegni tâmâni kû, to long for very precious property.

Tamûnâ, v. n., to be an object of longing or liking, to be longed for, liked.

Tamûnâ, v. c., to cause to lust, James iv. 5.

Tâmâni, s. (ya), price, amount = kimâ, bei, e.g., ilo t'amâni mto hu ji-patania, the man got the price but not the money instantly; (cfr. ﺛَمَثَأَن prestitium.

Tâmâni, v. a. (= tâbuni = ku tila kimâ), to put a trust on, to charge.

Tamânia, v. obj.

Tamâniha, v. a., to want, to be capricious (R. (?))

Tamashi, s. (Arab. تحس), aller voir quelqu'chose; s., spectacle; (a) kitu kizirâ sama = tunu; e.g., mérkabu ikja, ni tanashi, tunu, hakika hama, it is a rare thing, curiosity (raréshon), when a ship comes; (2) ku-m-ya kitu cha ku tamâsha or cha ku onda, to give him a recompense?

Tamûka, v. n. (= tamâa imeûka = ku ondôka tamâa), the desire or lust is passed away, is satisfied; e.g., mimì nitemamâsuka sana, kitu kilijio agisoo hakikija, na mto anakuya, t'amâna ikisha ondôka, 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, etc., 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).

Tamû, s. (ln. pl. matâmbâ)?

Tamô, v. n., (1) tamô, v. n. = tembea, to walk, to travel (Kia. ku hamba), hence mtambâ (vid.), a traveller; (2) to swagger (St. ??) to boast.

Tambia, v. obj.

Tamô, v. n., to creep, to crawl.

Tamô, v. c.; vid. infra, tambôa.

Tamâfu (pl. ma—) (R.)? the strings of a mason upon a wall?

Tamâluwa, v. n. (cfr. tambâa) = ku-m-mina, ku niita ku magi, ku nenda polepole, to creep up to one, to approach one very servilely or softly, to catch or kill one.

Tambarare, s., level; nti tambarare, level country, plain; ku sinika tambarare, to place firmly; (cfr. kasika in Kiniaasa.

Tambarisha; vid. kititi.

Tamâsika, v. c. (vid. tambâa, v. n.), (1) ku tambâa nti na uflâgô = ku flaga sana, hatta fumbi la mtanga lilipoonîdôka, to sweep thoroughly; (2) ku tambôa (or kokôta, or futìa melle) ma-nêo ya polepole si ku kàta, to speak slowly and protract the words or syllables.

Tamâ, s. (= ugonjô utambô muî mî oto), a kind of disease which spreads over the whole body, rheumatism (kiga or jiga)? (cfr. mduâ), lit., creeping, hence a sickness which causes a scedling in the tafa (cherk), mbafu (side), matambô (bowels); fusi, kuapa, mukono, etc.; tambôa nzi ugonjôsû wa niana (R.).

Tambë, s. (pl. —za =ing. utâmë), (1) tambi za ku waahia tû, wicks of a lamp; (2) tambi za ma-mändësi, vermicelli, prepared by the Suahâli from riceflour; (3) tambi ya ku teza uguima, ku piga vikopokîpo na magu ku piga mishindu, 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. Tumbë, shindungo, kishando, are various kinds of native plays; ku-m-pa tambi, ou ku kûza, ou ku soîbe, the uncultivated motions made by males towards females in dancing.

Tambo, s. (ya, pl. —za), a kind of string (kigne); ime-m-shindu ku funga tambô — ku tatanuâ kita, tambô haitambulikani 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 loosed it, without success, hence the expression, "ku fania tambô" = ku fania urefu, to act cleverly; (2) a play with buttons; matèzo ya tambô.

Tambo, s., a tall man (St.).

Tamboa, s., testicles (St.).

Tambô (or tambüa), s. (manî ya mûmbô yata-fumôyo), the leaf of the mtambô (belet) tree, which the Suahâli chew together with areca-nut.
(popo) or lime (toká); kattu, tombako (vid. uraihu, s.). The tambu is aromatic, and is mixed up with the tombako, to remove the acridity of the tombaku. The kattu is a gum brought from Arabia. The kattu and popo give a red colour, and are therefore put into the uraihu (ku pun-gúa or zima harufu mbya na nkáli wa tombaku, isílísíle, to lessen the acridity of tobacco, so that it will not intoxicates.

Tambú, v. a., to know, to discern, to know again, to remember, to recognize.

Tambúána, v. rec.

Tambúulá (or tambúulike), v. obl.; wáu wana-m-tambúulá, the people knew him, knew how to treat him, to inform him, to make known to him.

Tambulíana, v. rec.

Tambulíkána (or tambúulíkána), v. n., to be known, to recognize, and, v. rec., to be known, to make known to each other, to know each other; ni yu yu yu ametambulíkáana kíša mbili or kíša na mali mengí, tíá man is known as a thief, or as a rich man; v. jílíkána, ku júa, v. a.

Tambulíña (or tambúulíña), v. e., to make known or recognizable (= famamísha), or discernible, to explain; e.g., aménína kwa fumbo, punde ametambulíña máána ya fumbo, he spoke enigmatically; afterwards he explained the significance of the enigma or riddle; e.g., kasíki nane za siki na pilípili wakía, síté ku la múkáté, kakhúfú kúngúlla; sense, the seducer says to a seduced woman, I will not leave thee, I will certainly marry thee, I do not fear thy husband.

Tambú, s.; vid. tambú.

Tambúzé, v. a.; ku tambúza kua ni índó, 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 tambúza kíisa cha nta kotáma = ku jíta mbéle kua ku jía, ku tongó ou ar tambúza níta, to lengthen out by hammering the broken point of a knife, to weld on fresh iron or steel.

Mtamúzí, s., one who knows how, who is skilful.

Tambúxá, v.; ame-ní-tambúxá kíssíunjúgu.

Tamú (or támú), s. (la, pl. ma—), the long fringe of a cloth; shuka ya matamú (shuka ya tá furnished, or ya manóstú, is a little different), a kind of cloth with long fringes (the ends or corners of a turban, cloth, etc.) (St.), the fag. end.

Tamá, v. obl. (vid. tama or hama); hence litima ya ku tamá or ya kungííli niumba mpísa, a speech of inauguration or consecration of a new house.

Támímísha (cf. támímísha), to remove the tent, to cause to emigrate; cfr. tama = ku hama; máhali pa támífu (cfr. tama), a colony, lit., a place where to emigrate.

Tám’á, v. a.; vid. tamúka, to pronounce.

Tamúlisa (or tamúliša), s., poor food = chakula kilaya, which is eaten but under necessity; niña kíla támí na tamúliši, I have eaten good and bad things (Sp.).

Tamá, s. (ya, pl. za) (cfr. wá, finis, complementum); (1) sediment, dregs; tamáza za májí = taka za májí, májí yana tamáza, mud in water, the water is muddy; (2) tamáza (la, pl. ma—) la májí = funda la májí, a mouthful of water, so that the cheeks are distended; ku piga tamáza mñoja (fundu mñoja) la májí, to take one mouthful of water; ku piga matamama mawili; to take two mouthfuls.

Ku shika tamá (pl. matamama), 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.

Tamá, v. n. (vid. támí, s. n.), to be finished, e.g., májí yamamatama kizimíkí, the water in the well is finished, exhausted, dried up.

Tamú, s. and adj. (vid. tamú), sweetness, taste, flavour; adj., sweet, pleasant; si tamu, insípid; sukari ya múa insa tamu, the cane-sugar is sweet; ku tiá tamu, to make sweet, to sweeten; kitu hiku kitámú, this thing is sweet; ku óna tamu, to reish; ku-m-kála tamu, to remain as he wishes (St.); maneno matamama, sweet words; májí matámu or májí ya popo, sweet water.

Támína, c. a. (=funúa) ku tamú kína as ku enda míya, to open the mouth aside, to gaze or yawn.

Tamúka (or tamúka), v. a., ku tamúka nenó or kaulli, = ku aná ku hona, to open the mouth in order to begin to speak, to pronounce; tuliá, busikía matamúko ya Mungú, keep quiet, let us listen to the speech of the European; ku tamúka harufu, to pronounce letters; ku tamúka wena; ku tamúka hótabu, to deliver an address; tamúka visuri.

Támúsha, v. c.

Támúsoa (or tamúsoa), v. n., to be sounded out, 1 Thes. i. 8.

Támúko la neno, the expression, pronunciation, deliverance of a speech.

Támúva, s., vid. tamúva, s., the long fringe of a cloth.

Táma, s. (la, pl. ma—), (1) táma la bándúki, the steel of a flint-lock gun; (2) tana la ndízi, pl. ya matáma, a cluster or bunch of bananas (different from mkúngu wa ndízi); 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.

Tana, v. a., to separate, sever, disjoin, put asunder,
to rip up (a seam); ku tana miá, to silí miá for
making ropes; ku tana ukúti (→ ku babúla); ku
tana nuele kua kitsana or shánu, to separate
the hair, i.e., to comb with a comb; kunatana
usiku ku atu usiku, the night is past, light
breaks in; ku-ja-tana nuele to comb oneself.

Tana sháti (or mTana sháti) = mu atunasi or
atakássá malúmkwwe or nguuzákwe, a cleanly
person (cfr. mká), who cleans or comb his hair
every morning = shéntí m-zi-tado wélléélakwe
eselúmbi.

Tana tana, to worry ? to be different.

Táño, v. a. maštúma.

TanaBáni, v. a.; ku tanabáni, to know what to do
to make up one's mind; cfr. nwá or kíjíji
recordatus fuit rei postquam e memoria exciderat;
celebrem ex obsuro reddidit; consideravit rem
commonfacus, to be clear.

Támbaní, v. n., to breathe, to breathe deep; cfr.
(Arab. تَمْبَانَي), anbelando captavit, aspiravit,
recravít.

Tánda, s., barra liitoketísa motto (Kín. tazamála),
barra iothe ni tánda meja, imeká tánda,
ños kepke saaa, nti inaká tánda tupu, a burné
dale, or plain; the country has become clear, light,
after the grass and underwood have been burnt
(which is done before the rain); mañá palipo
pigoa motto, and where there will soon be (ngina)
new grass.

Tánda, s. (la, pl. ma—); tánda la mtama, la welle
(→ mbashke matupj), saa ni tanda tupu, halina
kitu, shell of grain, foldicle, unhusked fruit of
welle.

Tánda, v. a., (1) to spread out, to be spread out;
kua tánda kúmba na digá kua ngi ku, 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 kitánda kua ku tía mtáado
wa ukúmbu, to put ropes first from end to end of
a native bedstead, and then (ku tía mhandíndó)
from side to side, to rope a native bedstead; (3)
jí-tanda ngó ku ji finika beredi, to put the cloth
over the shoulders for warmth; ku-jí-tanda, to
stretch oneself across.

Tándáma, v. a.; ku tandama, to surround (?)
(St.).

Tándámishá, v. c.

Tándawáa, v. n.; ku tandawáa, to recline, to loll
at one's ease (St.).

Tándáka, v. a.; (kìmíkìta, ku anusáa), e.g.,
mpungá, to spread out a heap of rice in the sun;
kua aníka juñá na ku tawání, but so that the
lower part is turned upwards, to get the sun, to
make flat.

Tándé, s. (wa), a small torture; (ká mdogó, yuna
bamba (la) jësíssi); tando (pl. ma—), a large
tortoise.

Tándika, v. a., to spread, to lay out, e.g., ku tándika
mkéka or jambë kitándáni, to spread a mat on
the bedstead, hence in general "to make the
bed;" (kundú, to waroll).

Tándo, s. (ya, pl. —za), caring; (majorororo ya
usso), tattooing, an incision, a cutting made in
the face for the Beauty's sake. The Wáhiw and
Wavnindo people wana tando za usso, ndo
uremo ku ku, the Wáhiw tattoo their breasts
and bellies, not their faces.

Tándo, s. (es), tando la búbóó = úzi wa búbóó, a
spider's web; büluii yuwañá = yuwañá usa,
yuwañá mañá yuwañá, yuwañá usi kua
mkundúwákwe. Prov. búbóó na wingu la nüvi
usítánde poáni ku énda wálangi, ku énda
Khá landscapes na ndyugoo Khálandini.

Tándu, s. (sing. utándu), pl. za (= ndiye ukoó,
a white membrane on the eye, resembling boiled
rice; mato yana utándu, mu hañi sana, the
man is dim-sighted on account of the white
membrane which covers his eyes.

Tándu, s. (or Tándu) (la, pl. ma—), centipeodge
(scolopendra or scolopordion); lina ushúngu, lina
úma niitma na mbele, (u'ge scorpion) yuwañá
niitma basi, 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 Sónhili say.

Tándúka, v. a. = ku ondóó, kwa weka kando mkoča
or matándiko, to remove the bedding (opp. ku
tándika, to make or spread out the bedding) = ku
kündu, to fold, to wrap up, to fold up, to make up,
to do up.

Tándúka, v. n. = ku ondóó, to wear the upper-
garment in folds.

Tándúka, v. a. ñ wíid, fungúza welle.

Tánga, s. (la, pl. matangá, Kíung. maitjange), (1)
sail; tanga la jombo; (2) a large sail of netting
tanga ya mkoča); e.g., of a dau or mite; tanga
ká, the mainsail; tanga mboji, the time when
the natives can sail from south to north, and
dive vereá between March and May, and between
October and November, as the wind blows from
the sea or east; (3) matangá, funeral rites, mourning;
kúa matangá, to sit mourning, to mour; wíid.
matangá; ku kündu matangá, to wrap up or farl sails.

Tánga, s. a. = ku mumúitu wíidá, ku tangania,
ku kuśānia pamoja, ku fania moja, to call together, gather, assemble, especially to levy warriors. Ku tanga watu wa wita na ku andika majinayo; (2) to contribute (Kis. ku tsanga), ku tanga mali ku liipa deni.

Tangia (or tania), v. obj.; mali ya ku tan giwa, property of contribution (which has been contributed by relations); ku tangia (Kis. sonkerana), to contribute one to another.

Tingia, v. p., to be led as a soldier.

Tanga, v. n. = ku temba, to wander or stroll about; ku zungūka zungūka burro, to walk idly about; spenda ku tanga, he likes to stroll, or tanga tanga; ku-m-tángia = temba, to take one about the country.

Tanga, v. a. (pastsua), ku tanga kuni, to split wood; Kmirima, ku shanga.

Tangia, v. n.; kù waži, ku ene, to come out, to come to be known, to find vent; e.g., jina la Seid-Seid ili metinga na ulimungu, livi, kulla mu aliya Seid, the name of Seid-Seid, the Imam of Moslem, is come to be known to the world, is manifest, everybody knows him; jina lilio tàngia = lilio kù waži, a name which became manifest.

Tangia, v. a., to spread abroad, to divulge, to circulate news; e.g., ku tangáza (= eneza) hábari katika nti, to divulge news in the country; ku tangáza evangeli (or inglî), to spread the Gospel; mine-wa-ambia kua sirri, nai ame-tangáza, ame-wa-ambia watu wote.

Tangia, v.; ame-m-tangázia abuyakwe, he divulged his disgrace (to him, in his dishonour).

Tangia (or tangane), s., ginger.

Tangaili; vid. memblo and tun.

Tangia, v. a.? Tangamana, v. n., to be mized up, to adjoin, to interfere; mazi na tembo yametangamana = yana kù kito kimoja, water and tembo are called together.

Tangamabina, v. a., to arrange, e.g., the words of a dictionary, to put together, to participate in; kuji-tangamabina na.

Tangamabina, v. c. (vid. tangamà) = ku-m-ta m each, to deliver from or rid one of grief or sorrow.

Tangamà, v. a., to make one look cheerful; ku tangamà watu.

Tangamàka, v. n. = ku toka na majoni, ku fania sûra, to get rid of grief, to become or look cheerful (opp. ku ji-kuniàta malihi 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); jìa latangamàka, the sun comes forth bright; nìi inatangamàka, the land (the weather) is clear.

Tangamûka, v. c., to make cheerful, serene, to entertain one by talk; to gladden; hence tangamûko, entertainment, play, amusement.

Tangàna, v. rec. (vid. tanga, v. a.), to call or assemble each other; ku endsa witanì.

Tangània, v. a. = ku kuśānia pamoja, ku fania moja, to assemble, to bring or mix together.

Tangakìa, v. n. = ku piganika malihi pamoja, e.g., hutamburi ni tembo wala maji, to be mixed together, so that one does not know whether the stuff be tembo or water.

Tangakùa = ku weka malihi, to put far away.

Tangàna, v. a. = sambùi, v. a. (vid.), to trouble one.

Tangàna = sambùi, to go on a bootless errand, to be troubled for nothing.

Tangàwe, s. (ya, pl. zn), gravel, sand; nauma tangwe mojo (eiz. in the rice) = (koko) pebble, peepers.

Tangè, s. (la, pl. ma)— tango = shàma mipa, a new plantation; tango la mitu lilitriema na kisah ku tomo mottoni, ku fania shamba mipa (opp. fù, shamba la kale), tangà signifies the wood or trees cut down and burnt in order to make a new plantation; Kiguria, ku koča mojo tange or k'onde = Kimeita, ku tìa o tòma motto tango; cfr. kōke and fue.

Tanhì, s. (ya, pl. zn), a large wooden chest used for carrying drinkable water on board native vessels; tanki?

Tando, s. (la, pl. ma—), (Kis. txansi), ku tanga in Kisi. (1) contribution; e.g., tango la metelle, kulla niumba ilie tango, watu wa tangò metelle, hufanie sàdika, 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 wa watananga ku endsa witanì = calling and enrolling the people who assemble to go to war, a contingent of war; (3) tango la ku tangata nga zunguka ulimungu, strolling about; mu huyà yuna tango, this man likes to walk about; (4) tango la mtango, pumpkin, a sort of gourd eaten raw, resembling in taste a cucumber (St.); s., tango la kikoko, a small kind of pumpkin, which contains much meal, and which has a hard shell (ngoli ngimma) of which the natives make kebëba (vid.). Tango dogo, a small pumpkin.

Tangôr?

Tano, prep. and adv., since, from; tango mika mivi, since tico years; tango alipopata, since he has got; tango ha hatta hapo, from this to that place; tango lini? when? how long ago? tango lini hawëzi? how long has he been ill? or alikùa hawëzi.
my brothers at Gassi; ninepěleka wârâka wa tanza, 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 tukpeleka tanza, tuânzâ ku liin!" wârâka wa tanza, a funeral letter; tumeleleâwa tanza; cfr. tazî, consolatus fuit.

TANBU (or TANKE), s. (pl. za) (sîng, utâzûn, wa), branches; tanzu (la, pl. ma—), a large branch; cfr. tanda.

TANÇJâ, v. n. (cfr. pambastika), to be clear, used of the sky.

TANIE, s. (pl. —za), a splinter (sîng. utâzun); tazu za kina singâsingâ ukojâni, the splinters of a wooden mortar, which go under the fingers-nails; kigîgo.

TANU (or TANUR), s., an oven, a kiln for burning lime, a heap of lime and coal on the riffs of wali (vid. rifa), a heap of firewood (yígîgo) for burning lime? cfr. bûn, fornax, cibatius; tanu ya ku fiñika walla, a cover to cover the pot of boiled rice; ku jenga tânu ya ku oja ñöké, o build a kiln for burning lime. TANACA, v. a., to open wide, to straddle, to expand, to gape open, e.g., in coitus, or in the act of giving birth; mûnike yuwatanzâ magu akivî (cfr. tanâza tanâza, funga, omu, tanatius; cfr. nasama, in Kikiasa, ku tanâza kânoa; tanza mâysho, to send off a boat.

TANUKIWA, v. a.; mûnike utamulitiwa ni mûne.

TANTKA, v. — ku lala kingallangalli, or mungallangalli, to lie down backward (kua ku joka, de); cfr. kingallangalli.

TÁO (TAU), s. (la, pl. matâo), curvity, indirect or roundabout way; ndia hi ina tâo teâo, ya tundukî sana, or ndia hi inafuia matâo, or ugoe (sîng. ugoë), or kumbo, or mapindi, this road has many turns, is circuitous; ku futa matâo ya miñê, or ku panâ magu katika ndia akînenda, to go at a great pace, to take great places (hattaâ) in going; tâo la bâhîri, small inlet of the sea into the main land; tâo, an arch, an arched opening (St.).

TÀOWA, devot (St.).

TAPâ, s. (la, pl. ma—); tâpo la mûfimo, the leaf of the fis-fisjuh which the natives use as an umbrella; vid. mafili, s.

TAPA, v. n.; ku tapa, to shiver; kuji-tapa, to moaify oneself to make a great man of oneself (St.); tayatapa, to tumble, to jump about like a fish, when taken out of the water; mûli
WA-NI-TAPA (vid. kitapo), my body trembles from cold.

TAPA TAPA, to jump about.

TAPIA, v. obj. (cfr. niapia, tombia), to skulk after.

TAPANIA, v. a., to disperse, scatter (e.g., people), or tawania, to scatter (e.g., matama); tapanía tapanía, v. int., to waste, to dissipate.

TAPANIKÁ, v., to be dispersed, scattered, to disperse mutually, to run away in different directions.

TAPANIKÁ (or TAWANIKÁ), to be scattered or dispersed, or to be scatterable (mahindi yame-tawaniaka), to overflow; e.g., maji yatapaniká.

TAPANISHA, v. c., to cause to disperse or scatter.

TAPASHI, s. (la, pl. ma—); jombu kikili na kirifu kuiringia mbao or wiombo, mahali paliponga tesi, ku sañidi or firunga we a fine chisel, a firmer chisel.

TAPE TAPE, a flesh.

TAPIKA, v. n., to take out, to vomit; ku tapiša, to make to vomit; tapisho (pl. ma—), an emetic; dauna ya utapish.

TAPIKANA, v. poc.

TAPÓ, s. (la, pl. matapo) (Reb. writes dabo, ma dabo), division, a part of the whole multitude; tapo ni nusu or rubu ya kundi la mbúzi, or la watu; kundi limevanakí, limefania matápo mawili, or matátu or safu mbili, or tatu; ku káta matápo matápo, to cut small portions or divisions; tapo la watu, a division of about 100 people out of 500; tapo la kwána, la pili, first, second division; Wamakí, wamekúja matapo matatu, an. 1857, and killed many Wamakí.

TAPÉ, s. (la, pl. ma—); vid. jija or taki.

TAKÁ, s. (la, pl. ma—), trembling, shaking; tara la mutili; roho ya-m-piga matára, roho yana-mtememba.

TARABBA, v. n.; vid. mubógó.

TARANE, s. (ya, pl. za); mlango watarrabo or tarabo ya mlang—mlango wa mbáo, a door of boards or planks, in oppos. to mlango wa mbúgo or wa makúti, or wa mabúa ya matama; side-piece of a window (St.).

TARADIA, v. a., to make friendly remonstrances with anybody; e.g., amo-m-taradía muonziwe, amesema ku sání ku safia híso, ku-mu-amba kúa neno la wema; cfr. ɔ́ ṣ́, repulit, compulit; cfr. ṣ́, repulit refutavi, avertit.

TARAJA (or TARAJI), v.; ku taraja, to hope (St.); ku tarajina = ku dükua (Lr.); cfr. ṣ́, spivait.

TARAJALI, s., apprentice; vid. terajali, v. n.

TARAJI, s. (ya, pl. za) (Pers. ʒ́), balance; nignoo (sing. uge, wa) za tarají, the ropes which connect the balances with the mti wa misáni kitengele or kitanga cha taraa.

TARAKA, s. (Arab. ƙ́), pledge; the Sheikh Shiras gave a pledge to his wife, if he did not bring the muñi mií back mikono niímé (Said Said), but as he did not get him, he was compelled to join her again in marriage (vid. daraka, s.); taraka si ku weka masherti.

TARÁI, s.; ni kitu asicho panda (vid. parumuka in Kinyaasa), any plant sprung up from a seed scattered by accident.

TARATHI, v. a. (cfr. ṣ́, contentum, gratum reddidit), to make radii, disposed to be reconciled, etc.

TARATHIBU, s.; vid. tartibu.

TARAZA, s. (ya, pl. —za), fringe; nguo ya taraza a cloth with fringes; cfr. ƙ́, ornamentum vestis acu pictum, a narrow silken border usually woven on the turban and loin-cloths in Zanzibar (St.).

TAU, s., a kind of drum; vid. ngómá.

TARIKHI, s. (ya, pl. —za) (Arab. غز ), annals; jío cha táríkhi, a book of history; (2) the date of the year or month.

TARIMBO (= mtamibo), an iron bar; cfr. mtamibo.

TARISHI, s. (Arab. تروق ), a fleet runner, one who goes quickly; cfr. ƙ́, levia in agendo fuit.

TARIRISHI-E-RABBI, JOMBO TARIMBI (kua ku endá mbo), a vessel which sails quickly, a quick cruiser.

TARIZE, v. a. (= ku fanía matambisá), to make fringes to a cloth; ƙ́, curam vestai abhuihit, figuris acu pictis ornatim vestem, to weave on an edging.

TARIZI, v. obj.; nime-m-tarizia ngouyakwe, nime-m-tilia taraa.

TARITI (or TARITI), s. (ya), order, form, arrangement; kua tartibu, orderly (= kua polepole), carefully, orderly; cfr. ƙ́, stabilitia, firmus fuit; ƙ́, dispositio; mtu (wa) tartibu, a man of regular habits.

TARUMA, s. (túrìma) (la, pl. ma—), a ledge; matáruma ya jombo = inára za miíjifa ya jombo, the ledges or ribs of a vessel, selvedge, border, e.g., of a door.

TASA, adj. and s., barren; (1) mtunke or gnombe asieviá kabisa, a woman or cow who has never given birth; (2) alieviá marró moja bási (min-ba mmono), one who has given birth only once; gnombe huya or mke huya ni tase, wake hawa.
ni tasa; (3) a kind of fish (vid. kasa, tortoise), which serves as a bait for turtles.

Tasa, s., a game of touch (St.).

Tasawura (or Tasaawira) (Arab. تصوير), a picture; vid. تصوير, figuravit.

Tawawari, v. m., to be fully able, to do with certainty (St.); cfr. مكر, effect, ut inclinaturum formavit, efficiavit, propensum reddidit; ；قشرة, res animo concepta.

Tasbih, s., ascriptions of praise; cfr. tasbilk, a rosary.

Tasfit, s., good manners (St.).

Tashwihi, s. (ya. pl. za) (Arab. تخصوص), doubt.

Tasila (or Tazila), s. (vid. tazia), mourning; kia na tazia, to mourn; vid. tanzia.

Tasila (or Tashila, or Tashila, or Tashila), s., bidding farewell to relations or friends previously to the sailing of the vessel; leo tazila, ni maago or maasano, kia iga watatu, kio ni sari, to-day people are to be bidden farewell, to. morrow the start will be made.

Tasa, s. (ya) (la. pl. ma.); a water basin; tasa ya batu ya kila maji; tasa ya kwa naria ni hano a brass basin.

Tasa, conjj. before, ere; vid. Gram.

Tasili, s.; tassi ya ku pigia uzi, a native spindle.

Tasila maneno; opp. to fumba fumba maneno.

Tata, v. m., to be complicated, entangled; maneno haya yataata tata.

Tatia, v. obj., to entangle; maneno ya ui tatia — sungassi, the words entangle me; ku tatia sanza, to wind round (with rope); uziwangu una ui tatia wapi? round what have you wound my thread? .

Tata (R. Data), v. m., to be quick in returning (R.); fulani akonda mahali, hakani ni ku tata akarudi; muta in Kir.

Tata, s. (la. pl. matata, or ya, pl. za), complication, entangling; tata la ya ya maneno, a complicated matter; i.e., maasanyakwe hayatamburikani; uzi unangina tata.

Tata (pl. za) (singu. utata); ni kuti za mazi ziliiko euko kana uzio wa ku fulia sunaki; utata ni mtogo wa samaki (wa kamba), cocoa nut leaves twisted like an uzio (vid.) for catching fish.

Tataoa, v. a.; ku tatagga miti mtioni (ku fania mtungo), to lay a tree over a river, to make a kind of bridge (ku fania madaraji); vid. mtago.

Tatia, v. (wa) (mu mureru na mongo, muigizi ku taitia maneno, a clever, cunning, but deceiving fellow; yuma ikili sengi, kaken yuwafania maneno mangi na kelele, na punde yuwayo; maneno. There was such a person at Mombas (named Raahidi, or Bana Iki tatia), who had the nickname of tatia.

Tatik, s.; cfr. mjanja (or manchana), a knave, a rogue.

Tatana, v. n. (vid. tata, v. n.), to be entangled, complicated, to be in a tangle or puzzle, to be close together, compact; maneno haya yameta-tana, yana matata, sita weku ya tambia, these matters are complicated, I shall not be able to understand them; viombo (majahia) vinatatana katika bendari ya Uunguja, the ships are close together (like a thick forest) in the harbour of Zanzibar; watu wanatana (= ni wangi).

Tataania, v. obj.; e.g., maneno.

Tatanihia, v. c., to entangle, to involve.

Tataaaya, v. rec., to be entangled.

Tatika, v. c.

Tatanihia (or Tatanihia), v. a., to disentangle, to extricate; ku tatanihia uzi, to unravel thread; ku tatanihia maneno — ku weka mbalimballi, to unfold, explain, solve matters.

Tatanikia, v. obj., to disentangle.

Tataaaya, v. a., to tear up, to burst, rip (e.g., ku fania uzia), e.g., ku tatia kuna kwa ku tama manamulhi kiungi — ku tunga kuma, ku fania uswa kuma.

Tataika, v., to get a rent, a clef which enlarges of itself, e.g., a tree or stone, &c.

Tataishia, v. c., to cause to enlarge a rent or clef; ku kundelisa uswa wa kwanza; mtn amaetatausha miti, the man enlarged the clef in the tree; ku fania uswa bora.

Tathamikia, v. n. (= ku tezamika kwa sibabu ya uzuri), to be pleasant to the eyes, to look or appear pleasant.

Tathamishia, v. c. (= ku tezamisha), to cause to look upon, to attract the sight of people; ki kombe hiki kiwiri sana, chatathamishia watu, this cup is very nice, it attracts the attention of the people; ku tathamishia — ku fania uzuri 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 kijini (opp. tataniusa), to wind up, wind thread on a piece of wood (= ku songa songa).

Tatika, v. c., to cause to be wrapped up, to entangle; ku taitia maneno, to complicate matters.

Tatu, s. (ya), acidity, ferment; ni unga wa mittama ulofundisha kio, uliowii kidini ku nhindilika pamoa kwa siku ya pili, utanika ukali, urijeni (ku jejia, kia kali). Tatu ya mituma or juju ya mituma dilo dana ya mtu muigizi safru
wanatáwa kulla kipindi, hawaiótí niimbäni; mtu huyu yuwaatáwa niimbäni kwa sebali yà ugónjoa ya ya deni; cfrr. نُبُرُgers, substitit diversitique aliquo in loco.

Tawish, v. c. to cause to stay at home — ku weka niimbäni; numo yuwa-m-tawishë mëså; ñugónjoa wa-m-tawishë niimbäni.

Tawá, s. (pl. matáwa) (Turk. تاوا), a frying-pan (St.).

Tawá, s. (or cháwa) (wa, pl. za), a house; Erk. has also tâ for tawá (utawatáwa, house of fuel) (Rt.); nít, níts?

Tawána, v. n., to confer, to have; Erk. willingly and unwillingly; mu liitu vel inuisa (ingrasato) fisçt, kua nguvu, by force (Sp.)?

Tawadá, v. n.; ku tawada (Sp.)?

Tawáfa, s. (ya, pl. -za), candlewick; fanúsi yà Baniáni ina tawáfà mìe an ábàla, the lamp of the Banian has four or seven little wicks.

Tawáni?

Tawákkál, v. n. (Arab. التأكد), to confide, he got confidence, trust; to depend upon (wam amani); ku tawákkál kua Mungu, to trust in God; ku ata khofu ya moyo, ku toa ghasshi; cfrr. كُدْم، commissió, commendavit fretus, fœcus fuit Deo.

Tawákwàkátìa, many (St.) (rectius katha wa katha), in Arabic “thus and thus more.”

Tawálá, v. n. (Arab. تأويلة), to be installed or instituted as governor; wali wa Mwitó kó amo-tawála — amungía uzoomí, katika či, amók hisiti, ku nguvu, amónsa ku mëlili kí, the governor of Muban was installed, he ascended the judgment-seat, he began to rule the land.

Tawálísha (or Tawálë), v. c., to cause one to sit on the governor’s chair, to install one into office; Scild ino-m-tawálísía Muhammed Ben-See, kíá wáll wa Mwitó.

Tawánta, v. a. (vid. tapánía), to scatter, disperse, e.g., corn.

Tawáka, v. n., to be dispersed, to become scattered.

Tawáka, v. a.; vid. tawála.

Tawáshë, s., a snuch; (cfrr. maksíti).

Tawasísíë, s. temperance (St.); probably tawawánsí; مَهْم, so gessit sophorum, more.

Tawátha, v., to make one’s ablations.

Tawit, s. (pl. utawit) or sháwi, pl. of talawí, a branch, a bough, branch, the switch on which the cocoa-nuts hang, in whatever state of development they may be; i.e., whether vidíka or vitále or madafu, dé; tawí or sháwi la naa; but kanga...
la mnaaz signifes the switch without fruits (mbugu tupa); taví, la, pl. ma (shávi, la, pl. ma—), large switches; távi la mteão, a bunch of dates.

TAYA, s. (pl. -za) (sing. utáya, wá), jaw, jawbone; taya za meno; taya za kuma, nymphs, lips of the vagina; ku tia hatánu tayáni nua punda, to put the bridge into the mouth of a donkey.

TAYA, v. a. to beat upon.

TAYA (or PURA), v. a. (1) (ku puaya); ku táya nígu muwánu, to wash a cloth by beating on a stone (opp. ku jajága, vid.); (2) to impute to one, to charge one with, to accuse one of, to blame; ku-m-ahímutu ku váfu, to blame, reproach, 1 Tim. vi. 14.

TAYARI (or TEIRI), adj., ready; ku weka teári, to prepare, to get ready.

TAYI, adj., obedient; cfr. taa.

TAYO (pl. matáyo), a reproach.

TÁZAMA, v. a., to look; tazamia, v. obj., to look out for; cfr. tezama.

TÁZIA, s. (pl. matazia?) condolence; tazia, to condole in mourning; cfr. ٢, consolation fuit.

TÁKA, v. a. (Kijangámo) ku teá matumbi = (Kimkíta) ku teá matambó = (Kimirma) ku teá matagó, to lay a trap or snare, to entrap.

TEBEKENO YA KU NKÉIA TOMBAKO, a snuff-box; vid. tabekero.

TEDE, s.: rectiis teye ya kuanga or ku wanga, small-poz; rubola (St.).

TEENDE LA MOÓ, Dámbáloos leg; elephantaías? (St.).

TEFEKÜ = simiári or hánu, grief.

TEFSIRI (or Tafsiri), s. (ya) (Arab. تفسير), meaning, interpretation, explanation; ku táia tefsiri, to comment (¼ panbána, ku fásiri); cfr. tafsiri; cfr. ٢, detecti, explicitu.

TEFSIRI, v. a., to explain.

TEFSIRIKA, v. obj., to explain or interpret to one.

TEFUI, adj. (cfr. mtefu); nímu tefu, fine, thin meat.

TEFÜ, v. a. (1) (Kilindi) = (Kimkíta) jafía; ku tía fumbi, to make dusty, to make muddy; sámkíi aneméfa niáji or amesongá maji, the súkí troubled the water, made it muddy: mitu huuyu aneméfa niúmbáýanga = anemí taka (Kiwúitu, amejafía), or amesongá taka, améfáia úsúla; (2) kiku yuwatufía or tifta fumbi, or mtaúngu, yuwatúkisa fumbi, yuwatima mtaungá; (3) to reason, search, to throw about (St.), to unke known the faults of others (Ex.)?

TEFÜKA, v. n.

TEFÜLÍI, TEFÜLÍWA.

TEFÜSA, v. c.
TEHAKI, v. a., to mock; cfr. फळक, riisit do aliqaa ṛo.
TENGUI, quickly !
TEK, v. a., to draw, catch, to plunder; ku teka maji, to draw water from a well; ku teka wátu or máli witáni, to catch, take up, capture people or property in war; ku teka ní, to plunder a land or country; ku teka kündó, to carry off a sheep.
TEKWA, v. p.; ku tekówa kua tanzí, to be caught in a snare or trap; cfr. tege, v. a.
TEKÖA, v. p.; ku tóka waítani, to be captured in war; nilétíchka waítani, a prisoner in war.
TEKA, s. (pl. matéka, yá), captive, prisoner in war; Mgallá huwa ni tóka la Mawáhili, or Wágallá hawa ni matéka wa Wáwuáhili, this Galla is a prisoner of the Sukáhili or these Galla have been captured by the Sukáhili; Wágallá wànnepigáana, wakakshinda wakakugúwa wa Wáwuáhili.
TEKA, v. n., to laugh; ku sëma na ku teka, to talk and to laugh; Kiúng, ku chéka; (cfr. tehákí) wahéka (or watéka) níni? lit., you laugh at what?
TEKÉ, v. obj.
TEKÉSÍA, v. c., to cause one to laugh, to make laugh; ku tekéhsa wáta, to make people laugh; ku-in-añía ku teka.
TEKÉSÁ, v. p., to be amused? = sangá.
TEKÁNÍA, v. a.; tekánialú mágò, to put one’s legs across, one over another?
TEKÉ, s. (pl. matéke), a kick; ku pigá teka, to kick (St.); cfr. tege, kuanta and kota.
TEKÉLÁ, v. n. (= ku fíka), to arrive; majínaraya ku enenda njúmbó yaméketéléía or yanañkiliya or yanarájí or yanañkújí, my time for going on an errand has arrived; nuñótoyaké imétéléía, his dream arrived, was fulfilled.
TEKÉLÉSÁ, v. c., to fulfill.
TEKÉ, v. c., to cause to arrive, to come to an end; ku tekéza jombo muamúmbí, ku kusíga jombo muamúní, to let a vessel run against a rock, to run a vessel ashore, to die.
TEKÉNÍA, v. a., to tickle, tutillate; ku-in-tekésá, ku-in-tekésí, to make one laugh by tickling him, to tickle the ribs; cfr. waahi, to cause itching.
TEKÉNÍA, v. p.c.
TEKÉ RéA (or JÉKÉRéA, or TÉEMÉRéA), v. a., to cheer, gladden one; e.g., Gábíri ame-tekereá mgingi kua káránu na maneno mema, Gábíri gladdened the stranger by kind entertainment (food) and kind words (ku ku jeka or teka ná, kua ku-m-kárika kus oto). Waító wànan-tekereá jombo = wànanñlíká kua kuja jombo (vid. harióó), the children hail a vessel, they re. joince at its arrival.
TEKÉRéÉJÁ (or CHEEKÉRéÉJÁ), merry-maker or making
TEKÉTÉ, v. n., to be burnt or consumed by fire; teknélá, v. c., to cause to be burnt.
TEKÉTÉKÉ, s. and adj., something soft, the soft (St.).
TEKÉWA, v. n., to become beridilled.
TEKÉWA, v. a.; ku tekéwa ngázi ya mlangó, to price up or break the door-post; muíf ametékieá or ameekúya mlangó, ameondóshá, akawésa kando.
TEKÓKÁ, v. n.; ngázi ya mlangó imotekúka (na maji).
TEKULWA, v. n.; imetekulíwa ni muíf.
TELÁHKÉ, s. (yá), a small powder-horn (pémbé ya kündó) which the Sukahili musketiers hung over their shoulders, and in which they carry fine powder, to put in the touch pan; their coarse powder not being quickly ignited (pémbé ya ku tiliá barádi ya kifu); vid. taláheki or taláhíki.
TELÁ, v. n. (Kíjúnu) = ku jéla, or shuka (Kimúcita), or ku teréma, to descend, to alight; ku telea jomboni ku gona, 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. mája na gona). Maha nyu telea, laken yulé kikilia cha Mwitá = mana hyu ametékie na-mapamai muamóní, mana amé-shuka jomboni muamóni mu maná, hakuja na magyákwa, laken mana yulé ni kikilia, améká or ametekile Mwitá; kiwília cha Mwitá, aliwialwa Mwitá, 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 kikilia refers to a child who descended from the ship on his own legs, and grew up at Mombas; kiwília cha Mwitá, one who was born and grew up at Mombas, who is a native of Mombas from his birth. Robo ilí-m-telean or burúdi or shuka.
TELÉKA, v. a. = ku weka motoni, to put on the fire, e.g., ku teleka jugun motoni, i.e., ku tia maji na vitu viingu ndáni ya jungu, na ku weka motoni, to put water and other things into a cooking-pot, and put it on the fire to boil; jugun cha ku teleká maja, boiling-pot.
TELÉKÉWA, v. a., ku teleka viómbo, to lay or put vessels one upon another; ametékiea jugun motoni, akateleka tena jungle na maji julyákwe.
TELÉLE, s., pl. za (sing. utéléle, wa), the finer part of flour (utenga, pl. tengá, being the coarse part). Telélo za unga ni niembambu ku pita tengá (vid.).
TELEMUKA (or TELEMUKA), v. n., to go down, slide down a steep place.
TELEZÊ, v. n. (cfr. telê), to slide, to slip; mtu anetelêza kwa migu akenzûka, the man slipped and fell; mtu anetelêza kwa mvia; nti yotelêza leo, or nti ina telêza utelêzi leo, the ground is slippery to-day; mana apate telêza tupu, vid. tupu ya mviai; leo kuna telêzi sana; mahali hapana utelêzi, here is a slippery place.

TELEZÊNA, v. c., to cause one to slide.

TELÊNISH, s., a mat used as a bullock in a dhow, a boat's sail (Sp.). This word is evidently derived from the Arab. تلينش, a verb, to operate, text, indit, to cover a boat with mate, to prevent sea-water from entering, as the Arabic do.

TELI, or maji ya umûnda, snow.

TELIK, plenty, and verbal adjective, to be abundant, to be much or abundantly; watu wa telle; fetha si telle; maji ya telle; miti itelle; vitu vi telle; adj.: maji telle kizimani.

TEM, v. a.; (1) to cut down (secoo), to fell, to slash as with a sword = ku kata na ku angstâa miti; ku tema mitu mikâha ku fangia 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 expel, to drive out. (Ku tema kikohosi; kohosi litemoa; vid. kikohosi).

TEMÉ, v. obj. and instr.; kidudo cha ku temia kuni.

TEMÉKA, v. to be cut.

TEMÉKÉA, v. to cut for; vid. fundikia.

TEMÉ, s. and adj. (ya, pl. za); (1) a grain, e.g., temê ya nisâfa, a grain of corn; temê ya entele, a grain of rice; temê ya kharidâl, a grain of mustard; (2) few, little; (3) a hen full grown, but which has not yet laid.

TEMÉFA, v. n., to go, walk or stroll about (for pleasure or business), (vid. matembaäl), to go a short distance; e.g., ku ondôka hapu, ku enda Kiaruhini; finin tayari upate kuenda ku temba, get ready for a walk.

TEMÉLE, v.; ku-mtembèlêka, to come to one, to visit one, to call upon one; kesho naja ku tembèlêka kuako, to-morrow I shall come to visit you.

TEMÉLEKÁNA, v. rec., to call upon each other, to visit each other.

TEMÉZA, v. c., to hawk about; lit., to cause to go about or to lead about; ku-mtembèza mituma ku uzu kuku ku nde — ku-mzangizsha mituma, etc., to cause a slave to go about to sell fruit; anen-tembèza, ku-mu-aâha onia nti, to lead one about, to show him the country.

TEMBO, s.; (1) a kind of red fish (sâmaki kûndu); (2) an elephant (la, pl. ma —) (in Kisambara and Kiuma) (= ndófû, R.).

TEMBO, s., la (pl. matembo, ya) (la mukisi), palm-wine, toddy from the cocoa-tree, a favourite beverage of the natives obtained from the coccoa-tree (vid. guma); 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 harâm (forbidden), yet they sell their tembo to the Yagana or to those Muhammedans who like it (cfr. ndiri), toddy of the bananas, tembo la tembo.

TEMÉDÉZA, v. n. (is bad Kiyahili), pro ku temgémâ to lean upon or against; to trust, rely in.

TEMÉDÉZA, v. c., pro tegêmâ (vid.).

TEMÉKÉA (or KATÉEKA), vid. fundikia, v. obj.

TEMÉRIISHA (or TEMEREISHA), n. a., to confirm, e.g.,

madeno ya mtu mungino (cfr. ئمادنأ) ; fructus habuit tutilique, asuzit, multiplicant.

TEMÉ, s., illegume work.

TEA; (cfr ام، secundus), conj., again, also, further; amenfiana tena, sc., marra ya pili, he did it again, i.e., the second time; amem-pa ngûnu, na tena fetha, he gave him a cloth, and also money (Arab. شمغ); basi tena (vid. elàc).

TENDA, v. a., to make, to act; ku tenda kazi sana, to work hard; ku kasa mubû, to run hard; tenda vimbà or vienà or zuma (cfr. kitendo), to behave oneself, to do or show evil or good, to bear, e.g., fiwi zatendo gisî ya kunô; ku tenda ngûnu, to stretch the threads for weaving. Deriv., mendo, the making of something, utenzi, a poem.

TENDERWA, to behave to, to treat one; ku-m-tenkâ utewi, to make or use thechcoref for or against one.

TENDINGA, to be practicable, to be possible to be done or made; kiti biki hakintendî, this matter is not practicable, cannot be done; nena hili linapwina tendiâka, this matter has already been done.

TENDÈKÈSA, v. c.; ku-ji tendekesa, to accustom oneself to by imitation, especially to a matter which is improper; aji-tenekesa tu hatta ya-mukê (R.).

TENDÈNA! go on! do the work in which you are employed.

TENDAWALA, a kind of bird (St.).

TENDE, s. (ya, pl. -za), date; tende hî (pl. tendo hîl) imetôka Maskatî (pl. zimetôka), this date (or these dates) came from Muscat. Tendu hûna, dates and sweetstuirs, with which Arabs from the Persian Gulf draw people to their houses and make slaves of them.
TENDERE, s. (pl. ma—); (1) mtu huyu ana tende la gī; this man has a thick or swollen leg (but feels no pain); pl. matendo ya mīgū = mīgū māsīto, yallonifā; in cold and damp places this disease is very common, e.g., on the Island of Pemba; (2) tende gī in kitanda, the foot of a kitanda (pl. matendo gī ya kitanda), the posts of a native bedstead, which are turned a little on a lathe for the sake of ornament.

TENDERT, s. (ya, pl. —za); ni maandishi, ni misiringo ya mukite, small round pieces of bread (like a finger) carried by the natives on a journey; ku andā tenedī.

TENGA, v. a. = ku ondōsha, ku weka kando, to separate, to remove, put aside, but not to a distant place, e.g., ku tenga viombo via jakulā; ku tenga or tunga mimba, ni manendo we ku fania mimba, to begin to be pregnant.

TENGAIRA, v. rec.; ku tengana im, Thess. iv, 3, to obtain from, to avoid; aka-jī-tenge barani, Luke v, 16; ku-jī-tenge, to get out of the way; tenga tenga.

TENGA, v. n.; nini ametōnga miti; the bird roosted on a tree; nini anatenga or anatēka katika miti (anakunda mvawazikwo ku keti miti); mi ni wa ku tengia nini ku laa, rooste, s.

TENGA, s., pl. za; (sing. utanga wa mtelle), coarse flour; tenga nena 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, tengazakwakwara ruka, zaenda kando or za ji-tenge kando (cfr. teliale, s.).

The tenga za unga are to be ground a second time, to become fine flour (ku pata unga muemmbamba). That part of the flour which is still very coarse is called mashina (mashina ya mtelle yamashia, na unga amesū) (2) mke anu limba tenga tenga, tenga tenge inakwa peča, karību na kī via, the woman is far advanced in pregnancy, she will shortly give birth.

TENGAI, s. (wa); tenga wa bahāri, ni tā mukīta, a large sea-mussel with a long tail, which has dangerous miba (cfr. mapongozi). The sailors frighten it away by drumming.

TENGAIKA, s., a great stir or alarm (yalikāa tōnga bōra).

TENGAIKA (or TENGELESA), v., n., to sit conveniently without being pressed for space; ku tengia wema — ku kā wema.

TENGELLESA (pl. of utengolele), small intestines?

TENGELLESA, v. a., to do or make a thing nicely, properly, symmetrically, to finish off, to rectify; ku tengelēsasasi; ku tengelēsakī; ku tengelēsashakūs — ku weka vomia or vidiiri.


TENGESHA, v. n. = ku tulīa, kīa moja, to be quite steady, proper, as it should be; kikāsii heitassu ku tengenēsa, pepo sēkeli mbisho, or sēkeli pignia 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 sana kimetengenēsa or kimetengolika, the vessel is now nicely or properly done, it looks pretty, and is therefore, as it were, at rest; jombo kinatulīa, kinakūsiziri.

TENGESHA, v. a. (= tengelēsa), to make a thing proper, pretty, to set at rest; sernalla ametengenēsa (or ametengolı̂za) jombo, the carpenter has made the vessel nice, proper, he finished it off.

TENGEKA, v. a., to make ready or proper for; e.g., utengesapo ni pangu, the place which you are preparing (for sleeping) is my place.

TENGESHA, v. n., to be made right, or established as it should be, to scoop up water from a small pit (R.).

TENGESHA (und. ulimengu), ku tengêsa kua randa, to plane; ku tengēsa sasa saa.


TENGESHA, v. n. (= tengenēsa), to be done nicely, or properly; kikasii-kaa-jīa tengesha nī ili tengesha = nīi tanbarare, low and level country; cfr. siwa.

TENGUHI, v. a., to turn aside; ametenguhi meko, na jungu kimetenguhi kua sebalu mtu ku kaniiga ukūni, to make the stones of the fireside go aside, and therefore the pot vent aside, because the man trod upon a piece of wood (which moved the stone and turned the pot aside).

TENGUSHA, v. n. (cfr. šiku, vid. pia); vid. tegūa.

TENGUSHA, sikutongelika? (H.).

TENZHA, v. a.; ku Tanzena mbeli; ku-m-tenza nguvu; Hebr. xi. 33.

Teo, s. (pl. za) (sing. uteco), fan; teo za mkinda, ni makumīta ya mukinda-watu wanaafania nīo kua mkinda; (2) a ring (Kis. tero), too ya ku susia jiw.

Tēpẹ, s. (pl. utēpo) (cfr. afo mētēpo), a fillet, a band, a strip.

Tepete, v. n., to be careless?

Tepete, v. (vid. legēsa), to be exceedingly slack, to relax entirely; e.g., muii unatepete, the body relaxed.

Tepetevit, adj., tanguir = chovu (cfr. choka).

Tepeva, v. n. to bud again — ku tāa mīti mingino = tepukësa, to begin to grow, to rise out of the ground, to spring up.

Tepukūa, r. a. — ku kāta matupukū mīni kwa kīōkō, laken yanatepēsia tens, yatō manni
mangine mvía liipokůnia, to cut the large shoots of a tree near the root, but they will shoot again after the rain; cfr. matepázi and matepukůzi.

Teruxu, x. (la, pl. ma.—), large sprig of a tree which has been cut off but which shoots again.

Teruxa, v. n.— tepiwa—ku mésa tens, to bud again; ku too moe mti wa ku tepiwa, a tree which grew up from the stumps or roots of a former one.

Teruxa, v. (la, pl. ma.—, mti), the shoot of a tree the trunk of which has been cut down.

Teris, x. (s. ya), desire (thirst) for tembo (R.) (Kin.).

Terabe, s. ; vid. tarabbe.

Terepu, s. (vid. takalika); cfr. نُعُون, نَفْع, kommoditas fortunate as vitae, voluptas.

Terájali (or tarájali), s., an apprentice; cfr. تعليص, open tuition.

Terájali, v. n.

Terájalishu, v. c., to apprentice one.

Teráza, s. ; vid. taraza.

Teremáa, v. n., (tekercia or jekercia), to be cheerful, serene, said of a person, especially a stranger who looks troubled or discomposed from uneasiness to a new country's customs and conditions. To be cheered up with food and kind talk, etc. Deriv. ntemêro, delight; pleasure, rapture, bliss; ku-teremáa muana, mgeni; usitie shuhuri (do not care); ntemezi.

Teremésha, v. c.; e.g., mgeni = ku-m-áfa ma-jonzi or matimu, to cheer up a stranger, to rid him of grief or melancholy by counselling him, by talking with him, by feeding him well, etc. By these means mgeni atatemésha, a tagandamâna na stu a-tememésha, atangwâ ntemêro or fárala ya négó, 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 front of mind; thavába ya Mungu kua ku-teremésha mgeni.

Teremésha, v. n.

Teremésha, v. obj.

Tereméca, v. a.; ku teremíia ngúo kifühuni, to put off, to take off the cloth from the breast or bosom.

Teremuka (or teremka), v. n., to descend, e.g., from a mountain; ku teremíka milimáni, but ku shuka or téka ju ya mti, d.c., ku shuka kua ku shuka, but ku teremíka ku négó; ana-teremíka Kipernaum; Luke iv. 31.

Tereméca, c. c., to cause one to descend; (cfr. boromáko), upando ku ni milima, na bùko ni milima, na katikati ni teremíko, descent, depression between two hills or mountains, the

interjacent deep or low country, through which a river or brook may run; stu ilo na vijeâo, ndé ilo na teremí, tememí la mo o vijeâo; karibu na teremíka ya milima wa sei, Luke x. 39.

Teréngwa (or teréngwa), v. c.; cfr. dere-wenga.

Téza (or teza), v. n., to play, sport.

Tesha, v. a., to make another to laugh (ku fániina neno la watu ku-m-teka).

Tesê, v. obj.; kidúde cha ku teza watoto, toys of children; ku m-teza mto, to make sport with a person, to play or mock at.

Tesësha, v.; ku-m-tezishá mana mukonóni — ku-m-winha ou ku-m-rusha rusha mana, to more, shake, or rock a child in one's arms.

Tesë, v. a., to afflict one (— ku-m-dôsha), to bring or send pain, harm or affliction upon one; mto buyu ametéesa ni Mungu, this man has been afflicted by God.

Ku tezishu, to be afflicted.

Teséka, v. n., to be in affliction, to suffer; Mungu ame-m-teza mto, na mto ametéescwa sasa.

Tesë, v. n.; mto ametéeswa, lakon Mungu ame-mu-áfu sasa; e.g., makango yali-m-shika sasa, lakon sasa amepó.

Téso (la, pl. matëso), distress, adversity.

Tézama (or tezama or tazama), v. a., to look after a thing, to try it.

Tézama (or tazama), v. obj.

Jo-tézama, kío ni kidecha ku ju ji-tezama o jingalá, a looking-glass, mirror is the instrument by which a man can see himself.

Tézamîka, v. (nzéri ku angalíwa e siku, ni uzari kuna mato), pleasant to be looked on, pleasant to the eyes; e.g., niumba ya Mungu wa Kiulutini inatezamika, cfr. tathamika.

Tézamîka, v. c. (niumba ilo na urembu, manukato, etc., inatezamishwa watu), to attract one's eyes by the beauty of a thing.

Tézamîwa, mto muelle ametéamâwa ni mana-joâni, ku tambia marathiyakwe na dua za marathí alió nayo, the sick man was examined by the learned man, to learn his disease and the medicines to be used. The Shakibia have medical books obtained from the Arabs, who, as is well known, translated from the Greek or composed themselves medical works. Ku tezamíwa robo — ku olówa robo, ku-m-goja mto ku toka robo, na mji kú teari kikombechi, ku-m-paka na ku siba mato na miono.

Tézama, v. a., to set one at variance with another; Rashidi ame-ni-tézamia na ndugu yangu ku fitina = ame-ni-sálíti na ndugu yangu, to alienate one from another.
Tessini, s. (ya, pl. za) (Arab. ʿaṣṣā ṣaṣṣā), a chaplet or rosary of the Muhammadans; ushāna wa ku heṣāba salla; cf. ʿaṣṣā ṣaṣṣā, globuli rosarii ad quos repetuntur preces; cf. ʿaṣṣā ṣaṣṣā laudavit, precatus fuit.

Tessinii, v. a. (cf. salata, tetelēca, tongesa, tonga), to go round, to be prolix (R.).

Teshwishi, s. (ya, pl. za), doubt, suspicion; ku fania teshwishi, to doubt, suspect (teshawisi, or tashwisi) = ku fania shakka.

Tesi (or teni), s. (ya), (1) tezi ya yahābi, the hinder part of a vessel (niūma ya jombo); (2) glandular exceesscence; mtu huyu yuma tezi shingoni or maguluni. It gives no pain, but it must be cut off early, and not allowed to grow; goitre, a fibrous tumour (St.); tezi ya muli.

Teshili (or tashili), s. (ya), quickness, velocity, rapidity; i fania kazi kwa teshili, ni kua usogota, do the business quickly, not slowly.

Tesna, s. a., quickly, rapidly (Kiung.); cf. tśalla.

Teo, s. (ya, pl. za), (1) teo (pl. matėso), affections, adversities; (2) teo ya ku tongės 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 kwa haũra), to litigate, dispute, quarrel with one; ame-teta nami, he quarreled with me, spoke with me in anger and animosity, to oppose, to be adverse, to be at enmity, to hate.

Tetëa, v. obj., to be hostile to him.

Tetęa (♀), v. (= ku nu-umbēa), to intercede for one in time of trouble; e.g., mini mite-ta teza mtu huyu nimeesema, attāni, ni meekini mi-mambu, I spoke or interceded for this man, saying: Let him alone, he is poor, do not trouble him.

Tetęa, v. n.

Tetęna, v. a., to disinclined.

Tetęna.

Tetëna, v. n. (Kiung. chechea), to walk lame; detea?

Teshia, v. a.; ku fania fitima.

Teshišan (or tesía), v. a., to oppose, to gain say one's words.

Tešana, v. rec., to be at enmity with each other, to hate each other.

Tetęa, v. n.; kuka yuwatetae, the hen begins to cackle, to lay her egg (kuku yuwaanza ku lia, kiti na punu ku buiga).

Tete, s. (ya, pl. za), or jejo ya motto, a spark, spark of fire; tezeto mto zaruka.

Tete, s. (ya, pl. za), the quinoa-corn full grown, but still soft or milky; tete ya mtama mbiti (or mawelle or mahindi or njugu) = mtama mjanga or mǒgo, young mtama, unripe grain, the grain of which is still small and milky (zañanja tu jeũpo; cf. mtama.

Tete (ku wanga or kuanga or gogota viungo, ndizo ndũi); màrathi ya tete, small-pox, which is properly called ndũi ya (pl. za) mulli, but the natives give the disease a more honourable name by calling it tete, because it comes on like the tete za mtama, little grains of corn; ndũi ni kana shēbi ni ya mtama mǒgo, kana tete za mtama, sikjia mulini, ni nengi. The natives also avoid the hated term "ndũi" from a superstition 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 "ndũi" (wañatenga jina la ndũi). The term "tete za wanga or zagogota viungo," 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 Kimirima) (= ku gogota in Kimevita) to strike, beat, effect, to eat; tete ya kwanga, rubecola (St.); tezeto mala little room (Kin. Mungu); tete kuanga, i.e., tete which gives pain = grains of pain; kitoma kina tete, the colabash ka worm (R.); tete za maji, small-pox (R.).

Teteću, s.; ku fania teteća, to hiccup.

Teteća (or totet), e.g., motto; cf. tota.

Teteteka, v. n. (= ku koša nišia kana mliči ali na gu moja nišia, ni gu moja mliči teteća, to stagger and tumble and miss the road like a tipsy person; Er. detelēca.

Tetēma, v. n., to tremble, to quiver, to shudder.

Tetemēka, v. n., to tremble, to shiver, to quake; e.g., kua briće, kua mvnia, kua ōga wa wiut, etc.; ni inatetemeka, the earth quaked.

Tetemēna, v. c., to cause to tremble, shake, shiver, to quake (like earthquake).

Tetemē, v. 1., to go on tiptoe.

Tećemēka, v. a.

Tećemēka (or tjejemēka, v. n.), v. a., to boil, to seethe like (tombo) palm-wine when exposed to the sun.

Tetemēshā, v. c.

Tećenah, v.; ku-m-ŋogo, to treat a sick person softly or carressingly.

Tećenah, v. a. (=) ku-m-ndo, a sake, to make go; e.g., ku-m-shika ńgogo, mukononi na ku-m-ndo, a sake polepole, to take a sick person by the hand and lead him gently.

Teu, s. (ya, pl. za) (Kimirima) (= Kimweza) jūgũ, ya, pl. za; tōu ya uōngu mũba ajenjgpo, a hill of clay (kilima cha uōngu) in which the
termite
ants
build
their
nest
(vid.
mots); n't ya Mwita ni téu héime
ngombe.

Teu, s. (ya, pi. za); mtu huyu ana téu ya (or za)
kú téuka, he has rising of the stomach, eruc-
tation; cfr. mteu.

Thóa, v. a. (= Kung. chagáa), to select, to choose;
téule, choice, chosen; cfr. tagaas, tóaa.

Téúka, v. n., to rise in the stomach : nátóóka, my
stomach is uneasy, to dislocate, to sprain (St.).

Téwa, s., name of a fish.

Tharibu, s., an offering, a sacrifice; cfr.
mactatus fuit; cfr. destitans sacrificio.

Thábiti, v. n. (shoka lina thábódii), to be firm, cer-
tain, steadfast, brave (Arab. qattab, stabilitas
fixus fuit, constans.

Tharumí, vid. thámíni.

Thámaní, s., gold; cfr. súbul, aurum.

Thariaharísha, v. c. Thariaharísha.

Thámi, adj., evident, plain; cfr. kafir, apparent,
conspicuous.

Thámi, v. n., to be evident, manifest; cfr. kúfar,
apparent, manifesta fuit res.

Tháhirísha, v. a., to make plain, to reveal.

Tháhirí, s., evident, plain.

Thápi, adj., weak; cfr. mafik, debilia, insitís
fuit.

Thalátha, num., three; cfr. taká, tertíavit, tres.

Thaláathi, s., thirteen.

Thaláthinti, thirty; cfr. tellim, triginta.

Tháli, adj. (Dubla), very low or poor; cfr.
qad, abjectus nilique fuit, submissus, humili
fuit.

Thálim, v. n., to be unjust, to wrong, to offend,
to defraud; cfr. ács, injustus fuit, injuria aecet
Thálim, adj., a violent, swindling, and de-
frauding person; cfr. kúlim, injustus.

Thámka, s., one who is surety for the good treat-
ment of a wife.

Thámí, s. (Ham), a surety; cfr. mín, præs, sponsor.

Thámni, v. a. (syámí), price; ya thámáni, of price, valued,
envaluable cfr. pretíum.

Thámi, s., sin, crime; cfr. qá, crime, culpa.

Thámí, v. n., to become surety; vid. thámána.

Thámí, s. (Ham), thought, conscience; cfr. cfr.
mun, conceptus animi, mens, arcanum mentis.

Thanga, s. (Wán, thought, suspicion; cfr.
ám, putativ, opinantes fuit (cum quadam dubita-
tione); cfr. susípicio.

Thanná, v. n., to think, to suppose.

Thánnya, v. obj.; ku-m-thannía muif, laken
hajjá, to think of, to suppose one a thief, but
not to know it for certain.

Thárác, v. a., to despise, not treat well, to scorn.

Thárác, s., scorn.


Tharáuba, s. (Rub), a stroke, a storm; tharáuba
moja, suddenly, lit., at one stroke; cfr. núlp
motus fuit and véró, verberavit, percussit.

Tháwábu, s., reward; cfr. rá, renumeration, praemiu
m, reversus fuit, rependit mutuum.

Thálímu, v. a., to oppress; vid. thalímun.

Thálithi, s., a donkey's center (St.).

Tháluth (Dubla), a third; cfr. tulli, tertius
él, ternus.

Thémáni (or Thámáni), eighth.

Thémánti (or Thamánti), eighty.

Thémantísha (or Thémantísha), eighte
en.

Thémumí (or Thémumí), the eighth part of a dollar;
cfr. cfr. tak, octavum partem cepit; cfr. cfr. núimp, una pars ex octo.

Themáshísha (rectius ethk-Shásha), tredec.

Thémén (rectius ethkén), two.

Thimáka, s., derision, ridicule; cfr. cfr. óhóka, risit.

Thimáká, v. a., to ridicule; thimáká, v. obj. (=
ku-m-fánia misúha.

Thimákásha, v. c.; vid. thamirásha.

Thúi, v. n., to be in distress.

Tháixi, s., to be put into straits; cfr. váca, in anguis
tiam relegt.

Thúlú, v. a., to abase; cfr. cfr. nóm, vilis fuit, vilem
reddidit, humiliavit.

Thilímu, v. a. (vid. thilímu) (Luke iii. 14, (1) to
be unjust; (2) thilímu (thilímka, thilímuwa).

Thíká, s., (1) arm (cfr. Thrá, pars brachii ab
extremo cubito usque ad extremitatem digitii
medii; (2) a measure of about half a yard from
the elbow to the tip of the middle finger; thirna
konde, from the point of the elbow to the knuckles
of the clenched fist (St.).

THOM, s., garlic?  
THOOPÉKA, v. n.; vid. thaifu.

THOOPFIRA, v. c., to make weak, to weaken.

THUBUTU (vid. thabiti or thabithi), to dare, to be
firm, convinced, proved; si thibutu, I dare not.

THUBUTUMA, v. n. (cfr. thanbidsha, to make firm,

THOOPÉKA, v. n.; vid. thalimu.

THULUTI, a third; vid. tholuth.

THUMU, v. a., to slander; cfr. n.  

THUPUR, n., vilitas, abjictio

THUPENI, n., darkness and clouds.

THUMI, s., misery, distress;  

THUMLEMA, n., analis.

THUMUNA, s., the eighth part of a dollar;  

THUREA, s., a chandeleir (St.).

THIRE, s., to harm (cfr. duri), though the ortho-

THURU, s., a kind of secur.

THURU, s., to stir up and knock about; cfr.

THURU, s., to put, to put into (this verb is fre-
quent in various modes), to cause to one, to
bring upon one, to make to go into, etc.; ku-m-
tia mafahoka, to put one into trouble, to trouble
one; uno-wa-tia niyo buka kuba kua ili yao
bati, he frightened them very much on account
of the crime they had committed on the mursa
(messenger) of Muhammad; ku-m-tia kazini, to
employ one; ku-m-tia marathi, to bring disease
upon one; ku-k-tia makali (e.g., kisan, to
sharpen a knife); ku tia muenoni, to take into
one's head, to undertake; ku tia nanga, to
anchor; ku tia nia, to contemplate, to intend
(- aminia); ku tia kashani, to put into a box,
into the water, mud, etc.; ku tia hatiai, to find
fault with; totia nguvu, to force; ku tia sakari,
to enlist; ku tia numumia, to enslave; ku tia
kiza, to darken; to tia matata, to entangle; ku
tia kasi mno, to make too tight; ku tia majo, to
dilute; ku tia maanani, to think of;  

TIAKAMA, v. rec., to put each other into.

TILIA (TILII), s., oil.

TILIANA SHAKA = ku gombana, to quarrel with
one another, Col. iii. 13.

JITIA, e.g., kuji-tia uelle, to pretend sickness.

TWA, v. p.; e.g., ametwia mawaka, he was put
into trouble.

TIA, s. (or TIGA), giraffe; tia huyn, pl. tia hawa,
these giraffes.

TIAWA, s., a game, played by throwing up sticks and
watching their fall. There are other kinds of
games, e.g., dama, tingo, tasa.

TIAKO, s. (ya, pl. za); tiako ya m'f, the notch of
an arrow.

TIAWA, s, (ya, pl. za), a boy's kite, a paper-toy for
flying in the air, made of (mik) cocoanut leaves or
paper. The boys of Mombas are very fond of
this play.

TIBA, s. (ya, pl. za), aid, succour, assistance (sub-
sidy?); ku-m-pa tiba ya sakari = ku-m-saidia
nguva kaa sakari, to assist one with soldiers.

TIBA, s. (K Ian.), the seed of a plant which has
a pleasant smell (for women).

TIBU, s., to heal, cure one ( = ku

TIBU, s., to stir up and knock about; cfr.

TIPU, adj., leaping up, jumping; e.g., mtang
mifu, fine sand which flies off; muhogo ku tifu
tifu; unga unatifu = ruka; ku ania tifu, to make
to rise, e.g., dust by shaking.

TIPU, v. a., to make to rise, to make fly or jump,
to raise high.

TIPU, s., a kind of secur.

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( perhaps for the Arabic "kethi;" thus, so, in this manner); e.g., yamekunda tiko mame-
yangu = mikana niilio sema, maneno yame-
kunda vivio o vivilo, as I said, so my words
have been fulfilled precisely.

Tikia, v. obj. (cfr. ita, itika, itikia), to answer a
person when called to.

Tikha, v. a., (1) = ku-m-goješa, kú-m-pa sáburu,
ku-m-tikia mto, to wait for a man, 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 detain me for a few hours. I
therefore tell my fellow traveller, u-ni-tikise kazi-
yangu, wait for me till I have settled my busi-
ness, then I shall join you; (2) to shake (St.).

Tikáexa, v. rec. = ku ngoješa, to wait for each
other.

Tikité, s. (la, pl. ma—), a water-melon; majira ya
keekái watu wala, wana kiu.

Tikitiika, to be shaken (St.).

Tikitiiki, s., adv. utterly and entirely; kábisa
pía itóe, to the last mile; ku oza tikitiiki, to be
perfectly putrid; ku ponda tikitiiki, pulverize.

Tiko, s. (la); ku fania tiko, to squish (R.).

Tiká, v. a. (cfr. tia, v. a.), to put to, to deliver up
to; ku-m-tikia motto niumberi, to set one's house
on fire; ku-m-tikia nguyakwe tope, to put dirt
into his clothe for one, to make one's clothe dirty;
ku-m-tikia fitina moyóni, to put emity into one's
heart, to set one at variance with; ku-m-tiili,
khofu, to be anxious about one; nduguzangu
wa-ni-tikia khofu kwa kúa pekeyangyo, my brothers
are anxious about me, because I am alone;
ku-m-tikia nguvu = to help, but ku-m-tia nguvu,
to strengthen; muuna huyo enenda nai, uka,
m-tiile mkononenwuwe, múfóku wa ku tíia fetha.

Tikifika, v. n., to grow less, to waste; ku tiliíbha,
to diminish; J., vilis, abjectus, humilis suit,
vilem reddítit. 

Tilifi, v. a., to waste, to ruin.

Tilila, v. obj., to place or put right, to set or put
in order; to tilila ngio o janvi.

Tilikika, v. n. = tirikira, tirírika, jirikíra, jurúrika,
jurúsika, turausika; e.g., maji yafílisika, the water
runs down a tree or gutter, or kuti lílośingoó
míini (cfr. mtilisi wa muji). The various forms
of these verbs arise from the sound which the
running water, dce, causes.

Timámu (cfr. *mámu*); e.g., uku sabu tímámu taasini,
full seven days of mourning.

Timázi (R.), a stone hung by a line, used as a
plummet by masons (St.).

Timba (pl. za); timba ya ufunga, a string of
beads; kigae.

Timba, v. a., to dig; e.g., ku timba káburi, to dig
a grave; ku timba shímo, to dig a pit.

Timbea, v. n.

Timbea, v. obj., to dig about it; Luke xiiii.

Timbe, s. bracelet (St.); timbi ya thábabu, brace-
lets of gold.

Timbe, s. (la, pl. ma—); timbo la ndófo; a pit
for catching elephants; (2) a mine (cfr. ku timúa,
to dig); timbo la ndógo, a clay pit.

Timbá (R.), Kuinga chimbiika), to dig up, to open;
e.g., ku timbáa ndágo, to dig up the root of
ndágo, a kind of weed noxious to the plantation;
ku timbáa uma, to dig up flour which has become
very compact in the barrel; ku timbáa ndógo.

Timbeika, v. n.; mawingu yatimbáka, clouds
break through the horizon, and gather thickly
for heavy rain; júa latimbika (or lajimbika)
= laanza ku passía uwingu, ku toka nde, the
sun begins to break through the sky, to go
forth; ku fúgíka na ku tímbeika?

Timbeika, v. c. jía latimbeika, the sun causes
his disk to break through the clouds, i.e., ke
has one side within, and the other without
(upande wa jua ndani, na upande nde ya
uwingu), he begins to rise; mési watimbuza
= watoka kátiika uwingu, the moon rises, goes
forth from the dark sky. Timbáza signifies
the beginning of its coming forth.

Timbeiko (= asili?), (la, pl. ma—); nature;
Gol. iv. 6.

Timbi, 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 timbi
(pl. wana hawa ni timbi), i.e., yuwa-m-timba
babai or mambai or akabazakwe noo ofa la
ku ša (ku mátna); ku timba roho; (1) mana
kijogo (i.e., alasilwia na meno ya mbele ya ju)
i ni timbi, yuwa-m-timba babai na mamm, dce
kufia, a child who is born with the upper front-
teeth is thought by the superstitious Şuahili to
kill his father or mother, dce, by sickness. Many
Şuahili (like the Pagans) kúla such unfortunate
children, whilst others spare them. In their
superstitious fear they suppose that this child
(yuwa ya na malaika mafu ku ša babai, dce) has
entered the world with bad angels to destroy his
family. Timbi, a villain, profligate (cfr. kijego
timbí = timbi = kijego, a villain); kitimbi, pl.
kitímú (sid. fitina); kijana wewe, u timbi, wadaka
ku-ni-timba rohoyangu; (2) mana ujipasi pinda,
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 timbi; (3) lastly, mana muzima mukúndu
ališi pasipo sčabba, i.e., asipipigó, is a mana
timbi; a child (about 6 years old) of red colour,
who vecqua without cause, i.e., without having been beaten, portends likewise an evil impending over the family.

Timia (or Timi), n., to be complete; fetha zime timia, zinilypo zote, kamili, all the money was paid; cfr. "\text{**\text{**}}", totus, integer, perfectus suit.

Timilia, n., to become full, complete, plenary; kita kamili.

Timilika, v. a., to accomplish, fulfill, effectuate, e.g., maneno, nashadi.

Timixa, v. a., to complete, consummate, e.g., m'ez wa utumishi, to serve out one's time.

Timilifu, complete, perfect; utumili, perfection.

Tixa, v. a. (Kimirima), to circumcise (ku tahiru in Kimirima).

Tinda (Kinya, chinja), n. a., to slaughter, to butcher, to cut; ku tinda gmbe, to slaughter a bullock; ku tinda mlima, to cut the wool -- ku tda via tena, not to give birth any more; hence: masa hayu ni kitinda mlima, this is the lost child whom his mother bears, manai haviisa tena; (2) maji yanatinda, hayapiti tena (cfr. dukana in Kinyasa), the water has been cut off, it flows no more, is only found in pools; madu anadukana, the water is detached; vid. Reb.'s Kinyaasa Diet., p. 31; ku tinda or tupi dini to resource religion.

Tinda, v., nine-m-tinda gmbe, I slaughtered a bullock for him, in honour of him.

Tandinika, n. a., to be finished, to be cut off, to be all over, to cut short of; neno hilinatindika; mlima imetindika; maji yametindika; isio tindika, endless.

Tandinikana, v. rec., to be separated, as friends or relations at a distance from one another.

Tindikia, v., kitu hiki kina-tindikia, sinago tena, kina na-kiti, I am out of this thing, I have no more of it, it is finished with me; watu hawa hawatindiki kuja, they are not prevented or discouraged from coming; maledu yali-tu-tindikia, we are out of provisions.

Tindango (or Jinaango, or Teniango ya siama); a piece of slaughtered meat (cfr. ku tinda) tindango is larger than tinyango; pieces of meat like those which are pickled (= pandhu).

Tisde (or Tisde) (R), the love-apple.

Tindo (or Tinde), (Ya, pl. man), s., the love-apple, tomoto.

Tindilika = pajika.

Tindio, s., tindamo.

Tindo, s. (Ya); tindo ya ku tinda juma, a cold chisel, a chisel of steel or hard iron; ku kata juma, kumka ku pigo na upan ku tiwa motoki.

Tinu, s. (Ya) = kita cha mu, 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 tina, inakû a, 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 mbô. Tineyâko ni niñi, wowe umepis mini niña kionda, sittasa pâ.

Tinexe, s. = nii nena, the main land.

Tinge, s., a game consisting in imitating all the motions of a leader (St.).

Tinix (Kinya, chinja), prep.; tini ya, down, below, beneath, under; tini ya nti, underground.

Tinix, s., a fig, figs; nge, fruit (fructus).

Tinwe, s. (wa), (pl. matimne), a red ant, which is found on trees, especially on mango-trees.

Tinheka, v. n., to start, slide, to trickle; nioka yuwatirika (makes tit); maji yanatirika, the water flows down slowly, gently (ku fania safu) (ku tirikana), to steal away, to withdraw pricely; ti-nti, e.g., uslangale jii, piga na ti, do not look upwards, but downwards to the ground.

Tin ô (or tisiti), nine; cfr. novem.

Tibiani (or Tisiti), ninety; tisatahara nineteen.

Tishe, v. c. (cfr. kijii, to be afraid), to frighten, intimidate one, to alarm; maniis ya (nii, la) nioka yame-mtisha mtu ku fania kinis, na ku pata pepo kwa 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. Othamani aliika aktishia, akan saa saa akari wa mena mai (eiz. Tanga) saa saa; mubishia na bini Ben Adam, akan hamaliini. Tisheka, 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; manya yuwa'uma matiti ya manai, the child sucks the breasts of his mother.

Titiika, v. n., to carry a bundle of sticks; cfr. tita, v. a.

Titiika, v. n., to be shaken, if one beats a block on which a man is sitting.

Titi, v. a. = tukutika; ame ji titika kwa punda "si-nil-niliku," is said to one who beats a tree, on which a man is sitting; fulani anatitika, amatumbo ya-mu-uma, ku nenda leu, mili ku jili-titi, jua lina kuttia (R.).

Tita, v. n.; mura nina waitima Mwitaa, the thunder rolls at Mombas (it makes du, du, du --); ku piga mitimo.

Tityma (Tityma, Titymbe) (ku teleza kwa tope), vid. didima, to sink into, to submerge; cfr. topeza.
TTIMČA (or DIMČA), v. a.
TTIMČA, v. c.; tīm- = kaku toka ku enda mbōk us
TTIMČMA, v. c., to make (water) flow.
ku sikilza hābiri kuba, to start in haste on hearing some important news.
TIWA, s., paralysis? (St.).
TIWA (pl. viča) (Ung. chūla or chūra), a frog.
Tō, a suffix or particle denoting propriety, energy, goodness; e.g., manuku, snella; manuku to,
scents; ku weka to, to put a thing properly; Dr. St. says, that this particle is rarely used in
K尼亚.
Tōa, v. a. (Kinika, ku lafixa), to give or bring out,
to issue, take away, bring forth (e.g., ku toa māna,
to bring forth flowers), to expend, to spend, to
dismiss, to put out of; ku tōa hālithi, to tell
a tale, wali ametōa gāhānsa nongi, lit., the
government gave many expenses, expended much
(e.g., ku tōa with the verb ku tosa, to omit); bina
ame-ni-tōa, sina ni dila ya ku enda ame-ni-
tōa kāzi, or katiuka kāzi, the master put me out
do work, he dismissed me; ku tōa meno, to show the
teeth.
TIWEWA, pass. (Kín. ku lafixa), to be brought
out or forth, to be expended; vitu vingi vime-
tōewa ni wall.
TOLÉA (Kín. lafixa), wall ame-ni-tolča fetha
aka-n-lipia, i.e., ametōa fetha aka-n-pa ndenda-
wangi, the governor spent money for me, in
my behalf; he paid for me, he spent money and
paid my creditor; ku-na-toles mna kute,
to expend, spend a thing for one; na kuβama
ničkuwa na fetha, ningetōa našiyanu.
TOLEWA, v. n., to die, to be no more.
TOKA, v. c.
TOKA, v. a., to come out, to go out; e.g., ametoka
niubami juan linafoka sana le, or kutotoka jua le,
there will be a great heat to-day;
natoke ku-mu-uxia pembé, I come from selling
ivory for him.
TOKO, v. a., ku tokoa ni hari, to perspire, to
sweat; tōka ni matozi, to shed tears, to have
tears in one’s eyes, to run with tears (mana
huyu yuwutikos ni matozi = matojakwe ya
jirikka matori felän anaaŋgika akoka ni
rokho, he is, N. N. fell and is about to die
(from thirst), to be dried up with thirst), he
did not die, but he nearly dies.
TOKA, v. rec. = ku nāma, to divorce; ku
okana na nkwe, to part with his wife (kulla
mtu amesikika kasiyakwe); watu waliotang-
amanā pamoja ku simamia mweneno, wameto-
kana kullu mmoja amekeunda niyakwe.
TOKA, v. to, come or appear to one, to make
one’s appearance; malaike ame-tokča mto,
an angel appeared to a man; mta ametōa
mituni, akaseknaka ni watu uwejini; mana
huyu anatokča na mambo maevu sana, yata-
kūja mambo maevu niqmā, or na mambo
TOKA, v.; mgeni ame-ni-tokča or leko nime-
tokča or nimentokča ni mgeni, to-day, a
stranger visited me, or I was visited by a
stranger to-day.
TOKČA (Reb. writes TOKČA), v. a., to show forth,
look forth, ported; jino lańéza ku tokča nde,
the tooth begins to show itself, to look forth (ku
mēa); sindamo inatokča niašyakwe ya ku
tokča kuu pili, the needle shows its point to
come out on the other side; manjaunu ame-
tokča loo manēno mabįya kuu watu, the
learned man portended to-day bad matters to
come upon the people; jiwo linatokča mna =
linišsabimtě, lišsagükka, the stone projects, it
will fall.
Tō, v. c., to cause one to give or bring out or
forth, to demand a thing from one, to exact;
Bashi, nyuwatokwa watu ushuru, the Bansikia
(in the name of Government) exacts tribute
from the people, levies customs upon the goods
of the people; ku tōa kitu ku ngovu or rai
(urenu hila).
Tōa, s., name of a fish with small scales, and
considered bad though it is eaten (R.).
Tōa, v. a., to take, to take away, off, to receive,
accept, obtain (Kín. ku hala); mumiša ame-
tōa fethayakwe, the servant took or received
his money; mimi ametōa fētha, ni ametōa,
I brought it forth, or expended it, and he took,
received it; tōa or utōa kitu hiki, take this
thing; but tōa or utōa kitu hiki, bring forth this
thing, do thou issue it; nangu ina-m-tōa, this
cloth suits him; amenōka to, he is quite
straight.
TOLAYA, v. p. (Kín. ku hala), to be taken.
TOLAIWA, v. oj., to take from one, to deprive him
of; wall ame-ni-toleia naizilangwa, jahazilangwa,
nimbyangwa, watawangwa, d.c., the governor
took my property from me, my vessel, my
house, my people, d.c. = wali ame-ni-gulangia.
TOLAIKA, v. n.
TOLAIWA, he was deprived of (Kín. ku hala).
TOLAIWA, v. rec.; ku tola sina = ku fanána, to
take each other’s shape, to resemble each other;
hence nitolana aletōa maniwi.
TOLAIWA, v. rec.; ku tola sina or kimo, to
take the shape of the face or the stature
(length) of the body from each other; i.e., ku
fanána or kǔ sina moja or kimo kimja, to
resemble, or to be of the same shape or stature
(to resemble one another in countenance and
stature).
TOKA, z. (pl. na—), (1) cymbala (St.); (2) nduli,
adáka toka rokhojanyu; malaita Israeli (Azaar).
ni tozá atóši rokho, the angel Israel is the
taker of the spirit, he wants to take away my
spirit.
Tóká, s. (Arab. &p;), (1) repentance; cfr. Luke iii.
8; cfr. ḏāb, conversus fuit a pecostia ad Deum,
poenitentiam ob delictum ostendit; cfr. also
ulptó, bonns, purus fuit; (2) a key-ring (B.).
Tóbia (or Túvia), v. n., to repent toward God;
ku tubia Mungu.
Tóbo, v. a., to break through, to break a hole in
a wall.
Tóron, choke-full.
Tóto, s. (la, pl. ma—) (vid. ondocka); todo la
manumuali = īsāna ku ondocka; todo ngema.
Tóka, v. a. (Kipemb) = ku tangání muzi na
wali pamoja, to mix boiled rice with muzi
(gravy).
Tóleza, v. a. (Kimeita); ame-toleca wali kua
muzi or samih or borobó; muzi ni kitoce or
kiteleca cha ku toleca or toca (Kipemb) wali;
ī.e., muzi 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.
Tóleza, v. c.; muzi umoteleca wali (ume-
toche latta ku kwisha saa).
Tóza, v. a.; rokhoyo ko-ku-toza káya an
Kiululini = wáza wapi-yate naazooyi ya-
zána wapi? where dost thou think or intend
to stay, in the capital or at Kiululini?
Tofauti, s. dispute, difference (St.).
Tófia, v. a. (= ku tía katika), to put into, to
ouch; e.g., ku tôfia janda (kidóle) montoni or
mazini, to touch, to handle fire or water; ame-
tófia káli skarábma, he touched honey and
licked it; ame-m-tófia haya mbele 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 tôfia kidóle
or gnongo maji (ku óima), to put the finger or
gnongo-ropes into water, but ku gussa or tota
kidóle, to touch slightly upon.
Tóforo, s.; meno ya tôfo, pointed teeth, or teeth
sharpened to a point; cfr. Kiniase, mano ya
viabidá.
Tófía (or Pófia or Póvía), v. a., to make bad,
to hurt; mar, spoil, perver a thing to one;
mana ame-ni-tófia jítkua kijlí or fuma, nami
sasa fostóka, the boy hurt my eye with a
spiller or lance, and now I am disfigured
in my eye; ku haribu or fostóka mbóni wa jito
jito lũnkũku pofo kana mbási isótkú na kítu.
Hence kitófia, mta huýu ni kitófia, hanu mato,
yuna utófo wá this mato, man is blind; vid.
mbóni.
Tófika, v. n., to be spoiled (= pofika); mta
ametófika mato, mbóni or kíni cha mato
kimepete, he is spoiled as to the eyes, i.e., he
is blind, because the pupil of the eye has
perished.
Tófia, v. a.; ku-m-tófia jito, i.e., ku-m-pelekoá
Tóhara, s., circumcision; cfr. kumbi.
Tóhara, s. (pl. za) (sing, utohara, wa), cleanliness,
purity; mta huýu si mko, yuna tohara za muli,
za ngó, za mbó, this man is not clean, he
is clean with reference to body, the cloth, etc.
(unbokakwe utohara = imetahiríwa, ngbasákwe
za tohara) (yu tohara muliikakwe); cfr. yá
mundús, purus fuit; ü, icip, mundities, lotio
membrorum quorumdam modo lege praescipio;
ku tohara, to purify by ablutions, to perform the
Mahomedan ablutions (St.) (cfr. pambé, v. a.)
ana tohara, may the angel see purity when he
goes to the graves.
Tóla, v. a., to scratch, to make small incisions in
the skin of a man or animal, to let blood in cases
de sickness, to scarify, to cup (ku toja kua
úmbé, damu ipóte toka kua márathi), to tattoo.
Tójana, v. rec., to cup 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.
Tójo, s. (la), incision, scarification; ku fánsa tojo
la uzuri, to scarify the body for ornament, as
the Zanjika females do, who tattoo their breasts
and bellies.
Tój, s., a kind of wild goat (St.).
Tóka, v. n., to go or come out, or away; ku toka
damu, to bleed; ku toka barri, to séeet; ku toka
moshi, to smoke, but ku töa moshi, to spout; i.e.,
niasmúni anato moshi, the whole spouts.
Tókeza, v. c., to ooe out, to project, to make
appear; ku tokeza kusá pili, to break through
the other end, to present an opening at the
other end.
Tókeza (or Tokéza), v. obj.; Múignizimu
ana-tokeza, God appeared to him.
Tókeza (= Amia or Awille), v. obj., to come out to,
to appear to one.
Tókeza, to go forth from one another, to
divorce, to be set free, to separate.
Tóka, s. (ya, pl. za) (Kiuung, chocúa), lime. The
Shakili prepare a good kind of lime from the
g obese (vid.) and shelle. Tóka yawidi ku ashá
tombako; tombako ikiwa mbáya watu wanatia
tikka ku zidi ukalí, tombako ipate washa, but tambu na popo inapunguza (sizimba) ukalí wa tombako; tikka yawasha měna. When the tobbaco gets weak the natives add lime to it, to renew its acromony, whereas tambu and popo weaken it, lime spoils the teeth.

Tokolo (or Soko or Soko) (Kia. poro), s., a kind of grain of a plant, like the vetch; mixed with rice and boiled, it affords a relishable food.

Tokola, v. a.; ku tokola pušsa or ká = ku juia kua konso or mi uliotòngóga nta, to catch the puesta, (cultivator) and mused by thrusting at them with a pointed pole.

Tokombeza, v. c., to make go out of sight.

Tokombeza, v. n., to get out of one’s sight, to see no more land, to vanish out of one’s sight = ku enda nbeule or selempa, e.g., bahari inatokomea or inakwenda upó wato hatta Bukini, bahari inakwenda iendá, mahali uspóona tens, bahari ni mëča o ndófo, the sea runs everywhere to Madagasacar, here is all sea, nothing but water as far as you can see; ametokome nbeulæza; Luke xxiv. 31.

Tokói, s., the pelvis (St.).

Tokóno, the hip.

Tokóra (or ku Chokora), 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 tokora (kua kičiti or janda) unga uliganda kinini or pipiá, 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 nisasi, to remove (by tying) the grass only superficially (ji jì) so that it again grows again (cfr. sosa in Kifunsu); (2) ku-m-tokora nta, to provoke one; ku-tokora tiká to scrape up lima; cfr. chokora and chakira.

Tokóra, v. a., to taunt, scoff at, to bite, to nip and thereby provoke one and give occasion for quarrelling = ku-m-biahi nta, ku-m-anu nbeule kua kündi pasipo obulú, ku tukanà bule.

Tokosà, v. a. (1) to cause a thing to boil well (until it says ko, ko, ko), to make seething hot; ametokosa mula, to let the water boil thoroughly; ku tokoza mukete kua samili, ku pata ku iva sama = ku kanga mukate kua samili, to boil, to cook by boiling; (2) ku tokosà mañewi, to understand or know a language thoroughly; mta hita yuwatokossí mañewi ya Kigalla = yuwañja Kigalla kama M'Galla, yuwañja 1ote pia kama ku viala kuko (Ugalali), 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).

Tokómbeza, v. n., to be well boiled, to be done.

Tokóta (or Jekuta), to seethe, to boil thoroughly (kua ngóva za mota), to become boiled or cooked by boiling; maji yavia ni maniso wa ku pata mota, the water boils = begins to get hot, to boil, but maji yatokosta = yameka makáli, the water has become intensely hot, so that it bubbles and is about to run over the pot; ku furika, to boil oover; maji yatokosta, yatóa pòfo jú; lake maji yavia, yalia bassi, haya-tasa-pata sana.

Tolëza, v. (vid. tóza, v. a.), to put out for, to offer to.

Toléwa, to be put out, to be dismissed.

Tom, s., garlic? vid. thom.

Tómà, v. a. (Kiang. chomó), (1) to put into, s hit (= ku tia); e.g., ku toma motto niuma (= teketéza), to put fire into a house, to set it on fire; (2) to brand; ku-m-toma mula makowake, to brand a thief’s hand; (3) to pierce or thrust at one (= dunga); ku-m-tóma fumu, or ku 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; kifisa cha-ni-toma, the chest prickâ me; cfr. shóma.

Tómeza, v. (Kiang. choména), (1) ku toméza dan kua jombe na kalañtì; (2) to point by plastering over and putting small stones in to make work firm.

Tomélà, v., ku tomélà kanda lililîvia ni pánia likafánia tundu, ku tia tangäle na ku shona hatta kia saa, tundu isionékania tens, to see up the hole of a bag eaten by mice; ku tomélà o tiliíla makuti, to put makuti (vid.) into the roof, where the water runs through, to secure the roof.

Toméza, v. a.; ku tomélà kisam kičini, to put the knife into the girdle near the loin (after the native javan again).

Toméza, v. n.; niñuam imetoméza kua mota, the house has been set on fire; tango (vid.) imetoméza.

Tomésha, v. c., to set on, e.g., fire (ku tomésha motto); ku tomésha mbi, to set a dog on one.

Tomá, v. a. (said of man and animal), to cover, to cobait or lie with; na muke ametomísba ni mumuwe; cfr. sgúba.

Tombàna, v. rec., to cobait or lie with each other (mune ma mke); cfr. jami, v. n., bari, for the first time.

Tombakí, s. (ya, pl.—zó), tobacco, much sought for by the East Africans for snuffing and smoking. The best kind is procured from Usambara and Kikuyu. In those countries it is cultivated abundantly.

Tombo (or Tombóró), s., a quail.

Tomóe, s., (1) tomóe za kanda (ni tündèle luomeleázo kandi, the tangó which thou puttest into the bag); (2) chombo cha ku tomóe, a branding-iron or cautery.
Tomó, s. (la., pl. ma——); tómo la juma (or maśi ya juma), iron dress; ku bisha or ku via tómu mbili, tata, etc., to brand one two or three times lit., two or three brands or stigmata; cfr. toma, v. a.

Tomóa, v. a.; ku tomóa úzi wa kúma ya manamuili kwa nguru, mbo ingló ya yafúniene, or, in short words, ku tomóa kishinda, ku-m-bikiri manamuili, to break the hymen of a virgin, to have the first coitus with her.

Tomólewa, v. n.; mke ametomólewa kishinda manamuili, another man has rent the virgin's hymen at the request of the legitimate husband, who could not do it himself sebabu ya ku tos simika mbooyakwe.

Tomólewà, v. n.; mke ametomólewà kishinda ni muméwe.

Tomóko, s. (pl. ma——).

Tomókondo, s., a hippopotamus (St.).

Tomólewa, s. (la., pl. ma——) (= tomo); (1) máf ya juma, iron dress; (2) tómo le, or júbíi ya misipí — jive liilo fúngos katika misipí, upate sama, a small stone which is tied to the fishing-hook, to sink it.

Tomó, v. n.; (1) to drop, drip, trickle, to fall in drops; (2) ku tóna gódoro, to sew through a mattress here and there, to confuse the stuffing (St.); (3) ku tona bina, to lay and bind on a plaster of henna until the part is dyed red (St.); toma toma.

Tomóó (ya, pl. za), a small round fruit (like pípó) 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. mbondo (calophyllum inophyllum).

Tondo, 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 tóliza naázi); (2) a shell used as inkstand (R.).

Tondo oóó, adv., the day before the day before yesterday, tangu majuziini.

Tondóoa, v. a., to cause, produce sores, wounds; uki-mischá sánaki (puesa), uta-m-tondóoa muli — uta-m-tumbíika muli, if thou feedest him with fish, thou shalt cause him many sores (vionda vionda).

Tondóóka, v. n.; muli mponentóika, umexania vidonda donda umetumbuka; vid. kíondóa, a sore.

Tondóóka, v. a.; cfr. kondóka, to pick up.

Tondóómola, v. a.; tomdóóma máfu (I.).

Tóóne, s. (la., pl. ma——), drop; tóne la máf, a drop of water.

Tóóne, v. obj., to drop into or upon; májí ya toneá niimbáni, meza, wáraka, etc., the water drops into the house, trickles upon the table, letter, etc.

Toneká, (tonekésa, tonekési, tonáá). Tonekési, v. c., to cause to drop, trickle, run, to strike against, to touch a sore place; ame ni-tonekési kíonda kwa ku-ni-käisa (gulangà), he has caused my wound to run by treasuring upon my foot.

Tonekési, v.; ku-m-tonekési tóne la samuli on mtízi wáini muakwe, he has put a drop of ghee or broth into his boiled rice (to make it more reliable).

Tonekési, v.; kíonda kina tonekési maungñiwe akitáála, the wound or sore dried whilst he slept.

Toneko, s.; toneko la kíonda, kime tonéshoa ni mú, dropping of a wound which was struck or touched by somebody.

Tonekóa, v. a. (Xiang, chônga), to cut, to heal, to cure, to timber; teó (vid.) ya ku tonekóa mti; ku tóne naá, to point.

Tonekólewa, s., abettor, instigator (= salií), ku tankáníaa, v. a.

Tonekóó, s.; ame-ni-tonekóó kwa manéno mâbáya kua wali (= ame-ni-tilla fitina kua wali), he has maligned me to the governor; ku tonekóó, lit., to heal or strike one with bad words, i.e., to slander or backbite one, to cause enmity; tonekóó lena la múhíana litam-tonekóó, litam-paníha hasíra (vid. múhíana); to bring upon, to prove the cause of; mbido ilí-m-tonekóó, her gold rings have cut out for her this misfortune, or have brought it upon her; ku tonekóó muomo (R.), to pout.

Tonekóó, v.; mti umonectóóka saasa, the tree is now squared, shaped, the tree is capable of being cut into boards.

Tonekóólewa, s.; ku-m-tonekóólewa mti kwa maneno ya ufitina; ku-tonekóóza watu kwa ku teta; ku-m-tonekóólewa udiriirí, to cause mischief or trouble to another.

Tóóngó, s. (ya, pl. —za); tóongó ya wali, a morrel, bu, sup, 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 firinga tóunga wa kua mumuko na ku tia kanóáni." Tonge is different from pumba, which refers to udongo, clay, etc.; pumba ya udongo, elod dey clay; ndé, umenye tone pojo, cone and form for thyself a handful of boiled rice; cfr. mena.

Tóongó, s. (pl. —za) (sing. útongo, wa); tóongó za jito (útongo wa jito), a white matter running from the closed eye; muigni tóongó ni muigni jito moja litítítota or popoza; muigni maitóongó 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) muigni tongo, a 
one-eyed person; kulla neno kua tongo- (or 
tungo?) zakwe, or kisachakwe, every word 
according to its meaning (eid. tongo) (vid. kis 
or kisaa, cause, reason); chamba cha jito, a 
white film over the eye.

Torogá, v. a., to cut right through, but obliquely, 
not horizontally; ku-m-kata vipando vivili kua 
upanga katikati, laken ku kata kua hankum; ku 
kata kua derba moja; (2) ku tongó nta, ku 
fania nta, to point, to make sharp.

Tusukwa, v. c., to incite, to rouse, to instigate; 
ku tongózá mko ndiáni, to call a woman aside 
and promise her goods, if she will satisfy 
one's carnal desires; to seduce her; tongóka.

Túnó, s., a kind of fish.

Tuonóka (or totonóka), v. n., to recover one's 
strength; mtumatepa kitu, anatononoka nasiní 
mwakwe.

Topika (or rather thopika), to become weak; 
thoofa, v. c., to weaken; cfr. thufo.

Tópe típé, s., a custard apple (St.).

Tópe, s. (pl. za) (the sing. tópo is not used), mud, 
mire, dirt; tópe za ní, tope niémbámbá, or réjo 
réjo la tópe lílúntangamána na maji, a watery 
pool, marsh, fen, which is deep, and in which 
people will sink and perish; ówe kijana, tunza 
élili wema, hapa ni máhali ya réjo réjo, tope 
iémbámbá, utasinúa ndí, utasíma. The 
plural form, "matope," "much mud," is also 
used (kaskari matápo).

Toró (- boníca), v. n.; ku topóca (or boníca) 
topíni, to sink into the mire or mud; uki- 
kanjiga papa, guliako litatopé ndíni = lita 
síma, janda chatopéka katika muli; ufa ku 
utatopéca (ku ngíा ndáni sana); tijamu zina 
topíca topíka chongoyako (Sp.).

Toróca, v. c., to cause to sink into mud or mire; 
iti litatotóca (or boníca) magawakwe, naí 
atatópa (or boníca), the ground will make him 
stab into the mud; ku topóca or boníca viánda 
katika muli, to make impressions with the 
figures on the body, to impress it with the 
figures, to cause the fingers to sink into it; 
(2) to be too heavy for one (St.).

Torú, s. (ya) (tópi ya matúrúkú, Turkish cap), a 
large red cap without tassel.

Toró, v. a. (cfr. tófuga, v. a.), (1) to hurt, give 
pain; ku-m-toa mtí katika jito, ku-múmaina, to 
give one pain by throwing a piece of wood 
into the eye, which is often lost by this means; kuñí 
kuni-m-topóca jikomungu? why don't thou hurt my eye? 
(2) to unboast, dissolve, take off, e.g., a charm, 
oath; ku topíca kiípo, to take off the power 
of an oath or charm; (3) to claim a plantation, d.c., by 
tilling the ground a little, which serves as a sign 
that the tiller has occupied the place for the 
plantation; anetópka ku lima kidógo, amepíga jánge- 
sasa ni alama ya kú shambalaka, ameweka 
alama kua ku anna ku lima. Having tilled a 
little of the ground occupied, he stops till he finds 
'tis convenient to till the whole; for the present he 
is content with a little tilling calculated to sup-
port his rightful claim to the piece of ground he 
has occupied for a plantation.

Topóka, v. n., to be dissolved, taken off; kiípo 
kinetópka; sumu inetópka = inetíika, 
mtu amepóka, 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; sumu ni nioka inetopóla wá kua 
dúna, the serpent's poison lost its power by a 
medicine (given as an antidote).

Toróka (pl. ma-), ku andá topósa.

Topá, s. (ls, pl. ma-) = fímu dogó (in Kigúnia), 
a small spear, a lance; ku-m-píga torna, to stab 
one with a lance.

Tóra (or Jóra), v. a., (1) to carve, make incisions 
in the body for ornament (vid. tando za uso torna 
kama Wángíndí wafasiaví) (ku torna or jóra 
usó); (2) to write (ku torna kertási).

Torú (Reb. dorasi); cfr. serúdu.

Tóra, s., fruit of the moría tree.

Tóroka, v. n., (1) to escape, run away from a 
master, from house, business, d.c.; mtumá ní 
tóróka; (2) to slack, relax; upote wa úta unatóroka = unalegča, haukázína tena, the bow-string 
slackens, gives way, does no more take or draw; 
ntóro (eid.), a runaway or runaway, a robber.

Tósa, v. a., vid. kíta, v. a.

Tósa, s. (ls, pl. ma-), the fruit nearly ripe (kárílu 
ná ku kwa); cfr. tósa la kámbé, màcumbé kámbé 
natítsa; tósa la kámbé, màcumbé kámbé 
natítsa, laken helétatíza ku bòpo, ku boníca, bado 
gínúm; laken bála siku tóno titakíza bifu, the 
mango is become red inside, but it is still hard, 
after five days it will become ripe.

Tósa (or tóza), s. (pl. za), a pipe for smoking; 
tóza ya ku fútía tómbáko, the bowl of a tobacco-pipe.

It is made of clay, and must be distinguished 
from kíko (vid. bori, s.); tósa ya ku fútía tombako 
figures in general "tobacco-pipe," and corre-
sponds with the Arabic tibi, whilst the kíko is 
the hook or shide; mtu huyn yuna piá kána tóza 
this man has a nose like the bowl of a tobacco-
pipe — an expression of great contempt; cfr. 
kíko.

Tosita, v. n., to suffice, to be sufficient, to be enough 
for; kertási bi ina ku-ćoxá siku kuma, this paper 
will suffice thee for the period of ten days; mini
na-m-tosha Mrungu ku fanja kaziyakwe pia, I am sufficient for all the business of the European; tó-isha, to finish wholly = to be enough?

Totséa, v. obj., to be sufficient or enough for one; kertiisi hi ina-m-tosha kaziyakwe.

Tommeka, v. n., it is enough.

Tommeka (or tokeza), v. obj.; kuna mashika (or masika), Muignizimu ana-m-tokesa or tokeza.

Tomlenga, v. obj. = toshésa.

Tomlenga, v. c., to cause to be sufficient, to satisfy; mimi pekeyangu na-m-tosheleza kaziyakwe pia = mimi na-m-tosha kufanja or isha kaziyakwe pia (ku zuilia kula li-já-lo); mitiizi hu watosheleza wall hu (wall hu hatta wahehe) this broth will do for this boiled rice, i.e., the quantity of broth is equal or in proportion to the quantity of rice.

Tomlenga, v.; watu wawili wa-ku-tosheleza shogulizaka (= wa-ku-isha kaziakako), taw 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 kiaa, hutsose vitu or shchina, 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 ata or ku toa ku kiitii, to omit, to fail; ametossa kuja, or ametoa, or ameésa kuja - hakuja, he omitted or failed coming, he came not; ku tosa kuja, or ku toa kuja, sibabbage nini? resp., ku tosa kuja ni sibabbage yee hawezi, ndipoosa asje; ametoa rolloinuakwe or moyonimuakwe akaana, mimi sitakuka - ametoa bidili (rolloinuakwe) ya kuja or ku enenda na kumba ange- tiia or angeshika bidili moyonimuakwe, angekuja, laken ametoa, i.e., hakushika or hakutufia bidili akilinimukwwe, 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 enduence or purpose in his mind, to go (when he was called) (ku ondasha maázo moyoni, to remove the thought out of one's heart mind, not to think about, not to wish, to refuse).

Tota, v. n. (= ku sama majini), to sink, to perish; ku tota mato = mato yamesama ndani, yame- potáa, hañni tena, the eyes sink in (from any cause), they perished; thus, the man lost his sight, he sees no more, is blind; ku tota baharini = kuñna majini.

Tossa, v. n., to blind; ku-m-tossa matoyakwe = ku-m-fanja kipóó; perhaps to be derived with more accuracy from ku toa, ku tosa, to put out, to remove.

Totea, v. (Kiung. chochea) = samia máhali pa- mójia, to sink or perish in the water at a certain place; mahali alipotóeza or samia gani? where did he sink? resp., amototés bändári ya Mwita, he sank in the harbour of Mombas; kitotlo.

Totea, v. c., to cause to lose one's eyes; ku totéasa mató = to blind one.

Toro, n.; a poisonous fish (Sp.).

Totiona, v. n. (= fungürima, v. n.), to walk at random; tunekimba kua ku totóma or fungú, ruma mituní, we feel, running at random through the forest (ku pita nitu pasipo ndia) without knowing the road, and leaping over stumps and shrubs; nu totomea nitu fungumana, to run at random through a dense forest.

Tututu, v. n., to improve, to recover from sickness.

Tutúma, v. a. (= tôkóra or jákóra); totóma meno, ku ya-tóma taka kua masíki, to clean the teeth, to rid them of dirt by means of a tooth-brush; cfr. munuki, to prick, to shoot; ji-tôkóra kun kísua.

Toweza, v. n., to vanish (cfr. tueka); in Kiamu to die.

Tozi, s. (lu, pl. ma) — a tear; vid. tôa; (1) métsi mitúli, tears which run down by drops; (2) ku bعبuya matózi, to burst into tears.

To (or H.), n., particle, only, nothing, even, only, just; Baniani tì atáa, si uzo Jabiri, the Baniani only takes it, do not sell it to Jabiri. The particle tì must always follow the word which it qualifies.

To (or tv), s. (ya, pl. za), anna; tì ya kunía — tunda ya kmìndu (tu za wata); foramen ani or polécia, rectum.

Tu, we are or were; vid. Gram.

Tia, a. (= fedecha o alba), disgrace, stain, blenish.

Tia, s. (lu, pl. lu), anna, tì ya kunía — tunda ya kmìndu (tu za wata); foramen ani or polécia, rectum.

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Túi, v. a. (ka shuka, ku sama, to go down, to sink, to set, to rest; m'azi wátí (uns-tiá = imekwisha tiá), the moon set; jús látíà, the sun is down, the sun sets; liNKútiá, the sun is about to set; lìmekwisha shuka; jús látíà, the sun sets. This explanation is better than "jús látíà," pro "la sótò ni múà, the sun is abandoned by the mtna; nsinhinda keo kítíà, I passed the day from sunrise till sunset; ameshinda or amekití mána kítíà, he sat the whole day long, lit, he passed the time or sat until the day took up the night or met the night; anekúna na máto usíku kúja, he was vigilant, watched, did not sleep the whole night, lit, till the night feared and fled before the coming day; kesho ku tíá, after to-morrow = ku pita kěhó, to pass or to take away the day of to-morrow; keso kunite.

Túá, s. (la, pl. má-) = tía lóti (cf. kítía), the shade of a tree; cf. mítia, a shrub.

Túá, v. a. (mugítía), to rub or pound by rubbing, e.g., ku tía dama mawéni (ku tía mafumbá ya ungá), to rub or grind medicine on stones (ku tía livá, v.d.); ku tía pilipili, to grind pepper or mandano.

Túáma, v. n., to settle, to become pure from mud; atu, mají yamúané kwanza, yaye suñí, tía síkúti tíí, Fumbi lishúke tini, yamefurúngo ni gombe, let the water settle, be clear, let the dirt go down, it has been stirred up by cattle.

Túáma, v. re. = ku sangúna, ku singána (v.d. singá), to rub only other = ku yilikíma mèlili, to seize each other's body, to wrestle, to try their mutual strength. Túáma, to settle (St.).

Túamadi; mutumadi ma maneno? yáne tuamadi?

(R.)

Túangá, v. a., to clean corn from the husk by pounding it in a wooden mortar (cf. ponda, v. a.) (= ku ondo mági fa yá ndé), to bruise corn in a mortar (e.g., mtama, mahimbi, etc.) 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 oámna na ku ondo mágoi), to unhusk by pounding, opp. to kú ponda mételle, unhuked and soaked; (2) when the business of ku tunága is over, then comes the ku púya or ku takassa fumbi la kíta kinji tunángá kíia jiope, to clean from dust that which has been pounded; (3) at last "ku fanzi ungá," to make flour in the mill. Túanga is different from the verb "ku ponda," which sigúétsa "to pulverize, to pound something (e.g., bisari, pilipili, makópa, etc.) in an iron or wooden mortar until it be reduced to powder or flour;" cfr. ponda.

Túkaróga, v. obj., to clean corn for somebody, or with somebody.

Túta, v. a.; ku toástá kíta kiomójo, to rub an acheing head with the hand under application of butter.

Túta (or Túndo), v. n. (ku kúbali, ku fúnta, ku kirí), to correct oneself, to mend, to grow or get better; owo baba, uri-nipiga m矣tíbi or m矣tíbi, tásá maóu, sifásá tesa, tsafása nenláko, 0 father, do not beat me, I will grow better, I will abandon wickedness, I will do no more, I will follow thy word. 0 كاًّدب، bonus huit, rather.

Túttía, v. obj., to repent of (ku juta), to improve of; ku túnia Mungu, to repent toward God?

Túttía, v. n., to be bettered.

Túttíma, v. c.; baba ame-m-tólíba mana, the father has caused his son to correct himself, to grow better.

Túttíma, v. n.

Tútu, s. (cf. Arab. ُرِ، later coctus), tile, brick.

Tútú, v. a. (= ku ámbú ngóvi ya mágoi), to rub off, to peel the skin off by rubbing, e.g., kiatiyi nga kína ntóbí ga ngíí, my shoe has rubbed the skin off my foot; cfr. ku kopía.

Tútúka, v.; ngóvi ya mongúngu aana in-tólíuka.

Tetelía, v., to rub off for one; mu huyn ame-m-kánínga manángu aka-m-tólúbi ngóvi ya gudákwo, this man has trodden upon my son, and has rubbed off (for him) the skin of his foot.

Tútú, s. (ya, pl. -za) (cf. túníra); tútú lá ruusi or jiwo ku funga na mshípi ku tupía mbali, upate ku enda mbali, na ku táma, 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.

Túta, v. (vid. túa, v. n.); jús lime-ni-tuça ndíaní, the sun set to me on the road, i.e., the sun set when I was on the way.

Túteka, v. a. (lit., to let down, e.g., a load), to hoist, to raise; e.g., ku tóeka tanga ju ya mlini{óti, to hoist the sail on the mast; ku ji- tóeka mágni, i.e., ku mía mágni nti, ku ji-tóeka kítojí, to put a load upon one's head; nüní amétoéka mba'wa = amérúka, opp., ku kunda mbáwa ku kéti.

Túteka, v.; baba ame-m-tókíca mana mágoi kítojí, the father put a load upon his son's head.
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Τέχνα, n. a., to bring love, to humble one, to cause one to become humble; Mungu ametefea watu kwa ndi, kwa ugongo, &c., God humbled the people by hunger, by sickness, &c.; na witu wamezuzwa sana ni Mungu; (2) na despise, to hold in contempt.

Ji-Tέχνα, n. refl., to humble oneself ( = ku ji-rudisha kidogo, ku-jija majoni, ku konda mauli, watu wasipate hovuma wa-mu-ombwe kwa, 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).

Τευθνια, n. a., to pay an evening visit, or to pay one's respects to a master in the evening (opp. ku anikia, 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 (cf. ἔγνον). Mttua amekuenda ku tučcha (kwa) Banawakwo; tučcha, to say "good night!" mta nyu haku-m-tesha = haku-m-a-ga majira ya usiku.

Τέχνα, n. ( = ku shusha pumzi), to breathe, to draw or fetch breath, to strive for breath, to pant; mta atilahali yawatsea moyani or roboni; mta hakufuka, yawutseta toetsa, be nigh unto death; ile rekho i handhali usuuti, laken atilahali ku toetsa, to pant; cfr. ku sota.

Τυφάλι, s. (Arab. ฤๅน) (la, pl. -ma); tuvali la udongo lilošimanga lillovčoša juši, a brick dried in the sun (not burnt with fire).

Τυφάνι (or tuiffany) (Arab. ฤๅน), s. (ya), a storm, a gale of wind = ondërba ya pepo, hurricane; pepo kuba ya ku basi or umiza viombo. Tuiffany contains mungurimu or nguririmu, umenye and mvua; ṣi-mvua, omnia occupies pluvia, vel aquae fluxus submersus, diluvium.

Τυφίτη, s. liberation; cfr. καθάρισμα, effugium, libration; naisi, esslicit ut evaderet, liberavit; cfr. also καθάρισμα, liberavit.

Τύφρα, s. (ya, pl. za), ball; ku teza tuño, to drive a ball, to play at tennis, cricket, ball; tuño ni ki-tambah kiliko paita (fungo) kwa mi ya gnongo, ndia ina måwe or mtanga ku pata tuño = ku funga na ku shona tuño. The natives put a stone or sand into rays and seé them up or tie them as a ball and gnongo. The boys are fond of this play.

Τόσο, adj.; kiito kituño = kisajo fa, kiliyá, kisijo pendóza, useless, bad, spoiled, corrupt.

Τύφρα, n. ( = amekúmtufo or mtupu); asie kua na kitu kúblisa.

Τυφώ, v. a., to spoil, make useless; e.g., ku tuños ngilo, to spoil a cloth.

Τύφρα, n. n., to be spoiled, useless, without form or beauty, dirty, worn out; kito hiki kimutufuka = kimekúz kiliya; nguo imetufuka heina uzi tena, ina taka; cfr. mtufu.

Τύχος, s., a small round mat for interpreting the flower in native millet; (2) a fish.

Τήμέμο, v. a., to accuse one of, to suspect of, to lay to one's charge; cfr. ἔγνοι, suspicius fuit.

Τυφάνια, n. n., to live (cfr. hel) (cfr. ἔγνοι).

Τό, s. (la, pl. ma), the oily juice or milk which is obtained by straining or squeezing out the rapped cocoanut; tui la nazi ni kitu cha nazi ililikošoa kwa mbuzi iliišova kifumbishi ku tukoo—ile lito—kálo ni tui. The liquid which is got by the first straining is tui la kaisišo (vid.) = tui la kwëna, yasišasa tiva maŋi. Tó, s. (wa), a leopord (yuna marakarako nupe or meusi, wuyuágwa kuku siku zote), but tui ki-mango or mpúšu anagwíša watu, he is large (Kiung. chui).

Τύχος, s., a giraffe, a camelopard (St.).

Τυκία, v. n.?
sura kana mbella, suryakwe heifeli tenta, 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 tukia vibaya, astatuka; hana kitu or mali tenta, amokia mepo (Kiu, kiu zuka), he has no strength of body or property, and is therefore miserable, despicable; mutu huyu anastuki, this man is bad or contemptible (anali in KiuIassa).

Tokia, v. obj.; merkabu ule una-tokia; haina firash; tokia, to meet with (cfr. tokesa); tukiwa; leo naflilia basi natukiwa ni neno nai蜾-lo-jia, something which happened to me unawares; natukiwa or tokewa ni neno la ghafila. Hence tokio, pl., matuki, an accident, a thing which happens.

Ji-tukia (=kutika), to start, start back, shrink back; e.g., akion naiko; ku ji-tukia = ku faania Kitiko, to startle.

Tukia, v. a., to make starle, but tukiwa or chukiwa, to make angry; kiondo kina-m-tukiwa (niman mbufo), the wound made him miserable?

Ku ji-tukia, e.g., ukuta wajituka, the wall bends or slopes, comes down. Prov.: Muigui ku umnu ni nioka ugonjono ni ku ji tuka, meni ya-ji-tuka, the teeth become bad or miserable, e.g., by eating rice intermixed with sand. dc. (ku tukia = pakia?)

Tukiana, v. a. (= ku-m-tajia jina haya), to use abusive language against one, to despise, slight, to abuse, insult; e.g., to say, kumanina or kumanio, thou nakedness of thy mother (nina, nioko, mother); anatukiana hatta akitukiania, he was abused till he had enough of it, or until it was more than sufficient.

Tukaniwa, v. p.: cfr. fedechwa, nasia, kasifia, tuliwa (tuj, v. a.).

Tukaniwa, v. n.

Tukaniwa, v. c., to cause to abuse, to despise; e.g., amo-m-tukanishia babai kua kazi mbaya alo-m-fania, to speak evil of; cfr. 2 Pet. ii. 2.

Ji-tukanishia ku wasu, to cause oneself to be despised, to render oneself contemptible with the people, e.g., by going naked, etc.


Tukanana, v. rec., to abuse or despise each other.

Tukano, s. (la, pl ma—), filthy words, insulting language, contempt.

Tokia (Kiu, chukia), v. a., to provoke one to anger, to put one out of humour, to offend one; kitu hiki kina-tukia sanu, provoking, trying.

Tokwa, v. w., to be offended, provoked, oved (in Kir., tukirwa, to grow angry); ku tukia, ni ruduro, to find sudden occasion (ku piku shaiki).

Tokia, v. c., to make one angry, to irritate (= ku tuka), to displease (tukia, to project, St. P).

Ji-tukia, v. ref., to grow angry; amejitukia kua kasayakwe ilechabu, kula akifania ya- harbilla, he grew angry at his work which was spoiled; whatever he makes is spoiled, fails.

Tukiana, v. rec., to be angry with one another.

Tukiana, v. rec. (= kasiri, to), to grow angry with one another, to make each other angry, or one with the other.

Tokia (Kiu, chukia), v. a., to carry, bear; e.g., miga, mamba, dc., kum-tukia kitoa, to carry off one’s head (= ku-m-dga), to bear up, to be peaceable, to be disposed to be on good terms with others; tukia upleka kua Buana Abdella, take this to Mr. Abdalla.

Tukiana, v. rec., to bear each other, to agree, to be compatible; watu hawa wanatukania kua hali ngem, kua mapenzi, hawateta, 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 hadima ya tukia manbo mungi ina manna kote wa ketho; sivia na laken hai-tukunini, not it does not agree.

Tukia, v. n., portable, bearable, to be carried; msigo ku hantukikii, this load is not portable, cannot be carried.

Tukia, v. n. (kia tuokufu), to be exalted (tuokufu), to grow great; felani anatumuka, he came up in point of wealth, he became great.

Tukwa, v. a., to exalt, to make great.

Tukiana, s., name of a fish of ordinary size (H.).

Tokufu, adj., exalted, great; sauti tuokufu, a loud voice; vid. tuokufu, v. n., he became great.

Tukua, v. n., to be or become disgraceful, shameful; mutu huyu ametukia, hana haya, mitu wa haya, ni mitu, amekosha juu haya, amejiliia or amejiburu, amejibahayarishia mbello za watu, e.g., mehuli (allehukro roho, alie na roho ya ujiko or ya uli), ametukia, hale-sabwi kiu mutu tena, a drunkard is no more counted to be a man, as he has no shame before men.

Tukulia, v. a. (vid. tuokufu, v. a.), to carry for or to one; e.g., msigowakwe ku-m-tukulia or thania maovu, to suspect one of evil, to take after, to inherit from; cfr. toalia, ondoale.

Tukuliana, v. rec., to forbear one another, Eph. iv. 2.

Tukulwa, to be carried; tukulwa ni watu, dc.;
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ku-m-tukula mto mashutumwa, to suspect one;
ku-tukulwa mashutumwa, to be suspected.

TUKULA, v.; mizigwangu bastukuliki, my load
is not portable, cannot be carried.

TUKUSA, v. c., to cause one to carry; ame-
ntukûza mizigwâke, ame-ni-pa mimi ku tukûsa,
nai ameukoenda na mioko mituwa, gare me
to load to carry and he went empty-handed;
ku-m-tukusa =ku-m-pagâza mizigo, to make
one carry.

TUKUMA, v. a. (= albîsha, tahayârisha); ame-
ntukuma mti kwa neno otu allifânia, to disgrace
one, to render disgraceful by misdeemeour;
mana ame-m-tukuma babai kwa watu, baba ame-
tukuma, the son made his father disreputable
with the people; cfr. tuka, v. n.

TUKUMA, v. c. (cfr. tukûsa), to shake,
more, e.g., ku tukuma mitu zîpate pukutika
nî, to shake a tree, in order that the fruit may
fall on the ground; (2) ku tukuma nî kua sitina,
to shake the land by rebellion, to rebel.

TUKA, n., to be restless, not to be quiet, not
to remain at one place, to be giddy, sickle,
be petulant (like children), wanton, to bear
oneself high; mana huju yawutukita = yuwa-
zungûka, hatulì mahali pamoja, ni muku-
tûka, this boy is restless, runs about, is wanton;
kû tukita = teôma; nî ya Kilosa yali tukita;
 facile, to shake, to vibrate, Luke vi. 48 (R).

TUKUTIA (obscene); tukutia, to shake,
tokoto, Luke vi. 48 (R).

TUKUTIA, v. o.; miti umetukutia, the tree
shook (or umetukûta), to stir or be stirring,
moving in sleep, or to move once more before
dying; vid. gnambo ya na jina litukutiela,
he has a glorious name.

TUL, s, longitude; Arab. الراز، longitudines
locorum in geographia.

TULANIA, v. a. (Kiyunia) (= ku-m-bishâ a fânia
ubishî); to befool one, to play the fool with one;
kû tezû wa wamu ana na mâshi.

TULANIA, v. rec. (= ku bishana kwa mâshi).

TULE, s.; tule wa mtanga wâ posani, akingi
kionda, ni mâshiâ, yuna mâgi 6; (kana n'zi)
agandamana na kionda damu kwa toka, os inseca
on the coast, which is very troublesome to persons
who have wounds or sores on their feet.

TULE, adj. loe; muigma déra u tule, a person of
low degree, James i. 8.

TULIA, v. (vid. ku tûia) (= ku sigà), to grind; jîwe
la ku tulia duna, a stone for grinding medicine.

TULIA, v. n., to be quiet, calm; (2) to be not petu-
lation; not wanton, to amend from a bad life;
mama huyu yuwatulwa, this boy is quiet, is not petulant,
but stays at home and obeys the orders
of his superiors; tulia! be quiet! don't make a
noise! cfr. tïa, v. a., to exonerate.

TULIA, v. a., to be tranquil or serene.

TULILIA, v. oj.; to settle down for one; maneno
haya yana-n-tulilia saa = yana-n-pendéca;
ku-li-tulilia, to converse oneself, to calm oneself;
yame-ku-tulilia? have you understood it?
resp., yame-ni-tulilia, yes, I have.

TULIWA.

TULIWA, v. rec., to come to an agreement.

TUMA, n., e., to cause to be quiet, calm; ku tilipa
mojo, to quiet, to console the heart.

TULIA, v. oj.; to calm for one; ku-m-tulizia
roho, to calm, to calm his mind for him.

TULIANANA, v. rec., to comfort one another.

TELUKU (or TELILAI), v. a.; to repudiate; ku-
mtelukûm kumuke = ku tokana na umuke, to di-
vorce a wife; cfr. orak dinsin repudio uxorem.

TELUTHI (vid. thutuli), the third part
(stretching the fingers from the thumb to the
end of the fore-finger); cfr. .executeUpdate, a para, vel
portio ex tribus.

TUMA, v. a. (cfr. ני, servum effect, in servitutem
rediget et obsequio subjicit) (Kin. ku huma);
(1) tuuma, to make profit by industry (Kin. ku tu-
uma); (2) to employ, to seed; ku tuma malì,
to barter one kind of property for an-
other kind, by which profit is obtained, e.g., a
native takes cloth to the Wanika or Wamamba
country in order to obtain bullocks, which he
then sells to advantage on the coast; ame-m-
tuma mto kazi, he used or employed him for
work = ame-m-tuma ku fânia kazi; ame-
tuma Ungûji, he employed him to go to Zau-
cibar = he sent him to Zancibar = ame-m-tumia
ku nenda Ungûji; ametumoa ni sultani Mwita,
he was used by the king for Mombasa = he was
employed to go—he was sent to Mombasa;
kumuma kazi or malâi = ku fânia kazi, or ku nenda;
mahi huyu yuwatulwa dûnia, this man cares for
this world, but another yuwatulwa akhière, i.e.
cares for the world to come; tumolakwe la
akhère, his care is for the other world.

TUMA, v. obj., to make use of a person or thing;
muigma mitima ame-m-tumia ku nenda Mwita;
metumoa kisiusi, he used his knifes, to use,
to make one's business, to make profit
by: deriv., matumisi and utumisi.

TUMIKA, v. to be used, to serve, to do service;
fetha inatunika kwa shögoli = inafa kua kazi, money is serviceable in business; 'Amuri za Saidi zitumika humu Mwita (or hapu talipo) kaJu zitumikatji huko UngaJja, the command-
ments of Saidi are useful here at Mombasa, 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-sanzia kasiyakwe
mtumibi huyu ana-t-tumikia wema kazi-
zungu.


Tumisha, v. e., to employ; ku tumisha wako.

Tumilia, v.; kujii-tumilia, to use, spend, waste.

Tumiliwa, v. n., to be ministered.

Tūmāi (or Tūmaini), v. n. (توماي), quickit, acquie-
vit, confusus, fretus futut), to hope, trust, rely in one (ku amini kwa); na-m-tumaini mtu huyu, I
trust, I rely in this man, to be confident; robo-
yangu yatumiai, I hope.

Tumainika (or Tumainika), to be trusted, reliable.

Tumainisha, v. e., to make confident, to make to hope.

Tumainia, v. obj., to confide in, to hope in.

Tūmā, v. n., to lie, to sit (especially without design); mtu huyu anatambil buru = anaketi buru; nioka anatamba or anaangeni mlangoa;
kimba cha niama or kiwimba cha mti kin-
tambil; tunga ya mahindi anatambil, to lie round about in great number or abundance, or plenty; vid, damb (2)

Tuminka, v. a. (ku tungu), to lay in heaps, to heap up, to pile up.

Tūmā, s. (la, pl. mana); tūmba la juu, the case covering of a book; kui tia jino tumbani, trunk-like
plating of mia; kitumbo, a little bag.

Tumbei, s.; tumbe la mozi = anga la mozi; the
halo which is round the disk of the moon, which
is, as it were, the case or shade of the moon
(vid. mutali wa mozi); tumbe la uaso la-
ganmanika kwa ku paka masitu, the skin of his
face shines with glee.

Tumba, s. (ya, pl. za); tumba ya shu, the bud of a flower which is not yet open.

Tumbi mbozi, efr. joli.

Tumbako, s., tobacco; ku vata tumbakoo, to smoke; tumbako ya ku naka (or ku nusa [St.]), to take
snuff.

Tumbani, s., an access (St.).

Tumbawe, s. (la, pl. -ma), laral-rock; matumbewa
ni miwe mnaso yao poini ya ku oja toka, 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 mia, and

used in fishing (tumbi ya ku fula samaki). They also plait baskets of the leaves of the cocoon

tree (tumbi ya mako); (tundo, tumbi, shopi,
pagija, various kinds of baskets).

Tumika, v. n., vid. tumbi, v. n.

Tumbiki (or Tumbiu), s. (wa), a small kind of

monkey, a baboon.

Tumbo, s. (pl. -za) (sing. utumbo), bocolle, gut,
belly, viacera, womb, entrails, intestines. The

tumbo dogo (small belly) and tumbo kia or kibi
(the large belly) constitute the mutumbo ya mwa
nya niama. Matumbo ni tumbo pia (dogo na
kuba) aliizo ndai. The small and great intestines
taken together are called matumbo; tumbo kia
lina mafi mpasi mangi, laken tumbo dogo lina
mafi masembamba; tumbo, the belly in its external
appearance; matumbo means more the inside,
the intestines; gombo hana tumbo kuba, na
thanini hukabisha; tumbo la ku cuenda, diar-
rera; tumbo la ku hana damu, dysenterie;
dugu wa tumbo mwa, born from one mother, con-
suciously brother or sister; tumbo la taffi.

Leo ufanzi mukate wa tumbo la taffi = mukate
ulio na shibi ya tumbo la taffi. To-day make
bread in the shape of the intestine of the fak
affi (asso na mambu). Ni maandaizi ya Kislalili;
orf. maandaizi.

Tumbu (or Tumbu), s. (ya, pl. za); (1) tumbi
za mwa - namba (vid. usimba, pl. nsimba); (2)
ku fula tumbi), the catch or staple of a lock, or
for a bolt.

Tumbwa, v. a.; ku tumwia tundu kwa kisau or
kigumbua, to perforate, to make a hole with a
knife or with an iron arrow-head (but ku aau or
sulia kwa keke); to bore through with a corer;
to disembowel (St.).

Tumbuka, v. n.; (1) to make a hole, to punch, ubao
ume tumbuka tundu; kini kinetumubuka tundu
(utse kome, vide); (2) to burst out, ipu lime-
tumuka, linatoka waisi or wuishi, the boil
burst, the matter came out; akiwa anatumbuka

Tumbuka, v. obj., to fall into, to get into; fig.
emetumbuka kizimana, he fell into a well, i.e.,
he got into a scrape, difficulty (St.).

Tumbukia, v. e., to cause to fall into, to throw
into; to get a person into a scrape.

Tumbuka, v. n.; mfazi yuwatumbuka kwa utungu,
kua ku ugiza, mutumbo ya mu uma sama, a woman
in labour was soothed in her pain, for her bowels
pained her much.

Tumbuza, v. e., to soothe; watu wana-
tumbuza mfazi kwa nimbo, watu wa nde
wasiekile kile cha mfazi, or kilo cha mfazi
kisaidilikiano nde; mfazi ametumubooza; the
people soothed a woman in labour by singing
songs lest the people (who are without) hear her groaning; the waiting of a woman in labour should not be heard outside the house; cfr. utumbuluo.

TUMBUNGA (or UTUMBUNGA).

TUMBULIA, v. (vid. tambulá); ku-m-tumbulia máto, to stare at one with open eyes. Mimi nimo-kumubá, fánsí káziyako, náwe wa-n-tumbulia máto basíi, I told thee, do thy business, but thouarest only at me with open eyes.

TUMBúRÍZI, v.; ku tumbúríza máto (cfr. gánára, kodíla), to open wide the eyes.

TUMBÚRÍZI (or TUMBÚRÍSÍRÍ); mtu hayu yuwana-tumbúrízí máto ku-ni-angalìa basíi; cfr. tumbúlia máto.

TUMBÚRÍZIKA, v.n., to corrupt, rot, putrefy; samaki hi hafiéce, amegece, amegeza ndáni, anélála tangu jína, this fish is useless, it is rotten, because it has lain since yesterday; mtu hayu ametumbuízíka máto, anéláa ákú tatu tangu kúfí kúkweke, this man emits water and a bad smell from the eyes, because he has lain three days since he died; máto yana tumbuízíka.

TEMBUČI, a., staple; vid. tambú.

TEMBUČI, v. a.; mtu hayu anepénia hapa mítíini, akatambúáza kua pili or ndó ya pili, this man entered the forest here (vid. peníia), and came out on the other side (or at the outside of the opposite direction); ku-tumbúána kua pili—tambúía, v. a.; cfr. Síi., to discern belle.

TUNA, a., a messenger, but múnumu or múnuma, a slave (átúmána or átúmá, slavery); vid. ku túná, v. a.

TUNA, v. n.; (1) to use, (2) to send.

TUNIA, v. a., to employ, to spend. Tunia, v. n., to serve, to be employed; tumilia, pass. tumiliwa; tunikía, to serve one, to obey.

TÚMI, a., fear, danger; mtu hayu aná tóoue or afánia tíme, muígííí tume sana, aksíika mi waanągíííku yuwa-ténsána sana, mi woman has great fear; when he hears a tree fall, he looks about anxiously; màñálu pa tóoue or máñálu or háasá, a dangerous place.

TÚMI, s. (la.—); (vid. tunna, v. n. and v. a., to use); hence tóou, the use of, acquisition, gain, business, industry. Dúrmíí ní tóouo tangu or màñálu pa tóouo tangu, the Duruma tribe is the place for my business or trade; mtu yálu, tumolakwé la akhíííra laren mtu hayu yuwa tume dúnáa, that man makes his business for the world to come, but this man cares for the present world.

TÚMI (ya), s. (Arab. éyé), fast, fasting; méní wa tóouo or Ramatháni, the month of fast—the Muhammadan Lent; ku funga tóouo (Kímirá) = ku funga Ramatháni (Kímirá); ku funga sunna, to fast in general or usually, ku súnuu; cfr. wá, abstain uit cibo, potu, sermente, coitu; jejunavit.

TÚMI, taste, tasting (Sf.).

TUNA, v. a. (Kínsi, chuna), to fray, strip off the skin; níma na màtúíí is that portion of meat which is given to the man who played a slaughtered animal (cfr. kínámíilí); (2) to swell, to get cross (St. ); (3) v. a., to lick out with the fingers (Kid., ku gombá).

TUNIA, v. n., to be flayed, to lose the skin.

TUNDA, s. (la., pl. ma.—), fruit in general; tunda la mti, la mti, dce., fruit of the tree, of the ground, dce.; matunda mema matatáka katika ulingenu. The Muhammadan say, there are five good fruits in the world, viz.: (1) la pepéni, (2) la elfagi, (3) la mágíbi, (4) la fába, (5) la mottoni or juani, viz. la dóóhóri, and la el-dehrí—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 Muhammadans.

TUNDA, v. a. (= ku angúi), 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 angúi) madáfu, makanja, mapéra, riófííí maémbe, dce.

TUNDA, v. obj.; ngóe ya ku tundia, or upembo wa ku tumilia, or angúiíí maémbe, a look with which to pick down fruit from; vid. upembo; vid. ji-tundia.

TUNDIKA, v. n., to hang up, to be suspended.

TUNDIKA, v. n. = kúa mangí, to be accumulated, to be much; májí yutándána kwanza, yáwo mangí, kísha utéke, let the water first trickle and accumulate, then draw it. Hence tundiana, to drip slowly (májí yalife kwanza) and collect at the bottom of a pit or well; (májí yalife yutándána, yamaketi pémoja katika shímu) (cfr. túnáa).

Tundo (ya, pl. —za) (Kínsi), fruit = tunda (la, pl. —ma) in Kíswah.

Tundu, s. (ya, pl. za) (or matundu), hole, a cage, a nest; ku sìia or subúia tunda ku kékóé, to bore a hole with the borer; tunda la usó, la moyo? tunda ya pííí, a nostrií; tunda la lidííí, a bird’s nest; cfr. kitunda.

Tundúca, v. n.; muana hayu anatundúia (hatta anatundúia), to behave silently (to lead a retired life).

Tundúca, v. n., to be taciturn, to be entirely silent; mtu hayu yuwa-tundúia haséni na waíyíí—yúna mazó 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; Heb. writes dündüa, vid.

Tundua, v. obj.; ku-ni-tundua hapa mlan- 
gonjangu sipendi, I do not like that man to 
stand about silent at my door.

Tundua, v. a. (oča), to wait for, to watch, to 
waylay one, to spy; na-m-tundua hatta ni ma-one; 
Warahai wa-ji-tundua naziran, but the Wadigo 
pay them under prohibition (R.); (vid. ku funga 
kata); km-tundua, fr. Luke vi. 7.

Tunduhi wa maneno, a scout, a listener, a spy.

Tungga, 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 them to pasture (ku péleka katika niassi or 
malishoni); ku tunga ku salli, to impel, to urge 
to prayer; ku tunga mtu; (2) ku tunga niama 
filönda nkuung’ono, apate tukia, after slaughte-
ing to tie the piece 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 vihāsi via samaki, to put together strings 
of fish, to expose them for sale (jice fish tied to 
a string are usually sold for a pisha of coral; 
when small fish, the kishasi contains eight for a 
pisha); (3) ku tengga ushanga = ku tia katika 
iwezi, to put beads into strings, to string beads, 
ten or twelve or fifteen strings (each string contain-
ing ten smaller strings) of white beads are 
usually sold for 1 dollar at Mombasa; ushanga ku 
matungika viizuri (Kfr., ku hunga); (4) ku tunga 
(= ku tangání pamoja) wikuwa mkadi na rehani 
kuu sindiso na uge wa mkiadi; (5) ku tunga 
wali = ku tia walli sahini ku weka kando ku 
péleka niambani katika kiarau, to put boiled 
rice into a plate in order to send it home (to 
one’s family) from a feast; (6) ku tunga msi, 
munauo wa ku fania isi nili ya matumbo, to 
begin to form eggs in the ovary; kuku nyaka, 
tunga msi; mtumike juwaisa ku tunga minu 
damai utungamishna pamoja ku faniza mani, the 
woman begins to become pregnant, the blood join-
ing together, to form a child; (7) ku tunga mibvo 
(= ku buni mibvo), to make, to compose songs, 
to make verse; ku tunga jü yaadaka shoe, to 
compose a book requires great learning; nono 
nili tengga ni watu, a matter composed by men; 
(8) ku tunga muga kwa ulio, to winnow (to sift) 
floor with a sieve (cfr. tunga, s.); tunga za mcello 
siwe jii, zizengýiko kando, to sift the floor in 
order to make the coarse parts to come up and 
move to the side of the sieve; (9) ku tunga, to 
suppurate (St.).

Tungga, s., a round open basket (St.).

Tungalia, v. obj., to look into, Rev. iii. 4.

Tungáma, v. a., to thicken, to concretize (ku tuia 
mahali pamoja); e.g., damu inatungäma (vid. 
tunga, No. 7), inafanja madongé (vid.), to be 
steady; niki watungama (vid. níkki), that 
which sits above? (R).

Tungamána, v. n., to agree (= kusa mahali 
pamoja, ku leka, ku kutana, ku oana) mane-
noyáo or masahuriyóo yanatungamána, yana-
kwisha ku leka, yanakáa pamoja, their words 
or counsel agree.

Tungamána, v. c., to cause to agree; wali 
ametungamánanisha watu masahuri pamoja, 
the governor united the people in adopting one 
plan.

Tungesa (?), to adjust, dispose ?

Tunyolesa?

Tungia, v. obj.; maana ame-ni-tungia aka-ni-tukulia 
mimba (cfr. tungia, v. a.) (vid. mimba) (tumbo); 
iwege wa ku tungia samaki (vid. Kismimbo), 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 tun-
ngika ngão, to hang up a shield; ku tungika 
bereda; mwanne mukatungiki bendera kueku!

Tungika, v. obj., áuge wa ku tungia kikumbia, 
a rope with which to hang up the filtration-
beads.

Tungikia, v. p., to be suspended.

Tungiza, v. a. (vid. ku tungiia); ku tungiiza shi-
llaka muri mua, to look out or peer out of 
the windows, and withdraw immediately; nioka ya-
matungiza kita o panjóo; tungiiza, not to be 
entirely; maji yakungizua ni uwangi, when 
the water withdraws from the wàngàa, cld. 
waanga.

Tungu (Kimuyi, chungu), s. (wa), (1) a kind of small 
ants, very troublesome before the rain; (2) tungu 
(ya, pl. za), heap, pile; tungi mibbi, two heaps 
(ya ni nawe); (3) tungi ya maziwa = kifina 
tukula cha maziwa, a large cylinder of 
mud which is sold in the market of Mombasa; 
(4) tungi la muki waata, a kind of fish having a 
unlike tail of wading but bones ——erusfsh (tungi la, pl. ma)—(cfr. siáfu); tungu usendo are 
very large ants. The tungi la muki is used as 
a rasp.

Tungu tungi, s., a little animal.

Tungúa, v. a., to come to sick, to cast down: e.g., 
ku tungia (Kiswaheli) madaafu — ku angkia (Kim-
wita) madaafu, to cut off cocoa-nuts and throw 
them down from the tree; ame-ni-tungia robo 
kua hájari kali, he made his spirit sick or dis-
turbed by serious news (e.g., that his brother was
dead); ku-m-tungja mūtiämke matumbo kua mbo
ngfu, ililöka hatta palipo na núa (oomb), to
kurt the woman's belly, ec.; ku tungja, v. a., to
take down = ku tōk kite jū = ku angúa; ku-m-
tungja mtu to degrade, to disparage a person.
Tungo (la, pl. ma—); neno hili ni tafute kua tungo
gani hatta ni-nil-pate; hatuuii tungosakwe neno
hili (temptation) (R.)?
Tunguka, v. n., to sink, to be cast down, to be
perturbated, disturbed, fallen down; roho ina-
m-tunguka (= ina-m-gnoa, ku fanja teshwishi
or hufu, his spirit is cast down, disturbed,
the spirit is, as it were, plucked out by bad
nene; jiwe linatunguka = linapasuka, linan-
anza ku angüka, the stone will fall.
Tungulja (Kiing. chungulja), v.; (1) ku-m-tun-
gulja madafi (Kimomba) = ku-m-angulja
(Kimulita), to throw down cocoa-nuts for one;
(2) ku-m-tungulja kua mato, to throw or cast
down for, or upon one the eyes = to throw
down the eyes upon one, to see him, to stopp
down to see a thing (ku tungulja kua ku
inama), to stopp down and steep into a thing;
ametungulja ku zimu, pundo amesindu-kana,
aki imerudi, amenfuuka tena, fulani an-
ugua ku tungulja ku zimu, to be mortbund,
ku sick unto death, ku be dangerously ill; (3)
to look after the laborers or workmen (vid.
hesa hesa); ufa wa tungulija, a peep-hole.
Tunguljilia; ufa wa tungulija; cfr. mtundubu.
Tungula, s. (la, pl. ma), the love-apple, a fruit
(of a red colour) which they put into the mituizi (vid.);
cfr. kib; cfr. tangula in Kirika.
Tungumako, s. (= kipu utungu kitokako wakati
wa harri) (cfr. kwa, pl. wive), exzanthema? heat
pimple.
Tungushi, s. In Kikuyu it means a small kind of
calabash (kitoma 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; tùnguri is called
kibandoo in Kimirma. 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.
Tunka; ku kua ni tinkua (cfr. pungua) (mtunka)
(R.)?
Tunka, v. a., to (ku) sendنفسية, (ku) send
 tão, to burst, to long for; natũnuka
mtu buyu, nadaka ku fanja ruuki nai, I have an
affection for this man, I wish to make friendship
with him, to be fond of; to be in love with;
kitũnuni ametũnuka mtu buyu, na tewa amš-uml-ĩ,
the evil spirit Kitũnunĩ 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. Kitũnuni means
properly "a whirlpool."
Tunkia, v. obj., to present one with, to make a
present to; tunu ya ku tunukia meegidi, to make
a present to a menique; ku-m-tunkia kitu jemna;
amo-zi-tunkia koña = amo-zi-pa koña adia,
he has made me a present of a cap = amo-ni-
pa tunu koña tunu.
Tunukiwa, v. p., to be presented.
Tunó (or tùngó), v. n., to turn or twist (L.)
Tunu, s. (ya, pl. za), a rarity, a choice gift, a pre-
sent; tunu ya mās, a present of sugar-cane;
tunkiĩ (Erh.), a rarity, a token of affection;
watu waana tunu leo, the people have seen to-
day a rarity, e.g., a female ventriloquist from
Uniamisi (14 Jan. 1868, II.); tunu ya meegidi
(kitu cha pmbo, kitu kizitũr).
Tunulzi, e. (L.)
Tunza, s. (la, pl. ma—) care.
Tunza, v. a. (= ku linda); (1) to guard, to keep,
to take care of; ku tunza skilli, to guard one's mind
or understanding, to take heed, to be careful,
to look upon; sikū-ntunza sana, I have not looked
upon him well or aright (vid. angazia); (2) v. n.;
ku tumza wāsāha; wakula watunza, wafuru
or wakunukika māhali pamojo; wāsā wa-ni-tunza
sana magūni, or ipu latunza, wasāha kiu ngigi =
lufuta nduni, hatta kiu telle, the boil gives much
pain, from the swelling which lasts until sup-
pression has taken place; to fester, suppurate,
draw together.
Tutu, s. a., to throw away, cast, fling, durt; ku
tupan, to be cast; fag. to transgress; eg., hattë,
ku tuma mato or nathari, to cast the eyes, to cast
a glance; ku tutu kua kumbio, to sling.
Tupia, 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 penza kū la; ku-m-
tupia mukono, to nod, to make a sign; farsa
mwofu wa ku tutu, a horse used to run quickly.
Tupilia, v. obj.
Tupiliwa.
Tupiwa.
Ku tupi maia (gomooba), to wag the tail.
Tupi (or tupi), a file.
Tupia (Ezh. tūbā), s. (ya, pl. —za, or matupa), (1) a
bottle; tupia ku tiila mafuta or manah, a
bottle for oil or scent; (2) tupia ya műsäi inap-
rasika or inatumbika, inavundika, ku toka
maji, ku legësua iku (kuna), mane apite telës,
the blade (as it were, the bottle) of a portulvent
woman bursts up, to carry off the water, to make
way in the vagina, that the child can slip

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through; mke anavunda tupa, atavi sasa, tke unalagos, mji unaulala.

TEP. adv., naked, bare, empty; uongo utupa, a bare lie; Mambasa ni mtupa tupa, hana ngu, the Mambasa is naked, has no cloth (asiekia na ngu); anekikia na mikono mtupa, he fled with empty hands (inakia na kitu kibisa); Mambasa huya ya tupa; Wambasa hawa wa tupa; Wambasa wenda tupa; Wambasa ni watu wendoa tupa; mtu alie tupa, a naked man (seldom mtu mtupa); mtupa ie - meakini; chakula hiki ni ki tupa (hakina kitovoo); waumo watupa means brothers; watu walo tupa sidaki ku ona; tupa ya watoto hawa ya ni-sigitisha; ku enda tupa hakika huku watoto hawa sikupendi; kijana kitupa, a naked boy; tupa tupa (intens. form).

TURK. (wa, pl. Matekii), a Turk, pl. Turke.

TUHUNI, s. (ya); tojime kwanza saali na kitomin-chakwe, punde tutos tuhuni, i.e., tsangalo uzio wa kitoma pekeyakwe, let us first weigh the butter and its calabash, afterwards let us make the subtraction, i.e., afterwards let ws weigh the calabash separately; vid. dorokhani, s., ku tosa torokhani, to equipoize.

TURUTUKA (or PURUTUKA), v. n. (ponioka), to escape from a trap or noose, to slip out, to escape; ku turupuka mukononi - ku tolena mukononi, to slip out of one's hand; e.g., kuku; ku turupuka ugoni or tanzo, to slip out of the rope or of the knot of a rope (e.g., a bird which has been caught); vid. sundimuza, v. n.

TURUJISHA, v. c.

TURUKISHIA, v. obj.

TUWABHI (or TEWABHI), s., a string of beads used by the Muhammedans for counting their prayers, a rosary; vid. tesabilu.

TUWISHA, v. c. (efr. tuva, 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.

TUWISHA, v. ryf. (= ku jihari); ku ji-tukishina, ku ji-tukiza kwa 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 do oneself; mana huya alikia mwen, mwen apilipotika mafisir, laken sasa amejiyishua, anehari surayakwe kwa ku jipo-ta mulivikakwe kwa wanda, na manbo mangine ya usiri; sasa anatik, hapendazi watu sana tena, this boy was pretty when he was born, but he has ruined himself, he has spoiled his conunenance by disordering his flesh with antimony and other cosmetics—now he is contemptible, miserable, and no longer pleasing people.

TUWISHA, s.; vid. utusitusi, efr. gulavu and ufun-furu.

TUWA (or TUSA), v. a. and v. n. This verb has various meanings. (1) tusa, to get off; e.g., dwa latuwa, the beast gets off; (2) to floor, to trumble down, to be thin or watery; kionda cha tusa, daua heishi kabisa, the wound flows, therefore the medicine will not stick to it; uji watuse, the gruel (vid. nji) is watery, not thick; unakia maji or unemasia maji matupa, it because water, became quite watery; maji jatusee mashihi ya jungu, yapato oana, let the water flow into the root of the pot, to soften it; ku fania wino, to make ink; owo manu usugie mashihi ya jungu na maji, utuswa wino, na sasa wino unatusea; mituji utuswa or utiwe, or ulegize wall, or wall upate legeza, ndiposa ukufanisa mtuzi; ndilo serabo ukufanisa mtuza or ndipo ukufanisa mtuzi, 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, etc.

Mtu unatusea, after the meat has been taken off and the broth alone remains. Mtuzi ulikia mena, mbona unatusea ukama (or kama) naaji ya mtugini; (3) to get well after sickness; (4) to give presence; watu watamiszi, ku tusa; wa tusa; tunatenza ngoma hatika kuna kuchas, basi tutu na tuso kusimua tusa; (5) ku tusa dame, to run down with blood, to bleed very much; (6) ku tusa moyo, to calm or compose oneself; (7) to waste, to decay, to die away, to become impertinent; kwaremba kusamara ku mwana ki-kafinia viusuludu nusuludu.

TUWA, TEWA, TUSIKA (vid. maji); tusiika — pumisika, to rest?

TUWISHA, r. c., to despise?

TESE, s. (in. pl. ma—) (efr. jinensa or jeneka); tusa la ku tukulika meiti, a beer on which a dead person is carried to the grave; (2) tusi or tuse (ya, pl. za), the frame on which the bridegroom is carried at the time of ongofya (vid. ongofya); tuse ni wa watufangoyo.

TUSO (or TUZO), s. (ya, pl. za—), (1) a reward for play (vid. tuswa or tuswa); (2) tuso katika dau (acli. ku safi kuenda Ungura), majira ya kusii, is the time of getting off on a hoko to Zanzibar; watu wana tusa (efr. tusu), the people get off; ai jiu tuse ya ku-m-tuza hata aki- furali na siyakwe (lt.).

TUSHA, v. a. (= kum-tahayarisha), to put one to the blush, to disgrace one, e.g., by refusing one's petition; vid. susiia.

TUSHA, v. n. (asuka) (= tahayar), to be ashamed, confounded, disgraced; Mzungu haku-ni-pu kitu, nimi natusuika, I am disgraced.
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TUTUMA (or TUTUMBA), v. n.; mana hunu ametutumna ni matumbo alipokita maembé mangu, this boy got rumbling of the bowels in consequence of having eaten too many mangoes.

TUTUMBA, v. n.; mukonowangu leo unatutumika = furu, to put into, to drive in, e.g., to thread a needle, to press in in boring.

TUTUMBA (or TUTUMBA), v. n., to be driven up, blown up, to swell up; matumbo yatutumna (= yafura) kwa ku shiba mno; cfr. ku wimba wimbwa.

TUTUMBA (AND TUTUMBA) — ku furu.

TUTUMIKA, v. c.; ku tutumsha matumbo — ku sirisha o futuša 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-mutumsha.

Ji-TUTUMBA, v. ref.; ku jí-tutumsha kwa mame, to boast, to brag (= ku jifutí, ku jísifú, ku jí jí kibíri or usíríi).

TUTUMBA (OR KU TUTUMBA; BOTH FORMS ARE USED), v. a.; usishike kwa utelezi tutumsha! ki-tutumsha sasa, mut atukuyawe zigó pekeye, ywaulinu tu, hadutumí; ku jí-tutumí, to gather oneself up for an effort (St.), to thugs (?)

TUTUMBA, v. a.; leo tina tutumusha ni witoro, hatujulikamba ni Wasegá = Kimur. tukuzwa (H.), to chase, drive away.

TUTÚCO, s.; una tutúco wewe = rokhó ndogo, faint-heartedness, dissatisfaction, hate, greediness (H.).

TUTÚZIKO, s. (rokoni muungu naona tukuziko), throbbing of the heart?

TUKA, v. n., to happen = ku angukia (Phil. i. 12), (Sp.).

TUSA; ku tusa damu, to run down with blood, to bleed excessively.

TUÁSIKA, v. n. (Kimur.), to come to an agreement.

U, thou art; weve ò kipumba, thou art a blockhead.

U'A, s. (la, pl. maia), (1) flower, blossom; maia ya mitini, flowers of the forest; ù la mušebé, blossom, blossom of the mango-tree; ù la ma mitiráku tundo, leka haitasa kua wazi (blossom), likiisa wakwa ni wa wazi (flower); ù la mfenesi, the blossoms 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 rehemà); (2) ùa (wa, pl. niúa), an enclosure around a house or yard, a fence; ùa wa niśi, wa niśi, wa mokáti, ku sia watu (cfr. uga); na wa maldé, a fence with ntsama stilks; ùa wa mokáti, an enclosure fenced with plated cocoa-nut leaves; cfr. uga (pl. niugó), hedge.

U'A, v. a., to kill, to murder; ku úa makáli, to blurt or durl the edge or point.

UKÁLA, v. rec., to kill each other (Kimurina and Kipembà ku wàna = pigána).
Uawa, v. n., to be killed (rapidly uttered, ku wawa).
Ulia, v. obj.; ame-mu-ulia ndugóye, he killed his brother in law in his absence, in his favour or in spite of him; tu-mu-ulia mbali, let us kill him out of the way; ku-mu-ulia makali ya kisuu; simbo ulio nyo ndio uulíyalo ni kíu.
Uliana, v. rec.; wameuliana ndugusó (watu).
Ujodi, s., enmity, hostility; cfr. jë, hostis; jë, hostilitas.
Ufu, s., side (vid. ubafu and mbafu, s.); cfr. kimbabáa.
Ujihidi, (cfr. ahidi) (wa), covenant, agreement; ku pana ujihidi, to make a covenant, an agreement.

Native song:
Ujihidi wa mana saa (= muunguaá, free man) hadú yakwe kálíma (—— neno), jawibu linga-m-songa, afumilla bëshima kaenda muendo ngisi ngisi akínda akirúdi ni kú matiku na matango ndio mapóñea ndá (ku pana ndá) akiangenda teki na omo atarudia 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 sideways); 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—even 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 fret).

Ukili (uwaili), s.: ni ku-fanie jawíbu lisió wáski sheríá, lísìo fúuá níía ya shéria, injusticië; cfr. jë, declinat a justo, injustus súit, excessit justum modum, plus justo exigit in decemis.

Ulirí (usiáriáriá). Uamirip, s. (wa), fidelity, faithfulness; vid. amíni, sâmisi, vin. v. n.
Uanda, s., a court, a yard; vid. uúánda (uúánda, uúání, uúánda).
Uambiko, s. (wa), a planter (ku andika, to apply a planter).
Uangii, s. (cfr. ku angúá); uangii wa mato, illumination of the eyes.
Uavo, s. (wa, pl. niápio), an oath; cfr. úpia, kiápio.
Uákin, s. (wa), n.p., Arabia; ku nondá Uanabómi, to go to Arabia.

Uasí, s., the business of building; cfr. muashá.
Uasí, s.; uasí wa niamba, the building or construction of a house (with stones) (cfr. ujúáni) (vid. waka); cfr. uájáini (wa), masonry.
Uasí, s. (wa), a falling off, desertion, abandoning one's party, apostasy, rebellion; wáli amemáanía uasí ku súmia = amemáaníi ku súmia, kaemba ku súmia, ba-muutií tóna, the governor raised a rebellion against the king, he does not follow him any longer, he has left his party (vid. ku súmi); mtuama amemáanía uasí ku súmi ku uasí ku saó, the slave has deserted his home, there where he was, or where his companions are; cfr. újúá, rebellion, inobedience suit.

Uatu, s.; vid. simínda.
Uaupe, s. (wa), whiteness.
Uauwi, s. (wa), blackness.
Uawa; vid. úa, v. a., to kill, to be killed.
Ukto, s. (wa, pl. niáyó), footsteps; vid. wayo, the sole of the foot, a footprint.
Uabá; ubabí wa ku lisa (R.)?
Ubamó, s. (wa), ubbóó wa mto, a soft food for children, a child's pop = úji pëtoo, thick pop (ubbóóba or ubbóóba).
Ubadí, s. (wa), lean-to (a house)? Erh.; vid. nbáíi.
Ubabdu, s. (Erh. i); cfr. ubatú wa siifírí.
Ubabú, s. (ubabú) (pl. mbafu), rib, chest; mbavóí, at or in its side; ubafu ku nila laíia ni mema (R.); ku ketó ku ubafu or ku upande, to recline (like the Jew); nalúá ubafu zanó loó?
Ubabób, s., avarice; vid. babóó or mbabói.
Ubabóinfu (or ubabóinfu), s. (wa); ubabóinfu wa ku beíni or tambúá neno, proof, evidence, argument; cfr. beíni, v. a.
Ubale, s. (?).
Ubalekoni, s., puberty; cfr. balebe and baleghi.
Ubámbó (wa, pl. mbámbo) (sa); (1) mfíupa mumba wakuxu katóka mbáwi, shina la báwa muungoni, the bone of the wing of a foot (birds in general) (cfr. mbámbo); (2) ubámbó wa ku ambaíángana (pl. mbámbo, za) (Kíinikí) = Kíiníííi mbámbo (pl. mbángó, za) wa ku ambaíángana; ku tó niimu ubabómbó, vid. báma in Kíinííi, to fix into or beterence, e.g., meat into a stick slit at one end, in order to roast it (ubabómbó wa niimu).
Ubánáa, s., the piece of wood with which the natives beat the threads in making tárara.
Ubayá, s. (galbánum, s.), frankincense, brought from India. It is different from údi (wa Baráwi, coming from Baráwa) which is a tree (ubáni vibáni via mi'í); ubáni ni mafikiso; ubáni is a gum, but údi pieces of wood of an odoriferous kind.
UB

UNIAS, s. (or unwinda, vid., and mbanja), a whistle; ku piga ubinja or mbanja (mbinda, St.) or unwinja, to whistle.

UNISHI, s. (wa); cfr. bishah, bishana, a joke, impertinence, refractoriness, want of good manners; ku-m-fanisia or ku-m-teša mašha, to joke upon one.

UNIRI, s., freshness, greenness (wa) (cfr. bitil), un-rigleness, rawness (uwaiti).

UNOBE; wambamba? (R.); cfr. pambo in Kiniassa.

UNOFO (or unofo), s., roteness, putrefaction, corruption (different from upofu and ubaya).

UNONDO, s. (wa), a kind of grass (uniasa) which gay women put into their ears for ornament; cfr. mbondo.

UNOBU, s.; vid. mbono.

UNOBA, s. (wa), greatness, power, strength; vid. bora.

UNCA, s. (wa) (vid. bina); ubuwa mpungu wa ma welle.

UNUWABA, s. (ubawa) = uji wa mutóta, pop, a soft food for children.

UNUWANA, s., lordship, manstership; ubuana ni ungi, to play the lord or master in ulences, to come the noble lord over one.

UWAWANY, s.; mahindi madogo madogo ya ubuani (R.).

UWAVU, s. (wa, pl. mbugu), a creeping plant, cfr. creeper (uliwubita, mti), a kind of willow of great use in building houses, etc. (ubugu wa mtoria, mti mumbamba wa ku fungia nimba).

UWECI, s. (wa), dumbness; cfr. bâbâ, which means a "spider."

UWECHE, s., reprobateness; vid. bukus, r. a.

UWEMBO, s. (R.).

UWETU, s., the inside of the colobash fruit; vid. mbóyu.

UCHACHE, s., littleness, scantiness, insignificance; uchacho wa moyo, pusillanimity; cfr. chache, adj.

UCHACHI, s. (wa), fear; vid. ku ché, to be afraid.

UCHAFO (or uchafua), s. (wa), filthiness; cfr. mchafu.

UCHANGO (or ujanga), s. (wa), smallness, littleness; cfr. utumbo uchanga.

UCHÁO, s. (= kulla siku, kulla ku kicha, kulla uchao kazi yako ni hi), every morning (dawn) is this thy work, lit., as often as thou causest it to dawn (u thou), or yo seil. siku; kucha, to dawn (R.)?

UCHÁWII (or u-twáii), s. (wa), withercraft; ku faúia ucháwi, to practice withercraft.

UCHIPÉCA (pl. chipéka), a shoot, a blade of grass (St.).

UCHOFU (or uchófu) (wa), tediousness; cfr. utófu.
UCU, s., a longing (St.).
UCUKU, s., a kind of rice.
UCUKURU, s., the leaf-stalk of the cocoa-nut leaf (St.).
UCULUNGU, s. (= utungu), bitterness, poison, pain; e.g., daana ya uthungu or merely uthungu (bitter medicine).
UDADO (wa), pl. toda (za), a hedge for catching fish (Er.) (?)
UDADO (wa), pl. ndago (za) (vid.), a kind of weed.
UDALFU (rectius utalifu), s. (wa), weakness, debility; cfr. daifu or thalifu.
UDALKU, s. (wa); (1) a precipitate protest or opposition raised against the plaintiff before the judge has given his sentence upon the matter in question; ndaku wa ku daktila maneno mbelle; ku-me-fu mbelle ku sema, momanzo satiisa ku kata maneno; (2) blabbing, vain talk (= umuiti), to report to others what one has heard with or from one (mutu buyu ni midaku, na kasiyakwo ni udaku).
UDALSA, s. (pl. ndalla); ndalla = viatia via ngofa ya ku sahihi barra (tabaka moje), ndalla si kitu koghi amali, si kitu bora ya jima, hakuna amali, nothing of importance.
UDAMUNI, s. vid. mgano.
UDAMIINI, s. (rectius utamini) (wa), bail, surety = thamini or thumana; mtu buyu ni utamini-wangu or thumanyangu or thaminyangu, this man is my surety, bail; cfr. تامير, cavit, sponsor, sponsor of the bond.
UDANGAMIPU, s. (vid. dangania, v. a.), deceit, cheat, also wheedle, forgery.
UDALUKU, s., splinter.
UDENI (or UDENE), s. pl. nedfu (za), one hair of the beard; udenu ku mmoja.
UDENIRFU, s. (rectius utahirifu) (wa) (Arabic $\text{عهذ}$), manifestation, laying open, demonstration = ku debesha or thahirishe neno, kulla mtu uli-jie, to show, prove, make clear, evident, in order that everybody may know a matter.
UDENIRELE, vid. utengolele.
UDENKWA, s. ? Reb. compares it with the word "unawa," which refers to the distance of land from the sea (not in reference to depth).
UDI, s. (wa) (Arabic $\text{عذ}$), an odoriferous tror, small piece of which (vibhahi via miti) are exported and sold. The wood is used for furnishing (maifikio). It is chiefly brought from the interior of Barawa in the Somali country. The udhi must be distinguished from ubani and ufumba, which are gums. Udi wa Barawa, wa shcheri (a town in Arabia), wa Hindi (India);
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UEF

UF

UFAME (or UFALÈME or UFÀUME) (= usheba), chieftainship, kingship, kingdom, royalty.
UPÁNGI, s.; ufánisi wa neno hili or wa mambo haya sikuja.
UPÁSA, s., the beauty of language which is ascribed to the Kurusi (Corin) (Arab. فُضَاحَة); cfr. 闪过, fluida et vitia libera ostentio discutis iuit.
UPÉTHULI (or UPITHULI and UPUTHULI) (vid. FITHULI) (= këbërëni (Filml), pride, arrogance, rudeness, insolence; adaka mambo bona asio-ya-fikilia; ku-m-nonea mtu njeuko kadiiriwaka (R.).
UPI, s. (pl. niipi, za) (úfi wa niuki), sting.
UPIAOLOO (or UPAGILO), s. (ufagilo wa ku flagilia taka), a broom, brush, besom (pl. fagilo (za) or mafagilo, ya) (cfr. upico); the leaves of a palm, used to sweep with.
UPIAAS, s. (1) (ufiko wa tumbo liketiño mana) rimbom; (2) ufikì (úniku wa ku via = matokëko ya mana), the act of giving birth to the child; kùndëza ya niima, the after-birth.
UPIDIWA, or (Filml), a runoon; cfr.  لا، redemit, liberavit (dato lytro).
UPIFILISI, s.; ufisilisi wa fetha = mapungudo ya fetha (vid. Filiisa, v. a.), seizing a man's goods for debt.
UPIFUI (or UPIVUI), s. (wa), laziness, idleness, indolence, sloth, tardiness.
UPIJII, s. (vid. filisi), the distracting or taking away a man's goods for the payment of debt; cfr. قسق، inopt fuit, inopem promulgavit aliquem judex.
UPIZII, s., sport, joke, fun, reproach.
UPIRINGO, s., whirr.
UPIRÁDI, s. (cfr. قسق, corruptus fuit; قسق, corruptio), vice.
UPIVUI, s., gum.
UPIFURU, s. (vid. kifisifasi); ufuncisi hatta mkewe a-mu-ambio nemo, all that he thinks or does? 
UPIKII, s., fault, vice; cfr. قسق, scortatus fuit, corruptit; قسق, improbus, nequam.
UPIJII, s., an edging or binding round a ufarasha; vid. mafarasha.
UPIKII, s. (wa) (musala) (فُضَاحَة), sedition, abettor or instigator of enmity (asena ufunia).
UPIVO, s. (pl. uvo, za); uvo wa ku paulia niumba, ku funga pa la niumba, a thin stick, thin pole which the natives use as laths in erecting the roof of the makuti thatch on their cottages.
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<td>UPHILI, vid. ufehili.</td>
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<td>UPFA (pl. fisí, za), the guma (St.).</td>
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<td>UPFA, s. (Kis. lami).</td>
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<td>UPFIJSA, v. a. (ku fania kifupi), to abridge (e.g. a book).</td>
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<td>UPFA, s., (1) death, the state of being dead; ku simu kuwa rudi ufu, refers to food which was left remaining, which, as it were, about to be buried (H.); (2) ufu wa názi, a raped nazi, i.e., that substance of the cocoa-nut which has been raped on the mbuzi, but not yet strained or filtered in the kifumbi or with ufdi (vid.) opp. jija.</td>
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<td>UPUFO (or UPUFLO), s., revival, resurrection; vid. kuufá.</td>
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<td>UPUFUFOGU, s., tepid, lukewarm; majji ya-loipa-ta ufuufugu, tepid water (ufugutu).</td>
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<td>UPUFOCTO (wa muto), wa nazi, tepidity, a scraped cocoa-nut??</td>
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<td>UPUFA, s.; mapape ikafaná maá (ufufa); cfr. mtama.</td>
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<td>UPUPUPUFO (or UPUPFLO), s. (wa), putrefaction (Ec.).</td>
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<td>UPUKA, s., utmost poverty, beggary; mtu huyu ana ufuukara vóke = anaufukará, hana kitu kábisa, kitujakwe kimevuka kuma moibi or fumbi; amekwisha kúu ufuukara, he is already reduced to beggary (he has already taken the beggars' staff in his hand); cfr. jíjú, pauper fuit; jíjú, pauper tasas.</td>
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<td>UPUKÉ, s. (pl. fúkké, za) (ku mungá mififu wa ufusí), white quicksand.</td>
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<td>UPUKO (or UPUKOTO), s., lakeearm.</td>
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<td>UPULÁNA, s., the state of youth; cfr. mfulána or mvulána.</td>
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<td>UPÚLA (or UPYLA), s., shade; ufuli wa mtí, shadow of a tree (cfr. míñúlúlú); upepóni, under a tree; kífúli cha mtu; masfili, umbrellá.</td>
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<td>UPÚMA (or UPUMBA), s. = matósi ya mtí, sweet scent, odoriferous gum (cfr. ubami and udi, s.), fragrance, flavour, vileness, incense, gallunam.</td>
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<td>UPÜMA (or UPUMBI), s., a depression of the soil which is always moist and therefore particularly suited for the cultivation of rice. Plural masfumbi, ní ya masfumbi, masfumbi ya majji kana Lusambo, a land of deep and moist soil such as is found in Usambara, where there are large depressions between the hills and mountains, in which there is constant moisture; hence the numerous brooks and rivers of that montaneous region; cfr. fumbi (la, pl. ma—), dust, dirt, meuldeness (of water).</td>
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<td>UPÜMI, s.; i.e., ufu umufu ufu, hard, dead (R). (KIN).</td>
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<td>UPÜMI (or UPÜMI), a great noise.</td>
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<td>UPUMI, s., forbearance, patience; vid. familía, or vanumía.</td>
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<td>UPUMI (or UPUMI), s.; wa jahasi, breaking up, shipwreck.</td>
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<td>UPUNDI, s.; kiwanda cha ufuni ukú, a workman's shop.</td>
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<td>UPUNDO (or UPUNDO, s. (wa), bad or offensive smell caused by putrid matter; härifu or härifu mbáya za kitu cha (ku Án), stench; cfr. siá.</td>
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<td>UPUNDO (or UPUNDO, s.), stench; ku naka ufuni, to stink.</td>
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<td>UPUNOA, s. (wa, pl. funga, za) (= bárana), a long seat constructed of stones and lime, on which visitors are placed (mahali pa ku bárizi wata, pl. funga za niumbera ku ku bárizi wata; (2) funga = trap for catching birds? vid. Kimwasa. “chumba.”</td>
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<td>UPUNO, s., a relation, relations; ufunungwa wa kuünkéní or kunméní usúkwa or anaakwa nasa, my relation (male or female) is now come, pl. ufunyungo wóte wáakwa, pl. fungo, part (la, pl. ma—); ufunu ku ri úkólo umója.</td>
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<td>UPUNOJO, s. (wa, pl. fungó, za); ufunungwa kúufi, the key of a lock; vid. fungú, open.</td>
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<td>UPUNSI (or UPUNSO), youwanda ufuni mmo, he will be the master and know everything better than the master.</td>
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<td>UPUNSU (or UPUNSUO), the state of being well worn, e.g., of a real or of a robe.</td>
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<td>UPÜO, s. (wa), sand on shore; ufúo wa majji, majji ya báhári yakomísó, the sand, or sandy shore of the sea, which bounds the sea-water; (2) ufo (?); ni sebalu ya kwaanza, a principle (pl. fio, rudiment) (dregu)? cfr. ufukí.</td>
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<td>UPÜNI, s., shortness (vid. füpi, adj.), brevity.</td>
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<td>UPÚRA, s. (wa), ufuraha wa ku fania tóká, a small case or box for keeping the line which the natives use in crewing urúbú (tobaco, popo, vid.). The case is made of siker or tin or kóko ya koma or nazi, etc.</td>
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<td>UPEFURU, ufurasi tusi; vid. gubari.</td>
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<td>UPEFURU (or UPURU or UPURÝ), s., (1) corruption, spoiling, putrefaction; kitu kílíjo furujika, kílíjo ósa kátísa, kana boróbó; (2) corruption, depravity = ku ji-fúruja roboýákwe, ku jí-haríbú ku uziáni, ku kú zinga.</td>
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<td>UPERUKI, s.; rectus urrugungo, holiness; jiwe la ufurungo, a hollow stone.</td>
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<td>UPÜTA, s.; ufuza wa fania makuta ya ufo, semen seed, from which the natives express an oil (cfr. futa, la) called makuta ya ufo; vid. úto, s.</td>
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<td>UPÜTHuli (or UPÜTHuli), s. (cfr. fathili, fathuli), officiousness.</td>
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</table>
Ufuzi, (1) (pl. mafuzi, obaecene) rectius ufuizi, (pl. mafuzi), a hair of the pubes; cfr. mafusi. (2) Ufuzi wa jakafo, 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. uwanda; muda space of time.

Ugale, s., the soft and white part of wood, opp. to kini.

Ugaldi, s., porridge (St.).

Ugamu, s.; cfr. ujamu (Arab. hattamu), a bridle.

Uganda, s., strip, thong.

Ugango, s.; vid. Kinika, ukombe, and Kusukucha or kucha.

Uganga, s., white magic, medicine (vid. ganga, v. a.) — wa ku punge, ku tomfo pepo or amili mu mu, 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. nganga, s. and punge, v. a.); pl. maganga, ya ku ganga wata, ku fania dana katika ingungu.

Ugo, s. (wa), fat, grease, which has stuck to the inside of a vessel (Er.); cfr. ugelegele.

Ugema, n.a., tapping; vid. gema, v. n.

Ugezi, s., strangership, condition of a stranger; kwa mgeni, nimekei miaka mitano katika ugeni, I was a stranger for five years.

Ugahumo (or urahumo), s., a mixture of tobacco, tambi, popo, toka, katwi; vid. urahimu.

Ugoza, s. (wa), soup, hire; ku fania kazi ku ugiwa (cfr. ya, mercedem dedit; sata, merces, praeminium.

Ugasha, s.; ku teza ugharo. See, on this cruel custom of the young, Baron Von der Decken’s “Travels in East Africa,” Vid. J. p. 215.

Ugaikungo, taking by violence.

Ugihonezi, s.

Ugihoneze, s. (vid. gionegionga), supplication, supplicatory petition, entreaty.

Umio, s., tickling, itching (cfr. tekenua and guinea, v. n.; ku ooa or sikia ugni; ku guinea, to itch, v.; cfr. wambo.

Uginezi, s., arrogance, spite.

Ugihonezo, langau (St.); vid. ngonone.

Ukimbo, s. (pl. ma—), down feather.

Ugongo, s.; ufonogo umongo (pl. gnongo za ku funga filo, dc. (cfr. miia and miia); vid. ombo.

Ugogo, s. (wa, pl. niigo), agoo wa (ku nzunga), niumba or mji or shanaka, a hedge, enclosure, round a house, town or plantation; ugo tufanisa kua mba, we make a hedge with thorn; ku tia ugo.

Ugodo, wa manadu; vid. goa.

Ugoni, s. (wa, pl. go, za), curvation, crookedness, a curved hook; ku fania ugo or ku tia ugo wa miti ku tundia maambe, to put a hook on a pole, to hook down mangoea (or other fruits) from the tree; ugo wa ku fulia malama; ku-mu-anguaha mtu ku ugoe wa gii, to throw one down with a bent foot; vid. lema.

Ugoda, s., a kind of grass; ku shenga ugoa.

Ugodo (vid. ukoko), the crust of paste or boiled rice in the pot; Reb. writes ugoa instead of ukoko (pl. magogo).

Ugomba, s., the uzi of the mgomba; vid. ndizi.

Ugondo, s.; ugobone wa ugope wa uza, uzo fingo aza, uluganandimisa na uza, ku piga ugobone, the bowstring tied firmly, to play on (as on a kinanda, guitar).

Ugooni, (or ugooni), s., a quarrel, contention, quarrelsome; cfr. Kinika, ku gomba.

Ugongwa wa mti, eating ulcers (king’s evil). Ugooni (or ugooni), s. (wa), sickness, disease of a chronic nature (cfr. mkongo, s. and muelle, s.); (pl. magongwa), pains, aching, caused by the disease.

Ugondo, s., vid. ukoko.

Ugonga, s., bark of the ngossa tree, used for binding (R.).

Ugoshi, s.; uggoi wa maji, watercresses (R.); cfr. udere in Kinshasa.

Ugoya, s. — usi.

Ugoca, s., to fall sick, to feel pain, to ail, ache, to Juliet or groin.

Ugula, v. obj, to lie sick in bed for one.

Ugulwa, v. p., to fall sick for one; ku uguila wa ni wato, to have sick people.

Ugula, c., to nurse, to take care of a sick person by providing him with medicine, food, etc., to attend, nurse a sick person; cfr. mugazi, s., a sufferer; mugazi, indisposition.

Ugo, s. (wa, pl. niigo) (za), a string, thin rope; cfr. akambo, kamba; agoo wa taazi la mikiin.".

Ugokwi, s. (huya) (wa, pl. id.), nioka hawa ni ngi (vanguwe uku, mawiti; vid. ukuki, whick Reb. writes ukuwi, a kind of green serpent which is harmless, and likes tembo. In Kinshasa it is called nioka mgema.

Ugumu, s. (wa), hardiness, difficulty; ugumu wa mti, hard ground, soil.

Ugukibi, s. (Kinika) — Kivakili; urambi rambi wa dafu janga lisio tanza ku fika ku lira, a young cocoa-nut with soft flesh and sweet water,
much liked by the Arabs residing among the Sunkhii; vid. kitile; cfr. ummbimbibi, the fleshly mass or the bulk of a young cocoa-nut.

Ugungu, s. (vid. gunga, v. a.), to hem at.

Uhaba, s. puncture.

Uhapfu, s. cheapness, illiberalITY, ungenerousness, cfr. ḫabā, levity; ponderous dignitate moribus.

Uhadi, s. said of the revelation of the angel Gabriel; maneno yatokayo mbinguni; Muhammad ndie alekilelewa uhani (R.); vid. hai?

Uhaja? (R.).

Uhambarati (or umbarati) (cfr. masihara), cfr. ḫumbarat, fac hominem, or ḫumbarit, quadrupedes vel reptilia, in every case “an impure or beastly mind or behaviour” (sausage, petulance).

Ukala, s. ku fania uhalafo, to overthrow, knock down, abolish something; ḫale, adversarius fuit, contradictiæ.

Uhali, s. (wa, pl. halì, za), state, circumstance (= jambu) uhalikawake si wema, it goes ill with him, with his health, or family and other circumstances; uhali gani niumbani kuuko? how is your family?

Uhamifu, s. (wa) (vid. hárilbo, v. a.), transgression (ku funda amri, ku kossa nóno) (= neno úfu pasipo amri); cfr. ḫru, disceps, adversarius vitium.

Uharari, s. micheif (cfr. uharihifu) (ku-m-tia uharaba), used of a kind of swelling similar to “tambizi.”

Uharara, s. (wa), warmth; cfr. inflammavit; astus, ardor ignis, flamma; ñu, caluit; ñu, or ño, calor.

Uharufu, s. (wa) (vid. hárilbo, v. a.), spoiling, corruption, destruction; cfr. ḫob, bastard; ḫob, bastardus loci; cfr. also ḫob, spoliavit, bellum gessit.

Uhai idi = uzimba, s. envy; cfr. ñi, invidiæ aliqui aliquid; ñi, invidiæ; ku fania uhaiidi or ku bana, to envy; ha-zi-li ku uhaiidi, he does not eat them (the pieces) from envy or avarice.

Uhansi, s.; vid. hansi, v. a., to estricate.

Uhantani (vid. hatari), s.; danger; mahali pa uhantani = pa miisha, hofu, dangerous place.

Umaina, s. (cfr. miliana) (wa, pl. biana, za), hardness (of wood) = (ulushi or utiri or uguunu) ame ni-fania uhuiana, fetba yunayo, laken haku-

ni-pa-ni, amesema hana fetba,aken yunayo, refrain on purpose; he could help, but he will not. If you say, I have not, and yet you have a thing, this is utiania, miliana hana uhuiana, ni ungiana.

Uhitaji (or ukhitaji or utahari), s. (wa), want, desire, necessity (cfr. bitaji or khitaji or utahari), thing wanting, necessity.

Uhomari, s., vigorousness, vigour, energy; uhodari wa kázi, wa moyo, boldness.

Uhunga, s.; smithery; cfr. muhunga.

Uihuuru, s., freedom; selani anapasha uhuri. N.N. saa given his freedom from slavery; vid. burtu.

Uipu (or uipt), s., stealth; cfr. ku iba, to steal.

Uipu (or uivu), s. (wa), jealousy, envy; ku fania uifu, to be jealous, to envy; ku làu uifu, to fear from envy; mke yuwaufana uifu, yuwaafisa, numewangu ha ni pendí, atato wáke wanguje; mto úswe mali yuwalisa uifu kwa Mungo, a poor man weep from envy before God (in order that God may destroy the property of the rich).

Uimbamba, s., thinness; cfr. niembamba.

Uimo, s. (wa, pl. nimbo, za), a song (or uwimbo, vid. ku imba, v. n.).

Uimombo, s.; vid. pekota.

Uina (or wina, or kina), s. (wa), depth; mahali palipo na shimo (baharini) (kina ja bahari palipo na shimo), deep sea; bahari or mto una uina, the sea or river is deep; ku pinna uina wa bahari.

Uinda, s.; cfr. killing.

Uins, s., revision.

Uinja, s.; vid. ubinja, pl. ubinja.

Umbiri, s.; proportion, division of profits (St. cfr. wosari); uiriri wa mali.

Uina uma (wa alubuki or jioni, crepuscule) or mawiso wiso; vid. kina.

Uit, s., freshness, the smell of green plants; vid. liti.

Uito, s. and adj. (wa) (wito), contagion, infection; contagious, infections, catching; nimepata or nimefania uito, I got the contagion, I was infected (by another man’s disease); mto muelu ame ni-pa uito, the sick man infected me; márathi imeon-doka kuawkwe kamba kuwango, the sickness left him and entered into me; tumepwa uito ni watu hawa kwa kuwa-ugwa, we were infected by these men, in consequence of attending upon or nursing them; mamaye ailiufia uito, so that, e.g., a child got blue eyes like his mother; nini zina uito (wito) sama, the smallpox is very contagious.

Uitza, r. n. (ũžika); rokoja ika n'ũžika ku pita kule kule (R.) perhaps connected with muijiza.
UJ, s., theft, thievery (cfr. ku iba, v. a.) (uiif or uiiv).

UJ, s., slavery; vid. mja.

UJAVU (vid. mchafu), filthiness.

UJAVU, s. (vid. jaga), a kind of platform (R.).

UJAVII (or UJAVIL), s. (vid. jahili), intrepidity, bravery, fearlessness, courage; jok, ignorance, novit, qui nihil novit; ku-m-ta ujahili or unu, to strengthen, fortify, encourage (the mind).

UJAWI, s., ushi? delay, stop; ku fania ujawi (cfr. jok, retinuit impediit).

UJAVI, s. (1) paucity, fenseness = uhâbâ'; watu hawa waneshindoa ku sëbubu ya ujajewao = kua khiia wajije, these men were vanquished on account of their fenseness = because they were too few in number; (2) ujajo varoho or moyo, faint-heartedness, paullainimity; yona roho jajo or moyo majaj, he is paullainimious in danger or distress, e.g., he thinks the quantity of food will not suffice, etc.

UJAVI (or UJASHI), s. (ku ja, to be afraid), fear = hofa.

UJAVI, s. (vid. tatii), sourness, aciditity, ferment.

UJAVA, s. (mboga) (R)? ujaka ndogo, a sub-species of mboga; Kin., kinsanga.

UJALIFU, s., fulness; ujaliwa wa maji ya ku ja telle hatta wanguini (pl. niangoini), vid.

UJAMU, s. (Arab. اجمال, ugâmu, hattamu; Pers. جمال), a bridle-bit of iron; letta ugâmu wa punda. Turk. کم, the bit of a bridle?

UJAMA, s., childhood, boyhood (cfr. kijana), youth; ujanani muako, in thy youth.

UJAMDA, s., a finger (pl. nianda, or sing. janda, pl. vianda).

UJANGA, s., a lie, falsehood (in Kinyarwanda); cfr. ujanya.

UJANGWE, s.; ujangleso wa mtanga umongia matoni, a mote, atom went into the eyes; tembe ya mtanga.

UJANGO, s.; vid. ujengesle and utumbo, pl. jango, if large majango, etc.

UJANTA, s. (Kiny.) (= umango at Mombo); vid. jangaa, lie, falsehood; to promise but not keep the promise (e.g., kesha nje laken aajie).

UJANDE (= mambo ya ku tosa kua na mume; ujane nee-m-pata, nidwiri, unamiradatestata.

UJARU, even if; e.g., ujajo nea naye, even if you speak to him—hatasikia, he will not hear.

UJARI, s. (= ugo wa ku akila uchiko la jombo), the rope with which the rudder of a native vessel is managed (ugue wa akila uchiko la jombo).

UJARI, s. (cfr. ku jasa, v. a., to fill), fulness, plenty; ujasi wa wita, ammunition; ujasi wa kanoa; UJARI (or UJARENI), s.; cfr. jok, injustices fait et tyrannies, injusticia, tyrannia, oppression.

UJARENELE (or UJAREMI), s., a shout.

UJASENI, s.; utokkie kua ujaseki (R.) or kua utha, carry it with care, carefully, forbearance or patience, or disposition to live on good terms with others, peacefulness.

UJASELELE (or UJASELELE), s. (cfr. pl. jengetele, za); ni utumbo or ujango mnamamba na mrefu, the thin and long straight-gut, rectum; cfr. jango, jenjalele, tumbo, utumbo; the smaller intestines.

UJASENI, s.; ujéswi wa niumbo, the building or construction of a house (of poles, miti); cfr. jenga and waka; cfr. uahit and runash (mason).

UJITI, s., gruel, a kind of thin soup or broth of rice, moma, etc. (cfr. masihindia). (In Kiswaha uji means tembo or cooca-liquor). It is col' sal uji wa maji when the soup is not mixed up with nazi, but the rice is only boiled in water (uji utupu); but uji wa matasa is prepared with nazi (uji wa maji ujéswi nazi, ndio uji utupu, laken uji wa matatas wapikosa kua nazi). Uji means also, as Reb. says, the thin paste with which pots are seasoned (uwa jungu).

UJITI, v. a.; ku mu-ujii or buji kwa muneno, to ask one many things; cfr. jok, questiones et enigmata sibi invicem proposuerunt.

UJIBAKI, s. (= bila, nerefu, morgo), cunning, stratagem, lie; sme-n’uliza neno bili kia ujibaki, he asked me about this matter cunningly (cfr. ku jibaki watu = rongofia watu); ku-mu-ujii or ku-mambus nwa muneno, to ask one many things.

UJIKE, s., thin (cfr. uke), a nickname.

UJILE, s.; ina ujile ndogo, to be sappy?

UJIMA, s.; ku tia utima shambanimagu = ku akila or daka watu wegni ku-seidia kwa ku lima, ku daka Wasaada wa ku lima or wa ku finisa (ndiko ku peleka na 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, etc., a company of men hired or engaged for the speedy dispatch of business.

UJINAAMI, s.; vid. upolo and usuu.

UJINOA, s., ignorance, dullea, stupidity, rashness.

UJINNI (njeni), s., hypocrisy? (R.) frenzy, madness?

UJO, s., the coming; ujowanja ulikuja, my coming; ujio wa Seidi alikuja ku daka Waarabu wa Mwita.

UJIRA, s. (wa); vid. ágira, hire, reward.
Ujára, s., neighborhood; cfr. उज्रा, उज्जैल, vicinities.

Ujóko, s. (= úáfó), glutony; cfr. tukuka.

Ujonna (vid. mjomba), the land of the Swakili.

Ujoroto, s. (wa motto), rapidity.

Ujú, s. (= kúu), desire, lust, longing; ana újú wa kiti, to have a lust or desire for a thing; ana újú wa niáma, siku nengi hakupata, he longs for meat, because he has not had any for many days; újú wa kitoco = mapenzi or matamani ya újú; cfr. उज्री, ardent, flagravit.

Ujusa (or uziba), s. (? R.).

Ujúvú (or č’étré), s. (vid. ku júvú), knowledge, knoenliness, officionness (in a good and bad sense); ujúvú, as some Swakili say, is knowledge, but ujúvú is malapertness, sauciness, to push or poke one’s nose into everything.

Ujushila, s. (= upumbufu); usafu ujushila, do not act foolishly; cfr. उज्जैल, ignorant, insipience.

Ujúvú, s.; i.e. watu ju juana sana (ku júvú), acquaintance.

Ujúvi, s., chiefship (cfr. mjumbe), kingdom reign, headship.

Ujúwa, s. (vid. mjumbe), handicraft, trade, exercise of any trade, profession.

Ujúji (or jújú), s., an offensive smell, removal of the defilement of women by ablutions, purification of a woman lying-in at the end of 40 days; manjújújí ame-mu-ájí ujúvú, na muntu ame-ájí ujúvú (vid. aua, aulia, v. a.): kúu, mkó, or kúu na uku, to be unclean. The Swakili woman is cleansed from the impurity of childbirth, 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 besprikles her and the child with water after both the mother and child have had their heads shaved (%unj, totondit crimes). After this ceremony the woman is pure and may leave the room, as usual.

Ujúvi, s. ; vid. ujúji (ku júvú), s.

Ujánjá, s. (pl. kango, vid. ukango), an earthen-pot for cooking with fat or oil.

Ukabala, s. = cfr. shebe (ukubala); cfr. उकाबाला, pl. उकाबालां, pars capitis, tribus Arabica (gens flores familiae continens).  

Ukáfu, s. dryness; vid. kafu.

Ukámba, s. (= kambá, za), a cord, line, a rope of miá za gongo (ukambá wa ku funga kitánda).

It must be distinguished from (1) kambáya (pl. —za) kumbá (ls. makumbá), rope made of the fibres of the husk of a corn-nut; (2) from igwe, a string; (3) from njíge ya (pl. za) kumbá za ku funga magunna ya mora. The njíge is thin (of the thickness of a finger); vid. njíge.

Ukámbe, s. probably chicken-pox (R.), scarlatinina (ukanbi)?

Ukámili, s. perfection; vid. kámili.

Ukañíli, s., perfection, perfectness.

Ukáná?

Ukánda, s. (wa. pl. kánda, za), a thong, strap; kánda za ku wália suruílí, braves (cfr. uganda); ukánda wa ku pigia, to scourge: ukánda wa uta, bonstring; vid. Luke iii. 16.

Ukándo, s. (wa. pl. kando, za), brim, border, side cfr. muómo.

Ukándo (pl. kungo, za), an earthen pot for cooking with oil or fat; cfr. kikando.

Ukánó, s. (pl. kano, za), but kano (ls. pl. ma—) (cfr. also makáno, pl. mi—; vid. kano, sínwa) (mahiya ya gombo).

Ukáo, s., abode, residence; vid. ká, r. n.

Ukámími, s., liberality, generosity; vid. karímu, karíma.
UK

Ukarri, s.; ukarri wa naafayakwe, self-justification? ku ji-tia ukarri, to justify oneself; uere ukarri.

Ukáta, s. (= ufukára, utópu), poverty, beggary.

Ukátrimu (or rather Kadirimu) wa wema, justification? Rom. v. 16; ku-m-kádiri mena, to justify?? (Sp.): jáp, potuit, magni estimavi.

Ukáta (wa, pl. káya, za), covering or veil for the head of the women, a long piece of blue calico; watuswáke anavá ukáya, anañika kitos (cfr. utópe, s.), anavá konike mbembá. Dr. Steere says: the ukáya is often ornamented with spangles, worn by slaves and poor women in Zanzibar over their heads: it has too long ends, reaching nearly to the ground.

Ukáza, s.; ku pangá ni ukázi katika niümbe ya ija? (R.?)

Uke, s., vagina (a more decent expression than the vulgar word "kuma"), (opp. time prof. mbó), the female parts of generation.

Ukelele, s. (wa, pl. kelele), a cry, a noise; akapipíwa káléle, cry or noise was made to or at him, he was troubled by noise.

Ukémi, s., a call (Mer.); ni-píjo ukémi, give me a call; a cry for help, raising an alarm.

Ukeko (or Ukekoéle), s. (wa); ukéngoc wa kíuwa or kitóka m'du, jembo, the blade of a knife or hatchet without the handle (in other things it is kenge, e.g., kenge ya upága isokúka na kípíni.

Ukétó, s., depth (St.).

Uktos, s. (=go) (ku piga ukgoko katika mitu ku gúya niúma), 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. Ukgoko ni maqúya ya niúma isapate mahali pangine elu kus mbó; vid. nganasa.

Ukili, s. (Kumbe) = usitu (Kimvita) = massa-páta ya ukindu ropes of the leaves of the mkundu tree, which are used in sewing up the mkéka (vid.).

Ukili, v., to intend, to determine (Kim, njírima?), ku uká (in Kík.), to start for, to rise up against = ku asíma = ku kusúda, to have a design, to purpose, to think about a matter diligently (cfr. nía); ku-ma-ukili masishwe ku-ma-nu tu (ana, ukili lwa, he proposed, designed war).

Ukiliwa = kusidwiwa.

Ukinafe (vid. kíní, v. n.), independence of behaviour, self-conceitedness, self-sufficiency, self-confidence; mwa kyu yuna ukinishufu wa kholo-yakwe, yuwáji-kíá, yuwásema bóra ni mimi, bakúna kama mimi.

Ukinafu (vid. kíní, v. n.), independence of behaviour, self-conceitedness, self-sufficiency, self-confidence; mwa kyu yuna ukinishufu wa kholo-yakwe, yuwáji-kíá, yuwásema bóra ni mimi, bakúna kama mimi.

Ukíndu, s. = cúiti or túnsu or kumbi la mkindu, leaves of the mkindu tree, of which the natives make mkéka.

Ukinóo, s. (wa, pl. kingo), (1) the covering of ladies of quality when they go out of the house (Er.); (2) the brick (St.) of a precipice.

Ukináni, s., a disposition to gainsey? (R.) ku fání a ukináni; ku kinsana na watu.

Ukini, s. (pl. kiri, za), a stripe of fine matting about an inch broad out of which mkéka are made (St.).

Ukíní = kani, v. a.; ku sema maneno ya urongo (vid. mukari), pertinacious denial of what has been committed by somebody.

Ukiniwi, s., deafness; vid. kiwiwi or kiziwi, deaf.

Ukiwa, s., desolation, solitude where people once were.

Uko (or húko), there.

Uko, s. (wa), uncleanness, nastiness, filth; wallo-sumbulíwa roho zegni uko, trouble by unclean spirit; Luke vi. 18; ngó olo na ukó, a vile railing, James ii. 2.

Ukóa, s. (wa, pl. kóa, za); (1) leaoph, 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.).

Ukowá, s., the tartar and dirt on the teeth (St.).

Ukohe, s. (wa) (vid. kóba), cough and expectoration (mate maáito), phthisis.

Ukója, s., old Kíswahíli = uuúa.

Ukója, s. = uniasi udógo, butumá na, a kind of small grass creeping, or growing creepingly, on the ground (vid. mangamia), grass cut for fodder.

Ukóko, s.; ukóko wa wallí, 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 keeping live embers on the lid of the pot; (2) a cough.

Ukóló, s., cfr. ufungú, s., part, portion.

Ukómá, s. (Kimáhána), a gangrenous disease (cfr. umbúka, v. n.) (vid. máhána); rotting and falling off of the fingers, leprosy; mitu aleeja ukómá, Luke vii. 12.

Ukómbe, s. (Kimáka) = Kimaká, (1) ukójá or ukonde wa tende, wa kúnaká, &c., the kernel of dates, kúnaká and other stome-fruit; (2) (Kim-rieno) ukómbe (pl. kombo, za), pome, talon = ukójá wa jánda; kombe za jimbé; ukómbe wa tui; also finger-nail; cfr. kiisa, s.
UK

UKUKA, s., the fruit of the mkuja or tamarind tree (ni kiu gu wa waungia mti), it is of an acid taste and therefore suitable for the mtu.

UKUKA, s. = umbene, lascivious love, carnal lust.

UKUKA, s.; (1) opulence, riches; (2) cunningness (Ehr.). (3) the hard-heartedness of a niggard?

UKUSIRI, necessity, having nothing (St.).

UKUKA, s. (wa, pl. kuata, za), a hoof, claw; ukua wa gombe; gú moja lina kuata mbili, one foot has two claws (with animals whose hoofs are cloven).

UKUKA, s. (pl. id.), tamarinde, Tamarindus Afíricana.

UKUKA, s. (yr.), greatness, thickness, largeness. St. writes ukubwa.

UKUKALI, s., acceptance; vid. ēkabili, v. a.

UKUKA, s. (pl. kucha, za), a claw, a hoof, a finger-nail; cfr. ukumbe and udole.

UKUKI, s. (pl. kufi, za), a handful, what will lie upon the hand (St.); cfr. kofi or kofi.

UKUKU, s. (wa, pl. kukui), a kind of thin green harmless serpent; nıoka mumbamba wo maani, maati aru aki haraka; ukikui jwupandend tembo. In Kikina ukukui nioka mgema; ukumkaniaga, staijiteteta; Heb. writes ugukui (vid.); ugukui seems to be in Kinah. and ukukui in Kikina?

UKUKUTA, s., tilting; vid. ku lima kazi ya ku lima.

UKULIWA-DARI (R.).

UKUMBI, s. (wa, pl. kumbi, za) (ukumbi wa niusha wa usoos), (1) the eyebrow, the hair of the brow (ush, pl. niushi) (Wanika waniba kumbi ku ndebe, the Wanika share the eyebrow with a razor? (2) ukumbi wa niumba ubelue za nłango, a hall, porch, antechamber in front of the door of the native houses, sleeping room. Dr. Stere says: "the ukumbi is within a stone house and outside a mud house.

UKUNZI, s.? (pl. kumbiza) (kidoto or kitoto (rol. upenzii); kipenu kidoto (nani ali ukumbiza ni pangu).

UKUMBI (or UKUMBI) (wa, pl. kumbi, za), a needle, a givelle made of narrow cloth, twisted tightly like a rope (see the burumas of the Hindoo).

UKUNZIKA, s., recollection; ukumbusho, memorial.

UKUTI, s. (wa, pl. kumzi, za), chaff (= wishoa); kumzi za mpanga, chaff from rice.
UK

UKUĐIME, s. (wa, pl. kunde, za.), beans (or pods of beans).

UKUĐINO, s. (wa)?

UKUĐINĐU, s. (wa); ukundófu wa maneno = yali-

kundínó, yaligó or yallowasi, si maneno ya

dání, ni maneno ya wazi; kama ku kundií ma-

nésó, kulu mu sóné, saikís, openness, clearing

up, wellening.

UKUĐNXÍ (OR UKUXÍ), s., oratory.

UKUXO, s. (pl. kúngá, za), the wall of an enclosure

round a well, brink, border (ukúngó wa kíruma

watu wasinamámágo, ku tóka májí), a wall enclo
ding a well; ukungó wa sákáfu, the edge or brim of a

stone roof (cfr. ku kúngá); ukungó wa mto.

UKUXÜ, s., mouldiness; ku fánís ukúngó, to make

or get mouldy, to become mouldy.

UKUXO, s. (wa), aurora, morning; ukungó wa e-

légírí, twilight; pl. makungó, e.g., makungó

yákú, ku ngó unawámágo (wawámá) (uí-

mungó); ukundófu wa ukungó unawámágo (or un-

mágo), or wásíra ku tóka ukundófu wa jua, in the

evening; wúngungó ukundófu wawámá—jua láaná

ku sáma; ukungó wa jíó, twilight.

UKUXÓGÚ, s. (wa), the fever of acclimatization,
country-fever which seizes almost every new com-

er to East Africa.

UKUXÓ (OR UKUXÚ), s.; kuna mana wa ukuní (R.),
a child born a long time afterwards ?? in con-

distinction of “kuna mana wa ku okó sáifun

diká ungo” ?? cfr. kúuní, age; mâmbá ku

uni, of age (Erh.).

UKUXí, s., wood; pl. kuni, a piece of fire-wood.

UKUXÚTá, s. (no plural), an insect smaller than the

mútu.

UKUXá, s. (pl. kúpá, za), the cheek-bone, jaw-bone

(Erh.).

UKUKÁSA, s. (wa, pl. kurúsá) (cfr. LÁSA, paras

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

domestic chronicles, i.e., their descent, ex-

tent of property, slaves, etc. The ukurásá is very

carefully preserved, as it is of great importance
to prove certain rights in after generations.

Kula mu yuna ukurásawakwe; wásáfrubu wá

kurúsá nenge wálio násc.

UKUXÁ (WA, PL. KÚTA, ZA), A SHEET OF PAPER.

UKUXÁ, s. (pl. kúta, za), a wall; ukuta wa mawe,
a stone wall, a wall of wood is called kiwámáza

(2) nail on the fingers? (ukuchá).

UKUXÁ (PL. KÚTA, ZA), A LEAVET OF THE COCOA-NUT TREE

cfr. akúta, pl. akútú); vid. kíssúli.

UKUXÚTO, s. (vid. kutús, e.a.), nenda ukutúuti, lit.

I go to the shaking off—nenda níka tutu te-

bídí, cfr. kutús, e.a.

UKUXÙ, s. greatness (vid. ukuba), size.

ULÁFI, s., gluttony (going about on purpose to

arrive at a time when people eat); cfr. ku li, to

eat, idí. ku líapa to be ravenously hungry.

ULÁIKA, s. (wa, pl. maláika), hair of the body (not

of the head).

ULÁIMIFU (OR ULÁIMÍ) (WA) (lainí, adj.), lenity, soft-

ness, culture; cfr. lání, lenis ac mollis fuit rex;

á, lenis, mollis; á, lenitas.

ULÁMÍ, s. (kitu kiljo kilíní, jieumbamba), English

cotton-cloth (alotoko uláya); (1) Keníke niem

bamba; (2) Amerikaná bání; (2) vió via ulááti

or uláiti.

ULÁJÍ, s., over-saturation, surfeit, gluttony, i.e., the

habit of eating very much food at once, if it can

be got, but the muigni uláí or mláí does not go

about on purpose to get food from others (as the

mlá or muigni uláí dos); ulái na uláí, Luke

xxx. 34.

ULÁJUT (OR ULÁJOM), s., delay, tardiness, laziness;
cfr. tànu, pertinax fuit.

ULÁLÁMÁNÍ, s. (vid. ku káláka), impoloring, entreaty

for pardon.

ULÁLÓ, s. (vid. kítánda), a place for sleeping at

night; cfr. kíló.

ULÁMIFU, s., curing, a curse (ku láni, v. a.), de-

sion, contempt; nimbo za uláñí, satirical song.

ULÁYA (OR WÁLÁYA, OR WÁLÁYA), s. (Arab. lÁJÁ,

v. á, Aráb. wáláya), mother-country in contradist-

inction to colonies, foreign possessions or parts;

ulááti, kímbá or kidóngó cha wáá xá cha ulááti, a

bank of European threads; cfr. hó, praefectus;

fay, propinquitas, regnum, praefectura; ulááy is also

dapplied to steel in opposition to susai, soft

iron.

ULÁYÍ, adj., of European origin; e.g., kamba;

ulááti, a rope of Europe, a hempen rope to be

distinguished from the native ropes; uláñátu

ni Úngúna, “our mother-country is Zanzíbar,” say

the Shááhíli, because there is their sultání.

ULÉ, s., that, yonder.

ULÁNÁI, s. (Arab. lÁJÁ) (Aráb. wáláid), (1) lad (mtoto

mdógo jombáni ku piká watu); (2) the kitchen-

boy on board a vessel, the cook, cook’s-boy.

ULÉRT, s. (ku léwa), intoxication, drunkenness.

ULÉRTUNU, s.; ulelegófu wa mullí (ku legétia), debility,

exhaustion, relaxation, the state of being relaxed

or slack; cfr. shálíki.

ULÉMBÉ, s.? 

UKOKO, s. projection ? (= domo, madomo), that

which hangs lose (R.).

ULá, v. obj. (vid. úa), to kill with or for.

ULíTÍZ, s. (pl. malíiti), a bedstead, the feet of

which are turned in a lathe after the European

fashion (madikó gu yána ullí fríngó). It is
different from kitanda, the legs of which are only hewn. Ulli wa bësira or bësara (pl. malili if large, if small willi), a bedstead brought from Baara, from the Persian Gulf (via Muscat).

Ulimbo, s. (wa), (1) the whole sphere of luminous matter; ulimengu wa ju-ullo mu'unga, ulo wazi na muanga tuonë suisi ulimengu, atmosphere, sky, sphere of light, and air; lea ulimengu unatakata, hauna mawingu, to-day the sky is clear, it has no clouds (kulla kitu kilio na muanga, evetything visible, the visible world or creation, universe); uli-mu'-anga, wazi; (2) ulimengu tullo kà suisi, laken mu' akitta, huebda ku zimu ndaini ya nî. The surface of the earth, which we inhabit; this world, in opp. to the grave where there is darkness; ku zimu kà xumba lilo xima tà, buomi tenu ulimengani; kuwako ulimenguni, to be alive, to be here in the world; ulimengu signifies universe in general (=dûnisa) and the little world of every individual; (3) ametengesa ulimenguwakwe, he enjoys the world at his ease, he lives only for this world (cf. malimengu); tutakas-ke ulimengu ku, they say to one who did evil (ali-tenda vibaya); malimengu, the pleasures of the world.

Ulimbo limbo (or ulimbo), s. (wa), bird-time; ulimbo wa mbungo ni utomfu (wa mtoria) ku tuenga nínni. 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-time is put in a fruit-tree, dec.; gum, resin; cf. milimbo limbo (ulimbo wanakata).

Uliti, s. (wa, pl. ulimi), the tongue; ulimi wa mbufu, niama; (2) ulimi wa m'ti, uliutongu ko'muká (=upade umojo) sebabu ulimi hauna pandå nai; yakwe ku ku zuilis mukuma, 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). Prón.: uu ukiwa wa motto haupósa ku na nta ya ulimi (R.).

UliNDI, s. (wa, pl. ndindi or ndindi, za) (the African tinder-box), a piece of wood cut off from the mlindi tree, which the natives use to produce fire at home and especially on their journeys. Ulindi wa kui peketa or pekeja or toleja. Motto. The ulindi is as thick as the little finger, and about 1 1/2 feet in length (like an arrow without the head). It is turned rapidly between the palms of the hands over the umombombo (a piece of wood from the tree muombombo), the path of which is ignited by the friction of the ulindi which is very hard. As the ulindi works upon the umombombo (pl. ni-ombombo) by being turned between the hands, it is called the nuôma (male), whereas the umombombo, which gives the fire from its pitch, is called the nokes (female). By this method fire is procured in a few minutes. The ignited pitch 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.

Ulimbawibu (or ulimbabwo)? (v. n., ku hingana); kina hakina metheli, comparison?

Ulino, s. (malimo), watch on a plantation (ulino wa ku linda nínni, uliujengusa kua muusá wamse 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 scours birds or animals that damage the corn before harvest. The ulino is not covered with a roof or shed, but is open. It is therefore different from the dungu (la. pl. madángu) 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; cf. dungu.

Ulinu, s., guard, watch; eid. ku linda, v. a.

Ulin, s. (wa); in Kikusi ulino wa tokà = ufrira (eid.) in Kikusita; (2) ulino, which; miti ulio agika, the tree which fell; kofia kiko (uliko) ukiva, the crop which you need to wear.

Ulwa, s. Pron.: nakimba ku fwaako nakimbilua ku uliwako watu nínni??

Ulima, v. a. (= ku sălili, dátini), to ask, to question one, to inquire of a person, to search; ku-mu-uliiza hali, to ask how he does or fares; ku uliûa, to be asked.

Ulimia, v. obj., to inquire in behalf of somebody; ku-ji-uliza, to question one, to search; ita uliusa kua muigu kua ösa; hai uliuzi, or has uzi ku pada, there is no question about getting, it will be found without difficulty.

Ulioko, s., falsehood, a lie; cf. uwongo or wongo.

Una, v. n., to ache, to give pain, to bite, to be in pain, to sting, to hurt; kita ko mu-ũmu-ũmu or na-ũmu ko kita, ko head paine ma, I have head-ache; allikua na jino liki-ũmu-ũmu, he had the toothache; matumbo ya-ũmu-ũmu, or naũmu na matumbo, the bowels give me pain, I feel pain in the bowels; nioka ana-ũmu-ũmu, or niũmu-ũmu ni nioka, a serpent has bitten me, I was bitten by a serpent.

Una, v. rec. (cf. umika v. n.), to bite each other. Gal. v. 15.

Umbia, v. obj., to give pain to one; nioka ake-ximia mitiûi, mitiûi, but nioka ake-ximia-ũmu magûni, kotoani; niûki ake-ximia-ũmu mi-tiûi, but niûki ake-ximia-ũmu mukoûni, nami
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 cupper 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 kobába of corn for each time he puts on the horn.

Umdu, s. (wa) (Kim. umido), the alimentary canal, throat, esophagus, voice; cfr. mio (komio), umio (wa, p. mimio?), windpipe.

Umútu, s. (wa); fl. mito ya ku fura gú—usito, bonyness; mke ale na mimba anafia unito wa magi, a pregnant woman gets bonyness or swelling of her feet; mume na unito, the sickness of a woman during pregnancy. The Shasiliya say in references to a male who is sleeping: “ni unito wa mkewé, yuna mimba.”

Umoka, 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 (mabali palipo na mambua); cfr. kuba, kuola, v. n.

Umwaka (or umwika)?; cfr. gama (a vessel used for getting palm-wine).

Umo (or númo), there, inside.

Umóda, s., oneness, unity, union.

Umri, s. (wa) (= maisho ya ku iahi or ká), age; cfr. ~, coluit, superstes fuit, viriæ aliquod tempus; hence ~, vita, vitae tempus; umriwakwe apatá-je? how old is he? lit., his age what does he get?

Umk, v. a.; ku umua niuki = ku tó baal miingáni ku ku tia mota míná, 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; mufi wa tembo naye awuusa tembo ku iba; muziri a-umua mite, na mume ana umulwa mkewe.

Umówa, v. n.; pembe enumuka, the cupping horn falls off (cfr. shopoka), to come off.

Umullia, v. (= ku-mulila, kaalí), to take the honey from one, to steal, deprive him of the honey; ame-ni-umuliwa mzinga wa niuki or tembolang, he deprived me of my bee hive or of my tembo.

Umuliwa, v. p.; tembo lineumuliwa ni wasu, the cocoa-liquor was stolen (at night) by some
people; fulani minasiyakwe na umuliva tembo.

UN, a., a kind of fish.

UNA, v. n., you have, thou hast; una nini? what is the matter with you?

UNAPU, s. (= unandiki = uroongo), a course 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); cfr. - utope, vendibilia fuit merce, hypocritam egit in religione.

UNARI, a., learning (Eth.); cfr. -uta.

UNAru, v. n., to unite.

UNASHIWA, v. c., to unite; kadi ameunanganisha Gabiri na Rashidi ku patana (ku ungana, fustana or tangamana).

UNGA, 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 ansu with bread, whereas they were destroyed by the Almighty. This is the story of the Muhammdanes.

UNGA, v. n., to grant, allow, admit, confess, acknowledge (Luke xii. 8) — alipo unao amesema, ni kuwe; niuuna ni uamungana hakani tena, wala hesingizi watu wangine, lakon yuwalalaama, to confess one’s crime of one’s own accord (cfr. la lamia); hawari-ungami, they (sc. Banians) will not acknowledge having rupees, they will only pay with pesa.

UNGAMANA, v. n., (ku shikana na kutu kingine), to be connected, to coincide with another thing, to be united with it.

UNGAMANISHI, 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 firm, to clinch, to bring to bear upon.

UNGAMIA, v., to confess to one, to tell or promise one; ame-u-ungania kiti kiziri — ama-mambia ninao kiti kiziri, ta-ku-pu-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?

UNGAMISHA, v. c.; kati ameunanganisha Gabiri na kasidi ku patana (ku ungana, fustana, tangamana).

UNGAru, v., a yellow dye used for dyeing mate.

UNGA, v. rec.; vid unga, v. a., to be intimately connected (fustana).

UNGA, v. a., to tie together, e.g., a broken rope, to join.

UNO, the sign of the second person sing. conditional; ungepanda, you would love; ungekua, you would be.

UNO, s. (wa, pl. wingi), abundance, plenty, multitude; mto mungu, pl. watu wangine; ungi (pl. wingi) wa watu.

UNOKA, v. n., to be set; shukwe liliungika, his leg is well set, proves to be well set (surgically); vid. unga, v. a.

UNOKA, s. (pl. manugo); Kipemba na Kimirma — ule in Kimeida, van, fan, a round flat basket used in stifting.

UNO, s., a joint, a member, the hymen (kiunge); ku funda or fundika ungo = ku anza ku bulebe

so that the two separate parts of a rope become one.
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 mulestii having taken place; ku vanja ungo, to be deflowered (St.); ku fundika ungo, said of a female who has arrived at the age of puberty (cfr. in Kiniassa the word “ku chesa bano,” to break the shaft); (2) ungo, pl. magingo, a round flat basket used in siftimg.

U getBy, s. (vid. ungâ) (wa); Kipembâ (= uwanda in Kiniassa, ñâga in Kiniassa); ku fanàa or limâ ñâgo or uwanda, to make a place clear or free, to build a house upon (mahâli pa waizi pajenggo- apo niunma, ku fanàa mahâli petâpo). The grass and rubbish is cleared away.

Ugàa, v. a.; (1) = ku katsa vipande vivill marra moja (Kiniassa), to cut a thing into two parts at once or with one stroke; e.g., ku ungâa kunâ vimpande vivili, to cut the wood in the midst, to disjoin, separate, divide, to cut atunder (oppus. to ungo); (2) v. n. = ku teketea moto, to burn, or to be burnt (Kipembâ), to be scorched or scalded; niunma imenungo moto = imetekeâa, the house is burnt.

Ugûla, v. obj., to scorched or scald; ku ungulâ niungulâ.

Ugûla, n. c., to scorched, or scald, to burn.

Ugûlaâ, s., freedom, liberty; mungunâa, a free man; the state of being a free man, in general freedom, civilization; ungulâa, free, is opposed to tumsâa, slave (utumûsâ, servitude); politically free is opposed to shinti, washinsi, to be subjected, massaâa; kiungunâa, of a free or civilized kind.

Ugûû, s. (ya, pl. —za); (1) angâa ya kâmba, a rope of the thickness of a finger (from the ungû ya kâmba is the amâri or gerâri (anchor cable) twisted); (2) angâa ya ku lima shambu, the piece of ground assigned to one person for tilling (ki- tiri, mûâle) which piece is marked out for him by a rope or by the mule (vid.).

Ugûûâ, s. (wa, n. p.), Zanzibar (perhaps the word ungûû is related with ungo, to burn; ângâa, to scorched, on account of the great heat troubling people at certain times)?

Ungumââ, v. n.; vid. ungama, to be united.

Ungumânshia, v. c.

Ungi, v. n., to burn; simba yuwa ungûrinâma, the lion grovels (alia), roars.

Unti, s. (vid. mugu and ungu); ungû wa (pl. za ngûngû) ku pûria nînma mâkâli palipotandâako jamûf, ku tia nînma telle, a heap of corn laid on a mat, on which the corn is beaten for several days; ku ondîfâa mashihâke; ungû wa niunma uki- pûria, a large shed made at the time when the nînma is threshed (vid. pura); probably from this the name “Takaungu,” vid.

Ungûwa, s. (wa), swine, hog; vid. nguwa.

Unôcoâ, v. c., to cause to burn; waizi wamungusâ niunyakwâ.

Unu, v. n.; bulubî ywangania mâyakwâ; vid. tando.

Unâko, s. (vid. kiniaggio). St. refers to the expression “ku chesa unago,” to deflower (?).

Unâma, v. n.; puna ana-û-gentia uniaûma, anagupâka mbio (R.)?

Unamâfu, s. (wa), silence, quietness; vid. ku nimûâa, v. n.

Unamûa, s. (= unu wa kasiû = utiriri or uhiûa). Unämûa, s., a large tract of inland country in East Africa comprising a great number of tribes. Unämûa ni ni nizun mândâmâko or wâwâko, the land through which the carramas travel to the coast with the new moon; unimûa, pl. wâ- nimûa, a man or men of that country.

Unâmâbe, s., the bast or bark of muanidâa; Kim. kuchére.

Unâmâsî, s., grass; vid. nisâmâa.

Unâmâto, s. (pl. niyo, sa), a footprint, the sole of the foot.

Unâmûkâa, s., said in regard to eyes which are nearly blind in consequence of small-pox; cfr. utandûa.

Unenâla (or Unêela) (wa, pl. nielle or uelle (both forms occur), a hair.

Unendie, s., a loud outcry, especially of little children; ku piga unendie, to cry loudly, bitterly, great lamentation; cfr. mayowe.

Unika, s. (cfr. nika, pl. mnikâa, wilderness), the country of a people in East Africa called Wanika (inhabitants of the wilderness, vid. nika) near Mombas (westward).

Unio, s. in Kiniassa = umânde in Kiniassa, the land or morning wind, exhalation? vapour? únio wa ku sisima, ku rihâi nisàa; bûredi kâli, yatûma ya uviiûma sa; ku futàna únio únio; a-mu-ândàma unio unio, opp. to ku-m-kàti mbelle.

Unîrî, s., candour, evenness; unîfû wa moyo, uprightness of heart; moyo ulioniko, usioûsa na kishonga; unîfû wa maneno na kâsi, sincerity in words and works.

Unîogoû, s. (= unogû = uffû âkà), relaxation of strength, solemnness, tardiness, laziness, sloth, lounging; vid. niogoâ and nîngûa, v. n.

Unîsâkoa, s. (wa, pl. niônga, vid.), a state of lamen- ness, halting in consequence of the niônga (Ki- pembâ = wiwâ or mapaja in Kiniassa and Kiniassa) being not in proper order, either too short or too long, etc.; yuna unîonga = yuwâ- detâ, he is lame, halting; kua sebâku ya ku- ji-gotti niônga; huyu una niônga, þis ma is lame or a cripple.
the tree (in tapping) (vid. gema, v. a.) (a small hatchet); (2) upámbo wa mafíta uloshambuliwa or jambuliwa, ulowu mafúntú kí bandikó kító, kípáse ntúlo, kípóse muuámpita, a piece of cotton which, having been cleaned, is dipped into oil and put around the head, to keep it moist and allay pain; kí tia upámbo kitaani.

Upámbo, s. (wa. pl. pamba, za), mítí uliopasaliwa, kí tía or dúnga samáiki, kí sínika motoni kí oja, or kí pata kauka kúsa moto, pl. pamba sa mití kí kí aníkí samáiki upámbo, a cleft piece of wood into which fish are stuck, to be roasted or dried over a fire.

Upána, s. (wa. pl. pána, za), breadth, width; upána wa ubáó, na mbáo pana or síná mapána; mungo-wakwe ni upána, his back is broad; kansu ya mítíkono pana; ngóó hi ni ya upána, laken ngóó hí ni pana.

Upánde, s. (wa. pl. pánde, za), piece, part, portion side; upánde wa kúku huko, na upánde huko; pende sa kúku signíifies smaller pieces, after the whole food has been divided into halves, but pende (la. pl. mapánde, ya) signíifies a large subdivided piece or pieces, e.g., bili na pende la níma (pl. mapánde ya níma); mpánde refers to a large piece, the third of the whole, e.g., ni-pá-mí mpánde wa papa (pl. mpípande mítíu ya papa), give me the large piece of the fish papa, after it has been divided into three parts; kipánde refers to a very small piece; upánde wa Mwita, about or near Mombás; mítípánde, pl. mítípánde ya papa, equal parts of the papa; upánde wa ju, the upper side (the weather side); upánde wa tini, the under side, the lee side; upánde wa gohíni, the weather side, the side where the lack of the sail is fastened (St.); afall hi ni upánde this brick is oblique, sloping, shelving.

Urúmu, s. (wa. pl. púmpó, za), a sword, sabre; (1) upánga wa félégi, a long straight two-edged sword carried by the Arabs (vid. félégi); (2) upánga wa imáni, a short sword with a kind of crook hilt (vid. imáni); (3) upánga, a cock's comb (St.), a piece of wood with which the natives beat the threads in making tarsa (Reb., who writes ubanga).

Urúmu, s., the outer beading of a door-frame (St.). Reb. (who writes ubábi) takes this word for insertion, stopgap, little board.

Urúmu, s.; upápiwa kírítí, a piece of paper? a piece of cloth sewed between.

Urúmu, s., veil.

Urúmu, s., blame. Phil. ii. 15.

Urúmu, s., a round plate of copper beaten as a musical instrument (St.).

Urúmu, s., a bar of
iron; (2) upán wa niumba, raft or spar of a native roof (vid. púkà), one of the small sticks used as laths to tie the thatch to the roof of the native cottages.

Urúa, pl. púku (za), a flat ladle made of a cocoanut shell, used for serving out rice, curry, gravy, etc. It is different from a kita, in which the shell is much less cut away than in the upáwa.

Upúko wa mato (vid. mapogo ya mato), suffering of the eyes (R.).

Upekúza, s., the piece of wood with which the natives make fire by friction.

Upekténté, s. (ku péktá, v. a.), spoiling, corruption.

Upele, pl. pélé (za), a large pimple; pеле, the itch.

Uperempe, s. (Kuung), plotting (St.).

Uperimbo, s., a hook, a crook (cfr. ku pumba, v. a.) (pl. pembro, za); upémbo wa ku angulá mámbo na matunda mabinje, a wooden pole with a hook, to hook down mangoes or other fruits.

Uperindi, s. (cfr. ku penda, v. a.), the habit of loving, or liking.

Uperindvido, as you please, ad libitum, at pleasure, at will.

Uperindódo (mapendeleo), s., favour.

Uperindóso, s.; cfr. mapendelezi.

Upeši, s. (wa, pl. péni, za) (cfr. ukúmbisa, mlílisa) — místó wa pà kus nde, that part of the roof of native cottages which projects over the wall. The projection of the roof, which protects people who may stand or sit there from the rain and the sunbeams; anjejifí upenánu hako — pata móbá (cfr. kípéná), eaves of a house, often very broad.

Upeši, s.; wa ku penda upénsi, love (single act of love or loving), but mapenzi (love) refers to many acts of a loving mind.

Upeó, s. (wa, pl. péo, za), (1) broom, besom (in Kipembá); upéo wa ku peléa niumba (ku péa taka) =kimévia uifáio wa ku flagiá niumba (vid.), a sweeping brush; (2) upéo wa mato — místó wa mato yomápo, the edge of the horizon, where the horizon terminates, and the eye can look no further, e.g., bahari or barra makanda upéo wa mato, the extremest point visible; (3) upéo = sana, wíkú, much, very; amem-piga mana upéo or wíkú = sana ndmo, he beat the boy much, soundly; shikú la-ni-una upó, he furlí upó.

Uperíso, s., a fan (pl. pepó, za); upépó wa ku-m pepólopé mtu bëredi, apate upépó, a fan or instrument, with which to fan one, to get cool air.

Upepesi; wakwe upepesi masededakwe? (R.).

Upeku, s., a gentle breeze, cool air in general (= uberedi, upépo umumbamba); ku punga upepo (to take fresh air) = ku kesi berendini, e.g., tiní ya mbi, ku pata ufúl (pl. pepó, za, çfr. pepó), e.g., pepó 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 pepó la báhari = tufán, a storm or tempest, when the sails must be shortened or taken in. The plural pepó denotes much wind; upépo múnáná = moutó (uilibogés), uisikía na ngvú, nusum shuki nusum upépo; pépo, a demon, a shetíni (kéh writes pebo).

Upúu, s. (wa), quickness, speed; adu, speedily, quickly (ku upáá, kua ku péa, v. a., vid.).

Upù, adj., new; e.g., upúu upá, a new raft or spar of a native house; (2) a., newness.

Upúndó, s. (pl. pindó, za), a low; upíndó wa mvdá, the rainbows.

Upúndo, s. (cfr. kípíndo) (pl. pindo, za) a lem, a fold (= ukungó), the cloth in which the dead are stretched in and which, after having been washed, they will be buried in the sands.

Upúndóca, s.?

Upúndo, s. (= méráthi ya matumbo ya ku-m-pingá (matumbo yana-m-pingá or yanaangána, akikíí-

ados matumbo yatafufiga), movement of the bousiels from pain.

Upúó, s. (wa, pl. niápo, za); ápó wa býú (la mbúuyú) wa ku ámbíasí or fubía mabá dañí, ka káãhá dañú (ka futa mabá dañí ku spó or sila), a small bucket-like vessel made of the shell of the mbúuyú tree, to bale the sea-water out of a boat, in order to get the boat dried.

Upúró (çrovóro), s., blindness (= utóó); upóó wa ku púnísí, e.g., mato, kundó, kito, the spoiling or corrupting of anything, e.g., of the eyes, grain, and other things — uharibíí wa mato, the spoiling or destroying of the eyes, so that a man can no longer see; upóó is different from upóó wa mato, which refers to the suffering or pain of the eyes, not to their entire destruction.

Upúóó, s. (pl. po, za), squinting, distortion of the eye; mudáng upóó, a squint-eyed person, when one eye is large and the other is small which causes a distorted look (vid. po, za). The upóó wa mato is different — (1) from makengédé 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) fr. m tongo = jíto numa jíto tóóba kíísí, leken jíto numa jíto laísí, when a man can only use one eye; (3) from jámba cha jíto = jíto numa jíto kíímbíí kíímbíísí jímbíísí, when a white jímbíí covers the eyeball and a man cannot see well; vid. ujínasí and upóó; upóó upóó, zigzag (St.).

Upoló, s. (wa); (1) in Kipembá = upambu (foly, ignorance) = ujínasí and uñasí (susú, pl.
madír), the casting down of the eyes from stu-
pidity (kus kumbá or from shame (kus ku
swála); kus hany yuwamenda kus upóle = kus
ku pumbá, this man walks with eyes cast down
from falsehood; (2) meekness, gentleness; cfr.
polepole.
Urfodo, s. (wa pl. pondo, sa), a pole used to push
forward small vessels, e.g., canoes, boats, a punt
ing pole.
Urfongos, s. (pl. pongos, sa), the leaf stem of a
palm-tree (St.).
Urfono, s. B.
Urfonoča, s., is Kinika uhongolá, sleepiness? (R.)
Urfono, s. (vid. pomsa or poona), the sum paid to a
woman before marriage by her future husband;
the sum ranges from 1 to 100 dollars.
Urfóka (wa, pl. pótá, sa), a boozeyard (chiefly of
sinese, seldom of threads); nísta or máta; úgú
wa mikano ya gombe ndó upóle (pote twisted
thread, usi not twisted thread).
Urfotróka, s. (1) persisting, ruin, waste, destructiveness;
mtu wa ku potéa asi na akili; (2) deception,
delusion; vid. potó, potósa.
Urfótó (or urfotó wa ku moróka, Kijimufu) s. =
ulubá, cuprice, wuifalness, obstinacy; vid. mpo-
tófa. s. adj.
Urfôku, s. the name of a kind of creeping plant
which entangles (R)? vid. upupa.
Urfôké, singleness, independence; cfr. puske or
pékó.
Urfôkú, s.; vid. pukúsi, puko puku.
Urfôkófu, s., folly, ignorance (vid. upóle), stupid-
ity.
Urfôké, s. (wa, pl. punzi, sa—), breath, respira-
tion, rest; upumfá, hard breathing; upumzí
umoja, one draught of breath; e.g., mpiga ubi-
zí yuwasaana akafumba upumfú uma, a diver
dives and holds his breath once, one draught of
breath, upumfú uma, ku sinhasa punzi, to
breathe, to draw breath.
Urfóza (wa), a flower or embryo nut of the
cocoa-nut tree (St.).
Urfófrí, s. (cfr. ku pungí, swa.), scat, priva-
tion, defect; úgíra upungífu, insufficient wages.
Urfóvú, s., cowich (St.). Reb. writes ubupa or
upun, like kideon in Kinigar, a creeping plant
which entangles.
Urfófrízhá, s.; vid. purukusha (pl.).
Urfóva, s., rain talk (maneno ya burro, si urongo,
wala si kuusí); vid. puska nafiyakwe or ku
paya paya, to gratulate, to chat), nonsense, empty
contrivance.
Urfóza, s.; ku fura uradi kus tebibi, to recite or
rehearse words on the rosary, to tell one’s beads.
Urfoké, s., friendship; vid. rafiki, s.

URAJ, s. (cfr. rai) = careful, prudence, cunning;
cfr. rai, s.
Uraíri (cfr. ughaliru), s. = matangamána ya wita
witák, viz., wa pôpó, wa katu, wa tóka, wa
tambika, wa tómákko, the mixture of few ingre-
dients for chewing; pópó and katu give a red
colour, tóka increases the pungency of the tobacco,
tambika 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;
cfr. wángí, young foam, crummin.
Urabí mambí, s., urambí mambí 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
madafu ya urambí mambí, si madafu ya kiurabu;
cfr. ramba mambí and punja.
Urapa, s. a thin stone resembling a potsherd; cfr.
ukakáya; jembe li urupa?
Urami, s., evenness, equality; ku fania urári wa
hesabu, to balance an account, to strike a balance;
ná, tufániki urári wa fetasa (or mafáfa), tufániki
hesabu, ni-ku-îpe muigmísó. E.g., the
Baniam gives a Swahili 10 dollars in goods and
sends him to Uniskani (the country of the Wikanó),
to buy ivory; the Swahili buys a piece worth 15
dollars which he carries to the Baniam, who
balances the account with him giving the seller
5 dollars; or if the piece is only worth 8 dollars,
the seller owes the Baniam 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;
cfr. jëké, cepit, mutuo dedit; jësa, mutuo dedit;
accommodavit, mutuo accept, mututatus fuit.
Uranja kishá, s. (vid. vanjo rasha ya mwá),
drizzling rain (ku rasha rasha, sa).
Uratu, s. contentment; cfr. jësá, visit placendo
at contentum aliquem reddendo.
Urátu, s. (wa), inheritance, heritage; watoto
wamepata urári kú bábyáyo aliíkausa = wame-
ritó ku bábyáyo; cfr. rithi, s. a.
Urupu, s. (R.), — rakhi puna?
Urátu, s. (wa), length; uréfu wa ubábo, the length
of a board; maréfu ya mirabu.
Urátu, s. (cfr. ulugófu), debility, laziness, relaxa-
tion.
Urátu, s. (Kimiria — usúri or mapámbo in
Kimuría), adornment, ornament, finery, orna-
mental things; e.g., (1) mkusa, (2) keké na
mikó, (3) mítáli ya máksi, (4) balali la fetó
(5) kwépáli ya munkó, (6) mezi wa fethá, (7)
majáma ya fetó, (8) kijákóba cha fetó kútúna,
(9) manámali ya shikó, (10) péto ya shikó, (11)
kikuko cha sfóra or pembo, (12) kipíni cha
rassai shikhîni, (13) se jeha cha uzhange, etc.; ndio urumbo wa Kinsihili; these are the ornaments of the Swahili (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; uwéko wa Mungu.

Uairithi, a., inheritance; vid. urathi, and rithi, v. a.

Ukuku, a., a medicine (daza) for cough ?? (R.).

Umbogo (or udogo), a., a lie, falsehood, untruth.

ウンミ, s.; kungía urubusi? (R.).

Ugapo (or upapo), s. = upumbâfu, njunga, mbulûko, folly, ignorance, thoughtlessness, half-madness, improvidence, carelessness; mu huuy ana-patóa ni ururu wa ulimengu, anashirikana na ulimengu ti, hafânî mawâzo ya mbelle, yuwapumbâ naísajakwe, hatî mawâzo, ururu o upumbâfu uma-ntukâsa; mti huuy anaofani mbulûko - mese skilî kidogo, mese waismû, wujâzî go-néa pekê; 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 huuy ana-ntukulwa ni ururu (= upumbâfu) wa ulimengu = upumbâfu umepata kua ulimengu kwa kua tama- ini ulimengu.

U'ra, v. a. (usa), ku uza or ku sa (ku uza or ku sa), to sell; cfrr. uliza, to ask, to go about asking people whether they will buy.

Usàhia, v. a.; vid. uzania.

Usa, v., obj.

Usara, v. p., to sell.

Usâlila, v. obj., to sell for one; ameâsa or ameâsâ; gombeâke; nadâka uza or kúna, pembe zuâdo, he sold him, I wish to sell my ivory.

Usâlif, s., sharing and chips (Stl).

Usâlînî (or usalifi), s., pride, retirement, seclusion, solitariness, insolence.

Usâha, s., matter, pes; cfrr. washa.

Usâhirâ, witchcraft (Gal. v. 20), cfrr. _svgâ, gohanâ, infernum; Arab. _swâvr.

Usâkikîki, s. without fault; vid. sakhikhi or sakhi; veracity.

Usâkî, s. = ususâsa or usuajâ; vid.

Usâkâmâ, s.; vid. sambâ.

Usândani, s.; unasangwa ni unangâzi = nassangu.

Usânni, s. (wa), art, artificial work; mti huuy hana wamini mema wemenda kwa wamini mungine, this man has no good art, or good work of art, go to another artist.

Usted, s., old age (cfrr. maai or maai), chieftainship.

Uudaza (vid. uzhanga), a kind of beads (= seko?).

Uuhurika, s. = nlegína, ufufi (cfrr. maambé), elegance, loaminess, bodiness; kasi ya usembe ni njema, usipu di-didihi; ku fania kazi kwa usembe, to do work without exerting oneself.

Ushâti, s., talk, conversation; vid. ku sema, v. a.

Usikô, s. = umogo, a lie, falsehood.

Ushâva, v. a.; macho ya yushâva = yuraha jombe; kisipemba ku uza = rusa; kuelâa za masimbi siisâhâo or siruhâhâo palipo mami ya mwenku sukî yushâva, to roor, to rage, to be tempestuous; wimbi la uza, the souse rage.

Usikàn, s., testimony, witness; vid. shikîni.

Usimâri, s. (cfrr. shairi, s., poem); ps. mshairi = mademo ya kisi.

Usimângâ, s. (wa), beads in general; mashaanga, heaps of beads. There are many kinds, esteemed in different countries differently, according to taste and custom: (1) matîrîjî, white beads of small and large size (like pojo), liked by the Waniko, Wabamba, Wateisa, and Wasambaba; (2) kiketi or kiketi, blue beads of a small and large size; (3) same same (mweja); (4) mwalâ; (5) wa kima (whiele); (6) wa mwarâ; (7) wa kimboangâ.

Usikiri, s., sharing, partnership; vid. uhunika.

Usharâ, s., an Arab vessel as long as it is still new (R); cfrr. sharti; jahâzi ina sharti; sì uharri hu?

Usiâvru, s., deceit, a deceitful promise; vid. shafâ, v. a.

Usiâvru, s., dissipation.

Usi, s., the hairs of the eyebrows (wa, pl. nishabi, za); (1) the hairs which are on the edge of the eye, which cover the eyelids (vid. ukopi, ukumbi); (2) usi na ombe, juggling, odd gestures, haunted, uncanny (R.); (3) usi, s., a string course (St.); (4) usi wa bâhari or wa kízwa (= kina), the depth of the sea or of a well; kuna usi wa ombe kàmbi na shúmbi or kína (R.).

Usiishâni ku fania ushîndâni, to gain say (Acts iv. 14).

Usihindâ, s.; vid. kishinda.

Usiândâni, s., (ushândâni, v.), contention, emulation; ku fania usiândâni, to gain say, to contend for, to vie, emulate.

Usingâo, s., a vegetable poison (Kimrirma = ushingâo in Kimesita), poison (ubâya) e.g., ushingo wa niâka, wa wiembe wa mata, the poison of a serpent, of the heads of arrows; ki-susa kína usingâo sana (vid. ushungen), ushungen or ushunâ, poison; ushungo wa wigombe, arrows.

Usihirika, s. (wa), partnership, communion; vid. shiriki, v. m.
Ushórúa, s. (R); ushóga ni mbili?

Ushóróna, s., a patch; ushóróna wa mubógo, a patch of mubógo (R); cfr. kishóróna.

Ushúrún, s., cough f. f

Ushúdála (or ushúdália), s., bravery, valour (vid. shugi, ndúja), heroism, courageousness.

Ushúráda, s. (áláma ya kitu), testimony, witness; ku tó a ushúrúda, to testify, witness; ku m-pa ushúrúda.

Ushúkuru, s., thanks (St. kas ushúkura); vid. shúkuru.

Ushúwóu, s., Kimu. (= ushingo in Kimr.), poison; e.g., ushángu wa wíömbe wíři íní (sing. ní tó, vid.) (cfr. usingo), a vegetable poison (for arrows) which kills a man very soon when he is wounded by them; cfr. ushingo.

Ushúpfú, s. (= úguímu), hardiness (vid. súpá); ushúpfú wa múli, hardiness of body, indurated by labour, etc.; ushúpfú wa manenö, hard words (and noises) used, e.g., before a judge, fig. ushúpfú, to intend to make what cannot be made, something that is too hard to be accomplished (?), inclination to deny (vid. guna), quarrelsomeness.

Ushúrá, s., fiction, invention (vid. ku susa, v. a.); wa ku m-asila mto mene asipi-nea.

Ushúrí, s. (wa), duty, custom, tax; ku tó a ushúrú, to pay duty; ku tó sa ushúrú, to make people pay; to take from them, to levy a tax; cfr. jà "accept dictum partem de opibus; jà, para, decima rei.

Ushúmúrúfu, s. (vid. shútúmu, v. a.), reviling, im. ending.

Unúa, s.; usa wa mene, bluntness of the teeth; ku fanía usia wa mene, to set one's teeth on edge by tasting something acid, e.g., ubila mambé mbiti, utafania usia wa mene or mene yafanía usia; cfr. usia.

Usó, v. a. (Arab. لح). (1) to commission, to order (cfr. wása), to charge one with, e.g., when a man sets out on a journey, or before he dies; ame-ma munsawakwe wása wa manenö, to charge by making one's last will; muniebe ala-usía ku sikua pahali pa ketha wa ketha, laken wata waku hini, waka ni-sika pahali pangine po; ku-wa-wa usia watu memba memba; (2) to exactor the kathi does in the mosque; akihímba; (3) to give orders, advise (mashaurí = ku agitation or wisdom, to direct (1 Cor. ii 34)); cfr. wása, s.

Usíia, v. p.; ku kitu.

Usúní (vid. usífí), s., pride.

Usúñú, s.; usúñú, hearing, attention; usúñú wa manenö = ku sikia manenö.

Usúkú, s. (wa, pl. masiku? za), night; jùa linákítsa, linákítsa sama majini kufuma ngóó (opp., jua latoka kus mfuma ngóó, lasama kus mfuma ngóó), i.e., the sun set, merged in the water with him who prepares and wears a skin, but the sun rises with him who 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 Suáhélí 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. observés: The plural sikú is used to denote days of 24 hours. Four whole nights and days must be rendered sikú one usiku kucha. Four days and nights, sikú uno muna (mehana, so Steere) na usiku.

Usúkúó (or usúkúó) (cfr. masiku), (R.), burial; ako usiku.

Usúlla (or usúllia, or usía), v. obj., to sell to one; ame-umu-usíla or usía (cfr. usa, v. a.), mtúma mbílili, he sold his slave to a far country, in favour of, or against, or in the absence of the owner (of the slave). Kidnapping Suáhélí do so.

Usímá (or usímá), s. (wa), health, life.

Usímánga, s., mockery.

Usímba, s.; cfr. pl. nísímba.

Usímba, v. a.; cfr. vid. simda.

Usíméme, s., firmness (St.).

Usímána, s. (wa) (pl. singa), sa nuelle, long hair (of the Hindus or Europeans, etc.); usímána, sa nuelle sa mkia wa níñumbu, the long hair of the tail of an animal called nuimbu.

Usínagatú, cfr. singatú.

Usínóxí, s., sleep (pl. singóxí) (cfr. zingóxí); ku ngwia ni leppa la usíngí, to sleep, to sleep.

Usínó (or rather usínixí), s., (wa), adultery.

Usó (or usó), s. (pl. niusó) (wa), a net of twigs to catch fish, a weir or barrier made of sticks for catching fish (pl. nísafo), usó wa ku fulisú a máiko kwa nímba na zîkó sa zîkó zîkó kwa máiko; usó = usó (ku susá) wa samaki kwa sólo, hàpatú ku tokó, 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 usó, at the flood, but at the ebb they lose their way and are caught by the owner of the usó.

Usírí, s., delay, stay; ku fanía usírí, to make a delay, to stay behind, to stay out, to tarry (usírí wa ku káwa); cfr. ð; constrinxit, vixit, concutitus fuit; ku-m-wéke aíri.

Usíríka, v. a., to stay, tarry, to be detained.

Usíríkóra, s., to cause one to stay, to delay one.
Usinh, s. (vid. ku sika, ku siha, to bury), the preparations made for burying a corpse; wata watavita mafikiso, bafuta, shuka ya ku oseba, &c.; ku énda usihiri, to go to a burial ceremony.

Usira, s. (pl. našita or sita), street, way, path; Hebr. xli. 13.

Usoro (or usoro), s. (wa), locomina.

Usiro, s.; usiro wa mèka wa ukindu ku sàko (cfr. moka); vid. oloëlissa.

Usiwa, s. (cfr. odéuksa) — bâhari tòpu or kà, high sea (cfr. òmbe wa mañji), open sea (usuwa utòpu); mañji yalala sàfi moja, one level of water; haosi mima, wala ní tena, ni kidisi cha usuwa (cfr. siwa, s.); ku tâmba na usuwa = ku sàfiri na m’poa (= ku futu mambào) = ku píta jombo kando kando ya usiwani, to coast, to sail or row a boat along the high seas, i.e., between the shore and the deep waters (siwa dogo la mañji ya beredi); usuwa anukundua ku ñurifu, anukundua nendáko or ulikokundua, ni mañji ya mònio, one level, or surface of water (akàkì moja).

Usiládi wa ku péka, cookery.

Usooorú, s., slowness; vid. teshilí.

Usórali, s. (= niñu úkúba), indolence, slothfulness, laziness (ku kàwa nmo) (= ulágia, or ñalija, úkilúfu, usëmbe, usuófu).

Usóka (cfr. masoka), brass wire, a little piece of wire; a forms also a diminutive in Kiginya.

Usóla, s. (wa) Kisika = upénu in Kimeita, and “kubimbi in Kiginya, a projection of the roof of a house; vid. upenu.

Usoo (or ñàdo), s. (wa), pl. niùso, za), face, countenance, especially front; kikómó (front) na niúshí, na píla, na mitafí, na kilefu or kidífu (chin beard), all this belongs to the words uso; ko-umpa uso = màsanda ku inú suso, to lift up the face, opp. ku iníka or pigá uso na ti, to cast it down; ku kundía uso ku fúraka, opp. ku kunda uso ku tuko, to unfold the face in joy, opp. to fold it in anger; uso mpàna, a broad face; uso mufú, a long face.

Usúkíri, (rectius esúkíri), s., the morning, in the morning; cfr. súbúkki.

Ustawari (or usútahí), s., a line of conduct by which one honours his fellow-man; ní manbo ya mò aštahie or abeshímbe watu; vid. stabi, metastífi or mestahí or mestahí.

Ustawíki, s.; amepata ustahí kua ku stahí ni watu, esteem, honour, worth.

Ustawíni (wa shamba), s., the munga in Pamo’s plantation (R.)?

Usúsi, s. (vid. suñi), cleanliness, purity, faultlessness.
Utsi, s. (wa, pl. tā, za) (Kinh. tạ água), an elevated hut constructed to keep cows, etc., in a native store, made of poles tied together and placed over or near the fireside (utā wa ku tíia nāfaka) — ụjā gā (pl. jā, sa); utā wa ku laa kuku, a ken-roust.

Utani, s., the profession of a doctor, medical science; vid. tabiri, being a physician.

Utari, s. prediction (?); vid. tabiri, v. a.

Utal, s. (wa, p'. tāgā, sa), a middle-sized trunk or body of the branch of a tree — gogo la utanu, if a large branch, gogo la tannu (la, pl. matannu).

The form utāgā, pl. tāgā, sa, 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. vitaigā); consequently there are three forms to express the different size, (1) utāgā (wa, pl. tāgā, sa), middle-sized trunk of the branch; (2) tāgā (la, pl. matāgā, ya), large trunk of the branch; (3) kitāgā (ja, pl. vitaigā, wi), small trunk of the branch.

Utiini (or Utani), s. (= mali nangu or mengi), great property, riches; vid. utigiri.

Utaji, s., a veil, a covering for the head of a woman which leaves the face open; but the barirō covers the face, so that nothing can be seen except the eyes (ku finika utaji). The utaji consists of a piece of kaniki which covers the head and reaches down to the ground.

Utali, s., riches, wealth; cfr. utigiri and tajiri.

Utakacho for w. akacho, what you wish, as you please; ku daka or taka, v. a., to wish, desire.

Utalaphi (or Ukalapi), s., urgency (R.?); n'euda ku utalaphi.

Utafakono (or Ukalipono), s., cleanliness, purity, cleanliness, koiness, samity.

Utako, s. (Kinh.), the keel of a boat.

Utakm, s., formation, whoring.

Utamaka, s., pl. tamaka (sa), a rag, a bondage.

Utamī, s., (1) utamī wa tā, the wick of a lamp, pl. tamī (za); (2) utamī, a piece of stuff for a turban; (3) utamī (pl. tamī, za) as maandasa, tamī za ku pikia, vermicelli (so-called from its wick-like form); (ku sawanisa tamī sa ku pikia na tamī za tā, to compare vermicelli with the wicks of a lamp).

Utamō, s. (wa silirua, dc.), a swinging handle like that of a pati (St.).

Utambiki, s. (wa) (from ku tambō, to know), utambikiwa ni bōn, his knowledge is greater.

Utani, s. (wa), sweetness, e.g., wa mua, wa nudi, dc., pl., tānza za ndizi, za nīwa, dc.

Utamō, s., end or corner of a cloth, or of a turban, dc.

Utambātī = umbeja? (R.), sprocesness?

Utandikis, s., hypocracy? (R.) (= utāwa wa umongo).

Utando, s., evening-red, evening-sky.

Utandu, s., crust, (1) utandu wa wali (uitandā jü uliokātika kwa moto wali kundu), the dry crust which lies on the top of the boiled rice in the pot; utandu ulipo ondōwé, watu anapakisa wali sahanfai; (2) utandu wa jito = juyupe ja jito; jambu ja jito; jito kinafia utanduヌeppe: utandu is used of the eyes if a person gets nearly blind from small-poison; (3) of great sleepiness; mato yanakus na utandu (said of the greatest sleepiness), the eyes are most sleepy (cfr. ukōko), sunset glow; (4) evening-red (Ebr.) (?)

Utano, s. (= ukwe in Kinaasa) = mtanga muoró, light sand or soil, a fine sandy earth which it is easy to dig up, opp. to utongo = mtanga mgūnu usifulukula.

Utango, s., kus utango, by turn, 1 Cor. xiv. 27 (ku tangga).

Utanula (pl. tangule, za) (wa), prepared mua ku sinka mika, dc.; vid. tangule.

Utani, kindred of race, the belonging to a kindred tribe, dc. (St.)

Utana, s. (vid. kanu), splinter, pl. tānza (za).

Utana, s. (wa, pl. tana, za), a branch of middle-size; tanza (la, pl. -nza), of large size; kitana, of small size; cfr. utagā.

Utaphensi (or Tapisani), s., vomit; vid. tapika, to vomit.

Utani, s., ku ping utari, to take in tow.

Utashi, s., desire, demand (ku daka or taka kite, e.g., mka), tumeena utashiwakwe, i.e., vitu via ku-m-daka mka, 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, etc., to give to the father and relatives of the girl, whom he wishes to marry; nikuño miti koma oon, ite na utashi, 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; utashi, the present required by the parents and given by a man to a woman at the time of betrothal.

Utasa, s., insecuridity; mukana wa utasa, a year of infertility, barrenness; cfr. tasa.

Utata, s. (wa, pl. tata, za), a hurdle-work of mungo za kui, za makutu, tied together and fixed in the sea to catch fish (ku gira kamba na sāmaki) (cfr. usi, s., which is different from utata), ku ambika = tego utata (cfr. kitata), a hedge for catching fish; utata wa ku fulla sāmaki (Beb. writes udala and pl. tala).
Uratu, s., a third (tatu, three); kobabá cha utatu, one third of a pishe.
Ururu, s. (= ukkūl), acidity, sourness, pl. tatu (sa), unga umwebisani (umwengi) utatu or una tatu — unekkā ukkūl, the flour is become sour; unga wa tatu, sour flour; muigui säsiiwane anga wa tatu (ulototatuka); vid. tatu.
Utaw, s. (wa), choice, selection; ku tada, to choose, select.
Utawa, s. (wa), pl. táwa (za), a body-louse, pl. lice; utawa tawa (without plural form), poultry-louse; táwa are larger ones?
Utawá, s. piety (R.), ñ utawá wa ungo, hypocrisy.
Utawi, s. (wa), sorcery, witchcraft, anything that kills or destroys life in consequence of witchery (vid. mtawi). Kitu kiuju wa watu or nišáma utawi, magical poison; utawi ni uangga wa ku ša watu; Reb. takes utawi (what he writes udawi) for a dead bough, as ludáí means “dry” in Kiribai.
Utaka, s. (wa, pl. taya, za), the cheek-bone; utaya wa tafin, temple? ndošu za utaka or za matálo, wheaker.
Uté, s. (wa) (pl. máté), the thick phlegm which in expectorating sticks to the lips; amétpá øte, ywátönoši ni øte; uye na niubulika (kana ulimbo) or wajirika; but mate refers to the saliva which does not stick to the lips: uye wa modá or mtóna; according to Dr. St., is nte ya yari, the white of an egg (vid. kó, s.), probably a mistake for “uto.”
Utéa, v. n. (vid. otéa), to watch, to waylay; mauteó and mutútsi, lurches.
Utéká, s. readiness; vid. teari.
Utéo, s. vid. tega, v. a.
Utêkërëvu, s., burning, combustion; ku tekësia, v. n.
Utêko, s. = utišia?
Utelëzi, s., slipperiness (vid. teela, telézi), mahali hapana utelëzi, it is slippery here.
Utëne, s., the rejected refuse of tobacco and tambu after chewing. This looks like blood owing to the popo and kattu (vid.) which reden the several ingredients of the urúbi (vid.).
Utëmëdzi, s. (vid. tembëá), a stroll, walking about; ku sungúka na ku sungumsa na watu pásipo kuizi (cfr. matembëzi) (formation?)
Utēndë, s. (R. unde)½
Utëngéléle, s. (wa), pl. tengelele (za), small intestines; cfr. ujengelele.
Utengo, s., a place for ku tenga.
Utëngó, s. (wa), utëngó wa barra (cfr. wó), removal, or absence of trees and high grass in a forest or wilderness; a spot which is clear of trees, etc.; Mungu ametenga miti.
Utëni, 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, ku imba utendzi, wimiwa kale kiliwi fumiká; (2) kitende kilipo tende ku kiriuru watu utendzi, entertainment, feast; vid. utendzi.
Utëno (pl. teo), s. (Kimwita); utëno wa ku pepete ša nákaka, a fun, to winnow corn; pl. téo (za), utéfono (Kimirima, ungo, vid.), a sifting basket, a winnowing basket (mutési?)
Urëra, s. (wa, pl. tepe, za — = kitambá jiembamba ja ku jifunga kitoani kiki-mu uma (pl. tēpo za witambá), nguo ya utëpe muuasii (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) utëpe or utëpete, the lower part of a roof (R.).
Utëpetëvu, s., langnor; vid. tepetëva, v. n.
Utësí, s. (vid. ku teta), a quarrel, strife; una utësi gani námí? o ni niši sababúyako ku ku teta námí? what strife have you with me? what is the cause of thy quarrelling with me?
Urëra, s. (wa, pl. teto, za) = a stalk of natama or morja, after the pith has been removed (uňgo wa màla ujipóka). Then the stalk answers for making a bagpipe, a musical instrument, which gives a soft fine sound. Hence the natives say: “mtu huyu yuna swatti niemembamba kama nité,” this man has a soft voice like that of the natama stalk when played upon. Utete ni námari ya morja or ya bàla la natama, hulia kwa swatti niemembamba nziri.
Utëhábditi, s. firmness, certainty, bravery; vid. thábditi and thábduta.
Utëháifu, s. firmness, weakness, debility; debiliš, debilis fuít.
Utëháko, s. (wa), the bottom of a canoe hewn from a tree (Erh.).
Utëhálimo, s. (wa), iniquity, injustice.
Utëhámini, s., surety, security, bail; cfr. âmami, caviit, espondondit.
Utëhi, v. a. (Arab. َذَثَثَثَكَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَثَثَوَ ثَوَثَوَ ثَوَثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَوَ ثَو*), to trouble, to harass; ku utiši wati = ku wekëwa watu utišia, etc., kwa kelele, etc., manño huya yata-tu-utišia, these matters will trouble us.
Utëhi, s. uproar, noise, bothering, trouble, difficulty; usifáni utišia, do not make so much noise or trouble.
Utëhi, v. a., to harass = ku-m-wekëwa mu utišia, neno billi-la-tu-utišia.
Utëhika, v. n., to be troubled or harassed (to be angry?).
Utëkki, v. a.; cfr. *تَأَلَّف* = arctatus fuit, oppressit;
hence, διότι, aug., angustia, afflictio; to
presse, oppress; vid. ibiki.
Utzt, s. (= kufu), greediness after meat (R.), but
ūthu, washing before prayer: wana ūthu ku-ji-
waka thobhāra ku selli.
Utthuku, s. poison for arrows.
Utunxiria, v. s.; mispotimisa, mtukuya utkurika;
vid. utkuria.
Uturia, v. a., to excuse; cfr. uturtu, excuseavit;
ūthu, s., cause, occasion, emergency; མན་, excusatio; naaahika ni ūthuru ni karthi; cfr.
muda, uduru.
Uṭi, s. (vid. ētī) (wa, pl. ništši), spine, ridge,
sedge; ūti wa maingō, chine or back-bone; the
uti connects the two ungo, hence maingō; ūti
umetwīa katiyaka ya maingō (uti = mti, cfr.
pākika); (2) uti wa ūnum, the shaft of a spear.
Ututu, s., sedge.
Utinira, s. (śītān?).
Utirikā, s. (= ufo wa kāsid), a trick, roguish
prank, petulance, pertness, obstinacy; ku-nu-
fanā utirĩ, to serve one a trick, to trick one, to
act wantonly toward one; cfr. uhīma and um-
ambi.
Utiriso, s. (vid. ku tisā, v. a.), frightening, ter-
risifying (ku ḫwā užāfo).
Uṭro, s., fluid; (1) uto wa ū, the white of an egg
(pl. ništša za mālī). It is different from kiini,
which signifies the yolk; (2) uto wa maftuš =
majhi ya maftuš, or maftuš ya uto, liquidity or
fluidity of fat, grease, i.e., liquid oil, the fluid
which is expressed or squeezed, after the užā,
the fat or oily substance, has been pounded, and
the grounds (vid. shudu, s.) have been removed.
As the uto wa majhi is the clear, liquid woster of
the eggs, so the oil is the water or liquid of
the oily substance when pounded and squeezed; hence
maftuš ya uto (cfr. kipamba). The Suzhili
Arabs drink or eat the unboiled egg from a
notion that it will restore and increase their
virile power. They believe that the Europeans
does not have this notion, because they see Europeans
sipping eggs slightly boiled; uto wa rusuši,
melted lead; uto wa ū, the liquid whiteness of an
egg (kiini); uto wa niima, fat cooked out of
meat, dripping (St.).
Urōt, s. (vid. tufa, v. a.); utōtu wa mato, spoiling,
corruption, destruction of the eyes = blind-
ness; ku roṣa abadu.
Urōtāra, s. (vid. tobara), cleanliness (utunxhāti).
Urōto, s., mcus from the vagina (St.).
Urōtōsa, s.? vid. sharri.
Urōtōru, s. any sappy or juicy, milky, slimy or
glutinous substance which issue from trees or
croppers (cfr. ulimbo) (glue, gum, &c., may be
made of it); cfr. milimobilimbo or mtongo tongo.
Urōmu, s. ? niumba ya utomu? (R.).
Urōndōri, s. (wa, pl. tondōri, za), an appendage,
a pectoral ornament of the women. It is of
silver, is as long as a finger, and hangs over the
breast.
Urōndōma, s.; mamboyakwe ni ya udongani (cfr.
tongānā), ingestion (?). (R.)
Urōno, s. (wa); vid. tongo and mpaka nti.
Urōsa, s., robbery, rapine, plundering; uto ro
bahari, piracy (ukučā wa bahari); cfr. mtoro, s.
Urosi, s. (wa, pl. tosi, za —); utosi wa kitos ni
katiyaka ya kitos bongōni; tozi za kitos, 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.
Urōto, s., childhood (vid. toto), infancy; tangu
ututowakwe utaka kia mtu msma, from his
childhood up to his riper years; ame-mla utu-
wakwe = ame-mbikiri manemulí.
Urōtōka (or urōton), s., reward for voluntary
services (cfr. kionas mšo, what see eyes, i.e., what
the eyes have seen, remuneration for finding
anything); cfr. okito.
Urōba, s. (R.), a kind of tree, used for planting
live-hedges round villages.
Urōta (or ūti), s. (wa maingō, spine); vid. uti.
Urōto, s.; utōto wa (pl. tufu) ku teša (vid.
tufu), a cricket-ball, tennis, game at tennis.
Urōtu, s., fatigue, humiliation?
Urōkura, s. (vid. tukara), greatness, glory; utu-
kuša wa mali, great wealth, exaltation.
Urōkura, s. (Kipunja) (= sokony) (vid. kingBoom),
a place for slaughtering (R.), altar?
Urōkura, s., indolence, arrogance (= ušФtǐ),
want of good breeding, impertinence, insubordi-
nation.
Urōku, s. (vid. tukura, v. a.), bearing, carrying;
ūgira wa utukū, portage, the wages for car-
rying anything.
Urōlulo, s. bridge (kántara).
Urōluncha, s. (Kipunja) (= ku bishana kwa mša,
kulunča wa mato maneno ya mša = ku teša
watu), fodder, bufoenerry, a foolish trick.
Urōla, s., poorness, wretchedness, extreme poverty,
desolation.
Urōlupa, s. (vid. tula), calmness, quietness,
patience, composure.
Urōma, s. (= ūma), membo ya mšina (míja, slave;
kungía wšini), slavery, servitude.
Urōma, s. (vid. tuma, v. a.), faithfulness,
honesty (or utumana?).
Urōma, s., bride-ship, betrothal, a love-affair;
fulanı anata ngi za utumba, ku funga mšanga,
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.

Utumiko, s. (wa, pl. tumbo, sa), utumbo mmembamba ndaia ya matumbo, off consisting of the small entenula (utumbo udogo, spoken collectively), the several and separate intestines (tumbo, sa).

The utumbo udogo is the ndia ya miali ya tumbo (sa). Tumbo (kuba) la signifies the large dungbag, which every animal has. Matumbo signifies belly, bowels, comprising all the viscera under one general term (cfr. utungelele and utumbo uchange, the little intestines); kwa utumbo wa kondoo watu waania wzi wa ku wambaa likinda (pote, sa); cfr. utumbo wa mbaa, thin gut.

Utumbukizo, s. (pl. tumbukizo) (vid. tumbuuka, tumbuuka), a soothing song, which is sung to soothe parturient women, or during a dance (= masha-i, sung with music).

Utunze, s. (cfr. mtume), sending.

Utumfu, s. (vid. umutu), viscosity, glattenlessness.

Utumzi, s. (and utumbo), desire, trading place, a place where to make use of property, to get profit; mahali pa ku tumia; utumweti ni Uvgiija or Jagga or Unikinya = ni mahlai tuendo po ku tuma muali, ku fania bisabera, ku pata miali; minui tustumia Jagga or Ukambani, we trade to Jagga or Ukambani; (2) consumption, making use of.

Utumwezi, vid. matumishi, servitude.

Utumizi, s., kitu cha utumizi; vid. utumzo.

Utumo, s., (1) produce, profit of trading; utumo tulipitsa ni reali emberi; tulomolitu la (tumo la mali) muaka jana tulipitsa reali mi, from the trading of last year we have got a hundred dollars; utumo ni kitu tuijotumia; utumwetu tulotumia ni reali kumi; (2) sending.

Utumua, s., slavery, employment (vid. tuma and mutumia); kwa-m-xita utumwani, to put one into slavery = to enrol one.

Utundu, s. (wa, pl. tunda, za); utunda wa asanga (= muambo), B.? =

Utungou, s. and adj., bitterness; e.g., shubili or shubiri ni utungo, aloe are bitter; ja makasi pasipo sukari = ni utungo kidogo, ni utungu wa kiwitiwiti, si utungu halisi kama shubili, tea is rather bitter without sugar, it is not entirely bitter like aloe; utungo yuna utungu, she is in pains of childbearing; the pains of childbirth, utungo wa usazi, but utungu means bitterness, poison.

Uzapa, s., a kind of euphorbia used as a fish poison; cfr. mupapa.

Uzup (or uzupu tumbu), s., nakedness, state of nudity; wazuri hulivuza, hauna ntusi, this is mere rice, there is no utu in it.

Uzumtumi; cfr. gabari and ufururu.

Uzuke, s., womanhood.

Uzu, s., aloe wood (St.).

Uzumu, s.; vid. uga.

Umbi.

Umuvi (cfr. numifi), pains; vid. uma, s. v. s.

Usunguza, s., freedom, the state or condition of a free man (opp. utuma, state of slavery); cfr. kinguguza.

Uvakwe, s. (Kimung, tale bearing) (St.).

Uvits, s., a door; tumula.

Uvili, s, birth; cfr. ku vira.

Uvitu, s., sloth, idleness; cfr. miful, usifu.

Uvido, s.; e.g., lambo in Kirabo.

Uvugvu, s., lukewarmess (cfr. fukutika, s. v.) (= wall beredi wall barri): maji yaza (uvugvu) the water is lukewarm.

Uvulli, s., shade.

Uvumba, s.; galbanum, incense.

Uvumbe, vid. ufumbi.

Uvungu, s., holowness; e.g., jiwe la uvurungu a hollow stone.

Uwali (u tail), s., cause, Luke xiii. 22; sikusoma uwaliwakwe wa ku wawa (uwas) munigi ku anza kite kitingo, ndie munigi uwali; huya wakakendu neno la uwali; cfr. 3, prior priness, principium.

Uwakili, s., proxy, stewardship; vid. wakili.

Uwandwa (or uwa), s. (wa, pl. nianda, za), an open or free space in the front of the door of the house (Kipenba, singu; Kimirima, iga), uwanda wa nde ya mlangoni; kiwanda ya mlango, a small free place and building in the front of the door of the house; area where children play, or slaves, etc., work; uwanda wa ku tenza ngoma, a free place for playing the drum, and for beating out mtama, etc., and wa ku anika kitu; uwanda mena hu wu kila gnombe pasi uri pana tengelaa uvumbe (= umbi); vid. sumbi and ufumbi.

Uwandwa, s.; uwanda mmoja, one size, said in reference to the size of mtungi; vid. mtungi.

Uwawama, s., a tuberous plant or shrub, arrowroot; unga wa uawama is the flour of a bitter shrub called uwawas, mtu apata tundelawake, asaga kua jiwe na maji, atuja kuma nazif, atupa matapuyake, ata maji junguni, unga utatulia tini, anika unga juani kwa mkaka, atia bangi na askari nonj, apika pamoda, afania wikate wi kum-lewa na ku-m-laas (cfr. majuni), i.e., the fruit of the uawama 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 injurious effects. The fruit of the uwanga resembles viasi, and is dug out of the ground; after having been grown, it is strained and cleared of its bitterness. Two pishi of the white flour of uwanga cost 1 dollar. The Banians send it to India. The district of Jangmoe, near Mombas, is said to abound in uwanga. The natives make hâlita of it, mixing it with plenty of sugar; cf. künjá.

Uwângo, e.; pl. mwângo, or mbângo (vid.) (cfr. wango), ku tia uwanga or mawango or mbângo dàndi ku-li-pându, to put pieces of wood (wedges) across the bottom of a canoe to extend it.

Uwâni, e. = vita, war (Sp.?)

Uwâni, vid. uwânda, a courtyard, enclosure.

Uwâsâ (or Wâsâ) (wa, pl. niwassa); uwassa ni kipânde cha mû ti kilowâ lôkwa wâ muwanga. Uwassa ni kandika udôngo, small pieces of wood which are put between the poles (milu) of a wooden wall, in order that the clay which is plastered on the wall may stick to the poles, which are often not put together very closely.

Uwâsâwâ, e., vid. uwâsâ, plainness, distinctness.

Uwâti, e. (wa, pl. mbâtì), (1) a framework upon the walls, upon which the botiti are laid; (2) a vesicular eruption on the skin (St.).

Uwâti (or Uwâwâ), e. (wa, cfr. wâsâ, or wâsâ) — mahali palipo na muwanga uwâti, openness, clearness, clear spot, distinctness.

Uwâxâ, the dignity or condition of a viawiri, the viawirship; cfr. jî, portaví, vesûrus fuit, river. Proclaim a prince curavit et administravit; sâ jî, consiliarius et administrator imperii, vesûrus.

Uwe, may it be, or become, in reference to the u class.

Uwelle, e., sickness, disease; uwelle wa viungo, rheumatism; uwelle o tello wa mato, ophthalmo.

Uwema (or Uwema); e.g., randa hili sîta-ku-à, uwema, I will not sell to you this place as good (if it were not good).

Uwengu (pl. wengu), reins.

Uwê, e.; vid. wê.

Uwêla, e., ability, faculty, power; mambo hayo yadâka uwêla, these matters require ability.

Uwêñe, e.; uwêne wa Mûgû ni ngulu, the power of God.

Uwêzo, e. (vid. ku weza, ku eqa, ku enëza), (1) uwêzo wa ni mугîa — mapambo ya kscriptId, or ukûti, 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, etc., into the lime, which is plastered on the wall. Uwêzo wa ni muga is different from mapambo ya ni muga. The former refers to the ornamental figures, etc. made in the lime of the wall, before it gets dry; but mapambo ya ni muga refers to the ornaments which are displayed in the room itself, by laying glassess, pots, etc., upon shelves for show; uwêzo, the fitting up of a room with all nice things, and the keeping of the room in a clean state, gallantry; (2) uwêzo wa mûli ni uâsâ wa mûli, ndio mawá ya sélâba, e.g., kisüs kiku-onóni, upânga mbaflî, jamba matumbú, ngi muusa muusa, telebo kili shúngu, etc. People have great respect for such a man; (3) uwêzo, power, ability; (4) uwêzo wa Mûgûni ngulu, might, the omnipotence of God.

Uwimbi, or uvimbi, e., a surflet; uwimbi wa ni muga; vid. ku wimba ni muga, to cover a house.

Uwinda (or Uwenda), e. (wa, pl. niwenda, za, or mbînda, za), the drawing one's cloth between the legs and fastening it in front, as done when travelling or fighting — wina la ámâ (mbo) or misi ámâ, the artery which stretches from the mbô up to the mkundu; in general, the place between the legs; a man may bleed to death when this artery is destroyed by cancer. Hence ku piga ngû wa uwinda, or ubinda ombînda, to fold the cloth from the mbû, 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 yuwaipiga ngû wa uwinda akândwa miûndu ku tiawo dâa, yuwaipiga o yuwaâ ngû ka ma, Banians, the nurse of the doctor wears his cloth like a Banian, when he (the doctor) goes to the woods to dig for medicinal roots. Proph. Mungo na uwinda, or uji linde nafalâko, and then God will protect you (R.?)

Uwinda, e.; mambo ya mûnda ni ya uwinda the state of a hunter is that of huntsmanship or of woodcraft.

Uwingu, e. (wa, pl. nungo, za), (1) a cloud, especially a long but thin cloud of whatever colour it may be; (cfr. nungo); (2) blue sky in general — ulemu, e.g., kosi amûka jî hatta karîna nungo, the vulture flown high, nearly to the sky (cfr. wingo, la, pl. ma—, which signifies a large thick black cloud of rain or smoke);
ame-ni-via kasiyangu, he spoiled me my work, e.g., by interrupting me.

Vikia, v. obj., to spoil for one, to keep a bright look out for one; anakwenda ku la vizia (R.), so that the enemy’s design may be spoiled, disappointed? Hence vizia (pl. cviavias) la ii; i iliili ni vizia, this egg is spoiled, corrupt.


Vīla (or iša), v. a. (vid. visā), to bear children or fruit; mti ki watu wu-виаna саа, the people of this land are very fruitful; pass. viwa or виа, to be born.

Viabio, s. (pl. of kialio, which is not used in sing.), jubilation, shouts, rejoicings.

Vikao (or viako), thy.

Viakula, s. (pl. of chakula), sateables, victuals, provisions, lit., things to eat.

Viang, m. viang, my, of me.

Viato (or viato), their, of them; viato, our, of us; viato, yours, of you.

Viakwe (viakwe, Kiungu), pron, poss, 3rd pers.; his, her, its; e.g., viti viakwe, his things; kitu, a thing.

Viawo (or viawo), pron, poss, their, their viuviwa, their things.

Viatu (sing. kisat, cha), shoes, sandals; viatu via ngovi or ngoci, leather shoes or sandals; viatu via Kisungu, European shoes; viatu via mti, wooden shoes, clogs.

Viaksi, s. (sing. kisi, cha), sweet potatoes (vid. kisat); viasi viikun, yaama.

Viavwa, adj.; viti vihaya, bad things; vid. baya, bad.

Vibriki (or vibrikiti), s. (sing. kibiti or kiberiti, vid.), sulphur, matches, incifiers.

Vidani, s. collars of gold (St.).

Vimbe (or Jembe), s. (cfr. kiembe), arrows; (2), small mangoes; cfr. kiembe.

Vip (sing. kif, cha), the pans of musket-locks; kifi cha bündük; vid. kiif.

Vipia, s., useful things, necessaries, food for a funeral (R.7).

Vioa, v. a. (vid. figa), to dip into, to immerse; mta mwe muwagwa mtunji, maji yasimusiiko; maana ame-mveango ngoro hence navigo.

Vinya vignia (or vinya 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.

Vinya vignia naeto, to undress, to put off clothes.

Vion (or viwe), s. (vid. kigite), cord, string, especially for lacing a cloth. Dr. St. takes the word in the sense of “braid,” “reins.”

Vinia, v. a., to promenade in search of thieves (R.).

Vinino, s., little words, prattle (St.).

Vikia, v. a., to clothe, to dress; ku vika nguo.


Vikongo, s. (cfr. kikongo), very old persons (watu wake wisa); cfr. mkongo.

Vili, pron. dem., those yonder.

Vili, v. a., just those things, in like manner.

Viloo, s., drinkables, any intoxicating matter; vid. kilo (and ku leka or loiva, lewa.

Vilia, v. n., to stagnate or stop, as the blood does in a bruise (St.).

Vilimo, s. (pl. me), a stopping, a stagnation; maviiko ya damu, bruises, effusion of blood.

Vimba, v. n., to swell, to thatch or cover a roof; vid. wimba.

Vimbishia, v. c., to overfeed a person.

Vimbwa, v. p., to overeat oneself, to be stuffed.

Vina (or vinia), v. a., to press down a chisel? (R.).

Vinoti, adj., many; vid. ingl.

Vinho, adj., others; vid. ngine.

Vinho, v. n., to cruise about, to look for; ku tafuta (seko), ku fatazhi, to blockade by land or sea; cfr. taf, diligent he illic quasivit rem, scrutatus fuit.

Vinho, adj., mēraia ya vinjari, a cruiser.

Vinka vinka, v. a. (vid. vignia vignia), to press and crush food for children and sick people; cfr. winia winia, to have a trembling motion.

Viniu (or vinio), s., wine (vid. winiu); viniu vipia, new wine, Luke v. 57; mwinio, wine, spirits, strong wine.

Vio (or vio), which; upandavio (or upandavyo), as you please; a-ni-pandavio, as you love me; alviokogia, as he directed, according to his direction.

Vinoa, v. a. (vid. figa), to tread.

Vioja, s. (sing. kioja), horrors, frights, fears, terrific objects; vijoa vitokovio jia kua Mungu musoni, taken hamvumai; ndoni, mangafie vijoa (the singular kioja seems not, or very rarely, to be used).

Vionbo, s. (cfr. jombo, pl. viombe), (1) vessel tool; (2) native ship, vessel; (3) utensile of a household.

Vio viote, whatsoever.

Vioite, adj. (sing. chote or jote), all; viote vili vitakka viitana; Luke v. 38.

Viovu, adj. and adv., bad.

Vipanda, s.; vipanda ku pimba (bāhari), nautical instruments, &c. (St.), lit., pieces, i.e., instruments for measuring the sea.

Vipata (sing. kipes, vid.), small pimples, a rash (St.); vipolo via basira, prickly heat.

Vina mako, s. (cfr. kiraka, rug, &c.), dapple, streakiness, paint.
VI (420) VU

VIRINGA, v. a., to make round; vid. siringa, v. n., to be round; mismringa, it is round.

VIRINGAMA, v. rec., to become round or superficial.

VIRIHO, s., hairs, anger; virugu via mbelle, mbole, sudden anger, propensity to anger, given to anger.

VIIA (or VIIASA), v. a., to weep; one (Er.); visa wa kikana; ku viisla watu (fukuta?) to seek people at night (R.).

VITA, s. (vid. viti), war.

VITASO, s. (vid. vitango); vitango via misandi, scales.

VIRU VIRU (vid. kitos or kitus), topsy-turvy.

VIRUNI (sing. kitos) occurs rarely or never (cfr. ku kutsaba), horror, terrific matter.

VIVI-MIVI, just so, precisely so.

VIVIA, v. n., to smoulder, smother; cfr. fiva; jio linafisa or linafilisa (vivias) nuru or mungu wa muli, the sun has spoiled the colour or complexion of the body (cfr. vivia); ubita cha- 
vivi cha-mu-uma.

VIVYO, thus, in this manner; vivio hivo, in like manner.

VIVU (or MIVU), adj. (auflufu), idle, slow; kisum ni kivivi (Kikana), the knife is blunt.

VIVUMBA, s. (sing. kwimbi), wavelets, a ripple.

VIZA, s. a., to swim (vid. via), to spoil the growth of plants.

VIZIA (vid. visia), to watch; ku la lu visia - ku otsa.

VIZINOO SIZO, the turns of a river; sing. kisingo kitengo?.

VIZUZA, adj., fine, beautiful; vid. zuri.

VIZU, v. a., (1) to take off clothes (ku vizu ngo); (2) to save, to take across, to deliver; (3) to catch fish, to fish (ku vizu samaki); (4) ku vizu chuma, to forge iron; vid. fia.

VIZUZA, s. a. (vid. fiza), to follow, to stick to, like humid grains when being ground, to press with the teeth, to hold in the mouth (St.); ku vizuza, to put something into the mouth (R.).

VIZUZA, v. c., to cut or wound by striking or running into unawares.

VIZUO, s., a horn played upon by beating (St.).

VIZUA, v. n., to leak, to let water; masiwa yavuva, the boat leaks; cfr. fuja.

VIZIVA, v. n., to ooze out.

VIZIKA, v. a., to ferry over, to cross, to take boat, to pass a river.

VIZUKA, v. c., to ferry over; ku vusha watu g'unbo ya pili, to ferry people to the other side (of a river).

VUKHRA, v. c., to take across, to ferry over, lit., to make ferry or pass.

VUKU, s. (vid. fuka), steam, vapour, steam; cfr. fika.

VUKUTA, v. a., to blow bellow; vid. fukuta.

VUKUTO, s., sweat; vid. fukuto.

VULU, v. i., skade (vid. fuli); mkunoko wa ku vili, the right hand; vid. kuume.

VULIA, v. obj. (vid. ku vula vila) (vid. fia), to fish with, to catch fish for or with.

VUMA, v. n. (vid. fuma), to roar, to rage, e.g., wind; bahari ime vama (ku piga kishindo), amemununda ni ndofu, to be bellowed at.


VUMBA, v. c., to cause a noise.

VUMBA, v. n.; maji ya samaki ha vumba; vid. fumba.

VUMB, s. (pl. maka), dust, muddiness in water.

VUMBIA, v. n. (vid. fumbika), to put into hot sand or ashes, to stick into the embers; vid. fumbika.

VUMBIA, v. obj., to get seeds or plants into the ground before rain; vid. fumbikia.

VUMBALIA, v. c.; ku vumbilia vila, to get into a quarrel (St.).

VUMBO, s. n. p., the river Juba (in East Africa), called Godeshob on its upper course.

VUMBO, v. (pl. mabo), to bump in flour; vid. fumba.

VUMBU, v. a. (Kimpembe.), to make even or level the ground in a plantation, to discover, to find after having made a search (cfr. fumbisa); akavumbisa chakula, he got lost or found food.

VUMBURUKA, v. n.; to start or move suddenly, especially when sleeping (said of animals).

VUMI, s. (pl. maka), a large drum (Er.), a noise as of blowing or bellowing made with a drum.

VUMILI, v. n. (funilisa), to bear, to endure, suffer, tolerate.

VUMIA, v. a., (1) to reap; (2) ku-jii-vuna, to swell up, to be puffed up; vid. fuma.

VUMBA (or VUNDA VUNDA), to break (vid. fundsa); ng'usa, ju livunde, lit., wait till the sun breaks (becomes hot).

VUNDA, s.; buyu una waka vunda, this has long hair? (Er.).

VUNDA, s., marl, loam?.

VUNGU, adj., hollow.

VUNGA, v. a. (cfr. fundsa), to break, to spoil, to ruin, to change a piece of money (St.); usi-kivunjie kitambisa changu.

VUNZA, v. obj., to break for or with.

VUNZA, to be broken.

VUNZA, v. a., to break, a mistle, a kind of insect (St.).

VUNZA, v. n., to stir; vid. furgua, v. n.

VUNZITWA, v. a., to throw a stone (vid. funimisa, v. a., to fling away).

VUNZA, v. c., to ferry over; vid. vuka, vina.

VUZA, v. a., to draw, to pull (vid. fuka, v. a.); ku
vũta tómäfto, to smoke tobacco; ku vũta ma-
kassia, to row (a boat); ku vũta maji, to bale out
water.
Vuvi-a, v. a. (vid. fuisa), to blow.

Vuvúmka, v. n., to grow up quickly.
Vuvúmshe, v. c., to cause to grow quickly.
Vuči (la, pl. mavši), the hair of the pubes; vid.
fúzi.

W

WA (cfr. ȳ); kũ or ku wa, to be, to have, to become;
kũ na, to be with or to have; kiwa, kikiwa, if
he or if it (kita) be; awe, may he be; yawe, may
it (mambo) be; awi otto, whoever he may be.
Wa, Arab, and.
Wá (of), one of the generic particles standing
after substant. beginning with m, w, u (vid. Gram.);
wá ni, sily (Kiung); Abdalla wa
Pisita, Abdalla the son of Pisita.
Wá, they are; ye, he is; babayangu yu Mvita, my
father is at Mombas; laken nduguansu wa
Unguja, but my brothers are at Zanzibar.
Wá, you or they; the objective case of unuini and
wao; e.g., aме-па-a, he loved you or them —
aме-па-a-ni, aме-па-a-ni.
Wa (or wa), v. s., to wear, e.g., a cloth; ku wá
ngó (czy. mbá), kuku huyu uma wá jeusa;
ndie kuku meusa mtupa, an entirely black fruit;
cfr. ku wa.
Walía, e.g., ukanda wa ku walla sirúá, a
beaver of the breeches, a strap to support the
breeches; ukumbi wa ku walla ngó, a dressing-
room.
Wika, v. c., to cause one to wear, to clothe one
with; aме-ni-wá ngó.
Wá, s. pl.; mawáa, a stain, a spot, a blotch.
Wá (or wa), v. n., to shine; júa la-wá, the sun
shines; tā yugna or yawakka.
Wáka, v. n., to shining, to burn; moto wa-
wáka, the fire burns.
Wána, v. n., to cause to burn = to kindle; e.g.,
ku wásha moto, to kindle a fire; (2) to cause
pain; e.g., púpíli bizi za-ni-wásha; ku wásha
kikali (utungu), to feel hot all over.
Wába, s., cholera (St.).
Wábumbi (Waboondi, St.), a people occupying
the low land between the Usambara Mountains
and the sea.
Wádi, s., son of; wádi Abdalla, Abdalla’s son.
Wádia, v. b., to be time for anything (St.); evidently
dáy, terme, epoch determined by one pro-
messe.
Wádiyami (walamas) (w valad el nas), free-born
people, lit., son of men; cfr. *Awám, homo, pl.
*Awíms, homines.
Wádiwa, s. (ku tema wádira), in the front of a
door or a window? (R.).

Wádiro, s.; ku píga wádiro? (R.).
Wadut, s.; rectius uádlú, essentially.
Wáendrái, s.; cfr. kšau in Kiniassa? (R.).
Wapi, s. (pl. naši), a nettle; ku-m-wásha kua
wall; wall wáwásha.
Wáfiki, v. n. (cfr. uálí), to suit, to be suitable to;
comperit convenient esse quid aptumve,
convenient.
Wápekána (vid. níkana), to agree, to conspire
together.
Wáfu (or wańá), (pl. nińá), a net or trap for
catching gazelles, e. c.; vid. nińá.
Wága, v. n.; ku wága, to kill (= ku ša in Kimr.)
Wági, v. n. (= págá); e.g., ku wága nkóba mbá-
füni or kuapáni (vid. págá); cfr. pakáta.
Wagón, s. (vid. mgúnia, s.), the Swahili people
occupying the land between the island of Lamu
Putia (Shir) and the Juba River.
Wahádi, s. (pl. nišádi); vid. nášádi or áhádi,
promise, covenant.
Wáher (or wańid), one; cfr. Arab. ˒aḥā, suna.
Wáhi, v. n.; huku-ki-wáhi, unsukra kinšíme,
thou hast not got it, because thou didst come too late;
leo haiwáhi, jua lainakúta; wáhi = ku tokéa;
cfr. ˒aḥ, indicatif, festinavit.
Wájáda, v. a. (Arab ˒aḥá), inventit, recuperavit,
Deus opulentum reddidit; ku-m-tia šuní, to
assist him.
Wállí, s.; cfr. náwallí, cause.
Wáyo (or wańyo) (pl. nińyo), footstep; niayozakwe,
his footstep.
Wájib, s., necessity, duty (˒aḥ, necessarius)
ni jawábu ambalo lapassa; ni wájibu ku-m-shan
iri fulani; ndió wájibu; huyu ni wájibu or lasima
ku wáwa; likwa wájibu (farathí or lasíma) ku
uwa, he must be killed; huyu awajíba, or
huyu imewajíba ku uwa; cfr. ˒aḥ, necces fuit quid agere vel pati, it ought;
wájibu is something required by law; e.g., sadaka ya
wájibu ni fiší, ni saka, ni kafrá, laken sadaka
ya suná ni utikí ni thábibu, na salla za suná
ni níngi, hazaína hesáába, laken sulla ya wájibu ni
tuó xarra tano.
Wájiri, s. (Arab. ˒aḥá) (= súra ya ben-Adam),
the form, countenance of a man, dignity; wájib
wa mufána, the face of N. N.
WAJHßA, v. rec., to meet together (= ku onana), to salute, to show oneself submissive to a superior.

WAJÀ, z., a middle-aged person (R.).

WAJÀTI (or WAJÀKI) (wa, pl. nakătă, sa) (or makàti, ya), time (waakàti wa muaka, wa fuli, wa rookàti, wa mjët, vid.); cfr. WAJÀNI, praeficienti
certo tempore; WAJÀNI, temporis part., spatium; waakàti hu, this time, now, at present; waakàti
gani nje? at what time am I to come?

WAJÀTÁO, s., the name of a tribe of people in the vicinity of Barawa. They do not eat fish.

WAKE, standing; cfr. WAJÀNI, statit, stare facit, in pluam usum legavit, hence: ku fanis 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.

WAJÀ, s., a weight of one dollar (small weight); ni uató 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.

WAJÀP, v., to cost.

WAJÀLI, s. (wa, pl. mawakáli) (Arab. , , staecord; atsunai màli ya mu, or azimamài màli; Sena fi wajata mi màlì na Seidi—ni wàkàli wa Seidi katika Mwita; wàkàli wa ñashuru—
mùzo wa ñashuru; cfr. , commendavi rem
sumul alteri; , curator, procurator, admini-
istrator.

WAKE (vad. wakwe), pron. poss., his (Kisang. and Kiama).

WAKÀ, v. n., (1) to be shining, to burn (vid. ku wà), to burn up; (2) v. a., to build or construct, e.g.,
a house; muashi awakañkà numa, the mason
has built a house. Ku wakañkà numa, is different
from ku jenga numa, the former refers to a house
built of stones, wàshà numa na me wà (sebànu
yu ku wakañ toka na me wà na ndungo), the latter
has regard to a house constructed of poles (miti)
(cfr. muaka) (muashi, the builder, mason); vid.
Luke xii. 49, moto n’akawa ku letta ulimen-
guni; laiti kumbà unakawa wàkà!
WAKE, pron. poss., thy, thine.
WAKE, they are.

WAKÌ, vid. wakàti, time.

WAKE, pron. poss., his, her, its (Mviti).

WALÀ WALE, conj., neither, nor; wala mu wala
nikans, neither man nor animal; cfr. Arab.
WALÀNI (or WALÀKIN) ( , ), but, however;
cfr. KAN, sed, attamen, verutamen.

WALÀO, not even; Arab. ṢÌ.

WALÈ (hàwàle), those; wàlu wàle, those men
yonder.

WAÎI, s. (Arab. , ) (wa, pl. mawáli), a governor,
ruler; cfr. KAN, praefuit, ruexit rem; Wàlì, praefectus provinciæ. In Kiisa, liwali pro
wàli, the governor; wàli ni mu aliwàliwa.

WAÎÌ, s. (wa, pl. niìli, sa), cooked rice, etc.: wàli
wa mëtle, wa mahindì, wa ntamà, etc.; kà lu,
to eat boiled rice, or a thick paste of the flour
of mahindì or ntamà, eaten together with any kind
of broth or sauce (vid. mtàli). The wàli is the
principal food on the native table; wàli wa
mëtle húwàliwa or hútwàsoo katika kitì (jano),
wàli ni Sùltàni ya chàkàla. Wàli wa nì tì ni mì,
anawàliwa anapiga kiëmba cha ènì, anaketi
shoo katika kitì cha ènì, i.e., every new go-
vernor who is appointed is placed upon the Govern-
ment chair, and not placed on the bare ground.
In like manner the boiled rice, being the prin-
cipal food of man, is placed upon its chair, which
is the jhò, a round large wooden dish, which
rests on a chair and contains all the things
required for eating, plates, knives, etc. There
is a difference between wàli and ntämà, cfr. (vid.).
Wàli is the chief dish of rice boiled in the milk
of nàxi; but if made of flour it is called sìna,
a native paste of ntämà or mahindì flour; wàli
wa ndiku or mìwiku, what is left from some
meat overnight to be eaten in the morning.

WAÎÌ, s. (Arab. , ), a saint.

WAÌKÌ, v. n. (cfr. alica), tìte za motto sàwàlika;
(2) ku wàlìka wàhunsi or wàwàshi (Kit. làrika),
to order, to bespeak masons.

WÀLÌMÈGU, the people of this world; cfr. uli-
menga.

WAÎÌ (pl. niàli, vid.).

WAÎÌO, they who; wàlìko potà, they who were
lost.

WALLÀH (or WALLÀHÌ, or WALLÀHÈ), by God! this
Arabic expression is often used by the natives in
swearing, either assuring or protesting.

WÀMA, v. n.; (1) ku kàza sans, ku alica sans,
opp., ku legòa, to press into, to drive into, to
enter and stick fast, to be fastened, e.g., nanga
inawàma ntàngàni = inawàma na makombe-
yakwe yanaaxika ntàngàni, the anchor presses
itself into the sand, sticks fast in it; kigëze
kinawàma ntàngàni = kina kàza sans, to bend
or incline a vessel, to drop into, e.g., jombo cha
màfuta; (2) ku wàma = ku fuàma or funàma
or ku lala kifunufuni, 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.

WÀMÀ, v. a., overlay, overcast, to cover, deck, line,
to put or bind or twist, or stretch a skin over a
drum; ku wamba ngomá or ku wamba fumi la ngomá kua ngòdĩ; ku wamba kitanda kua masapuṭu ya miá or ku kǎmbá za miá; ku wamba kíli kua kǎmbá ya miá.

Wámmbé, v. c.

Ukúndu (or ukúndu or ukémbá or ukénda or ukémbá na ulímengu) (cfr. tmánda); cfr. tambá, v. n.

Wámme, s. (Kik. lambe), the dust of mtáma, which is pungent; ukiperá mtáma, ni ku toka wambe.

Wámmbó, 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. mapongozi.

Wámnia, v.; mita buyu anawañia or fascism or funa ni mi goto, this man presses himself, or stretches himself steoopingly toward the fire, to get the warmth of it to his body.

Wámnil, ku wámnil? ku m-fania safu? (R.).

Wana, they are with—they have, e.g., wana čumbe, they have iron; hawana, they have not.

Wana, v. rec., to wear (Kimirima) = ku münina in Kimešita (Kim. lušá) = ku píga in sumbšána kua mbáfù, 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 umá, which means "to kill each other;" cfr. úña, v. a.

Wánda, s. (la, pl. niándaka), antimony, collyrium; ku tiá kumbi sa mato or nišíí sa mato, ku páa ukúmbi or ushi wa mato, to point the eyebrows for ornament. Gay women are very fond of wánda, which is partly brought from Arabia, partly from the vicinity of Mombasa, in the territory of the Daruma tribe, where the natives dig it up; Kungo = wàniya wa mànga; (2) a finger's breadth (R.); (3) a yard, an open place near a house; cfr. uwánda.

Wandal, s. (la, pl. mända), amony, collyrium; ku tsíñá jakúla kigúmu ja ku-m-mísia mítá, ku-m-táfuñia wánda, to bite hard food to pieces, in order to feed a little child who cannot get himself crush hard food.

Wánda (pl. mawánda = barta), wilderness.

Wánda, v. n., to become thick, fat, corpulent, stout, ku neñepá, kua méné; cfr. ëwánda.

Wándishá, v. c., to cause to become fat, to fatten, to make stout, e.g., mtáma.

Wándahe, v. rec.

Wánda (or Mánda) (vid.), v. a.; ku-m-mándá, to prepare food artificially, by the composition of several ingredients.

Wándalía (or Mándalía), v. = ku-m-fania mándá, to prepare food for one by mixing various ingredients together.

Wándi, s.F (R.).

Wánda, v. a. (1) to cut; ku wanga mti = ku káti mti = ku pata àali ya níkí ili nási ya mti pangúli, ku wanga niñí, to kíse a tree to get out the honey which is in a cavity; (2) to strike (= ku gogota), to pain, give pain (cfr. tóte); kitos ja-ni-wanga (= ja-ni-gogota), the head pains or aches me; jino la-ni-wanga, I have toothache; mashikio yá-ni-wanga; (3) to count = ku be-ábu or hásibú, striking the fingers in counting, to reckon.

Wánda, s., the arrowroot; (2) one who uses witchcraft against another (St.).

Wándi, adj., many; watu wangi, many men, men in great number.

Wándizhe, adj., others; wángine, wángine, some, others.

Wándizhe, adj., some, or certain of them; Luka xi. 49.

Wándo, s. (la, pl. ma—) (cfr. kwango and wándo); ku píga wango or mawango = ku píga kilingo (cfr.) katika mti ulokúst'a ku fána dàu, to chop out a tree to make a canoe. The natives 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.

Wándo (or wándu), s. (wa, pl. niango, 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 incrusted with salt. There are, now and then, a few trees or shrubs seen on the level. Wángo wa mànga, wa múnia, a level or tract of sand, or salted soil; cfr. jāngií, a large valley or tract of country inundated and dried again.

Wándu, pron. pssh., my, mine; watu wangi, my people, my men.

Wándu, v. a., to scoop up (St.).

Wándu (or wându), s. (vid. muungana), free men, not slaves, gentlemen, gentry, civilised men.

Wándia, v. a. (Kigumia) = ku gawáña in Kimeši, to divide; kula mmója swáña ku wa fíta wa wá (R.); cfr. kandañíra in Kiniassà, to urge, to press, to be at one continually.

Wánda, v. rec.
WA

WAJJA, s. (Kisug'), waajja wa manag, ambonopy; cfr. wandà, pl. niandà.

WAJÀ, s. (la, pl. ma—), (cfr. wàli); (1) the wooden shaft of a arrow, which is put into the jëmbé or jëmbé (arrow-head); wàao latìwa kàlìja jëmbé la nta (cfr. kigomba); (2) wàno la mòndà, 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 wàno or staff of the harpoon falls out, whilst the harpoon itself is dragged by the fish along with the rope; ku puna mko wa manan ya mìì and makasa ya nìama.

WAJà, s., their (yàa, ráa, vàa, mò); wàa ku wàoo, each other; mwinjìa muenziwì miti wòo, their trees.

WAJà, s. (la, pl. ma—) (cfr. kù wàa, v. a.), wàoo la ngà a the wearing of a cloth, fashion of dress; pl. mawàs wa ngòo.

WAP, adv., where? yu waá, where is he? (cfr. Gàm.), pl. wà waá? where are they? (zi wàpi or xìpi?) niumba si(wa)pi? where are the houses? niumba ya Sìltàni ni ipì? where is the king’s house?

WAPD, s., a gift (St.).

WARP, (or Wàroo or Wàrèi), s., a rose; cfr. Wà, adhuft, floret; Arab. Wà, flore arbore, rose.

WARÁ, s. (wa, pl. niwà, sa), Arab. Wà, written paper, letter; ku andikà wàsàka, to write a letter; cfr. kertàsi, unwritten or blank paper, paper in general.

WARD, s., breadth? (R.).

WARIA, s., a person skillful in his trade, cunning, clever, expert in a high degree; mu huyn ni zëmmà la warí, huandi tena jombo, yuwalekësa wanzànì ñàsàba, ni zëmmà n’lì, hana xaka o tafànti. 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.

LARIBAL (or Wàrihái), adj., humid, moist; mtna waràisi, moist sand.

WARITH, s. (cfr. uráthi, inheritance); uràthi.

WARA, v. a, to contradict (St.).

WARA WARA, v. a, to think much, to reflect.

WARA, v. a., (rectius wàaa), to think; meditate, consider, reflect = ku sàkkàri, ku azimuth (nàzáim, nàwàsà ku-lì-tena nòo hìli); (2) to sorrow.

WARA, v. obj., to remonstrate with one, to leave to one’s consideration.

WARÀI (or Wàhàa), s. (wàa), matter which comes out of a boil or wound; wààa na mëngi, but wààa na kìikó? ku fanà wààa, to suppurate.

WARÅIJE, s., n. p. (Kigunà, Wàdàhàlo; Kimeita, Wànnàiche; Kiniíko, Arianthôlo), a people near the coast of Malindi, who are in a state of servitude to the real Galla. They speak the Galla language. (Mànnìe in Kiniíko means “slave.”)

WARÁI, v. c. (cfr. Wàsà, wàha, v. m.), to cause to shine or burn, to kindle (a fire), to give pain; ni wààa nì tòo, to light, to set fire to; ku wàha, motto, to light up a fire.

WARMARATTI, s., licentiousness, dissipation; cfr. hàkkàrati.

WÀSHEWWI, s. (cfr. wàshùnì), wild or uncivilized people (St.), perhaps rectius wàshùnì, the conquered or subjected ones (ku ìnhànda), Wànnìka ni wàshùnì wa Wàràbù, the Wànnìka are subjects of the Araba at Mombàa.

WÀBI (or Wàmì or Wàthì), adj., open, evident, clear; cfr. Mùìì, evidens clarus et manifestus fuit; babà hì wààa, kùti nìki o wààa, the sea is open, clear, this matter is clear.

VÀSIA, s., ukundufà in mind and face, openness, clearness; cfr. Ëìì, amplets et patetus fuit; Ëìì, amplets, lati portens, capax.

VÀSIA, v. a. (Arab. Ëìì), to make a will, to bequeath.

WÀSIA, s. (WA) (Arab. Ëìì), direction, charge, adominion, will, disposition of property made before death; wàsia wa ìba aloëmpa (or aloëmp-ùsì) manàwà asàtisà fàkkì, the charge or adominion 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 ulìza, utàpàtì wàsìa, if thou dost ask, thou shalt attain direction or maarsi (knowledge); cfr. xàù, conjuxnit, testamento mandavit aliqui rem; Ëìì, mandatum, testamentum, res testamento mandata; na-ku-ìba wàsìa wàangu, I give you my word, order, &c.

WÀSÌT, v. n. (- ku fìka), to arrive, to reach, to come close to; zemwàsìíl Mìwàtì jìsi, I arrived at Mombàa the day before yesterday.

WÀSÌLLÀ, v. obj., to reach somebody.

WÀSHÌLÌ, v. a., to cause to arrive with; kùm-wàshìlì, to bring, to convey something to one; cfr. Ëìì, dìxìì rem rei, copulavì, pervenínt.

WÀSÌLLÌSÌA, v. c., to cause to reach.

WÀSIMÀ (rectius ìzìmìa), v. a., to intend, to have made up one’s mind.

WÀSIMU (or Wàsimì, s. (sing. mìmì or mìmù), an evil spirit; mì bu pàna mìmù, 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, from time to time (vid. Kimalagnáni); jiwe hili pana wazimu, 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 (skillyakwe inempungu), in general he has little intellect, he is a fool; muangi wazimu, one possessed of the devil, madman (cfr. kú zimu); nimetafu faata wazimu una-n-sia or unanga, I searched for him until I became mad, i.e., I sought him with all diligence. The Sukhili madness by stating that a man's vertex (crown of the head) comes asunder, whereas his mind is channelled through different ways, he can (skili) understanding no longer; yuna wazimu, he is mad; muenda wazimu, one who is going mad; ku enda wazimu, to go mad; ku-un-fu or ku-un-día wazimu, to make one mad; ku wazimu, madly.

WASSA, a. (la, pl. ma) (cfr. gnioguñi) wasa la mvia (cfr. kiwinji), a shower of rain.

WASSA, s., pieces of wood which have been split or offeet; ndagága, are not split; cfr. Kiniasa, ku wassa, to split.

WASSI, s. = wusini, Gal. iii. 24, censor, corrector.

WASIO, who are not; watsi wisiwendos, people who were not loved.

Wasí, s. (Kimirima) = kelêle, a very great noise; watóo hawa wa-n-weke wahu wáisi = kolile ningi, these children make a great noise to me (Er.).

WASWASI (or WASWASI), kwa suzi ya waswasi, intelligibly, lit., with an intelligible voice; (2) doubt, hesitation; cfr. جْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْn

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WAWE, s. (Kinika) (= bibi mač), (1) grandmother, old woman (a term of respect; wáwe, Kiwunjia =bibi, Kímmalita, father of N. N.; cfr. N.). wáwe or báwe Harri, the father of Harri. In general, oh man, fellow! (2) a kind of song (umbo za wáwe) which the Sukhili use when burning a forest, which is to become a plantation (vid. tangoo); nindo za wáwe za ku imba majira wakita moto tangéni. Wáwe koke mana mane, malimia kúmmwe mákkål kua kumoya wáwe mbáño (hatchet) ni mana matiáne =kitokà kitindojo mifí, ndlo wáwe. This is an example of the wáwe songs.

WAWILLI (sing. mbili), watu wawili, two men; wíte wawili, both.

WAWE, s. (wa, pl. niáya, za) (in Kíllindíni) = jáya in Kíllunjí = gai in Kímmalita = zaya in Kin., potsherds; (2) an earthenware dish to bake cakes in; wáwe is smaller than gai; wáwe ya ku pallà moto, a potsherd to fetch fire with. There are three kinds of potsherds, (1) gai; (2) wáwe; (3) kígerongenà.

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WÁWA, s. (1) to be ignorant of what one is doing, or not to know what to do (R.); (cfr. tata in Kiniasa), a hen does wayawayá akita-futa mahali pa ku láa or pa ku tá; (2) to babble, to prate; (3) to swagger, to be bent down, to sway like a bough loaded with fruit.

WAÓ (or WAÓ), s., wa (pl. niáya, za), the sole of the foot, footprint, track, track, vestige; aláma ya gú or mágú; cfr. úñuyó, s.

WAWE, s., to think, to consider; vid. wáwe.

WAWE, s., offspring, progeny, posterity; cfr. ku zia, to beget.

WAWE (properly wáwe), adj. (cfr. wási) (vid. wási) open, clear, manifest; miimba wási; kitóo kiwási, bareheaded; panälí wási, it sounds hollow; wáçwási, manifest.

WAWE, s. (vid. wasi); ana wazimu, he is mad; cfr. misimu or misiá, simu, simu.

WAWE, s. (pl. mawázo), thoughts; vid. wáwe.

WAWE, pl. wáwe, wáwe, wáwe.}

WAWE, s. (sing. m'tu, wa), (1) men, people; (2) senegreek (St.)?

WAWE, s. (1) to be unequal, uneven, oblique, sloping.

WAWE, s. (2) to stick; muulli wangu unawáwa, but uwa wa is "to be killed."

WAWE, s.; kula mtu ambai kuamba wawa or wáwa, whoever was.
conduce, to be of use, of value — fanikia or selikhi, to prosper; jambo hili lime-ni-wéa or fanikia or falla or selikhi, this matter was good for me, it prospered, succeeded in my favour, I brought it to a good issue (jambo hili liki tosa ni-wéa); nené hili lima-ni-wéa = lima-ni-fanikia linakúna, this matter prospered, fell out, proved good to me, grew upon me; kuamba ya-ni-wéa mina (Rom. i. 10); jambo hili liki tosa ni-wéa, if this matter does succeed for me, if I am not successful in it.

JI-WÉKA, m., yule aji-ji-wesia kumbe (R.).

WÉKA, v., to be able; hawawéa, I can, I am able; kivéwi, (1) I cannot, I am not able; (2) I am sick; naikuwa kivéwi, ill or sick; aku wéa, I could not, I was not able. Dr. St. has "amehawéi," he has fallen sick. This expression I have never heard; probably he wished to express: amekúwa hawéi, he was sick.

WÉLAMA, v. rec.; watu hawa haliúkwa awawesana.

WÉLAKA, v. n., to be possible, practicable; maigó hu awawesana, this load is portable.

WÉEVAKA, v. = wéveka; jambo liwevesshao; kitu hiki kiwawesaka ni watu; niuki haiwesákuá ku ufláki; i.e., watu hawawéa ku umú niuki.

WÉZÉSHA, v. c., (1) to cause one to be able, to enable = ku-m-pangwú; Mungu ame-ni-wevé-
sha kazi hi ku ku-ri-pa ngúvu; (2) = ku-ma-
yawesha or oyésa = pumúsha; e.g., Mungu ame-ni-pa marshí lakán saa ame-mu-oyéssha or oyésa.

WÉKÁ, v. a., to put, to place, to appoint, to lay, to keep, to delay; ku weka jú, to heap up, to lay one upon another, to pile; ku weka kitíngú; niamba hai-ni-keki, lit., the house does not place or keep me, i.e., I am restless, I cannot remain in it.

WÉKÁNA, v. refl., to settle one with another, to agree; ku wekána maneno; ku wekána kwa mashauri = ku afikána, ku wekána há-
shíma, to honour, or respect each other.

WÉKÁ, v. obj., to put for one.

WÉKÁ, v. a.; ku-m-wéka 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; ní-me-wáka Mungu fetha ya relí kunú, I gave the European 10 dollars to keep, I committed 10 dollars to his keeping; ku-m-wéka hóshíma, to honour or respect one with or by; ku weka wakef, to dedicate; vid. yakef.

WÉKÁWA, v. p.; ku wekewa amána, to be put in trust with.

WÉKO, v. a.; ku-m-wéka amána, that which is to be put on or welded; ku tía weko, to join two pieces of red-hot iron, to cause the rent to disappear, the iron being united again; shokulangu lin-
katika, mnhúni ati 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 do ease it up by the fire and hammer; weko la shóka, the steel which is to be welded or brazed.

WÉKÁ, v. a., to dig up, break up; e.g., ku weká dárí mbóvo = ku timba ku fanía wingine. Watu wató kitévú (vid.) wekúwa or weká, or wateká, watinbída, wafánia nfa likiká dárí mbóvo, to break open a bad flat roof (which lets the water through) with a pick.

WÉKÁWA, v. n.; niamba ine wekáka wá baródí, blown up, exploded with powder.

WÉKULIWA, v. n., to be broken or dug open.

WÉLKA, v. n., 1 Cor. vii. 25, ku welésa kúnu; kulla kitu kita-va-wále jéma, everything will work for the best, Rom. viii. 28; cfr. wéa, v. w.

WÉLLE, s. (la. pl. ma)—, (1) = titi, la—; odder, dug (in Kiyenwe); wele la gnombe, the wadder of a cow; (2) = shikhe la mawelle; welle mójá, one ear of the stalk of the fruit called mawelle.

WÉLLE, v. a. (cfr. wekéka in Kisanía); ku-mwéleka mana, to carry a child on the mother’s shoulder.

WÉLLEKÁNA, v. a. (cfr. elekána); majóngó yá-
welekána maufungi.

WÉLLEKÁNA, v. a., vid. elekána.

WÉLLE (vid. ulele), sickness.

WÉMA, adj., s. and adv., good, fair; mto múéma or mbéma, a good man; watu wéma (pro wéma), good men; witu wéma (pro viema), good, fine, fair things; s. goodness, bounty; wema via Mungu, God’s goodness (cfr. éma); wema via Mungu, God’s goodness (cfr. éma); wema via Mungu, God’s goodness (cfr. éma); wema via Mungu, God’s goodness (cfr. éma); wema via Mungu, God’s goodness (cfr. éma).

WÉMBA (cfr. wémba), (pl. ničembé), razor.

WÉMBA, s. (wai) (cfr. wémba and mbembé), no plural; mudú huyá ni wémba; wémba hu; menembé, a wild bee.

WÉNÉ, s. (winga, mána), children.

WÉNO, v. a.; ku wengó muhógo na názi = ku pasia muhógo na ku píka kus názi, or kus tangánia on niáma; cfr. enga, v. a.

WÉNGI (wingi), many (Kimungo); cfr. ingi.

WÉNGIINE (or wingine), adj., another; usalme wengine, another kingdom; águie wengine (pro wingine); mto muengine or muungine.

WÉNGU, s. (la. pl. ma)—, kidney, reina, spleen, an enlarged spleen (Er.); yuna ugoingo wa wíngu (cfr. mga, testi); St. writes wengo.

WÉNÍ, s.; wéni wa mitu, wéni ni majomé, wéni wawasába, a kind of grass of plant which gives burning pains like a stinging-nettle? (cfr. wáfi.
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<th>WI</th>
</tr>
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<td>Wěz, (wa, pl. niwě, na), (1) a place which has been cleared of grass, wood, seed, etc., but seed has not yet been sown in it; wěn ni mahali pali-polimo, wěn wěpě, hauzanzwa panda kitu; niwě hauzanzwa panda mbu; (2) a spot where there is no tree nor high grass in a woody wilderness or forest — utësojwa wa barra, miti yametëngoa ni Mungu, niasei ndogo, wěn węse.</td>
<td>Wia (or via), v. n. (cfr. sing. mušani), companion, friend (cfr. ku enda); wenzangwa or wenzaniwangwa, my companions.</td>
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<tr>
<td>Wëku, adj. and s., white and whiteness; cfr. nepe.</td>
<td>Wia (or via). Wia (or vila), v., to be engendered, to be born, produced.</td>
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<tr>
<td>Wëvi (wévi or wëvi), thieves (cfr. sing. muvi or muvi, thief); in Kidam, muvi, and sometimes in Puta; in Mbuti muvi, pl. wëvi; sometimes wëvi is heard like in Kiang.</td>
<td>Wialia, v.; mana ama-m-wialia mana mitum, or babarini, the mother has brought forth or borne the child in the forest or at sea; bibi amemwialia mjuku mumo uame, the mother has borne to me a grandson or granddaughter?</td>
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<td>Wëndës (or wëndës), v. n., to speak or make a noise during sleep, to cry out in sleep, to have the nightmare; ku sema kua usingizi, hana fahamu ya moyo.</td>
<td>Wialishia, v. c., to cause to give birth, to assist a woman when giving birth; vid. mkungu (wia-sha id).</td>
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<tr>
<td>Wëndësia (or wëndësia), v. c., to cause one to speak in sleep; e.g., maika wame-m-wëndësia, a ghost, spectre, phantom caused him to speak.</td>
<td>Wia (or ku këlišëka); ku wia wëns kingino, to transcribe, to copy.</td>
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<tr>
<td>Wësnkia, v. a. (cfr. wësia, v. n.), to be able, to match one, to be equal to one; ku wësnkia, to be possible; ku wësena, to enable.</td>
<td>Wia (or viša), sweet potatoes; wia basis via ukå, yams; vid. viša.</td>
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<td>Wësni, s., Peair; cfr. jij, portavit; jij, consiliarius et vicarius principis.</td>
<td>Wiva (or wiva), adj. and adv.; soil. witu, bad things; amesema wibäya, he spoke badly; vid. baya.</td>
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<td>Wi, adj., bad; e.g., witu wi or witu vi, bad things; in Kïnka, from mu; e.g., mutu muti, a bad man.</td>
<td>Widöndödönda, s, (pl.) many little sœres clustered together; vid. kidöndö.</td>
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<td>Wia (or iia, vid.), v. a., to have one as a debtor, to demand a debt from one; (Kïnka, ku mu-ref); nam-wia reali tän, I have him as a debtor of five dollars = he owes me five dollars.</td>
<td>Wiffi, s, (wa, pl. za), the brother’s wife or the husband’s sister (mwe ma ndůgu mûmu); pl. mawiifi (ya za or za); mawififangu or saangu wame-kúja, my sisters-in-law came (cfr. mukamu); my sister is the wife of my wife.</td>
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<tr>
<td>Wia (or iia), v. n., to owe, to be indebted, to owe; Abdalla yuwawii wa reali kumi ni Gâbirî or ku và Gâbirî, Abdalla is held as a debtor for ten dollars by Gâbirî, Abdalla owes Gâbirî ten dollars.</td>
<td>Wiiño (or viñö), adj., size, so, in that manner, as; wifö ulifö sama, ni wifö, sigëfö tana maneno yangu (in the manner), as thou hast spoken, so it is, I do not alter my words.</td>
</tr>
<tr>
<td>Ku wia, to be in, to have one in debt or as a debtor; ku wiwa, to be indebted; ni-wia muthi, lit., be to me ready or content = do not be offended with me.</td>
<td>Wigelele, s., (Kimekità), (sing. kigeleligi), shout, jubilations, exultations, huzzas (Kimekima, wijelele); wigelegole via watu, the shoutings of the people; ku piga wigelegole, to shout.</td>
</tr>
<tr>
<td>Wiña (or tika), v. rec., to be indebted, to owe each other.</td>
<td>Whaka, s., kîteka cha wihaka.</td>
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<tr>
<td>Wia, v. a., to dress one, to clothe; twa, v. n., to dress; vitu, to clothe; twa, v. a., to be dressed in one's clothes; twa, v. a., to dress one.</td>
<td>Wia (or via). Wia (or vila), v. n. (cfr. furika), to get warm, hot, to seethe; maji yawisa = yawisa ku pata moto, si ku tokota (vid. tokota, which means to boil thoroughly) (cfr. also ku via kua jua, to be stunted in growth in consequence of great heat). The student must distinguish—(1) ku wia, to get warm, to seethe; (2) ku in 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; mimbwa imi wia or via, miscarry in birth; ku wisa or visa 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.</td>
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to put his clothes on him; ku-m-wika ngoi mulini mara moja (mama ame-m-wika manu ngoi isifuko or isifungufu kiumoni, isiangikoe nti.

WISHA, v. c., to cause one to wear by giving him clothes; mamai ame-m-wika manu, akon bibi ake ame-m-wisha, caused him to wear — ameisha ngoi ume-mpa, his mother dressed the child, put on his clothes, but his grandmother clothed him, presented him with a cloth or with clothes.

WISHA, v. f.

WISWA, s. (vid. wisha), home, Europe.

WILE; vid. vil, vilvile, those ec. things (vita).

WILK, s.; vid. kilo.

WILL, two; niamba mbili, two houses; makedha mawili, watu wawili, witu wiwilii.

WIMBA, v. n. (vid. wimba), (1) to swell on; muli una wimba = unafula (Kimunguja); v. a. (2) to cover a house with (ku wimba niumba, kwa makola or grass (Kimunguja, ku eekka or weekka).

WIMBA, s. obj.; vid. kupa.

WIMBA, s.; matumbo ya telle matama wa tete, mawimba mawa, my belly is full of young corn, I am blown out.

WIMBA, v. c., to cause to swell, or be blown out; matama wa-nilimwibiza saja = wa-nilimwibiza tumbo.

WINI, s. (la, pl. mawimbi, ya) (cfr. wimba), a bellow, voice; there are wimbi kali and masingidza; (1) makwa ya ku tanga, breakers (ma-wimbi ma-aeppe, yatooyo pofu nieku, yafaniyoy kishindo); (2) makwa ya mokuda, kana mokuda uloombamba, rolling waves without foam, which make a boat very unsteady; (3) kuelaa ya or sa mawimbi, the white or foamy waves which are raised by a strong wind on the open sea; (4) wimbi la ku chamila ya jamia; cfr. mudia; (5) wimbi, a very small kind of grain.

WINDA, v. c.; (1) ku tafa polepole ku karaaga, to search for a thing quietly and secretly hence (2) ku hupa, chase (ku maba, ku bunduki, ku ngala), to seek for an enemy to take revenge = ku kana, na-winda kita tano.

WINDA, v. rec.; watu hawa wawindana; mu muindanayi eebabu ya ku teteta; cfr. mwinda and muwindi (?), shooter, sportman.

WINDA, WinDA, s. (Kimunguja), a kind of large red ant, which eats the m'tea (vid.). In Kimunzia it is called siimini = fungo ufundo.

WINGA, v. a. (Kimunguja) (Kimunguja, ku linda) (Kimunguja, komaka or amia niini), ku winga niini, to scare or drive away birds with a loud voice.

WINGA, s. obj.; ni-winga niini or ni ingia, scare away the birds for me.

JII-WINGA.

WINGALLINGALLI, adv. (vid. kingallingali; ku laa wingallingali).

WINGA (vid. Gram.), how many? e.g., witu wingapi, how many things? watu wangi, how many men?

WINGA (vid. ungi), plenty, a great quantity, much.

WINGOBO, s. (sing. kingojo, cha), ku nggeja, vid.), sealings, stayings, watchings; ku kiti wingojo (or sing. kingojo), to sit, waiting, to remain watching, to watch in a plantation, or in war; ku-m-keta or kala wingojo ndii ni kii-diirii, to watch for one on the road to do him harm.

WINGU, s. (la, pl. mawingu), a large thick black cloud; wingu la mwu or moah; cfr. uwingu, s.

WINGA WINGA, v. a., to shake; e.g., ku winga winga manaka makononi, to shake a child on one's arm, to have or make a quaking, trembling motion; cfr. kitititi.

WINGU, s. (visa), pl. wine; wini via Kisuunga ni kilo ya Kisuunga, the European wine is the intoxicating beverage of Europeans; winiu, wine; amelawa mwinu = winiu. Dr. Steere takes mwinu for strong wine, euripis, wine. According to its form (mwinio), it would rather mean "wine." The Swahili (at Zanzibar especially) have also introduced the term "divai," from the French du vin.

WINGA, s. (wa), wino wa ku andika, writing ink; wino wa jungu = mashi ya jungu, ink made of the root of cooking-pene, the root being rubbed in water. With this bad kind of ink the boys write upon boards, effecting the writing at pleasure. The Swahili believe that Europeans put the blood of mice into their ink.

WINGA (pl. waini), confr. wini, hunters; cfr. muini.

WINGA, s. f. (R.).

WINDU (or wíndu), bad things; ku sanya wíndu, to sin.

WINDA (or wíndu) (visa), c. c., v. a. (vid) sia or vi, to spoil, interrupt, e.g., kasi.

WINDA (or wíndu or víndu), adj.; spoiled, corrupted, bad; ihi nila wisi or sisa, this egg is bad, rotten; mai mawsa, bad eggs (cfr. ku via, to spoil); cfr. ku wisa.

WISHA (sing. kishísha), strings of fish tied together, five or eight fishes being tied together and exposed for sale.

WISHÁI; wishái wisa popo or madáfu (when large, masáhu); vid. sháwí.

WISHA, s. (wa, pl. wisha, zí), chaff (of corn), the husks of rice, the floater sifted off along with the husks.

WISHA (or vitá), s. ame-m-wizia or fíza kasiyakwa, he interrupted him in his work, he spoiled his work.
Ya, of, genitive particle, vid. Grammar; e.g. maneno ya watu, the words of men.

Yaka, n. c., to make dry.

Yake, s., aunt, cowain (German "bäse") (obdugu mama); akina yake, the sister of the aunt (R.).

Yaphusi (or yuyvuyu), s., lungs, lights (of animal) (cf. yafu); yaphusi la gombe kana ini; (2) mawe yaphusi, soft sandstones (2); (3) that which is half putrid or dead (R.) = jawa, cfr. dodauu.

Yahudi, s., a Jew; mayahaddi, the Jews.

Yi, vid. yai.

Yima, s., to melt (in Xiung. ku yeyaka, v. c.; ku yeyahas).

Yishoa, pl.; vid. masikoa.

Wisamino, s.

Wisamini (vid. vizairi), frequently like an adv. = beautifully.

Wita, s. (vita), war; wita hivi ni wikuha sana, this is a very great war; battle; wita wina itertoolsi; wita ni kuti wina itertoolsi.

Witukani (pl. of kitubani), a little noose for catching animals; vid. kitubani.

Witukii, s. = willoko or wiyaga, fragments, shivora, Rcc. ii. 27; ku vindika kua witkitiki.

Wituki (vita) (sing. kitimi) = ku timba, ku faniza fitina, to dig for, to create enmy; ame-


Wituhi, adj., odd, not even (St.).

Wituka (pl. of kituwa), e.g., wita via miba, a grove.

Wituvi (cfr. mifu); (1) jealous; (2) ripe; cfr. mifu or mibuu.

Wiwaa, v. (cfr. wi), to one, to be indebted to; na-

Wituka uziuwanu ni Mungo, I owe my life to

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Witu uziuwanu ni Mungo, I owe my life to God; nawiwa na wajini na wajingi wawiiwa ni we-
mana? is the state good? i.e., are you well? resp. ni yambo (baya), I do not fare ill — I am well, or there is no matter against me; bu 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; — ad — dextrum latos invit; — manus dextra; ku ępa yamini, to swear with the right hand; i.e., ku pigga masifu kurushiku kus mukono wa kusume; they say in this case: nanwe kuumba nina tōs or yamini na-ni-tōs; na kuumba sikuũĩĩ, yamini na-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 (ecl. 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.

Yamini (or Yemini, Yamniika), it is possible; manono haya ni yamnikia? are these words or matters possible? resp. ni yamini, they are possible; qfr. — mocuk, authoritate pollut, potentem compositum fecit Deus, fieri potest ut; halayamini, it is not possible; kwa yamini, possibly.

Yango, e.g., yangoalika, they would desire; vid. Gram.

Yangu; pron. poss. my, of me; niambayangu, my house.

Yani (pro ya mimi?), why? for what?

Yao, pron. poss. their, of them; manenyo, their words.

Yarfe, s., a kind of fishing-line (R.).?

Yasi, s., a yellow powder brought from India, and used as a cosmetic (St.).

Yatima, s. (wa, pl. yatimta) (ya) (Arab. — wa), an orphan = mana alisalawina ni babi na msami.

Ya ca (= wa ca), to change; kujiyada ngovi or muelle, to mould (?).

Yayuyu, s., vid. yafulu.

Yawe (vid. kua, to be), may it be so! amen.

YaYa, s., a nurse, an ayah; (2) the name of a weedy grass (R.).

Yazi (or Yai) (pl. mayyaly), an egg (Kiung. = li, vid.); yayi ya pumbu, testicles (St.).

Yato = ni ya yo baya or ya yo kua ya yo (ecil. manénsi).

Ye (or ye) is well! hallo! what now!

Yē (yē or yēye), he, her; ela ya, but he, Luke xili. 8; ye ndie, he the very same; ni ye or yēye buyu, near; but ni yēye buyo, far off (huyule).

Ye, pron. poss. for yakwe, e.g., babaye for babayakwe.

YeKoni, having; vid. ëgni.
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.

**Zaa**, v. a., to beget, to breed, to bear fruit.

**Zababa**, s., to bear to; zaliba, to be born.

**Zabadi**, s., (vid. sabadi, ya), ciest.

**Zabibi**, s., (vid. selibbu or sabibbo), groapes, raisins; e - Arab. -الْوَى - uvas passae.

**Zabidi**, v. n., to take ciest from the ciest cat; (ngëwa).

**Zabuni**, v. a., to buy; cfr. -الْوَى - vendidit omnes fractus in arbores.

**Zaburi**, s., peaces, but saburi, patience.

**Zafarani** (or zafarani), s., saffron (cfr. safrani) cfr. -الْوَى - color flavus.

**Zagla**, v. n., to shine, to glisten; vid. sagaa, sagasa.

**Zaidi** (or zatini) (Arab. -الْوَى), adie, more; vid.

**Zaidi or seidi**; cfr. -الْوَى - auctus fuit.

**Zaka** (vid. sakia), s., tithes; cfr. -الْوَى - partem opum in eleemosynas dedit; Arab. -الْوَى - puritas rei, pars opum quam expendit aliquis ad reliquas purificandas, religionis causa, i.e., eleemosynae.

**Zako**, prom. poss., thy, your; niumbasako, thy houses.

**Zakula** (vid.chakula, pt. viakula), victuals, provisions, catesba, a la, to eat.

**Zakwe (or sakwe)**, his, here, its, e.g., niumbasakwe, his houses.

**Zaliia**, v. obj.; vid. zaia, v. a., to bear.

**Zaliwa**, v. p. (vid. zaia), to be born.

**Zama**, v. n., to sink, to dive (vid. sàma, samia, sà-

misha); cfr. -الْوَى - repentina mortuus fuit, magni terrore perculsus fuit.

**Zamisha**, v. c, to make to sink.

**Zamani**, s. (Arab. -الْوَى), time; (vid. samani);

**Zangal**, s., tempus; -الْوَى - paralysei affectus fuit, tempore multo duravit; zàmani za kâle, anciently, old times, long ago; zàmani bizi, these times = nowadays.

**Zambarad**, s. (za), (cfr. msambarku), the sambaradu tree, a kind of fruit, like plums or damencu.

**Zamu**, s., a watch by turne (cfr. sâmnu); cfr. -الْوَى - quaia pars diesi; kua sâmnu, by turne.

**Zapfu**, s., hyosop, Hebr. ix. 19.2.

**Zangefuru**, s., cinnobor; cfr. -الْوَى - pigmontum notum rubrum.

**Zangu**, prom. poss., my, of me; niumbasangu, my houses.

**Zanti**, s. (Arab. -الْوَى), (cfr. sìni), adulterity, harlot; scoarium, scortator; vid. -الْوَى - scoarium fuit.

**Zao**, s. (pl. masa), fruits, produce; cfr. zaia, to bear fruit.

**Zao**, prom. poss., their, e.g., niumbaszó, their houses.

**Zamombo**, s., a spirit distilled from palm-wine (St.).

**Zani**, s. (Pers. -الْوَى), "or"), gold brocade, gold thread, a precious kind of stuff; cfr. -الْوَى - globo; e -الْوَى - appelleato connexusit westem.

**Zarifi**, v. a.; ku zatiti viombo via safari – ku weka viombo tayarî ku sañfiri, to place ready the vessels required for the journey (Sp).