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SWAHILI GRAMMAR
AND
VOCABULARY

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.

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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-P'emba, spoken on P'emba, 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-ti-kuu is the Mainland variety of this brogue (*Ti-kuu*, connected with *nt'i-k'uu*, = 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 *in contrast* to the former two.

(a) **Literal Changes—**

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

(b) **Grammatical Changes—**

Relative suffixes various, according to class and number	Relative suffixes various, according to class and number	All classes except Locative relative suffix <i>o</i> (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)	iyē? 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.

<i>Southern.</i>	<i>Central.</i>	<i>Northern.</i>
CH	Dental <i>T</i>	Dental <i>T</i>
NJ	Dental <i>ND</i>	Dental <i>ND</i>
ninakupendani (and several other more or less "barbarous" Zr. forms), <i>I love you</i> (plur. obj.)	nawapenda, <i>I love you</i> (plur. obj.)	nawapenda, <i>I love you</i> (plur. obj.)

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—

<i>Southern.</i>	<i>Central.</i>	<i>Northern.</i>
ninakuja, <i>I am coming</i>	naja, <i>I am coming</i>	niyao, <i>I am coming</i>

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

<i>Southern.</i>	<i>Central.</i>	<i>Northern.</i>
Ar. <i>th</i> (kuzani), <i>dh</i> (ramazani), dh (zambi), frequently are pronounced like Z	Ar. <i>th</i> (kuthani), <i>dh</i> (-dhani), dh (dhambi), are pronounced as in Arabic	Ar. <i>th</i> (kuzani), <i>dh</i> (-zani), dh (zambi), sometimes pronounced like Z
Ar. th (selasa) is pronounced S , sometimes.	Ar. th (thalatha) is always pronounced TH (except in -su-butu.)	Ar. th (thelatha or sel-) is pronounced S (occasionally).
-ake (poss. pron.) ¹	-akwe (poss. pron.)	-ake (poss. pron.)

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 that Mombasa is linguistically the Centre as well as geographically. They also show that the Mombasa dialect is nearer to the Southern dialect group than the Northern is nearer to the Northern in the importance of vocabulary, compression, and the use of prefixes. The Tables will prepare the way for comparing Mombasa with the other groups of the language as

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.

a—e	e—a	a—i	i—a
a—o	o—a	a—u	u—a
e—i	i—e	i—o	o—i
o—e	e—o	i—u	u—i
u—e	e—u	o—u	u—o.

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.	a—o,	a—u.
Pair 2.	o—u,	o—o.
Pair 3.	e—i,	e—e.

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, auuae, uuua, auuae, aiuae.

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, wayawaya, uwayewaye, wewe, yeye, wao, wawao, yaua, yawaua, iwauayo, wawayawaya, wawayawayao, wao wauawe wao, iwe wewe wauawa.

(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 ح (*h*) in proper names and in certain other words derived from the Arabic, similarly corresponds in its formation to the sound ع (‘), 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, hao waua, hawa hawau, huyu awiwa, huyu hawiwi, huyu awawia, huyu hawawii, hawa wawiwa, hawa hawawiwi, huu wawaa, huu hauwai, yaya haya, wao hao, ii hii, wawayawaya wewe, yeye hawaiwai, wawa hawa. (Haa’l is a very strong negative.)

(M) 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'.¹

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'muui, m'memuua, haumi, mama, mimi, mee mee, hayawi mema, hawi mwema, maua haya, mwawaua hawa, muwe, wawe, amuoa, hamuoi, hao muwauao, 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*.



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(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.

Exercise 11.—Da, de, di, do, du.¹

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 wanidona-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.

Exercise 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, haliwi 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, marere 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 hyæna*), nyali, nyuma yenu nyoani, m’nyoe, huyu nyanya hanyoi, m’nyonyoe nyuni huyu, uyuni anyonyolewa, nyanya hanyolewi, yaninyea, munyu 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.

SWAHILI SYLLABARY

a	e	i	o	u
<i>a</i>	<i>e</i>	<i>i</i>	<i>o</i>	<i>u</i>
ba	be	bi	bo	bu
mba	mbe	mbi	mbo	mbu
bwa	bwe	bwi		
bya	bye	byi		
mbwa	mbwe	mbwi		
bywa	bywe	bywi		
cha	che	chi	cho	chu
ch'a	ch'e	ch'i	ch'o	ch'u
chwa	chwe	chwi		
ch'wa	ch'we	ch'wi		
da	de	di	do	du
nda	nde	ndi	ndo	ndu
ndwa	ndwe	ndwi		
<i>da</i>	<i>de</i>	<i>di</i>	<i>do</i>	<i>du</i>
<i>nda</i>	<i>nde</i>	<i>ndi</i>	<i>ndo</i>	<i>ndu</i>
<i>ndwa</i>	<i>ndwe</i>	<i>ndwi</i>		
dha	dhe	dhi	dho	dhu
fa	fe	fi	fo	fu
fya	fye	fyi	fyo	fyu
(Zr.) fywa	fywe	fywe		
ga	ge	gi	go	gu
nga	nge	ngi	ngo	ngu
ngwa	ngwe	ngwi		
ha	he	hi	ho	hu
hwa	hwe	hwi		
ja	je	ji	jo	ju
nja	nje	nji	njo	nju
jwa	jwe	jwi		
njwa	njwe	njwi		
ka	ke	ki	ko	ku
kwa	kwe	kwi		
k'a	k'e	k'i	k'o	k'u
k'wa	k'we	k'wi		
la	le	li	lo	lu
lwa	lwe	lwi		
m'				
ma	me	mi	mo	mu
mwa	mwe	mwi		
mya	mye		myo	myu
n'				
na	ne	ni	no	nu

ng'a	ng'e	ng'i	ng'o	ng'u
nwa	nwe	nwi		
ng'wa	ng'we	ng'wi		
n̄ya	nye	n̄yi	n̄yo	n̄yu
n̄ywa	n̄ywe	n̄ywi		
pa	pe	pi	po	pu
pwa	pwe	pwi		
pya				
p'a	p'e	p'i	p'o	p'u
p'wa	p'we	p'wi		
ra	re	ri	ro	ru
rwa	rwe	rwi		
rya	[rye]			
sa	se	si	so	su
sha	she	shi	sho	shu
swa	swe	swi		
shwa	shwe	shwi		
ta	te	ti	to	tu
twa	twe	twi		
t'a	t'e	t'i	t'o	t'u
t'wa	t'we	t'wi		
ta	te	ti	to	tu
twa	twe	twi		
t'a	t'e	t'i	t'o	t'u
t'wa	t'we	t'wi		
tha	the	thi	tho	thu
va	ve	vi	vo	vu
vwa	vwe	vwi		
vya	vye		vyo	vyu
wa	we	wi	wo	wu
ya	ye	yi	yo	yu
ywa	ywe	ywi		
za	ze	zi	zo	zu
nza	nze	nzi	nzo	nzu
zwa	zwe	zwi		
nzwa	nzwe	nzwi		

ARABIC SOUNDS OCCASIONALLY USED, TO BE PRACTISED
WITH ARABS FROM ARABIA.

'a		'i		'u (hamza)
'a		'i		'u ('ain)
ḥa	ḥe	ḥi	ḥo	ḥu (ḥe)
kha	khe	khi	kho	khu (khe)
gha	ghe	ghi	gho	ghu (ghain)
sa		si	so	su (ṣad)
dha		dhi		dhu (dhad)
ṭa		ṭi		ṭu (ṭe)
ka		ki		ku (kaḥ)

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 } saluta- } tion.	nduguyo, your brother (or sister).
Good day!		jee = ? or ! (generally precedes a question).
Jambo! Well. Good day!		
Hu jambo? Are you well? How do you do? Are you better?		bwana (v.), sir, gentleman, master, lord.
Si jambo. I am well [thank you]. I am better.		bibi (v.), madam, lady, mistress.
U hali (iii.) gani? Are you feeling well?		bwanawangu, my master, dear sir.
Ni hali njema. I am quite well [thank you].		bibiyangu, my mistress, dear madam.
Yu hali gani? How is he? Is he quite well?		mimi, I, me.
Yu hali njema. He is quite well [thank you].		wewe, thou, thee.
Ha jambo? Is he (or she) well or better? How is he?		yeye, he, him, she, her.
Ha jambo. He (or she) is well or better.		na, and, with.
Sabalkheri! Good morning!		gani? what? which?
Msaalkheri! Good evening!		nami, and I, with me.
Kwa heri! Good-bye! Go in happiness.		nawe, and thou, with thee.
Kwa herini (plur.). Go (ye) in happiness.		nae, and he (or she), with him (or her).
Ahasanta! Thank you! You have done well! This is good news!		naam, yes (classical).
ndugu (iii.), brother, sister.		ndiyo, yes (general).
		la, no (classical).
		siyo, no (general).
		sana, very, quite, indeed, a great deal, too much.
		mwana (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.



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	CLASS I. Rational.	CLASS II.	CLASS III. Irratic
	MT'U or Sentient Class.	MTI or Tree Class.	N or Species Class.
<i>Classifier Prefix</i>	<i>Sing. Plur.</i> M'(Mu) Wa	<i>Sing. Plur.</i> M'(Mu) MI	<i>Sing. Plur.</i> N N
<i>Typical Noun</i>	m't'u wat'u person people man men	m:ti miti tree trees	nyumba nyumba house houses
<i>Typical Adjective</i>	mdogo wadogo short, little, small	mrefu mirefu tall, high, long	k'ubwa k'ubwa great, big, large
<i>Remarks on Class Character- istics</i>	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.	Not animates. Widespread extensive things, e.g. moto, mto, mkono	Both animates and inanimates. 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

CLASS VI. Irrational.		CLASS VII.		CLASS VIII.		CLASS IX. Locatives and Time.		CLASS X.	
(JI) or Monster Class.		U (O. & W.) and Abstract Class.		PA or Place Class.		KU or Motion Class.		MU (Plur. of VIII. and IX.) or Within Class.	
Locative Termination -NI.									
Sing. (JI)	Plur. MI	Sing. U	Plur. Nyu					Sing. and Plur.	
			ubaya	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 or -ni suffix (nyumba) -ni mwa Sing. within (house) Plur. to the (houses)	
Jit'u ill-conditioned person	mijit'u persons	uzi string	nyuzi strings udogo	pahali a place ("somewhere")		kufa to die, death, dying		mwahali places	
nyonge mean,	minyonge weak	m'bovu rotten	mbovu rotten ubovu, rotten (used with ab- stract nouns)	pazuri beautiful		kwangu my		mpana broad	
Abnormal things		Names of countries. Qualities. Plural con- cords same as Cl. III.		The variable preposition pa (of) and prefix pa or p following the locative, de- note rest in, or at, a place		The variable preposition kwa (of) and prefix kw fol- lowing the lo- cative, denote motion to- wards a place. N.B.—The lo- cative may often be only understood— not expressed		The variable preposition mwa (of) and prefix mu or m following the locative (ex- pressed 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'laa (iii.), hunger, famine.
pesa (iii.), pice.
zamu (iii.), turn, watch.
'mafuta (v. pl.), oil, fat.
taa (iii.), lamp.
k'elele (iii.), noise.
k'engele (iii.), bell.
kazi (iii.), work, task, employ-
 ment.
sabuni (iii.), soap.
nguo (iii.), cloth, clothes.
chakula (iv.), food, bread, a meal.
kitambaa (iv.), duster, towel, rag.
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-oshia, to wash, to cleanse
 (things).
ku-la, to eat.
ku-isha, finish.
kisha, ukisha, (= when you have
 finished) then.

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-taka, 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.
barid, 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!
upes, quick, quickly, fast.
kwa, by means of, for, from, by,
 with, to.
vizuri } well, very well, good!
vyema } nicely, beautifully.
haya! Come along! Now then!
 All right! Here!
lini? when? -a, of.

¹ See "General Notes on Nouns," note 2, Study XXI.

Read and Translate

Mtoto, ² ndoo. ² Lete maji. Naam, Bibi, ³ n'taletā sasa hivi. Haya, upesi! Wasikia? Nasikia, Bibi. Twataka chakula sasa. Vyema, Bibi, ³ tutaleta upesi. Jee, Bibi. Wasikia ndaa? Nyamaza, mtoto, fanya ⁴ kazi tu. Haya, Bibi, nimeleta chakula. Jee, mtoto, umeleta [⁵ na] maji? ⁶ Mwenzangu ³ alileta, Bibi. Basi sasa waweza kwenda k(u)oga. Rudi upesi. Ndiyo, Bibi. ⁶ Mwenzangu ataka maji ⁷ ya moto na sabuni. Vyema, ³ atapata. Mwafanya k'elele sana, watoto! Twataka (ku)lala. Bibi, nataka pesa nipate kununua chakula. Haya basi, twaa pesa. Enda upesi. Ahasanta, Bibi!

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 *Kwenda*, to go, *kwisha*, 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.

Infm. Pres. kufunga, to tie.

No participles.

INDICATIVE MOOD.

PRESENT TENSE.

Characteristic Tense Particle -a.

Sing.

Pers. Pronominal Prefixes.

1. na

2. wa

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

I tie or I am tying.
thou tiest.

he, she, or it ties.

funga,

funga,

funga,

Sing.

Pers. Pronominal Prefixes.

1. n'na, nina, or nime

2. una or ume

3. ame, ume, ime,
kime, lime, lime,
ume, pame, kume,
m'me

I have tied or I did tie.

thou hast tied.

he, she, or it has tied.

funga,

funga,

funga,

Plur.

1. twa

2. mwa

we tie

you or ye tie

1. tume

Plur.

we have tied.

FUTURE TENSE.

Characteristic Tense Particle *-ta*.

Sing.

Pers. Pronominal Prefixes.

- | | | |
|---|----------|---|
| 1. ¹ nita, n'ta, or t'a | } funga, | } <i>I shall or will tie.
thou wilt tie.
he, she, or it will tie.</i> |
| 2. uta | | |
| 3. ata, uta, ita, kita,
lita, lita, uta, pata,
kuta, m'ta | | |

Plur.

- | | | |
|--|----------|---|
| 1. tuta | } funga, | } <i>we shall tie.
you shall tie.
they shall tie.</i> |
| 2. m'ta | | |
| 3. wata, ita, zita, vita,
yata, ita, zita | | |

PARTICIPIAL TENSE.

Characteristic Tense Particle *-ki*.

Sing.

Pers. Pronominal Prefixes.

- | | | |
|---|----------|---|
| 1. ¹ niki (or hi) | } funga, | } <i>I tying, or when I
tie, or if I tie.
thou tying.
he, she, or it tying.</i> |
| 2. uki | | |
| 3. aki, uki, iki, kiki,
liki, liki, uki, paki,
kuki, m'ki | | |

Plur.

- | | | |
|--|----------|--|
| 1. tuki | } funga, | } <i>we tying or if we tie.
you tying.
they tying.</i> |
| 2. m'ki | | |
| 3. waki, iki, ziki, viki,
yaki, iki, ziki | | |

(Historical) PAST TENSE.

Characteristic Tense Particle *-li*.

Sing.

Pers. Pronominal Prefixes.

- | | | |
|---|----------|---|
| 1. nali or nili | } funga, | } <i>I tied or I was tying.
thou tiedst.
he, she, or it tied.</i> |
| 2. uli | | |
| 3. ali, uli, ili, kili, lili,
lili, uli, pali, kuli,
m'li | | |

Plur.

- | | | |
|--|----------|--|
| 1. tuli | } funga, | } <i>we tied.
you tied.
they tied.</i> |
| 2. m'li | | |
| 3. wali, ili, zili, vili,
yali, ili, zili | | |

SUBORDINATE NARRATIVE TENSE.

Characteristic Tense Particle *-ka*.

Sing.

Pers. Pronominal Prefixes.

- | | | |
|---|----------|--|
| 1. ¹ nika (or ha) | } funga, | } <i>and I tied.
and thou tiedst.
and he, she, or it tied.</i> |
| 2. uka | | |
| 3. aka, uka, ika, kika,
lika, lika, uka,
paka, kuka, m'ka | | |

Plur.

- | | | |
|--|----------|--|
| 1. tuka | } funga, | } <i>and we tied.
and you tied.
and they tied.</i> |
| 2. m'ka | | |
| 3. waka, ika, zika, vika,
yaka, ika, zika | | |

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 mkafunge, and tie (ye).

SUBJUNCTIVE MOOD.—PRESENT AND PAST TENSE.

Sing.		Plur.	
Pers.	Pronominal Prefixes.	Pers.	Pronominal Prefixes.
1. ni	that I may or might tie, let me tie, or shall I tie?	1. tu	that we may or might tie, let us tie, or shall we tie?
2. u	that thou mayest or mightest tie.	2. m'	that ye may or might tie.
3. a, u, i, ki, li, u, pa, ku, m'	that he, she, or it may or might tie, or let him tie.	3. wa, i, zi, vi, ya, i, zi	that they may or might tie.

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

Ex.—Akafunge, 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.

Obstetric Tense Particle *nye-* or *-ngeli-*.

Sing.		Plur.	
Pers.	Pronominal Prefixes.	Pers.	Pronominal Prefixes.
1. ninge or ningeli	I should or might have tied.	1. tunge or tungeli	we should or might have tied.
2. unge or ungesi	thou wouldst have tied.	2. m'nge or m'ngeli	ye would or might have tied.
3. ange, unge, inge, kinge, linge, linge, unge, pange, m'nge	funga, he, she, or it would or might have tied.	3. wa nge, zinge, yange, zinge	funga, they would or might have tied.



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¹ *Read and Translate*

Jee, mwalimu amekuja? Bado, Bibi, yujaja sasa, namuona ²ndiani. Bwana, jambo! Jambo Bibi! Mtoto lete viti. Bwana, k'eti. Ahasanta, Bibi, ³nimek'eti. Sasa nataka kalamu na karatasi. Haya, Bwana, tafadhali shika kalamu. Wataka ⁴niandike mimi? Naam, Bibi, jaribu kuandika sasa. Jee umekwisha ⁵andika? Ndiyo, mwalimu, nimekwisha. Basi, sasa ⁴nataka usome. Nisome chuo gani? Soma chuo ⁶cha kwanza. Soma maneno. Ukisha, ⁷nambia ⁸maana ⁹yakwe. ¹⁰Yakwelea? Naam, mwalimu, yanelea sana. Wajua maana ⁹yakwe? Najua. Vyema Bibi, soma tena. Ukisha, endeleza maneno. Soma sana nipate kusikia. Tamka vyema maneno ujifunze kusoma vizuri.

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 Infin. *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, Nipelekea, 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

	Class I.	Class II.	Class III.	Class IV.
<i>Singular Subjective and Objective</i>	mimi, I or me wewe, thou or thee yeye, he or him, she or her	uo, that same (tree)	iyo, that same (house)	kicho, that same (thing)
<i>Plural Subjective and Objective</i>	swiswi, we or us nywinywi, ye or you wao, they or them	iyo, those same (trees)	zizo, those same (houses)	vivyo, those same (things)
<i>Singular Abbreviated Pronoun</i>	mi, I or me we, thou or thee ye, e, he or him, she or her	o, it (the tree)	yo, it (the house)	cho, it (the thing)
<i>Plural Abbreviated Pronoun</i>	swi, we or us nywi, ye or you o, they or them	yo, they (the trees)	zo, they (the houses)	vyo, they (the things)

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

By prefixing *ndi-* we obtain the Emphatic

INSEPARABLE PRONOUNS (those bound

	Class I.	Class II.	Class III.	Class IV.
<i>Singular subjective reflex</i>	ni, n', I u, w, thou a, yu, he or she	u, w, it (tree)	I, y, it (house)	ki, ch, it (thing)
<i>Plural subjective reflex</i>	tu, tw, we mu, mw, m', you wa, w, they	i, y, they (trees)	zi, z, they (houses)	vi, vy, they (things)
<i>Singular objective infix or reflex</i>	ni, n, me ku, kw, k, thee mu, mw, m', him or her	u, w, it (tree)	i, y, it (house)	ki, ch, it (thing)
<i>Plural objective infix or reflex</i>	tu, tw, us wa, w, you wa, w, them	i, y, them (trees)	zi, z, them (houses)	vi, vy, them (things)

-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).

Class V.	Class VI.	Class VII.	Class VIII.	Class IX.	Class X.
lilo, that same (word)	lilo, that same (monster)	uo, that same (string)	papo, that same (place) "just there"	kuko, that same (direction) "just there"	
yayo, those same (words)	iyoy, those same (monsters)	zizo, those same (strings)			mumo, those same place "just there in"
lo, it (the word)	lo, it (the monster)	o, it (the string)	po, it (the place)	ko, it (the dying or direction)	
yo, they (the words)	yo, they (the monsters)	zo, they (the strings)			mo, they (the places)

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).

Class V.	Class VI.	Class VII.	Class VIII.	Class IX.	Class X.
li, l, it (word)	li, l, it (monster)	u, w, it (string)	pa, p, it (place)	ku, kw, it (dying)	
ya, y, they (words)	l, y, they (monsters)	zi, z, they (strings)			mu, mw, m', they (places)
li, l, it (word)	li, l, it (monster)	u, w, it (string)	pa, p, it (place)	ku, kw, it (dying)	
ya, y, them (words)	i, y, them (monsters)	zi, z, them (strings)			mu, mw, m', them (places)

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*.

STUDY IV

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.
kizingiti (iv.), door-step.
mkeka (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 mock 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.
kutwa (ix.), sunset.
mtana kutwa (or **kutwa**), 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 does not matter.

Read and Translate

Fungua dirisha, nataka kutezama n'de. Naona wat'u tele ndiani, tufunge mlango upesi. Ufunguo u wapi? Uko juu. Enda darini kaangalie. Wat'u ¹wamekwisha kwenda sasa, jee nifungue mlango? Ndiyo, ²fungua, kisha pea daraja na ua, na mabaraza pia. Nataka mkeka kuweka kizingitini. Ngoja kidogo utapawa. ³Yuko wapi p'aka? Paka anatoka sasa hivi. Anakwenda wapi? Labunda ana kwenda kutafuta p'anya. Mwite, nataka ale chakula; asikia ndaa usiku kucha alifanya k'elele. Jee, mtoto umesugua kioo? Naam, bibi, nimesugua pia na madirisha. Jee wewe ulikwenda wapi? Nalikuwa sakafuni nikilia. Mbona ulilia? ⁴Maana nalitaka kutoka n'de, iakini naliitwa. Haidhuru!

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.*

unsha,

mnsa,

ansha, unsha, insha, etc.

wansha, insha, yansha, 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—

nawa	t	wawa	siwi	atwi
wawa		mwawa	huwi	hwi
awa		awa	hawi	hawawi

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 *Sdly XIV.*), **hwi**, 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.

Pers.	Pronominal Prefixes.	Sing.
1. ni		<i>I am.</i>
2. u		<i>thou art.</i>
3. yu, u, i, ki, li, u, pa, ku, mu		<i>he, she, or it is.</i>
		<i>Plur.</i>
1. tu		<i>we are.</i>
2. mu		<i>you are.</i>
3. wa, i, zi, vi, ya, i, zi		<i>they are.</i>

PERFECT TENSE.

Pers.	Pronominal Prefixes.	Sing.
1. nime or nina or n'na	}	<i>I have been.</i>
2. ume		<i>thou hast been.</i>
3. ame, ume, ime, kime, lime, lime, ume, pame, kume, m'ime		<i>kuwa, he, she, or it has been.</i>
		<i>Plur.</i>
1. tume or tuna	}	<i>we have been.</i>
2. nime		<i>ye have been.</i>
3. wame, ime, zime, vime, yame, ime, zime		<i>kuwa, they have been.</i>



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IMPERATIVE MOOD.

1st 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.

Sing.		Plur.	
Pers.	Pronominal Prefixes.	Pers.	Pronominal Prefixes.
1. ni	that I may or might be, or let me be, or shall I be?	1. tu	that we may or might be, or let us be, or shall we be?
2. u	we, that thou mightest be.	2. m'	that ye may or might be.
3. a, u, i, ki, li, u, pa, ku, m'	that he, she, or it may or might be.	3. wa, i, zi, vi, ya, i, zi	that they may or might be, or let them be.

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

CONDITIONAL MOOD—PAST TENSE.

Sing.		Plur.	
Pers.	Pronominal Prefixes.	Pers.	Pronominal Prefixes.
1. ninge or ningeli	I should or might have been.	1. tunge or tungeli	we should have been.
2. unge, unge, inge, kinge, linge, linge, unge, pange, kunge, m'nge	thou wouldst have been.	2. ninge or m'ngeli	ye would have been.
3. kuwa, he, she, or it would or might have been.		3. wange, inge, zinge, vinge, yange, inge, zinge	kuwa, they would or might have been.

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>I am here.</i>
2. Umekuwako,	<i>thou hast been there.</i>
3. Yuko,	<i>he or she is there, he or she exists.</i>
3. uko?	<i>is it (the mat, mkeka) there?</i>
3. hakipo,	<i>it (the mirror, kioo) is not here.</i>
	Plur.
1. tukiwamo,	<i>if we are in it, if we have to do with it.</i>
2. m'takuwamo,	<i>ye will be in it.</i>
3. walikuwapo,	<i>they were here.</i>

STUDY V

Mezani—At the table

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

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 mstari*, 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'eke*, 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.

Juma, boy's name.	nani? who?
baridi (iii.), cold, cool.	hivi, thus like this.
safi, clean.	asubuhi, morning, this morning.
t'aka, t'akat'aka (iii.), dirt.	hapa, here.
kwamba, that (conj.), whether as if, if.	⁴ tamu, sweet, nice, sweetness.
lakini, but.	kumwaya, to spill, to pour away.
kweli (iii.), truth, true, indeed.	kumwaika, to be spilt.
	katika, in, into, on, among, etc.

Read and Translate

Ndoni tukak'eti mezani, chai italetwa sasa hivi. Nguo ya meza si safi, mbona? Nasikia kwamba Juma alimwaya kahawa hapa asubuhi. Mwrite Juma. Juma! waitwa. Naam bibi, n'nakuja, ⁴ ulinita? Ndiyo n'nakwita. Ni kweli ulimwaya kahawa katika nguo ya meza leo? Si kweli bibi. Kahawa imemwaika, lakini si mimi! ⁵ N'nani basi? Labuda ni p'aka, nalimuona chumbani. P'aka aweza kumwaya kahawa? Aweza, akisikia kiu na ⁶ kutaka kunwa. Haya basi, ondoka sasa. Mwambie Ali alete sukari na mkate na asali. Viko wapi visahani? Vimo sandukuni, walisahau kuviweka mezani. Vilete upesi, chai itapoa moto. ⁷ Imekwisha kuwa baridi kabisa; haifai, watoto, kuchelewa hivi. Sasa nataka vijiko na vikombe.

⁴ -tamu, tupu, tungu, and other adjectives are capable of an adverbial use, in which case there is no concord.

⁵ 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."

⁶ "N'" = copula "ni" contracted.

⁷ "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 ⁸ are wanted for the table, people are coming for ⁹ 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 ¹⁰ 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 ¹¹ over the dishes. Tell the cook to warm up ¹² 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 ¹³ 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”;

<i>Ex.</i> 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*—

<i>Ex.</i> Kufungwa,	to be shut.
Tutaelewa,	we shall be enlightened.

2. By adding *wa* to verbs ending in *i* or *e*.

<i>Ex.</i> 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*.

<i>Ex.</i> Kuoa,	to marry, to wed.
Kuolewa,	to be married (said only of the bride).

Kufua,	to wash.
Kufuliwa,	to be washed.

Kukimbia,	to run away.
Kukimbiliwa,	to be pursued.

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. Kutubu, *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.	munyu (ii.), salt.
m'tuzi (ii.), stew.	pilipili (iii.), pepper.
k'uni (iii.), firewood.	soko (v.), market.
¹ kibiriti (iv.), box of matches.	maivu (v.), ashes.
kisu (iv.), knife.	mashizi (v.), soot, smuts, blacks.
sufuria (v.), saucepan.	makaa (v.), coals, embers.
mwiko (ii.), spoon (large).	wali (vii.), cooked rice.
mbuzi (iii.), cocoa-nut grater.	k'uku (iii.), fowl.
nazi (iii.), cocoa-nut.	² mboga (iii.), vegetable.
nyama (iii.), meat, flesh, game, animal.	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. Kiteweo = another generic term for the same thing. Boga (pl. maboga) a *pumpkin*, must not be confused with "mboga."

kuoka , to bake.	kuyaika , to melt.
kutokosa , to boil (trans.).	kuk'ata , to cut.
kutokota , to boil (intrans.).	kuoza , to rot.
kuchemka , to boil „	kufnika , to cover.
kutoma , to toast, brand, burn, prick.	ukoko (vii.), crust on pot.
kuwaka , to burn (intr.), to burn up.	chungu (iv.), small cooking-pot.
kuwasha , to light, kindle.	nyungu (iii.), cooking-pot.
kuteketea , to catch fire.	mtungi (ii.), water-pot.
kuteketeza , to burn, consume (tr.).	kandarinya (iii.), kettle.
kukuna , to grate, to scratch.	birika (v.), cistern, trough.
kutinda , to kill (animals).	moshi (ii.), smoke.
kutia , to put in.	maziwa (v.), milk.
kukoroga , to stir.	tangu , since.
kuungua , to be scalded, scorched.	makusudi (v.), purpose, on purpose.
kutembea , to walk about, take a walk.	katika , in, into, from, etc.
kufurika , to boil over, to overflow.	baadae , halafu (z'bar), afterwards, presently, later.
	kuondoa , to take away.

Read and Translate

Mpishi alisahau kuwasha moto. Mbona hukuwasha wewe basi? Sikupata k'uni ³ maana, mpishi anakwenda kununua sokoni. Haidhuru waweza kutinda k'uku ukamweke tayari. ⁴ Yuko wapi k'uku? Yuko uani yuatembea. Jee atatakwa kwa chakula cha mtana? Naam atatakwa. Nipa kibiriti tafadhali, moto hauwaki. Tia mafuta kidogo, utawaka upesi. Sioni mafuta, labuda yamekwisha. La, hayakuisha, ⁵ yamo ghalani. Naliyaona jana. Jee watokosa nyama? La, naik'anga. Umepika na wali pia? Sikupika. Nipa kisu nik'ate mboga. Mboga zimeoza. Hazikuoza, hujui k'itu wewe. Angalia, maziwa yafurika. Ondoa sufuria motoni. Maziwa yamengia mashizi (see note 9, Study XVI.). Haidhuru.

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.



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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.

Sing.

Pers. Pronominal Prefixes.

- | | | |
|--|----------|-------------------------------------|
| 1. si | } fungi, | <i>I do not tie.</i> |
| 2. hu | | <i>thou dost not tie.</i> |
| 3. ha, hau, hai, haki, haki, hali, hali, hau, hapa, haku, hamu | | <i>he, she, or it does not tie.</i> |

Plur.

- | | | |
|---|----------|-------------------------|
| 1. hatu | } fungi, | <i>we do not tie.</i> |
| 2. ham' | | <i>ye do not tie.</i> |
| 3. hawa, hai, hazi, havi, haya, hai, hazi | | <i>they do not tie.</i> |

PAST TENSE.

Sing.

Pers. Pronominal Prefixes.

- | | | |
|---|----------|------------------------------------|
| 1. siku | } funga, | <i>I did not tie.</i> |
| 2. huku | | <i>thou didst not tie.</i> |
| 3. haku, i ha, i haki, i haku, i haku, i haku, i haku, i haku, i haku | | <i>he, she, or it did not tie.</i> |

Plur.

- | | | |
|--|----------|--------------------------|
| 1. hatuku | } fungu, | <i>we did not tie.</i> |
| 2. ham'ku | | <i>ye did not tie.</i> |
| 3. hawaku, hai, hazi, havi, haku, havi, hazi, haku, havi, hazi | | <i>they did not tie.</i> |

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.

PARTICIPIAL TENSE.

Sing.

Pers. Pronominal Prefixes.

- 1. nisipo *if I do not tie or I not tying.*
- 2. usipo *if thou dost not tie.*
- 3. asipo, usipo, isipo, kisipo, lisipo, usipo, pasipo, kusipo, m'sipo *if he does not tie.*

funga,

Plur.

- 1. tusipo *if we do not tie.*
- 2. m'sipo *if ye do not tie.*
- 3. wasipo, isipo, zisipo, visipo, yasipo, isipo, zisipo *if they do not tie.*

FUTURE TENSE.

Sing.

Pers. Pronominal Prefixes.

- 1. sita *I shall not tie.*
- 2. huta *thou wilt not tie.*
- 3. hata, hauta, haita, hakitita, halita, halita, hauta, hapata, haktuta, ham'ta *he, she, or it, will not tie.*

funga,

Plur.

- 1. hatuta *we shall not tie.*
- 2. ham'ta *ye will not tie.*
- 3. hawata, haita, hazita, havita, hayata, haita, hazita *they will not tie.*

IMPERATIVE MOOD.

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

- 2nd Plur.* sifungeni, never tie (ye).
m'sifunge, do (ye) not tie.

SUBJUNCTIVE MOOD—PRESENT AND PAST TENSE.

Sing.

Pers. Pronominal Prefixes.

- 1. nisi *that I may or might not tie, or let me not tie, or shall I not tie?*
- 2. usi *that thou mayest or mightest not tie.*
- 3. asi, usi, isi, kisi, lisi, lisi, usi, pasi, kusisi, m'si *that he, she, or it may or might not tie.*

funge,

Plur.

Pers. Pronominal Prefixes.

- 1. tusi *that we may or might not tie, or let us not tie, or shall we not tie?*
- 2. m'si *that ye may or might not tie.*
- 3. wasi, isi, zisi, visi, yasi, isi, zisi *that they may or might not tie.*

funge,

CONDITIONAL MOOD—PAST TENSE.

Sing.		Plur.	
Pers.	Pronominal Prefixes.	Pers.	Pronominal Prefixes.
1.	single or <i>ĩ</i> singeli or nisinge	1.	hatunge or hatungeli or tusinge
2.	hunge or hungeli or usinge	2.	ham'ng'e or ham'ngeli or m'singeli
3.	h a n g e, h a i n g e, h a i n g e, h a l i n g e, h a u n g e, h a p a n g e, h a k u n g e, h a m u n g e	3.	h a z i n g e, h a y a n g e, h a z i n g e
	<i>I</i> <i>wld</i> not have tied. <i>thū</i> <i>wldst</i> not have tied. funga, he, she, or it <i>would</i> not <i>hve</i> tied.		funga, they <i>wld</i> not <i>ave</i> tied.

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

Perfect Indic.	n'nakula or <i>ũũa</i> , I have eaten.
Past Indic.	ulikuja, you <i>ene</i> .
Future Indic.	atakufa, he <i>will</i> die.
Fut. Indic. Neg.	hatutakunwa, we <i>shall</i> not drink.
Conditional	m'ngelikula, ye <i>would</i> <i>dve</i> <i>den</i> .
Conditional Neg.	hawangekufa, they <i>wld</i> not have died.
Participial Neg.	isipokunya (wa), if it (the rain) <i>les</i> <i>nt</i> fall.

Kupa, to give, requires an objective infix to be conjugated with it which euphonicly replaces the infinitive *ku*.
Ex. Atanipa, uliwapa, etc.

STUDY VII

Mjini (ii.)—In the town

Ngome (iii.), fort.	kutoroka , to run away.
gereza (iii.), prison.	kutii , to obey.
forodha (iii.), custom-house.	kuata huru , to release, to free.
ukuta (vii.), wall.	kunya , to fall (as of rain).
lango (v.), gate.	kutunza , to take care (of), to watch.
jiwe (v.), stone.	kukosa , to miss, to fail, transgress.
uvumbi (vii.), small fine dust.	kuk'uta , to meet, to come across,
vumbi (v.) litter, large dust.	to meet with, to find.
t'ope (iii. pl.), mud.	kukut'ana , to meet (recip.), as-
mvua (iii.), rain.	semble.
upepo (vii.) wind.	Afudhali , It is better.
jua (v.), sun.	kwa , at the house of ("chez") to.
mpagazi (i.), porter, carrier.	kwetu , at our house or home,
mbiu (iii.), proclamation (lit.	"chez nous," in our country.
buffalo horn).	kwenu , at your house or home,
masikini (iii.), poor man, beggar.	in your country.
mtumwa (i.), slave.	kwao , at their house or home, in
muangwana (i.), free born man,	their country.
gentleman.	gari (v.), carriage, waggon, trolley.
mwana mume (i.), male (boy or	k'ando , aside, apart, <i>on</i> or <i>by</i> or <i>to</i>
man).	one side.
mwana mke (i.), female (girl or	fulani (iii.), so and so, such a one,
woman).	some one.
mt'u mume (i.), man (adult).	wala , neither, nor (or).
mt'u mke (i.), woman (adult).	kesho , to-morrow.
mume (i.), husband, man.	mwivi (i.), thief (pl. wevi).
mke (i.), wife.	kesho kutwa , day after to-morrow.
kupita , to pass, cross over, sur-	¹ ngoma (iii.), dance, drum.
pass, excel.	p'ingu (iii.), fetter, charm.
kufuata , to follow.	kivuli (iv.), uvuli (vii.), shade,
kufuatana , to go in company or	shadow.
file, to accompany.	mtoro (i.), runaway slave, truant.
similla! sumile! make way!	-kali , fierce, strong, cruel.
kuanguka , to fall, to fall down.	huru (pl. mahuru), free.
kuiba , to steal.	-kuu , chief, main.
kuchoka , to be tired.	zamani (iii.), time; (also used ad-
kuamkua , to greet, to speak to.	verbially; formerly, some time
kupigana , to fight.	ago).
Ni heri , It is better (fol. by subj.).	kijana (iv.), young child, child.
kufika , to arrive, reach, lead to.	kijana mwana mume , boy, lad.
kuvuma , to blow, roar.	kijana kike , girl, lass.

Read and Translate

Haya twende n'de tukatembee kidogo. Twende uvu-
lini basi, hapa jua ni kali. Mimi nataka kwenda ngo-
meni, tupite kwa ndia gani? Sijui ndia mimi, lakini

¹ Kupiga ngoma = to beat a drum; kuteza ngoma = to dance.

fulani ¹ alinambia kwamba ndia k'uu yafika ngomeni. Lango la mji lilikuwapo hapa zamani nasikia Labuda ni kweli, sikuwapo. Sikizani, nasikia k'elele, wapagazi wapigana! Afudhali usiende (*or* usende) kuangalia, wako wat'u tele na uvumbi tele. Kisha mvua ² yataka kunya, ni heri turudi nyumbani. La! Tusingie bado, mvua haiji, upepo wavuma sana. Twende forodhani basi tukaangalie magari. Sumile, sumile! gari laja upesi, ondoka ndiani. Tunza! liko jiwe hapa, linaanguka ukutani. Mwalimu yuko yuasema na masikini—jee tumwamkue? Naam, tumwamkue—ni mt'u mwema. Vijana watufuata, wambie wasije. Mtumwa akitoroka twamwita mtoro.

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

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

INDICATIVE MOOD.

PRESENT TENSE.

Sing.

Pers. Pronominal Prefixes.

1. si
2. ha
3. ha, hau, hai, haki,
hali, hali, hau, hapa,
haku, haku, hamu

*I am not.
thou art not.
he, she, or it is not.*

Plur.

1. hatu
2. ham'
3. hawa, hai, hazi, havi,
haya, hai, hazi

*we are not.
ye are not.
they are not.*

PAST TENSE.

Sing.

Pers. Pronominal Prefixes.

1. si
2. hu
3. ha, hau, hai, haki,
hali, hali, hau, hapa,
haku, hamu

*I was not.
thou wast not.
kuwa, he, she, or it was not.*

Plur.

1. hatu
2. ham'
3. hawa, hai, hazi, havi,
haya, hai, hazi

*we were not.
ye were not.
kuwa, they were not.*

FUTURE TENSE.

Sing.

Pers. Pronominal Prefixes.

1. sita
2. huta
3. hata, hata, haita, haita,
hakita, halita, hali-
ta, hata, hata,
hakuta, ham'ta

*I shall not be.
thou wilt not be.
he, she, or it will not
be.*

Plur.

Pers. Pronominal Prefixes.

1. hatuta
2. ham'ta
3. hawata, haita, hazita,
havita, haya ta,
haita, hazita

*we shall not be.
ye will not be.
kuwa, they will not be.*

PARTICIPIAL TENSE.

<p><i>Sing.</i></p> <p>Pers. I Pronominal Prefixes.</p> <p>1. nisipo</p> <p>2. usipo usipo, isipo,</p> <p>3. asipo, usipo, isipo, zisipo,</p> <p> kisipo, lisipo, lisipo,</p> <p> usipo, pasipo, kusi- po, m'sipo</p>	<p><i>Sing.</i></p> <p>if I am not or I not being.</p> <p>if thou art not.</p> <p>kuwa, if he, she, or it is not.</p>	<p><i>Plur.</i></p> <p>Pers. Pronominal Prefixes.</p> <p>1. tusipo</p> <p>2. m'sipo</p> <p>3. wasipo, isipo, zisipo,</p> <p> visipo, yasipo, isipo,</p> <p> zisipo</p> <p>kuwa, if they are not.</p>
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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.

<p><i>Sing.</i></p> <p>Pers. Pronominal Prefixes.</p> <p>1. nisi</p> <p>2. usi</p> <p>3. asi, usi, isi, kisi, lisi, lisi, usi, pasi, kusi, m'si</p>	<p><i>Sing.</i></p> <p>t hat I may or might not be or let me not be, or shall I not be?</p> <p>t hat thou mayest or mightest not be.</p> <p>t hat he, she, or it may or might not be.</p>	<p><i>Plur.</i></p> <p>Pers. Pronominal Prefixes.</p> <p>1. tusi</p> <p>2. m'si</p> <p>3. wasi, isi, zisi, visi, yasi, isi, zisi</p> <p>we,</p>	<p><i>Plur.</i></p> <p>t hat we may or might not be, or shall we not be?</p> <p>t hat ye may or might not be.</p> <p>t hat they may or might not be.</p>
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THE VERB "TO HAVE,"

kuwa na,	to have.
kutokuwa 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 to-day? 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.	ndugu (iii.), mke (i.), sister, cousin.
jina (v.), name.	jamaa (iii.), family, society, relative.
habari (iii.), news, tidings.	kinabibi, women folk, ladies.
mgeni (i.), guest, visitor, stranger.	kinabwana, men folk, gentlemen.
baba (iii.), father.	¹ mjomba (i.), uncle (mother's brother).
mama (iii.), mother.	
ndugu (iii.), mume (i.), brother, cousin.	

¹ "Mjomba" is also an up-country term for a Swahili.

^{oo} shangazi (v.), aunt (father's sister).	kuzua , to invent.
mgonjwa (i.), sick person.	kunradhi } excuse me ; pardon !
ugonjwa (vii.), sickness.	niwia radhi } do not be offended.
Hodi? May I come in? Is any one there?	inshalla , please God.
Hodi! Come in!	Al hamdu lillahi , Praise God, thank God.
Karibu! Be welcome!	-enyewe , -self, the owner.
Sitarehe! Don't disturb yourself! (lit. "rest," "take your ease.")	afia (iii.), health.
kukaribisha , to welcome.	-ot'e , all, whole.
kukumbuka , to remember.	ha/a , even, till, until, so that, as far as.
kuonana , to see one another, to meet (recip.).	au , or
kupenda , to love, to like, to be fond of.	ela, illa , but, except.
kutukia , to hate.	-gonjwa , ill, sick.
kutukua , to carry, take.	sikuzote , always.
kupeleka , to send, convey, conduct, take.	pasipo , where there is not, except, without.
kuomba , to pray, to beg, to ask for.	-je? how? what? (after verb).
kutosha , to be enough, to suffice.	-ni? what? (after verb).
kusalimu , to salute, send compliments.	hapana budi , no doubt, without doubt, probably.
kupiga hodi , to knock at the door.	barua (iii.), letter, missive.
kubisha hodi , to knock at the door.	zaidi , more, besides, further, especially.
kuzungumza, kusumulia , to talk, to converse.	jawabu (v.), answer.
kujizungumza , to amuse oneself, by talking, etc.	siku hizi , nowadays.
	Ati! look, they say, see! I say!
	Ulaya , Europe.
	bisikoti (iii.), biscuits.
	nimileti (iii.), lemonade.

Read and Translate

¹ **Rafiki wa baba anakuja kutuangualia, mkaribishe. Nam'jua, si mgeni. Karibu, Bwana, pita ndani! Sitarehe,**

^{oo} 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.

bibi, usiondoke. N'nakuja kuleta habari tu. Habari gani? Wat'u wot'e hawajambo? Wot'e hawajambo, ahasanta. Habari ni ya afia tu. Tena baba na mama waku-salimu sana, wataka babari ya kwenu. Huku ² hakujambo. Twataka habari ya huko ³ utokako. Kwetu imekunya mvua sana, hata wat'u wot'e wafurahi. Maana mvua yaleta vyakula tele, Kweli, bwana, na tuombe kwamba ifike hapa pia. Inshalla itakuja. Mtoto! Lete bisikoti na nimileti kwa bwana mgeni. Hodi! Hodi! Karibu ndani. Kina bwana, k'etini. Ham'jambo? Hatujambo, al bamdu lillahi. Wageni hawa watoka Ulaya, wanaleta barua kwa mwalimu. Mwrite mtoto yule mwana mume apeleke barua hii upesi. Atil mtoto, enda na barua kwa mwalimu Abudulla, atakupa jawabu mwenyewe. Mwalimu azungumza na mjomba wakwe (*his*) na shangazi lakwe.

Translate

Some one is knocking at the door, tell him to come in. ⁴ It is enough to say "welcome"—he will enter without doubt. 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] 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. ⁷ Let him wait then, he is always coming. He says his (*zakwe*) relatives hate him and (*tena*) they have invented something (*nen*) against ⁸ him (*yakwe*).

² "Hakujambo," lit. "It (place or direction) has nothing the matter" = We are all well here.

³ "Where you come from." For Relative Particles, see Study XI.

⁴ See note 13, Study V.

⁵ Trans. "Your name is who?" For Possessive Adjectives see Study IX.

⁶ *Vide* note 4, Study III.

⁷ Here prefix conjunction "na" with elided vowel.

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 i ihni, a sad man. vit'u vya kutosha, sad 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.

this (near, in sight) that (far away, yonder).

CLASS	this (near, in sight)	that (far away, yonder).
I. { S. huyu, this (man) P. hawa, these (men)	huyu, this, that (man)	yule, that (man)
II. { S. huu, this (tree) P. hii, these (trees)	uh, this, that (tree) hiyo, these, those (trees)	ule, that (tree) ile, these (trees)
III. { S. hii, this (house) P. hizi, these (houses)	hiyo, this, that (house) hizo, these, those (houses)	ile, that (house) zile, these (houses)
IV. { S. hiki, this (thing) P. hivi, these (things)	hicho, this, that (thing) hicho, these, those (things)	kile, that (thing) vile, these (things)
V. { S. hili, this (word) P. haya, these (words)	hii, this, that (word) hayo, these, those (words)	lile, that (word) yale, these (words)
VI. { S. hili, this (monster) P. hii, these (monsters)	hilo, this, that (monster) biyo, these, those (monsters)	lile, that (monster) ile, these (monsters) . . .
VII. { S. huu, this (string) P. hizi, these (strings)	uh, this, that (string) hizo, these, those (strings)	ule, that (string) zile, these (strings)
VIII. S. hapa ("here"), this (place)	apo ("here," "there," "then"), this (place)	pale ("there"), that (place) ("then"), that (time)
IX. S. huku ("here"), this (dying or direction)	huko ("there"), that (dying or direction)	kule ("over there"), that (dying or direction)
X. P. humo ("in here"), these (places)	humo ("in there"), these, those (places)	mle ("side there"), those (places)

NOTE.—These all take a nasalized or emphatic form. Mtu huyu buyu, this very man.

SOME SEPARABLE PRONOUNS (OR QUASI-ADJECTIVES)

CLASS					
I.	{	S. mwenyewe, himself, herself, or possessor, or owner	mwenyi, having, possessing	mwendine, m'ndine, another	
		P. wenyewe, themselves, the owners	wenyi, "	wendine, other (some . . . others)	
II.	{	S. wenyewe, itself (tree)	wenyi, "	mwendine, m'ndine, another	
		P. yenyewe, themselves (trees)	yenyi, "	miendine, other	
III.	{	S. yenyewe, itself (house)	yenyi, "	nyendine, another	
		P. zenyewe, themselves (houses)	zenyi, "	nyendine, other	
IV.	{	S. chenyewe, itself (thing)	chenyi, "	chendine, another	
		P. vyenyewe, themselves (things)	vyenyi, "	vyendine, other	
V.	{	S. lenyewe, itself (name)	lenyi, "	jindine, another	
		P. yenyewe, themselves (names)	yenyi, "	mindine, other	
VI.	{	S. lenyewe, itself (monster)	lenyi, "	jindine, another	
		P. yenyewe, themselves (monsters)	yenyi, "	myendine, other	
VII.	{	S. wenyewe, itself (string)	mwenyi, "	wendine, mwendine, another	
		P. zenyewe, themselves (strings)	zenyi, "	nyendine, other	
VIII.	S. penyewe, itself (place)	penyi, "	pendine, another (elsewhere)		
IX.	S. kwenyewe, itself (dying)	kwenyi, "	kwendine, kundine, another (elsewhere)		
X.	P. mwenyewe, themselves (places)	mwenyi, "	mwendine, other		

STUDY IX

Nguo na Mapambo—Dress and Ornaments

kilemba (iv.), turban.	kunyeta , to be conceited.
k'anzu (iii.), tunic.	kupima , to measure.
joho (v.), overcoat.	kupimiwa , to be measured for.
kizibao (iv.), waistcoat, jacket, blouse.	kupotea (intrans. only), to be lost, to go astray, to err.
kikoi (iv.), loin-cloth.	kufaa , to suit, to be fit for, to become, to be proper or right, to "do."
suruale (iii.), trousers.	kupumuzika , to rest.
koti (v.), coat.	kuazima , to lend, to borrow.
rinda (v.), skirt.	kupasa , to be necessary, to behave, to "must."
leso (iii.), large handkerchief.	mfuko (ii.), pocket, bag.
mandili (iii.), small handkerchief.	kiatu (iv.), boot, shoe, sandal.
kofia (iii.), hat, cap, helmet.	mshoni (i.), tailor.
mwavuli (ii.), umbrella.	kifungo (iv.), button, stud.
fulana (iii.), vest.	bakora (iii.), walking-stick.
mshipi (ii.), belt, girdle, fishing line.	marashi (v. pl.), scent, perfume.
ki/ambi (iv.), coloured cloth.	hariri (iii.), silk.
mtambo (ii.), machine.	p'amba (iii.), cotton.
mkufu (ii.), chain.	katani (iii.), linen.
kuvaa , to wear.	sufi (iii.), wool.
kuvika , to dress, clothe (tr.).	p'ete (iii.), ring.
kuvua , to take off, undress.	maridadi , finely dressed.
kumiliki , to possess, to own.	jirani (iii.), neighbour.
kurarua , to tear.	mbali , far away, distant.
kuraruka , to be torn.	jioni (iii.), evening, in the evening.
kushona , to sew, to stitch, to make.	dunia (iii.), the earth, the world.
kushonewa , to be sewn for, to have made for one.	
kujipamba , to adorn oneself.	

Read and Translate

Kizibao changu chataka kushonwa, kipeleke kwa mshoni katika ndia k'uu. Mshoni yule hashoni vyema. Labuda akiazima mtambo ataweza. Nitamwambia. Kanzu yako inararuka, ¹yakupasa kuivua. Ntafanyaje? siwezi kuvaa kanzu ya baba. Twaa kanzu yangu, itakufaa. Ahasanta, rafiki yangu, itanifaa sana. Kweli, pasipo

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).

rafiki mt'u hawezi kuk'eti duniani. Mandili yangu inapotea. La! haikupotea, mtoto huyu anaiona asubuhi hapa barazani. Nafurahisana. Maana, mama² alinipa zamani. Marinda ya watoto wanawake yataka kufuliwa, waulize kwamba wamekwisha³ nunua sabuni. ⁴ Hawako sasa wanawake, wamekwenda kutembea mjini Jee, wamekwenda mbali? Sijui ⁵ walikokwenda, n'tampeleka jirani huyu awatafute.

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.



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STUDY X

Sokoni (v.)—At the Market

mai (v.), eggs.
 ii (la k'uku) (v.), egg (hen's).
 ndizi (iii.), banana.
 kiazzi (iv.), sweet potato.
 chungwa (v.), orange (see p. 130).
 dafu (v.), young cocoa-nut.
 ndimu (iii.), lime.
 mumunye (v.), vegetable marrow.
 njaka (vii.), spinach.
 tango (v.), pumpkin.
 samaki (iii.), fish.
 ng'ombe (iii.), cattle, cow, bull.
 mbuzi (iii.), goat.
 k'ondoo (iii.), sheep.
 unga (vii.), flour.
 kitunguu (iv.), onion.
 t'ende (iii.), dates.
 mtele (ii.), rice (uncooked).
 dobi (v.), washerman.
 kuuza, to sell.
 kulipa, to pay (for).
 kugusa, to touch.
 kudanganya, to cheat, deceive.
 kupatikana, to be obtainable, to
 be found.
 kusumbua, to annoy, tease,
 trouble, worry (tr.).
 kukasirika, to be angry.
 kushindana, to dispute, contend,
 compete.
 kushindana bei, to bargain.
 kuhasiri, to lose in a bargain.

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.
 kuteza, to play, to dance.
 kuhisabu, kuhasibu, to count,
 calculate, reckon.
 Unguja, Zanzibar.
 Mzungu, European, White man.
 saramala (v.), carpenter.
 ratili (v.), pound (lb.)
 bei (iii.), bargain, trade.
 ghali, 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.
 faida (iii.), gain, profit.
 fujo (v.), confusion, muddle.
 -ngi, much, many.
 -ngapi? how much, how many?
 -ngiue, other.
 juzi, 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, sikuzot'e waja sokoni kuyanunua. Yauzwaje machungwa ya Unguja siku hizi? Yauzwa ghali, ¹moja 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.

t'atu; maana hayapatikani mangi. Rafiki zetu walitafuta mbuzi kumnunua,² wasimwone. Wangelimfanyani mbuzi, hawana³ pa kumweka? Kweli hawana pahali, wangelimtinda kwa ckakula hapana budi. Mbuzi ana nyama nyingi⁴ ya kutosha wat'u wangi, ukimnunua rahisi yuna faida sana. Ati! bwana wataka ndizi? Pesa ngapi ndizi zako? Nne pesa bwana. A! siwezi kununua ndizi hizo, zinaoza. Tupite kwa masikini yule, auza vit'u vingi—madafu, t'ende, viazi, mamumunye, matango ndimu, hata vitunguu na mtele. Muulize auzaje, mtele, kiasi gani ratili? Usinguse ng'ombe yule, ni mkali sana.

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 is⁵ 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 (*nen*) 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, <i>one</i> (house)	nane, <i>eight</i>	kumi na t'ano, <i>fifteen</i>
mbili, <i>two</i> (houses)	tisia, kenda, ¹ <i>nine</i>	kumi na sita, ¹ <i>sixteen</i>
t'atu, <i>three</i>	kumi, ¹ <i>ten</i>	kumi na sabaa, ¹ <i>seventeen</i>
nne, <i>four</i>	kumi na moja, <i>eleven</i>	kumi na nane, <i>eighteen</i>
t'ano, <i>five</i>	kumi na mbili, <i>twelve</i>	kumi na kenda or kumi na tissia, ¹ <i>nineteen</i>
sita, ¹ <i>six</i>	kumi na t'atu, <i>thirteen</i>	ishirini, ¹ <i>twenty</i>
sabaa, ¹ <i>seven</i>	kumi na nne, <i>fourteen</i>	ishirini na moja, <i>twenty-one</i>

SOME ADJECTIVES OF QUANTITY

CLASS			
I.	{ S. mwingi, <i>much</i> or <i>great</i>	mwingapi? <i>how much?</i>	wot'e, ² <i>the whole</i> (man)
	{ P. wangi, <i>many</i>	wangapi? <i>how many?</i>	{ sote, ³ <i>we</i> nyot'e, <i>you</i> } <i>all</i> (men) wot'e, <i>they</i> }
II.	{ S. mwingi, <i>much</i>	mwingapi? <i>how much?</i>	wot'e, <i>the whole</i> (tree)
	{ P. mingi, <i>many</i>	mingapi? <i>how many?</i>	yot'e, <i>all</i> (trees)
III.	{ S. nyingi, <i>much</i>	nyingapi (ngapi)? <i>how</i> <i>much?</i>	yot'e, <i>the whole</i> (house)
	{ P. nyingi, <i>many</i>	nyingapi? <i>how many?</i>	zot'e, <i>all</i> (houses)
IV.	{ S. kingi, <i>much</i>	kingapi? <i>how much?</i>	chot'e, <i>the whole</i> (thing)
	{ P. vingi, <i>many</i>	vingapi? <i>how many?</i>	vyot'e, <i>all</i> (things)
V.	{ S. jingi, <i>much</i>	jingapi? <i>how much?</i>	lot'e, <i>the whole</i> (name)
	{ P. mangi, <i>many</i>	mangapi? <i>how many?</i>	yot'e, <i>all</i> (names)
VI.	{ S. jingi, <i>much</i>	jingapi? <i>how much?</i>	lot'e, <i>the whole</i> (monster)
	{ P. mingi, <i>many</i>	mingapi? <i>how many?</i>	yot'e, <i>all</i> (monsters)
VII.	{ S. ungi (mwingi). <i>much</i>	ungapi (mwingapi)? <i>how</i> <i>much?</i>	wot'e, <i>the whole</i> (string)
	{ P. nyingi, <i>many</i>	nyingapi? <i>how many?</i>	zot'e, <i>all</i> (strings)
VIII.	S. pangi, <i>much</i>	pangapi? <i>how much?</i>	pot'e, <i>the whole</i> (place)
IX.	S. kungi, <i>much</i>	kungapi? <i>how much?</i>	kot'e, <i>all</i> (dying) (kot'e kot'e, on <i>all sides</i> , <i>everywhere</i>)
X.	P. mwingi, <i>many</i>	mungapi? or mwingapi? <i>how many?</i>	mot'e, [<i>in</i>] <i>all</i> (places), <i>all over inside</i> , (<i>all</i> <i>about, in every direc-</i> <i>tion</i>)

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—"piaot'e."

³ The aspirate here disappears after the sibilant, "s."

STUDY XI

Dukani (v.)—In a shop

<i>biashara</i> (iii.), trade.	<i>kukimbia</i> , to run away (from).
<i>mwenyi duka</i> (i.), shopkeeper.	<i>kupasua</i> , to tear, split, chop.
<i>bidhaa</i> (iii.), merchandise.	<i>kugawanya</i> , to divide, distribute.
<i>dhahabu</i> (iii.), gold.	<i>msumari</i> (ii.), nail, tack.
<i>fedha</i> (iii.), silver, money.	<i>marudufu</i> (iii.), twill calico (thick).
<i>pauni</i> (iii.), sovereign, pound.	<i>marikani</i> (iii.), unbleached calico.
<i>reale</i> , <i>riali</i> (iii.), dollar (2 Rs.).	<i>bafuta</i> (iii.), common nainsook.
<i>rupia</i> (iii.), rupee (1s. 4d.).	<i>uzi</i> (vii.), wire, thread, string.
<i>roboo</i> (iii.), a quarter (of a dollar = $\frac{1}{2}$ rupee).	<i>alama</i> (iii.), mark, sign, spot.
<i>nusu</i> (iii.), half (<i>nusurupia</i> = $\frac{1}{2}$ rupee).	<i>deni</i> (v.), debt.
<i>thumuni</i> (iii.), an eighth (dollar), groat = 4 annas.	<i>mwenyi deni</i> (i.), creditor.
<i>ana</i> (iii.), anna (1d.).	<i>mdeni</i> (i.) debtor.
<i>kasuroboo</i> , three-quarters (of any thing), lit. less a quarter.	<i>ni</i> , by (of the agent).
<i>mizani</i> (iii.), balance, scales.	<i>mzee</i> (i.), old man.
<i>mawe ya mizani</i> , weights.	<i>mwongo</i> (i.), liar.
<i>shuhuli</i> (iii.), business, occupation.	<i>uwongo</i> (vii.), lie, falsehood.
<i>aina</i> (iii.), class, kind, species.	<i>bure</i> , useless, free, in vain, to no purpose, gratis, for nothing.
<i>kuwia</i> , to be creditor to.	<i>namna</i> (iii.), sort, kind, specimen.
<i>kuwiwa ni</i> , to be in debt to.	-baya, bad.
<i>kudai</i> , to claim, to sue.	-zuri, beautiful, nice, pretty.
<i>kuvunda</i> , to break ("change.")	<i>mkono</i> (ii.), hand or cubit (18 in.).
<i>kuvundika</i> , to be broken, break- able.	<i>shuka</i> (iii.), four hands.
<i>kutoza</i> , to tax, to fine, to exact.	<i>doti</i> (iii.), eight hands.
<i>kuthani</i> , to think, to suppose, to presume.	<i>gunia</i> (v.), sack.
<i>kufikiri</i> , <i>kutafakari</i> , to consider, reflect.	<i>chuma</i> (iv.), iron.
	<i>shaba</i> (iii.), brass.
	<i>sifuri</i> (iii.), copper.
	-chache, few, a little, some.
	<i>koti</i> (v.), coat, jacket

Read and Translate

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

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

thumuni. *Sithani kwamba ulipata pesa hizo zot'e kwa thumuni, labuda umesahau.* ² *Fulani aniwia reale mbili nami sina* ³ *cha kumlipa; Nalimuona juzi, hamwambia "Ngoja kidogo."* *Kweli u masikini wewe, ui heri wende ukafanye kazi pahali upate fedha. Fulani hatangoja sana. Kwamba nalikuwa na nusurupia ningelinunua marikano kidogo kushonewa koti. Nusu-rupia haitoshi kwa koti, utataka zaidi; labuda kwa roboo t'atu au reale kasuroboo watakupa koti ndogo sana. Muulize mwenyewe. Hodi ndani! Hodi karibu! Tupe mikono mine ya maradufu bwana, yafaa kwa koti ndiyo? Yafaa sana,* ⁴ *mwanangu, ni nguo njema, yatoka Ulaya. Na wewe mwenyewe hutaki k'itu? Nataka misumari na magunia na uzi wa shaba.*

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 ⁵ 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.

CLASS	VARIABLE PREPOSITION "OF." ¹		
I. { S. mwema, good (man) P. wema, good (men)	m'baya, bad (man) wabaya, bad (men)	wa, of (man) wa, of (men)	
II. { S. mwema, good (tree) P. miema, good (trees)	mbaya, bad (tree) mibaya, bad (trees)	wa, of (tree) ya, of (trees)	
III. { S. njema, good (house) P. njema, good (houses)	mbaya, bad (house) mbaya, bad (houses)	ya, of (house) za, of (houses)	
IV. { S. chema, good (thing) P. vyema, good (things)	kibaya, bad (thing) vibaya, bad (things)	cha, of (thing) vya, of (things)	
V. { S. jema, good (name) P. mema, good (names)	baya, bad (name) mabaya, bad (names)	la, of (name) ya, of (names)	
VI. { S. [jema], good (monster) P. [miema], good (monsters)	baya, bad (monster) mibaya, bad (monsters)	la, of (monster) la, of (monsters)	
VII. { S. wema, mwema, good (string or condition) P. njema, good (strings)	ubaya, mbaya, bad (string or condition) mbaya, bad (strings)	wa, of (string) za, of (strings)	
VIII. S. pema, good (place)	pabaya, bad (place)	pa, of (place)	
IX. S. kwema, good (dying or direction)	kubaya, bad (dying or direction)	kwa, of (death)	
X. P. mwema, good (places)	mbaya, bad (places)	mwa, (of places)	

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 Infixes (Nom.)¹

Pres. Relative of *āb* "To Be."

Pres. Relative Neg. of Verb "To Have."

CLASS

I. { S. ye, e, (I) who, (thou) who, (he or she) who
 P. o, (we) who, (you) who, (they) who

{ niliye, I who am²
 uliye, thou who art
 aliye, he who is
 tulio, we who are
 mlilo, ye who are
 walio, they who are³

{ nisiye, I who have not³
 usiye, thou who hast not
 asiye, he who has not
 tusio, we who have not
 msio, ye who have not
 wsio, they who have not³

II. { S. o, hōch, that (tree)
 P. yo, which, that (trees)

{ ulio, it hōch is (tree)
 iliyo, they which are (trees)

{ usio, it which has not (tree)
 isiyo, they which have not (trees)

III. { S. yo, which, that (house)
 P. zo, which, that (houses)

{ iliyo, it which is (house)
 zilizo, they which are (houses)

{ isiyo, it hōch has not (house)
 zisizo, they hōch have not (houses)

IV. { S. cho, which, that (thing)
 P. vyo, which, that (things)

{ kilicho, it hōch is (thing)
 vilivyo, they which are (things)

{ kicho, it which has not (thing)
 visivyo, they which have not (things)

V. { S. lo, which, that (name)
 P. yo, which, that (names)

{ lililo, it which is (name)
 yaliyo, they which are (names)

{ lisilo, it which has not (name)
 yasiyo, they which have not (names)

VI. { S. lo, which, that (monster)
 P. yo, which, that (monsters)

{ lilo, it hōch is (monster)
 iyo, they which are (monsters)

{ lisilo, it which has not (monster)
 isiyo, they hōch have not (monsters)

VII. { S. o, hōch, that (string)
 P. zo, which, that (strings)

{ ulio, it hōch is (string)
 zilizo, they which are (strings)

{ usio, it hōch has not (string)
 zisizo, they which have not (strings)

VIII. S. 'po, which, that, where, when

{ palipo, it which is (where there is) (pe)

{ pasipio, where there is not "with-out"

IX. S. 'ko, which, that, whither, where

{ kuliko, it which is (where there is) (dying or direction)

{ kusiko, it which has not (here there is not) (dying or direction)

X. P. 'mo, in which, which, wherein

{ mlimo, they which are (in which there is) (ps)

{ msio, they which have not (places)

¹ The effect of this is frequently to excel hōe, that is bad," *nas kitu kibaya* = "the, or a, bad thing."

² By adding "na" to these we get "I who have," etc.

³ By adding "ūwa" to hōe 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.

nas kitu kilicho kibaya means, "The thing,



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¹ tunayo ² mawili ³ mawili (*in two's*), ela kitwa na uso na kanwa na tumbo na moyo ¹ tunavyo ² vimoja ³ vimoja tuu (*singly*). Una vyanda vingapi? N'na vyanda kumi. Una vidole vingapi? N'na vidole ishirini. Ulimi hauna mfupa. Meno na kucha na mifupa ni vit'u vigumu lakini ngovi na ulimi na matavu na kilimi na makaakaa ni vyororo. Mt'u mwenyi shingo ngumu hafai. Ngovi ya muwili na maguu yataka oshwa, lakini m'tu hunawa (*will wash*) mikono na uso (*his*). Fulani guu lakwe ⁴ lamuuma. Sikio halipiti kitwa. Ubongo wa binadamu ndio ⁵ ulio wenyi akili, muwili ndio ⁵ ulio na nguvu, moyo na mishipa ndiyo ⁵ iliyo na damu. Nywele za wanawake zataka kutanwa kwa kitana.

Translate

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. and 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 Infixes).

CLASS	S. nimfungae, I who bind him	nitakaefunga, I who shall bind
	S. unifungae, thou who bindest me	utakaefunga, thou who wilt bind
	S. akufungae, he who binds thee	atakaefunga, he who will bind
I.	P. tuwafungao, we who bind you	tutakaofunga, we who will bind
	P. m'wafungao, ye who bind them	mtakaofunga, ye who will bind
	P. watufungao, they who bind us	watakaofunga, they who will bind
II.	S. ukifungao, it (the tree) which binds it (iv.)	utakaofunga, it (tree) which will bind
	P. ivifungayo, they (the trees) which bind them (iv.)	itakayofunga, they (trees) which will bind
III.	S. iufungayo, it (the house) which binds it (ii.)	itakayofunga, it (house) which will bind
	P. ziifungazo, they (the houses) which bind them (ii.)	zitakazofunga, they (houses) which will bind
IV.	S. kiifungacho, it (the thing) which binds it (iii.)	kitakachofunga, it (thing) which will bind
	P. vizifungavyo, they (the things) which bind them (iii.)	vitakavyofunga, they (things) which will bind
V.	S. liufungalo, it (the word) which binds it (vii.)	litakalofunga, it (word) which will bind
	P. yazifungayo, they (the words) which bind them (vii.)	yatakayofunga, they (words) which will bind
VI.	S. lilifungalo, it (the monster) which binds it (v.)	litakalofunga, it (monster) which will bind
	P. iyafungayo, they (the monsters) which bind them (v.)	itakayofunga, they (monsters) which will bind
VII.	S. ulifungao, it (the string) which binds it (vi.)	utakaofunga, it (string) which will bind
	P. ziifungazo, they (the strings) which bind them (vi.)	zitakazofunga, they (strings) which will bind
VIII.	S. pafungapo, it (the place) which binds	patakapofunga, it (place) which will bind
IX.	S. kufungako, it (the death) which binds	kutakakofunga, it (death) which will bind
X.	P. mfungamo, they (the places) which bind	mtakamofunga, they (places) which will bind

NOTE.—When a relative suffix is used with the Present Indicative, the characteristic *a* 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).

NEGATIVE (PRESENT AND PAST).

CLASS

- | | | | |
|-------|---|---|--|
| I. | { | S. niliyekufunga, I who bound thee | nisiyefunga, I who do or did not bind |
| | | S. uliyetufunga, thou who <i>that</i> us | usiyefunga, thou who didst not bind |
| | | S. aliyewafunga, he who <i>had</i> him | ug , he who did not bind |
| | | P. tuliomfunga, we who <i>had</i> him | tusiofunga, we who did not bind |
| | | P. mlionifunga, ye who <i>had</i> me | msiofunga, ye who did not bind |
| | | P. waliowafunga, <i>My</i> who <i>had</i> <i>you</i> | ug , <i>My</i> who did not bind |
| II. | { | S. uliokifunga, it (tree) which bound it (thing) | usiofunga, it (tree) which did not bind |
| | | P. iliyovifunga, they (trees) which bound them (things) | isiyofunga, they (trees) which did not bind |
| III. | { | S. iliyolifunga, it (house) which bound it (monster) | isiyofunga, it (house) which did not bind |
| | | P. zilizoifunga, they (houses) which bound them (monsters) | zisizofunga, they (houses) which did not bind |
| IV. | { | S. kilichofunga, it (thing) which bound it (tree) | kisichofunga, it (thing) which did not bind |
| | | P. vilivyoifunga, they (things) which bound them (trees) | visivyofunga, they (things) which did not bind |
| V. | { | S. lililofunga, it (word) which bound it (house) | lisilofunga, it (word) which did not bind |
| | | P. yaliyozifunga, they (words) which bound them (houses) | yasiyofunga, they (words) which did not bind |
| VI. | { | S. lililoufunga, it (monster) which bound it (string) | lisilofunga, it monster) which did not bind |
| | | P. iliyozifunga, they (monsters) which bound them (strings) | isiyofunga, they (monsters) which did not bind |
| VII. | { | S. uliolifunga, it (string) which bound it (word) | usiofunga, it (string) which did not bind |
| | | P. zilizoyafunga, they (strings) which bound them (words) | zisizofunga, they (strings) which did not bind |
| VIII. | { | S. paliponifunga, it (place) which bound me | pasipofunga, it (place) which did not bind |
| IX. | { | S. kulikokufunga, it (death) which bound thee | kusikofunga, it (death) which did not bind |
| X. | { | P. mlimomfunga, they (places) which bound him | msimofunga, they (places) which did not bind |

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

STUDY XIII

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

bahari (iii.), ocean, sea.	kuvua , to fish.
mwana maji (i.), baharia (v.), sailor, seaman.	kusafiri , to travel, to start, to sail.
mtu (ii.), river.	kutweka , to hoist (sail, load).
wimbi (v.), wave.	kutua , to furl (sail), to put down (load).
mashua (iii.), boat.	kina (iv.), kilindi (iv.), depth, deep sea.
kasia (v.), oar.	kamba (iii.), cord, line (of coir).
shuari (iii.), calm.	ng'ambu (iii.), the opposite shore.
tanga (v.), sail.	¹ kisiwa (iv.), island.
nanga (iii.), anchor.	mwamba (ii.), rock.
jahazi (v.), ship, craft, vessel.	uzio (vii.), fish-trap.
mtumbwi (ii.), canoe.	nt'i (iii.), land, earth.
chombo (iv.), utensil, vessel, boat, dhow.	Kisauni , Frere Town.
dau (v.), dhow.	Mswahili (i.), a Swahili.
abiria (v.), passenger.	Mwarabu (i.), an Arab.
cheti (iv.), ticket, passport.	Muhindi (i.), an Indian.
nauli (iii.), fare.	Maskati , Muscat.
shehena (v.), cargo.	Amu , Lamu.
meli (iii.), mail-steamer.	dharuba (iii.), storm.
mvuvi (i.), fisherman.	nahodha (iii.), captain, skipper.
ukambaa (vii.), rope (plaited).	mlingot'i (ii.), mast.
kuvuta , to pull, draw (row).	bandari (iii.), landing-place, har- bour.
kuvuka , to cross over.	dira (iii.), mariner's compass.
kuzama , to sink, to be drowned.	sukani (iii.), rudder, helm.
kuzamisha , to drown (trans.).	karibu (na , ya), near, soon, close by, nearly.
kuogelea , to swim.	-kavu, dry.
kupakia , to ship cargo.	nyavu (iii.), net.
kutupa , to throw, throw away.	-a pili, the other, the second.
kutembea baharini , or majini , to go for a row.	-kubwa, big, great.
kupokea , to receive.	-dogo, little, small.
maji yajaa , tide is coming in.	-fupi, short.
maji yapwa , tide is ebbing.	-refu, long.
kufa , to die.	

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 *Kisiwani*, an up-country name for Mombasa.

Mashua ya Mwarabu huyu ndiyo itupelekayo ¹ Kisauni sikuzo'e. Vutani makasia, watoto, maji yapwa, tungelifika ng'ambu, ela ham'kuvuta. Mimi ni mvuvi. ² nitupae nyavu. Upepo ui mwingi, ni heri tutue tanga. Majahazi ya Waswahili ³ hufika Malindi na Amu na Unguja illa hayafiki Ulaya. Mtumbwi hauna nanga wala sukani wala dira. Atakaesafiri katika meli yampasa kutoa nauli. Wahindi wako wapi leo? Wanavuka bandarini kupakia shehena katika dau lao. Chombo kilicho ondoka hapa juzi kilipigwa ui dharuba, maabiria wangi walizama baharini ⁴ wasiweze kuogelea. Penyi wimbi na milango i papo.

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—

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

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

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

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

I.	{	<i>S. mimi ambae sifungi, I who do not fast.</i>
		<i>S. wewe ambae hukwenda, you who did not go.</i>
		<i>S. yeye ambae hajaitwa, he who has not yet been called.</i>
		<i>P. swiswi ambao tungelipenda, we who would have liked.</i>
		<i>P. nywinywi ambao m'likuwako, ye who were there.</i>
II.	{	<i>P. wao ambao wakali kulima, they who are still cultivating.</i>
		<i>S. uo ambao hautak'atwa, that same (tree) which will not be cut.</i>
III.	{	<i>P. iyo ambayo itak'atwa, these same (trees) which will be cut.</i>
		<i>P. zizo ambazo ni mbaya, these same (houses) which are bad.</i>
IV.	{	<i>S. kicho ambacho chatusumbua, that same (thing) which annoys us.</i>
		<i>P. vivyo ambavyo havikufaa, these same (things) which did not suit.</i>

- CLASS V. { 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 papendeza, 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. | kukauka, to dry up, become dry. |
| bustani (iii.), flower garden. | kunyauka, to wither, shrivel. |
| udongo (vii.), soil, earth, mould. | kuteka, to draw water. |
| mtanga (ii.), s. sand, pl. light earth. | kulinda, to guard, keep watch. |
| m'ti (ii.), tree, plant. | kutunda, to pluck, gather. |
| nyasi (vii. pl.), grass. | kutimba, to dig. |
| jani (v.), leaf. | kutema, to cut down, to fell. |
| ua (v.), flower (-lawaridi, rose.) | kuvuja, to leak. |
| kisima (iv.), well. | kujenga, to build. |
| ndoo (iii.), bucket. | kumea, to grow, thrive. |
| tunda (v.), fruit. | mwiba (ii.), (pl. miba), thorn. |
| jembe (v.), hoe. | k'unde (iii.), beans. |
| mwitu (ii.), forest, jungle. | tuta (v.), raised bed for vegetables. |
| shoka (v.), axe. | kwanini? why? what for? |
| banda (v.), hut. | mk'ulima (i.), agriculturist, husbandman, farmer. |
| kibanda (iv.), little hut. | mbeyu (iii.), seed, grain. |
| mmea (ii.), crop. | t'embe (iii.), a grain (Adj. a little, a few). |
| siafu (ii.), soldier ants. | mpanzi (i.), sower. |
| tungu (iii.), small ants. | mavuno (v. pl.), harvest. |
| shina (v.), root. | k'wekwe (iii.), weeds. |
| -biti, green, fresh, raw, unripe. | magugu (v. pl.), tangle, undergrowth. |
| -bivu, ripe, mature. | mwembe (ii.), mango tree. |
| kulima, to hoe, to cultivate, to clear ground. | embe (v.), mango. |
| kung'oa, to root out, uproot. | mbuyu (ii.), baobab tree. |
| kupanda, to sow, plant. | mtomoko (ii.), custard-apple tree. |
| kuvuna, to reap. | |
| kuzaa, kuvyaa, to bear, to yield. | |



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basi ⁸ isipokuwa michungwa [tu]. Naain! Na michungwa hatuitaki, maana matunda ⁹ yakwe hayafai kitu. Kwa nini? Machungwa n'liyoyala hapa juzi yalikuwa matamu sana. Labuda, lakini miti yakwe haikumea huku, yale mazuri yaliwayo yatoka Unguja. Usiteke maji kwa ndoo ivujayo.

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) ¹⁰ 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 ¹¹ 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.)

Pers. Pronominal Prefixes.	<i>Sing.</i>	
1. sija or nisija	}	<i>I have not yet tied</i> or before <i>I tie.</i>
2. huja or usija		<i>thou hast not yet tied.</i>
3. haja, hauja, haija, hakiya, halija, hauja, hapaja, hakuja, hamija		<i>funga, he, she, or it has not yet tied.</i>
	<i>Plur.</i>	
1. hatuja or tusija	}	<i>we have not yet tied.</i>
2. ham'ja or msija		<i>ye have not yet tied.</i>
3. hawaja, haija, hazija, havija, hayaja, haija, hazija		<i>funga, they have not yet tied.</i>

THE “JAPO” OR “EVEN SHOULD” OR “ALTHOUGH” TENSE.

(Past and Fut. re.)

Pers. Pronominal Prefixes.	<i>Sing.</i>	
1. nijapo	}	<i>even should I tie.</i>
2. ujapo		<i>even shouldst thou tie.</i>
3. ajapo, ujapo, ijapo, kijapo, lijapo, lijapo, ujapo, pajapo, kujapo, m'japo		<i>funga, even should he, she, or it tie.</i>
	<i>Plur.</i>	
1. tujapo	}	<i>even should we tie.</i>
2. m'japo		<i>even should ye tie.</i>
3. wajapo, ijapo, zijapo, vijapo, yajapo, ijapo, zijapo		<i>funga, even should they tie.</i>

THE TENSE OF CONTINUATION—THE “KALI” OR “STILL” TENSE.

Pers. Pronominal Prefixes.	<i>Sing.</i>	
1. nikali	}	<i>I am still tying.</i>
2. ukali		<i>thou art still tying.</i>
3. akali, ukali, ikali, kikali, likali, likali, ukali, pakali, kukali, m'kali		<i>kufunga he, she, or it is still tying.</i>
	<i>Plur.</i>	
1. tukali	}	<i>we are still tying.</i>
2. mkali		<i>ye are still tying.</i>
3. wakali, ikali, zikali, vikali, yakali, ikali, zikali		<i>kufunga or (tu)ki- they are still tying.</i>

¹ The “-ja” tense often takes “bado” at the end of the sentence as well.

THE "NGA" OR "THOUGH" TENSE.
(actually taking place).

Sing.

Pers. Real Prefixes.

- | | | |
|---|----------|------------------------------------|
| 1. ninga or ingawa na | } funga, | <i>though I tie.</i> |
| 2. unga or ingawa wa | | <i>though thou tiest.</i> |
| 3. anga, unga, inga,
kinga, linga,
linga, unga,
panga, tunga,
m'nga | | <i>though he, she, or it ties.</i> |

Plur.

- | | |
|--|----------------------------------|
| 1. tunga or ingawa twa | } funga, <i>though they tie.</i> |
| 2. m'nga or ingawa mwa | |
| 3. wanga, inga, zinga,
vinga, yanga,
inga, zinga | |

COMPOUND TENSES.

- | | |
|----------------|---|
| Past Imp. | { nalikuwa nifikunga } <i>I was tying.</i> |
| | { or nalikuwa nafunga } |
| Past Imp. Neg. | nalikuwa sifungi, <i>I was not tying.</i> |
| Fut. Imp. | { n'takuwa nifikunga } <i>I shall be tying.</i> |
| | { or n'takuwa nafunga } |
| Fut. Imp. Neg. | n'takuwa sifungi, <i>I shall not be tying.</i> |

THE "HU" OR "ALWAYS" TENSE.
(invariable for all persons).

Sing.

Pers.

1. hufunga, *it is my custom to fast, or I always fast,*
or *I fast as a rule.*
2. hufunga, *thou always fastest.*
3. hufunga, *he, she, or it always fasts.*

Plur.

1. hufunga, *we always fast.*
2. hufunga, *ye always fast.*
3. hufunga, *they always fast.*

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

VERBS OF POSTURE.

Fut. Imp. utakuwa umelala, *you will be lying down.*

VERBS OF STATE.

Fut. Imp. utakuwa hujambo, *you will be better*

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

TO BE ALONE.

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

EMPHATIC PRESENT OF VERB "TO BE."

		<i>Positive.</i>			<i>Negative.</i>
CLASS			CLASS		
I.	ndimi, ndiwe, ndiye, ndiswi, ndinywi, ndio,	it is I. it is thou. it is he (or she). it is we. it is ye. it is they.	I.	simi or si mimi, siwe or si wewe, siye or si yeye, si swiswi, si nywinywi, sio or si wao,	it is not I. it is not thou. it is not he (or she). it is not we. it is not ye. it is not thy.
II. VII.	ndio,	that is it (tree or string).	III. ¹	siyo,	that is not it (house).
IV.	ndicho,	that is it (thing).	III. VII.	sizo (pl.),	these are not they (houses).
V. ¹	ndiyo,	those are they (names).	IV.	sivyo,	those are not they (things).
VIII.	ndipo,	it is here, there, then, etc.	V.	bi,	that is not it (name), etc., etc.

¹ "Ndiyo" = "yes," "siyo" = "no," meaning respectively, "these are so," "these are not so," with an implied reference to "maneno" or "mambo."

STUDY XV

Safarini (iii.)—Ou a Journey

- kiongozi** (iv.), guide, leader.
mnyap'ara (i.), head man (of caravan).
msafiri (i.), traveller.
mkubwa (i.), chief, big man.
mtumia (i.), elder, veteran (porter).
mkalimani (i.), interpreter.
asikari (iii.), policeman, soldier.
jamudari (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 rago, 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.
ku'angamka, 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.
kitete, kitoma (iv.), gourd, water-bottle.
nguvu (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

Wapagazi hawataki kutukua mizigo, wasema ni mizito. Wasipoitukua hawapati posho basi. Wambie si mbali tuendako leo, watakapofika watapumuzika. Mnyap'ara ni mkali m'no, hana huruma, sikuzot'e huteta na wat'u. Tena asubuhi kiongozi alikosa ndia, tukapotea mwituni. Tulipokuwamo m'le tulionana na wasafiri wengine ambao killa mmoja alitukua beramu na bunduki. Mkubwa wa mji ule yuaja kuzungumza na mkalimani wetu ambao pekee aweza kufasiri maneno yakwe. Huyu mzee apenda kusikia habari ya p'wani. Ataka tukae hapa siku nyingi, tupige rago kab'sa na kujenga hemazetu. La! Sipapendi, tena maji yamekwisha vitomani mwa asikari, na jamudari asema kwamba hawatavumilia tukingoja. Wang'oe k'ome basi, sasa hivi, tuondoke: tumeterekeza, yatasha, mtumia.

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 ncun 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

CLASS	ojo, zuri, mnyonge, mzito.	mpana, mkali, mkubwa, mpya.	mrefu.
I.	{ mdogo, tall, short (man) wadogo, little (men)	mkali, fierce (man) wakubwa, big (men)	mrefu, tall (man) warufu, tall (men)
II.	{ mzuri, fine (tree) migumu, hard (trees)	mpana, broad (tree) mipya, new (trees)	mrefu, tall (tree) mirefu, tall (trees)
III.	{ ndogo, small (house) nyonge, man nzuri, pretty (houses)	k'ali, p'ana, k'ubwa ¹ (house) m'p'ya ¹ (houses)	ndefu, tall (house) ndefu, tall (bes)
IV.	{ kinyonge, man (thing) vizito, heavy (things)	kkali, sharp (thing) vipya, new (things)	kéfu, tall (thing) virefu, tall (things)
V.	{ dogo, zuri, nyonge, little, etc. (word) madogo, little, te. (words)	zali, etc., jipya, (word) zali, mapya, (words)	refu, ohg (al) marefu, long (words)
VI.	{ nyonge, man (monster) minyonge, mean (sters)	1 wa, ji pa, (monster) mikubwa, mipya, (monsters)	fa. tall (mon st) mirefu, tall (sters)
VII.	{ udogo, small condition) mdogo, short (string) ndogo, short (strings)	pya, new (adition) m'pya, new (string) m'p'ya, k'ali, k'ubwa, p'ana, (strings)	rafu, tall (condition) rafu, long (string) ndefu, long (strings)
VIII.	pazuri, fine, nice (place)	papana, lad (place)	parefu, long (place)
IX.	kuzuri, beautiful (death)	kukali, sere (ath)	kurefu, long (dying)
X.	mnyonge, worthless (places)	m'pya, new (ps)	murefu, long (places)

¹ The aspirate takes the place of "n."



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Read and Translate

Mwaka huu¹ hakukunya² mwaka sana, lakini mchoo na vuli ilikuwa neema, alhamdulillah. Jumaa-pili yafaa wat'u wapumzike, na siku sita wafanye kazi. Mbona mvua yakawia? Majira ya masika bado; labuda kesho yatangia, mbingu leo kutwa zina³ mawingu-mawingu (*cloudy*), mvua haina budi karibu itakunya. ⁴Usiku wa Jumaa (i.e. *Thursday night*) wat'u walirudi kushinda kwao Jomvu (*at Jomvu*)⁵ saa tano za usiku. Mwezi sikubizi wang'ara kucha. Hapo kale kulikuwa kiza duniani, kisha Mwenyiezi Mugu aliumba muanga, kukawa nuru kulla mahali. Mwezi utaandama (*there will be new moon*) jumaa ijayo (*it which comes next*) wakati wa jua kutwa, ndipo washenzi watakapopata nafasi ya kuteza ngoma zao. Mwaka uliopita kasikazi ilivuma kwa nguvu, lakini kusi kidogo tu. Ni saa ngapi sasa? Ni saa nne za mtana, Fulani amiliki saa ya fedha na mkufu wa dhahabu.

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.

hapa). Your mother called you two [or] ⁶ three times, did you not hear? I heard nothing, I was ⁷ asleep! Once upon a time a large star appeared in the heavens. People of old followed it, and it became their (tr. to them) guide. In these countries the sun sets [at] six o'clock [in the] evening; [in the] morning it begins to dawn ⁸ (*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 ⁹ 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 "'I'o Have," Study VII.

CONTRACTED POSSESSIVE SUFFIXES

	1st per. sing., My:	2nd per. sing., Thy.	3rd per. sing., His, Her, or Its.	1st per. plur., Our.	2nd per. plur., Your.
	<i>-angu, -ngu.</i>	<i>-ako, -yo, -o, -zo.</i>	<i>-akwe, -kwe, -ye, -we, -ze,</i> <i>-e, -che, -rye, -le.</i>	<i>-etu.</i>	<i>-enu.</i>
Ex. 1. S. P.	mwenzangu wenzangu	mwenzio wenzio	mwenziwe wenziwe	mwenzetu wenzetu	mwenzenu wenzenu
Ex. 2. S. P.	babangu, babaangu	babako, babaako babazo	babakwe, babaakwe (or babae) babaze	habactu	babaenu
Ex. 3.	mamangu, etc.	same as above	[kit'uche, jambole, vituvuye, kufakwe, watumwaze, etc.]		
Ex. 4. S. P.	mwanangu wanangu	mwanao, mwanayo wanao	mwanawe wanawe	mwenetu wenetu (?)	mwenenu wenenu

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*):—

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

COMPARISON OF ADJECTIVES

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

(1) By contrasting one statement with another—
wewe ni mdogo, yeye 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
kwa nguvu, lakini Hamed
anawashinda wote,

Salim is stronger than Hamisi, but Hamed is the strongest of all.

Wao ni wangi kupita
swiswi,

They are more numerous than we are.

Mwaka jana watoto walikuwa wema, mwaka huu wanazidi,

Last year the children were good, this year they are even better.

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

Nyumba hii ni ndogo, hii ni ndogo zaidi,

This house is small, that is smaller.

Mato yako ni mazuri kuliko yangu,

Your eyes are more beautiful than mine.

(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 you to go.

Bora afia,

The most important thing is health.

COMPREHENSIVES

Whoever, Whatsoever, Any . . . soever, Any . . . tall.

CLASS			
I.	S. m'tu wo wot'e (yo yot'e), any man whatsoever	{ we yot'e, <i>for I</i> may be or Niliye yot'e we yot'e, <i>for</i> <i>thou</i> <i>not</i> be uliye yot'e two wot'e, <i>for</i> <i>he</i> may be etc. wo wot'e, <i>for</i> <i>we</i> may be wo wot'e, <i>for</i> <i>ye</i> may be wo wot'e, <i>for</i> <i>they</i> may be	
II.	S. m'ti wo <i>what</i> <i>tree</i> <i>that</i> <i>or</i> P. miti yo yot'e, any t es <i>for</i>	{ mti wo <i>what</i> <i>tree</i> <i>it</i> may be miti yo <i>for</i> <i>trees</i> <i>by</i> <i>my</i> be	
III.	S. ipa yo yot'e, any be <i>for</i> P. ipa zo zot'e, any as <i>for</i>	{ nyumba iwayo yot'e, <i>for</i> <i>be</i> <i>it</i> <i>may</i> be ipa iwo zot'e, <i>for</i> <i>as</i> <i>they</i> <i>may</i> be	
IV.	S. k'itu cho chot'e, any thing <i>for</i> P. itu yo vyot'e, any things <i>for</i>	{ k'itu <i>for</i> <i>thing</i> <i>it</i> <i>may</i> be itu <i>for</i> <i>things</i> <i>by</i> <i>my</i> be	
V.	S. nao lo lot'e, any word (or thing) <i>for</i> P. nao yo <i>for</i> <i>my</i> words <i>for</i>	{ no li wlo le, <i>for</i> <i>word</i> <i>it</i> <i>may</i> be maneno yawayo <i>for</i> <i>words</i> <i>they</i> <i>may</i> be	
VI.	S. de lo lot'e, any big "nothing" <i>for</i> P. midude yo yot'e, any big "things" whatsoever	{ de liwalo <i>for</i> <i>big</i> <i>nothing</i> <i>it</i> my be midude iwayo yot'e, <i>for</i> <i>big</i> <i>things</i> <i>they</i> my be	
VII.	S. uzi wo wot'e, any string whatsoever P. nyuzi zo zot'e, any strings whatsoever	{ zi wo wot'e, <i>for</i> <i>string</i> <i>it</i> <i>may</i> be nyuzi zo zot'e, <i>for</i> <i>strings</i> <i>they</i> <i>may</i> be	
VIII.	S. (mabali) po pot'e, anywhere whatsoever	{ i (kali) <i>for</i> <i>place</i> <i>it</i> <i>may</i> be	
IX.	S. () ko kot'e, in any direction whatsoever	{ () <i>for</i> <i>direction</i> <i>it</i>	
X.	S. () mo mot'e, anywhere inside whatsoever	{ () <i>for</i> <i>it</i> <i>may</i> be	

STUDY XVII

Barani—Up-country

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.
 kishaka (iv.), patch of jungle.
 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.
 kuua, to kill.
 kububujika, to well up, bubble.
 kutiririka, to flow, to trickle.
 kumimina, to pour (trans.).
 kuzuia, to hinder, prevent.
 kugeuka, to change, to turn (tr.
 geuza).
 kupatana, to agree, to be recon-
 ciled.
 kuongoza, to lead, to guide.
 kukataa, to refuse.

kutumia, to use, to make use of,
 to employ.
 kutafuna tumbaku, to chew (to-
 bacco).
 kunusa tumbaku, to take snuff.
 kuvata 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.
 kabila (iii.), tribe, clan.
 shauri (v.), palaver, counsel, plan
 advice.
 a/lui (iii.), foe, enemy.
 vita (pl. iv.), war.
 k'ondo (iii.), quarrel, strife.
 mfaume (i.), king, chief.
 mtawi (i.), sorcerer, wizard, witch
 doctor.
 gari la moshi (v.), train.
 sitiesheni (iii.), railway station.
 misheni (iii.), mission station.
 daraja (iii.), bridge.
 tumbaka (iii.), tobacco.
 mabindi (pl. v.), maize, Indian
 corn.
 mtama (ii.), millet, Kaffir corn.
 mpunga (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 ma-
 mbo magumu, labudu atapata hasara pia. Siku hizi kusa-
 firi si kama zamani. Sasa kuna gari la moshi likupelekalo
¹ kulla upendapo—k'ilimani, fumbini, gengeni, au n'ti ya

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.



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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; *kusomesha* (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; *kurusha* (from *kuruk'a*) 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; *kukimbiza* (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*. *Kuponya* (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); *kulevya* (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; *kuapiza*, 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; *kuonekana* (neut.), to be visible; *kufitamana* (neut.), to be hidden; *kupika* (trans.), to cook; *kuzika* (trans.), to bury; *kufitika* (neut.), to be concealable; *kuangika* (trans.), to hang up; *kualika* (trans.), to invite; *kualika* (neut.), to crack or split; *kusimika* (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*; *kuombea* (from *kuomba*), to pray *for*.

(c) When the stem ends in two vowels, the letter *l* 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*; kujalizia (from kujaa), to cause to fill up *with*.

Examples of Use II.—

(e) Kutupia, or kutupilia mbali, to throw right away; kuishilia (or kupotelea) 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; kuatilia, 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-



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TABLE OF DERIVATIVE FORMS OF VERBS

The following illustrate the various forms a verb may assume :—

Simple.

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

Passive.

kufungwa, to be bound.

Causative.

kufungisha, **kufunganya**, to cause to bind.

kufungiza, to besiege, to pen.

Neuter.

kufungika, to be shutable, to shut of itself.

Prepositional.

kufungia, **kufungilia**, to shut for or with.

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.

kufanga-funga, to tie here and there.

Subtractive neuter.

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

Subtractive reciprocal.

kufunguliana, **kufunguana**, to open to each other.

Causative applied.

kufunganyia, to cause to bind with.

kufungishia, to cause to tie for.

kufungizia, to besiege with.

Passive applied.

kufungiwa, **kufungiliwa**, to be closed to.

Neuter applied.

kufungikia, to close (of itself) to.

Reciprocal applied.

kufungania, to be tied together with.

Reflexive applied.

kujifungia, to tie oneself to.

Subtractive applied.

kufungulia, to untie for.

Reduplicated applied.

kufungia-fungia, to tie here and there for.

Causative passive.

kufungishwa, to be made to fast, to be cut off by the tide.

Subtractive applied passive.

kufunguliwa, to be opened to.

Reduplicated passive.

kufungwa-fungwa, to be tied here and there.

Subtractive neuter applied.

kufungukia, to open (of itself).

Subtractive reflexive.

kujifungua, to untie oneself, to relieve oneself.

Subtractive reflexive applied.

kujifungulia, to open for oneself.

Subtractive causative.

kufungusha, to cause to open.

Causative reciprocal.

kufungamanisha, to bind by contract.

Causative neuter.

kufungizika, to be besieged.

STUDY XVIII

Nyama—Beasts, Animals

- mwinda** (i.), hunter, sportsman.
mtukuzi (i.), bearer, porter.
simba (iii.), lion.
kibok'o (iv.), hippopotamus.
ndovu (iii.), elephant.
t'ui (iii.), leopard.
fsi (v.), hyæna, jackal.
ngamia (iii.), camel.
p'unda (iii.), ass, donkey.
farasi (iii.), horse.
nyumbu (iii.), mule.
nyati (iii.), buffalo.
kifaru (iv.), **faru** (iii.), 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.
kundi (v.), flock, herd, crowd.
mdudu (i.), insect, vermin.
k'obe (iii.), tortoise.
p'embe (iii.), horn, tusk, ivory, corner.
kuwinda, to hunt, to chase, to stalk.
kunguruma, to roar, to thunder.
kutambaa, 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.
kusheta, to bruise, to crush.
kuharibu, to spoil.
kuruka, to jump, to spring.
kupuruka, to fly, to fly away.
kusitahili, to deserve, to be worthy of.
- kuparuza**, to be rough.
kupeleleza, to spy out, to examine closely.
bata (v.), duck.
mbuni (iii.), ostrich.
mwewe (iii.), kite.
ndiwa (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.
nguwe, **nguruwe** (iii.), pig.
kitungule (iv.), rabbit.
t'umbiri (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.
ng'ge (iii.), scorpion.
mjisi kafiri (iii.), wall lizard.
m'twa (iii.), white ants.
m'bu (iii.), mosquito.
nyuni ndege (z'har) (iii.), bird.
silaha (iii.), weapon, arms.
risasi (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.

Read and Translate

Mwindaji alikwenda ¹ bara kuwinda nyama wakubwa-kama simba, na ndovu na nyati na kifaru. Aliandika (*wrote on, i.e. made a written agreement with*) wapagazi mia wa kikamba kufuatana 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. Walipokuwa wakitezama nyama hao jinsi waruk'avyo miti hata miti, walisikia simba kunguruma ² karibu nao. Wot'e walifanya khofu isipokuwa mwindaji mwenyewe ambao alitukua banduki k'ubwa ya ³ kizungu makusudi apate kupiga nyama wakali (of) nam'na hii. Aliposongea karibu kupeleleza, simba mke alitokea ² mbele yakwe. Mara akalekeza bunduki yakwe, akampiga risasi mbavuni, akaanguka akafa ⁴ pale pale. Lakini wengine wawili simba waume walioandama nao waliposikia kulia kwakwe, wakatoka mbio mwituni. ⁵ Hapo

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; **kiousoso**, face downwards; **kitulifuli**, in eager haste; **kingalingali**, prone, lying flat on the back.

(d) The characteristic particle of singular nouns in the fourth class.

⁴ 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.



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NUMERALS—

	Class I.	Class II.	Class III.	Class IV.	Class V.
1...	<i>S.</i> mmoja <i>P.</i> (of one sort) womoja	<i>S.</i> mmoja <i>P.</i> mimoja	<i>S.</i> moja <i>P.</i> moja	<i>S.</i> kimoja <i>P.</i> vimoja	<i>S.</i> moja <i>P.</i> mamoja
2...	wawili	miwili	mbili	viwili	mawili
3...	watatu	mitatu	t'atu	vitatu	matatu
4...	wane	mine	nne	vine	mane
5...	watano	mitano	t'ano	vitano	matano
6...	sita	sita	Same throughout all Classes.		
7...	sabaa	sabaa	Same throughout all Classes.		
8...	wanane	minane	nane	vinane	manane
9...	tisia or kenda	tisia or kenda	Same throughout all Classes.		
10...	kumi	kumi	Same throughout all Classes.		
11...	kumi na mmoja	kumi na mmoja	kumi na moja	kumi na kimoja	kumi na moja
12...	kumi na wawili	kumi na miwili	kumi na mbili	kumi na viwili	kumi na mawili
13...	kumi na watatu	kumi na mitatu	kumi na t'atu	kumi na vitatu	kumi na matatu
14...	kumi na wane	kumi na mine	kumi na nne	kumi na vine	kumi na mane
15...	kumi na watano	kumi na mitano	kumi na t'ano	kumi na vitano	kumi na matano
16...	kumi na sita	kumi na sita	Same throughout all Classes.		
17...	kumi na sabaa	kumi na sabaa	Same throughout all Classes.		
18...	kumi na nane	kumi na minane	kumi na nane	kumi na vinane	kumi na manane
19...	kumi na tisia or kenda	kumi na tisia or kenda	Same throughout all Classes.		
20...	ishirini	ishirini	Same throughout all Classes.		
21...	ishirini na mmoja, etc.	ishirini na mmoja, etc.	ishirini na moja, etc.	ishirini na kimoja, etc.	ishirina na moja, etc.

CARDINALS

Class VI.	Class VII.	Class VIII.	Class IX.	Class X.	In counting
<i>S.</i> moja <i>P.</i> minoja	<i>S.</i> umoja <i>P.</i> mmoja	pamoja ("to- gether")	kumoja ("straight on")	[mumoja]	mosi
miwili mitatu mine mitano	mbili t'atu nne t'ano	pawili patatu pane patano	kuwili kutatu kune kutano	[muwili] [mutatu] [mune] [mutano]	pili t'atu n'ne or un tano
		Same throughout all Classes.			
		Same throughout all Classes.			
minane	nane	panane	kunane	[munane]	nane
		Same throughout all Classes.			
		Same throughout all Classes.			
kumi na moja kumi na miwili kumi na mitatu kumi na mine kumi na mitano	kumi na mmoja kumi na mbili kumi na t'atu kumi na nne kumi na t'ano	kumi na pamoja kumi na pawili kumi na patatu kumi na pane kumi na patano	kumi na kumoja kumi na kuwili kumi na kutatu kumi na kune kumi na kutano		kumi na moja kumi na mbili kumi na t'atu kumi na nne kumi na tano
		Same throughout all Classes.			
		Same throughout all Classes.			
kumi na minane	kumi na nane	kumi na panane	kumi na kunane		kumi na minane
		Same throughout all Classes.			
		Same throughout all Classes.			
ishirini na moja, etc.	ishirini na mmoja	ishirini na pamoja	ishirini na kumoja		ishirini na moja, etc.

NUMERALS—(continued)

Ordinals.	Swahili Arabic Numbers.	
1st, (w)a kwanza	1, wahedi	30, thalathini
2nd, (w)a pili	2, thineni	40, arubaini
3rd, (w)a tatu	3, thalatha	42, arubaini na mbili
4th, (w)a ne	4, arubaa	50, khamsini
5th, (w)a tano	5, khamsa	60, sitini
6th, (w)a sita	6, sita	70, sabuini
7th, (w)a sabaa	7, sabaa	80, thamanini
8th, (w)a nane	8, thamanya	90, tisiini
9th, (w)a tisia or	9, tisia or tisiaa	100, mia
(w)a kenda		120, mia wa ishirini
10th, (w)a kumi	10, ashara	150, mia u khamsini
11th, (w)a kumi na moja	11, hidaashara	170, mia na sabuini
12th, (w)a kumi na mbili	12, thinaashara	200, miteni, miateui, or
13th, (w)a kumi na t'atu	13, thalitaashara	mia mbili
14th, (w)a kumi na nne	14, arubaataashara	500, khamsa mia or mia
15th, (w)a kumi na tano	15, khamsitaashara	t'ano
16th, (w)a kumi na sita	16, sitaashara	1000, alfu
17th, (w)a kumi na sabaa	17, sabaataashara	2000, alfeni or alufeni
18th, (w)a kumi na nane	18, thamintaashara	
19th, (w)a kumi na tisia	19, tisaataashara	
20th, (w)a ishirini	20, ishirini	
21st, (w)a ishirini na	21, wahedi wa ishirini	once (<i>at once</i>), mara moja
moja, etc.		twice, mara mbili
		thrice, mara t'atu
		four times, mara nne, etc.
	$\frac{1}{3}$ = thuluthi	
	$1\frac{3}{4}$ = mbili kasu roboo	
NOTE.—The initial letter	For other fractionous see	
of the preposition varies	p. 69.	
with the class of the		firstly, kwanza
noun that the ordinal		secondly, pili
qualifies.		thirdly, tatu, etc.



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desturi, dasituri (iii.) custom, fashion.	mpumbavu (i.), fool, idiot, stupid.
mashaka (v. pl.), afflictions, trouble.	jasho (v.), heat, perspiration.
binti (iii.), daughter.	kadh'awakadha, various, other.
tajiri (v.), rich man.	-tupu, empty.
msaidia (i.), helper.	tupu-tupu, naked.
upumbavu (vii.), foolishness, folly.	sababu (iii.), cause.
	kwa sababu, because.
	p'ole ! cheer up ! I hope you will soon be better.

Read and Translate

Bwana, mt'u huyu anaugua sana, muwili wot'e unafura. Mwambie aje basi nimwangalie. Jambo, mzee, u hali gani? Mimi ni mgonjwa Bwana, mgonjwa sana. ¹ P'ole masikini! Mngu atakupoza maradhi yako uliyo nayo, upoe. Mimi ni tabibu tuu, apozae wat'u ui Yeye Mwenyewe. A' ni mgonjwa sana Bwana, sijui maradhi haya kama ntaona, sitaona. Myaka yako yapata mingapi baba? Myaka yangu yapata khamisini na tano labuda, bwana. Inshaallah utapona. Basi kaa hapa kwetu siku chache, ulale kit'andani. Tutakupa dawa illi upate usingizi, kisha baadae utaoua hujambo, utakwenda ² zako nyumbani kwako. Ahasanta Bwana, ahasanta, n'takaa. Ntajaribu kutuliza moyo wangu. Una nini mtoto ³ we'? A! N'na mashaka mangi, kwanza n'na funza maguuni, pili natomwa ni mwiba kidoleni. Mashaka yako si mazito sana mtoto, yataondoka karibu nathani. Ndoe huku kwangu nikutoe funza na mwiba pia, neno dogo hili, lafanyika mara moja. Bwana dakitari, ⁴ waitwa ui kipofu huyu. Asema aumwa sana ni mato tangu alipokwenda kwa yule mganga wa kinyika. Ni upumbavu wakwe basi, nalimuonya asiende. Waganga wale hawajui lo lot'e isipokuwa kudhuru wat'u na kuwadanganya. Mwambie ak'eti, t'akuja sasa hivi, ⁵ wako

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.

wengine waningojeao, wenyi ukoma na safura na mti na maradhi ⁶ kadha'wakadha.

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 (*fungua*) 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 (*wanguo*) 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 every one 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 nyingi, *often*.

mara kwa mara, *time after time, from time to time, again and again*.

mara (precedes verb), *immediately*.

tena, *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, *to-morrow*.

kesho-kutwa, *day after to-morrow*.

mtondo, *three days hence*.

nyuma, *after, later*.

mapema, *early*.

asubuhi, *in the morning*.

asubuhi yakwe, *the next morning, on the following morning*.

asubuhi sana, *early in the morning*.

alfajiri, *at dawn, at daybreak*.

athuburi, *at noon*.

mtana, *in the daytime*.

alasiri, *in the afternoon*.

jioni, *in the evening, at dusk*.

usiku, *at night, in the night*.

nsiku sana, *late at night*.

usiku wa manane, *midnight (lit. 2 a.m.)*.

kwanza, *first, firstly, before (in the first instance)*.

mwisho, *last, lastly*.

katikati, *in the middle*.

bado, *not yet, still, as yet*.

bado kidogo, *soon, present'y*

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 hapo, *immediately*.

hapo kale, *long ago, a long time ago*.

hatima, hatimae, *finally, in the end*.

zamani, *formerly*.

mpaka, *until*.

siku hizi, *now-a-days*.

sikuzot'e, *always*.

killi 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*.



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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.

{	-vyo . . . vyo, as . . . so.	}	<i>as . . .</i>
	kama . . . vyo		<i>as or how . . .</i>
	jinsi . . . vyo		<i>just as . . .</i>
	vile . . . vyo		<i>even as . . .</i>
	kama vile . . . vyo		<i>according as</i>

. . . so, in proportion as . . . so.

vyema, well, nicely.

kadhalika, in like manner.

vizuri, beautifully, nicely.

vibaya, badly, ill.

bure, to no purpose, freely, for nothing.

upesini, quickly, rapidly.

upande, on one side, crookedly.

p'ole p'ole, slowly, gently.

zaratibu, carefully.

kwa kusikitika, sorrowfully.

kwa majonzi, sadly.

kwa urefu, lengthwise.

kwa upana, breadthwise.

kwa bidii, enthusiastically, energetically.

kwa nguvu, by force.

vyengine, differently.

vyepesi, easily.

shartl, necessarily.

mbalimbali, separately.

wazi, plainly, clearly, 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'unde, 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.

STUDY XX

Madarasa—School

- mkufunzi** (i.), teacher.
mzazi (i.), parent.
mafunzo 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.), honour, respect.
hati (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.),
 obstinacy.
kiburi (iv.), pride.
hasira (iii.), anger, indignation.
kinanda (iv.), musical instrument
 (piano, harmonium, organ).
tokaa (iii.), lime.
fimbo (iii.), cane, stick.
thawabu (iii.), prize, reward.
tuzo (iii.), consolation prize.
zawadi (iii.), present, gift.
kupeleka chuoni, to send to
 school.
kujitahidi, to endeavour.
kutanya bidii, to take pains.
kuhitimu, to finish education.
kuarifu, 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.
kuonea, to oppress, to ill-treat.
kujumlisha, to add (addition).
kupunguza, to subtract.
kuzidisha, to multiply.
kumaliza, to complete, to finish.
kukua, to grow (applies only to
 animal kingdom).
kunena uwongo, to lie, to tell
 lies.
kupiga kofi, to clap hands.
kupiga k'ofi, to box on the ears.
kusikitika, 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.
kutangulia, to be ahead of, to
 take the lead, to precede.
kutukiza, to irritate, displease,
 offend.
-kaidi, obstinate, stubborn.
-zima, whole, entire.
bodari, strong, clever, capable.
-tukutu, mischievous, fidgetty.
jitihadi (iii.), effort, endeavour.
bidii (iii.), zeal, pains, eithu-
 siasm.
ilimu (iii.), learning, doctrine,
 study, knowledge.
adabu (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.

msamaha (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, value.

sifa (iii.), praise, commendation.

mapenzi (v., pl.), love, will.

ruhusa, rukhsa (iii.), leave, per-
mission.

Read and Translate

Mwana umleavyo, ndivyo akuavyo! Mwalimu mmoja wa kihindi anaanza (*opened*) “skuli” katika mji wa kale illi kufundisha kizungu, Wanafunzi wakwe hawafunzwi hati wala hisabu. Ameandika vijana ishirini na vine katika chuo cha majina ela nasikia hawafulizi kuja killa siku, nae mwenyewe hana hukumu juu yao. Chuoni mwetu swiswi (*at our school*) twafunzwa kujumlisha, kupunguza, kuzidisha na kugawanya. Tuna rahamani ukutani, tupate kuelewa habari ya ulimwengu tuuketio—ilimu hii yaitwa jiografia. Tena tuna vibao na peseli na kalamu na mbao mweusi na chaki—vyote vipasavyo. Mkufunzi wetu ni hodari kwa kupiga kinanda—atuimbisha nyimbo nzuri killa namna. Siku k’uu ya kutolea thawabu tutaziimba mbele ya wazungu wote na kundi zima la wat’u. Kutakuwa na mashindano siku ile—killa mtoto kushindana na wenziwe kwa kupiga mbio na kuruk’a na mambo mengine. Wenyi kushinda hupawa zawadi na tuzo, wat’u wote wakipiga k’ofi. Yawapasa wazazi wote kuwaleta watoto wao chuoni mwetu. Ushindani na uvivu na matukano hayakubaliwi kabisa. Sharti killa m’tu afanye bidii kwendelea mbele.



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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,	<i>he came out of the house.</i>
Amengia katika nyumba,	<i>he went into the house.</i>
Nalitoka kwa mwalimu,	<i>I came out of the teacher's [house].</i>
Nalingia kwa mwalimu,	<i>I went into the teacher's [house].</i>

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

illi, *illi 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.).

NOTE ON "AND" AND "BUT"

"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, *Juma and (or with) his wife.*

It means "but" as a contrastive particle—

Juma ni mzuri sura zakwe, *Juma is handsome as to his*
na mkewe ni m'ovu, *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, 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 *Everybody came, but you did*
wewe hukuja, *not come.*
Juma ni mzuri, ela mkewe *Juma is handsome, but his*
si mzuri, *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 *Juma is handsome, but he is*
kiwete, *a cripple.*
Ulinambia ya Juma, lakini *You told me about Juma, but*
ya mkewe hukunambia, *not about his wife.*

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



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kutawala, to rule, to reign, to control, to govern.
 kufariji, to comfort.
 kusalibiwa, to be crucified.
 kutubu, (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.), Muhammedanism, Islam.
 raha (iii.), rest, ease, luxury.
 uongofu (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.
 sanama (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.
 marufuku (v. pl.), prohibition, forbidden things.
 dhambi (iii. and v.), sin.

Read and Translate

Dini ya kweli ndiyo ituongozayo kwa Mugu na kutufariji roho, Twaamini kwamba Mmasihia ndiye mweoyi kuwa nayo dini biyo. Muisilamu humwita Mnasara, kafiri; lakini pamoja na haya husema, Kafiri akufaae¹ si Muisilamu asiyekufaa; maana, ajapo² shikana sana na dini yakwe³ yeye 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."

wot'e, haoni vibaya kamwe kuwatumia makafiri, akijiona kufaidiwa nao tu. Muumba wa mbingu na nt'i na vyot'e vilivymo ndiye Mwenyiezi Mngu. Aliyetukombo, kwa kutufilia msalabani, ni mwanawe pekee, Bwana wetu Jesu Masihi, ambae ui Mwokozi wa walimwengu wot'e. Afunzae nia zetu na kututawala n'afusi ni Yeye Roho Mtakatifu, aabudiwae na kutukuzwa pamoja na Baba na Mwana. Katika kanisa la Masihi kuna daraja t'atu—mabishopu, makasisi na mashemasi. Kazi yao wot'e ni kuhubiri injili na kulisha kundi la Mngu. Kundi hilo ndiyo jamaa barikiwa ya waaminifu wot'e. Masihi aliweka sakaramenti mbili kwa wafuasi wakwe—Mabaputizi na Karamu ya Bwana, biyo yaitwa nayo Ushirika Uta-katifu. Katika chuo cha Biblia kuna taureti, vyo vya manabii, zaburi, mithali, injili, matendo ya mitume, na nyaraka kadh'awakadha. Vyo hivi vyot'e vyam'shuhudia Jesu Masihi kuwa ndiye Mwanawe Aliye Juu Sana; wanafunzi wakwe nao walimkubali wakitiwa hakika kwa ishara zakwe zot'e alizotenda mbele yao muda wa kuwamo ulimwenguni. Illa neno k'uu kupita yot'e nikule kufufuka kwakwe mautini kwa ajabu kulikomwonyesha wazi kuwa mshindi halisi juu ya kifo na ahera na nguvu zot'e za kuzimu.

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 (*huguzwa 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 (*chenyi*) 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!	hebu! (hwebu), please do! won't you?
a-a! no!	howe! there then!
ahasanta! thank you! it is well!	kumbe! what! behold!
ai! oh! (of pain).	ngawa . . .! (followed by Neg. Ind.), oh that!
aka! what next!	laiti! oh that! would to God!
ati! I say! look! you know!	lau kwamba! (followed by Pres. Ind.), oh that!
basi! stop! that will do! enough.	lo'! well! (great surprise).
chapu chapu! look sharp! hurry up!	ngoja kwanza! wait a minute!
¹ ewa! all right! very good!	ole wangu! alas! woe is me!
'ee wallah! yes, by God!	sa'! yes! here I am!
ewe! ee! O! halloa! hi!	salala! plague upon you!
haraka! haste! hasten!	sumile! make way! move!
haya! get on! come along!	
haya basi! there now! there!	
hima! make haste!	

¹ See p. 111, "African Aphorisms."



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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
mtunga (ii.), shepherd	kutunga, to herd, to tend	(utungaji), shepherding
muhitaji, needy person	kuhitaji, to want	uhitaji, want
mwenda, a goer	kwenda, to go	mwend(o), gait, goin conduct
mtumwa, slave	kutumwa, to be sent	utumwa, slavery
muonewa, oppressed per- son	kuonewa, to be oppressed	
muweza, one who is able (God)	kuweza, to be able	uweza (uwezo), powe ability

(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, be gary
muuaji, murderer	kuua, to kill	uwaji, 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" "vu" suffixed, and an occasional change or elision of terminal vowel—

mdanganyifu, deceiver	kudanganya, to deceive	udanganyifu, deceptio deceit
muaminifu, believer	kuamini, to believe	uaminifu, faithfulness
muongofu, convert	kuongoa, to lead, to con- vert	uongofu, conversion
m'haribifu, destroyer	kuharibu, to destroy, corrupt	uharibifu, destructio corruption
mpotevu, prodigal	kupotea, to be lost or wasted	upotevu, prodigalit waste
mlegevu, desultory person	kulegea, to be slack, loose	ulegevu, desultoriness
mlekevu, upright person	kulekea, to be straight, upright	ulekevu, uprightness
mtulivu, person who sub- mits to discipline	kutulia, to be quiet, calm, resigned	utulivu, submission, quie ness
mtakatifu, holy person, saint	kutakata, to be cleansed, pure	utakatifu, holiness, purit

(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 thief	wivi (wizi) , theft
mshoni , tailor, seamstress	kushona , to sew	ushoni , sewing, needle work
mnyang'anyi , robber	kunyang'anya , to rob	unyang'anyi , robbery
mpenzi , lover, loved one	kupenda , to love	upenzi (mapenzi) , love
mpanzi , sower	kupanda , to sow	upanzi , sowing
mlinzi , keeper, guard	kulinda , to keep, guard	ulinzi , protection, keeping
mfuasi , follower, disciple	kufuata , to follow	nfuasi , 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	kuongoza , to lead	uongozi , leadership
kipofu , blind person	kupofuka , to be blind	upofu , blindness, spoil sight
kizushi , upstart, intruder	kuzuka , to come to the surface, to happen	

2. From causative stems by the same process and a change 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	kutoza , to exact (cause to give out)	utoci , exaction
mwokozi , saviour	kuokoza , to cause to save	(wokofu) , salvation
mlazi , 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 (cause to love)	upendezi , favour, pleasing
msimamizi , overseer	kusimamiza , to cause to oversee	usimamizi , stewardship
mlevi , drunkard	kulev[y]a , 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	kutetea , to fight for
mnenea , a reprover	kunenea , to speak to, to scold
mtangazia , one who publishes to	kutangazia , to publish to
mtolea , a giver	kutolea , to give to
mtengezea , a provider	kutengezea , to provide or prepare for

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

maonano , a meeting	kuonana , to see one another, to meet
makut'ano , a crowd	kukut'ana , to come together
magawanyikano , separation, division	kugawanyikana , to be separated from each other
mapatano , agreement	kupatana , to agree
mapatanisho , atonement	kupatanisha (caus. recip.), to reconcile
maagano , covenant	kuagana , to covenant
mapendano , mutual love	kupendana , to love each other
mashindano , contention, emulation	kushindana , to contend
maimbizano , antiphonal singing	kuimbizana , to sing to each other
majibizano , catechism	kujibizana , to answer each other

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

mtame , apostle (or sent one)	kutumwa , to be sent
mshinde , conquered one	kushindwa , to be conquered
mteule , chosen one	kuteuliwa or kutauliwa , to be chosen or elected
kiumbe , created one	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	kusamehe , to forgive
m'sada , help	kusaidia , to help
m'sangao , astonishment	kusangaa , to be astonished
m'sala , praying mat	kusali , to pray
kinoo , grindstone	kunoa , to grind, to sharpen
kivuko , ford, crossing	kuvuka , to cross (water)
kifniko , lid, covering	kufuika , to cover
kiigizo , pattern, copy	kuigiza , to copy, to imitate
maombi , prayers	kuomba , to pray



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mafuta, oil.
 maji, water.
 maziwa, milk.
 marashi, perfume.
 manuk'ato, perfumed ointment.
 mapenzi, love, will.
 maisha, life.
 mazoea, habit, custom, use.
 mashizi, soot.
 maana, meaning, reason, cause.
 manufaa, profit.
 matukio, hatred.

mauti, death.
 majira, time.
 majonzi, grief.
 majuto, repentance.
 maradhi, sickness.
 maridhawa, abundance.
 majaaliwa, enabling (divinely bestowed).
 mali, property (also in cl. iii.).
 manyezi, 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.
 ch'umvi (hii), (this) salt.
 ch'aga (zetu), (our) store-houses.

k'ima (wangu), (my) black monkeys.

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
 dhambi (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
 ckungwa (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
mtetea , a laying hen	mitetea

CLASS III.

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

CLASS IV.

kibarua , day labourer	vibarua
kip'ungu , osprey	vipungu
kiumbe , mortal creature	viumbe
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
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CLASS VII.

utitiri, 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.

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!

Sabalkheri! Jambo, bibi! Sijambo, bwana! U hali gani? Ni hali njema. Hu jambo, bwana? Sijambo, ahasanta? Bwana wangu hajambo? Hajambo sana. Bibiyangu nae hajambo? Hajambo! Nduguyo yu hali gani? Yu hali njema sana. Nduguyo (mwanamke) yu hali gani? Ahasanta, Bwana, yu hali njema. Yeye na wewe na mimi. Bwana wangu. Bibiyangu. Nduguyo. Msaalkheri, bwana. Msaalkheri, bibi. Naam! La! Kwa herini.

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



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nawe twaa chuo ukasome. Sasa weka chuo mezani ukasikize. Takuuliza masuali. Vyema (Bwana) nami nitajaribu kujibu. Basi sasa, umejibu vizuri. Na furahi sana. Jee, wataka wino? Ndiyo nataka, na peniseli pia. Mwanafunzi ajaribu kusema lugha ya kisawahili. Aweza kusoma harufu. Alianza lini? Nalimfundisha mstari wa kwanza jana.

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!

Shuka, nakusihi, sasa hivi. Nduguyo akutafuta. Yuko wapi? Yuko sebuleni. Mwambie aje ukumbini. Vyumba vyataka kupewa, na ghala pia. Jee, mlango wa orofa u wazi? La! Umefungwa. Ufungue, basi. Mtoto ataka kungia ndani. Vyema, angie ndani akashuke tini. Mwalimu ametoka mtana kutwa. Mbona aliteka? Muulize. Asema, alimwona p'anya akitezama kiooni. Wako p'anya tele nyumbani? Wako tele sana.

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.

Bilauri na sahani zatakwa mezani, wat'u waja kula chakula cha mtana hapa leo. Jee, nilete vijiko na uma pia? Ndiyo nataka kuandika meza tayari sasa. Jee, watakunwa maji? Ndiyo, watakunwa maji yakiwa safi. Twaa sinia ukapakue chakula, kisha piga k'engele kuwaita wat'u. Umesahau kuweka kawa juu ya sahani. Mwambie mpishi apashe moto k'uku wa jana. Jaribu kukunda nguo ya meza sawa sawa. Waweza kuandika meza vizuri nguo ikiwa si safi? La! haifai! Tulionda asali tukaiona tamu. Mtoto alimiza k'itu akasema, Ni sukari. Kwamba ilikuwa sukari angeliteka, lakini sasa alia. Tuondoke, ataata. Mtoto akilia hatapata mkate wa tamu.

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.

Jee unatia munyu na pilipili mtuzini? Ndiyo, kido-go; lakini sikutia katika mboga. Usikoroge maziwa kwa kisu, koroga kwa kijiko. Tezama, umeteketeza nguo, hukuona moto? La! Sikuona k'itu. Jee, mtoto anakuna nazi? Bado, atakuna kisha. Mpishi ametukua mbuzi. Jee, wapika kwa makaa? La! Twapika kwa k'uni. Tukitaka kuoka twafinika sufuria kwa makaa ya moto. Mbona mtoto hakuondoa maivu? Labuda alisahau. Maji yachemka, jee kandarinya itayaika? La! Najua haitayaika. Ilifanywa makusudi kupika maji. Naona moshi yatoka dirishani.

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 trolley 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).



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n'nani? Hunijui, ni mgeni kwenu. Niwia radhi, n'nakuja kuomba wali, ni mgonjwa mimi. Ukiwa mgonjwa, huwezi kula wali. Afudhali unwe maziwa. Twaa pesa hizi, ukanunue maziwa. Ahasanta, Bibi, sipendi maziwa, t'anunua kikombe cha kahawa. Wako wagonjwa tele mjini siku hizi. Ndiyo, lakini zamani walikuwa zaidi. Nduguyo anakuja, atakani? Ataka kuonana nawe. Atangoja hata kesho usipoweza kusema nae sasa. N'angoje basi, yuaja sikuzot'e. Asema kwamba jamaa zakwe wam'tukia, tena wanazua neno juu yakwe.

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.

Vilemba vya wapagazi vinapotea, wasema kwamba wevi walikuja jioni wakaviiba. Wakiwaona wale wevi watawapiga na kuwatia p'ingu. Si vyema kuiba. Tumvike lesa kijana kike huyu, yatosha. Hataona baridi, jua ni kali mtana. Atalala wapi usiku? Atalala na ndugu zangu wake, wao watam'tunza. Jirani yetu amepimiwa joho, atanyeta sana. Mwavuli wako uko wapi? N'nauata ukumbini, tafadhali ulete. Nisamehe, nalisahau kuleta mshipi wako wa hariri na mfuko wako.

Mwalimu wenu alikuja kuomba 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 piee, 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.

Soko ya samaki si mbali, jee utakwenda kuiangalia? Ndiyo, lakini sikulipa unga huu. Unga-ule ni ghali, twende kwa mt'u mwengine. Mt'u yule amezoea kudanganya Wazungu. Una haki ni mwivi. Juzi alishi ndana nami juu ya kasuku. Yeye alitaka pesa nyingi, lakini mimi nalijua kwamba yule kasuku alikuwa mgonjwa, na tena hakuweza kusema neno. Basi nikatukua kikapu changu, nikamuata. Alikasirika sana, na sasa, nikipita, sikuzot'e afanya neno kunisumbua. Fujo hili lot'e maana yakwe u'nini? Mwanamke huyu masikini anapata hasara—mai yakwe yot'e yanaanguka nae hawezi kuyazoa. Madobi na masaramala na mafundi wot'e hupatikana sokoni.

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.

Kufanya biashara ni vyema, yaleta faida nyingi. Ukianza na pauni moja utapata mbili baada ya siku chache. Lakini yakupasa kufikiri na kuhasibu sana ununuapo bidhaa yako. Na tena yakupasa kutokuwa na mizani ya uwongo, au wat'u watakudai, tena watakukimbia, wata-sema, "Ni mt'u mbaya, tusinunue kwakwe." Mt'u mwema hawezi kudanganya jirani zakwe. Wawiwa ni mwenyi duka yule—ulinunua kwakwe mikono minane ya bafuta jana, wala hukumlipa. Si shuhuli yako, mboza watusumbua bure? Tutamlipa kesho. Dhahabu na sifuri hazivundiki. Chuma ni k'itu chema. Mdeni si mwongo sikuzot'e. Pasua kuni hizi. Aina ile ya nguo haifai kwa k'anzu, ina alama-alama.



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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).

Wavuvi hwenda killa siku kutafuta samaki katika uzio, wakiwaona wafurahi. Nahodha mmoja, waliyemjua rafiki zetu, alimfunga mwanawe mlingot'ini kwa kamba asipate kuzama. Mzungu mdogo kule Forodhani ndiye apokeae vyeti kwa wale wasafiri katika madau. Vukani ng'ambu ya pili, maji yajaa. Asiyevua kwa mshipi, avua kwa nyavu. Walimuata yule masikini ambae alikuwa karibu na kufa. Umekwisha choka, wala hatukuona n'i k'avu bado. Twekani tanga, twende kinani; hatutaona mawimbi wala miamba, kuna shuari. Watakapotakwa mabaharia, ham'tawak'uta pwani. Mashua yetu ni fupi, tena makasia ui marefu.

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.

Wak'ulima wapandao mbeyu mbaya hawatavuna mavuno mazuri. Mwenyi bustani hii hutupa sikuzot'e maua mazuri. Hakuna matunda mangi katika n'i hii; kuna maembe na mapera na mananasi na ndizi tu-basi! Lakini kuna mengine zaidi—ndimu na nazi na machungwa na k'waju na matomoko na malimau, uliyasahau haya. Jirani zetu hawajatimba kisima shambani mwao, wakali wakijenga kibanda. Ndia yenu ni p'ana, yetu ni nyembamba. Mwitu uliokuwapo hapa umetemwa wot'e kwa mndu. Nyasi na mimea yot'e inakauka kwa jua kali, hata magugu na majani na miba pia. Tema lile shina kwa jembe. Simpanzi peke yakwe ajuae kwamba udongo huu ni mbaya. Matunda haya hayafai kuliwa, ni mabiti kabisa. Moja tu ni bivu.

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.

Wat'u wa nt'i hizi hujenga maboma mijini mwao. Hupigana kwa nyuta na mishare, mikuki na rungu; killa mmoja hutukua ngao. Tujapochoka yatupasa kuvunda k'ambi kesho jimbi likiwika; mwambie yule mjinga atuamshe alifajiri. Taarishi atakapokuja, asikari watapiga mzinga. Ndia hii imekufa, ni heri turudi. Ukiumwa ui siafu, utaumia; ela tungu hawaumizi. Mt'u mwenyi nguvu aweza kuinua mtaimbo. K'ata za wanawake zilianguka shimoni. Wapagazi wetu wangeli tangamka kwamba hatukukaza mwendo. Usiwasemee, wasimamie tu. Wambie wakipata mafuta ya mbono katika miti hii, wataweza kuyauza watakaporudi p'wani.

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



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mkondo wa maji katika ziwa lile kubwa mashambani mwae 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 mtana kutwa. Avutae tumbaku sharti atumie kiko. Walipatana kutuongoza mahali penyi mipira na mipingo pamoja na mikoma; lakini tulipofika mjini mwao; walikataa. Taifa hii ina ng'ombe chache tu, wenyewe huketia nti ya kunge na umande. Maji yatiririka mlimani hata nti ya t'ambarare.

STUDY XVIII

A sportsman went up-country to hunt big game—such as lions, elephants, buffalo and rhinoceros. 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.

· : Satu ni nyoka mkubwa, aweza kusheta p'unda au p'unda milia mdogo. T'ui na mafisi hutembea-tembea usiku mmoja-mmoja, vibok'o hwenda kwa kundi. Mbweha wana makao yao mwituni, ela mbwa hupenda kuk'eti nyumbani mwa bwana zao. Nyuni wot'e na p'opo wana mabawa; wapuruka-puruka angani. Mabata, k'anga, mwewe na ndiwa waweza kupuruk'a; mbuni ni nyuni wakubwa hawapuruki. Ngwena hana ulimi. Mburuk'enge ana mkia mrefa, hula mai. Nyama ya nguuwe na vitungule ilikatazwa kwa wat'u wa kale. P'aka na simba wana ndimi za kuparuza. P'ole p'ole ya k'obe humfisha mbali. Nyani na t'umbiri k'ubwa hufanana na wat'u. Atambaae kizani asitahili kupigwa bunduki. Ngamia ni nyama wakubwa, watukuao mizigo mizito—ngamia mmoja aweza kutukua mzigo wa p'embe wa ratili mia t'atu u thamanini.

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. These 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 anæmia and skin disease and various other complaints.

Hii ui Asipitali ya Sirikali wauguzwapo wat'u weupe. Wat'u weusi hwenda Asipitali ya Misheni iliyoko kisiwani. Huko dawa hutolewa killa siku kwa killa mt'u ajae awae yot'e. Wauguao hugangwa na kutunzwa. Zaidi ya haya madakitari hufundisha hirimu wenyi akili, kazi hii ya huruma. Wasaidia hao huosha vidonda, hutoa dawa, hung'oa meno na kufunga majaraha. Wale wenyi baridi, makohozi, vifua, baridi yabisi, mafua na homa huk'eti nyumba moja, wenyi t'ete nyumba ya pili, na wale wauguao maipu, au t'ambazi, au p'ele, au madonda au mbuba huk'eti nyumba ya tatu. Binti yakwe yule kiweto tajiri alikuja jana na kiipu tungu; leo kinaiva, dakitari akakipasua. Usaha mwingi ukatoka. Hawa mabubwi wawili wana homa. Wape killa mt'u matone matano ya hiyo dawa ya kutoa jasho, kawambie warudi nyumbani na kulala. Ni dasituri hapa, killa mt'u atakae dawa sharti aje na tupa—tupu na iliyo safi. Kwa nini hutulii? Kwa sababu wanitonesha jaraha. Mama wa kunilea aona maumivu mwilini mot'e, akohoa na kuchemua daima. Usingie nyumba ile usije ukapata t'ete za maji.

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)



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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 bunena kwamba kuna

mambo matano yapasaya kwo wokofu—kusali, kutoa zaka kwa sadoka, kupiga shahada, kufunga Ramadhanani na kwenda Maka. Maagano Mapya yatufundisha kwamba hatuokolewi kwa vitendo vyema, wala kwa matozi ya toba; illa kwa imani katika Bwana Jesu Masihi aliyekufa kwa ajili yetu, akatoa na muwili wakwe kuwa sadaka kwa Mngu kwa madhambi ya ulimwengu mzima. Wale wamwaminio hugeuzwa asili ui Roho Mtakatifu, hata wakapenda yale mambo ambayo zamani waliyatukia na kutukia yale ambayo kwanza waliyapenda. Dini ya Islam huitwa “Ndia rahisi,” maana, wale waifuatao hawatakwi kuata anasa za dunia wala tamaa za muwili. Mt’u akisilimu kisawahili madhambi kama unafiki na udanganyifu si marufuku kwakwe. Afanyae haki hubarikiwa, avundae sharia ya Mngu hulaaniwa. Maandiko yakubaliwayo na kusadikiwa ni waongofu wa Islam yaitwa “Kuruani”—chuo.chenyi, sura inia u arubaataashara. Katika mlango wane, wa sita, wa sabaa na wa arubaini-na-nane ilimu ya masheitani na majajka hutangazwa. Waaminifu wote hukut’anika msikit’ini killa siku ya ijumaa ndipo awa hubiripo imamu. Wasawahili bunena, “Shukuru uliyo nayo,” na tena “Adhabu ya kaburi ajua maiti.”

TABLES OF MONEY, WEIGHTS AND MEASURES

COINAGE

Silver coins.	Rupee.	Value 16 annas or 64 pice.
”	$\frac{1}{2}$ Rupee.	” 8 ” ” 32 ”
”	$\frac{1}{4}$ Rupee.	” 4 ” ” 16 ”
”	$\frac{1}{8}$ Rupee.	” 2 ” ” 8 ”
Bronze coin.	Pice.	Value $\frac{1}{4}$ anna.

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

Sixteen anna make one rupee. Anna sitashara, au kumi na sita, ni rupia 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 ya riale, ni hisabu ya zamani.

Roboo rupia ni pesa sitashara.

Thumuni ni pesa sitashara, maana, ui thumuni ya riale, *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.

3. Pishi, *i.e.* visaga viwili au vibaba vine.

4. Jizila, *i.e.* pishi sitini,



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SPECIMENS OF SWAHILI LETTER-WRITING.

Letter No. 1.

Illa janabi (mpenzi wangu), sheikh (mtukufu), ali mukaram (mwenyi kutukuzwa), ali mukhutaram (ambao asiyefaa kuuwawa), alakhi (ndugu yangu), ali muaddi (mwenyi kutimiza ahadi), Hamis bin Shaibu bin Hamis il Kili, Salamahulahutaala (rehema ya Mwenyiezi Mugu aliyetukuka juu ya watu), Salamu aleika (amani na iwe juu yako), Warakhamatulahi wa barakatu (na rehema ya Mwenyiezi Mngu na baraka), wahadu (baada ya haya), tangu siku uliyo afiri hata leo sitasa pata barua yako wala si wajibu wako kama hayo na walio mbali huonana kwa barua na barua ni nusu ya kuonana na Mombasa tarehe ya leo hakuna ziada ya khabari illa mvua nyingi sana na nyumba nyingi zimevundika kwa sababu ya mvua kadhalika na pepo jingi sana na siku hizi kumefanya ugumu sana wa vitu mtele na kitoeo naswi tunafurahi sana kwa sababu ya mwezi huu ni mwezi mtukufu wa maulidi ya nabii salalakhualehi wa salama (rehema ya Mwenyiezi 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 barua hii ya kunijulisha hali yako nisalimia jamaa huko pia wote nawe takabadhi darizau moja ya kanzu na nusu darizani kofia na vikoi vitatu mikononi mwa hamili li barua tafudhali niuzia kama vitakavyomkini aidha na khabari ya 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.

ALHAMDULILLAH! WAHADAHU.

Illa janabi alimuhibbi aliakram alimukaramu alazizi alakhi Bwana fulani bin fulani hadahulahu taala, wabadu nakurifu hali zetu njema wa thamma nawe kuwa kadhalika ya afia, na zaidi ya khabari kheri nalipoona mtu ajae huko nimeilazimu nafusi yangu kukuarifu hali yangu na kuuliza hali yako basi usiwate kuniarifu hali yako nami kadhalika ya khabari ya huku ni kheri hakuna illa ni mvua nyingi mwaka huo twataraji itakuwa kheri tunafurahi sana. Maana katika miji yetu isipokuwa mvua hatuoni vyema na baraka huwa chache tena tunapata khabari ya kuwa Ulaya ya Paris imekuwa mvua nyingi mno kisha nti inatetema zinaanguka nyumba nyingi na watu wangi waliokufa wapata watu alifu tano basi tunasikitika sana kupata khabari hiyo lakini ndiyo kheri maana kulla neno aletalo Mngu ndiyo kheri. Nawe usiwate kuniarifu khabari za huko upande wa kwenu hala hala. Wasalamu.

Wakatababu, Mula Alii bin Abdirrahaman biyedihi.

Ta'rihi ithenashara Rabii Liawal. Sanati thalatha mia na aruba wa ishirini.

Letter No. 3.

ALHAMDULILAH! 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 thamma nawe kuwa kadhalika ya afia wa zaidi ya khabari kheri nali-poonna mtu ajae huko kwenu nimejilazimisha nafusi yangu kukujuza hali yangu na kukuuliza hali yako na huku mjini kwetu tuna furahi sana kwa mvua nyingi lakini masikini wanazidi hamu sana maana imetoka khabari ya kuwa mwaka huno kodi ya majumba itaongezwa basi masikini wasikitika sana maana hali zao ni nzito hawana vit'u lakini watafanyaje hawana jingineo la kufanya ikenda mno ni kuomba Mngu ndiyo khabari nawe usiwate kuniarifu khabari za huko upande wa kwenu nami kadhalika. Wasalamu.

Nisalimia watu wote kwa huko wakubwa na wadego 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.



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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).

iilani, proclamation, public notice.

ha'kimu, judge.

muamzi, arbitrator.

kadhi, magistrate.

dhambi (pl.), sin.

kosa, fault, mistake.

batili, 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.

khatia, 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.

dhiki, trouble, distress.

huzui, grief, sorrow, anxiety.

hamu, grief, sadness.

majonzi, mourning, grief, sadness.

VERBS

kumiliki, to reign, to govern, to possess.

kutawala, to rule, to govern.

kuweza, to be able.

kuwaki, to be able (to go to a place, etc.),

ku/iriki, to spare time for, to keep an engagement.

kuzizima, to be, or feel, cool or damp.

kufanya baridi, to be [spoiled by] damp, to be mildewed.

kuthani, to think, to suppose, to presume.

kuazimia, to think of, to intend, to resolve.

kuwaza (kuaza), to ponder, to reflect.

kufikiri, to consider, to think over.

kuona, to feel, to think, to imagine.

kushuka, to come or go down, to descend.

kuteremka, to go or come down, to descend (easily).

(ku)teleza, to slip or slide down.

kukwea, to mount, to climb (step by step).

kupanda, to ascend, to go up.

kutakabadhi, to receive.

kupokea, to receive, to take.

kulinda, to keep, to watch.

kutunza, to take care of.

kuhifathi, to preserve, to spare, to keep, to defend.

kuweka salama, to protect, to preserve.

knokoa, to save, to deliver.

kuponya, to cause to escape, to deliver, to save.

ku/aabisha, to vex, to perturb.

kuudhi, to trouble, to bother.

kusumbua, to annoy, to disturb, to harass.

kutesa, 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 (no sing.), milk.
maziwa (pl.), lakes.

majuto, large rivers.
majuto, repentance, remorse.

mtu, river.
mtu, cushion, pillow.

mwembe, mango-tree.
wembe, razor.

mt'u, man.
mtu, 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-
scourings.
tama, end, finis.
(ku)tama, to move, migrate.
kushika tama, to consider (lit.
hold the cheek).

tanga, a sail.
matanga, sails, mourning, funeral
rites.
(ku)tanga, to wander.
mtanga, 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.

t'avu (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.
kuteka, 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'et'e, sparks.

(ku)tetea, to fight for, to
champion.
(ku)t'etea, to walk lame, to halt,
to totter, to cackle (hen).

t'eo, sling, catapult.
t'eo, sieves, winnowing trays.



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PART III

SWAHILI-ENGLISH VOCABULARY

LIST OF ABBREVIATIONS

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

Abadi (adv.), continually, for ever, always, perpetually.

(Ku)ahiri (v. intr.), to make a journey one way, by sea or land.

Abiria (n. 5), passenger, one who crosses over.

(Ku)abudu (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. 3), punishment, torture.

(Ku)adi (v. tr.), to accompany out of the house.

(Ku)adhibu (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.

Afiuni (n. 3), opium.

Afua (n. 3), deliverance, mercy.

(Ka)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.

Ahasanta! (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.

Akhiri (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 (n. 3), intelligence, wits, intellect, sense, shrewdness.

-ako (var. poss. adj.), thy, thine.

-akwe (var. poss. adj.), his, her, hers, its.

Ala (n. 3), sheath, scabbard.

Alama (n. 3), mark, spot, sign, token.

Alama-alama (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 lillahi**, praise God, thank God.
- Alhamisi** (n. 3 & adv.), Thursday, (5th day—Jewish reckoning), on Thursday.
- (Ku)alika** (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)amkua** (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)andaa** (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 e.
- (Ku)andika** (v. trans.) 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.



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B

Baa (n. 3), evil, calamity, plague, nuisance (pl. **mabaa**).
Baadae (adv.), afterwards, later on.
Baadae p'unde (adv.), after a little, presently.
Baada ya (advl. prep.), 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)badilika (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, nainsook.
(Ku)bagua (v. tr.), to separate, to classify, to sort out, to choose.
Bahari (n. 3), sea, large lake.
Baharia (n. 5), seaman, sailor.
Bahati (n. 3), chance, luck, fortune.
Bahasa (n. 3), envelope.
(Ku)bahatisha, 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)baki (v. intr.), to remain over, to be left.
Bakishishi (n. 3), gift, tip, gratuity.

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.
Balozi (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)bandua (v. sub.), to chip, to break off; to remove a plaster.
Bao (n. 3), game played on a board with holes.
Bap'a 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, "coolth," coldness, 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.
Baruti (n. 3), gunpowder.
(**Ku**)**bashiri** (v. intr.), to prophesy, foretell, announce, publish.
(**Ku**)**basiri** (v. intr.), to understand, to be wise, intelligent.
Basil (intj.), enough, that will do!
Basi (conj.), then, so, well, therefore, now.
Bastola (n. 3), pistol.
Bata (n. 5), duck.
Bata mzinga, turkey.
Bati (n. 3), tin.
Batili (n. 3), crime, iniquity, unrighteousness.
Bawa (n. 5), wing, pinion.
Bawabu (n. 5), door-keeper, janitor.
Bawasili (n. 3), piles, hæmorrhoids.
-baya (var. adj.), bad, hurtful, noxious.
(**Ku**)**beba** (v. tr.), to carry a child on the back in a cloth.
Bega (n. 5), shoulder.
Behewa (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**)**jibenua** (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.
Bidbaa (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 loincloth, 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.
Binti (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.
-biti (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.

Boriti (n. 3), beam, pole, rafter.

Borohoa (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 framboesia.

(Ku)bubujika (v. intr.), to bubble up, to burst forth.

Bubwi (n. 5), dumb person.

Budi (n. 3), escape.

Sina budi, I have no escape from : hence I must.

Buibui (n. 3), spider.

Bukini (n. p.), Madagascar.

Bumbuazi (n. 3), bewilderment, dumfoundedness, astonishment.

(Ku)bunda (v. tr.), to beat down, to annihilate.

Bunduiki (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.

Buruhani (n. 3), earnest, pledge, token.

Buruji (n. 3), fortification, castle, defence, bulwark.

(Ku)buruta (v. tr.), to drag.

Busara (n. 3), prudence, understanding, sense, subtlety, caution, discretion.

Bushuti (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 **Kncha**).

(Kn)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)chafulia (v. tr.), to spoil.

(Ku)chafuka (v. neut.), to be excited, to be hurried.

Ch'aga (n. 7 pl.), 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 way-laying.

Chambo (n. 4), bait.

Chanda (n. 4), finger.

Chanda cha gumba (n. 4), thumb.



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- 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.
(*Ku*)*darizi* (v. intr.), to embroider, embellish.
- Darabini* (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*).
- (*Ku*)*dawaa* (v. intr.), to hesitate, to be in suspense or doubt, to be doubtful, to be perplexed.
- Dawati* (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.
- Dhahabu* (n. 3), gold.
- Dhaifu* (inv. adj.), weak, wretched, poor, miserable.
- Dhambi* (n. 3 & 5), sin, crime.
(*Ku*)*dhamini* (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.
- (*Ku*)*dhihaki* (v. tr.), to deride, to mock, to ridicule.
- (*Ku*)*dhii* (v. intr.), to waste or pine away, to be in distress.
- Dhiki* (n. 3), straits, perplexity, trouble, distress.
- (*Ku*)*dhikika* (v. n.), to be troubled, perplexed, tormented.
- (*Ku*)*dhili* (v. tr.), to despise, set at nought, abase, belittle.
- Dhiraa* (n. 3), cubit, arm, half-yard (nearly).
- (*Ku*)*dhoofika* (v. intr.), to become weak or faint.
- Dhuli* (n. 3), misery, wretchedness.
- (*Ku*)*dhuru* (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.
(*Ku*)*dira* (v. tr.), to cut, shear.
- Dirii* (n. 3), metal shield, buckler.
(*Ku*)*diriki* (v. intr.), to spare time, 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.
- Dua* (n. 3), prayer, intercession, petition.
- Duara* (n. 3), windlass, crane (see *duwara*).

Dude (n. 5), thing, what-is-the-name.

Duka (n. 5), shop.

(Ku)dumu (v. intr.), to continue, persevere, abide.

(Ku)dunga (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

-e (var. poss. suf.) (shortened form of **-akwe**), his, her, its.

Ee! (intj.), oh!

Ee wallah! (intj.), yes (by God)! all right.

(Ku)egesha (v. tr.), to land, bring to land (a boat).

Ehe! (intj.), what! what then?

-ekundu (var. adj.), red, crimson, scarlet.

Ela (conj.), but, except, that (slightly adversative).

(Ku)elea (v. tr.), to be clear or plain, to enlighten; (v. intr.), to float.

Yanelea, that is clear to me.

(Ku)elewa ni..., to understand all about...

(Ku)eleza (v. c.), to explain to, to make clear or plain to.

(Ku)eleka (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 dodo**, large mango).

(Ku)enda or **(Kw)enenda** (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)endea (v. prepl.), to go to, or for, or towards.

(Kw)endelea (v. prepl.), to go on, make progress, continue.

(Kw)endeleza (v. tr.), to spell; (v. c.), to cause to continue, to make to last on.

(Kw)endesha (v. c.), to make to go, drive, guide.

(Ku)eneza (v. intr.), to spread, penetrate, permeate.

(Ku)eneza (v. c.), to spread over, cover, distribute.

(Ku)enga-engu (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; **Mwana wa kuomba**, prayed-for child; **Mwana mwenyi kuomba**, praying child.

Enywi (voc. pro.), ye, you.

Enzi (n. 3), majesty, power, sovereignty, dominion, rule, authority.

(Ku)e'pa (v. intr.), to turn back, duck, draw back, double.

-epesi (var. adj.), light, slight, easy, thin, quick, versatile.

Kwa wepesi, quickly, speedily.

(Ku)epua (v. tr.), to remove, withdraw, turn away, put away, take away.

(Ku)epuka (v. tr.), to avoid, shun, be far from, go away from.

(Ku)epukana na (v. n.), to be separated from.

(Ku)epusha (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)fia (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, condescension, grace.
 (Ku)fafanua (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.) "Fahamni."
 Fahamu (n. 3), mind, intellect, memory, intelligence.
 Faharasa (n. 3), index.
 Faida (n. 3), profit, gain, advantage,
 (Ku)faidi (v. tr.), to be profitable to.
 Fakhari (n. 3), glory, excellence.
 (Ku)fana (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.
 Fanusu (n. 3), lantern.
 (Ku)fanya (v. tr.), to make, do, perform, act towards (unfavourably).
 (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.



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(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)fulia (v. intr.), to hasten on with.

(Ku)fulia (v. prepl.), to beat on (as waves or wind), rise up against.

(Ku)fuliwa ni, to be choked by.

(Ku)fuliza (v. c.), to make go on without stopping, persevere.

(Ku)fuma (v. tr.), to hit, 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. Amefumbata mkono, he has closed his fist.

Fumbi (n. 5), ravine, gorge, nullah; 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)fumna (v. sub.), to unsew, 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.

(Ku)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 tie 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.

(Ku)jifunza (v. ref.), to teach oneself, hence to learn.

-fupi (var. adj.), short, brief.

(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 molt (feathers, hair).
Futuri (n. 3), span.
Futuru (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 cord).

G

(Ku)gaagaa (v. intr.), to wriggle, roll, move to and fro, lie about on the floor.
Gae (n. 5), potsherd.
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).
Garufuu (n. 3), clove.
(Ku)gawa (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)geuza (v. c.), to change, alter, translate.
Ghadhabu (n. 3), anger, wrath.
(Ku)ghadhibika (v. n.), to be angry, be indignant.
Ghafi (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.
Ghufira (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)gombeza (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. 3), marching, drill.
(Ku)gwia (v. tr.), to lay hold of, catch, seize, grasp.

H

Ha- (contrn. of **Nika**) (see specimen verb, Study II.). **Nika-nka-k'a-ha**.
Ha- (Neg. pref. 3rd p. 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.
Hafifu (inv. adj.), light, flimsy, light-minded.
Hai (inv. adj.), alive, living.
Haiba (n. 3), beauty, glory.
Haina budi, Doubtless . . .
Haitasa (followed by inf. of verb), it has not yet . . .
Haja (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. adj.), 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 XIX.), precisely, exactly.
Hali-undi (n. 3), perfumed ointment.
Halua (n. 3), a sweetmeat.
Hamadi (n. 3), possession.
Hamali (n. 5), a porter, a coolie.



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- 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)jihiliki (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.
(Ku)hizi (v. tr.), to disgrace, put to shame, dishonour.
Hodari (inv. adj.), strong, efficient, capable, able.
Hodi, 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.
- Howe!** 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. c. 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. c.), to give life to, quicken.
Huja (n. 3), reasoning, objection, doubt, concern, reason, cause.
(Ku)hujiana (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)huluku (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)husudu (v. tr.), to envy.
Huyu (dem. adj.), this (one or person).
Huzuni (n. 3), grief, sorrow.

I

- (**Ku**)iba (v. tr.), to steal, piller.
Ibada (n. 3), worship, service, adoration.
Ibilisi (n. 3), devil, the accuser.
Idadi (n. 3), number, amount, complement.
Idi (n. 3), feast, festival.
Idili (n. 3), manners, good behaviour.
(**Ku**)ifya (v. tr.), to tantalize, put into bad humour.
(**Ku**)igiza (v. tr.), to imitate, copy.
Ihisani (n. 3), goodness, kindness, mercy.
Ii (la k'uku) (n. 5), 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).
(**Ku**)ikiza (v. c.), to lay across, place over.
Ila (n. 3), defect, blemish.
Ilimu (n. 3), doctrine, teaching, study.
Illa (prep.), but, except.
Illi (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 scare, 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.
(**Kn**)iva (v. intr.), to ripen, come to a head (boil, etc.), be fully developed, be well cooked.
Ivu (n. 5), cinder, ember, ashes.
(**Kuji**)ivya (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.

- (**Ku**)jaa (v. intr.), to be full;
Kujawa ni, to be filled with;
Kujazwa ni, to be filled up
 with . . . by.
- (**Ku**)jaali (**Kujali**) (v. tr.), to
 enable, prosper, appoint, grant,
 ordain.
- Jabali** (n. 5), rock, rocky moun-
 tain (cf. Gibraltar, *i.e.* **Jabal-**
el-Tir).
- Jabari** (n. 5), potentate, 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.
- Jani** (n. 5), leaf, grass, herb.
- Janzi** (n. 3), paralysis, cramp.
- japo- (verb inf.), even if, al-
 though, under such circum-
 stances (see **-ngawa**).
- Jaraha** (n. 5), wound, sore.
- Jaribu** (n. 5), test, trial, tempta-
 tion (plur. prefl.).
- (**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), ear-ornament.
- Jauri** (**Jeuri**) (n. 3), violent deal-
 ing, oppression, insult.
- Jawabu** (n. 5), answer, matter,
 affair.
- (**Ku**)jaza (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.
- (**Ku**)jenga (v. tr.), to build, con-
 struct.
- (**Ku**)jengekana (v. n.), to be built
 up, be erected, be established,
 be buildable.
- Jengo** (n. 5), building.
- (**Ku**)jetea (v. intr.), to rely on, have
 confidence in, depend on.
- ji- (ref. inf.), self.
- (**Ku**)jibu (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, "chanticleer."
Jimbi likiwika, cockcrow.
- Jimbo** (n. 5), region, district,
 suburb, field.
- Jina** (n. 5), name.
- Jinamizi**, oppressive feeling
 caused by night-mare, or by a
 place which gives a creepy
 sensation.
- Jino** (pl. meno) (n. 5), tooth.
- Jinsi** (n. 3), sort, kind, species.
- Jinsi...vyo** (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.
- (**Ku**)jitahidi (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.



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- 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 fire-wood.
- 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)kam** (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—incorrigible, 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**, step-father.
- (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.
- Kanuni** (n. 3), rule, canon, law.
- Kanuni** (adj.), obligatory, compulsory, canonical.
- Kanwa** (n. 5), month.

- (**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), tunic (made of thin white calico).
- K'apu** (n. 3), large basket.
- Karadha** (n. 3), loan, credit; **Kutoa karadha**, to lend; **Kutwaa karadha**, to borrow.
- Karaha** (n. 3), irritation, annoyance.
- Karama** (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.
- Kasirani** (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; **Kasu roboo**, three quarters; **Riali kasu roboo**, dollar less a quarter, *i.e.* Rs. 1½.
- 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 cocoanut).
- (**Ku**)k'ata (v. tr.), to cut; **Kuk'ata neno**, to decide; **Ndia ya kuk'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**)katzwa (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.
- Kauli** (n. 3), word, utterance.
- Kaumu** (n. 3), host, army, troop, prank, people.
- K'auta** (n. 3), grit.
- kavu** (var. adj.), dry; **Nyama ndava**, 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)kaza meno, to gnash or grind the teeth.
(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.
K'elele (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)kengenka (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-ke**, he has sat down.
(Ku)jiketia (v. ref.), to settle down in a place, sit idle.
Khadaa (n. 3), deceit.
Khafifu (inv. adj.), light, slight, trifling.
Khalifa (halifu) (v. 5), felon, criminal, malefactor, rebel.
Khamsa (num. adj.), five.
Khamsini (num. adj.), fifty.
Khamistaashara (num. adj.), fifteen.
Khasa (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.
Khema (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.
Khofu (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 purpose.
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.)



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- Kigut'u** (n. 4), lame or maimed person,
Kigwe (n. 4), cord, string, lace, braid.
Kiherehere (n. 4), regret, remorse, sorrow, anxiety, penitence.
Kigizo (n. 4), copy, pattern, model.
Kiini (n. 4), centre, heart, inside, pith, pupil (of eye); **Kiini cha ii**, 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.
Kijiji (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.
Kikondoo (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.
Kikozi (n. 4), band of soldiers, regiment.
Kikuku (n. 4), bracelet, stirrup.
Kikuta (n. 4), little wall.
Kikuto (n. 4), monster, jackal, dragon, large hyæna.
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 p'op'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; (n. 4) price, value.
Kimba (n. 4), corpse, dead body, carcass.
(Ku)kimbia (v. intr.), to run away, flee, escape, play truant.
(Ku)kimbilia (v. prepl.), to fly to, take 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)kinai (v. intr.), to be surfeited, be "blasé," 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.
Kinara (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'ingoni (n. 3), edge, rim, border.
Kingugwa (n. 4), ravenous beast.
(Ku)kini or **(Ku)kinika** (v. intr.), to be possible or probable.
Kinofu (n. 4), chop.
Kinono (n. 4), fatling, fatted animal.
Kinoo (n. 4), small grindstone, whetstone.
Kinu (n. 4), mortar, mill.
Kinubi (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'ia (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), tale, 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).
- Kisiwa** (n. 4), island. Up-country term for Mombasa island.
- Kisu** (n. 4), knife.
- Kisuli** (n. 4), giddiness, vertigo.
- Kisulisuli** (n. 4), whirlwind.
- Kitabu** (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.
- Kitata cha asali** (n. 4), honey-comb.
- Kite** (n. 4), effort, straining, intense affection. **(Ku)piga kite**, to bear down, to strain the inner man, to make an effort accompanied by groaning. Cf. Gen. 43. 30, "bowels did yearn."
- Kitoko** (n. 4), laugh, smile.
- Kiteku** (n. 4), pickaxe.
- Kitembe** (n. 4), lisp.
- Kitendawili (Kitandawili)** (n. 4), riddle, enigma.
- Kitepukuzi** (n. 4), sprout, shoot.
- Kitete** (n. 4), gourd, water-bottle.
- Kitetemo (cha nti)** (n. 4), earthquake.
- Kiteweo** (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.
- Kitna (cha mti)** (n. 4), space occupied or covered by shrub or bush.
- Kiuko** (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.
- Kitunguu** (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.



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- 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.
K'ombo (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.
(Ku)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 Mbuba**, 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 wink, make a sign.
K'onzi (n. 3), fist, handful (single).
K'oo, throat, glottis.
Koo (n. 5), breeding animal—as laying-hen.
(Ku)kopa (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.
- (Ku)kua** (v. intr.), to grow, develop; "**Kulia juu 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; **(Ku)jikuza** (v. ref.), to make much of oneself.
(Ku)kubali (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, day-break, east (elliptical for "**usiku kucha**"), all night long till dawn.
Kufuli (n. 3), padlock.
(Ku)furu (v. intr.), to blaspheme, apostatize, use profane language.
Kufuu (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.
(Ku)kukumiza (v. tr.), to wring out, drain.
(Ku)kuk'uta (v. tr.), to shake off, beat.
(Ku)kukutika (v. n.), to palpitate (heart).
Kala-muwi (n. 3), hush-money.
Kule (adv.), there, yonder, over there.
Kulekule (adv.), just there.
(Ku)kulia (v. tr.), to overpower, affect strongly, gain mastery over, conquer.
Kaliko (lit. "where there are") (rel. adv.), than, more than.
- Kulla** (killa) (distr. adj.), each every.
K'ulungu (n. 3), impallah, antelope.
(Ku)kumba (v. tr.), to come against, come upon, befall, overtake.
(Ku)kumbatia (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.
(Ku)kumbuka (v. tr.), to remember, recollect.
K'umbun (n. 3), girdle; **K'umbwe** (n. 3), morsel of food.
Kumi (num. adj.), ten; **Kumi-namoja** (num. adj.), eleven.
K'umvi (n. 3), chaff, husks.
Kuna, there is, there are (impersonal pronominal with verb **To** have, English **To be**).
(Ku)kuna (v. tr.), to grate, scratch, scrape.
(Ku)kunda (v. tr.), to fold, double; **(Ku)kunda uso**, to frown, scowl; **(Ku)kunda maguu**, to lie down, rest.
(Ku)kundakunda (v. tr.), to crease, wrinkle.
Kunde (n. 3), bean (reddish-brown—larger than "**fiwi**").
Kundi (n. 3), flock, herd, drove, swarm.
(Ku)kundua (v. subt.), to unfold, unroll, undo, open out, simplify; **Ku kundua maisha**, to lengthen life.
(Ku)kunga (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.
(Ku)kung'uta (v. tr.), to shake out (**Mom. Kuk'uta**).

K'unguu (n. 3), raven, antelope (species of), hart.

(Ku)kunguwaa (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)kunya (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. prepl.), 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.

Kushoto (n. 3), the left (hand).

Kusi (n. 3), south, south-west monsoon.

Kustubani (n. 3), thimble.

Kusadi (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, befall.

(Ku)kut'ana (v. rec.), to meet together.

(Ku)kut'anika (v. n.), to gather together, assemble.

Kuti (n. 5), slip of the frond or leaf of cocoanut palm tree. These are cut off the mid-rib and plaited (see **Makuti**).

K'utu (n. 3), rust.

Kutwa (n. 9), sunset, west, all day long till sunset.

-kuu (var. adj.), chief, main, great.

-kuukuu (var. adj.), old, worn-out (not applied to persons).

Kuume (n. 3), right (hand).

Kuwa (conj.), in that, seeing, since.

(Ku)kuwaa (v. intr.), to stumble.

Kuwili (adj. & adv.), double, twice over, over and above.

(Ku)kuza (v. c.), to exalt, magnify, make great, promote, cause to grow.

(Ku)kuza (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).

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)kwangua (Ku)kwangura (v. tr.), to scrape out.

Kwani? (intr. adv.), why? of course!

Kwa nini? what for? why?

Kwanza (adv.), firstly, primarily, before (followed by the "ja" tense).

Kwao (poss. pro.), to (or at) their house, to (or at) them, equivalent to "their home."



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(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), eve, 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)lewa (v. intr.), to be drunk, intoxicated, tipsy.

(Ku)lewa (v. pas.), to be brought up, adopted, educated.

(Ku)lewa-lewa (v. red.), to be giddy, reel, sway, shake.

(Ku)lia (v. intr.), to shout, weep, ring, creak.

(Ku)lialia (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 lile, 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. n.), 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 Kanza.

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.

Mabaputizi (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.

Madhibabi (n. 5), sect, following.

Madhubuti (n. 5), confirmation, proof, security.

Madoadoa (n. 5), spots (dappled).

Mafua (n. 5), catarrh, cold.

Mafuatano (n. 5), following, congregation.

Mafukizo (n. 5), incense (general).

Mafundisho (n. 5), teaching, doctrine, moral lessons.

Mafungo (n. 5, pl.), limbs; **Kumshika mafungo** = to collar him.

Mafuta (n. 5), fat, oil, grease.

Mafunuo (n. 5), manifestation.

Magaribi, 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** (advl. prep.), instead of.

Mahamu, 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.

Mahuluko (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 matamu**, drinking water, fresh water.
- Maji ya baridi**, cold water, fresh water; **Maji ya m'unyu**, brackish water.
- Maji yajaa**, in-coming tide; **Maji yapwa**, out-going tide.
- Majibizano** (n. 5), question and answer, catechism.
- Majibu** (no sing., n. 5), answer, reply.
- Majilisi** (n. 3), stone seats outside house.
- Majilisi-shauri**, council, palaver.
- Majira** (n. 5), appropriate time, season.
- Majivuli** (n. 5, pl.), shadows.
- Majivuno** (n. 5), ostentation, pride, boasting.
- Majonzi** (n. 5), grief, distress, bereavement.
- Majuruhu** (adj.), wounded.
- Majuto** (n. 5), repentance, penitence, regret, remorse.
- Maka** (n. prop.), Mecca.
- (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), thickness.
- Makimbilio** (n. 5), refuge.
- Makini** (n. 5), tranquillity, quietness, steadiness; **Kwa makinl**, with decorum, solemnly.
- Makohozi** (n. 5), phlegm, cough.
- Makombo** (n. 5), remnants, remains, 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).
- Makuu** (n. 5), great things, pride, self-sufficiency.
- Malaika** (n. 3), angel; (n. 5) small hairs on body, plural of laika.
- Malazi** (n. 5), sleeping-place.
- Maleleji** (n. 5), periods of calms between N.E. and S.W. monsoons.
- Malham** (n. 3), gum, resin.
- Mali** (n. 3 or 5), riches, property, estate, possession.
- Malimbuo** (n. 5), first-fruits.
- Malimwengu** (n. 5), changes and chances of this world.
- Malipo** (n. 5), reward, payment, desert.
- Malisha** (n. 5), pastures, grazing ground.
- (Ku)maliza** (v. tr.), to complete, finish.
- Malkia** (n. 3), queen.
- Malubani** (n. 5), oil.
- Mama** (n. 3), mother; **Mamae mt'u**, the mother.
- Mamavyaa, mavyaa**, mother-in-law, on the woman's side.



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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.
Mashitaka (n. 5), accusation.
Mashua (n. 3), boat.
Mashuke (n. 5), ears of corn.
Mashupatu (n. 5), flat broad strips of plaited grass.
Mashurubu (n. 5), whiskers, moustache.
Mashutumumu (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** (n. 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 (n. 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 (n. 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.
Matukio (n. 5), hatred.
Matukizo (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.

Maíwio, matweo (n. 5), west, sun-setting.

Mauguzi (n. 5), sick-nursing.

Mautili (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.

Mansio (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), east (v. *maawio*).

Mawato (n. 5), liberty, release.

Mawazo (n. 5), thoughts, opinions, ideas.

Mawe (pl. of *jiwe*); **Mawe ya mizani**, weights (of scales).

Maweko (n. 5), foundations.

Mawele (n. 5), small edible grain or cereal.

Mawindo (n. 5), game, hunted animals.

Mawingu (n. 5), clouds; **yame-tanda**, the sky is overcast (with clouds); **yametataka**, **yame-tanduka** = (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.

Mbalimbali, unlike, dissimilar, separate, distinct.

Mbambakofi (n. 2), African tree bearing remarkable seed-pods.

Mbambo (sing. *nbambo*) (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 (u. 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.

Mbigili (n. 2), thistle.

Mbi (*mbwi*), enclitic denoting badness.

Mbili (num. adj.), two.

Mbili kasu roboo, $1\frac{3}{4}$ (lit. two less a quarter).

Mbili-tatu, two or three, a few, some.

- Mbili kimo**, dwarf, pigmy.
Mbiliwili (n. 2), thistle.
Mbingu (n. 7) (sing. uwingu), 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.
Mbiombio (adv.), very fast, at high speed.
Mbishi (n. 1), jester, caviller, scornful person.
Mbiyu, mbiu (n. 3), buffalo-horn, announcement made by beating buffalo-horn, hence proclamation. **Kupiga mbiu**, to issue decree, to make proclamation.
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.
Mbono (n. 2), castor oil plant.
Mbu (n. 3), mosquito, gnat.
Mbuba (buba) (n. 3), a skin disease, the yaws.
Mbuji (n. 1), clever person, skilled, skilful, able, capable, adept.
Mbuni (n. 1), inventor, founder, author, composer.
Mbuni (n. 3), ostrich.
M'buni (n. 2), coffee-plant.
Mburuk'enge (n. 3), monitor, lizard.
Mbuyu (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?
Mbwako (equals ni wako).
Mbwao (equals ni wao); etc.
Mbweha (n. 3), fox, jackal.
Mbwiji (mbwiaji) (n. 1), beast of prey (from gwia).
Mcha Mugu (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.
Mdhabidhabina (n. 1), busybody.
Mdhambi (n. 1), sinner.
Mdhamini, sponsor, surety.
Mdimu (n. 2), lemon-tree.
Mdomo (n. 2), lip, beak, mouth, bill.
Mdudu (n. 1), insect, worm, vermin.
Mdumu (n. 2), jug, mug.
Mduwara (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)memetuka (v. intr.), to glitter, sparkle, shine.
(Ku)mena (v. tr.), to slight, to despise.



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- 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.
- Minja** (n. 2), perils, dangers, billows, breakers.
- Miujiza** (n. 2, pl. of **Muujiza**).
- Miwa** (see **Muwa**).
- Miwani** (n. 2), spectacles, eye-glasses.
- Miyaa** (n. 2, pl.), palm-leaf slips, used in plaiting mats, etc. (see **Muwaa**).
- (**Ku**)**miza** (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.
- Mjinga** (n. 1), fool, simpleton, stupid, duffer, green horn.
- Mjisi kafiri** (n. 2), small house lizard.
- Mjoli** (n. 1), fellow-slave.
- Mjomba** (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.
- Mkakamavu** (adj.), sharp, clever.
- Mkakasi** (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.
- Mkatala** (n. 2), stocks (for feet).
- Mkate** (n. 2), loaf of bread, bread; **Mkate mtamu**, cake.
- Mkazi** (n. 1), dweller.
- Mke** (n. 1), woman, wife, female.
- Mkebe** (n. 2), tin, cannister.
- Mkeka** (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.
- (**Ku**)**mkini** (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.
- Mkondo** (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.
- Mkut'ano** (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.
Mlango (n. 2), door, gate, entrance.
Mlango (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.
Mlikun (n. 1), great-great grandchild.
Mlima (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, water-spout (?).
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.
Mnadi (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.
Muenea (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.
Mngojezi (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.
- Mpak'a** (prep.), until, as far as, up to.
- Mpaka** (n. 2), boundary, limit, border; (**Ku**)*t'upa 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.
- Mpendezi** (n. 1), flatterer, ingratiating person.
- Mpenzi** (n. 1), beloved, loved one, favourite, dear one.
- Mpera** (n. 2) guava trees.
- Mpilipili** (n. 2), red pepper tree.
- Mpingamizi** (n. 1), adversary, opponent.
- Mpingu** (n. 2), ebony tree.
- Mpini** (n. 2), handle.
- Mpira** (n. 2), rubber tree.
- Mpira** (n. 2), caoutchouc, india-rubber, hence india-rubber ball of any kind.
- 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 who perverts 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).
- (**M**)*pya* (var. adj.), new.
- Mrama** (n. 2), swaying rolling motion as of a ship at sea.
- Mrithi** (n. 1), heir, inheritor.
- 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.
- Mshafu** (n. 2), manuscript copy of Koran.
- Mshahala** (n. 2), aperient, purgative.
- Msaidia** (n. 1), helper, assistant, succourer.
- Msaji** (n. 2), teak tree, teak wood.
- Msaalkheri!** good evening! good night!
- Msala** (n. 2), prayer-mat (oval).
- Msalaba** (u. 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, spokesman.
- Mshahara** (n. 2), wages, salary.
- Mshairi** (n. 1), poet.
- Mshare** (*mshale*) (n. 2), arrow.



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- Mtangulizi** (n. 1), predecessor, leader, one in front.
- Mtauwaa** (n. 1), pious, godly person.
- Mtawanda** (n. 2), wooden sandal.
- Mtawi**, witch, wizard, sorcerer, magician.
- Mte** (n. 2), sprout, shoot, slip, seedling.
- Mtego** (n. 2), trap.
- Mtele** (n. 2), husked rice (un-boiled).
- Mtembezi** (n. 1), gadder-about.
- Mtendaji** (n. 1), one who acts, man of action.
- Mtenda-kazi** (n. 1), worker; **Mtenda-upuuzi**, evil-doer.
- Mtende** (n. 2), date tree.
- Mtengenezea** (n. 1), preparer, provider.
- Mtenzi** (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.
- Mtetea** (n. 1), champion; **Mtetea** (n. 2), laying-hen.
- Mtetemo(wa nti)**, n. 2, earthquake.
- Mteule** (n. 1), chosen one, elect.
- Mteusi** (n. 1), feast-maker.
- Mti** (n. 2), tree, wood, timber, pole; a skin disease peculiar to negro races; stage of "mbuba."
- Mt'i** (n. 2), pestle (wooden).
- Mtii** (n. 1), one who is obedient, submissive.
- Mtikati** (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.).
- Mtindo** (n. 2), cutting, pattern, shape, cut, end.
- Mtini** (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.
- Mtolea** (n. 1), giver.
- Mtomoko** (n. 2), custard-apple tree.
- Mtondo** (n. 2 and adj.), day after to-morrow; **Mtondo 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); **M'tu mume**, man, male (adult).
- Mtu** (n. 2), a tree (tamarisk?) (willow?).
- Mtuku** (n. 1), worthless person.
- Mtukufu** (n. 1), exalted personage, man in high rank.
- Mtukutu** (n. 1), obstreperous, fidgetty, unruly person.
- Mtukuu** (n. 1), great grandchild.
- Mtukuzi** (n. 1), carrier, bearer, porter.
- Mtulivu** (n. 1), one who is submissive, disciplined, tranquil, obedient.
- Mtumba** (n. 1), sweetheart, fiancé.
- Mtumbwi** (n. 2), canoe, dug-out.
- Mtume** (n. 2), apostle, messenger, ambassador, emissary, sent-one.
- Mtumia** (n. 1), old man.

- Mtumishi** (n. 1), servant, domestic, retainer.
- Mtumwa** (n. 1), slave.
- Mtundafu** (n. 2), species of wild jasmine.
- Mtunga** (n. 1), shepherd.
- Mtungi** (n. 2), earthen water pot.
- Mtungo** (n. 2), a string of things strung together, a number, a lot.
- Mtushi** (n. 1), abusive person.
- Mtuzi** (n. 2), gravy, broth, sauce.
- Mtwa** (n. 2), white ant.
- Mtwana** (n. 1), man slave.
- Muajiriwa** (n. 1), hired person.
- Muaminifu** (n. 1), one who is faithful, trustworthy.
- Muamu** (n. 1), brother-in-law, sister-in-law.
- Muamzi** (n. 1), arbitrator, judge.
- Muandamo** (adj.), following, succeeding (said of next moon).
- Muandazi**, or **Mwandazi** (n. 1), preparer of food, baker, cook.
- Muandishi** (see **Mwandishi**), (n. 1).
- Muanga** (pl. **mianga**), (n. 2), light.
- Muangaza** (n. 2), enlightenment, light-hole.
- Muashi** (n. 1), builder.
- Muda** (pl. **mida**) (n. 2), interval of time, time.
- Muedini**, or **muadini** (n. 1), caller to prayer.
- Muerezi** (n. 2), cedar tree.
- Muhabeshia** (n. 1), an Abyssinian.
- Muhindi** (n. 1), an Indian.
- Muhitaji** (n. 1), needy person.
- Muhogo** (n. 2), Cassava.
- Muhula** (n. 2), appointed time.
- Muhunzi** (n. 1), smith, workman.
- Muhuri** (n. 2), seal, signet.
- Muimbaji** (n. 1), singer, songster.
- Muisilamu** (n. 1), Mohammedan.
- Mukataba** (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. **wanme**) (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.
- Muonewa** (n. 1), one who is oppressed.
- Muongezi** (n. 1), amuser.
- Muongofu** (n. 1), convert, believer.
- Muotezi**, or **muoteji** (n. 1), liar-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.
- Muongwana** (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.
- Mvinde** (n. 2), the casuarina.
- Mvinyu** (n. 3), wine.
- Mvita** (prop. n.), Mombasa.

- Mviringo** (n. 2), round, roundness, sphere.
- M'vo** (pl. *mivo*) (n. 2), flood.
- Mvua** (n. 3), rain.
- Mvuke** (n. 2), steam, vapour, incense.
- Mvuli** (n. 1), young man.
- Mvumo** (n. 2), borassus palm.
- Mvungu** (n. 2), hollow space, as under a bed.
- Mvuvi** (n. 1), fisherman.
- Mwa** (var. prep. cl. 10, following locative), in, within, to, into.
- Ku mwaika** (v. intr.), to be spilt.
- Mwaka** (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. 2), garden fruits.
- Mwamzi** (n. 1), judge, arbitrator.
- Mwana** (pl. *wana*) (n. 1), child, son, daughter, mistress, queen.
- Mwanafunzi** (n. 1), scholar, pupil, disciple.
- Mwanamke** (pl. *wanawake*) (n. 1), woman, female.
- Mwananume** (pl. *wanawaume*) (n. 1), man, male.
- Mwanamwali** (n. 1), virgin, maiden who has not yet left her father's house.
- Mwandamizi** (n. 1), follower, successor, companion.
- Mwandani** (pl. *wandani* or *wendani*) (n. 1), friend, companion, fellow acquaintance.
- Mwanda-wazimu** (n. 1), lunatic, idiot.
- Mwandishi** (n. 1), writer, scribe, butler.
- Mwando** (n. 2), pasture-fields, hamlet of shepherds' huts.
- Mwanga** (n. 1), witch.
- Mwango** (n. 2), lamp-stand, luminary.
- Mwangwi** (n. 2), echo (usually *mwengo*).
- Mwanya** (n. 2), defile, narrow alley, space between teeth.
- Mwanza** (n. 2), instrument of witchcraft.
- Mwanzamkwa** (n. 1), Name of God (equals Maker and Upbringer).
- 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.
- Mwari** (n. 2), pelican.
- Mwavuli** (n. 2), umbrella, sunshade.
- Ku mwaya** or **mwaga** (v. tr.), to spill, throw away; **Ku mwaya matozi**, to shed tears; **ku mwaya maneno**, to talk at random.
- Mwele** (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.
- Mwenge** (n. 2), torch.
- Mwenyeji** (pl. *wenyeji*) (n. 1), citizen, townsman, subject, inhabitant, host.
- Mwenyewe** (n. 1), possessor, owner; **Mimi mwenyewe**, myself.
- Mwenyi** (see *enyi*) (n. 1); **Mwenyi deni**, creditor; **Mwenyi duka**, shopkeeper.
- Mwenyiezi** (lit. **Mwenyi enzi**) (adj.), having majesty, power, Almighty (always coupled with God).



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- 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), cocoanut.
- Nda**, contr. form of **Ni ya**.
- Ndaa** (n. 3), hunger, famine; **Ndaa k'uu**, great scarcity.
- Ndago** (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**, cont. 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.
- Ndeo** (n. 3), surfeiting, excess, drunkenness.
- Nderemo** (n. 3); rejoicing, expression of joy, merry-making.
- Nderi** (n. 3), eagle, vulture.
- Ndevu** (pl. n. 7), beard; **Udevu**, is a single hair of the beard.
- Ndewe** (n. 3), perforated ear-lobe, for insertion of ornament.
- Ndi**, pronominal copula, used in conjunction with pronouns it forms the Amphatic Present of the Verb To be; **Ndimi**, it is I.
- Ndia** (n. 3), way, path, road, street; **Ndia ya kukata**, a short cut. Also, course of action, straight course, sound judgment.
- Ndimi**, see **Ulimi**.
- Ndimu** (n. 3), lime, fruit.
- Ndimu za kali**, sour limes; **Ndimu za tamu**, sweet limes.
- Ndipoza** (conj.), therefore.
- Ndivyo** (adv.), thus it is.
- Ndiwa** (n. 3), dove, pigeon, turtle-dove; **Ndiwa manga**, tame pigeon.
- Ndiyo** (adv.), yes (lit. they); **mambo**, are so.
- Ndizi** (n. 3), banana, plantain (see **Mgomba**).
- Ndoa** (n. 3), marriage.
- Ndole** (n. 3), big-toe, claw.
- Ndongo** (n. 3), land, earth, soil.
- Ndoo** (n. 3), bucket, pail.
- Ndoo** (Irreg. imp. of verb **Ku ja**), come.
- Ndoto** (n. 3), dream, vision.
- Ndovu** (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.
- Ndui** (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**.
- Nduni** (n. 3), new wonder, pretty novelty.
- Nduu** (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 neemesha** (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.
- Nga or Ngaa** (adj.), just so much as, just a little, like even;
Huna ngaa pesa moja? Have you not even a pice?
- 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), wheat.
- Ngao** (n. 3), shield.
- ngapi?** (var. adj. of quan.), how much? how many?
- Ngarawa** (n. 3), small canoe (familiarily 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), cuttle-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 ngojea**, to wait for, wait upon.
- Ku keti kingojo**, to keep watch, wait, lie in wait.
- Ngoja kwanza**, 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'ong'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.

nguu (n. 3), peak of hill, height.

Nguu, 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 (Zanzibar dialect).

Nne (num. adj.), four.

Ku noa (v. tr.), to sharpen, whet.

Ku nona (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.

Nokoa (n. 5), overseer, foreman.

Notisi (n. 3), public notice.

-usha (idiomatic perfect of **kwisha**; see Note 1, Study IV).

Nt'a (n. 3), wax, secretion.

Nt'a (n. 3), point, end.

Nt'i (n. 3), earth, ground, land.

Nt'i (n. 3), earrings.

Nt'i (adv.), on the ground.

Nti (n. 3), chart.

Nti 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 nunua (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.



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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 ca (v. tr.), to look, behold, direct eyes.
Ku oa (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 omba (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.
Kn 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 ongca (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 ongekewa, 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.
Ooo (derisive interj.), ha ha.
Oowa, 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.
-ot'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 oza (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.
Ku paaza (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.
P'aka (n. 3), cat; **Paka mwitu**, **Paka vue**, wild cat.
(Ku)paka (v. tr.), to smear, daub, 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)pakua (v. tr.), to serve up (food), dish.

Pale (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)palia (v. tr.), to choke, permeate. hoe, dig up.

(Ku)palilia (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.

P'ambizoni (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.

(Ka)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)pangana (v. n.), to be spread out, arranged in order.

(Ku)pangisha (v. c.), (1) to make people sit in rows; (2) to let or lease (a house) to (some-one).

Pango (n. 3), hole, den, cave.

(Ku)pangusa (v. tr.), to wipe, rub.

(Ku)panua (v. tr.), to widen, broaden, stretch, open wide.

Panya (n. 3), rat, mouse.

Panyamavu (n. 8), quiet place, peaceful spot.

(Ku)panza (v. c.), 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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(Ku)peleka (v. tr.), to send, convey, take (used of persons and things).

Peleka barua hii kwa . . . , take this letter to . . . ; (Ku)peleka chuoni, to send to school; (Ku)peleka mkono (v. tr.), to touch, interfere with, handle.

(Ku)peleleza (v. tr.), to spy, inquire into, examine.

Pembe (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)pendelea (v. prepl.), to favour, be partial to, choose, prefer.

(Ku)pendeza (v. c.), to please.

(Ku)jipendekeza, 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'epe (n. 3), chaff, husks.

(Ku)pepea (v. tr.), to fan, blow.

(Ku)peperusha (v. c.), to blow about, blow away.

(Ku)pepeta (v. tr.), to sift, winnow.

P'epo (n. 3), evil spirit; (n. 7, pl.),

winds; P'eponi (loc.), cool winds, Paradise, heaven.

Pera (n. 5), Guava.

Pesa (n. 3), pice, $\frac{1}{4}$ 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.

-pevu (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 kofi, to slap, smite, strike, box on the ears (with the open hand); (Ku)piga kofi, to clap hands;

(Ku)piga marn-fuku, to prohibit; ya msikiti, to excommunicate;

(Ku)piga-piga (v. red.), to beat a little, throb;

(Ku)piga rago, to camp;

(Ku)piga randa, to plane;

(Ku)piga ntari, 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, 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**)pisha (v. c.), 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. c.), to circulate; **pitisha mkate**, pass the bread.
-po (rel. particle, 8th cl.), 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'omboo (n. 3), porpoise.
(**Ku**)pomosha (v. c.), to cast down, throw down.
(**Ku**)pona (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.
(**Ka**)ponya (v. c.), 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**)pooza (v. n.), to be withered, paralysed, palsied.
(**Ku**)popota (v. tr.), to break, snap, break to pieces.
Popote (compr. adj.), any (place)

- whatsoever, 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)pota (v. tr.), to bend; to string a bow.
- Pot'e (var. adj.), all, every (8th cl. concord); Pote (n. 7, pl.), bow-strings.
- (Ku)potea (v. n.), to be lost, err, go astray, perish.
- (Ku)poteka (v. n.), to be bent; to be well strung (bow).
- (Ku)potelea 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. c.), 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)pulikiza (v. tr.), to attend, listen to.
- P'umba (n. 3), handful.
- (Ku)pumbaa (v. n.), to be foolish, weak, stupid; to drivel, be spoiled.
- (Kuji)pumbaniza (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(u)zika (v. n.), to take rest, breathe heavily.
- (Ku)pum(u)zisha (v. c.), to ease, give rest to, rest.
- P'umzi (n. 3), breath, breathing.
- P'unda (n. 3), ass, donkey; Pundamilia (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).
- Panguani (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.



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- 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; **Kuuza 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.
- Risan** (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.
- Rizki(riziki)** (n. 3), common necessities of daily life.
- Roboo** (n. 3), quarter, quarter of a dollar (half rupee); **Kasu roboo**, 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)rudi** (v. intr.), to go or come back, return, retire, shrink (of clothes, etc.); (v. tr.) to punish, chastise.
- (Ku)rudisha** (v. tr.), to draw back, give back, return.
- (Ka)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, shillelagh, 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.
- (Ka)ruzuku** (v. tr.), to supply with the necessities of life.

S

Sa! (interj.). Yes (sir?)! here I am!

Saa (n. 3), hour, time, watch, clock; **Saa ngapi?** What time?

(**Ku**)**saa** (v. n.), to remain, be left.

Saamani (n. 3), tea-things, utensils (see **Samani**).

Sabaa (inv. num. adj.), seven; -a **sabaa**, the seventh.

Sabaataashara (num. adj.), seventeen.

Sababu (n. 3), cause, reason; **Kwa sababu ya**, because of, by reason of.

(**Kwa**) **sababu (gani)?** For what cause? why?

(**Ku**)**sabahi** (v. tr.), to greet or pay respects to in the morning.

Sabatu (n. 3), Sabbath.

Sabuini (num. adj.), seventy.

Sabuni (n. 3), soap.

Saburi (also **sabira**) (n. 3), patience, forbearance, endurance, perseverance.

Sada (see **msaada**); (**Ku**)**jaalia sada**, to grant help or grace.

Sadhabu (n. 3), aniseed.

Sadaka (n. 3), sacrifice, alms, offering.

(**Ku**)**sadiki** (v. intr.), to believe, credit.

Sadiki (adj. inv.), credible, truthful.

Safari (n. 3), journey, voyage.

Safi(**Swafi**) (inv. adj.), clean, pure, guileless, ingenuous, net (weight).

(**Ku**)**safi** (v. tr.), (**Ku**)**safisha** (v. c.), to clean, cleanse, purify, refine.

(**Ku**)**safiri** (v. intr.), to travel, take a journey, start on a journey, set out.

Safu (n. 3), row, line, host, army, rank.

Safura (n. 3), Anæmia, dropsy.

(**Ku**)**saga** (v. tr.), to grind, reduce to powder; **Jiwe la kusagia**, grindstone.

(**Ku**)**sagika** (v. n.), to be bruised. **Sahala** (n. 3), facility, levity, lightness.

(**Ku**)**sahalika** (v. n.), to be relaxed.

Sahani (n. 3), plate, dish.

(**Ku**)**sahau** (v. tr.), to forget; (**Ku**)**sahauliwa** (v. pass.), to be forgotten.

(**Kuji**)**sahauliza** (v. ref.), to forget one's self.

(**Ku**)**sahauza** (v. c.), to make oblivious of.

Sahibu (n. 5), friend.

Sahibi (n. 3), signature, sanction; (adj.), correct, right, authentic.

Saidi (n. 5), prince, sultan, king, lord.

(**Ku**)**saidia** (v. tr.), to help, assist, aid, succour.

(**Ku**)**saidiana** (v. rec.), to help each other.

Saidina, our Lord, your majesty.

(**Ku**)**saili** (v. tr.) to question, interrogate.

Sakafu (n. 3), beaten floor or roof or pavement.

Sakaramenti (n. 3), sacrament.

Sala (n. 3), prayer, liturgical formal prayer (in the sense of adoration rather than of petition).

Salala! (interj.), What next!

Salama (n. 3), safety, peace, welfare, well-being; (adj.), safe, well, all right; (**Ku**)**weka salama**, to keep safely.

Salamu (n. 3) (origly. safety, peace, preservation, deliverance), greeting, compliments, kind regards.

(**Ku**)**sali** (v. intr.), to say prayers, pray.

(**Ku**)**salia** (v. prepl.), to remain over (used intransitively).

(**Ku**)**salibu** (v. tr.), to crucify; (**Ku**)**salibiwa** (v. pass.), to be crucified.

Salihi (inv. adj.), good, just, righteous.

- (**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 kuk'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, handicraft, skilled work.
- Sanamu** (n. 3), idol, image, picture.
- Sanda** (n. 3), shroud, winding-sheet.
- 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.
- Santi** (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**)jijisemea (v. ref.), to meditate, muse, talk idly, complain; **Ku**semeka (v. u.), to be said, be sayable; (**Ku**)jisemezana (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.



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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)shindamana (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**).
Knshitaki (v. tr.), to accuse, charge with wrong-doing.
(Ku)shituka (see **kushutuka**).
Shoka (n. 5), axe, hatchet.
Shokoa (n. 3), forced labour, compulsion.
Shokole (n. 3), eel.
Shomoro (n. 5), sparrow.
(Ku)shona (v. tr.), sew, mend.
(Kn)shonewa (v. prepl. pass.), to be sewn for, have made for one.
(Ku)shonoka (v. n.), to become unsewn.
(Ku)shonua (v. sub.), to unpick, unstitch, undo.
Shore (n. 5)(?) swallow.
Shoto (short form of **kushoto**), left-handed.
(Ku)shua (v. tr.), to launch.

Shuari (**shuwari**) (n. 3), calm.
(Ku)shuhudia (v. prepl.), **Kushuhudu** (v. tr.), **Kushuhudiza** (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)shurutiza (**kusharutiza**) (v. c.), to constrain, compel, persuade.
(Ku)shutuka (v. n.), to start, move suddenly.
(Ku)shutumumu (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 **Sahabu**.
Sifa (n. 3), praise, commendation, fame, reputation.
(Ku)sifu (v. tr.), to praise, commend; **(Ku)sifiwa** (v. pass.), to be praised.
(Ku)jisifu (v. ref.), to boast, sound one's own praises.
Sifuri (n. 3), copper.
Sifuria (see **Sufuria**), (n. 5), saucepan, pot (primarily of copper).
(Ku)sihi (v. tr.), to beseech, implore, beg; **Nakusihi**, 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)sikilika (v. n.), to be audible with difficulty.
(Ku)sikilikana (v. n.), to be audible, be heard (all round), come to be known.
(Ku)sikitika (v. n.), to be sorry, regret, grieve, mourn.
(Ku)sikitikiwa (v. pass.), to be lamented or pitied.
(Ku)sikiza (v. tr.), to hearken, listen.
Siku (n. 3), day (24 hours); **Siku k'uu**, great day, festival, fete.
Siku kwa siku (adv.), every now and then, intermittently, fitfully.
Siku hata siku (adv.), day by day, regularly, daily, day after day.
(Killa)siku (adv.), every day;
Siku hizi (adv.), nowadays;
Sikuzoté (adv.), always.
Siku biyo = 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.

Sima (n. 3), Indian-corn porridge.
(Ku)simama (v. intr.), to stand up, stand still, rise, stop (as of machinery).
(Ku)simamia (v. prepl.), to supervise, superintend, oversee, stand up for, espouse cause of.
(Ku)simamisha (v. c.), to establish, set upright, make stand up.
Simanzi (n. 3), grief, sorrow.
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 erect, set up.
Simo (n. 3), proverb, parable by word. Also verb to be with suffix I am not in it, or connected with it.
Simu (n. 3), electric wire, telephone, telegraph, cable; **Ku-piga simu**, to telephone, etc.
Sindano (n. 3), needle.
Singa (n. 3), hair (of animals).
Singiza (**singizia**) (v. tr.), to slander, calumniate, accuse, suspect.
Sinia (n. 3), tray, salver.
(Ku)sinyaa (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, press upon, to entreat.
Sita (inv. num. adj.), six.
(Ka)sita (v. intr.), to hesitate, doubt.

Sitaashara (inv. num. adj.), sixteen.

Sitadi (adj.), skilful, expert, clever.

Sitaha (n. 3), politeness, deck of a vessel.

(**Ku**)**sitahabu**, vide **Stahabu**.

(**Ku**)**sitahamili** (v. intr.), to endure, be patient, bear, suffer.

(**Ku**)**sitahi** (v. tr.), to respect, reverence, honour.

(**Ku**)**sitahili** (v. intr.), to be worthy, deserving, deserve, merit.

Sitara (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).

Sitawa (n. 3), prosperity, abundance.

(**Ku**)**sitawi** (v. intr.), to flourish, prosper, grow, succeed.

(**Ku**)**sitawisha** (v. c.), to make succeed or do well.

Siti (n. 3), virgin.

Sitiini (inv. num. adj.), sixty.

(**Ku**)**sitiri** (v. tr.), to hide, cover, protect, defend.

(**Ku**)**sitirika** (v. n.), to be hidden, concealed.

Sinze (lit. don't ask about), much more, much less.

Siyo, 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**)**songea** (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

Safari (n. 3), copper.

Sufuria (n. 5), copper saucepan.

(**Ku**)**sugua** (v. tr.), to rub, scrub, scour, polish by rubbing.

(**Ku**)**sujudu**, to worship, bow down to.

(**Ku**)**suka** (v. tr.), to plait, twist, spin, weave.

(**Ku**)**suka-suka** (v. n.), to shake about, tremble, sway.



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(Ku)tafuta (v. tr.), to seek or look for, search, investigate, examine.

(Ku)taga (v. tr.), to lay (eggs).

T'agaa (n. 7, pl.), stems, branches.

(Ku)tagua (v. tr.), to choose, elect.

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)taharuki (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)tahiri (v. tr.), to circumcize.

Tai (n. 3), eagle.

Taib (inv. adj.), well, good.

Taifa (n. 3), nation, Gentile.

T'aja (n. 3), tribute, tax.

(Ku)taja (v. tr.), to mention, name.

Taji (n. 5), crown.

Tajindi (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)takabadhi (v. tr.), to receive, accept.

(Ku)takabali, see Kubali.

(Ku)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. n.), 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)taliza (v. tr.), to plaster, to daub.

Tama (n. 3), end, finis, 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.

T'ambi (n. 7, pl.), macaroni, vermicelli (made by Swahili housewives).

(Ku)tambaa (v. intr.), to creep, crawl, spread.

Tambarare (inv. adj.), level, flat; Nti ya tambarare, a plain.

T'ambazi (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-tree 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 spread out, lace (with rope); (v. intr.), to be spread out, be set in array.
- Tande** (n. 3), tortoise.
- Tandaa** (n. 3), open country cleared by burning undergrowth.
- (**Ku**)**tandika** (v. tr.), to spread out, lay in order, set in array.
- Tandu** (n. 3), tattooing, tribal incisions in face; (n. 5), web; **Tandu la buibui**, spider's web.
- Tandu** (n. 3), centipede.
- T'andu** (n. 7, pl.), film or crust on cooked rice, etc.
- (**Ku**)**tandua** (v. sub.), to strip (a bed) (in contradistinction to **tandika**, making a bed) and roll up the bedding.
- (**Ku**)**tanduka** (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.

- Tankil* (n. 3), copy (manuscript).
-tano (var. num. adj.), five; *-a tano*, fifth.
Tanu (or *tanuu*) (n. 3), oven, furnace, kiln.
(Ku)tanua (v. intr.), to expand, stride, stretch out, spread.
(Ku)tanuka (v. n.), to be stretched out; **Kutanuka t'ani**, to lie prone with arms extended.
Tanzi (n. 5), snare, trap, noose, loop.
Tanzia (n. 3), announcement of death.
T'anzu (n. 3), large branch of tree, bough.
Tao (n. 5), arch, curve, bay, harbour.
(Ku)tapa (v. intr.), to shiver, tremble; **Kutapa-tapa** (v. intr.), to fidget, be restless, flounder.
(Ku)t'apakaa (v. n.), to be distributed, scattered broadcast, spread.
(Ku)tápanya (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; **Kutaraji** (v. tr.), to hope; **Kutarajia**, 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.
-tasa (v. inf.), not yet, before, ere; **T'asa** (inv. adj.), barren; *Tasa* (n. 3), basin.
Tasbihi (n. 3), rosary (contains 99 beads, each one said to stand for a name of God).
Tashuishi (n. 3), doubt, misgiving, distrust.
- Tasihili* (adj. and n. 3), quickly, haste, rapidity.
Tasila (n. 3), farewell, adieu, leave-taking.
Tasuira (n. 3), picture, engraving, image.
(Ku)tata (v. intr.), to be entangled, complicated, wind.
(Ku)tatanua (v. sub.), to disentangle, unravel, solve, unwind.
(Ku)tatiza (v. tr.), to tie round (parcel).
-tatu (var. num. adj.), three; *-a tatu*, third; *T'atu* (n. 3), yeast, leaven, fermentation, balm.
(Ku)tatua (v. tr.), to rend, tear, burst, rip up, to unravel, to extricate.
(Ku)tatuka (v. n.), to be disentangled, unravelled, disintegrated, torn into tatters.
Kutatuka (v. n.), to clear away (of clouds).
Tau (n. 3), branding-iron.
(Ku)taua (see *Teua*) (v. tr.), to choose, elect.
Taumu (n. 5), prop, shore (for boats).
Tauni (adj. and n. 3), pestilence, plague.
Taureti (n. 3), Mosaic law, Pentateuch.
Tausi (n. 3), peacock.
Tauwaa (var. adj.), devout, pious, godly, religious.
Tavu (n. 5), cheek (of face); *T'avu*, calves (of legs), biceps (muscle), (sing. **Utavu**).
T'awa (n. 3), louse; **Kutawa** (v. intr.), to remain indoors, be secluded (women).
(Ku)tawadha (v. intr.), to perform ceremonial ablutions.
(Ku)tawakali (v. intr.), to trust, have confidence, rely.
(Ku)tawala (v. tr.), govern, reign, have power over.



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Tendo (n. 5), act, action.

Tenga (n. 3, pl.), coarse flour;

T'enga (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)tengeza (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.

T'eo (n. 3), sling, catapult; **T'eo** (n. 7, pl.), sieves, winnowing fans or trays.

(Ku)tepetea (v. n.), to be languid, weary, dilapidated.

(Ku)tepuza (*tepukuza*) (v. intr.), sprout, shoot, bud, blossom, spring up.

Tepuzi (*tepukuzi*) (n. 5), shoot, sprout, branch.

(Ku)terekeza (v. intr.), to halt for refreshments.

(Ku)teremea (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,

(Ka)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 za maji** (n. 3), chicken- or water-pox; **T'et'e** (n. 3), sparks.

(Ku)tetea (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.

T'eu (n. 3), ant-hill; **T'eu**, heart-burn, eructations.

(Ku)teua (see *tagua* and *taua*) (v. tr.), to choose, elect, predestinate.

(Ku)tenka (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, **Kuteza gwaride** = 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.

T'ezi (adv.), aft, in the after part of the ship.

T'ezo (n. 3), adze; **Tezo** (n. 5), game, plaything.

Thabiti (inv. adj.), firm, strong, immovable, established, fixed.

(Ku)thabitisha (v. c.), to strengthen, confirm, establish, set fast.

- Thahiri** (inv. adj.), plain, clear, open, evident, obvious.
- Thalatha** (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.
- Thamanini** (num. adj.), eighty.
- Thamanya** (num. adj.), eight.
- Thamintaashara** (num. adj.), eighteen.
- Thana** (n. 3), thought, suspicion, supposition, hypothesis.
- (Ku)thani** (v. intr.), to think, suppose, presume.
- Thawabu** (n. 3), reward of merit.
- (Ku)thihirisha** (v. c.), to make manifest, show, demonstrate.
- (Ku)thilimu** (v. tr.), to wrong, defraud, harm.
- Thinaashara** (num. adj.), twelve.
- Thineni** (num. adj.), two.
- Thom** (n. 3), garlic.
- (Ku)thubutu** (v. intr.), to dare (see *subutu*).
- (Ku)thubutika** (v. n.), to be assured, convinced of, have proof of.
- (Ku)thubutisha** (v. c.), to establish, strengthen, convince, confirm.
- Thuluthi** (n. 3), third.
- Thumuni** (n. 3), eighth, groat, four annas, sixteen pice (eighth part of a dollar).
- T'ia** (n. 3), giraffe.
- (Ku)tia** (v. tr.), to put in or on or into (used of persons and things). Like *piga*, this verb is capable of various meanings according to the word it is coupled with: **Kutia maji**, to water or dilute; **Kutia huzuni**, to sadden; **Kutia ka-** zini, to employ; **Kutia moto**, to set on fire.
- Tiara** (n. 3), kite.
- (Ku)tibika** (v. n.), to get well, be cured.
- (Ku)tibu** (v. tr.), to heal, cure.
- (Ku)tibua** (v. tr.), to stir up, as muddy water.
- (Ku)tibuka** (v. n.), to be in an uproar.
- Tibuko** (n. 5), commotion, uproar, disturbance.
- tifu** (var. adj.), light, fine, powdery.
- (Ku)tifuka** (v. n.), to rise, fly (as dust).
- (Ku)tii** (v. tr.), to obey, submit to.
- Tikiti** (n. 5), water melon, vegetable marrow.
- Tikitiki** (adv.), finely ground, fine, small.
- (Ku)tilifa** (v. intr.), to run risks, to venture.
- Timamu** (inv. adj.), full, complete, perfect.
- (Ku)timba** (v. tr.), to dig.
- Timbo** (n. 5), hole, pit, hollow.
- (Ku)timbuza** (v. c.), to break through, appear (as sun through clouds).
- (Ku)timia** (**Kutimu**) (v. n.), to be fulfilled, be complete, be perfect.
- timilivu** (var. adj.), perfect, entire, complete, brought to successful end.
- (Ku)timiza** (v. c.), to accomplish, finish completely, fulfil.
- (Ku)inda** (v. tr.), to slaughter, cut off, kill; to slit cloth lengthways, cut out; **Kutinda kiu**, to quench thirst.
- Kutinda**, **Kutindika**, **Kutindikia**, **(Ku)indikana** (v. n.), to become less, to be cut off (as water), be short or scarce, come to an end, staunch, fail, be insufficient, waste away.

(**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**)*tiririka* (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.

Titi (n. 5), breast, teat, nipple.

(**Ku**)*tit'ima* (v. intr.), to thunder, roar, roll (as thunder).

-*t'o*, an enclitic denoting thoroughness; **Fungat'o haiumizi mkono**, bind well, hurts not the arm; **Fanyet'o**, do thoroughly.

(**Ku**)*toa* (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 lamtoka**, he perspires; **Atokwa ni matozi**, 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 kutokea**, 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**)*tokozā* (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, cleave, hew.

Tonge (n. 3), bit, lump, morsel, piece.

Kutongea (v. tr.) to slander, to betray.

(**Ku**)*tongeka* (v. n.), to be sharp, be pointed.

T'ongo (n. 3), blindness of one eye.

(**Ku**)*longoa* (v. tr.), to sharpen; **Kutongoa Kilemba**, to arrange



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(Ku)tukiza (v. c.), 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. c.), 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. c.), 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.

Tambiri (n. 3), monkey.

T'umbit'umbi (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. c.), to comfort.

Tumbuizo (tumbuize (n. 3), short flowery poem.

(Ka)tumbaa (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 flay, skin.

Tunda (n. 5), fruit; Tu'nda (n. 3), waistlet.

(Ku)tunda (v. tr.), to pluck, pick, gather, to catch.

(**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**)tunduwaa (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, desecrate.
T'unguja (n. 3), tomato.
 (**Ku**)tunguka (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.
T'unu (n. 3), treasure, rarity, delight, something prized and valued, present.
 (**Ku**)tunua (v. tr.), to scratch, scarify.
 (**Ka**)tunza (v. tr. & intr.), to take care of, guard, keep, protect, preserve, watch closely, look out.
T'uo (n. 3), camp, encampment.
Tupa (n. 3), file; **T'upa** (n. 3), bottle, flask, phial.
 (**Ku**)tupa (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**)tupilia 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**)t'utia (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**)tuzuza (v. intr.), to trickle, flow.
Tuwashi (n. 5), eunuch.
Tuwazi (n. 5), cymbal, timbrel.
 (**Ku**)tuza (taliza) (v. tr.), to soothe, pacify, console, curry favour.
Tuzo (n. 3), reward, consolation prize, tip, "douceur."
 (**Ku**)twa (v. intr.), to set (of sun).
 (**Ku**)twaa (v. tr.), to take, receive, take with the hand; **Kutwaa pole**, 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)twesha (v. tr.), to pay respects to, greet (in the evening).
 (Ku)tweta (v. intr.), to gasp, pant, struggle for breath.
 (Ku)tweza (v. tr.), to subdue, abase, humble, bring low.
 (Ku)jitweza (v. ref.), 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).
 Uadui (n. 7), enmity, hostility, ill-will.
 Uaminifa (n. 7), faithfulness, truth.
 Uangalizi (n. 7), care, supervision, providence.
 Uashi (n. 7), building, construction.
 Uasi (n. 7), rebellion, apostacy.
 (Ku)uawa (Kuwawa (v. pass.)), to be killed, murdered.
 -ubaa (n. 7), vexatiousness.
 Ubahili (n. 7), avarice, miserliness.
 Ubaini (n. 7), discernment.
 Ubainifu (n. 7), manifestation, proof.
 Ubambo (n. 7), slit-stick for roasting meat on.
 Ubani (n. 7), frankincense (a gum).
 Ubao (n. 7), board, plank.
 Ubati (n. 7), lean-to shed, pent-house.

Ubatili (n. 7), iniquity, wickedness.
 Ubavu (n. 7), rib, side.
 Ubaya (n. 7), sadness, wickedness.
 Ubeti (n. 7), couplet (poetry)
 Ubishi (n. 7), joke.
 Ubivu (n. 7), ripeness.
 Ubiti (n. 7), rawness, greenness.
 Uboi (n. 7), position and work of house-boy.
 Ubongo (n. 7), brain.
 Ubora (n. 7), power, superiority, prowess.
 Ubovu (n. 7), rottenness, corruption.
 Ububwi (n. 7), dumbness.
 Ubwabwa (n. 7), pap, sop.
 Uchache (n. 7), littleness, scarcity, smallness, insignificance, minimum.
 Uchafu (n. 7), filth.
 Uchaga (n. 7), grain-store, barn.
 Uchanga (n. 7), youngness, undevelopedness.
 Uchao (n. 7), dawn, morning.
 Udaku (n. 7), slander, gossip.
 Udanganyifu (n. 7), deception, cheating, fraud.
 Udevu (n. 7), a hair (of beard).
 Udhaifu (n. 7), feebleness, wretchedness, weakness.
 Udhamini (n. 7), security, bail, sponsorship.
 (Ku)ndhi (v. tr.), to trouble, annoy, persecute, harass, molest; Lika-kundhi hata Ku-Kuua, It mortified you.
 Udhia (n. 7), trouble, annoyance, vexation, worry, uproar.
 (Ku)udhika (v. n.), to be in trouble, perplexed, disturbed.
 Udhilifu (n. 7), insignificance.
 Udhi (n. 7), ceremonial purification (Muha.) Kutanguka udhu, to be defiled.
 (Ku)udhurisha (v. c.), to make excuses for.
 Udhuru (n. 7), excuse.
 Udogo (n. 7), (childhood, infancy)



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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.
Ukhiana (n. 7), guile, deceit.
(Ku)ukilia (v. prepl.), to intend, plan, determine, devise.
Ukinaifu (n.), pride, self-sufficiency.
Ukindani (n. 7), stubbornness, contradictoriness.
Ukindu (n.), fine vegetable fibre, strips from leaves of wild date.
Ukiwa (n. 7), poverty, penury, destitution.
Ukohozi (n. 7), phlegm, expectoration.
Ukoko (n. 7), crust of food in cooking-pot.
Ukonzo (n. 7), goad, long stick with pointed end.
Ukoma (n. 7), leprosy.
Ukombo (n.), crookedness, curved tool for hollowing wood.
Ukombozi (u. 7), redemption, ransom.
Ukomo (n.), end, termination.
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, tillage, husbandry.
Ukumbi (n. 7), entrance hall.
Ukumbiza (n. 7), space under eaves of house.
Ukumbusho (n.), memorial, memento.
Ukundufu (n. 7), clearing-up, simplicity.
Ukungo (n. 7), edge, brink, brim.
Ukurasa (n. 7), leaf of book, sheet of paper. (See **Kata**.)
Ukuta (n. 7), wall.
Ukuu (n. 7), greatness, strength, honour.
Ukwato (n. 7), hoof.
Ukwasi (n. 7), riches, opulence.
Ulabibu (n. 7), perseverance.
Ulafi (n. 7), gluttony, excess.
Ulaini, Ulainifu (n. 7), softness, smoothness; **Ulaini-ulaini**, flattery.
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.
Uledi (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.
Ulindi (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, cautery, 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).
Umando (n. 7), dew, moisture; **Umande ulioganda**, hoar frost.
Umasikini (n. 7), poverty, want.
Umasihia (n. 7), Christianity.
Umati (n. 7), multitude, crowd, everybody.
(Ku)umba (v. tr.), to create, shape, form; to descry, 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), cook'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 scorched, 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 (**Uungwana**) (n. 7), gentle birth, freedom, good breeding and education.
Uuno (n.), fatness.
Unyago (n. 7), mourning, ngoma.
Unyamavu (n.), silence, quietness.
Unyang'anyi (n.), robbery, extortion.
Unyasi (n. 7), blade of grass.

- Unyenyekvu** (n. 7), humility, meekness, lowliness, supplication.
- Unyeti** (n. 7), pride, conceit.
- Unyonge** (n. 7), weakness, meanness, pooriness, feebleness.
- Unyoya** (n. 7), a single feather.
- Unyozi** (n. 7), shaving.
- Unyushi** (n. 7), a hair of the eyebrows.
- Unywele** (n. 7), a single hair (of head).
- Uo** (n. 7), scabbard.
- Uombezi** (n. 7), meditation, intercession.
- Uongofu** (n. 7), prosperity, happy ending, well-being.
- Uovu** (n. 7), evil, wickedness.
- Uozi** (n. 7), marriage.
- Upaa** (n. 7), scalp, pate, side of sloping roof, bump of veneration; **Anaupaa** = he 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.
- Upembo** (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 mato)** (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.
- Upinda** (n. 7), bow.
- Upindo** (n. 7), edge or border of cloth, selvage, fold, hem.
- Upo** (n. 7), long-handled ladle.
- Upofu** (n. 7), blindness.
- Up'ole** (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), perverseness, crookedness, iniquity.
- Upumbavu** (n. 7), foolishness, folly.
- Upunga** (n. 7), flower-bud blossom.
- Upungufu** (n. 7), decrease, deficit, deficiency.
- Upuuzi** (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, friendliness, sociability.
- Urefu** (n. 7), length, height, tallness.
- Urembo** (n. 7), adornment, ornament, finery, glory, beauty.
- Urithi (urathi)** (n. 7), inheritance, heritage.
- Urutuba** (n. n.), moisture.
- Usadiki** (n. 7), faithfulness.



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- Utitiri** (n. 7), poultry-lice, fleas.
Uto (n. 7), semsem plant, fluid matter, dripping.
Utofu (n. 7), spoiling, ruination ;
Utofu wa mato, blindness.
Utonganyi (n. 7), deceit, fraud.
Utoro (n. 7), running away, plundering, piracy.
Utosi (n. 7), crown of head.
Utoto (n. 7), childhood, infancy.
Utú uzima, prime of life.
Utovu (n. 7), destitution.
Ut'u (n. 7), state, condition (of persons).
Utukizi (n. 7), hatred, provocation.
Utuku (n. 7), market (poetical)
Utukufu (n. 7), glory.
Utukutu (n. 7), insubordination, unruliness, naughtiness.
Utukuzi (n. 7), portorage.
Utlivu (n.), tranquillity, good behaviour.
Utulizi, utuvu (n. 7), comfort, consolation.
Utumba (n. 7), betrothal, engagement.
Utumbo (n. 7), entrails.
Utumbuizo (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.
- Umbufu** (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.
(Ku)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.
Uzinsi (n. 7), adultery, immorality.
Uzio (n. 7), fish-trap.
Uzishi (n. 7), burial preparations, undertaker's duty.
Uzito (n.), heaviness, sorrow, weight.
Uziwa (n. 7), deep sea, depth, open sea.
Uzuio (n. 7), hindrance.
(**Ku**)nzulu (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.
Viasi (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.
(**Ka**)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 viovu**), 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.
Vitushi (n. 4), sudden calamities.
Vitwa-vitwa (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; **Kuvua 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 ma/o**,

to look up; **Kumvulia mt'u mato**, 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, let 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, pl.), 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.



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Wembamba (n. 7), thinness, cramped, 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.), thou, 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 (concordances 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 forgive (lit. to be indulgent or clement to).
Wifi (n. 3), sister-in-law (husband's sister, or brother's wife).
(Ka)wika (v. intr.), to crow.
Wimbi (n. 5), wave, billow; **Mawimbi yaumkayo**, foaming billows, breakers.
Wimbo (n. 7), song, hymn.
(Ku)winda (v. tr.), to search or seek for, hunt, chase.
Wingu (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, be 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; **(Ku)yabisika** (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 **Ii**).
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.
Yumbe (n. 5), palace.
Yunga-yunga (n. 5), worm.
Yungi (n. 5), lily, water-lily.

Z

Za (var. prep.), of.
(**Ku**)zaa (v. tr.), to bear (fruit), bring forth, beget, breed, give birth to.
Zabadi (n. 3), civet-cat; **Kuzabidi**, to take civet from the cat.
Zabibu (n. 3), raisins, grapes.
(**Ku**)zabuni (v. tr.), to buy, purchase.
Zaburi (n. 3), psalm, prayer-book.
Zafarani (n. 3), saffron.
(**Ku**)zagaa (v. intr.), to shine, be bright, lighten, glisten.
Zaibak (n. 3), mercury, quicksilver.
Zaidi (adv. and conj.), more, further, moreover.
Zaka (n. 3), tithe.
(**Ku**)zalisha (v. c.) to assist at birth, deliver, act midwife.
Zalizali (n. 3), earthquake.
(**Ku**)zama (v. n.), to sink, dive, be submerged.
Zamani (n. 3), time, period, season; **Zamani hizi**, nowadays; **Zamani k'ubwa**, **Zamani nyingi**, long time.
Zambarau (n. 3), fruit (similar to damson).

Zamiri (n. 5), psalm.
(**Ku**)zamisha (v. c.), to immerse (hence to baptize).
Zamu (n. 3), turn, watch.
Zana (n. 3), ammunition, store.
Zani (n. 3), accident, sudden danger, crime.
Zari (n. 3), gold thread (very valuable).
(**Ku**)zawa, **Kuzaliwa** (v. pass.), to be born.
Zawadi (**Zadi**) (n. 3), present brought from a distance, gift, keepsake.
Zawani (n. 3), tares.
Zeituni (n. 3), olive.
Zeze (n. 3), stringed musical instrument resembling lute.
Ziada (adv.), more. (Sec **Zaidi**.)
Ziara (n. 3), visit; **Ziara** (or **Siara**) (n. 5), tomb, grave, burying-place.
(**Ku**)ziba (v. tr.), to stop or plug up, close, seal, cover, hide, fill up.
(**Kuji**)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.
Zibo (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)zimua (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)zingatia (v. n.), to bethink one's self, turn over mentally, reflect, repent.
- (Ku)zinga-zinga (v.), to be a turn-coat.
- (Ku)zingira (v. tr.), to inclose, surround, comfort.
- (Ku)zini (v. intr.), to commit adultery.
- (Ku)zira (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-pen, sheepfold, stable, yard.
- (Ku)zoa (v. tr.), to collect together for picking up, scoop up, gather up (used in a collective sense, ctr. okota).
- (Ku)zoea (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)zubua (v. tr.), to pierce.
- (Ku)zunia (v. tr.), to prevent, hinder, restrain, refrain, withhold, keep back.
- (Ku)jizuilia (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.
- Zumari (n. 3), wind instrument, pipe, clarinet.
- (Ku)zumbua (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)jizungumza (v. ref.), to meditate, amuse one's self by talking, etc.
- (Ku)zungusha (v. c.), to turn, make go round.
- Zuri (n. 3), false oath, perjury.
- zuri (var. adj.), pretty, beautiful, nice, handsome.
- (Ku)zuru (v. intr.), to visit, pay a visit.



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