SWAHILI GRAMMAR
AND
VOCABULARY
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DRAWN UP BY
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PREFACE

This little work is an attempt to adapt the Berlitz method of learning modern European languages to the needs of the student of Swahili; its aim is to enable the learner to acquire a working knowledge of the language without laborious research or great feats of memory. Grammatical rules occupy a subordinate place: they are introduced incidentally and are not to be regarded as a separate subject of study: the ear, rather than the eye, is the organ to be pressed into the service. Words are arranged in subject-groups in order that, by the natural association of ideas, the student may help himself to learn Swahili much as a child picks up its mother tongue. The exercises should, if possible, be reiterated and amplified with the aid of a native teacher, until the ear is thoroughly accustomed to the sounds and the mind trained to follow the constructions. This method, if carefully pursued, should soon lead to technical accuracy.

The standard of Swahili adopted is that set by the Rev. W. E. Taylor, M.A., to whose valuable works the writer is greatly indebted. He has kindly furnished the Syllabary and Part I. of the work.

A. E. B.

Bourne End Parsonage,
Boxmoor,
1910.
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PART I

INTRODUCTION

Swahili is a member of the Bantu family of African languages found in the region, and to the south, of the Equator, and all partaking of certain remarkable features peculiar to this family alone, of which the most striking is, that all objects in the known universe are divided into classes, which not only mark the nouns, but also all the adjectives, pronouns, and verbs connected with them. This is effected by means of the classifier prefix which differs according to the class of the noun, and whether it is singular or plural. Besides this, the Nominative or Subjective Prefixes and the Objective Infixes, are thrown together with tense particles into one word with the verb stem; so that one word may form a complete and luminous sentence.

The conveniences of this system will be seen from a study of the Rev. W. E. Taylor's Groundwork sheet.

Swahili has the additional advantages above others of these languages, first that it has been enriched and diversified by the influence of Arabic, Hindustani, and to a slighter extent, of Persian and Portuguese and also by a written poetical and religious literature extending over a long period.

The Swahili language is broadly divided into three main Dialect-Groups:

THE SOUTHERN;
THE NORTHERN;
THE CENTRAL.

(a) The Southern includes Ki-Unguja, the Zanzibari, in which the labours of Bishop Steere and the U.M.C.A. have been directed to producing the existing version of the Bible: Ki-Pemba, spoken on Pemba, the Emerald Isle, from which comes a moiety of the clove supply:
Ki-Mrima, on the Southern Mrima or "Mainland," opposite and to the south of Zanzibar.

(b) The Northern comprises Ki-Amu, the speech of Lamu or Amu and its neighbourhood; Ki-Pate, the Pate dialect; Ki-Gunya, the brogue of the Northern Islanders called Wa-Gunya or, by the Arabs, Bajuni: Ki-\textit{ti-kuu} is the Mainland variety of this brogue (\textit{Ti-kuu}, connected with \textit{n\textacute{t}i-k\textacute{u}u}, = Main-land.)

(c) The Central. The only member of importance in this group, is the Mombasa or Ki-Mvita, but this speech is taken as the standard for some distance along the coast N. and S. of Mombasa Island, and in and among the districts on the confines of the other groups.

**Tables showing the Inter-Relations of the Central with the Southern and Northern Groups of Swahili Dialects.**

*To be studied as occasion requires.*

Table I. shows how nearly the Central Group is related to the Southern, and in what respects the Northern Group stands \textit{in contrast} to the former two.

(a) \textbf{Literal Changes—}

<table>
<thead>
<tr>
<th>Southern</th>
<th>Central</th>
<th>Northern</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cerebral T (in some Mrima R)</td>
<td>Cerebral T</td>
<td>CH (Bajuni)</td>
</tr>
<tr>
<td>J</td>
<td>J</td>
<td>Y</td>
</tr>
<tr>
<td>SH (in P'emba FY)</td>
<td>SH</td>
<td>S</td>
</tr>
<tr>
<td>Z</td>
<td>Z</td>
<td>DH (Bajuni)</td>
</tr>
<tr>
<td>W</td>
<td>W</td>
<td>V (frequent)</td>
</tr>
<tr>
<td>M (prefix)</td>
<td>M (prefix)</td>
<td>N (prefix, frequent)</td>
</tr>
<tr>
<td>VI (prefix)</td>
<td>VI (prefix)</td>
<td>ZI (prefix)</td>
</tr>
<tr>
<td>YU (prefix)</td>
<td>YU (prefix)</td>
<td>U (prefix)</td>
</tr>
</tbody>
</table>

(b) \textbf{Grammatical Changes—}

| Relative suffixes various, according to class and number | Relative suffixes various, according to class and number | All classes except locative relative suffix \textit{o} (sing. and plur.) |
| The suffix - perfect quite obsolete | The suffix - perfect seldom used except in poetry | The suffix-perfect in full use |
(c) Verbal Changes—

-je, how? (suffix) | -je, how? (suffix) | iye? how? (not a suffix)

hivi, thus, etc. | hivi, thus, etc. | hiyau, thus, etc.

Table II. shows on the other hand some of the affinities the Central Group possesses with the Northern dialects.

<table>
<thead>
<tr>
<th>Southern</th>
<th>Central</th>
<th>Northern</th>
</tr>
</thead>
<tbody>
<tr>
<td>CH</td>
<td>Dental T</td>
<td>Dental T</td>
</tr>
<tr>
<td>NJ</td>
<td>Dental ND</td>
<td>Dental ND</td>
</tr>
<tr>
<td>ninakupendani (and several other more or less “barbarous” Zr. forms), I love you (plur. obj.)</td>
<td>nawapenda, I love you (plur. obj.)</td>
<td>nawapenda, I love you (plur. obj.)</td>
</tr>
</tbody>
</table>

Table III.—A third Table is capable of being constructed of points wherein each group differs from the others. One chief word may be cited as an example—

<table>
<thead>
<tr>
<th>Southern</th>
<th>Central</th>
<th>Northern</th>
</tr>
</thead>
<tbody>
<tr>
<td>ninakuja, I am coming</td>
<td>naja, I am coming</td>
<td>niyao, I am coming</td>
</tr>
</tbody>
</table>

Table IV.—Central differs, where Northern and Southern agree, to the advantage of the Mombasa Group.

<table>
<thead>
<tr>
<th>Southern</th>
<th>Central</th>
<th>Northern</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ar. th (kuzani), dh (ramazani), dh (zambi), frequently are pronounced like Z</td>
<td>Ar. th (kuthani), dh (-dhani), dh (dhambi), are pronounced as in Arabic</td>
<td>Ar. th (kuzani), dh (-zani), dh (zambi), sometimes pronounced like Z</td>
</tr>
<tr>
<td>Ar. th (selasa) is pronounced S, sometimes.</td>
<td>Ar. th (thalatha) is always pronounced TH (except in -sbusu.)</td>
<td>Ar. th (thelatha or sel-) is pronounced S (occasionally).</td>
</tr>
<tr>
<td>-ake (poss. pron.)</td>
<td>-akwe (poss. pron.)</td>
<td>-ake (poss. pron.)</td>
</tr>
</tbody>
</table>

1 Accordingly, in S. and N. Swahili, wake, female (pl.), is indistinguishable from wake, his (pl. of I), the inconvenience of which may be imagined.
The above Tables demonstrate the truth of the assertion that Mombasa is linguistically the Central dialect, as well as geographically. They also show that, generally speaking, in form the Mombasa dialect resembles rather the Southern dialect group than the Northern. Again it is nearer the Northern in the important quality of richness of vocabulary, compression, and flexibility, and to the Southern in the greater distinctness and variety of the prefixes. The Tables will prepare the student to deal with the other groups of the language as occasion arises.
PHONETICS

The Swahili sounds are capable of being represented by means of twenty-four of the letters of the Roman Alphabet, singly or in combination, supplemented by the use of three diacritical marks, and, where necessary, by the use of an inverted comma (‘) to represent the Arabic 'ain. Q and x are not used in writing Swahili. C is not used alone. Its soft sound is represented by s and its hard sound by k.

INSTRUCTIONS ON THE PHONETICAL EXERCISES.

We begin with the simpler sounds and pass gradually to the more difficult, taking each as it comes, each to be practised with the native teacher.

VOWELS.

Of single sounds first take the Vowels, which should be practised by themselves for at least one whole day, and should be rehearsed before other work daily for the first three weeks, in order to get ear and voice weaned from the English ring. This is most important. After that, one should go over them certainly once weekly for three months, and even then they should be occasionally run over with the teacher, so that any relapse into a false pronunciation or accent should be corrected directly it is observed. Such relapse, though to be guarded against, will seldom occur, if the vowels are once for all well fixed in the "language centres" of the brain, by dint of assiduous practice at the beginning of the long task of perfecting oneself in this language.

In Swahili the vowels are represented by the ordinary five letters, a, e, i, o, u. Swahili vowel sounds
are distinguished by their purity, and are never indistinctly slurred, nor do they in the Mombasa dialect form “diphthongs,” as in English speech. Instance the English final syllables ey, ay, y, which are at least usually pronounced exactly alike. Nor are the Swahili vowels affected to the same degree as the English by the presence of certain consonants. Hence their pure and unerring pronunciation is a matter of the greatest importance, and in our study must take precedence of everything else.

In the vowels, and with succeeding sounds studied, one should exercise oneself as follows: Let the teacher say each vowel, etc. ten times over, then follow him with your best possible imitation once, when he should immediately “chime in” with the correct sound once again, in order that you may correct by the ear any error. (A friend will no doubt be at hand to explain his duty to the teacher.) This process should be gone through once again, after which he need only “sandwich” one utterance of your own with two of his; after ten or twenty of such sandwiched repetitions, you may be considered to have done enough for the occasion, and can go on with something else.

**Note.—** The learner beginning these exercises will probably be quite unconscious of the distinctions marked, which are nevertheless keenly felt by the sensitive ears of the natives.

A pronounced somewhat as in English far.
E as the pure sound in eh! (very short, more forward); perhaps nearer still, is the é in French.
I as ee in feet.
O as o in lo. (O represents also another sound somewhat as oe in toe, pronounced shortly and without the second half of the English sound.)
U as oo in food.

**Note.—** *English* faults are such as these:
An r sound after a Swahili a;
An impure ee sound instead of the Swahili e;
An “oo” at the close of the o; as Nooo (=No).
**Exercise 1.** The vowels to be gone through singly as already directed. Then, taking them in order, *double* each vowel thus: a—a, e—e, i—i, o—o, u—u, and see that each member of the pair is pronounced distinctly (as by the teacher) with the accent or stress on the former of the two (á—a, etc.). Then *triple* the vowels and as before lay the *stress* on the last but one of the groups, a—á—a, etc.

*Note.*—This, the last syllable but one, is the natural place for the accent in a Swahili word: the object of the latter variations is to secure the purity of the unaccented syllables. Do not drop the voice on the last syllable.

**Exercise 2.**—Again go through the vowels singly as before. Then try in order the following combinations. If between the two vowels you hear a w or a y sound, see you imitate the teacher; for instance, if he pronounce i—a “iya,” or o—a “owa.” For between certain vowels occurring together, such a consonantal sound often arises, though theoretically it is not required.

<table>
<thead>
<tr>
<th>a—e</th>
<th>e—a</th>
<th>a—i</th>
<th>i—a</th>
</tr>
</thead>
<tbody>
<tr>
<td>a—o</td>
<td>o—a</td>
<td>a—u</td>
<td>u—a</td>
</tr>
<tr>
<td>e—i</td>
<td>i—e</td>
<td>i—o</td>
<td>o—i</td>
</tr>
<tr>
<td>o—e</td>
<td>e—o</td>
<td>i—u</td>
<td>u—i</td>
</tr>
<tr>
<td>u—e</td>
<td>e—u</td>
<td>o—u</td>
<td>u—o</td>
</tr>
</tbody>
</table>

**Exercise 3.**—Repeat Exercise 2, and then go through the following as a test exercise, saying the *contrasted pairs together* with the teacher as before.

**Pair 1.**

<table>
<thead>
<tr>
<th>a—o,</th>
<th>a—u</th>
</tr>
</thead>
</table>

**Pair 2.**

<table>
<thead>
<tr>
<th>o—u,</th>
<th>o—o</th>
</tr>
</thead>
</table>

**Pair 3.**

<table>
<thead>
<tr>
<th>e—i,</th>
<th>e—e</th>
</tr>
</thead>
</table>

These present resemblances in sound, which it is exceedingly easy for the English learner to confuse; and as several of them are of very common occurrence in the language, it is well to guard against an habitual mispronunciation—so very easily picked up—from the outset, and to test in this way the effect of the previous exercises in “clarifying” the voice.
Exercise 4.—The following actual Swahili words consist entirely of vowels.

au, ai! (oh! of admiration), oa, ua, aoa, aua, aoe, aue, aoae, uuao, uuae, uuuae, uuuae, uuuae, aaua, uuuao, aauae.

The meanings of these words are quite unnecessary to be learnt at the present stage, and if given would only confuse.

Note.—Just as o has two sounds, one open and "forward" in the mouth, and the other close and "high" (as in the examples given above of "toe" and "lo!") respectively, so the other vowels have each an open and a close sound. However, as these distinctions are not so important in their practical use as they are in some neighbouring languages, and as the close and the open sounds of the vowels are unvarying in the words in which they occur, it has been thought sufficient at this stage to remark, that of all the five, the sound which is the most important linguistically is the o in its contrasts, and it is that one which should be mastered to begin with.

Exercise 5.—Practise pronouncing with the teacher this series of five vowels with a "catch in the voice" before each:

'a 'e 'i 'o 'u

The (') represents what is called in Arabic a "hamza." It enters into certain interjectional sounds common in the language.

'a 'a strongly spoken, with stress on the first 'a, means "No!"
'a 'a 'a is yet stronger, the stress as before on the last 'a but one, and means "Not at all!"
'ee, gently sustained,—a woman's word for "Yes!"

CONSONANTS.

We will comment on those only that seem to require notice.

W has two sounds:
1. The ordinary English sound, when it follows on another consonant.
2. The letter, when it stands alone before the vowel,
has something of a \( v \) sound, which is however more \( w \) than \( v \).

**Note.**—This letter is liable to mispronunciation by some East Africans, not Swahilis, as if it were the ordinary \( w \) in English.

\( Y \) has its English sound. It is not *written* between \( i \) and \( a \).

**Exercise 6.**—Pronounce with the teacher the following words, neglecting for the present their meaning:

Wa, ya, yao, yawa, wayawayaya, uwayewaye, wewe, yeye, wao, wawao, yaua, yawaua, iyauayao, wawayawayaya, wawayawayao, wao waawawe wao, iwe wewe waawawa.

**(H)** In Swahililand "poor letter \( h \)" is far from having lost its importance—indeed, Swahili without its \( h \) sounds, would be like the play of "Hamlet" without the Prince of Denmark!

(1) The letter in Swahili is usually pronounced exactly at that point of the larynx where the "catch in the throat" above-mentioned takes place—though this may be neglected by the beginner.

[(2) The letter, when it represents the Arabic \( \chi \) \((h)\) in proper names and in certain other words derived from the Arabic, similarly corresponds in its formation to the sound \( \chi \) \((h)\), and can be practised after the more important sounds among the Arabic consonants. (See Inset.)]

(3) The "aspirate" belonging to the aspirated consonants draws its breath not from the chest, as does the ordinary \( h \) (1), but from the breath that has been already passed through the windpipe and stored up in the mouth; and this will also be treated of in its place.

**Exercise 7.**—Ha, he, hi, ho, hu.

Haya, hawa, haya hayawi, kao wana, hawa hawai, huyu awiwa, huyu hawiwi, huyu awawia, huyu hawaiwii, hawa wawiwa, hawa hawaiwiwi, huu wawaai, huu hauwai, yaya haya, wao hao, ii hii, wawayawaya wewe, yeye hawaiwai, wawa hawa. (Haa'! is a very strong negative.)
Another very common and most important consonant pronounced with the lips lightly pressed together, while the larynx produces sound which passes through the nose.

(1) When the lips are kept together this sound is called "Sonant m" as it forms a syllable of itself without requiring a vowel, and is therefore not strictly speaking a consonant at all (consonant meaning, a letter "only to be sounded with the help of a vowel"). This is a very frequent form of m and, where necessary to distinguish, it is to be written m'.

A variety of the "sonant m" is that—

(2) "Blended" with b; it will be treated of in its place.

(3) Open m, a consonant proper, is produced by the lips opening, not as in English at the centre of the upper lip, which is slightly raised, but rather by gradually drawing down the whole of the lower lip from the corners, the voice or sound from the larynx being sustained evenly and gently from the beginning of bringing the lips into position and not "snapped" as in English.

Exercise 8.—Ma, me, mi, mo, mu, m'.

When this exercise shall have been thoroughly digested and assimilated, say in about a fortnight from the time of commencing it, the pronunciation of these syllables should be made once or twice in the ordinary English way, and the extraordinary contrast that really exists between that and the African pronunciation will become apparent.

Ham', hamu, hamo, ham'muni, m'memuua, haumi, mama, mimi, mee mee, hayawi mema, hawi mwema, mana haya, mwawaua hawa, muwe, wawe, amuoa, hamuoi, hao mwauao, mamae, mamayo, hamuumi, aumia, haumi, haumii, aumie, ham' Waamu, hm'.

(B) Pronounced with the same movement of the lips as m (3), but the sound is not allowed to escape through the nose, only upon the opening of the lips,

1 This is really a contraction for "mu," the vowel suppressed being always u.
the sound slightly *preceding within* (with somewhat of the effect of an organ with the swell stop). It therefore differs from the English *b* in the same way as the *m*.

The full exercise for this letter will be brought in with the consonant *p*, with which it is closely connected. It will be sufficient here to practise—

*Exercise 9.—Ba, bi, bu.*

(1) The Swahili *n* is more palatal than the English, and has a deeper and evener sound.

(2) The Arabic *n* (*nūn*) is on the contrary more dental—on the teeth—and lighter than the English. The latter need not be practised at present.

Notice the position of the tongue in pronouncing the *n*, the fore-edge or point laid evenly across the palate behind the eye teeth on either side (bicuspids).

(3) The "sonant *n*" (see on "sonant *m*") is a frequent sound in Swahili, forming a distinct independent vowelless syllable, the breath and voice being conducted freely through the nose, while the channel through the mouth is stopped.

**Note.**—As the vowel *u* is always suppressed after the "sonant *m*" proper, although grammatically required, so the vowel *i* is often required to be understood after the "sonant *n*.”

(4) "Blended *n,*" which differs from "sonant *n*" in the same way as "blended *m,*" does from "sonant *m*” not forming a syllable by itself, will be discussed in its proper place. We need only practise varieties (1) and (3) at this point.

*Exercise 10.—Na, ne, ni, no, nu, n*.¹

*Nina, n'na, n'nani? n'nini? amenona, n'nene, mvi huu n'nauna, una nini? wewe u nani? m' nani na nani? anionae n'nani? nawaona, ham'nioni, n'na nini mimi na wewe? amuona humuua, humuua amuonae, huua m'no, huua m'no-m'no, 'n'!—hn'!—'n'n'!*

¹ Practise these syllables in the same way as *M'* was, and with the same conditions. The vowel suppressed after a sonant *n* is *i.*
(D) D holds the same relation to n as b to m—it is pronounced from the same point as n and with the tongue in the same position. It therefore differs from English d in being pronounced further back on the palate from the teeth. The voice must be uttered from the throat exactly at the time the tongue is brought into position, and not, as in English d, just after that instant.

Exercises 11—Da, de, di, do, du.

Dada, dede Dodo, Dada, anenae nae n' nani? anenae ni mwanayo, ni Dede, mdudu huyu wamuona? ni mdude wa nini? Ya Dodo ni ya mamae? mdimu huu umeao ni wa baba, midomo yao ni minene m'no, dada, wana hawa wani'dona-dona.

Dental d will be further noticed later, and the "blends" of both.

(L) (1) The native l formed on the palate and front teeth, by the blade and point of the tongue (the English l being formed chiefly by the point of the tongue behind the front teeth), the tongue being convex and not concave as in English l.

(2) The Arabic l on the other hand, though pronounced with the convex tongue, is more dental than the English, but need not be practised.

Exercises 12—La, le, li, lo, lu.

Note.—In two or three words a double "l" occurs, and these are all of Arabic derivation, and in which the first l of the ll can often be traced to an original n—they are Allahu, God; illa, and its derivatives, except, but; illi, in order that; killa or kulla, every.

Lala, lele-mama, lulu, ulili, lilo hilo, alilo nalo, kaliwi n nani aliye lala? lini? n lini? na alale, lalani malaloni. Hana mali, aliyo nayo ni ya Mola (a name for God).

(R) (1) A sound formed by trilling the rim of the concave but well extended front of the tongue. Being trilled it stands in contrast to the English sound, but is entirely different from the French and German sounds.

1 Practise these sounds in the same way as those above.
(2) The Arabic $r$ is much more strongly trilled than the Swahili, but need not be practised in these exercises. Swahili $r$ and $l$ are often confounded by some natives, especially by Zanzibaris.

**Exercise 13.---Ra, re, ri, ro, ru.**

Bara, bahari, Rabai, heri, mara habari, mabaharia waharibu, marero ni mororo, minara ni miema. Rabai na Ribe, ni heri Rabai, ni heri Ribe? Rabi (a name for God).

We are now again to take up the nasal or $n$ sounds. These are very frequent indeed in the language in the mechanism of which $n$ plays a distinguished part, as will be more plain further on when we come to the numerous aspirates and blends which that letter forms with other consonants. The two consonants we are now to discuss,—although each is represented, owing to the exigencies of the Roman alphabet, by two letters apiece,—are quite simple sounds, and not compounded of $n$ and the other consonant which follows it. This fact must be grasped to begin with, so that the eye is not allowed to mislead the ear, as would almost certainly occur if the warning is not attended to from the first to regard them as, not compounds, but simple sounds.

**NY.** Pronounced with the back of the tongue against the palate, the point being all the while kept well down; a nasal sound corresponding to the Spanish $ñ$, and not at all to be confounded with "ni."

**Exercise 14.---Nya, nye, nyi, nyo, nyu.**

Yanya, nyanya, nyuni, nyama, nyonyoa, unyo, nyii (cry of hyena), nyali, nyuma yenu nyoani, m'nyoe, huyu nyanya hanyoi, m'nyonyoe nyuni huyu, nyuni anyonyolewa, nyanya hanyolewi, yaninyea, m'nyoe ni wa nyanyae.

(NG') is nasalised $n$, as in Eng. "singer," "ringer;" to be contrasted with $ng$ in finger. **Exercise 15.---Practise pronouncing the former as if written si-ng'er, ri-ng'er; then reverse, thus, ng'er-si, ng'er-ri. Note: Further exercises below, in connection with the blend $ng$ (the sound in finger).
Voice and Breath Consonants.—In every language most of the consonants are divisible into these two classes. Exercise 16.—(a) Utter a loudly whispered hiss, thus, sss. (b) Do this again, only during the hiss, and in the middle of it, practise bringing your voice suddenly into play, and in a moment you will find that the consonant has altered, and you have changed unawares from the sss to a continuous “ezz” sound; thus ssszzz. The difference therefore between s and z depends upon the voice accompanying the sound or not; s accordingly is called a breath consonant, and z a voice consonant. (c) Now do the same with fff (efff). On bringing the voice to bear you find yourself beginning to say vvv (evvv). (d) Reverse the above, stopping the voice accompaniment in the middle of saying the zzz (ezzz) and vvv (evvv), and you will have again the “breath” sounds sss, fff. Further correspondences can be traced in the Syllabary, after that we have stopped to examine, first, a few pairs of simple consonants; and, secondly, consonants in combination with N, and the strange effect it has upon them.

(CH and J.) These are produced very simply with the back of the tongue against the palate, making a soft velvety sound, which some vainly try to imitate by saying them as if ty, dy. Exercise 17.—ja, je, ji, jo, ju; cha, che, chu; jana, juzi, chema, jema, chuma, jua, chua.

(K and G.) Somewhat resemble the pair ch and j in their character and method of production. Note: Beware of uttering ch or k with the English stress, or you may seem to aspirate them, and so possibly say something quite different from what you intended. (See the table of Homonyms.) Exercise 18.—Ka, ke, ki, ko, ku; ga, ge, gi, go, gu. Jee, Unguja, waja? siji; sijui.

(D, T.) From previous practice (p. 18) this pair will come easily, the t corresponding to the d, as s to the z. Exercise 19.—Ta, te, etc.; dada, tata; dede, tete; dodo, toto; dudu, tutue, mtoni.

(D, T.) A pair contrasted with the preceding in that the utterance is from a point forward of the English sound, the tip of the tongue being laid close against the back of the upper front teeth (cp. Ar. dal and te).
Exercise 20.—Da, de, etc.; ta, te, etc.; tata; tete; dia, dua. Contrasts: tua mto wako mtoni; mti huu utue na tini. Namtuma kutuma; natumia atumacho.

Compounds of N; Blends and Aspirates.—The rule is that with voice consonants, N forms “blends,” but with breath consonants, “aspirates”; thus: Blends, mb, mv, nj, ng, nz. Aspirates, ch’, p’, k’, t’, t’. In the blends ng, mb, we have the hard (English) sounds of g, b, and similarly the soft sounds of ch and j in ch’ and nj become hard as English ch and j; while d in nd has a strange “cerebral” sound like a rolled r. N before v becomes mv; before s and f it is simply absorbed and disappears. Note that the aspirates are pronounced with the supply of breath already in the mouth, and not from the chest.

Exercise 21.—(a) Practise mbá, ndá, ngá, nzá as single syllables, e.g. not as if emba, but as mbá. (b) Go through the whole five vowels with mb,—as mba, mbe, mbi, etc. (c) And with nz, ng, nj, nd, nd. (d) Practise similarly t’a, t’e, t’i, t’o; and go through the vowels also with t’, p’, ch’, and k’. (e) Practise the Homonyms (see end of book) with your teacher. (f) Go through the Syllabary, and get your teacher to fit each syllable as far as possible with a meaning, or find it in a “living” word.1

1 That difficult interjection “Mng’wpc” described in African Aphorisms, § 396, will form an excellent vocal gymnastic; and so will the “click assentive,” used by women, and produced by drawing down the back of the tongue from the soft palate at the same time that, with a rapid jerk, the chin is thrown into the air—the lips, meanwhile, being kept well closed.
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**ARABIC SOUNDS OCCASIONALLY USED, TO BE PRACTISED WITH ARABS FROM ARABIA.**

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PART II

There is no article proper in Swahili, neither definite, indefinite, nor partitive.

The Swahili Verb has no special interrogative Form. The difference between statement and question is made solely by the voice.

STUDY I

Salamu—Greetings

Jambo? How are you? [familiar]
Good day! saluta-
Jambo! Well. Good day! tion.
Hu jambo? Are you well? How
do you do? Are you better?
Si jambo. I am well [thank you].
I am better.
U hali (iii.) gani? Are you
feeling well?
Ni hali njema. I am quite well
[thank you].
Yu hali gani? How is he? Is
he quite well?
Yu hali njema. He is quite well
[thank you].
Ha jambo? Is he (or she) well
or better? How is he?
Ha jambo. He (or she) is well or
better.
Sabalkheri! Good morning!
Msaalkheri! Good evening!
Kwa heri! Good-bye! Go in
happiness.
Kwa herini (plur.). Go (ye) in
happiness.
Ahasan'a! Thank you! You have
done well! This is good news!
ndugu (iii.), brother, sister.

nduguyo, your brother (or sister).
jee = ? or ! (generally precedes a
question).
bwana (v.), sir, gentleman, master,
lord.
bibi (v.), madam, lady, mistress.
bwanawangu, my master, dear sir.
bibiyangu, my mistress, dear
madam.
mimi, I, me.
wewe, thou, thee.
yeye, he, him, she, her.
na, and, with.
gani? what? which?
nami, and I, with me.
nawe, and thou, with thee.
nae, and he (or she), with him
(or her).
naam, yes (classical).
ndiyo, yes (general).
la, no (classical).
siyo, no (general).
sana, very, quite, indeed, a great
deal, too much.
wana (i.), child, son, daughter.
mwanayo, your child.
Marahaba! Thank you, it is well.
-ema, good.

Note.—In the Exercises square brackets [ ] denote that the word they enclose is to be left untranslated.

Note.—Roman Numerals placed after a noun indicate the class it belongs to. Arabic Numerals preceding a word refer to a footnote.
Read and Translate


Translate

Good morning! How are you, Madam? Very well, thank you, Sir. Are you feeling well? Quite well, thank you. How do you do, Sir? I am well, thank you. Is my master well? He is quite well. And my mistress, is she well? She is quite well. How is your brother? He is quite well, thank you. How is your sister? Thank you, Sir, she is quite well. He and you and I. My master. Dear Madam. Your brother. Good evening, sir. Good evening, Madam. Yes! No! Good-bye.

1 Lit. "affair," "matter," plur. mambo (v.), used idiomatically as a greeting.
2 Ni, u, yu = three pers. sing., pres. indic., strong verb "to be," conjugated with hali (state), refer to state of health (also tu, mu, we, in plur.).
3 Si, hu, ha = three pers. sing., neg., pres. indic., strong verb "to be," conjugated with jambo, stand for, "Is there nothing the matter with you?" There is nothing the matter with me," etc. (also hatu, hamu, hawa, in plur.).
4 -Yo = yako, thy (poss. adj.).
5 A noun may, by its structure, belong to one of the irrational classes and form its plural accordingly (e.g. mabwana, mabibi), and yet by its meaning belong to the living being or sentient class. In this case it usually takes the concords of Cl. I. As Huyu bwana yuaja (this gentleman is coming), wale mabibi hauaji (those ladies are not coming). See "Groundwork of Swahili Language," by Rev. W. E. Taylor, published by S.P.C.K.
6 Lit. "for good."
<table>
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<tr>
<th>Classifier Prefix</th>
<th>Class I. Rational.</th>
<th>Class II.</th>
<th>Class III. Irrational.</th>
<th>Class IV.</th>
<th>Class V.</th>
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<tr>
<td><strong>Typical Noun</strong></td>
<td>m't'u wat'u person people man men</td>
<td>mti mti tree trees</td>
<td>nyumba nyumba house houses</td>
<td>k'itu vit'u thing things</td>
<td>jina majina name, names</td>
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<tr>
<td><strong>Typical Adjective</strong></td>
<td>mdogo wadogo short, little, small</td>
<td>mrefu mirefu tall, high, long</td>
<td>k'ubwa k'ubwa great, big, large</td>
<td>kibaya vibaya bad</td>
<td>jipya mapya new</td>
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**Remarks on Class Characteristics**
Includes only nouns which represent persons, some words of foreign origin and verbal nouns denoting “agent.” Names and nouns of any other class, representing persons, take the agreements of Class I.

Notes: Animates. Widespread extensive things, e.g. moto, mto, mkono.

Both animate and inanimate. Most animals and fruits. Common nouns of foreign origin. In this class nouns beginning with ch, k, p, t, t (unless foreign) are aspirated thus—ch', k', p', t', t'.
## OF CONCORDS

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<tr>
<th>Class VI.</th>
<th>Class VII.</th>
<th>Class VIII.</th>
<th>Class IX.</th>
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<td>Irrational.</td>
<td>Abstract Class.</td>
<td>Place Class.</td>
<td>Motion Class.</td>
<td>(Plur. of VIII. and IX.) or Within Class.</td>
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| (Ji) or Monster Class. | U (O. & W.) | PA or -ni suffix (nyumba) -ni pa at or by the (house) | Ku or -ni suffix (nyumba) -ni kwa to or towards the (house) | MU (Plur. of VIII. and IX.) or Within Class. |

| Locative Termination -ni. | Sing. and Plur. Mu or -ni suffix (nyumba) -ni mwa Sing. within (house) Plur. to the (houses) | Mwahali places | Mpana broad |

| Sing. Plur. U Nyu | Ubaya | Pahali a place ("somewhere") | Kufa to die, death, dying |

| Jit'u mijit'u ill-conditioned person persons | Uzi nyuzi string strings | Pazuri beautiful | Kwangu my |

| Nyonge minyonge mean, weak | M'bovu mbouvu rotten | Ubou, rotten (used with abstract nouns) | The variable preposition pa (of) and prefix pa or p following the locative, denote rest in, or at, a place |

| Abnormal things | Names of countries. Qualities. Plural concords same as Cl. III. | The variable preposition kwa (of) and prefix kw following the locative, denote motion towards a place. N.B.—The locative may often be only understood—not expressed | The variable preposition mwa (of) and prefix mu or m following the locative (expressed or understood) denote—(1) within (sing.), (2) to, towards (plur.) |
STUDY II

Watumishi—Servants

m't'u (i.), man, person, somebody.
m'toto (i.), boy, child (boy or girl).
maji (v. pl.), water.
moto (ii.), fire, heat.
k'itu (iv.), thing, substance, something, anything.

n'daa (iii.), hunger, famine.
pesa (iii.), piece.
zamu (iii.), turn, watch.
mafuta (v. pl.), oil, fat.
taa (iii.), lamp.
k'elele (iii.), noise.
k'engele (iii.), bell.

mwenzi (i.), companion, fellow, equal.
ku-tumika, to serve, to be in service.
ku-sikia, to hear, to feel.
ku-tezama, to look, to look at.
ku-twaa, to take.
ku-oga, to bathe.
ku-nawa (mikono), to wash (hands).
ku-fua, to wash (lit. beat) clothes.
ku-asha, to wash, to cleanse (things).
ku-la, to eat.
ku-isha, finish.

ku-ja, to come.
ku-fanya, to do, to make.
kw-enda, to go.
ku-pata, to get, to have, to be able.
ku-lala, to sleep (primarily, to lie down, to go to bed).
ku-nunua, to buy, to purchase.
ku-leta, to bring.
ku-faka, to want, to require.
ku-nyamaza, to be quiet, silent.
ku-weza, to be able, to "can."
ku-rudi, to come back, return, punish.
ku-sahau, to forget.
ku-tengeza, to prepare, to arrange, set in readiness.

bado, not yet.
haifai, it won't do.
sasa, now.
sasa hivi, just now, at once, directly.
pia, also, too, as well, altogether.
tu, only, just.
tena, again, and . . . as well, besides, also, moreover.
basi, enough, that will do then!

npesi, quick, quickly, fast.
kwa, by means of, for, from, by, with, to.
vizuri \well, very well, good!
yyema /nicely, beautifully.

See "General Notes on Nouns," note 2, Study XXI.
STUDY II

Read and Translate


Translate

Have you brought [the] lamp, boy? Not yet, Ma'am, my fellow [servant] ⁸ has gone to buy oil. ⁹ When will he come back? He will come back directly, Ma'am. Have you washed [your] clothes? Yes, Ma'am, I have washed [them]. Did you wash (and) the duster? No, Ma'am, I forgot [it]. Can you bring [some] water? Yes, Ma'am, I can. My fellow [servant] has come now, Ma'am, it is (ni) ¹⁰ his (yakwe) turn to serve. Very well, let him bring [the] food then, we want to eat. Be quiet, boy, you make too much noise, it won't do. Very well, Ma'am, I will be quiet now. Bring [the] lamp quickly, we want to look at something. That will do, you can go now.

² Ndoo = imperative of kuja. Lete = imperative of kuleta. These are the only two irregular imperatives in Swahili. All others retain the final vowel of the stem, e.g. shika, hold! samehe, forgive! rudi, return! tubu, repent!

³ The objective particle may be omitted in familiar language.

⁴ Yako (your) understood.

⁵ Conjunctions are used more freely in Swahili than in English.

⁶ Contraction of “mwenzi wangu” (my fellow-companion). For contracted suffixes see Study XVI.

⁷ Lit. “water of heat,” i.e. hot water or water just from the fire. See Study XI, for variable preposition “of” or “from.”

⁸ Kwendu, to go, kuvišta, to finish, and all monosyllabic verbs retain the ku of the infin. in certain tenses. Vide Study VI.

⁹ The interrogative, like other adverbs, follows the verb in Swahili.

¹⁰ Adjectives usually follow their substantives.
SPECIMEN REGULAR VERB—ACTIVE—POSITIVE

KU-FUNGA, to tie, bind fast, shut, fasten.

Infinitive. Pres. kufunga, to tie. No participles.

INDICATIVE MOOD.

PRESENT TENSE.

Characteristic Tense Particle -a.

Sing.

1. na
2. wa
3. (yu)a, wa, ya, cha, la, la, wa, pa, kwa, mwa

I tie or I am tying.

thou test.

funga, he, she, or it ties.

Plur.

1. twa
2. mwa
3. wa, ya, za, vya, ya, ya, za

we tie

funga, you or ye tie

they tie

(The last three classes have no distinctive plural.)

PERFECT TENSE.

Characteristic Tense Particle -na or -me.

Sing.

1. n'na, nina, or nime
2. una or uma
3. ame, uma, ime, kime, lime, lime, uma, pame, kume, m'me

I have tied or I did tie.

thou hast tied.

funga, he, she, or it has tied.

Plur.

1. tune
2. m'me
3. wame, ime, zime, vime, yame, ime, zime

we have tied.

ye have tied.

funga, they have tied.

(The ten pronominal prefixes of the 3rd person represent the ten classes.)
### (Historical) Past Tense

**Characteristic Tense Particle -li.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nali or nili</td>
<td><em>I tied</em> or <em>I was tying</em></td>
<td><em>we tied</em></td>
</tr>
<tr>
<td>2. uli</td>
<td><em>thou tiedst.</em></td>
<td><em>you tied.</em></td>
</tr>
<tr>
<td>3. ali, uli, ili, kili, lili, lili, uli, pali, kuli, m'li</td>
<td><em>funga, he, she, or it tied.</em></td>
<td><em>funga, you tied.</em></td>
</tr>
</tbody>
</table>

#### Subordinate Narrative Tense

**Characteristic Tense Particle -ka.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>nika</em> (or ha)</td>
<td><em>and I tied.</em></td>
<td><em>and we tied.</em></td>
</tr>
<tr>
<td>2. uka</td>
<td><em>and thou tiedst.</em></td>
<td><em>and you tied.</em></td>
</tr>
<tr>
<td>3. aka, uka, ika, kika, lika, lika, uka, paka, kuka, m'ka</td>
<td><em>funga, and he, she, or it tied.</em></td>
<td><em>funga, and they tied.</em></td>
</tr>
</tbody>
</table>

### Future Tense

**Characteristic Tense Particle -ta.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>nita, m'ta, or t'a</em></td>
<td><em>I shall or will tie.</em></td>
<td><em>we shall tie.</em></td>
</tr>
<tr>
<td>2. <em>uta</em></td>
<td><em>thou wilt tie.</em></td>
<td><em>you shall tie.</em></td>
</tr>
<tr>
<td>3. <em>ata, uta, ita, kita,</em></td>
<td><em>funga, he, she, or it will tie.</em></td>
<td><em>funga, you shall tie.</em></td>
</tr>
<tr>
<td><em>lita, lita, uta, pata,</em></td>
<td></td>
<td><em>they shall tie.</em></td>
</tr>
<tr>
<td><em>kuta, m'ta</em></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Participial Tense

**Characteristic Tense Particle -ki.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>niki</em> (or hi)</td>
<td><em>I tying, or when I tie.</em></td>
<td><em>we tying or if we tie.</em></td>
</tr>
<tr>
<td>2. <em>uki</em></td>
<td><em>thou tying.</em></td>
<td><em>you tying.</em></td>
</tr>
<tr>
<td>3. <em>aki, uki, iki, kiki,</em></td>
<td><em>funga, he, she, or it tying.</em></td>
<td><em>funga, they tying.</em></td>
</tr>
<tr>
<td><em>liki, liki, uki, pakki,</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>kuki, m'ki</em></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. See Note on Contractions, Study XVI.
### IMPERATIVE MOOD.

| 2nd Sing. funga, *tie (thou).* | 2nd Plur. fungani, *tie (ye).* |

### SUBORDINATE IMPERATIVE.

| 2nd Sing. (u)kafunge, and *tie (thou).* | 2nd Plur. kafungeni or m{kafunge, and *tie (ye).*} |

### SUBJUNCTIVE MOOD.—Present and Past Tense.

<table>
<thead>
<tr>
<th>S ug.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ni</td>
<td>1. tu</td>
</tr>
<tr>
<td>2. u</td>
<td>2. m'</td>
</tr>
<tr>
<td>3. a, u, i, ki, li, li, u, pa, ku, m'</td>
<td>3. wa, i, zi, vi, ya, i, zi</td>
</tr>
</tbody>
</table>

For Subordinate Subjunctive insert *ba* between the pronominal prefix and the stem.

**Ex.—** Aka{funte, and *let him tie.*}

**Note.—** Verbs whose stems end in *e, i,* or *u,* make no terminal change for the Imperative or Subjunctive.

### CONDITIONAL MOOD.—Past Tense.

Characteristic Tense Particle *-nge* or *-ngeli*.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dinge or ningeli</td>
<td>1. tunge or tungeli</td>
</tr>
<tr>
<td>2. unge or ungeli</td>
<td>2. m'enge or m'ngeli</td>
</tr>
<tr>
<td>3. ange, unge, inge, <em>kige, linge, linge, unge, pange, kunge, m'nge</em></td>
<td>3. wange, inge, <em>zinge, vinge, yange, inge, zinge</em></td>
</tr>
</tbody>
</table>

*ringe, ling, linge, unge, pange, kunge, m'nge*
Walimu—Teachers

mwalimu (i.), teacher, professor, learned man, schoolmaster.
mwanafunzi (i.), scholar, pupil.
chuo (iv.), book.
wino (no pl.) (vii.), ink.
kalamu (iii.), pen, pencil.
peseli, peniseli (iii.), pencil.
harufu (iii.), letter (of alphabet), seent, smell, odour.
lugha (iii.), language, tongue.
kiti (iv.), chair.
meza (iii.), table.
neno (v.), word.
maana (v. pl.), meaning, reason, because.
maana yakwe, its or their meaning.
leo, to-day.
jana, yesterday.
ndia (iii.), way, road, street, path.
tafa/hali, please, if you please.
kujifunza, to learn.
ku-soma, to read, to go to school, to study.
ku-andika, to write.
ku-sema, to speak, to say, to talk.
ku-tamka, to pronounce.
ku-ambia, to tell.
ku-sikiza, to listen.
ku-endeleza, to spell.
ku-jua, to know.
ku-elea, to be clear, to enlighten.
ku-shika, to hold, to catch, to seize, to take.

ku-ona, to see, to find.
ku-weka, to put, place, put-by, ordain, appoint.
ku-jaribu, to try, to test, to tempt.
ku-furahi, to be pleased, happy, glad.
ku-uliza, to ask (a question).
ku-jibu, to answer.
ku-fundisha, kufunza, to teach.
ku-pa, to give.
kujifunza, to sit down, to stay, to dwell.
nini? what? (pron.).
gani? what (adj.).
matamko (v.), pronunciation.
kw-anza, to begin.
kwanzia, first.
kw-isha, to finish.
kisha, then (when that is finished), afterwards, also.
kucheleva, to be late.
labuda, perhaps, that may be.
mbona? why?
hawezien, he is sick.
sana, thoroughly (or any adverb expressing completeness).
karatasi, paper.
masuali
masiala
mauzo
maulizo
majibu (v.), answer.
msfari (ii.), a line.
1 Read and Translate


1 The English custom of suppressing titles in the conversation of equals would appear abrupt and discourteous if attempted in Swahili.
2 "-ni" suffixed to nouns denotes locative case, and may be variously translated by the prepositions by, at, to, within, on, of, from, etc. See Table of Concords.
3 Most Swahili verbs of posture really signify the taking up of a position, e.g. kuk'eti = to sit on the ground. Hence the perfect tense (nimek'eti) = I have taken up a position (I am seated), and the Present Tense (nak'eti) = I am in the act or habit of (sitting) and so, in this case, has come to mean I dwell, or stay.
4 Here the Swahili construction analyzes more logically than the English "me to write."
5 After an auxiliary, the Infinit. ku of the principal verb is frequently omitted.
6 See note 7, Study II.
7 Contraction of niambia. All objective particles preceding imperatives, require the final a of the stem (either primary or derivative) to change to e, except when the 1st pers. sing. obj. particle precedes, in which case the final a is retained. E.g. Nipeleka, Nipelekani, Nipelekca, but Mpeleke, Tupeleke, Wapelekee.
8 See "General Notes on Nouns," note 2, Study XXI.
9 Yakwe (not yao, although it refers to words). N.B.—Possessive adjectives, having reference to inanimate objects, never take a plural form.
10 Lit. "Are they clear to you?"—maana has no sing.
Translate

Why is [the] teacher late to-day? Perhaps he is 11 ill. No! He is coming now. Good-morning, teacher, are you feeling well? Quite well, thank you. [Do] sit down. 12 Give me a book, please, Bibi, and you take a book and read. Now put the book 13 on [the] table and listen. I will ask you questions. Very good! And I will try to answer. That will do now, you have answered well. I am very pleased. Do you want ink? Yes (I want) and a pencil (also). The pupil is trying to speak the Swahili language ( lugha ya Ki-swahili). He can read [the] letters. When did he begin? I taught him [the] first line yesterday.

11 The Pres. Indic. of kuweza, to be able, conjugated negatively, stands for "I am sick," etc. To express the primary meaning "I am not able," etc., the Neg. Fut. is frequently used "sitaweza," etc.
12 See note 7 (p. 32).
13 See Note 2.
TABLE OF PERSONAL PRONOUNS—WITH SEPARABLE PRONOUNS (those that can)

<table>
<thead>
<tr>
<th></th>
<th>Class I.</th>
<th>Class II.</th>
<th>Class III.</th>
<th>Class IV.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Subjective and Objective</strong></td>
<td>mimi, I or me</td>
<td>uo, that same (tree)</td>
<td>iyo, that same (house)</td>
<td>kioho, that same (thing)</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Subjective and Objective</strong></td>
<td>swiswi, we or us</td>
<td>iyo, those same (trees)</td>
<td>zizo, those same (houses)</td>
<td>vivyo, those same (things)</td>
</tr>
<tr>
<td><strong>Singular Abbreviated Pronoun</strong></td>
<td>mi, I or me</td>
<td>o, it (the tree)</td>
<td>yo, it (the house)</td>
<td>cho, it (the thing)</td>
</tr>
<tr>
<td><strong>Plural Abbreviated Pronoun</strong></td>
<td>swi, we or us</td>
<td>yo, they (the trees)</td>
<td>zo, they (the houses)</td>
<td>vyo, they (the things)</td>
</tr>
</tbody>
</table>

Other separable pronouns are nani? (who?) and nini? (what?)—both indeclin- other. The latter three
By prefixing na to the abbreviated form, we get the conjunctive pronoun—And thing)
By prefixing ndi- we obtain the Emphatic

<table>
<thead>
<tr>
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<th>Class II.</th>
<th>Class III.</th>
<th>Class IV.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Subjective and Objective</strong></td>
<td>ni, n', I</td>
<td>u, w, it (tree)</td>
<td>I, y, it (house)</td>
<td>ki, ch, it (thing)</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Subjective and Objective</strong></td>
<td>tu, tw, we</td>
<td>i, y, they (trees)</td>
<td>zi, z, they (houses)</td>
<td>vi, vy, they (things)</td>
</tr>
<tr>
<td><strong>Singular Object</strong></td>
<td>ni, n, me</td>
<td>u, w, it (tree)</td>
<td>i, y, it (house)</td>
<td>ki, ch, it (thing)</td>
</tr>
<tr>
<td><strong>Plural Object</strong></td>
<td>tu, tw, us</td>
<td>i, y, them (trees)</td>
<td>zi, z, them (houses)</td>
<td>vi, vy, them (things)</td>
</tr>
</tbody>
</table>

-ni, the abbreviated form of nini (what?) can be suffixed to any

Note.—The objective infix immediately precedes the stem of the verb.

Note.—The “mu” (3rd pers. sing. obj.) is used
### PRONOMINAL PREFIXES AND INFIXES.

*stand alone as independent words*.

<table>
<thead>
<tr>
<th>Class V</th>
<th>Class VI</th>
<th>Class VII</th>
<th>Class VIII</th>
<th>Class IX</th>
<th>Class X</th>
</tr>
</thead>
<tbody>
<tr>
<td>lilo, that same (word)</td>
<td>lilo, that same (monster)</td>
<td>uo, that same (string)</td>
<td>papo, that same (place) “just there”</td>
<td>kuko, that same (direction) “just there”</td>
<td>mumo, those same places “just there-in”</td>
</tr>
<tr>
<td>yayo, those same (words)</td>
<td>iyo, those same (monsters)</td>
<td>zizo, those same (strings)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lo, it (the word)</td>
<td>lo, it (the monster)</td>
<td>o, it (the string)</td>
<td>po, it (the place)</td>
<td>ko, it (the dying or direction)</td>
<td>mo, they (the places)</td>
</tr>
<tr>
<td>yo, they (the words)</td>
<td>yo, they (the monsters)</td>
<td>zo, they (the strings)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**able** – mwenyewe (himself), mwenyi (having, possessing), mwengine (another, are declinable (see p. 62).

I, and me (nami); and he, with her (nae); and it (the word) (nalo); with it (the (nacho), etc.: Present of the Verb “To Be.” See Study XIV.

**up in the construction of the verb).**

<table>
<thead>
<tr>
<th>Class V</th>
<th>Class VI</th>
<th>Class VII</th>
<th>Class VIII</th>
<th>Class IX</th>
<th>Class X</th>
</tr>
</thead>
<tbody>
<tr>
<td>li, l, it (word)</td>
<td>li,l, it (monsters)</td>
<td>u, w, it (string)</td>
<td>pa, p, it (place)</td>
<td>ku, kw, it (dying)</td>
<td>mu, mw, m’, they (places)</td>
</tr>
<tr>
<td>ya, y, they (words)</td>
<td>l, y, they (monsters)</td>
<td>zi, z, they (strings)</td>
<td></td>
<td>ku, kw, it (dying)</td>
<td>mu, mw, m’, them (places)</td>
</tr>
<tr>
<td>li, l, it (word)</td>
<td>li,l, it (monsters)</td>
<td>u, w, it (string)</td>
<td>pa, p, it (place)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ya, y, them (words)</td>
<td>i, y, them (monsters)</td>
<td>zi, z, them (strings)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

verb as an inseparable particle. **Wafanyani? What are you doing?** It is generally expressed as well as the noun in the objective case. before the vowels o and u, and sometimes before a.
Nyumbani—In the house

mlango (ii.), door, entrance.
ufunguo (vii.), key.
ukumbi (vii.), hall.
roshani (iii.), balcony.
daraja (v.), stairs, steps (of stone).
dirisha (v.), window.
chumba (iv.), bedroom, room.
ghala (v.), store-room.
sakafu (iii.), flat stone roof or pavement.
dari (v.), house-top, roof.
orofa (vii.), upper storey.
sebule (iii.), private room.
ua (vii.), courtyard.
baraza (v.), verandah.
kizingifi (iv.), door-step.
mekka (ii.), mat.
zulia (v.), carpet.
kioo (iv.), mirror.
p'aka (iii.), cat.
ku-angalia, to regard, to behold, to visit, to be careful.
ku-panda, to go up, come up, climb.
ku-shuka, to come down, go down.
ku-funga, to shut, close.
ku-fungua, to undo, open.
ku-toka, to go out, to come from, leave (situation), come out.
ku-ngia, to go in, come in, come on (of rains, etc.).
ku-pea, ku-fyagia (z'bar), to sweep.
ku-sugua, to rub, polish, clean.
ku-safi, to clean, cleanse.
ku-tafuta, to look for, search.
ku-ita, to call.
ku-sihi, to beseech, pray (peremptory).
ku-teka, to laugh, to moek at, smile.
ku-lia, to cry, weep.
ku-ngoja, to wait, to wait for.
a! oh!
n'de, out, outside.
n'dani, in, inside.
t'ini, down, below.
juu, up, upstairs, over, above, against.
wapi? where?
kidogo (adv.), a little, rather.
wazi (indecl. adj. and adv.), open, ajar, clear.
siku (iii.), day, twenty-four hours.
usiku (vii.), night.
m'ana (ii.), day-time, mid-day.
kucha (ix.), dawn, sunrise.
kufwa (ix.), sunset.
m'ana kufwa (or kufwa), all day long.
usiku kucha (or kucha), all night long.
tele, much, many, plenty, a lot of.
p'anya (iii.), rat.
haidhuru, never mind, it doesn’t matter.
Read and Translate


Translate

Come down, I pray you, at once. Your sister is looking for you. Where is she? She is in the private room. Tell her to come (pres. subj.) into the hall. The bedrooms want sweeping (pass. inf.) and [the] store-room also. Is the door of the upper-storey open? No, it is 5 shut. Open [it] then. The boy wants to come inside. Very well, let him come inside and go down below (sub. subj.). The teacher has laughed all day. Why did he laugh? Ask him. He says he saw a rat looking (part. tense) in the mirror (loc.). Are there (wako) many rats in the house? Yes, there are very many.

1 The use of the auxiliary verb kwisha (to finish), is a favourite way of expressing an emphatic perfect. It may be translated “already,” but is more often omitted altogether in English. This verb kwisha has an idiomatic perfect, much used—

nsha, I have finished. tunsha, we have finished. msha,
unsha, wansha, insha, yansha, etc.
ansha, unsha, insha, etc.

2 See note 3, Study II.
3 See note 5, Study I.
4 Maana = (primarily) meaning, cause, etc., but has come to serve as a conjunction (because, that is why), and may stand at beginning or end of clause.
5 Perf. Tense of Passive. See next Study.
**KUWA, “TO BE” (STRONG VERB)**

**Note**—The verb *kuwa*, strictly speaking, approaches very nearly to the sense of “become,” of which there is no other equivalent in Swahili. The real Pres. Indic., positive and negative, is—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>nawa</strong></td>
<td>1.</td>
<td>ni</td>
</tr>
<tr>
<td><strong>twawa</strong></td>
<td>2.</td>
<td>u</td>
</tr>
<tr>
<td><strong>siwi</strong></td>
<td>3.</td>
<td>yu, u, i, ki, li, li, u, pa, ku, mu</td>
</tr>
<tr>
<td><strong>hatuwi</strong></td>
<td>1.</td>
<td>nime or nina or n’na</td>
</tr>
<tr>
<td></td>
<td>2.</td>
<td>ume</td>
</tr>
<tr>
<td><strong>huwi</strong></td>
<td>3.</td>
<td>ame, ume, ime, kime, lime, lime, ume, pame, kume, m’me</td>
</tr>
<tr>
<td><strong>hamwi</strong></td>
<td></td>
<td>kuwa, he, she, or it has been.</td>
</tr>
</tbody>
</table>

**Of these the 3rd pers. sing. is most frequently met with; hawi being idiomatically used for “In no case will he.” Also the “hu” tense (see Study XIV.), which, used impersonally, gets to bear the meaning of “perhaps.”**

*Huwa akenda = It will come that he will go = Perhaps he will go.*

**INDICATIVE MOOD.**

### Present Tense.

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Pronominal Prefixes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>1. ni</td>
<td>I am.</td>
</tr>
<tr>
<td>2. u</td>
<td>thou art.</td>
</tr>
<tr>
<td>3. yu, u, i, ki, li, li, u, pa, ku, mu</td>
<td>he, she, or it is.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tu</td>
<td>we are.</td>
</tr>
<tr>
<td>2. mu</td>
<td>you are.</td>
</tr>
<tr>
<td>3. wa, i, zi, vi, ya, i, zi</td>
<td>they are.</td>
</tr>
</tbody>
</table>

### Perfect Tense.

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Pronominal Prefixes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>1. nime or nina or n’na</td>
<td>I have been.</td>
</tr>
<tr>
<td>2. ume</td>
<td>thou hast been.</td>
</tr>
<tr>
<td>3. ame, ume, ime, kime, lime, lime, ume, pame, kume, m’me</td>
<td>kuwa, he, she, or it has been.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tume or tuna</td>
<td>we have been.</td>
</tr>
<tr>
<td>2. nime</td>
<td>ye have been.</td>
</tr>
<tr>
<td>3. wame, ime, zime, vime, yame, ime, zime</td>
<td>kuwa, they have been.</td>
</tr>
<tr>
<td></td>
<td>kuwa, they have been.</td>
</tr>
<tr>
<td>Past Tense.</td>
<td>Future Tense.</td>
</tr>
<tr>
<td>------------</td>
<td>---------------</td>
</tr>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Sing.</strong></td>
</tr>
<tr>
<td>1. nali or nili</td>
<td>I was.</td>
</tr>
<tr>
<td>2. uli</td>
<td>thou wast.</td>
</tr>
<tr>
<td>3. ali, uli, ili, kili, lili, lili, uli, pali, kuli, m’li</td>
<td>kuwa, he, she, or it was.</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>1. tuli</td>
<td>we were.</td>
</tr>
<tr>
<td>2. m’li</td>
<td></td>
</tr>
<tr>
<td>3. wali, ili, zili, vili, yali, ili, zili</td>
<td>kuwa, ye were.</td>
</tr>
</tbody>
</table>

**Subordinate Narrative Tense.**

<table>
<thead>
<tr>
<th>Pers. Pronominal Prefixes.</th>
<th><strong>Sing.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nika</td>
<td>and I was.</td>
</tr>
<tr>
<td>2. uka</td>
<td>and thou wast.</td>
</tr>
<tr>
<td>3. aka, uka, ika, kika, lika, lika, uka, paka, kuka, m’ka</td>
<td>wa, and he, she, or it was.</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>1. tuka</td>
<td>and we were.</td>
</tr>
<tr>
<td>2. m’ka</td>
<td></td>
</tr>
<tr>
<td>3. waka, ika, zika, vika, yaka, ika, zika</td>
<td>wa, and ye were.</td>
</tr>
<tr>
<td></td>
<td>and they were.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Participial Tense.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
</tr>
<tr>
<td>1. niki (or niwapo)</td>
</tr>
<tr>
<td>2. uki (or uwapo)</td>
</tr>
<tr>
<td>3. aki. uki, iki, kiki, liki, liki, uki, paki, kuki, m’ki, (or awapo, etc.)</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>1. tuki (or tuwapo)</td>
</tr>
<tr>
<td>2. m’ki (or m’wapo)</td>
</tr>
<tr>
<td>3. waki, iki, ziki, viki, yaki, iki, ziki, (or wawapo, etc.)</td>
</tr>
</tbody>
</table>

1 The Verb "To Be" has also an Idiomatic Participial Tense—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nili, I being, etc.</td>
<td>1. tuli, we being.</td>
</tr>
<tr>
<td>2. uli</td>
<td>2. m’li</td>
</tr>
<tr>
<td>3. ali, uli, ili, kili, lili, lili, uli, pali, kuli, mli</td>
<td>3. wali, ili, zili, vili, yali, ili, zili</td>
</tr>
</tbody>
</table>
**IMPERATIVE MOOD.**

- 2nd Sing. iwa or uwe, be thou.  
- 2nd Plur. iwani or m'we, be ye.

**SUBORDINATE IMPERATIVE.**

- 2nd Sing. ukawe, and be thou.  
- 2nd Plur. mkawe, and be ye.

**SUBJUNCTIVE MOOD—PRESENT AND PAST TENSE.**

|--------------------------|-------|-------|
| 1. ni                    | that I may or might be,  
                          or let me be, or shall  
                          I be?                 |
| 2. u                     | we, that thou mayest or  
                          mightest be.            |
| a, u, i, ki, li, li, u,  
                          pa, ku, m'             |
| 3. wa, i, zi, vi, ya, i, zi |

For Subordinate Subjunctive insert ha between pronominal prefix and stem.  
Nikawe, and let me be.

**CONDITIONAL MOOD—PAST TENSE.**

<table>
<thead>
<tr>
<th>Pers. Pronominal Prefixes</th>
<th>Sing.</th>
</tr>
</thead>
</table>
| 1. ninge or ningeli      | I should or might have  
                          been.      |
| 2. unge or ungeli        | thou wouldst have been. |
| 3. ange, unge, inge,     
                          kinge, linge, linge,  
                          unge, pange, kunge,  
                          minge          |

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tunge or tungeli</td>
<td>we should have been.</td>
</tr>
<tr>
<td>2. ninge or m'ngeli</td>
<td>ye would have been.</td>
</tr>
</tbody>
</table>
| 3. wange, inge, zinge,   
                          vinge, yange, inge,  
                          zinge              |

kuwa, they would or might  
have been.
STUDY V

Note.—The verbal suffixes po, ko, mo, may be suffixed to all these persons and tenses, also interrogatively and negatively, as—

Pers.                                      Sing.
1. Nipo,                                  I am here.
2. Umekuwako,                             thou hast been there.
3. Yuko,                                  he or she is there, he or she exists.
3. uko?                                  is it (the mat, mkeka) there?
3. hakipo,                                it (the mirror, kioo) is not here.

Plur.
1. tukiwamo,                              if we are in it, if we have to do with it.
2. m’takuwamo,                            ye will be in it.
3. walikuwapo,                            they were here.

STUDY V

Mezani—At the table

NGUO 1 ya meza (iii.), table cloth.
kijiko (iv.), spoon.
uma (vii.), fork.
sahani (iii.), plate, dish.
2 kisahani (iv.), saucer.
kikombe (iv.), cup.
bilauri (iii.), glass, tumbler.
sinia (v.), tray.
sanduku (v.), box, cupboard.
kawa (iii.), dish-cover (plaited).
chai (iii.), tea.
kahawa (iii.), coffee.
sukari (iii.), sugar.
mkate (ii.), bread, loaf, cake.
asali (iii.), honey, syrup.
tayari, ready, in readiness.
kuandika, to set in order (table).
kuondoka, to go away, to get up, to leave.
kuondoa, to take away, remove.
kunwa, to drink.
kufoa, to put out, give (out), take out, to offer.
kuweka, to put, put away, keep, appoint, put off.
kupakua, to dish up.
kupasha moto, to warm up.
kupoa moto, to get cold.
kuafa, to leave, leave off, to give up.
kukunda, to fold.
kukundua, to unfold.
kumiza, to swallow.
kutafuna, to chew, eat.
kuonda, to taste, try, to tempt.
3 kupiga, to beat, strike.
k’iu (iii.), thirst.
sawasawa, even, straight, properly.
kabisa, altogether, entirely, quite.

1 See "of," Study XI.
2 "Ki" = common diminutive prefix. See note 5, Study XVIII.
3 "Piga" is capable of various meanings according to the noun it is coupled with—kupiga msari, to draw a line; kupiga k’engele, to ring a bell; kupiga ch’apa, to print; kupiga k’elele, to make a noise; kupiga t’eko, to kick; kupiga fundo, to tie a knot; kupiga magot‘i, to kneel; kupiga pasi, to iron; kupiga mbinja, to whistle; kupiga k’ura, to cast lots; kupiga yowe, to shout out in fear, etc.
Read and Translate


4 - tamu, tupu, tangu, and other adjectives are capable of an adverbial use, in which case there is no concord.
4a The unavoidable use of the familiar pronoun "thee" and "thou" to persons of all ranks and ages is as much to be regretted as the exclusive use in English of the polite form "you."
5 "N'" = copula "ni" contracted.
6 "Na" (and) cannot connect two finite verbs. In the Past Indic., Subj., and Imper., the subordinate tense with "ka" introduces the "and" and obviates the difficulty. In all other cases, the second verb must be put in the Infinitive, which then bears the force of the tense and mood of the preceding verb. Neither will "na" connect two adjectives. If we wish to predicate two or more qualities of one substantive, the second or last (whichever follows the "na") must be converted into an abstract noun. Ex. Mt'u huyu ni mwema na upole.
7 See note 1, Study IV.
Translate

Glasses and plates are wanted for the table, people are coming for mid-day meal here to-day. Shall I bring spoons and forks too? Yes, I want to set the table now in readiness. Will they drink water? Yes, they will drink water if it is clean. Take a tray and dish up the food, then ring the bell to call the people. You have forgotten to put the dish-covers over the dishes. Tell the cook to warm up yesterday's fowl. Try to fold the cloth properly. Can you set the table nicely if the cloth is not clean? No! it will not do. We tasted the honey and we found [it] sweet. The child swallowed something and he said, “It is sugar.” If it was sugar he would have smiled, but now he is crying. Let us go away, he will leave off. If a child cries he will not get (hapati) cake (loaf of sweetness).

Explanation of Difference between Strong Verb To Be and Simple Copula

1. The strong verb “to be” is that which affirms, not the peculiar quality or identity of the thing or things, person or persons, but the place, the circumstance, state, or surroundings, in which it, or they, happen or are desired to be, differing according to number and person, tense and mood, as seen above.

2. (a) The weak verb “to be” or simple copula (ni = “is” or “are”—same for all classes) is confined to the present tense of the Indicative, and differs only from the strong verb in the third persons of that tense. It is used when

8 Verb must take concords of cl. iii. to which both nouns belong. But see note 2, Study XII.
9 Trans. “meal of mid-day,” and so in all cases where one substantive is used to qualify another.
10 Participial tense.
11 See note on Adverbial Prepositions, Study XX.
12 There is no possessive form in Swahili. See note 9.
13 The impersonal “it” when not referring to any afore-mentioned noun, is translated by the pronominal “i” (as in cl. iii.) and its correlatives.
one wants to affirm of a thing or things, person or persons, that it or they "is" or "are" of a certain quality (not involving the state or position in which it (or they) happen to be) or to identify two titles or nouns—

Fulani ni mwema, so and so is good.
Wevi ni wangi, thieves are many.
Walimu wangu ni Ali na Abudulla, my teachers are Ali and Abdallah.

(b) The Negative Simple Copula is si (he, she, or it) "is not," (they) "are not";
Ex. Fulani si mwema, so and so is not good.
Wevi si wangi, thieves are not many.
Walimu wangu si Ali na Abudulla, my teachers are not Ali and Abdallah.
Si kweli? is it not true?
Ni kweli, it is true.

Passive Verbs

Passive stems are formed—
1. By inserting w before final vowel in verbs ending in a, or ea—
Ex. Kufungwa, to be shut.
Tutaielewa, we shall be enlightened.

2. By adding wa to verbs ending in i or e.
Ex. Kurudiwa, to be punished.
Alisamehewa, he was forgiven.

3. By inserting liw or lew between the final vowels of the stem when it ends in ia, oa, or ua.
Ex. Kuoa, to marry, to wed.
Kuoilewa, to be married (said only of the bride).
Kufua, to wash.
Kufuliwa, to be washed.
Kukimbia, to run away.
Kukimbiliwa, to be pursued.
STUDY VI

Kutia, to put in, makes kutiwa and kutiliwa. Kuua, to kill, makes kuuwawa.

4. Verbs ending in u, change the u into i and add wa.

Ex. Kuutubu, to repent, kutubiwa; kushukuru, to give thanks; kushukuriwa, except kusahau, to forget, which makes kusahauliwa.

Monosyllabic verbs are mostly irregular—

Kula, to eat, kuliwa, to be eaten; kupa, to give, kupewa and kupawa; kuja, to come, kujiwa; kufa, to die, kufiwa.

Passive subjunctive is formed as follows:

Nirudiwe, that I may be punished.
Kifuliwe, that it (cl. iv.) may be washed.

Passive negative is formed thus:

Sifungwi, I am not bound.
Hasamehewi, he is not forgiven.

STUDY VI

Mekoni—In the kitchen

m'pishi (i.), cook.
m'tuizi (ii.), stew.
k'uni (iii.), firewood.
1 kibiriti (iv.), box of matches.
kisu (iv.), knife.
sufuria (v.), saucepan.
mwiko (ii.), spoon (large).
mbuzi (iii.), cocoa-nut grater.
nazi (iii.), cocoa-nut.
nyama (iii.), meat, flesh, game, animal.
munyu (ii.), salt.
pilipili (iii.), pepper.
soko (v.), market.
maivu (v.), ashes.
mashizi (v.), soot, smuts, blacks.
maaka (v.), coals, embers.
wali (vii.), cooked rice.
k'uku (iii.), fowl.
2 mboga (iii.), vegetable.
kupika, to cook (boil or stew).
kuk'anga, to fry.

1 A single match (seldom used) = kijiti, a small piece of wood.

2 "Mboga" is also applied in a wider sense to any relish or sauce (meat, fish, etc.), that is eaten with the plain boiled rice or Indian corn porridge. Kitewec = another generic term for the same thing. Boga (pl. maboga) a pumpkin, must not be confused with "mboga."
kuoka, to bake.
kutokosa, to boil (trans.).
kutokota, to boil (intrans.).
kuchemka, to boil.
kutoma, to toast, brand, burn, prick.
kuwaka, to burn (intr.), to burn up.
kuwasha, to light, kindle.
kutokoteza, to catch fire.
kukuna, to grate, to scratch.
kun DAGA, to be scalded, scorched.
kuteretea, to walk about, take a walk.
kufurika, to boil over, to overflow.
kuyai, to melt.
kuk'ata, to cut.
kuoza, to rot.
kufinika, to cover.
ukoko (vii.), erust on pot.
chungu (iv.), small cooking-pot.
nyungu (iii.), cooking-pot.
mfungi (ii.), water-pot.
kandarinya (iii.), kettle.
birika (v.), cistern, trough.
moshi (ii.), smoke.
maziwa (v.), milk.
tangu, sinse.
makusudi (v.). purpose, on purpose.
katika, in, into, from, etc.
badae, halafu (z"bar), afterwards, presently, later.
kunandoa, to take away.

Read and Translate


Translate

Have you put salt and pepper in the stew? Yes, a little, but I did not put [any] in the vegetables. Do not stir the milk with a knife, stir [it] with a spoon. Look,

3 Vide note 4, Study IV.
4 See note 5, Study I.
5 The preposition (in) is frequently duplicated, being expressed both in the verb or verbal suffix and in the locative case of the noun.
you have burnt [your] clothes, did you not feel the heat? No, I did not feel anything. Has the boy grated the cocoa-nut? Not yet, he will do [it] later. The cook has taken the cocoa-nut grater. Are you cooking with coal? No, we cook with firewood. If we want to bake we cover the saucepan with 6 hot embers. Why has the boy not taken away the ashes? Perhaps he forgot. The water is boiling, will the kettle melt? No, I know it will not melt; it was made on purpose to boil water. I see smoke coming out (it comes out) of the window.

6 Trans. “embers of heat” and so in innumerable cases owing to the paucity of adjectives, see Study VIII. For “of,” see Study XI.
**SPECIMEN REGULAR VERB—ACTIVE—NEGATIVE**

**Kutofunga, not to bind (also kutoa kufunga).**

Infin. Pres. kutofunga, not to bind (also kutoa kufunga). No participles.

**INDICATIVE MOOD.**

**Present Tense.**

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Pronominal Prefixes</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. si</td>
<td>I do not tie.</td>
<td></td>
</tr>
<tr>
<td>2. hu</td>
<td>thou dost not tie.</td>
<td></td>
</tr>
<tr>
<td>3. ha, hau, hai, haki, hali, hali, hau, hapa, haku, hamu</td>
<td>fungi, he, she, or it does not tie.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hatu</td>
</tr>
<tr>
<td>2. ham'</td>
</tr>
<tr>
<td>3. hawa, hai, hazi, havi, haya, hai, hazi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1 Past Tense.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pers.</td>
</tr>
<tr>
<td>1. siku</td>
</tr>
<tr>
<td>2. huku</td>
</tr>
<tr>
<td>3. hakiku, hauku, haiku, hakiku, haliku, hakiku, hauku, hapaku, hakuku, hamaku</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hatuku</td>
</tr>
<tr>
<td>2. haiku</td>
</tr>
<tr>
<td>3. hawaku, haiku, haizi, hakiku, haviku, hayiku, haziiku</td>
</tr>
</tbody>
</table>

Note.—Verbs whose stems end in e, i, or u, make no terminal change for the Pres. Ind. Negative.

1 The Perfect infix me appears in a Negative Interrogative expression common among slaves and children, *Simefanya?* (Did I not do it? or, But I have done it), when asked why such and such a thing has not been done.
### Future Tense

**Sing.**

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Pronominal Prefixes</th>
<th>Funga,</th>
<th>I shall not tie. or thou will not tie.</th>
<th>he, she, or it, will not tie.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>sita</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>hatu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>hata, hauita, ha-kita, halita, halita, hauita, hapata, ha-kuta, ham’ita</td>
<td>funga,</td>
<td>not tie.</td>
<td></td>
</tr>
</tbody>
</table>

**Plur.**

| 1. | hatuta | we shall not tie. |
| 2. | ham’ta | ye will not tie. |
| 3. | hawata, haita, hazita, havita, hayata, haita, hazita | funga, | they will not tie. |

### Participial Tense

**Sing.**

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Pronominal Prefixes</th>
<th>Funga,</th>
<th>I do not tie or I am not tying.</th>
<th>if he does not tie.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>nisipo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>usipo</td>
<td>funga,</td>
<td>not tie.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>asipo, usipo, isipo, kisipo, lisipo, usipo, pasipo, kusipo, m’sipo</td>
<td>funga,</td>
<td>if he does not tie.</td>
<td></td>
</tr>
</tbody>
</table>

**Plur.**

| 1. | tusipo | if we do not tie. |
| 2. | m’sipo | if ye do not tie. |
| 3. | wasipo, isipo, zisipo, visipo, yasipo, isipo, zisipo | funga, | if they do not tie. |

### Imperative Mood

**2nd Sing.** sifunge, never tie (thou). usifunge, do not tie.

**2nd Plur.** m’sifunge, do (ye) not tie.

### Subjunctive Mood—Present and Past Tense

**Sing.**

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Pronominal Prefixes</th>
<th>Funge,</th>
<th>that I may or might not tie, or let me not tie, or shall I not tie?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>nisi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>usi</td>
<td>funge,</td>
<td>that thou mayest or mightest not tie.</td>
</tr>
<tr>
<td>3.</td>
<td>asi, usi, isi, kisi, lisí, lisí, usí, pasí, kusi, m’sí</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Pronominal Prefixes</th>
<th>Funge,</th>
<th>that we may or might not tie, or let us not tie, or shall we not tie?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>tusi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>m’sí</td>
<td>funge,</td>
<td>that ye may or might not tie.</td>
</tr>
<tr>
<td>3.</td>
<td>wasí, isi, zisí, visí, yasí, isi, zisí</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Conditional Mood—Past Tense.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pers.</strong>  <strong>Pronominal Prefixes.</strong></td>
<td><strong>Pers.</strong>  <strong>Pronominal Prefixes.</strong></td>
</tr>
<tr>
<td>1. singe or singel or nisinge</td>
<td>1. hatunge or hatungeli or tusinge</td>
</tr>
<tr>
<td>2. hunga or hungeli or usinge</td>
<td>2. ham'unga or ham'ungeli or m'singeli</td>
</tr>
<tr>
<td>3. hunga, haungu, hainge, hakinge, halingle, halinge, haungu, hapange, hakunge, hamunuge</td>
<td>3. haungu, hainge, hazinge, havinge, hayange, hainge, hazinge</td>
</tr>
<tr>
<td>funga, he, she, or it would not have tied.</td>
<td>funga, they would not have tied.</td>
</tr>
</tbody>
</table>

**Note.**—Monosyllabic Verbs retain the ku of the Infinitive in the seven following tenses for euphonic reasons—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>n'akula or nimekula,</td>
<td>ulikuja,</td>
<td>atakuka,</td>
<td>hatutakunwa,</td>
<td>m'gelikula,</td>
<td>hawangekufa,</td>
<td>isipokunya (mvua),</td>
</tr>
<tr>
<td>I have eaten.</td>
<td>you came.</td>
<td>he will die.</td>
<td>we shall not drink.</td>
<td>ye would have eaten.</td>
<td>they would not have died.</td>
<td>if it (the rain) does not fall.</td>
</tr>
</tbody>
</table>

*Kupa, to give, requires an objective infix to be conjugated with it which euphonically replaces the infinitive ku.*

Ex. Afanipa, uliwapa, etc.
**STUDY VII**

_Mjini_ (ii.)—In the town

Ngome (iii.), fort.
gereza (iii.), prison.
forohana (iii.), custom-house.
ukuta (vii.), wall.
lango (v.), gate.
jiwe (v.), stone.
uvumbi (vii.), small fine dust.
vumbi (v.) litter, large dust.
t'ope (iii. pi.), mud.
mvua (iii.), rain.
upepo (vii.) wind.
juu (v.), sun.
mpagazi (i.), porter, carrier.
mibiu (iii.), proclamation.
masikini (iii.), poor man, beggar.
mtumwa (i.), slave.
muungwana (i.), free born man, gentleman.
mwana mume (i.), male (boy or man).
mwana mke (i.), female (girl or woman).
m't'u mume (i.), man (adult).
m't'u mke (i.), woman (adult).
mume (i.), husband, man.
mke (i.), wife.
kupita, to pass, cross over, surpass, excel.
kufuata, to follow.
kufuatana, to go in company or file, to accompany.
similla! sumile! make way!
kuanguka, to fall, to fall down.
kuiba, to steal.
kuchoka, to be tired.
kuamkua, to greet, to speak to.
kupigana, to fight.
Ni heri, It is better (fol. by subj.).
kufika, to arrive, reach, lead to.
kuvuma, to blow, roar.
kutoroka, to run away.
kutii, to obey.
kuafa huru, to release, to free.
kunya, to fall (as of rain).
kutunza, to take care (of), to watch.
kukosa, to miss, to fail, transgress.
kuk'uta, to meet, to come across, to meet with, to find.
kukut'ana, to meet (recip.), assemble.

Afadhali, It is better.
kwa, at the house of (“chez”) to.
kwetu, at our house or home, “chez nous,” in our country.
kwenu, at your house or home, in your country.
kwo, at their house or home, in their country.
gari (v.), carriage, waggon, trolly.
k'ando, aside, apart, on or by or to one side.
fulani (iii.), so and so, such a one, some one.
wala, neither, nor (or).
keso, to-morrow.
wewi (i.), thief (pl. wevi).
keso kutwa, day after to-morrow.
'ngoma (iii.), dance, drum.
p'ingu (iii.), fetter, charm.
kivuli (iv.), uvuli (vii.), shade, shadow.
m'oro (i.), runaway slave, truant.
-kali, fierce, strong, cruel.
huru (pl. mahuru), free.
-kuu, chief, main.
zamani (iii.), time; (also used adverbially; formerly, some time ago).
kijana (iv.), young child, child.
kijana mwana mume, boy, lad.
kijana kike, girl, lass.

_Read and Translate_

Haya twende n'de tukatembee kidogo. Twende uvulini basi, hapa juu ni kali. Mimi nataka kwenda ngomeni, tupite kwa ndia gani? Sijui ndia mimi, lakini

1 Kupiga ngoma = to beat a drum; kufeza ngoma = to dance,

Translate

Only men are wanted, they are beating the drum to call ³ them. The women are tired, they cannot go. Perhaps they will follow afterwards? No, they have missed the trolley, they will ⁴ stay at home now. Never mind, they can go to-morrow morning. Will they not be late? Yes, they will be rather late, but the men will wait [for them]. People are assembling at our house, what are they looking for? We are told that they are poor, they want ⁵ bread. It is better to give them (kuwapa) bread, that they may not steal. If they steal they will be put in prison. There is (ziko) much mud and dirt here, let us pass to one side. Will you be able to reach home the day after to-morrow? Yes, we shall be able [to] if we do not meet [with] wind or rain. They issued a proclamation (beat the buffalo horn) at the gate this morning to say that slaves who obey their ⁶ masters (bwana zao) will be ⁷ set free.

¹ The “i” in “ni” is frequently elided.
² “Taka,” used as an auxiliary, stands for “is going to,” “is on the point of.”
³ See note 1, Study XIV.
⁴ See note 3, Study III.
⁵ For “bread” in the wide sense use “chakula.” European “bread” is an unknown luxury to the simple native.
⁶ “Bwana” and “bibi” take plurals in both cl. iii. and cl. v. See note 1, Study VIII.
⁷ The technical expression is “kuatika huru,” using the Quasi-Passive for the Passive. See Study XVII.
STRONG VERB "TO BE"—NEGATIVE

Infin. Pres. kutokuwa, not to be (also kutoa kuwa).

INDICATIVE MOOD.

<table>
<thead>
<tr>
<th>Present Tense.</th>
<th>Past Tense.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Pers. Pronominal Prefixes.</strong></td>
<td><strong>Sing.</strong></td>
</tr>
<tr>
<td>1. si</td>
<td>I am not.</td>
</tr>
<tr>
<td>2. ha</td>
<td>thou art not.</td>
</tr>
<tr>
<td>3. ha, hau, hai, haki, hali, hali, hau, hapa, haku, hamu</td>
<td>he, she, or it is not.</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>1. hatu</td>
<td>we are not.</td>
</tr>
<tr>
<td>2. ham'</td>
<td>ye are not.</td>
</tr>
<tr>
<td>3. hawa, hai, hazi, havi, haya, hai, hazi</td>
<td>they are not.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Future Tense.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Pers. Pronominal Prefixes.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>1. sira</td>
<td>I shall not be.</td>
</tr>
<tr>
<td>2. huta</td>
<td>thou will not be.</td>
</tr>
<tr>
<td>3. hata, hauta, haita, hakita, halita, halita, hauta, hapata, hakuta, hamita</td>
<td>he, she, or it will not be.</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Participial Tense

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nisipo</td>
<td>if I am not or I not being.</td>
<td>1. tusipo</td>
<td>if we are not.</td>
</tr>
<tr>
<td>2. usipo</td>
<td>if thou art not.</td>
<td>2. m’sipo</td>
<td>if ye are not.</td>
</tr>
<tr>
<td>3. asipo, usipo, isipo,</td>
<td>kuwa, if he, she, or it is not.</td>
<td>3. wasipo, isipo, zisipo,</td>
<td>kuwa, if they are not.</td>
</tr>
<tr>
<td>kisipo, lisipo, lisipo,</td>
<td></td>
<td>visipo, yisipo, isipo,</td>
<td></td>
</tr>
<tr>
<td>usipo, pasipo, kusipo,</td>
<td></td>
<td>zisipo</td>
<td></td>
</tr>
<tr>
<td>m’sipo</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Imperative Mood

2nd Sing. siwe or usiwe, be (thou) not or do not be.  
2nd Plur. siweni or m’siwe, be (ye) not or do not be.

### Subjunctive Mood—Present and Past Tense

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nisi</td>
<td>that I may or might not be or let me not be, or shall I not be?</td>
<td>1. tusi</td>
<td>that we may or might not be, or shall we not be?</td>
</tr>
<tr>
<td>2. usi</td>
<td>we, that thou mayest or mightest not be.</td>
<td>2. m’si</td>
<td>we, that ye may or might not be.</td>
</tr>
<tr>
<td>3. asi, usi, isi, kisi,</td>
<td>that he, she, or it may or might not be.</td>
<td>3. wasi, isi, zisi, visi,</td>
<td>that they may or might not be.</td>
</tr>
<tr>
<td>lisi, usi, pasi, kusi,</td>
<td></td>
<td>yasi, isi, zisi</td>
<td></td>
</tr>
<tr>
<td>m’si</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CONDITIONAL PRESENT.

Sing. | Plur.
---|---
1. singe or singeli or nisinge | 1. hatunge, hatungeli, or tusinge
2. hunge or usinge | 2. ham'inge or msinge
3. hange, haunge, hainge, halinge, halinge, haunge, hapange, hakunge, ham'inge | 3. hawange, haininge, hazinge, havinge, hayange, haiinge, hazinge

I should not have been. | we should not have been.
Thou wouldest not have been. | ye would not have been.
Kuwa, he, she, or it would not have been. | Kuwa, they would not have been.

The Negative of the Weak Verb in the 3rd pers. is on p. 46. There is no distinction between the Weak and the Strong in any other person but the 3rd.
THE VERB "TO HAVE"

kuwa na, to have.
kuokwu na, not to have.

The verb To Have is formed from the verb To Be by subjoining the word "na" (with) to the Strong Verb in all persons and tenses, positive and negative.

Ex.—Nina, or n’na, I have; sina, I have not; utakuwa na, thou wilt have; wasiwe na, that they may not have.

Note I.—In the present tense only does the "na" form one word with the verb stem.

Note II.—Occasionally the verb To Have has to translate the (English) verb To Be. Where we say, there is, there are, the Swahilis say there has, there have [i.e. the place, etc., has (in it such and such things)]. For instance—Hapa pana wat’u-tele, Here there are many people, lit. This (place) has people plenty. Kuna upepo mwingi leo? Is there (does there exist) much wind today? Hapana mkate. There is no bread (here). Hakuna kuimba, There is no singing.

Note III.—This verb has an idiomatic inversion of subject and object. Whereas in English we say—Salehe has them (the keys), in Swahili we get "zina Salehe" (funguo), they have Salehe! Vide Psalm xxxvi. 9; Luke ii. 14.

STUDY VIII

M’tu na Rafikiye—A man and his friend

Rafiki (iii.), friend.
jina (v.), name.
habari (iii.), news, tidings.
ngenzi (i.), guest, visitor, stranger.
baba (iii.), father.
mama (iii.), mother.
ndugu (iii.), mume (i.), brother, cousin.

jamaa (iii.), family, society, relative.
kinaabibi, women folk, ladies.
kinabwana, men folk, gentlemen.

1 "Mjomba" is also an up-country term for a Swahili.
shangazi (v.), aunt (father’s sister).
mgonjwa (i.), sick person.
ugonjwa (vii.), sickness.
**Hodi?** May I come in? Is any one there?
**Hodi!** Come in!
Karibu! Be welcome!
Siterehe!
Don’t disturb yourself!
(lit. “rest,” “take your ease.”)
kukaribisha, to welcome.
kukumbuka, to remember.
kuonana, to see one another, to meet (recip.).
kupenda, to love, to like, to be fond of.
kufukia, to hate.
kufukua, to carry, take.
kupeleka, to send, convey, conduct, take.
kumbamba, to pray, to beg, to ask for.
kutosha, to be enough, to suffice.
kusalamu, to salute, send compliments.
kupiga hodi, to knock at the door.
kubisha hodi, to knock at the door.
kuzungumza, kusumulia, to talk, to converse.
kujizungumza, to amuse oneself, by talking, etc.

kuzua, to invent.
kunradhi) excuse me; pardon!
niwia radhi) do not be offended.
inshalla, please God.
Al hamdu lillahi, Praise God, thank God.
-enyewe, -self, the owner.
afa (iii.), health.
-o’t, all, whole.
ha’a, even, till, until, so that, as far as.
a, or
ela, illa, but, except.
egonjwa, ill, sick.
sikuzote, always.
pasipo, where there is not, except, without.
hapana budi, no doubt, without doubt, probably.
barna (iii.), letter, missive.
za’di, more, besides, further, especially.
jawabu (v.), answer.
siku hizi, nowadays.
Ati! look, they say, see! I say!
Ulaya, Europe.
bisikoti (iii.), biscuits.
nimilet (iii.), lemonade.

---

**Read and Translate**

1 Rafiki wa baba anakuja kutuangaalia, mkaribishe. Nam’jua, si mgeni. Karibu, Bwana, pita ndani! Sitarehe,

Paternal uncles and maternal aunts are reckoned so near of kin as to be a kind of senior or junior parent according to the progenitor’s original position in his family.

**Ex.** Babangu mkubwa,
Babangu mdogo,
Mamangu mkubwa,
Mamangu mdogo,

my father’s elder brother.
my father’s younger brother.
my mother’s elder sister.
my mother’s younger sister.

1 Rafiki, like most other sentient nouns (whether referring to persons or animals) in irrational classes, takes concords of both its own class and cl. i. As a rule, possessive adjectives follow the irrational class, and other adjectives cl. i. **Ex.** Rafiki yangu huyu mwema; ng’ombe zangu hawa wawili. The verb almost invariably follows cl. i.

\textit{Translate}

Some one is knocking at the door, tell him to come in. \textsuperscript{4} It is enough to say “welcome”—he will enter without doubt. \textsuperscript{5} What is your name? You do not know me. I am a stranger to you. Pardon me, I am come to beg (some) rice, I am ill. If you are ill, you cannot eat rice. It is better [for you] \textsuperscript{6} to drink milk. Take these pice and buy (some) milk. Thank you, lady, I do not like milk, I will buy a cup of coffee. There are (wako) many sick persons in the town nowadays. Yes, but formerly there (they) were more. Your brother has come, what does he want? He wants to meet with you. He will wait until to-morrow if you are not able to speak with him now. \textsuperscript{7} Let him wait then, he is always coming. He says his (zakwe) relatives hate him and (tena) they have invented something (neno) against \textsuperscript{8} him (yakwe).

\textsuperscript{2} “Hakujambo,” lit. “It (place or direction) has nothing the matter” = We are all well here.
\textsuperscript{3} “Where you come from.” For Relative Particles, see Study XI.
\textsuperscript{4} See note 13, Study V.
\textsuperscript{5} Trans. “Your name is who?” For Possessive Adjectives see Study IX.
\textsuperscript{6} Vide note 4, Study III.
\textsuperscript{7} Here prefix conjunction “na” with elided vowel.
\textsuperscript{8} See note on Adverbial Prepositions, Study XX.
ADJECTIVES

Pure adjectives of quality are few in Swahili, but they can be formed from almost any noun or infinitive by prefixing the variable preposition -a (of), which must agree in number and class with the substantive it is intended to qualify.

mt'u wa huzuni, a sad man. vit'yu vya kutsha, sufficient things.

SOME DEMONSTRATIVE ADJECTIVES, etc.
(These can also be used as separable pronouns.)

Note.—The adjective agrees with the noun in Swahili by taking its class-prefix—singular or plural.

<table>
<thead>
<tr>
<th>CLASS</th>
<th>this (near, in sight)</th>
<th>this, that (just referred to, apart)</th>
<th>that (far away, yonder)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>S. huyu, this (man)</td>
<td>huyo, this, that (man)</td>
<td>yulo, that (man)</td>
</tr>
<tr>
<td></td>
<td>P. hawa, these (men)</td>
<td>hao, these, those (men)</td>
<td>wulo, those (men)</td>
</tr>
<tr>
<td>II.</td>
<td>S. hun, this (tree)</td>
<td>huo, this, that (tree)</td>
<td>ulo, that (tree)</td>
</tr>
<tr>
<td></td>
<td>P. hii, these (trees)</td>
<td>hiyo, these, those (trees)</td>
<td>ilo, those (trees)</td>
</tr>
<tr>
<td>III.</td>
<td>S. hii, this (house)</td>
<td>hiyo, this, that (house)</td>
<td>ilo, that (house)</td>
</tr>
<tr>
<td></td>
<td>P. hizi, these (houses)</td>
<td>hizo, these, those (houses)</td>
<td>zilo, those (houses)</td>
</tr>
<tr>
<td>IV.</td>
<td>S. hiki, this (thing)</td>
<td>hicho, this, that (thing)</td>
<td>kile, that (thing)</td>
</tr>
<tr>
<td></td>
<td>P. hivi, these (things)</td>
<td>hivyo, these, those (things)</td>
<td>vile, those (things)</td>
</tr>
<tr>
<td>V.</td>
<td>S. hili, this (word)</td>
<td>hilo, this, that (word)</td>
<td>lilo, that (word)</td>
</tr>
<tr>
<td></td>
<td>P. haya, these (words)</td>
<td>hayo, these, those (words)</td>
<td>yilo, those (words)</td>
</tr>
<tr>
<td>VI.</td>
<td>S. hili, this (monster)</td>
<td>hilo, this, that (monster)</td>
<td>lilo, that (monster)</td>
</tr>
<tr>
<td></td>
<td>P. hii, these (monsters)</td>
<td>hiyo, these, those (monsters)</td>
<td>ilo, those (monsters)</td>
</tr>
<tr>
<td>VII.</td>
<td>S. huu, this (string)</td>
<td>huo, this, that (string)</td>
<td>ulo, that (string)</td>
</tr>
<tr>
<td></td>
<td>P. hizi, these (strings)</td>
<td>hizo, these, those (strings)</td>
<td>zilo, those (strings)</td>
</tr>
<tr>
<td>VIII.</td>
<td>S. hapa (“here”), this (place)</td>
<td>hapo (“here,” “there,” “then”), this (place)</td>
<td>pale (“there”), that (place) (“then”), that (time)</td>
</tr>
<tr>
<td>IX.</td>
<td>S. huku (“here”), this (dying or direction)</td>
<td>huko (“there”), that (dying or direction)</td>
<td>kule (“over there”), that (dying or direction)</td>
</tr>
<tr>
<td>X.</td>
<td>P. humu (“in here”), these (places)</td>
<td>humo (“in there”), these, those (places)</td>
<td>mle (“inside there”), those (places)</td>
</tr>
</tbody>
</table>

Note.—These all take a reduplicated or emphatic form. Mtu huyu huyu, this very man.
### Some Separable Pronouns (or Quasi-Adjectives)

<table>
<thead>
<tr>
<th>Class</th>
<th>Singular</th>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>$S.$ mwenyewe, <em>himself, herself, or possessor, or owner</em></td>
<td>mwenyi, <em>having, possessing</em></td>
<td>mwengine, m’ngine, <em>another</em></td>
</tr>
<tr>
<td></td>
<td>$P.$ wenyewe, <em>themselves, the owners</em></td>
<td>wenyi, <em>&quot;</em></td>
<td>wengine, <em>other (some ... others)</em></td>
</tr>
<tr>
<td>II.</td>
<td>$S.$ wenyewe, <em>itself (tree)</em></td>
<td>wenyi, <em>&quot;</em></td>
<td>mwengine, m’ngine, <em>another</em></td>
</tr>
<tr>
<td></td>
<td>$P.$ yenyeewe, <em>themselves (trees)</em></td>
<td>yenyi, <em>&quot;</em></td>
<td>mviengine, <em>other</em></td>
</tr>
<tr>
<td>III.</td>
<td>$S.$ yenyeewe, <em>itself (house)</em></td>
<td>yenyi, <em>&quot;</em></td>
<td>nyengine, <em>another</em></td>
</tr>
<tr>
<td></td>
<td>$P.$ yenyeewe, <em>themselves (houses)</em></td>
<td>zenyi, <em>&quot;</em></td>
<td>nyengine, <em>other</em></td>
</tr>
<tr>
<td>IV.</td>
<td>$S.$ chenyewe, <em>itself (thing)</em></td>
<td>chenyi, <em>&quot;</em></td>
<td>chengine, <em>another</em></td>
</tr>
<tr>
<td></td>
<td>$P.$ vyenyewe, <em>themselves (things)</em></td>
<td>vyenyi, <em>&quot;</em></td>
<td>vyengine, <em>other</em></td>
</tr>
<tr>
<td>V.</td>
<td>$S.$ leyewe, <em>itself (name)</em></td>
<td>lenyi, <em>&quot;</em></td>
<td>jingine, <em>another</em></td>
</tr>
<tr>
<td></td>
<td>$P.$ yenyeewe, <em>themselves (names)</em></td>
<td>yenyi, <em>&quot;</em></td>
<td>mengine, <em>other</em></td>
</tr>
<tr>
<td>VI.</td>
<td>$S.$ leyewe, <em>itself (monster)</em></td>
<td>lenyi, <em>&quot;</em></td>
<td>jingine, <em>another</em></td>
</tr>
<tr>
<td></td>
<td>$P.$ yenyeewe, <em>themselves (monsters)</em></td>
<td>yenyi, <em>&quot;</em></td>
<td>myengine, <em>other</em></td>
</tr>
<tr>
<td>VII.</td>
<td>$S.$ wenyewe, <em>itself (string)</em></td>
<td>mwenyi, <em>&quot;</em></td>
<td>mwengine, mwengine, <em>another</em></td>
</tr>
<tr>
<td></td>
<td>$P.$ yenyeewe, <em>themselves (strings)</em></td>
<td>zenyi, <em>&quot;</em></td>
<td>nyengine, <em>other</em></td>
</tr>
<tr>
<td>VIII.</td>
<td>$S.$ penyeewe, <em>itself (place)</em></td>
<td>penyi, <em>&quot;</em></td>
<td>pengine, <em>another (elsewhere)</em></td>
</tr>
<tr>
<td>IX.</td>
<td>$S.$ kwenyeewe, <em>itself (dying)</em></td>
<td>kwenyi, <em>&quot;</em></td>
<td>kwengine, kungine, <em>another (elsewhere)</em></td>
</tr>
<tr>
<td>X.</td>
<td>$P.$ mwenyewe, <em>themselves (places)</em></td>
<td>mwenyi, <em>&quot;</em></td>
<td>mwengine, <em>other</em></td>
</tr>
</tbody>
</table>

1 “Kupasa,” implying moral obligation, is only used impersonally of sentient beings, “Yanipasa” (it behoves me), etc. But we can say “napaswa” (I am obliged) or “yapasayo” (things which are necessary).

Translate

The porters' turbans are ⁶ lost, they say that thieves came [in the] evening and (they) stole them. If they find those thieves they will beat them, and put them in (vika) fetters. It is not good to steal. Let us dress (her) this little girl [with] a large handkerchief, it is enough. She will not feel cold, the sun is strong [in the] daytime. Where will she sleep [at] night? She will sleep with ⁷ my sisters (ndugu zangu wake), they will take care [of] her. Our neighbour has been measured for [an] overcoat, he will be very conceited. Where is your umbrella? I left it in the hall, please bring it. Forgive me, I forgot to bring your silk belt and your bag. Your teacher came to beg [for] my shoes yesterday, but I was not able to give [them to] him. Never mind, he will stay at home ⁸ and rest.

2 The verb "kupa" only takes the indirect objective particle, which must always be conjugated with it.
3 See note 5, Study III.
4 Verbs frequently precede their subjects.
5 "Ko" = relative particle of place. See Study XI.
6 "Are lost" = state, hence use of perf. tense.
7 The possessive and demonstrative precede the qualifying and numeral adjective—both follow the noun. For concords, see note 1, Study VIII.
8 See note 6, Study V.
POSSESSIVE ADJECTIVES
(SOMETIMES CALLED PossESSIVE PRONOUNS)

The possessive adjective immediately follows the noun it qualifies—taking precedence of other adjectives.

<table>
<thead>
<tr>
<th>CLASS</th>
<th>S. wangu, my (man)</th>
<th>wako, thy (man)</th>
<th>wakwe, his, her, or its (man)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>P. wangu, my (men)</td>
<td>wako, thy (men)</td>
<td>wakwe, his, . . . (men)</td>
</tr>
<tr>
<td>II.</td>
<td>S. wangu, my (tree)</td>
<td>wako, thy (tree)</td>
<td>wakwe, his (tree)</td>
</tr>
<tr>
<td></td>
<td>P. yangu, my (trees)</td>
<td>yako, thy (trees)</td>
<td>yakwe, his (trees)</td>
</tr>
<tr>
<td>III.</td>
<td>S. yangu, my (house)</td>
<td>yako, thy (house)</td>
<td>yakwe, his (house)</td>
</tr>
<tr>
<td></td>
<td>P. zangu, my (houses)</td>
<td>zako, thy (houses)</td>
<td>zakwe, his (houses)</td>
</tr>
<tr>
<td>IV.</td>
<td>S. changu, my (thing)</td>
<td>ekako, thy (thing)</td>
<td>ekakwe, his (thing)</td>
</tr>
<tr>
<td></td>
<td>P. vyangu, my (things)</td>
<td>vyako, thy (things)</td>
<td>vyakwe, his (things)</td>
</tr>
<tr>
<td>V.</td>
<td>S. langu, my (name)</td>
<td>lako, thy (name)</td>
<td>lakwe, his (name)</td>
</tr>
<tr>
<td></td>
<td>P. yangu, my (names)</td>
<td>yako, thy (names)</td>
<td>yakwe, his (names)</td>
</tr>
<tr>
<td>VI.</td>
<td>S. langu, my (monster)</td>
<td>lako, thy (monster)</td>
<td>lakwe, his (monster)</td>
</tr>
<tr>
<td></td>
<td>P. yangu, my (monsters)</td>
<td>yako, thy (monsters)</td>
<td>yakwe, his (monsters)</td>
</tr>
<tr>
<td>VII.</td>
<td>S. wangu, my (string)</td>
<td>wako, thy (string)</td>
<td>wakwe, his (string)</td>
</tr>
<tr>
<td></td>
<td>P. zangu, my (strings)</td>
<td>zako, thy (strings)</td>
<td>zakwe, his (strings)</td>
</tr>
<tr>
<td>VIII.</td>
<td>S. pangu, my (place)</td>
<td>pako, thy (place)</td>
<td>pakwe, his (place)</td>
</tr>
<tr>
<td>IX.</td>
<td>S. kwangu, my (dying or direction)</td>
<td>kwako, thy (dying or direction)</td>
<td>kwakwe, his (dying or direction)</td>
</tr>
</tbody>
</table>

|   | S. wetu, our (man) | wenu, your (man) | wao, their (man) |
| I. | P. wetu, our (men) | wenu, your (men) | wao, their (men) |
|   | S. wetu, our (tree) | wenu, your (tree) | wao, their (tree) |
|   | P. yetu, our (trees) | yenu, your (trees) | yao, their (trees) |
|   | S. yetu, our (house) | yenu, your (house) | yao, their (house) |
|   | P. zetu, our (houses) | zenu, your (houses) | zao, their (houses) |
| IV. | S. chetu, our (thing) | chenu, your (thing) | echa, their (thing) |
|   | P. vyetu, our (things) | vyenu, your (things) | vyao, their (things) |
| V. | S. letu, our (name) | lenu, your (name) | lao, their (name) |
|   | P. yetu, our (names) | yenu, your (names) | yao, their (names) |
| VI. | S. letu, our (monster) | lenu, your (monster) | lao, their (monster) |
|   | P. yetu, our (monsters) | yenu, your (monsters) | yao, their (monsters) |
| VII. | S. wetu, our (string) | wenu, your (string) | wao, their (string) |
|   | P. zetu, our (strings) | zenu, your (strings) | zao, their (strings) |
| VIII | S. petu, our (place) | penu, your (place) | pao, their (place) |
| IX.  | S. kwetu, our (dying or [in] our (direction) or [in] your (direction) | kwenu, your (dying or [in] your (direction) or [in] their (direction) |

X. | P. mwetu, [in] our (places) | mwenu, [in] your (places) | mwao, [in] their (places) |

Note.—The agreement is with the thing possessed, not with the possessor.

1 None but these can follow the locative.
**STUDY X**

*Sokoni (v.)—At the Market*

mai (v.), eggs.
i (la k’uku) (v.), egg (hen’s).
ndizi (iii.), banana.
kiazi (iv.), sweet potato.
chungwa (v.), orange (see p. 130).
dafu (v.), young cocoa-nut.
ndimu (iii.), lime.
mumunye (v.), vegetable marrow.
ujaka (vii.), spinach.
tango (v.), pumpkin.
samaki (iii.), fish.
ng’ombe (v.), orange (sec p. 130).
darudiana, to be obtained, to be found.
kuokota, to pick up (of solid bodies).
kuzoa, to gather up, to scoop up.
kusalia, to remain, to be left.
kuzoea, to be used or accustomed to.
kupeza, to play, to dance.
kubisaibu, kubasibu, to count, calculate, reckon.
Unguja, Zanzibar.
Mzungu, European, White man.
saramala (v.), carpenter.
ra’ili (v.), pound (lb.).
bei (iii.), bargain, trade.
ghari, dear, expensive.
rahisi, cheap, easy.
pesa ngapi or nyingapi? how much?
kiasi gani? what price?
kikapu (iv.), grass basket.
kasuku (v.), parrot.
hasara (iii.), loss.
fai’da (iii.), gain, profit.
fujo (v.), confusion, muddle.
-ngi, much, many.
-ngapi? how much, how many?
-ngine, other.
juizi, day before yesterday, a day or two ago, the other day.
haki (iii.), right, righteousness, justice, honesty.
fundi (v.), artizan, expert.

Read and Translate

Wazungu wapenda sana machungwa, sikuzote waja sokoni kuyananu. Yauzwaje machungwa ya Unguja siku hizi? Yauzwa ghali, moja pesa t’atu moja pesa

---

1 Syllables, words, and phrases are frequently reduplicated with varying significance—here to give the distributive sense, “Three pice each.” See Study XXI.

Translate

The fish-market is not far away, will you go and visit it? Yes, but I have not paid [for] this flour. That flour is dear, let us go to another man. That man is used to cheat Europeans. You are (have) right, he is a thief. The day before yesterday he disputed with me about (juu ya) a parrot. He wanted much money (many pice), but I knew that he (that parrot) was ill, and besides he could not speak a word. So (basi) I picked up my basket and left him. He was very angry, and now if I pass by he always does something (neno) to annoy me. What is all this confusion about (confusion this all, its meaning is what?) This poor woman has met with loss—all her eggs have fallen down, and she (nae) cannot gather them up. Washermen and carpenters and all artizans are found at the Market.

2 Pres. Subj. Neg. is much used to replace the Past Indic. Neg. when an adversative sense is required, "but (they) did not," or "but (they) were not."

3 Pahali understood, i.e. a place of (or for) to put him).

4 See note on Adjectives, Study VIII.

5 i.e. "has become accustomed" = Perf. Tense.
NUMERAL ADJECTIVES

Numerals take the class-concords of their nouns. Class III. is here given; for others see Study XVIII.

moja, one (house)       nane, eight   kumi na t'ano, fifteen
mbili, two (houses)    tisía, kenda,¹ nine  kumi na sita,¹ sixteen
t'atu, three           kumi,¹ ten     kumi na sabaa,¹ seventeen
nnc, four             kumi na moja, eleven  kumi na nanc, eighteen
 t'ano, five           kumi na mbili, twelve   kumi na kenda or kumi na
tissi,¹ nineteen
sita,¹ six           kumi na t'atu, thirteen ishirini,¹ twenty
sabaa,¹ seven        kumi na nnc, fourteen ishirini na moja, twenty-one

SOME ADJECTIVES OF QUANTITY

CLASS

I. (S. mwingi, much or mwingapi? how much?)
   P. wangi, many (wangapi? how many?)

   S. mwingi, much (mwingapi? how much?)
   P. mingi, many (mingapi? how many?)
   S. nyingi, much (uwingapi (ngapi)? how much?)

   P. nyingi, many (nyingapi? how many?)

   S. kingi, much (kingapi? how much?)
   P. vindi, many (vingapi? how many?)

   S. jingi, much (jingapi? how much?)
   P. mangi, many (mangapi? how many?)

   S. jingi, much (jingapi? how much?)
   P. mingi, many (mingapi? how many?)
   S. uangi (mwingi), much (ungapi(mwingapi)? how much?)

   P. nyingi, many (nyingapi? how many?)

   S. pangii, much (pangapi? how much?)

   S. kungi, much (kungapi? how much?)

X. P. mwingi, many (mungapi? or mwingapi? how many?)

¹ Same in all classes.
² The conjunction "pia" may be prefixed or suffixed to all of these forms of "ot'e," making "all" or "the whole of it, them, us," etc. When preceding, it forms one word; if combined with "wot'e" (3rd pers. plur.), the "w" is elided—"piote.'
³ The aspirate here disappears after the sibilant, "s."
Dukani (v.)—In a shop

biashara (iii.), trade.  
mwenyi duka (i.), shopkeeper.  
bidhaa (iii.), merchandise.  
dhahabu (iii.), gold.  
fehla (iii.), silver, money.  
pauni (iii.), sovereign, pound.  
reale, riali (iii.), dollar (2 Rs.).  
rupia (iii.), rupee (1s. 4d.).  
roobo (iii.), a quarter (of a dollar = ¼ rupee).  
nusu (iii.), half (nusurupia = ½ rupee).  
thumuni (iii.), an eighth (dollar), great = 4 annas.  
aia (iii.), anna (1d.).  
kaurooobo, three-quarters (of any thing), lit. less a quarter.  
mizani (iii.), balance, scales.  
mawe ya mizani, weights.  
shuhuli (iii.), business, occupation.  
aia (iii.), class, kind, species.  
kuwia, to be creditor to.  
kiiwa ni, to be in debt to.  
kudai, to claim, to sue.  
kuvunda, to break (“change.”)  
kuvunda/ika, to be broken, breakable.  
kul/ka, to tax, to fine, to exact.  
kukani, to think, to suppose, to presume.  
kufikira, ku/afakari, to consider, reflect.  
kukimbia, to run away (from).  
kupasua, to tear, split, chop.  
kugawanya, to divide, distribute.  
msumari (ii.), nail, taek.  
marudufu (iii.), twill calico (thick).  
marikani (iii.), unbleached calico.  
bfuta (iii.), common nainsook.  
uzi (vii.), wire, thread, string.  
alama (iii.), mark, sign, spot.  
deni (v.), debt.  
mwenyi deni (i.), creditor.  
mdeeni (i.) debtor.  
ni, by (of the agent).  
mzee (i.), old man.  
mwongo (i.), liar.  
uwongo (vii.), lie, falsehood.  
bure, useless, free, in vain, to no purpose, gratis, for nothing.  
namna (iii.), sort, kind, specimen.  
-baya, bad.  
-zuri, beautiful, nice, pretty.  
mkono (ii.), hand or eunit (18 in.).  
shuka (iii.), four hands.  
doti (iii.), eight hands.  
gunia (v.), sack.  
chuma (iv.), iron.  
shaba (iii.), brass.  
sifuri (iii.), copper.  
-chache, few, a little, some.  
koti (v.), coat, jacket

Read and Translate

Mwenyi duka huyo ni mt’u asiyé haki. Akivunda rupia a’wapa wat’u pesa mbaya. Ati! ¹ mzee, thumuni, siku hizi ina pesa nyingapi? Thumuni, mtoto, ni pesa kumi na sita au ana nne. Zamani nalipata pesa kumi na sabaa kwa

¹ This, with mtumia, mama, baba, etc., must not be considered as disrespectful a mode of address as the English equivalent would be.

Translate

It is a good thing to trade (to make trade is well), it brings much profit. If you begin with one sovereign you will get two before many days. But you must reflect and calculate a great deal when you buy your merchandise. And, moreover, you must not (to) have false scales (scales of falsehood), or people will sue you [and] (again) they will run away from you [and] (they) will say, "He is a bad man, do not let us buy from him (his direction)." A good man cannot deceive his neighbours. You (pl.) are in debt to that shopkeeper—you bought of him four yards (eight hands) of nainsook yesterday and (tr. neither) you have not paid him. It is not your business, why do you annoy us for nothing? We shall pay him to-morrow. Gold and copper are not breakable. Iron is a good thing. A debtor is not always a liar. Chop this firewood (pl.). That kind of cloth will not do for a tunic, it is spotted (ina alama-alama).

2 To translate into English idiom the sentence must be inverted.
3 K'itu understood. For Old English use of preposition before Infinitive see Luke vii. 24.
4 See Contracted Suffixes, Study XVI.
5 Translate, "A few days hence," i.e. Baadaya ——— ———.
### SPECIMEN ADJECTIVES, Etc.

<table>
<thead>
<tr>
<th>Class</th>
<th>Adjectives</th>
<th>Relative Particles</th>
<th>Variable Preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>S. mwema, good (man)</td>
<td>m'baya, bad (man)</td>
<td>wa, of (man)</td>
</tr>
<tr>
<td></td>
<td>P. wema, good (men)</td>
<td>wabaya, bad (men)</td>
<td>wa, of (men)</td>
</tr>
<tr>
<td>II.</td>
<td>S. mwema, good (tree)</td>
<td>mbaya, bad (tree)</td>
<td>wa, of (tree)</td>
</tr>
<tr>
<td></td>
<td>P. miema, good (trees)</td>
<td>mibaya, bad (trees)</td>
<td>ya, of (trees)</td>
</tr>
<tr>
<td>III.</td>
<td>S. njema, good (house)</td>
<td>mbaya, bad (house)</td>
<td>ya, of (house)</td>
</tr>
<tr>
<td></td>
<td>P. njema, good (houses)</td>
<td>mbaya, bad (houses)</td>
<td>za, of (houses)</td>
</tr>
<tr>
<td>IV.</td>
<td>S. chema, good (thing)</td>
<td>kibaya, bad (thing)</td>
<td>cha, of (thing)</td>
</tr>
<tr>
<td></td>
<td>P. vyema, good (things)</td>
<td>vibaya, bad (things)</td>
<td>vya, of (things)</td>
</tr>
<tr>
<td>V.</td>
<td>S. jema, good (name)</td>
<td>baya, bad (name)</td>
<td>la, of (name)</td>
</tr>
<tr>
<td></td>
<td>P. mema, good (names)</td>
<td>mabaya, bad (names)</td>
<td>ya, of (names)</td>
</tr>
<tr>
<td>VI.</td>
<td>S. [jema], good (monster)</td>
<td>baya, bad (monster)</td>
<td>la, of (monster)</td>
</tr>
<tr>
<td></td>
<td>P. [miema], good (monsters)</td>
<td>mibaya, bad (monsters)</td>
<td>la, of (monsters)</td>
</tr>
<tr>
<td>VII.</td>
<td>S. wema, mwema, good (string or condition)</td>
<td>ubaya, mbaya, bad</td>
<td>wa, of (string)</td>
</tr>
<tr>
<td></td>
<td>P. njema, good (strings)</td>
<td>mbaya, bad (strings)</td>
<td>za, of (strings)</td>
</tr>
<tr>
<td>VIII.</td>
<td>S. pem, good (place)</td>
<td>pabaya, bad (place)</td>
<td>pa, of (place)</td>
</tr>
<tr>
<td>IX.</td>
<td>S. kwema, good (dying or direction)</td>
<td>kubaya, bad (dying or direction)</td>
<td>kwa, of (death)</td>
</tr>
<tr>
<td>X.</td>
<td>P. mwema, good (places)</td>
<td>mbaya, bad (places)</td>
<td>mwa, of (places)</td>
</tr>
</tbody>
</table>

### RELATIVE PRONOUNS

There is no separable Relative Pronoun in Swahili. The variable relative particles given below, which run through all the classes, are bound up in the construction of the verb, just as the personal particles are—some tenses preferring them as suffixes, some as infixes. The Verbs "To Be" and "To Have," which have no verb-stem proper in the Present Tense, borrow the particle of the Historical Past Tense to tack the relative on to, so making aliye, he who is, aliye na, he who has. The Present Negative of "To Have" takes the common negative particle "si" as a stem on which to fix the relative, and by adding "kuwa" to this we obtain the Present (and Past) Negative of the Verb "To Be."

---

1 This always agrees with the noun that precedes it.
### Relative Suffixes or Infixed (Nom.)

<table>
<thead>
<tr>
<th>Class</th>
<th>Suffixes</th>
<th>Relative of Verb (To Be)</th>
<th>Relative of Verb (To Have)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>S. ye, e, (I) who, (thou) who, (he or she) who</td>
<td>niliye, I who am</td>
<td>nisije, I who have not</td>
</tr>
<tr>
<td></td>
<td>P. o, (we) who, (you) who, (they) who</td>
<td>uliye, thou who art</td>
<td>usije, thou who hast not</td>
</tr>
<tr>
<td>II</td>
<td>S. o, which, that (tree)</td>
<td>ilio, it which is (tree)</td>
<td>isije, it which has not (tree)</td>
</tr>
<tr>
<td></td>
<td>P. yo, which, that (trees)</td>
<td>iliyo, they which are (trees)</td>
<td>isije, they which have not (trees)</td>
</tr>
<tr>
<td>III</td>
<td>S. yo, which, that (house)</td>
<td>ililo, it which is (house)</td>
<td>isije, it which has not (house)</td>
</tr>
<tr>
<td></td>
<td>P. zo, which, that (houses)</td>
<td>zilizo, they which are (houses)</td>
<td>isije, they which have not (houses)</td>
</tr>
<tr>
<td>IV</td>
<td>S. cho, which, that (thing)</td>
<td>kilicho, it which is (thing)</td>
<td>kisicho, it which has not (thing)</td>
</tr>
<tr>
<td></td>
<td>P. vyo, which, that (things)</td>
<td>vilivyio, they which are (things)</td>
<td>visivyio, they which have not (things)</td>
</tr>
<tr>
<td>V</td>
<td>S. lo, which, that (name)</td>
<td>ililo, it which is (name)</td>
<td>lisilo, it which has not (name)</td>
</tr>
<tr>
<td></td>
<td>P. yo, which, that (names)</td>
<td>yaliyo, they which are (names)</td>
<td>yasilo, they which have not (names)</td>
</tr>
<tr>
<td>VI</td>
<td>S. lo, which, that (monster)</td>
<td>ililo, it which is (monster)</td>
<td>lisilo, it which has not (monster)</td>
</tr>
<tr>
<td></td>
<td>P. yo, which, that (monsters)</td>
<td>ililo, they which are (monsters)</td>
<td>lisilo, they which have not (monsters)</td>
</tr>
<tr>
<td>VII</td>
<td>S. o, which, that (string)</td>
<td>ililo, it which is (string)</td>
<td>usio, it which has not (string)</td>
</tr>
<tr>
<td></td>
<td>P. zo, which, that (strings)</td>
<td>zilizo, they which are (strings)</td>
<td>msimo, they which have not (strings)</td>
</tr>
<tr>
<td>VIII</td>
<td>S. po, which, that, where, when</td>
<td>palipo, it which is (where there is)</td>
<td>pasipo, where there is not “without”</td>
</tr>
<tr>
<td>IX</td>
<td>S. ko, which, that, whither, where</td>
<td>kulo, it which is (where there is) (dying or direction)</td>
<td>kusiko, it which has not (where there is not) (dying or direction)</td>
</tr>
<tr>
<td>X</td>
<td>P. mo, in which, which, wherein</td>
<td>mlimo, they which are (in which there is) (places)</td>
<td>msimo, they which have not (places)</td>
</tr>
</tbody>
</table>

1. The effect of this is frequently to intensify or emphasize; as kitu kilicho kibaya means, “The thing, excellence, that is bad,” whereas kitu kibaya = “the, or a, bad thing.”
2. By adding “na” to these we get “I who have,” etc.
3. By adding “kuwa” to these we get “I who am not (or, was not),” etc.
4. Po, ko, mo = adverbs of time and place used with any verb irrespective of classes.
STUDY XII

Muwili (ii.)—The Body

Kitwa (iv.), head.
usó (vii.), face.
jíto (v.), eye.
pua (iii.), nose.
shikio (sikio) (v.), ear.
nywele (vii. pl.), hair.
mkono (ii.), hand, arm.
kidole (iv.), finger, toe.
chanda (iv.), finger.
chanda cha gumba (iv.), thumb.
guu (v.), leg, foot.
kanwa (v.), mouth.
ulimi (vii.) (pl. ndimi), tongue.
tavu (v.), cheek.
ndomo (ii.), lip.
jino (v.), tooth.
moyo (ii.), heart.
sañí (iii.), voice, tune.
eupe, white.
a kusholo, left.
a kume, right.
kuumba, to create, to form, to shape.
kusimama, to stand (up), to stop (of a watch, etc.).
kulekeza, to point, put opposite to.
kunyosha, to stretch.
kunyooa, to shave.
kifána, to comb.
kunuk’a, to smell (trans. and neut.)
kuonyesha, to show.
kufahamu, to understand, remember.
kuuma, to hurt, to pain (neut.), to bite (trans.).
kuumiza, to hurt (tr.), to cause pain, to injure.
kuumia, to suffer (bodily hurt).
Mnugu (i.), God.
Mwenyiezi Mnugu, Almighty God.
binaadamu (i.), mwanaadamu, son of Adam, human being, man.
bega (v.), shoulder.
amungo (v. pl.), back.
kiungo (iv.), joint, member.
kifána (iv.), eomb.
kidevu (iv.), chin.
ndevu (iii.), beard.
nguvu (iii.), strength.
skili (iii. pl.), sense, intelligence.
upande (vii.), side.
mbavu (vii.), ribs, side.
eusi, black.
ekundu, red.
damu (iii.), blood.
tumbo (v.), stomach.
matumbo (v.), entrails.
ngovi (iii.), skin.
mfupa (ii.), bone.
mshipa (ii.), vein, nerve, muscle.
iní (v.), liver.
ubongo (vii.), brain.
ukuchá (vii.), nail, claw.
figo (v.) kidney.
shingo (iii.), neck.
k’oo (iii.), throat, glottis.
kaakaa (v.), tonsil.
kilimi (iv.), uvula.
kisigino (iv.), heel.
gori (v.), kneec.
kifua (iv.), chest.
p’umzi (iii. pl.), breath.
gumu, hard, stiff.
laini, smooth.
ororo, soft.

Read and Translate

Nywele zakwe ni nyeusi, meno yakwe ni meupe, Damu ni kit’u chekundu. Maguu na mikono na mabega na midomo na mato na masikio na magot’i
Stretch out your hand [on] this side. Tell him to show me his foot. It is the nose which smells odours [and] it is the tongue which tastes [the] sweetness of (ya) food. Fold [your] hands, children, and stand properly. It is [my] uvula which troubles me, it needs to be cut, I must go to the doctor (dakitari). God Almighty created man and gave him intelligence and strength. Men shave, women do not shave. He showed us the liver, kidneys and ribs 2 of the sheep which was sold in the market yesterday. Breath comes from the chest. The thieves injured [his] throat and back. Her skin is smooth. My right hand hurts me [but my] left has nothing the matter with it (translate "it has not a word"). It is his heels which will suffer from (kwa) those shoes.

1 Objective pronouns with the Verb "To Have" are expressed by relative suffixes, instead of by the ordinary infix. Tunayo = we have them (nouns in Cl. ii. aud v).
2 When one adjective, verb, adverb, or preposition qualifies or refers to two or more substantives of different classes, it may either agree with the last of these substantives or take the concords of cl. iv. as here.
3 See note 1, Study X.
4 This neuter verb can only be used transitively of pain to the object's own person. When inflicted by another "umiza" is used.
5 Since the relative particle with the verb "To Have" is employed as an objective, the relative sense is obtained in this indirect way—"it is it which is having," or "it is it which is with."
THE FOUR TENSES WHICH TAKE RELATIVE PARTICLES IN COMPOSITION WITH THE VERB

Present Indicative (with Objective Infixed).

<table>
<thead>
<tr>
<th>CLASS</th>
<th>S. nimfungae, I who bind him</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. mifungae, thou who bindest me</td>
<td></td>
</tr>
<tr>
<td>S. akufungae, he who binds thee</td>
<td></td>
</tr>
</tbody>
</table>

I. {P. tinwafungao, we who bind you |
| P. m'wafungao, ye who bind them |
| P. watufungao, they who bind us |

II. {S. ukifungao, it (the tree) which binds it (iv.) |
| P. ivifungayo, they (the trees) which bind them (iv.) |

III. {S. infungayo, it (the house) which binds it (ii.) |
| P. ziifungazo, they (the houses) which bind them (ii.) |

IV. {S. kiifungacho, it (the thing) which binds it (iii.) |
| P. viifungavyyo, they (the things) which bind them (iii.) |

V. {S. linfungalo, it (the word) which binds it (vii.) |
| P. yazifungayo, they (the words) which bind them (vii.) |

VI. {S. lilifungalo, it (the monster) which binds it (v.) |
| P. iyafungayo, they (the monsters) which bind them (v.) |

VII. {S. ulifungao, it (the string) which binds it (vi.) |
| P. ziifungazo, they (the strings) which bind them (vi.) |

VIII. S. pafungapo, it (the place) which binds |
IX. S. kufungako, it (the death) which binds |
X. P. mfungamo, they (the places) which bind |

Future Indicative.

nitakaefunga, I who shall bind |
utakaefunga, thou who will bind |
atakaefunga, he who will bind |
tutakaofunga, we who will bind |
mtakaofunga, ye who will bind |
watakaofunga, they who will bind |

utakaofunga, it (tree) which will bind |
itakayofunga, they (trees) which will bind |
itakayofunga, it (house) which will bind |
zitakazofunga, they (houses) which will bind |
kitaechofunga, it (thing) which will bind |
vitakavyoofunga, they (things) which will bind |
litakaloofunga, it (word) which will bind |
yitakayoofunga, they (words) which will bind |
litakaloofunga, it (monster) which will bind |
ityakayoofunga, they (monsters) which will bind |
ityakayoofunga, it (string) which will bind |
ztakazofunga, they (strings) which will bind |
pitaapafofunga, it (place) which will bind |
кутакакофуnga, it (death) which will bind |
mtakamofunga, they (places) which will bind |

Note.—When a relative suffix is used with the Present Indicative, the characteristic ə of the pronominal prefix is omitted.
The syllable ka must always be inserted in the Future Tense between the tense particle and the relative infix.
Past Indicative (with Objective Infixes).

S. niliyekufungwa, I who bound thee
S. uliyetufungwa, thou who boundest us
S. aliyewafungwa, he who bound them
P. tulimfunga, we who bound him
P. mlionifunga, ye who bound me
P. waliowafunga, they who bound you

I. S. uliokifungwa, it (tree) which bound it (thing)
P. iliyoifungwa, they (trees) which bound them (things)

II. S. iliylifunga, it (house) which bound it (monster)
P. zilizoifunga, they (houses) which bound them (monsters)

III. S. kilichofungwa, it (thing) which bound it (tree)
P. vilivyofungwa, they (things) which bound them (trees)

IV. S. lililoifunga, it (word) which bound it (house)
P. yaliyozifunga, they (words) which bound them (houses)

V. S. lililoufunga, it (monster) which bound it (string)
P. iliyoifungwa, they (monsters) which bound them (strings)

VI. S. uliloifunga, it (string) which bound it (word)
P. zilizoayafunga, they (strings) which bound them (words)

VII. S. pasiponifungwa, it (place) which bound me
S. kulikokufungwa, it (death) which bound thee
P. mlimomfunga, they (places) which bound him

(The corresponding tenses in the Passive take the relative similarly—Nifungwa, niliyefungwa, etc.)
STUDY XIII

Mtoni na P’wani—On the river and by the shore

bahari (iii.), ocean, sea.
mwana maji (i.), baharia (v.), sailor, seaman.
mto (ii.), river.
wimbi (v.), wave.
mashua (iii.), boat.
kasia (v.), oar.
shuari (iii.), calm.
tanga (v.), sail.
nanga (iii.), anchor.
jahazi (v.), ship, craft, vessel.
mtumbwi (ii.), canoe.
chombo (iv.), utensil, vessel, boat, dhow.
dau (v.), dhow.
abiria (v.), passenger.
che’i (iv.), ticket, passport.
nauli (iii.), fare.
shehena (v.), cargo.
meli (iii.), mail-steamer.
mvuu (i.), fisherman.
ukambaa (vii.), rope (plaited).
kuvuta, to pull, draw (row).
kuvuka, to cross over.
kuzama, to sink, to be drowned.
kuzamisha, to drown (trans.).
kuogelea, to swim.
kupakia, to ship cargo.
kupupa, to throw, throw away.
kulembaa baharini, or majini, to go for a row.
kupokea, to receive.
maji yajaa, tide is coming in.
maji yapwa, tide is ebbing.
kufa, to die.
kuvua, to fish.
kusafiri, to travel, to start, to sail.
kutweka, to hoist (sail, load).
kutua, to furl (sail), to put down (load).
kina (iv.), kilindi (iv.), depth, deep sea.
kambaa (iii.), cord, line (of coir).
ng’ambu (iii.), the opposite shore.
kisiwa (iv.), island.
wambaa (ii.), rock.
uzio (vii.), fish-trap.
n’i (iii.), land, earth.
Kisauni, Frere Town.
Msahili (i.), a Swahili.
Mwarabu (i.), an Arab.
Muhindi (i.), an Indian.
Maskati, Muscat.
Amu, Lamu.
dharuba (iii.), storm.
nahodha (iii.), captain, skipper.
mlingoti (ii.), mast.
bandari (iii.), landing-place, harbour.
dira (iii.), mariner’s compass.
sukani (iii.), rudder, helm.
karibu (na, ya), near, soon, close by, nearly.
-kavu, dry.
-nyuavu (iii.), nct.
-a pili, the other, the second.
-kubwa, big, great.
dogo, little, small.
fupi, short.
-refu, long.

Read and Translate

Bahari ni k’ubwa, hapana k’itu kiifungacho. Yule mzee alikuwa baharia zamani, akasafiri hata Maskati na visiwa vya mbali. Mito ya nt’i hii si mikubwa.

1 Kisivani, an up-country name for Mombasa.

Translate

The fishermen 2 go (hwenda) every day to look for fish in the trap; if they find them they are pleased. A captain whom our friends knew bound his child to the mast with a rope that he 5 might not be drowned. The little European at the (kule) Custom House is the one 6 (he it is) who receives the tickets from those who journey by (in a) dhow. Cross over [to] the other shore, the tide is coming in. He who does not fish with a line, fishes with a net. They left that poor man who was 7 nearly dying. You are tired already [and] (wala) we are not in sight of (have not seen) (dry) land yet. Hoist the sail [and] let us go to deep water, we shall not find waves or rocks, it is 8 (there is a) calm. When the sailors are wanted (Fut.) you will not find them on the shore. Our boat is short and [our] oars are long.

1 A few nouns ending naturally in "ni" do not take the locative termination—p'wani, jioni, mizani (?), roshani.
2 The pronominal particle must agree with the pronoun antecedent in number and person.
3 "Hufika" = "can go" or "often go," as opposed to "yafika"—they are going. See Study XIV.
4 See note 2, Study X.
5 The verb "pata" is often used as an auxiliary. Asipate kuzama = asizame.
6 See Study XIV.
7 See note on Adverbial Prepositions, Study XX.
8 Vide verb "To Have," Study VII.
MORE ABOUT RELATIVES

There being no objective relative particle in Swahili, the personal objective infix is used, and the relative made to agree in number and person with this instead of with the nominative—

atufungao, we whom he binds.  wanifungae, I whom they bind.
avafungao, ye or they whom he binds.  wakufungae, thou whom they bind.
akifungacho, it (the thing) which he binds.  wazifungazo, they (the houses) which they bind.
niufungao, it (the tree) which I bind.  ulifungalo, it (the word or thing) which thou bindest.
aliowataka, they whom he wanted.  waliyempa, he to whom they gave.

When, therefore, the subject and object are alike in number, the sentence may bear a double meaning—

anifungae, he who binds me or I whom he binds.
am'fungae, he who binds him or he whom he binds.
watufungao, they who bind us or we whom they bind.
'm'wafungao, ye who bind them or they whom ye bind.

For the use of a relative with other than the four tenses given on p. 75, and to avoid ambiguity generally, there exists in Swahili a convenient relative stem on to which the varying suffixes of nouns and pronouns can be attached—amba; this immediately precedes the verb.

CLASS

| IS. | mimi ambae sifungi, I who do not fast. |
| S. | wewe ambae hukwenda, you who did not go. |
| I. | ye ye ambae hajaitwa, he who has not yet been called. |
| P. | swiswi ambao tngalipenda, we who would have liked. |
| P. | nywinywi ambao m'likuwako, ye who were there. |
| P. | wao ambao wakali kulima, they who are still cultivating. |
| II. | ambo ambao hautak'atwa, that same (tree) which will not be cut. |
| P. | iyo ambayo itak'atwa, these same (trees) which will be cut. |
| III. | P. | zizo amba oz ni m'baya, these same (houses) which are bad. |
| S. | kicho amba cho chatusumbua, that same (thing) which annoys us. |
| IV. | P. | vivyo ambaro havikufaa, these same (things) which did not suit. |
SWAHILI GRAMMAR

CLASS

S. lilo ambalo halitaanguka, that same (word) which will not fail.
P. yayo ambayo yangetakwa, these same (words) which would be wanted.

VII. S. uo ambao si mbovu, that same (string) which is not rotten.

VIII. S. papo ambapo papendcza, that same (place) which pleases.

IX. S. kuko ambako walikimbia, that same (direction) whither they fled.

X. P. mumo ambamo tulijifita, these same (places) wherein we hid ourselves.

STUDY XIV

Shambani—In the plantation or field

shamba (v.), vegetable garden.
busani (iii.), flower garden.
uongo (vii.), soil, earth, mould.
mtanga (ii.), s. sand, pl. light earth.
m’ti (ii.), tree, plant.
nyasi (vii. pl.), grass.
 jani (v.), leaf.
ua (v.), flower (-lawaridi, rose).
kisima (iv.), well.
ndoo (iii.), bucket.
tunda (v.), fruit.
jembe (v.), hoe.
mwitu (ii.), forest, jungle.
shoka (v.), axe.
banda (v.), hut.
kibanda (iv.), little hut.
mmea (ii.), crop.
siafu (ii.), soldier ants.
tungu (iii.), small ants.
shina (v.), root.
 -biti, green, fresh, raw, unripe.
 -bivu, ripe, mature.
kulima, to hoe, to cultivate, to clear ground.
kung’oa, to root out, uproot.
kupanda, to sow, plant.
kuvuna, to reap.
kuzaa, kuvyaa, to bear, to yield.
kukauka, to dry up, become dry.
kunyauka, to wither, shrivel.
kuteka, to draw water.
kulinda, to guard, keep watch.
kutunda, to pluck, gather.
kulimba, to dig.
kuema, to cut down, to fell.
kuvuja, to leak.
kujenga, to build.
kumea, to grow, thrive.
kwiba (ii.), (pl. miba), thorn.
k’unde (iii.), beans.
tuta (v.), raised bed for vegetables.
kwanini? why? what for?
mbeyu (iii.), seed, grain.
t’embe (iii.), a grain (Adj. a little, a few).
mpanzi (i.), sower.
mavuno (v. pl.), harvest.
k’wekwe (iii.), weeds.
magugu (v. pl.), tangle, undergrowth.
mwembe (ii.), mango tree.
embe (v.), mango.
mbuyu (ii.), baobab tree.
mtomoko (ii.), custard-apple tree.
mkwaju (ii.), tamarind tree.
mpera (ii.), guava tree.
mлимau (ii.), lemon tree.
mgomba (ii.), plantain tree.
mdimu (ii.), lime tree.
muhого (ii.), casava.
mnanasi (ii.), pineapple plant.
-pana, broad.
-embamba, narrow.
kama, like, as, such as, (as it was).
mndu (ii.), hatchet, handbill.

Read and Translate

Ndugu zetu 1 mlioweta wanakwenda kulima shambani. 2 Mdogo wao hajui hata kung’oa k’wekwe, ndiyo maana ya yule mkubwa kwenda, apate mfunza 2 mdogo wakwe. Kuna miti gani 3 shambani 4 mwenu? Kuna 5 miembe, minazi, miper, 6 mgomba, midimu, mkwaju na mibuyu —yot’e yaza. Tena kuna mihogo na minanasi na k’unde na matuta ya viazi. Vizuri sana! Mna 7 vyot’e m’takavyo

1 Ai is sometimes contracted into e; e.g. wete for waite, kefa for kaifa.

2 There are no degrees of comparison in Swahili. “Mdogo wao” stands for “the younger (or youngest) of them,” and “mdogo wakwe” for “his younger (or youngest) brother (or cousin).” See Study XVI.

3 When “shamba” takes the locative ending, a special plantation or garden is referred to; but in the expression “amekwenda shamba” “the country” generally is understood.

4 When the locative is followed by the variable preposition -a (of) or either of the possessive adjectives, different meanings can be obtained, according as to whether the word is put in—

cl. viii. shambani pa Mzungu, signifying at or by the European’s plantation.
cl. ix. shambani kwa Mzungu, " in the direction of, or to the European’s plantation.
cl. x. shambani mwa Mzungu, " (a) in or within the European’s plantation.
cl. x. mashambani mwa Mzungu, " (b) to or into the European’s plantations.

5 All names of trees are in cl. ii. The names of their respective fruits (in the singular) are found by omitting the class prefix. The fruits (themselves) are in cl. v. with “ma” plurals. Nazi, ndizi, ndimu, are exceptions, being in cl. iii.

6 Mgomba is the only tree which differs in nomenclature from its fruit.

7 Elliptical for “Mna vit’u vyot’e m’vitakavyo.”

SWAHILI GRAMMAR

**Translate**

Farmers who sow bad seed will not reap a good harvest. The owner of (mwenyi) this garden always gives us [some] beautiful flowers. There are not many fruits in this country (there are) only mangoes and guavas and pine-apples and bananas—that is all! But there are others besides—limes, cocoa-nuts, oranges, tamarinds, custard-apples and lemons, you forgot these. Our neighbours have not yet dug a well in their plantation, they are still building a hut. Your path is broad, ours is narrow. The jungle which was here has all been cut down with a hatchet. The grass and the crops are all dried up with the hot (fierce) sun, even the undergrowth and leaves and thorns as well. Cut that root with [your] hoe. It is not the sower alone who knows that this soil is bad. These fruits are not fit for eating (pass inf.), they are quite green. Only one is ripe.

8 The impersonal use of the Negative Participial Tense of the verb “To Be” for expressing except, with the exception of, but, has made the word practically a preposition.
9 See note 9, Study III.
10 *Tu* and *pia* generally stand at the end of a phrase or sentence.
11 Use “*kwa,*” the instrumental preposition—never “*na*” which means together with.
**SOME CHARACTERISTIC TENSES, ETC.**

**THE "-JA" 1 OR "NOT YET" TENSE.**
("-tasa" followed by the Infinitive is also used with the same force.)

**Sing.**

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Pronominal Prefixes</th>
<th>I have not yet tied or before I tie. thou hast not yet tied. funga, he, she, or it has not yet tied.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>sija or nisija</td>
<td>I have not yet tied or before I tie. thou hast not yet tied. funga, he, she, or it has not yet tied.</td>
</tr>
<tr>
<td>2.</td>
<td>huja or usija</td>
<td>I have not yet tied or before I tie. thou hast not yet tied. funga, he, she, or it has not yet tied.</td>
</tr>
<tr>
<td>3.</td>
<td>haja, hauja, hajja, hakija, halija, halija, hauja, hapaja, hakuja, hamja</td>
<td>funga, he, she, or it has not yet tied.</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Pronominal Prefixes</th>
<th>we have not yet tied. ye have not yet tied. funga, they have not yet tied.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>hatuja or tusija</td>
<td>we have not yet tied. ye have not yet tied. funga, they have not yet tied.</td>
</tr>
<tr>
<td>2.</td>
<td>hajja or masija</td>
<td>we have not yet tied. ye have not yet tied. funga, they have not yet tied.</td>
</tr>
<tr>
<td>3.</td>
<td>hawaja, hajja, hajja, havija, hajja, hajja, hajja</td>
<td>funga, they have not yet tied.</td>
</tr>
</tbody>
</table>

**THE TENSE OF CONTINUATION—THE "KALI" OR "STILL" TENSE.**

**Sing.**

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Pronominal Prefixes</th>
<th>I am still tying. thou art still tying. funga, he, she, or it is still tying.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>nikali</td>
<td>I am still tying. thou art still tying. funga, he, she, or it is still tying.</td>
</tr>
<tr>
<td>2.</td>
<td>ukali</td>
<td>I am still tying. thou art still tying. funga, he, she, or it is still tying.</td>
</tr>
<tr>
<td>3.</td>
<td>akali, ukali, ikali, kikali, likali, likali, ukali, pakali, kuki, mkali</td>
<td>funga, he, she, or it is still tying.</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Pronominal Prefixes</th>
<th>we are still tying. funga ye are still tying. funga, they are still tying.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>tukali</td>
<td>we are still tying. funga ye are still tying. funga, they are still tying.</td>
</tr>
<tr>
<td>2.</td>
<td>mkali</td>
<td>we are still tying. funga ye are still tying. funga, they are still tying.</td>
</tr>
<tr>
<td>3.</td>
<td>wakali, ikali, zikali, vikali, yakali, ikali, zikali</td>
<td>funga, they are still tying.</td>
</tr>
</tbody>
</table>

1 The "-ja" tense often takes "bado" at the end of the sentence as well.
### The "Nga" or "Though" Tense.
(Actually taking place).

**Sing.**

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Pronominal Prefixes</th>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nga or ingawa na</td>
<td>though I tie.</td>
<td></td>
</tr>
<tr>
<td>2. unga or ingawa wa</td>
<td>though thouittest.</td>
<td></td>
</tr>
<tr>
<td>3. anga, unga, inga, kiga, linga, funga, ties.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>though we tie.</td>
</tr>
<tr>
<td>though ye tie.</td>
</tr>
<tr>
<td>funga, though they tie.</td>
</tr>
</tbody>
</table>

### The "Hu" or "Always" Tense.
(Invariable for all persons).

**Sing.**

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hufunga, it is my custom to fast, or I always fast, or I fast as a rule.</td>
<td></td>
</tr>
<tr>
<td>2. hufunga, thou always fastest.</td>
<td></td>
</tr>
<tr>
<td>3. hufunga, he, she, or it always fasts.</td>
<td></td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>though we always fast.</td>
</tr>
<tr>
<td>though ye always fast.</td>
</tr>
<tr>
<td>though they always fast.</td>
</tr>
</tbody>
</table>

This "u" becomes "w" before a vowel.

### Verbs of Posture.

<table>
<thead>
<tr>
<th>Imp.</th>
<th>Stative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>utakuwa umelala, you will be laying down.</td>
</tr>
</tbody>
</table>

### Verbs of State.

<table>
<thead>
<tr>
<th>Imp.</th>
<th>Stative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>utakuwa hujambo, you will be better</td>
</tr>
</tbody>
</table>

1 "Hu" = contraction of "niku." For process, see Study XVI.
To Be Alone.

Sing.                      Plur.
1. ni pekeyangu,          1. tu pekeyetu,    we are alone.
   I am alone or by myself.      2. m pekeyenum,   ye are alone.
2. u pekeyako or u pekeo,   3. wa pekeyao,    they are alone.
   thou art alone.               (yu pweke—he is unique.)
3. yu pekeyakwe or yu pekee, he is alone.

Emphatic Present of Verb "To Be."

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class</td>
<td>Class</td>
</tr>
<tr>
<td>II.</td>
<td>II.</td>
</tr>
<tr>
<td>ndiwe,</td>
<td>siwe or si wewe,</td>
</tr>
<tr>
<td>it is thou.</td>
<td>it is not thou.</td>
</tr>
<tr>
<td>I.</td>
<td>I.</td>
</tr>
<tr>
<td>ndiye,</td>
<td>siye or si yeye,</td>
</tr>
<tr>
<td>it is he (or she).</td>
<td>it is not he (or she).</td>
</tr>
<tr>
<td>ndiswi,</td>
<td>si swiswi,</td>
</tr>
<tr>
<td>it is ve.</td>
<td>it is not ve.</td>
</tr>
<tr>
<td>ndinywi,</td>
<td>si nywinywi,</td>
</tr>
<tr>
<td>it is ye.</td>
<td>it is not ye.</td>
</tr>
<tr>
<td>ndio,</td>
<td>sio or si wao,</td>
</tr>
<tr>
<td>it is they.</td>
<td>it is not they.</td>
</tr>
<tr>
<td></td>
<td>III.1</td>
</tr>
<tr>
<td>ndio,</td>
<td>siyo,</td>
</tr>
<tr>
<td>that is it (tree or string).</td>
<td>that is not it (house).</td>
</tr>
<tr>
<td></td>
<td>III.</td>
</tr>
<tr>
<td>ndicho,</td>
<td>sizo (pl.),</td>
</tr>
<tr>
<td>that is it (thing).</td>
<td>these are not they (houses).</td>
</tr>
<tr>
<td></td>
<td>VII.</td>
</tr>
<tr>
<td>ndiyo,</td>
<td>sivyo,</td>
</tr>
<tr>
<td>those are they (names).</td>
<td>those are not they (things).</td>
</tr>
<tr>
<td></td>
<td>V.</td>
</tr>
<tr>
<td>ndipo,</td>
<td>silo,</td>
</tr>
<tr>
<td>it is here, there, then, etc.</td>
<td>that is not it (name), etc., etc.</td>
</tr>
</tbody>
</table>

1 "Ndiyo" = "yes," "siyo" = "no," meaning respectively, "these are so," "these are not so," with an implied reference to "maneno" or "mambo."
Safarini (iii.)—On a Journey

kiongozi (iv.), guide, leader.
mnyap'ara (i.), head man (of caravan).
msafiri (i.), traveller.
mkubwa (i.), chief, big man.
m'umia (i.), elder, veteran (porter).
mkalimani (i.), interpreter.
asikari (iii.), policeman, soldier.
jamu/ari (v.), corporal.
hema (iii.), tent.
mzigo (ii.), load, burden.
beramu (iii.), flag, banner.
k'ome (iii.), small flag.
k'ambi (iii.), camp.
p'osho (iii.), rations, food-money.
k'ata (iii.), pad or head-cushion for loads.
boma (v.), stockade, palisade, fence.
huruma (iii.), pity, compassion, mercy.
mbono (ii.), castor-oil plant.
kupiga i ago, to camp.
kung'oa k'ome, to start the day's march.
kuvunda k'ambi, to break up camp.
kuterekeza, to halt and refresh.
kufasiri, kugeuza, to translate.
kuvumilia, to endure, to bear, to put up with.
kufangamka, to take courage, to be encouraged, to be cheerful.
kuamka, to awake, to wake up.
kuamsha, to waken.
kuwika, to crow (of a cock).
kupiga (bunduki, etc.), to shoot, to fire.
kuinua, to lift.
kukaza, to intensify.
kukaza mwendo, to quicken pace.
kusimamia, to supervise, oversee.
kusemea kuteta na, to scold, reprimand.
ndia nyeupe, way is clear.
ndia imekufa, path is overgrown.
killa, kulla, every, each (invar.).
alfajiri (iii.), dawn, daybreak.
mjinga (i.), simpleton, greenhorn, novice.
sirikali (iii.), the government.
taarishi (iii.), mail-bearer, mail-runner.
kifete, kitoma (iv.), gourd, water-bottle.
guVu (iii.), strength, force.
shimo (v.), hole, pit.
mshare (ii.), arrow.
uta (vii.), upindi (vii.), bow.
mwendo (ii.), journey, distance, gait.
ngao (iii.), shield.
jimbi, jogoi (v.), cock.
mzinga (ii.), cannon.
bunduki (iii.), gun, musket, rifle.
bastola (iii.), pistol.
mkuki (ii.), spear.
rungu (iii.), club, knobkerry.
mtaimbo (ii.), crowbar.
-zito, heavy.
m'no, very, exceedingly.
Read and Translate


Translate

The people of these countries always build fences to (loc. case) 1 their villages. They fight with bows and arrows, spears and clubs; [and] each one carries a shield. Although we are tired, we must break up camp to-morrow when the cock 2 crows (particp. tense); tell that simple fellow to wake us [at] daybreak. When the government mail-man comes (fut.), the soldiers will fire a cannon. This path is overgrown, we had better go back. If you are bitten 3 by a soldier ant, it will pain (you will suffer pain); but the small ants do not hurt [one]. A strong man (man having strength) can lift a crowbar. The women's head-pads fell into a hole. Our porters would have been cheerful if we had not quickened the pace. Do not scold them, only supervise (them). Tell them if they get castor oil from these plants, they will be able to sell it when they return to the coast.

1 See note 4, Study XIV.
2 This is one of the few instances where the verbal prefixes of a sentient noun prefer the concords of the class it belongs to by its form rather than of the one it belongs to by its meaning.
3 "By" referring to the agent, after a passive, is always rendered "ni."
### SPECIMEN ADJECTIVE CONCORDS

<table>
<thead>
<tr>
<th>CLASS</th>
<th>STEM</th>
<th>CONCORDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>mdogo, small, short (man)</td>
<td>mkali, fierce (man)</td>
</tr>
<tr>
<td>I.</td>
<td>wadogo, little (men)</td>
<td>wakubwa, big (men)</td>
</tr>
<tr>
<td>II.</td>
<td>mzuri, fine (tree)</td>
<td>mpana, broad (tree)</td>
</tr>
<tr>
<td>II.</td>
<td>migumu, hard (trees)</td>
<td>mipy, new (trees)</td>
</tr>
<tr>
<td>III.</td>
<td>ndogo, small (house)</td>
<td>k’ali, p’ana, k’ubwa (^1) (house)</td>
</tr>
<tr>
<td>III.</td>
<td>nyonge, mean (houses)</td>
<td>m’pya (^1) (houses)</td>
</tr>
<tr>
<td>IV.</td>
<td>kinyonge, mean (thing)</td>
<td>kikali, sharp (things)</td>
</tr>
<tr>
<td>IV.</td>
<td>vizito, heavy (things)</td>
<td>vipya, new (things)</td>
</tr>
<tr>
<td>V.</td>
<td>dogo, zuri, nyonge, little, etc. (word)</td>
<td>kali, etc., jipya, (word)</td>
</tr>
<tr>
<td>V.</td>
<td>madogo, little, etc. (words)</td>
<td>makali, mapya, (words)</td>
</tr>
<tr>
<td>VI.</td>
<td>nyonge, mean (monster)</td>
<td>kubwa, jipya, (monster)</td>
</tr>
<tr>
<td>VI.</td>
<td>minyonge, mean (monsters)</td>
<td>mikubwa, mipy, (monsters)</td>
</tr>
<tr>
<td>VII.</td>
<td>ndogo, small (condition)</td>
<td>upya, new (condition)</td>
</tr>
<tr>
<td>VII.</td>
<td>m’pya, new (string)</td>
<td>m’pya, k’ali, k’ubwa, p’ana, (strings)</td>
</tr>
<tr>
<td>VIII.</td>
<td>pazuri, fine, nice (place)</td>
<td>papana, broad (place)</td>
</tr>
<tr>
<td>IX.</td>
<td>kuzuri, beautiful (death)</td>
<td>kukali, severe (death)</td>
</tr>
<tr>
<td>X.</td>
<td>mnyonge, worthless (places)</td>
<td>m’pya, new (places)</td>
</tr>
</tbody>
</table>

\(^1\) The aspirate takes the place of “n.”
Hawa na Nyakati—Weather and Time

hawa hewa (iii.), air, climate, weather.
wakati (vii.), time, season.
majira (v.), appropriate time.
mara (iii.), a time (mara t'atu = three times).
muda (vii.), interval of time.
 zaman (iii.), time.
 saa (iii.), hour, watch, clock.
'dakika (iii.), minute, moment.
jumaa (iii. and v.), ijumaa (iii.), week.
mwezi (ii.) month, moon.
mwaka (ii.), year, season of great rains.
miongo (ii.), decades.
mshenzi (i.), savage, heathen.
masika (v.) (no sing.), great rains.
mchoo (ii.), lesser rains.
vuli (iii.), latter rains.
kusi (iii.), S.W. monsoon.
kasikazi (iii.), N.E. monsoon.
kushinda, to stay, to spend the day.
kukawia, to delay, to loiter.
kung'aa, kung'ara, to shine.
kuandama, to follow, succeed.
kuzidi (intr.), to exceed, to increase.
kupungua, to decrease, diminish.
kuonekana, to appear, to be seen, to become visible.
kuongeza (trans.), to add to, to increase.
kupambazuka, to dawn.
kucha, to dawn, to fear.
kutwa, kutua, to set (of the sun).
kutanda, to spread out, to be spread out.
upeo wa mato, limit of sight, horizon.
haina budi . . ., it doubtless . . .
zamani moja, once upon a time.
hapo kale, long ago.
neema (iii.), grace, plenty, prosperous season.
dalili (iii.), sign, indication.
muanga (ii.) light.
nuru (iii.), brightness.
kiza (iv.), darkness.
mbingu (vii. pl.), sky, heaven.
nafasi (iii.), space, room, opportunity.
ulimwengu (vii.), inhabited world.
wingu (v.), cloud.
nyota (iii.), star, planet.
daima, ever, for ever, always, continually.
mapema, early.
-a kale, old, of old, ancient.

MUHAMMEDAN Week.
Ijumaa (siku ya Jumaa), Friday.
Jumaa-mosi, Saturday.
Jumaa-pili, Sunday.
Jumaa-tatu, Monday.
Jumaa-ne, Tuesday.
Jumaa-fano, Wednesday.
Al'hamisi, Thursday.

Translate

The sign of rain is clouds. Two decades have gone by since our father died (tr. since when he died our father). Where have you been, my child, all this time (muda)? I did not go anywhere (pahali), I stayed just here (papa

1 The impersonal pronominals “ku” and “pa” are much used instead of the proper subjective particles, and may be translated, “There (is or was, is not or was not), etc.” The second “ku” = the characteristic infix of the Past Neg. Ind. and not the Inf. “ku” of the monosyllabic “kunya.” See Study VI.

2 This term is frequently applied to the great rains themselves.

3 An instance of reduplication lessening the force of a word. See Study XXI.

4 Nights take the name of the day that follows and not of the one that precedes.

5 Swahili time, like Jewish, is reckoned from sunrise to sunset (6 p.m.), and from sunset to sunrise (6 a.m.). Hence noon is the 6th hour of the day (saa sita za mtana), and midnight is the 6th hour of the night.
Your mother called you two [or] three times, did you not hear? I heard nothing, I was asleep! Once upon a time a large star appeared in the heavens. People of old followed it, and it became their guide. In these countries the sun sets [at] six o'clock [in the] evening; [in the] morning it begins to dawn (kwacha) [at] five o'clock. Next Sunday they will come still earlier (tr. will exceed to come early). Good people are decreasing in the world. The sky is covered with clouds (tr. clouds are spread out). Famine has come into the country. God has for ever given (added) grace and strength to (kwa) His people.

6 The Swahilis are fond of omitting the conjunction "or," both when it connects words and sentences.

7 Since the "me" infix in verbs of posture (see note 3, Study III.) is used for time present, past time can only be expressed by introducing the past tense of the verb "To Be" before it, making it a compound verb.

8 "Kwacha" = kuacha (the impersonal pronominal with the Pres. Indic. of a monosyllabic verb). We can say "Jua latwa" or "lita-kutwa," but cannot make "Jua" the subject of the verb "kucha."

9 With the verb "ngia," used in its wide sense, there is an inversion of subject and object. Whereas in English we say "An epidemic has come into the town," in Swahili it is "The town has come into an epidemic" "Mji unangia maradhi" (cf. Luke xxi. 26). For another of these inversions, see note on Verb "To Have," Study VII.
## CONTRACTED POSSESSIVE SUFFIXES

<table>
<thead>
<tr>
<th>1st per. sing.,</th>
<th>2nd per. sing.,</th>
<th>3rd per. sing.,</th>
<th>1st per. plur.,</th>
<th>2nd per. plur.,</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>My.</strong></td>
<td><strong>Thy.</strong></td>
<td><strong>His, Her, or Its.</strong></td>
<td><strong>Our.</strong></td>
<td><strong>Your.</strong></td>
</tr>
<tr>
<td>-angu, -ngu.</td>
<td>-ako, -yo, -o, -zo.</td>
<td>-ukwe, -kwe, -ye, -we, -ze, -e, -che, -rwe, -le.</td>
<td>-elu.</td>
<td>-enu.</td>
</tr>
<tr>
<td>Ex. 1. S. P.</td>
<td>mwenzangu</td>
<td>mwenzio</td>
<td>mwenziwe</td>
<td>mwenzenu</td>
</tr>
<tr>
<td></td>
<td>wenzangu</td>
<td></td>
<td>wenzio</td>
<td>wenzetu</td>
</tr>
<tr>
<td>Ex. 2. S. P.</td>
<td>babangu, babaangu</td>
<td>babako, babaako</td>
<td>babakwe, babaakwe (or baba)</td>
<td>babatu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>babazo</td>
<td>babake (or baba)</td>
<td>babazu</td>
</tr>
<tr>
<td>Ex. 3.</td>
<td>mamangu, etc.</td>
<td>same as above</td>
<td>[kit'uche, jambole, vituveye, kufakwe, watumwazc, etc.]</td>
<td></td>
</tr>
<tr>
<td>Ex. 4. S. P.</td>
<td>mwanangu</td>
<td>mwanao, mwanayo</td>
<td>mwanawe</td>
<td>mwenenu</td>
</tr>
<tr>
<td></td>
<td>wanangu</td>
<td>wanao</td>
<td>wanae</td>
<td>wenetu (?)</td>
</tr>
</tbody>
</table>

*Mjomba (uncle), mke (wife), mjukuu (grandchild), mtukuu (great grandchild), mkwe (father-in-law, etc.), and most names of relatives are also capable of some of the above contractions.

There are no contractions in the third person plural.*
SOME OTHER CONTRACTIONS

The verb prefixes "ha," "hi," "hu" are contracted respectively from "nika," "niki," "ni ku" by the following process—

\[ nik = nk = k' = h \]

In the same way the future prefix nita becomes n'ta, and finally t'.

Similarly,

\[ mbwa = ni wa \]
\[ nda = ni ya \]

For full explanation see p. 20, "African Aphorisms."

SOME INVARIABLE ADJECTIVES AND QUASI-ADJECTIVES

The following adjectives cannot be used directly to qualify a noun. They may be employed with the relative verb "To Be," or as adverbials to the strong verbs, or substantively following the preposition "of" (-a):

- hai, alive, living
- tAMu, sweet, nice
- safi, clean, pure
- karibu, near [soon]
- mbali, far, far away
- nde, outside
- ndani, inside
- [ya]pi? (var.) which?
- mato (lit. eyes), awake
- tupu-tupu, naked
- ni hai, I am alive
- uji huu u tamu, this porridge is sweet
- yu safi, he is clean
- wa[po] karibu, they are near
- yu[ko]mbali sasa, he is far away now
- mlikwenda nde, ye went outside
- u[ko]ndani? are you inside?
- ni ipi? which (house) is it?
- yu mato, he is awake
- alikimbia tupu-tupu, he ran away naked
- mtu aliye hai, a living man
- uji ulio tamu, sweet porridge
- k'itu kilicho safi, a clean thing
- maji yaliyo karibu, water which is near
- miji ya mbali, distant towns
- mt'u wa nde, an outsider
- mambo ya ndani, internal affairs
- ni zipi? which (houses) are they? (and so on through all the classes)
- hulala mato, he always sleeps with his eyes open
SWAHILI GRAMMAR

COMPARISON OF ADJECTIVES

Swahili has no degrees of comparison. There are various ways of comparing—

(1) By contrasting one statement with another—wewe ni mndogo, ye ye ni mkubwa is equivalent to “He is bigger than you.”

(2) By the use of the verbs kushinda and kupita (to surpass, to excel), also the verb kuzidi, to increase—

Salim anamshinda Hamisi Salim is stronger than Hamisi, but Hamed is the
kwa nguvu, lakini Hamed strongest of all.
anawashinda wote,
Wao ni wangi kupita They are more numerous
swisi,
Mwaka jana watoto wali- than we are.
kuwa wema, mwaka huu
wanazidi,

(3) By the adverb “zaidi,” more, and the relative “kuliko,” than (lit. “where there are”).

Nyumba hii ni ndogo, hii This house is small, that is
ni ndogo zaidi,
Mato yako ni mazuri kuliko smaller.
yangu,

(4) The indeclinable adjectives “heri” (better) and “bora” (best) are used respectively with a comparative and superlative force.

Ni heri wende, It is better (or well) for
Bora afia, you to go.
The most important thing
is health.
COMPREHENSIVES
Whoever, Whatsoever, Any ... soever, Any ... at all.

CLASS I.
{ S. m'tu wo wot'e (yo yot'e), any man whatsoever
  P. wat'u wo wot'e, any people whatsoever

CLASS II.
{ S. m'ti wo wot'e, any tree whatsoever
  P. miti yo yot'e, any trees whatsoever

CLASS III.
{ S. nyumba yo yot'e, any house whatsoever
  P. nyumba zo zot'e, any houses whatsoever

CLASS IV.
{ S. k'itu chochote, any thing whatsoever
  P. vit'u vyo vyot'e, any things whatsoever

CLASS V.
{ S. neno lo lot'e, any word (or thing) whatsoever
  P. maneno yo yot'e, any words whatsoever

CLASS VI.
{ S. dude lo lot'e, any big "something" whatsoever
  P. midude yo yot'e, any big "things" whatsoever

CLASS VII.
{ S. uzi wo wot'e, any string whatsoever
  P. nyuzi zo zot'e, any strings whatsoever

CLASS VIII.
{ S. (mahali) po pot'e, anywhere whatsoever

CLASS IX.
{ S. ( ) ko kote, in any direction whatsoever

CLASS X.
{ S. ( ) mo mot'e, anywhere inside whatsoever

niwae yot'e, whosoever I may be or Niliye yot'e
uwao yot'e, whosoever thou mayst be uliye yot'e
awae yot'e, whosoever he may be
tuwao wot'e, whosoever we may be
muwao wot'e, whosoever ye may be
wawao wot'e, whosoever they may be

miti uwao wot'e, whatsoever tree it may be
miti iwayo yot'e, whatsoever trees they may be
nyumba iwayo yot'e, whatsoever house it may be
nyumba ziwazo zot'e, whatsoever houses they may be
k'itu k'iwacho chol'e, whatsoever thing it may be
vit'u viwayyo vyot'e, whatsoever things they may be
neno liwalo lot'e, whatsoever word it may be
maneno yawayo yot'e, whatsoever words they may be
dude liwalo lot'e, whatsoever big "something" it may be
midude iwayo yot'e, whatsoever big "things" they may be

uzi uwao wot'e, whatsoever string it may be
nyuzi ziwazo zot'e, whatsoever strings they may be
(mahali) pawapo pot'e, whatsoever place it may be
( ) kuwako kote, whatsoever (direction) it may be
( ) muwamo mot'e, whereinoever it may be
bara (iii.), interior of country.
ziwa (v.), lake, pond.
mlima (ii.), mountain.
kilima (iv.), hill.
jito la maji (v.), spring, source.
kijuto (iv.), stream.
mkondo (ii.) wa maji, current, stream.
fumbi (v.), ravine, nullah.
genge (v.), cliff, precipice.
n'ti ya tambarare, plain.
nguu (iii.), peak of hill.
umande (vii.), dew, moisture.
kunge (v.), mist, haze.
kiko (iv.), pipe.
saburi (iii.), patience.
hatari (iii.), danger.
mkoma (ii.), branched palm.
kukwea, to climb, to ascend.
kuterem'ka, to descend, go down.
kuna, to kill.
kububujika, to well up, bubble.
kutiririka, to flow, to trickle.
kumimina, to pour (trans.).
kuzu, to hinder, prevent.
kugenka, to change, to turn (tr. geuza).
kupatana, to agree, to be reconciled.
kuongozia, to lead, to guide.
kakataa, to refuse.
kutumia, to use, to make use of, to employ.
kufafuna tumbaku, to chew (tobacco).
kunusa tumbaku, to take snuff.
kuvuta tumbaku, to smoke.
sharti, sharuti (fol. by subj.), "must," of necessity.
pamoja na, together with.
kwa nini? what for? why?
mpingo (ii.), ebony, tree.
taifa (iii.), nation, tribe.
kapila (iii.), tribe, clan.
shauri (v.), palaver, counsel, plan advice.
adui (iii.), foe, enemy.
vita (pl. iv.), war.
k'ondo (iii.), quarrel, strife.
mfaume (i.), king, chief.
mfawi (i.), sorcerer, wizard, witch doctor.
gari la moshi (v.), train.
sitesheni (iii.), railway station.
misheni (iii.), mission station.
daraja (iii.), bridge.
tumbaku (iii.), tobacco.
mahindi (pl. v.), maize, Indian corn.
mtama (ii.), millet, Kaffir corn.
mpungua (ii.), rice (as it grows).
nganu (iii.), wheat.
mpira (ii.), rubber tree, India-rubber.

Read and Translate

Msafiri ni masikini ajapokuwa mfaume. Endae bara sharti awe na saburi; haini budi atak'uta hatari na mambo magumu, labudu atapata hasara pia. Siku hizi kusafiri si kama zamani. Sasa kuna gari la moshi likupelekelo 

1 "Kulla upendapo" = anywhere (i.e. any place) you like. This convenient mode of representing a noun by its relative particle is much used. Ex. Killa utakacho, every(thing) you want; yot'e use-mayo, all (the words) you say; tumesikia lililotendeka, we have heard of (the affair) that has happened.
t'ambarare. Lakwea juu, laterem'ka t'ini; 2 panapo mito au vijuto, lapita kwa daraja, hakuna k'itu kilizuiacho! Tena wazungu wamejenga sitesheni killa mabali gari lisi-mamapo, illi kwamba wasafirio wapate nafasi kungia na kutoka 3 kama wapendavyo. 4 Mara kwa mara kuna vita barani. Kabila 5 hii ina k'ondo na kabila hii 6 juu ya j'ito la maji au neno jingine. Kisha wapigana, na wangi huu-wawa. Watawi wote, waume na wake, ni adui za瓦'tu.

_Translate_

Here there is a mission-station, the people have planted maize and rice and wheat and millet. Also they have a plan to bring a stream of water from that big lake into their fields, in order (illi) to irrigate (kutia maji) [in the] dry season (time of fierce sun or north-east monsoon). 7 This (hayo) water is continually bubbling up, and pours 6 over that patch of jungle to no purpose. The heathen [people] who live 6 by the three peaks of hills chew tobacco all day long. [He] who smokes tobacco must use a pipe. They agreed to guide us [to the] place where (penyi) rubber and ebony trees together with the branched palm trees [grow], but when we got to (fika) their village, they refused. This nation has only a few cattle, they (wenyeue) live [in] a land of mist and dew. Water trickles [down] the mountain as far as the plain.

2 "Where there is, or are" (lit. "the place which has") contracted from "palipo na").
3 The adverbs "kama" (as), "jinsi" (as or how), and "kama vile" (just as) require the relative suffix "vyo" to terminate the verb they precede, in order to complete the sense. There are other instances where plural concords of cl. iv. have an adverbial force—

vizuri, vyema, well, nicely. hivi, hivyo, vivyo, thus, so, likewise.
vibaya, badly. vivi hivi, precisely so.
vvengine, differently. vile vile, in like manner.
4 "Time after time," "From time to time," "Now and again."
5 Where in English we change the demonstrative "this" to "that," in order to sharpen the contrast, in Swahili the same adjective is repeated with a change in the tone of voice only.
6 See Adverbial Prepositions, Study XX.
7 Demonstratives may sometimes precede their nouns; other adjectives, never.

SWAHILI GRAMMAR
DERIVATIVE FORMS OF THE VERB

1. The Causative. The simple verb, and some of the following verb forms, may become causative by changing the termination into -sha, -za, -sa, -ya, -nya or -vya.

(a) -sha. Kupasha (from kupata), to cause to get; kusomeshsha (from kusoma) to cause to read (hence to teach); kufundisha (from kufunza) to cause to learn (hence to teach); kunyosha (from kunyoka) to cause to be straight; kurushsha (from kuruk'ya) to cause to fly (hence to throw).

(b) -za. Most verbs whose stems end in two vowels form their causatives in -za. Kukataza, to prohibit (from kukataa), to cause to refuse; kukweza (from kukwea) to raise; kukimbia (from kukimbia) to cause to run away; kutoza (from kutoa) to cause to give out (hence to tax, to fine); kupunguza (from kupungua) to lessen, to diminish (trans.); kusahauza, to make forget.

(c) -sa. Kutakasa (from kutakata) to cleanse; kunusa (from kunuk'a) to take snuff.

(d) -ya. Kupon'ya (from kupona) to cause to escape or get out of; kuonya (from kuona) to warn (i.e. to cause to see); kukanya (from kukana) to forbid (i.e. to cause to refuse or deny).

(e) -nya. Kufunganya (from kufunga) to have (baggage, mizigo) tied up; kugawanya (from kugawa) to have divided up.

(f) -vya. Kunavya (from kunawa) to cause (hands) to be washed i.e. (to wash some one's hands, or face, or feet); kulevyya (from kulewa) to make (some one) drunk; kujuvya (from kujua) to make known.

Note.—A verb may have two causative forms with different meanings. Ex. kuapa, to swear; kuapisha, to adjure, to administer an oath; kuapizu, to swear at, to curse.

Note.—Frequently the causative idea would not occur to an English mind which would employ a different verb altogether. Ex. kupandisha (to cause to climb) stands for to raise, to promote.
2. The Neuter (also called Resultant or Quasi-Passive) used (i) When a state resulting from an action is considered not necessarily implying an agent; (ii) when we desire to predicate of a substantive that it is capable of receiving a given action. Terminations = ika, ikana (following an a, i, or u, in the stem); eka, ekana (following an e, or o, in the stem); uka, ukana (following a penultimate u in a trisyllabic stem); Ex.—

(a) Kupatikana, to be obtainable; kupigika, to be beatable; kuvundika, to become broken, to be breakable.

(b) Kutendeka, to be "doable," to be done, to have happened; kukosekana, to be missing, absent.

(c) Kuraruka, to be torn or tearable; kufumukana, to be separated, broken up; kuzumbukana, to be found, to come to light.

Note.—The student must distinguish between Neuters and Reciprocals with -ana terminations; also between Neuters and Transitives with -ika terminations. In each case the sense will decide. Ex. Kuonana (rec.), to see each other; kunonekana (neut.), to be visible; kuonamana (neut.), to be hidden; kupika (trans.), to cook; kuzika (trans.), to bury; kufikika (neut.), to be concealable; kuangika (trans.), to hang up; kualika (trans.), to invite; kualika (neut.), to crack or split; kualika (trans.), to erect, to set up.

3. The Applied or Prepositional has four uses: (I) To supply the simple verb with a prepositional meaning; (II) To express completeness (with the word "mbali" (right away) suffixed); (III) To attach to the verb a new meaning; (IV) To localize action. It is formed by inserting i (after an a, i, or u, preceding in the root), or e (after an e, or o preceding in the root), before the final vowel of the stem.

Examples of Use I.—

(a) Kupatia (from kupata), to procure for (some one); kupitia (from kupita), to pass by; kuangukia (from kuanguka), to fall down to, at, or before (some one or something).

(b) Kunenea (from kunena), to speak against; kuo-mbea (from kuomba), to pray for.
(c) When the stem ends in two vowels, the letter I is inserted before the prepositional vowel for the sake of euphony. Ex. Kuzuilia (from kuzuia), to prevent by; kupasulia (from kupasua), to split with; kutembelea (from kutembea), to walk about; kung’olea (from kung’oa), to root up with or for.

(d) The same rule holds when a Causative becomes a Prepositional. Ex. kuangushia, to cause to fall down to; kusomeshea, to cause to read from; kualizia (from kujaa), to cause to fill up with.

Examples of Use II.—

(e) Kutapia, or kutupilia mbali, to throw right away; kuishilia (or kupotela) mbali, to be gone out of reach altogether, to be lost for ever; Kuulia mbali, to kill off out of sight. The prepositional syllable lia is occasionally separated from the verb and made an independent word. See Psalms ii. 3, lxxxiii. 4 (Ed. 1904).

Examples of Use III.—

(f) Some verbs reduplicate the termination to impart a different meaning from that conveyed by the simple prepositional form: Ex. Kupiga, to beat; kupigia, to beat for or with; kupigilia, to consolidate a floor or roof by a special process of hammering peculiar to the Swahilis. Kuata, to leave; kuatia, to leave to or for; kuatifia, to forgive, to remit. Kwenda, to go; kwendea, to go to (a person); kwendelea, to go on, to make progress. Kupenda, to love; kupendelea, to favour.

Note.—Some verbs have two prepositional forms which can be used interchangeably. Ex. Kuja, to come, makes kujia or kujilia; kufa, to die, makes kufia or kufilia; kufika makes kufikia or kufikilia.

Examples of Use IV.—

(g) Limia hapa, cultivate here; imeishia huko, it finished off there.

4. The Reciprocal.—Transitive verbs are made reciprocal by adding -na to the root, intransitive verbs by adding -na to their prepositional form. Ex. Kusaidia, to help; kusaidiana, to help each other: kushika, to hold; kushi-
kana, to hold each other (or to hold together); kuimba, to sing (intrans.); kuimbiana, to sing to one another; kulia, to cry, to call; kuliliana, to call to one another. Causative reciprocals are common—Kusomeshana, to cause each other to read; kutozana, to fine each other. When the stem ends in two vowels the syllable li or le must be inserted before the ana; kutoleana, to give out to each other; kufuliana, to wash for each other, to boat on each other (as waves).

5. The Reflexive.—This is formed by the insertion of the particle ji (self) immediately before the verb stem. Ex. Kujipenda, to love oneself (i.e. to be selfish); kujifanya, to make oneself (i.e. to pretend); wajifia nini? what are you hiding yourself for? (prepositional reflexive); tutajingiza, we will force ourselves in (causative reflexive).

6. The Subtractive.—The idea expressed by the English prefix un- is conveyed in Swahili by inserting the vowel u (and in rare instances o) before the final a of the root of transitive verbs. Ex. Kufumba, to close (eyes, hands, etc.); kufumbua, to open, to unclose (eyes, hands, etc.); kukunda, to fold; kukundua, to unfold; kuvaa (nguo), to put on (clothes); kuvua, to take off (clothes), to undress.

7. The Reduplicated, or Modified Form.—This is obtained by doubling the verb stem, and has the effect of weakening the signification. Ex. Kum'piga-piga, to beat him gently; Mtoto alia-lia, the child is fretting (not actually crying); kukunda-kunda, to crease (i.e. to make little folds); kulewa-lewa, to be giddy (from kulewa, to be drunk).

Note (1)—Most of these forms may be made upon one another as well as upon the simple root.

Note (2)—Some verbs are only extant under one or other of the derived forms.

Note (3)—There are roots which have the appearance of being derived forms, but the sense shows that this is only apparent.
TABLE OF DERIVATIVE FORMS OF VERBS

The following illustrate the various forms a verb may assume:

Simple.
kufunga, to tie, bind, fasten, shut, etc.

Causative.
kufunganyia, to cause to bind with.
kufungishia, to cause to tie for.
kufungizia, to besiege with.

Passive.
kufungwa, to be bound.

Causative.
kufungishia, kufunganya, to cause to bind.
kufungiza, to besiege, to pen.

Neuter.
kufungika, to be shutable, to shut of itself.

Reciprocal.
kufungana, to bind each other.

Neuter reciprocal.
kufungamana, to be tied together.

Neuter reciprocal applied.
kufungamania, to be bound together by.

Reflexive.
kujifunga, to bind oneself.

Subtractive.
kufungua, to untie, unfasten, open.

Modified.
kufunga-funga, to tie here and there.

Subtractive neutral.
kufunguka, to be openable, to open (of itself).

Subtractive reciprocal.
kufunguliana, kufunguana, to open to each other.

Subtractive neutral.
kufungusha, to cause to open.

Subtractive causative.
kufungusha, to cause to open.

Causative reciprocal.
kufungamanisha, to bind by contract.

Causative neuter.
kufungizika, to be besieged.
Nyama—Beasts, Animals

mwinda (i.), hunter, sportsman.
m/ukuizi (i.), bearer, porter.
simba (iii.), lion.
kibok'o (iv.), hippopotamus.
ndovu (iii.), elephant.
t'ui (iii.), leopard.
fi (v.), hyaena, jackal.
ngiwa (iii.), camel.
p'unda (iii.), ass, donkey.
farasi (iii.), horse.
nyumbu (iii.), mule.
nyati (iii.), buffalo.
kifaru (iv.), rhinoceros.
p'unda milia (iii.), zebra.
k'ongoni (iii.), haartebeest.
p'aa (iii.), gazelle.
t'ia (iii.), giraffe.
m'bwa (iii.), dog.
m'bweha (iii.), fox.
makao (v. pl.), dwelling, lair, den.
ndovu (iii.), elephant.
p'apa (iii.), horn, tusk, ivory, corner.
kuwinda, to hunt, to chase, to stalk.
kunguruma, to roar, to thunder.
kutamba, to creep, to crawl.
kufanana na, to resemble, to be like.
kufanya khofu, to be afraid.
kutisha, to frighten, to terrify.
kutokea, to appear, to turn up, to happen.
kupiga mbio, to run.
kusongea, to approach, to draw near.
kushefa, to bruise, to crush.
kubari, to spoil.
kuruka, to jump, to spring.
kupuruka, to fly, to fly away.
kusi/ahili, to deserve, to be worthy of.
kuparuza, to be rough.
kupeləleza, to spy out, to examine closely.
bafa (v.), duck.
mbuni (iii.), ostrich.
wewe (iii.), kite.
n'wa (iii.), dove, pigeon.
k'anga (iii.), guinea-fowl.
bawa (v.), wing.
mkia (ii.), tail.
p'opo (iii.), bat, butterfly.
kipande (iv.), a piece, a slice.
p'ole p'ole, slowly, gently, slow gait.
anga (iii.), air, atmosphere.
ngewe, ngusuwe (iii.), pig.
kutungule (iv.), rabbit.
tumbiri (iii.), monkey.
k'ima (iii.), black-faced monkey.
nyani (v.), ape.
nyoka (iii.), snake, serpent.
satu (iii.), python.
ngwena (iii.), mamba (iii.), crocodile.
mburuk'enge (iii.), monitor lizard.
k'unguni (iii.), bug.
kiroboto (iv.), flea.
t'andu (iii.), centipede.
jongoo (v.), millipede.
g'ge (iii.), scorpion.
m'sisi kafiri (iii.), wall lizard.
m'twa (iii.), white ants.
m'bu (iii.), mosquito.
n'nyuni ndege (z'bar) (iii.), bird.
silaha (iii.), weapon, arms.
rasisi (iii.), lead, ball (cannon), bullet.
kicho (iv.), khofu (iii.), fear, dread.
baada ya, after (of time).
baadae, afterwards, after it.
bila, without, except by.
mara, immediately.
Mwindaji alikwenda bara kuwinda nyama wakubwakama simba, na ndovu na nyati na kifaruu. Aliandika (wrote on, i.e. made a written agreement with) wapagazi mia wa kikamba kufuata nae. Alitukua farasi wawili na nyumbu watano. Ndiani alipiga t'ia mmoja, k'ongoni watatu na p'aa wane illi awapatie chakula wat'u wakwe. Baada ya mwendo wa siku sitashara walifikilia mahali penyi t'umbiri na nyani wangi. Walipokwuwa walitezama nyama hao jinsi waruk'avyo miti hata miti, walisikia simba kunguruma karibu nae. Wote walifanya khofo isipokuwa mwindaji mwenyewe ambao alitukua banduki k'ubwa ya kizungu makusudi apate kupiga nyama wakali (of) nam'na hii. Aliposongea karibu kupeleleza, simba mke alitokea mbele yakwe, Mara akalekeza bunduki yakwe, akampiga risasi mbavuni, akaanguka akasa pale pale. Lakini wengine wawili simba waume wailoandama nao waliposikia kulia kwakwe, wakatoka mbio mwituni.

1 The "-ni" of the locative is occasionally omitted to give a general and indefinite sense as opposed to a particular and special force which the locative termination conveys.

2 See Adverbial Prepositions, Study XX.

3 The syllable ki has various uses—
(a) Diminutive Prefix—Kibweta, little box; kidude, a little thing.
(b) Language and Nationality Prefix—Kiswahili, the Swahili language; Kimasai, the Masai language; Kingereza, the English language; Viazi vya Kizungu, European potatoes; Wapagazi wa Kitaita, Taita porters.
(c) Descriptive or "Sort" and "Kind" Prefix—Nguo za kifaume, royal garments (i.e. of a kingly sort); mwendo wa kiume, manly gait; mambo ya kike, feminine matters; maneno yo kitoto, childish language; kiouso, face downwards; kifulifuli, in eager haste; kingalingali, prone, lying flat on the back.
(d) The characteristic particle of singular nouns in the fourth class.

1 There are two ways of making an emphatic demonstrative—
(a) By reduplicating—Ex. yule yule, that same (man); pale pale, that same (place) or on that spot, etc.
(b) By prefixing the pronominal particle—Ex. ye yule, that very same man; pa pale (or pa pale pale), that very same place, etc.

5 The concords of "mahali," have a time as well as a place significance.
ndipo yule mtukuzi wa bunduki alishikwa ni kholu k’uu, akasema Kazi hii yatisha, nae akakimbia. Hivi mwindaaji, masikini, aliatwa pekee, bila silaha. Simba walimruk’ia, wakamrarua vipande-vipande, wakam’la. Wadudu wak’eto nyumbani mwa wat’u ndio hawa—m’bu na ng’ge, na t’andu, na kiroboto na k’unguni na mjisi kafiri. Wajao mara kwa mara na kuharibu vit’u sana sana, ni mtwa.

Translate

The python is a large snake, he can crush a donkey or a small zebra. Leopards and hyenas prowl about (tembea tembea) [at] night singly (mmoja-mmoja), hippopotami go in (lwenda kwa) a herd. Foxes have their dens in the forest, but dogs like to live in their masters’ houses (nyumbani mwa bwanazao). All birds and butterflies have wings; they fly about in the air. Ducks, guinea-fowls, kites, and pigeons can fly; ostriches are very large birds, they do not fly. The crocodile has no tongue. The monitor lizard has a long tail, he eats eggs. The flesh of pigs and rabbits was forbidden to people of old. Cats and lions have rough tongues (zakuparuza). The slow gait of (ya) the tortoise takes him (tr. cause him to arrive) far. Apes and big monkeys resemble men. He who creeps [about] in the darkness deserves to be shot. Camels are huge beasts that carry heavy loads—one camel can carry a load of ivory of (wa referring to mzigo) 380 lbs. [weight].
### NUMERALS

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<td><strong>S. mmoja</strong></td>
<td><strong>S. moja</strong></td>
<td><strong>S. kimoja</strong></td>
<td><strong>S. moja</strong></td>
</tr>
<tr>
<td><strong>P. (of one sort) womoja</strong></td>
<td><strong>P. mimoja</strong></td>
<td><strong>P. moja</strong></td>
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<td>3... watatu</td>
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<td>mitatu</td>
<td>mine</td>
<td>mitano</td>
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<tr>
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<td>7... sabaa</td>
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<td>Same throughout all Classes.</td>
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<td>sabaa</td>
<td>minane</td>
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<td>kumi na sita</td>
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<td>kumi na vine</td>
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<td>kumi na tisia or kenda</td>
<td>kumi na vine</td>
<td>Same throughout all Classes.</td>
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<td>20... ishirini</td>
<td>ishirini</td>
<td>ishirini</td>
<td>ishirini</td>
<td>Same throughout all Classes.</td>
</tr>
<tr>
<td>21... ishirini na mmoja, etc.</td>
<td>ishirini na mmoja, etc.</td>
<td>ishirini na mmoja, etc.</td>
<td>ishirini na mmoja, etc.</td>
<td>ishirini na mmoja, etc.</td>
</tr>
</tbody>
</table>
### CARDINALS

<table>
<thead>
<tr>
<th>Class VI.</th>
<th>Class VII.</th>
<th>Class VIII.</th>
<th>Class IX.</th>
<th>Class X.</th>
<th>In counting.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>S. moja</em></td>
<td><em>S. umoja</em></td>
<td><em>pamoja</em> (“together”)</td>
<td><em>kumoja</em></td>
<td>[mumoja]</td>
<td>mosi</td>
</tr>
<tr>
<td><em>P. mimoja</em></td>
<td><em>P. mmoja</em></td>
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<tr>
<td><em>miwili</em></td>
<td><em>mbili</em></td>
<td><em>pawili</em></td>
<td><em>kuwili</em></td>
<td>[muwili]</td>
<td>pili</td>
</tr>
<tr>
<td><em>mitatu</em></td>
<td><em>t’atu</em></td>
<td><em>patatu</em></td>
<td><em>kutatu</em></td>
<td>[mutatu]</td>
<td>t’atu</td>
</tr>
<tr>
<td><em>mine</em></td>
<td><em>nne</em></td>
<td><em>pane</em></td>
<td><em>kune</em></td>
<td>[mune]</td>
<td>n’ne or nne</td>
</tr>
<tr>
<td><em>mitano</em></td>
<td><em>t’ano</em></td>
<td><em>patano</em></td>
<td><em>kutano</em></td>
<td>[mutano]</td>
<td>tano</td>
</tr>
<tr>
<td><strong>Same throughout all Classes.</strong></td>
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<tr>
<td><em>minane</em></td>
<td><em>nane</em></td>
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<td></td>
<td>[munane]</td>
<td>nane</td>
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<tr>
<td><strong>Same throughout all Classes.</strong></td>
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<td></td>
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<tr>
<td><em>kumi na</em></td>
<td><em>kumi na</em></td>
<td><em>kumi na</em></td>
<td><em>kumi na</em></td>
<td><em>kumi na</em></td>
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<td><em>mmoja</em></td>
<td><em>pamoja</em></td>
<td><em>kumoja</em></td>
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<td>moja</td>
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<tr>
<td><em>miwili</em></td>
<td><em>mbili</em></td>
<td><em>pawili</em></td>
<td><em>kuwili</em></td>
<td></td>
<td>mbili</td>
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<tr>
<td><em>kumi na</em></td>
<td><em>kumi na</em></td>
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<td><em>mitatu</em></td>
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<td><em>patatu</em></td>
<td><em>kutatu</em></td>
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<td><em>kumi na</em></td>
<td><em>nne</em></td>
<td><em>pane</em></td>
<td><em>kune</em></td>
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<td>n’ne</td>
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<tr>
<td><em>mine</em></td>
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<td><em>mitano</em></td>
<td><em>t’ano</em></td>
<td><em>patano</em></td>
<td><em>kutano</em></td>
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<td>tano</td>
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<td><strong>Same throughout all Classes.</strong></td>
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<tr>
<td><em>kumi na</em></td>
<td><em>nane</em></td>
<td><em>panane</em></td>
<td><em>kunane</em></td>
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<td>nane</td>
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<tr>
<td><strong>Same throughout all Classes.</strong></td>
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</tr>
<tr>
<td><em>ishirini na</em></td>
<td><em>mimoja, etc.</em></td>
<td><em>pamoja</em></td>
<td><em>kumoja</em></td>
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<td>moja</td>
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<tr>
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</tbody>
</table>
**NUMERALS—(continued)**

<table>
<thead>
<tr>
<th>Ordinals.</th>
<th>Swahili Arabic Numbers.</th>
</tr>
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<tbody>
<tr>
<td>1st, (w)a kwanza</td>
<td>1, wahedi</td>
</tr>
<tr>
<td>2nd, (w)a pili</td>
<td>2, thineni</td>
</tr>
<tr>
<td>3rd, (w)a tatu</td>
<td>3, thalatha</td>
</tr>
<tr>
<td>4th, (w)a ne</td>
<td>4, arubaa</td>
</tr>
<tr>
<td>5th, (w)a tano</td>
<td>5, khamsa</td>
</tr>
<tr>
<td>6th, (w)a sita</td>
<td>6, sita</td>
</tr>
<tr>
<td>7th, (w)a sabaa</td>
<td>7, sabaa</td>
</tr>
<tr>
<td>8th, (w)a nane</td>
<td>8, thamanya</td>
</tr>
<tr>
<td>9th, (w)a tisias or</td>
<td></td>
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<tr>
<td>(w)a kenda</td>
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<tr>
<td>10th, (w)a kumi</td>
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<tr>
<td>11th, (w)a kumi na moja</td>
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<tr>
<td>12th, (w)a kumi na mbili</td>
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<tr>
<td>13th, (w)a kumi na t’atu</td>
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<tr>
<td>14th, (w)a kumi na nne</td>
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<tr>
<td>15th, (w)a kumi na tano</td>
<td></td>
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<tr>
<td>16th, (w)a kumi na sita</td>
<td></td>
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<tr>
<td>17th, (w)a kumi na sabaa</td>
<td></td>
</tr>
<tr>
<td>18th, (w)a kumi na nane</td>
<td></td>
</tr>
<tr>
<td>19th, (w)a kumi na tisias or</td>
<td></td>
</tr>
<tr>
<td>(w)a ishirini</td>
<td></td>
</tr>
<tr>
<td>21st, (w)a ishirini na moja, etc.</td>
<td></td>
</tr>
<tr>
<td>30, thalathini</td>
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<tr>
<td>40, arubaini</td>
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</tr>
<tr>
<td>42, arubaini na mbili</td>
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<tr>
<td>50, khamśni</td>
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<tr>
<td>60, sitini</td>
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<tr>
<td>70, sabuini</td>
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<td>80, thamanini</td>
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<td>90, fisini</td>
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<td>100, mia</td>
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<tr>
<td>120, mia wa ishirini</td>
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<tr>
<td>150, mia u khamśni</td>
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<tr>
<td>170, mia na sabuini</td>
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</tr>
<tr>
<td>200, miteni, mia ketu or mia mbili</td>
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</tr>
<tr>
<td>500, khamša mia or mia t’ano</td>
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<tr>
<td>1000, alfni</td>
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<tr>
<td>2000, alfensi or alufeni</td>
<td></td>
</tr>
</tbody>
</table>

**NOTE.—** The initial letter of the preposition varies with the class of the noun that the ordinal qualifies.

\[
\frac{1}{4} = \text{thuluthi}
\]

\[
\frac{1}{3} = \text{mbili kasu roboo}
\]

For other fractions see p. 69.

*once (at once), mara moja twice, mara mbili thrice, mara t’atu four times, mara nne, etc.*

*firstly, kwanza secondly, pili thirdly, tatu, etc.*
Asipitali—Hospital, Dispensary

dakitari (v.), doctor.
tabibu (v.), physician.
mganga (i.), native witch doctor, medicine man.
uganga (vii.), profession and practice of medicine.
dawa (iii.), medicine, drug.
homa (iii.), fever.
baridi (iii.), a cold.
baridi yabisi (iii.), rheumatism.
ndui t'ete (iii.), small-pox.
t'ete maji, chicken-pox.
ukoma (vii.), leprosy.
safura (iii.), anemia.
kifua (iv.), chest (complaint).
kidonda (iv.), sore, ulcer.
donja (v.), large sore.
ipu (jipu) (v.), boil.
kiipu (jipu) (iv.), malignant boil.
t'ambazi (iii.), abscess.
jara (v.), wound.
jara (iv.), the wound (in foul diseases).
p'ele (iii.), the itch.
*mbuba, buba (iii.), the yaws or framboesia.
*mti (iii.), skin disease, tertiary stage of former.
funza (iii.), jigger, maggot.
kuiiuga, to be ill.
kuuguza, to see through an illness—hence, to nurse.
kuganga, to apply medicine, to treat medically.
kuumwa ni, to feel pain in, to be bitten or hurt by.
kufura, to swell.
kuiwa, to be ripe, or well-cooked, to develop, to come to a head.
kukohoa, to cough.
kuchemua, to sneeze.
kuhara, to have diarrhoea.
kuharisha, to relax.
kutapika, to vomit.
kupoa, to get well, to recover.
kupoza, to heal, to cure (of God).
kupona, to get over it, to pull through.
kuponya, to deliver.
kutoboa kupasua, to break through, to pierce, to lance.
kufaa, to benefit.
kutulia, to keep still, to be tranquil, to be comforted.
kutuliza, to alleviate, to comfort.
kupumbaa, to be foolish, stupid.
kulea, to bring up, to adopt, to nurse.
kukanyaga, to tread on.
kutonesha, to touch a sore place, lit. to cause to "drop" or "run."
tone (v.), drop.
usaha (vii.), pus, matter.
ufungu (vii.), bitterness, pains.
usingizi (vii.), sleep.
kit'anda (iv.), bedstead.
kip'ofu (iv.), blind person.
bubwi (v.), dumb person.
kiziwi (iv.), deaf person.
kiwete (iv.), lame person.
hirimu (iii.), young man.
makhozi (v.), phlegm, cough.
maumivu (v.), aches, pains.
makamasi (v.), mucus.
mafua (v.), catarrh.
msahala (ii.), aperient.
bilauri ya kupimia, measuring glass.
t'upa (iii.), bottle.
kitambaa (iv.), bandage.

* Diseases peculiar to Negro races.
desturi, dasituri (iii.) custom, fashion.
mashaka (v. pl.), afflictions, trouble.
binti (iii.), daughter.
tajiri (v.), rich man.
msaidia (i.), helper.
upumbavu (vii.), foolishness, folly.

mpumbavu (i.), fool, idiot, stupid.
jasho (v.), heat, perspiration.
kadh'awakadha, various, other.
-tupu, empty.
tupu-tupu, naked.
sababu (iii.), cause.
kwa sababu, because.
p'ole! cheer up! I hope you will soon be better.

Read and Translate


¹ Etymologically the word “p'ole” cannot bear the meaning put upon it here; it is rather the tone that conveys it.
² A very common ellipsis. The omitted word, “ndia” (ways) is never inserted.
³ Familiar abbreviation of “wewe.”
⁴ Translate by Active Voice.
⁵ “They are there” for “there are.” “Kuna” or “pana” might be used, but convey a more general and less definite sense.
Translate

This is a Government hospital where white people are nursed. Black people go to the Mission Hospital, which is (iliyoko) on the island. There (huko) medicine is given daily (killa siku) to every one who comes, whoever he may be. Those who are ill receive medical treatment (hugangwa) and are cared for. Besides this (zaidi ya haya mambo) the doctors train (hufundisha) intelligent (having intelligence) young men [in] this work of mercy. These helpers wash sores, dispense (hutoa) medicine, take out (ng'oa) teeth, and bandage (funga) wounds. Those who have colds, coughs, chest complaints, rheumatism, catarrh and fever live [in] one house, smallpox patients (having s.p.) [in] another (house), and those who are suffering from (wauguo) boils, (or) abscesses, (or) the itch, (or) big sores, or yaws live [in] a third (house). The daughter of (tr. his daughter) the lame rich man came yesterday with a malignant boil; to-day it came to a head and the doctor lanced it. Much pus came away (toka). These two dumb men have fever. Give them each (killa mt'u) five drops of this drug (of) to cause (toa) perspiration, and tell them to go home and go to bed (lala). It is the custom here that everyone who wants medicine must 7 bring a bottle—empty and clean! Why do you not keep still? Because you 8 hurt my sore place. My adopted (wa kunilea) mother has (feels) pains all over her body; she coughs and sneezes continually. Do not go into that house 9 lest you get chicken-pox.

6 This and many other Arabic words do not follow the Swahili rule of accentuating the penultimate.
7 A favourite expression for "bring" is "kuja na" (to come with).
8 When transitive verbs express an action that affects a man's person or being, the idea of possession is conveyed by inserting the personal objective infix in the verb, excluding the possessive adjective from the sentence. Ex. Umenikanyaga guu, you have trodden on me (the foot); itakuumiza kitwa, it will hurt you (the head).
9 "Lest" is translated by the Negative Subjunctive of "kuja" used as an auxiliary followed by the "ka" tense of the principal verb.
ADVERBS AND ADVERBIAL PHRASES

Adverbs generally follow the words they modify, be they verbs, adjectives, or other adverbs. Pure adverbs—especially of manner—are not very numerous, but they can be extemporized to an almost unlimited extent by prefixing the preposition *kwa* to both nouns and infinitives of verbs. Ex. *kwa furaha*, *joyfully*; *kwa kuteka*, *laughingly*.

**Adverbs of Time**

sasa, *now.*  
sasa hivi, hivisasa, *now at once.*  
hata sasa, *until now, even now.*  
mara moja, *once, at once.*  
mara mbili, *twice, etc.*  
mara nyangi, *often.*  
mara kwa mara, *time after time,*  
from time to time, *again and again.*  
mara (precedes verb), *immediately.*  
tenaa, *again, (not . . . ) any more.*  
karibu, *near, soon, lately, not long ago.*  
leo, *to-day.*  
jana, *yesterday.*  
juzi, *day before yesterday.*  
juzi-juzi, *the other day.*  
kesho, *tomorrow.*  
kesho-kuwala, *day after to-morrow.*  
mtondo, *three days hence.*  
uyuma, *after, later.*  
mapema, *early.*  
asubuhi, *in the morning.*  
asubuhi yakwe, *the next morning,*  
on the following morning.*  
asubuhi sana, *early in the morning.*  
alafajiri, *at dawn, at daybreak.*  
atuhuri, *at noon.*  
mfana, *in the daytime.*  
alasiri, *in the afternoon.*  
jioni, *in the evening, at dusk.*  
usiku, *at night, in the night.*  
usiku sana, *late at night.*  

usiku wa manane, *midnight* (lit. 2 a.m.).  
kwanza, *first, firstly, before (in the first instance).*  
mwendo, *last, lastly.*  
kati, *in the middle.*  
bado, *not yet, still, as yet.*  
bado kidogo, *soon, presently.*  
baadae p'unde, *later on, in a few minutes.*  
mbele, *before, first, earlier.*  
baadae, *afterwards, later.*  
hata, *until, even.*  
palepale, *that very moment (past).*  
p'unde, *just now, a little while ago.*  
p'indi, *when, in a little while.*  
papo kwa papo, *moment by moment.*  
papo hapa, *immediately.*  
hapo kale, *long ago, a long time ago.*  
hatima, *hatimae, finally, in the end.*  
zamani, *formerly.*  
mpaka, *until.*  
siku hizi, *now-a-days.*  
sikuzote, *always.*  
killa siku, *daily, every day, regularly.*  
siku kwa siku, *now and again,*  
fitfully.*  
siku hata siku, *day by day, day after day, from one day to another.*
daima, continually, perpetually.
dahari, for ever.
milele, for ever and ever (retrospective and anticipatory).
halafu, afterwards, presently.

kabla or kabula (followed by “ja”
tense), ere, before.
tangu (followed by “po” tense),
since.
-po- (adverbial infix), when.

Adverbs of Place

juu, up above, upstairs.
lukojuu, up there.
l'ini, down below, downstairs.
pale tini, down there.
m'ni, on the ground.
ndani, inside, within.
nde, outside, without.
mbele, in front, at the head, on
before.
katikati, in the middle, in between.
mbeleni, in the future.
nyuma, behind.
mbali, far away.
karibu, near, nigh.
k'ando, aside, apart, to one side.
k'ando k'ando, alongside, all
round, all along the side.
hapa, here.

hapo, there (place in mind).
pale, there, over there.
huku, here, in this direction.
huko, there (place in mind).
kule, there, in that direction.
humu, in here.
humo, in there (place in mind).
m'le, in there, inside there.
papa hapa, just here.
kuku huku, just there.
mumu humu, just in there.
pale pale, on the same spot.
kule kule, in the same direction.
pot'e, anywhere.
pengine, elsewhere.
pia pia, all over the whole.
kot'e kot'e, everywhere.
-po- (adverbial infix), where.

Adverbs of Interrogation

-je? (suffixed to verb), how?
je? (introduces question), what?
wapi? (-pi?) where? whither?
lini? when?
jinsi gani? how is this?
kwani? why? wherefore?
imbona? why? wherefore?

kwa sababu gani? for what
reason?
tangu lini? how long ago? since
when?
kadiri gani? in what measure?
in what proportion?
kiasi gani? at what price?

Adverbs of Negation

la! no!
siyo, no, not so.

sivyo, not so, not thus.

Adverbs of Affirmation

naam, yes.
ndiyo, yes, it is so.

ndivyo, it is so, it is thus.
Adverbs of Manner and Degree

hivi, vile, hivyo, vivyo, thus, so.
vile vile, just so, just the same.
vivyo hivyo, precisely the same.
kama, as, such as.

\[
\begin{align*}
\text{-vyo} & \ldots \text{vyo, as} \ldots \text{so.} \\
\text{kama} & \ldots \text{vyo} \\n\text{jinsi} & \ldots \text{vyo} \\n\text{vile} & \ldots \text{vyo} \\
\text{kama vile} & \ldots \text{vyo} \text{ even as } \ldots \\
\text{kadiri ya} & \ldots \text{vyo, according as } \ldots \text{so, in proportion as } \ldots \text{so.}
\end{align*}
\]

vyema, well, nicely.
kadhalika, in like manner.
vizuri, beautifully, nicely.
vibaya, badly, ill.
bure, to no purpose, freely, for nothing.
upesi, quickly, rapidly.
upande, on one side, crookedly.
p'ole p'ole, slowly, gently.
taratibu, carefully.
kwa kusikitika, sorrowfully.
kwa majonzi, sadly.
kwa urefu, lengthwise.
kwa upana, breadthwise.
kwa bidii, enthusiastically, energetically.
kwa nguvu, by force.
vyeengine, differently.

vyepesi, easily.
shorti, necessarily.
mbalimbali, separately.
wazi, plainly, separately, obviously.
sawa (adj. and adv.), right, straight, level, equal.
sawa sawa, properly.
tu, only, simply (always at the end of a phrase).
kweli (may precede verb), truly, really.
kwa kweli, thoroughly.
haraka, quickly, hurriedly.
ghafula, suddenly, abruptly.
sana, very, very much, thoroughly.
m'no, exceedingly, a great deal.
haba, a little, very little.
kidogo, a little rather.
p'nde, a little.
kidogo-kidogo, by degrees.
hata kidogo, not even a little, not any.
zaidi, more.
kabisa, altogether, entirely, not at all.
kamwe, not at all, never.
halisi, exactly, precisely, genuinely.
pekeyakwe, by himself.
yayo kwayayo, all over again.

Note.—The different uses of kweli must not be confounded.

Ex. Mt'u wa kweli (adj.), a true, just man; mtu kwa kweli (adv.), truly (in truth) a man; alimsifu kwa kweli (adv.), he did indeed praise him or he praised him thoroughly.

Note.—Halisi can be used adjectively to mean "a thorough." Ex. Ni baharia halisi, he is a thorough sailor.
Madarasa—School

mkufunzi (i.), teacher.
mzazi (i.), parent.
mafundo mafundisho (v. pl.),
teaching, instruction
liwali (v.), native governor (also
wali).
darasa (v.), class.
hikima (iii.), wisdom.
hukumu (iii.), authority, com-
mand.
maarifa (v. pl.), knowledge.
am’ri (iii.), an order, a command.
hishima (iii.), honor, respect.
hafi (iii.), handwriting, docu-
ment.
hisabu (iii.), sum, calculation.
rahamani (iii.), map, chart.
kibao (iv.), slate (originally of
wood).
mbao (vii.), boards, forms.
kosa (v.), fault, mistake, trans-
gression.
chuo cha majina (iv.), register.
jiografia (iii.), geography.
ushindani ukaidi (z’bar) (vii.),
obstinate.
kiburi (iv.), pride.
hasira (iii.), anger, indignation.
kinanda (iv.), musical instrument
(piano, harmonium, organ).
tokaa (iii.), lime.
fimbo (iii.), cane, stick.
thawabsu (iii.), prize, reward.
tuzo (iii.), consolation prize.
zawadi (iii.), present, gift.
kupeleka chuoni, to send to
school.
kujitahidi, to endeavour.
kufanya bidii, to take pains.
kuhifimu, to finish education.
uarifu, to inform (by letter).
kuagiza, to give instructions
to.
kudarisi, to hold a class.
kuhishimu, to honour, to respect.
kuamru, to command.
kukubali, to receive, to accept,
to agree to, to allow.
kufuliza, to go on, to persevere,
to precipitate.
kutoa kosa, to blame, reproach.
kusifu, to praise.
kupiga kofi, to box on the ears.
kusikifika, to be sorry.
kuimba, to sing.
kushinda, to win, to conquer, to
beat.
kutukana, to use insulting
language, to abuse.
knona haya, to feel ashamed.
kutanguliga, to be ahead of, to
take the lead, to precede.
kukubali, to irritate, displease,
offend.
kubali, obstinate, stubborn.
-kai (vii., stubborn.
-kai (vii., whole, entire.
hodari, strong, clever, capable.
-tukutu, mischievous, fidgetty.
jiifadhidi (iii.), effort, endeavour.
-bidii (iii.), zeal, pains, enthu-
siasm.
ilimu (iii.), learning, doctrine,
study, knowledge.
adhabu (iii.), politeness, good
manners.
chaki (iii.), chalk.
kawaida (iii.), etiquette, custom, “the correct thing,” unwritten law.
bakishishi (iii.), a gratuity, dole.
aibu (iii.), shame, disgrace.
haya (iii.), sense of shame, modesty.
misamaha (vii.), forgiveness.
haja (iii.), request, desire, need.
daraja (iii.), promotion, honour, preferment, degree, order.
uvivu (vii.), idleness, laziness, sloth.
-vivu, idle, lazy.
wivu (vii.), jealousy, envy.
waziwazi, plainly, obviously.
wimbo (vii.), hymn, song.
mashindano (v., pl.), competition, race.
mbio (iii.), running, great rapidity.
matukano (v., pl.), insults, vulgar insulting language.
thamani (iii.), price, valuation.
sifa (iii.), praise, commendation.
mapenzi (v., pl.), love, will.
ruhusa, rukhsa (iii.), leave, permission.

Read and Translate

Translate

The beginning of all wisdom is to fear God and to keep (shika) His commandments. The liwali's son (his son the liwali) does not study any longer, he has finished his education. His father sent him to school when he was quite small and he himself persevered, and endeavoured [to get on], so that (hata) he got great praise (many praises) from his master the other day when he left school. If a boy transgresses he must ask forgiveness, and he (nae) will be forgiven; but if he hides his faults and tells lies he will be disgraced (patu aibu), and (nao) his parents will be sorry. These girls have no manners nor respect, they play [about] all day and (tena) have no one to teach them. If they were allowed (got leave) to come to school they would not be [so] mischievous and obstinate as they are (kama vile walivyo). Love is a thing of (having) great value in the world. By love we can help those who are oppressed, and instruct those who have no knowledge. It is not the correct thing here to ask for gratuities. He who does this (thing) has no sense of shame. If your companion is ahead of you do not be displeased. The young men who get promotion are those who honour their parents and teachers. I can see plainly that you will not be able to complete your task this week.

PREPOSITIONS

Pure prepositions are few in Swahili, the reason, presumably, being that the prepositional form of the verb and the locative case of the noun largely obviate the necessity of using them. They are:—

katika, in, into, among; about, out of, on.
hata, even, until, as far as.
mpaka, until, till, as far as.
kutoka, toka, tokea, from, since.
tangu, from, since, for (tangu siku nyingi, for many days).
na, with, together with.
kwa (instrumental) by, by means of, with, for, to, through.
ni, by (said of the agent).
pasipo, without.
bila, except, without.
(i) sipokuwa (var.), save, except.
-a (var.), of.
Frequently the same preposition is used with two entirely opposite meanings, each being imparted to it by the verb with which it is employed.  

Ex.—

Ametoka katika nyumba,  
Amengia katika nyumba,  
Nalitoka kwa mwalimu,  
Nalingia kwa mwalimu,  

he came out of the house.  
he went into the house.  
I came out of the teacher’s [house].  
I went into the teacher’s [house].

**Adverbial Prepositions**

These are formed by combining in one phrase an adverb and the variable preposition -a (of). Pronouns following these require to be in the possessive case. Ex.—

mbele yangu = before me.  
nyuma yakwe = behind him.  
kinyume chako = against you.

juu ya, upon, above, over, against, about, with regard to.  
tini ya, under, underneath.  
mbele ya (or za), in front of, before (time and place).  
nyuma ya, behind, after (time and place).  
ndani ya, inside of, in.  
de ya, outside of, out of.  
kabla ya, before (time).  
kwa ajili ya, for the sake of.  
kwa sababu ya, because of, on account of.  
badala ya, instead of, in exchange for.  
baada ya, after (time).  
k’ando ya, by, by the side of, beside.  
k’ando k’ando ya, on both sides of, round about.  
karibu ya, near, near to, nearly.  
kati ya, during.  
kati kati ya, in the middle or midst of.  
kinyume cha, against, contrary to.  
upande wa, on the . . . side of.  
zaidi ya, beside, in addition to.  
mahali pa, in lieu of, in place of, instead of.  
mfano wa, like, similar to.

Occasionally na (with) is substituted for (y)a. Karibu na, mbali na, pamoja na. These are followed by the objective not the possessive pronoun. Ex.—

mbali naswi = far away from us.  
karibu nae = near him.  
pamoja nao = together with them.
CONJUNCTIONS

Several verb tenses have a conjunctive force.  Ex.—

(1) The Subordinate Tenses of the Indicative, Imperative, and Subjunctive with “ka” (and). Ukafanya (and you made), kafanye (and make), ukafanye (and that you may make).

(2) The Participial with “ki” (if). Akifanya, if he makes.

(3) The Negative Participial with “sipo” (if not). Wasipofanya, if they do not do [it].

(4) The “Even should” or “Although” Tense with “japo.” Nijapofanya, although or even should I do. . .

(5) The “Though” Tense with “nga” or “ngawa.” Tungafanya or ingawa twafanya, though we do. . .

Other conjunctions not bound up in verbs are—

na, and, but (this combined with the pronominal suffix of a noun preceding it in fact or thought means “also”: mfaume nae akenda, the king went also).

pia, also, too (stands at the end of a phrase or sentence).

tu, provided that, if so be that, if only, so long as (stands at the end of a phrase or sentence).

lakini, but (see note subjoined).

walakini, but.

illa, ela, but (except)—not strongly adversative.

tena, again, moreover, furthermore, besides.

bali, but, rather, but rather.

basi, therefore, then, now, so.

ndiposa, therefore, and so, that is how it was.

kwamba, kama, kana kwamba, that, whether, if.

ya kwamba, ya kuwa, that.

illl, illl kwamba, in order that, to the intent that, so that.

au, au . . . au, or, either . . . or.

wala, nor, neither . . . nor.

pamoja na haya, nevertheless, notwithstanding.

kisha, then.

kwa kuwa, kwa maana ya, kwa sababu ya, kwani maana, for, because, for as much as, the reason being.

hata, and, even.

kwa ajili ya hayo, wherefore.

k’wenda (followed by “ka” tense), supposing that, may be that.

isipokuwa, howbeit, but.

mithali na (u . . .), supposing (you were to . . . ), (followed by Subj.).
"Na" bears both meanings. In using this word its original force should be kept in mind, which is not that of the conjunction "and," but of the preposition "with."

It means "and" as a conjunctive particle—

Juma na mkewe, \( \rightarrow \) Juma and (or with) his wife.

It means "but" as a contrastive particle—

Juma ni mzuri sura zakwe, \( \rightarrow \) Juma is handsome as to his countenance, but his wife is ugly.

Note.—Here "lakini" (but) would be quite out of place.

Na is used to introduce a subjunctive phrase: na tuombe, \( \rightarrow \) let us pray. When it precedes a vowel the "a" may be elided to form one word. Ex. Naje for na aje.

Illa, ela, but. The root-meaning "except" must be borne in mind.

Wat'u wote wamekuja, illa wewe hukuja, \( \rightarrow \) Everybody came, but you did not come.
Juma ni mzuri, ela mkewe si mzuri, \( \rightarrow \) Juma is handsome, but his wife is not.

Lakini, but. This is always used by way of qualifying what has been stated in the previous sentence, or what is implied by it—

Juma ni mzuri, lakini ni kwete, \( \rightarrow \) Juma is handsome, but he is a cripple.
Ulinambia ya Juma, lakini ya mkewe hukunambia, \( \rightarrow \) You told me about Juma, but not about his wife.

Isipokuwa, but. The use of this is much the same as "illa" with an extension of meaning.
Dini—Religion

Mumumba (i.), Creator.
Bwana Jesu Masihi, Lord Jesus Christ.
Roho Mtakatifu, Holy Spirit.
Mwokazi (i.), Saviour.
Malaika (iii.), Angel.
Sheitani (v.), Satan, devil.
Mmasihia, Mnasara (i.), Christian.
Muisilamu (i.), Muhammedan.
Imamu (v.), Muhammedan priest.
Bishopu (v.), Bishop.
Kasisi (v.), Christian minister, presbyter.
Shemasi (v.), Deacon.
Mtume (ii.), Apostle.
Nabii (v.), Prophet.
Kafiri (v.), Unbeliever, Infidel.
Mshirika (i.), Partner, communicant.
Kanisa (v.), The Church.
Msikiti (ii.), church, mosque.
Maanikio (v. pl.), Writings, Scriptures.
Kuruani (iii.), Koran.
Injili (iii.), Gospel.
Waraka (vii.), Epistle.
Taureti (iii.), Law (of Moses).
sharia (iii.), law.
Zaburi (iii.), Psalms (Prayer-Book).
Maagano ya Kale (v. pl.), Old Covenant or Testament.
Maagano Mapya (v. pl.), New Covenant or Testament.
Mithali (iii.), Proverb, simile, allegory.
sura (iii.), chapter (of Koran).
ishara (iii.), sign, miracle, wonder.
zaka (iii.), tithes.
hakika (iii.), proof, certainty.
msalaba (ii.), a cross.
toba (iii.), repentance.
kuamini, to believe, to trust.
kuada/iki, to believe, to credit.
kuabudu, to worship.
kuoko, to save, to deliver.
kukomboa, to redeem, to ransom.
kutamani, to covet, to desire.
kusilimu ki-masihia, to become a Christian.
kusilimu ki sawahili, to become a Muhammedan.
kusali, to pray, to say prayers.
kuongoka, to change, to be converted.
kubapuizi, to baptize.
kuhuburi, to preach (to).
kutuma, to send (used only of persons).
kubashiri, kutabiri, to prophesy, to foretell.
kuishi, to live.
kuwa hai, to be alive.
kushariki, to share, to communicate.
kushukuru, to give thanks.
kufukuza, to glorify, to praise.
kushuhudia, to witness, to testify.
kupiga shahada, to witness to Muhammed by reciting the creed.
kuwaza, to think, to consider.
kuinama, to bend, to stoop, to bow down.
kulaani, to curse.
kuapa (kula kia po), to swear.
kuitika, kuitikia, to answer to a call, to respond (as in church).
ku/aajabu, to wonder.
kufariki, to die, to decease.
kuzika, to bury.
kufufuka, to rise from the dead.
kutangaza, to publish, to set forth, to announce.
kufawala, to rule, to reign, to control, to govern.
kufariji, to comfort.
kusalibiwa, to be crucified.
kufibu, (kuju/a), to repent.
imani (iii.), faith, belief, creed, goodness.
sadaka (iii.), religious offering, sacrifice, alms.
ibada (iii.), worship, service.
wokofu (vii.), salvation, deliverance.
ukombozi (vii.), redemption.
tamaa (iii.), desire, passion, lust.
unyenyekevu (vii.), humility.
Islam (iii.), Muhammedan Fast.
raha (iii.), rest, ease, luxury.
unongofu (vii.), conversion.
nia (iii.), mind, heart, disposition.
n'afusi (iii.), self, person, soul, spiritual being.
roho (iii.), spirit, soul.
tozi (v.), a tear.
maisha (v. pl.), life, existence, lifetime.
Ushirika utakatifa (vii.), Holy Communion.
asili (iii.), origin, root, source, nature.
utukufu (vii.), glory.
shahidi (v.), a witness.
Ramadhani (iii.), Muhammedan Fast.
mawazo (v.), thoughts.
sanamu (iii.), idol, image, picture.
laana (iii.), curse.
kiapo (iv.), oath.
anasa (iii.), worldly pleasures.
ajabu (iii.), wonder, surprise.
kifo (iv.), mauti (v. pl.), death, mortality.
kaburi (v.), grave, tomb.
maiti (iii.), dead person.
kuzimu (iii.), hell, the cold grave.
ahera (iii.), hades, the world to come.
adhabu (iii.), punishment, torture.
murufuku (v. pl.), prohibition, forbidden things.
dhambii (iii. and v.), sin.

Read and Translate

Dini ya kweli ndiyo ituungozayo kwa Mngu na kutufariji roho, Twaaamini kwamba Mmasihia ndiye mwenyi kuwa nayo dini hiyo. Muisilamu humwita Mnasara, kafiri; lakini pamoja na haya husema, Kafiri akufaa si Muisilamu asiye kufaa; maana, ajapo shikana sana na dini yakwe ye na kudharau wenyi dini nyengine

1 "Si" = is better than. This is a common ellipsis in bye-words and proverbs, and seems to stand for, "[Give me] . . . and not . . . ."
2 Reciprocal verbs are usually followed by "na" (with) reminding us of the frequent English prefix (or infix) "con-" (com-), with. Equivalents for reciprocals may readily be found in words of this category. Ex. Pigana, to combat; shindana, to contend, to compete, to conflict; shikana, to be connected; patana, to be reconciled, to consent, to make a contract; jadiliana, to contradict; gandamana, to congeal, etc.
3 This insertion of the separable pronoun in addition to the possessive makes the phrase correspond exactly to the English, "His own religion."

Translate

Man's lifetime is short and (tena) his thoughts are evil. Saying (Inf.) prayers will not take away sin, neither will bowing (Inf.) down to idols cleanse the soul. Muhammedans say there are five things necessary to salvation: To pray, to give tithes for alms, to witness to Muhammed by reciting the creed, to fast [in] Ramadhani, and to go to Mecca. The New Testament teaches us that we are not saved by good works, nor by tears of repentance; but by faith in the Lord Jesus Christ who died for our sake and offered His body as (kuwa) a sacrifice to God for the sins of the whole world. They who believe [in] Him have their nature changed (hugeuzwa asili) by the Holy Spirit, so that they love (waka-) the things which they formerly hated, and hate those which they
loved in the first instance. The Muhammedan religion is called the "Easy Way"; the reason being that those who follow it are not required to give up worldly pleasures or the lusts of the flesh. If a man becomes a Muhammedan, sins such as hypocrisy and deceit are not forbidden to him. He who does righteousness is blessed, he who breaks the law of God is cursed. The writings which are accepted and believed by Muhammedan converts are called the Koran, a book containing (chenyí) 114 chapters. In chapters four, six, seven and forty-eight the doctrine of devils and angels is set forth. All the faithful meet in the Mosque every Friday, when the Imamu preaches to them. The Swahilis say, "Give thanks [for] what you have," and again, "The torture of the grave the dead man knows."

INTERJECTIONS

Emotion is so much expressed by gesture in Swahili that Interjections are at a discount. Particularly is this true of the more educated classes. The following are a few Interjections in common use:—

a! oh!
 a-a! no!
ahasana! thank you! it is well!
ai! oh! (of pain).
aka! what next!
ati! I say! look! you know!
basi! stop! that will do! enough.
chapu chapu! look sharp! hurry up!
 'ewa! all right! very good!
 'ée wallah! yes, by God!
 ewe! ee! O! halloa! hi!
 haraka! haste! hasten!
 haya! get on! come along!
haya basi! there now! there!
hima! make haste!

hebu! (hwebu), please do! won't you?
howe! there then!
kumbe! what! behold!
ngawa...! (followed by Neg. Ind.), oh that!
lai/i! oh that! would to God!
lau kwamba! (followed by Pres. Ind.), oh that!
lo'! well! (great surprise).
ngoja kwanza! wait a minute!
ole wangu! alas! woe is me!
sa'! yes! here I am!
salala! plague upon you!
sumile! make way! move!

1 See p. 111, "African Aphorisms."
NOTE ON REDUPLICATION

Reduplication is common in undeveloped or partially developed languages. In Swahili it affects syllables, words, and phrases, and its uses may be classified as follows:

1. To intensify or emphasize.—Ex. Papale, just there; pale-pale, on that very spot; kubwa-kubwa, very large; moto-moto, decidedly hot; pana-pana, very broad; (ku)sihi-sihi, to beseech earnestly; kuponda-ponda, to crush to pieces.

2. To modify.—Ex. Maji-maji, watery, thin, liquid; mawe-mawe, stony, pebbly, having little stones; (ku)k'ata-k'ata, to cut about, to make little cuts; (ku)zunguka-zunguka, to walk about; (ku)lewa-lewa, to be giddy; kulia-lia, to fret; (ku)ugua-ugua, to feel unwell, to be out of sorts; kunuk’a-nuk’a, to have a slight smell.

3. To show continuous action.—Ex. Kuruka-ruka, to keep jumping; (ku)sukuma-sukuma, to go on pushing, driving, agitating; (ku)tuma-tuma, to be always sending on errands; kubadili-badili, to be for ever changing.

4. To give a distributive force.—Ex. Mbili-mbili, two at a time; usiku-usiku, every night, “of a night”; kidogo huku, kidogo huku, a little here and there; kikao wat'u hamsini, kikao wat'u hamsini, fifty in a row (or batch or company); kijaacho kiweke k'ando, kijaacho kiweke k'ando, as each one is full, put it aside.
THE FORMATION OF VERBAL NOUNS

Verbal nouns may be formed—

1. From primary verb stems, active or passive.

(a) By simply prefixing a sonant m' (mu or mw) to denote an agent and by prefixing u (w or mw) to form an abstract. *Ex.*—

mrithi, heir, inheritor kurithi, to inherit urithi, inheritance
m/unga (ii.), shepherd kutunga, to herd, to tend (u/ungaji), shepherding
muhitaji, needy person kuhitaji, to want uhitaji, want
mwenda, a goer kwenda, to go mwend(o), gait, going, conduct

(b) By the same process as above, with the particle "ji" suffixed. *Ex.*—

mwimbaji, singer kuimba, to sing (wimbo), song, hymn
muombaji, beggar kuomba, to beg uombaji, begging, begging
muuaji, murderer kuua, to kill uuwaji, murder
mtendaji, doer kutenda, to do (tendo), action
mwindaji, hunter kuwinda, to hunt (uinda), hunting

(c) By the same process as above with the particle "fu" or "vu" suffixed, and an occasional change or elision of terminal vowel—

mdanganyifu, deceiver kudanganya, to deceive udanganyifu, deception, deceit
muaminifu, believer kuamini, to believe uaminifu, faithfulness
muongofu, convert kuongoa, to lead, to convert uongofu, conversion
m'haribifu, destroyer kuharibu, to destroy, corrupt uharibifu, destruction, corruption
mpotevu, prodigal kupotea, to be lost or wasted upotevu, prodigality, waste
mlegevu, desultory person kulegea, to be slack, loose ulegevu, desultoriness
mlekevu, upright person kulekea, to be straight, upright ulekevu, uprightness

mtulivu, person who submits to discipline kutulia, to be quiet, calm, resigned utulivu, submission, quietness
mtakatifu, holy person, saint kutakata, to be cleansed, pure utakatifu, holiness, purity
(d) By the same process as above and a change of final vowel, with an occasional softening of final consonants.  Ex.—

mwivi, thief  kuiba, to thieve  wivi (wizi), theft
mshoni, tailor, seamstress  kushona, to sew  ushoni, sewing, needlework
mnyang'anyi, robber  kunyang'anya, to rob  unyang'anyi, robbery
mpenzi, lover, loved one  kupenda, to love  upenzi (mapenzi), love
mpanzí, sower  kupanda, to sow  upanzi, sowing
mlinzi, keeper, guard  kuñinda, to keep, guard  ulinzi, protection, keeping
mfuasi, follower, disciple  kuñufata, to follow  ufuasi, discipleship

(e) In a few instances sentient nouns are formed by prefixing “ki” to the verb—

kinyozi, a barber  kunyoa, to shave  unyozi, shaving
kiongozi, a leader  kuongozá, to lead  uongozi, leadership
kipofu, blind person  kupofuka, to be blind  upofu, blindness, spoiled sight
kizushi, upstart, intruder  kuzuka, to come to the surface, to happen

2. From causative stems by the same process and a change of final vowel.  Ex.—

mzamishi, baptizer  kuzamisha, to cause to go under water  uzamishi, baptism
muandishi, writer, scribe  kuandisha (kuandikisha), to cause to write  uandishi, writing
muashi (z'bar), mason builder  kuasha (?), to cause to build (masonry)  uashi, masonry
mpishi, cook  kupisha(?), to cause to cook  upishi, cookery
mtumishi, servant  kutumisha, to cause to serve  utumishi, service
mzishi, undertaker  kuzisha, to prepare for burial  uzishi, burial
mtozi, exactor  kuçiza, to exact (cause to give out)  utczi, exaction
mwokozi, saviour  kuokcza, to cause to save  (wokofu), salvation
mitzi, nurse, rearer  kuleza (?), to cause to bring up  ulezi, nursing, rearing
muombezi, mediator  kuombeza, to cause to intercede  uombezi, intercession
mpendezi, one who pleases  kupendeza, to please  upendezi, favour, pleasing
msimamizi, overseer  kusimamiza, to cause to oversee  usimamizi, stewardship
mlevi, drunkard  kulev[y]'ja, to intoxicate  ulevi, drunkenness
mponyi, deliverer  kuponya, to deliver (cause to escape)  uponyi, deliverance
3. From prepositional stems, by the same process—

mtetea, a champion espouser  
knenea, a reprover  
mtangazia, one who publishes to  
mfolea, a giver  
mtengezea, a provider

kutetea, to fight for  
kunenea, to speak to, to scold  
kutangazia, to publish to  
kutolea, to give to  
kutengezea, to provide or prepare for

4. From reciprocal stems (abstract or collective nouns with the prefix "ma")—

maonano, a meeting  
makut’ano, a crowd  
magawanyikano, separation, division  
mapatano, agreement  
mapatanisho, atonement

kuonana, to see one another, to meet  
kukut’ana, to come together  
kugawanyikana, to be separated from each other  
kupatana, to agree  
kupatanisha (caus. recip.), to reconcile

kuagana, to covenant  
kupendana, to love each other  
kushindana, to contend  
kuimbizana, to sing to each other  
kujibizana, to answer each other

5. Some passive verbal nouns change the final a to e—

mtume, apostle (or sent one)  
mshinde, conquered one  
m/ebule, chosen one

kiumbe, created one  
kutumwa, to be sent  
kushindwa, to be conquered  
kuteuliwa or kutauliwa, to be chosen or elected  
kuumbwa, to be created

Common nouns, concrete and abstract, may be formed from verbs by prefixing sonant m’, ki, ma, or u (w before a vowel)—

m’samaha, forgiveness  
m’sa’da, help  
m’sangao, astonishment  
m’sala, praying mat  
kino, grindstone  
kivuko, ford, crossing  
kifiniko, lid, covering  
kiiitigo, pattern, copy  
maombi, prayers

kusamehe, to forgive  
kusaidia, to help  
kusangaa, to be astonished  
kusali, to pray  
kunoca, to grind, to sharpen  
kuvuka, to cross (water)  
kufinika, to cover  
kugiza, to copy, to imitate  
kuomba, to pray
malipo, recompense, reward
matoeso, affliction
mavazi, style of dress
mavaco, clothing
malazi, sleeping-place
matata, complications, tangles
mavuno, harvest
ufu, death
uasi, rebellion
wivi, theft
utisho, alarm, fright
ukumbusho, reminder

Verbal nouns of Arabic origin usually change root vowels and take no prefix—

sifa, praise
ahadi, a promise
baraka, a blessing
hisabu, a sum
ibada, worship
saburi or subira, patience
sala, prayer
furaha, joy
faraja, comfort

kulipa, to pay
kutesa, to afflict
kuvaa, to wear
kulala, to sleep
kutata, to be entangled
kuvuna, to reap
kufa, to die
kuasi, to rebel
kuiba, to thieve
kutisha, to frighten
kukumbuka, to remember
kusifu, to praise
kuahidi, to promise
kubariki, to bless
kuhasibu, to count
kuabudu, to worship
kusubiri, to be patient
kusali, to pray
kufurahi, to rejoice
kufariji, to comfort

GENERAL NOTES ON NOUNS AND THEIR CLASSES

1. Many nouns in "ma" (mostly concrete) have a singular meaning and are in cl. iii. Ex.—
mashua, a boat.
masikini, a poor man.
marehemu, the late so and so.
marikabu, a ship.
malaika, an angel.
marijadi, a dandy.
maiti, dead person. See note 5, Study I.

maradufu, thick calico.
mashariki, east.
magaribi, west.
mali (pl.), wealth, property ("mali" takes plural concords also from cl. v.).
majilisi, seat (outside a house—used for palavers).

2. Others, also in "ma," having a plural form and taking only plural concords (of cl. v.) stand for English nouns which have no plurality in the idea. These are largely abstract nouns and names of liquids. Ex.—
mafuta, oil.
maji, water.
maziwa, milk.
marashi, perfume.
manuk'ato, perfumed ointment.
mapenzi, love, will.
maisha, life.
mazoea, habit, custom, use.
mashizi, soot.
maani, meaning, reason, cause.
manufaa, profit.
mafrikio, hatred.
maud, death.
majira, time.
majonzi, grief.
maju/o, repentance.
maradhi, sickness.
maridhawa, abundance.
majaaliwa, enabling (divinely bestowed).
mali, property (also in cl. iii.).
manyazi, abhorrence, disgust.
mate, saliva.
mamlaka, authority, power.

"Vita" (cl. iv. pl.), war, is an instance of this in another class.

3. The student will observe that nouns beginning with an aspirated consonant belong usually to cl. iii. or cl. vii. (pl.). The following, though bearing a resemblance to nouns of cl. iv., are no exception to the rule—

k'iu (yangu), (my) thirst.
kima (wangu), (my) black monkeys.
ch'umvi (hii), (this) salt.
ch'aga (zetu), (our) store-houses.

kinda (young bird or animal) has a "ma" plural (cl. v.).

4. Several nouns are in two or more classes with variations of meaning—

mkono (cl. ii.), arm, hand (of body)
mlango (cl. ii.), door
ukuta (cl. vii.), wall
kikapu (cl. iv.), small basket
unyasi (cl. vii.), blade of grass
dhambhi (pl. cl. iii.), sin (collectively)
ngoma (cl. iii.), dance, drum
kijembe (cl. iv.), pocket knife
pesa (cl. iii.), pice
mbingu (cl. vii. pl.), heaven
mti (cl. ii.), tree, wood
czungwa (cl. iii.), oranges
kono (cl. v.), arm (of river, creek, etc.)
lango (cl. v.), large door, gate, entrance
kuta (cl. v.), high wall
k'apu (cl. iii.), large basket
manyasi (cl. v.), grass, weeds
madhambi (cl. v.), individual sins
goma (cl. v.), big drum
jembe (cl. v.), hoe
mapesa (cl. v.), small change
mawingu (cl. v.), clouds
kiti (cl. iv.), stool, chair (of wood)
machungwa (cl. v.), large oranges
5. Sentient nouns may be found in nearly all the classes taking the respective plurals of those classes. 

Ex.—

**Class II.**

mtume, apostle
mitume
m'etea, a laying hen
m'etea

**Class III.**

mbari, relative, kinsman
mbari
p'epo, evil spirit
p'epo
k'ala, ichnumen
k'ala

**Class IV.**

kibarna, day labourer
'vibarna
kip'ungu, osprey
vipungu
kiumbe, mortal creature
viubme
kiroboto, flea, swift mail-runner
viroboto

**Class V.**

Yahudi, Jew
Mayahudi
asi, rebel
maasi
tajiri, rich man
matajiri
shekhe, chief, elder
mashekhe
kadhi, judge
makadhi
kuhani, priest
makuhani

**Class VI.**

jana, big lad
mijana

**Class VII.**

utiliri, utawatawa, poultry lice (used collectively)

No invariable rule can be given for the concords of other parts of speech used to qualify such nouns; these sometimes follow cl. i. (e.g. malaika wale watakatifu), and sometimes the “irrational” class to which the word belongs (Ex. Jimbi hili lawika sana). Others again require some “sentient” and some “irrational” concords (Ex. Ndugu zangu watatu wanakuja. Wajolize walimwona. Kijana kike huyu akwita). See note 1, Study VIII.

1 Probably so called from a chit or ticket of identification.
TRANSLATIONS OF THE EXERCISES

STUDY I

The master and the mistress. I and my master. You and your child. I and you and he. My mistress and your sister. Good day! (very) good day! Good morning. How are you, Sir? (Quite) well (thank you). Are you feeling well? I am quite well (thank you). And are you quite well? I am very well (thank you). Are you better? I am better, thank you. Madam, how are you? (Quite) well (thank you). And are you all right? I am all right (thank you). Is your brother better? He is better, Madam. And how is your son feeling? He is very well indeed. This is good news! Good evening, Sir. Good-bye, Madam. Good-bye!


STUDY II

Boy, come. Bring (some) water. Yes, Ma'am, I will bring (some) directly. Come along (be) quick! Do you hear? I hear, Ma'am. We want food now. Very well, Ma'am, we will bring it quickly. Are you hungry, Ma'am? Be quiet, boy, just do (your) work. Now then, Ma'am, I have brought (the) food. Have you brought
water as well, boy? My fellow (servant) brought it, Ma'am. That will do, now you can go and bathe. Come back quickly. Yes, Ma'am. My fellow-servant wants hot water and soap. Very well, he shall have (them). You are making a great deal of noise, boys; we want to sleep. Ma'am, I want pice that I may buy food. Here, then, take (these) pice. Go quickly. Thank you, Ma'am.


STUDY III

Has the teacher come? Not yet, Ma'am, he is coming now, I see him in the street. Good morning, Bwana. Good morning, Bibi. Boy, bring (some) chairs. Bwana, sit down. Thank you, Bibi, I am seated. Now I want (a) pen and (some) paper. Here, Bwana, please take (this) pen. Do you want me to write? Yes, Bibi, try to write now. Have you finished to write (writing)? Yes, teacher, I have finished. Well, now, I want you to read. What book shall I read? Read (the) First Book. Read (the) words. Then tell me their meaning. Is it clear to you? Yes, teacher, it is quite clear to me. Do you know the meaning? I do (know). Good, Bibi, read again, then spell the words. Read out loud that I may (get) to hear. Pronounce the words well that you may learn to read nicely.


1 Lit. "when you finish."

**STUDY IV**

Open the window, I want to look out. I see a lot of people in the street, let us shut the door quickly. Where is the key? It is upstairs. Go and look on the roof. The people are gone now, shall I open the door? Yes, open (it), then sweep the steps, and the courtyard, also the verandahs. I want a mat to put on the door-step. Wait a little (while), you will get (it). Where is the cat? The cat has just (now) gone out. Where is she gone? Perhaps she is gone to look for a rat. Call her, I want her to eat (her) food; she is hungry. All night long she was making a noise. Boy, have you polished the looking-glass? Yes, Ma’am, and I cleaned the windows as well. Where have you been? I was on the roof, crying. Why did you cry? Because I wanted to go out; but I was called (i.e. wanted by employer). Oh! never mind!


**STUDY V**

Come and let us sit down at the table, tea will be brought directly. The tablecloth is not clean, why (is that)? I hear that Juma spilt some coffee here this
morning. Call Juma! Juma! You are called. Yes, Ma'am, here I am (lit. I am come), did you call me? Yes, I did call you. Is it true (that) you spilt coffee on the tablecloth to-day? It is not true, Ma'am. Coffee was spilt, but I did not do it (lit. "not I"). Who was (lit. "is") it then? Perhaps it was the cat. I saw her in the room. Can a cat spill coffee? She can if she is thirsty and wants to drink. That will do, go away now. Tell Ali to bring sugar and bread and honey. Where are the saucers? They are in the cupboard, they forgot to put them on the table. Bring them quickly, the tea will be cold. It is absolutely cold already. It will not do, boys, to be late like this. Now I want spoons and cups.


STUDY VI

The cook forgot to light the fire. Why did you not do it then? I had no firewood, that is why: the cook has gone to buy (some) in the market. Never mind, you can kill the fowl in readiness. Where is the fowl? It is in the courtyard walking about. Will it be wanted for the mid-day meal? Yes, it will be wanted. Give me a box of matches, please, the fire won't light. Put a little oil in, it will burn up quickly. I do not see (any) oil, perhaps it is finished. No! It is not finished, it is in the storeroom. I saw it yesterday. Are you boiling the
meat? No! I am frying it. Have you cooked rice as well? I have not cooked any. Give me a knife to cut up the vegetables. The vegetables are rotten. They are not rotten, you do not know anything (at all about it). Look, the milk is boiling over. Take the saucepan off the fire. Soot has got into the milk. It does not matter.


STUDY VII

Come along, let us go out for a little walk. Let us go in the shade then, here the sun is very hot. I want to go to the Fort, which road shall we take? I do not know the way, but some one told me that the Main Street leads to the Fort. I am told (or I hear) that the Gate of the City stood (was) here formerly. Perhaps it is true, I was not there. Listen! I hear a noise, the porters are fighting. You had better not go to look, there are a lot of people and a lot of dust. (And) then it is going to rain, we had better return home. No! do not let us go in yet, the rain is not coming, the wind is blowing too much. Let us go to the Custom-house then and see the trollies. Make way! Make way! A troll is coming at great speed, move out of the road. Take care, there is a stone here, it has fallen from the wall. There is the teacher—he is talking to a poor man—shall we (go and) speak to him? Yes, let us speak to him, he is a good man. Some children are following us; tell them not to come. If a slave runs away we call him a runaway (or renegade).

STUDY VIII

My father’s friend has come to visit us, welcome him. I know him, he is not a stranger. Welcome, Bwana, come inside. Do not disturb yourself, Bibi, (please) do not get up. I am only come to bring news. What news? Are all well? All are well, thank you. The tidings are only of (good) health. Moreover your father and mother send warm greetings, they want news of you. All are well here. We want news of (the place) you come from. With us, there has been heavy rain, so much so that every one is rejoicing. For rain means abundance (of food). That is true, Bwana, and let us trust (pray) that it will come here as well. Please God it will come. Boy! bring biscuits and lemonade for the visitor. (There’s a knock at the door.) May I come in? Come in! Do come inside. Sit down, gentlemen! How do you do? We are well, thank God. These guests come from Europe. They have brought a letter for (our) master. Call that lad (and tell him) to take this letter quickly. Look, boy, go with this letter to Abdullah the teacher, he will give you an answer himself. The teacher is talking to his Uncle and Aunt.


STUDY IX

My waistcoat wants stitching. Take it to the tailor in the Main Street. That tailor does not sew well. Perhaps if he borrows a machine he could do it. I will tell him. Your tunic is torn, you must take it off. What shall I do? I cannot wear my father’s tunic. Take mine (tunic), it will do for you. Thank you, my friend, it will do nicely. Truly, without a friend a man cannot live in the world. I have lost my handkerchief. No! It is not lost, this child found it this morning here on the verandah. I am very glad because my mother gave it to me some time ago. The girls’ skirts want washing; ask them if they have bought some soap. The girls are not here now, they are gone for a walk in the town. Are they gone far? I do not know where they went. I will send this neighbour to look for them.

Mwalimu wenu alikuja kumbuka viatu vyangu jana, lakini sikuweza kumpa. Haidhuru, atak'eti nyumbani na kupumuzika.

STUDY X

Europeans are very fond of oranges, they are always coming to the market to buy them. How are the Zanzibar oranges sold nowadays? They are (sold) dear, three pice each, for this reason, they are not easy to obtain (many). Our friends were looking for a goat to purchase, but they did not see one. What would they have done with a goat? they have no place to put it. (Quite) true, they have no place; probably they would have killed it for food. A goat has a lot of meat (on it), sufficient for many persons. If you buy it cheap it is very profitable. Look, sir! do you want some bananas? How much are your bananas? Four for a pice, sir. Oh! I can't buy those bananas, they are rotten. Let us go to that poor man, he is selling many things — young cocoanuts, dates, sweet potatoes, vegetable marrows, pumpkins, limes, and even onions and rice. Ask him how he sells the rice; what price per pound? Don’t touch that bull, he is very fierce.

STUDY XI

That shopkeeper is a dishonest man (man who has not honesty). If he changes a rupee he gives (people) bad pice. Look here, old fellow, a groat is worth how much (has how many pice) nowadays? A groat, (my) child, is sixteen pice, or four annas. Some time ago I got seventeen pice for a groat. I do not think you got all those pice for a groat; perhaps you have forgotten. I owe so-and-so two dollars, and I have nothing to pay him. I saw him the other day, and I said to him, "Wait a little." You are indeed poor; you had better go and work somewhere that you may earn (get) some money; so-and-so will not wait long. If I had half a rupee I would have bought a little unbleached calico (and) have (had) a coat made for me. Half a rupee is not enough for a coat, you will want more; perhaps for a rupee and a half, or three-quarters of a dollar, they will let you have a very small coat. Ask the owner (of the shop). Is any one there? Come in, welcome! Give us four hands of twill calico, sir. That will do for a coat, will it not? It will do quite well, my boy; it is good cloth, it comes from Europe. And you yourself, do you want something? I want some nails and some sacks and some brass wire.

STUDY XII

His hair is black, his teeth are white. Blood is (a) red (thing). Legs and arms and shoulders and lips and eyes and ears and knees we have in twos, but head and face and mouth and stomach and heart we have singly. How many fingers have you? I have ten fingers. How many fingers and toes have you? I have twenty fingers and toes. The tongue has no bone. Teeth and nails and bones are hard things, but the skin and the tongue and the cheeks and the uvula and the tonsils are soft. A man with a stiff neck (i.e. obstinate) is no good. The skin of the body and the legs needs to be (thoroughly) washed, but a man will only dip his face and hands in water. So-and-so’s leg hurts him. The ear is not greater than the head. A man’s brain is that which has intelligence, his body that which has strength, his heart and veins are where the blood is (lit. are those which have blood). Women’s hair needs to be combed with a comb.


STUDY XIII

The sea is vast; there is nothing that binds it. That old man was formerly a sailor; he travelled as far as Muscat and distant islands. The rivers of this country
are not large. This Arab's boat is the one that always takes us to Frere Town. Pull hard (the oars), boys, the tide is going out; we should have reached the other side (by now), but you have not been rowing. I am the fisherman who throws the net. The wind is strong (much); we had better furl the sail. The vessels of the Swahilis go as far as Malindi and Lamu and Zanzibar, but they do not reach to Europe. A canoe has no anchor, nor a rudder, nor a compass. He who will travel by the mail-boat must pay the fare. Where are the Indians today? They have crossed over to the landing-place to ship a cargo in their dhow. The vessel that left here the other day met with, (lit. was struck by) a storm. Many passengers were drowned in the sea, not being able to swim: Where the wave (breaker) is, just there is the entrance (to the harbour).

STUDY XIV

Our brothers whom you were calling have gone to hoe in the field. The younger one does not even know how to pull up weeds; that is the reason of the elder one going that he may teach his younger brother. What trees are there in your plantation? There are mango trees, cocoa-nut palms, guava trees, plantain trees, lime
trees, tamarind trees and baobabs—all bear fruit. Besides, there are cassava and pineapple plants, beans and beds of sweet potatoes. Very good indeed! You have everything you want, then, except orange trees. Yes, and orange trees we do not want because their fruit is no good. Why? The oranges which I ate here the other day were very sweet. That may be, but the (their) trees did not grow here; those nice eating ones (which are eaten) come from Zanzibar. Do not draw water with a bucket that leaks.


STUDY XV

The porters do not want to carry the loads, they say they are heavy. If they do not carry them they get no food money then. Tell them it is not far where we are going to-day, when they arrive they (will) can rest. The headman is very severe, he has no pity; he is always scolding the men. And then again this morning the guide missed the way and we got lost in the jungle. When we were in there we came across some other travellers who were each carrying a flag and a gun. The chief of that village is coming to talk to our interpreter, who is the only one able to translate his language. This
old man loves to hear the news of the coast. He wants us to stay here for some days, to camp out altogether and put up our tents. No! I do not like (this) place, and besides the water is finished in the soldiers' gourds, and the corporal says that they will not put up with it, waiting much longer. Let them start on the march now at once then and get off; we have had a halt, that is enough, my good fellow.


STUDY XVI

This year it did not rain much in the rainy season (or great rains) but the lesser and latter rains were plentiful, thank God. It is right that people should rest on Sunday and work for six days. Why is the rain late (in coming)? It is not yet the proper time for the great rains; they may come on to-morrow, the sky has been very cloudy all day, doubtless rain will soon fall. On Thursday night the people came back from their stay at Jomvu at 11 p.m. The moon now is shining all night. Long ago there was darkness on the earth, then God Almighty created light and there was brightness everywhere. There will be new moon next week, at the time the sun sets; then the heathen people will get an opportunity for their dances. Last year the N.E. monsoon (blew) was very strong, but the S.E. only very slight. What time is it
now? It is ten o'clock in the morning. So-and-so possesses a silver watch and a gold chain.


**STUDY XVII**

A traveller is a poor man even though he be a king. He who goes up-country must of necessity have patience, (for) he will doubtless meet dangers and difficulties (lit. hard things), maybe he will also suffer loss. Nowadays travelling is not like (what it used to be) long ago. Now there is a train which takes you anywhere you like —hills, valleys, precipices or plains. It goes uphill, it goes downhill; where there are rivers or streams it crosses by a bridge, there is no obstacle that it cannot surmount (lit. there is nothing that hinders it). And in addition to this the white man has built railway stations at every place where the train stops, so that those who are travelling may have an opportunity of getting in and getting out just as they like. Now and again there is war up-country—this tribe quarrels with that tribe over a spring of water or some other matter. Then they fight and a great many are killed. All sorcerers, wizards, and witches, are the enemies of mankind.

Hapa pana misheni, watu wamepanda mahindi na mpunga, nganu na mtama. Kisha wana shauri kuleta SWAHILI GRAMMAR K
mkondo wa maji katika ziwa lile kubwa mashambani mwao illi kutia maji wakati wa kasikazi. Hayo maji hububujika daima na kumiminika bure juu ya kishaka kile. Washenzi wak'etio k'ando ya nguu t'atu hutafuna tumbaku m'ta kutwa. Avutae tumbaku sharti atumie kiko. Walipatana kutuongoza mahali penyi mipira na mipingo pamoja na mikoma, lakini tulopika mjini mwao, walikataa. Taifa hii ina ng'ombe chache tu, wenye wuko ketia n'ti ya kunge na umande. Maji ya'hiririka mlimani hata n'ti ya t'ambarare.

STUDY XVIII

A sportsman went up-country to hunt big game—such as lions, elephants, buffaloes and rhinoceroses. He wrote on a hundred Wakamba porters to accompany him. He took two horses and five mules. On the way he shot one giraffe, three haartebeest, and four gazelles in order to procure food for his men. After sixteen days' march they came to a place abounding with monkeys and apes. While they were watching how these creatures jump from tree to tree, they heard a lion roar near them. They were all afraid except the hunter himself who was carrying a large European rifle for the purpose of shooting fierce beasts of this kind. When he went near to examine, a lioness appeared in front of him. He immediately levelled his gun and shot a bullet into her side; she dropped down and died on the spot. But her two male companions who accompanied her, when they heard her cry, ran out of the jungle. At this juncture his gun-carrier was seized with fright, and saying, “This sort of work terrifies,” he ran away! Thus the poor hunter was left alone without a weapon. The lions leaped on him, tore him in pieces and ate him. Insects which inhabit people's houses are these—mosquitoes, scorpions, centipedes, fleas, bugs and wall lizards. The ones that reappear constantly and cause great destruction of property are the white ants.

STUDY XIX

Sir, this man is very ill, his whole body is swollen. Tell him to come here, then, that I may examine him. Good morning, my good fellow, how are you feeling? I am ill, sir, very ill indeed. Poor fellow, cheer up! God will heal you of the sickness you have and you will get better. I am only a physician. He who works the cure is (God) Himself. Oh! but I am very ill, sir, and I do not know whether I shall pull through this disease or not. Please God, you will pull through. How old are you now? Maybe I am about fifty-five, sir. Well, stay here with us a few days and keep in bed. We will give you some medicine to make you sleep and then presently you will feel better and will go back home again. Thank you, sir, thank you, I will stay and I'll try and make myself happy (lit. comfort or quiet my heart). What is the matter with you, child? Oh! I have a great many troubles—first of all I have jiggers in my feet, then I've been pricked by a thorn in my finger. Your troubles are not very serious, my child; they will soon be got over, I think. Come here to me and let me take out both the jiggers and the thorn—it's only a little matter, it can all
be done in a minute. Doctor! this blind man is calling you. He says he has suffered great pain in his eyes since he went to that “Nyika” witch-doctor. It is his own stupidity then, I warned him not to go. Those medicine-men know absolutely nothing unless it is how to injure and deceive people. Tell him to sit down and I will come directly, there are others who are waiting for me—people with leprosy and anaemia and skin disease and various other complaints.


STUDY XX

As you bring up your child, so will he grow. An Indian professor has opened a school in the Old Town, for teaching English. His pupils are neither taught writing nor sums. He has written down the names of twenty-four children in his register, but I hear that they do not attend regularly (lit. do not persevere to come every day)
and he (himself) has no authority over them. At our school we are taught Addition, Subtraction, Multiplication, and Division. We have maps on the wall, that we may get to understand about the world we live in—this study is called Geography. Then again we have slates and pencils and pens and a blackboard and chalk—everything that is necessary. Our teacher is very clever at playing the harmonium—he makes us sing all sorts of pretty songs. On Prize Day (lit. the great day for giving out prizes) we are to sing them before all the Europeans and a whole crowd of people. There will be races, too, on that day, each boy competing with his fellows in running and jumping and other things. Those who win will get presents and prizes, while all the people clap. All parents ought to send their children to our school. Obstinacy and laziness and vulgar language are not allowed under any circumstances. Every one must take pains to make progress.

STUDY XXI

True religion is the one which leads us to God and comforts our souls. We believe that it is the Christian who has this religion. The Muhammedan calls the Christian unbeliever (or infidel); but at the same time he holds (says) that, "An unbeliever who suits your purpose is better than a Muhammedan who does not." The meaning of this is that, although he is very tenacious of his religion and despises all other religionists except his own, he is not at all above making use of (these so-called) unbelievers, if he finds profit in doing so. The Creator of heaven and earth and of all things therein is God Almighty. He who redeemed us by dying for us on the Cross, is His only Son, our Lord Jesus Christ, who is the Saviour of all the inhabitants of the world. He who instructs our minds and controls our spiritual beings is the Holy Spirit, who is worshipped and glorified together with the Father and the Son. In the Church of Christ there are three orders—bishops, priests (or presbyters) and deacons. The work of them all is to preach the gospel and to feed the flock of God. This flock is the whole company of faithful people. Christ ordained two sacraments for His followers—Baptism and the Lord's Supper: this latter is also called the Holy Communion. The Bible contains—the Law of Moses, the books of the Prophets, Psalms, Proverbs, the Gospels, the Acts of the Apostles and various Epistles. All these books testify to Jesus Christ that He is the Son of the Most High; His disciples also received Him (as such) being convinced by all the miracles He did in their presence while He was in the world. But the greatest thing of all is His wonderful resurrection from the dead which demonstrated plainly that He is the complete conqueror over death and hades and all the powers of hell.

Maisha ya binadamu ni mafupi, tena mawazo yakwe ni maovu. Kusali hakuondoi dhambi, wala kusujudia sanamu hakutakasi roho. Waisilamu hunena kwamba kuna
**TABLES OF MONEY, WEIGHTS AND MEASURES**

**Coinage**

<table>
<thead>
<tr>
<th>Silver coins.</th>
<th>Rupee.</th>
<th>Value 16 annas or 64 pice.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;</td>
<td>$\frac{1}{2}$ Rupee.</td>
<td>8 &quot; 32 &quot;</td>
</tr>
<tr>
<td>&quot;</td>
<td>$\frac{1}{4}$ Rupee.</td>
<td>4 &quot; 16 &quot;</td>
</tr>
<tr>
<td>&quot;</td>
<td>$\frac{1}{8}$ Rupee.</td>
<td>2 &quot; 8 &quot;</td>
</tr>
<tr>
<td>Bronze coin.</td>
<td>Pice.</td>
<td>Value $\frac{1}{4}$ anna.</td>
</tr>
</tbody>
</table>

An Anna is four pice. Pesa nne ni anna moja.

Sixteen anna make one rupee. Anna sitashara, au kumi na sita, nirupia moja.

Roboo ya zamani ni pesa thinen wa thalathini, *i.e.* thalathini na mbili.

The meaning of "roboo" is, one quarter; thirty-two pice or eight annas is the quarter of a dollar. (The old reckoning.)

Pesa thalathini na mbili, au anna nane, ni roboo yariele, ni hisabu ya zamani.

Roboo rupia ni pesa sitashara.

Thumuni ni pesa sitashara, maana, ni thumuni yariele, *i.e.* the eighth part of a dollar.

Thumuni rupia ni pesa nane, *i.e.* the eighth part of a rupee.

**Means of Measuring Corn, etc.**

1. Kibaba, which may be divided thus—

   Roboo kibaba, *i.e.* $\frac{1}{4}$ kibaba.
   Nusu kibaba, *i.e.* $\frac{1}{2}$ kibaba.
   Kibaba kasir roboo, *i.e.* $\frac{3}{4}$ kibaba.

2. Kisaga, *i.e.* vibaba viwili.
4. Jizila, *i.e.* pishi sitini,
Weights

1. Ratili, equals 1 pound.
2. Mani, i.e. ratili tatu.
3. Farasila, i.e. ratili thalathini na sita (36 lbs.).

Measurements of Length

1. Shubiri, i.e. a span.
2. Dhiraa, i.e. a cubit—equals “shubiri mbili” (two spans).
3. P’ima, i.e. a fathom — equals “dhiraa nne,” or “shubiri nane” (four cubits or eight spans).

The word “wari” is also used by the Indians, it means a yard, and equals two cubits. Ni dhiraa mbili.
SPECIMENS OF SWAHILI LETTER-WRITING.

Letter No. 1.

Ilia janabi (mpenzi wangu), sheikh (mtukufu), ali mukaram (wenyi kutukuzwa), ali mukhutaram (ambae asiyefaa kuuwawa), alakhi (ndugu yangu), ali muaddi (wenyi kutimiza ahadi), Hamis bin Shaibu bin Hamis il Kilifi, Salamahulahutaala (rehema ya Mweniezi Mngu aliyetukuka juu ya watu), Salamu aleika (amani na iwe jnu yako), Warakhamatulahi wa barakatu (na rehema ya Mweniezi Mngu na baraka), wabadu (baada ya haya), tangu siku uliyo-asiri hata leo sitasa pata barua yako wala si wajibu wako kama hayo na wario mbali huonana kwa bara na bara ni nusu ya kuonana na Mombasa tarehe ya leo hakuna ziada ya khabar ili ma vyua vyeningi sana na nyumba nyingi zimevundika kwa sababu ya mvua kadhalika na pepo jingi sana na siku hizi kume-fanya ugumu sana wa vitu mtele na kitoeo naswi tuna-furahi sana kwa sababu ya mwezi huu ni mwezi mtukufu wa maulidi ya nabii salalakhualehi wa salama (rehema ya Mweniezi Mngu na iwe kwakwe na amani), na liakhi (ndugu yangu), Ali bin Omari amepata mtoto mwana mume na mwezi huu ukisha nimeazimu kusafiri kwenda koma shamba siku mbili tatu na watu wote nyumbani wakusalimu sana na jamaa zako wote wakusalimu sana tena nataka jawabu ya bara hii ya kunijulisha hali yako nisalimia jamaa huko pia wote naye takabadi darizani moja ya kanzu na nusu darizani kofia na vikoi vitatu mikononi mwa hamili li bara tafudhali niuzia kama vita-kavyomkini aidha na khabar yana ndia hata sasa hatujajua mwisho wakwe. Wasalamu. Wakatabahu.

Muhammad bin Maalim bin Bwana Kombo biyedihi. Ta'rihi Alifu thalatha mia wa aruba wa ishirini, 1324. Rabiu, liawali thamania.
Letter No. 2.

ALHAMDULILAHl WAHADAHU.


Wakatabahu, Mula Alii bin Abdirrahaman biyedihi.

Ta'rihi ithenashara Rabii Liawal, Sanati thalatha mia na aruba wa ishirini.
Letter No. 3.

Alhamdulilahi Whadahu.

(Addressed to a lady.)

Illa jinabi alimuhibba alakarama alimukharama alaaza alaziza indana alukhti fulana binti fulani hadahulahu taala wabaadu nakuarifu hali zetu ngema wa thamama nawe kuwa kadhalika ya afia wa zaidi ya khabari kheri nali-poona mtu ajae huko kwenu nimejilazimisha nafusi yangu kukujuza hali yangu na kukuuliza hali yako na huku mjiní kwetu tuna furahi sana kwa mvua nyingi lakini masikini wanaazidi hamu sana maana imetoka khabari ya kuwa mwaka huno kodi ya majumba itaongezwa basi masikini wasikitika sana maana hali zao ni nzito hawana vitu lakini watafanyaje hawana jinginelo la kufanya ikenda mno ni kuomba Mnguni diko khabari nawe usiwate kuniarifu khabari za huko upande wa kwenu nami kadhalika. Wasalamu.

Nisalimia watu wote kwa huko wakubwa na wadogo waume na wake na huku watu wote wakusalimu salama nyingi. Wasalamu.

Wakatabahu, Mula Alii bin Abdirrahamani biyedihi.

Ta’rihi ithenaashara Rabii Liawal. Sanati thalatha mia na aruba wa ishirini.
SWAHILI CALENDAR

The Muhammedan year consists of twelve lunar months, or 354 days, leaving a discrepancy of eleven days between it and the solar year. As this is never rectified by the introduction of intercalary months, there is no correspondence between the calendar and the seasons, and we find the Fast of Ramadhan, for instance, occurring at all times of the year as it works its way round.

The calendar has thus very little practical value—the seasons, not the months, become the mile-stones in their annual records. In native letters and documents circulating among themselves their own dates are still used; but in commercial and legal transactions the European system of reckoning time is often adopted, and the English names of the months are being gradually assimilated into the language.

The Swahili names for their lunar months are as follows—

<table>
<thead>
<tr>
<th>Swahili Name 1</th>
<th>Swahili Name 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mfunguo Mosi</td>
<td>Mfunguo Sabaa</td>
</tr>
<tr>
<td>Mfunguo Pili</td>
<td>Mfunguo Nane</td>
</tr>
<tr>
<td>Mfunguo Tatu</td>
<td>Mfunguo Tisia or Kenda</td>
</tr>
<tr>
<td>Mfunguo Nne</td>
<td>Rajab</td>
</tr>
<tr>
<td>Mfunguo Tano</td>
<td>Shaban</td>
</tr>
<tr>
<td>Mfunguo Sita</td>
<td>Ramadhan</td>
</tr>
</tbody>
</table>

The seasons are briefly—

Kasikazi or Musimu, period of N.E. monsoon from November to March.

Maleleji, short period of calms between the former and the

Kusi or period of S.W. monsoon lasting from April to September.

Kipupwe, part of Kusi, period of cool winds in June and July.
Demani, “fair winds” in August and September.
T'anga Mbili, “variable winds” in September and October.
Maleleji, second period of calms before N.E. monsoon breaks.

The “rainy seasons” are three, but only the “mwaka” is really dependable. They are: Mwaka (“former” or “great” rains) in April or May, Mchoo (“lesser” rains) in July, Vuli (“latter” rains) in October or November. (For fuller information see “African Aphorisms,” p. 28.)

EXAMPLES OF SYNONYMS
(Different Words with Similar Meanings)

NOUNS

notisi, English “notice,” summons.
mbiyu, proclamation (by town crier).
ilani, proclamation, public notice.
ha'kimu, judge.
muamzi, arbitrator.
kadhi, magistrate.
dhambi (pl.), sin.
kosa, fault, mistake.
bali, crime, iniquity.
upotofu, iniquity.
uthalimu, wrong, unrighteousness.
kuasi, transgression, rebellion.
ithimu, guilt, guiltiness.
ubaya, wickedness, badness.
uovu, maovu, evil, badness.
ukhaini, treason, treachery.
ukhiana, guile, deceit.
khafia, fault.

hila, guile, duplicity.
udanganyifu, deception.

thana, thoughts, doubts.
azima, intentions, thoughts.
mawazo, thoughts, ideas, opinions, reflections.
fikira, consideration, thoughts.

shida, difficulty, hardship, trouble.
udhia, trouble, bother, annoyance, difficulty.
taabu, trouble, difficulty, perplexity.
msiba, affliction, calamity.
mateso, sufferings.
mashaka, misfortune.
dhiiki, trouble, distress.
huzuni, grief, sorrow, anxiety.
hamu, grief, sadness.
majonzi, mourning, grief, sadness.
SYNONYMS AND HOMONYMS

VERBS

kumiliki, to reign, to govern, to possess.
ku'awala, to rule, to govern.

kuweza, to be able.
kuwahi, to be able (to go to a place, etc.),
ku'diriki, to spare time for, to keep an engagement.

kuzizima, to be, or feel, cool or damp.
ku/nyaka baridi, to be [spoiled by] damp, to be mildewed.

ku/hani, to think, to suppose, to presume.
kuazimia, to think of, to intend, to resolve.
kuwaza (kuaza), to ponder, to reflect.
ku/firiki, to consider, to think over.
ku/ona, to feel, to think, to imagine.

kuushuka, to come or go down, to deseed.
ku/eremka, to go or come down, to deseed (easily): (ku)teleza, to slip or slide down.

ku/kwea, to mount, to climb (step by step).
ku/panda, to ascend, to go up.
ku/takabadh, to receive.
ku/pokea, to receive, to take.

ku/linda, to keep, to watch.
ku/unza, to take care of.
ku/hifath, to preserve, to spare, to keep, to defend.
ku/weka salama, to protect, to preserve.

ku/okoa, to save, to deliver.
ku/ponyua, to cause to escape, to deliver, to save.

ku/aabisha, to vex, to perturb.
ku/nas, to trouble, to bother.
ku/sumbua, to annoy, to disturb, to harass.
ku/tesa, to persecute, to molest.

A LIST OF HOMONYMS

(WORDS HAVING DIFFERENT MEANINGS WHICH ARE NEARLY OR QUITE ALIKE IN SOUND)

k'aa, crab.
kaa, ember.
(ku)kaa, to dwell, to stay.

k'amba, prawn.
kamba, cord (of cocoa-nut fibre).
kanga, spur of cocoa-nut palm.

k'anga, guinea-fowl.
(ku)kanga, to fry.

k'ata, head-pad.
kata, ladle (threequarters of cocoa-nut).
(ku)k'ata, to cut.

kata, page of book.
(kuji)kata, to strain.
mkata, poor man.

kawa, dish cover (of plaited grass).
(ku)kawa, to delay.

kitoto, small child.
kitoto, narrow street, alley, crooked path.

k'ofi, a clap (with the hands).
kofi, flat part of the hand, double handful.
k'ombe, shell.
kombe (pl. ma-), large flat dish.

k'onde, field, cultivated land.
konde (pl. ma-), fist.

kooti, court, court of justice.
koti (pl. ma-), coat.

(ku)kua, to grow.
(ku)wa, to be.
kuwa (conj.), seeing that, since.

k'uku, fowl.
kuku(huku) over there, just there.
kuukuu, old, worn-out.

maziwa (uo sing.), milk.
maziwa (pl.), lakes.

majuto, large rivers.
majufo, repentance, remorse.

mto, river.
mto, cushion, pillow.

mwembe, mango-tree.
wembe, razor.

mt'u, man.
mti, tamarisk (?), tree growing in mangrove swamps.

ndoo, pail, bucket.
ndoo! come! (irr. imp. of kuja).

nt'a, wax.
nt'a, point, end.

nt'i, earth, ground, land.
nt'i, ear rings.
nti, a chart (?).

p'aa, gazelle.
paa, roofing.
(ku)paa, to ascend.

(ku)piga k'ofi, to clap hands.
(ku)piga kofi, to box the ears (i.e. with the open hand).

p'ia, a top.
pia, also, as well, all.

(ku)taja, to mention.
t'aja, tribute, tax.

t'ama, sweepings, rubbish, off-scorings.
tama, end, finish.
(ku)tama, to move, migrate.
kushika tama, to consider (lit. hold the check).

matanga, sails, mourning, funeral rites.
(ku)tanga, to wander.
tanga, sand.

t'anu, oven, furnace.
tano, five.

taa, lamp.
t'aa, obedience.
t'aa, long-tailed fish.

tatu, three.
t'atu, leaven, yeast, fermented matter.

(tavu (za maguu), calves (of legs).
tavu (pl. ma-), cheek.

t'awa, louse.

kutawa, to be in seclusion.

(ku)teka, to draw (water, etc.).
mateka, captives' booty.
ku/eka, to laugh, to smile.

{'ku}tema, to clear forest, to spit.
(ku)tema, to cut asunder, to slash, to hew, to cut off.

(ku)tenga, to alight, to perch.
(ku)tenga, to separate.
t'enga, sea-monster.

t'ete, small-pox.
t'ete, sparks.

(ku)tetea, to fight for, to champion.
(ku)tetea, to walk lame, to halt, to totter, to cackle (hen).

'teo, sling, catapult.
t'eo, sieves, winnowing trays.
**HOMONYMS**

*tezo*, game, plaything.
*t'ezo*, adze.

tini, fig.
t'ini, under, underneath, below.

toka! go away!
tokaa, chalk, lime.

(ku)tua, to put down, to set (of sun).
kutua, to rub to powder
t'ua, blemish, flaw.

tui, fat, fatness, marrow, “milk” (of cocoa-nut).
t'ui, leopard.

(ku)tukia, to happen, to befall.
'ku)tukia, to hate.

tumo, errand.
tumo, spherio of business, means of livelihood.

tupa, file.
t'upa, bottle, phial.

(ku)tupa, to throw, to throw away.
(ku)t'upa, to leap.
kut'upa mpaka, to overstep the limit.
t'uu, ant-hill.
tu(tuu), only, merely.

Utatu, Trinity.
ul'atu, sourness, fermentation.

koto, spice from Arabia.
koto, play-hour and play-ground for slaves.
k'oto, middle joint of finger
k'oto, swivel-hook and line.
kikoto, switch.

tundu, cage, nest.
t'undu, hole.
kitundu, nest.

fundu, pocket, purse.
mfundu, grudge, old cause of quarrel.

tandu, centipede.
tandu, spider’s web.
t'andu (pl.), film on cooked rice.
PART III

SWAHILI-ENGLISH VOCABULARY

LIST OF ABBREVIATIONS

adj. for adjective.
adv. " adverb.
appd. " applied.
cf. " compare.
compr. " comprehensive.
conj. " conjunction.
contrn. " contraction.
cop. " copula.
ctr. " contrast.
dem. " demonstrative.
distr. " distributive.
infl. " infix.
inter. " interrogative.
intj. " interjection.
inv. " invariable.
man. " manner.
n. " noun.
n. prop. " proper noun.
n. redup. " reduplicated noun.
nom. " numeral.
part. " participle.
per. " personal.
ph. " phrase.
pl. for plural.
poss. " possessive.
prep. " preposition.
pron. " pronoun.
ref. " reflexive.
ref. pron. " reference pronoun.
rel. " relative.
sep. " separable.
sing. " singular.
suf. " suffix.
v. " verb.
v. c. " verb causative.
v. intr. " verb intransitive.
v. n. " verb neuter.
v. pas. " verb passive.
v. prepl. " verb prepositional.
v. rec. " verb reciprocal.
v. redup. " verb reduplicated.
v. ref. " verb reflexive.
v. sub. " verb subtractive.
v. tr. " verb transitive.
var. " variable.
voc. " vocative.

In this Vocabulary, words beginning with a capital letter are complete in themselves; those with a hyphen before them require some variable prefix.

Nouns are always given in the singular form when one exists. Derivative forms of the verb are only given in a few instances; the student is referred to Study XVII., where the subject is dealt with in detail. Verbal nouns, obviously derived, are usually omitted, unless there be some variation in meaning or in form. Numerals placed after a noun indicate the class it belongs to.
A

A! (intj.), Oh!
A-a! (intj.), No!
-a (var. prep.), of (agrees with the thing possessed).
Abâdi (adv.), continually, for ever, always, perpetually.
(Ku)abirî (v. intr.), to make a journey one way, by sea or land.
Abiria (n. 5), passenger, one who crosses over.
(Ku)abiru (v. tr.), to worship, to adore.
Ada (n, 3), custom, usage, habitual practice.
Adabu (n. 3), manners, politeness, good behaviour.
(Ku)tia adabu, to teach good manners by correction.
Adhabu (n. 8), punishment, torture.
(Ku)a'ii (v. tr.), to accompany out of the house.
(Ku)adbibu (v. tr.), to punish, to torture.
Adili (n. 3), truth, correct conduct, right.
Adui (n. 3) (also plural maadui), enemy, foe, adversary.
Afa (n. 5), terror, dread, danger, disaster, horror (mostly used in pl.).
Afarika (n. prop.), Africa.
(Ku)afikana (v. rec.), to come to terms, to make a compact or covenant.
Afuni (n. 3), opium.
Afnâ (n. 3), deliverance, mercy.
(Ku)afu (v. tr.), to save, deliver, preserve, rescue.
Afudhali (adv.), preferably, better, rather.
(Ku)aga (v. tr.), to take leave of, to bid farewell to.
(Ku)agiza (v. tr.), to give instructions to, to direct.
(Ku)agua (v. tr.), to prophesy, to interpret, to predict, to treat medically (vide Nyika lagula).
Ahadi (n. 3), promise, agreement.
Ahasana! (n. 3 and intj.), thank you! thanks.
Ahera (akhera) (n. 3), Hades, Invisible World present and future.
(Ku)ahidi (v. intr.), to promise.
Ai! (intj.). Oh! (of pain).
Aibu (n. 3), shame, disgrace, dishonour, reproach.
Aili (n. 3), guilt, guilty party.
Aina (n. 3), kind, sort, species, class.
Ajabu (n. 3), wonder, astonishment.
Ajali (n. 3), fate, destiny, bad luck, calamity.
Ajili (n. 3), sake, cause, reason.
(Ku)ajiri (v. tr.), to hire, to engage for payment.
Aka! (intj.), what next!
(Ku)aka (v. tr.), to build.
-a kale (var. adj.), of old, olden, ancient.
Akhiiri (n. 3), end, latter end.
(Ku)akhiri (v. intr.), to delay, to remain behind.
(Ku)akhirisha (v. c.), to put off, to postpone.
Akiba (n. 3), store, provision, reserve.
Akida (n. 5), officer, captain, superintendent.
Akili (u. 3), intelligence, wits, intellect, sense, shrewdness.
-ako (var. poss. adj.), thy, thine.
-skwe (var. poss. adj.), his, her, hers, its.
Ala (n. 3), scath, scabbard.
Alama (n. 3), mark, spot, sign, token.
Alama-alama 'u (n. redup.), little spots.
Kuwa na alama-alama, to be spotted.
Alasiri (n. 3 & adv.), afternoon (3 p.m.), in the afternoon.
Alfajiri (alifajiri) (n. 3 & adv.), dawn, daybreak, at dawn or daybreak.

Alfu, alifu (n. 5 & adj.), thousand.
alhamdu lilahli, praise God, thank God.

Alhamisi (n. 3 & adv.), Thursday, (5th day—Jewish reckoning), on Thursday.

(Ku)aliika (v. tr.), to invite, to call; (v. intr.), to crack, to click, to split.

Alufeni (alfeni) (n. & adj.), two thousand.

Ama (conj.), or, but.

(Ku)ama (v. intr.), to lie on the chest, to suck.

(Ku)amwa (v. pass.), to be suckled.

(Ku)amwisha (v. c.), to suckle.

Amali (n. 3), trade, occupation, endeavour.

Amani (n. 3), peace, security, tranquillity, harmony.

(Ku)amba (v. intr.), to say, to speak.

Ambari (n. 3), Ambergris.

(Ku)ambata (v. tr.), to stick, to cleave, to embrace.

(Ku)ambatana (v. rec.), to stick to each other, to cling together, to be joined.

(Ku)ambia (v. prepl.), to say to, to tell, to speak, to inform.

(Ku)ambua (v. tr.), to peel, to remove rind or husk, to pare.

(Ku)amini (v. intr.), to believe, to trust.

(Ku)amka (v. intr.), to awake, to wake up, to rouse oneself.

(Ku)amkia (v. tr.), to greet, to salute, to pay respects (in the morning).

(Ku)amkaua (v. tr.), to greet, to visit, to accost or recognise in passing.

Amiri (n. 5), commander, officer, captain, chief.

Amri (n. 3), order, command, authority, right, power.

(Ku)amirisha (v. c.), to order, to command.

(Ku)amru (v. tr.), to order, to command.

(Ku)amsha (v. tr.), to awaken, to rouse out of sleep.

Amu (n.), Lamu.

(Ku)amua (v. tr.), to judge a case, to settle a dispute, to give judgment.

Ana (n. 3), anna, penny, four pice.

Anasa (n. 3), worldly pleasure.

(Ku)anda (v. tr.), to prepare tasty dishes.

(Ku)andama (v. tr.), to accompany, to follow.

Mwezi ukiandama, at the new moon (when the next moon succeeds this).

(Ku)andamisha (v. c.), to cause one to follow another.

(Ku)andika (v. tr.), (1) to lay or set in order, to place on, to plaster; (2) to write; (3) to ordain.

(Ku)anga (v. intr.), to count, to reckon.

(Ku)angama (v. n.), to be caught or entangled (in falling).

(Ku)angamia (angamika) (v. n.), to perish, to be lost.

Anga (n. 5), atmosphere, air, climate, ether.

(Ku)angaza(mato) (v. tr.), to look up, to fix the eyes, to watch, to look out, to stare about, to keep the eyes open.

(Ku)angalia (v. tr.), to look, to pay attention, to behold, to observe, to visit.

(Ku)angika (v. tr.), to hang up, to hang on a peg, to fasten up, to suspend, to keep in suspense, to be reckonable.

-angu (var. poss. adj.), my, mine.

(Ku)angua (v. sub.), to unhook, to hatch eggs, to take down, to unfasten.
(Ku)anguka (v. n.), to fall down, to drop down.
(Ku)angushia (v. prepl.), to knock down by means of.
Anuwani (n. 3), address, inscription, superscription.
(Ku)anza (v. tr. and intr.), to begin, to commence, to start, to open.
-aq (var. poss. adj.), their, theirs.
(Ku)apa (v. tr. and intr.), to swear, to take an oath.
(Ku)apisha (v. c.), to adjure, to administer an oath.
(Ku)apiza (v. c.), to swear at, to curse.
-a pili (var. num. adj.) (ord.), the second, the other.
Arazaki (n. prop.), Provider (used only of God).
(Ku)arifu (v. tr.), to inform (especially by letter).
Arubaa (num. adj.), four.
Arubaatashara (num. adj.), fourteen.
Arubaini (num. adj.), forty.
Arujuwani (n. 3), purple.
(Ku)asa (v. c.), (vid. kuatisha).
Asa (conj.), if, supposing (followed by "ka" tense).
Asali (n. 3), asali ya nyuki, honey; asali ya miwa, treacle, cane syrup.
Ashara (num. adj.), ten.
Asi (n. 5), rebel, apostate.
(Ku)asi (v. tr. and intr.), to rebel, to be disobedient.
Asikari (n. 3), soldier, policeman.
Asili (n. 3), origin, root source.
Asiyeneno, innocent person.
Asubuhi (n. 3), morning, this morning; (adv.) in the morning.
Asubuhi sana (adv.), early in the morning.
Asubuhi yakwe (adv.), on the following morning.
(Ku)ata (v. tr.), to leave, to leave off, to cease, to desert, to abandon.
(Ku)ata huru (v. tr.), to set free, to release, to let be, to let alone.
(Ku)ataana (v. rec.), to leave mutually (divorce).
(Ku)atisha (kuassa) (v. c.), to wean, to break off, to make leave off.
(Ku)atia (v. prepl.), to leave to or for or with, to commit to.
(Ku)atika huru (v. n.), to be released or set free.
(Ku)atilia (v. prepl.), to forgive, to absolve, to pass over.
Ati! (intj.) I say! look here! I suppose so!
Adhuhuri (n. 3), midday, noon, 12 o’clock in the day.
(Ku)atna (v. tr.), to break, to tear in two, to rend, to cleave, to smite.
Au (conj.), or, even.
(Ku)aua (v. tr.), to examine, to survey, to visit, to search, to view, to see after.
(Ku)aulia (v. prepl.), to look after for (some one).
Aula (conj.), or, even.
Auni (n. 3), help, succour.
(Ku)auini (v. tr.), to help, to succour.
Auuni (n. 7), home (see watani), habitation.
(Ku)aza (v. intr.), to ponder, to meditate, to think.
Azima (n. 3), resolve, purpose, intention.
Azima-mbi (n. 3), wicked schemes, evil devices.
(Ku)azima (v. tr.), to lend, to borrow.
(Ku)azimia (v. intr.), to intend, to purpose; (v. prepl.), to lead to, to borrow from.
(Ku)azimu (v. intr.), to intend, to purpose.
Azizi (n. 3), rarity, something dear, beloved, cherished,
B

Baa (n. 3), evil, calamity, plague, 
nuisance (pl. mabaa).
Baadhe (adv.), afterwards, later 
on.
Baadhe p’unde (adv.), after a little, 
presently.
Baada ya (advl. prop.), after.
Baadhi (n. 3), a certain number, 
some (persons).
Baba (n. 3), father, uncle (see Note 
10, Study VIII.).
Baba wa kambo, step father.
Babu (n. 3), grandfather, ancestor.
Badala ya (advl. prep.), instead of, 
in lieu of.
(Ku)badili (v. tr.), to change, to 
alter, to exchange (v. intr.), to 
change.
(Ku)badilisha (v. tr.), to transform, 
to transfigure, to change.
(Ku)badiliki (v. n.), to be changed, 
to be altered, to be transformed.
Bado (adv.), not yet, not as yet.
Bado kidogo (adv.), not just yet, 
after a bit.
Bafe (n. 5), large snake, adder.
Bafuta (n. 3), fine longcloth, nain-
sook.
(Ku)bagua (v. tr.), to separate, to 
classify, to sort out, to choose.
Bahari (n. 3), sea, large lake.
Baharia (n. 5), seaman, sailor.
Bahari (n. 3), chance, luck, fortune.
Bahasha (n. 3), envelope.
(Ku)bahaisha, to guess, to divine.
Bahili (n. 3), miser, avaricious 
person.
(Ku)baini (v. intr.), to distinguish.
(Ku)bainisha (v. c.), to reveal, to 
make manifest.
(Ku)bainika (v. n.), to become 
manifest, to be revealed.
(Ku)bainiki (v. tr.), to manifest.
(Ku)bakii (v. intr.), to remain over, 
to be left.
Bakishishi (n. 3), gift, tip, gra-
tuity.

Bakora (n. 3), walking stick.
Bakuli (n. 5), basin, bowl.
Balanga (n. 3), disease that makes 
the skin white.
(Ku)baleghe (v. intr.), to reach the 
age of puberty.
Bali (conj.), rather but, on the 
contrary.
Balozii (n. 5), consul, commissioner.
Bamba (n. 5), thin plate or disc of 
iron, tin, etc.; counsel.
(Ku)bana (v. tr.), to squeeze 
(finger).
Banda (n. 5), large shed or hut, 
booth tabernacle.
Bandari (n. 3), landing-place, 
harbour.
Bandia (n. 3), puppet.
Mtoto wa bandia, doll.
(Ku)bandika (v. tr.), to lay or 
place or attach a thing; to 
put a plaster on.
(Ku)bandia (v. sub.), to chip, to 
brake off; to remove a plaster.
Bao (n. 3), game played on a board 
with holes.
Bap’ia la uso (n. 5), forehead.
(Ku)baputizi (v. tr.), to baptize.
Bara (n. 3), interior of a country; 
(adv.), up-country, inland.
Baradhuli (n. 3), rude fellow; 
foolish man.
Barafu (n. 3), ice.
Mvua ya barafu, hail.
Baraghumu (n. 3), trumpet, war-
horn.
Baraka (n. 3), blessing, prosperity.
Baraza (n. 5), verandah.
Baridi (n. 3), cold, “cooltih,” cold-
ness, dampness; a cold.
Mt’u baridi, person of equable 
temperament.
Baridi yabisi (n. 3), rheumatism.
(Ku)bariki (v. tr.) to bless.
(Ku)barikia (v. prep.), to pray 
God to bless; to knock down to 
auction.
(Ku)barikisha (v. c.), to bless (used 
of God only).
(Ku)barikishia (v. prep.), to pronounce blessing (auctioneer) on thing knocked down to bidder.
Barikisi (n. 3), barracks.
Barua (n. 3), letter, note, bill, chit.
Baru’i (n. 3), gunpowder.
(Ku)bashiri (v. intr.), to prophesy, foretell, announce, publish.
(Ku)basiri (v. intr.), to understand, to be wise, intelligent.
Basi! (intj.), enough, that will do!
Basi (conj.), then, so, well, therefore, now.
Bastola (n. 3), pistol.
Ba’a (n. 5), duck.
Ba’a mzinga, turkey.
Bai (n. 3), tin.
Ba’llii (n. 3), crime, iniquity, unrighteousness.
Bawa (n. 5), wing, pinion.
Bawabu (n. 5), door-keeper, janitor.
Bawasili (n. 3), piles, haemorrhoids.
-baya (var. adj.), bad, hurtful, noxious.
(Ku)beba (v. tr.), to carry a child on the back in a cloth.
Bega (n. 5), shoulder.
Bohewa (n. 3), courtyard, enclosure, upstairs lobby.
Bai (n. 3), bargain, price.
(Ku)vunda bei, to undersell.
(Ku)bembea (v. tr. & intr.), to swing, to rock.
Bendera (n. 3) (see bindera).
(Ku)jibenna (v. ref.), to lean upon.
(Ku)benuka (v. neut.), to bend, bulge out, be crooked, be leaning.
Beramu (n. 3), banner, flag.
Betoto (n. 3), owl.
Biashara (n. 3), trade.
Bibi (n. 5), lady, mistress, grandmother, wife, madam.
Bibiharusi (n. 5), bride.

Biblia (n. 3), Bible.
Bidhaa (n. 3), merchandise, trading goods.
Bidii (n. 3), enthusiasm, zeal, diligence, pains, ardour, effort.
Bikira (n. 5), maiden, virgin.
Bila (prep.), without, except by.
Bilashi (adv.), without cause, for nothing, gratuitously, in vain.
Bilauri (n. 3), glass, tumbler.
Bin (n. 3) (pl. bani), son.
Binadamu (n. 3), son of Adam, human being.
Bindera (n. 3), banner, red turkey twill, flag.
Bindo (n. 5), knot or fold in loin-cloth, hence pocket or purse.
(Ku)bingiria (v. n.), to roll (of itself).
(Ku)bingirika (v. n.), to roll, to roll down, to roll away.
(Ku)bingirisha (v. c.), to take or roll away, to remove, to roll along.
Bini (n. 3) (pl. banati), daughter.
(Ku)bisha (v. intr.), to knock at the door, to announce oneself at a house by calling “hodi!”
Bishopu (n. 5), bishop.
Bisikoti (n. 3), biscuit.
-bitii (var. adj.), raw, green, unripe, underdone. (Cl. 4 concord, kiwiti).
-bivu (var. adj.), ripe, well-cooked.
Bizari (n. 3), curry-powder.
Boga (n. 5), pumpkin.
Boma (n. 5), stockade, fence, fortress, palisade, hedge.
Bomba (n. 5), cylinder, funnel of steamer, pump, pipe.
(Ku)bomoa (v. tr.), to pull down, demolish, destroy.
Bonde (n. 5), valley.
(Ku)bonyea (v. neut.), to sink in, to pit, to be soft.
Bop’o (n. 3), gulf, gulley, valley, deep place.
Bora (inv. adj.), best, noble, great, important.
Boridi (n. 3), beam, pole, rafter.
Boroha (n. 5), stew, hotch-potch, pottage, mashed beans.
(Ku)boromoka (v. neut.), to slide or slither down, to slip, to glide, to fall down.
-bovu (var. adj.), rotten, corrupt.
Bua (n. 5), stalk, stem, blade.
Buba (mbuba) (n. 3), the yaws or framboefcia.
(Ku)bubujika (v. intr.), to bubble up, to burst forth.
Bubwi (n. 5), dumb person.
Buzi (n. 5), hornet.
Ku)busi (v. tr.), to kiss.
Buibui (n. 3), spider.
Bukini (n. p.), Madagascar.
Bumbuazi (n. 3), bewilderment, dumfoundedness, astonishment.
(Ku)bunda (v. tr.), to boat down, to annihilate.
BunJuki (n. 3), musket, gun.
Buni (n. 3), coffee-berries.
(Ku)buni (v. tr.), to design, to found, to invent, to originate.
Bunzi (n. 5), hornet.
Bure (adv.), in vain, to no purpose, free, for nothing, gratis.
Buriani (n. 3), leave-taking, parting, reconciliation.
(Ku)burudi, (Ku)burudika (v. neut.), to be relieved of thirst, to be refreshed.
Buruhan (n. 3), earnest, pledge, token.
Buruji (n. 3), fortification, castle, defence, bulwark.
(Ku)bururuta (v. tr.), to drag.
Busara (n. 3), prudence, understanding, sense, subtlety, caution, discretion.
Bushufi (n. 3), cloak of camel or goat's hair (burnoose, blanket).
Bustani (n. 3), garden.
(Ku)busu (v. tr.), to kiss.
(Ku)busiana (v. rec.), to kiss each other.
Buu (n. 5), worm, maggot.
Buyu (n. 5), fruit of the baobab tree, calabash.
(Ku)bwaga (v. tr.), to throw down, to cause to fall, to dump down.
(Ku)bwaga vimba, to murder.
Bwana (n. 5), master, lord, sir, gentleman.
Bwanaharusi, bridegroom.
Bwana Jesu Masihi, Lord Jesus Christ.
Bweta (n. 5), small box or desk.

Ch

Cha (var. prep.), of (4th cl. concord).
(Ku)cha (v. intr.), to dawn (see Kucha).
(Ku)cha (v. tr.), to fear, to be afraid of.
Chaa (n. 3), tea.
Chaa (n. 4), stable or shed for cattle.
(Ku)ch'acha (v. intr.), to ferment, to turn sour.
-chache (var. adj.), few, small, little.
(Ku)chafuka (v. neut.), to be excited, to be hurried.
Ch'aga (n. 7 pi.), barns, grain-stores.
Chai (n. 3), tea.
Chaka (n. 4), summer-heat, drought, desolation.
(Ku)chakarisha (v. intr.), to flutter.
Chakula (n. 4), (something) to eat, food, meal, eatable.
Chamba (n. 4) hiding-place, den, shelter, secret-place for waylaying.
Chambo (n. 4), bait.
Chanda (n. 4), finger.
Chanda cha gumba (n. 4), thumb.
-changa (var. adj.), young, immature, unripe, embryonic.
Ch'ango (n. 3), intestines, bowels.
(Ku) chanja (v. tr.), to cut, to prick, to cleave (used of vaccination and of native tattooing), to split up, to chop (as firewood).
Chanu (n. 4), wooden plate.
Ch'apa (n. 4), stamp, mark.
(Ku) piga cha'pa, to print.
(Ku) checha (v. tr.), to trench (the soil).
(Ku) chelewa (v. intr.), to be in fear of.
Chungwa (n. 5), fibrous part of grated cocoa-nut from which the "tui" has been squeezed.
Chuagu (n. 4), cooking-pot (earth-enware), vessel.
Chungwa (n. 3), orange (large).
Ch'ungwa (n. 3), orange (small).
Chunyu (n. 3), brine, salt-crust, salt desert.
Ch'ung (n. 3), canines.
Choo (n. 4), lavatory.
(Ku) chorua (v. tr.), to carve, engrave, make deep lines or marks.
Choyo (n. 4), selfishness, greediness, churlishness, parsimony.
Chua (chula) (n. 4), frog.
(Ku) chubuka (v. n.), to be grazed.
Ch'ungu (n. 3), heap, pile (lit. Ant-hill).
Chuki (n. 4), anger, irritation.
Chumba (n. 4), room, chamber, bedroom.
Chumbani, in prison, in confinement.
Chumvi (Zanzibar) (n. 3), salt.
(Ku) chuna (Zanzibar) (v. tr.), to flay, to skin (see kutuna).
Chungu (n. 4), cooking-pot (earthenware), vessel.
Chungwa (n. 5), orange (large).
Ch'ungwa (n. 3), orange (small).
Chunyu (n. 3), brine, salt-crust, salt desert.
Chuo (n. 4), book.
Mwana wa chuoni, scribe, scholar.
Chuo cha majina, register, mark-book.

D

Dafu (n. 5), young cocoanut.
Dafuari (n. 5), account-book, record.
Dahari (adv.) for ever, evermore.
(Ku) dai (v. tr.), to claim from, sue, demand from.
(Ku) daia (v. prepl.), to plead (legally).
Daima (adv.), continually, always, perpetually.
(Ku) daka (v. intr.), to catch, seize.
Dakika (n. 3), instant, minute, moment.
Dakiki (adv.), completely, absolutely.
Dakifari (n. 3), doctor, physician.
Dalili (n. 3), sign, token, trace.
Dam (n. 3), sheet (of a sail).
Damu (n. 3), blood.
(Ku) dandamana (v. n.), to swarm.
(Ku) dangana (v. n.), to be deceived, to be deluded.
(Ku) danganya (v. tr.), to deceive,
to impose on, to mislead, to disappoint.
Daraja (n. 3), stairs, steps, staircase, bridge.
Daraja (n. 3), degree, promotion, preferment, honour, order.
Daraka (n. 3), responsibility.
Kutwaa daraka, to be responsible.
Darasa (n. 5), class, lesson, lesson-hour.
Dari (n. 3), upper storey, house top, roof.
Darizi (n. 3), embroidery.
Darubini (n. c), telescope, binoculars.
Dau (n. 3), native boat, dhow, dug-out.
Dauwa (n. 3), cause, lawsuit, case, litigation.
Dawa (n. 3), medicine, remedy, cure, physic, lawsuit (see dauwa).
Darawaa (v. intr.), to hesitate, to be in suspense or doubt, to be doubtful, to be perplexed.
Dawai (n. 3), writing-desk, box, cash-box.
Demani (n. 3), period of fair winds, between S.W. & N.E. monsoons, about August, cool season.
Dengu (n. 3), lentils.
Deni (n. 3 & 5), debt.
Mdeni, debtor.
Mwenyi deni, creditor.
Desturi (dasituri) (n. 3), custom, habit, customary.
Dhabihu (n. 3), offering, sacrifice.
Dhababu (n. 3), gold.
Dhafu (inv. adj.), weak, wretched, poor, miserable.
Dhambi (n. 3 & 5), sin, crime.
(Du)hambini (v. tr.), to give security for, to be surety or sponsor for.
Dhamiri (n. 3), conscience, conceptions, thoughts.
(Ku)dharau (v. tr.), to despise.
Dharuba (n. 3), storm, stroke.
Dhihaka (n. 3), derision, scornful laughter, ridicule.
Kudhihaki (v. tr.), to deride, to mock, to ridicule.
Kudhii (v. intr.), to waste or pine away, to be in distress.
Dhiki (n. 3), straits, perplexity, trouble, distress.
Kudhikika (v. n.), to be troubled, perplexed, tormented.
Kudhili (v. tr.), to despise, set at nought, abase, belittle.
Dhira (n. 3), cubit, arm, half-yard (nearly).
Kudhoofika (v. intr.), to become weak or faint.
Dhuli (n. 3), misery, wretchedness.
Kudhuru (v. tr.), to hurt, injure; (v. intr.), to matter.
Haidhuru, never mind, it does not matter.
Dia (n. 3), compensation, reward, revenge, amends, blood-money.
Dibaji (n. 3), preface.
Dini (n. 3), religion.
Dira (n. 3), mariner's compass.
Kudira (v. tr.), to cut, shear.
Diri (n. 3), metal shield, buckler.
Kudiriki (v. tr.), to spare time, to keep an engagement; (v. tr.), to meet, await.
Dirisha (n. 5), window.
Divei (fr. duvin) (n. 3), wine.
Dobi (n. 5), washerman.
dogo (var. adj.), small, little.
Dodoki (n. 5), loofah gourd, fruit of climbing plant which makes the "loofah."
Donda (n. 5), large sore.
Donge (n. 5), clot, lump, cake, bit, morsel.
Doti (n. 3), eight hands (of cloth), nearly four yards.
Du (n. 3), prayer, intercession, petition.
Duara (n. 3), windlass, crane (see duwara).
**SWAHILI-ENGLISH VOCABULARY**

Dude (n. 5), thing, what-is-the-name.
Duka (n. 5), shop.
(Ku)думу (v. intr.), to continue, persevere, abide.
(Ku)дunga (v. tr.), to prick, pierce.
Dungu (n. 3), watch-house, watch-tower, plantation - watcher’s shelter, against wild beasts.
Duni (inv. adj.), mean, paltry, trifling, worthless, despicable.
Dunia (n. 3), earth, world.
Dura (n. 3), talking parrot.
Dutu (n. 5), substance, shape.
Duwara (n. 3), wheel, crane, windlass, globe; (adj.), round.

-e (var. poss. suf.) (shortened form of -акве), his, her, its.
Ee! (intj.), oh!
Ee wallah! (intj.), yes (by God)! all right.
(Ku)егеша (v. tr.), to land, bring to land (a boat).
Ehe! (intj.), what! what then?
-екунду (var. adj.), red, crimson, scarlet.
Ela (conj.), but, except, that (slightly adversative).
(Ku)елеа (v. tr.), to be clear or plain, to enlighten; (v. intr.), to float.
Yanelea, that is clear to me.
(Ku)елеwa ni... to understand all about...
(Ku)елеза (v. c.), to explain to, to make clear or plain to.
(Ku)елека (v. tr.), to carry.
Elfu (num. adj.) (see Alfu), thousand.
Elhasili (adv.), ultimately, finally.
-ema (var. adj.), good.
Ema (n. 5), large wicker basket or trap for catching fish.

-embamba (var. adj.), narrow.
Embe (n. 5), mango (Embe додо, large mango).
(Ku)енда or (Кw)ененда (v. intr.), to go, proceed, set out, walk.
Amekwenda itwa, (some one) has gone to call him.
Enda zako! (see Note 2, Study XIX.), go thy way.
(Kw)ендеа (v. prepl.), to go to, or for, or towards.
(Kw)енделеа (v. prepl.), to go on, make progress, continue.
(Kw)енделеза (v. tr.), to spell; (v. c.), to cause to continue, to make to last on.
(Kw)енделеша (v. c.), to make to go, drive, guide.
(Ku)енеа (v. intr.), to spread, penetrate, permeate.
(Ku)енеза (v. c.), to spread over, cover, дистрибьют.
(Ku)енга-енга (v. intr.), to falter, mind carefully.
-engine (var. adj.), other, another.
-enu (var. poss. adj.), your, yours.
-enyi (var. prep. or pro.), having, possessing, owning; Мwana wa kuomba, prayed-for child; Мwana mwenyi kuomba, praying child.
Enywi (voc. pro.), ye, you.
Enzi (n. 3), majesty, power, sovereignty, dominion, rule, authority.
(Ku)епа (v. intr.), to turn back, duck, draw back, double.
-епеси (var. adj.), light, slight, easy, thin, quick, versatile.
Kwa wepesi, quickly, speedily.
(Ku)епа (v. tr.), to remove, withdraw, turn away, put away, take away.
(Ku)епука (v. tr.), to avoid, shun, be far from, go away from.
(Ku)епукана на (v. n.), to be separated from.
(Ku)епуша (v. c.), to put or thrust away.
-erevu (var. adj.), cunning, clever, etc., subtle, shrewd.
(Ku)erevuka (v. n.), to become cunning, clever, etc.
eshe (contd. form of aishe), that he may finish.
etu (var. poss. pro.), our, ours.
eupe (var. adj.), white, light, bright, clear, clean, guileless.
eusi (var. adj.), black, dark, dingy.

Ewa! (intj.), abbreviated form of Ee wallah! 
Ewe! (intj.), O! holloa! hi!

F

(Ku)fa (v. intr.), to die, perish;
(Ku)fiwa (v. pass.), to be bereaved.
(Ku)flia (v. prepl.), to die to or for.
(Ku)fa ganzi (v. intr.), to go to sleep (of a limb), be callous, be seized with cramp, be distracted with grief.
(Ku)faa (v. tr. & intr.), to suit, do, become, benefit, succeed.
(Ku)fadhili (v. tr.), to show favour to.
Fadhili (n. 3), favour, kindness, condolence, grace.
(Ku)fanua (v. tr.), to see clearly, discern, report, distinguish consider.
Fahali (n. 5), bull, male of animals, warrior.
(Ku)fahamu (v. intr.), to understand; (v. tr.), to remember, consider. The final "u" often disappears, as in (pl. imp.) "Fahammi."
Fahamu (n. 3), mind, intellect, memory, intelligence.
Faharasa (n. 3), index.
Faida (n. 3), profit, gain, advantage.
(Ku)faiidi (v. tr.), to be profitable to.
Fakhari (n. 3), glory, excellence.
(Ku)hana (v. n.), to be successful, to succeed.
(Ku)fanana na (v. recip.), to resemble, to be like.
(Ku)fananisha (v. c.), to draw a similitude from.
(Ku)fanidisha (v. tr.), to compare, liken, make alike.
(Ku)fanikiwa (v. intr.), to succeed, prosper.
Fanusi (n. 3), lantern.
(Ku)fanya (v. tr.), to make, do, perform, act towards (un-favourably).
(Ku)fanywa (v. pass.), to be made.
(Ku)jifanya (v. ref.), to pretend to be, make oneself out to be.
(Ku)fanya baridi (v. intr.), to become mildewed.
(Ku)fanya bidii (v. intr.), to take pains, make an effort, exert oneself.
(Ku)fanya khofu (v. intr.), to be afraid, fear.
(Ku)fanyia (v. prep.), to deal with, act towards (favourably).
(Ku)fanyika (v. n.), to be well made, to be "doable," be feasible.
(Ku)fanyiza (v. c.), to repair.
Faradhi (n. 3), everyday food.
Faragha (n. 3), leisure, privacy.
Faraja (n. 3), comfort, rest.
Farasi (frasi) (n. 3), horse.
Farasila (n. 3), thirty-six pounds (36 lbs.).
(Ku)fariji (n. tr.), to comfort, console.
(Ku)farikana (v. rec.), to be separated, alienated.
(Ku)fariki (v. intr.), to die, de- cease.
Fasaha (inv. adj.), clean, pure, correct.
(Ku)fasiri (v. tr.), to translate,
(Ku)fatahi (v. tr.), to open.
Fatashi (n. 3), opener, provider, supplier.
(Ku)faulu (v. intr.), to tack (in sailing).
(Ku)fazaika (v. intr.), to be troubled, be worried, dismayed.
Fedha (n. 3), silver, money.
Fedheha (n. 3), confusion, dishonour, shame.
(Ku)fedhehe (vr. tr.), to shame, ridicule.
(Ku)fedheheka (v. n.), to be put to shame, ridiculed.
Feeli (n. 3), wonder, sign, omen.
Fereji (Feleji) (n. 3), drain, rain-pipe, channel, stream.
(Ku)fia (v. prepl.), to die to or for.
(Ku)fidhi (v. tr.), to redeem, ransom.
Fidha (n. 3). ransom, compensation, blood-money.
(Ku)fifa (v. n.), to fall, disappear, fade away, be faint.
(Ku)fifilia (v. tr.), to cheat, embezze.
(Ku)fifilia (v. prepl.), to die to or for.
(Ku)filiwa (v. pass.), to be bereaved (see Fiwa).
Figo (n. 3), kidneys, reins.
Figili (n. 3), species of large radish.
Fiili (n. 3), doing, deed, action.
(Ku)fika (v. intr.), to arrive, attain, reach,
(Ku)fikia (v. prepl.), to come up to, attain to.
Tunafikiliwa ni ageni, a guest has come to us.
(Ku)fikilia (the same as Fikia).
(Ku)fikiliza (v. c.), to fulfill, cause to arrive.
Fikira (v. 3), thoughts, reflections, understanding, consideration.
(Ku)fikicha (v. tr.), to rub between the fingers.
(Ku)fikiri (v. intr.), to consider, reflect, think over.
(Ku)fili (v. tr.), to bid at auction; Filisi k’ubwa, highest bid.
(Ku)filiwa (v. pass.), to have one’s goods distrained, be bankrupt.
Fimbo (n. 3), rod, stick.
(Ku)finanga (v. tr.), to form, fashion, frame.
(Ku)finika (v. tr.), to cover.
(Ku)finikiza (v. c.), to cover by inverting.
(Ku)finya (v. tr.), to pinch.
Fira (fiia) (n. 3), venomous snake, adder.
Firigisi (n. 3), gizzard.
(Ku)fisha (v. c.), to cause to arrive, cause to die, slay.
Fisi (n. 5), hyena.
(Ku)fisidi (v. intr.), to become corrupt or vile.
(Ku)fita (v. tr.), to hide, conceal, secrete.
(Ku)fitamana (v. n.), to be hidden, concealed.
(Ku)fijia (v. prepl.), to hide, conceal from.
Fitina (n. 3), conspiracy, treachery, calumny, disloyalty, intrigue.
Fito (n. 5), slender sticks or poles used in building.
Fiwi (n. 3), bean.
Forodha (n. 3), custom-house.
Foromashi (n. 5), wooden box with partitions, cash-box (made of teak).
(Ku)fua (v. tr.), to beat (clothes (in washing), forge (iron, etc.).
Kufua maji, to bale out water.
Mfua chuma, a smith.
(Ku)fuasa (v. c.), to seek out, reproduce, copy a design.
(Ku)fuata (v. tr.), to follow, succeed, accompany.
(Ku)fuatana (v. rec.), to follow each other, go in file.
(Ku)fufuka (v. n.), to rise from the dead.
(Ku)fufuliwani, resurrection.
(Ku)fuga (v. tr.), to keep or rear animals.
Fujo (n. 5), confusion, muddle, disorder, tumult.
(Ku)fuka (moshi), (v. intr.), to smoke, fume, throw off (as heat).
Fukara (n. 5), poor man, beggar.
(Ku)fukia (v. tr.), to fill up (hole), hide (in a hole).
(Ku)fukiza (v. c.), to fumigate, perfume (uvumba).
(Ku)fukua (v. tr.), to dig (a small hole).
(Ku)fukuza (v. tr.), to drive away.
Fulana (n. 3), vest, flannel.
Fulani (n. 3), some one, so and so, a certain person; (inv. adj.) such and such (a thing).
Fulifuli (adv.), in crowds, helter skelter.
(Ku)fufilia (v. intr.), to hasten on with.
(Ku)fufilia (v. prepl.), to beat on (as waves or wind), rise up against.
(Ku)fufilwa ni, to be chocked by.
(Ku)fufiliza (v. c.), to make go on without stopping, persevere.
(Ku)fuma (v. tr.), to bit, shoot, wound; weave, sew.
(Ku)fumba (v. tr.), to close, stop, shut, hide.
(Ku)fumbana (v. n.), to be closed, be hidden.
(Ku)fumbata (v. tr.), to grasp. Amefungata mkono, he has closed his fist.
Fumbi (n. 5), ravine, gorge, nul-lah; torrent that runs through a gorge.
(Ku)fumbika (v. n.), to be hidden
Fumbo (n. 5), parable, allegory.
(Ku)fumbua (v. sub.), to open, unclose.
Fumo (n. 5), spear, dart, lance.
(Ku)fumua (v. sub.), to uusew, unpick, undo; to dismiss.
(Ku)fumukana (v. n.), to come to an end, be separated, be broken up, scattered.
(Ku)funda-funda (v. red.), to dash in pieces.
Fundi (n. 5), skilled workman, expert smith, mechanic, artisan.
(Ku)fundikiza (v. tr.), to lay up money.
(Ku)fundisha (v. c.), to teach, instruct.
Fundo (n. 5), knot, purse (formed by knot in loincloth), pocket.
Fundo la guu, ankle.
(Ku)funga (v. tr.), to tie, shut, fasten, bind, gird, attach, imprison, fast.
Kufunga shariani, to bind in law, i.e. to condemn.
(Knj)jifunga (v. ref.), to bind oneself (by promise or contract).
(For other derivatives of the verb, see Study XVII.).
(Ku)funga-funga (v. red.), to tio in places.
(Ku)fungiza (v. c.), to besiege.
Fungo (n. 3), civet cat.
Fungu (n. 5), portion, part; sand-bank, shoal.
(Ku)fungua (v. sub.), to open, undo, untie, unfasten.
Funo (n. 3), antelope (small).
(Ku)funua (v. sub.), to uncover, disclose, reveal.
Fanza (n. 3), maggot, jigger.
(Ku)funza (v. tr.), to teach, impart knowledge to.
(Knj)jifunza (v. ref.), to teach oneself, hence to learn.
-fupi (var. adj.), short, bricf.
(Ku)fupiza (v. c.), to shorten.
(Ku)fura (v. intr.), to swell, be puffed up.
Furaha (n. 3), joy, gladness, pleasure.
(Ku)furahi (v. intr.), to rejoice, be glad, be pleased.
(Ku)furika (v. n.), to boil over, overflow.
Furukani (n. 3), sacred books (Muhammedan).
(Ku)futa (v. tr.), to wipe, cancel, obliterate, blot out; futa uvumbi, to dust.
(Ku)futa (v. tr.), to draw out (as a sword, etc.).
Futi (n. 3), foot (measure).
(Ku)futika (v. n.), to be eradicable, be cancelled.
(Ku)futuka (v. n.), to melt (feathers, hair).
Futuri (n. 3), span.
Fu’uru (n. 3), first meal after great fast, breakfast.
(Ku)fuza (v. intr.), to progress, advance, go further (see fuliza).
(Ku)fyagia (v. tr.), to sweep.
(Ku)fyolea (v. tr.), to abuse, insult.
(Ku)fyonya (v. intr.), to mock, make a mocking noise.
(Ku)fyua (v. tr.), to snap or break off.
(Ku)fyuka (v. n.), to snap, go off.
Fyuko (n. 5), trap, gin (made with a stick and eord).

G

(Ku)gaagaa (v. intr.), to wriggle, roll, move to and fro, lie about on the floor.
Gae (n. 5), potherd.
Galawa (n. 5), canoe (see ngarawa).
Ganda (n. 5), rind, peel, skin, husk, bark.
(Ku)ganda (v. intr.), to congeal, curdle, freeze.
(Ku)gandamana (v. rec.), to stick together, cleave, adhere.
Gando (n. 5), claw (of crab, etc.).
(Ku)ganga (v. tr.), to treat medically, apply medicine.
Gani? (inv. inter. adj.), what sort? what? which?
Ganjo (n. 5), ruin, desolation.
(Ku)ganza-ganza (v. intr.), to va-
cillate, waver, prevaricate, hesitate, slip.
Gari (n. 3 & 5), cart, carriage, train, trolley, waggon.
Gari ya moshi, train (lit. carriage of smoke).
Garnfuu (n. 3), clove.
(Ku)gawawa (v. tr.), to divide up, distribute, part.
(Ku)gawanya (v. c.), to go shares; (v. tr.), to divide.
(Ku)gema (v. tr.), to tap coconut trees for palm-wine.
Genge (n. 5), steep place, precipice, cliff, rock.
Gereza (n. 3), prison (from Portuguese “Ecclesia”).
(Ku)geuka (v. n.), to turn round, alter, change.
(Ku)geuzza (v. c.), to change, alter, translate.
Ghadhabu (n. 3), anger, wrath.
(Ku)ghadhibika (v. n.), to be angry, be indignant.
Ghaf (inv. adj.), gross (weight).
(Ku)ghafilika (v. n.), to be in a hurry, make haste, be pressed for time.
Ghafula (adv.), suddenly, abruptly, hastily.
Ghala (n. 5), store, store-room.
Ghalibu (n. 3), native home.
ghalibu (adv.), probably, most likely, commonly.
Ghamu (n. 3), apprehension, sadness, grief.
Ghanima (n. 3), abundance, plenty, good fortune.
Gharama (n. 3), expenses, costs, value, worth.
Gharika (n. 3), flood.
(Ku)ghariki (v. n.), to be submerged, be immersed; to be wrecked.
(Ku)gharikisha (v. c.), to overflow, overwhelm, flood.
Ghasia (n. 3), tumult, confusion, hurry, noise, throng.
Ghorofa (n. 3) (see orofa).
Ghubari (n. 5), rain-cloud.
Ghufra (n. 3), pardon, forgiveness.
Ghururi (n. 3), vanity.
Godoro (n. 5), mattress, padded quilt, rug.
Gofu (n. 5), ruin, desolate place.
Gogo (n. 5), log of wood.
Goma (n. 5), big drum.
(Ku)gombana (v. rec.), to quarrel.
(Ku)gomebeza (v. tr.), to scold, reprimand.
(Ku)gonga (v. tr.), to knock, beat.
-gonjwa (var. adj.), sick, ill.
Gonyezi (n. 3), languor.
Gora (n. 3), piece of cloth.
(Ku)gota (v. intr.), to knock, beat.
Goti (n. 5), knee.
Goya (n. 5), elegant gait.
Gudulia (n. 5), stone water-bottle (porous).
Gumegume (n. 3), flint.
-gumu (var. adj.), hard, difficult, tough.
(Ku)guna (v. intr.), to groan, grumble, sigh.
Gunia (n. 5), sack, sacking-bag.
(Ku)gura (v. intr.), to move (from one place to another), change one's abode.
Gurudumo (n. 5), wheel.
(Ku)gusa (v. tr.), to touch.
(Ku)gut'uka (v. intr.), to start, jump, move suddenly.
(Ku)gut'usha (v. c.), to startle.
Guu (n. 5), foot, leg.
Gwaride (n. 5), marching, drill.
(Ku)gwia (v. tr.), to lay hold of, catch, seize, grasp.

H

Ha- (contr. of Nika) (see specimen verb, Study II.). Nika-nka-k'a-ha.
Ha- (Neg. pref. 3rd person sing.).
Haba (inv. adj.), few, little, small; (n. 3), a little.

Haba ya kitu, a mere nothing.
Habari (n. 3), news, tidings, story, information, history.
Hadaa (n. 3), guile, deception, cunning.
Hadhari (n. 3), caution, warning.
Hadi (n. 3), limit, restriction, measure.
Hadithi (n. 3), story, tale, fable, anecdote, fiction.
Haffu (inv. adj.), light, flimsy, light-minded.
Hai (inv. adj.), alive, living.
Haiba (n. 3), beauty, glory.
Haina budi. Doubtless . . .
Hai/asa (followed by inf. of verb), it has not yet . . .
Haj (n. 3), want, desire, request.
Haji (n. 5), person who has done the "Haj" or pilgrimage to Mecca.

(Ku)hajir (v. tr.), to emigrate; (v. tr.) to banish.
Haki (n. 3), right, righteousness, justice, truth.
Hakika (n. 3), proof, certainty.
(Ku)hakikisha (v. c.), to test, try, prove.
Hakimu (n. 5), judge, governor (also used for doctor).
Hako, he (or she) is not here (or there).
Halafu (adv.), afterwards, presently, by and by.
Halali (inv. adj.), lawful, permissible, licit, legitimate.
Hali (n. 3), state, condition.
Halimu (inv. adv.), affable, mild.
(Ku)halifu (khalifu) (v. tr. and intr.), to commit a crime, transgress, rebel, swerve from right course of action.
Halisi (adv.) (see adverbs, Study XIIX.), precisely, exactly.
Hali-udui (n. 3), perfumed ointment.
Halua (n. 3), a sweetmeat.
Hamadi (n. 3), possession.
Hamali (n. 5), a porter, a coolie.
Hamu (n. 3), sorrow, grief, woe.
Hamuna (ham’na), there is not in it.
Hanamu (kwa) (adv. man.), diagonally, obliquely.
Handaki (n. 3), ditch, trench.
(Ku)hangaika (v. n.), to be eager, be enthusiastic, be assiduous, be energetic.
Hapa (adv.), here, in this place, on this spot.
Hapana, Hakuna, there is (or are) not.
Hapana budi, no doubt, doubtless.
Hapo (adv.), then, there.
Hapo kale (adv.), long ago, once upon a time, of old.
(Ku)hara (v. intr.), to have diarrhoea.
Harabu (n. 3), injuriousness, harm, hurt.
Haraka (adv.), quickly, hastily, in haste.
Haramu (adv.), illicit, unlawful, forbidden.
Haram (n. 3), courts of temple (Mecca).
Harara (n. 3), heat, impetuosity, fervour.
Hari (n. 3), heat, perspiration, prickly heat, fierceness.
(Ku)haribu (v. tr.), to spoil, destroy.
(Ku)haribika (v. n.), to be spoiled or destroyed.
Hariri (n. 3), silk.
(Ku)harisha (v. tr.), to relax, act as an aperient.
Harufu (n. 3), letter (of alphabet), character.
Harufu (n. 3), smell, odour, perfume.
Harusi (n. 3), marriage, wedding.
Hasa (adv.), especially, strictly speaking, particularly.
Hasai (n. v.), eunuch.
Hasara (n. 3), loss, damage, injury.

SWAHILI-ENGLISH VOCABULARY

Hasha! (adv., strongly negative), not at all! God forbid!
(Ku)hasibu (v. tr.), to count, calculate, number.
(Ku)hasibika (v. n.), to be calculable, swerve from right course of action.
Hasidi (n. 3), envy.
Hasira (n. 3), anger, wrath.
(Ku)hasiri (v. intr.), to suffer loss, lose, be out of pocket.
Hata (prep.), until, till, as far as, to; (conj.) even, so that, and.
Hata kidogo, not even a little.
Hata sasa, even now, up till now.
Hatari (n. 3), danger, risk.
Hati (n. 3), handwriting, document.
Hatima (adv.), in the end, finally.
(Ku)hatirisha (v. c.), to take risk, endanger, jeopardize.
Hatua (n. 3), footsteps, footprints.
Hawa (n. 3), (1) air, climate; (2) Eve; (dem. adj.), these (first class).
Hawazi, he (or she) is ill, sick, (see Note 2, Study III.).
Haya (n. 3), sense of shame, modesty, respect.
Haya, (1) (intrj.), come along! come! (2) (dem. adj.), these (fifth class).
Hayawani (n. 3) brute beast, beast, cattle.
Hazama (n. 3), nose-ring.
Hazina (n. 3), treasure.
Hebu! (intrj.), just look!
Hema (khema) (n. 3), tent.
Heri (kheri) (1) (n. 3), happiness; (2) (inv. adj.), well, better.
Hesi (n. 3), screw.
Hi-, contracted prefix, from niki- (Niki = nki = k’i = hi).
Hidaashara (num. adj.), eleven.
Hidayaa (n. 3), present, gift.
Hifathi (n. 3), protection, security.
(Ku)hifathi, to protect, preserve, deliver.
Hii (dem. adj.), this (third class).
Hija (n. 3), pilgrimage.
Hiki (dem. adj.), this (fourth class).
Hikima (n. 3), wisdom, cleverness.
Hila (n. 3), cunning, craftiness, cheating, guile.
Hili (dem. adj), this (fifth class).
(Ku)jihili (v. ref.), to ruin one's self.
Hima (adv.), quickly, hastily.
(Ku)himidi (v. tr.), to praise.
(Ku)himili (v. tr.), to carry, endure, support, uphold, sustain.
(Ku)himilika (v. n.), to be bearable, be tolerable.
(Ku)himiza (v. tr.), to hasten.
Hirimu (n. 3), youth, young man.
Hirizi (n. 3), charm, talisman.
Hisabu (n. 3), sum, calculation, amount.
Kwa hisabu ya, according to.
(Ku)hisabu (see "hasibu"), (v. tr.), to number, reckon.
(Ku)hitaji (v. tr.), to need, want, desire.
(Ku)hitimu (v. intr.), to finish one's education.
Hivi (1) (adv.), thus, so; (2) (dem. adj.), these (fourth class).
Hivi sasa (adv.), just now, this minute.
Hivyo (1) (adv.), in this manner; (2) (dem. adj.), these same.
Hiyari (khitiari), (n. 3), choice, pleasure.
Hiyari yako, as you please.
Kahizi (v. tr.), to disgrace, put to shame, dishonour.
 Hodari (inv. adj.), strong, efficient, capable, able.
 Hodii, word used to announce arrival at a door, equivalent in English to "may I come in."
Homa (n. 3), fever, ague.
Hori (n. 3), small dug-out canoe, hollow wooden tray, bay, sound, creek, a calm.
Hone! there then! (hunter's cry).
Hu- (contr. of niku) (niku = nku = k'u = hu).
Hua (n. 3), dove.
Huba (n. 5), love, fondness.
(Ku)hubiri (v. tr. & intr.), to preach, proclaim, inform.
(Ku)hudhuria (v. intr.), to appear, stand.
(Ku)hudhurishwa (v. e. pass.), to be made to meet.
(Ku)hui (v. tr.), to bring to life.
(Ku)huika (v. n.), to come to life, live.
(Ku)huisha (v. e.), to give life to, quicken.
Huja (n. 3), reasoning, objection, doubt, concern, reason, cause.
(Ku)hujiama (v. c.), to have dealings with.
Huko (adv.), there, over there.
Huku (adv.), here, in this direction.
Hukumu (n. 3), judgment, sentence, verdict, authority, ordinance, rule.
(Ku)hukumu (v. tr.), to condemn, sentence, judge.
(Ku)hulu (v. intr.), to succeed.
(Ku)huluka (v. tr.), to create.
Humo (adv.), therein, in there.
Humu (adv.), herein, in here.
Huru (adj.), free (mahuru is the only plural).
Huruma (n. 3), compassion, pity, mercy.
(Ku)hurumia (v. prepl.), to take pity on, have compassion on.
(Ku)husika (v. intr.), to be important, be fitting, be proper, be incumbent.
(Ku)husu (v. intr.), to be related to.
(Ku)huzu (v. tr.), to envy.
Huyu (dem. adj.), this (one or person).
Huzuni (n. 3), grief, sorrow.
I

(Ku)iba (v. tr.), to steal, pilfer.

Ibada (n. 3), worship, service, adoration.

Ibilisi (n. 3), devil, the accuser.

Idadi (n. 3), number, amount, complement.

Ili (n. 3), feast, festival.

Iwili (n. 3), manners, good behaviour.

(Ku)ifya (v. tr.), to tantalize, put into bad humour.

(Ku)igiza (v. tr.), to imitate, copy.

Hisani (n. 3), goodness, kindness, mercy.

(Ke)uku (la) (n.), egg (fowl's).

Iilani (n. 3), proclamation, public notice.

Ijara (n. 3), wages, salary, pay, reward.

Ijumaa (n. 3), week, in a week, Friday.

Ikibali, acceptance, answer (to prayer).

Fiya (v. tr.), to arrange, put into proper place.

Ila (n. 3), defect, blemish.

Ilimu (n. 3), doctrine, teaching, study.

Ila (prep.), but, except.

Ilii (conj.), in order that.

Imamu (n. 5), Muhammedan priest.

Imani (n. 3), faith, belief, creed, trust, goodness.

Imara (inv. adj.) (also noun), strong, firm, solid, tough, durable.

(Ku)tia imara (v. tr.), to confirm, strengthen.

(Ku)imba (v. tr. & intr.), to sing (Kwimba).

(Ku)imbiana (v. tr.), to sing antiphonally.

(Ku)inama (v. intr.), to stoop down, bow, bend.

(Ku)inamia (v. prepl.), to bow down to, worship.

(Ku)inamisha (v. c.), to bow or bend down, lower.

(Ku)inga (v. tr.), to scarc, drive away.

 Ini (n. 5), liver.

(Ku)inika (v. tr.), to put down, strike down, lay or cast or pour down, bow down.

Injili (n. 3), Gospel.

Inshallah, God willing, please God, D. V.

(Ku)inua (v. tr.), to lift up, elevate, raise.

(Ku)inuka (v. n.), to arise, get up (after stooping or lying), rise.

Ipu (n. 5), boil, tumour.

Ipu tungu (n. 5), malignant boil.

(Ku)isha (Kwisha) (v. tr. & intr.), to finish, complete, terminate.

(Ku)ishia (v. prepl.), to finish off or at.

Ishara (n. 3), sign, omen, wonder, miracle.

(Ku)ishi (v. intr.), to live, endure, last.

Ishirini (num. adj.), twenty.

Islam (n. 3), Muhammedanism, Islam.

(Ku)ita (v. tr.), to call, invite, summon.

Ithimu (n. 3), guilt, guiltiness.

(Ku)itika or (Ku)itikia (v. tr. & prepl.), to respond to a call.

(Ku)iva (v. intr.), to ripen, come to a head (boil, etc.), be fully developed, be well cooked.

Ivu (n. 5), cinder, ember, ashes.

(Ku)ijivya (v. ref.), to attempt something in which one is not likely to succeed.

J

Ja (adj.), like, similar to, as.

(Ku)ja (v. intr.), to come.

Ja- (verb inf.), not yet.

Jaa (n. 5), rubbish-heap, dung-heap, ruination.
(Kujjaa (v. intr.), to be full; Kujawa ni, to be filled with; Kujazwa ni, to be filled up with . . . by.
(Ku)jaali (Ku)jali (v. tr.), to enable, prosper, appoint, grant, ordain.
Jabali (n. 5), rock, rocky mountain (cf. Gibraltar, i.e. Jabal-el-Tir).
Jabar (n. 5), potentiate, mighty one.
(Ku)jadiliana (v. intr.), to argue, dispute, contradict, question.
Jaha (n. 3), glory, power, majesty.
Jahazi (n. 5), vessel, craft, dhow.
Jahanam (n. 3), Gehenna, hell.
Jamaa (n. 3), relative, family, society.
Jamala (n. 3), obliging act.
Jamanda (n. 5), covered basket.
Jambia (n. 5), dagger.
Jambo (n. 5), matter, affair, thing.
Jambo! a greeting.
Jamii (n. 3), company, assembly, community.
Jamudari (n. 5), corporal.
Jamvi (n. 5), large coarse mat.
Jana (n. 6), big hulking lad.
Jana (n. & adv.), yesterday.
Jana (n. 5), larva of insect.
Janji (n. 5), leaf, grass, herb.
Janzi (n. 3), paralysis, cramp.
-japo- (verb inf.), even if, although, under such circumstances (see -ngawa).
Jaraha (n. 5), wound, sore.
Jaribu (n. 5), test, trial, temptation (plur. pref'l).
(Ku)jaribu (v. tr. & intr.), to try, attempt, tempt, test.
Jarife (Jarifa) (n. 5), large fishing-net.
Jasho (n. 5), heat, perspiration, sweat.
Jasi (n. 5), car-ornament.
Jauri (Jeuri) (n. 3), violent dealing, oppression, insult.
Jawabu (n. 5), answer, matter, affair.
(Kujjaza (v. tr.), to fill.
((Ku)jazi (v. tr.), to grant, accord a favour to.
-je? (inter. suf.). How? What?
Jee? (inter. part.). How now? What?
Jembe (n. 5), hoe, spade, plough.
Jeneza (n. 5), bier.
(Kujengeka (v. tr.), to build, construct.
(Kujengekana (v. n.), to be built up, be erected, be established, be buildable.
Jengo (n. 5), building.
(Knjetea (v. intr.), to rely on, have confidence in, depend on.
-jji- (ref. inf.), self.
(Ku)jibi (v. tr.), to answer, reply; pass ((Ku)jibiwa.
Jibwa (n. 5), dog, bitch.
Jiko (pl. meko) (n. 5), fireplace, hence kitchen.
Jimbi (n. 5), cock, "chanticlcer."
Jimbi likiwa, cockcrow.
Jimbo (n. 5), region, district, suburb, field.
Jina (n. 5), name.
Jinamizi, oppressive feeling caused by night-marc, or by a place which gives a creepy sensation.
Jino (pl. meno) (n. 5), tooth.
Jinsi (n. 3), sort, kind, species.
Jinsi...vuo (adv.), as, so.
Jinsi gani? What sort? What do you mean?
Jiografia, geography.
Jioni (n. 3), evening, dusk; (adv.), in the evening.
Jirani (n. 3), neighbour.
(Kujitithidi (v. intr.), to exert oneself, take pains.
Jitihadi (n. 3), diligence, effort, pains, endeavour.
Jito (pl. mato), (n. 5), eye; Jito la guu, ankle; Jito la maji, source, spring of water, fountain.
Jit'u (n. 6), worthless fellow, vagabond.
Jiwe (n. 5) (pl. mawe), stone, rock.
Jizila (n. 3), dry goods measure, 60 p'ishi.
Jogoi (n. 5), cock, chanticleer (see Jimbi).
Johari (n. 5), jewel.
Joho (n. 5), great-coat, overcoat.
Joka (n. 5), large serpent, monster.
Jombo (n. 6), big, clumsy vessel.
(Ku)jongea (v. intr.), to move near to, approach.
Jongomeo (n. 3), hedges.
Jongoo (n. 5), millipede (1000 feet), large black insect with red legs.
Jozi (n. 3), a pair, couple, brace.
Jua (n. 5), sun; Jua la vitwani, noon.
(Ku)jua (v. tr.), to know, be acquainted with, understand.
Juhudi (n. 3), zeal, effort, vigour, energy.
(Ku)julikana (v. n.), to be known, to be notorious, come to light.
(Ku)julisha (v. c.), to make known.
Juma (prop. n.), a boy's name.
Jumaa (n. 3 and 5), week; Siku ya jumaa, Friday; i.e. the great day of the week (Muhammedan).
Jumaa mosi, Saturday (1st day).
Jumaa pili, Sunday (2nd day).
Jumaa t'atun, Monday (3rd day).
Jumaa ne, Tuesday (4th day).
Jumaa t'ano, Wednesday (5th day).
For Thursday, see Alhamisi.
Jumba (n. 5), house, large house.
Jumbe (n. 5), noble, prince.
Jumla (n. 3), sum, total, the whole.
(Ku)jumlisha (v. tr.), to add, sum up.
Jura (n. 3), idiot.
Juu (adv.), above, up, upstairs.
Juu ya (advl. prep.), on, upon, over, on the top of.
(Ku)juu (v. intr.), to repent, regret, be sorry.
Juto (n. 5), large river.
(Ku)juvya or (Ku)juvisha (v. c.), to make known, show how, teach.
Juzi (n. & adv.), day before yesterday; Mwaka juzi, year before last; Mwezi juzi, month before last.
Juzijuzi (adv.), a few days ago, the other day.
(Ku)juzu (v. intr.), to be imperative or compulsory, be binding on, behove.
Juzuu (n. 5), section of Koran, pamphlet.

K

-ka- (verb. inf.), and (used in subordinate tenses).
K'aa (n. 3), crab
Kaa (n. 5), ember; Kaa la moto, hot ember.
(Ku)kaa (v. intr.), to dwell, stay, remain, tarry.
Kaba (n. 3), lining on shoulder of "Kanzu."
Kabaila (inv. adj.), noble, free, distinguished.
Kabaili (n. 5), prince, noble.
Kabari (n. 3), wedge.
Kabila (n. 5), tribe, clan.
(Ku)kabaili (v. intr.), to be opposite to, in front of, face.
(Ku)kabilisha (v. c.), to turn towards, incline.
Kabisa (adv.), entirely, completely, quite; (neg.) not at all.
Kabla or Kabula (adv., followed by "ja" tense and advl. prep.), before, ere, previous to.
Kaburi (n. 5), tomb, grave.
Kadhaliaka (adv.), likewise, similarly, soon.
Kadh'awakadha (adj.), such and such, various.
Kadhi (n. 5), judge, magistrate.
Kadiri (n. 3), measure, proportion; Kadiri ya (adv.), in proportion to, according to.
Kafara (n. 5), sacrifice, offering, alms.
Kafi (n. 5), paddle.
Kafiri (n. 5), unbeliever, infidel.
Kahaba (n. 5), harlot, whore.
Kahawa (n. 3), coffee.
Kaida (n. 3), order, office, appointed method, rite.
-kaidi (var. adj.), obstinate, perverse.
Kaifa (Kefa) (adv.), so much, more, how much rather, preferably.
K'ala (n. 3), species of mongoose with bushy tail and no perfume.
Kalala (n. 5), fibrous sheath of cocoa-nut flower used as firewood.
Kalamu (n. 3), pen, style.
Kale (adv.), long ago, formerly; -a kale (var. adj.), olden, ancient.
-kali (adj.), sharp, fierce, sour, acid, severe, savage, ferocious, cruel.
-kali (verb inf.), still; (conj.), perhaps, supposing, peradventure, lest.
(Ku) jikalia (v. ref.), to sit doing nothing, settle down
Kalibu (n. 3), furnace, mould, crucible.
(Ku)kama (v. tr.), to milk.
Kama (adv. adj.), as, like, as if, such as, rather than.
Kama vile (adv.), just as, precisely, the same as.
Kama (n. 3), necklet.
K'amange (n. 3), grit, hard substance in food; applied to a person—incoercible, intractable, unruly.
(Ku)kamata (v. tr.), to seize, catch hold of, snatch.
Kamba (n. 3), lobster, prawns.
Kamba (n. 3), cord (of cocoa-nut fibre).
K'ambi (n. 3), camp.
Kambo Baba wa kambo, stepfather.
(Ku)kambuka (v. n.), to become dry.
K'ame (adj.), dried up (said of spot where water has receded).
(Ku)kamia (v. tr.), to reproach, denounce, threaten, to plot, fix on.
Kamili (inv. adj.), perfect, entire, whole, complete.
-kamilifu (var. adj.), perfect, complete in all its parts.
(Ku)kamilisha (v. c.), to make perfect or complete.
(Ku)kamua (v. tr.), to wring, squeeze.
Kamwe (adv.) (strongly negative), never, not at all.
Kana (see Kama) (also conj.);
Kana kwamba, whether.
(Ku)kana (v. tr.), to deny, disown.
Kanda (n. 5), long matting bag.
(Ku)kanda (v. tr.), to knead, massage.
Kandarinya (n. 5), kettle.
K'ande (n. 3), store, provision.
(Ku)kandika (v. tr.), to daub, plaster (a wall).
K'ando (adv.), aside apart; (advl. prep.) Kando ya, by the side of, beside, along side of.
K'andok'ando (adv.), round about, on both sides of, all around.
K'anga (n. 3), guinea-fowl.
Kanga (n. 5), spur of cocoa-nut palm.
(Ku)kanga (v. tr.), to fry, grill.
Kango (n. 3), frying-pan.
K'ani (n. 3), wrath.
Kaniki (n. 3), dark blue cotton cloth.
Kanisa (n. 5), church.
Kanju (n. 5), cashew apple.
Kanuli (n. 3), rule, canon, law.
Kanuni (adj.), obligatory, compulsory, canonical.
Kanwa (n. 5), mouth.
(Ku)kanya (v. tr.), to forbid (c. of to deny), deny to be true, convince of error.
(Ku)kanyaga (v. tr.), to tread upon, trample down.
Kanzi (n. 3), store, treasure, treasury.
K'anzu (n. 3), tunie (made of thin white calico).
K'apu (n. 3), large basket.
Karadha (n. 3), loan, eredit; Kutoa karadha, to lend; Kutwaa karadha, to borrow.
Karaha (n. 3), irritation, annoyance.
Karana (n. 3), gift, present.
Karamu (n. 3), feast.
Karani (n. 5), clerk, secretary.
Karata (n. 3), playing-card.
Karatasi (n. 3), paper, cardboard, card.
(Ku)karibisha (v. c.), to welcome (lit. cause to come near).
Karibu (n. 3), near relative, kinsman.
Karibu (adv. pl.), near, close, at hand; (adv. time), soon.
Karibu (advl. prep., followed by "ya" or "na"), near to, close by.
(Ku)karipia (v. tr.), to remonstrate with, reprove, expostulate, scold, censure, chide.
Kasa (n. 3), turtle.
Kasabu (n. 3), cloth woven of gold thread.
Kasha (n. 5), box (of teak or other fine wood) made by a joiner; (contr. sanduku = rough box).
(Ku)kashifu (v. tr.), to bring to light or expose evil.
Kasia (n. 5), oar.
Kasidi (adv.), on purpose.
Kasikazi (n. 3), north, N.E. monsoon, period of N.E. monsoon.
Kasiki (n. 6), pitcher, large stone water-pot.
Kasiranani (n. 3), grief, wrath, anger, sorrow.
(Ku)kasiri (v. tr.), to anger, offend, provoke.
(Ku)kasirika (v. n.), to be angry, be offended.
Kasisi (n. 5), Presbyter, priest.
Kasu (adj.), less, minus; Kuas robo, three quarters; Riali kasu robo, dollar less a quarter, i.e. Rs. 1/.2.
Kasuku (n. 3), parrot.
Kata (n. 5), page of a book.
K'ata (n. 3), head-pad.
Kata (n. 3), water ladle (made of three-quarters of a coconut).
(Ku)k'ata (v. tr.), to cut; Kuk'ata neno, to decide; Ndia ya kuku'ata, a short cut.
(Ku)jikata (v. ref.), to strain.
(Ku)kataa (v. tr.), to refuse;
(Ku)katawa (v. pass.), to be refused, to be rejected.
Katani (n. 3), linen, flax, hemp.
(Ku)kataza (v. c.), to prohibit, forbid to do a thing; (Ku)kataza, (v. pass.), to be forbidden.
Kati (adv.), in the middle, through; Mt'u wa kati, mediator.
Kati ya (advl. prep.), in between, in the middle of.
Katika (prep.), in, from, out of, at, on, about, concerning, during.
(Ku)katika (v. n.), to be cut, be broken, cut short.
Katikati (adv. & advl. prep.), in the centre or midst.
Katili (var. adj.), murderous.
Katili (n. 5), murderer.
Katu (n. 3), chewing gum.
(Ku)kauka (v. n.), to dry, dry up, wither.
Kanli (n. 3), word, utterance.
Kaumu (n. 3), host, army, troop, prank, people.
K'autoa (n. 3), grit.
-kavu (var. adj.), dry; Nyama ndavu, stale meat.
Kawa (n. 3), plaited dish-cover.
(Ku)kawa, (Ku)kawia (v. intr.), to loiter, tarry, delay; Haikawi kuharibika, it will soon be spoilt.
Kawaida (n. 3), etiquette, good form, custom, fashion, decorum.
(Ku)kawilisha (v. c.), to delay, hinder, cause to be late.
(Ku)kawilishwa (v. pass.), to be delayed.
(Ku)kaza (v. c.), to cause to stay, establish, intensify, tighten, make secure, increase effort.
(Ku)kazana (v. n.), to hold firmly together, be intrinsically strong.
Kazi (n. 3), work, labour, employment, service, business, occupation.
Kefa (see Kaifa) (adv.), how much more, rather.
Kekee (n. 3), gold or silver bracelet, native tool for boring hole.
Kelele (n. 3), noise, sound, tumult, clamour, din.
(Ku)kema (v. tr.), to establish.
K'eme (n. 3), cry, noise.
(Ku)kemea (v. tr.), to rebuke, put down, reprimand.
Kenda (inv. num. adj.), nine.
K'engele (n. 3), bell, gong; Kupiga k'engele, to ring.
(Ku)jikengeua (v. ref.), to turn deliberately out of the way.
(Ku)kengeuka (v. n.), to turn aside, go astray, swerve.
K'engewa (n. 3), hawk.
(Ku)kereketa (v. tr.), to irritate, prick.
K'ereng'ende (n. 3), partridge.
Kesha (n. 5), watch, vigil.
(Ku)kesha (v. intr.), to watch, keep awake.
Kesho (n. & adv.), to-morrow, on the morrow.
Kesho-kutwa (n. & adv.), day after to-morrow.
(Ku)k'eti (v. intr.), to sit, take up a sitting posture, live, dwell.
Yuak'eti..., he lives at... Ame-keti, he has sat down.
(Ku)jiketia (v. ref.), to settle down in a place, sit idle.
Khadaa (n. 3), deceit.
Khaifu (inv. adj.), light, slight, tridling.
Khalifu (halifu) (v. 5), felon, criminal, malefactor, rebel.
Khamsa (num. adj.), five.
Khamsini (num. adj.), fifty.
Khamistaashara (num. adj.), fifteen.
Khata (adv.), especially, in truth.
Kharadali (n. 3), mustard.
Khatamu (n. 3), bridle, reins.
Khati (hati), (n. 3), handwriting, document.
Khatia (n. 3), guilt, fault, error.
Khemaa (hema) (n. 3), tent.
Kheri (heri) (n. 3), blessedness, happiness; (adj.) well, better.
(Ku)khini (v. tr.), to be false to, break one's word to.
Khisa (n. 3), part, portion, advantage.
Khitiari (hiyari) (v. 3), choice, pleasure.
Khfufu (hofu) (n. 3), fear, fright, apprehension.
(Ku)khofu (v. tr.), to fear.
(Ku)khusika (v. intr.), to be proper, be fitting, be suitable.
(Ku)khusu (v. tr.), to set aside for a special purposc.
Khutuba (n. 3), sermon, homily, exhortation.
(It is not thought necessary to give obvious diminutives of well-known nouns formed by the prefix "Ki.")
Ki, a prefix (see Note 3, Study XVIII.)
Kia (n. 4), belt, bar, lock; member or part (of body).
(Kui)kia (v. intr.), to step or pass over.
Kiama (n. 4), resurrection.
Kiambaza (n. 4), inside wall, partition.
Kiambo (n. 4), seat of a chair.
Kianga (n. 4), sunshine (after rain), fine weather.
Kiapo (n. 4), oath.
Kiiasi (n. 4), measure, price, proportion, rate.
Kiatu (n. 4), shoe, boot, sandal.
Kiazi (n. 4), sweet potato.
Kibaba (n. 4), measure for dry goods, about one pint.
Kibanda (n. 4), little shed or hut, hovel.
Kibanzi (n. 4), splinter; young locust.
Kibao (n. 4), a slate or small wooden tablet.
Kibarua (n. 4), day-labourer.
Kibe (n. 4), hide and seek.
Kibiriti (n. 4), sulphur, box of matches (not a single match).
Kibok'o (n. 4), (1) hippopotamus; (2) hippo hide; (3) strokes with hippo-hide lash.
Kibuhuti (n. 4), grief.
Kibula (n. 3), north.
Kiburi (n. 4), pride, self-esteem, haughtiness.
Kibuzi (n. 4), kid, young goat.
Kibweta (n. 4), small box.
Kicho (n. 4), fear.
Kidaka (n. 4), young cocoanut; recess or niche in house.
Kidau (n. 4), small boat or vessel (ink-well).
Kidawafi (n. 4) small desk or box.
Kidemu (n. 4), rag, tatter.
Kidevu (n. 4), chin.
Kidividi (n. 4), black ornament for lobe of ear.
Kidogo (adj. & adv.), a little, few, rather.

Kidogo-kidogo (adv.), by degrees, little by little.
Kidole (n. 4), finger, toe.
Kidonda (n. 4), sore, wound.
Kidonge (n. 4), lump, clot, little ball, pill, pillule, tabloid.
Kidude (n. 4), a small thing, a "what is it."
Kielelezo (n. 4), pattern, example, model.
Kifafa (n. 4), epilepsy.
Kifani (n. 4), sort, kind.
Kifano (n. 4), image, likeness, model.
Kifaranga (n. 4), chicken.
Kifaru (n. 4), rhinoceros.
Kifaume (adv.), in royal style.
Kifâniko (n. 4), lid, cover.
Kifo (n. 4), death.
Kifua (n. 4), chest, chest complaint, breast, bosom.
Kifufu (n. 6), empty cocoanut shell.
Kifulifuli (adv. man.), in crowds, helter-skelter, pell-mell.
Kifumbu (n. 4), long round grass bag for squeezing grated cocoanut.
Kifungo (n. 4), button, fastening, knot, band, bond, prison.
Kifunifuni (adv. man.), flat on the face, face downwards.
Kifuvu (n. 4), see kifufu.
Kigae (n. 4), potsherd.
Kigan (n. 4), story, tale, story-telling.
Kigari (v. 4), small cart, applied to bicyles and perambulators.
Kigelegele (n. 4), shout of joy.
Kigegeu (n. 4), chameleon.
Kigoma (n. 4), kettle-drum, small drum.
Kigongo (n. 4), cudgel, stick.
Kigunguta (n. 4), empty Indian-corn cob.
Kigumba (n. 4), arrow-head.
Kiguu (n. 4), lameness (lit. small leg).
Kigutu (n. 4), lame or maimed person.
Kigwe (n. 4), cord, string, lace, braid.
Khorehere (n. 4), regret, remorse, sorrow, anxiety, penitence.
Kiigizo (n. 4), copy, pattern, model.
Kiini (n. 4), centre, heart, inside, pith, pupil (of eye); Kiini cha ti...yolk of egg.
Kiinimato (n. 4), sorcery.
Kijakazi (n. 4), young slave girl.
Kijaluba (n. 4), metal snuff-box.
Kijana (n. 4), young child, boy, girl, youth.
Kijaraha (n. 4), the wound (in disease).
Kijasi (n. 4), paper ornament for lobe of ear.
Kijembe (n. 4), pocket knife.
Kijibwa (n. 4), young, dog, puppy.
Kijigi (n. 4), small village.
Kijiko (n. 4), spoon.
Kijimo (n. 4), dwarf.
Kijisu (n. 4), little knife.
Kijiti (n. 4), stick, piece of wood, small knife.
Kijito (n. 4), spring, source.
Kijitu (n. 4), mannikin.
Kijoyo (n. 4), half-liking.
Kijongo (n. 4), hump-back.
Kijukuu (n. 4), grandchild.
Kijuto (n. 4), brook, rivulet.
Kikao (n. 4), seat, row, group, company.
Kikapu (n. 4), small basket.
Kike (adj.), female, feminine.
Kiko (n. 4), tobacco-pipe.
Kikoa (n. 4), repast given by turns in different houses, collection made for newly-married couple.
Kikonjoo (n. 4), young lamb.
Kikoi (n. 4), loin cloth with coloured border.
Kikombe (n. 4), cup.
Kikomo (n. 4), end, termination.
Kikoto (n. 4), whip, scourge, lash, switch.
Kikozu (n. 4), band of soldiers, regiment.
Kikuku (n. 4), bracelet, stirrup.
Kikutu (n. 4), little wall.
Kikuyu (n. 4), monster, jackal, dragon, large hyaena.
Kilabu (n. 3), club.
Kilalo (n. 4), sleeping-place, resting-place.
Kilele (n. 4), point, summit.
Kilelet'a (n. 4), top. apex, pinnacle.
Kilema (n. 4), blemish, defect, deformity.
Kilemba (n. 4), turban, tip.
Kileo (n. 4), intoxicant.
Kilete (n. 4), rowlock.
Kilima (n. 4), hill, mound, knoll.
Kilimi (n. 4), uvula.
Kilimia (n. 4), pleiades.
Kilindi (n. 4), depth, deep, deep water.
Kilinga pop'o, Dengue fever (Aden ague).
Kilio (n. 4), cry, lamentation, yell, crying, weeping, wailing.
Killa (kulla) (adj.), every, each, all.
Kima (n. 3), black monkey; (u. 4) price, value.
Kimba (n. 4), corpse, dead body, carecase.
(Ku)kimbia (v. intr.), to run away, flee, escape, play truant.
(Ku)kimbilia (v. prepl.), to fly to, tako refuge in. Pa kukimbilia, place of refuge, shelter.
(Ku)kimbiza (v. c.), to drive away, aid and abet in escaping.
Kimetemete (n. 4), firefly, glow-worm.
Kimia (n. 4), fishing-net.
Kimo (n. 4), size, height, stature.
Kimungu (n. 4), weevil.
Kimwae (adj.), abundant, plentiful.
Kimya (n. & adj.), silence, silent, still, mute, speechless.
Kina (n. 4), depth, deep sea; metre (in poetry).
Kina(Bibi), (women)folk.
Kina (Bwana), (men) folk.
(Ku)kina (v.intr.), to be surfeited, be “blase,” be satisfied.
-kinaifu (var. adj.), abundant, wealthy.
Kinamasi (n. 4), clay, clay soil.
Kinanda (n. 4), generic term for any musical instrument, piano, guitar, etc.
Kimara (n. 4), small tower, candlestick.
Kinda (n. 5), young (of animals).
(Ku)kindana (v. rec.), argue, strive, contradict.
Kinga (n. 4), firebrand, sudden chance.
(Ku)kinga (v. tr.), to protect, preserve, conserve.
Kingalingali (adv.), on the back, prone. Kuanguka kingalingali, to fall backwards.
(Ku)kingama (v. tr.), to lie across, athwart.
(Ku)kingamiwa (v. pass.), to be thwarted, be opposed.
K'ingio (n. 3), shield.
King'ombe (adv.), in a bovine or brutish manner.
K' kingoni (n. 3), edge, rim, border.
King'ungwa (n. 4), ravenous beast.
(Ku)kin (or (Ku)kinika (v. intr.), to be possible or probable.
Kinofu (n. 4), chop.
Kinono (n. 4), fatling, fattened animal.
Kinoo (n. 4), small grindstone, whetstone.
Kinn (n. 4), mortar, mill.
Kinubu (adv.), belonging to the Nubians; (n. 4), musical instrument such as the Nubians use, harp.
Kinundu (n. 4), lump, hump on back.
Kinweo (n. 4), beverage, drinkable, drink.
Kinyaa (n. 4), filth, pollution.
Kinyezi (n. 4), horror.
Kinyongo (n. 4), grudge, offence, scruple, qualm.
Kinyozi (n. 4), barber.
Kinyume (prep.), against, contrary. Kwenda kinyume, to go backwards.
Kinyunga (n. 4), dough.
Kioga (n. 4), mushroom, fungus.
Kioja (n. 4), wonder, curiosity terror.
Kionda (n. 4), wound, sore.
Kiongozi (n. 4), leader, guide.
Kioo (n. 4) mirror, fish-hook.
Kipaku (n. 4), blot, birth-mark.
Kipande (n. 4), piece, slice, chip.
Kipara (n. 4) bald patch (on the head), patch of hair.
Kipawa (n. 4), gift, present (preferable in plural).
Kipele (n. 4), pimple.
Kipenu (n. 4) lean-to hut.
Kipenzi (n. 4), little darling.
Kip'a (n. 4), pinnacle, point, battlement, storey.
Kipimo (n. 4), measure.
Kipindi (n. 4 & adv.), time, season, some time ago.
Kipini (n. 4), handle, nose-jewel, ear-stud.
Kipofu (n. 4), blind person.
Kipupwe (n. 4), cool season, July.
Kiraka (n. 4), patch, piece of cloth.
(Ku)kiri (v. tr.), to confess, own.
Kiriba (n. 4), water-skin.
(Ku)kirihi (v. tr.), to insult, despise, annoy, disgust.
(Ku)kihirika (v. n.), to be vexed, be grieved, be provoked, be irritated.
(Ku)kirimu (v. tr.), to bestow upon, grant, confer a favour on.
Kirisimasi, Christmas.
Kiroboto (n. 4), flea, swift mail-runner.
Kisa (n. 4), talc, legend.
Kisaga (n. 4), measure (about two pints).
Kisahani (n. 4), saucer, small plate.
Kisala (n. 4), short prayer, collect.
Kisale (n. 4), remainder, remains, leavings.
Kisasi (n. 4), revenge, vengeance.
Kisauni, Frere Town.
Kisha (adv.), then (when that is finished), afterwards.
Kishaka (n. 4), patch, of jungle or forest, thicket.
Kishindo (n. 4), noise, report, roar, booming-sound, tumult, uproar, panic.
Kishogo (n. 4), nape of neck.
Kisigino (n. 4), heel.
Kisiki (n. 4), trunk or stump of tree (fallen). Kisiki cha mvua, rainbow.
Kisima (n. 4), well (of water).
Kiswiwa (n. 4), island. Up-country term for Mombasa island.
Kisu (n. 4), knife.
Kisuli (n. 4), giddiness, vertigo.
Kisulisuli (n. 4), whirlwind.
Kifabu (n. 4), book.
Kitako (n. 4), hinder part, remainder. Kitako cha mto, bed of river.
Kitalu (n. 4), fence.
Kitambaa (n. 4), rag, duster, napkin, cloth, towel, bandage.
Kitambi (n. 4), coloured cloth (worn over shoulders).
Kitambo (n. 4), space of time, (adv.), some time ago.
Kitana (n. 4), comb.
Kitanda (n. 4), bedstead.
Kitango-pepeta (n. 4), small round cucumber. Kitangu (n. 4).
Kitanu (n. 4), splinter.
Kitanzi (n. 4), loop, noose.
Kitaka cha asali (n. 4), honeycomb.
Kite (n. 4), effort, straining, intense affection. (Kupiga kite, to bear down, to strain the inner man, to make an effort accom-panied by groaning. Cf. Gen. 43. 30, "bowels did yearn."
Kiteko (n. 4), laugh, smile.
Kiteku (n. 4), pickaxe.
Kitemb (n. 4), lisp.
Kitendawili (Kitandawili) (n. 4), riddle, enigma.
Kitepukuzi (n. 4), sprout, shoot.
Kite (n. 4), gourd, water-bottle.
Kitetemo (cha nti) (n. 4), earthquake.
Kitewo (n. 4), relish, sauce (see Note 2, Study VI.).
Kiti (n. 4), seat, chair; Kiti kirefu, lounge chair.
Kitiati (n. 4), little blue bird (cordon bleu?).
Kito (n. 4), gem, jewel, precious stone.
Kitoka (n. 4), hatchet, axe.
Kitoma (n. 4), calabash, gourd, water-bottle.
Kitongoji (n. 4), suburb.
Kitoto (n. 4), small or young child, infant, babe.
Kitoto (n. 4), alley, narrow passage, winding tortuous path.
Kitovu (n. 4), navel.
Kitu (n. 4), thing, something, substance.
Kitua (cha mti) (n. 4), space occupied or covered by shrub or bush.
Kituko (n. 4), fear, fright.
Kitukuu (n. 4), great grandchild.
Kitumbua (n. 4), kind of crumpet, native bun or cake.
Kitumwa, in low (or slave) style.
Kitundu (n. 4), cage, nest.
Kitungule (n. 4), rabbit.
Kitungu (n. 4), onion, bulb.
Kituo (n. 4), resting-place, camping-ground.
Kitushi (n. 4), abuse, reproach.
Kitwa (n. 4), head.
Kiu (n. 3), thirst.
Kiumbe (n. 4), creature, created being, mortal.
Kiumbizi (n. 4), soaring bird.
Kiume (adj.), male, masculine.
Kiunga (n. 4), plantation. Locative form, Kiungani, has come to stand for grassy surroundings of plantations.
Kiungani (where the "Kiunga" is), name given to a district in Zanzibar, once a suburb called after a plantation made there.
Kiungo (n. 4), joint, something added, as spice, relish, zest.
Kiungwa, in gentle style.
Kiuno (n. 4), loin, hip, lower part of back.
Kiusweso (adv.), face downwards, on the face.
Kivirio (n. 4), cry, outcry.
Kivuko (n. 4), ferry, crossing.
Kivuli (n. 4), shadow, shade.
Kivumi (n. 4), noise, report, fame.
Kiwanda (n. 4), plot of ground, site, enclosure, courtyard.
Kiwete (n. 4), udder; (var. adj.) sick, old, done for, good for nothing.
Kiwete (n. 4), cripple, lame person.
Kiwewe (n. 4), amazement, astonishment, bewilderment, terror, shudder.
Kiwi (n. 4), evil.
Kiwi cha mato, flinching from light (of eyes), dazzled sight, photophobia.
Kiwiko-cha-mkono (n. 4), wrist; Kiwiko-cha-gu, ankle.
Kiwimi (n. 4), trunk of body, body.
Kiwingu (n. 4), storm-clound, viper; Kiwingu joshini, squall seaward.
Kiza (n. 4), darkness, dimness; Kumeunga kiza, darkness has set in.
Kizazi (n. 4), generation.
Kizee (n. 4), old woman.
Kizibao (n. 4), waistcoat, blouse, bodice, jacket.
Kizibo (n. 4), stopper, plug, hence a cork.
Kizingiti (n. 4), threshold, doorstep.
Kiziwi (n. 4), deaf person.
Kizuka (n. 4), fetish, image, idol.
Kizunguzungu (n. 4), giddiness, dizziness.
Kizushi (n. 4), upstart, intruder, innovation.
Kizuzi (n. 4), something unreal, undependable, false, vain.
K'oa (n. 3), snail.
K'o-be (n. 3), tortoise.
Kodzi (n. 3), tax, rate levied.
(Ku)kodolea (ma/o), (v. prep.), to stare at, fix one's eyes on.
Kofi (n. 5), handful (double), flat of hand (Lu. 6. 29); (n. 3), a clasp (with hands) vide "Piga."
Kofia (n. 3), hat, cap, bonnet.
K'oga (n. 3), mildew; (Ku)fanya k'oga, to become mildewed.
K'ogo (n. 3), back of head.
(Ku)koho (v. intr.), to cough.
(Ku)kohoza (v. c.), to bring on a cough.
Koiko (n. 3), stork.
Koja (n. 3), chain.
(Ku)kojoa (v. intr.), to urinate.
(Ku)koka (moto) (v. tr.), to stir or make up (a fire).
Koko (n. 5), stone or kernel (of fruit). (n. 3), thicket, jungle, swamp.
(Ku)koka (v. tr.), to gather, collect.
(Ku)kokomea (v. tr.), to wedge, jamb.
(Ku)kokota (v. tr.), to drag, draw. (v. intr.), to trail, drag.
(Ku)kokota koo (v.), to have death-rattle, i.e. to die.
Kokoto (n. 3), gravel, pebble.
Koma (n. 2), departed pebble.
(Ku)koma (v. intr.) to come to an end, cease, leave off.
(Ku)komba (v.), to scrape or hollow or scoop out.
K'omba (n. 3), lemur.
Komba-mwiko (n.), cockroach.
Kombe (n. 3), shell; (n. 5) flat dish.
Kombo (n. 5), remainder, residue, posterity, something left.
Kombo (adv.), crooked, bent, curved.
(Ku)komboa (v. tr.), to redeem, ransom.
Kombora (n. 5), shell, bomb.
Kome (n. 3), small caravan flag.
(Ku)komea (v. tr.), to lock, bar.
Komeo (n. 5), wooden lock, bolt, bar.
(Ku)komesha (v. c.), to bring to an end, cause to cease.
K'omio (n. 3), throat.
Konda (v. intr.), to become thin.
Konde (n. 5), fist (straight forward).
K'onde (n. 3), cultivated land, field.
K'onde (n. 3), kernel or stone of fruit.
K'ondo (n. 3), battle, quarrel, contention, strife.
K'ondoo (n. 3), sheep; Mwana-
k'ondoo, lamb; K'ondoo mume, ram.
Konge (n. 5), species of cactus yielding a strong fibre.
K'ongo (n. 3), old cocoanut tree; K'ongo za Mbubble, symptoms of the yaws.
Kongo! (mwezi), exclamation on seeing the new moon; (n. 3) arm (distinguished from "Mkono" which is also "hand").
(Ku)kongoa (v. tr.), to destroy, cut off, pull up by the roots.
(Ku)kongomana (v. rec.), to meet together for consultation, confer together.
K'ongoni (n. 3), haartibeest.
Kongwa (Kongo) (n. 5), yoke.
Kono (n. 3), arm (of sea or lake), shoot, branch.
K'onok'ono (n. 3), snail; (Zan.), see K'oa.
(Ku)konyeza (v. intr.), to wick, make a sign.
K'onzi (n. 3), fist, handful (single).
K'oo, throat, glottis.
Koo (n. 5), breeding animal—as laying-hen.
(Ku)kopaa (v. tr.), to give credit, cheat, deceive.
K'ope (n. 3), eyelid; (Ku)pesa k'ope, to wink, blink.
(Ku)kopesha (v. tr.), to borrow, lend.
Kopo (Kopwe) (n. 5), cup, goblet, drinking vessel, pipe (for water).
Korofi (adj.), wicked, bad, base.
(Ku)koroga (v. tr.), to stir.
Koroma (n. 4), cocoanut not fully developed.
(Ku)koroma (v. intr.), to snore, groan.
Korosho (n. 3), cashew nuts.
Korrathi (n. 3), leek.
Kosa (n. 5), mistake, fault, transgression.
(Ku)kosa (v. tr. & intr.), to miss, err, fail, mistake, sin.
(Ku)kosekana (v. n.), to be absent, missing.
(Ku)kosesha, (Ku)koseza (v. c.), to make to sin, cause to miss or fall short of.
K'osi(kikosi) (n. 3), top of back, between the shoulders.
Kotekote (adv.), on all sides, in every direction, in every way.
Koti (n. 5), coat.
Kooti (n. 3), court of justice, law courts.
Koto (n. 3), spice from Arabia; K'oto (n. 3), rap with knuckles, swivel-hook and line for deep sea.
Koto (n. 3), play-hour for slaves.
K'ovu (n. 3), scar, scab.
Kozi (n. 3), falcon (crested).
Ku- is the infinitive prefix: -ku is the 2nd person sing. objective infix.
(Kukua (v. intr.), to grow, develop; "Kulia jau tini ku moto," grow up tall, it is not on the ground; said to a child.
(Ku)jikua (v. ref.), to be proud, to boast; (Kujikuza (v. ref.), to make much of oneself.
(Kukubali (v. tr.), to accept, acknowledge, receive; (v. intr.), to agree to, assent, approve.
-Kubwa (var. adj.), big, great, tall, large.
Kubikubi (adv.), snugly.
Kucha (n. 7, pl.), claws, nails; (n. 9) dawn, dawning, daybreak, east (elliptical for "usiku kucha"), all night long till dawn.
Kufuli (n. 3), padlock.
(Kufur (v. intr.), to blaspheme, apostatize, use profane language.
Kafuu (n. 3), equal, fellow.
Kuhani (n. 3), priest.
Kuko (adv.), there.
Kuku (adv.), here; Kuku huku (adv.), just here.
K'uku (n. 3), fowl; K'uku mke, hen.
(Kukukumiza (v. tr.), to wring out, drain.
(Kukuk'uta (v. tr.), to shake off, beat.
(Kukukutika (v. n.), to palpitate (heart).
Kula-muwi (n. 3), hush-money.
Kula (adv.), there, yonder, over there.
Kulekule (adv.), just there.
(Kukulia (v. tr.), to overpower, affect strongly, gain mastery over, conquer.
Kuliko (lit. "where there are") (rel. adv.), than, more than.
Kulla (killa) (distr. adj.), each every.
K'unungu (n. 3), impallah, antelope.
(Kukumba (v. tr.), to come against come upon, befall, overtake.
(Kukumbatia (v. prepl.), to embrace, caress.
Kumbi (la mnazi) (n. 3), frond of cocoanut palm; Kumbi la mnazi, cocoanut fibre.
Kumbifu (n. 5), withered frond of cocoanut palm.
Kumbikumbi (n. 3), white ants in the winged stage.
(Kukumbuka (v. tr.), to remember, recollect.
K'umbu (n. 3), girdle; K'umbwe (n. 3), morsel of food.
Kumi (num. adj.), ten; Kumi-na-moja (num. adj.), eleven.
K'umvi (n. 3), eaff, husks.
Kuna, there is, there are (impersonal pronominal with verb To have, English To be).
(Kukuna (v. tr.), to grate, scratch, scrape.
(Kukunda (v. tr.), to fold, double; (Kukunda uso, to frown, sewol; (Kukunda maguun, to lie down, rest.
(Kukundakunda (v. tr.), to erase, wrinkle.
Kunde (n. 3), bean (reddish-brown —larger than "fiwi").
Kundi (n. 3), flock, herd, drove, swarm.
(Kukunda (v. subst.), to unfold, unroll, undo, open out, simplify; Ku kunda maisha, to lengthen life.
(Kukunga (v. tr.), to hem.
Kunge (n. 3), mist, haze.
K'unguni (n. 3), bug.
K'unguru (n. 5), check cloth worn by the prisoners: hence the prisoners themselves.
(Kukung'uta (v. tr.), to shake out (Mom. Kuk'uta).
K'unguu (n. 3), raven, antelope (species of), hart.

(Ku)kunguwa (v. intr.), to stumble, trip.

Kunguwazo (n. 3), cause of offence, stumbling-block.

Kungwi (n. 5), person who instructs young persons in the duties of married life.

K'uni (n. 3), firewood.

Kunradhi, excuse me, forgive me, do not be angry.

(Ku)kunyata (v. intr.), to wear a deprecating air, have a deploring, down-trodden look.

(Ku)jikunyata (v. ref.), to be bowed down, depressed.

(Ku)kunyea (v. n.), to itch, to irritate.

(Ku)kunyua (v. tr.), to scratch, pinch.

Kura (n. 3), lot, share; (Ku)piga kura, to cast lots.

Kurasa (n. 7), pages (of book), folio.

Kuruani (n. 3), Koran.

Kusanyiko (n. 5), congregation, assembly.

(Ku)kurubia (v. prep.), to approach, draw near to.

(Ku)kusa (Ku)k'utisha (v. c.), to bring upon, cause one to meet with.

(Ku)kusanya (v. tr.), to gather, collect.

Kusho'o (n. 3), the left (hand).

Kusi (n. 3), south, south-west monsoon.

Kustubani (n. 3), thimble.

Kusudi (adv.), on purpose.

(Ku)kusudia (v. intr.), to intend, propose.

K'uta (n. 3), wall.

Kuta (n. 5), large wall.

(Ku)kuta (v. tr.), to meet with, happen to, befal.

(Ku)kut'ana (v. rec.), to meet together.

(Ku)kutanika (v. n.), to gather together, assemble.

Kutia (v. tr.), to bring together, cause to meet.

Kutia (v. rec.), to assemble.

Kwamba (conj.), if, whether, that.

Kwamba si..., if it were not for...

Kwamba hakufanya..., if he had not done...

K'wang'a (n. 3), hyrax.

Kwangu (poss. pro.), to (or at) my house, to (or at) me.

(Ku)kwang'a (Ku)kwangura (v. tr.), to scrape out.

Kwani? (intr. adv.), why? of course!

Kwa (prep. instrumental), with, by, at, at the house of, to, also, as well as, etc.

Kwako- kwakwe (poss. pro.), to (or at) thy (or his) house, to (or at) thee (or him).

Kwamb (conj.), if, whether, that.

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K'uta (n. 3), rust.

Kutwa (n. 9), sunset, west, all day long till sunset.

-k'uu (var. adj.), chief, main, great.

-k'ukk'uu (var. adj.), old, worn-out (not applied to persons).

Kume (n. 3), right (hand).

Kuwa (conj.), in that, seeing, since.

(Ku)kuwa (v. intr.), to stumble.

Kuwili (adj. & adv.), double, twice over, over and above.

(Ku)kuza (v. e.), to exalt, magnify, make great, promote, cause to grow.

(Ku)k'usa (v. tr.), to sell.

Kuzimu (n. 3), the cold grave, Hades.

Kwa (prep. instrumental), with, by, at, at the house of, to, also, as well as, etc.

Kwako- kwakwe (poss. pro.), to (or at) thy (or his) house, to (or at) thee (or him).

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Kwamba si..., if it were not for...

Kwamba hakufanya..., if he had not done...

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Kwangu (poss. pro.), to (or at) my house, to (or at) me.

(Ku)kwang'a (Ku)kwangura (v. tr.), to scrape out.

Kwani? (intr. adv.), why? of course!
Kwapa (n. 3), arm-pit.
Kware (n. 3), quail, a very large kind of partridge.
(Ku)kwaruza (v. intr.), to be rough, grating.
Kwa sababu gani? why? for what reason?
Kwato (n. 7), hoofs.
(Ku)kwatua (v. tr.), to polish, to rub; (Ku)kwatuka (v. n.), to shine (by polishing).
(Ku)kwea (v. tr.), to climb up, mount, go (or come) up.
K’wenda (conj.), if, supposing (followed by “ka” tense).
(Ku)kwejuka (v. intr.), to fade, lose colour.
(Ku)kweza (v. e.), to raise, promote, make go up.
K’wekwe (n. 3), wecds.
K’weleo (n. 3), tongs, pincers.
Kweli (n., adj. & adv.), truth, true, truly, indeed; Mt’u wa kweli, a true man; Mt’u kwa kweli, (he is) in truth a man, a thorough man; Ni mt’u kweli, he is really a man, no doubt about him.
Kwa kweli (adv.), thoroughly, indeed and in truth.
Kweli kweli (adv.), really, verily, in earnest.
Kwema (adj. cl. 3), a good or nice (place or condition).
K’wenda (conj.), supposing that, may be that.
Kwenu (poss. pro.), to (or at) your house, to (or at) you, “your home.”
K’were (k’ware) (n. 3), quail.
Kwetu (poss. pro.), to (or at) our house, to (or at) us, “our home.”

L

La! (adv.), no! (denial and refusal).
(Ku)la (v. tr.), to eat.

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(Ku)lia (v. prepl.), to eat with; Mkono wa kulia, the right hand.
(Ku)likwa (v. n.), to be eatable, to be worn out (of “viatu, majembe,” etc.).
(Ku)lisha (v. c.), to feed.
Laa (imp. of kula), to eat.
Laana (n. 3), curse.
(Ku)laani (v. tr.), to curse.
Labeka! yes! here I am at your service (answer of a slave when called).
Labuda (adv.), perhaps, possibly.
La’du (n. 3), native sweetmeat (in form a yellow ball).
(Ku)jilafua (v. ref.), to be foolish, brutish, gluttonous.
Laini (adj. inv.), smooth, soft, delicate, fine.
(Ku)lainika (v. n.), to be smooth.
(Ku)jilainisha kwa, to take delight in.
Laiti! (interj.), oh that! alas!
(Ku)laki (v. tr.), to go to meet (some one).
Laki (n. 3), lac, 100,000.
Lakini (advers. conj.), but, nevertheless, still, yet.
(Ku)lala (v. intr.), to lie down, go to bed, recline (not necessary to sleep).
(Ku)lalamika (v. intr.), to bemoan, bewail, lament.
Lami (n. 3), tar, glue.
Lango (n. 5), large door, gate, branch of a family.
Latifu (inv. adj.), meek, tender, kind.
Laukamba (followed by pres. ind.) (interj.), oh that! if only!
Laumu (n. 3), blame, reproach.
(Ku)laumu (v. tr.), to blame, condemn.
(Ku)laza (v. c.), to lay down, lie flat on the back, put to sleep.
Lazima (adj.), obligatory, necessary, essential, indispensable.
(Ku)lazimisha (v. c.), to compel, oblige, constrain, force.
(Ku)lazimu (v. tr.), to be binding upon.
(Ku)lea (v. tr.), to bring up, rear, adopt, nurse, educate.
Leba (n. 3), fraud, dishonesty.
(Ku)legea (v. intr.), to be loose or slack, flag, relax effort.
(Ku)legeza (v. c.), to let go, give up, forsake.
Leila (n. 3), eye, vigil.
(Ku)lekea (v. tr.), to face, be opposite to, turn towards.
(Ku)lekeza (v. c.), to point to (or towards), put opposite to (or against).
(Ku)lemea (v. tr.), to lean upon (or against), set in a direction, press upon, oppress.
(Ku)lemewa, (Ku)lemelewa (v. pas.), to be pressed upon, weighed down, oppressed.
(Ku)lenga (v. intr.), to aim, take aim.
Lengelenge (n. 5), blister.
Leo (n. & adv.), to-day.
Lepe (n. 3), slumber, drowsiness, doze.
Leso (n. 3), large handkerchief or square of coloured cloth worn by women.
(Ku)leta (v. tr.), to bring, fetch, send, conduct.
Lete (irreg. imp. of kuleta).
(Ku)levya (v. c.), to make drunk, rear, bring up.
(Ku)lewaa (v. intr.), to be drunk, intoxicated, tipsy.
(Ku)lewaa (v. pas.), to be brought up, adopted, educated.
(Ku)lewaa-lewa (v. red.), to be giddy, reel, sway, shake.
(Ku)lia (v. intr.), to shout, weep, ring, creak.
(Ku)liaalia (v. intr.), to whimper, grizzle, whine.
Libasi (n. 3), garment, clothes.
Lijamu (n. 3), bit (harness).
Lilam (n. 3), auction; Lile (dem. adj., 5th cl. s.), that; Lile kwa like, same thing over again.
(Ku)liliana (v. rec.), to call to each other.
Liko (n. 3), ferry, crossing-place.
(Ku)liza (v. c.), to make cry, cause to make a noise.
(Ku)lima (v. tr.), to cultivate, hoe, till the soil.
(Ku)limbika (v. intr.), to wait or stay for.
(Ku)limbua (v. sub.), to enjoy result of waiting, e.g. to eat first-fruits.
(Ku)limia (v. prepl.), to hoe for (or at or with).
(Ku)limka (v. u.), to be wise, shrewd, intelligent, prudent.
Limau (n. 5), lemon.
(Ku)linda (v. tr.), to keep, protect, preserve, guard, mount guard over, watch, note.
Lindi (n. 5), depth, hole, pit.
(Ku)lingana (v. rec.), to be like each other, resemble, compare; (v. tr.), to cry unto, call upon.
(Ku)linganisha (v. c.), to compare one with another, to join together.
Lini? (inter. adv.), when?
(Ku)lipa (v. tr.), to pay, pay back, pay for, repay.
(Ku)jilipiza (v. ref.), to pay oneself back, take revenge.
Lisani (n. 3), facing of Kanzu.
Liwali (n. 3), governor (not applied to Europeans).
(Ku)liwata (v. tr.), to tread upon, trample under foot.
(Ku)liza (v. tr.), to sell to.
(Ku)liza (v. c.), to make cry, to cause to weep.
Lo! (interj.), there! what! just look!
(Ku)loga (v. tr.), to bewitch, enchant.
(Ku)loweka (v. tr.), to put in soak, steep.
Lozi (n. 5), almond.
Lugha (n. 3), language, tongue.
Lulu (n. 3), pearl.
Lumbwi (n. 3), chameleon.

M

M, a sonant letter prefixed to nouns in the first and second classes.
Ma, plural prefix of nouns in the fifth class.
Maadini (n. 3), metal ore.
Maagano (n. 5), covenant, compact, agreement.
Maagizo (n. 5), instructions, commandments.
Maaguzi (n. 5), prophecy, interpretation, explanation, utterance of an oracle.
Maamzi (n. 5), judgment, sentence, verdict, justice.
Maana (n. 5), meaning, reason, signification.
Mtu wa maana, important or excellent person.
Maana, kwa maana (conj.), because, for, the reason being, that is why.
Maandiko (n. 5), writing, scriptures.
Maanguko (n. 5), fall, falling.
Maarifa (n. 5), knowledge, information, science.
Maarufu (adj. inv.), celebrated, well-known.
Maasi (n. 5), rebellion.
Maawio (mawao) (n. 5), east, sun-rising.
Mabputizi (n. 5), baptism.
Maburuki (inv. adj.), blessed.
Machoka (n. 5), weariness.
Madaha (n. 5), wooing manner, ingratiating behaviour.
Madarasa (n. 5), school.
Madanganya (n. 5), deceitful behaviour.
Madhara (n. 5), injury, harm.

Madhibahu (n. 3), altar.
Madhikahi (n. 5), scet, following.
Madhubuti (n. 5), confirmation, proof, security.
Madoadao (n. 5), spots (dappled).
Mafua (n. 5), catarrh, cold.
Mafuataano (n. 5), following, congregation.
Mafuko (n. 5), incense (general).
Mafundisho (n. 5), teaching, doctrine, moral lessons.
Mafungo (n. 5, pl.), limbs; Kum-stika mafungo = to collar him.
Mafuta (n. 5), fat, oil, grease.
Mafunuo (n. 5), manifestation.
Magaribibi, Magharibi (n. 3), west, sunsetting—hence evening.
Magawanyikano (no sing., n. 5), division, schism.
Magawio (n. 5), distribution.
Mageule, mageuzi (n. 5), change, alteration.
Magogo (n. 5), obstacles.
Magugu (n. 5), tangled undergrowth, weeds.
Mahaba (n. 5), love, affection.
Mahalhali (n. 5, pl.), bells on feet.
Mahali (n. 8), place; Mahali pa (adv. prep.), instead of.
Mahamukunyiko, ointment.
Mahana (n. 3), kind of leprosy.
Mahari (n. 3), dowry paid by bridegroom to father-in-law.
Mahasai (n. 3), eunuch.
Mahathi (n. 5), song.
Mahindi (n. 5), Indian corn, maize.
Mahulu (n. 5), created things.
Mai (pl. of ii) (n. 5), eggs.
Maimbizano (n. 5), chorus, refrain.
Maisha (n. 5), life, outward manifestation, of life, lifetime, existence, durability, manner of living.
Maiti (n. 3), dead person.
Majaliwa (n. 5), fate, destiny, enabling.
Majani, Mani (n. 5), grass (lit. leaves), herbs.
Majaza (n. 5), gift, present.
Maji (n. 5), water, waters; Maji ya Kimo, deep water.
Maji-maji (adj.), watery, liquid, wet.
Maji-mafu, neap tides; Maji male, spring tides.
Maji ya matamu, drinking water, fresh water.
Maji ya baridi, cold water, fresh water; Maji ya m’unyu, brackish water.
Maji ya jaa, in-coming tide; Maji yapwa, out-going tide.
Majibizano (n. 5), question and answer, catechism.
Majibu (no sing., n. 5), answer, reply.
Majilisi (u. 3), stono scats outside house.
Majilisi-shauri, council, palaver.
Majira (u. 5), appropriate time, season.
Majivuli (n. 5, pl.), shadows.
Majivuno (n. 5), ostentation, pride, boasting.
Majonzi (n. 5), grief, distress, bereavement.
Majurubu (adj.), wounded.
Majuto (n. 5), repentance, penitence, regret, remorse.
Maka (n. prop.), Mecea.
(Ku)maka (v. intr.), to wonder.
Makaa ya mawe, coals.
Mak’aak’aa (n. 5), soft palate, roof of mouth.
Makadara (n. 5), (God’s) appointment or ordaining.
Makamasi (n. 5), mucous, phlegm.
Makamu (adj.), great, important.
Makani (n. 3), dwelling-place.
Makao (n. 5), abode, dwelling, lair, den, residence.
Makapi (n. 5), chaff.
Makasi (n. 5), scissors.
Makazi (n. 5), dwelling, style of dwelling.
Makengeza (n. 5), squint.
Makerubu (n. 5), cherubim.
Maki (n. 3), thicketness.
Makimbilio (n. 5), refuge.
Makini (n. 5), tranquillity, quietness, steadiness; Kwa makini, with decorum, solemnly.
Makochozi (n. 5), phlegm, cough.
Makombo (n. 5), remnants, crumbs.
Makungu (n. 5), brightness of sky in early morning, Aurora, dawn.
Makuruhu (n. 5), annoyances.
Makusanyiko (n. 5), meeting-place, place of assembly.
Makusudi (n. 5), purpose; (adv.) purposely, on purpose.
Makut’ano (n. 5), multitude, crowd, assembly.
Makuti (n. 5, pl.), cocoa-nut leaves (plaited for roofing).
Makwaa ya mawe, coals.
Mak’aak’aa (n. 5), soft palate, roof of mouth.
Makadara (n. 5), (God’s) appointment or ordaining.
Makamasi (n. 5), mucous, phlegm.
Makamu (adj.), great, important.
Makani (n. 3), dwelling-place.
Makao (n. 5), abode, dwelling, lair, den, residence.
Makapi (n. 5), chaff.
Makasi (n. 5), scissors.
Makazi (n. 5), dwelling, style of dwelling.
Mamba (n. 3), crocodile, scales of fish, etc.
Mambo (n. 3) (sing. jambo), matters, affairs, things, circumstances.
Mamlaka (n. 3), authority, power, rule, dominion.
Manani (n. prop.), the Beneficent (Muhammedan name for God).
Mandano (n. 3), turmeric; Rangi ya, yellow.
Manili (n. 3), handkerchief, scarf.
Manemane (n. 3), myrrh.
Manga (n. 3), Arabia.
Mangazimbwe (n. 3), phantom, mirage.
Mango (n. 3), round stone, pebble.
Mapijani (vide majani).
Manufaa (n. 5), profit, advantage.
Manu'akato (n. 5), perfume, scent.
Manyezi (n. 5), horror, disgust, abhorrence.
Manyonyota (n. 5), gentle rain, light showers, drizzle.
Manyoya (n. 5), feathers, down, fur, wool, hair.
Manyunyu (n. 5), showers.
Maombezano (n. 5), intercessory prayer, litany.
Maombi (n. 5), prayer.
Maonano (n. 5), meeting together.
Maondo (n. 5), temptation.
Maongeo (n. 5, pi.), increase, produce, addition.
Maonye (n. 5), warning.
Maovu (n. 5), evil.
Mapaja (n. 5), lap.
Mapambanko (n. 5), dawn.
Mapambo (n. 5), adornment, ornaments, decoration.
Mapatanisho (n. 5), reconciliation, stonement.
Mapatano (n. 5), agreement, compact.
Mapatilizo (n. 5), vengeance, retribution.
Mapema (adv.), early, in good time; Asubuhi na mapema, early in the morning.
Mapendano (n. 5), mutual love.
Mapenzi (n. 5), will, pleasure, desire, love.
Mapesa (n. 5), small change.
Mapigano (n. 5), fighting, battle, combat, fight.
Mapindi (n. 5), windings, sinuositics.
Maponyea (n. 5, pl.), make-shifts, substitutes for food in famine time.
Mara (n. 3), time, occasion; (adv.) immediately.
Mara kwa mara (adv.), from time to time, time after time, now and again.
Mara moja (adv.), once, at once, just once.
Mara mbili (adv.), twice.
Mara t'atu (adv.), three times, thrice.
Mara nne (adv.), four times.
Mara nyingi (adv.), many times, often.
Maradihi (n. 3), disease, sickness.
Maradufu (n. 3), thick twill calico.
Marahaba! (interj). Thank you! it is well!
Marasha-rasha (n. 5, pl.), fine rain, drizzling shower.
Marashi (n. 5), scent, perfume.
Marchemu (adj.), the late . . ., deceased.
Marejeo (n. 5), return, coming back.
Maridadi (adj.), finely dressed.
Maridawa (n. 5), satisfaction, gratification, compensation, abundance.
Marijani (n. 3), red coral.
Marikabu (n. 3), ship, vessel.
Marikano (n. 3), coarse unbleached calico.
(Ku)marisi (v. tr.), to investigate, search, examine closely.
Marissau (n. 5), small shot.
Marufuku (n. 5), prohibition, forbidden things; Kupiga marufuku, to prohibit.
Masazo (n. 5), leavings, remnants, remains.
Mashairi (n. 5), poetry, verses, poem.
Mashaka (n. 5), trouble, misfortune, difficulty.
Mashangirio (n. 5), rejoicing, festivities.
Mashapa (n. 5, pl.), floats.
Mashariki (n. 3), east, sun-rising.
Masha Allah! (interj.), what God willeth!
Mashindano (n. 5), conflict, competition, race, contention, debate, strife.
Mashifaka (n. 5), accusation.
Mashna (n. 3), boat.
Mashuken (n. 5), ears of corn.
Mashupatu (n. 5), flat broad strips of plaited grass.
Mashurubu (n. 5), whiskers, moustache.
Mashutumu (n. 5), reproach, censure.
Masia, kwenda masia, to walk about with the mind preoccupied, not observing one’s surroundings, abstractedly.
Masika (n. 5), great rains.
Masikani (n. 3 or 5), dwelling, abode.
Masikini (n. 3), poor person, pauper, beggar.
Masiku (n. 5, pl. of usiku), nights (reckoned individually).
Masizi (mashizi) (n. 5), soot, smuts, blacks.
Maskati (n. prop.), muscat.
Maso (irreg. pl. of uso) (n. 5), edges of knife, etc.
Masuluhisho (n. 5), atonement, reconciliation.
Mata (n. 5) (sing. uta), bows.
Mataajabu (n. 5), wonders.
Matakata (n. 5), stubble, woodshavings.
Matako (n. 5), the seat, buttocks.
Matakwa (n. 5), request, petition, desire; Matalizo (u. 5), plaster.
Matambavu (n. 5), charm worn crosswise over shoulders and side; (adv. ph.) at the side.
Matamko (n. 5), pronunciation.
Matamvua (n. 5), fringe, border of garment.
Matandiko (n. 5), rugs, blankets, bedding.
Matandu (n. 5), spider's web.
Matanga (n. 5), sails, mourning, funeral rites.
Matango (n. 5), slanders.
Matata (n. 5), tangle, complication; Yuna matata, he is difficult to deal with.
Mataza (n. 5), rice gruel.
Matayo (u. 5), slanders, reproaches, defamation.
Mate (n. 5), saliva.
Mateka (n. 5), booty, spoil, captives.
Matembezi (n. 5), walking, walk.
Mateso (n. 5), afflictions, distress.
Matilaba (n. 5), desire, ambition, pursuit, wish, quest.
Matilai (n. 3), east wind, east.
Matindio (u. 5), altar (for sacrifice).
Matindo (n. 5), slaughter-house.
Matiti (n. 5), breasts, teats.
Mato (pl. of jito), used with Kuwa for "To be awake."
Matokeo (n. 5), east, sun-rising.
Matoleo (n. 5), offering, oblation.
Matukano (n. 5), insults, reproaches, abuse.
Matunkio (n. 5), hatred.
Matunkizo (n. 5), provocation, offence.
Matule (n. 5), confusion, shame.
Matumbo (n. 5), entrails, bowels, intestines.
Matumizi (5), use, service.
Matungu (n. 5), bitterness.
Matushi (n. 5), bad language, insults.
Mai'wio, matweo (n. 5), west, sun-setting.
Mauguzi (n. 5), sick-nursing.
Mauli/di (n. 5), birth.
Maume na make, masculine and feminine matters.
Maumivu (n. 5), pain, suffering, aches, sorrows.
Maungo (n. 5), the back, backbone, spinal column.
Kupa maungo, to turn one's back on.
Maungwana (n. 5), gentle manners.
Mausio (n. 5), commandments, behests, commands.
Mausufu (adj.), well-known.
Mauti (n. 5), death.
Mava (n. 3), burial place, graveyard.
Mavao (n. 5), dress, garments, habiliments.
Mavazi (n. 5), style of dress, manner of dress.
Mavi (n. 5), dung.
Mavunda-vyombo (n. 5), breaker, one who smashes crockery.
Mavungu (n. 5), prey.
Mavuno (n. 5), harvest, reaping.
Mavyaa (n. 3), mother-in-law.
Mawaa (n. 5, pl.), blemishes, faults.
Mawao (n. 5), cast (v. maawio).
Mawato (n. 5), liberty, release.
Mawazo (n. 5), thoughts, opinions, ideas.
Mawe (pl. of jiwe); Mawe ya mizani, weights (of scales).
Maweso (n. 5), foundations.
Mawele (n. 5), small edible grain or cereal.
Mawindo (n. 5), game, hunted animals.
Mawingu (n. 5), clouds; yametanda, the sky is overcast (with clouds); yametatuka, yametanduka = (the clouds) have cleared away.
Mazao (n. 5) (sing. uzao), fruits, progeny.
Maziga (n.), censer.
Maziko (n. 5), burial.
Maziwa (n. 5), milk, breasts, lakes.
Mazoea (n. 5), custom, habit; (inv. adj.), tame, friendly, gentle.
Mazungumzo (n. 5), conversation, amusement.
Mbali (adv.), far, far away, far off, distant, distinct, different.
Mbalmali, unlike, dissimilar, separate, distinct.
Mbambakofii (n. 2), African tree bearing remarkable seed-pods.
Mbambo (sing. ubambo) (n. 7), wing-bones.
Mbao (n. 7), boards, benches, planks.
Mbao mweusi, black board.
Mbari (n. 3), kinsman, relative.
Mbaruwai (n. 3), swallow.
Mbavu (n. 7) (sing. ubavu), ribs, side.
Mbawa (n. 7) (sing. ubawa), wing, feathers.
Mbawaa (n. 3), gazelle, hind, antelope.
Mbawazi (n. 3), pity, compassion.
Mbazi (n. 3), mercy, compassion; (2) bean-plant.
Mbega (n. 3), Colobus monkey, dandy.
Mbele (adv.), in front, before, primarily, previously, forward.
Mbele ya (adv. prep.), in front of, prior to.
Mbeleni, in the future, on before.
Mbeyu, mbeu (n. 3), seed, grain.
Mbilibili (n. 2), thistle.
Mb (mbwi), enclitic denoting badness.
Mbili (num. adj.), two.
Mbili kasu roboo, 1³ (lit. two less a quarter).
Mbili-tatu, two or three, a few, some.
Mbili kimo, dwarf, pigmy.
Mbiliwili (n. 2), thistle.
Mbengu (n. 7) (sing. uwengu), heaven, sky, heavens; Zina mawingu, it is cloudy; Zime-takata, it has cleared.
Mbinja (n. 7), whistle, whistling; Kupiga mbinja, to whistle.
Mbio (n. 3), running, race, speed; Kupiga mbio, to run.
Mbiondo (adv.), very fast, at high speed.
Mbizi (n. 2), dive; Kwenda mbizi, to dive.
Mboga (n. 3), vegetable (see note 2, Study VI).
Mbona? (inter. adv.), why? for what reason? how is it?
Mboni (n. 3), apple (or pupil) of the eye, something greatly prized and cared for.
Mbongo (n. 2), castor oil plant.
Mbu (n. 3), mosquito, gnat.
Mbuba (buba) (n. 3), a skin disease, the yaws.
Mbunzi (n. 1), clever person, skilled, skilful, able, capable, adept.
Mbuni (n. 1), inventor, founder, author, composer.
Mbuni (n. 3), ostrich.
M'bu (n. 2), coffee-plant.
Mburuk'enge (n. 3), monitor, lizard.
Mbukumu (n. 2), baobab tree.
Mbuzi (n. 3), goat; Mwana-mbuzi, kid.
Mbuzi (n. 3), iron utensil for scraping cocoa-nuts.
M'bwa (M'mbwa) (n. 3), dog.
Mbwa (equals ni wa, contracted poss. pronoun), whose? of whom?
Mbawako (equals ni wako).
Mbwea (equals ni wao); etc.
Mbweha (n. 3), fox, jackal.
Mbwi (Mbwi) (n. 1), beast of prey (from gwia).
Mcha Mngu (n. 1), one who fears God, godly man.
Mchaji (n. 1), one who fears.
Mchiro (n. 3), mongoose.
Mchoo (n. 3), lesser rains about July.
Mchungwa (n. 2), orange tree (see note 5, Study XIV.).
Mchuruzi (n. 1), small tradesman, middleman.
Mdalasini (n. 3), cinnamon.
Mdanganyifu (n. 1), deceiver, imposter.
Mdauwa, mdawa (n. 1), adversary, legal opponent, litigant, defendant.
Mdeni (n. 1), debtor.
Mwabidhabina (n. 1), busybody.
Mdhamini (n. 1), sinner.
Mchungu (n. 1), sponsor, surety.
Mdimu (n. 2), lemon-tree.
Mdome (n. 2), lip, beak, mouth, bill.
Mduku (n. 1), insect, worm, vermin.
Mdumu (n. 2), jug, mug.
Mduwaru (inv. adj.), round, circular, spherical.
(Ku)mea (v. intr.), to grow, spring up, thrive (only used of vegetable kingdom).
(Ku)mega (v. tr.), to make neat handful of food for eating.
Meko (n. 5) (sing. jiko), kitchen, fire-place, stove.
(Ku)meleza (v. c.), to cause to grow or spring up.
Meli (n. 3), mail steamer.
(Ku)memenetuka (v. intr.), to glitter, sparkle, shine.
(Ku)mena (v. tr.), to slight, to despise.
Menenzi (n. 5), conduct, behaviour, walk.
(Ku)menya (v. tr.), to break or divide (of food).
(Ku)meta (v. intr.), to shine, glisten.
Meza (n. 3), table.
(Ku)meza (v. c.), to cause to grow or spring up.
Mfano (n. 2), pattern, likeness, image, figure, similitude, simile.
Mfano wa, like, similar to, such as, according to.
Mfaransa (n. 1), Frenchman.
Mfariji (n. 1), comforter.
Mfaume(mfalme) (n. 1), king, chief, emperor.
Mfenesi (n. 2), jack-fruit tree.
Mfilisi (n. 1), auctioneer.
Mflnanzi (n. 1), potter.
Mfitini (n. 1), traitor.
Mforosaji (n. 2), sycamine tree.
Mfu (n. 1), dead person.
Mfuasi (n. 1), follower, disciple, adherent.
Mfugo (n. 2), flock, any beast of pasture.
Mfuco (n. 2), bag, pocket.
Mfulizo (n. 2), haste.
Mfundu (n. 2), grudge, bad feeling; kutukulia mfundu = to owe a grudge.
Mfungo (n. 2), fasting-gift sent during Ramadhan.
Mfunguo (n. 2), month (see Page of Metals).
Mfupa (n. 2), bone.
Mfuzi (n. 1), forger of silver.
Mfyozi (n. 1), abusive person.
Mganda (n. 2), sheaf.
Mganga (n. 1), witch-doctor, medicine-man.
Mgemi (n. 1), man who taps cocoa-nut trees for palm-wine.
Mgeni (n. 1), stranger, visitor, guest, foreigner.
Mgomba (n. 1), banana or plantain tree.
Mgomvi (n. 1), quarrelsome person.
Mgongo (n. 2), back.
Mgonjwa (n. 1), sick person.
Mg'umba (n. 2), iron hook attached to arrow-head.
Mgwisho (n. 2), long tail of black hair used by witch-doctors.
Mhalifu (n. 1), transgressor, malcontent, rebel.
Mharibifu (n. 1), destroyer.
Mhimili (n. 2), beam, girder.
Mhirabu (n. 2), pulpit.
Mhifaji (n. 1), needy person.
Mia (n. & adj.), hundred; Mia mbili, two hundred.
Miafeni, mifeni, two hundred.
Miayu (n. 3), yawn; Kwenda miayu, to yawn.
Midirara (adv.), ever, always.
Mie(miye) (pron.), familiar form of mimi.
Mijuto (n. 6, pl.), swollen rivers.
Mikaha (n. 3), marriage.
Mikojo (n. 2, pl.), urine.
Mila (takes cl. 2 concords in the plural, n. 3), sect.
Milele (n. & adv.), eternity, for ever, eternally, through eternity.
(Ku)miliki (v. tr.), to govern, reign, rule, possess, to afford.
Mil'ki (n. 3), dominion, power, territory governed, possession.
Mimba (n. 3), pregnancy, conception; (Ku)fungua mimba, to give birth.
Mimbari (n. 3), pulpit, reading-desk.
Mimi (sep. pron.), I, me.
(Ku)mimina (v. tr.), to pour, pour out.
Mingurumo(n. 2, pl.), thundering, alarms, terrors.
Miongo (n. 2), decades.
Miraji (n. 3) feast-day, holiday.
Mishabaka (mishabaka) (n. 2, pl.), carving.
Misheni (n. 3), mission, mission-station.
Misiri (prop. n.), Egypt.
Mitanga (n. 2, pl.), light earth.
Mithali (n. 3), proverb, hypothesis, parable, allegory; Mithali na, supposing.
Mitilizi (n. 2, pl.), eaves of roof, ground under the eaves.
M Julius (n. 2), perils, dangers, billows, breakers.
MJujiza (n. 2, pl. of MJujiza).
Miwa (see Muwa).
Miwani (n. 2), spectacles, eye-glasses.
Miyaa (n. 2, pl.), palm-leaf slips, used in plaiting mats, etc. (see Muwaa).
(Kumiza (v. tr.), to swallow.
Mizani (n. 3), balance, scales.
Mizi (n. 2), small roots, suckers, tendrils.
Mja (n. 1), slave; MJakazi (n. 1), female slave.
Mjane (n. 1), widow.
Mjanja (n. 1), sharper, cheat, swindler.
Mjeledi (n. 2), whip, lash.
Mjenzi (n. 1), builder.
Mji (n. 2), town, village, hamlet.
Mjingga (n. 1), fool, simpleton, stupid, duffer, green horn.
Mjisi kafrí (n. 2), small-house lizard.
Mjoli (n. 1), fellow-slave.
Mjombe (n. 1), maternal uncle, a Swahili.
Mjukuu (n. 1), grand child.
Mjumbe (n. 1), messenger.
Mjuvi (n. 1), one who knows (also MJua).
Mkaa (n. 1), dweller.
Mskakamavu (adj.), sharp, clever.
Mskakasi (n. 2), ornamental box (round).
Mkalimani (n. 1), interpreter.
Mkanju (n. 2), cashew-nut, tree.
Mkaragazo (n. 2), downpour, "burst" of monsoon.
Mkata (n. 1), poor man.
Mkatalé (n. 2), stocks (for feet).
Mkate (n. 2), loaf of bread, bread; Mkate mfamu, cake.
Mkazi (n. 1), dweller.
Mke (n. 1), woman, wife, female.
Mkebe (n. 2), tin, eannister.
Mkea (n. 2), mat.
Mkia (n. 2), tail.
Mkimbizi (n. 1), fugitive.
Mkindani (n. 1), opponent, enemy.
Mkindu (n. 2), species of palm-tree, leaves of which yield fine fibre for making mats.
(Kumkini (v. intr.), to be probable (see Yamkini).
Mkiwa (n. 1), poor man.
Mkizi (n. 2), a fish.
Mkoba (n. 2), pocket, wallet.
Mkoko (n. 2), mangrove tree.
Mkoma (n. 1), leper; (n. 2), branched or hyphene palm-tree.
Mkoma manga (n. 2), pomegranate-tree.
Mkombozi (n. 1), redeemer.
Mk'ondo (n. 1), enemy, adversary.
Mkopondo (n. 2), current, stream, flood, torrent, way, trail.
Mkongojo (n. 2), staff.
Mkono (n. 2), hand, arm, hand (measure), cubit.
Mkorofi (n. 1), rogue, wicked person.
Mkubwa (n. 1), chief, elder.
Mkufu (n. 2), chain.
Mkufunzi (n. 1), teacher.
Mkuki (n. 2), spear.
Mkulima (n. 1), agriculturist, husbandman, farmer.
Mkumbuu (n. 2), girdle, belt.
Mkunazi (n. 2), tropical tree with small green or yellow fruit.
Mkunga (n. 1), midwife.
Mkungu (n. 2), sweet almond tree.
Mkungu (n. 2), bunch.
Mkunguru (n. 2), climatic attack.
Mkutano (n. 2), crowd, meeting, assemblage, company, congregation.
Mkuu (n. 1), chief, great man.
Mkwaju (n. 2), tamarind tree.
Mkwasi (n. 1), rich man, prince.
Mkwavi (n. 1), a masai.
Mkwe (n. 1), parent-in-law, son-in-law, daughter-in-law.
Mla (also mlaji) (n. 1), eater.
Mlafi (n. 1), glutton.
Mango (n. 2), door, gate, entrance.
Mango (n. 2), chater, lineage, tribe, branch of family.
Mle (adv.), in there, inside it.
Mlegevu (n. 1), desultory, plegmatic person, one who is purposeless, lax, slack, lazy.
Mlekevu (n. 1), upright, straightforward person.
Mlele (n. 2), long tail feathers of a bird.
Mlevi (n. 1), drunkard.
Mleza (n. 2), buoy, harbour mark.
Mlezi (n. 1), nurse, a bringer-up of children.
Mlikuu (n. 1), great-great grandchild.
Milima (n. 2), mountain.
Mlimbolimbo (n. 2), thorn bush (used for hedge).
Mlimau (n. 2), lemon tree.
Mlimwengu (n. 1), inhabitant of world.
Mlingoti (n. 2), mast, flagstaff.
Mlinzi (n. 1), guard, keeper, guardian, watchman.
Mlio (n. 2), cry, sound, noise (of bird, beast, etc.).
Mlishi (n. 1), shepherd, feeder, provider.
Mlizamo (n. 2), gutter, shoot, cataract, trench, ditch, waterspout (?).
Mlizi (n. 1), professional mourner.
Mmande (n. 3), land-breeze that blows in the early morning.
Mmasihia (n. 1), Christian.
Mmea (n. 2), crop, growth.
M'miji (n. 1), citizen-member of a federation.
Mnaanaa (n. 2), mint.
Mnada (n. 2), auction.
Mnaazi (n. 1), auctioneer.
Mnanasi (n. 2), pine-apple plant.
Mnandi (n. 2), cormorant.
Mnara (n. 2), tower, minaret.
Mnasara (n. 1), Christian.
Mnazi (n. 2), cocoa-nut palm tree; Mnazi-mkinda (n. 2), young cocoa-nut palm tree.
Mnenea (n. 1), accuser, one who speaks against.
Mneni (n. 1), orator, speaker.
Mng'aro (n. 2), brightness.
Mngazija (prop. n.), Comoro islander.
Mngereza (n. 1, pl. Wengereza), Englishman.
Mngujezi (n. 1), minister, servant.
Mngu (n. 1), God (pl. waungu).
Mngumi (n. 2), whale.
Mno (adv.), exceedingly, very much, greatly.
Mnyamavu (n. 1), silent taciturn person.
Mnyanga'nyi (n. 1), robber.
Mnyap'ara (n. 1), headman of caravan.
Mnyau (n. 2), old cat.
Mnyoo (n. 2), worm, prison-chain.
Mnyororo (n. 2), chain, fetter.
Mofa (n. 3), small native cake or bun, originally the oven in which they were baked.
Moja (num. adj.), one, single.
Mola, God.
Molina, our Lord (Mohammedan name for God).
Membee (n. prop.), Bombay.
Mori (n. 3), grease, tallow, fat.
M'osha (n. 1), corpse-washer.
Moshi (n. 2), smoke (mioshi, pl.); (Ku)fuka moshi (v. intr.), to smoke (of chimney, etc.).
Mosi (num. adj.), one (in counting).
Moto (n. 2, pl. myoto), fire, heat; Kazi moto, quick work.
Mou, old form of maguu; Nashika
mou, slave's expression of humble submission.

M'oyo (n.2, pl. myoyo, also nyoyo), heart—organ of life, mind, courage, pluck; (Ku)shiriki moyo, to give way to one's desires, to be proud, overbearing, self-satisfied.

Mpagazi (n. 1), porter, carrier, bearer.

Mpaji (n. 1), giver, generous person.

Mpaka (n. 2), boundary, limit, border; (Ku)rupa mpaka, to exceed the limit.

Mpamba (n. 2), cotton plant.

Mpambe (n. 1), serving maid.

Mpango (n. 2), host, rank, troop.

Mpanzi (n. 1), sower, planter.

Mpapayu (n. 2), papaw tree.

Mpatanishi (n. 1), peacemaker, mediator.

Mpelekwa (n. 1), missionary, sent-one.

Mpelelezi (n. 1), spy.

Mpenzi (n. 1), beloved, loved one, favourite, dear one.

Mpera (n. 2), guava trees.

Mpilipili (n. 2), red pepper tree.

Mpishi (n. 1), cook.

Mpita-ndia (n. 1), passer-by.

Mponyi (n. 1), deliverer.

Mpopoo (n. 2), areca-nut palm.

Mpotevu (n. 1), prodigal, delinquent.

Mpotofu (n. 1), wicked, perverse, capricious person, one whoverts others.

Mpumbavu (n. 1), fool.

Mpungufu (n. 1), one who is deficient.

Mpunga (n. 2), rice (in the husk as it grows).

Mpuuzi (n. 1), silly, empty-headed person.

Mp'wa (n. 3), shore (from the sea point of view).

Mpya (var. adj.), new.

Mrongo (n. 1), liar.

Mrututu (n.2), green vitriol, sulphate of copper.

Msaada (n. 2), help, succour, assistance; (Ku)mtukulia (mt'u) msaada, to help, succour, support (a person).

Msafara (n. 2), caravan.

Msafiri (n. 1), traveller, pilgrim.

Msahafu (n. 2), manuscript copy of Koran.

Msahala (n. 2), aperient, purgative.

Msaidia (n. 1), helper, assistant, succourer.

Msaji (n. 2), teak tree, teak wood.

Msalkheri! good evening! good night!

Msala (n. 2), prayer-mat (oval).

Msalaba (n. 2), cross.

Msamaha (n. 2), forgiveness, pardon, indulgence, respite, absolution.

Msamba (n. 2), leg(?); (Ku)piga msamba, to kick out the leg when bathing.

Msana (n. 2), piece of skilled handiwork.

Msangao (n. 2), astonishment.

Msemi (n. 1), speaker, spokes-man.

Mshahara (n. 2), wages, salary.

Mshairi (n. 1), poet.

Mshare (mshale) (n. 2), arrow.
Mshari (n. 1), wicked person, evil one.
Mshenzi (n. 1), heathen, savage, country bumpkin, uncivilized person.
Mshinde (n. 1), vanquished person.
Mshindi (n. 1), conqueror, victor.
Mshindo (n. 2), thud, detonation, report, dull heavy sound.
Mshinsi (n. 1), visitor per diem (from Shinda).
Mshipa (n. 2), vein, nerve, muscle, blood vessel.
Msbipi (n. 2), belt, girdle, band, fishing-line.
Mshirika (n. 1), partner, communicant, associate.
Mshiaki (n. 1), accuser.
Mshoni (n. 1), tailor, sewer.
Mshono (n. 2), seam, join.
Mshumaa (n. 2), candle.
Mshupavu (n. 1), fool, obstinate fellow, rebellious person.
Mshwaki (n. 2), tooth-brush.
Msi-, prefix, equivalent to Eng. suffix "less"; Msiwana, childless; Msikitefko, joyless.
Msiba (n. 2), calamity, affliction, visitation of God.
Msichana (n. 1), damsel, maiden, virgin.
Msikiti (n. 2), mosque, church, chapel, school.
Msikizi (n. 1), hearer, adherent, one of the faithful.
Msikujua (n. 1), ignoramus.
Msilimu (n. 1), Mohammedan.
Msimato (n. 1), sightless person.
Msimamizi (n. 1), overseer, supervisor.
Msimbo (n. 2), by-word, proverb, reproach.
Msinathari (n. 1), witless person.
Msingi (n. 2), foundation.
Msira (n. 2), miser.
Msitadi (n. 1), expert, adept, skilled worker.
Msomi (n. 1), reader, lay-reader, catechist.
Msonge (n. 2), crowd, throng.
Msonobari (n. 2), pine-tree, fir-tree, deal.
Msonsi (n. 1), hair-dresser.
Mstaarabu (adj.), precocious, sharp.
Mstari (n. 2), line.
Msabuku (n. 2), blow on cheek, grazing of tho cheek.
Msufi (n. 2), a cotton tree (cfr. Mpamba).
Msuko (n. 2), weaving, plaiting, shaking.
Msukosuko (n. 2), tempest, storm.
Msuluhishi (n. 1), peacemaker, reconciler.
Msuluhivu (adj.), clever, capable.
Msumari (n. 2), nail, tinateck.
Mtumono (n. 2), saw.
Mswahili, Msawahili (n. prop.), a Swahili.
Mtaa (n. 2), quarter, district (of a town).
Mtamblo (n. 2), crow-bar.
Mtaji (n. 2), deal (in playing); Mtaji wagoma (n. 1), musical composer.
Mtakatifu (n. 1); saint, holy person.
Mtali (n. 2), silver anklet.
Mtama (n. 2), millet, Kaffir-corn.
Mtamate (n. 2), spitter.
Mtamba (n. 2), heifer.
Mtamblo (n. 2), machine, trap, spring-engine.
Mtana (n. 2), daytime, daylight, midday, day; Mtana kutwa, all day long till sunset.
Mtanda (n. 2), strip of dried meat (cfr. Boer's beltong).
Mtanga (n. 2), sand, soil, earth, mould.
Mtanganyiko (n. 2), gathering or meeting together, confluence.
Mtangazia (n. 1), announcer, advertiser.
Mtangulizi (n. 1), predecessor, leader, one in front.
Mtawaa (n. 1), pious, godly person.
Mtawanda (n. 2), wooden sandal.
Mtawi, witch, wizard, sorcerer, magician.
Ma (n. 2), sprout, shoot, slip, seedling.
Mauwaa (n. 1), pious, godly person.
Mtewanja (n. 2), wooden sandal.
Miawi, witch, wizard, sorcerer, magician.
Me (n. 2), sprout, shoot, slip, seedling.
Mtego (n. 2), trap.
Mteko (n. 2), husked rice (unboiled).
M auwaa (n. 1), pious, godly person.
Mtendaji (n. 1), one who acts, man of action.
Mtenda-kazi (n. 1), worker; Mtenda-upuuzi, evil-doer.
Mtembezi (n. 1), gadder-about.
Mtenda-kazi (n. 1), one who acts, man of action.
Mtenda-upuuzi, evil-doer.
Mteko (n. 2), date tree.
Mteko (n. 1), doer, maker, author, poet.
Mtepa (n. 2), boat with square sails.
Mterehemezi, mteremezi (n. 1), compassionate, merciful person, one who is friendly.
Mtesi (n. 1), adversary, persecutor.
Mteke (n. 1), chosen one, elect.
Mteksi (n. 1), feast-maker.
Mt (n. 2), tree, wood, timber, pole; a skin discas peculiar to negro races; stage of "mbuba."
Mfu (n. 2), pestle (wooden).
M'ti (n. 2), pestle (wooden).
Mfuo (n. 1), one who is obedient, submissive.
Mtitiki (n. 2), noon, midday.
Mtilizi (n. 2), gutter, conduit, piping, guttering; (pl.), eaves, ends of eaves (where water trickles down).
Mtima (n. 2), heart, core (old Swa.).
Mtundo (n. 2), cutting, pattern, shape, cut, end.
Mtinyi (n. 2), fig-tree.
Mtitimo (n. 2), thunder.
Mto (n. 2), cushion, pillow; Mto (n. 2), river.
Mtofu wa mato (n. 1), blind man, blind person.
Mtoki (n. 2), swelling and pain in groin.
Mtola (n. 1), swelling and pain in groin.
Mtomoko (n. 2), custard-apple tree.
Mtomo (n. 2 and adj.), day after to-morrow; Mtomo goa (n. 2 and adj.), day after that.
Mtoro (n. 1), runaway slave, fugitive. (By implication, also robber, plunderer, pirate.)
Mtoto (n. 1), child; Mtoto mchanga, infant.
Mtozi (mtoza) (n. 1), exactor, extortioner, collector; Mtozi wa ushuru, tax-gatherer, publican (Bible).
Mt'u (n. 1), person, man, someone, human being.
Mt'u mke (n. 1), woman, female (adult); Mt'u mume, man, male (adult).
Mt'u (n. 2), a tree (tamarisk?) (willow?).
Mtuku (n. 1), worthless person.
Mtkufu (n. 1), exalted personage, man in high rank.
Mtukutu (n. 1), obstreperous, fidgety, unruly person.
Mtukuu (n. 1), great grandchild.
Mtkuzi (n. 1), carrier, bearer, porter.
Mtlivu (n. 1), one who is submissive, disciplined, tranquil, obedient.
Mtumba (n. 1), sweetheart, fiancé.
Mumbwi (n. 2), canoe, dug-out.
Mtume (n. 2), apostle, messenger, ambassador, emissary, sent-one.
Mtumia (n. 1), old man.
Swahili-English Vocabulary

Mtumishi (n. 1), servant, domestic, retainer.
Mtumwa (n. 1), slave.
Mtundaufu (n. 2), species of wild jasmine.
Mìunga (n. 1), shepherd.
Mìungi (n. 2), earthen water pot.
Mtungo (n. 2), a string of things strung together, a number, a lot.
Mtushi (n. 1), abusive person.
Muajiriwa (n. 1), hired person.
Muaminifu (n. 1), one who is faithful, trustworthy.
Muamu (n. 1), brother-in-law, sister-in-law.
Mukateba (n. 2), document, writing, bond.
Ku mulika (v. tr.), to throw light on, illuminate, lighten, shine.
Mumbuji (n. 1), maker of nice things.
Mume (pl. waume) (n. 1), male, husband, man in contradistinction to woman.
Mumu-humu (adv.), in this same place.
Ku mumunya (v. tr.), to suck, retain in the mouth without biting.
Mumunye (n. 5), vegetable marrow.
Mdu (n. 2), billhook, hatchet, chopper.
Munyu (n. 2), salt.
Ku mung'unyuka (v. n.), to be putrid, decomposed, rotten.
Muoga (n. 1), coward.
Muombaji (n. 1), beggar.
Muombezi (n. 2), intercessor, mediator.
Muombi (n. 1), one who prays.
Munewa (n. 1), one who is oppressed.
Muongezi (n. 1), amuser.
Muongofu (n. 1), convert, believer.
Muotezi, or muoteji (n. 1), licen-in-wait.
Musimu (n. 2), N.E. monsoon, the hot season (lit. the monsoon).
Muuaji (n. 1), murderer.
Muujiza (n. 2), miracle.
Muumba (n. 1), creator.
Muungwana (n. 1), person of gentle birth, free man.
Muwa (n. 2), sugar cane; pl., miwa.
Muwaa (n. 2), dwarf fan palm; pl., miaa.
Muali (n. 2), flame; pl. miyali.
Muwanga (see muanga).
Muweza (n. 1), one who is able (used of God).
Muwili, mwili (n. 2), body, flesh, form.
Mvi (n. 2), arrow.
Mvi (n. 7, pl), grey or white hair.
Mvindo (n. 2), the casuarina.
Mvinyu (n. 3), wino.
Mvita (prop. n.), Mombasa.
Mviringo (n. 2), round, roundness, sphere.
M’vo (pl. mivo) (n. 2), flood.
Mvua (n. 3), rain.
Myuke (n. 2), steam, vapour, incense.
Myuli (n. 1), young man.
Myumo (n. 2), borassus palm.
Mvungu (n. 2), hollow space, as under a bed.
Mvuvi (n. 1), fisherman.

Ku mwaika (v. intr.), to be spilt.
Mwako (pl. myaka) (n. 2), year, season of great rains; Mwakani, in the year’s time.
Mwakani, in the south.

Mwalimu (n. 1), teacher, professor, learned man.
Mwalio (n. 2), wound. Wood put at the bottom of cooking pot to prevent food burning.
Mwalishi (n. 1), inviter to a feast.
Mwamba (pl. myamba) (n. 2), rock. Ridge pole of native house.
Mwamnda (n. 1), teacher, professor, learned man.

Mwamwa (n. 1), sick person.
Mwembe (n. 2), mango tree.
Mwembembe (n. 1), wild bee.
Mwenda (n. 1), he who goes.

Mwenendo, mwendo (n. 2), going, gait, living, conduct, walk, life.

Mwenyeji (pi. wenyeji) (n. 1), citizen, townsman, subject, inhabitant, host.
Mwenyezi (n. 1), possessor, owner; Mimi mwenyezi, myself.
Mwenyezi (sec enzi) (n. 1), friend, companion, fellow acquaintance.

Mwando (n. 2), pasture-fields, hamlet of shepherds' huts.
Mwanga (n. 1), witch.
Mwango (n. 2), lamp-stand, luminary.
Mwangi (n. 2), echo (usually mwengo).

Mwanyo (n. 2), defile, narrow alley, space between teeth.
Mwanza (n. 2), instrument of witchcraft.

Mwanzamkwa (n. 1), Name of God (equals Maker and Upholder).
Mwanzi (n. 2), reed, bamboo, cane; pl. myanzi.
Mwanzo (n. 2), beginning.

Mwao (n. 3), under support; Kwa mwao, properly, well done.

Mwarabu (n. 1), an Arab.
Mwaro (n. 2), pelicau.

Mwao (n. 3), under support; Kwa mwao, properly, well done.

Mwele (n. 1), sick person.

Mwenya (n. 1), citizen, townsman, subject, inhabitant, host.
Mwenyezi (n. 1), possessor, owner; Mimi mwenyezi, myself.

Mwenyezi (sec enzi) (n. 1), friend, companion, fellow acquaintance.

Mwenyezi (lit. Mwenye enzi) (adj.), having majesty, power, Almighty (always coupled with God).
Mwenzi (n. 1), companion, fellow, comrade.

Mweze (n. 2), moon, month; Mwezi mwandamo, next month.

Mwiba (pl. miba) (n. 2), thorn.

Mwiko (pl. miko) (n. 2), large spoon.

Mwimbaji (n. 1); see muimbaji.

Mwindaji (n. 1), hunter, sportsman.

Mwinyi (n. 1), Lord.

Mwiro (n. 2), trunk, proboscis.

Mwisha (n. 2), end, termination.

Mwito (n. 2), call, calling, election.

Mwitu (n. 2), forest, jungle, wood, bush.

Mwivi (pl. wevi) (n. 1), thief.

Mwoga, muoga (n. 1), coward, poltroon.

Mwokozí (n. 1), Saviour.

Mwongo (n. 1), liar.

Mwoni (n. 1), seer.

Myanzi or mianzi, pl. of Mwanzi.

Myongo, see miongo. Myongoni mwa (prepl. phrase), among, in the company of.

Mza (n. 1), seller.

Mzabibu (n. 2), vine, grapes.

Mzaha (n. 2), scorn, levity, ridicule.

Mzalia (n. 1), native or coast-born slave.

Mzalishi (n. 1), midwife, accoucher.

Mzaliwa-mbele (n. 1), first-born.

Mzamishi (n. 1), baptizer (lit. one who causes to sink).

Mzazi (n. 1), parent.

Mzee (n. 1), old man, elder, chief.

Mzeituni (n. 2), olive tree.

Mzi (n. 2), rootlet, sucker, feeler.

Mzigo (n. 2), burden, load.

Mzinga (n. 2), canon, native beehive.

Mzishi (n. 1), burier, undertaker.

Mzoga (n. 2), carrion, corpse of uncircumcised.

Mzungu (n. 1), an European.

Mzushi (n. 1), one who invents.

Mzuzi (n. 1), a tale-bearer.

N

N', abbreviated form of Ni.

Na (conj.), and, also; (prep.) with.

Naam (adv.), yes (classical).

Naanaa (n. 3), mint.

Nabii (n. 6), prophet.

Nadhari (n. 3), caution, discretion.

Nadhiri (n. 3), vow; Ku-weka nadhiri, to make a vow; Ku ondoa nadhiri, to pay a vow.

Ku nadi (v. tr.), to sell by auction.

Nafaka (n. 3), corn, cerical grain.

Nafasi (n. 3), space, room, opportunity, leisure, time.

Nafiki (n. 5), hypocrite.

Ku nafisi (v. tr.), to provide means for development.

Nafusi, nafsi (n. 3), person, self, soul, individual, soul-subject of life.

Nafuu (n. 3), salvation, deliverance.

Nahao (n. 3), grammar.

Nahodha (n. 3), captain of vessel.

Najisi (n. 3), defilement, pollution.

Nakishì (n. 3), carving, engraving, art of carving.

Ku nakishìka (v. n.), to be well carved.

Ku nakiishiwa (v. pass.), to be carved in relief, to be inlaid.

Namba (n. 3), turtle.

Nami (conj. pron.), and I, with me.

Namna (n. 3), sort, kind, pattern; Namna-namna, all sorts.

Nanasi (n. 5), pine apple.

Nane (num. adj.), eight.

Nanga (n. 3), anchor.

Ku nang'anika (v. n.), to shine, as with oil.

Nani ? (inter. pron.) who ? whom ?
**Ku nanua (v. tr.),** to loosen, undo.
**Nao (conj. pron.),** and, or with, them.
**Ku nasibisha (v. c.),** to naturalize.
**Nasibu (n. 3),** accident, mishap, chance.
**Nathari (n. 3),** common sense, discretion.
**Nauli (n. 3),** fare, passage money, freight.
**Ku navya (v. c.),** to partially wash another.
**Ku nawa (v. tr.),** to wash the hands, face, or feet.
**Ku nawiri (v. intr.),** to shine.
**Nazaa (n. 3),** notoriety, exposure, publicity.
**Nazi (n. 3),** cocoaanut.
**Ndáa,** contr. form of **Ni ya.**
**Ndáa (n. 3),** hunger, famine; **Ndáa k'u, great scarcity.**
**Ndágo (n. 3),** weed, rush having small tubers attached to the roots which have a sweet aromatic smell. Genus cyperus, sweet cane of scripture.
**Ndakaka (n. 3),** horizontal roof-sticks.
**Ndako,** contr. form of **Ni yako.**
**Ndama (n. 3),** calf, heifer.
**Ndangu,** contr. form of **Ni yangu.**
**Ndari (adv.),** inside, within; **Ndani ya (advl. prep.),** in, into, inside.
**Ndao,** contr. form of **Ni yao.**
**Ndau (n.'3),** baling ladle.
**N'de (adv.),** out, outside; **N'de ya (advl. prep.),** outside of.
**Ndege (n. 3),** bird, Zanzibar dialect.
**Ndenge (n. 3),** he-goat.
**Ndéo (n. 3),** surfeiting, excess, drunkenness.
**Nderemo (n. 3);** rejoicing, expression of joy, merry-making.
**Nderi (n. 3),** eagle, vulture.
**Ndëvu (pl. n. 7),** beard; **Udevu, is a single hair of the beard.**
**Ndewe (n. 3),** perforated ear-lobe, for insertion of ornament.
**Ndí, pronounal copula, used in conjunction with pronouns it forms the Amphatic Present of the Verb To be; **Ndími, it is I.**
**Ndia (n. 3),** way, path, road, street; **Ndia ya kukata, a short cut. Also, course of action, straight course, sound judgment.**
**Ndími, see Ulími.**
**Ndímu (n. 3),** lime, fruit.
**Ndímu za kali, sour limes; **Ndímu za tamu, sweet limes.**
**Ndíposa (conj.),** therefore.
**Ndívyo (adv.),** thus it is.
**Ndíwa (n. 3),** dove, pigeon, turtle-dove; **Ndíwa mana, tame pigeon.**
**Ndíyo (adv.),** yes (lit. they); mambo, are so.
**Ndizi (n. 3),** banana, plantain (see Mgomba).**
**Ndíoa (n. 3),** marriage.
**Ndole (n. 3),** big-toc, claw.
**Ndongo (n. 3),** land, earth, soil.
**Ndóo (n. 3),** bucket, pail.
**Ndóo (Irreg. imp. of verb Ku ja),** come.
**Ndoto (n. 3),** dream, vision.
**Ndòu (n. 3),** elephant.
**Ndugu (n. 3),** brother, sister, cousin, relative; **Ndugu baba mmoja, mama mmoja, own brother or sister; Ndugu mama mmoja baba mbalimbali, or vice versa, half-brother or sister.**
**Ndugu mke, sister, female cousin; Ndugu mume, brother or male cousin.**
**Ndí (n. 3),** smallpox (see Tete).
**Nduli (n. 3),** angel of death.
**Nduma-kuwili (n. 3),** double-mouthed snake (so-called).
**Ndume, third concord of mume.**
**Ndúni (n. 3),** new wonder, pretty novelty.
**Ndúu (n. 3),** ground-nut.
Ndwele, Ndwee (n. 3), sickness, disease.
Ndweo (n. 3), pride.
Neema (n. 3), grace, prosperous season, plenty, favour, luxury.

Ku neemeka (v. n.), to become prosperous, to be blessed or favoured.
Ku neemeshia (v. c.), to bless, be gracious to, prosper.
Nemsi (n. 3), luxury, opulence, high estate.

Ku nena (v. intr.), to speak, utter, say.
Ku nenea (v. prepl.), to speak against, accuse.
Ku neneka (v. n.), to be possible to say, pronounceable.
nene (var. adj.), thick, stout, dense, fat, corpulent.
Ku nenepa (v. intr.), to become fat or stout (of persons).

Neno (n. 5), word, saying, thing, matter.
Ng'or Ngaa (adj.), just so much as, just a little, like even;
Huna ngaa pesa moja? Have you not even a piece?

Ku ng'aa, or ng'ara (v. intr.), to shine, glitter, be bright or conspicuous.

Ng'ambu (n. 3), the other side, opposite shore (of river, etc.).
Ngamia (n. 3), camel.
Ngano (n. 3), tale, story.
Nganu (n. 3), bird.
Ngao (n. 3), shield.

-ngapi? (var. adj. of quan.), how much? how many?
Ngarawa (n. 3), small canoe (familiarly called galawa).
Ku ng'ariza (v. c.), to polish.
Ngawa (n. 3), large civet cat.

-ngawa, or -nga (verbal infix), although, notwithstanding, in spite of existing circumstances.

Ngawa (conj. and interj.), though, Oh that, if only (followed by negative).

Ngawa hakuchi, Oh that it would dawn, would that it were morning.
Ngazi (n. 3), ladder.

Ku ng'azia (v. prepl.), to show light to, illuminate, lighten.

Ngazija (n. prop.), Great Comoro.

nge, -ngeli, -gali, infixes of the conditional mood.

Ng'ge (n. 3), scorpion; Kitumbo ng'ge.

-ngi (var. adj. quan.), many, much.

Ku ngia (v. intr.), to go or come in, enter. See Note 9, Study XVI.

Ku ngilika (v. n.), to be open, accessible.

-ngine (var. adj.), other.

Ngisi (n. 3), cattle-fish.

Ku ngiwa ni khofu, to be seized by fear, experience, feel.

Ku jingiza (v. ref.), to introduce oneself, intrude, meddle.

Ng'ngwe (n. 3), border, boundary; (pl. 7), line, cord.

Ngoa (n. 3), lust, carnal appetite, envy, longing; Ku lilia ngoa, to long for.

Ku ng'oa (v. tr.), to uproot, pull up, root out, destroy.

Ku ngoa k'ome, to pull up the caravan flag, start the day's march.

Ku ngoja (v. intr.), to wait, have patience.

Ku ngojaa, to wait for, wait upon.

Ku keti kingojo, to keep watch, wait, lie in wait.

Ngoja kwa ana, wait a bit, wait a minute.

Ku ng'oka (v. n.), to be rooted up.

Ku ng'olea (v. prepl.), to root out by, with or for, etc.

Ngoma (n. 3), drum, dance, ball; Ku piga ngoma, to beat drum; Ku teza ngoma, to dance.

Ng'ombe (n. 3), ox, cow, bull, cattle.
Ngome (n. 3), fort, fortress, castle; hence prison.

Ku ng'eng'o (v. intr.), to speak nasally.

Ng'ongo (n. 7 pl.), strips of miyaa, with harsh inner edge.

Ngovi (n. 3), skin, hide, leather.

Ngumi (n. 3), fist downwards.

Ku piga ngumi, to cuff, box.

Nguo (n. 3), cloth, stuff, material, clothes.

Ku nguruma (v. intr.), to roar, thunder.

Ngurumo (n. 3), roaring, thunder.

ngu (n. 3), peak of hill, height.

Ngvu, or nguru (n. 3), salt fish imported from Arabia.

Nguvu (n. 3), strength, power, authority, might, force.

Nguwe, nguruwe (n. 3), pig, swine, hog.

Nguzo (n. 3), pillar, post, stake, column, support.

Ngwa, God (used in ejaculatory prayers).

Ngwena (n. 3), crocodile.

Ni (prep.), by (precedes the agent after a passive verb).

Ni (simple copula or weak verb To Be), is, are.

-ni (obj. infix first pers. sing.), me.

-ni? (abbreviated form of Nini?), what, whatever; Ujapopawani, whatever you might be given.

-ni (locative termination to substantives having the force of almost any preposition of place).

Nia (n. 3), mind, intention, disposition, heart.

Nikali (first per. sing. continuation tense), I am still.

Nili (n. 3), laundry blue.

Nili (idiomatical Part. Tense of To Be), I being.

Nimilete (n. 3), lemonade.

Nina, I have.

Nina (n. 3), old word for mother.

Ninga (n. 3), green dove.

Nini? (pron.), what?

Nira (n. 3), yoke.

Njama (n. 3), secret council, mystery.

Njozi (n. 3), walnuts, vision.

Njuga (n. 3), bells (worn as ornaments).

Njugu (n. 3), ground-nuts (Zan- zibar dialect).

Nne (num. adj.), four.

Ku noa (v. tr.), to sharpen, whet.

Ku bona (v. intr.), to get fat (of animals).

Nondo (n. 3), clothes-moth.

Ku nong'ona (v. intr.), to whisper.

Ku nong'oneza (v. tr.), to whisper to.

Nokia (n. 5), overseer, foreman.

Notisi (n. 3), public notice.

-nsha (idiomatic perfect of kwisha; see Note 1, Study IV).

T'a (n. 3), wax, secretion.

T'a (n. 3), point, end.

T'i (n. 3), earth, ground, land.

T'i (n. 3), earrings.

T'i (adv.), on the ground.

N'i (n. 3), chart.

N'ti ya t'ambarare, plain, flat, open country.

Ku nuka (v. intr.), to smell, stink, emit an odour or perfume.

Ku nuka (v. tr.), to smell, perceive by the nose.

Numbi (n. 3), draught or haul of fish, fishing-line.

Ku nuna (v. intr.), to grumble, scowl, growl, grunt, pout.

Nundu (n. 3), hump in cattle, etc.

Nugnu (n. 3), porcupine.

Ku nung'unika (v. intr.), to grumble, murmur, complain.

Ku nunnua (v. tr.), to buy, purchase.

Ku nunuliwa (v. pass.), to be bought.

Nuru (n. 3), light, brightness.

Ku nusa, tumbaku (v. tr.), to take snuff.
Nusu (n. 3), half; Nusu-saa, half an hour.
Nusura (adv.), nearly, within a hair’s breadth of.
Ku nusuru (v. tr.), to protect.
Ku nwa (v. tr.), to drink, absorb (imperative, Nwaa).
Ku jinwea (v. ref.), to quench one’s thirst at.
Ku nweka, to be drinkable.
Ku nwesheleza (v. c.), to water, drench.
Ku mwisha, Ku nwesha (v. c.), to give drink to, make to drink.
Ku nya, to fall, as rain; Mvuanya, it rains.
Ku nyakua (v. tr.), to pick or snatch up, catch away.
Nyama (n. 3), meat, flesh, animal, game; Nyama wa mwitu, wild animal, beast of the forest.
Ku nyamaa (v. intr.), to be silent, quiet, hold one’s peace.
Ku nyamaza (v. intr.), to stop talking, by effort of will.
Ku nyamazisha (v. c.), to put to silence, quiet, still.
Ku nyambuka (v. n.), to fall to pieces, peel off, itself.
Ku nyang’anya (v. tr.), to rob, plunder.
Nyani (n. 3), ape.
Nyanya (n. 3), grandmother (also, tomatoes).
Ku nyanyuka (v. n.), to be tattered or torn.
Nyara (n. 3), spoil, booty, plunder, captive (see Ku teka).
Nyasi (sing. Unyasi, a blade of grass); (n. 7), grass.
Ku nyata (v. intr.), to come stealthily, steal, creep, to go softly.
Ku nyata (v. intr.), to be sticky, as paint not yet dry.
Nyati (n. 3), buffalo, wild-ox.
Ku nyatuka (v. n.), to be hurried, excited.

Ku nyanka (v. n.), to dry up, shrivel, wither.
Nyavu (n. 3), net.
Ku nyea (v. intr.), to itch, irritate, tickle.
Nyemi (n. 3), beauty, joy.
Ku nyenya (v. tr.), to worm information out of another.
Ku nyenyekaa (v. intr. and prepl.), to be humble, supplicate, entreat.
Nyenzo (n. 3), rollers, logs of wood on which a boat is launched.
Ku nyesha (v. e.), to rain down, shower down.
Ku nyenyereza (v. tr.), to secrete.
Ku nyeta (v. intr.), to be conceited, self-opinionated, self-important, exult, triumph.
Ku nyet’esha (v. e.), to increase self-respect, encourage.
Nyie (abbr. form of Nyinyi).
Nyika (n. 3), desert.
Ku nyima (v. tr.), to withhold from, refuse to give to, deprive of.
Ku nyoa (v. intr.), to shave.
Ku nyoea (v. intr.), to evaporate, dry up, subside.
Nyoka (n. 3), snake.
Ku nyoka (v. n.), to be straight, direct.

Nyonge (var. adj.), weak, mean, worthless, insignificant.
Nyongo (n. 3), the back (of the body), bile, gall.
Ku nyong’onea (v. intr.), to feel numb, languid.
Ku nyonya (v. tr.), to suck.
Ku nyonyesha (v. e.), to suckle.
Ku nyosha (v. e.), to straighten, stretch.
Ku jinyosha (v. ref.), to lie down.
Nyoshi (n. 7, pl.), smoke.
Nyota (n. 3), star, planet; Nyota yenyi mkia, comet.
Ku nynyoa (v. tr.), to pluck feathers of bird.
Nyoya (n. 5), feather.
Nyoyo, see moyo.
Ku nyua (v. tr.), to bite off.
Nyuki (n. 3), bee.
Nyuma (adv.), behind, afterwards, later, back, backwards.
Nyuma ya (adv. prep.), after, behind, at the back of.
Nyumba (n. 3), house, cottage, villa, bungalow.
Nyumbu (n. 3), mule.
Nyumbu-bara (n. 3), wildebeeste.
Nyundo (n. 3), hammer.
Nyungu (n. 3), cooking-pot.
Nyuni (n. 3), bird.
Ku nyunya (v. tr.), to suck, draw out by suction.
Ku nyunyiza (v. tr.), to sprinkle.
Nyushi (n. 3), eyebrows.
Nyuta (pl. of uta).
Nywele (n. 7, pl.), hair; Unywele, a single hair.
Nwinywi, or Nywinywi (pron.), ye, you (pl.).
Nzao (n. 3), bullock, calf.
N'zi (n. 3), a fly.
Nzige (n. 3), locust.
Nzio (n. 3), a large water-jar.

O

-o (var. poss. suf.) (abbrev. form of -ako), thy.
Ku oja (v. tr.), to look, behold, direct eyes.
Ku oja (v. tr.), to marry (said of the bridegroom); Ku olewa (v. pass.), to be married (said of the bride).
Ku oama (v. n.), to be soaked or steeped, swell in water or become soft.
Ku oamana (v. n.), to break up, disintegrate, through being steeped.
Ku oamisha (v. c.), to soften, steep in water, soak.
Oga (n. 7), fear, cowardice.

Ku oga (v. intr.), to bathe.
Ku ogelea (v. intr.), to swim.
Ku ogesha (v. c.), to wash, give a bath to.
Ku ogopa (v. intr.), to fear, be afraid.
Ku oka (v. tr.), to bake, roast.
Ku okoa (v. tr.), to save, deliver, preserve.
Ku okoka (v. n.), to be saved, escape.
Ku okota (v. tr.), to pick up, rake, together, individual articles.
Ole (n. 7) (also wele), woe, fate, God's ordaining or appointing.
Ole mbwangu (interj.), woe is me, alas.
Ku olea (v. intr.), to float.
Ku olesha (v. c.), to float or sail a boat.
Ku oleza (v. c.), to make to swim.
Ku ombo (v. tr.), to pray, beg, ask for, beseech.
Ku ombea (v. prepl.), to pray for, intercede.
Ku omeka (v. tr.), to stick in.
Omo (adv.), forward, in the fore part of a vessel.
Ku omoa (v. tr.), to spoil by soaking, to bring to land.
Ku ona (v. tr.), to see, find, observe, feel; Ku ona haya (v. intr.), to feel ashamed.
Ku jiona (v. ref.), to think oneself to be, boast.
Ku onana (v. ref.), to meet, see one another.
Ku onekana (v. n.), to be visible, appear, be seen, known.
Ku onda (v. tr.), to taste, try, tempt.
Ku ondoa (v. tr.), to take away, remove.
Ku ondoka (v. n.), to get up, go away, depart, start, appear on the scene.
Ku ondolea (v. prepl.), to take away from.
Ku onea (v. tr.), to oppress, ill-treat; Ku onea mashaka, to afflict.
Ku ongea (v. tr. and n.), to increase, become many or much.
Ku ongeza (v. c.), to add, increase, augment.
Ku ongezeka (v. n.), to be capable of increase, become more.
Ku ongea (v. tr.), to soothe, to lull a child, lead gently, please.
Ku ongoka (v. n.), to be converted, be led aright, to turn out well.
Ku ongokewa, to be blessed.
Ku ongopa (v. intr.), to lie, to tell lies.
Ku ongoza (v. tr.), to lead, take the lead, direct, guide.
Ku onya (v. tr.), to warn, show.
Ku onya (v. intr.), to be transparent.
Ku onyesha (v. c.), to show, indicate, point out.
Oco (derisivo interj.), ha ha.
Oowsa, hush-a-bye, lullaby.
Ku opoa (v. tr.), to draw up out of a well, extricate.
Orofa or Ghorofa (n. 7, no pl.), top story, upper story, upper chamber.
-ororo (var. adj.), soft, smooth.
Ku osha (v. tr.), to wash, cleanse.
Ku osheka (v. n.), to be washable.
Ku ota (v. tr.), to sprout, grow; (2) to dream.
Kujota moto (v. intr.), to bask or warm oneself by fire; Ku ota jua, to bask in the sun.
Ku otama (v. n.), to sit on one’s heels, squat, crouch.
Ku otamia (v. prepl.), to sit (of a hen), hatch.
-o’t’e (adj.), all (see p.).
Ku otea (v. prep.), to lie in wait for, waylay, lurk.
-ovu (var. adj.), evil, bad.
Oya (n. 7), small handful.

Ku cza (v. intr.), to rot, be rotten, putrid, spoil.
Ku oza (v. c.), to marry, perform marriage ceremony (said of officiating person or parents, guardians).

P

Pa (var. prep.), of (8th cl. concord).
Pa (pronoml. particle, 8th cl.), it, place.
Ku pa (v. tr.), to give, give to (requires indirect obj. particle to be conjugated with it).
Paa (n. 3), gazelle; (n. 5), side of sloping roof, roof.
Ku paa (v. intr.), to ascend, mount.
Kupaaza (v. tr.), to grind quickly and coarsely; Jito lanipaaza, there is grit or sand in my eye; Ku saga is to grind finely.
Padiri (n. 5), padre, priest.
Pafu (n. 3), lung.
Ku pagaa (v. tr.), to seize, possess.
(Ku)pagara (v. tr.), to wear charms (hirizi).
(Ku)pagawa ni pepo, to be possessed of devil.
Pahali (n. 8), place.
Paja (n. 5), thigh, hip, lap.
Paji(lauso), (or Kipaji cha uso) (n. 5), forehead.
Paka (n. 3), cat; Paka mwitu, Paka vue, wild cat.
(Ku)paka (v. tr.), to smear, c’auh, paint, anoint, rub, spread upon.
(Ku)pakaza (v. c.), to anoint.
Pakacha (n. 5), basket made from the green cocoa-nut leaves.
(Ku)pakata (v. tr.), to take on the lap or knee.
(Ku)pakia (v. tr.), to take in cargo or loads, put on board.
(Ku)pakuua (v. tr.), to serve up (food), dish.
Pele (dem. pron.), there, in that place (origly. demon. adj. 8th. cl.).

Palepale, papale (redup. emphat. pron., far off), just there, or then; on that spot, at that very moment.

(Ku)paliwa (v. tr.), to choke, permeate. hoe, dig up.

(Ku)paliwa (v. prepl.), to dig round a growing crop or plant.

(Ku)paliwa sauti, to be choked.

Pamba (n. 3), cotton, cotton wool.

(Ku)pamba (v. tr.), to adorn, decorate, beautify, bedeck with ornament.

(Ku)pambanisha (v. tr.), to contrast.

(Ku)pambanua (v. tr.), to differentiate, separate, distinguish between, to make distinct from.

(Ku)pambauka (v. n.), to dawn, break (day), begin to get light.

(Ku)pambanukana (v. n. rec.), to be contrasted with.

Pambizo (n. 3), the surrounding border or edge or ornament of anything, as a table, or a building, or a church, precincts.

Pambizoni (naut.), in wedge shape.

Pampo (n. 5), ornament, decoration (of house).

Pamoja (adv.), together (lit. one place).

Pamoja na (adv. prep.), with, together with.

Pana (see note on verb To have, p. 58), there is, there are.

-pana (var. adj.), broad, wide; Panapana, flat, level.

(Ku)pana (v. rec.), to give each other.

Panda (n. 3), trumpet.

(Ku)panda (v. tr.), to plant, sow, set.

(Ku)panda (v. intr.), to climb, mount, ascend.

(Ku)panda farasi, to ride a horse.

(Ku)pandisha (v. c.), to raise, promote, hoist up.

Pande (pl. of upande, cl. 7).

Panga (n. 5), sword (pl. of upanga, cl. 7).

(Ku)panga (v. tr.), to put or set out in rows, put in array, arrange in order, to rent or hire (a house).

(Ku)jipanga (v. ref.), to set oneself out to be, aspire to, be ostentatious.

(Ku)jangana (v. n.), to be spread out, arranged in order.

(Ku)jangisha (v. e.), (1) to make people sit in rows; (2) to let or lease (a house) to (someone).

Pango (n. 3), hole, den, cave.

(Ku)pangusa (v. tr.), to wipe, rub.

(Ku)pangsa (v. tr.), to widen, broaden, stretch, open wide.

Panya (n. 3), rat, mouse.

Panyamavu (n. 8), quiet place, peaceful spot.

(Ku)panza (v. e.), to slide up on to.

Panzi (n. 5), grasshopper, caterpillar.

Pao (poss. adj.), their, at their place.

Papa (n. 3), shark.

Papa (adv.), here; Papahapa (adv. red.), just here, on this same spot.

(Ku)papasa (v. tr.), to grope, touch, feel, with a lingering touch.

(Ku)papatika (v. intr.), to flap the wings, flutter.

(Ku)papatua (v. intr.), to flourish, open out.

(Ku)papatuka (v. n.), to blossom.

Papayu (n. 5), Pawapaw fruit.

Papayuka (v. n.), to be light-headed, delirious.

Papo (dem. pron.), there, then;
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**Papohapo (pron. red. emphat.),**
(near by), just then, just there.

**Papo hapo (adv.),** at that very moment, at that very place.

(Ku)papura (v. tr.), to tear violently, lacerate, rend.

Para (n. 5), bald-headed man.

(Ku)para (v. tr.), to scrape.

Parafujo (n. 3), a screw.

Parap-anda (n. 3), trumpet (especially the trumpet of the resurrection).

(Ku)pasa (v. tr.), to cease to get, afford, yield;
(Ku)pasha fedha, to lend money;
(Ku)pasha msada, to help.

Pashau (n. 3), energy, enthusiasm.

Pasi (n. 3), an iron;
(Ku)piga pasi, to iron.

(Ku)pasi (v. intr.), to excel, do well.

Pasipo (prep.) (lit. where there is not), without.

Pasipokuwa na, Pasiweko, Pasina, without there being, there not being.

Pasiwe, let there not be, but there was not (see note 2, Study X.).

(Ku)pasua (v. tr.), to split, rend, tear (lengthwise).

(Ku)pasuka (v. n.), to burst, split, be rent or torn (longitudinally).

(Ku)pata (v. tr.), to get, acquire, obtain, procure, succeed, to be able.

(Ku)pata (v. intr.), to cut, be sharp (knife).

Pata (n. 6), twin.

(Ku)patana (v. rec.), to agree, come to terms, be reconciled, consent, be of one mind, make a contract.

(Ku)patanisha (v. c.), to reconcile, conciliate.

Patasi (Zanzibar) (n. 5), chisel (see Tapaasi).

(Ka)patica (v. tr.), to put in a niche.

(Ku)paika (v. tr.), to put, place.

(Ku)patikana (v. n.), to be obtainable, procurable;
(Ku)patikana mi, to meet with, have happen to one.

(Ku)patiliza (v. tr.), to punish, visit (retribution).

(Ku)patiza (v. tr.), to take advantage of.

Pato (n. 5), advantage, profit, gain.

(Ku)patwa (v. pass.), to be got hold of (said of sun, or moon, when eclipsed) (see (Ku)shikwa).

P'au (n. 3), slanting poles in roof, rafters, beams.

(Ku)pata (v. tr.), to bind rafters to ridge poles, make notches in rafters in order to do this.

Pauni (n. 3), pound, sovereign.

(Ku)pewa, (Ku)pewa (v. pass.), to be given, receive.

(Ku)peya (v. intr.), to talk foolishly, rave, be delirious, talk wildly.

(Ku)peya (v. tr.), to graze (as boat on rock).

(Ku)paza (v. c.), to raise, lift up.

Pazia (n. 3), curtain, screen, veil.

(Ku)pea (v. tr.), to sweep (see fyagia).

Pekee (inv. adj.), alone, solitary, only.

Pekeyangu (etc.), by myself.

P'ele (n. 3), the itch. Almost all pimples are called and spoken of by this name.
(Ku)peleka (v. tr.), to send, convey, take (used of persons and things).

Peleka bariu hii kwa . . . , take this letter to . . . ; (Ku)peleka chunu, to send to school;

(Ku)peleka mkono (v. tr.), to touch, interfere with, handle.

(Ku)peleleza (v. tr.), to spy, inquire into, examine.

P'embe (n. 3), horn, ivory, tusk, corner.

(Ku)panda (v. tr.), to love, like, be fond of, will, wish, approve, prefer.

(Ku)jipenda (v. ref.), to be selfish, self-centred, study one's own comfort.

(Ku)pendelela (v. prepl.), to favour, be partial to, choose, prefer.

(Ku)pendeza (v. c.), to please.

(Ku)jipendeka, to court favour, be ingratiating.

P'endo (n. 3, pl.), love, will, fondness.

Pengine (var. adj.), other (place), hence elsewhere, somewhere else.

Pengine (conj.), on the other hand, supposing, in case.

P'engo (n. 3), no'ch, gap (between teeth, where one is lost, or space made by filing).

Pentekosito (n. 3), Pentecost, Whitsunday.

(Ku)penya (v. tr.), to penetrate, bore into.

(Ku)jipenyeza, to squeeze oneself into.

Penyi (lit. a place having), i.e. where there is or are.

P'epi (n. 3), chaff, husks.

(Ku)pepea (v. tr.), to fan, blow.

(Ku)peperusha (v. c.), to blow about, blow away.

(Ku)pipeta (v. tr.), to sift, winnow.

P'epo (u. 3), evil spirit; (n. 7, pl.), winds; P'eponi (loc.), cool winds, Paradise, heaven.

Pera (n. 5), Guava.

Pesa (n. 3), piece, ¼ anna.

(Ku)pesa (kope) (v. tr.), to wink, blink.

(Ku)peta (v. tr.), to bend, crook.

(Ku)petana (v. rec.), to be bent, crooked, perverse.

P'ete (n. 3) ring.

-pavi (var. adj.), old, full-grown;

(Ku)pevuka (v. n.), to be full-grown, old.

Pezi (n. 5), fin (of fish).

-pi (var. inter. adj.), which?

Pia (n. 3), top, spinning-top;

(conj.), also, too, as well as (see note on -ote, Study X.).

Pia-pia (adv.), all over, throughout.

(Ku)piga (v. tr.), to beat, strike, knock (this verb takes its meaning largely from the noun it is coupled with: see note 14, Study V.).

(Ku)piga bunduki, to fire a gun;

(Ku)piga hodi, to announce one's arrival by calling Hodi! to knock at the door (equiv.);

(Ku)piga kof, to slap, smite, strike, box on the ears (with the open hand);

(Ku)piga kof, to clap hands;

(Ku)piga marufuku, to prohibit; ya msikitiki, to excommunicate;

(Ku)piga-piga (v. red.), to beat a little, throb;

(Ku)piga rago, to camp;

(Ku)piga randa, to plane;

(Ku)piga utari, to tow.

(Ku)pigana (v. rec.), to fight, contend, wrestle.

(Ku)piganya (v. c.), to blend, mingle, mix.

(Ku)pigilia (v. prep.), to make a solid floor or roof by beating with large flat hammers.

(Ku)pigizana (v. rec.), to resemble, to be alike.

Pigo (n. 5), stroke, blow.
(Ku)pika (v. tr.), to cook, boil.

Pili (num. adj.), two (in counting); -a pili (var. ordl.), the second, the other.

Pilipili (n. 3), pepper; Pilipili manga, black (Arabian) pepper; Pilipili hokho, red (African) pepper.

(Ku)pima (v. tr.), to measure, weigh, take measurements of.

(Ku)pimwa (v. pas. appd.), to be measured for (coat, etc.).

(Ku)pinda (v. tr.), to bend.

(Ku)pindamana, (v. tr.), to be bent, curved, crooked.

Pindi (n. 3), appointed time; (adv.), when, at such time as, so long as, while.

Pindo (n. 3), border of garment, generally embroidered selvedge.

(Ku)pindua (v. tr.), to overturn, upset, turn up-side down.

Pindwani (inv. adj.), crooked, perverse, morally oblique.

(Ku)pinga (v. tr.), to hinder, thwart, oppose, reject, withstand.

(Ku)pingamana na, to be contrary to, opposed to.

Pingu (n. 3), fetter, shackles, handcuffs; charm, talisman (see hirizi).

Pipa (n. 5), barrel, tub.

Pirimbi (n. 3), flute, pipe.

(Ku)pishia (v. e.), to make room for one to pass.

Pishi (n. 3), dry goods measure, about two quarts.

(Ku)pita (see degrees of comparison, Study XVI.) (v. tr.), to pass, pass by, surpass, excel.

(Ku)pitiliwa (v. pas. appd.), to be overlooked, passed by, neglected.

(Ku)pitisha (v. e.), to circulate; pitisha mkate, pass the bread.

-po (rel. partiele, 8th el.), Where, when?

(Ku)poa (v. intr.), to get well, recover; (Ku)poa moto (v. intr.), to become cool, lose heart.

(Ku)pofuka (v. n.), to be spoiled;

(Ku)pofuka mato, to be blind.

Pojo (n. 3), species of small pea or vetch.

(Ku)poka (v. tr.), to deprive, bereave.

(Ku)pokea (v. tr.), to receive, take, accept.

(Ku)pokonya (v. tr.), to deprive of by force, take or snatch from, spoil, rob, dispossess.

P'ole! I hope you will soon be better! (sympathy conveyed by tone of voice).

-pole (var. adj.), gentle, quiet, mild, meek.

P'olep'ole (adv.), gently, meekly, kindly, quietly, slowly, softly, easily yielding.

P'ombe (n. 3), intoxicant made from grain or fruit.

P'ombo (n. 3), porpoise.

(Ku)pomosha (v. e.), to cast down, throw down.

(Ku)ponya (v. intr.), to get well, pull through or get over (an illness), to get through safely, to recover, escape.

(Ku)ponda (v. tr.), to pound, crush, beat, bruise, wound.

(Ku)ponda-ponda (v. red.), to reduce to powder, break by pressure, beat continuously.

P'ondo (n. 3), punting-pole.

Pongozi (n. 3), sea-monster.

(Ku)punya (v. e.), to deliver, rescue, save.

(Ku)ponyoka (v. n.), to slip out of one's hand, escape.

P'opo (n. 3), bat, butterfly.

Popoo (n. 3), areca-nut.

(Ku)pooga (v. n.), to be withered, paralysed, palsied.

(Ku)popota (v. tr.), to break, snap, break to pieces.

Popole (compr. adj.), any (place)
whatssoever, anywhere, at any time.

(Ku)popotoa (v. tr.), to strain, sprain, wring, twist.

Pori (n. 3), long tangled forest;
Kutoboa porini = to get out of the wood.

(Ku)posa (v. tr.), to betroth, espouse, ask in marriage.

Posho (n. 3), food-money, rations, allowance of provisions.

(Ku)posta (v. tr.), to bend; to string a bow.

Po'te (var. adj.), all, every (8th cl. concord); Po'te (n. 7, pl.), bow-strings.

(Ku)potoea (v. n.), to be lost, err, go astray, perish.

(Ku)poteka (v. n.), to be bent; to be well strung (bow).

Ku)potele mbali (v. prepl.), to be lost for ever, gone out of reach altogether.

(Ku)poteza (v. tr. and c.), to lose, waste, ruin (morally), lead astray.

(Ku)potoa (v. tr.), to pervert, distort, disfigure, lead astray, make crooked; (v. sub.), to unstring a bow.

Po'toe (inv. adj.), perverse, crooked.

(Ku)potoka (v. n.), to turn from right course, be perverse.

Povu (n. 3), foam, froth, scum.

(Ku)poza (v. e.), to heal, to make well (said of God), cool.

P'ua (n. 3), nose, steel.

(Ku)pujua (v. tr.), to graze, scratch slightly.

(Ku)pujuka (v. n.), to be grazed (of the skin), lose self-respect.

Pukupuku (n. 3), wasting disease.

(Ku)pukulika (v. n.), to wither, drop off.

(Ku)pukusa (v. tr.), to rub between hands, crumble, throw off, to shed (fruit).

(Ku)puilikiza (v. tr.), to attend, listen to.

P'umba (n. 3), handful.

(Ku)pumbaa (v. n.), to be foolish, weak, stupid; to drivel, be spoiled.

(Ku)jipumbaniza (v. ref.), to make light of.

Pumu (n. 5), lung, disease of lungs (generally asthma).

(Ku)pumua (v. intr.), to breathe, rest, recover breath.

(Ku)jipumuza (v. ref.), to be at rest.

(Ku)pum(a)zika (v. n.), to take rest, breathe heavily.

(Ku)pum(a)zisha (v. c.), to ease, give rest to, rest.

P'umzi (n. 3), breath, breathing.

P'unda (n. 3), ass, donkey; Punda milia (n. 3), zebra.

P'unde (adv.), a little; P'unde hata p'unde; every now and again, every moment.

(Ku)punguza p'unde ku . . . just to stop short of . . .

(Ku)punga (v. tr.), to fan, wave, swing (as arms in walking).

(Ku)pungia (mkono) (v. prepl.), to beckon to.

(Ku)pungua (v. intr.), to become less, diminish, abate, decrease (in number).

Punguani (n. 3), half caste, hybrid.

(Ku)punguka (v. n.), to fall short, be wanting, be deficient, be below the standard; to decrease (in quantity).

Kupungukiwa ni, to lack, be short of, be in want of.

(Ku)punguza (v. c.), to lessen, diminish.

Pupa (n. 3), haste, eagerness.

(Ku)puruka (v. n.), to fly, fly away.

(Ku)purukusha (v. c.), to postpone, procrastinate, slight, drive off.

(Ku)jipurukusha (v. ref.), to be slack, desultory, casual, to set lightly by.
P'urukushani (n. 3), foolishness, senselessness.
(Ku)purura (v. tr.), to pick, pluck, gather, strip, peel.
(Ku)pusa (v. intr.), to leave off (of rain, etc.).
(Ku)puzia (v. prepl.), to blow upon.
(Ku)pwa (v. intr.), to ebb of tide.
Pwani (n. 3), shore, beach, coast.
(Ku)pwaya (v. tr.), to clean corn; (v. n.), to be loose (clothes, screws, etc.).
(Ku)pwea (v. n.), to come to laud, reach the shore.
Pweke (adj.), unique.
(Ku)pwelea (v. prepl.), to get low (water), dry up; Sauti kupwelea, to be hoarse.
Rai (n. 3), strength, prudence, thought.
(Ku)rairai (v. tr.), to beg, beseech, mollify by entreaty.
Rajamu (n. 3), markers on cases for identification.
Raki (n. 3), slaves.
Ramadhani, Mohammedan fast-month.
(Ku)ramba (v. tr.), to lick, lick up.
Ramlı (n. 3), sand; (Ku)piga ramlı, to tell fortunes (originally by throwing sand).
Randa (n. 3), plane; Kupiga-randa = to plane.
Rangi (n. 3), colour, shade, paint, tint.
(Ku)raruа (v. tr.), to tear, rend, tatter, tear asunder; (Ku)raruа-raruа (v. red.), to tear to pieces.
(Ku)rarkа (v. n.), to be torn, tattered, rent.
Ras(rasi) (n. 3), cape, headland, promontory.
(Ku)rashа-rashа (v. red.), to do things by halves or superficially.
Rafabu (n. 3), dates (Ar.).
Reali (n. 3), pound (lb.).
(Ku)rakuа (v. intr.), to get up early.
(Ku)rakа (v. prepl.), to rouse early in the morning, pay one an early visit.
Rayia(raia) (n. 3). subject, one who lives under the power of another.
Reale, Riali (n. 3), Dollar, crown (2 rupees).
-ru (var. adj.), long, tall.
(Ku)rega-rega (v. red.), to waver, shake about, be rickety, be
loose, be in a battered condition.

Rehema (n. 3), mercy, compassion, pity.

(Ku)rehemu (v. tr.), to have pity or mercy on, take compassion on.

(Ku)rehemea (v. prep.), to have pity, show mercy for (not to).

Rejareja (adv. inv.), retail; Kuza rejareja, to sell retail.

(Ku)rejea (v. intr.), to return, go or come back.

(Ku)rejeza (v.c.), to give back, repay.

Riaka (n. 5), quiver.

Riali (n. 3), dollar (2 rupees).

Riba (n. 3), interest, usury, covetousness, love of gain.

(Ku)ridhi (v. tr.), to please.

(Ku)ridhia (v. prepl.), to grant to, be pleased, comply with, acquiesce in.

(Ku)ridhisha (v. c.), to give satisfaction, cause to accept.

Rihani (n. 3), basil.

Rima (n. 5), large pit (for catching wild animals).

Rinda (n. 5), skirt.

(Ku)ringa (v. intr.), to rejoice, triumph, exult.

Rika (n. 5), an equal.

Risala (n. 3), message.

Risasi (n. 3), lead, bullet, ball, shot.

Risau (n. 5), small shot.

(Ku)rithi (v. tr.), to inherit.

(Ku)riyariya (v. red.), to keep looking in one direction, keep one's eye on a thing.

Riziki(riziki) (n. 3), common necessities of daily life.

Roboo (n. 3), quarter, quarter of a dollar (half rupee); Kasu robo, one less a quarter (hence three-quarters).

Roho (n. 3), spirit, soul, life, immortal part of man, disposition, spirit, principle of life; (Ku)ka-

ta roho, to breathe one's last (breath).

Rohoni, part of animal's throat cut in slaughtering.

Roho Mtakatifu, Holy Spirit.

Rojo (n. 5), sediment, dregs.

Rokham (n. 3), alabaster.

(Ku)roromoka (v. n.), to spread (over a surface), diffuse, run.

Roshani (n. 3), balcony, overhanging verandah.

Ruaza (n. 3), pattern, model.

Rubani (n. 3), pilot guide.

(Ku)ruadi (v. intr.), to go or come back, return, retire, shrink (of clothes, etc.); (v. tr.) to punish, chastise.

(Ku)ru/isha (v. tr.), to draw back, give back, return.

(Ku)rufuku (v. tr.), to prohibit, refuse (see marufuku).

Rugurugu (n. 5), swelling.

Ruhusa, Rukhusa, Rukhsa (n. 3), leave, permission, liberty.

(Ku)ruk'a (v. tr. and intr.), to leap, jump, fly, spring, skip, leave out (in reading, etc.).

(Ku)ruk'wa ni akili, to be deprived of one's senses (by a blow), be stunned.

(Ku)ruk'iza (v. c.), to omit, pass over, skip.

(Ku)runda (v. intr.), to be stunted in growth.

Rungu (n. 5), club, staff, knob-kerry, shilledagh, blunderbuss.

Rupia (n. 3), rupee.

(Ku)rusha (v.c.), to throw into the air, throw over, desert, cast off; (Ku)rusha maji, to splash.

Rushwa, rushua (n. 3), bribe.

Rutuba (n. 3), moisture, damp soil, humidity.

(Ku)ruza (v. intr.), to give up as impossible.

(Ku)ruzuku (v. tr.), to supply with the necesaries of life.
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<tbody>
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<td>Sa' (interj.)</td>
<td>Yes (sir?)! here I am!</td>
<td></td>
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<tr>
<td>Saa (n. 3)</td>
<td>hour, time, watch,</td>
<td>clock; Saangapi? What</td>
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<td>time? (Ku)saa (v. n.),</td>
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<td></td>
<td></td>
<td>to remain, be left.</td>
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<td>Samani (n. 3)</td>
<td>tea-things, utensils</td>
<td>see Samani.</td>
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<td>Sabaa (inv. num.</td>
<td>seven; -a sabaa, the</td>
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<tr>
<td>adj.)</td>
<td>seventh.</td>
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<tr>
<td>Sabaa/aashara</td>
<td>(num. adj.), seventy.</td>
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<tr>
<td>Sababu (n. 3)</td>
<td>cause, reason; Kwa</td>
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<tr>
<td></td>
<td>sababu ya, because of,</td>
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<tr>
<td></td>
<td>by reason of.</td>
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<tr>
<td>Saba (Ku)</td>
<td>sababu (gani)? For what</td>
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<td></td>
<td>cause? why?</td>
<td></td>
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<tr>
<td>Sababuhu</td>
<td>(v. tr.), to greet or</td>
<td></td>
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<td></td>
<td>pay respects to in the</td>
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<td>Sabatu (n. 3)</td>
<td>Sabbath.</td>
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<td>Sabuini</td>
<td>(num. adj.), seventy.</td>
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<td>Sabuni (n. 3)</td>
<td>soap.</td>
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<tr>
<td>Saburi (also</td>
<td>sabira) (n. 3),</td>
<td>patience, forbearance,</td>
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<td></td>
<td>endurance, persever-</td>
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<td></td>
<td>ance.</td>
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<tr>
<td>Sada (see msaada)</td>
<td>(Ku)jaalia sada, to</td>
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<td></td>
<td>grant help or grace.</td>
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<td>Sadhabu (n. 3)</td>
<td>aniseed.</td>
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<td>Sadaka (n. 3)</td>
<td>sacrifice, alms,</td>
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<td></td>
<td>offering.</td>
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<tr>
<td>(Ku)sadiki (v.</td>
<td>intr.), to believe,</td>
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<td></td>
<td>credit.</td>
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<tr>
<td>Savidiki (adj. inv.)</td>
<td>credible, truthful.</td>
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<tr>
<td>Safari (n. 3)</td>
<td>journey, voyage.</td>
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<tr>
<td>Safi (Swafi)</td>
<td>(inv. adj.), clean,</td>
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<td></td>
<td>pure, guileless,</td>
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<td></td>
<td>ingenuous, net</td>
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<td></td>
<td>(weight).</td>
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<td>(Ku)safi (v. tr.)</td>
<td>(Ku)safisha (v. c.),</td>
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<td></td>
<td>to clean, cleanse,</td>
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<td></td>
<td>purify, refine.</td>
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<tr>
<td>(Ku)safiri (v.</td>
<td>intr.), to travel,</td>
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<td></td>
<td>take a journey, start</td>
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<td></td>
<td>on a journey, set out.</td>
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<tr>
<td>Safu (n. 3)</td>
<td>row, line, lost,</td>
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<td></td>
<td>army, rank.</td>
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<td>Safura (n. 3)</td>
<td>Anaemia, dropsy.</td>
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<tr>
<td>(Ku)saga (v. tr.)</td>
<td>to grind, reduce</td>
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<td></td>
<td>to powder; Jiwe la</td>
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<td></td>
<td>kusagia, grindstone.</td>
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<td>(Ku)sagika (v.</td>
<td>(v. n.), to be bruised.</td>
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<td></td>
<td>Sahala (n. 3), facility</td>
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<td></td>
<td>, levity, lightness.</td>
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<tr>
<td>(Ku)sahalika (v.</td>
<td>(v. n.), to be relaxed.</td>
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<td>Sahani (n. 3), plate,</td>
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<td>dish.</td>
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<tr>
<td>(Ku)sahau (v. tr.)</td>
<td>(v. tr.), to forget;</td>
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<td></td>
<td>(Ku)sahauliwa (v. pass.),</td>
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<tr>
<td></td>
<td>to be forgotten.</td>
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<tr>
<td>(Ku)si</td>
<td>sahauliza (v. ref.),</td>
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<td></td>
<td>to forget one's self.</td>
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<tr>
<td>(Ku)sahauza (v.</td>
<td>(v. c.), to make</td>
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<td></td>
<td>oblivious of.</td>
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<tr>
<td>Sahibu (n. 5)</td>
<td>friend.</td>
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<td>Sahihi (n. 3)</td>
<td>signature, sanction;</td>
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<td></td>
<td>(adj.), correct, right,</td>
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<tr>
<td></td>
<td>authentic.</td>
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<tr>
<td>Saidi (n. 5)</td>
<td>prince, sultan, king,</td>
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<tr>
<td></td>
<td>lord.</td>
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<tr>
<td>(Ku)saidia (v.</td>
<td>(v. tr.), to help,</td>
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<tr>
<td></td>
<td>assist, aid, succour.</td>
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<tr>
<td>(Ku)saidiana</td>
<td>(v. rec.), to help</td>
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<tr>
<td></td>
<td>each other.</td>
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<tr>
<td>Saidina, our Lord</td>
<td>your majesty.</td>
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<tr>
<td>(Ku)saili (v. tr.)</td>
<td>to question, interrog-</td>
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<td></td>
<td>ate.</td>
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<tr>
<td>Sakafu (n. 3)</td>
<td>beaten floor or roof</td>
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<td></td>
<td>or pavement.</td>
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<tr>
<td>Sakarameni (n. 3)</td>
<td>sacrament.</td>
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<tr>
<td>Sala (n. 3)</td>
<td>prayer, liturgical</td>
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<td></td>
<td>formal prayer (in the</td>
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<td></td>
<td>sense of adoration</td>
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<td></td>
<td>rather than of</td>
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<td></td>
<td>petition).</td>
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<tr>
<td>Sala! (interj.)</td>
<td>What next!</td>
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<tr>
<td>Salama (n. 3)</td>
<td>safety, peace, welfare</td>
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<tr>
<td></td>
<td>, well-being; (adj.),</td>
<td></td>
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<tr>
<td></td>
<td>safe, well, all right;</td>
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<td></td>
<td>(Ku)weka salama, to</td>
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<td></td>
<td>keep safely.</td>
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<tr>
<td>Salamu (n. 3)</td>
<td>(origly. safety, peace,</td>
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<tr>
<td></td>
<td>preservation, deliver-</td>
<td></td>
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<tr>
<td></td>
<td>ance), greeting,</td>
<td></td>
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<tr>
<td></td>
<td>compliments, kind</td>
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<tr>
<td></td>
<td>regards.</td>
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<tr>
<td>(Ku)sali (v. intr.)</td>
<td>to say prayers, pray.</td>
<td></td>
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<tr>
<td>(Ku)salia (v.</td>
<td>(v. prepl.), to remain</td>
<td></td>
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<tr>
<td></td>
<td>over (used intransitive)</td>
<td></td>
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<tr>
<td>(Ku)salibu (v. tr.)</td>
<td>to crucify; (Ku)salibiwa</td>
<td></td>
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<tr>
<td></td>
<td>(v. pass.), to be</td>
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<td></td>
<td>crucified.</td>
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<tr>
<td>Salhi (inv. adj.)</td>
<td>good, just, righteous.</td>
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</table>
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(Ku)salimika (v. n.), to be safe (said of the soul when dying).
(Ku)salimu (salimia) (v. tr.), to greet, send greetings to.
Nisalimia fulani, give my compliments to (so and so).
(Ku)saliti (v. tr.), to betray, mingle.
(Ku)salisha (v. c.), to make pray, by reading, leading or taking prayers.
(Ku)sallimu (v. tr.), to surrender, consecrate.
Samadi (n. 3), manure, dung.
Samaki (n. 3), fish; Samaki wa kukan'anga, fried fish (see vua).
Samani (n. 3), tools, utensils, household things.
Samawi (adj.), blue, sky-blue.
Samawati (n. 3), skies, heavens.
Sambamba (adv.), with a train, or following, in line, in rank (as soldiers).
Sambo (n. 3), vessel.
(Ku)samehe (v. tr.), to forgive, pardon, excuse.
Samli (n. 3), clarified butter.
Sana (intensifying adverb), very, a great deal, much, etc.
Sanaa (n. 3), Art, craft, handi-
craft, skilled work.
Sanamu (n. 3), idol, image, picture.
Sanda (n. 3), shroud, winding-sheer.
Sandali (n. 3), sandal wood.
Sandarusi (n. 3), gum-copal.
Sanduku (n. 5), box, chest, case, chest-of-drawers, etc.
(Ku)sangaa (v. intr.), to be perplexed, be in a dilemma, embarrassed, to stand still, from doubt or astonishment.
(Ku)sanii (v. tr.), to fashion with skill, elaborate, work dexterously.
Santuri (n. 3), harp, musical box.
Sarafa (n. 3), exchange (money).
Sarahangi (n. 3), first mate (naut.).
Saramala (n. 5), carpenter, joiner, wheelwright, cabinet maker.
Sarara (n. 3), loin.
Sare (Jina la sare), surname.
Saruf (n. 3), grammar.
Sasa (adv.), now, at this time, at present; Sasa hivi (adv.), immediately, directly, at once, presently, just now.
(Ku)sasanya (v. tr.), to gather.
Satu (n. 3), python, serpent.
Saumu (n. 3), fasting, abstinence from liquids, thirst, Lent.
Sauti (n. 3), voice, sound, tune.
Sawa (adj.), equal, right, correct, straight, just.
(Ku)sawanisha, (Ku)sawanyiza (v.c.), to put straight or right, equalize, level, make alike.
Sawasawa (adj. red.), alike, just the same, even, level.
(Ku)saza (v. c.), to leave over, cause to remain; Kusaza ku (fa), to be almost (dead); Kusaza ikdogo na, to be almost entirely.
Sebule (n. 3), private room, separated lobby near entrance.
Sehemu (n. 3), portion, share, part.
Sekeneko (n. 3), syphilis.
(Ku)selehi (v. intr.), to be serviceable, be of use.
(Ku)sema (v. intr.), to say, speak; (v. tr.), to mention, accuse, tell tales of, denounce; (Ku)sema uwongo, to tell lies; (Ku)jise-
sema (v. ref.), to meditate, muse, talk idly, complain; Ku)semeka (v. n.), to be said, be sayable; (Ku)jijimemezana (v. rec.), to talk together.
(Ku)sengenya (v. tr.), to slander, backbite.
Serikali (n. 3), the government.
Seruji (n. 3), saddle.
(Ku)seseteka (v. intr.), to reel, stagger.
Shaaban (n. prop.), eleventh month in Mohammedan year.
SHABA (n. 3), brass.
Shabaha (n. 3), aim, mark, target.
Shada (n. 5), nosegay, sprig.
Shaha (n. 5), prince, king, chief, great man.
Shaham (u. 3), fat.
Shahada (n. 3), forefinger; (Ku)-
piga shahada, to witness to
Mohammedan by reciting creed
with first or index finger up-
lifted.
Shahidi (n. 5), witness.
Shairi (n. 5), verse of poetry,
poe.
Shaka (n. 5), doubt, distrust,
suspicion. (Hana shaka= he is
the man for the business.)
Shakawa (n. 5), offence, quarrel,
opposition, hostility.
Shake (n. 5), sea-gull.
Shali (n. 3), shawl.
Sham (prop. n.), Syria.
Shamas (n. 5), deacon.
Shamba (n. 5), field, garden,
plantation, cultivated ground.
(Ku)shambua (v. tr.), to peel,
husk, clean, pick, pare.
(Ku)shambulia (v. prep.), to
attack, assault, lay waste.
Shamili (n. 5), ear ornaments.
Shangazi (n. 5), aunt (father's
sister).
(Ku)shangiria (v. prep.), to shout
for joy, rejoice, triumph.
Shangwe (n. 5), joy, excitement,
ornament, frontlet.
Shani (n. 3), power, glory, ma-
jesty, beauty, lovely thing.
Shari (n. 5), evil, ill.
Sharia (n. 3), law.
(Ku)shariki (v. intr.), to go
shares, take part in, commu-
nicate; (Ku)sharikana, to par-
ticipate, communicate.
Sharti, Shati, Sharuti (adv.), of
necessity, "must," by all
means.
Sharuti (n. 3), obligation, com-
pulsory matters, misfortune.
SWAHILI GRAMMAR

(Ku)shaua (v. intr.), to make
fair promises not intending to
fulfil.
Shauku (n. 3), lust, desire.
Shauri (n. 5), palaver, council,
plan, advice, counsel, device,
consultation.
(Ku)shauri (v. tr.), to advise,
consult.
Shawi (n. 5), bud, branch.
(Ku)shawishi (v. tr.), to tempt,
coax.
Shazi (n. 5), oyster-shell.
Shehe (Shekhe) (n. 5), chief,
great man.
Shehena (n. 5), cargo, load.
Shela (n. 5), hammock.
Shemegi (n. 3), brother-in-law,
sister-in-law (a woman calls
her sister-in-law, wifi).
Sherbet (n. 3), drink, beverage,
sherbet.
Sherehe (n. 3), rejoicing, mirth.
Sheshe (n. 3), novelty, wonder.
(Ku)sheta (v. tr.), to bruise,
crush; (Ku)sheteka (v. n.),
to be broken in pieces, to be
bruised.
(Ku)sheta-sheta (v. red.), to break
in pieces.
Shefani, Sheifani, Shaitani (prop.
n.), Satan, devil.
(Ku)shiba (v. intr.), to be satis-
fied, be full, have enough.
Shiba (n. 3), abundance, suffi-
ciency, enough.
Shibiri (n. 3), span, handbreadth.
Shida (n. 3), hardship, difficulty,
struensousness.
(Ku)shika (v. tr.), to hold, clasp,
seize, grasp, take; (Ku)shik-
ana, (Ku)shikamana (v. rec.),
to hold together, cleave or
stick together, adhere.
Shikamou (lit. Nashika magu),
slave's greeting to a superior.
Shikazi (n. 5), dollar.
Shikio, sikio (n. 5), ear, handle.
(Ku)shiliza (v. tr.), to complete,
to finish; **Ameshilizwa**, his education has been completed.

**Shimo** (n. 5), hole, hollow, pit, cavity, cell.

**Shina** (n. 5), root, trunk.

**Shinda** (inv. adj.), half full, partly full, half empty.

(Ku)**shinda** (see note on Study XVI). (v. tr.), to conquer, surpass, excel, beat; (v. intr.), to stay, remain, pass (time), pay a visit, spend the day.

(Ku)**shindama** (v. rec.), to be compact, fitting close into each other.

(Ku)**shindana** (v. rec.), to complete, dispute, contend to.

(Ku)**shindika** (v. tr.), to shut to, to close (door without fastening), press (used of extracting vegetable oil and bottling mineral waters).

(Ku)**shindikiza** (v. c.), to accompany part of the way.

(Ku)**shindilia** (v. prepl.), to press down, compress.

(Ku)**shindua** (v. sub.), to open, undo.

**Shingo** (n. 3 and 5), neck.

(Ku)**shiriki** (see *shariki*).

**Kushitaki** (v. tr.), to accuse, charge with wrong-doing.

(Ku)**shituka** (see *kushutuka*).

**Shoka** (n. 5), axe, hatchet.

**Shoko** (n. 3), forced labour, compulsion.

**Shokole** (n. 3), eel.

**Shomoro** (n. 5), sparrow.

(Ku)**shona** (v. tr.), sew, mend.

(Ku)**shonewa** (v. prepl. pass.), to be sewn for, have made for one.

(Ku)**shonoka** (v. n.), to become unsewn.

(Ku)**shonna** (v. sub.), to unpick, unstick, undo.

**Shore** (n. 5) (?), swallow.

**Shoto** (short form of *kushoto*), left-handed.

(Ku)**shua** (v. tr.), to launch.

**Shuari** (**shwari**) (n. 3), calm.

(Ku)**shuhudia** (v. prepl.), **Ku-shuhudu** (v. tr.), **Kusshuudiza** (v. c.), to witness or testify to, bear witness.

**Shuhuli**, **shughuli** (n. 3), business, occupation, employment; **Hana shuhuli** = he is just the one.

(Ku)**shuhulika** (v. n.), to be pressed with business, be occupied.

**Shujaa** (n. 5), warrior, brave man, hero, champion.

**Shuka** (n. 3 and 5), length of cloth (four hands), loin cloth, sheet.

(Ku)**shuka** (v. intr.), to go or come down, descend, get out, alight; (Ku)**shusha** (v. c.), to let down, put down, send down; **Kushusha** *p'umzi*, to breathe deep.

**Shuke** (n. 5), ear of corn.

**Shukurani** (n. 3), praise, thanksgiving.

(Ku)**shukuru** (v. tr.), to give thanks, worship, have prayers; (Ku)**shukurisha** (v. c.), to conduct worship or prayers.

(Ku)**shuruiza** (**kushurutiza**) (v. c.), to constrain, compel, persuade.

(Ku)**shutuka** (v. n.), to start, move suddenly.

(Ku)**shutumu** (v. tr.), to reproach, revile, insult.

**Si** (neg. simple copula, sing. and pl.), (he, she, it) is not; (they) are not.

**Si** (1st p. sing. neg., strong verb to be), I am not.

-si- (neg. inf.), not. **Mt'u asiye** kwao, man with no home.

**Siafu** (n. 3), soldier-ant, biting-ant.

**Siagi** (n. 3), butter.

**Siala** (n. 5), question.

**Siara**, see *Ziara*. 
Sibabu (n. 3), see Sababu.

Sifa (n. 3), praise, commendation, fame, reputation.

(Ku)sifu (v. tr.), to praise, commend; (Ku)sifwa (v. pass.), to be praised.

(Ku)jisifu (v. ref.), to boast, sound one’s own praises.

Sifuri (n. 3), copper.

Sufuria (see Sufuria), (n. 5), saucepan, pot (primarily of copper).

(Ku)siki (v. tr.), to beseech, implore, beg; Nakusiki, if you please.

-sije (ver. inf.), lest (followed by Ka tense).

Siki (n. 3), vinegar.

(Ku)sikia (v. tr.), to hear, feel, be sensible or conscious of, take in, comprehend, obey.

(Ku)sikilia (v. n.), to be audible with difficulty.

(Ku)sikilika (v. n.), to be audible, be heard (all round), come to be known.

(Ku)sikirika (v. n.), to be sorry, regret, grieve, mourn.

(Ku)sikisi (v. pass.), to be lamented or pitied.

(Ku)sikiza (v. tr.), to hearken, listen.

Siku (n. 3), day (24 hours); Siku k’u, great day, festival, fete.

Siku kwa siku (adv.), every now and then, intermittently, fitfully.

Siku hatu siku (adv.), day by day, regularly, daily, day after day.

(Killa)siku (adv.), every day; Siku hizi (adv.), nowadays; Siku hizi (adv.), always.

Siku hiyo = once upon a time.

Silaha (n. 3.), weapon, arms.

Silisili (n. 3.), chain.

(Ku)silimu (v. intr.), to capitulate; Kusalimu Kiswahili, to become Mohammedan; Kusalimu Kimashia, to become Christian.

Simba (n. 3), lion; Simba Marara, man-eating hyæna (striped).

Sime (n. 3), sword, scimitar.

Simi equals si mimi; Simi nayo, I have not.

(Ku)simika (v. tr.), to er cet, set up.

Simanji (n. 3), grief, sorrow.

Sindo (n. 3), needle.

Singa (n. 3), hair (of animals).

Singiza (singizia) (v. tr.), to slander, calumniate, accuse, suspect.

Sinia (n. 3), tray, salver.

(Ku)sinya (v. n.), to wither, wrinkle.

(Ku)sinzia (v. intr.), to slumber, doze, be drowsy.

(Ku)sinzilia (v. prepl.), to look askance at, watch suspiciously.

-sipo (v. inf.), except, if.

(Ku)sira-sira (v. tr.), to scamp (work), trifle with.

Siri (n. 3), secret, mystery.

(Ku)sisimka (v. n.), to shudder, thrill, tremble.

(Ku)sisitiza (v. tr.), to enjoin, charge, pre. s upon, to entreat.

Sita (inv. num adj.), six.

(Ku)sita (v. intr.), to hesitate, doubt.
Sitaashara (inv. num. adj.), sixteen.
Sitadi (adj.), skillful, expert, clever.
Sitaha (n. 3), politeness, deck of a vessel.
(Ku)sitahabu, vide Stahabu.
(Ku)sitahamili (v. intr.), endure, be patient, bear, suffer.
(Ku)sitahi (v. tr.), to respect, reverence, honour.
(Ku)sitahili (v. intr.), to be worthy, deserving, deserve, merit.
Sitarami (n. 3), covering, cloak, secret place, protection for faults.
(Ku)sitarehe (v. intr.), to be at ease, at leisure, at rest.
Sitarehe! do not disturb yourself! pray do not get up! (said to those inside house by person entering).
Sitawabu (n 3), prosperity, abundance.
(Ku)sitawo (v. intr.), to flourish, prosper, grow, succeed.
(Ku)sitawisha (v. c.), to make succeed or do well.
Siti (n. 3), virgin.
Sitimi (inv. num. adj.), sixty.
(Ku)sitiri (v. tr.), to hide, cover, protect, defend.
(Ku)sitirika (v. n.), to be hidden, concealed.
Siize (lit. don't ask about), much more, much less.
Siyoo, sivyo (adv. neg.), no! not so, not thus (these are not they).
Soko (n. 3), market, bazaar.
(Ku)sokota (v. tr.), to plait, spin, weave, twist, twine.
(Ku)soma (v. intr.), to read, go to school, study.
(Ku)somesha (v. c.), to teach (to read), instruct.
Somo (n. 5), reading lesson; (n. 3), friend, chum (namesake).
(Ku)sonda (v. tr.), to suck.
(Ku)songa (v. tr.), to press, crowd, close up, oppress, squeeze, choke, plait (hair).
(Ku)songana (v. rec.), to throng, jostle.
(Ku)songa (v. prepl.), to approach, come near to.
(Ku)songeza (v. c.), to bring near to.
(Ku)songoa (v. tr.), to strangle, suffocate.
(Ku)sonona (v. intr.), to be restless, uneasy.
Sononeko (n. 5), grief, pain, uneasiness.
(Ku)sonya (v. tr.), to scorn, disdain, make mocking sound at, pooh-pooh, to draw up the lips in disgust.
Sote (adj.), all (of us).
(Ku)soza (v. tr.), to touch, strike, hit.
(Ku)sozana (v. rec.), to jostle, collide.
(Ku)stahabu (v. intr.), to choose, prefer.
Stambul (n. prop.), Constantinople.
Subili (n. 3), aloe.
Subira (n. 3), patience.
(Ku)subiri (v. intr.), to have patience, wait.
(Ku)subu (v. tr.), to smelt, cast.
(Ku)suburishana (v. rec.), to exhort mutually to patience.
(Ku)subutu (v. intr.), to dare, have courage.
Sufi (n. 3), wool.
Sufuri (n. 3), copper.
Sufuria (n. 5), copper saucepan.
(Ku)sugna (v. tr.), to rub, scrub, scour, polish by rubbing.
(Ku)sujuduto, to worship, bow down to.
(Ku)suka (v. tr.), to plait, twist, spin, weave.
(Ku)suka-suka (v. n.), to shake about, tremble, sway.
Sukani (n. 3), rudder, helm; Ku-shika sukani, to steer.
Sukari (n. 3), sugar; Mnara wa sukari, sugar loaf; Sukari ya mawe, lump sugar; Sukari ya Bungala (i.e. Bengal), moist sugar.
(Ku)sukuma (v. tr.), to push, hustle, drive.
(Ku)sukumiza (v. c.), to cast off, set aside, throw over, thrust at, send right away.
Sukuo (n. 3), large grindstone.
(Ku)sukutua (v. tr.), to rinse the mouth.
(Ku)snluhisha (v. c.), to conciliate, make peace.
Suluhu
Sulutani (n. 5), sultan, king, emperor.
(Ku)sumbua (v. tr.), to trouble, vex, annoy, worry, harass, torment.
Sumile! make way! (Contraction of Bismillahi, in the name of God.)
Sumu (n. 3), poison, natural enemy. (See “African Aphorism,” p. 117.)
(Ku)sumulika (v. n.), to be told, talked about.
Sungula (n. 3), hare.
(Ku)sunza (v. tr.), to shake.
Sura (n. 3), feature, countenance, form of face, chapter of Koran.
Suria (n. 5), concubine.
Suruji (n. 3), inferior mortar.
Surruale (n. 3), trousers.
Susani (n. 3), Ua la susani, lily.
Susu (n. 3), hanging-shelf for food.
Suadi (n. 3), interest, usury.
Suwesi (n. prop.), Suez.
Swali, Swali (n. 5), question.
Swi (n. 3), fish (obsolete).
Swiswi (pron.), we, us.

T

(Ku)ta (v. tr.), to put forth, lay (eggs).
-ta- (verbal infix, indicating future tense).
Taa (n. 3), fish with long thin tail—the thrasher or sting ray.
Taa (n. 3), lamp, lantern; T”aa, obedience, submission.
(Ku)taabika (v. n.), to be in trouble, be distressed, be anxious.
Taabu (n. 3), hardship, trouble, adversity, mischief, misfortune, distress.
(Ku)taajabu (v. n.), to wonder, be astonished, be amazed.
(Ku)taakhiri (v. intr.), to be late, delay, tarry, linger, loiter.
Taarishi (n. 3), mail-runner, mail-bearer.
(Ku)tabasamu (v. intr.), to smile.
Tabekero (n. 3), snuff-box.
Tabia (n. 3), nature, character, disposition, temper.
Tabibu (n. 5), physician.
(Ku)tabiri (v. intr.), to prophesy, foretell, prognosticate.
(Ku)tabua (v. tr.), to break down, rend, destroy.
Tafadhali! please do me the kindness, I beg of you.
(Ku)tafakari (v. intr.), to consider, reflect, meditate, think.
Taufuti (n. 3), difference; Ku-weka taufuti, to make a difference, differentiate.
Tafi (n. 3), Indian-Ocean fish not much accounted of.
(Ku)tafuti (v. intr.), to pry into.
(Ku)tafuna (v. tr.), to chew, masticate, eat. (Yuatafuna Kiswahili kanamaji, he is a fluent speaker in Swahili).
Tafsiri (n. 3), interpretation, explanation.
(Ku)tafusiri (v. tr.), to translate, interpret.
(Ku)tafuta (v. tr.), to seek or look for, search, investigate, examine.

(Ku)taga (v. tr.), to lay (eggs).

Tagaa (n. 7, pl.), stems, branches.

(Ku)tagua (v. tr.), to choose, select.

Tahabihu (Kutia), to flourish, sword.

(Ku)tahadhari (v. intr.), to beware, to take heed, be on one's guard, to avoid.

Tahara (n. 3), circumcision.

(Ku)taharki (v. intr.), to be excited by anger, be dismayed, be vexed.

(Ku)tahayari (v. intr.), to be ashamed.

(Ku)jitahidi (v. ref.), to exert one's self, take pains.

(Ku)tahir (v. tr.), to circumcise.

Tai (n. 3), eagle.

Taib (inv. adj.), well, good.

Taifa (n. 3), nation, Gentile.

T'aja (n. 8), tribute, tax.

(Ku)taja (v. tr.), to mention, name.

Taji (n. 5), crown.

Tajindhi (n. 3), elocution.

Tajiri (n. 5), rich man.

(Ku)taka (v. tr.), to want, desire, need, ask, request.

Taka (n. 3), dirt, filth; Takataka (n. 3), rubbish, refuse, offal.

(Ku)takabadi (v. tr.), to receive, accept.

(Ku)takabali, see Kubali.

(Kn)takabari (v. intr.), to be proud.

(Ku)takadamu (v. tr.), to precede.

(Ku)takasa (v. tr.), to cleanse, purify, clean, sanctify.

(Ku)takasika (v. n.), to be cleansed, to become extraordinarily clean.

(Ku)takata (v. u.), to become clean or clear, be pure.

-takatifu (var. adj.), holy, sacred, pure, saintly, chaste.

Takato (n. 5), chastity, cleanliness, purity.

Takia (n. 5), footstool, cushion.

Talaka (n. 3), divorce.

Talasimu (n. 3), amulet, charm, talisman, phylactery.

(Ku)taliwa (v. tr.), to plaster, to daub.

Tama (n. 3), end, finish, it is finished; Tama (n. 5), check; Tama (n. 3), refuse, rubbish, sweepings, offscourings.

(Ku)tama (v. intr.), to move (from one house to another), emigrate; (v. n.), to come to an end: (Kushika)tama (v. intr.), to meditate, reflect, be silent (lit., to hold the cheek).

(Ku)tamisha (v. c.), to remove.

Tamaa (n. 3), desire, longing, lust, craving, coveting.

(Ku)tamalaki (v. tr.), to rule, govern, possess, appropriate, purchase, to be promoted.

(Ku)tamani (v. tr.), to desire, long for, covet, lust after.

Tamasha (n. 3), curiosity, show, something rare.

(Ku)tamba (v. intr.), to go about, walk abroad, pass through.

Tambi (n. 7, pl.), macaroni, vermicelli (made by Swahili housewives).

(Ku)tambaa (v. intr.), to creep, crawl, spread.

Tambare (inv. adj.), level, flat; N'ni ya tambare, a plain.

Tambazi (n. 3), abscess.

(Ku)tambua (v. tr.), to recognize, discern, distinguish, decipher.

(Ku)tambulikana (v. n.), to be recognizable, discernible.

(Ku)tamburikana (v. n.), to be well known.

(Ku)tamburisha (v. c.), to make known, to decide.

Tambuu (n. 3), leaf of betel-treo used for chewing.

Tamko (n. 5), pronunciation,
enunciation, accent, utterance, promise, speech, expression, word.
Tamu (n. 3), sweetness, pleasantness.
-tamu (var. adj.), sweet, nice, delicious. (This can be used adverbially.)
(Ku)tana (v. tr.), to separate, slit up, comb.
(Ku)tanakali (v. n.), to be translated, carried away.
(Ku)tanawari (v. intr.), to shine, give light.
T'anda (n. 3), link of chain, husk, shell.
(Ku)tanda (v. tr.), to separate, slit up, comb.
(Ku)tanakali (v. n.), to be translated, carried away.
(Ku)tanawari (v. intr.), to shine, give light.
T'anda (n. 3), link of chain, husk, shell.
(Ku)tanda (v. tr.), to spread out, lace (with rope); (v. intr.), to be spread out, be set in array.
Tande (n. 3), tortoise.
(Tan) ndu (n. 3), open country cleared by burning undergrowth.
(Tan) ndu la buibui, spider's web.
(Tan) ndu (n. 7, pi.), film or crust on cooked rice, etc.
(Ku)tanudua (v. sub.), to strip (a bed) (in contradistinction to tandika, making a bed) and roll up the bedding.
(Ku)tanuduka (v. n.), to be folded or rolled up.
Tanga (n. 5), sail; Tanga mbili; period of variable winds between SW. and NE. Monsoon after Demani.
(Ku)tanga (v. tr.), to split (as wood).
(Ku)tanga (v. intr.), to wander, err, stroll, collect, or contribute (as of money).
(Ku)tanga-tanga (v.), to stroll or wander about.
(Ku)tangaa (v. n.), to be spread abroad, be circulated, be well known.
(Ku)tangamana -(v. rec.), to be mixed together, make common cause, have fellowship with, join.
Tangamano (n. 5), league.
(Ku)tangamka (v. n.), to cheer up, throw off grief, take courage.
Tangamko (n. 5), joy, cheer, rejoicing.
(Ku)tangamsha (v. c.), to encourage, cheer.
(Ku)tanganya (v. tr.), to mix, mingle, blend, betray.
(Ku)tanganyika (v. n.), to be mixed.
(Ku)tanganyikana (v. rec.), to be intermingled.
Tangauko (n. 5), trouble, vexation, strength.
Tangawe (n. 3), gravel, grit.
Tangawizi (n. 3), ginger.
(Ku)tangaza (v. c.), to publish, announce, make known, declare, divulge.
Tange (n. 3), newly-cleared ground.
Tangi (n. 3), tank, cistern.
(Ku)tangisha (v. c.), to scatter.
Tango (n. 5), contribution, pumpkin, gourd.
Tango pepeta (n. 5), dwarf cucumber.
Tangu (adv.), since, after; Tangu zamani, a long time ago; -a tangu, from the beginning; Zamani za tangu, old times; Tangu lini? since when? how long ago?
(Ku)tangua (v. tr.), to abrogate, annul, abolish, bring to nought, make void, separate, loosen.
(Ku)tangulia (v. tr.), to go before, lead the way, be in front, forestall, precede.
Tani (inv. adj.), wide-open, outstretched, uplifted,
Tankili (n. 3), copy (manuscript).
-tano (var. num. adj.), five; -a tano, fifth.
Tantu (or tano) (n. 3), oven, furnace, kiln.
(Ku)tanu (v. intr.), to expand, stretch, stretch out, spread.
(Ku)tanuka (v. n.), to be stretched out; Kutanuka t'ani, to lie prone with arms extended.
Tanzu (n. 3), large branch of tree, bough.
Tanzia (n. 3), announcement of death.
T'anzu (n. 3), large branch of tree, bough.
Tao (n. 5), arch, curve, bay, harbour.
(Ku)tap (v. intr.), to shiver, tremble; Ku'ap-a (v. intr.), to shudder, be restless, flounder.
(Ku)tapakaa (v. n.), to be distributed, scattered broadcast, spread.
(Ku)tapany (v. tr.), to scatter, disperse, throw about.
Tapasi (n. 5), chisel (see Patasi).
(Ku)tapika (v. tr.), to vomit, be sick.
(Ku)taradhia (v. pr.), to be pleased with.
Taraji (n. 3), hope, expectation; Ku'araji (v. tr.), to hope; Ku'arajia, to hope for, expect.
Tarambeta (n. 3), cornet, bugle.
Taratibu (n. 3), order, decorum, method; (adj.), orderly, carefully.
Tari (n. 3), timbrel, cymbal.
Tarishi (n. 5), mail-man, runner.
-tsasa (v. inf.), not yet, before; Ts'asa (inv. adj.), barren; Tasa (n. 3), basin.
Tasibhi (n. 3), rosary (contains 99 beads, each one said to stand for a name of God).
Tashuishi (n. 3), doubt, mistrust.
Tasihili (adj. and n. 3), quickly, haste, rapidity.
Tasila (n. 3), farewell, adieu, leave-taking.
Tasaira (n. 3), picture, engraving, image.
(Ku)tata (v. intr.), to be entangled, complicated, wind.
(Ku)tatanu (v. sub.), to disentangle, unravel, solve, unwind.
(Ku)tataza (v. tr.), to tie round (parcel).
-tatu (var. num. adj.), three; -a tatu, third; Tatu (n. 3), yeast, leaven, fermentation, balm.
(Ku)tata (v. tr.), to rend, tear, burst, rip up, to unravel, to extricate.
(Ku)tataku (v. n.), to be disentangled, unravelled, disintegrated, torn into tatters.
Kuataku (v. n.), to clear away (of clouds).
Tao (n. 3), branding-iron.
(Ku)tau (see Teua) (v. tr.). to choose, elect.
Taumu (n. 5), prop, shore (for boats).
Tauni (adj. and n. 3), pestilence, plague.
Taurefi (n. 3), Mosaic law, Pentateuch.
Tausi (n. 3), peacock.
Tawaa (var. adj.), devout, pious, godly, religious.
Tavu (n. 5), cheek (of face); T'avu, calves (of legs), biceps (muscle), (sing. Uavu).
Tawa (n. 3), louse; Kutawa (v. intr.), to remain indoors, be secluded (women).
(Ku)tawadha (v. intr.), to perform ceremonial ablutions.
(Ku)tawakali (v. tr.), to trust, have confidence, rely.
(Ku)awala (v. tr.), govern, reign, have power over.
(Ku)tawanya (v. tr.), to scatter, disperse, dissipate.
(Ku)tawanyika (v. n.), to be scattered.
(Ku)tawaza (v. c.), to enthrone, install (as ruler).
Tawi (n. 5), branch.
Taya (n. 3), jaw, jawbone, checkbone; (Ku)taya (v. tr.), to reproach.

Kutegereza (Ku), to enthrone, install (as ruler).
Kutemea (Ku), to lean upon (literally and figuratively).
Kutegemeza (v. c.), to support, prop.

Kutendeka (v. tr.), to put on the fire with a view to cooking.

KWEKA TAYARI (tiari) (inv. adj.), ready, willing; Kuweka tayari, to prepare.

Kutefea (v. tr.), to stir up, raise, agitate.
Kutega (v. tr.), to snare, entrap, decoy; Kutega sikio, to lend an ear, to incline the ear.

Tego (n. 3), bowed-leg.

Kutegua (v. sub.), to remove, undo, sprain.
Kuteguka (v. n.), to be sprained.

Kuteka (v. tr.), to draw (as water), capture, plunder, carry off.

Kuteka nyara, to take captive, loot, pillage, spoil.

Kuteka (v. tr. and intr.), to laugh, smile, laugh at, deride, be merry, ridicule.

Teke (n. 3), kick; Kupiga teke, to kick.

Kutekela (v. tr.), to reach as far as, arrive at.

Kutekela (v. c.), to accomplish, perform, bring to successful issue.

Kutekenya (v. tr.), to tickle.

Kutekerea (v. intr.), to be glad, shout or sing for joy, rejoice.

Tekeshaji (n. 5), jester, humorist.

Kuteketea (v. n.), to be on fire, be burning or burnt, be scorched.

Kutetelea (v. c.), to burn, set on fire.

Kutekua (v. tr.), to break down, force, undermine, knock, uproot, tear off.

Tele (adj. inv. and adv.), much, many, plentiful, abundant, to the brim.

Kutela (v. tr.), to put on the fire with a view to cooking.

Kutemeka (v. intr.), to run or come down, descend (see Teremuka).

Kuteleza (v. intr.), to slip, slide.

Telezi (n. 3), mire, mud, slipperiness.

Kutema, to spit, expectorate (see mate), clear forest.

Kutema, to cut down, cut, hew, slash, cut off, fell.

Tembe (n. 3), grain, seed; (adj.), a little, a few.

Kutembea (v. intr.), to go for a walk, take a walk or trip; Kutembea baharini, to go for a row.

Kujiitembelea, to strut about.

Kutembeza (v. c.), to take for a walk, hawk about, advertise.

Tembo (n. 5), palm wine; Tembo la tamu, sweet unfermented palm wine; Temto la kali, strong fermented palm wine.

Tena (conj.), again, still, yet, more, moreover, also, further.

Kutenda (v. intr.), to do, act; (v. tr.), to do to, act towards (unfavourably), deal with.

Tende (n. 3), dates, elephanti-asis; Tende guu (n. 5), leg (of chair, bedstead, etc.).

Kutenda (v. prepl.), to deal with, do for, act towards (favourably).

Kujitendeka (v. ref.), to be occupied with, busy oneself about.
Tendo (n. 5), act, action.
Tenga (n. 3, pl.), coarse flour; Tenga (n. 3), sea-monster.
(Ku)tenga (v. intr.), to alight (as bird on bough).
(Ku)tenga (v. tr.), to separate, set aside, withdraw, sever, set apart.
(Ku)tengea, Kutengeka, to be arranged, settled properly, regulated, made nice.
T'engelele (n. 7, pl.), small intestines.
(Ku)tengeneza (v. tr.), to put the finishing touch to, bring about desired end.
(Ku)tengeneza (v. c.), to prepare, arrange, regulate, mend, set to rights.
Tengo (n. 3), dwelling, resting-place.
(Ku)tenza nguvu (v. tr.), to compel, treat violently.
Teo (n. 3), sling, catapult; Teo (n. 7, pi.), sieves, winnowing fans or trays.
(Ku)tomukata (tepukuza) (v. intr.), to sprout, shoot, bud, blossom, spring up.
Tepuzi (tepukuizi) (n. 5), shoot, sprout, branch.
(Ku)terekeza (v. intr.), to halt for refreshments.
(Ku)terekeza (v. tr.), to take care of, shew kindness to, make feel at home.
Teremko (n. 5), steep hill, declivity, descent.
(Ku)teremuka (Kuteremka) (v. intr.), to go or come down, descend.
(Ku)tesa (v. tr.), to persecute, afflict; Kuteseka (v. n.), to suffer, be in distress.
Teso (n. 5), suffering, distress.
(Ku)teta (v. intr.), to quarrel, dispute, disagree, contend, strive.
T'ete (n. 3), small-pox, grain of corn; (n. 7), dried stalks of common straw, stagger; T'ete maji (n. 3), chicken- or water-pox; T'ete (n. 3), sparks.
(Ku)teeta (v. prep.), to oppose, to dispute, to champion, to fight for.
(Ku)t'etea (v. intr.), to walk lame, to halt, to totter, to cackle.
(Ku)tetema (v. intr.), to tremble, shake; Kutetemeka (v. n.), to shiver, quake, be moved.
Teu (n. 3), ant-hill; Teu, heartburn, eruptions.
(Ku)teza (see tagua and tawa) (v. tr.), to choose, elect, predestinate.
(Ku)teuka (v. n.), to break wind, belch.
(Ku)teuliwa (v. pas.), to be chosen, predestinated, elected (see mteule).
Tewa (n. 3), kind of fish.
(Ku)teza (v. intr.), to play, sport, dance.
(Ku)teza Kinanda, Ku(teza gwareide = musical drill.
(Ku)teza-teza, to shake about, be loose.
(Ku)tezama (tazama) (v. tr.), to look at, look after, observe.
(Ku)tezamia mbao (v. prepl.), to tell fortunes (by shaking sand on board).
(Ku)tezamika (v. n.), to be presentable, of pleasing appearance.
Tezi (adv.), aft, in the after part of the ship.
Tezo (n. 3), adze; Tezo (n. 5), game, plaything.
Thabiti (inv. adj.), firm, strong, immovable, established, fixed.
(Ku)thabiti (v. c.), to strengthen, confirm, establish, set fast.
Thahiri (inv. adj.), plain, clear, open, evident, obvious.
Thalathia (num. adj.), three.
Thalathini (num. adj.), thirty.
Thalimu (n. 5), criminal, transgressor, fraudulent person.
Thalitaashara (num. adj.), thirteen.

Thaluji (Thalji) (n. 3), snow.
Thamani (n. 3), value, price, preciousness, worth.
Thamany (num. adj.), eight.
Thamin'ashara (num. adj.), eighteen.

Thawabu (n. 3), reward of merit.

Thinaashara (num. adj.), twelve.

Thorn (n. 3), garlic.

Thinaashara (num. adj.), thirteen.

Thalatha (num. adj.), three.
Thalathini (num. adj.), thirty.

Thalimu (n. 5), criminal, transgressor, fraudulent person.

Thamani (num. adj.), eighty.
Thamany (num. adj.), eight.
Thamin'ashara (num. adj.), eighteen.

Thawabu (n. 3), reward of merit.

Thinaashara (num. adj.), twelve.

Thalatha (num. adj.), three.
Thalathini (num. adj.), thirty.

Thalimu (n. 5), criminal, transgressor, fraudulent person.

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Thinaashara (num. adj.), twelve.

Thalatha (num. adj.), three.
Thalathini (num. adj.), thirty.

Thalimu (n. 5), criminal, transgressor, fraudulent person.
(Ku)tindanga (v. tr.), to slaughter.
Tindi (n. 3), tomato.
Tindo (n. 3), chisel.
Tini (n. 3), fig.
T'ini (adv.), down, below, underneath, inferior; T'ini ya (adv. prep.), under, beneath, etc.
(Ku)riririka (v. intr.), to flow or trickle down.
Tisaa (inv. adj.), nine.
Tisaatashara (num. adj.), nineteen.
(Ku)tisha (v. tr.), to terrify, intimidate, scare, subdue.
Tishali (n. 5), lighter.
(Ku)tishika (v. n.), to fear, be afraid.
Tisia (inv. num. adj.), nine.
Tisiini(tisaini) (num. adj.), ninety.
Ti:i (n. 5), breast, teat, nipple.
(Ku)tit'ima (v. intr.), to thunder, roar, roll (as thunder).
-t'o, an enelicite denoting thoroughness; Fungat'o hain-mizi mkono, bind well, hurts not the arm; Fanyet'o, do thoroughly.
(Ku)toea (v. intr.), to put or take out, bring or give out, spend, dismiss, omit (to do a thing), part with; Kutoakosa, to point out a mistake, blame.
Toba (n. 3), repentance.
(Ku)toboa (v. tr.), to pierce, break through, thrust into, make a hole in.
(Ku)toboka (v. n.), to burst, burst open, come asunder.
(Ku)toea v. (prepl.), to put sauce to food, flavour, make savoury.
Tofali, (n. 5), tile, brick.
Tohara (see tahara) (n. 3), circumcision, cleanliness, purity.
(Ku)toja (v. tr.), to scarify, tattoo, make incisions in skin, cup, bleed, vaccinate.
Tojo (n. 5), incision, etc.
(Ku)toka (v. intr.), to go or come out, to have just done such and such a thing; (v. tr.), Jasho lamitoka, he perspires; Atokwa nl maazi, he weeps.
(Ku)toka kati (v. intr.), to pass away, disappear.
Tokaa (n. 3), lime, chalk.
Tokea (prep.), from, out of.
(Ku)tokea (v. prepl.), to go out by, etc., happen, appear, come to pass, be manifest; Ndia ya ku'okoa, a way of means of exit.
(Ku)tokomea (v. n.), to disappear, vanish, pass away.
(Ku)tokosa (v. c.), to boil, cook by boiling.
(Ku)tokota (v. n.), to boil, come to boiling point.
(Ku)tokoz:a (v. tr.), to scoff, tease, provoke.
(Ku)tolea (v. prepl.), to give out to or for; Amemtolea makali, he used strong language to him.
(Ku)toma (v. tr.), to pierce, stab, burn, toast, brand, prick, cauterize.
Tomo (n. 5), dross.
Tomoko (n. 5), custard-apple.
(Ku)tona (v. intr.), to drop, drip; (Ku)toneka (v. n.), to fall in drops.
Tone (n. 5), drop.
(Ku)tonesha (v. c.), to touch a sore place (thereby making it "run" or drop).
(Ku)tonga (v. tr.), to carve, point, sharpen, elcave, hew.
Tonge (n. 3), bit, lump, morsel, piece.
Kutongea (v. tr.) to slander, to betray.
(Ku)tongeka (v. n.), to be sharp, be pointed.
Tongo (n. 3), blindness of one eye.
(Ku)tongoa (v. tr.), to sharpen; Kutongoa Kilemba, to arrange
turban symmetrically with a point.

(Kutona)ngokana (v. n.), to be brought into points at either end.

(Kutononesha (v. e.), to make rich.

(Kutononoka (v. n.), to become rich.

Tope (n. 7, pl.), mud, mire, boggy or marshy earth, dirt, clay.

(Kutopea (v. intr.), to sink (as in mud or mire, or as an arrow in flesh), to stick in.

Topi (n. 3), hat, helmet.

(Kutopea (v. tr.), to remove, take away, counteract (power of spell, etc.).

(Kutoroka (v. intr.), to run away, escape, play truant.

-tosa (var. adj.), unripe, hard, nearly ripe (ctr. -biti, raw).

(Kutosa (v. e.), to drown, wet.

(Kutosha (v. n.), to be enough, be sufficient, suffice.

(Kutoshewa (v. pass.), to be astonished, amazed.

(Kutota (v. intr.), to sink, get wet; Kutota maio (v. intr.), to lose eyesight.

(Kutovyya (Kutovyeka) (v. tr.), to dip.

(Kutoweka (v. n.), to disappear, vanish.

(Kutowesha (v. e.), to kill, put out of sight.

(Kutoza (v. e.), to oblige, give: hence to tax, exact, extract, levy.

Tozi (n. 5), tear, tear-drop.

Tu, Tuu (inv. adj.), only, alone, just, nothing but.

Tuu (n. 3), white-ant hill.

Tu (pron., 1st pers., pl.), we, us (also we are, strong verb to be).

Tua (n. 3), blemish, stain, defect, disgrace.

(Kutua (v. tr.), to put or lay down (load, or burden), furl (sail); (v. n.), to set (of sun), halt, camp, sojourn; Kutua moyo, to feel comforted.

(Kutua (v. tr.), to grate, rasp, grind, or rub to powder.

(Kutuama (v. n.), to settle (as sediment).

(Kutubai (v. intr.), to agree to terms (rebels).

(Kutubia (v. prep.), to repent of or towards (God) (used with more seriousness than tubu).

(Kutubu (v. intr.), to repent.

(Kutubua (v. tr.), to graze (skin), rub slightly.

(Kutubwikia (v. prepl.), to fall or tumble into.

Tufani (n. 3), storm, hurricane, gale.

T'ufu (n. 3), ball (for playing).

-tufu (var. adj.), bad, worthless, corrupt.

(Kutufuka (v. n.), to become use- less, bad, etc.

Tui (n. 3), fat, narrow, fatness, oil; T'ui (n. 3), leopard; Tui la nazi, oily milk from cocoa-nut squeezed through grass bag to separate from grated fibre.

(Kutuja (v. tr.), to strain, filter.

(Kutujika (v. n.), to be strained, filtered, cleansed by straining.

(Kutujua (v. tr.), to thin down (as gruel).

(Kutujuka (v. n.), to become thin or watery.

(Kutuka (v. intr.), to be mean, low, vile, oppressed.

(Kutukana (v. tr.), to abuse, slander, insult, use bad language to, revile.

(Kutukanana (v. rec.), to insult mutually (see matukano).

(Kutukia (kutuka) (v. n.), to happen, chance, come to pass, happen suddenly.

(Kutukia (v. tr.), to hate, dislike.
T'unda (v. e.), to cause to hate, annoy, ridicule, tease, offend, vex, displease.
(Ku)tukiza (v. e.), to cause to hate, annoy, ridicule, tease, offend, vex, displease.
(Ku)tukizwa (v. pass.), to be angry, vexed, offended.
(Ku)tukua (v. tr.), to carry, bear, endure, put up with.
-tukufu (var. adj.), glorious, excellent, exalted.
(Ku)tukuka (v. n.), to be exalted, glorified.
(Ku)tukulia (v. prep.), to bear, carry, or endure for.
(Ku)tukuliana (v. rec.), to bear and forbear, get on well together.
(Ku)tukulika (v. n.) to be bearable, tolerable.
(Ku)tukusa (v. tr.), to shake, agitate.
(Ku)tukusika (v. n.), to be moved, shaken.
(Ku)tukuta (v. intr.), to move, fidget, be restless, uneasy.
-tukutu (var. adj.), fidgetty, unmanageable, insubordinate.
(Ku)tukuza (v. tr.), to glorify, exalt, magnify; (v. e.), to make carry.
Tule (adj.), low, base, unworthy.
(Ku)tulia (v. prepl.), to let off, exonerate ('from responsibility or blame); (v. intr.), to be quiet, settle down, be at rest, tranquil, serene; (v. tr.), to plant, set.
(Ku)tuliza (see Tuza) (v. e.), comfort, console, quiet, calm, allay, to fix or set (as of eyes).
(Ku)tuma (v. tr.), to send on an errand, commission (used only of persons).
(Ku)tuma (v. intr.), to trade, make gain or advantage, profit.
(Ku)tumai (v. intr.), to trust, be confident.
Tumaini (n. 3), trust, hope, confidence.
(Ku)tumaini (v. tr.), to trust, trust in, rely upon; (v. intr.), to hope, expect.
T'umba (n. 3), bud; (n. 5), case, sheath, cover.
(Ku)tumbaa (v. intr.), to loaf about, lurk, stand idle.
Tumbaku (n. 3), tobacco, snuff (see study 17).
Tumbawe (n. 5), coral-rag; Jiwe la tumbawe, coral.
T'umbi (n. 3), net for fishing made of cocoa-nut fibre, heap.
Tumbiri (n. 3), monkey.
T'umbi'tumbi (adv.), in heaps.
Tumbo (n. 5), stomach, abdomen, intestines, womb.
(Ku)tumbua (v. tr.), to pierce, wound, perforate, bore a hole in, break up.
(Ku)tumbuiza (v. e.), to comfort.
Tumbuizo (tumbuize (n. 3), short flowery poem.
(Ku)tumbua (v. N.), to burst open, split up, be wounded, be worn through into a hole.
(Ku)tumbukia (v. prepl.), to fall or tumble into.
T'ume (n. 3), messenger, sent one emissary.
(Ku)tumia (v. tr.), to use, employ, make use of, spend; (Situmii nyama, I do not take meat).
(Ku)tumika (v. intr.), to serve, be in service; (v. n.), to be of use, be in use.
(Ku)tumikana (v. n.), to be used up.
(Ku)tumikia (v. prepl.), to serve (a person).
Tumo (n. 5), sphere of business; Tumo (n. 5), errand, message.
(Ku)tumwa (v. pass.), to be sent on a message.
(Ku)tuna (v. tr.), to slay, skin.
Tunda (n. 5), fruit; Tu'nda (n. 3), waistlet.
(Ku)tunda (v. tr.), to pluck, pick, gather, to catch.
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(Ku)tundamana (v. n.), to hang, hold together.
(Ku)tundika (v. tr.), to hold, suspend, to hang on a line.
Tundu (n. 4), nest, long basket, cage.
Tundu (n. 3), hole.
(Ku)tunduwa (v. intr.), to be silent, morose, taciturn.
(Ku)tunga (v. tr.), to put or string together, thread, compose.
(Ku)tunga (v. tr.), to winnow, sift, shepherd, tend, guide.
(Ku)tungamana (v. n.), to be established, hang together as a whole.
(Ku)tungia (v. tr.), to lead, to string up.
(Ku)tungika (v. tr.), to hang up, suspend, to hang on a line.
T'ungu (n. 3), small ant, emmet; -tungu (var. adj.), bitter.
(Ku)tungua (v. tr.), to cast down, violate, degrade, profane, descrate.
T'unguja (n. 3), tomato.
(Ku)tunguza (v. n.), to be cast down, come to grief, evil to befall one.
(Ku)tungulia (v. prepl.), to look in, peep in, stoop and look in.
Tunu (n. 3), treasure, rarity, delight, something prized and valued, present.
(Ku)tanua (v. tr.), to scratch, scarify.
(Ku)tanza (v. tr. & intr.), to take care of, guard, keep, protect, preserve, watch closely, look out.
T'nu (n. 3), camp, encampment.
T'upa (n. 3), file; T'upa (n. 3), bottle, flask, phial.
(Ku)t'upa (v. tr.), to throw, throw away, cast, fling.
(Ku)t'upa (v. tr.), to leap, leap over; Kut'upa mpaka, to overstep limit, encroach, go beyond boundary.
(Ku)upilia mbali, to throw right away, banish out of sight.
-tupu (var. adj.), empty, only, nothing but; Tupu (invar. adj.), naked, nude.
Tupu-tupu (adv.), in a state of nudity or destitution.
Turki (n. 5), Turk.
(Ku)turup'uka (v. n.), to escape, get loose (from confinement).
(Ku)turup'usha (v. c.), to assist in escaping, set free, deliver, rescue.
(Ku)turuzika (v. intr.), to trickle, run down.
(Ku)tusha (v. tr.), to curse, vilify, execrate, defame.
Tusitusi (n. 5), roaring of waves.
Tuta (n. 5), row, raised bed for vegetables, furrow, company, band.
(Ku)tutia (v. n.), to rise high, be lofty.
(Ku)tutiza (v. c.), to heap up, pile together.
Tutu! (interj.), hands off! take care!
(Ku)tutuma (v. intr.), to rumble, roll.
(Ku)tutuzika (v. n.), to pant, throb.
Tuu (tu) (adj. and adv.), only, merely.
(Ku)tuzza (v. intr.), to trickle, flow.
Tuwashi (n. 5), eunuch.
Tuwazi (n. 5), cymbal, timbrel.
(Ku)tuza (tuliza) (v. tr.), to soothe, pacify, console, curry favour.
Tuzo (n. 3), reward, consolation prize, tip, "douceur."
(Ku)twaa (v. intr.), to set (of sun).
(Ku)twaa (v. tr.), to take, receive, take with the hand; Kutwaa p'ole, to treat tenderly.
(Ku)twanga (v. tr.), to pound corn in mortar for removing husk.
(Ku)tweka (v. tr.), to raise, hoist, lift up, put upon (load or responsibility).
(Ku)tvesha (v. tr.), to pay respects to, greet (in the evening).
(Ka)twe (v. intr.), to gasp, pant, struggle for breath.
(Ku)tweza (v. tr.), to subdue, abuse, humble, bring low.
(Ku)jiweza (v. refl.), to humble oneself, grovel, submit.
Twiga (n. 3), giraffe.

U

U (pron. 2nd p. sing.), Also 2nd p. s. of strong verb to be, thou art.
Ua (n. 5), flower, blossom; Ua la waridi, rose; (n. 7), fence round court, courtyard, enclosure.
(Ku)ua (v. tr.), to kill, murder (cannot be used of slaughtering animals).

Ua (n. 5), flower, blossom; Ua la waridi, rose; (n. 7), fence round court, courtyard, enclosure.

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Ua (n. 5), flower, blossom; Ua la waridi, rose; (n. 7), fence round court, courtyard, enclosure.
smallness, insignificance, youthfulness, youth.
Udohoudoh (n. 7), odds and ends.
Udongo (n. 7), soil, clay, ground.
Ufa (n. 7), crack, fissure.
Usanifu (n. 7), success, prosperity.
Usaume (n. 7), kingdom, kingship.
Uskiluli (n. 7), insolence, overbearing behaviour, rudeness, arrogance.
Ufilizi (n. 7), distraint, destruction.
Usisadi (n. 7), ill-fame, vice, villeness.
Unto (n. 7), thin stick, lath, pole.
Ufu (n. 7), death, corpse.
Usufuo (n. 7), resurrection.
Ufunga (n. 7), long seat on verandah.
Ufunguo (n. 7), key.
Ufu (n. 7), strand, shore, beach, water's edge.
Usuraba (n. 7), small box for keeping chewing-lime.
Ufyagio (n. 7), broom, sweeping-brush.
Ufyodzi (n. 7), abuse, insult.
Uga (see ua) (7), open, space.
Ugali (n. 7), Indian-corn porridge.
Uganga (n. 7), witch-doctor's art, magic.
Ugema (n. 7), tapping of palm-trees for toddy.
Ugeni (n. 7), state of being a stranger; Ugenini; in a foreign country.
Ughaibu (n. 7), chewing mixture consisting of tobacco, lime, betel-leaf, areca-nut and gum (k'atu).
Ugo (n. 7), fence, hedge.
Ugomvi, quarrel.
Ugoujwa, sickness, illness, disease. (Ku)ugua (v. intr.), to fall ill, ail, ache, be in pain.
Ugumu (n.) hardness, toughness, hardship, difficulty. (Ku)ugusa (v. c.) to nurse, see through an illness.

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Ugwe (pl. ng'ngwe) (n. 7), thong, cord, line.
Uhaba (n. 7), smallness, paucity.
Uhai (n. 7), life.
Uhalifu (n. 7), rebellion, transgression.
Uhalimu (n. 7), condescension.
Uharibifu (n. 7), corruption, depravity.
Uhasharati (n. 7), immorality, licentiousness.
Uhasidi (n. 7), envy.
Uhitaji (n. 7), want, need, destitution.
Uhodari (n. 7), encouragement.
Uhuuni (n. 7), smith-work.
Uhuru (n. 7), freedom.
Uhusida (n. 7), envyings.
Uinđa (n. 7), hunting, chase, sport.
Uja (n. 7), slavery, servility.
Ujaka (n. 7), wild spinach.
Ujana (n. 7), youth, childhood.
Ujane (n. 7), widowhood.
Ujani (n. 7), captivity.
Ujanja (n. 7), swindling, cheating.
Ujenzi (n. 7), building, construction.
Uji (n. 7), gruel, porridge, stir about; Uji wa mtama, kaffir-corn porridge; Uji wa m'ele, rice gruel.
Ujinga (n. 7), stupidity, ignorance.
Ujira (n. 7), wages, salary, hire.
Ujumbe (n. 7), message, princedom.
U'kabali (n. 7), nobility, dignity.
Ukabaha (n. 7), whoredom.
Ukaidi (n. 7), obstinacy, perversity.
Ukakaya (n. 7), extent, expanse.
Ukali (n. 7), fierceness, sharpness.
Ukamba (n. 7), belt, girdle.
Ukambaa (n. 7), cord made from slips of dwarf-palm.
Ukambi (n. 7), measles.
Ukamiliifu (n. 7), perfectness, integrity.
Ukanda (n. 7), cord, thong, bridle.
Ukarimu (n. 7), liberality, generosity, large-heartedness.
Ukavu (n. 7), insolence, dryness.
Ukazi (n. 7), dwelling.
Ukelele (n. 7), great noise, outcry.
Ukeme (n. 7), cry of distress, call for help.
Ukhaini (n. 7), treachery.
(Uk)ukilia (v. prepl.), to intend, plan, determine, devise.
Ukinaifu (n.), pride, self-sufficiency.
Ukindani (n. 7), stubbornness, contradictoriness.
Ukombo (n.), crookedness, curved tool for hollowing wood.
Ukombozi (n. 7), redemption, ransom.
Ukoma (n. 7), end, termination.
Ukonzo (n. 7), goad, long stick with pointed end.
Ukoma (n. 7), leprosy.
Ukombo (n.), crookedness, curved tool for hollowing wood.
Ukombozi (n. 7), redemption, ransom.
Ukono (n. 7), arm (of lake, etc.), offshoot, branch.
Uk'onyezo (n. 7), winking, making signs with eyebrows.
Ukoo (n. 7), dirt, filth.
Ukope (n.), eyelash.
Ukorofi, impiety, ungodliness, wickedness.
Ukosevu (n. 7), want, deficiency, insufficiency, fault.
Ukubali (n. 7), acceptance.
Ukubwa (n.), size, seniority, priority, greatness.
Ukucha (n. 7), claw, nail.
Uk'ulima (n. 7), cultivation, tilage, husbandry.
Ukumbi (n. 7), entrance hall.
Ukumbiza (n. 7), space under eaves of house.
Ukumbusho (n.), memorial, memorial.
Ukunduifu (n. 7), clearing-up, simplicity.
Ukungo (n. 7), edge, brink, brim.
Ukurasa (n. 7), leaf of book, sheet of paper. (See Kata.)
Ukata (n. 7), wall.
Ukuu (n. 7), greatness, strength, honour.
Ukwato (n. 7), hoof.
Ukwasi (n. 7), riches, opulence.
Ulabilu (n. 7), perseverance.
Ulaifi (n. 7), gluttony, excess.
Ulaini, Ulainifu (n. 7), softness, smoothness; Ulaini-ulaini, flat-tery.
Ulaiti (n.), European calico (also adj. applied to anything of European origin).
Ulanifu (n. 7), self-indulgence, cursing.
Ulatifu (n. 7), gentleness.
Ulaya (n. prop.), Europe, mother-country.
Uleisi (n.), boy, lad.
Ulegevu (n. 7), languor, lassitude, slackness, sloth, sluggishness.
Ulekevu (n. 7), straightforwardness, uprightness, equity, integrity.
Ulevi (n. 7), drunkenness.
Ulili (n. 7), superior kind of bedstead.
Ulimi (n. 7), tongue (pl. ndimi).
Ulimwengu (n. 7), inhabited world, universe, world.
Ulimidi (n. 7), African's tinder-box.
Ulinganifu (n. 7), comparison, resemblance.
Ulingo (n. 7), watchers' hut in field.
Ulinzi (n. 7), guard, watching.
(Ku)uliza (v. tr.), to ask a question.
Ulizi (n. 7), art and practice of wailing at funerals.
Ultima (n. 3), run of ill luck.
Uma (n. 7), fork, gridiron, cantery, iron (pl. Mauma and Nyuma).
(Ku)uma (v. tr.), to bite; (v. intr.), to ache, hurt, pain (only used transitively of a wound or injured member affecting sufferer's own person as Kitwa chamwuma, his head pains him).
Umande (n. 7), dew, moisture.
Umande ulioganda, hoar frost.
Umasikini (n. 7), poverty, want.
Umasihia (n. 7), Christianity.
Umafi (n. 7), multitude, crowd, everybody.
(Ku)umba (v. tr.), to create, shape, form; to desery, pick out (object far off).
(Ku)umbia (v. intr.), to soar about, glide round.
(Ku)umbika (v. n.), to be well formed or fashioned, be strong.
Umbo (n. 5), form, shape, moulding, figure.
Umbu (n. 5), sister.
(Ku)umbua (v. sub.), to deface, mutilate, disfigure, destroy.
-ume (var. adj.), masculine, male, manly, strong.
Ume (n. 7), courage, manliness.
Umeme (n. 7), lightning, thunderbolt.
(Ku)umia (v. prepl.), to be in pain.
(Ku)umika (v. tr.), to cup.
Umio (n. 7), throat, windpipe.
(Ku)umiza (v. c.), to hurt, cause pain to, inflict suffering.
(Ku)umka (v. n.), to rise up, foam, bubble up, froth, effervesce.
Umoja (n. 7), union, oneness, unity.
Umri (n. 7), lifetime, age, life.
(Ku)umua (v. tr.), to take away, deprive.
(Ku)umwa ni (v. pass.), to be bitten by, suffer pain from.
Unafiki (n. 7), hypocrisy, lying, deceit.
Unajisi. (See Najisi.)
(Ku)unda (v. tr.), to build, construct.
Undu (n. 7), cock's comb.
(Ku)undaa (v. intr.), to overflow, pass over.
Une, four (in counting).
Unene (n. 7), thickness, stoutness, bigness, bulk.
Unga (n. 7), flour, meal.
(Ku)unga (v. tr.), to unite, join, connect.
(Ku)ungama (v. tr.), to confess, own, admit, acknowledge.
(Ku)ungamana, (Ku)ungana (v. rec.), to be united, cohere.
Ungereza (n. 7), England.
Ungi (n. 7), muchness, plenty, multitude, quantity, maximum.
(Ku)ungika (v. n.), to be set (as of bones), knit, be joined.
Ungo (n. 5), member, joint, limb.
Ungo la shingo (n. 5), prominence between shoulders.
Ung'ongo (n. 7), palm-leaf slip.
(See Ng'ongo, dwarf-palm).
(Ku)ungua (v. sub.), to disunite, sever, cut; (v. intr.), to be burnt, be searched, be singed, catch fire.
Unguja (n.), Zanzibar.
(Ku)ungulika (v. n.), to be troubled at heart.
(Ku)unguza (v. c.), to burn, scorch, singe, scald.
Ungwana (Ungwana) (n. 7), gentle birth, freedom, good breeding and education.
Unono (n.), fatness.
Unyago (n. 7), mourning, ngoma.
Unyamavu (n.), silence, quietness.
Unyang'anyi (n.), robbery, extortion.
Unyasi (n. 7), blade of grass.
Unyenyekevu (n. 7), humility, meekness, lowliness, supplication.

Unyeti (n. 7), pride, conceit.

Unyonge (n. 7), weakness, meanness, poorness, feebleness.

Unyoya (n. 7), a single feather.

Unyozí (n. 7), shaving.

Unyushi (n. 7), a hair of the eyebrows.

Unywele (n. 7), a single hair (of head).

Uo (n. 7), seabbard.

Uombézi (n. 7), meditation, intercession.

Uongofu (n. 7), prosperity, happy ending, well-being.

Uovu (n. 7), evil, wickedness.

Uozí (n. 7), marriage.

Upaa (n. 7), scalp, pate, side of sloping roof, bump of veneration; Anaanpa = lie is bald.

Upaji (n. 7), gift, benefit, generosity.

Upamba (n. 7), curved knife used in tapping.

Upana (n. 7), breadth, width, extent.

Upande (n. 7), side, part, portion; P’ando za ... in the vicinity of . . .

Upanga (n. 7), a sword; (pl. panga).

Upau (n. 7), slanting roof-pole, rafter.

Upawa (n.), ladle made of half a cocoa-nut shell.

Upele(n.7), pimple, eruption, itch.

Upeombo (n. 7), long stick for gathering fruit.

Upendano (n. 7), state of mutual love.

Upendeleo (n.), preference, favouritism.

Upenu (n. 7), verandah-roof, eaves.

Upenzi (n. 7), lovingness.

Upeo (wa maato) (n. 7), horizon, limit of sight.

Upeo (n. 7), broom, (adv.), extremely, of the utmost.

Upepeo (n. 7), fan, bellows.

Upepo (n. 7), wind, cool breeze, zephir; Kubadili upepo, to go away for change of air.

Upesi (n.), quickness, rapidity, speed.

Upináda (n. 7), bow.

Uipánda (n. 7), edge or border of cloth, selvage, fold, hem.

Upo (n. 7), long-handled ladle.

Upofu (n. 7), blindness.

Upole (n. 7), gentleness, meekness, mildness, moderation.

Uposo (n. 7), sum paid to bride by bridegroom before marriage.

Upote (n. 7), bow-string (of ox-sinews).

Upotevu (n. 7), destruction, state of being, lost, moral ruin.

Upotofu (n. 7), perseverance, crookedness, iniquity.

Upumbavu (n. 7), foolishness, folly.

Upunga (n. 7), flower-bud blossom.

Upungufu (n. 7), decrease, deficit, deficiency.

Upuuzí (n. 7), mischief, nonsense, knavery, iniquity.

Upwa (n. 7), shore.

Upweke (n. 7), loneliness, aloofness, independence.

Upya (n. 7), newness, anew, newly.

Uradi (n. 7), invocation.

Urari (n. 7), even balance, equality.

Urafiki (n. 7), friendship, friendship, sociability.

Urefu (n. 7), length, height, tallness.

Urembo (n. 7), adornment, ornament, finery, glory, beauty.

Urithi (urathí) (n. 7), inheritance, heritage.

Urufuba (n. n.), moisture.

Usadiki (n. 7), faithfulness.
Usaf\(i\) (n. 7), cleanness, purity, brightness.

Usaf\(i\)ri (n. 7), pride.

Usemi (n. 7), conversational powers, oratory, art of speaking.

Ushadidi (n. 7), strength.

Ushahidi (ushuhuda) (n. 7), testimony, witness.

Ushairi (n. 7), long string of poetry.

Ushanga (n. 7), beads, necklace, string of beads.

Ushelke (n. 7), chieftainship.

Usi (n. 7), hair of eyebrow.

Usi (n. 7), string course (archit).

Ushirika (n. 7), communion, partnership.

Ushujaa (n. 7), courage, bravery.

Usi\(n\)g\(u\) (n. 7), poison, gall, sting (of bee, etc.).

Usi\(p\)avu (n. 7), foolishness, folly, hardness, obstinacy.

Us\(h\)uru (n. 7), tax, customs, duty.

(Ku)usia (v. tr.), to command, give orders or instructions concerning charge, bequeath.

Usikiz\(i\) (n. 7), attention, heed, hearing.

Usiku (n. 7), night (pl. masiki);
Usiku kucha, all night long, till dawn; Usiku wa manane, midnight, dead of night.

Usiku sana (adv.), late at night.

Usingizi (n. 7), sleep, unconsciousness. Kulala usingizi, to be asleep.

Usiri (n. 7), delay, tarrying, procrastination.

Usitadi (n. 7), skilled workmanship, dexterity, expertness.

Usitu (n. 7), strip of plated grass for making mats.

Us\(o\) (pl. nyuso) (n. 7), face, edge. Us\(o\) na\(f\)i, face to the ground (shame).

Usomo (n. 7), friendliness, fellowship.

Usu! hush!
Utiri (n. 7), poultry-lice, fleas.
Ut (n. 7), semsem plant, fluid matter, dripping.
Utufu (n. 7), spoiling, ruination; Utufu wa mato, blindness.
Utonganyi (n. 7), deceit, fraud.
Utoro (n. 7), running away, plundering, piracy.
Utosii (n. 7), crown of head.
Utoto (n. 7), childhood, infancy.
Utuzima, prime of life.
Utoto (n. 7), childhood, infancy.
Utuka (n. 7), market (poetical)
Utukufu (n. 7), glory.
Utukutu (n. 7), insubordination, unruliness, naughtiness.
Utukuzi (n. 7), porterage.
Utulivu (n. 7), tranquillity, good behaviour.
Utulizi, utuvu (n. 7), comfort, consolation.
Utumba (n. 7), betrothal, engagement.
Utumbo (n. 7), entrails.
Uhtumuzo (n. 7), song, psalm, agony.
Utume (n. 7), apostleship.
Utumi (n. 7), business, trade, livelihood, work.
Utumishi (n. 7), service.
Utumizi (n. 7), use, service.
Utumo (n.), profit, gain.
Utumwa (n. 7), slavery.
Utunga (n. 7), pasture, herding.
Utungo (n. 7), string (of beads), composition.
Utungu (n. 7), bitterness, agony, pain.
Utupu (n. 7), nakedness, emptiness.
Utwao (n. 7), dusk, sunset, evening.
Uudi (n. 7), scented wood used for fumigating.
Uumbufu (n. 7), destruction, mutilation.
Uungu (n. 7), theology.
Uuwaji (n. 7), murder.
Uvao (n. 7), garment, dress.
Uvivu (n. 7), idleness, laziness, sloth, indolence.
Uvuguvugu (n. 7), lukewarmness.
Uvuli (n. 7), shadow, shade.
Uvumba (n. 7), incense; (galbanum) Ku-fukiza uvumba, to burn incense.
Uvumbi (n. 7), dust, dirt, small dust.
Uvumilivu (n. 7), patience, long-suffering.
Uvumvu (n. 7), mourning, lamentation.
Uvundfu (n. 7), desolation, breaking down.
Uvundo (n. 7), stench, offensive smell.
Uvurungu (n. 7), hollow, hollowness, cavity.
Uvyazi (or uzazi) (n. 7), birth, bearing of children.
Uwakili (n.), stewardship.
Uwanda (n. 7), yard, court, open space.
Uwanga (n. 7), arrowroot.
Uwao (ubao) (n.), hull (of ship).
Uwaziri (n.), superintendence, viziership.
Uwele (n. 7), sickness, disease (pl. ndwele).
Uweza (uwezo) (n. 7), power, valour, strength, might, riches.
Uwingu (n. 7), heaven, sky.
Uwongo (urongo) (n. 7), lie, untruth, falsehood.
Uyabisi (n. 7), dryness.
(Uk)uza (Kuza) (v. tr.), to sell. (Ku)uzanya, to cause to sell.
Uzalishi (n. 7), midwifery.
Uzao (n.), seed, posterity, fruit, progeny.
Uzee (n. 7), old age.
Uzi (pl. nyuzi) (n. 7), cotton, thread, string, wire.
(Ku)uzia, kuuzilia (v. prepl.), to sell to.
Uzima (n. 7), life, health, soundness, durability.
Uzinduo (n. 7), alarm.
Uzinifu (n. 7), whoredom.
Uzinzi (n. 7), immorality.
Uzio (n. 7), fish-trap.
Uzishi (n. 7), burial preparations, undertaker's duty.
Uzito (n.), heaviiness, sorrow, weight.
Uziwa (n. 7), deep sea, depth, open sea.
Uzuio (n. 7), hindrance.
(Ku)uzulu (v. tr.), to remove from office, dethrone, depose, degrade.
Uzungo (n. 7), halo round moon.
Uzungu, Europe.
Uzuri (n. 7), beauty.
Uzushi (n. 7), raising, resuscitation, bringing to surface.
Uzuzi (n. 7), falsehood, invention, fiction.

V

(Ku)vaa (v. tr.), to wear, put on;
(Ku)vaa nguo, to dress, put on one's clothes.
(Ku)valisha (kuvisha) (v. c.), to cause one to dress.
(Ku)vama (v. n.), to wear or cut by friction.
Vao (n. 5), garment, dress.
Vi (pl. prefix) (see note 3, study 18).
Via (v. n.), to be spoiled, stunted in growth, blighted.
Viisi (n. 4, pl.), the mean, the middle, average.
Vibaya (adj. and adv.), bad, badly.
Vifaa (n. 4, pl.), necessaries.
(Ku)vika (v. tr.), to clothe, to dress (another), to overlay (with gold, etc.).

Vile (dem. adj., 4th cl. pl.), those; (adv.), thus; Vilevile (adj. and adv.), those same, exactly thus.
(Ku)vimba (v. intr.), to swell; (v. tr.), to thatch (roof).
Vimbi (n. 4), bad things, evil.
(Ku)vinjari (v. intr.), to cruise.
(Ku)vinya (v. tr.), to shake, dandle.
Viovu (n. 4, pl.) (elliptical for vitu vivovu), evil, wrong, harm.
Vipele(vidudusi) (n. 4, pl.), rash, eruption, pimples.
Virakaraka (n. 4), streaks, stripes.
(Ku)viringa (v. tr. and n.), to make or become round.
(Ku)viringana (v. rec.), to become round or spherical.
Virugu (n. 4), anger.
Vita (n. 4, pl.), war, conflict, warfare.
Vitimvi (n. 4, pl.), plotting, intrigue, treachery.
Vitushii (n. 4), sudden calamities.
Viitwa-viitwa (adv.), topsy-turvy.
Vivi hivi (adv.), precisely thus.
(Ku)vivia (v. n.), to smoulder, burn low.
-vivu (var. adj.), idle, lazy, slothful, indolent.
Vivyo (ref. pron.), those same (things, cl. 4); (adv.), in that manner.
Vivyo hivyo (dem. adj. and adv.), those very same.
Viweo (n. 4, pl.), lap.
(Ku)viza (v. c.), to spoil, damage, mar.
(Ku)vizhia(vizia) (v. tr.), to watch, keep in view, spy.
Vizuri (adj. and adv.), beautiful, nice, beautifully, prettily, nicely, well, etc.
(Ku)vua (v. sub.), to take off (clothes), to undress; Kuva kofia, to take off one's hat; (v. tr.), to lift up, fish, catch fish; Kuvulia(samaki) (v. prepl.), to fish with or by; Kuvua mato,
to look up; Kumvulia mt'uma, to stare at one.

(Ku)vuata (v. tr.), to press between palate without biting.

(Ku)vuaza (v. tr.), to scratch, tear, graze, cut, wound, gash.

(Ku)vuja (v. intr.), to leak, leak in water.

(Ku)vuka (v. n.), to come off, fall off (clothes); (v. intr.), to cross over, ferry across.

(Ku)vusha (v. c.), to ferry one across.

(Ku)vukuta (v. tr.), to blow (bellows).

Vukuto (n. 3), sweat, perspiration.

Vuli (n. 3), latter-rains. Period of latter rains (October—November).

(Ku)vuma (v. intr.), to roar, rage, make commotion.

Vumbi (n. 5), dust, rubbish, litter.

(Ku)vumbika (v. tr.), to bury in sand or hot ashes, roast in ashes, to be dust.

(Ku)vumburuka (v. n.), to start up suddenly (sleeping animals).

(Ku)vumilia (v. intr.), to endure, bear, be long-suffering.

(Ku)vumiza (v. c.), to make to be heard, cause a noise.

(Ku)vuna (v. tr.), to reap, gather in.

(Ku)jivuna (v. ref.), to boast, glory, be puffed up, conceited, vain.

(Ku)vunda (v. tr.), to break, smash, destroy, annul, change (money); Kuvunda kambi, to break up camp, i.e. to start day's march; Upepo ukavunda, the wind lessened.

(Ku)vundanga (v. tr.), to crush, break by pressure.

(Ku)vundika (v. n.), to become broken, be conceited, come to grief.

(Ku)vuruga (v. tr.), to stir.

(Ku)vurumiza (v. tr.), to roll down, throw, fling.

(Ku)vuta (v. tr.), to draw, pull, attract; Kuvuta makasia, to row (oars); Kuvuta tumbaku, to smoke (tobacco).

(Ku)vuvia (v. intr.), to blow, breathe on.

Vya (var. prep.), of (4th cl. pl.).

(Ku)vyaa (see Kuzaa) (v. tr.), to bear, bring forth, be fruitful.

Vyakula (n. 4, pl.), food, eatables, provisions.

Vyema (adj. and adv.), well, in good state, all right, rightly; Kuona vyema kwa, to delight in.

Vyengine (adj. and adv.), other, otherwise, differently.

Vyengulima (n. 4, pi.), small, low hills.

Vyepesi (adj. and adv.), light, easy, trifling, then, easily.

(Ku)vyoga (v. tr.), to tread upon, trample.

W

Wa (var. prep.), of; Wa (conj.), and (Arabic); Wa-miji (of towns) (n. 1, pl.), citizens, people, members of a federation.

(Ku)wa (v. intr. and copula), to be, become.

(Ku)wadia (v. intr.), to be the appointed time.

Wadinasi (n. 3), gentlefolk (lit. sons of men, Ar.).

Wafi (n. 7), stinging-nettle.

Wahedi (num. adj.), one; Wahedi wa ishirini, one and twenty.

(Ku)wahi (v. intr.), to be able (to go to a place, etc.).

Wajibu (n. 7), necessity, obligation, inevitable duty.
(Ku)waka (v. intr.), to burn, be alight, burn up brightly.
Wakadhalika, etcetera, and so on, and the rest.
Wakazi (n. 7), time, appropriate time, season.
Wakf (see Wakufu).
Wakili (n. 5), steward.
Wako (n. 5), building (see Kuaka).
Wakufu (adj.), consecrated, dedicated, sacred, set apart; Kuweka wakufu, to consecrate, dedicate.
Wala (adv. conj.), neither, nor.
Walakini (CODJ.), but, nevertheless.
Walau (conj.), not even.
Wale (var. dem. adj.), those (cl. 1, pi).
Wall (n. 7), boiled rice (sec Miele and Mpunga). (See Liwali, native governor.)
Walii (n. 3), saint (Muhnd.).
Wallahi (interj.), by God.
(Ku)wama (v. intr.), to stick fast, press into.
(Ku)wamba (v. tr.), to stretch over, lace bedstead.
Wambe (n. 7), corn-dust.
Wanda (n. 3), antimony (used by women for painting eyebrows and eyelids).
Wandiko (n. 7), plaster.
(Ku)wanda (v. intr.), to become fat.
Wangwa (n. 7), swampy or boggy ground, valley, marsh (pl. nya-ngwa).
Wano (n. 5), wooden part of arrow or spear.
Wapi ? (inter. adv.), Where?
Waraka (n. 7), letter, epistle (pl. nyaraka).
Waria (inv. adj.), skilful, expert.
Waridi (n. 5), Rose (see ua).
Wasa (n. 7), lath, stick.
(Ku)washa (v. c.), to set light to, kindle, irritate, burn, sting, smart, be pungent.
(Ku)wasili (v. intr.), to arrive.
Kuwasiisha (v. c.), to convey, cause to arrive.
Wasiwasi (n. 3), doubt, hesitation.
Watani (see Autani) (n. 7), home, dwelling, habitation.
Wavu (n. 7), net, snare, hammock.
Wavyele (n. 1, pl.) elders.
(Ku)wawa (v. intr.), to be uneven, slanting, out of the perpendicular.
(Ku)wayawaya (v. red.), to be perplexed, hesitate, waver, be troubled.
Wayo (n. 7), foot-print.
(Ku)waza (v. intr. and tr.), to think, reflect.
Wazi (adj. inv.), plain, clear, open, manifest, ajar, obvious, patent, evident, hollow; Kuweka wazi, to show, demonstrate.
Waziwazi (adv.), clearly, intelligibly, audibly, publicly, frankly.
Wazimu (n. 7), lunacy, madness, imbecility.
Waziri (n. 5), prime minister, overseer, superintendent, vizier.
Wazo (n. 5), thought, intention, idea, opinion.
(Ku)wea (v. prepl.), to be to (sec welea).
(Ku)weka (v. tr.), to put, place, lay by, put aside, appoint; Kuweka Salama, to save.
(Ku)wekea (v. prepl.), to commit to, place or deposit with.
Weko (n. 5), joint, joining, welding together.
Wekundo (n. 7), redness.
Wele (n. 5), udder.
(Ku)welea (v. prepl.), to do to, show towards, be to, conducive to.
Weleko (n. 7), cloth for carrying infant on back.
Wema (n. 7), good, goodness.
Wembamba (n. 7), thinness, cramp, circumstances, narrowness.
Wembe (n. 7), razor (pl. nyembe).
Wendeleo (n. 7), continuance, durability.
Wengo (n. 7), spleen, reins.
Wepesi (n. 7), ease, facility.
Werevu (n. 7), cunning, skill, shrewdness, device, diplomacy, artfulness, tact.
Weu (n. 7), veldt, plateau, waterless plain, open country.
Weupe (n. 7), whiteness, brightness.
Weusi (n. 7), blackness, darkness.
Wewe (sep. pron.), tliou, thee.
(Ku)weza (v. intr.), to be able, "can" (used negatively for disability through sickness); (v. tr.) to be equal to, be a match for.
(Ku)wezeka (Ku)wezekana (v. n.), to be feasible, practical, possible.
(Ku)wezesha (v. c.), to enable.
-wi (var. adj.), sad, evil, wicked (concord are muwi, kiwi, viwi, etc.).
(Ku)wia (v. prepl.), to be creditor to, claim or exact from, be owed by (money, etc.); Kuwia radhi; to forgivo (lit. to be indulgent or clement to).
Wifi (n. 3), sister-in-law (husband's sister, or brother's wife).
(Ku)wika (v. intr.), to crow.
Wimbi (n. 5), wave, billow; Ma-wimbi yaumkayo, foaming billows, breakers.
Wimbo (n. 7), song, hymn.
(Ku)winda (v. tr.), to search or seek for, hunt, chase.
Wingi (n. 5), cloud.
Wino (n. 7), ink.
Wishwa (n. 7), chaff, bran.
Wito (n. 7), infection, contagion.
Wivi (n. 7), theft (no pl.).
Wivu (n. 7), jealousy, zeal, envy.
(Ku)wiwani (v. pass.), to be in debt to, owe, bo sued by.
Wiwi (n. 5), fern, bracken.
Wizani (n. 7), the weight of a thing weighed.
Wokofu (n. 7), salvation, deliverance, help, safety.
Wokozi (n. 7), salvation, aid, succour, help.
Wonyesho (n. 7), manifestation, demonstration, setting forth.
Waroro (n. 7), softness.
Wusuli (n. 7), Advent.

Y
Ya (var. prep.) of; Ya kwamba (conj.), that.
Yabisi (inv. adj.), dry, hard; (Kuyabiska (v. n.), to become dry, solidify.
Yahudi (n. 5), Jew.
(Ku)yaika (v. n.), to melt, dissolve.
(Ku)yaisha (v. c.), to melt, smelt, dissolve, liquefy.
Yakini (n. 3), truth, veracity, certainty, proof.
(Ku)yakinisha (v. c.), to certify, prove, confirm.
Yale (dem. pron.), those (5th. cl. pl.).
Yambo (see Jambo).
Yamini (n. 3), oath taken with the right hand on sacred book.
Yamkini (adv.), possibly, probably; Yamkinika, it is possible.
Yasimini (n. 3), jasmine, jessamine.
Yatima (n. 5), orphan.
Yaya (n. 5), ayah, nurse.
Yayi (n. 5), egg (see li).
Yayo Kwayayo (Pronom. phrase), same things over and over again.
Yeye (sep. pron.), he, him, she, her.
(Ku)yonga-yonga (v. red.), to sway to and fro, bend, bow.
Yowe (n. 5), alarm, cry of fear, cry of distress.
Yu (pron. pref.), he, she.
(Ku)yu’a (v. intr.), to wobble, waddle.
(Ku)yuga-yuga (v. red.), to shake, sway, stagger.
Yule (dem. adj.), that (1st cl.).
(Ku)yumba (v. intr.), to soar.
(Ku)yumba-yumba (v. red.), to reel, vacillate, roll.
Yule (dcm. adj.), that (1st cl.).
Kuzabirft, to take civet from the fat.
Zaba (n. 3), civet-cat.
Zabibu (n. 3), raisins, grapes.
(Zuji)zibaziba (v. ref.), to hide one’s self.
Kuzibika, Kuzibikana (v. n.), to be stopped, closed, hidden.
(KU)zibisha (v. c.), to have stopped up or closed.
Zibe (n. 5), stopper, plug.
(KU)zibua (v. sub.), to unstop, undo, open.
(Ku)zidi (v. intr.), to increase, augment, grow, do all the more.
(KU)zidisha (v. c.), to add, increase, multiply (arithmetic).
(Ku)zika (v. tr.), to bury.
Zile (var. dem. adj.), those (cl. 3 and 7, pl.).
-zima (var. adj.), whole, sound, healthy, complete.
(Ku)zima (v. tr.), to extinguish, put out, cool.
(Ku)zimbaa (v. intr.), to be reprobate, cast-away.
(Ku)zimia, Kuzima (v. intr.), to
become faint, go out (lamp, fire), be quenched, become cool.
(Ku)zimika (v. n.), to go out (fire, etc.), burn low.
(Ku)zimu (v. sub.), to water down, cool, weaken.
(Ku)zinduka (v. n.), to wake up suddenly, rise.
(Ku)zinga (v. n.), to turn round, revolve, change front, turn.
(Ku)zinga-tia (v. n.), to bethink one's self, turn over mentally, reflect, repent.
(Ku)zinga-tinga (v.), to be a turncoat.
(Ku)zingira (v. tr.), to inclose, surround, comfort.
(Ku)zini (v. intr.), to commit adultery.
(Ku)ziria (v. tr.), to abstain from, avoid, abhor.
(Ku)zirisha (v. c.), to cause to abhor (hence to be outrageous, abhorrent, abominable).
-zito (var. adj.), heavy, ponderous, difficult, hard, thick, sad.
Ziwa (n. 5), pond, lake, reservoir, breast.
Zizi (n. 5), cattle-pon, sheepfold, stable, yard.
(Ku)zaa (v. tr.), to collect together for picking up, scoop up, gather up (used in a collective sense, cfr. okota).
(Ku)zaa (v. tr. and intr.), to become accustomed to, acquire the habit of, get used to, become tame.
(Ku)zoeleka (v. n.), to be capable of being scooped or gathered up.
(Ku)zonga-zonga (v. red.), to inclose, surround, encompass, gird, wind round.
(Ku)zongomaza (v. c.), to cause to gird.
(Ku)zoweza (v. c.), to accustom, habituate.
(Ku)zua (v. intr. and sub.), to unearth, unbury, invent, romance, tell untruths, deal falsely.
(Ku)zuba (v. tr.), to pierce.
(Ku)ziuia (v. tr.), to prevent, hinder, restrain, refrain, withhold, keep back.
(Ku)juziulia (v. ref.), to exercise self-control, be temperate, moderate, restrain one's self.
(Ku)zuliwa, Kuzuiwa (v. pass.), to be hindered, prevented, withheld, etc.
(Ku)zuka (v. n.), to appear from under the surface, emerge, come on the scene as an upstart, rise.
(Ku)zulu (v. intr.), to be giddy, light-headed, deranged.
Zulia (n. 5), carpet.
Zanari (n. 5), wind instrument, pipe, clarionet.
(Ku)zumba (v. tr.), to find, discover, search, seek.
(Ku)zumbukana (v. n.), to be discoverable.
(Ku)zunguka (v. tr. and intr.), to go-round, walk round, revolve, turn round, surround.
(Ku)zungumza (v. intr.), to talk, converse, chat, hold conversation.
(Ku)juzungumza (v. ref.), to meditate, amuse one's self by talking, etc.
(Ku)zungusha (v. e.), to turn, mako go round.
Zuri (n. 3), false oath, perjury.
-zuri (var. adj.), pretty, beautiful, nice, handsome.
(Ku)zuru (v. intr.), to visit, pay a visit.