GIRYAMA

VOCABULARY AND COLLECTIONS

BY THE REV.

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Capt. L. J. C. Jr.
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PREFACE.

I have been requested to write a Preface to this first attempt at a Vocabulary of an East Equatorial African language. It belongs to the great Bantu family, and is the vernacular of a tribe whose habitat is just to the north of Mombasa, about 39° East longitude and 3° South latitude, and entirely within the sphere of British influence. The Rev. W. E. Taylor, M.A., already favourably known for linguistic researches, has, as an agent of the Church Missionary Society, itinerated in their midst, and made use of his opportunities to make this contribution to science. It consists of a Vocabulary, preceded by remarks on the language, and with an Appendix of genuine language-specimens, accompanied by translations. The articles attached to some words are very full, and many local folk-lore and tribal subjects of interest are touched upon. On the whole it is a very creditable performance, and will no doubt lead on to translations of portions of the Holy Scriptures, and of religious and educational works.

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INTRODUCTION TO THE GIRYAMA LANGUAGE.

I. HABITAT.

GIRYAMA (in Sw. Giriyama, or Giriama) is the name of a tract of country in East Equatorial Africa about fifty-five miles in length, and about thirty-five or forty miles in extreme breadth, of which the northern extremity may now be said to touch the Sabaki River at Jilore, while the most eastern point is at Nyari, on the inner slope of the range of hills that runs S.S.E. from Mount Mangea to the port of Mtanganyiko, and the most southern is at Kaya-Giryama (metropolis of Giryama), some hours north-west from the C.M.S. station of Kisulutini. The most westerly portion of Giryama seems to be the districts near Kira and Wacho.

The country falls into three divisions: the Weruni (or "Veldt") of Giryama, Central Giryama, and Northern Giryama,—of which the latter is perhaps the most populous.

1. The Weruni—once thickly populated, as is evidenced by numerous deserted palm-groves and sites—is comparatively well watered, abounding in springs. Its soil is reputed to be fertile and to afford excellent pasturage; but the incursions of the Masai have driven away the inhabitants from the more exposed portions—those between the Kaya and the south of Mwaebra's Hill, where is the C.M.S. station of Kam'likeni ("Come-and-praise-Him!").

The Weruni includes the following districts, or "malsalo":—
Papea.
Mizaheni.
Kadzitso-ni (Little Springs, or, — Eye):
Manja.
Kibwabwani.
Ts'angalaweni (Fine White Gravel—the original, from which the others below took their name) is known as the "muviya" or "Gate" to the Kaya, i.e. the district through which the Kaya is approached.

Kinagoni.
Gotani.
Kitswa-chi-Ndzovu (Elephant's Head).
Birini.
Makululu.
M'tsengo.
Kirima cha Kitsomeni.
Luvoli.
Mwa-Ngongo.
The first five of these are said to number only a single town apiece (1887), not reckoning the settlements of Kambus. The rest are fairly populous, with the exception of Gotani. The last seven lie in a line between the Kaya and Mwasba’s.

2. Central Giryama is arid, with salt rivulets and springs. The surface water is used for drinking, and is collected in “mitsara,” or holes made for the purpose. As in the Dry Season the supply is exceedingly scarce, it is preserved by means of spells and “medicine,” removable only by the possessor, in whose absence no water can be drawn from the pits without incurring the consequences of violating the spell. Many families who were originally emigrants from the Weruni are found in this part of Giryama, but the great bulk seem to have settled in the Northern Division.

Central Giryama includes the following districts:—
Makonje-mare (Tall Bow-string Dempo).
Dungicha.
Kaziya-m’ayo (Little Pool of the Heart, or Alive; the place originally bearing this name is that in Northern Giryama).
Soso-ni (The Thickets).
Mitango-ni (Cucumber Plants).
M’che K’endzi (“Wife doesn’t like!” on account of the difficulty the settler had in persuading his wife to stay there with him, so wild was the district at the time).
Mihandeni.
Mgamboni.
M’uyuni (Baobab Tree).
Mereni (The Crop of “Mere”).
Migujini.
Bamba.
Bi-Rya (Rya’s Father).
Mufomo wa Bi-Rya.
Silaloni, now quite deserted (’87).
Mweza-m’oyo (Heart’s Delight).
Mitangani (Water Jars).
Mufomo wa Mitangani.
Maziya-Chenda (Nine Pools).
Vigongeni.
Mwaina (Son of Ina?).
Peta-nguwo (Tuck-up-skirts).
Mweza.
Nyari (Bare Patch, or Cliff,—although there is no such thing as a “Cliff” here, the place taking its name from the original Nyari in the East of Giryama).
Kakuluni (The Little M’kulu Tree).
Ziya ra Mawe (Rocky Pool).
Kira.
Wacho.
Malomani (Ant-eaters).
Muhoni kwa Kadzina (“the River” at Kadzina’s).
Muhoni kwa Nyungu (“the River” at Nyungu’s).

3. Northern Giryama. Mount Mangea, at the extreme north-east of this division, is said to have been the original seat, not only of the Giryamas, but of the different Taita tribes. This statement is remark-
able, for the languages as at present spoken present a great contrast, the Giryama approaching the Nyika dialects, and the Taits approximating to Kamba in structure and sound. At present Mangea is almost waterless, and the villagers at its base have to fetch their supply from a great distance for many months together, in some cases from brackish wells more than two hours distant. The night is often devoted to the procuring of the daily water supply. The heavy dews explain the luxuriance of the crops in this otherwise droughty northern district.

The districts included in Northern Giryama are:

Kaziya-M'oyo (see above).
M'kauma-Kendzi ("the Kauma-man doesn't like," so called from a contention which arose between people that had left the Weruni to find a safer abode in North Giryama and some Nyikas of the Ribé tribe, who had separated from their fellow-tribesmen by reason of a severe famine with the intention of making a temporary sojourn in the hilly district they now occupy. Here the fertility of the spot was such that they said, Hudziire lu-kauma, "We have come and we remain"—hence their name. They multiplied at such a rate that they pushed northwards into the Giryama territory vacated by the Galas, and claimed this particular district as theirs when the Giryamas came "to take their own again").

M'tsangamale.
Magogoni (Stumbling-blocks, or, Logs-in-the-Path).
Nyari (see above).
Rare kwa Mwavuwo (Mwavuwo's at Rare), a Digo settlement.
Dindiri kwa Ngonyo (Ngonyo's at Dindiri), another Digo settlement, under the father (?) of the preceding chief.
S镍ikumbe ("Touch me not," said to the encroaching Kaumas [see above] by the Giryama settlers).
T's'angalaweni (Stonegravels, the original one is the one near the Kaya, above).
Mangea, on the western slopes of the range of that name.
Mangea-wa-Nyasi, Grassy Mangea, the plain to the west of the mountain.
Kwa Mwana wa Gulicha (at Gulicha's Son's), otherwise, simply, Gulicha: that word in Sanya or Gala meaning the same as T's'angalaweni above.
Soso-Demu (Clout Thicket).
Mihuhuni (The M'hubluu Trees).
Fuladoyo (from the Gala, "fuldoya," = looking-glass).
Migodomani (the Mgoma Trees).
Kalandzeni.
Mwavueni.
Mwangudo (on the river of that name).
Soso-Dima.
Mikalazani.
Wara wo.
T's'angalaweni (see above: this is the most important of the three).
Mizijini (The Roots).

Many of the "malalo" above enumerated are now depopulated. One of the most populous is that of Magogoni, in Northern Giryama, in which one district the writer himself saw nearly forty small villages.
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In both Central and Northern Giryama, people, in favourable years, reap large harvests. Fruit-bearing trees are comparatively scarce in this region; the papaw and pine-apple are, however, plentiful, especially the latter. Coconuts, mangos, oranges, and bananas will not flourish; and limes, and especially lemons, are poor. The juice of these latter fruits, when procurable, is useful to the traveller as a corrective to the filthy water. The numerous wild aloes, screw pines and bowstring hampes, euphorbias and cycads, are here and there burnt down annually by the people engaged in making clearings for cultivation; hence the ground becomes covered with an alkaline ash, from which the salts are washed out by the rains and carried into the soil. To this, it may be, is due the nauseous character of the spring water.

The destruction of the forests has apparently affected the rainfall, for since the last colonies were led into Central and Northern Giryama (upon the withdrawal of the Galas, about a century ago), the old people say that there has been a great change, not only in the character of the water (which used to flow sweet in the Mulioni stream and that near Fuladoyo—the “muho wa Mwa-Ngudo,” “the River of (the Hill of) Mwa-Ngudo” —the River Bale) but also in the fertility of the ground, which in many places will no longer grow the banana to perfection as formerly, on account of the “bitterness of the soil.”

The cause of the present aridity may be as follows: once, when the country was in the possession of the pastoral Galas, who were not obliged to clear the ground for cultivation, the moisture from the exhalations of the neighbouring forests permitted the rain to reach the earth as it fell from the clouds: whereas, now that the forests have in large part perished, the clouds often suddenly vanish as they come inland from the sea, becoming absorbed, long before they can distil their moisture, by the dry “air-cushion” against which they are carried.

II. PHONOLOGY.

An account of the whole subject of the pronunciation of this language may be divided into the following heads:—

(1) The Vowel System.
(2) Consonantal Sounds.
(3) The Tonic Accent.
(4) The Stress Accent.
(5) Grouping of Words.
(6) Intonation.

1. The Vowels. The pure “Italian” sounds have been given in this work to the five vowels a, e, i, o, u [sounds that may be more nearly expressed to the English eye as; ah, ay, ee, oh, and oo].

These Vowels are themselves distinct syllables when they do not follow a consonant: they cannot combine with one another to form diphthongs.

Every syllable that is not formed of a single vowel must end in a vowel; but the “vowel-like” consonants m and n may stand alone as distinct syllables requiring no vowel. See under consonants (2). There are no “Closed Syllables.” *

* “Closed” syllables are those which are closed by a consonant, as are bat, pig, song.
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The vowels are divided into two Classes, the Open Vowels and the Close Vowels. The open vowels are pronounced well forward in the mouth, without confining or clipping the sound; and the Close are formed in a more compressed vocal cavity, so as to confine the sound. (A close vowel is not necessarily short, but is often prolonged; e.g. Es, Yes.)

Examples of contrasted words possessing respectively open and close vowel sounds are as follows. It will be seen that in most cases words have been chosen in which the difference of vowel sound distinguishes a difference in the meaning:—

Open a - { tsama, v. be sweet }
      { laya, v. plant }
      { bâra, v. get accustomed }

CTR. close a - { tsama, v. remove to another abode. }
      { laya, v. forget. }
      { bâra (Sw.), n. inland. }

Open e - { mwezi, adj. cleansing }
      { mweri, adj. pure }
      { fisî, n. hyena }

CTR. close e - { mwezi, n. moon. }
      { mweri, n. disc of brass. }
      { fisî, n. back of an object. }

Open i - { sîswi, it is not we }
      { usiku, adj. certain }

CTR. close i - { sîswi, pers. pron. we. }
      { usiku, n. night. }

Open o - { lukolo, adj. filthy }
      { ulongo, n. ground }

CTR. close o - { lukolo, n. tribe. }
      { ulongo, n. lie. }

Open u - { muvuhi, n. one that draws }

CTR. close u - { mufushi (or futi), adj. short. }

If in a root or uncompounded word the accented vowel have a close sound, the other vowels in the word prefer a close sound.

Vowels have a tendency to sound close in the presence of certain consonants, especially before blended, and after aspirated, letters (see under Consonants, below); and with n; j; ch; g; k; z. s. Ku- before a verb beginning with an o drops its u, and before an a or e may change its u to the labial fricative w. Examples: k'-ombola for ku-ombola; kwenda for ku-endâ. An s or z will sometimes quite absorb an u sound; as in ku-m'-za-uba, for ku-mu-uba-uba, to ask ask him, i.e. to examine a man. Not only s and z, but other root-initials, as k, t may make the prefix mu-(when the accent is weak of the syllable in which the s or z, or k, etc., is the initial letter) to become m'-, thus: m'zuzu, m'sirigimbo; m'kono-we, m'tumia.

2. The Consonants. The Giryama consonants are many of them similar to, but few seem to be absolutely identical with, the corresponding English ones; and the system of their combination with one another and with the vowel sounds, is strikingly different from that to which we are accustomed in European languages. To the stranger who seeks to speak correctly, the greatest difficulty consists in the presence of

(1) Strange sounds.
(2) Varying sounds.

It will be difficult to entirely separate these two difficulties in this discussion. In beginning we will confine ourselves to the discussion of the first. It is probable that every Giryama consonant is more or less different from its English representative, if not in all, at least in some of its uses. But until we come to the question of "blended" or combined sounds, the following letters may be passed over briefly and without special comment,
as having practically the same sound with that which they severally represent in English:—

\( h \) in heal (from the chest, see on m and n, and v, below).

\( s \) in seal, z in seal.

\( f \) in fail, v in vail (but an initial v may be accompanied by an h sound, hv; see below).

\( w \) in wait (to be distinguished from v, below).

\( dh \) in that (th has been reserved for the sound of th in thin, which only occurs in foreign words).

\( ng' \) as in singer (ng as in single will be discussed under the combinations of g).

\( l \) as in loom, r as in room.

\( m \) and \( m' \), as the first and second ms respectively in “Mom.” when divided thus, me-m’. Here, therefore, note that \( m' \) and \( n' \) are “semi-vowels;” that is, they are sounds pronounced independently of any vowel. For \( n' \), see below.

We now come to the sounds which, to a quick ear, are in contrast to their English correlates:

\( HH \) (hh) the same sound as h, but emphasised (more from the chest).

\( N \) is pronounced, not as in English, against the upper front teeth, but by turning the tongue’s point or fore part (as for D, T, below) slightly up against the palate immediately behind the upper front teeth: in fact, it is a “cerebral” consonant. The isolated semi-vowel \( n' \) occurs much more rarely in Giryyama than in its sister language, the Swahili. The sound does, however, exist, as for instance when a monosyllabic word like n’dze is pronounced alone, and not by throwing back its accent on the preceding word: thus, n’dze ya-ts’i, outside the land. Ng’ also exists as a semi-vowel (a single vowelless syllable), as in the quadrisyllable “ki-ng’-mwa-rya” (which, however, may be pronounced as a trisyllable, ki-ng’mwa-rya).

We now come to three (if not four) remarkable initial sounds—\( Hm \), \( hn \), and \( hv \)—pronounced like m, n, and v, respectively, but accompanied by a breathing effort through the nose. They occur in the words hnamma (mother, my mother), huane (eight, in counting), hvivi (these things, thus), hvoya (pray, beg). These consonants prefer a close vowel to follow them, and occur only as initials. L seems sometimes to share this peculiarity.

Next we get the sound zh, which is the French j made rather forward in the mouth with an accompanying slight pursing of the lips in the position for vy. It is used where vy (and, sometimes, zy) occurs in other dialects.

The following six pairs of consonants, each pair consisting of corresponding “breath and voice” sounds, are most conveniently treated of together, taking them as they are pronounced, from the front of the mouth backwards. It will be seen that each pair is liable to the same combinations and changes; and in other respects they present a mutual analogy.

\( P, B \): seems to be sounded gently and evenly from the whole of the lip, and not merely from the centre, as in English. Besides, in their uncombined state they have nothing “explosive” about them. The learner should contrast the simple \( P \) with its aspirated or explosive equivalent, to be noticed below.

\( T, D \): is the next pair in order, being pronounced by pressing the tip of the tongue gently on the lower part of the back of the front upper teeth,
in a more forward position than the tongue takes in pronouncing English T, D. They are gentle and even in character, and the T, like the P above, should be practised in contrast with its explosive form. They are not so "dental" as the Swahili dental d and t.

TS, DZ: each a softer sound than seems to the English eye. The aspirated ts' will be discussed below.

T, D: pronounced further back than the preceding, and formed by pressing the blade or forepart of the tongue gently upon the front palate so that it closes across the palate from side to side. Neither one is so strongly "cerebral" in sound as are the corresponding Swahili consonants. Again, the T must be distinguished from the aspirated form below.

Ch, J. This is by far the most difficult pair for the English organs to master. The sound exists in Hungarian, but in no more familiar European language, so far as the writer is aware. For instance, gy in the word "Magyar" is exactly the same as the Giryama j. The soft liquid sound might be written suggestively to the eye as, ç, j. It is produced by applying the upper hinder part of the flat of the tongue to the palate and allowing the sound ch, j, to escape without effort. It will be seen that philological combination gives a very different character to the j and ch, as it does to the preceding letters. As with the other letters of this group, the simple ch must be carefully distinguished from its aspirated form.

K, G, are similarly gentler and evener than the English, and they are perhaps even more difficult for the beginner to execute than the preceding pair, the difference being more subtle. Again, distinguish K from its aspirated form, to be considered below.

The other simple sounds which remain to be considered are two:

NY. This is perhaps the crux of all the sounds to an Englishman, who must get quite rid of the idea that it resembles NL. Nya and nia (Anglice neah) are indeed entirely different sounds. N, it has been seen, is formed by the point of the tongue against the front part of the palate, but NY is formed with the tongue in the same position as it takes to form CH and J.—Krapf, with his continental associations, used sometimes to write it "gni."

W. This is pronounced by approaching the lips as though to form b, and then pronouncing a W, at the same time making a very slight contact of the lips through which the soft muffled sound gently issues. The sound must be carefully distinguished from v (formed by the lower lip against the upper teeth) and the ordinary w.

We will now proceed to examine the combinations which the preceding letters are capable of making one with another.

The first and most important of these consists in the curious permutations caused by the letter N in blending with other consonants, which peculiarity causes the difficulty above noted of the variability of certain sounds. In pursuing this subject it will be necessary to introduce a small amount of philology. It would indeed seem that the powers of the letter N constitute an element which one should keep in full view in any study of the intimate philology of Bantu languages that is to be at all satisfactory.

(1) With certain letters a preceding N becomes absorbed, the letters themselves undergoing no change; (2) with others the N becomes blended, but leaves its impress upon the letter with which it has become blended,
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either by converting that letter, if a “breath” letter, into an “explosive” —the N sound completely disappearing, but causing the letter itself to be greatly strengthened and emphasized in character (or even altered to a consonant altogether different to that appearing in the stem)—or, in blending with it (if a “voice” letter), by forming a combined sound of N and the consonant in question.

1. In the first case the N is completely absorbed. This takes place in the case of ng’, m, f, v, and s (also h, as in hawe, plur. ano hawe). With another n the “philological” n may remain unchanged or become absorbed.

2. In the case of the “voice” consonants b, d, dz, ď, j, g, the n blends to form one sound, thus: mb, nd, ndz, nd, nj, ng (as in single, c'tr. ng’ above). In this combination the n is so closely united with the letter following as never to be separated from it so as to form a distinct sound,—except in the one instance ndz, when it may happen that the unaccented monosyllabic word “ndze” cannot be used as an enclitic, and must therefore be pronounced n-dze, as stated above. J, in the combination nj, takes the English sound of j; but the cerebral nd has more of the trilling quality than the simple d.

With the corresponding “breath” consonants p, t, ts, t, ch, k, the N combination is more difficult to explain—each of these sounds seems to absorb its preceding n, and at the same time to gain an emphasis or explosive force not natural to the simple consonant, the sound of which thus becomes considerably altered in quality. The breath that aspirates these sounds comes in each case not as in the ordinary letter h from the chest, but from that part of the mouth immediately behind the organs engaged in the pronunciation of the letter. We will take these aspirated consonants seriatiim, accordingly as they are pronounced, from the lip-consonant backwards:

n + p (or, +h where philologically it stands for a p sound) = p’ (“explosive” p). Examples: p’utsu, narrow, from hutsu (of which word the h was originally a p sound); p’ore, plur. of lubore, a bowstring (Sw. upote, p’ote); p’ala, gazelle (= npala, the diminutive being kapala, a small gazelle, with the ordinary smooth p).

n + t = t’ (“explosive” t). Examples: t’ite, little, N class, from t’ite; t’iya, giraffe (diminutive, katiya, with the unaspirated t). It is noteworthy that names of wild animals usually belong to the third class, although the “construction” may be that of the first, or “Animates” class of nouns.

n + ts = ts’ (“explosive” ts). Examples: ts’ongo, bird (diminutive, katsongo, a small bird); ts’wano, sweet, N class, from ts’wano; ts’ano, five, N class, from tsano (five, in counting).

n + t (or h representing a t sound) = t’ (“explosive” t). Examples: t’ahu, three, N class, from hahu (three, in counting); mut’u, man, Sw. mt’u (originally muntu, as in the Barawa Swahili).

n + ch = ch’ (“explosive” ch). Examples: ch’ache, few, N class, from chache (vit’u vichache, a few things); ch’enje, brilliancy. (Cfr. chenje-che = “his torch,” with ch’enje-ze = “its brilliancy”).

n + k = k’ (“explosive” k). Examples: k’ol’o k’olo, filthy tribes, plural of lukolo lukolo, a filthy tribe, noun of the LU (plur. [n-]) class of nouns.

The only other combinations are those with w or y, or y preceding w, formed by any of the former consonants or combinations.

Y after a v usually becomes zh (see above).
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W after a k or g becomes the labial fricative W: e.g. ku-pōga, to beat; ku-pōgwa, to be beaten. After an aspirated k’ it nearly amounts to a p: e.g. k’wale (a sort of bird), which sounds almost like likpahè.

The effect of certain consonants on the vowels surrounding them has been noticed under the Vowels.

3. The Tonic Accent lies on the last syllable but one of every word that is not an accented monosyllable (like tu‘, only): except that—

1. In the case of certain trisyllabic verbs, especially the “applied forms” of dissyllabic verbs possessing a close vowel, the accent is brought back to the first syllable of the root; as in ku-m‘-gusirir, to hold for a man, applied form of gusirir;

2. When a monosyllabic word follows a verb or other word it loses its independent accent, and throws it back on the last syllable of the verb, or other word preceding it: e.g. ku-hendá-t‘o, to mend, from ku-henda, to make, and -t‘o, even, well (which latter never stands alone, unless as t‘o-t‘o, level); ku-tsimbá-t‘ë, to dig the ground (ku-tsimba and t‘ë).

4. The Stress Accent—that which in English we constantly throw on an emphatic word in a sentence—exists only in a very modified degree in Giryama, the tone of voice (see below under Intonation), or the various interjections taking its place so as to bring out the meaning. One syllable in a compound word cannot be accented, as in English, to the prejudice of the other syllables in the word, even when that syllable introduces a contrast on which it is desired to lay stress. E.g. when one utters a sentence like “To be or not to be?” one should not lay any particular stress on the syllable si (not) in “Vikale hedu visikale?” But the interjection bai at the end of that sentence, or dzez at the beginning, may be used to convey the idea desired. Interjections may be accentuated ad libitum, and certain words may have their syllables prolonged, in conversation, to an extent which would be inadmissible in English. Cp. the word m‘zïma occurring in the ordinary salutation. [See Salutation.]

5. Grouping. This is intimately bound up with the question of Accent.

1. a. The way in which an “enclitic” monosyllabic word throws back its accent on the preceding word, thus bringing forward the accent of the latter if it is a polysyllable, or strengthening it if a monosyllable, has been noticed above under the Tonic Accent. b. But there are a number of words which, although dissyllables, are pronounced in one breath, as it were, with the word which they succeed, so as to throw the accent of the latter into the shade. These are chiefly the personal pronouns of two syllables: thus, not only do they say “uhá-we,” his bow (the accent being thrown back from the “enclitic” pronoun -we, his), but also “uhá-wángu,” my bow, the accent of the uha being, as we have said, thrown into the shade by the strong accent on wángu, in both cases the phrase sounding almost like a single word.

2. a. Again, there are a number of “proclitic” monosyllabic words, i.e. those which precede a word or phrase carrying a strong accent, and yet capable of blending with that word or phrase to form, practically, one word with it: these are the particles representing the word “of,” the prepositions na, kwa, the particles ni, si, and the monosyllabic personal pronouns ye, etc. b. Also there are dissyllabic words and polysyllabic words which may come under the same class: thus kahi-yëhù, among us, the chief accent falling on yëhù; kahi-ya-uruwëngu, in the world, the chief accent of the whole being borne by the uruwëngu.
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The grouping and accentuation of the Lord's Prayer is as follows: —

_Hvosyo ra Bwana._

_Babi-yéhu uriye-mulungú-ni!_
_Dziná-ro ni-ritsúke,_
_Udumbé-o ni-údze,_
_Mahendzó-go ni-gakóle dzulu-yá-ta'si, hère gakalasho ko-mulungú-ni._
_Húp'e réro chakurya-chéhu cha-kuhuwáiza (or cha-kuhuwáiza):_
_Ná-we huróchire makosa-géhu, here-dza-sáwi hudzizhoaróchire mahu-kosáo._
_Na-ve utsahusrika majezo-ni:_
_Eta-kahéri fwokóle na-ui:_
_Kwani-udzumbe, na-ngúvu, na-ngúma, ni-zhako-üwe, kare-na-káre,_
_Hhamii._

6. Intonation. It is very interesting to listen to the way the natives modulate their euphonious language. The following conversation between a child and her grandmother should be heard as pronounced by two natives, in order to obtain an idea of the tones:

Child. _Hawe! hawe! (Grandmother! grandmother!)
Grandmother. He? (Well?)
Child. _Bam'zhere wamba (Uncle says)._ Grandmother. He? (Yes?).
Child. _Um'git'ire kanolo? (Will you cook him a little cake?)
Grandmother. _I-i! kanam'tsoma m'oyo? Si baha nim'git'ire kitakwa ga? E-e! (half-vexed — What now! Does a little cake suit his liking? Had I not better cook him some gruel or something? Well, to be sure!).

INTRODUCTION TO THE GIRYAMA LANGUAGE. XV

as will most likely be the case, the student already possesses a knowledge of Swahili.

IV. RELATION OF GIRYAMA TO SWAHILI.

It will be an instructive study for the student of “Bantu” tongues to compare these two languages. The Giryama is interesting to the philologist from its preserving, almost intact, much of the vocabulary and grammatical characteristics of the old language on which the modern Swahili is based—the Ngozi. Giryama and Swahili are seen from internal evidence, like many another pair of Bantu tongues, to have been once a single language that at some time or another became split into two ever-increasingly divergent dialects. Whatever difference of form these dialects now present is probably due to the history—so very different in surroundings and fate—of what was once a race of identical origin, manners, and language. As to the respective peoples, there could hardly be a greater contrast than that which they now present; the one, decimated, small, compact; essentially inland, non-slave-holding (there is no genuine Giryama word for “slave,” although the institution itself exists in a mild form), and uncommercial; confined as to habitat; republican in institutions; conservative of manners, customs, and the Bantu religion (the worship of ancestors and the belief in a God); destitute of literature, but handing down its legends with literal accuracy of expression and detail*—it has apparently preserved its purity of language and lineage up to the present time. The other is, in these respects, what it might be expected to be from its character and accidents—a seafaring, barter-loving race of slave-holders, and slave-traders, strewn in a thin line along a thousand miles of creeks and islands; inhabitants of a coast that has witnessed incessant political changes (including invasions and civil wars), and a succession of (often foreign) monarchical dynasties in various, usually multiple, centres; receiving into their midst for ages past a continuous stream of strange blood, consisting not only of serviles from the interior, but of immigrants from Persia, Arabia, and Western India, men that have come to live, and often to die, as resident aliens, leaving in many cases a hybrid progeny;† while of one section of these immigrants—the Arabs—the Religion has become the master-religion of the land, overspreading, if not entirely supplanting, the old Bantu ancestor-worship, and profoundly affecting the whole of the family life; and at the same time, owing to that religion imposing the daily use in its numerous observances and ceremonies of a tongue “not understood of the people,” no less profoundly affecting the native vocabulary and idiom. This latter is perhaps the greatest of all the disturbing influences enumerated above; for example, we find that the original native expressions in such depart-

* The myth of the chameleon, typifying the failure of the good principle in man before the evil, and its result in bringing death upon the world (see the Appendix) is told with hardly a variation by the Zulus. See Bishop Callaway’s “Zulu Collections,” published in South Africa, for a sight of which I am indebted to the Bishop of Salisbury.

† And here we may mention the result of the successive Portuguese occupations, dating from 1500 to 1750; they have left their mark behind them in this respect also, for some of the “tribes” of Mombasa lay claim to Portuguese descent.
ments as Prayer and Blessing, Ejaculations, Salutations, etc., have either vanished or become obsolete, or are being gradually ousted, their places being occupied by the stereotyped Arabic expressions common to Islam. The language of the one people is, accordingly, a fund of native roots, with a living and elastic, elaborate apparatus of prefixes, etc., by the intelligent use of which new ideas can be expressed in native forms without the introduction of new words from outside sources: the language of the other is, indeed, a tongue originally constructed out of similar material, and upon identical principles; but, so to speak, some of its joints have become stiff from want of use; parts of its body have mortified and dropped off, their places being taken by artificial limbs; and its life-blood is in danger of being poisoned by the bad air of its surroundings.

For simultaneous use with the English-Giryama Vocabulary, the student is recommended to the Nyika-English Dictionary of Rebmann (S.P.C.K.)—a work dealing with a nearly related dialect, and one the Author would have been glad of the opportunity he might have had of comparing it with native authorities during his several periods of residence in the Nyika head-quarters at Rabai, could he have met with it in the mission-field. Remarks on this important work will be found, together with further Giryama examples (proverbs) and notes, in the Author’s little book of “African Aphorisms” (S.P.C.K.).

For the English copia verborum in the Vocabulary the Writer owes much to previous missionary vocabularies of other languages; the Giryama is derived from direct native authority.

W. E. T.

LONDON, 1891.
A SKETCH OF THE GIRYAMA VERB, ITS FORMS AND DERIVATIVES, WITH EXAMPLES.

I. Roots:— Mono syllabic; fwa, die; gwa, fall; rya, eat; dza, come; [a], be (obsolete); p'a, give.
   Dissyllabic: kala, be; kala, stay; hala, take; henda, do; maka, wonder; enda, go; uma, be hard; amba, say; riaha, leave; zhaa, bear; manya, know, recognize; kosa, err; hendza, like; fika, arrive.
   Polysyllabic: tsikita, crush; angira, enter; okola, save; ombola, put forth; angalala, be taken aback; hambala, creep along.

   Composite: kelesi, sit.
   Loan words (chiefly from the Arabic, probably through Swahili): timira, be complete; tubu, repent. [Note: Verbs in -u do not change their termination in the active, but make their passive, in -iwa, regularly; e.g. jussive of tubu, active, ni atubu, let him repent; jussive of ishimu, passive, ni aishimiwe, let him be honoured.]

II. Passive:— The passive of any form of the verb is formed by inserting w before the last letter but one in that form; maka, be wondered at; ku-rya makes ku-riwa; ku-tuwa, ku-tuwiwa; ku-p'a, ku-p'ewa.

III. Infinitive: ku- before the root gives force of English “to;” ku-fwa, to die; ku-wenda, to go.

   The Negative infinitive is formed by placing -tsa- between the ku- and the root. Example: ku-tya-hendzwa, not to be loved, to be unloved. The infinitive can be used as a “noun of action,” with the construction of the KU class, see Table I., and VII. B (1): ku-rya-kwe, his eating; ku-m'-rya-kwe, his eating of him (with objective prefix).

IV. Simple Positive Tenses. A. Primary. Notice that yu- or u- is the subjective pronominal prefix in the third person singular of the primary tenses positive; a-, in the negative and secondary tenses. [For the other subjective and the objective pronominal prefixes see the Tables.]

   (1) Present; sign or tense-prefix, -na-[ni, u, yu; hu, mu, ma]-rya [I, thou, etc.] eat. The first singular prefix ni- may be omitted in
speech; the tense is then distinguished from the past by the accent remaining unaltered in the present, whereas it is thrown back in the past: e.g. na-ki-tsikita, I am crushing it, ná-ki-tsikita, I crushed it. The sharpening, or "closeness," of the first vowel distinguishes ná-rya, I ate, from nárya, I eat, or am eating (for ni-na-rya).

(2) Habit (or denoting the result entailed by a present action); sign, —the mere root without tense prefix: ni-rya, I am accustomed to eat; u-n"-rya, he is (or thou art) sure to eat him. In the older language this form had a perfect force, still preserved in many riddles and proverbs. Note: The sense of the tense of habit may also be expressed by the copula ni before the infinitive: e.g. at'u ni ku-nena, people are in the habit of saying.

(3) Future, Nearer (or special?); sign, -nda-: yu-nda-rya (or u-nda), he will eat, ni-nda-ki-rya, I will eat it (kit'u, chakurya, the food).

(4) Future, Distant (or general?); sign, nda-ku-: ni-nda-ku-fwa, I shall eventually die.

(5) Perfect (near past), Older Form—two varieties: (a) sign, the termination -re (making -ire after an a, i, or u in the preceding syllable, in verbs not monosyllabic; and -ere after e, o) occurring usually with the monosyllabic roots; ni-dzi-re, I am come (lit. "I have come"); ma-fwere, they are dead (lit. "they have died"). In the applied form of the verb this perfect is very frequent, and is made by merely altering the termination -ra [see VII. (3) (a)] to -re: so that the old perfects of the simple verb and the applied form have one and the same type: nífikire = I have arrived, or, I have arrived at. An exceptional form is mandzire, I have gone, I went: (b) sign, -e- . . . -e (- the vowel -a-, if present in the root, altering to -e- for euphony); u-rere, he or she is, or thou art, asleep (lit., "has lain down," or "has slept"); m-engelezwe ni ut'u (for ma-e- . . . ) they were taken aback by a thing.

(6) Perfect (near past), Modern Form; sign -dza-: ma-dza-angira, sign come in. Notice that the perfects relate either to recently past time, or to a past event, the effect or sequence of which is still current, where we might use the present in English. Dza- may stand without ni for ni-dza- (I have . . . ) dza-manya! I know!

(7) Past (distant past); -á- . . . (an u-preceding it becomes w-): w-á-dza, thou camest, or he (or she) came; ná-manya, I knew; ná-mu-maka, I wondered at him [ct. na-mu-máka (for ni-na-mu-m.) I wonder at him].

B. Secondary. Notice that the third singular in the secondary tenses has a- for its prefix.

(1) Relative Tenses. In the relative verb there are four parts [there may be a fifth]. The first in order is the subjective prefix (say, ni-I . . . ); this is superfluous in English; but Bantu say, "I am the man, I who who struck him." The second is the relative "fulcrum" (say, -ri-, did)—here called fulcrum, because it serves as a pivot on which to poise the next part (the relative prefix). The third is the relative prefix, which may be either subjective (as -ye-, who; -cho-, that), or objective (as -ye-, whom; -cho-, that). [If the verb stand absolutely, or if the objective relative prefix belong to the first class construction, and represents a sentient being, the relative prefix requires the addition after it of the objective pronominal prefix (as ye-m', who him, or whom) where the "he,"
A SKETCH OF THE GIBYAMA VERB.

or “him” would be superfluous in English.] The last part is the verb root (as -richa, leave). Putting these parts together we get a relative tense [as, ni-ri-ye-m’m’-richa, lit. “I did whom him leave,” i.e., (the man) whom I left: or it might be taken as, I who left him. Other examples will be given under the different tenses of the relative below]. In the present and older perfect relative tenses we get, apparently, only three of these parts; but that is because the verb itself serves as the relative “fulcrum.” For the method of expressing the relative, by means of a primary tense, with the auxiliary verb amba, see under the article To Be, in the Vocabulary.

Present Relative; fulcrum—the verb root: ni-ki-riicha-cho, the thing which I leave; ni-gw-u-ye, I who am falling. This relative practically serves for both the present tense, and that of habit.

Future Relative; fulcrum, -ndi: ma-ndi-ho-m’-tsikitsa, (the time) when they shall crush him; u-ndi-zho-hendza (the things) which you shall please; i.e., how you shall choose.

Further Future Relative; formed by introducing the syllable -ku-immediately after the relative particle of the future relative: u-ndi-ye-
-ku-m’-hendza, the (man) whom you will (eventually) love.

Perfect Relative, Older Form; fulcrum, the verb in its perfect form, see above: ha-hembelele-ho, a place that trends along; a-re-ho, (the place) where he is asleap; see the remarks above (Primary Perfect Tenses).

Perfect Relative, Modern Form; fulcrum, -dzi: a-dzi-o-a-ok’la, or a-
dzi-o-okola (the -a- of the objective pronominal prefix being absorbed) the men whom he saved; ga-dzi-ye-m’tsikitsa, (the man) whom the stones (mawe, understood) crushed; u-dzi-cho-ra, the (food) which thou hast eaten.

Past Relative; fulcrum, -ri: ma-ri-yo-kala, (the house) at which they dwelt. There is also a form of—

Secondary-Past (or continual) Relative, fulcrum -ki, which seems confined to its use with the relative particle -ho-, referring to time or place: makilonuka, (and) when they went away.

Conditional Relative:—for the curious conditional relative (fulcrum -nga-), see under Conditional [(5) below].

(2) Historic Tenses (or continual tenses, or subordinate tenses of narration). These are two in number; both of which may usually be translated by “and.” They are: The -KA- tense, used after perfect tenses (combining with an initial a- to -ka-, and with e- to -ke-). The -KI- tense, used after the past (becoming -CH- before an initial -e-). For examples of these two tenses, see under Overfeed, in the Vocabulary. Also see further under Negative Tenses. The other great use of the KI tense, is as a participle, cp. the Swahili KI tense; Nám’ona akirya, I saw him eating. The KA tense is sometimes used in a subjunctive sense, as with p’ore, lest; as—

“Usilazhe ga ulongo
P’ore ukapigwa mongo,”

“Give not went to lies
Lest thou have thy back beaten,”
or otherwise after a negative imperative; as—Utsatsuha-tsua m’dzi-ni, ukulumiza at’n, Don’t throw stones about in the town and hurt people. For the use of the negative subjunctive, as a negative historic tense, see the remarks upon it [Note on V. B (2)].

(3) Subjunctive Tenses; the sign for the positive tenses of the subjunctive is the termination -e (substituted for the -a of the indicative).
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Immediate Subjunctive: ni-fw-e, that I may die. Sometimes this is used as a future, or rather, it has a concessive sense, after a negative: e.g. the sentence, neno ra njama k’arimanyika hafa rignunulwe lwazu, ndo rimanyike, a word that is hidden in secrecy is not to be known, unless it be revealed, then it may be known, or, will be known. The subjunctive may be used sometimes as an imperative; see below under the Jussive [(4)].

The subjunctive after the present indefinite and the future, answers to the use of the KI and KA tenses after the past and perfect. See above [(2)].

Distant (?) Subjunctive, sign, -ka-. . . -e: ni-ka-fw-e, that I may go and die.

The distant subjunctive is usual where there is a distinct sense of motion in the sentence.

(4) IMPERATIVE AND JUSSIVE TENSES: they are as follows:—

Immediate (?) Imperative: rya, eat thou, pl. rya-ni, eat ye; richa, leave thou, pl. richa-ni, leave ye. With any (personal or other) prefix but ni-(me), the -richa, etc., would change to -riche: hu-riche, leave thou us; ki-richeni, leave ye it. But, ni-richa-ni, leave ye me. An exceptional imperative is ndzoo! come thou, pl. ndzoni, come ye.

Distant Imperative; sign, ka-. . . -e: ka-ki-richeni, (go) ye and leave it.

The Jussive consists of the first and third persons, sing. and pl., of the subjunctive; the third persons, and the first person plural, usually follow after the separate particle ni (which here means let). Ni hu-hvoye, let us pray; ni mende, let them go; nende, (= ni-a-ende, or na-a-e) let him go. Hinde! and pl., Hindeui! mean “Come along!” Ni fwende, let us go (fwe- euphonie for hwe-).

The Subjunctive, second persons, may be used in an imperative sense where we should use the imperative; as for instance, when in English one imperative follows another with which it is connected by the conjunction “and.”

(5) CONDITIONAL TENSES:

General Conditional; sign, -nga-: Kala wap’ews angahala, If he had been given it, he would have taken it. This form may be used in both a present and a past sense according to the tense in the protasis—usually a present or past indicative.

Perfect, or Past, Conditional; sign, -nga-. . . -re: hungere (from obsolete a, be; for hunga-ere), we should have been; hungakalire, we should have dwelt. [For the use of the form -ngere as a compound see VI., A. e.g. Kala si iyo muche, hungere huchere kurimirwa hafa hvikara, But for that woman, we should even now be having our cultivation done for us.]

Relative Form of Conditional. There is a peculiar relative form, especially frequent in conjunction with the relative particle of time, HO; e.g. Saidi udzahenda kum’hendzegezeza Pira, els so hakwe angahohala, The Sultan has indulged Pira, but he did not deserve it; lit. but it was not his place even if (it be the one) which he should take, or, els so hat’uhe angahohala, bearing the same translation; or again, in a contracted form, . . . songahohala, hat’u haha, it is not the (place) which he should have taken, this place: -ngaho-in fact, comes to be used to express even if. . .

V. Simple Negative Tenses. A. Negative Primary. The pronominal negative prefixes, si, k’u, k’a; k’ahu-, k’amu-, k’ama- are prefixed to form the primary negative tenses.
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(1) **NEGATIVE PRESENT**; sign, the negative prefix above-mentioned before the unaltered stem of the verb: Si-rya, *I do not eat*, or, *I am not in the habit of eating*; K'rya, *Thou dost not eat*, etc. Si- may contract to s- before a vowel, senda (for sienda, never used) *I do not go*. An exceptional negative present is sendzi, lit. *I do not like*; 2nd sing. k'endzi; 3rd sing. k'endzi; the plural is regular, k'ahuhendza, etc. Sendzi and the other exceptional forms are only used when there is no objective prefix; when one says, I do not like him, the regular form is used, sim'hendza.

(2) **NEGATIVE FUTURE**; sign, -nda-, preceded by negative prefix: Si-nda-fwa, *I shall not die*. Some monosyllables and dissyllables commencing with the vowels a- and e-, insert -ku- (or -kw- in the latter case) after the sign -nda-. Si-nda-ku-nda, *I will not come; Si-nda-kw-enda, I will not go*, apparently without necessarily giving the idea of the distant or eventual future noticed under the positive verb.

(3) **NEGATIVE PERFECT OR PAST**; sign, the verb with the termination -e, as in the old perfect positive (either -ire, -ere, or -e; see under the positive verb above): ku-hendza, to love, makes sendere, *I did not*, or, *have not loved*.

[(4) **NEGATIVE PAST**; the same form is used as for the negative perfect and its sense is determined according to the context: that is to say, if it is accompanied by the -KA- positive tense we know its sense to be near past (or perfect): if by the -KI- tense, to be past.]

Another form of NEGATIVE PAST is used in questions, with sign -a- before unaltered stem: Salaa? (for si-a-laa) *Have I not come out? K'a-w-a-laa (understand ut'u, matter) kwako? Does not the matter proceed from you?* The tense is used (like the Swahili si-me-) when a positive answer is expected.

(5) **NEGATIVE PERFECT PROPER** (or immediate perfect); sign, -nda- with the negative prefix preceding it: Si-dza-angira, *I have not yet entered.* Often used positively as an interrogative, retaining its recent perfect sense as in the positive form (e.g. Si-dza-kw-amba, *Have I not just told you?*) in preference to the other perfect. It also serves as a “not-yet” tense—see compound tenses.

(6) **NEGATIVE CONDITIONAL PRESENT**; sign, -nga- with the negative prefix: Si-nga-ku-nda, *I should not now be coming.*

(7) **NEGATIVE CONDITIONAL PAST**; the sign -nga- with the form of the old perfect above: k'engazhailere (the cow), *would not have borne* (for k'ainga-); singakwenedere, *I should not have gone*.

B. **NEGATIVE SECONDARY TENSES**; distinguished by their having the ordinary secondary personal prefixes (ni-, u-, a--; hu-, mu-, ma-).

(1) **NEGATIVE RELATIVE TENSES**; “Fulerum” (see positive relative), -si-: ma-si-yu-manya, according to the context, the man whom they did not, do not, or will not, know.

(2) **NEGATIVE SUBJUNCTIVE TENSES**: IMMEDIATE SUBJUNCTIVE. There are two alternative forms:

(a) Sign -tsa-, with unaltered verb root: a-tsa-ombola, *that he may not go forth, or without his going forth.*

(b) Sign -si-, with termination -e: a-si-ombola, *that he may not go forth.*

**Distant** (or General?) Subjunctive sign, -ka-tsa-, with unaltered root: a-ka-tsa-ombola, *that he may not go forth* (but possibly the -ka- may be
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confined to use with perfects and verbs of motion, as is the case with the positive subjunctive KA tense).

**Note:** The negative subjunctive after a positive past (distant or near) tense in a narration is equivalent to a "negative tense of continuation," or "historic": ná-m’-tsikitsa, atsafwa, I crushed him, but he did not die; nandzire nikatsafwa, I went (have gone) and (or but) died not (have not died).

(3) **Negative Imperative and Jussive:**

**Imperative:** signi - before the root with termination -e: si-gwe, do not fall; si-gweni, do not ye fall.

**Intensive Imperative:** probably only in second person plural, with subjunctive form with the imperative termination -ni: M’-si-hende-ni! Do not ye (so).

**Jussive:** the forms of the immediate subjunctive may be used in a "jussive" sense ("let him," etc.) with occasionally the particle ni or na before the third persons as in the positive subjunctive. **Note:** The negative jussive or subjunctive is used instead of the imperative in a general order or after another imperative, "Usialage," "Thou shall not kill"; Kala, usiuke, Remain, do not depart.

VI. Compound Tenses. The verb "to be" is used in the formation of compound tenses much as in English. Examples are:

A. Positive:

**Present Imperfect:** Ni kuhendza-ni (2nd person, u kuhendza-ni), I am (engaged) in loving.

*(Strictly Recent) Imperfect:* Nere nikirima, I have been, or, was cultivating.

*(Distant Past) Imperfect:* Nákala nikirima, I was cultivating.

**Incipient Perfect, (a):** Udzakala unam’tuwa, He has begun to follow him (or Thou hast); lit. He has been, he is following him.

This in past narration may be used as a pluperfect.

**Incipient Past, or Perfect (b):** Were unamala, He was (or has been) about wanting (to), or he was wanting (to).

**Pluperfect:** Were udzakosa, He had erred.

**Present of Continuance:** Nichere kuhenda, I am still doing.

**Past of Continuance:** Nere nichere kuhenda; also the distant past, nákala nichere kuhenda, I was still doing.

**Note:** Nichere is probably the old perfect either of kala, to be, or, of kala, to stay (at a place).

These tenses "of continuance" are very frequent in their occurrence.

**Participial:** nikikala kuhenda, If I should do, lit. I being to do.

**Note:** The KA and KI tenses of Ku-kala may be substituted for the perfect and past (or near past and distant past) in the above examples, where such tenses are appropriate: see under the positive "historic" tenses above.

**Conditional Imperfect:** Angere kuhenda, He would be doing, or, would begin to do.

**Conditional Present of Continuance:** Hungere huchere kurimirwa, We should still (or, even now) be having our cultivation done for us.

**Conditional Past:** Angere wánífwaha, He would have been of service to me.
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B. Negative (Compound Tenses):—
The "Not Yet" tenses: present, sidzangwe kuhenda, I have not yet done . . . ; past, nere sidzangwe kuhenda, I had not yet done . . . ; (conjugated, were k'udzangwe ku- . . . , etc.).

Note: The dzangwe is probably a contraction of dza = come, and angwe, an old passive past tense of amba = said; therefore it may mean literally, I have not come to be said (to do, or to be, anything).

Perf. or Near Past: nere sendzi, I was not loving.

Participial: nikiikala sendzi, supposing I do not love, or if I do not love; lit. I being I-love-not.

Relative present: niriyé sendzi, I who am not loving. Past: niriyékala sendzi, I who was not loving, etc.

VII. Derivative Forms of the Verb. A. Derivative Verbs.

(1) The Causative. The simple verb, or one of the following forms or "conjugations" of the verbs, may become causative by changing its termination to one of the following forms: -ya, -nya, -sa, -za, -sha, -zha.

(a) -ya (after a consonant). [This seems as though originally it might have been the universal causative termination, the other forms being perhaps resolvable to it; thus -za may be a euphonic change for -rya or -lya, -sa for -kya, etc.] Examples are sumbya, cause to shake; hendya, make to do, render; umya, in old Giryama, make hard; see next section [also see Vocabulary, HINDER]; (shoma, read) shomya, teach to read.

(b) -nya. The reciprocal verb (see below) makes its causative thus: halana, resemble; halanya, cause to resemble. So also, in modern Giryama, verbs in -ma make their causative in -nya: umya, make hard.

Note: When the verb in the perfect takes the second form of the old perfect (see above, under the simple verb, positive), the causative will also make its perfect in the same way: Yu-helené, he has resembled; yu-helenywe, he has been caused to resemble (-w- sign of passive).

(c) -sa. Many monosyllabic verbs make their causatives thus: fwiwa, allow to die; risa, cause to eat, pasture; nwesa, cause to drink, or water. Dza and p'a seem to have no causative proper [unless ku-hasa, to adore, pray to, be the causative of -pa (ka for the Swahili pa) and perhaps the original form of the modern p'a, give]. Gwa makes gwaga, to throw down. So disyllabic verbs in -ka make their causatives by substituting -sa; uka, depart; usa, remove, put away. Other disyllabic verbs in -ka, -ga, and some in -na, -nya, make their causative by adding -isa where the vowel preceding is either a, i, or u; when o or e, -esa. Thus (richa) rikisa, to cause to leave; (oga, bathie) ogesa, to wash; (manyà, know) manyisa, inform; (ona, see) onyesa, show.

(d) -za; where the verb ends in -ra or -la, the causative is formed by substituting -za; rungarara, stand bolt upright makes rungaraza. It will be seen that all applied forms of verbs (below) make their causatives in -za: enderera, go ahead; causative, endereza, promote, etc.

(e) -sha; sometimes where the verb ends in -ka (and some other terminations) the causative is formed by substituting -sha: maka makes masha, to cause to wonder; fika, arrive, makes fisha, to cause to arrive, to wait till a set time arrives; ogola, fear, ogosha, frighten.

(f) -zha; when the verb root ends in -a or -ya after a vowel it may
form its causative thus: rea (be intoxicated) resha, intoxicate; las or la’
(some forth), lazha, put forth.

(2) The Resultant, or Quasi-Passive; in -ka.—When a state res-
ulting from an action is considered,—implying sometimes (a) the
thoroughness or completeness of the action that has produced the state, or (b)
the state in question viewed as a possible result of some action, the termina-
tions -ika (after an a, i, or u preceding in the root) and -eka (after a
preceding e or o) are affixed. Examples are (úga) pikika, be beaten (in
a [well] beaten state), or be beatable; sasa (smooth), kidzasasáwa hota kidza-
sasika, it has been smoothed till it is quite smooth.

(3) The Applied Form.—This is as important a form as the preceding.
It is usually made by the termination -ra (-ira after a, i or u in the root,
-era after e or o). Mono-syllables reduplicate the termination to become
trisyllables in their applied form. But when the verb is a causative, or
where it ends with a causative termination (see preceding sections) the
applied form is formed by either -za or -sha. Examples are:

(a) In -ra: mono-syllables, fwa, fwerera, to die to one, pass. fwererwa,
be bereaved; sha, be scorched, sherera, be scorched to one, shererwa, have
something belonging to one scorched; dissyllables, etc., richira (leave for
one’s advantage), forgive (a person an offence), or rather, remit (a person
the penalty of his faults).

(b) In -za, asa, kindle, asiza, kindle for one: rima (cultivate), rinya,
cause to cultivate, rinyiza, cause to cultivate for one.

(c) In -sha, ku-ogoche, to cause to fear, ku-ogochecha, to overawe; chero
cha kueshecha, a mark for aiming at.

But the rule is not without exception: ku-hisira (usually not hisiza)
to make to sit for one, or in one’s room; ku-lam’sa makes lam’sla and
lam’ziza, to salute for; ku-fosa (break wind), ku-foserwa, and ku-fosezwa,
be stung by an insect.

A curious instance of a deponent applied form will be found under the
verb HATE in the Vocabulary.

Exceptional (?) forms are yu-m’-kelelesi, he has sat for him. [Ki-m’
-erre, it has lain for him?]

Note: In applied forms, the old perfect is formed by merely changing
the -ra to -re and prefixing the appropriate particles, thus: pígira, beat
for, ni-m’-pígire (nganya), for him (or her) I have beaten so-and-so. It is
(apparently) not distinguishable from the old perfect positive of the
simple verb. The perfect negative is formed on the same type.

(4) The Reciprocal.—(a) This is formed by the addition of -na to the
verb root: ku-gweira, to (catch) hold (of), ku-gweirana, to hold together, to
agree; ku-hala, to take, ku-halana (to take one another), to be similar.

(b) After the causative form of the verb, or a verb ending like a
causative, the reciprocal termination becomes -nya, for euphony sake.
Ku-gwiza (cause to hold), ku-gwizanya, cause to agree together, make peace
between.

(5) The Reflexive.—This is formed by the insertion of the particle
-dzi- (-dz’-), self, immediately before the verb-stem: e.g. ku-angiza
(cause to enter), ku-dz’-angiza, to force oneself into; ku-hendya, to render,
kudzi-hendya (to render one’s self), to make as though one were (some-
thing that one is not). With the applied form there is a curious use
of the reflexive; thus the question, Ni-lale, Shall I sleep? is answered,
Dzi-lalire, Sleep for thyself, i.e. (as we should put it in English) Certainly!
Another peculiarity is, that the reflexive of the applied form will admit "tuo" objective prefixes (one other besides the "dzi"), e.g. u-dzadzi-m'-hendzera, he has liked him for himself, or, unto himself.

(6) The Subtractive.—The ideas "off" and that expressed by our prefix "un-" is conveyed by the terminations -ula, -ola, or by the addition of a causative or other end-syllable to the verb root with the vowel -u- or -o- immediately following the last consonant of the verb root (where the vowel -a- would stand in the unaltered form of the verb root): ku-vugula, to unfasten; anula, lift up (from off) [un-depress?]; ku-tsanyola, peel off (bark); kunjula, unfold (from kundza); vula, undress (from vwala); gat'ula, unlink. Some of these may be put into the resultant form by substituting -k- for -l- thus: anuka, be raised up; kunjuka or kundzuka, become unfolded; tsanyoka, be or become peeled off.

(7) The Reduplicated, or Modified, Form.—This is obtained by doubling the verb: ku-m'-pinga-pinga, to beat him often, or, to beat him gently.

Note: By doubling the verb thus a transitive verb that usually requires an object, may be made to stand absolutely. Thus ku-m'-dunga, to prod him, ku-dunga-dunga, to prod. Monosyllables seem never to take this form.

(8) The Intensive is obtained by affixing the "enclitic" syllable -t'o, which gives the idea of thoroughness or satisfactoriness: ku-a-rija-t'o, to feed them well; ku-rya-t'o, to eat heartily; ku-henda-t'o, "to make well," i.e., to mend, or, to prepare; ku-kala, to be; ku-kala-t'o, to be in good condition.

Note: (1) Most of these forms may be made upon one another as well as upon the simple root. In the case of the applied form, the form may be reduplicated upon itself, ku-endiera becoming ku-endierera; thus changing from being a verb that requires an object to being an absolute verb; from "to go to" or "for," to, "to go on," "make progress." See in the Vocabulary under Care (take c. of); Indulge, Disperse, Agreement, etc.

(2) Some verbs are only extant under one or other of the derived forms, the primary root having become obsolete.

(3) There are roots which have the appearance of being derived forms, but the sense and other considerations show that this is only apparent.

B. Derivative Nouns or Verbals are words formed on the verb-stem of the simple verb, or of any of the forms of the verb, usually by means of prefixes, or of alterations in the termination, or by both these together.

Certain verbals may be formed at will, and are, in fact, recognized parts of the conjugation of almost every verb. These may be called regular verbals. The others constitute a more limited class, being those forms which exist only in special words, these latter being called, for the sake of distinction, quasi-verbals.

The best way to approach the subject will be first to discuss the terminations themselves, and then to see how these terminations are affected by the class-prefix (when there is any) of the class to which the noun in question belongs.

The three principal terminations are -a, -i, and -o: others to be met with are -e, -u, and -adzi.

(1) The -a termination usually conveys the idea of speciality of occasion, most noticeable in its passive form, -wa. Verbals possessing the -a
termination are usually of the I., II., IV., and XI. Classes. Examples are:
I. Class, mu-henda-t'o, a thorough doer (perhaps, strictly, one who does
well on a single, or a special occasion; muhindi wa-t'o being one who
always does (things) thoroughly—see below), an arranger, or, a mender;
in the passive, mu-henda-wa-t'o, one who has (it) done thoroughly to him, or,
who is amended (on a single occasion, etc.); II. Class, muhega-k'ululu,
the cry-trapper (name of a tree); IV. Class, kifwa, death; kiwulula-mongo,
that which lifts up the back (a present given on the completion of a task).
In XI. the infinitive of the verb plays the rôle of a noun of action,
taking the kwa concord, kufwa-kwe, his death. This is perhaps the most
common verbal in -a. For the contrast in meaning between the termina-
tions -a and -i, see also below.

Nouns in V. Class possessing the -a termination (such as, kosa, mistake,
error, plur. makosa; mazowera, habits) rarely govern the noun following
them in the objective case, as do the specimens from other classes given
above.*

(2) -i most frequently occurs in Classes I., IV., and IX., and more
rarely in III. and V. With monosyllabic roots its place is supplied by
-adzi, see below. It conveys the notion of habit, use, office, or inherent
condition. Examples are: I. Class, M'okoli, Satiour ("one whose office,
habit, or property it is to save"); passive, m'okoli, a saved one, one who
is the object of the constant activity of the M'okoli. So Wokoli, Salvation,
objectively, is the activity of the M'okoli as constantly exercised towards
the objects of that activity; Wokoli, Salvation, subjectively, as constantly
experienced by the object of the saving activity. In IV. we find kihon-
dosoi, a scarecrow (lit. "that which startles"); and kivumi, a report,
rumour ("that which booms"). In Class III. tambazi, abossei, from the
causative of hambala, creep along. In Class V. mahindi, coils of a snake
(from hinda).

Concerning verbal nouns in -a and -i of IX. Class, see Vocabulary,
article Work.

A form of this termination in active verbs is -zi (the last consonant of
the verb-stem changing to -z-, owing perhaps to the euphonic substitution
of the -z- for combinations like -lyi, -gyi, -ryi). Examples are: mwala-
m'zi, a judge (perhaps for mwalamulyi), causative verbal fromalamula,
meaning "one who causes judgment to be made"; mupizi wa ts'andzi, a
tax-gatherer (for mupigiya wa . . . , "one who causes contributions to be
struck"); muhokezi, a successor (lit. "one having received, or having
caused, the reception of [an office] from another"); tambazi, above.

The -zi termination (like most others) may be used adjectivally: nyenye
ts'ukizi, hateful filth; maneno matsukizi, offensive words.

Sometimes the verbal in -zi is formed from the applied form of an
applied form, taking -z- instead of -r-. Example: mu-gweiriri (from ku-
gwira), a governor or deputy, lit. one who holds (office) for (a king) over
(his subjects). [Cp. the form in r: mumanyiriri, a steward (from ku-
munya),
lit. one who takes care for (another) to know about (his property).]

* In the sister-language Swahili instances are found in which plural
nouns of the corresponding class do so govern a noun following, as—
"Mboje si mke, MAKUSA-utungu!"
"Mboje is not (worthy of the name of) wife, cause (that she is to me) of grief!"
lit. "(matters) causing bitterness to meet (one)."
A SKETCH OF THE GIRYAMA VERB. xxvii

(3) -o: this termination (like -u below) appears to be connected with -w-, the sign of the passive; and so seems primarily to denote that which results from an action or a course of action, or the progress of a state.

As an adjectival termination it may exist with any class prefix: thus, -mono (fat, fatted, from -mona, become fat) makes I. mut'u munono, a fat person (contemptuous); II. mukono munono, a fat arm; III. nyama nono, fattened animals, etc.

As a noun termination, the classes with which it is usually found are II., III., IV., V., VII.

In II. it has a concrete sense:—mutanganano (lit. "a gathering together") a crowd of people; muhaso (lit. "a praying, an adoration"), medicine; unho (lit. "a pouring out, or putting forth," from obsolete ku-ha, Swahili ku-ta) a river, etc.

In III. isramiko is the steep (side), or lit. descent of a hill.

In IV. this form is taken by many names of instruments: kigozho, a peg for hanging things upon (ku-gozha); chero, a mark or target (era; of which root the causative is esha, aim at); kilolo, a looking-glass, from ku-lola, to look at; kigwiriro, a handle to catch hold of a thing by, etc. The ki- is capable of bearing an abstract sense as well, as in kikalo, company, or a company.

In V. the termination conveys the idea of a State or Action, and hence sometimes we get a secondary concrete sense. Lalo, a lying down, hence, a district; tsudzo, a kissing, also a kiss; oro, a writing, mavoro (plur.), scriptures, documents. Note in this class the strict application of the singular to single acts, etc., and of the plural to repeated ones. Ririkano, a thinking of, a recollection; maririkano, recollections; hvoyo, a praying, a special prayer, mahvoyo, (many) special prayers: hvoyo may mean, concretely, a prayer, as in Hvoyo ra Bwana, the Lord's Prayer.

In VII. the termination denotes a Quality: as luhvoyo, a fondness for begging; lusaso, the quality of smoothing.

Examples of the other less common terminations are—

-e: uholwe, breakfast, perhaps from hola, get cool, this meal being usually made of the food kept from overnight; ore (= u-ore), woe (perhaps, originally, that which is written, fate, from ku-ora?)

-u (common in III.) p'afu (from papa, beat [of the heart]), lung; ts'aisu (from tsatsa, taste sharp), leaven. [For other examples see Vocabulary under SPLINTER.]

-adzi: mufwadzi, a corpse or skeleton, from fwa, die; munwadzi, one accustomed to drink, a tippler, from nwa, drink.
ERRATA.

Under Assert, for "Assert," read "Assert (truth of, to, one)."

" Brook, for "hidzubu," read "kidzubu."

" But, [See ADDENDUM at end of Vocabulary].

" Captivate (2), for "Captivate," read "Capture."

" Cover, for "weka," read "weka."

" Divide (among), for "gazhiza," read "gazhisha.

" Endure, after "vumurira," insert "or vumirira."

" Extraordinary, for "dhedha," read "dhedhu."

" Happen (upon), insert "or ku-m'-sekeza."

" Lightning, for "lumete," read "lumete."

" Spider, for "m'dudu (twice)," read "m'dudu."

" To, for "Nidzira!" read "Nidzirira!"
ENGLISH-GIRYAMA VOCABULARY.

A.

Abandon, ku-richa; to make to a., ku-rikisa.
Abase, ku-m-tsereza; ku-mu-hendya mu-huye yuye.
Abasement, uhu yuye.
Abash, ku-mu-gwiza haya; to be abashed, see OVERWHELM.
Abbreviate, ku-hendya kifuhi, ku-hunguza (lessen), ku-tosa (cut off).
Abdicate, ku-richa indzi-re, ku-richa hat'u-he. He has abdicted in favour of his son, Yudzaricha hat'u-he yudzamuhisa mwana-we.
Abdomen, ndani (usually with "locative" construction).
Abduct forcibly, ku-m'-usa kwa nguva.
Abet (assist in a design), ku-kala njama mwenga na ——. [See ASSOCIATE.]
Abhor, ku-zira kamare; ku-kahala.
Abide; for a time, ku-toa; permanently, ku-uma.
Abiding (fixed), ki-dza-uma.
Ability, wadimi; possessing a., mwa'dimi (wa ut'u, for anything).
Abject, mu-kiya.

Abjure, ku-kahala na kula ha.
Able (to be), ku-adima.
Abolish, ku-usa kamare.
Abominate, ku-zira. [See ABHOR.]
Aborigines, a'tu a-kwanda; a-kare.
Abort, ku-lazha; she has aborted, yudza-lazha (sub., mimba), to be distinguished from yudzafwiza, meaning, "She has had her firstborn die in infancy."
Abortion, mimba idzala; mimba iriyolaa, the aborted thing.
Abound; the land abounds with ——, ina kingi cha ——; to be full, ku-adzala.
About, prep., mwero wa; hat'u ha; here; about a hundred, here ga-na, mwero wa gana, manapata gana; round about ——, k'anda ya ——; a. (concerning), hat'u ha, kahi ya ut'u wa, kuriko; to go about, ku-dengereka (turn round), ku-zunguluuka (walk round), ku-zingira (surround). To be about to, express by kwenda (henda, etc.); yundahenda; a further future, yundakuhenda. The subjunctive future is ende (e.g. ende nwa).
Above, adv., dzulu; prep., dzulu ya.
Abreast, adv., kibega. [See File.]
Abroad, adv.; in foreign lands, ujeunini; to cast a., ku-tsamula.
Abscess, t’ambazi.
Absent (he is), k’aho.
Absolute, yu lwakwe-lwakwe; k’ana mwandziwe.
Absolve, ku-m’-vugulira ut’u-we ui, or ut’u-ui-we.
Absorb water (of a substance); it has a., ki-dza-lwama.
Abstain (from a thing), ku-ki-tanira; leave it off, ku-dzi-rikisa.
Absurd, kisicho urungo; -a upuzi. [See Folly.]
Abundance, kinji; unji; nyoha; nema; mutsuri.
Abuse, ku-hukan; n., mahu-kano; to abuse, revile one another, ku-hukanana.
Atusive, mu-hukan; a. language, mahukano.
Abyss, rizdina rire sana.
Accede to (give way to, indulge, q.v.), ku-mu-hendzegeza (applied form, -gezeza). [See Favorit.]
Accept, ku-hokera (kit’u kwa nganya).
Accident, zani. [See Mischance.]
Acclimatize, ku-báza ts’i nyingine; be a.-d., ku-bára ts’i nyi-nigne.
Acclivity, ha-dzi-ho-anuka, nyangamo. [See Bank.]
Accommodate (a guest), ku-m’-hendera mu-jeni makalo.
Accompaniment; to beat for a dancer, etc., ku-m-kot’era kikoto; sauce for staple food, vegetables, meat, etc., mboga; mboga za ku-nde: za m’tsunga, za nyama, za m’navu. [See Trees.]
Accompany, ku-mu-tuwa; a., go same way with, ku-tuwarinya (ngira mwenga) na (-ye, etc.); a. a person who has visited you a part of the way, by way of courtesy, ku-mu-rumarya.
Accomplish, mwandzi-we, mwe-nye njama mwenga (na-), yu nj. mw. na-ye; mu wivi-ni, in this theft.
Accomplish, ku-maringisa, ku-timiza, ku-gonya.
Accord (to make), ku-gwizanya; to accord to one, ku-mu-hendzeza adzigogamala.
According to, here (e.g. here zho arizholagiza = according to his directions). [See Name After.]
Account (make up one’s), kwe-nda zala.
Accurately, kwa ku-manyirira-t’o; kwa kutusunda; kwa kuloKera-t’o.
Accursed (he is), yu-dza-menwa ni Mulungu.
Accuse, ku-m’-sema; a. falsely, ku-m’-sema ulongo.
Accuser, musemi.
Accustom, ku-mu-báza, ku-m’-manyisa, ku-m’-zoweza. Be accustomed, ku-bára, ku-zowera.
Ache; my body, flesh, aches, mwiri unaniluma; to make the stomach to ache, of hurtful food, ku-lunya.
Achieve, ku-henda, ku-timiza, ku-pata; finish, ku-maringisa, ku-gonya.
Acid, ina ts’ats’u, ina ngwado.
Acknowledge (one’s self to be), ku-dz’-onyesa [see Wrong]; avow one’s self to one, ku-dz’-onyesa kwa nganya.
Acquaint (a person), ku-m’-manyisa (kit’u kisiku); ku-m’-p’a uworo (wa).
Acquaintance, mumanyiwi; of mine, mut’u ni-m’-manyi-ye; mumanyi-wangu (= one who knows me).
Acquire, ku-pata; by right, ku-pata kwa nguva zakwe mwenye;
a. by force, ku-m’-hoka mut’u; a. by stratagem, ku-pata kwa ku-mu-
-kiza kub’u ulachu.
Acquit, ku-mw-amba k’ana ut’u, or ku-m’-many k’ana ut’u.
Acquitted (he was), wakala k’ana mai.
Acrid, ina ngwado, ina ts’atsu.
Across; to place across, e.g. a path, ku-kinganya; to put across a river, ku-vusha; prep., vid. Side, other; BEYOND.
Act (to), ku-henda. [See IMITATE.]
Action (an), kihendo.
Active (to be), ku-ts’a-sikira.
Activity, kutaasikira. His a. is great, Yuna kutsasikira sana.
Actor (imitator), mwigi, mudzi-
agiz.
Actual, ki-richo ndo-cho; ch-a-
jeri.
Actually. [See TRUE, etc.] Have you just been and said? [have you not ‘actually said’?], ‘We ni kudz’amba — ?
Acute (of a thing), kina-ts’a.
[See CLEVER.]
Adapt (to cut, to fit), ku-ringa-
nya; it has been adapted, fitted so as to suit, kidza-erekezwa; it fits, kidza-erekezeka. [See TRY.]
Add to, ku-ongeza (to give in addition to).
Add up, ku-tala; ku-vi-manya mu-falo-we, or murongo-we, or miro-
ngo-ye. [See COUNT.]
Adder, kiwusa (small snake, very active, and poisonous).
Address, v., ku-lumbira a’tu; n., malumbo; to cause to, ku-
lumbya.
Adept (in), mulachu (wa); fundi (ra).
Adieu (to bid, to), ku-mu-laga; to one another, ku-lagana. The formula used is: to a number or to a respected individual, Kalani
uworo, or Kalani azima; to an ordinary individual, the sing. Kalani
uworo, or Kalani m’zima. The answer is, Haya! enda maziya, or
Haya! enda muzima; the plural form, endani, being used in the same cases as kalani. [See GOOD NIGHT!]
Adjoin. [See ADJACENT.]
Adjourn, ku-tsamukana kwa
mbadha.
Adjure, ku-m’-nweza kiraho (lit.
to give one an ordeal to drink).
Adjure, ku-henda-t’o; ku-ika-t’o.
Administer, ku-henda-t’o; a.
property, ku-tsuma mali; medicine, ku-m’-zikiha na muhazo.
Admirable, wa ku-masha-t’o.
Admire, ku-mashwa, or ku-
maka. [See GAZE; STARE; LOVE.]
Admirer, mumaki.
Admit, ku-angiza; a. having done, see CONFESS.
Admonish, ku-m’-onya.
Admonition, monyeso (wa),
plur., monyeso.
Adopt, ku-tsagula; adopting
father, baba wa kum’era; son,
mwana wa kurerwa.
Adore, ku-hasa; ku-dzi-tsereza
kwa. [See PRAY.]
Adorn, one’s self, ku-dzi’-álula;
another, ku-mw-álula.
Adorning, uremba; kudzalula
(kwa).
Adult, ndele (not yet aged).
Adulterate, ku-tirira (lit. play
tricks with).
Adulterer, m’zindzi, mukólo.
Adultery, n., uzindzi, ukólo; to commit a., ku-zinga.
Advance (to), neut., ku-tongo-
dhya; ku-endengerera mi-re; to make to a., ku-tongozha; to a. on goods, ku-mu-kakanira; usual in reciproc.,
degrees of relationship, umbari, ndugu, lukolo; have affinity (of things), vi vimwenga.

Affirm, ku-nena sana; kwamba; kwamba sana; kwamba-to.

Affix, ku-pašika; to a thing, ku-pašikira; with nails, etc., ku-kot‘a.
[See Place.]

Afflict, kusirinya, ku-konya; a.-ing, sirinyo.

Affliction, kusirima; sirinyo.

Affluent, adj., m’shaha = rich (shaha = a rich man, a king); small river, kidzuho; very small, kadzuho.

Afford, ku-adima (kugula, etc.).

Affray, k‘ondo; heho; maheho (of many people).

Affront, ku-ononga īshima (ye).

Afoot, kwa magulu.

Aforetime, ho mbere; ho kare.

Afraid (to be), ku-soha; to make a., ku-m‘ogosha, ku-mu-tisha.
[See Conscience.]

Afresh (to make it), ku-i-hendya mbisha, ku-i-henda mbisha kaheri.

After, nyuma, nyuma-nyuma; after his death, akigonya kufwa; after him, nyuma-ze [see Afterwards]; to go after, ku-tuwa [see Follow]. After he was gone away, Nyuma za kuukakwe; To name one after another, Ku-mw-ika nganya kwa kutuwa dzina ra nganya.

Afterbirth, mudzi.

After-crop (to reap), ku-guwa mutsuwo (-guwa, see Reap maize, the crop being nearly always maize).

Afternoon (3 p.m.), mbuzi ziu-kiraho kwenda lwadzulo; or simply, lwadzulo.

Afterwards; of events, etc., nyuma-ze, kinyume; thereupon (kisha) kydiza.

Again, kaheri.

Against, dzulu ya; to speak a. a person, ku-mu-rya lwambo. [See Slander.]

Age; of the same, rika, marika
(plural used of two or more, ni rika raganya = I am of the same age as ——; hu marika). Attained the age of —— years, Udzahenda kipindi cha myaka ——; Began to be about thirty years of age, Were yunaandza mwaka wa hat’u ha m’rongo wa hahu.

Aged, mutumia; to be a., kutumika; udzatunika, he is a.

Agent; of a person, muhenderi (general); mulagizwi = one who is asked to do a special thing.

Aggrev, ku-m’-onera.

Agile, mw-angwangu, mu-yeri. [See Active; Quick.]

Agitate, ku-tukusa; a liquid, ku-wurungu; politically, ku-denge-reka na maneno; excite to dissension, ku-tsanganya at’u.

Agony, ma-lumiro, utsungu. I am in an a., Dza-akakwa zhomu sana.

Agree, ku-sikirana; after a quarrel, ku-gwirana; in a design, ku-kala (or ku-kala na) njama mwenga; a. with, na [see Resemble; Suit]; to cause to agree, ku-gwizanya.

Agreeable. [See Suit; Sweet.]

Agreement, kusikirana; after a quarrel, ma-gwirano; the causing to agree, ma-gwizanyo; a mutual arrangement, ma-lagano. [See Covenant; Fix.]

Agriculture, uk’urima; agriculturist, mu-k’urima.

Ague, trembling, kitetemo; cold, kidhingidhyo.

Ah! Aha! On seeing a person, Zhoyo, nganya! (= Oho, or Hallo, So-and-so!) On remembering an incident, etc., Oo! dzamanya! On seeing one’s meaning, A a! he zho!

Ahead, to go (go quickly), ku-yera. [See Quick; Afore; Before; Advance.]

Aid (to), ku-avwiza. [See Abet.]

Aim, ku-eaha. [See Mark.]

Air, p’ehe.

Akin (one that is), mbari, ndugu. [See Affinity.]

Alarm; of threatened war, etc., mung’aro; fear, oga (wa). To a., ku-tishya, or -tisha; ku-ogosha; to sound an a., ku-piga mung’aro (rouse the country by relays of messengers); to raise an a. by shouting, ku-piga k’ulu.

Albino, mut’u mwaruhe; in despite, dzit’u dzaruhe.

Alert. [See Agile, etc.] To be on the a., ku-dzi-manyirira.

Alien, mu-jeni.

Alike, ma-dza-halana.

Alive, adj.; of animals, -a m’oyo; it (he) is alive, yu m’oyo; they are alive, ma m’oyo, etc.; of human beings only, m’zima; of trees, -itsi. [See Green.]

All, -osi, -osini. The latter is more usual with animates. The personal pronominal forms are (1) hosini, we all; (2) nyosini, ye all; (3) osi, osini, they all. [See Every.] At a., after negatives, bule: Kwa Mulungu k’akuna neno bule risiro adimika, With God there is nothing impossible; kamare, kamare-kamare. [See Together.] A. may be strengthened by adding pía, or pya.

Alley (thirst, etc.), ku-huriza (k’ihu).

Alleviate, ku-m’-huriziza (k’ihu, utsungu).

Alliance; to make an a. with another, ku-henda njama mwenga, ku-gwirana; between others, ku-gwizanya.

Allot, ku-mu-tanyiza fungu-re.

Allow, ku-m’-richa, ku-tsa-mu-kahaza; to allow him his share, ku-mw-amulira fungu-re; allow him to go, ku-mw-amulira. [See Leave.]
Allude (to), ku-hadza.
Allure, ku-m’sawa-sawa.
Ally, mwenye, or yuna, njama mwenga.
Almighty God, Mwenye [see Master]; Mwenye nguvu zosi; Aadimaye kuhenda ut’u wosi.
Almost, kusoza vichache. He has given me almost all, Yudzanip’a a kasozza vichache.
Alms, vit’u madzishogerwa akia; to give a, to, kumungera (mukia) vit’u.
Aloe plant, kigulumbo, kitozi.
Aloft, dzulu; ko dzulu.
Alone, hake- and haki- with the pronominal suffix denoting the number and person following; thus: sing. (1) hakiyangu, (2) hakeyo, (3) hakeye; plur. (1) hakiyehu, (2) hakiyenu, (3) hakiyao [see Lone; Solitude]; tutu’u; if it were thine alone, only, kala yere i yako tutu’u.
Along (to go); ku-tuwa (njira). Come along! Hinde! Go along! Uka! [See About.]
Alongside (to go), ku-kira na k’anda-k’anda (ya).
Aloud (to speak), ku-nena zhomu.
Already, (yu-dza-kwenda) kare.
Also, na, kaheri, na kaheri.
Alter, ku-galuza.
Although (he) ——, hata (a-) kalaho ——, (a-)nga’o ——.
Altogether, (at’u) osi hamwenga.
Altogether a ——. Use -enye-enye after the noun qualified; as, Dzuwa ridzakala (dzuwa) renyenye ra kutsano, The sun has become altogether that of the hot season.
Always, siku zosi. [See Ever.]
Am, ni, ndimi, nichere. [See Be; Exist.] I who am ——, Niriyi. [See Who.]
Amaze, ku-angalaza; to be amazed, ku-angalala; I am amazed, nengelele; I am amazed at a thing, nengelezwe, or dzaangalaziwa ni ut’u usiku.
Ambassador, mu-humwa, or muhumwi (the “particular” and “habitual” passive verbs of ku-huma).
Ambuscade (to make an), ku-piga zhamba; —— for, ku-mu-pigira zh. ku-mu-fungira.
Amend, hamii!
Amend (get better), ku-hola; he is better, ya baha-baha [see Better; Recover]; to make amends to, ku-mu-dzizya vidzo.
Amid, kahikahi ya ——.
Amise, k’ombo; to do a, ku-henda vyi, ku-kosa, ku-henda ut’u uri k’ombo.
Ammunition (cartridges, etc.), viya zha bundukwi.
Among, kahi ya (at’u, etc.).
Ample, cha kuwaiza, ki-nawaiza.
Amputate, ku-mu-tosa; a person who has had a limb a-, digitu’u; wa-toswa.
Amuck. [See Run-Amok.]
Amulet, p’engu.
Amuse, ku-m’tsesha, ku-sumurira na-ye.
Amusement, (ma-)sumuriro, (ma-)tsesho. [See Play; Comical.]
Ancient, of old, -a kare.
And, na; before the monosyllabic personal and inanimate pronouns, na-mi; na-we, na-ye; na-swii, na-nwi, na-o; na-o (muhi), na-yo (mihi), etc. In connecting verbs, when there is a close connection of sequence, use, with distant pasts, the ki (historic) tense; and with near pasts or perfects, the ka (historic) tense; e.g. He rose and said, Waima akiamba; He has (recently) risen.
and spoken, Udzaima aakaamba (or akamba). [See But.]

**Angel**, muhumiki wa Mulungu. mu-humwa, or muhumwi wa Mulungu; popularly, at’u-a-dzulu. [See Apostle; Messenger, etc.]

**Anger**, k’oro, plur. ts’ukizi; kutsukirwa; angry disposition, vitsukizi.

**Angle**, ts’a (accent thrown back on preceding word when not modified by being put in the locative, as with other enclitics).

**Angry** (to), ku-gwira makumba.

**Animals** (angry), yuna k’oro; to be a, ku-tsukirwa; to be a, with him, ku-m’tsukirirwa.

**Animal**, nyama; wild a., ny. wa tsaka-ni.

**Animate**, ku-mw-angiza uzima, ku-mu-p’a uzima.

**Ankle**, nguyu (strictly, the prominences of the ankle).

**Ankleth**, kidsanga, kisuvi, ndale; of beads, kidanga.

**Annex land**, ku-halá-ts’i; maliciously, by moving landmark, ku-talala, or ku-tuluka (muhaka).

**Announce to**, ku-m-p’a uworo.

**Annoy**, ku-sirinya, ku-konya.

**Annually**, mwaka hata mwaka.

**Anoint**, ku-m’haka.

**Other**, (mut’u mu-)engine.

**Answer**, give account asked for, ku-dzigidyza. [See Catechism.]

Taking up end of each sentence, as in the public discussions (ku-lumbana), ku-ambukiza. Affirmatively, ku-ahikiza; negatively, ku-kanaiza (— to say respectively, E e = Yes! and Hata, or haa haa! hata! No!). To answer when called, ku-ahika; ku-mw-ahika is to answer to one’s challenge, or a call at the door. [See under Who? (Who goes there?)]

**Antagonist**, muk’ondo, muviha, m’maidha.

**Ant**, small flying a., nyango; soldier ants, ts’alafu; white a., lutswa; in the flying stage, k’umbi-k’umbi; red a., ts’ungu; red a. in trees, p’ambo; large black caravan a., minyo; small ditto, udzinyo (plur.).

**Ant-eater**, loma.

**Antelope.** There is no generic term; the different kinds of antelopes mentioned by the natives are—

Bwuse.

Damau (Sw. ditto).

Funo (Sw. ditto).

Kafuno, small variety of preceding.

Kasa (Sw. sa), very small.

Katungwa.

Kawii, about the size of the gazelle, p’ala.

K’ongoni (Sw. ditto).

K’ulo.

K’ulungu (Sw. k’ungu).

Malu.

Mbala, female of k’ulungu.

Nunga, said to be a large kind of p’ala with a crest.

Nyumbu (Sw. ditto).

P’ala (Sw. p’aa), gazelle.

P’fu (Sw. ditto).

Sambirwa; its long twisted horns make the great war-cornets.

Sarangwa.

Shambi.

Tari-tari.

Ts’esi.

T’ohe (Sw. t’ope).

T’ungwa and katungwa.

There are but few antelopes met with in Giryama proper; they are chiefly found in the “Weru-ni.”

**Ant-hill**, kitsulu.

**Antidote**, muhi, muhoso wa kufoholera.

**Anus**, ifu (ra).

**Anvil**, fulawe (ya).

**Anxious** (to be), ku-kala na kimoyo-moyo.
Any, -osi; any man, mut’u wosi; a. mien, at’u osi; any one thing of a number, kimwenga chaho; one special thing of—kimwenga-che; person, mumwenga waho, or mumwenga-we. Any, a certain, -siku; a. matter, ut’u usiku. [See Certain.]

Apart, k’anda; each a., lwakwe-lwakwe; to put a., ku-ika k’anda, etc.

Ape, nyani (plur. ma-), k’ima (sing. and plur.); solitary ape, gunda-wiche.

Aperient, muhi, or muhaso, wa kuzaya.

Aperture, t’undu.

Apoplexy, katumbakazi. [Cp. Goblin.]

Apostle, mhumuni, mhumumwa. [See Prophet; Ambassador.]

Appal, ku-ogosha, ku-tisha. [See Attack, etc.]

Apparel, (ma-)vwalo.

Apparent, lwazu (prefixless). For is app, the appropriate particle must be used as copula, ri lwazu, etc.

Appeal to; call, ku-ihai. [See Beseech.]

Appear, ku-oneka; on a sudden, ku-dulukiza.

Appetite; for food, mutsango; inordinate, mutsango m’guvarara.

Apply (to one for —); ku-enda m’hvoya = to apply medicine. [See Medicine.]

Appoint, ku-ika; one from a number, ku-tsagula; a. a time, ku-ika m’badha; a. to one, ku-mwambira mbadha yakwe. [See Rendezvous; Covenant.]

Approach, ku-songera; a. to, ku-m’-sengerera; to make to a., kusongeza.

Approve, ku-hendza. [See Love.]

Apron; small a. of young maids, kitsara (a fashion now obsolete).

Arab, Mwarabu, Murabu (plur. Arabu or Aarabu).

Arbitrate; settle between, ku-tanya [see Separate]; to give a decision, ku-alamula; to make peace between two or more individuals, ku-a-risa chaka; between two or more tribes, ku-a-risa dheri.

Archer, muvuhi wa uha; to be an a., kuhumira uha na miwvi.

Architect, mwaki; architecture, uaki.

Arid, (t’si) i-na k’ihu.

Arise, ku-ima; a. from bed, ku-uka. [See Rise.]

Arm, mukono.

Arm (to, one’s self), ku-hala viyera; others, ku-a-p’a viyera. He is armed cap-à-pie, Udzadhyya kura.

Armlet; men’s, kiwalo; women’s, mutirimba. That worn as a mark of status, and assumed at the ritual feast called nyambura, luwoo, plur. woo, or voo.

Armpit, kwaha (plur. ma-).

Arms, viyera.

Army; large company of fully-armed people, rimndu ra at’u mzdodya kura (army on parade); a. on the march, viha; division of a., mndihiya.

Around (to go), ku-zunguluka, ku-dengereka.

Arouse, ku-vumbulusa. [See Awaken.]

Arrange, ku-ika kara-kara, ku-ika-t’o; a.-ment [see Agreement]; mutually a., ku-ikana (sc. mbadha, as in the proverb, Hinde! hinde! ni kuikana, Let us go! let us go! depends on mutual arrangement).

Array (one’s self), ku-dzi-wika, ku-vwala mawwalo; dress one’s self up in fine clothing, ku-dzi-ramaza, ku-ramara, ku-dz-ãula. [See Arm; Equip.]

Arrayed, a-dze-dhya kura (armed cap-à-pie).
Arrive, ku-fika; a. at, ku-fikira; cause to arrive, ku-fisha; cause to arrive at, to, bring upon, ku-fishizha.

Arrow; headless, m'rembe (uso kiwaa); ondza, with a wooden head, — ra lomba; war-arrow, muvwi, luwi (plur. nyu-).

Arrow-head; broad, kigumba; narrow, kiwaa; wooden, lomba; long-pointed, t'ale (used by the Alangulo). [See Bab.]

Arson, ku-tsoma nyumba (na moho); ku-i-angiza moho kwat'u uui.

Art, ulachu.

Artery, m'siha (also signifies any vessel or nerve).

Artful, mu-kengi (trickish); mu-lachu (clever).

Artisan, m'sanya (blacksmith); fundi (general).

As, here. [See Like.]

As many as were there, osi, or osini mwerwa mario-kalaho.

Ascend, ku-kwera (kwa kuzhoga, by stepping, treading; Sw. kukwea, kupanda); ku-anuka (kwa kutsazhoga, without treading; Sw. ku-paa); to go up a gentle ascent, to go to a higher land, ku-ambuka (caus.-sha). [See Acclivity.]

Ascertain (to seek to), ku-uzata'-to; to have a.-d., ku-manya-t'o.

Ashamed, ku-gwirwa ni haya; to make a., ku-gwiza haya.

Ashes, ivu (plur. ma-); hot, wumbi.

Aside, k'anda (ukira, "go along"); ho k'anda, —— from beside (me); (Ukira) ko k'anda, (to) one side, or from a distant point; trans., ku-usiza k'anda; to lay a., ku-ika k'anda; to motion a., ku-ahusa. [See Avoid.]

Ask, ku-uzu.

Asleep (to be), ku-lala usindzizi (yrere, he is asleep).

Asp, nyoka. [See Snake.]

Aspire, ku-aza mabomu.

Ass, ndzowe.

Assassin, mwalagi.

Assassinate, ku-alaga.

Assemble, act., ku-tsungumanya; neut., ku-tunganana.

Assembly, mu tonguesano; place of a., mu tonguesano-ni.

Assent (to), ku-m'hendzegeza; to give a., answer affirmatively, ku-shikiza.

Assert, ku-m'-manyisa.

Assess, ku-henda ts'andzi, ku-tsanga ts'andzi. [See Tax.]

Assist, ku-adimira (= to avail for). [See also Help.]

Assistant, muwyiizi.

Associate, mwandzi-we madzekwatanira (for madziye-). [See Partner.]

Assort, ku-tsagula, ku-tanya-tanya.

Assume, ku-hala; act a part, see Act; assume appearance of, ku-dzi-linga na ——; think, suppose, kw-eleya.

Assure, ku-manyisa.

Asthma, p'omu.

Astonish, ku-angalaza, ku-masha. [See Overwhelm; AMAZE.]

Astray (it has gone), u-dza-angamiza ngira; u-dza-angamika ngira-ni.

At; name of place either put absolutely, or preceded by ko or ho; as, ko Giryama, (there) in Giryama; ko Kamulikeni, (there) at Kamulikeni. Also, in common nouns, by locative (-ni), whether or not preceded by ko, ho.

At all, kamare; with negatives only, ng'o. E'la nina kitu bule mino? But have I anything at all?

At length, hata. At length, as he was eating, he began to speak ——; Hata unarya hvivi, akiaha kunena ——.

Atonc for, ku-lazha, k'ore za-.
Atonement, lazho ra k'ore; the atoning thing, k'ore; to exact atonement, ku-m'la-zAHZHA k'ore.

Atrocities (commit), ku-waruka.

Attack; rush upon, ku-m'y-erera (an individual); ku-ramuka (go out to attack).

Attempt, ku-jeza.

Attend; wait for, ku-m'-rindiza; be present, ku-kala-ho [see under Present]; a. on, ku-m-kalira hehi; a. to, ku-sirikiza.

Attendant, m'rindizi; "cup-bearer," m'rehi.

Attire; a. another, ku-mu-vwika; one's self, ku-vwala; n., mawwalo. [See ARRAY.]

Attract (to one's self), ku-dzi-vuhira.

Audacious; acting in an a. manner, yu-dza-ukirira.

Audible (to be), ku-sirikizika.

Augment, ku-ongeza.

Aunt; maternal, elder sister of mother; h'mam'zhere; younger, h'mam'hoho; paternal, tsangazimi (ra).

Austere, m'-onu.

Authority, nguvu (za); kanwa (ka).

Avail, ku-fwaha; it a.-ed him nothing, k'avim'fwahire.

Avaricious; he was a., wákala yunaririkana mali; wákala na ch'oyo.

Avenge one's self, ku-dzi-ribiza; — on, -kwa.

Avert, kw-áhusa.

Avoid; to keep out of the way, ku-tana; a. one, ku-mu-tanira (also redup.), ku-mw-áhusa; neut., ku-ahuka [ku-tanira is to give the way to, to let pass; kw-áhusa may mean also Order, or Motion, Aside, bid a person let one Pass]; to a. a weapon, ku-Misa, ku-owela. [See ASIDE; SHUN.]

Await, ku-mu-rindiza. [See GUARD.]

Awake, ku-lámuka; to be a., ku-kala matso; lie a. all night, ku-chesa matso. [See WATCH.]

Awaken, ku-lámusa, ku-usa, ku-fukusa. [See AROUSE.]

Away, kure (far-); kungine (to another place); to go away, u-dza-uka akenda; from a neighbourhood to take up one's abode elsewhere, ku-tsama, ku-tsamira kungine.

Awe, kimoyo moyo; oga (wa).

Awful, ri-na-ogosha.

Awl, kidhekendho; toawl, ku-p'eketsa.

Awning, luwa. [See SHELTER.]

Axe, tsoka (ra); smaller, ki-tsoka; very small, ka-tsoka.

Aye, ee, ndo nimalacho kicho (Aye, that's what I want!); for ever, kare na kare.

B.

Babe, mwana mutsanga, muhoho mutsanga; quite young, kahoho katsanga.

Bachelor, mutana.

Back, m'ongo (wa); small of, chuno; turn one's back on a man, ku-mu-p'a m'ongo; turn back [see TURN; RETURN]; to lie on one's back, ku-lala vingaringari; back of house, other side away from door, f'ai (za); of a tree, ndzingo (za).

Back-bone, m'ongo-m'ongo (wa).

Backward, kinyume-nyume.

Bad, mi-i (ki-i, mbii, etc., according to the class); bad language, maneno mai, mahukano, maneno ga nyenyene.

Badger, ngere.
Badness, ui.

Baffle; as to b. a man's designs, ku-ononga (njama-ye), ku-m'-remeza.

Bag, mukoba (of "milala," palm-leaf slips); of matting, chendo; of leather, kikuchi; of cloth, mufuko.

Bait, chambo.

Bake, ku-ocha.

Bald, mwenyi luwara.

Bald head; bald in the middle, through old age, luwara; a shaven patch, kwara, kibat'o; head completely shorn, lukuchu (from kuchu, the bald-headed vulture).

Bale (to), ku-heka.

Ball, mupira.

Bamboo (thick), muvungu; bamboos, marangi.

Banana, izu (plur. ma-); stalk used for making an alkaline ash that is mixed with tobacco, mwizu; b. tree, mugomba.

Band; of leather, mukowa; large, rikowa; of cloth, m'kumbuu; large, rikumbuu; band for abdomen, used by women, luwambo; band of a faggot, mudhao; band of men [see Company; Army].

Bandage, mtecho (for a sore); kidemu (generally).

Banish, 'ku-usa, ku-inga, ku-lazha.

Bank (of river), k'anda ya muho; a "steep-to" bank, ngoka; nyangamo ya muho, opposite bank; nyangamo iryahu. [See Beyond.]

Bankrupt, mukopi.

Banner, bendera.

Baobab, muuyu, or m'uyu; fruit of, ma-uyu.

Baptism, ku-mu-dushiza dzina = ku-mw-ihza dzina risha; ku-m'-hosa; ku-m'-toby = dip under; ku-mu-tivira = sprinkle.

Baptist, m'tobyi.

Baraza; shelter for resting, standing by itself, kigojo; a place outside the town, where people sit in the heat of the day, and in the evening, luwa. [See Verandah.]

Barb; arrow-head, kigumba, kwaa; long, t'ale (of the Walangu-lo); the barbs of the head, pembe; the tang of the barb is musuka.

Barbarians, at'u a nyika (nyika seems to have meant "foreign or distant lands or towns," hence Anyika. It means "grass" at Lamu).

Barber, munyaizi, munyaoli.

Bare, -buhu; a bare, treeless tract, lwanda; small, kadzanda.

Bargain; to finish a b., kutosa dhora; to fail to effect a b., kutana dhora. [See Go-Between.]

Bargain (to), ku-guliranya. [See Barter.]

Bark, n., ma-kanda, ma-koko; v., ku-zuma.

Barn, separate from house, kizumba cha mutsere; loft inside the house, luts'aga.

Barrel, kidhembe (for honey, and used as a war-drum).

Barren; of animate beings, t'asa; of ground, country, -i (ti'mbi).

Barter, ku-kakana; ku-kakirana; ku-guliranya. [See Exchange.]

Basin, muvure.

Bask, ku-oha (m'oho, etc.).

Basket; large, kaha; small, kikahana; middle-sized, kidzia; a frail, k'ahu.

Bastard, mwana wa tsaka-ni (begotten in the forest); mwana wa mbuya. [See Harlot.] In Giryama a bastard is considerably looked down upon, and has no status.

Bat, boho, nundu, kanundu.

Bathe, neut., ku-oiga; trans., ku-oigesa; to bathe in water, ku-oiga madzi.

Battle, k'ondo; to go to b., kwenya k'ondozi. [See Fight; War.]
Be, ku-kala. [Ku-kala is reserved for the sense of "to stay, sit, dwell." The same distinction appears to hold in Taita between the close and open sounds of kala and kāla.] For the preterite of ku-kala there are two forms in use, nákala and nere; the latter probably from the same root as the Swahili kuwa (cp. old Sw. pret. niwe= niwēle, the w dropping out, we get niele, or niere, and so nere). The Tense-of-Continuation, nichere (used before any verb to give it the sense of "I am still ———") and also meaning independently "I exist"—cp. Sw. nikali—is possibly an old preterite form of kala, "I became," and therefore "I am still." For the cases in which ku-kala means "to BECOME," to COME TO PASS, to BEGIN, vide under those words. But tenses of ku-kala will not always serve to express "being." In many of the following instances other words are employed:—

A. The Copula. N.B.—The copula is hardly ever omitted, unless it be in rapid speaking, and in exceptional cases; e.g. when the predicate is the same as the subject.

(1) In third persons, where there is no notion of time, place, or state in the predicate, the Simple Copula is ni ("is," "are"), si ("is not," "are not"). See below, E (2). Ni is seldom used with second persons and the 1st per. plur.

(2) In the first and second persons singular and plural, and in all cases where time, place, or state are predicated, use the Subjective Pronominal Particle, positive or negative, according to the following table:—

Table of the Subjective Pronominal Particle.

**Positive.**

**Sentients (I. Class).**

<table>
<thead>
<tr>
<th>1st per</th>
<th>2nd per</th>
<th>3rd per</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. ni (I am)</td>
<td>u (thou art)</td>
<td>yu (he is)</td>
</tr>
<tr>
<td>Plur. hu* (we are)</td>
<td>mu* (you are)</td>
<td>ma (they are)</td>
</tr>
</tbody>
</table>

**Inanimates.**

<table>
<thead>
<tr>
<th>Class</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>II. Class (muhi)</td>
<td>u</td>
<td>(mihi) i</td>
</tr>
<tr>
<td>III. &quot; (nyumba)</td>
<td>i</td>
<td>(nyumba) zi</td>
</tr>
<tr>
<td>IV. &quot; (kit'u)</td>
<td>ki</td>
<td>(vit'u) vi</td>
</tr>
<tr>
<td>V. &quot; (tsoka)</td>
<td>ri</td>
<td>(matsoka) ga</td>
</tr>
<tr>
<td>VI. &quot; (ritsoka)</td>
<td>ri</td>
<td>(mitsoka) i</td>
</tr>
<tr>
<td>VII. &quot; (lufu)</td>
<td>lu</td>
<td>(nyufu) zi</td>
</tr>
<tr>
<td>VIII. &quot; (katsoka)</td>
<td>ka</td>
<td>(utsoka) u</td>
</tr>
<tr>
<td>IX. &quot; (ut'u)</td>
<td>u</td>
<td>(maut'u) ga</td>
</tr>
<tr>
<td>X. &quot; (hat'u)</td>
<td>ha</td>
<td></td>
</tr>
<tr>
<td>XI. &quot; (kufwa)</td>
<td>ku</td>
<td></td>
</tr>
<tr>
<td>XII. &quot; (mumu)</td>
<td>mu</td>
<td></td>
</tr>
</tbody>
</table>

* When a word beginning with a- and closely connected with hu- or mu- immediately follows them, they contract with the a- to form fwa and mwa respectively, e.g. mwairi, ye are two; fwaito, we are two.
† XI. seems to be a plural of X and XI Classes.
‡ Rarely used except in the relative. See below.
ENGLISH-GIRYAMA VOCABULARY.

NEGATIVE.

Sentients (I. Class).

1st per.
Sing. si (I am not)  k'yu (thou art not)  k’a (he is not)
Plur. k’ahu (we are not)  k’amu (you are not)  k’ama (they are not)

Inanimates.

The formation of the negative particles of the Inanimates is effected by prefixing k’a to the positives; e.g. in the II. Class, sing. “The tree is not (near),” Muhi k’a-u (hehi); plur. “The trees are not (near),” Miki k’a-i (hehi).

[A2. “Is not yet,” “Are not yet,” etc. This is expressed by the preceding negative particles with the form dzangwe added after them; e.g. Zho zhakurya vidzakala haho? “Are the eatables there?” K’avidzangwe, “No, they are not yet” (understand kukaloho, “to be there”).]

B. The Positive Relative Present is formed by prefixing the subj. pronom. prefix (to agree with the number, person, and class of the subject of the verb) to the particle -ri- (“being”), and suffixing the relative pronom. particle (that is, one or other of the last syllables of the words in the following table, to agree with the number, person, and class of the noun or pronoun to which reference is made; e.g. Mut’u a-ri-ye mudzo, “The man who is handsome;” Ut’u a-ri-o, “The state (in) which he is.”

The following is a table of the relative when the subject of the verb and the noun or pronoun referred to are the same:—

| TABLE OF THE POSITIVE RELATIVE PRESENT (verb “to be”). |
| Sentients (I. Class). |
| 1st per. | 2nd per. | 3rd per. |
| Sing. ni-ri-ye | u-ri-ye | a-ri-ye |
| Plur. hu-ri-o | mu-ri-o | ma-ri-o |

Inanimates.

... [Contractions: Niriye may be contracted into nire; ariye- into are and ere; and all the relatives ending in o may drop out the letters between that and the r, except in the last three classes—X., XI., XII. There is also a contraction of the last two syllables of any of these forms of the relative into e or ee; as kiree for kiricho.]
ENGLISH-GIRYAMA VOCABULARY.

The positive Relative Past is regular, and formed by adding -kala to the positive relative present; e.g. Niriye kala = "I who was."

The negative relative (which is both present and past) is formed by adding -kala to the type nisiye (st taking the place of ri in the above table); thus: Nisi ye kala mudzo, "I who am not handsome;" Vit’u visi zhok’ula vidzo, "The things which are not handsome."

[Nisiye, visizho, etc., without the -kala, mean, "I who have not," "Things which have not," etc.]

[The simple relative "who," "which," "that," may often be translated by the word amba (lit. say), prefixing the subjective pronounal particle, and suffixing the relative pronounal particle, both agreeing with the person or thing referred to in number, person, and class; e.g.—

<table>
<thead>
<tr>
<th>Sentients (1. Class)</th>
<th>1st per.</th>
<th>2nd per.</th>
<th>3rd per.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. (mimi)</td>
<td>nambaye</td>
<td>(uwe)</td>
<td>wambaye</td>
</tr>
<tr>
<td>(= ni-amba-ye)</td>
<td>(= u-amba-ye)</td>
<td>(iye)</td>
<td>ambaye</td>
</tr>
<tr>
<td>Plur. (siwii)</td>
<td>fwambao</td>
<td>(ninwi)</td>
<td>mwambao</td>
</tr>
<tr>
<td>(= hu-amba-o)</td>
<td>(= mu-amba-o)</td>
<td>(ao)</td>
<td>mambao</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(= a-amba-o)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Inanimates.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>II. Class (muhi)</td>
<td>wambao</td>
<td>(mihi)</td>
</tr>
<tr>
<td>III. &quot; (nyumba)</td>
<td>yambayo</td>
<td>(nyumba)</td>
</tr>
<tr>
<td>IV. &quot; (kit’u)</td>
<td>cham bacho</td>
<td>(vit’u)</td>
</tr>
<tr>
<td>V. &quot; (tsoka)</td>
<td>rambaro</td>
<td>(matsoka)</td>
</tr>
<tr>
<td>VI. &quot; (ritsoka)</td>
<td>rambaro</td>
<td>(mitsoka)</td>
</tr>
<tr>
<td>VII. &quot; (lufu)</td>
<td>iambalo</td>
<td>(nyufu)</td>
</tr>
<tr>
<td>VIII. &quot; (katsoka)</td>
<td>kambako</td>
<td>(utsoka)</td>
</tr>
<tr>
<td>IX. &quot; (ut’u)</td>
<td>wambao</td>
<td>(maut’u)</td>
</tr>
<tr>
<td>X. &quot; (hat’u)</td>
<td>hambaho</td>
<td></td>
</tr>
<tr>
<td>XI. &quot; (kuwa)</td>
<td>kwambako</td>
<td></td>
</tr>
<tr>
<td>XII. &quot; (mumu)</td>
<td>mwambamo</td>
<td></td>
</tr>
</tbody>
</table>

| Plur.               |          |          |
|                     |          |          |

As practically this word means merely "who," "which," "that," the verb "to be" (or other verb whatsoever) must be introduced after it, according to the meaning. In this construction, for instance, the sentence, "The man who is beautiful," becomes Mut’u ambaye ni mudzo. But to translate "The state in which he is" by this construction, one would have to say, Ut’u wambao yu ut’u uo; lit. "The state that is to say he is (in) that state," instead of the shorter construction, ut’u ario.

C. When "It is ---," "That is ---," etc., introduces a noun or pronoun and a verb in the relative, or where such a verb is understood, as in "It is I"—understanding "who did it"—the syllable ndi (= n-ri, ni-ri "[it, impersonal] is being") is prefixed in the case of Sentients to the Monosyllabic Personal Pronoun in question, and in the case of Inanimates to the appropriate Relative Personal Particle, the Ndi becoming in some forms nde, and in others ndo, for euphony; as in the following table:—

[Note.—Ni mino, ni uwe, etc., may be used sometimes, where any act or state is not prominent in the idea.]
ENGLISH-GIRYAMA VOCABULARY.

**POSITIVE.**

**Sentients (I. Class).**

<table>
<thead>
<tr>
<th>1st per.</th>
<th>2nd per.</th>
<th>3rd per.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. ndimi (it is I)</td>
<td>ndiwe (it is thou)</td>
<td>ndeye, or nde (it is he)</td>
</tr>
<tr>
<td>Plur. ndiswili (it is we)</td>
<td>ndinwili (it is you)</td>
<td>ndoo [ndoo] (it is they)</td>
</tr>
</tbody>
</table>

**Inanimates.**

<table>
<thead>
<tr>
<th>Sing. (it is it; or, it is the——).</th>
<th>Plur. (it is these or those; or, it is the——).</th>
</tr>
</thead>
<tbody>
<tr>
<td>II. Class ndo (muhi)</td>
<td>ndoyo (mihi)</td>
</tr>
<tr>
<td>III. &quot; ndoyo (nyumba)</td>
<td>ndozo (nyumba)</td>
</tr>
<tr>
<td>IV. &quot; ndocho (kit'u)</td>
<td>ndozho (vit'u)</td>
</tr>
<tr>
<td>V. &quot; ndoro (tsoka)</td>
<td>ndogo (matsoka)</td>
</tr>
<tr>
<td>VI. &quot; ndoro (ritsoka)</td>
<td>ndoyo (mitsoka)</td>
</tr>
<tr>
<td>VII. &quot; ndolo (lufu)</td>
<td>ndozo (nyufu)</td>
</tr>
<tr>
<td>VIII. &quot; ndoko (katsoka)</td>
<td>ndo [ndoo] (utsoka)</td>
</tr>
<tr>
<td>IX. &quot; ndo [ndoo] (ut'uw)</td>
<td>ndogo (maut'u)</td>
</tr>
<tr>
<td>X. &quot; ndoho (hat'u)</td>
<td></td>
</tr>
<tr>
<td>XI. &quot; ndoko (kufwa)</td>
<td></td>
</tr>
<tr>
<td>XII. &quot; ndomo (mumu)</td>
<td></td>
</tr>
</tbody>
</table>

N.B.—The three last classes are contracted to ndo when they stand before a verb in the relative, and so may be all the INANIMATES, unless they are used absolutely.

**NEGATIVE.**

**Sentients.**

<table>
<thead>
<tr>
<th>1st per.</th>
<th>2nd per.</th>
<th>3rd per.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. si-mi (it is not I)</td>
<td>si-we (it is not thou——)</td>
<td>se-ye, or se (it is not he——)</td>
</tr>
<tr>
<td>Plur. si-swili (it is not we——)</td>
<td>si-nwili (it is not you——)</td>
<td>soo, or so (it is not they——)</td>
</tr>
</tbody>
</table>

**Inanimates.**

<table>
<thead>
<tr>
<th>Sing. (it is not it; or, it is not the——).</th>
<th>Plur. (it is not they; or, it is not the——).</th>
</tr>
</thead>
<tbody>
<tr>
<td>II. Class soo (muhi)</td>
<td>soo (mihi)</td>
</tr>
<tr>
<td>III. &quot; soo (nyumba)</td>
<td>soo (nyumba)</td>
</tr>
<tr>
<td>IV. &quot; socho (kit'u)</td>
<td>sozho (vit'u)</td>
</tr>
<tr>
<td>V. &quot; soro (tsoka)</td>
<td>sogo and sigo (matsoka)</td>
</tr>
<tr>
<td>VI. &quot; soro (ritsoka)</td>
<td>soo (mitsoka)</td>
</tr>
<tr>
<td>VII. &quot; solo (lufu)</td>
<td>sozo (nyufu)</td>
</tr>
<tr>
<td>VIII. &quot; soko (katsoka)</td>
<td>soo or so (utsoka)</td>
</tr>
<tr>
<td>IX. &quot; soo and so (ut'uw)</td>
<td>sogo (maut'u)</td>
</tr>
<tr>
<td>X. &quot; soho (hat'u)</td>
<td></td>
</tr>
<tr>
<td>XI. &quot; soko (kufwa)</td>
<td></td>
</tr>
<tr>
<td>XII. &quot; somo (mumu)</td>
<td></td>
</tr>
</tbody>
</table>

N.B.—The three last classes are contracted to soo when they stand before a verb in the relative, and so may be any one of the INANIMATES, unless they are used absolutely.

**D. The IMPERSONAL "There is" or "are."** This depends on the sense. If it is—

(1) Distant as regards time or place, or in generalities: kuna*

*Ku-na, ha-na, mu-na, will be seen to mean, literally, "there (or, here) has——."
ENGLISH-GIRYAMA VOCABULARY.

(Perhaps indicating originally, "there where you are"—the person addressed).

(2) Near in point of time or place; or particularly (in a special place or at a special time): hana (perhaps originally, "where I am (who speak)", or "where we are").

(3) In, on, or among, or in a number of directions, etc.: muna (perhaps implying something between the place where kuna would apply and that where hana would apply).

Such seems to be the real meaning of the particles ku, ha, and mu.

E. "To be," i.e. "exist," may be expressed in different ways—

(1) By suffixing one of the particles ko, ho, or mo to the subjective pronominal syllable: when in this sense, ni-ko would mean "I am generally existent;" ni-ho, "— in a certain place;" yu-ko, "he is generally existent." (or, "he is at a distance," according to the sense given to ko); ma-mo (urumwengu-ni, or kahi ya atu), "Such (living things) exist among others (in the world, among people, etc.)."

(2) By the Tense of Continuation, -chere (cp. Yu-chere Mulungu, "He is still God," and Mulungu yuchere, "God exists"). Nichere niriye nichere, "I am that I am," or Ndimi nichere eye, or Ndimi nidzichere eye (applied form of chere with relative particle), "It is I who exist," or "exist to myself," "I am self-existent."

[(3) By the Tense of Habit of ku-kala: Ni-dzi-kalira, "I am (in the habit of) being to myself," or perhaps, nikala, "I am in the habit of being" (with or without -ko).]

Beads, ushanga; mauve, kibanda-mudzi; black, kadzilo (from dzilo, evening); string of, kilengeli; a single bead, tembe; beads of brass, (tembe za ndale).

Beak, m'romo (wa ts'ongo).

Beam, muchinjiko; sunbeams, ch'enge za dzua (Sw. k'engee).

Beans, k'unde; small red, p'upu; a kind always planted by the roadside, from which "Revalenta Arabic" is said to be made, mbalazi.

Bear; to carry, ku-tsukula; to b. children, ku-zhala; to b. with, ku-m'nyamalira.

Beard, kirevu (which also means "chin"). There is no word for a single hair.

Beast, nyama.

Beak, ku-piga; knock down and beat, ku-bimbinda; drub, ku-hondaka; thump with clenched fist, ku-mu-piga konde; ditto, the thumb projecting between the fingers, ku-nyu'uka, ku-gut'ula [see Blow]; to box, ku-nyu'ulana, etc.; strike out at and knock, accidentally or otherwise, ku-dunda; smack a person's face, box his ears, ku-mu-piga mbalahe; to smack with the palm on the trunk, ku-mu-piga shi; to kick, ku-mu-piga hala; to smite with sword, ku-mu-tema; thrusting at with the point, ku-mu-piga tsana; to flog, ku-tsambula; to beat with mace, ku-mu-piga njo-goma (ku-mu-piga chavu = ku-mu-gwaga, to throw in wrestling); to stab, ku-mu-dunga kishu; strike out and not hit, ku-za, —— konde, mbalahe, etc.; to beat out corn, if it be "muhama," ku-piga; "mere," ku-sola; "matsere," ku-zhoda. To beat oil, ku-bunda mbono (pound in mortar). To beat time, lead or conduct the concert of drums, ku-
-niminizə (m'niminizi = the conductor); to beat the accompaniment of the subordinate parts, ku-kot'a. To beat the water in bathing, ku-buma madzi, ku-piga ngwidi. [See Blow.]

Beautiful, mu-dzo, etc.

Beauty, udzo.

Because, kwa ut'uwa ———, kwa kukala———.

Beckon (to), ku-(m')-onyesa m'kono; call by beckoning, ku-mw-ihia na m'kono.

Become (future, perfect, and "habit" tenses of -kala), udzakala mui, he has become bad, he is bad.

Becomes ( impersonal); it becomes him, inam'fwa; yuagirwe, or wagirwe, and yudzaagirwa.

Bed; bedding, k'ingo (hide); kitseka (mat). Bedstead: fixed, uriri; portable, kit'anda; of matting, k.chamilala; of thongs, -cha.nyugwe; of leather, -cha'kingo. The hollow space under the bed, mu-vungu(-ni). Legs, of fixed bed, viguzo zha uriri; of portable ditto, magongoi ga kit'anda. Poles that form sides, in the fixed bed, michinjiko; in the portable, myamba. Pillow, anything used for, cheremero.

Bed-ridden (heis), k'zdimakukuka.

Bee, nyuchi; wingless, ndzeri; mason-bee, mulondzi; very small honey-bees, yembe (ya), oza (ra); that get into the eyes on a thirsty road, ulombe (same as yembe).

Bee-hive, mwafo (plur. mya-).

Beef, nyama ya ng'ombe.

Beer, p'ombe.

Beetle, chape; dung-b. (Scara-bœus), kidundi.

Before [see AFORE], mbere; adv., mbereze (lit. before it). Before me, mbere-zangu; b. him, mbere-ze, etc. To go before you, ku-tonodhya, or ku-tongodhya mbere-zo. He has gone to sleep before me, Udzalala

mbere: mino sidzangwe kulala, or mino sidzalala.

Beforehand. [See JUST.]

Beg, ku-hvoyya.

Beggar, muhvoyi.

Begging; a b. disposition, lu-hvoyo. What (a man) you are for begging! Una luhvoyo muno uwe! Beget; of man, ku-pata. He has begotten a son, Udzapata muhoho mulume. Of a woman, ku-zhala.

Begin, neut., ku-andza; trans., ku-andika.

Beginning, kwandza; chaho; maandiko. The fear of the Lord is the b. of wisdom, Ku-m'-ogoha Bwana ndo maandiko ga ulachu.

Begone! Uka!

Behalf (on his), kwa ut'uwwe.

Behhead, ku-mu-tosa kitswa.

Behind him, nyuma-ze; from behind (ku-m-gwira), kinyume-nyume.

Behold, ku-lola. Behold! Lola! [But see under ENTER on the interjections po! and bwa! and the interje ctional pronouns tiyuno and tiyuya.]

Belch, ku-raruka.

Believe, ku-kuluhira; to b. in or on, ku-mw-eremera muthu.

Bell, kifumandzi; cow-bell, mwangala; bells for wearing, e.g. on the ankles, ndzuga.

Bellows, mi-vukuto (= a pair of b.); a single skin, mu-vukuto.

Belly, ndani (ya). [See ABDOMEN.]

Below. adv., ts'i ni, ko ts'i ni; prep., ts'i ni ya ———.

Belt; woman's bead b., mushongo; made of plates of shell or calabash strung together, mwambo; a strap, mukowa. [See BAND.]

Bend (as a bow), trans., ku-hinda; bend together, ku-kundza; neut., as a path, ku-hohoka (ugira idza-hohoka, i k'ombo-k'ombo).
Benefit (to), ku-mu-fwaha.

Benefit. [See Advantage.]

Bereaved; by death, ku-fwera-rwa (ni); ku-tsowwya; to bereave of [see DEPRIVE]; bereft of, mutsowi. [See BLIND.]

Berry; large, ndude; small, vidude.

Beseech, ku-mu-dhedheja.

Beside, k'anda; b. you, k'ando-yo, or k'anda-yo.

Best; ki-mbere, it is better, best.

Betray (to), ku-m-londera mut'u kwa — (to); also Sw. ku-m-tongea kwa —.

Betrot; of the man's father — to assiance his son by paying preliminary charges, ku-piga kifuko.

Better, baha; of health, ya ba-ha-baha. [See Bæstr.]

Between, kahi-kahi; prep., kahi-kahi ya.

Beware! Dzikole! dzimanyirire! to b., ku-dzikola, ku-dzimanyirira (intensified by affixing the enclitic -t'o, dzi-lolé-to, etc.).

Bewitch, ku-loga; to make spells by night, ku-anga; bury a magic image of the man, ku-m'zi-kira.

Beyond; there beyond, there on the further side, kuko k'anda ya balaiyo.

Bible, Chuwo charuhe, Chuwo cha kutsuka, Chuwo cha Mulungu. [Bibilia (ra).]

Biceps, nyoka (ya mukono); lit. snake (of arm).

Bier, lutara.

Big. -bomu.

Bile, ngowera; rising of b., ngowera insakaka; bladder for (gall), chadokera.

Bill, taratasi ya ku-talira madeni.

Bin, kiwvoho, kihinda.

Bind, ku-funga. [See Tie; IMPRISON.]

Bird, ts'ongo. The following are names of the more common native birds (excluding poultry proper):—

Ch'ivi, a singing bird.

Dona-ts'aha (“louse-pecker”).

Dzengo-ra-siji.

Giya, dove.

Goto.

Gude, brown and red night-waking dove, not eaten.

Gurugufu.

Hambogwe.

Hepe, a sort of partridge.

Hondaluwe (“pounder of men”).

Kabuta.

Kadzenya.

Kadzina (?), owl (?).

Kakweoka-keru, ring-dove.

Kamburupape.

Kanangunangu.

K'anga, guinea-fowl.

Kanonono.

Kairwe.

Kasiesie.

Kasiji.

Kasoso.

Katoro (“little runaway”).

Katsungurizi (“little seeker”), swallow.

K'ereng'endze, partridge.

Kihanga, kawk; smaller, *kahanga.

Kijemera.

Kimburu, eagle (?); small, kamburu.

K'ololo, blue-spotted guinea-fowl.

Kozi, humming-bird.

[Kozi, crested eagle (?) (Sw. ?).]

Kubo, bird with bell-like note.

Kuchu.

Kukui.

K'wahe [pron. nearly k'pahe], a kind of partridge.

Kwalala.

K'wembe.

Lele.

Luhanga, great hawk.

M'chelele (“wife's asleep,” or “is dead”).
BLEET; ubuzi unarira ("the little goats are crying out").
BLEED, ku-la-a milatso, k(u)-om-bola milatso.
BLESS, ku-hadza-t’o, ku-mu-vo-yera Mulungu nganya, ku-m’-hasa, ku-m’-hasiza.
BLESSING, ma-voyer (lit. acts of praying for); nyoha = physical blessing, plenty, abundance (of harvest).
BLIND, mutsowi wa matso; are-fwa (for ariye fwa) matso; ariye k’aona. To b. one, ku-m’-(h)obola matso.
BLINK, ku-pesa matso; repeatedly, purposely, ku-pesapesa.
BLISTER; by burning, cautery, ku-tsoma; a b., renjerene.
BLOCK, kigogo.
BLOOD, milatso.
BLOOD-VESSEL, m’siha wa milatso.
BLOSSOM, ku-aluka; lua lunafumula, the flower blows. [See Bud.]
BLOT, kapalata. [See Stain.]
BLOW; with the mouth, ku-vi-vira; the wind blows, p’eho inaruruma (strongly), inavivira (gently); of flowers, see Blossom, supra; of a fly, see Fly.
BLOW (a), pigo; with palm, on the trunk, ñhi; on the face, mba-lahe; with the knuckles, mugut’ulo.
BLUE. [See Black.]
BLUE-VITRIOL, murutufu.
BLUNT, (kishu) kisichorya, kisorya; kiricho k’akirya; kidzafwa maso.
BLUSH; the person blushes, mut’u udzazumuka uso.
BOA, ts’ahu.
BOAR-PIG, ndzagamba ya nguluwe; wild boar with large tusks, gwase.
BOARD, lubao; b. for play (Sw. bao), chudhi, igogo (or, Kig).
BOAST, ku-dzi-lica; a thing to
boast of, to be proud about, lilikiro (glory).

**Boat**, dau (from the Sw. dau, which is applied to canoes as well as to larger craft).

**Body**, mwiri.

**Bog**, kididhda, ha teke-teke.

**Boil**, *intrans.*, -hokoha, of water and liquids; be boiled, of food, ku-ira; *trans.*, to boil water only, ku-koza; food, ku-git’a (= cook, q.v.).

**Boil** (a), ilu; small, ka-ilu.

**Bold**, *adj.*, ngumbao (also n. = Hero, q.v.).

**Boldness**, ugumbao.

**Bolt one’s food.** [See HURRY.]

**Bone**, m’zoza; fish-bone, mwiya.

**Book**, chuwo.

**Booty**, maßowo, vitawwa. [See Spoils.]

**Borassus palm**, mugumo.

**Bore**; to b. a hole, ku-peketsha t’undu.

**Born** (to be), ku-zhalwa.

**Borrow**, ku-hvoya (beg for); to have advanced to one, ku-ahaswa. [See LEND; DEBT; CREDITOR.]

**Bosom**, laga (ra). [See CHEST; BREAST.]

**Both**, osi airi, osini (of animate).

**Bother**, *trans.*, ku-sirinya; ku-konya.

**Bottle**, ts’azi ya m’ongolo [see GLASS]; wine-skin, see SKIN.

**Bottom** (at the), kuko ts’ini, hakoni; the b., hako. [See DEEP.]

**Bough**, lutai (plur. t’ai); branch, tsandzu (plur. ma’); small branches, twigs, vitaki.

**Boulder.** [See ROCK.]

**Boundary**, mukaha.

**Bow**, uha (plur. mauha); to draw the b., ku-vuha uha; b.-string, luhoire.

**Bow**; to b. down to, ku-m-pigira ma-vwindi (to bend the knees to).

**Bowels**, uhumbo. [See EN-TRAILS.]

**Bowl** [see Basin]; bowl of pipe, mulomo wa t’oza.

**Bowman**, muvuhi wa uha.

**Box**, kasha, sanduku; b.-basket-work with round lid, jamanda; snuff-box, kiko (cha kumbaku); small, kadzikko; honey-b., kidhembe.

**Box, v.** [See under BEAT.]

**Boy**, muhoho mulume; grown-up b., lad, kihoho kizima kilume.

**Bracelet**; flat brass, kidanga; round wire, kitsuvi [see ANKLET]; of beads, kidzanga; kavoro-dede, a playful name, meaning, “Hail, my sister!”

**Brackish water**, madzi ga munyu.

**Brain**, ongo (prob. -wa).

**Bran**, wiswa.

**Branch**, kitai; lutai.

**Brand**; to mark cattle, ku-piga choo; ku-tsoma ukongo usiku, to burn or cauterize a person for any disease.

**Brass** (copper, etc.) generally, ng’andu. [See WIRE.]

** Brave**, ngumbao; braveness, bravery, ugumbao.

**Bread**, mukaha. [See CAKE.]

**Breadth**, walamu (ure is length, uziho, thickness).

**Break**, ku-vundza; to b. up, ku-vundza-vundza; to b. in two, ku-banda; to b. bread, food, etc., ku-mogola; to b. wind, ku-fosa, ku-adzamba; to b. up, of an assembly, ku-tsamukana.

**Breakfast**, uhulwe; to take b., ku-fungula uhulwe.

**Breast**, hombo, plur. mahombo [see Bosom]; locative homboni (much used).

**Breath, muhuye.** [Vide infra, BREATHE.]

**Breathe**, ku-soha (kusoha mu-huye), kusoheka; to take a long breath, ku s/sa m’oyo; b. in sleep, ku-susumka; to b. on, ku-mu-vivira.
Breed, ku-zhalana; educate, ku-rera; b. animals, ku-fuga. [See TAME.]

Breeze, p’eho.

Brew, ku-git’a.

Bride, musichana (young woman); aloiwayne.

Bridegroom, mu-fana = young man. After the first child is born, the father and mother are no longer called bride and bridegroom as before; each becomes ndele.

Bridge, mutatago; to build a b., kufunga mutatago.

Bright (to be), ku-ng’ala [see SHINE]; it is bright, kinang’ala-ng’ala.

Brim, lukungo (plur. k’u-). 

Brine, madzi ga kiluma. [See SALT.]

Bring, ku-reha; fetch away, ku-hala; b. down, ku-tsereza.

Brink, taramuko, ha kutaramuku-ka. [See PRECIPICE.]

Broad, haalamu, halamu.

Broil, ku-kanja (over the coals); ku-kalanga (fry); to make a b., ku-henda londzo; in order to frighten or “draw” the elders, etc., ku-henda kitisho. [See QUARREL.]

Brook, hidzuho; smaller, kadzuho.

Broth, muzhero.

Broth, mtsuzi.

Brother; general word for relationship, masc. and fem. ndugu; elder b., mukuulu (with poss. pron., mukuulu-wangu, etc.); younger b., muvwaba (wangu, etc.); own b. (same mother), ndugu (mulume), ndani ni mwenga; (same father and mother), baba ni mumwenga na hmama ni mumwenga. We are brethren (same father and mother), Sisiwi hosini babyehu ni yuyahu na mamiyehu ni yuyahu. Mwenehu (a child of ours) = cousin.

Brother-in-law, mulamu.

Brown. [See RED.]

Brui se (to), ku-tisatisa (crush); ku-bunda, to give a crushing blow to; ku-vinyanga, crush, squeeze.

Brui se; a wheat, musirigimbo, mususu; a bruised place, hadzakana-ng’ana; be b.-d, ku-tika-tika, ku-tisika, ku-bundika, ku-tika; ku-tiskitswa = ground down; ku-kananga-ng’ana, neut., as of a nose, to be swollen and inflamed. [For transitive sense, see CRUD; GRAZE.]

Bubble, fulo (sing. and plur.).

Bud, ku-oomboza-ts’a, ku-henda-ts’a; a bud, ts’a. [See BLOSSOM.]

Muni unagunula malua hedu makodza, malua hedu makodza gana-gunuka, Open, blossom, blow.

Buffalo, nyahi.

Bug, k’unguni.

Build, ku-aka.

Builder, mwaki.

Bulb, kirazi.

Bull, ndzaa.

Bullet, p’olop’olo.

Bullock, ndewa.

Bully, ku-sirinya.

Bump, kimango, kidhangu.

Bunch, kungu.

Bundle, kinyasi, of grain, corn, etc.; smaller, hiha, faggot.

Burden, muzigo; to be a b. to, ku-mw-eremera.

Burial-place, mbirani.

Burn (to), ku-aka; tsala rina-aka; to be burnt up, scorched, ku-sha; to set on fire, ku-tsoma; the fire consumes, m’oho unarya.

Burrow, ku-wura. The rat burrowed during the rains, Tali rawura wulani—a “catch,” like our “Round the rugged rocks the ragged rascals ran the rural race.”

Burst, trans., ku-tarura [see TEAR]; neut., ku-taruka, ku-pashuka; to b. out crying, ku-finya kiriro; b. out weeping, ku-rengwa-rengwa nimatsosi.
Bury, v., ku-zika.
Bush, kitsahukuzi; small, katsaluuki; the b., tsaka.
Business, udhuru; much b., udhuru unji, makazi manji; wata yangu, my occupation. The word shuhuli is also used [see Use]; the Ar. shughal, Sw. shuhuli.
Busy; I am very b., nina udhuru unji sana.
But, el, eli kaheri, eli kidza; not strongly adversative, be.
Butcher, mutsindzi.
Butter, mafuha maiti: ghee, mafuha ga ku-git'a.

Cage, hundu (ra).
Cake; of fresh corn-cobs, kinolo; of bread, mukahe.
Calabash; with a long neck, used to carry water on a journey, kitete; for carrying tembo, etc., k'adzama; very small c., kaka dzama; for milking, drawing water, etc., kipuru; for churning, kidhuki; for tumbu, fermented grain, k'undza; smaller, kikundza; very small, ka kundza; large c., ndere; very large, homa; very small c. (sometimes an ostrich-egg vessel), ts'azi. [See Sherd.]
Caldron, ridzungu ra chuma. Large standing vessels are simikiro and muanga.
Calf; young, male or female, katsao, plur. utsoa; older, male, ndzaa; female, ndama.
Calf (of leg), ts'afu ya kigulu.
Calico, nguwo ya Marikano-M'zungu (lit. European’s American cloth).
Call, ku-ihia; by name, ku-mw-ihia kwa dzina-re; to call him a name, ku-mw-ihia dzina, ku-mu-dushiza dzina. [See Hail.]

Calm (there is a), kuhurire. [See Gentle; Quiet.]
Calumba, k'ulumwa. [See Tea.]
Calumniate (falsely), ku-mu-sholera (from shola); ku-mu-sirika.
Camel, ngamira.
Camp, n., chengo; to bivouack without fires near a place it is intended to attack, ku-lala kiwumu (= to lie with precaution?). To c., ku-piga chengo.
Can; I c., nadima, or ninaadima; I could, naidima, or nadimire; I cannot, nadima. [See Able.]
Canal; water-channel, mukuluu.
Cancer; any tumour on the body, tezi.
Candle [see Torch]; a branch of the cha, a euphorbiaceous plant, dried and used to give light, chenje [c'tr. ch'enje(z)ha], Light.]
Cane. [See Bamboo; Sugar-cane.]
Canister, kopo (= tin); kikebe cha kopo.
Cannon, m'zinga.
Canoe, dau (ra).
Canvas, gunia.
Cap, kofia; fez, kofia t’une. [Cap-á-pie, see ARM.]
Capital (village), kaya (ra or ka in sing., plur. makaya).
Capsize, galuza; neut., galuka.
Captain, mbutumu. [See LEAD; HEAD.] Giryamas in war are usually led by any bold man that offers—a hero, ngumbao.
Captivate; he has captivated him, made himself agreeable, with an ulterior purpose, udadzihendya udzo kwakwe.
Captivate; in war, mutawwa (or -wwi); slave, musunye. Captor, mutawwi.
Capture, ku-tawa; captured things, spoils, mutawwa, vitawwa.
Caravan, charo.
Carcase, lufu, plur. nyufu.
Cards, tarata.
Care (diligence), kikani.
Care (to); to take c., ku-tsundza, ku-henda kikani; to take precautions, to have a care, ku-dzi-manyirira, ku-dzi-tsundza (about a thing, na-); of a thing, ku-ki-tsundza, ku-ki-manyirira; of traps, to mind from a distance, ku-lolera kure mihambo. [See ANXIOUS; TROUBLE.]
Careful; c. person, mutsundzi, m-manyiriri.
Carefully, kwa kikani.
Careless, asetsundza, katsundza, etc.
Cares, ku-mu-gwirangwa.
Carpenter, mutsongi, mutsonga-mbao.
Carrier, mutsukuli, mutsukula-m’zigo.
Carriage, nyama wa kufwa mwenye.
Carry, kutsukula; c. on the back (as infant), ku-ereka; carry away the game, I have gone to, dzakwenda hala nyama za ukalani, za uindzani; be c.-d away by wind, ku-fuka; trans., ku-fusa. [See CHAFF.]
Case; subject of discussion, maneno. In c., see IR.
Cashew-nut, korosho (plur. ma-).
Cask, bidhembe.
Cassada, mugazija.
Cast, ku-tsha; c. down head-long, ku-woromosa; c. a rope, ku-tandorosa; c. at, to, a person, ku-m-tshira, ku-m-tandorosera, or -seza.
Castor-oil tree, m’bono. [See OIL.] The fruit, mbono.
Castor-oil, mafuha ga mbono.
Castrate, ku-tula; a eunuch, asokola; c.-d ox, ndewa; sheep, ndila ya gondzi; goat, ndila ya pee.
Cat, p’aka; child’s name for c., nyau (“mew-cat”).
Cataract, in eye, luhandu, or any film in the eye.
Catch, ku-gwira; c. in the air, as a ball, ku-gwira dzuludzulu [see CAUGHT]; c. fish, ku-ruha (lit. draw).
Catechism, madzigidzyano. [See CORRESPOND.]
Caterpillar, kwanya.
Cattle, ng’ombe, etc.; as being the term of wealth, a man’s cattle are known as his “goods,” his “possessions,” vit’u-zhe, mali-ze.
Cattle-fold, chaa; chaga is the older form of the word.
Caught; to get one’s self caught in, ku-umya, or -unya. [See HINDERED.]
Cause, ku-richa (lit. to let, allow); idzoricha hata ikazhala, that which caused it to bear.
Cave, p’anga.
Cease, ku-goma; to cease, go out (of a fashion, etc.), ku-richwa.
Ceiling, kahikahi.
Cemetery, mbira-ni.
Centipede, king’mwario.
Certain; true, ga jeri, etc. [See TRUE; SURE.] A certain person, "somebody," one whose name you have heard or know, but have forgotten, or do not care to mention, mut’u musiku; whose name you may not know, nganya (plur. ano nganya). Hallo, such a one! Mut’u m’aski! or Mut’u nganya! A certain thing, kit’u kisiku; place or time, hat’u hasiku, etc. A certain day, siku siku; past, s’ku dza inya; future, siku dhihda. Nganya is not applied to things. When a man has a family, and you wish to speak of him with respect, you say, Bi-nganya (i.e. Baba-ye nganya), and of a woman, Mi-nganya (i.e. Mamaye-nganya), owing to the custom by which a married man is known as "the father of ——," and a married woman as "the mother of ——" (their eldest child), the person’s birth-name frequently going out of use; e.g. ’Bi Yaa, Bi Sirya; ’Mi Yaa, Mi Sirya; or Abi Sirya, Ami Sirya (or in full, Babe nganya, Mame nganya).

Certainly, ni jeri; for certain, jeri. Will you come for certain? Unda-kudza jeri? Ana, Ewe, ndakudza, or Ni jeri ndakudza? Certainly I will.

Chaff, vitsu; misufi (ifukayo ndo misufi, misufi inafuswa ni p’eho, misufi ni ya muhunga na ya muhama; the c. of other grains is vitsu). [See BLOW.]

Chain, mukufu. [See CONNECT.]

Chair, kihi.

Challenge. [See under WHO GOES THERE?]

Chamber, for keeping stores, etc., chumba; outer or entrance c., ndano, used as sitting-room.

Chameleon, lumbwi.

Change, galuza. He has c.-d his mind, and won’t do so-and-so, Yudzagalaza kumalakwe; —— and will, Udzahendza kinyume; The times are c.-d, Makati gadzagaluka; He changes about (in giving evidence), Yunagalaza galuza maneno.

Charcoal, makala; bit of, kala. [See COAL.]

Charge. [See PRICE; ATTACK.]

Charm [see CAPTIVATE]; a c., p’engu (amulet); against evil entering a city, fingo; against thieves, etc., kiraho. [See MAGIC; WITCH-RAFT.]

Chase [see HUNT]; to c. away, ku-inga.

Chasm, p’anga; nullah, det’e.

Chastise, ku-tubusha.

Chat, ku-sumurira.

Cheap, -anguwangu, kinaguzwato’ (also Sw. rahisi).

Cheat, ku-kenga.

Check, ku-zulia; check onset of, ku-imirira. [See RESIST.]

Cheek, tsavu (ra); lower c., ukai (plur. k’ai).

Cheerful (to be), ku-tangamuka, ku-furuka.

Cheese, madigidigi. [See CURD; CLOT; DREGS.]

Chest; of human being, external, laga; internal, kati. [See BOX.]

Chew, ku-hafuna, of food generally; to chew, chaw, a hard thing, ku-gogoda.

Chicken, male, p’ora; female, mufaranga. [For all the names, see FOWL.]

Chief, mutumia, muzhere; great, mwemwe-ts’i (official title of the supreme elders, azhere abomu-abomu); shaha (very rich person).

Child, muhoho [see BABE; BOY; GIRL], mwana. [Our child, i.e. a cousin, mwenehu, see RELATIONS.] With the first sing. poss. pron., mwana makes mwanangu.
Chilly (to feel), ku-skira p’eho. [See Jaw-bone.]
Chin, kirevu. [See Jaw-bone.]
Chip, ku-bandzu; a chip, ki-bandzu, bandzu. (Proverb, Bandzu, bandzu, ramala gogo! Chip, chip, the block was finished! cp. “Many a mickle,” etc.)
Chisel, chembeu.
Choke; to strangle, ku-shongola; neut., ku-kamila; feel choking sensation, irritation, in throat, ku-kolwa (M’osi udzani-kola; hata nakolola, I am coughing because the smoke has made me choke).
Cholera (epidemic of), p’eho ya ku-mwaga. [See Epidemic.]
Choose, ku-tsegula.
Chop, ku-lema (e.g. trees); chop up, ku-lematema; chop, split firewood, tsanga; chop off a piece, kutosa; chop up meat, ku-tosatosa. [See Cut; Trim.]
Christ, Kiritozi (now almost naturalized); Masiya (better, Masiha).
Christian, Mut’u wa Kiritozi (hedu Masiha); professed, mut’u wa Chuwo; to become a Christian, ku-mu-gwira Kiritozi; to profess Christianity, ku-gwira Chuwo (“to lay hold of the Book”). [Religion.]
Chum, somo. [See Relations.]
Cicada, ch’enene.
Cinder, kala ridzozima.
Circumcise, ku-hina (understand finu); ku-tahira.
Circumcision-cycles, marika.
These play a very important part in the Giryama commonwealth. Every child born before a certain time that is not already circumcised has to be brought to one common place, where the ceremony is gone through. All the children of one cycle receive a common name and are bound by a common tie. They grow up free of the same private clubs, and from their number are chosen the three Enye-ta, when the time comes for such promotion. The cycles always bear the following names (which are taken by their respective members), and succeed one another in the following order:—
1. Wula-mbere, “First-rains.”
2. Wula-kahii, “Middle-rains.”
4. Tsungudza, “Tomatoes.”
5. Puku, “Large wild rats.”
7. Vitambi, now meaning “Coloured cloths.”
8. Vitsoka, “Hatchets.”
10. Atsai, “Wizards.”
11. Mafa, “Puff-adders.”
13. Nyoga, “Feathers.”
Circumference; referring to size, ku-zunguluka-kwe; referring to shape, ku-viringa-kwe.
Civet-cat, fungo.
Clap; the hands, ku-piga makoi; of thunder, kigwaragwara. [See Rumbling.]
Clapping-dance, sayo (clapping the thighs with the hands?).
Clarinet (toy consisting of a reed and a rolled strip of palm frond), bung’a; wooden, zumari; very large, vwozi.
Clasp, ku-funja or -fumbya (in hand); kw-ambata (in arms).
Class [see Sort]; a class, mafundi-ndi (mwa-).
Claw, lukombe.
Clay, forove (mud); ulongo (clayey soil, with long o, to be distinguished from ulongo, lie) [see Soil; Mud]; red c. for toilet, mbuu.
Clean (to be), ku-era, ku-tsuka; nyumba idzaera; mwiri udzaera; udzakala mudzo; a c. thing, kitu kidzoera; kitu kidzo; kitu kidzatsuka. [See Holy; Pure.]
Cleanse, ku-eza, ku-tsusa.
Clear; open, lwazu [see Sure; Certain]; to c., see settle; c. space, lwanda [see Clearing]; c. weather (interval after storm), mutsare.
Clearing; a c. in forest, ts’anje.
[See Bare.]
Cleave, ku-tsanga (to split); ku-fanya (to divide).
Cleave; c. together, as friends, ku-hendzanya (= each makes the other love him); actually, ku-guirana; to make c. together, ku-gwizanya.
Clever, mu-lachu. [See Quick.]
Climb, ku-kwera. [See Ascend.]
Cloak, of leather, kidhuma.
Clod; soft, t’orove, honje (ra t’orove); hard, gande (ra ulongo).
Close; a house, ku-funga; a box, ku-finikira; close-fisted, mwennyo choyo; closeness, oppressiveness, teri ra nyumbani. [See Heat.]
Closet. [See Ease one’s self.]
Clot; of blood, dhing’i (plur. madh’); in milk, kinyamanyama.
Cloth, nguwo; rag, piece of old c., kidemu; large, ridemu; apron, or small cloth rag, kitsara. [See Calico.]
Clothe, ku-vvika; to c. one’s self, ku-wwala.
Clothes, nguwo, mavwalo.
Cloud, ingu (ma.).
Clove, k’arafu; tree, mukarafu.
Club, njogoma.
Club-house; for one tribe or family (mbari), nyonga; for ancients of the waya, bandari.
Clumsy, m’zuzu, mukaha (ignorant, lazy).
Coarse, -ziho.
Coast, p’wani.
Coax, ku-ongolaongola.

Cob, of corn, kitsere; central part of c., kiguguta’a.
Cobweb; spun-threads of c., urimbo.
Cock, jogolo.
Cock-crow, k’ukuni. [See Dawn.]
Cockroach, pambaiko.
Cocoa-nut, nazi; tree, muaazi.
Coil, ku-hinda (ra). [See Twirl, etc.]
Coil (to), ku-hinda. [See Twirl, etc.]
Coil, n., hindi (ra); c. of Telegraph wire, milinga; see further under Wire.
Coiled (to be), ku-dzi-linga na k’aha. [See Snake.]
Cold, p’eho; it is very cold, p’eho inazima; to be c., ku-zizia [see Cool]; cold water, madzi ga p’eho.
Collar-bone, milinga wa ndzala.
Collect, ku-tsanga (as specimens); ku-tsungumanya (assemble, q.v.).
Colobus-monkey, mbega.
Colony, ts’amirizi ya atu.
Colour [Sw. wino? No general word.]
Colouring matter in tattooing, muhasso (lit. medicine). [See Dye; Paint.]
Comb; n., kivunyo; v., ku-vunya; arrange hair, ku-suka nyere. [See Honeycomb.]
Come, ku-dza. [N.B.—Kudza before a verb in the infinitive causes the latter to drop its ku-, cp. Go.] Imperative, ndzoo, plur. ndzoni; applied form, ku-dzirira (2nd perf. nidzirire, I have come to ——). Come along! Let us go! Hinde! (contracted from Ni hwende, or Ni fwende). Come to pass, see Happen; Be. Come down, into, from, up, etc., see Go. Come in!
or Make yourself at home! Karibu! (Sw.). Come to one’s self, see PONDER. “Come” is often used (especially in narrative) in English when ku-enda, go, would be used in Giryama.

Comet, nyenyeye ya mukira.

Comfort, v.; quiet a baby, ku-m’-ongola; to calm, ku-m’-hiriza moyo; n., comfort, raha, vidzoni. [See CONSOLATION.]

Comforter, of a person bereaved, etc., kiongoli.

Comical; a c. person, mut’u iye yuna matsesho.

Command, v., ku-amula, ku-lagiza; n., amulo, malagizo, amuri.

Commence, v., ku-andika [see BEGIN] at the c.-ment, ho mbere. [See FIRST.]

Commission, ku-lagiza.

Commit; c. to a person, ku-mw-ikira (—— kit’u kisiku, akimanyirire, —— something for him to take care of it); to commit a crime, ku-gwaga zani; c. adultery, ku-zinga.

Common, to all, (ch)a at’u osi; ordinary, (ch)a siku zosi.

Companion, mwandz(-i)-, nearly always occurs in conjunction with termination of poss. pron.; my c., mwandzangu; thy c., mwandziiyo; his c., mwandi-ye; our c., mwandzi-wehu; yours, mwandzi-wenu; theirs, mwandzi-wao; plur.: my c.-s, andzangu, etc.; their c.-s, andziao. Companions of the bride-chamber, Asena a oro-ani.

Company; c. of people, standing, kifundu; sitting, kikalo [see CONVERSATION; Troop; ARMY, etc.]; to part c., see SEPARATE.

Compare, ku-erekeza; c. height with another, ku-ezana na nganya, and ku-ezanya.

Compassion, mbazi; to have c. on, ku-m’-hendera mbazi.

Compel, ku-kiriza. [See URGE.]

Complete, trans., ku-timiza; it is c., kidzatimira, ki camili.

Conceal, v., ku-fitsa; c. from a person, ku-mu-fitsa; c. for a person, ku-mu-fitsira. [See HIDE.]

Conch-shell, k’ola bomu.

Concubine [suria, Sw.; but in Giryama all such are accounted wives]. [See WHORE.]

Condemn, a person, ku-m’-sena ui-ni.

Coney, k’wang’a (sounds like hkipang’a).

Confess; admit having done, ku-hendza; answer in affirmative to charge, ku-ahikiza; believe in, ku-kuluhira; reveal one’s self, ku-dz’onyesa; speak up for, ku-mu-hehera.

Confide in, ku-mw-eremera.

Confine, ku-mu-fungira ndani, or ku-mu-fungira chumbani (imprison).

Confiscate, from, ku-m’-hoka vit’u.

Confound (make ashamed), ku-mu-gwiza-haya.

Confuse; c. a person, ku-mw-angalaza [see BACK]; c. things that differ, ku-tsanganya.

Congeal, neut., ku-gwirana; to make to c., ku-gwizanya.

Congratulate, ku-lika.

Congregate, ku-funganana.

Conjure, ku-m’-dhedheja.

Cónjure, ku-henda vilinge, or t’ambo.

Connect, ku-lunganya; c. links of a chain, ku-gat’iza.

Conquer, ku-dhima. [See ABLE.]

Conscience (m’oyo, heart). He has an evil c., Yunadzimnyisa yudzahenda vii; vidzamwazyya mizungu. [See REPEL.]

Consent; to a person, ku-mu-hendzeza; to a thing, ku-ri-hendza.
Consider, ku-aza.
Considerable, -nji; a considerable matter, ut'u unji.
Console. [See Comfort.]
Consolation, uongoli.
Conspiracy, fitini (ya, za).
Constantly, p'unde kwa p'unde; siku zosi; often, k'ana nyinji.
Conspiate; he constipated, ku-funga k'uhu.
Construct [ku-aka (build), ku-henda (make), ku-ika-t'o (arrange), etc.].
Consult, ku-mu-uzza njama; c. oracles, practise divination. [See Divine.]
Consultation; to make a c., ku-henda njama. [See Council; Counsel.]
Contagious (it is), ina p'eho mbii; contagion, p'eho mbii.
Contain; it c.-s something, kina kit'u ndani.
Contend, ku-heha; c. for, ku-hehera.
Contented; to be c., ku-kala radi.
Contentment, m'vera. [See Satisfaction.]
Continence, uvumirizi.
Continue, ku-kala dii; to c. long in the same condition (he is), kukala dii vizho (a-)rizho.
Contradict; to c. a man, ku-m'-kanaiza (to answer in the negative); a story, ku-u-kahala uworo, ku-u-kana.
Contrast, ku-erekeza.
Conversation, masumuriro (if on one subject use the sing. sum.).
Convert, v., ku-galuza (change); ku-goloza (set right); n., mugolozwa.
Convict, ku-sukumiza.
Cook, ku-git'a. [See Roast; Fry; Boil; Grill, etc.] Ku-chak'ana vari, to cook porridge.
Cook, n., mugi'ti; mwawwisi (lit. a helper, "bottle-washer").

Cooking (cookery), ugit'i.
Cooking-pot, nyungu; small, kadzungu.
Cool; to get c., ku-hola (sc. mo-ho). [See Cold.]
Copal; gum-c., mongolo. Mongolo is also used for "glass" [see Bottles]. (The Sw. sandarusi becomes sandarusi, and is in general use.)
Copper, ng'andu t'une, ts'ango t'une; c. wire, luzi lwa ts'ango t'une, or simply, luzi lutune [see Wire]; a copper (vessel), sufuriya.
Cord, lugwe; small c., kadzugwe (plur. u-).
Cork, kifundiro.
Corn; generally, mutsere; zha-kurya (victuals). Kinds of corn: Indian c., maize, matsere; millet, Caffre-corn, muhama; small kinds, muviringo, kilache; parched, ndodore; a grain, t'embe.
Corner, p'emb'e ("horn"); ts'a ("point," usually in loc., ts'ani, in this sense); in a room, kikoku.
Cortex; war-horns are made from the long, twisted horns of the sambirwa antelope (p'emb'e ya sambirwa).
Corpse, lufo; old c., mufwadzi (skeleton); to bury a c., ku-zika lufo.
Correct, ku-goloza. [See Right.]
Correspond; literally, ku-dzidzzyanya, in question and answer; to write letters one to another, ku-orerana baruwa.
Corrupt, trans., ku-ononga; a c. thing, kidzoolo; neut., ku-ola, to go bad.
Cotton, pamba; c. cloth, marikano muzungu; c. tree, mupamba. [See Thread.]
Cough, n., kakolozi; v., ku-kolola; to make to c., ku-kololoa.
Council, njama; they are met in c., madza-kala njama; the c. of State, moro (-ni).
Counsel (given), chuwo [see Book; VERDICT]; deliberation, especially in private, njama; to go aside to deliberate, kw-enda njama.
Count, ku-tala; c.-ing, number, talo; c. four, tala inne; c. eight, tala hname; c. four goats and eight sheep, tala mbuzi. [See ADD.]
Countenance, uso; to keep c., ku-umirya.
Counting (a), talo (ra). [See NUMBER.]
Country, ts'i.
Courage, ugumbaro and ugu-mbao.
Course; his (way of) going, kwenda-kwe; his running, malo-ge. Of c. ni vizho! Of course (I am)! Kwani! Hambe unapiga malo! Halloa, you are running! Sindapiga malo kwani! Of course I am!
Cousin, ndugu; some; mwenehu (as it were our c.); your c., mwenenu. [See under RELATIONS.]
Covenant, kulagana, mbadha; to make a c., ku-lagana, ku-ika mbadha. [See Fix; AGREE, etc.]
Cover, n., kifundiro; c. of a quiver, nguniko (ya dhyaka); v., ku-fundira; of animals, ku-weka; yo ndenge inaweke; generally, ku-kwe. [See RUT.]
Coverous, mwenye dzitso.
Covey, lho (also applied to goats and fish).
Cow, ng'ombe mbiche; milch c., goma ra ng'ombe.
Coward, m'oga.
Cowgirl, ku-dzi-zanya kwa oga.
Crab (land-c.), kolokofwe.
Crack, n., lufwa; c.-s in the ground from the sun, minanda.
Crack, trans.; You have c.-d it, U-dza-ki-hendya lufwa.
Cramp, nene.
Crawl, ku-hambala; a child beginning to crawl about, yunavundza wwindi (he breaks the knee)
Crazy, yuna kitsala.
Cream, lukosi.
Create, ku-henda, ku-umba. God c.-d all the world, Mulungu wáumbá-ts'i yosi.
Creator, Muumbi.
Credit [see BELIEVE]; in trading, to give a man c., ku-mw-ahasa. I gave So-and so c., Dza-mw-ahasa mali yangu.
Creditor, mwahasi, mwenye deni. [See DEBTOR, etc.]
Creep. [See CRAWL.]
Crest; a bird's c., kitsutsu.
Cricket, nnyenzi, or nyenzi.
Crime, ut'u ui, neno rii, zani. [See COMP.]
Cripple, kiswere, kidende; to be c.-d, ku-swerekera.
Croak (a), riro; the frog c.-s, chula kinarira.
Crocodile, mama.
Crooked (to be), ku-hohoka. The way is c., Ngira idzahohokaha-hohoka.
Cross, Muhi wa kukinganywa [see CRUCIFY]; a cross-like finial, a curved piece of wood set over a man's tomb, kigango; the cross-stick of a ladder, kigongo cha m'kwerero.
Cross (he is), yudzatsukirwa, yuna vitsukizi; peevish, yuna vitunusi.
Cross; to c. a river, ku-vuka.
Cross-ways, ngira ya maano.
Crotch, p'anda; c.-ed pole, muhi wa p'anda.
Crow, p'ep'o ya mwee (lit. the kite-devil). [See DEVIL.]
Crow, n., ngoongoo.
Crow, v.; of a child, kw-alaga.
mumiro; of a cock, ku-iska; the cock crows, jogolo rinaska.

Crowd, n., muminyano wa atu [see Assembly; Company]; v., ku-
minya; to be crowded together, ku-minyana; to crowd together, ku-
tunganana.

Crucify; c. a person, ku-mw-
anganya muhi wa kuinganywa (= to fix him (on to) a crossed tree).

Cruel, mutu muwara.

Cruelty, uwarra.

Crumb; a broken c., kigande;
leavings, masaza. [See Break.]

Crush, into fragments, ku-tski-
tsa. [See Knead.]

Cry, v., ku-rira; n., kiriro; to
burst out crying, ku-tinya kiriro;
thrilling cries of joy, made by
women, njere-njere (sing. lujere-
jere). [See under Sound.]

Crystal, m'ongolo (“copal,” also
used for Glass); a quartz pebble,
sts'angalawe nyaruhe.

Cucumbers; cultivated, ma-
dzungu; wild, growing upon rocks,
mahulumula; a long variety, du-
ngu ra viparya (plur. ma-
ga vipa-
rya).

Cud, machela; to bring up the
c., ku-chelula.

Cuddle, ku-gwirangwa.

Cuff (to), ku-piga mbaalhe.

Cultivate, ku-ima. [See Agricu-
lulture, etc.]

Cunning; in good sense as well
as bad, ulachu (adj., mulachu); in
bad, ukengi (adj., mukengi).

Cup, kikombe.

Cup (a man, to), ku-m'u-lumika;
the cups used, pembe za kulumi-
kira.

Curd; The milk has curded,
Maziya gadzag-virana vigande-viga-
nde, gadzakala digi-digi. [See Clot.]

Cure, ku-hoza; to be cured, ku-
hola. [See Save; Restore.]

Curio, ku-linga-linga.

Curry, mutsuzi.

Curse, ku-hukanira; by sacri-
ficing, also to curse formally, ku-
lomborera.

Curtain, p'aziya (rather, p'aziya
is a curved recess); to curtain
off, ku-henda p'aziya (from Sw.
pazia).

Custom, n., ada; to break the
custom, komboka adani. Ada is
applied to customary feasts, pre-
seats, etc.

Customs-dues, ts'andzi (plur.
ma-); to exact the dues, kulazha
ts'andzi.

Cut; cut off, ku-tosa; to be cut
off, ku-toka; to c. trees, ku-tema;
firewood, ku-tsanga; flesh, ku-
tsindza; hair, ku-tila; holes in a
block, ku-kot'a kigogo, or chudhi
(play-board, q.v.).

Cutlass, upanga; native sword,
mushu.

D.

Dagger, kijomo (short broad-
sword).

Damage, ku-ononga.

Damp, maziku-madzi, on the floor;
kiwaware [see Drop]; of clothes,
etc., to be d., ku-dhidha. [See
Wet.]

Damsel, musichana.

Dance; formal, wira (plur. ma-
ira, lit. song); casual, mazazigo;
to d., kuwwinwa; at a “ball,” ku-
wina wira; in private, or informally,
ku-zaaziga (lit. to play).

Dandy, a-dzi-henda-ye (one
who cultivates himself); u-dza-dz-
alula.
Danger, zani; into d., zanini.
[See Accident.]

Dare, ku-tsa-ogoha, ku-adima; presume, especially in neg., ku-subutu. [See Encounter.]

Darkness, kiza; dark, -a kiza.

Darling, muhendzwa, kihendzo.

Dart, king'yan. [See Arrow.]

Daub, ku-haka-haka. [See Paint.]

Daughter; my d., mwanangu muche; thy d., mwana-o muche, etc.; a little d., muhoho mutsanga muche.

Dawn, madzacha; early d., madzacha maitsi; cock-crow, k'uku-ni; it has d.-d., kudzagunuka, kudzach.

Day; a d., siku; daylight (d. as opposed to night), mutsana; to-d., rero; this very d., hvino rero; d. by d., daily, kila siku; siku zosi; siku kwa siku; mid-d., dzua ra vitswa-ni; a feast-d., siku-bomu. On a certain day, i.e. Once upon a time (in a narrative), Siku dza irya. [See Certain, etc.]

Dazzle; to d. one, of an object, ku-m-ng'alira; dazzling light, ch'enje. He is dazzled by the sun, Dzuza rinam'ng'alira hata ch'enje zikamwanga matsoni.

Dead, -fu; lately, a-dzejwa, for a-dzi-ye-fwa; generally, arefwa; dead body, see Corpse.

Dead man, mufu.

Deal (a good deal of), -bahe (kit'u kibahe, nyumba mbahe, etc.).

Dear [see Darling]; expensive, -omu.

Dearth, ndzala; great, gumbo. [See Famine.]

Death, kufwa, kifwa. [See Corpse; Die.]

Debauch (to, a woman), ku-m'zingya.

Debilitated, k'a-dz-adima; ni muhuye-huye.

Debility, uhuye-huye.

Debt, deni; kuirwa; moral d., see Vengeance; to be in d. (to), ku-iswa (ni); he is in my d., na-mw-isa; to pay one's debts to, ku-mu-riha. [See Borrow; Lend; Owe.]

Debtor, mudeni.

Decay, grow old, ku-temula. [See Lors.]

Decent; the fitting, right thing, kit'u kiricho ndocho.

Decide (between two), ku-lamula [see Lors]; come to a decision, ku-tosa; cut (maneno, words; dhora, bargain, q.v.).

Decision, mulamulo. [See under Lors.]

Declare, ku-ika lwazu, ku-gunula.

Decoy; to d. one, kumvuhira k'anda zanini he'du ui-ni kwa ku-kenga-kenga.

Decrease, trans., ku-hungula; neut., ku-hunguka.

Deep; this or the water is d., g madzi gana kidzina; in the d., kidzina-ni. [See Bottom.]

Defame, ku-guguna (?), reciproc. ku-gugunana; ku-(m')-rya lwambo, reciproc. ku-ryana nyambo.

Defeat; to d., ku-mw-adima (to be his match); ku-mu-dhima; ku-mu-galaza (to tame him). [See Conquer.]

Defect; deficiency in a thing, ku-hunguka-kwe; a d., kirema, k'ombo.

Defend, ku-rinda, ku-hehera.

Defer, ku-ika, or ku-hendya dii; put off to another day, ku-ika mbadha ya siku ngine.

Defile; of the thing defiling, ku-gwiza nyenyenye, or nnyenyenye; of the person who defiles, ku-angiza nnyenyene.

Deformed, mwenye kirema.

Delay, v. neut., ku-kala dii, kw-enderera (especially of work); act., ku-hendya dii.
Deliberate. [See under Counsel.]
Delight; it is a man's d., ki-na-m'-fwahiru, ki-na-m'-fwaha.
Delirium. [See Rave.]
Deliver, ku-m'-okola, ku-mu-tizha [See Save; Saviour]; d. a message, ku-senga.
Demand, ku-mala (from him, ku-mu-mala).
Demon, p'epo mui, nyama. [See Devil.]
Den, p'anga.
Deny, ku-kanaiza, ku-kahala. [See Refuse.]
Depart, ku-uka, ku-ombola; go away home, ku-endera kwakwe.
Depose, ku-m'-usa.
Deprive, ku-m'-tsovya ng. kitu. [See Bereave.]
Derdie, ku-m'-tseka.
Descend, ku-taramuka, ku-tserera; come down a tree, ku-mima, ku-tserera muhi-ni.
Descry, ku-fwedeha.
Desert (to), ku-m'-richa hakeye; a d., see Wilderness.
Desire (to); in a good sense, ku-hendza; in a bad, ku-aza; ku-henda, or ku-kala na dzisso; ku-lopa kidzitso-dzitso; bad desires, dzitso, kidzitso-dzitso; his d., kuhendza-kwe, etc.; tama, from Sw. tamaa.
Deprise, depreciate, ku-wudhya.
Destroy, ku-ononga.
Deter, ku-ika dii.
Determined. [See Diligence.]
Devil, p'epo, p'epo mui; a possessing spirit, p'epo, nyama. There are a number of the latter in the Giriya demonology (of whom many take their names from neighbouring African nations). There are—
Katumbakazi (see below).
Nyama p'epo.
Ny. M'barawa.
Ny. Mugala.
Ny. M'tumwa (in Kamba = M'duruma, of Duruma).
Ny. M'kamba.
Ny. Musambala.
Ny. M'kwavi.
Ny. mulunguzi.
Ny. mulungu-mure.
Ny. M'taite.
Ny. M'korongo.
Ny. vuma-titi (the "owl" that seizes little children in the night, i.e. the croup).
Katumbakazi is a p'ep'o, or jinn, said to be seen occasionally in daylight. It is usually malignant. When it meets any one it is jealous for its stature (which is very low), and accordingly asks him, "Where did you see me?" If the person is so unlucky as to answer, "Just here," he will not live many days; but if he is aware of the danger, and says, "Oh, over yonder!" he will be left unharmed, and sometimes even something lucky will happen to him. The p'ep'o, not being human, must be distinguished from the k'oma, or shade. P'ep'o ya muhama, the millet-sprite, is a euphemistical name for Small-fox (q.v.).
Devour, ku-nya sana.
Dew, manina (ga); d.-drop, nina.
Diarrhea, ku-warwa, ku-mwanga, etc. [See Cholera; Dysentery]; to give one d., of fruit, etc., kinani-wazyia.
Die, ku-fwa.
Different, (kitu) cha lwakwe-lakwe; d.-ly, lwakwe-lwakwe. [See Other; Divers; Like (using the negative verb)].
Dig, ku-tsimba.
Diligence, kikani, lukarama, chadi, gigiri (Ela k'una gigiri jeri uwe? = You are determined, set upon it, then? Undafia nisibo ku-onja, You will die away from my presence! (said my friend's mother.)
Dip; to dip the finger lightly into a liquid and bring out a drop, ku-tobya; to be dipped out (of the drop), ku-tobyeka; to dip in a morsel, etc., ku-tsotsa; to dip under water and leave to soak, ku-lweka; dip under, ku-hosa. [See BAPTIZE.]

Dine; eat dinner, ku-rya Chunga. [See Supper.]

Dinner. [See Dine.]

Direct (to), ku-onyesa (ngira, to show the way). [See Guide; Straight.]

Directly, hvikara hvino.

Dirt; in house, minyalu; of body, nongo; after eating, or a dirty nose, etc., nyenye, or nnyenye.

Dirty; a d. person, m'kolo; d. conversation, maneno ga nyenye; to draw water dirty, ku-heka madzi vundu.

Disagree; quarrel, of people, ku-heha; they d., k'a-ma-sikirana; of food, etc., k'a-ki-ni-hendza, k'a-ki-ni-fwaha.

Disapprove, ku-kahala. “The wife disapproves,” name of a district in Giryama, Muche-k'endzi (k'endzi, 3rd sing. of s'endzi, neg. of ku-hendza).

Disaster (to meet), ku-onia vi; ku-guirwa ni zani. [See Accident.]

Disc, of brass, worn on head, mweri.

Disciple, follower, mutuwi.

Discontented (to be), ku-nung'unika (murmur).

Discover, ku-vumbula; find, ku-onia.

Disease, ukongo (sing. and plur.); divers diseases, ukongo ungine-ungine.

Diseased; sick person, m'kongo.

Disguise. [See Mask.]

Disgust, n., kutukirwa; v., ku-tukiza. [See Offend.]

Dish, chano.

Dishonour, ku-tsowa ishima.

Dismiss; to dismiss them, ku-a-amulira mende; d. an assembly, ku-fumula.

Disobey, ku-tso-sikira.

Disorder (he makes), yu-na-ononga.

Disperse; of an assembly, trans., ku-tsamula; neut., ku-tsamukana, of persons; of things, ku-tsamuka. [See Scatter.]

Dispute, k'ondo, kuheha.

Distant, ha kure (of far); of a distant place, the construction with ku, etc., is used; hat'u = near place; kut'u, a distant place or places.

Distinct, kingine kamare. [See Divers.]

Distress; physical and mental, utsungu; of means, ukiya; friend-less(less), bweveve; in d. (generally), kusirima-ni.

Distribute, ku-gazha; distributor, mugazhi; distribution, magazho.

District, lalo (ra); laid waste, mwijo.

Disturb, ku-konya. [See Srint up.]

Disturbance, londo.

Ditch, m'kulu (water-channel).

Diverse, Divers (things), zha lwakwe-lwakwe; (-)engine(-)engine. [See under Disease.]

Divide, ku-gazha; to two or more people, ku-a-gazhiza.

Divine, v.; tell a fortune by raffling, ku-tauha mburuga; to go to consult a diviner, kwenda mala mburuga; diviner [see Raffle] adj., (g)-a Mulungu.

Division, magazhizo.

Divorce, a wife, ku-tana na-ye.

Do, ku-henda.

Doctor, muganga.

Dog, k'uro.

Dominion, ubomu, wenyet-si
Drop, trans., ku-gwaga (or bwaga) [see FALL], ku-tsuha ts’i-ni; intrans., of a free agent, ku-dzi-tsuha ts’i-ni, or ku-gwa; of water, etc., trans., ku-dwesa, of the wet thing [see Drip]; intrans., ku-dweka, of the drop; to run in drops or streaks, of moisture, ku-tuza; madzi gadzatuza, gadzahenda njerezezi. [See Trickle.]

Drop, n., dwese (vide supra).

Dropsy, mwaizulo; he has the d., yudzahenda fura.

Drown, v. trans., ku-hosa; intrans., ku-hoha. He has been drowned, Udza-alagwa ni madzi.

Drowsy [see Doze]; to make drowsy, ku-kunukiza.

Drub, ku-bimbinda. [See Beat.]

Drum, ngoma; magic d., bumbumbu.

Drunk (to be), ku-reia; to make d., ku-reza. [See under Rave.]

Drunkard, murevi.

Dry; withered, -fu, muhi mufu, nazi mbifu; cp. lufu, corpse (q.v.); dry, not wet, as a board, -furufu, lubao lufurufu, k’ingo furufu, hard and dry (N class); as clothes, etc., k’ailwamire, -omu, nguwo nyomu; munda m’omu, a parched shamba. [See Damp.]

Dry (to get, to be), ku-uma; of a tree, ku-nyala (Sw. ku-sinyaa); to make d., ku-unya. [See Harden.]

Dry season; drought, chaka (the short period of drought, during which people clear the ground about the roots of the half-grown mahindi, Indian corn).

Duck, n., bata; v., kuhosa. [See Drown.]

Dull (he is), yuna kitswa chomu (he is slow of understanding).

Dumb, n., bwibwi (plur. mabwibwi).

Dumfounded. [See Overwhelm.]
ENGLISH-GIRYAMA VOCABULARY.

Dun (to), ku-ira.
Dung, mavi.
Dusk, kidzulwe; it is ā, twilight, rinahenda kadziza-kadziza.
Dust, bunga-bunga ra mitsanga; rising ā, vumbi; ā, particularly in the house, imu. [See Dirt; Sand.]
Dwarf, mbirikimo (especially a member of the rumoured race of Pygmies); mut'ũ mufuti.
Dwell, kelesi. This, being virtually a past, is usually conjugated as such—nik., uk., yuk., etc. They say also, ninakelesi, unak., etc.; the infinitive, perfect and ordinary past tenses are used with the -kelesi unaltered. Originally it would have been nikelé-ts'i (“I have taken my seat,” and so, “am sitting”), the old perfect of kala, remain, sit, and the enclitic ts'i, down. [Compare k'eti in Swahili; perfect of kaa, formerly was (ni-) kē; t'i from nt'i, down, being added, we get keeti, and the middle e dropping out, the aspirate, by a euphonic change, is thrown back on to the preceding consonant, k'eti; still in Swahili the “perfect” form and notion having disappeared during these changes, the word has to be used, in the sense of “sitting,” with the perfect particle—ni-ME-k'eti; but in the sense of “dwelling” the present is used.]

Dye, ku-angiza, ku-vwika, with objective of the material, and locative (= term. -ni) of the name of the particular dye. Colour of dyes in use are: ñeds, mbuu, mware; greens or yellows, mururuku, mwa-nga. The former are affected by males, the latter by females. There is no general word for “dye” or “colour.”

Dysentery, ku-wärwa milatso, ku-mwaga milatso.

E.

Each, kila, or killa; each and all, kila at'u osi.

Eagle, kozi, nderi, p'ungu.

Ear, sikiro.

Ear of corn; maize, kitsere; millet, suche.

Ear-ache; I have the e., nali-mwa ni masikiro, etc.

Early [see Dawn]; without delay, kimbere-mbere.

Earn, ku-pata k’itu kwa kutsuma, heďu kwa kuhumika.

Earnest. [See Diligence; Zeal.]

Ear-ring; woman’s, kipuli; man’s, p’ehe ya sikiro-ni (of lead); brass, mukufu (= chain).

Earth; generally, ts’i; world, urumwengu; sandy e., mitsanga; hard, clayey, ulongo [ctv. ulongo, lie].

Earthen cooking-pot, nyungu; large, ridzungu (plur. midz-); little, kadzungu (plur. udz-).

Earthquake, ts’i inasumbwa.

Ease one’s self, (1) ku-nya, (2) kwenda dhaka, (3) kwenda tsaka-ni, (4) kwenda chandze, (5) kwenda dzala-ni. (1) relates to the act; (2) is general; (3), “to the bush,” would be used when out of doors; (4) when in the house, “to go abroad;” (5) “to the ash-heap.”

To want to, etc., ku-sikira k’u-u.

East, m’ombororo ga dzua; mulairo wa dzua (or muléro wa dzua).

Easy (not difficult, cheap, etc.), -angwangu.

Eat, ku-rya [see Glutton]; to eat (a mess) with (any accompaniment), [applied form] ku-rikira; to eat in a hurry, ku-rya kafu-kafu.

Eatable (to be), ku-rika.
**Ebony, muhingo.**

**Echo, londozi = noise.**

**Eclipse;** of moon, kolowa. Mwezi udzagwirwa ni kolowa, "The moon is seized by the Monster."

**Edge;** of vessel, mukungo; of river, see Bank; faramuko is over the edge, the descent.

**Educate, ku-longoza.**

**Egg, iji (iji ra k’uka, fowl’s egg).**

**Eight;** in counting, hname, with other words, -name (III. Class, name); eight people, at’u aname; eight houses, nyumba name; eight times, lwa-name.

**Eighth;** the eighth person, mut’u waname.

**Eighteen;** in counting, kumi namane; eighteen trees, mihi kumi naminane.

**Eighty;** mirongo minane, makumi manane.

**Elastic (to be, of a spring), ku-nyuluka; adj., a kunyuluka.**

**Elbow, kikokora.**

**Elder;** old man or woman, (1) mutumia (title of respect sometimes applied to a young person in a position of authority) [see for derivative, under Old]; (2) muzhere; e. brother, muku; my e. brother, muku wangu.

**Elephant, ndzovu.**

**Eleven, kumi na mwenga.**

**Eleventh, lwa kumi-na-mwenga.**

**Eloquent, mu-menato, muneni-wa-to; mu-lumba-to, mu-neenisa, mu-lumisana.** Simo ra maneno, or Wina wa maneno, A pit of words. [See Rich.]

**Embark, ku-kvura (dau-ni).**

**Embrace (a person), ku-m’gadzamira; ku-mu-gwira madzambaha, ku-mw-ambata.**

**Embroyo, to form the (yunaangiza mulatso, "has put in a clot of blood").**

**Emetic, muhaso wa ku-hahisa.**

**Employment.** [See Business.]

**Empty, -huhu (with nouns denoting persons it may mean ‘naked,” q.v.) [see Satisfied]; k’amuna kit’u.**

**Empty (to), ku-mwaga.**

**Emulate;** one another, ku-dhimana; in a race, ku-ingana, or ku-piga malo ga kudhimana.

**Encamp, ku-piga chengo.** [See Camp.]

**Enchant.** [See Charm; Bewitch.]

**Enclose, as in a net, ku-denge-reshera.**

**Enclosure, muhala; usually met with in the loc. case, muhala-ni.**

**Encounter.** [See Happen to; Meet; Attack; Fight; etc.]

**Encounter.** [See Battle.]

**Encourage, ku-m’onya vidzo, ku-mw-angiza m’oyo.**

**End, n., kusira, usiko, ha kusindikiza; ha kumarigisiza; ha kugomera; point, ts’u, v., ku-goma, ku-mala [see Chip]; ku-sira. To make an e. of, ku-marigisa, ku-gonya.**

**Endure, ku-vumirira.**

**Enemy, m’maidha; also m’k’ondo, muviha, with the personal pronoun, i.e. he that fights against me, muk’ondo wangu; muviha wangu, my enemy; avihia oe, their enemies.**

**Enjoy; rejoice in; I have e.-d, dzaverwa na-cho, kidzan-ereza; use, ku-humira.**

**Enlarge, ku-jeneza (extend, q.v.); ku-ongeza (add to); ku-henda bomu (make great).** [See Exalt; Increase.]

**Enough;** to be enough, sufficient, ku-tosha; it is e., vidzatosha; to be enough for, suffice one, ku-mu-waiza; to have had enough, ku-waa; you have gone far enough, kwendako kudzakuwaiza (thy going
has been sufficient for thee); udzawaa kwa kwendako. [See SATISFY.]
Enquire, ku-uzu. [See QUESTION.]
Enslave. [See CAPTURE; CAPTIVE.]
Ensnare, ku-hega. [See ENTRAP.]
Entangle. [See ENTRAP.]
Enter, ku-angira; to make to e., ku-angiza; to enter on, see BEGIN; GET TO. When a person appears on a sudden, the interjection po is used; e.g. Tiyuno po yunadza, Here he is coming (close at hand); Tiyuya po yunadza, There he is, yonder he is, coming (at a distance). Enter (so-and-so) Bwa ———, of a person suddenly entering an enclosure. [See EXIT.]
Entice, ku-kenga-kenga.
Entirely, ka'mare; also -enyeye, reduplicated after the noun qualified.
Entrails, zha ndani. The intestines of a cow, etc., are named as follows, from above downwards: (1) ifu; (2) tsaza-mivi; (3) uhumbo ukumu (blind entrail); (4) uhumbo utsanga (small intestines); (5) mkorito ("draught").
Entrance, ha kuangirira. [See Door; Gate.]
Entrap, ku-hega; by words, ku-ng'aza ———, ku-hega kwa maneno is "to speak in riddles to." [See CAPTIVATE.]
Entreat, ku-dhedheja (applied to God and men).
Entrust, ku-manyirira.
Envy, ku-mu-lola kidzitso-dzitso, also, ku-mu-azira mai.
Epidemic, p'elho. [See CHOLERA.]
Epilepsy, kitsala.
Equal, kara-kara.
Equal (to be), ku-halana; to be equal to, ku-halana na ———.
Equalize, ku-za, ku-henda karakara. [See EVEN, TO MAKE.]
Equip; a man who is equipped cap-à-pie, mut'u adzedhya kura. [See ARRAY.]
Err, ku-kosa.
Error, kosa.
Eructate, ku-chelula.
Escape, ku-tia; to assist to e., deliver, ku-ziha, ku-okola.
Espouse. [See MARRY.]
Espy, ku-lumba (old word, dza-ki-lumbira kuryahu); ku-lola.
Esteem; like, ku-hendza-t'o; think, ku-ona.
Eternal, -a kare na kare.
Eunuch (mut'u mulume) asokola; also by fig., yudzakala ndewa (ndewa = castrated ox).
Euphorbia, muvila, chaa. [See Torch.]
Even, hatsa. Even if you were a bad person, Hata kala were mut'u mui; Even if you eat it, it will not suffice you, Hata ukakirya, kakindakwakusha [see THOUGH]; Is it even as they say? Zho zhangwa-zho ni vizho? or Go gangwago ni gago? [See So.]
Even, kara-kara; to make e. (e.g. to make several sticks even), ku-za; to straighten, ku-golola; to be e., ku-kala kara-kara.
Evening, dziloni; kidzulwe, dzulo (ra), about dusk; yesterday e., dzana dziloni.
Event (adventure), zani. Kit'u kicho kinakonya, kunekekakwe ni zani-zani, This thing's appearing is quite exceptional [see HARTY]; In the e. of your going, Kala undakwenda.
Ever, siku zosi; ever and ever, kare na kare.
Every, kila; every person, kila at'u osi.
Everywhere, kila hat'u.
Exactly, kara-kara, zhenye. [See QUITE.]
Exalt, ku-henda bomu, ku-
-kunya (make great); ku-anula (raise); ku-rika (raise).

Examine, ku-lolá-t'o; e. into, ku-onerera.
Exceed; go beyond measure, ku-
kira kiezo (in perf. and past tenses); go too far, ku-enda muno.
Excel, ku-kira.
Exchange, ku-kakana; ku-
galuzizanya. [See BARTER.]
Excite, ku-vumbulusa; be exci-
ted, ku-vumbuluka; e. one against the other, ku-tsanganya.
Excommunicate, ku-shula.
Excrement, mavi.
Excuse, a person, ku-m'-richira.
Excuse (an), kisingiziro; kisi-
ng'-a; to make excuse, ku-dzi-
singizira; ku-singiza ut'u usiku (to allege — in excuse); “dza-
pata kisingo cha kudza dzisingi-
zira” = I have found an excuse.
Execute (= do), ku-henda; kill, ku-alaga.
Executor, mu-alagi.
Exercise (soldiers, etc.), ku-
manyisa.
Exert, one’s self in, ku-hendera (ut'u) kikani.
Exile, mwingwa.
Exist (I), nichere, nidzikalira, nizicherere. [See BE.]

Exit (theatrical), pwa, used of a person suddenly leaving an en-
closed space. [See ENTER.]
Expect, ku-rinda and ku-rindiza.
Expectorate, ku-tsuha mahe.
Expel, ku-ingga, ku-bibirisa (pass. -swa; there is no form in -ka in use).
Explain, ku-ng'aza; ku-ng'aziza.
[See REVEAL.]
Extend, v. trans., ku-gulola and ku-goloza; draw out, ku-vuha; to propogate, ku-jeneza; v. neut., to be propagated, ku-jenera.
Extinguish, ku-zinya; be e.-d, ku-zima.
Extol. [See EXALT.]
Exert, v., ku-lazha kwa nguvu; ku-hoka (rob).
Extraordinary occurrence, dthedha (plur. ma-).
Exult, ku-ringa.
Eye, dzito. One useless eye, ch'ongo. [See STARE.]
Eyeball; pupil, kisi.
Eyebrow, nyusi; a hair of, lunyusi (?)..
Eyelash, k'ohe; a hair of, lu-
khohe.
Eyelid, k'umbi-k'umbi (ya dzulu na ya ts'i-ni, upper and lower e.-s).

Fable, ngano. When told the gospel, the Giryamas will ask, Si ut'u wa ngano zhou? nwi mwaona? Is it not a fable? did you ever see it? Ngano is also RIDDLE.
Face, uso, sura.
Fade, ku-bagarika.
Faggot, hiha ra k'uni; the band or bond, tie, mu-dhao.
Fail, ku-hunguka; to f. one, see Miss.
Faint, adj.; weak, muhuyehuye; v., ku-g'uma na mutsare. He is faint, Udzaregera na mutsare.
Fair, mu-dzo (with N class, mbi-
dzo); white, ch-aruhu (with N class, nyaruhe). [See EVEN.]
Faithful, mukuuluhiri. He is f., one says, Nganya dzam'-kuluhira, I have confidence in So-and-so, be-
cause, e.g., k'anonongera vit'u zha-
gu, he does not spoil my property.
Fall, ku-g'wa; f. down headlong, ku-woromoka; to be fallen in, of an
old person's cheeks and lips, (matsavu-ge) gadza-kubika; to f. in a heap, as if shot, ku-vwagarika; f. heavily, ku-petuka (from ku-petula, to overturn); f. out, see under Mischance.

False, n.; a liar, false person, mu-longo. In speaking of words and things, ga ulongo, zha ulongo.

Falsehood, ulongo.

Fame, nguma. Let his fame extend (?), Nguma-ye ni iwiryе.

Familiar (a); a friend is addressed as "ts'awe," but a person you would not make free with, as "baba."

Family; our f., at'u a nyumba-ni mwehu; his f., at'u a nyumba-ye; etc.

Famine, gumbo (great famine); ndzala (scarcity).

Fan, ki-heho; fan or tray of wicker-work, for clearing corn, by fanning or agitating, lungo (plur. nyungo).

Fanatic, m'zuzu.

Far, kure; f. apart, kure na kure; not very f., ha viche.

Farewell (to bid), ku-mu-laga. Farewell! Kala uworо! or Kala m'zima! Answer, Haya, enda matsiya! or Enda muzima! The plural, endani azima, etc., is used to many persons, or to one who is superior, by old age, wealth, etc.

Farm, mundu (cultivated ground).

[See Field.]

Fascination, pavi. He is very fascinating, Yuna pavi sana.

Fast; quick, mwenye malo (running); mu-angwangu, muyeri; adverbially, haraka, malo (running), kwa kuyera, kwa kutsutsurira, etc.

Fast (to go), ku-yera, ku-piga malo (= to run), ku-tsutsurira.

Fast. [See Firm; Fasten; Fix.]

Fast; to f. from food, ku-zira chakurya; to cause to f., ku-ziza;

for a long time, ku-hegeza; he went without food a long time, wa-hegeza chakurya kapindi.

Fasten, ku-funga (e.g. muhi-ni, to a tree); to f. in, ku-fungira (e.g. nyumba-ni); to f. together, ku-guwi-zanya (hamwenga).

Fasting; a f. from food, ziro; many f.-s, mazio.

Fat, n., mafuha [see Butter; Oil]; cooked f., kilomba; f. of abdomen, nderi; f. about body generally, madhunyo.

Fat, adj.; of human beings (polite word), m'zioho; of animals, and impolitely of human beings, m'nono. [See Stout.]

Fat (to get), ku-nona; of animals, they are f., madza-nona; of people, see above.

Fate. [See Lot.] The Giryamas believe that two persons, a male and a female, come down from above at the birth of every person; if a boy, the male assigns to him the manner and period of his life; if a girl, the female.

Father, baba; my f., baba, or baba-wangu; thy f., baba-yo; his f., baba-ye (see below); our f., babi-yehu; your f., babi-yenu; their f., babi-yao; so the plural, baba-zangu, baba-ko, baba-ze, babi-zehu, etc. The f., in reference to the children, baba-ahoho, baba-at'u, and baba-ze-at'u; to one of them, baba-m'tu. [See Paterfamilias.] The word, with the 3rd sing. poss. pron., makes two or three contracted forms, to be met with only in proper names: (1) babe; (2) bi, or abi. (1) introduces a noun denoting the eldest son, (2) the name of a real or fictitious eldest son. Thus (1) baba-ts'ungula = the hare's f.; baba-mut'u, the man's f., the father: (2) Bi-Toi = Toi's f.; Abi-Ngoa = Ngoa's f. [Compare Mother; and see
CERTAIN.] F. of the family, see PATERFAMILIAS. The f., a term implying respect, baba-ze-at'u.

Father-in-law, mutsedza; my f., mutsedzangu; thy f., etc., mutseda-o, -ye, -wehu, etc. (plur. atsedzangu, atsedza-ahu, etc.).

Father's brother; older than he, ba-m'zhere; younger than he, ba-m'hoho. Father's sister, tsangazimi (ra).

Fatigued (to be), ku-tsoka. [See FEEL (tired).]

Fatten, v., ku-nonya.

Fault, kosa.

Favour, ku-hendza; in bad sense, ku-hendzegeza.

Favouring; in bad sense, uhenzgezo.

Favourite; good sense, kihendzo; bad sense, muhendzegeza. Mut'u yuyahu udzahenda kum'sendzegeza, elo so hakwe (or hatu-he) anghohala, lit. That man has gone and made (idiom) a favourite of him, but it is not his place which he should take, i.e. A has made a favourite of B, although B should not take advantage of it.

Fear, n., oga (wa, plur. nyoga); v., ku-ogoha.

Fearful, of a person, m'ogohi (by disposition); m'oga (one afraid of a particular object).

Feast, especially a sacrificial one, sadaka; solemn, especially that at which the lwoo is assumed, nyambura; but the word may be used of any large entertainment.

Feasting-place (private), chama.

Feather, n., ludzoga (plur. nyoga) [see QUILL; SHAIL; an arrow, kuokerera muvwi na viko-zhe.

Feeble, k'adzadima, etc. [see DEBILITY; INVALID]; mean of intellect, his intellect is poor, akili-zeni ch'ache [see also FEW].

Feed, v., ku-rya; of a child, kut-dzi-rya; trans., ku-rya.

Feeding-place; pasture, urisa (usually in loc., urisa-ni).

Feel, v., ku-ona, ku-sikira; to feel about, ku-bahasa, ku-gut'a-gut'a; I feel pain, naona utsungu; feel hurt, naona ku-lumira; I feel "all-overish," mwiri udzangira p'echo, hata sidzadima; feel queer, mwiri udzanhihirika; I feel cold, nasi-kira p'echo; hot, nasi-kira teri; I feel cool in danger, nidzasikira sogohere (he ——, udzasikira k'aogo-here); I feel tired, nasi-kira kutso-kela; feel for, as in the dark, or in dirty water, ku-wawafa.

Feign, ku-dzi-he'nya.

Fall, ku-tema (mihi, trees).

Female, -che; woman, muche; dim. kache [see DAMSEL]. On the female side, in genealogies, etc., -a kuche; "female" fruits, trees, etc., -a kiche.

Fen. [See Boc.]

Fence; rough fence, of felled trees, ukigo; hedge of sticks, the ends stuck in the earth, matsandzu; properly bound together, lwao (plur. nyao).

Férmant, kilungo.

Fermént, ku-ira. [See BREW.]

Ferry, v. trans., ku-vusha; v. neut., ku-vuka; n., kivusho, riko (usually with the loc. ending, -ni).

Fertile, land, ts'i-ndzagaya.

Festival, for assumption of the lwoo armlet, nyambura.

Fever, kitelemo, kidhingidhoyo; raging f., kidhingidhoyo kii.

Few, -chache (makes ch'ache with 3rd class).

Fibre, kadonyenge.

Field; cultivated, munda; fallow ground, or once cultivated but deserted, vue.

Fierce, mu-vara; fierce temper, mawara-mawara.
Firewood (lukuni, sing.), k'uni (plur.); to go for f., kwenda k'uni; to cut, in the forest, ku-tema k'uni; to split, at home, ku-tsanga k'uni. [See Faggot.]

Firm (it is), ki-dza-kaza, ki-dza-kala-t'o. [See also Fix.] They are firm friends, Usenawao udzakaza.

First, (w)a mbere; (w)a kwandza.

Firstborn, mwana wa mbere; ariyelahwa mbere; kisundula-tsandzu (opener of the matrix).

Fish, kumba (plur. mak.-). Names of different sorts: p'arap'ara, minnows (?); m'sihu, large, bearded.

Fist, konde (plur. mak.-).

Fit. [See Epilepsy; Apoplexy.]

Fit (to be), ku-agira. It is fit for me, l'dzaniagira. [See also Adapt; Try.]

Five, tsano (in counting); with N class, ts'ano, with ki-class, vi-tsano, etc. Fifth, -a tsano, etc. Fifteen, kumi na-tsano; the fifteenth, -a kumi na-ts'ano (the ts'ano becoming aspirated, as in the N class; compare wa kumi na m'siri, the twelfth, etc., and the Swahili usage). Fifty, mirongo mitsano, or makumi matsano.

Fix, ku-kandama, ku-ika-t' o [see FIrst; Abiding]; to fix a day, a rendezvous, ku-ika mbadha.

Flag, bendera and diram' (the latter corrupted from the Sw. biramu).

Flame (to give forth), ku-lazha lu-chemi, ku-omboza ch'emi (plur.).

Flame (a). [See above.]

Flashing (to keep), ku-meta-meta.

Flat (land), (ts'i) ya kugwa, (hat'u) ha t'otot' o. [See Level.]

Flatter, ku-lica kwa ulongo.

Flay, ku-tsindza k'ingo.

Flea, kitumbi.

Flee, ku-chimbira; ku-uka malo.

Flesh, nyama; the living flesh...
(human) is spoken of as mwiri (body); a piece of ĥ, kinofu; small, kanofu.

Flexible (to be), ku-nema; to make by bending about, etc., ku-
menya. [See Elastic.]

Flinch, ku-hondoka; to make to ĥ, startled, ku-hondosa.

Flint, of gun, iwe ra bunďukwi. [Large musket, flint or percussion, iwe ra gumi-gumi (from gume, Sw. for "flint-lock").]

Flit, from one house to another, see Remove.

Float, ku-ogerera.

Flock, kundi; a portion of a flock, bavi, kibadi. A small flock
of sheep, Badi ra ng’ondzi, etc.

Flog, ku-tsambula.

Flood; the river is flooded, muho udzafunga.

Floor; of house, use ts’i, ts’i-ni; yard, for threshing, etc., muhala
(usually in loc., muhala-ni); for dancing, kinyak’a.

Flour, unga.

Flourish, a stick, etc., ku-
zungulusha; ĥ, much, ku-zungu-
lusha-zungulusha.

Flow; pass along, ku-kira;
stream or trickle, ku-tuza. [See
Damp.]

Flower, lua (plur. ma-).

Flute, vwońi.

Fly, ĥ, indzi (plur. maindzi); sand-fly, kasunye (plur. u-); a fly-
blow, (indzi) vidzanyenya mabulu;
v., ku-bururuka. [See Flee.]

Foam, fulo (ra).

Fog, kunje.

Fold; of loin-cloth, bindo (ra);
for sheep, etc., chaa (old Gir., chaga).

Fold, ku-kundza, ku-p’ga ma-
kumbi; to fold money into the
loin-cloth, ku-fundika, or ku-fuluka
bindo-ni. [See Double; Purse.]

Foliage, makodza (ctr., mak-
dzo, urine).

Follow, ku-tuwa; to follow in
his footsteps, ku-m’tuwa nyayo; to
go after to call back, ku-tuwa;
follow close after, ku-tuwira [see
Accompany]; a followed person,
m’tuwiwa; follower, mutuwi.

Folly, upambavu, ujinga, ufuwi,
uzuzi.

Food, chakurya.

Fool, m’pambavu, zuze (?), mu-
zu, etc. [See Folly.]

Foolish; ĥ, words, maneno ga
upambavu, etc.

Foot; leg, kigulu (plur. magulu);
the foot proper, lwayo (plur. nya-
yo); bottom of foot, see Sole.

Footprint, lwayo (plur. nya-).

Footstep, ndalago [see Step];
sound of, musindo wa lwayo, or
wa nyayo.

For, prep. : (1) Applied form:
to go for one, to one, kumwendera.
Beat So-and-so for me, Nipigira
nganya. (2) Kwa; kwa u’u wa
—, for the sake of —. (3)
Hat’u ha —, instead of —.

For, conj., kwa kukala — =
because, since; kwani (introducing
the reason for a previous statement).
Originally kwani = kwa-ni, for
what? i.e. because of what? or else
kwani = ku-ani, to agree with ku =
the notion of generality. [See That.]

Forge, ku-dengerekera cha-
kurya.

Forbid, ku-kahaza.

Force, nguvu (as opposed to
muhuyu, strength).

Force; to ĥ, a person, ku-m’-
hendya nguvu. [See also Compel.]

Ford, kivuko, riko. These are
usually in the loc. case.

Ford; to ĥ, ku-vuka.

Forehead, kidhangu; protuber-
rance in middle of, kimango.

Foreign [see Abroad; Bar-
barians]; a foreign thing, cha
ujeni-ni.
FOREIGNER, mu-jeni.
FORENOON, hata m'ronto wa dzua vitswa-ni: lifting the hand upwards, hata dzua hahaha.
FOREST, tsaka (ra).
FORGE, ku-sanya chuma.
FORGET, ku-laya (distinguishable thus from ku-laya, to sow, open a).
FORGIVE, ku-richira.
FORM, of a person, etc., kummbwa (-kwe).
FORMER, — a mbere, — a kapindi (kipindi is recent).
FORMERLY, ho mbere, haho mbere-ni.
FORNICATE, ku-zinga; caus., ku-zingya. [See DeBAUCH.]
FORSAKE, ku-richa.
FORSOOTH, ati.
FORTUNE; gain, pato; good f., bahati; also mulungu (lit. God). Ni mulungu wangu, It is my good fortune.
FORWARD, mbere. [See ADVANCE.]
FOUND, to [use BUILD, q.v.].
FOUNDERATION; to prepare, kutsimba maina, to dig holes for the row of poles or joists, which is carried round in an oval or oblong shape, for the walls (or rather sides) of the house that is to be built.
Fountain, kisima (well).
FOUR, -ne; in counting, inne; four houses, nyumba inne; four people, at'u ane; four times, lwane, or k'aná n-ne. Fourteen, kumi na (n)-ne (houses, etc.). Forty, makumi mane, or mirongono mine.
FOVIL, k'uku. Just after hatching, the chick is called (1) kakuku katsanga; then taking the names of birds it equals in size, it is called successively, (2) kabuta; (3) kadowa; (4) kahape (plur. amathepe); (5) k'ereng'endze (partridge); then (6) k'waha; then the chicks are called (7) mitsandzo.

After this stage, the young cocks are p'ora; then they become majogolo, full-grown cocks, and the old cocks are p'ungu; the cock having ten stages from the time it is hatched till its old age. After the seventh stage, the hen becomes mufaranga, and then muhehere, and lastly, kolo ra k'uku, a full-grown hen.

FOX, mbewa; large kind, mbawo.
FRAGMENTS, vibandzu-vibandzu, visiku-visiku.
FRAUD, ukengi.
FREE (to), ku-richa (huru, Sw., is sometimes added).
FREE, m'ngwana (never enslaved).
FREED (to be); I am f., dzarichwa.
FREEDOM, ungwana.
Freemasonry. The system of initiation which constitutes the Giryama state is called K'ambi, after its most numerous division. The preliminaries to the Habasi:—

(1) Uhoho, Infancy. The muhoho, child, is not yet sufficiently grown, or cannot yet afford the fees, to become a candidate. From the latter cause there are many grown up "infants" in Giryama.

(2) Umundo, the Candidature. Negotiations have been entered into by the child's father for his initiation into the first grade, the Habasi.

(3) Uhora, the having been declared free of the—

FIRST DEGREE, Habasi, follows in due course, and the youth takes his place among the Ahoho a Habasi-ni, Children in the Habasi. He is now allowed to have his share in the division of the fees paid by the Umundo in their candidature, which consist of flesh, beer, etc. He and
his companions are called Nyere, and are still under the care of their hierophant, the Muhagizi, who completes this stage of his teaching by putting them through a course of medicine, teaching them simples and spells (but not charms or fetishes, p'engu) in the woods, where he takes them and shows them every medicinal herb. While engaged in this study, the initiated receive the name of Ahoho a Mihaso-ni, Children in the Simples.

The preliminaries to the full status of the K'ambi. There are four ceremonies of initiation to be passed before an M'giryama can enjoy his full status as a citizen; each is named after its ceremonial dance.

(1) Gawe, the Distribution or Partition—that is, into those who may and those who may not wear the full-sized loin-cloth. The mysteries last six ritual "days" of twelve hours each, which are practically three ordinary days. [The Giryama daytime is divided into ten mirongo, or decades, which are, however, only imaginary divisions. The hierophant of the Gawe is called M'kuzi, as if to say, the Initiator of the Greater Mysteries [see Fisi below]; and the mysteries themselves are called Mwandza M'kulu, the Greater Mystic Drum. The candidates, Ku-tsindza rigo, "fly the Great Skin" (?), i.e. they are shown the Mwandza by the Initiator. This drum, with its strange roaring bellow, is used to excite the superstitions of the common people.

(2) Sayo ra K'oma, the Clapping of the Shades (the ancestral ghosts), is a dance which lasts only one day (of twelve hours?). The hierophant is called simply Mwenye Sayo, the Clap-

ping Man. There seem to be no special names for these officers in the succeeding steps.

(3) M'ng'aro, Shining, is the same in the duration of its ceremonies as the Gawe. It receives its name from the fact that the candidates are entirely smeared with clay, which gives them a weird appearance.

(4) Kirao lasts for the same period as the Gawe and M'ng'aro. In this dance the bodies of the initiated are reeking with oil. They vie with one another in the amount of their fees, and the one who surpasses his companions is entrusted with the keeping of the ritual drum peculiar to this class—a long bamboo closed at the end with a tight skin, and beaten rhythmically with a pounding motion upon the ground. This drum they call their musichana, or "young woman."

The man has now become free of the—

Second Degree, the K'ambi. He may assume the luwoo, or armlet denoting status, at the Nyambura dance, and sit in the M'oro, or Parliament, where at first he is usually content to listen to his elders, and learn the tricks of rhetoric. His ambition now is to become a member of the Aher, Elders. These are—

(1) Waya, or Circle of the Elders. These may deliberate on smaller judicial questions in their own district (lalo), but are really nothing more than a convivial club. They are privileged during their sitting with inviolability of person, and then may confiscate any goat, fowl, or ox that comes in their way, or any beer or food of any description, if so minded. They carry such articles off to their bandari
—the Waya club-house of their district. They even confine persons who intrude upon them until the offenders can ransom themselves; and no one who is introduced to them is allowed to salute them, nor do they salute one another in the ordinary manner. In the woods their drunken howlings often make night and day hideous, and altogether the people are becoming tired of them, as they daily grow less useful to the state.

(2) The Fisi, "Hyena"—the Inner Circle of all, and very select. The chief of the Azhere a Fisi-ni, is the M'kuzi (see under Gawe, above). The members of the Hyena inspire great terror, as they are the depositories of the most potent spells and oracles.

The Enye-ts'i, Possessors of the Land, are the three elders that govern Giryama and judge the land. They are chosen in rotation from the last two classes, according to their succession in circumcision. These retain power during the interval between one circumcision and another. They can convene the M'oro, or general assembly of the K'ambi.

Fresh, -itsi; young, -tsanga.
Friend, musena.
Friendship, usena. They have broken friendship, madza-kosanya usena. [See FIRM.]
Frighten, ku-ogosha; ku-mw-angiza oga (plur. nyoga).
Fringe, mitsa.
Frog, chula.
From (kit-ombola, etc.).
Front; in f., mbere; ko mbere.

Froth, fulo (ra).
Frown, ku-kundza nyusi.
Fruit, ndude (sing. and plur.).
The names of fruits are mostly formed from the "root" of the tree, which is either put in the fifth class (plur. ma; e.g. makapo, from mukapo; makwakwa, from mukwakwa); or into the N class, by the prefixing of an n sound (or leaving it as it is, when the root commences with n), or aspirating the initial letter if it be ch, k, p, t, ts, e.g. mukongoza, k'ongoza; mugolokolo, ngolokolo. [But muganga-lungo seems to make plur. gangalongo.]
Fry, ku-kalanga. [See GRILL; ROAST.]
Fuel, k'uni. [See FIREWOOD, etc.]
Fugitive, mutoro.
Fulfil, ku-k'iza; ku-timiza; to f. the time for, ku-fisha (to make to arrive).
Full [see FILL; SATISFY]; to be full, ku-adzala.
Full; the moon is f., udzakala here lungo.
Fun, madhe; his f., madhege.
Funeral, kuzika; the loc. ending is usual in this sense of the word (kuzika-ni).
Fungus, choga (plur. zhoga).
Fur, manyoga; delicate, udzoga; very fine, uyu-uyu.
Furniture (viya zha nyumbani).
Furrow, ihi (plur. maihi); small, kaihi (plur. uhi).
Fury, uwaru, etc. [See SAVAGE.]
Future, nyuma-ze (= afterwards). [Comp. mbere, under FORMERLY.]
Gad-fly, kii; larger, dzundzuma (ra); smaller, imbu (ra).

Gag (to), ku-kot'a ndhea; a gag, kigongo cha ku-kot'era ndhea.

Gain, v., ku-pata; n., pato, fwaida.

Gaiter, for protecting the lower leg, ngolo.

Galago, k'omba (plur. ma-). [See Lemur; Squirrel; Smother.]

Gall, chodonkera [see Bile]; bitterness, utsungu.

Gallows, muhi (tree); phrase, Ku-funga dzulu ya muhi, to hang.

Game; sport, quarry, uindza, ukala.

Gangrene (to), ku-ola.

Gap, mwanya; g. in a hedge, kitonyo.

Gape, ku-piga myayo.

Garden, munda.

Garments, nguwo, mawalo. [See Dress.]

Garner, luts'aga (plur. ts'aga).

Gasp, ku-sisa m'oyo.

Gate; ordinary, muryango; of town, muvirya; g.-way, mulomo.

Gather, ku-tsungumanya; to g. in the harvest, ku-kundzumanya.

Gaze; g. at, ku-mu-vumiriziza matso, ku-mu-langaziza matso.

Gazelle, p'ala, kapala; kasa.

Geld, ku-tula. [See Castrate.]

Generate, ku-zhala. [See Cover.]

Generation; a g., kizhalo.

Gentle, mu-p'eho.

Genuine, -jeri. [See True.]

Get, ku-pata; to g. to work, ku-angirira kazi-ni.

Ghee, mafuha ga kugit'a.

Ghost, the Holy, Roho Reri, Roho Raruhe, Roho Ra Kutsuka. [See Holy.]

Giant, mut'u mubomu, mut'u mure, mut'u m'ziko sana.

Giddy; I am g., dzazungulukwa ni kiswa, hata nikaona zungula.

Gift, kit'u cha kunoswa; kip'ewa; kigerwa (a special gift).

Ginger, t'angaizi.

Giraffe, tiya.

Girdle, m'kumbu.

Girl, mwana-muche; marriageable, musicana.

Give; generally, ku-p'a; making nip'a, or p'a, in the 1st sing. imp.; g. as a reward, largesse, or a present, ku-gera; g. place to one, ku-mu-ukira; g. up, see Hope.

Gizzard, finyengi.

Glad (to be), ku-fwahirwa, ku-oná' to, ku-sik'rá'to, ku-tseka, ku-tseká' to.

Glass, m'ongo ( = copal, lit.); looking-glass, kilolo.

Glean, ku-vuna ts'ewi (za nganya, after So-and-so).

Glide, ku-nyerera, ku-nyapa.

Glitter, ku-mela-mela; ku-ng'ala (shine).

Glory, ku-kunya. [See Exalt.]

Glory; fame, nguma [see Boast]; brightness, mung'alo; glorious, i.e. famous, celebrated, munguma.

Glow, like red-hot iron, ku-dobera.

Glutton, mulafi; he is a g., yuna mitsango.

Gnaw, ku-guguna.

Go (to), ku-endá. He went, w-andire (old form). To go to do anything, etc.—the infinitive following kwenda is always prefixless (the ku- is left out), as, Achenda m'kenga kobe (not kum'kenga kobe). Let us go, Hinde! To go about, ku-zunguluka, ku-dengereka; g. away,
ENGLISH-GIRYAMA VOCABULARY.

ku-uka, ku-ômbola [see ASIDE]; g. behind a person, ku-m'zinga nyuma; g. by, pass, ku-kira; g. direct (towards), ku-ësha; g. down, ku-taramuka; ku-tserera, ku-tïma (of a tree); ku-tswa (of the sun); g. from, ku-ômbola; g. fast, see FAST; g. forward, see ADVANCE; g. in, ku-angira; g. near, ku-songera; g. near to one, ku-m-sengerera hehi; g. off (of a gun), ku-pëgwa, ku-rira; g. on, on with, ku-enderera, ku-fururiza, ku-kaza; g. on to say, ku-anuriza; g. to, ku-mw-endera; g. up by a steep ascent, ku- kwera; by a gentle ascent, ku-ambuka (rise vertically, ku-anuka); g. out (of a light), ku-zima; g. to stool, see EASE ONE'S SELF; g. without [see FAST], ku-hegeza. Who goes there? Hae? or Usiku? [See under WHO?]

Goat, mbuzi, a general term for sheep or goats; a sheep, mbuzi ya gondzi; a goat, mbuzi ya pee. [See under CASTRATE.]

Go-between, in bargaining, menz-dhora.

GOblin, katumbakazi (dwarf jinn).

God, Mulungu. Mulungu is often popularly understood as (1) sky, (2) luck, (3) manes of father, etc. The Preserver, Murindzi; the Disposer, A-henda-ye-t'o; the Creator, Mumbi. In the Giryama natural philosophy all things are supposed to have been created by the union, as if in marriage, of the Sky and the Earth; both are supposed by some to be living beings. Hence, probably, the native scruple about selling a piece of land; it is the trees only that are considered as being saleable.

Gold, dahabu (Sw. dhabahu).

Gonorrhoea; of matter, muruo; of blood, kipichho.

Good, -dzo (mu-dzo; nyumba mbi-dzo); good will, mahendzi mazdo.

Good-man. [See MASTER.]

Good morning, etc. [See under SALUTATION.]

Good night! Laza m'zima (plur. Lazani azima!).

Goods, mali, vit'u. [See note on CATTLE.]

Goose, baà bomu (large duck).

Gourd, dzungu (ra). [See CALABASH.]

Gout (he has the), yudzakana-ng'ana mala.

Govern, ku-tawalâ-ts'i; ku-tawala.

Governor; official title, liwali; a g., mutawala-ts'i; mugwiririzi (one who holds power for another).

Grace, hendzezo; nema (Sw. neema).

Grain; of seed, t'embre ya mbe-yu; g. of sand, mutsanga; a bead, t'embre; corn, mutsere, mutsere wa mutsere (maize), -wa muhama (Caffre-corn), etc.

Grandchild, mudzukulu; great-g., mwana wa mudzukulu. [See under RELATIONS.]

Grandfather, ts'awe (ts'awe-yo, etc.); plur. ts'awe (making -with personal pronouns—ts'awi-zehu, -zangu, etc.).

Grandmother, hawe (hawe-yo, etc., plur. hawi-zehu, etc.). [See GRANDFATHER.]

Grapes, k'ongozza.

Grass, nyasi.

Grasshopper, bandzi; long-legged kind, kitima-ngilo. [See LOCUST.]

Gratification, m'vera. [See THANKS.]

Gratuitously, bulu.

Grave, mbira.

Gravel, ts'angalawe.

Gravestone, of wood, kigango.

Grave, the skin, ku-gwarura; I
have grazed myself, dza-dzi-gwarura.

Graze, of cattle, *trans.* and *neut.*, ku-risa.

Graze, mafuha. [See Fat.]

Great, -bomu (the R and N classes take sing. bomu); or the idea may be expressed by putting the noun into the intensive class, sing. ri-, with monosyllabic roots ridzi-, plur. mi-; e.g. mukowa, strap; a big strap, rikowa, plur. mikowa; ingu, a cloud, riingu, plur. miingu; kit'u, ridzit'u, plur. midzit'u (big things; but dzit'u, a "hulking fellow," plur. midzit'u; dzitswa, a "great-head," plur. midzitswa, from kitzwa). [See Intensify; Increase; Enlarge.]

Greater, (w)a baha-baha, opposed to uchache. [See Than.]

Great-grandfather, bam'zhere.

Great-grandmother, hman'zhere.

Greatly, sana. [See Very.]

Greedy (to be), ku-kala na dzitso.

Green, -a chani-kitsi; a sappy log, muhi muitsi; a g. tree, muhi wa makodza maitis.

Greet, ku-lámsa [see Salutation]; to g. (a stranger), ku-tsangira.

Grey, here ivu; -a ivu-ivu.

Grey hair, nyuwi or wi (the sing. is luwi).

Grey-headed, mwenye ná-wi, mwenyé-wi.

Grief, kikiya, kigondzi, kipeho, uvuvu, sumazi.

Grieve, *v. trans.*, ku-tsukira; *neut.*, ku-henda kikiya, etc. [See Grief, above.]

Grill, ku-kanja.

Grind, ku-saga; g. the teeth, ku-lma meno.

Grindstone, iwe ra kusagira (mill); to make the upper stone lie well by giving it a preliminary turn, ku-goza. [See Hang.]

Groan, with pain, ku-agula.

Ground, tsí.

Ground-nuts, ndzugu-nyasa.

Grow; of animals, ku-kula; of trees, etc., ku-mera; generally, ku-zidi (Sw.); to be ill-grown, ku-fuwa; g. fat, ku-ona, impolitely applied to human beings.

Grub, m'dudu, term for all insects and reptiles.

Grudge one anything, ku-m'-lasha kit'u.

Grudge, n.; he bears you a g., yunakuhala ui, yuna ut'u na-we; he has no g. against you, k'ana ut'u na-we, k'ana ui na-we.

Gruel, muswa.

Grumble, ku-nung'unika.

Guard, ku-rinda, ku-manyirira. [See Care.]

Guess, ku-manya (know).

Guest, mu-jeni.

Guide, mutongodhiy, mutongozhi.

Guide, ku-tongodhya (or -zha) ngira.

Guilt, *i.e.* state demanding punishment, ore (wa). Ore-o! Woe to thee! Ore wao! Woe to them! (lit. Guilt is theirs!). [See Srn.]

Guinea-fowl, k'anga; a different kind, with blue spots, k'ololo.

Gullet, mumiro.

Gum, urimbo; trees producing g., murimbo and mu-wila; g. copal, m'ongolo, t'andarusi.

Gums (the), nyama ya menoni; mudheko.

Gun, bundukwi (plur. ma-). Kinds of gun: carbine, bundukwi tite; long percussion, bundukwi bomu; old-fashioned large musket, flint or percussion, bundukwi ra gumi-gumi; breech-loader, bundukwi ra kugunula, bundukwi ra ku-hemula. Parts of gun: nipple, kifwa;
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ramrod, mudeki; muzhokoti; flint, iwe ra bundukwi; barrel, muvungu; lock, mihambo-ni; gun-stock, hako; trigger, muhambo. Shot, marisaq; bullets, p'olop'ol (sing. and plur.); caps, fafaki (eng. and plur.); wad, busha (ra). Powder-horn, p'emble.

To ram a gun, ku-zokota; to fire, ku-piga bundukwi; to aim, ku-esha.

Gunpowder, baruli.

Gut, uhumbo. [See Entrainls.]

Guttapercha tree, muungo.

Gutter, m'kululu.

H.

Habits, mazowera; to acquire a habit, ku-dzi-zouzeza (— vii, to bad habits; — vidzo, to good habits).

Hail, n., may be translated by wula ya mawe.

Hail; to call to, ku-iha (ku-mw-iha); to tell one that he is called by another, ku-mw-ambiriza.

Hail! Zhoyo! Addressed to the new moon, Kongo!

Hair; a single, ludzer (plur. nyere); woolly h., nyere-p'odzo (lit. pease-hair, from its resemblance to a pot with those vegetables heaped up in it); straight h., nyere za lukourya; hairs of body, fine, nyoga.

[See Fur, Mane.]

Half, vichache (a few), nasu (the latter derived from the Arabic nusf, through the Swahili, there being no native word exactly expressing "a half"); kisiku = a piece.

Hallo now! halloa there! 'aka!

Halt, ku-sisa, ku-ima. [See Rest.]

Halt; a halting-place in a journey, kidhumuwo, kihuzo.

Halt; to go h., ku-ts'etsera.

Hammer, nyundo; to h., ku-piga na nyundo.

Hand, mukono; palm of h., gandza; back of h., nyuma ya gandza; handwriting (his hand), kioro (-che).
**ENGLISH-GIRYAMA VOCABULARY.**

*intram.*, ku-uma. [See Dry, to make.]

**Hare**, katsungula; large, ritsungula.

**Hark!** sirikiza! (plur. -ni!).

**Harlot**, [mbuya = paramour].

**Harmful**, m'tiriri.

**Harmless**, k'ana k'ondo na mut'u; ni m'peho (very gentle).

**Harmonize.** [See Srr.]

**Harvest** (to), ku-vuna; ku-guwa (maize).

**Harvest**, mavuno, kuvuna.

**Haste**, haraka. [See Hurry; Quick.]

**Hat**, kofia.

**Hatch**, ku-angula. [See Srr.]

**Hatchet**, tsoka.

**Hate** (to), ku'm'tsukirirwa (a "deponent"); ku-zira; also ku-menya (which is not, however, pure Giryama; see remark on Know).

**Hatred**, ts'ukizi, pl. (sing. of one occasion of being offended).

**Haul down**, ku-tsereza.

**Have**, ku-kala na —— (to have). He has, *translate* by "he is (in a state) with," yu-na —; it has, ki-na; they have, ma-na, vi-na, etc., using the appropriate particle according to the rules in article Be (to). He has had (just recently), u-dzakala na —; he had, wakala na —; he who has, a-ri-ye na —; not to have, ku-tsa-kala na —. 1st per. sing., I have not, si-na; 2nd, k'u-na; 3rd, k'a-na: plur., 1st, k'a-hu-na; 2nd, k'a-mu-na; 3rd, k'a-ma-na. I had not, 1st, n-ere si-na; 2nd, w-ere k'u-na; 3rd, w-ere k'a-na. It had not, ch-ere k'a-ki-na; plur., 1st, fw-ere k'a-hu-na, etc. I who have not, ni-ri-ye si-na, or ni-si-ye- (contracted to nise-) kala na —, *or simply* ni-si-ye (kit'u kisiku).

**Having**, -eny. [See Have.]

**Hawk**, lubanga; a smaller kind, kihanga.

**Hawk**, about, ku-čengereshia; ku-zinja, or ku-zinjya; ku-zungulusha; h. up, see ERUCTATE.

**He** [see The, They, This, etc.]; a man referred to, or known to the person addressed, iye, familiarly contracted to ye, especially at the beginning of a sentence. The one here, or in contrast to some other, yu-no; the person in sight, yuya (yonder); he, the man here, yu-mut'u; he, the man referred to, ye-mut'u. But, unless emphatic, the meaning "he" is sufficiently expressed by the pronominal prefix before the verb, yu-, or u-, becoming w- before the sign of tense -a-, or other vowel; in the subordinate and relative tenses, a-. And he, na-ye; it is he, ndeye; it is not he, se-ye.

**Head**, kitswa; back of λ, k'ogo; poll, luhosi. "Great λ,"

**Heal**, ku-hoza; be healed, ku-hola. Remedies, vi-m'-hoza-zho mut'-u. [See Medicine.]

**Health**, matsiya, nguvu, uzima. Go in health, Enda matsiya [see Salutation]. [Kwenda masia means in Swahili: (1) to stride along, (2) to walk.]

**Healthy**, muzima; yu-na (or mw-eny) matsiya, etc.

**Heap**, ts'umbi; ash-heap, dzala (ra). Dzalani kumwagwako minyu, On the ash-heap, where the rubbish is cast out.

**Hear**, ku-sikira.

**Hearken**, ku-sirikiza.

**Heart**, m'oyo (plur. myoyo); a clean heart, to a native meaning a joyful heart, but bearing the religious meaning,—m. mwarube, m. wa kutsuka; to lose heart (through fear), his heart has failed him, m'oyo udza-m'richa, or udzarihwa ni roho, or — ni m.

**Heart-burn** (he has), u-na-tsambukwa ni m'oyo.
Heat, m’oho [see Hort]; ăng. of body and sweat, mavukhu.

Heat (to), ku-kanja m’oho-ni, put before the fire; ku-koza (food); ku-ıza (a full pot, so as to cook more quickly).

Heaven, mulungu, dzulu (“the above,” with ku-construction) [see under Open]. Christian tr. Mulungu-ni; ha Mulungu: Mulungu being appropriated to signify “God” (q.v.).

Heaviness, uziho.

Heavy, m’-ziho.

Hedge, matsandzu. [See FENCE.]

Hedge-hog, kinungu-mariya, i.e. the little porcupine of the “giant tuber” plants.

Heel, kisikino.

Heir, muhala ufwa. [See Inheritance.]

Help, v., ku-awwiza; n., avwizo; kuavwiza.

Hem, of garment, muvindo.

Hen, kolo ra k’uku. [See Fowl.]

Herb, kadzihi; herbs, “kitchen,” mboga zva makodz. a

Herd, ku-tsutsa (lit. hiss at), i.e. drive; ku-ırı (pasture).

Herdsman, mutsutsi, murısa.

Here, hahaha, hano, kuku, kuno (contracted forms, ha, ku) [see This; That]; just here, at this self-same place, hahaha-henye.

Heretic; phrase, Yu-dza-richa chuwo cha baba-yè, He has left the way, advice, verdict, of his father. [See Rebel.]

Hero, ngumbao; mulwani, one who has killed his man in war.

Hesitate, ku-sisa-sisa.

Hicocough, ts’etsefu; to ăng., ku-henda ts’etsefu.

Hide, new. and trans., ku-fitsa; to ăng. from one, ku-mufitsa; to lie hid (of a thing), ku-fitsika; to ăng. one’s self (with an object), ku-dzi-fitsa, ku-dzi-zanya.

High; tall, mu-re (with N class, nyi-re); lifted up, a-dze-anuka; hat’u hare, ha-dzi-ho-anuka; highway, ngira bomu.

Highwayman, mu-hoki, a- hoka-ye, etc.

Hill, kirima, murima; top of a hill, ts’á.

Hillo! hambé!

Hillock, kutsula (properly ant-hill).

Hinder, adj., -a nyuma.

Hinder parts, nyuma (-ze, etc.).

Hinder (to), ku-zulia; to be hindered, caught, pulled up by, ku-unyá, or -unyá. Ni-dza-ki-unyá, It has pulled me up, as a thorny bush (= kidzani-gwira).

Hinge, kisiko.

Hip, nyonga.

Hippo, wuu (sing. and plur.).

His (le sien), -akwe; his —, the suffix -e (-we, -e; -ye, etc., according to the class).

Hiss; hiss at, ku-tsutsa.

History, matworo (ga).

Hit, ku-piga. [See BEAT.]

Hitch up (clothes). [See TUCK up.]

Hither, kuku. [See This.]

Hive, mwafo (plur. mya-).

Hoard, ku-tsungumanya na kuika.

Hoarse (to be); get ăng., ku-fwa mumiro.

Hoarseness, from phlegm in the throat, kachezi-chezi.

Hoe, n., jembe (ma-); v., ku-rima na (ma-)jembe.

Hoist, ku-kвеza; hang up, as sail, ku-anganya.

Hold, ku-gwira; ăng. back, ku-zuliya (or -zulia).

Hole, t’undu; pit, wina (plur. mai-); large, ridzina; small, kidzina; very small, kadzina; ăng. in tree, p’ugu; ăng. in rock, p’anga; pit-trap, rima (plur. ma-); holes for posts [see FOUNDATION], maina ga viguzo; the
compartments in the chudhi board; maina ga chudhi.

Hollow, kidzafukulwa wina; a h. tree, muhi wa p'ugu; nn., a h. in a rock, p'anga. See also Bed.

Hollow out (to), ku-fuluka; ku-zhokota (scratch out).

Holy, -eri, -tsuki; ri-ri-ro-tsuka, a-ri-ye-tsuka (clean).

Holy (to make), ku-tsusa. [See Heart.]

Home (at his), kwao (lit. at their house or in their town or country: sub., nyumbani, or mudzini), at thy h., kwenu; at my h., at h., kwehu (the plural pronoun thus includes the speaker and his family). Ni kwao, (It) is his home; Kwao ni kure, Their home (or their native land) is far away. Nyumba, house, may be used with the possessive pronoun: nyumba-ni (in the house), at home.

Honest, (mut'u w)-a jeri.

Honey, uchi wa nyuchi. [See under Syrup; Take.]

Honey-comb, lala ra nyuchi; wax. empty comb, uwu.

Hongo. [See Black-mail.]

Honour, ishima (consideration, politeness); nguma (glory); kulikwa (praise).

Hoof, mukwato.

Hook; fish-h., kiloo; bill-h., mundu; h. for hanging clothes, etc., kigozho. [See Hang.]

Hop (a), ngilo. Cp. the name of the long-legged grasshopper, kitima-ngilo.

Hop; as a flea, ku-tuluka-tuluka; ku-tima; as a man, ku-henda kitse-tsegule.

Hope (for); look for, ku-lolera m'oyo-ni; ku-kuluhira [= BELIEVE (q.v.); see Desire].

Hope, lolero (?), kuluhiro (?); to go on a forlorn hope, ku-mirya sana ku-mirya = ku-kaza uso [see Hu- mour]. I hope so (in conversation), k'ariko. K'aiiko kwenu ni kuzima? I hope you are all well at home? Answer, K'ariko! I hope so! (if the speaker has been away from home for some time; otherwise he says, Ee, ni kuzima, Yes, we are). To give up h., met., ku-vundza uha = to break the bow; give up all hopes of one, ku-m'vundzira uha.

Horn, p'embe.

Hornet, black, chara. [See Bee; Wasp.]

Host; of warriors, kitundu; divisions, m'dhiya. [See Army.]

Hot, m'oho, -a m'oho. The sun is hot, Dzuwa rizakola; The iron is hot [see Glow], Chuma ki m'oho; hot iron, chuma cha m'oho; kidzakola m'oho. The water is hot, madzi ga m'oho; hot water, madzi g' m'oho; — is still very hot, madzi gachere m'oho sana. (The man) is hot, (Mut'u) yu m'oho [see Warm].

Hot, close air, teri (ra).

Hot season, muvumbi, kutsano.

Hour, murongo (lit. “ten” or “decade,” the day being divided into ten imaginary parts). Murongo wa dzua ra ha$a, pointing to the proper quarter—whenever the sun would be at the time specified [see under Time]. At what hour of the day? Dzua ra himo?

House, nyumba.

How? dze? dzee? The latter will bear a note of admiration (!). How often? how many times? K'ama nyingah? How many, -ngahi (nyi- ngahi with N classes), How is this? Why! Hambe? (or !)

How, -zho-(lit. which things). Namanya udzi-zho-nigwira undan' alaga, I know (from) how (or, the way) you are holding me, that you will kill me.

However (but), ela; ela kaheri.
however he might do, angahohenda (i.e. whether he do it or no).

**Hulking fellow,** dzitu.

**Humble** (to be), ku-dzi-tsereza; he is h., k’ana maomu, udza-dzi-tsereza.

**Humiliate,** ku-m’-pigachala cha uso (hit him on the face with a finger, i.e. taunt).

**Humility,** utsereri.

**Humour** (dry), ku-mirya = ku-kaza uso; lit. to set your countenance, for another meaning of which expression, see Hope (forlorn).

**Hump,** of animals, nundu (ya).

**Hump-backed,** yuna chongo, or yuna kidzumbi.

**Hundred,** gana (ma-); a hundred times, iwa-gana.

**Hunger,** ndzala. [See Famine.]

**Hungry** (to be), ku-sikira ndzala.

**Hunt,** ku-indza.

**Hunt;** hunting, ukala [see Game]; party of hunters, uindza.

**Hunter,** muindza, muiindzi, mukala; hunting-party, uindza.

**Hurry,** haraka. He is in a hurry about ——; Yuna utsang nazho ——; to eat in a hurry, kuruka kafuluka.

**Hurry (one, to),** ku-mw-ambiriza (originally = to remind, or let one know, that he is being called).

**Hurt,** ku-lumiza; of a part of the body paining one, ku-(ni)-luma; to become h., ku-lumira; he is h., u-dza-lumira (perf.).

**Husband,** mulume (-we, -o, her h., your h., etc.).

**Husk;** outer covering of maize, makanda: the inner part of the cob, kigutu’a; of grain, wiswa, vitsu. [See Caff.]

**Hut,** kidzumba; round h., kidzumba cha kikamba.

**Hyena,** fisi (plur. ma-). A jocular name for the h. is gombe-bara, desert-ox.

**Hymn,** wira (plur. maira).

**Hypocrite,** mulongo; mukengi (deceiver).

**I.**

I, mimi, mino. Mino (I here) is used where yuno would be used for "He" (q.v.). Ni mino hedu ni yuno? (or vice versa). Ni mimi hedu ni yuya? (or vice versa). I myself, mimi mwenye; by myself, alone, haki-yangu. The meaning "I" is usually sufficiently indicated by the pronominal prefix before the verb, ni-. And I, na-mi (also meaning "with me;" na mino is used in its place). It is I, ndimi; it is not I, si-mi.

**Idiot,** akili-ze k’azitiyire; wa-holoza (= k’ahalire kiywezo, he did not take the standard, i.e. come up to the mark).

**Idle;** a lazy man, mukaha.

**Idleness,** ukaha. [See Lazy.]

**Idol;** wooden figure of the Departed, kizuka.

If, kala; cha [see Whether]: if it be that, chamba (with indicative); -x- tense (in speaking of future time, use the latter).

**Ignorance,** ujinga.

**Ignorant;** of a person, mujinga; of actions, etc., (g)a ujinga [comp. False].

**Ili,** mukongo; illness, ukongo. [See Bap.]

**Illumine,** ku-murika. [See Show; Light.]

**Illustrate,** by explaining, ku-ng’aziza. [See Explain.]

**Imitate,** ku-iga; ku-dzi-agiza, or ku-dzi-hendya here nganya.
Immediately, kimoho-moho; hvikara zhenye; haho henyenani in narration of something that is past. In a narrative, the abrupt introduction of the infinitive after na; e.g. (Akiamba uworowoe, ) iye na kuhauka, — and he immediately went away from the place.

Immerse, ku-hossa, ku-tobya. [See Dip.]

Immerser, mutobyi.

Immigrant, t'sanirizi (same in plur.), mutoi.

Immovable, unshakeable, k'a-ki-sumbyika, k'a-ki-tukusika.

Impatience, kipapa-m'oyo. [See Lustfulness.]

Impose, ku-ika dzulu; impose work, assign a task, ku-hendya kazi (lit. to make to do a task) [See Task]; impose on, see CheAT; Deceive.

Imprecate, ku-lahiza. [See Scold.]

Imprison, ku-funga chumba-ni.

Improve, ku-henda-t'o. He has improved, U-dza-kala baha-baha.

Impudent, k'ana haya.

In, kahi ya; ndani ya; or use loc. ending (-ni) with mu- construction; in our town, mwehu mudzini (more usual than mudzini mwehu); therein, mumo; herein, mumu, muno; in the middle, kahi-kahi; in the middle of, kahi-kahi ya.

Incline, n., udzahambalala (hill); udzazama (tree).

Increase, v., ku-ongeza; increase, i.e. go on further to, ku-kaza; neut., kuzidi. [See Go on; EnLARGE.]

Increase, n., maongero, kuzidi (kwa).

Indebted to (to be), ku-iswa.

Indecent, of a person, etc., see IMPUDENT; Dirty. Indecent things, ga nyenye; genye matsukizo; vii.

Indeed! ni jeri! less emphatic, be! very much so, kamare, sana, muno, -'to; kwa jeri, after a verb, e.g. they have beaten him indeed, madzam'piga kwa jeri.

Independent, k'a-ejemere at'u, yu-dza-dzi-ika hake-ye.

Indian corn, matsere; stalk of, muguwa; feathery tip of, ngala; to reap maize, ku-guwa; parched, ndodore za matsere. [See Corn.]

Indiarubber, mupira. [See Guttapercha.]

Indulge, ku-m'-hendzegeza (or -hendzegezeza); ku-dzi-m'-hendzera.

Infant, muhoho m'tsanga.

Infirmity, unyonge.

Inflamed (to be), kw-akakwa.

Inform, ku-m'-p'a uworo; information, uworo.

Infuse, infusion. [See Tea.]

Ingenious; i. man, yu-na vihahi, ni mu-lachu; ingenuity, vihahi.

Inhabit, ku-kala (hat'u hasiku, a certain place).

Inherit, ku-sirwa (as if, -sirwa), lit. to have left one as a legacy, = ku-richirwa (vit'u ni ---); ku-hala ufwa; i. a wife, kubat'a; i. household goods, ku-dhya kura [see Equp]; inheritance, ufwa; inheri-
tor, muhala ufwa.

Initiate; teach a branch of learning, ku-hagiza.

Injure (to), ku-lumiza (as by blows); ku-onera (as by injurious reports, etc.).

Inn, dahu ra ajeni. [See Shed.]

Innocent, k'ana makosa; k'ako-
sere.

Inquire, ku-uzza.

Insect, mududu (includes reptiles, etc.). [See Ant; Bee; Beetle; Butterfly; Centipede; Cockroach; Moth; Scorpion, etc.]

Insert, ku-tsomeka; i. a wedge, ku-kakamiza (by force).

Inside, ndani.

Insolence, maneno gadzokiza muhaka.

Instantly, kimoho-moho (lit. all
hot); hvikara hvino, or hvikara zhenye.

Instead of, hat'u ha.

Instep, dzulu za iwayo [see Foot, Sole]; hollow of i., ndzala ya iwayo (lit. hunger of the foot; this throws light on the meaning of the word ndzala, "hunger," as though = a hollow belly).

Instruct, ku-funda.

Instructor, mufundo = mufund

Insult; use abusive language to, ku-hukana; mock at, make fun of, ku-tokoza. [See INSOLENCE.]

Intelect, ulachu (cunning).

Intend, ku-ririkana, ku-aza.

Intensify (by putting a noun into the ri-, or "monster," class; as taramuko, descent, ri-taramuko, big or steep descent; m’uyu, baobab, riuyu, monster baobab; wina, pit, ridzina, abyssi, etc.), ku-kuga.

Intention, maririkana; m’oyo (especially in loc. m’oyoni); intentionally, kwa ku-ririkana.

Inter, ku-zika.

Intercede (for), ku-voyera [ku-m’voyera nganya kurichwa = to be begging for a man (for him) to be let off]. [See BEG.]

Interference; in bad sense, fyaka-ts’i. He is given to interfering, Yuna fyaka-ts’i mut’u yuyu. Ni fihini. He embroils folks, yunatsanganya at’u.

Intestines, zha-ndani (= the (things) of (i.e. that are) inside). [See under ENTRAILS.]

Into, ndani ya (loc.-ni, with MU construction. [See IN.]

Intoxicate, ku-reza.

Introduce, ku-mu-ng’aza nga-

kwa at’u, ku-mu-manyisa.

Invalid, mukongo-mukongo, mu-

nyonge-munyonge. [See FEABLE.]

Invoke [see CALL]; invoke the shades, etc., ku-hasa.

Iron, chuma; piece of, chuma kisiku. [See CERTAIN.]

Irrational, k’adima kuririkana, k’adima ku-aza.

Irrigate, ku-mwagira madzi; ku-

nwesa (madzi).

Irritate, ku-tskiza.

Island, kisiwa. (Kisiwani = Mo-
mbasa, The Island.)

Itch, uhure (’he itch); one of the pimples, kihere. The itch itches; I am feeling it itch, Uhure unanihaha; ninahawa. [See SCRATCH.]

Ivory, p’embe ya ndzovu.

J.

Jackal; large, mbawa; middle-

sized kind, mbewa; very small

kind, mberwa, kaberwa.

Jacket, kizibao.

Jar, chungu; very small, kadzu-

ngu; water-jar, mutanga.

Jaundice, fura (also for dropsy).

Jaw, ndhea (plur.); the sing.
ludheea denotes one half, or side, of the jaw; jaw-bone, m’soza wa ki-

revu-ni; under angle of the j,

mere-ni, or meri-ni? (perhaps con-
nected with nyere, hair, and so meaning originally "whiskers"?)

Jealous, yuna wivu.

Jealousy, wivu.

Jeer at, ku-tokoza.

Jelly (a), kit’u cha kuheka-

-heka.

Jest, ku-henda m’zaha; to j. at

one, ku-m’-hendera m’zaha, ku-m’-

-zazigira.
ENGLISH-GIRYAMA VOCABULARY.

Join, ku-lunganya, ku-gwizanya; be joined, ku-gwirana.
Joint, kilungo; of cane, etc., vungu (ra).
Joke, m'zaha; neno ra kum'tsesha mut'u.
Joker; he is a j., yuna m'zaha munji mut'u yuyahu!
Journey, kwenda (kwa); ngira; caravan, charo.
Joy, ku-erewa, kufwahirwa (n), matesho. It is a joy to me, Kidzanifwihira.
Joyful; my heart is.my, m'oyo una-ni-era, or una-n-era (= is clean to me).
Judge, v., ku-alamula; n., mwalam'zi.

Judgment, malamuli, malam'zi; j.-day, Malamuli-ni.
Jug, mukebe wa kigwiriro.
Jump, ku-tuluka, ku-guluka; leap over, ku-bidzidza.
Just, mut'u wa jeri.
Just; j. now, hvino; j., -dza- (= come). Have you not just told me ——? K'u-dza-namba ——?
Just! intensifying particle, ga'!
Just bring some water! Rehe madzi ga'! Just bring a fowl! Rehe k'uku ga'! Only, tu'. [See under only.]
Justice, ujeri.
Justify, ku-m'-p'a ujeri.

K.

Keep, ku-ika; take care of, ku-tsundza, ku-manyirira; k. well, in good health, ku-kelesi-t'0 (he is well, yut'o; I am well, nit'o); k. ready (neut.) ku-kalá-t'0; k. cattle, ku-fuga; k. one waiting, k. about, ku-ika dii.
Kernel, k'o.ko.
Kettle, nyungu ya chuma, nyungu ya mulomo. [See Srou.] Key, uvugulo; large wooden latch-κ, kigwarya.
Kick, ku-piga hala.
Kid, mwana-mbuzi, kabuzi.
[But see Goat.] Kidney, šigo (sing. and plur.); tumbu (plur. ma-); the latter is properly the hollow above the hips on either side.
Kill, kw-alaga; slaughter animal, ku-tsindza; to slay an enemy in fight, ku-lwana. [See Hero.]
Kin, mbari. He is a kinsman of ours, Ni mbari-yehu.
Kind, mudhembu. Of what sort is it? Ni mudhembu wani?

Kind, aif., mu-hendzi wa at'u, m'p'eho, mudzo.
Kindle, ku-asu m'oho; blow fire, ku-busa m'oho.
Kindness, up'eho, udzo, ku-hendza (kwa).
Kindred, mbari (ya, za).
King, dzumbe (ra), shaha (ra).
Kingdom, udzumbe, ushaha.
Kiss, v., ku-tusdza; n., tsudo (ra).
Kitchen, masiga-ni (“at the fireplace”).
Kite, mwee (sing. and plur., N class).
Knavy, mulongo, mukenge.
Knead, ku-avuga, ku-vinyanga.
Knee, vwindi (ra).
Kneel, ku-piga mavwindi; Kneife, kishu; pocket-κ, kishu cha kuzanya; straight k., kishu cha mugeli.
Knob, kidugudu.
Knobkerry, njogoma.
Knock, got'a [see Beat]; k. at door, ku-bisha.
ENGLISH-GIRYAMA VOCABULARY.

**Knot**, fundo; to knot in plaits ornamentally (the waist-cloth), ku-henda t’ambó-t’ambó.

**Know**, ku-mánya. Care must be taken to bring out the native “á” sound, otherwise the English mouth will make it sound like ku-menya, to hate. Know thyself, Dzi-manye!

**Labour**, _n._, kazi nzihó; to labour, ku-henda kazi.

**Lace** (to), ku-linga-linga m’kowa.

**Lacerate**, ku-gwarura; of a knife, ku-tarura; to be l.-d., ku-gwaruka, ku-taruka.

**Lack**; be lacking in, ku-tsowa; a lacking, utswó, wira.

**Lad**, kihoho kilume kizima (= a somewhat grown-up male child).

**Ladder**, m’kweero; a simple inclined stick, with a fork or two, l’wega (lwa ku-ika muhi-ni).

**Lady**, lmama (as a title of respect). [For its construction, see Mother.]

**Lake**, ziya (ra).

**Lamb**, mwana wa ng’ondzi; little lamb, kana ka ng’ondzi [for the exact meaning see under Sheep].

**Lame** (to be), ku-ts’etsera; a lame man, kidende (from old root dende, a leg).

**Lament** (to), ku-rira; with singing, kurira ku kuumba; l. for, ku-mu-ririra.

**Land**, ts’i.

**Landing-place**, bandari (ctr., bandari, with “cerebral” _d_, club-house of the Waya).

**Lane**, ngira ya ukígo-ní (between hedges); very small path, ngira p’utsú; m’kondo (a track); passage between houses, mwanya.

**Language**, maneno.

**Lap**, zhero (usually in loc., zhero-ni).

**Large**, bomu. [See Intensify.]

**Largely**, sana, zhomu, kwa unji (very).

**Larva**, majana (sing. jana).

**Last**; the last person, etc., -a kumarigisa, -a kusindikiza. [See End.]

**Last** (to), ku-kala dii, kw-enderera. Kazi ii izenderera sku nínji. This work has lasted many days; but, Kazi ii ina-enderera! This work is going on well!

**Late** (to be), ku-chererwa (primarily oversleep one’s self).

**Lath**; thin slip, lubamba (plur. mbamba); (left) in building, kibanzu.

**Laugh**, _v._, ku-tséka; a laugh, kitzeko; (much) laughter, mateesho (note intensive force of plural).

**Law**, wagirwi, ugwirwi; neno ri-gwarware (or ridzo-agirwa): ugwirwa, a law; unwritten law, ada; to break the custom, k’ombola ada-ni; command, behest, malagizo, amuri.

**Lay**; put in position, ku-ika; with care, ku-iká-t’o; make to lie, ku-laza; lay along, i.e. make to lie along, ku-hambalaza; l. open a person’s head with a sword, ku-mu-bandzula kitswa-che (to chip); l. eggs, ku-potósa maji, ku-gwíza (old language); l. waste, ku-onó-
ngà; a district laid waste in war, mwijo.
Lazy, m'kaha (poor); yuna kisoji, he is lazy.
Leach, mukunga.
Lead, wuro (ya); p'olop'olo (bullet).
Lead (to), ku-longoza; to be at the head, ku-longola, ku-kalambere.
Leader; guide, kilongozi.
Leaf, kodza (plur. ma-).
Leak, as a house, etc., ku-vudza.
Lean (to become), ku-onda.
Lean, upon, heavily, ku-eremera; tightly or otherwise, ku-jemera; to make a thing or person to lean against, ku-jejemaza.
Learn, ku-dzi-funda.
Leather, k'ingo.
Leave; leave behind, ku-richa (also as a legacy); leave remaining, ku-saza [see Next]; depart, ku-uka; l. to, ku-sifa (or siya); of a caravan [see under Lose]; be left [see Left]; to let one go, allow him to depart, ku-mw-amulira [see Allow]; take leave [see Farewell]; have left to one, as a legacy, ku-sirwa.
Leaven, ts'atsu; to l., ku-angi-za ts'atsu. [See Yeast.]
Lecherous person, mukware, kinyee, m'zindzi.
Left hand, mukono wa kumotso.
Left (to be), ku-sala.
Leg, kigulu (plur. magulu); calf of l., ts'afa ya kigulu.
Legend, ngano.
Leglets, i.e. brass ornaments for leg, matsango ga kiguluni (or ga viguluni).
Leisure. [See Opportunity.]
Lemon, kapo (ma-).
Lemur, k'omba.
Lend, ku-p'a (give); to be creditor to a man, ku-mw-isa; to advance goods on credit, lend articles to, ku-ahasa. [See Borrow, etc.]
Length, ure.
Lengthen, ku-ongeza.
Leopard, ts'uwi.
Leper, mwvweye mahana.
Leprosy; devouring, mahana; white, mabawase.
Lessen, ku-hunguza.
Lest, p'ore; e.g. — p'ore ukarichwa, lest you should be left (following a negative); -t'sa-, e.g. — ukarichwa, that you may not be left (following a positive), or kwamba utsera, or ukatsar.
Let; to let alone, ku-richa; let loose, ku-vugula; let a house to —; ku-mw-angiza mut'u nyumbani (there being no "houses to let," properly speaking); let him —, them —, ni or na before the subj. 3rd pers. (sing. or plur.); let us, ni before subj. 1st plur. (with or without ni); let me, the subj. 1st sing. (without ni); let him be about to, fut. subj., 3rd pers., e.g. ende-nwa, let him be about to drink (or ni ende-nwa).
Letter; document, baruwa: mark, character, muwano.
Level, (ts'i) iriyo t'ot'o, (tsi) iriyo karakara [see Low]; to level, ku-henda karakara.
Levy; taxes, black-mail, etc., ku-lazha (ts'andzi). [See Task.]
Liars, mulongo.
Liberate; to l. a prisoner, ku-vugula; a slave (one's own), ku-richa, (another's), ku-omboza.
Licentious. [See Lecherous Person.]
Lick, ku-lamba.
Lid, kibamigizo, kifinihiro.
Lie, ulongo; to lie, ku-nea ulongo.
Lie, to l. low, l. along, ku-hambalala; to sleep, ku-lala; to l.
awake all night, see Night; l. in wait, ku-piga zambha.

Life, uzima.

Lift, ku-anula; l. up to one's own head, ku-anuriza; to another's, ku-m'-hika. [But see Load.]

Light, mulangaza; a lamp, tsala (ra); dazzling l., ch'enje; to shed a l., ku-mirika.

Light (not heavy), -anguangu. Light; to l. a lamp, ku-asa tsala; fire, ku-busa m'oho.

Lighting, lumete.

Lights, lungs of animal, p'afu (za).

Like, ku-hendza (makes sendzi in negative present); 2nd, k'wendzi; 3rd, k'endzi (plur. regular).

Like (to be), ku-halana na-; to make like, ku-lingsa; to assume appearance of, ku-dzi-linga na.

Like (as), here; dza. [In the case of colours, etc., the "article" may be prefixed to the name of the object to which comparison is made; see Speckled; Grey; Yellow; etc.]

Lime, t'okaa (Sw.).

Limes, ndimu (sing. and plur.).

Limit, mubaka; (hat'u) ha kusi-ndikiziza. [See End.]

Line, murira; to make a line, ku-piga murira.

Linger, ku-kala dii.

Link, t'embe ya mukufu. [See Connect.]

Lintel, kizingihi cha dzulu; pent over l., kilomo.

Lion, simba.

Lip, mulomo.

Listen, ku-sara'kiza.

Little, -ite; also the diminutive prefixes ka- and u-, and with monosyllabic roots, kadzi-, plur. udzi-; e.g. mukowa, a strap, kakowa, a little strap, plur. ukowa, little straps; mut'u, a person, kadzit'u, a mannikin, plur. udzit'u, mannikins [see Great]; few, -chache (becoming ch'ache with nouns of the N class); a little, kichache. [See Lessen.]

Littleness, utire, uchache; meanness, unyonge, ukuhu.

Live (to), ku-kala m'oyo; he is alive, lives, yu m.; is still living, yuchere m.; to exist, ku-dzi-kalira, he exists u-dzi-cherere.

Liver, maini.

Lizard, kiwawale, mugak'a, kitulatula, ngate, kikaza-nyoka (= kinds of lizards); large, mbulu; monitor-lizard, mbulu-ch'enje (i.e. the "sun-flecked" mbulu).

Lo! a and aa; po! Compare "Enter" (So-and-so)—when a character comes on the scene in a narrative. (Nganya po! yunadza.) Here you are! Udzire!

Load, muzigo; to l., ku-angiza; to lift on to one's head, ku-m'-hika, ku-mw-anuriza; to l. a gun, ku-sindiriira; also the Sw. form, ku-shindilia.

Loaf, kinolo (of fresh corn).

Look; wooden, of door, kigwarya; of a gun, mihamboni (loc.).

Locust, kwetete, ndzije [see Grasshopper]; larvae of locusts, madu-madu.

Log, gogo.

Loin-cloth, kikoi; fold of l., bindo (ra).

Loins, chuno (usually in loc., chunoni).

Loneliness, uche. [See Solitude.]

Lonely; he is lonely, u-dza-kala uchehe.

Long, -re; a long time, see Many.

Long for, ku-aza-aza. [See Desire.]

Look, ku-lola; l. at earnestly, ku-mu-langaziza matso, ku-mu-kodolera matso; to l. about one, ku-ria-ria; to keep the eyes open, ku-langaza.
Looking-glass, kilolo.

Loop, handzi; small, kahandzi (kahandzi is used more particularly for a noose).

Loose, ku-regezha; unbind, ku-vugula.

Lord, Shaha; Hmwinyi; and Sw. Bwana (Master). [See Master.]

Lose, ku-angamiza; be lost, ku-angamika; lose the others, be left behind by a caravan, ku-tsufwa (passive of tsuha, throw).

Loss, zani. [See Lose.]

Lot (portion), fungu (ra). To have the l. fall to one, Ku-tulu-kirwa ni mbugura, see Divine.

Lots; to cast lots, e.g. for or against a journey, ku-henda milamulo. Two sticks and a castor-oil seed are taken and placed thus [··] in a certain place overnight; if in the morning they are found to have come together, the decision is favourable. Milamulo is properly the decision for or against.

Louder (to grow), use ku-kaza; londzo ludzakaza, the noise has increased.

Loudly, kwa mumiro m'bomu; kwa londzo.

Louse, ts'aha (sing. and plur. ts'aha mumwenga, ts'aha anji).

Love, mahendzi, mahendo, kuhendza; to l., ku-hendza; to l. much, kuhendza zhomu.

Low down, -a ts'ini.

Lowland, ts'i ya kugwa t'ot'ot'o, iriyo t'ot'ot'o; ya ku-gwat'o; (it is) a low land, idzahambala, hahembelele [see Down; Lie]; a low sound, londzo luchache.

Luck. [Sw. bahati and riziki are used in the sense of "luck," "fortune."] It is my l., Ni Mulungu wangu (prob. low language).

Lukewarm thing, ki-chere na kateri (= it still has a little heat).

Lump; of earth, see Clod; l. from a fall, duguvu; tumour, t'esi. The place has made a lump, is bruised, Hadzakanang'ana.

Lunacy, kitsala.

Lunatic, mwenye kitsala. [See Solitary.]

Lung, p'afu (ctr., pavu, fascination).

Lust. [See Long For.]

Lustfulness, kipapa-m'oyo.

Lynx, ndzuzi.

M.

Mad. [See Lunatic.] He is mad! Yuna vilalu! (= Sw. yuna wazimu).

Maggot, bulu (plur. ma-).

Magic; witchcraft, utsai [see Charm; Witchcraft]. He is having m. practised upon him, Udzaazikirwa kit'u; lit. he has had something buried for him (to his hurt).

Magnify, ku-rika.

Maid; young woman, musique-ana. She is a virgin, K'amumanya mulume.

Maise, matsere; parched m., ndodore.

Majesty, nguma.

Make, ku-hendra; to render, ku-hendya; to "m. rain," ku-lomba wula.

Male, (mu)-lume; on the male side (in genealogies, etc.) -a kulume; of fruits (bananas), trees, etc., (z)-a kilume (lit. of the male sort).

Malice, ts'ukizzi (plur.).

Malt, mumera. The Girama recipe for malt-making is as follows:
ENGLISH-GIRYAMA VOCABULARY.

Ni kwandza kuangiza [mutse] vinuni na madzi; kukicha ukaangiza makodzani, ukaricha hata ukahenda siku mbiri, ndo ukenda uola; ukuona k’andzange kume-ra, ukuangiza madzi kaheri, ukakala siku mbiri kaheri, hata uchenda hvivi udzamera, udzakala mumera, ukawomboza, ukawanika, ha/a ukuma, ukausaga, udzakala kilungo, hata rikikala ni tumbu ni kuangiza, hata isihokala, ni p’ombe. One begins by putting the grain into the mortars with water; and at day-break you put (it) into leaves, and leave (it) until it has stayed two days, then you go to see it; if you find it has not yet shot out shoots, you then put water upon it again, and it again stays two days, until when you go, thus, it has shot forth shoots, it has become malt; then you take it out and spread it in the sun, and at last when it is dry and you grind it, it has become a seasoning; and then, if it is to be for “tumbu” (a kind of pap-like beer), one puts it in (the pot), but if not, it is for beer.

**Mamma**, hmama.

**Man**, a m., mut’u mulume; one of the species, m’damu; mwa-na wa Adam; men, ana a Adam, or Anadam; a person, mut’u. [See Certain; Sick, etc.]

**Manager**, mumanyiriri.

**Mane**, lwera (plur. nyera).

**Manger**, kidau. [See Boat.]

**Mangouste**, kiiru or kiru (?).

**Mangrove**, m’k’oko.

**Manliness**, ugumbao; ulume.

**Manner**, ut’u.

**Mantis**, muvundza-upa; dungu-
dungu.

**Manure**, kitoletole; to m. (a field), (munda) ku-u-hendya kidhida (to make the ground soft), or ku-u-angiza kitoletole.

**Many**, -nji; many days, siku mbahae. [See Much.]

**March** (in step), kwenda karaka.

**Mark**, chero (plur. zhero) [see Target]; to aim at a m., ku-esha chero; a spot, blot, bat’o, also used like chero; to m., ku-henda bat’o; a distinctive character, letter, mu-vano [see Sign]; to brand cattle, ku-piga choo (ug’ombe) [see Sign]; met., to overshoot, overstep the mark, ku-kiza muhaka.

**Market**, general, chete; for ivory and cattle, kiko.

**Marking-tool**, choo.

**Marriage**, harusi [see Marry]; to give in m., ku-loza.

**Marrow**, mudhetsi.

**Marry**, of man, ku-lola; of woman, ku-lolwa: he is married, udzalola (scil. muche) or wala-
lo (muche); she is married, walo-
lo; is being married, unalolwa.

**Marsh**, luriye (plur. riye).

**Mash**, residue after oil-making, dindia.

**Mash**, to (vegetables), ku-zhoda-
zhoda.

**Mask**, one’s self, in disguise, ku-
dzi-galuza.

**Master** = lord, sir, hwinyi; of the house, mwenye, mwenye nyu-
mba; teacher of a branch of learning, muzhere ahagizaye; schoolmaster, mwenye chuwo cha aho, fundi. [See Sir.]

**Mat**, kitseka; the usual hide for sleeping on, k’ingo.

**Materfamilias**, mame-ahoho, mame-at’u.

**Matrix**, tsandzu (ra); to open the womb, ku-sundula tsandzu (Luke ii. 25). [See Firstborn.]

**Matter** (a), neno, ut’u, uworo; pus, ufira.

**Mattress** (or hide), k’ingo.

**Mature**; to attain to maturity,
ku-kumala [the causative means to teach bad language, manners, ku-kumaza].
Mme, mimi, mino. [See under I.]
Meal (a), chakurya [see Breakfast; Dine; Supper]; coarse flour, kidzomba.
Mean; base, -nyonge, -huhu, -huyehuye. Do you mean to say it's far? [I.e. It is quite near], Nikiure be ko? Do you mean to tell me that (they are) ——? 'We ni kudz-amba ni ——?'
Meaning, ut'u, mana (from Ar. ma'ana).
Measure, kiezo (Sw. kipimo is also used). [See Quantity.]
Measure (to), ku-eza (Sw. kupaima is also used). [Perhaps this root is the derivation of mwezi, moon = the "measurer" (of time).]
Meat, nyama (usually in plur. nyama za-); munofu; a piece of m., kinofu, ndiyo; strip of dried meat, taken on a journey, muhanda.
Mediate, ku-gwizanya.
Mediator, mugwizanyi.
Medicine, mhuaso, mui; to administer, ku-zikhi (pass. -zikifwa).
Medicine-man, muganga.
Meditate, ku-aza.
Meet; on the road, ku-tungana- 
apa; salute by the way, ku-lam'sanya; m. or find at a plate (person or thing), ku-tekeza; have an interview with, ku-onana; go out to m., ku-mu-dhana.
Meet (to be), fitting, for one, ku-agira. [See Ought.]
Meeting (a), place of concourse, mu-tunganano-ni.
Melancholy [see Solitary]; he is m., yunaakakwa.
Melon, digidigi (ra).
Melt, ku-iza (brass, etc.); kut-satsamusha (oil, wax, etc.); to boil down, as fat, etc., ku-git'a; be m.-ed, ku-ira; of fat, to become liquid, ku-tsatsamuka.
Memento, kit'u cha ku-m'ku- 
mubukiza mut'u; something to remind one of a duty or promise, lukumbusho.
Mend, ku-henda-t'o, ku-henda vidzo (sense determined by context).
Merchant, mwenye madhora; shop-keeper, mut'u wa duka.
Merciful, mwenye mbazi.
Mercy, mbazi (plur.); Ar. hura 
uma also used.
Merely, tuu, usually pronounced very shortly, as t'i.'
Messenger, muhumwa (chana), muhumwi (regular).
Meteor, m'sa.
Micturate, ku-kodzola, ku-pigá-
t's'i.
Midday, dzua ra m'tsana (from 11 to 1), dzua ra vitswani (exactly). The midday salutation is, Tsanani! answer, Hmwishamwe.
Middle, kahi; (stronger) kahikahi.
Midnight, usiku wa manane; kahikahi ya usiku.
Midwife, m'zhalusa.
Milk, mazia; to m., ku-kama.
Mill; upper millstone, sago; nether, lwalwa lwa kusagira (plur. nyala za); mill, sago na lwalwa.
Millet, muhama.
Millipede, gongolo.
Mind, m'oyo, maazo ga m'oyoni.
Mind (to), ku-dzi-tsundza.
Mine, -angu, according to the class [see the Tables].
Miscarry, ku-lazha mimba.
Mischance; to have a m., befall one, ku-gwira zani, ku-gwirwa ni ndune. [See Perpetrate.]
Mischievous, mu-diriri (bad, rude). [See Tricks.]
Mischievousness, mischief, utiriri.
Miser, m'omu; miserly, -omu, dza m'omu.
Misery, ukiya.
Misfortune. [See Mischance; Trouble; Visit.]
Mislead, ku-koseza.
Miss, a thing, ku-tsowa; ku-tsapata; of aiming, I have m.-d it, kidzanikosa, kidzanitsiya.
Mission, uhumwi, usemi (wa Uworo Udzo); “mashini.”
Missionary, mahunwi, musemi; mut'u wa “mashini.”
Mist, kunje (ra).
Mistake, kosa.
Mistress (respectful apppellative), mhama, hawe. Mrs. Harry, Mukaza-Hare.
Mix, ku-tsanganya; to mix up, ku-tsanganya-tsanganya.
Mock at, ku-zaz'gira (make sport at); ku-tokoza (rudely); ku-tsea, by calling opprobrious names. [See Imitate; False.]
Modesty, haya.
Moist, kina madzimadzi, see Damp.
Mole, kadzora. [See Rat.]
Molest, ku-sirinya.
Moment; on the spur of the m., kimoho-moho; in a m. of time, kwa kirurumo kichache.
Money, fwindha.
Monkey, ts'alu; k’ima.
Month, mwezi. [See Moon.]
Moon, mwezi [pronounce “mwezi” throughout this article]; new m., mwezi udzazumwa; full m., mwezi udzahenda lungo. The Giryama month is divided into three decades (makumi): the first, kumi ra kwandza; the second, kumi ra kahi, or mwezi kahi; the third, kumi ra kuze-mu (= inaccessible, supernatural?). There are seven “weeks” of four days each in the month, the month always beginning with the first day of the week, Jumwa (from the Ar. ijumaa); the second day of the week is Kurumuka (= awakening?); the third, Kurima-hiri (= second cultivating); the fourth, Kuisa (= finish). Hence the month may be tabulated as follows:—
1st day, Mwezi-mosi, is Jumwa ra nwezi-mosi.
2nd ”, Mwezi-hiri, is Kurumuka.
3rd ”, Mwezi-halu, is Kurima-hiri.
4th ”, Mwezi-nne, is Kuisa.
5th ”, Mwezi-tsano, is Jumwa ra mwezi-tsano, etc.
After the first ten days, one begins again,—mwezi-mosi, mwezi-hiri, etc. [it is not customary to say, mwezi kumi-na mwenga, kumi-na-mbiriri, etc.], and so on the twenty-first day, again,—mwezi-mosi, mwezi-hiri, until the next new moon appears. If there is an odd day or two at the end of the month before the appearance of the new moon, they are kept as “Jumwas” (rest-days). When the new moon is sighted, the seer exclaims, Ko—ingo! (prolonging the first syllable), and all who are within hearing respond in the same way.
Moonlight, mulangaza wa mwezi; the moon is shining, mwezi una-ng’ala.
More, vidzakira, vidzazidi; ask m. people, kazani ku-mala at’u. [See Increase.]
Morning; madzacha; in the m., na madzacha.
Morrow; to-m., machero; to-m. morning, machero na madzacha; day after to-m., muhondo.
Morsel, kahande, kihande. [See Meat; Portion; Piece.]
Mortar; for pounding, kinu; building m., see Lime.
Mosquitoes, sand-flies, usunye (sing. ka-).
Moth, p’oho.
Mother, hmama; my m., hma-
ma (seldom mama-wangu); thy m.,
mame-yo; his m., mame-ye; our
m., mami-yehu; your m., mami-
yenu; their m., mami-yao (so,
plur., our m.-e, etc., mami-zehu,
mami-zenu, mami-zao). The m.
with respect to the children gen-
erally, mame-at'u and mameze-at'u,
mame-ahoho; and with respect to
some one child, mame-mt'u, used
also of animals, e.g. a lioness and her
cub. [See Materfamilias, and
compare Father.] In proper
names the word makes two short
forms, contracted from mame-ye (as
in Father): Ami- and Mi-, e.g.
Ami-Ngoa, Ngoa's m.; Ami-Gona,
or Mi-Ngoa, etc., taken after the
first-born child. [See Certain.]

Mould (to), as cakes of moist
mootoo, ku-umbu; as melted lead,
kukakanya; n., green m., kore (ra).

Moul; it is m.-ing its feathers,
nyoga-ze zinasutsuka.

Mound, kitsulu (especially ant-
hill. [See Heap.]

Mount (to), ku-kweru. [See
Climb; Ascend.]

Mountain, murima.

Mourn (to, for), ku-mu-ririra;
observe ceremonies, ku-kelesi ha-
ngani (applied form, ku-kelesesi.

Mouse; field-m., much es-
teeomed by the Giriyams as a great
delicacy, tali (plur. ma-). [See Rat.]

Mouth, kanwa (ka), plur. mak.
(ga).

Move, neut., ku-sumba; causas-
tive, ku-sumbya (to make to move
about); m. away, neut., uka; ukira
no k'anda, m. away from there;
ukira ko k'anda, m. away to there;
to m., transitively, ku-usa; m. back-
wards and forwards from and to
one's self, ku-wurura-wurura; from
side to side, ku-vunga-vunga; round
and round, ku-dengeresha (-denge-
reka, neut.); round about, turn, ku-
zungulusha (-zunguluka, neut.); up
and down, ku-anula-anula; neut.,
keep m.-ing about, ku-taranga-tanga;
to draw near, ku-songera; m. near to
a person, ku-m'sengerera; act., to m.
near to, ku-songezeru; to m., remove
one's abode, ku-tsamira hangine.

Mow, ku-tosa (to cut; there is, of
course, no mowing in Giryama.

Much, tele (full) -nji, -behe
(many): m. wealth, vit'u vibhe
(= Udzapata zhomu, huta vidzakira,
You have got m. (exceedingly),
until it has abounded, or exceeded.

Mucus, mamira (ga); phlegm,
kolo (ra). [See Eructate.]

Mud, t'orove.

"Muhogo," mugazija.

Multiply, trans., ku-vi-hendya
vinji; neut., of people, etc., ku-zha-
lana; increase, store up, ku-tsadzira;
to increase and m., ku-zhalana.

Multitude, mutunganano; ungi
wa at'u madziotunganana. [See
Congregate.]

Murder, a man, ku-mw-alaga
bulebule, or dumpidumbi.

Murderer, mwali ya dumpi-
dumbi.

Murmur, ku-nung'unika (mutter
to one's self); ku-nung'uniza (open-
ly); reciproc., ku-nung'unizana, or
ku-nung'unizanya.

Mushroom, choga.

Music; as of an instrument, mi-
miro midzo, kurira kudzo; vocal,
wire.

Musk, kilungai.

Musk-erot, fungo.

Must [see Brew], uchi witsi;
p'ombe ya m'sinda.

Must; you m. (do it), wa-agirwa
ni (kuberia), u-dz-agirwa ni (ku-
beria), u-agirwe ni (kuberia);
k'una baehae umda -(henda); k'u-
ndaricha ku (henda); as a rule, u-
-agirwa ni (kuberia); sufri u(henda)
(Sw. sharuti, sharfi, or shafi).
N.

**Nail**; claw, lukombe (plur. k’-); of metal, musumari, mwiito; to nail, kukot’a musumari.

**Naked**; -huhu (with N class making t'hu); huhu, prefixless, is used adverbially with class particles of state, etc.; mut’yu huhu, mut’u ariyehuhu.

**Nakedness** (privates), huhu (ra).

**Name**, dzina; soubriquet, ndumu; nickname unknown to person designated, dzina ra kumutsea (in full, ra kumutseera).

**Namely the one that**, referring back to what has already been stated (with which the prefixes must agree), -ambaye kwamba. [See Whos; Be.]

**Nap**; to take a, ku-nyekererwa; wake from, ku-vumbuluka.

**Nape**; ringoringo (ra).

**Narrow**; (fine, e.g. as twine), -hutsu (with N class, p’utsu); as a bedstead, -fufu (with N class, fufu).

**Nation**, at’u (a). There is no special word in Giryama [see Tribe; Family.] The following are the tribes most known to the Giryamas, arranged in alphabetical order accordingly as they would be called in English. After each division or subdivision comes, if known, the Giryama name of its habitat, and lastly, the Swahili for both in brackets.

1. **Digos.** Adigo; Digo (kwenda Digo, to go to Digo), [Wadigo, Digo]. Including also the—

   **Aongo.**

   **Atsimba; Cha Tsimba** [Washimba, Shimba]. The Shimba tribe near Mombasa.

   **Am’t’ai; M’t’ai** [Wamt’ai, Mt’ai]. Inhabiting hill of same name to the north of the Shimba range.

   Alaas.

2. **Dwarfs of the Interior.** Abirikimo. [Derivation, probably, from the root wiri = little, in t’umbiri, monkey = mt’u mdogo, little man; and kimo, stature.]

3. **Gallas.** Agala; ts’i ya Agala, Ugalani [Wagala]. With these are reckoned—

   Alangulo, or Asanye [Walanugulo, Wasanye], a tribe once reduced to servitude by the Gallas, and now speaking only Galla.

   Asagidzu; Usagidzuni [Wasegeju, Usegeju.]

4. **Giryamas.** Agiryama, Giryama [Wagiriama, Giriama]. The Giryamas do not reckon themselves and the Digos as Nyikas, M’nyika being rather a despised term.

5. **Másai.** Akwavi [Masai, Wamasai, also Wakwavi, Masaani: poet., Kwenyi fumo la kung’ara, the “land of the shining spear.”] Both the warlike Másai proper and the agricultural Wakwavi are included in the Giryama term.

   Aarusa; Arusa [Waarusha, Arusha]. Tribes of Másai origin now settled to a semi-agricultural life to the southwest of Kilimanjaro.

   Asugula. These are said to have their habitat near the Másai, or among them.

6. **Nyamwesi.** Anyamwizi, Nyamwizi [Wanyamwesi, Nyamwesi].
mwezi, miscalled Unya-mwezi].

7. Nyassa tribes.

Anyasa; Nyasa [Wanyasa, Nyasa]. Properly the Nyanjas of Lake Nyassa.

Ahiao; Hiyao [Wahiao, Hiao, or Yao]. The Yaos.

Angindo; Ngindo [Wa-, ——]. Anindi.


By this term the Giryamas understand only the following tribes or sub-tribes:

Aduruma; Duruma [Wa-, ——].

Arahai; Rahai [Warabai, Rabai].

Airhe; Rihe [Waribe, Ribe].

Akambe; Kambe [Wa-, ——].

Adzihana; Dzihana [Wajibana, Jibana].

Achonyi; Chonyi [Wa-, ——]

Akauma; Kauma [Wa-, ——].

The latter is said to be a colony of Waribe, in territory that formerly belonged to the Gallas, that had emigrated owing to a drought, and having found the country exceedingly fertile, refused to come back to their ancestral homes at Ribe; hence it was said of them, Madzakwenda rima, makauma, They have gone to cultivate (only, but) they have made up their minds to stay, or, they have settled [see Settle].

[The Nyika tribes here catalogued extend in this form from north to south, having between them and the sea the Swahilis; on the northern limit (beyond the Kaumas) there are the Wa-]

sanyce, the tribe reduced to servitude by the Gallas, and on the southern (beyond Duruma) the Digos. They are all waiting (as for years past) for the gospel.]

9. Pare, people of. Ap’are; Pare [Wa, ——].

10. Swahili tribes: Adzomba; Udzomba [Waswahili, divided into Wagunya, Ar. Bajuni; Watu’wa Usawahilini, Waswahili (people of Pate, Manda, Lamu, etc.); Waswahili, or -swahili, as far as Vanga; Wam’rima, of the Mrima (Ar. Meraim), from Pangani southwards; Waunguja, inhabitants of Zanzi-bar (the Wap’emba take their origin from Mombasa), etc.]. Among people of Swahili stock appear to be—

Ajdu [Wakatwa].

Ambokomo; Mbokomo [Wap’oko, Pokomo].

11. Taita, people of. Ataita; Taita [Wa-taita, Taita]. Near or among these are said to be the

Ang’ambwa.

12. Taveta, people of. Ataveta; Taveta [Wa-, ——].

13. Ukambani, people of. Akamba; Ukambani [Wa-, ——].

Akiyuyu; Kikuyu [Wa-, ——].

Anok’a, a tribe said to be exceedingly clever at shooting. It is said that among these a young man, having chosen his sweetheart, can only claim her as his bride when he has sent an arrow through the lobe-hole in her ear at a certain distance, which has escaped the writer’s memory.

On the day of the betrothal
he has to show that he is able to hit a strung bow-string with unerring accuracy (siku 'ya Kupigirwa kifuko ni kuhenda chero luhere).


15. The European nations (Azungu, sing. Muzungu; of Uzungu-ni) whose names are known in Giryama are:
Angereza, of Ungereza [Wangereza, Ungereza], English.
Adachi, of Udachi [Madachi, or Wadachi, of Udachi], Germans.
Afarasa, of Farasa [Wafaransa, of Faransa, or Ufaransa], French.
Arenu, of Renu [Warenu of Renu], Portuguese.

Ahindi, of Hindi [Wa—, ——], Mohammedans from Hindostan.
Alabu (S. Mwalabu or Mula-bu); of Manga, also Walabu, or Ulabu [Waarabu, Manga, or Bara-Arabu], Arabs.
Mabaniyani [ditto], Pagans from Hindostan.
Mabulushi [ditto], the Beluchi soldiers at the coast.
Native, of this place, mwenye kuku; of that place, mwenye kuku; I am a n. of Giryama, mino ni Mu-giryama kizhazi; n. country, kwao. [See Home.]

Natron. [See SALT PETRE.]
Navel, kitovu.
Near, adv., etc., hehi; n. to, hehi na; n. together, hehi na hehi; pretty n., see Fan; adj. (= that is n.), -a hehi.

Nearly; I was n. being beaten, hachache nyingapiwa.
Neck, singo (sing. and plur.).
Necklet; of solid metal, mulinga; of beads, kipotepote.
Need, utswi; to n., ku-tsowa (to be lacking in); be needed, ku-tsoweka.
Needle, native n. of rib of palm frond, with no eye, sumba (Sw. sindano is in use for the steel n.).
Neglect, ku-richa-richa, ku-uki-rira (u)-tsahenda (think of without doing).
Neighbour. In this sense is used mwandzi, properly “companion.” With the possessive pronoun, 1st sing., it makes mwanda-zangu.

Neighbourhood, lalo; the n. he lives in, lalo akalaro; people who have come to live in the n., atoi.
Neither ... nor (use na kaheri with negative verb for the “nor,” the “neither” is unexpressed). It is neither he nor I, Si mino na ka-heri si yuno. [See Nor.]
Nephew, mwana (son).
Nest, hundu (ra ts’ongo); kutsungi.

Net. Kigono is a trap made of string. [See SNAKE.]
Nettle, lwavi (stinging plant).
Neuralgic twinge, humbwi; plur. mahumbwi, neuralgia.
“Neutral tint,” -a vumbi-vumbi.
New, -sha (with N class, mbi-sha); the New Year, mwaka musha.
News, uworo.
Next; the n. to (one), (after) one), (w)-a hiri (w)-akwe; the n. day, siku ya hiri, siku ya hiri yakwe (understand, maut’u, go maut’u) [see To-morrow]; n. month, mwezi kuzumwa; the n. month, mwezi wa
hiri; n. year, mwaka wa machero; the man following n. after, mutui-we, a-m-tuwa-ye-tuwa-ye. Next door to (phrase), U-dza-saza (ku-henda ut'u ui usiku), he has all but (gone and done ...), some bad thing).

Nicely, -t'o after the verb. Niece. [See NEPHEW.]

Night, usiku; to lie awake, or be awake, all night, ku-chesa matso. Nightmare (to have the), ku-minywa.

Nine, chenda; nineteen, kumi na chenda; ninety, mirongo chenda.

Nip; with fingers, ku-gwira; of pincers or any opposing hard surfaces, ku-gambahiza and ku-gumbuhiza.

Nippers, mukwaho.

Nipple, ts'a ya hombo (plur. ts'a za mahombo; n. of gun, kifwa.

No, aad/ ha'a/ sozho! (not so!). Or repeat the verb in the negative conjugation. No, I won't! Ha'a, sendzi!

Nobody, k'ahana mut'u (there is no one); or mut'u, at'u, followed by a verb in the negative.

Nod (to, to), [ku-mt-pigira kiteswa; not a Girayma gesture].

Noise, llando (lwa, no plur.); to make, ku-henda llando.

None, k'ahana, k'amuna, k'akuna (there is, are, none). [See "at all," under ALL.]

Nonsense, upambavu. [See FOLLY.]

Noon, dzua ra vitswani; generally (from 11 to 1), dzua ra mutsana.

Noose, handzi (ra); to set a n., ku-tsundika handzi. [See SNARE.]

Nor. [See under NEITHER.] It is neither thus nor thus; Si hvino na si hvino.

North (the), Vuri-ni (the quarter from which the Vuri rains come; towards September and October).

Nose, p'ula.

Nostril, tun'udu ya p'ula.

Not, si; mbai. Si = it is not, negative copula and its compounds, simi, siwe, sye; s'iswi (s'iswi = "we"), s'iswi, soo; so (muhi), sou (mihia); so (nyumba), sozo (nyumba, plur.); soho, sozho; soro, sigo, and sogo (maneno); solo or silo (luko-mbe); somo (ndani); so and soko (nimalako kwenda); so, soho (ha-t'u, etc.); most of the above are contractable into so [see under BE]. 1st pers. sing. neg., I do not, si, contracted into s- before a vowel; e.g. sendzi, I do not LIKE; in the other persons, k'u, ka'; k'ahu, kumu, k'ama; k'aki, k'avi; etc. Not at all! ha'ta! [See AT ALL.]

Not yet, (si-)dzangwe- (k'udzangwe, etc.).

Nothing, k'ahana kit'u. [See NOBODY; AT ALL.]

Nourish, ku-risa. [See NURSE.]

Now, hvikara; n. immediately, hvikara hvivi.

Numb (become), ku-henda nene.

Number, n., ku-tala [see ADD]; n., a reckoning, mutalo; large n., see MULTITUDE; be present in numbers, see under PRESENT.

Numerous, (mu-, a-)-nji. [See MANY.]

Numskull (he is a), udzahogoza.

Nurse (to), a child, ku-dera; sick person, ku-lwarisa.

Nurse (a), murezi.

Nut, kernel of, k'oko. Every separate variety of fruit-stone and nut has its name, but there is no generic name for nut.
O.

O, as sign of vocative, 2nd sing.; hewe; 2nd plur., hemwi.

Oath, kulaha; rilafwaro (plur. galafwago). One of the most sacred oaths a man can swear is "Hmama arenizhala!" Of such an one it is said, "Nganya yudzalaha kwa mane-ye."

Obey, ku-skira; obedience, his my, kusikira-kwe, kusikira-kwangu.

Object (to), ku-kahala; kutsangwira.

Observe, ku-lola.

Obstacle, mu-dhana. See Prevent.

Obstruct, ku-zulimii.

Occupation, wata (ya). [For the different occupations usual in Giryama, see Work.]

Ocean, madzi manji.

Ochre (red), mbuu.

O'clock, at what? (in the daytime), dzua ra himo? [See Hour.]

Odour, kunuk'a; pleasant, kunuk'at'o; a smell, muruk'ke; to give forth a bad o., ku-ola.

Of. -a, with appropriate consonant, according to the class of noun preceding, e.g. I. sing. (mu-) wa, plur. (a-) a; II. sing. (mu-) wa, plur. (mi-) ya; III. (in-) ya, plur. (in-) za; IV. (ki-) cha, plur. (vi-) zha; V. sing. ([i-] ra, plur. (ma-) ga; VI. sing. (ri-) ra, plur. (mi-) ya; VII. sing. (lu-) lwa, plur. (n, which class prefix, as that of III. sing and plur., may be absorbed or appear as ny-, mb, or aspirated consonant) za; VIII. sing. (u-) wa, plur. (ma) ga; IX. sing. (ka-) ka, plur. (u-) wa; X. (ku-) kwa; XI. (ha-) ha; XII. (mu-) mwa. Of me, etc., see My; His, etc.

Off. [See Apart; Far; Put; Go, etc.]

Offence (subjectively), kutsuki-zwa [see Quarrel]; the being offended at a thing, ts'ukizi. [See Anger.]

Offend (to), ku-tsukiza. To be offended, ku-tsukirwa. To be offended with, angry at, one, ku-m'tsukirirwa.

Offer (to, to), ku-songezera, ku-ombozeza; ku-p'a.

Offering, maombozezo (Sw. sadaka is used in sense of sacrificial offering).

Often, k'ana nyinji.

Oh! he!

Oh dear! Hai! yape! yomi!

Oho! ha-a; (sarcastic or angry surprise) 'aka!

Oil, mafuha; castor oil, mafuha ga mbono; plant yielding (semsem), ufuha.

Ointment, muhaso wa kuhaka.

Old; to get old and worn out, ku-fumika (of people and things), ku-konga (of very old people and seldom used); to grow old slowly, ku-kala dii; from old time, hangu kare; old man or woman, muzhure mufumia; very old person, with cheeks fallen in, kikongwe.

Old age, uzhere, utumia; ku-konga (extreme).

Omen, nyuni (bird); a good o., nyuni mbidzo; to have a good o., ku-pigwa ni nyuni mbidzo; bad o., nyuni mbii. I have had a sad o., Dzapiaziwa ni nyuni mbii; dzapate mudhana (I have met with an obstacle). [See Prevent; Portent.]

Omit, ku-richa.

On, dzulu ya; or the locative ending -ni with mu construction
[see under Br]. “On,” introducing a participle or verb-noun, may be understood, e.g. Kudza kwa nganya nere siho; nakudza m’teka ze yu m’dzi-nil, On So-and-so’s arrival I was away; I came upon him (already) in town.

Once, k’ana mwenga, lumwenga; once in a time, lumwengá-lwe; once upon a time (there was a man, and he did a certain thing)—beginning of a tale—siku dza irya kuwere na nganya akihenda ut’u usiku. [See One.]

One, -mwenga; -mwe’ (shortened familiarly); distributively, one by one, mwenga mwenga; one of a number, mwenga waho (the latter particle is undetermined); on one of those days, siku ziriya mwenga waho.

One-eyed, mwenyé ch’ongo.

Only (this man) alone, yuuyu mumwenga, yuuyu hake-ye; only, simply, tuu, usually contracted to t’u, in which case it can be used as an enclitic, e.g. Mulore we-tu, Just you wait for him! Reduplicated tututu: Chuwo k’akina m’here tututu Counsel requires not the aged only.

Open, lwazu (being used adverbially does not alter).

Open; to open wide, as mouth, ku-gunula; to be opened, ku-gunuka; to be opened, as a dumb mouth, ku-vuguka; unfasten, ku-vugula; as door, ku-sundula (muwirya, muvaryo; by removing the cut bushes and thorns about an entrance, kusindula matsandzu [contrast phrase under Matrix]; to keep one’s eyes open, ku-langaza [see Unfasten; Unbar, etc.]; the heaven was opened, kukiguluka dzulu.

Opportunity, hat’u; to have, kuona urungo.

Oppose, by speaking against, ku-nenera kinyume.

Opposite (to be), ku-erekezanya

Oppress. [See Persecute.]

Or, hedu.

Oracles. [See Divination.]

Ordeal; to administer the, ku-nwesa kiraho; to submit to the, ku-nwa kiraho (lit. “drink the o.”)

Order; arrange, ku-hendat’o-hendat’o, ku-ika-t’o; set in perfect order, ku-paranya; set in a row, ku-henda lulumongo, plur. ndondo-ngo; issue orders, ku-amula; give orders to, ku-amulira; order, send an order for, a thing, ku-lagiza. [See Command.]

Ore, kiliya.

Originally, ho mbere.

Ornament, urembo; beauty, utana, udzo; to ornament one’s self, deck one’s self up, ku-dz-alula urembo.

Ostrich, nyaa.

Ostrich-egg, blown and used as a receptacle, ts’a zi ya nyaa.

Other, mu-ngine, plur. angine, making nyi-ngine and ngine with N classes; his fellow, mu-ngine-we, a-ngine-o; nyi-ngine-ye, etc.

Other people’s, -ngwa (e.g. tsoka-ngwa, ma-tsoka-ngwa, another person’s axe, other people’s axes); -a at’u (also meaning Respectable, q.v.).

Otherwise, ela (but); vinginc.

Ought (he), yu-agirwe (ni), w-a-agirwa (ni), ina-m’fwaha. [See Must.]

Our, -ehu; emphatically, -ehu sisi.

Ours, -ehu.

Out, n’dze (generally -ndze).

Outside, chandze; ho-dze, ko-dze, the latter when motion enters into the idea.

Oven, lwaya, lit. flat stone laid over a fire (plur. nyaya).

Over, dzulu ya(-); adv., dzulu, dzulu-dzulu.
ENGLISH-GIRYAMA VOCABULARY.

Overawe, k-ogozhezha.
Overcome, ku-dhima.
Overfeed; past, namurisa ha'ka
akikiza, akavumbirwa (I fed him
till he was sated); pres. perf.,
nidzam'risa ha'ka akikiza, akavu-
birwa; pres. ninam'risa ha'ka
akize, avumbirwe; fut., nidam'risa
ha'ka akize, avumbirwe; to be over-
fed, fed to repletion, kuvumbirwa,
ku-vumbizwa.
Overflow, ku-mwagika (be
spilt); the river overflows its banks,
madzi ga muhoni gadzadzala ha'ka
ngokani, or ha'ka nyangamo.
Oversee, ku-imira.
Oversear, mwimiri.
Overtake, (by speed) ku-yerera.
Overturn, ku-pe'fula; ku-pekula
(of any movable object); of a
fixed object, as a tree or house, ku-
sunula.
Overwhelm, by force [see
QUELL]; morally, ku-angalaza (= 
astonish, amaze). I am over-
whelmed, Nengelele (kuangalala);
nengelezwro ni ut'u, dzaangaliziwa
ni ut'u.
Owe, ku-iswa and ku-irwa. [See
LEND; BORROW.]
Owl, kadzina (?).
Own; my o, changu mwenye;
their o, chao enye, etc. [see
PROPER]. Or simply the relative
possessive pronouns, It is my o, ni
(or ndo) changu; thine o, - chako,
etc.
Owner, mwenye.
Ox, ng'ombe; more accurately,
ndewa ya ng'ombe.

Pack articles into a load, ku-
angiza. [See LOAD.]
Pad, of grass, cloth, etc., for
carrying loads, k'aha.
Paddle, in bathing, ku-piga
madzi.
Pain; it pains me, ha-na-ni-lu-
ma; I am pained, ni-na-lumwa (ctr.,
ku-lumiza, to injure; ku-lumira, be
injured); pain, malumiro. [See
HURT.]
Paint (to), ku-haka (smear, etc.).
The Giryamas use dye, but rarely
paint. [See DYE.]
Palate, kalakala (ra).
Palm, of hand, gandza; palm-
tree, no generic word (see names of
species, article TReE).
Palpitation; of heart, fala-m'oyo;
he has p., m'oyo unam'piga.
Palsy; of head or eyes, mare-
gerenge; to have the p. in one's
limbs, ku-tikwa-tikwa ni vilungo-
zhe; ku-tikwa-tika.

Pant, ku-soheka.
Pap, muswa mwangwangu.
Papaw; fruit, papayu (ra);
tree, mupapayu.
Paper, taratasi (adapted from
the Sw. karatasi).
Parable, fumbyo (ya; frequently
pronounced funjo).
Paralysed (to become), ku-uma
lala (of a limb).
Paramour; mbuya (usually with
pron. suffix, e.g. mbuya-yo, your p.,
from the Kambambuya, friend).
Parasite, m'ifulama-andzie, para-
sitic plant with red flowers, also
meton. in the sense of a meanly
dependent person (lit. clinger to his
neighbours).
Parched corn, ndodore.
Pardon, maricho; to p., ku-
richa.
Parent, m'zhahi; a man's parents,
azhaz-e.
Parsimony, choyo.
Part; portion, fungu; of body, kifango, kilungo [see Piece]; one side of the body, luhande.

Part (to), divide, ku-gazha.

Partner, mungara, m’kwataniri (or -a, act. particip.); to make p.-ship, ku-kwatanira; to divide profits of, ku-henda kitsongo-tsongo; to make p.-ship in, ku-henda ngara na nganya (kugula kit’u kisiku hedu kutuma, to buy, or to trade in, anything).

Partridge, hepe, k’wahe, k’ere-ng’endze.

Pass, ku-kira; to let p., ku-hisa. [See AVOID.]

Pasture, trans. and neut., ku-risa; pasture ground, risa (plur. ma.), usually in loc., risa-ni or marisa-ni; the shepherd’s business, urisa.

Patch (to), ku-angiza videmu; a shaven patch, kibat’o.

Paterfamilias, babe-ahoho, babe-at’u, baba-ze-at’u. [Comp. Materfamilias and see FATHER.]

Path, ngira. [See LANE; TRACK; WAY.]

Patience, vumirizi (sing. and plur.); uvumirizi, plur. ma.; to have patience (with), ku-vumirira, ku-nyamalira.

Patient, muvumirizi. [See GENTLE.]

Paw, fumba (ra).

Pay, ku-riha.

Peace, uhurizi; after a war, udheri; to make p., reconciliation between, ku-gwizanya, ku-riisa dheri; to accept p., ku-rya udheri [ARBITRATE]; to be quiet, ku-hurira kimya; the country is all quiet and peaceful, kukhurire kosi-kosi, kukhurire kimya, kukhurire mya’ (ctr. of mya).

Pebble, mango (sing. and plur.); small, kimango; smaller, kamango.

Peck (to), ku-t’ot’a.

Peel, makanda (plur.); to p. maize, etc., ku-gwua; p. bark from a tree, etc., ku-gandula, ku-tsonyola.

Peep, ku-tsungurira.

Peevish, yuna vitunusi.

Peg, for clothes, kigozho; chamo; to hang on a peg, ku-gozha.

Felt, ku-tsuirira.

Penitent. [See CONSCIENCE; REPENT.]

People, at’u. [See Other People’s; NATION; TRIBE.]

Pepper; red p., p’lip’li; p.-tree, mupilipili.

Perfect; man, adzekira; thing, kidzokira.

Perfect (to). [See ACCOMPLISH.]

Perforate, ku-obola.

Perfume, luwula. [See SMELL; SCENT.]

Perhaps, ni kwenda; k’ai, k’anji; k’ariko, kuriko. Nganya ni kwenda yuna chumo-che, Perhaps So-and-so (really) has some advice to give; Nganya k’anji yundakwenda, I suppose he will go; Kuriko k’anda-tira kwenda, I believe he will go (he will not stay to go); K’ai viha hvino vidzafwa at’u anji? Probably this war has been the death of many people? (asking a question).’ Kuriko viha hvino vidzafwa at’u anji, In my opinion this war, etc. Response, Kuriko! Yes, and so I think! K’ariko kwenu ni kuzima, I hope you are all quite well at home. Answer, if the person asked is uncertain, having been long away, K’ariko, I hope so! If he knows, he says, E’e! ni kuzima! Yes, we are. K’anji; — Ndakuwenda idhia na-za’i, k’anji i-dze, I will go and spy out the land, how it may happen to be.

Perish, ku-angamika.

Permit, ku-richa; ku-ts’zulia, ku-za-kahaza.

Perpetrate a crime, ku-gvaga zani.
Perplex, ku-angalaza. [See Overwhelm.]
Persecute, ku-sirinya, ku-onera.
Persevere, ku-fururiza.
Person, mut’u; grown-up p., mut’u muzima; in p., mwenye.
Personal, -a mwenye.
Perspiration, mavukuhi; to perspire, ku-ombola mavukuhi.
Persuade, ku-ongola-ongola.
Phlegm. [See Mucus.]
Physician, muganga; physic, uganga, muhaso, muhi.
Piece, p’es (ya, from Sw. pesa, ya).
Pick; like a fowl, ku-t’ot’a; p. up, ku-anu; with finger and thumb, ku-tinya, ku-dondola; to choose, ku-tsagula; to p. out, as with a knife, ku-zhokota; to p. vegetables for cooking, trim them, ku-tsambula.
Piece; of cloth (about 30 yds.), gora; 2 fathoms, doti; 1 fathom, shuka, luhande; small remnant, kidemu; very small, kademu; a piece split lengthways, luhande; smaller, kihanda; very small, ka-hande; piece of meat, kinofu, ndiyo; a piece of firewood, lukuni. The most general term for “a piece” is kisiku, lit. “a certain (object)” [ctr. Propr.].
Pierce, ku-obola.
Pig, nguluwe; wild boar with large tusks, guse; boar-pig, ndzanga-mba ya nguluwe.
Pigeon, giya-manga. [Comp. Dove.]
Pill, kagande ka muhaso.
Pillar, kiguzo; central post of house, muhongohi; post, cheremero.
Pimple (blocked perspiration duct), kiwe; pustule, kafundo; of itch, kahere.
Pincers. [See Nippers.]
Pinch, ku-tinya.
Pineapple, nanasi; p. plant, munanasi.
Pinnacle, or crest of house, kitsuri.
Pip, t’embe; o melons, etc., t’ango.
Pipe; tobacco p., t’oza; tube of p., muvungu.
Pistol, basitolola.
Pit, wina; for water, mutsara; very large, risara.
Pity, mbazi (za); to p., ku-onera mbazi.
Place, hat’u, plur. mut’u m’osi; kut’u (distant place or places). [See Room.]
Place (to), ku-ika kit’u hat’u-he.
Plain, clear, lwazu, -aruhe.
Plain (open plain), lwanda lwaruhe; (level plain), ta’i ya karakara, ta’i ya t’ot’ot’o, (hat’u) ha-hembelele-ho. [See Low, etc.]
Plait, ku-suka.
Plank; long, lubao; short, kibao.
Plant, ku-laya; planter, mulayi.
[The a in this word and its derivatives is open, to be distinguished from the close a in ku-laya, forget, and its derivatives.]
Plantain; p. tree, mugomba; p. stalk, mwizu; plantains, maizu.
Plaster, ku-kanda, ku-haka.
Plate, wooden, chano (Sw. sahni is known).
Platform, uringo.
Play, ku-zaziya.
Plea. [See Excuse.]
Please, ku-fwahira; generally, ku-onya-t’o; be pleased, ku-ona-t’o; to do kind actions to, ku-hendera-t’o; to be pleasing, of a person, ku-henda-t’o. Please to do so-and-so, Baha henda ut’u usiku. Please let them see it, Baha makione kit’u kisiku.

Pleasure, to feel, ku-fwahirwa.
Pledge, jagama (ra); mufunga.
Pleiades, kirimira; the two stars to the east of the P., uniwula.
Plenty, generally, tele, vinji; p. for one, zha ku-mu-koza; a time of p., great blessing, nyoha, also nema, from Sw. neema; plenty of food, chakurya kinji.

Plot of ground, chandza.

Plotting; seditious language, fitini; phrase, to protest against seditious language, ku-a-kanya at’u fitini zao.

Pluck; feathers, ku-futsula; fruit, corn-cobs, ku-hulula.

Plucky; ngumbao.

Plug up, ku-fundira, ku-ziya. I have p.-d the hole quite up, Dzahafundira hata hadzaziika. [See Cork.]

Plunder, loot, ku-tawa [see SPOILS]. They have had their town plundered, Madzatawiwa mudzi-wao.

Pods, makanda.

Point, ts’a (ya kishu, etc.). To point, ku-henda-ts’a.

Poison, of all kinds, utsungu.

Poke, ku-junga.

Pole, muhongohi. [See PILLAR; POLE.]

Post; Rod.

Polish, ku-tsula.

Poltte, yuna isihuma na at’u.

Poll. [See HEAD.]

Pond; artificial, mutsara, ritsara (large); natural pool, ziya.

Ponder, ku-aza-aza; ku-aza ut’u; ku-aza mizungu (to come to one’s self).

Pool [see POND]; in rock, kivvu.

Poor, m’kia, or m’kiya. Poor wretch! Ukiao! (plur.) Ukiawenu! a very irritating expression.

Pop; to go, ku-arika; to make to go pop, ku-arikiza.

Porcupine, nungu.

Porridge, wari.

Port, i.e. harbour [see LANDING-PLACE].

Portent, m’dhana (something unexpected that prevents a man from taking a journey, etc., as he had proposed doing, as the sight of Katsumbakazi [see DEVIL].

Porter, mutsukuzi, mutsukuli.

Portion; of meat, fungu; of grain, ts’umbi; generally, fungu, kisiku.

Posses. [See HAVE.]

Possessions, mali (ga).

Possessor, possessing, mwenye.

Possible (to be), ku-adimika, ku-hendeka. It is possible, possibly. [See PERHAPS.]

Post of house, kiguzzo. [See PILLAR; POLE.]

Pot, nyungu; great, ridzungu; small, kadzungu. Waterpot, m’tanga (ctr. m’tanga, the incense tree). [See VESSEL.]

Potsherd, lwaya (plur. nyaya); p. of hot coals, lwaya iwa m’oho. One put in the hollow under the bed is a household remedy for fever, etc.

Potter, muumbi.

Pottery (to make), ku-umba.

Pound, ku-honda; p. to powder, ku-bunda.

Pour (to, out), ku-mwaga; ku-kakanya, in a small stream; ku-kup’ula, hastily; p., of water, neut., ku-tuza; of rain, ku-nya, ku-mwagika (heavy). Mulungu udzamwaga nyenyeyi rero, God (i.e. the sky) has poured out (spread an abundance of) stars to-night.

Poverty, ukiya. [See under POOR.]

Powder, unga [see GRIND; POUND]; gunpowder, barufi.

Power, nguvu; to have power over another, ku-kala na nguvu dzulu ya nganya.

Prairie, "veldt," wenu, lwanda.

Praise, ku-liko; n., liko (ra, one occasion of praising, etc., plur.
ma-, many occasions); fame, nguma; self-praise, kudzilik’a (-kwe).

Pray, ku-hvoy’a; to pray to, for anything, ku-m’-hvoy’a (mut’u) kit’u
kisiku; to pray God, to worship, ku-hvoy’a Mulungu; to remember
one in prayer, ku-m’-hvoyera (or -voyera) Mulungu (mut’u musiku).

Prayer, hvoyo, mahvoyo (or mavoyo). The former is used for a
single request; the latter for several, or for a prayer including many
petitions. The habit of p., prayer-
fulness, uhvoyi. [See INVOCATION
and on RELIGION.]

Preach (to), ku-ambiliriza; propa-
gate the Gospel, ku-jeneza uworo
udzo; to address a number of persons by speaking to or catechiz-
ing one person, ku-a-lumbira.

Preacher, mwambilizi.

Precaution. [See CARE.]

Precede, ku-tongodhya.

Precedence, wandzi; possess-
ing p., mwandzi. [See COMPANION;
NEIGHBOUR.]

Precipice, woromoko (ra, or
ka); ngoka. [See BANK.]

Pregnant, muziho, yu-na mi-
mba, u-dza-henda mimba.

Prepare, ku-henda-t’o mbere-
-mbere; ku-ika-t’o (as a speech).

Present; on parting, noso;
genereal, kigero. Customary p., see BLACK-MAIL.

Present (to be), at, ku-kala-ho
(ku-kala-mo, within, on; ku-kala-
-kal, at a distance, etc.); to attend
in numbers, ku-adzala tele.

Preserve, ku-tera, ku-rinda; as
meat, ku-ika-t’o itsaola. (God)
hassaved ye, old language, in
salutations, mudzadherwa. God
save us! Na-hudherwe! (which in
the modern dialect would be, Ni
hurerwe!)

Press; p. upon, ku-eremeeza (as
with an instrument, of active pres-
sure); ku-eremera (to lean on, rest
on, of weight, etc.); p. down, ku-
kandamiza; to cause to yield to
pressure, ku-hosha (as a fruit, or
soft thing); to press down together,
ku-sindira; p. together, in wrest-
tling, ku-minyana; p. out by squee-
zing, ku-kamula (as a boil).

Pretend to be (to), ku-dzi-
hendya (e.g. ku-dzi-hendya mudzo).

Prevent, ku-zuliza; to p. from
doing anything one was intending
to do, ku-m-ketezha mudhana; be
p.-d, ku-pata mudhana, ku-keta
mudhana. [See Omen.]

Prey, of men and animals hunt-
ing, kit’u cha uindza, kit’u cha
ukala. [See Hunt.]

Price, kima (etr. k’ima, ape);
kadiri. What is the price? Kadiri-
ka-dze? or Kadiri ka-ni?

Prick, ku-dunga.

Pride, unyet’i (simple); laga (ra-
lit. chest); great, rilaga; kilaga-
-kilaga; kilume-lume, associated
with stubbornness. [See Boast;
GLORY.]

Priest, mulombi. [See RAIN-
MAKER.]

Prince, dzumbe, shaha.

Prison, chumba (in this sense-
often with loc. term., chumba-ni).

Private, -a mwenye; to go apart
in private, for counsel, ku-wenda
njama. [See SECRET.]

Privy (w.-c.), tsakani, dzalani.
[See EASE.]

Proceed, ku-enderera; to go
forward with, ku-fururiza, ku-ende-
era.

Proclaim, ku-piga p’embe; p.
abroad, ku-eneza, or ku-jeneza.
[See Alarm.]

Profit, pato, fwa’dha (from Ar.
fa’dhah); to p., ku-pata pato; to get
the p. on a transaction, kupata
kisalacho, ku-pata kindichosala.

Prohibit, ku-kahaza; ku-zuliza.
Promise (a), ki-lage.
Promise (to), ku-lagana na; ku-
m'lage.
Prop. v., ku-sika (—— a house up, etc.); n., zheremeko, visiku.
Proper; the proper course, riro
ndoro (for ririro ndoro), etc.; one's
own, -a mwenye. [See Own.]
Property, mali; vit'u; other
people's p., vit'ungwa, etc., mali za
at'u.
Prophesy, ku-ambiriza (preach);
kulgunula (reveal).
Prophet, mwambirizi, muguna-
luli.
Prosper, ku-hendekerwa, ku-
ongokerwa.
Prosperity, nyoha.
Prostitute, (muche, etc.) yuna-
zingsa; muzindzi; mukolo.
Prostrate one's self to, ku-
mu-gwerera mut'u magulu-ni.
[See Fall.]
Protect; with effort, ku-hehera;
by watching, ku-rinda; by inter-
posing a shield, ku-kinga, ku-yeka;
to p. one's self, ku-dzi-kinga (na-
gao, with a shield), ku-dzi-yeka,
or ku-yeka.
Prove, ku-onyesa (ku-ga-onyesa,
make the words visible).
Proverb, ndumo.
Provide; food for one, ku-mu-
patira mut'u chakurya; p. for one,
generally, ku-mu-lola-t'o.
Provisions, vit'u, shakurya; p.
for a journey, len (ra).
Provoke, ku-tsukiza; be p.-d,
ku-tsukirwa (-zwa is not much
used).
Pudding, mass of Indian-meal
porridge, wari.
Pulping, of an infant, kichemi,
kachemi (cha, ka, muhoho). [See
Scream.]
Pull, ku-vnha; pull out, up, ku-
-ng'ola; to be pulled up, as by a
thorn in the way, ku-unya [see
under Hinder]; to p. out, as a nail,
ku-kongololola; off, as a branch,
ku-futa.
Pulse, of artery, musiha (lit. a
blood-vessel, nerve, etc.).
Pulse, small beans of various
kinds, k'unde, p'odzo, mbalazi,
p'upu; larger, mapawa. [See
Beans.]
Pumpkin, rabu; p. plant, mu-
rabu.
Punish, ku-tubusha (chasten);
to be brought to repentance by
punishment, ku-tubuka (Sw. ku-
tubu, repent).
Punishment, tubusho; salutary
effect of, tubuko.
Pupil; of eye, kisi; apprentice,
etc., mufundwi.
Pure; thing, kidzotsuka; per-
son, adzetsuka (actually); cha ku-
tuka, wa kutuka (essentially).
[See Holy.]
Purgative, muhaso wa ku-wa-
yza.
Purge, ku-wazya. [See Diar-
rhoea.]
Purify, ku-tsusa, ku-eza.
Purposelessly, bule, hahu-
hu; purposeless, -a bule, -a bule-
bule.
Purse; cloth, kafuko; leather,
kakuchi; natives usually roll up their
coins, etc., into the fold (bindo) of
the loin-cloth (kikoi), ku-fundika, or
ku-fuluka bindo-ni. Hence bindo-
ni is used in the sense of "in the
purse," or "a deposit" of wealth.
[See Fold; Loin-Cloth.]
Pursue, ku-tua, ku-mu-tua malo;
ku-m'pigira malo; ku-nga (drive
away).
Push, ku-sukuma; push together
till the things meet or "knock" to-
gether, ku-got'anya. [See also
under Press.]
Put; p. in, ku-angiza; to place,
ku-ika; p. out, ku-omboza-n'dze; p.
ENGLISH-GIRYAMA VOCABULARY.

out eyes, ku-hosa matso; p. down, ku-hula; p. off, see DELAY; UN-
dress.

Putrid (to become), ku-ola; that has bred maggots, ki-dza-henda (or
ki-dza-angira) mabulu; to make p., ku-aza.

Puzzle, v., ku-konya: n., trick, t’ambo.

Python, ts’ahu.

Q.

Quail, k’wahe (pron. k’pahe for k’wahe—a combination phonetically
difficult, yet not impossible).

Quake, ku-tetema-tetema; ku-te-
temeka.

Quantity, ki-ezo; unji (large);
uchache (small).

Quarrel, of two or more, ku-ka-
naizana (or-nya); ku-heha; q. about
a matter that has offended one, ku-
kanaira; a q., k’ondo; maheho, or
kuheha; euphemistically, maneno;
to q. and not speak, ku-tsowana; cp.
the Proverb, Ts’i na mahako k’a-
vitsowana, The buttocks and the
ground never get offended.

Quarrelsome person, mut’u wa
k’anani.

Quartz, kiwudhi.

Queen, shaha riche; dzumbe
riche.

Quell (a person), ku-mu-wwe-
ressa nguva. [See OVERWHELM.]

Quench, ku-zinya. [See Ex-
tinguish.]

Question; to ask one a q., ku-
m’-uza; examine, ku-uza-uza (with
the objective prefix the u is elided,
kum’-za’uza); of two or more ques-
tioning together and getting answers,
catechising, ku-dzigidzyanya.

Questions, mauzo.

Quick; in pace, mwenye malo,
muyeri; q. at learning, yuna skiro
rangwangu. [See FAST.]

Quicken (to); from the dead,
kufufula; to make to go quickly,
kum’-yeza, ku-mu-tsutsuriza; make
run, kum’-pizha malo; q. one’s
own speed, ku-yera, ku-tsutsuriza.
[See HURRY; HASTE; RUN.]

Quickly, kwa ku-yera, etc.;
kwa haraka. [See IMMEDIATELY.]

Quiet (to be); generally, ku-hu-
rira; of matters, the country, etc.,
Kuhurire kimya, or Kuhurire mya;
(It is all q.); of persons, ku-kala ki-
yma, or kinyemya; yu mya’, he is
silent (q.v.); to make one q., ku-
mu-hendya kinyemya. [See Rest;
CALM; PEACE; SILENT.]

Quietness, kimya (silence);
uhurizi (the quality). [See SILENCE.]

Quill, tina ra ludzoga.

Quit [see ABANDON]; to q. one
place to go to another, ku-tsama;
with obj. of place left, ku-u-tsama
mudzi uu kutsamira mungine.

Quite, kamare, kamare-kamare;
zenye, -enyere -enyere (mwenye-mwe-
nye, etc.).

Quits (we are now), hvikara hu-
dzarihizana.

Quiver (a), dhyaka (raa) to q.,
like an arrow, ku-tetema-tetem, ; ku-
temeka.
R.

Rabbit, ts'ungula; dimin. katsungula.
Race, ku-ingana; for a wager, ku-piga malo ga kudhimana.
Raffle; cast lots, ku-tsuha mburuga; a rafflester, mutsuha-mburuga, and mtsuhi wa mburuga. [See Diviner.]
Rag, kidemu; a filthy r., kidemu kii-kii.
Rage, mawara-mawara. [See Savage; Anger.]
Rail (to), ku-shola; rail at, ku-sholera.
Rain, wula. It rains, wula inanya (past, yanya; perf., idzanya; old perf., inyere). To "make" rain, ku-lomba wula.
Rain-maker, mulombi; muhvo-yi wa wula.
Rainbow, kisiki cha wula.
Rainy season, muvumbi.
Raise, ku-anula (lift); ku-kweza (exalt); ku-tsumbula (bring to surface); to raise from the dead, ku-onboza lufu-ni.
Ram a gun (to), ku-zhokofa bundukwi.
Ram (a), t'urume. [See Sheep.]
Rank. The prefix u- before the stem of the word denoting the title indicates any special rank, as u-shaha (rank of a shaha, etc.). [See Work.]
Ransom, ku-kombola; price of release, kombozi (of many persons, the plur. makombozi).
Rap, ku-got'a; a rap, got'o; rap slightly, ku-dunda-dunda.
Rare, Rarity, kuoneka-kwe ni zani-zani, its appearance is merely by accident, i.e. very rare. [See Event.]
Rash (he is), k'avumirira; k'ana yumirizi (he has no self-restraint, patience).
Rash (a), ufundo (plur. of kafundo, see under Pimple); t'indi, ukambi.
Rat; house-rat, p'anya [see Mouse]. Kinds of rats known in Giruama are, field-rats, tali (plur. ma-), zuze, ndezi (?), kadezi-lwanda; wood-rats, fugu, tsaanje, kalaya (these have long snouts); p'ini, karya-mbeyu, kabumbumbu; very large, light-coloured, k'uh. Others mentioned are kigwala, kafiro, ndire. [See Mole.]
Rattle (a), m'shara (a tall bamboo cylinder with pierced sides, and spanned within by long thorns; it contains a quantity of Caffre-corn seeds, which fall and make a rushing sound whenever the instrument is reversed.
Rattle (to), ku-kolokosha. [See Riddle, No. 3.]
Ravage a district, a tribe, ku-a-tawira vit'u zhao. [See Prey; Spoil.]
Rave; he raves with delirium, yudzam'hosa (lit. he has drowned the creature); -m-, scil., mdudu (insect), the Wits personified, which, when intact, are thought to move about like an insect in the cavity of the skull, thus causing all the workings of thought and volition, and, when "drowned," leave the man an irrational creature; the drowning may be temporary, as by drink, or permanent, by kitsala [see Lunacy] (cfr. the Scotch expression, "He has a bee in his bonnet"). Rave, commit atrocities, ku-waruka. [See "Run-amok" under Run.]
Raw, -itsi (with nouns like ayama forming mbitsi).

Rays of sun (especially rising or setting), ngira-ngira (dzua ridza-henda ngira-ngira).

Razor, lwembe.

Reach, ku-fika; r. to (especially before a locative, or a pronoun introduced by kwa), kufikira.

Read, ku-shoma.

Reader, mushomi.

Ready (to be), ku-kala-t’o. (ct. ku-kala-t’o, to be well). Is the food ready? Chakurya kidza-kala? or Chakurya kidzaivwa?

Real. [See True; Actual.]

Really, jeri; “that will really satisfy your appetite” (beasts), mandiokuda kuvakusha.

Reap, ku-vuna (of rice and millet, and every grain but maize); to r. maize, ku-guwa. [See Harvest.]

Rear up, ku-dera.

Reason (cause, etc.), ut’u; for what r. (purpose), kwa kuaza imoni? To r., ku-mala ut’u-we. To r. to one’s self, ku-aza-aza, kuririkana-ririkana; to r. about what is said, one with another, in a sinister sense, ku-galuzanya-galuzanya.

Relie, muhenda fitini. [See Heretic.]

Rebuke, ku-m’-nemer; ku-chemeru. To dissuade from, to warn not to do it again, ku-kanya, ku-kahaza.

Recapture, ku-gwira kaheri.

Receive, ku-hokera; ku-p’ewa (be given); ku-hala; in the hand (from), ku-angizizwa gandza-ni; r. into one’s house, entertain, ku-karibisha (from the Swahili), ku-mw-angiziza nyumbani; r. , believe in one, ku-m’-kuluha, ku-m’hendza, ku-mw-angiza m’oyo-ni.

Reckon, ku-ala; to suppose, of future things, ku-ririkana; to suspect, ku-ilelya; r. about one, ku-mw-aziza, ku-mw-ilelya, ku-mu-ririkana.

Recognize, light on suddenly, of a familiar object long missed, ku-lumbuka (intrans.); ku-kumbukira (recollect, have recalled to one’s mind).

Recollect; without effort, ku-kumbukira; after reflection, kuririkana.

Reconcile [see Peace]; to r., ku-rya dheri; to be r.-d, ku-rya dheri [but see Arbitrate]; two contending parties, ku-gwizanya.

Reconsider, a journey proposed, phrase, “Dzaeza nyuni.” [See Prevent, etc.]

Recover; from sickness, ku-hola; he is convalescent, yu baha-baha; find a thing lost, ku-ki-ona kaheri (kit’u kisiku).

Red, -tune (’tune, aspirated, with nouns like ts’i, nyama).

Redeem, ku-kombola; ku-komboza. [See Ransom.]

Redeemer, Mukomboli.

Redemption, ukombozi.

Reed; bamboo, large cylinder of, muvungu; large bamboo, murangi; small, rangi (ra).

Reel along, ku-shuka-shuka; ku-kukut’ika. [See Stagger; Totter.]

Refresh, ku-waiza, ku-kola.

Refreshed (be), by eating or drinking, ku-waa. [See Enough.]

Refuge, chimbiriro.

Refuse, ku-kahala; r. to consent to one, to forbid, ku-m’-kahaza; r. to give to, from avarice or other cause, ku-mu-lasha; simply to say No, ku-kanaiza.

Réfuse; of vegetables, dirt in house, minyalu; of iron after working, mavi ga chuma.

Regret, ku-dzyuta (probably
from dži-, and an old word utha, possibly an old causative of ku-uka, to arise; hence ku-dzyuta might originally mean to make one’s self arise, to come to one’s self).

Regular, kara-kara.

Reign, indzi, from Arabic through Sw. enzi (ctr. indzi, a fly).

Reign (to), ku-tawala (from Arabic); ku-kala mwenyé-tsí.

Reject, ku-kahala [see REFUSE]; r. the friendship of, ku-m’-tsowa, ku-m’-richa.

Rejoice, neu!, ku-ererwa, ku-oná-t’o, ku-fwahirwa, ku-tséka (laugh); to make one to r., ku-mu-onya-t’o, ku-mu-ëza m’oyo, ku-mu-tsésha (make him laugh).

Relate, to one, ku-mu-lazhira uworo; to tell tales, ku-ana ngano; r. to, ku-mw-anira ngano.

Relations close, ndugu; less close, mbari; elder r., azhere (especially one’s father and mother).

On the Father’s side; the aunt, tsangazimi (ra), a word not needing the 1st sing. poss. pron.; her husband is called mutsedza (uncle, usually with poss. pron., mutsedza-angu, etc.); their son is called ts’awe, here meaning cousin. The uncles are: father’s elder brother (if he has one), bam’-zhere; the younger, bam’ho. A father’s brother’s son is called (cousin) sono; father’s brother’s daughter (cousin, fem.), mwana.

On the Mother’s side, her eldest sister is called (aunt) hmam’zhere; her younger sister is called (aunt) hmam’ho. Mother’s sister’s child is (cousin) mwenehu (lit. our child, or a child of ours); mother’s brother (uncle), ahu.

The elder relations (azhere) are: the father’s father, mother’s father (grandfathers), ts’awe (plur. ano ts’awe lit. these grandfathers, a frequent form); the father’s mother and mother’s mother (grandmothers), hawe (plur. ano hawe). The great-grandfather is also called bam’-zhere; and, similarly, the great-grandmother, hmam’zhere. The father’s brother’s children share the name ndugu (brother, sister, cousin); the sons are addressed by the cousins as sono, and the daughters as mwana.

Release; from prison, ku-vugula: from slavery, ku-richta.

Relieve. [See HELP; EASE.]

Religion; no proper word.

Mau’tu ga kuhaza, “matters pertaining to a cult,” is perhaps the nearest. The Sw. word dini, which even to a Swahili always conveys the idea of Mohammedanism only, is quite unknown to the Giryamas. To join or adopt a religion, ku-siliimu, lit. to Islamize, borrowed from the Swahilis, is often used. To become a Christian, ku-gwira chuwoo, lit. take hold of the book, is the popular but rather objectionable word; ku-m’-gwira Masiha, or ku-gwira Umasiya would be better.

Notes on the Giryama Religion.

Giryamas believe that two persons, a male and female, come from above to every child’s birth; if a boy, the male assigns to him the period and manner of ending of his life; if a girl, it is the female.

We are supposed to be God’s hens and chickens; and if a person dies, it is thought that a stranger has arrived in heaven and a fowl has been called for for his entertainment.

It is not thought that spirits are created afresh: all spirits are the same. When a person dies his spirit is put into another body, and yet the K’oma is “culted”: for the Giryama thinks that the disem-
bodied spirit is powerful for good and evil. Individuals worship the Shades of their immediate ancestors or elder relatives; and the k’omas of the whole nation are worshipped on public occasions.

A jinn or demon (p’ep’o) called Katsumbakazi is said to be seen occasionally. It is malignant, and, being of no great stature, when it meets any one is jealous lest it should be despised for its insignificant size. It accordingly asks, “Where did you first catch sight of me?” If the person is so unlucky as to answer, “Just here!” he is sure to die shortly; if he is aware of the danger, and says, “Oh, over yonder!” he will be left unharmed, and it may be that some good will happen to him. But a “jinn” is not human.

The European “ghost” is not known, but the spirits of near ancestors may appear in dreams, and give directions to their acquaintances and relatives. Sacrifices at the deceased’s grave for the sake of satisfying the hunger of his spirit are frequently made in consequence of such directions.

Sacrifices are made at their graves to such of the departed as have families. A little flour and water is poured into a sort of funnel of cocoa-nut shell let into the ground (m’sala), and all fowls, etc., are killed so that the blood falls on the grave, and a portion of all food is reserved for this purpose. On making the offering, the dead are called by name to come and partake, and told to bring their friends, who are also mentioned by name. An upright post or wooden “headstone” is placed at the head of the graves, carved for men, plain and small for women. It has a sort of neck. The men’s have a piece of old kitsambi (coloured cloth) and bendera (Turkey twill) wrapped round them; the women’s have the national kilt in miniature. The irreligious and careless among the Giryamas are reminded by their friends about the duty of sacrificing, and people that have been growing negligent remember these duties of their own accord, e.g. when ill, when about to take a journey, at a wedding feast, or a child-birth; the latter, in order that “Mulungu amulaye”—that “God may forget” the child, that it may live (!). “Mulungu ni amulaye bai, apate kukala muzima!” “Well, God forget him, that he may become strong and well!” says one, on hearing of the birth of a friend’s child. At the burial of chiefs a bullock is offered, and every relation who comes to the “hangani” (rites) will make his offering.

A man and his wife, though buried apart, have their memorials (sticks or head-posts) placed side by side.

At the sowing of seed after rain, a little of the seed is ground and poured out early at the door of the house of the person that will sow it, with a simple prayer to the departed spirit (k’oma). At harvest the same is done at the door and the garner. Also, when “p’ombe” (beer) is brewed, some of the liquid is poured out at the gate of the town, at the roots of the chief trees, and on the graves within its walls, and a prayer accompanies the act [“That he may proceed to drink, and when he is intoxicated let him sleep, and not revile his companion nor engage in quarrelling, so that when he rises up from here he may rise up with the fumes out of him; let him sleep.” (Ende-nwa p’ombe, akirea ni alale, atsahukana mwandziwe g.
makaheha; hata akiuka haha auke udzam'leuka; ni alale)], that the
drink may not excite quarrels.
Upon erecting a forge, a solemn
incense offering is made, in secret,
on the anvil block.

Prayers (ku-hasa k'oma) are
offered to the Manes at the building
of a town, before war expeditions, and
when persons are sick. When the
town is removed, the grave is not
dug up, but a cenotaph is erected
with prayers and sacrifices, a tree
having been cut down early in the
morning to serve for the head-post.

No distinction is made between
Spirits Good and Bad; but a Spirit
is thought to be as much subject to
changes of temper as a human being.

"K'oma ya nganya k'aifwaha ka-
mare, idzagonya vit' na nganya k'a-
holere " ("The Shade of So-and-so's
Father is of no use at all; it has
finished up his property, and yet So-
and-so is no better"), said one
Giryama to another about the result of a series of sacrifices a man
had made to his paternal Shade with
the object of regaining health.

Means used for looking into the
future.—Divination (kutsuha mbu-
ruga) and casting Lots (kuhenda
milamulo) are both greatly in vogue.
The former brings great profit to a
class of medicine-men, aganga, who
inspect the results of the casting of
a number of heterogeneous articles
out of a magic dice-box into a circle
drawn in the dust. The latter method
may be resorted to by any individual
interested, without any previous cer-
emonies. He takes two sticks and
a castor-oil seed, mbono, and places
them together the night before an
intended journey, about the advis-
ability of which he is uncertain. If
on the morrow the articles are
found to have come together, the
omen is considered favourable.

Rain-making, kwenda lomba
wula. Water is poured into the
jar in the kiza or shrine of the
k'oma, Shades.

The Shades are invoked at the
rite of circuncision, etc. [see under
CIRCUMCISION and FREEMASONRY].
The ceremonies are not different
from the ordinary kuhasa or cult.

The hyena, fisi. This "totem"
is still held in veneration. When
the sacred animal dies the whole
tribe shave and make other signs of
mourning. The sacred howling of
the muandza drum is in some way
connected with the fisi. The inner-
most circle of the curious free-
masonry (see the article) derives
its name from this beast. The chief
muzhere wa fisi-ni, elder in the Fisi,
now one Mwa-Rima, is the mukuzi,
or arch-hierophant of the secrets of
the system.

Remain, ku-sala hat'u; r. alone,
ku-sala hat'u hake(-yo); r. hungry,
without food, ku-hegeza; r. without
one another's society, ku-hegezanya.

Remainder, kit'u kisalirecho,
or, absolutely, ki-dza-sala; r. of food,
kept till next day, uholwe (plur.
mah-).

Remedy, muhaso, muhi. (Uga-
ga means, in Giryama, properly
the profession of the muganga, medi-
cine-man.)

Remember, ku-kumbukira.

Remind, ku-kumbukiza; ku-
-ririkanya (by causing to take
thought); ku-ambiriza (to repeat
a call to a person) is "to remind
people of a convention."

Remorse (to feel), ku-dzyuta;
r., of one person, or one feeling
or pang of r., dzyuto; of many,
ma-dzyuto.

Remove, trans., ku-usa (r.
things), ku-tsanya (r. people to another country or abode); *intrans., ku-uka (things), ku-tsama (people); to r. to (another place), ku-tsamira (kungine).

Rend, ku-tarura; neut., ku-taruka.

Render, ku-hendya, ku-henda; (nguwo nyaruhe) ku-i-hendya ikale ʃ'one, to make (white cloth) to become red. [See also Give, etc.]

Rendezvous (to appoint), ku-ika mbadha hat'u hasiku.

Renounce, ku-richa; ku-ahusa.

Repent of, ku-richa; ku-kolwana; also Sw. ku-tubu. [See Repent.]

Reply, ku-dzigidzwa. [See under Answer.]

Reply (a), udryo.

Reproach (to), ku-m'onya ui-we. [See Rebuke; Revile.]

Reproach; an undeserved r., ku-onerwa.

Reprove. [See Rebuke.]

Reptile, mududu (plur. a-).

Request, ku-bvoya, ku-mala.

Require [see Ought]; the verb To have, of abstracts. Counsel requires not only the aged, Chuwo kakina m'here ʃutu. ʃutu.

Rescue, ku-okola, ku-tizha.

Resemble, ku-halana na — r. exactly, be the same size as, ku-lingana na; to make to r., ku-linga (na kit'u kisiku). [See Simulate.]

Resist, ku-kahalira.

Respectable person, muho ho wa at'u, mvana wa at'u.

Rest, ku-oya.

Rest, n., oyi (restfulness); a rest, resting-place by the way, kidhumuwo.

Restore, v., a captive, exile, etc., ku-udzya; restore one to health (of God), ku-m'udziza ngu-vu-ze; be restored to health, ku-

-pata ngvuu (kaheri), ku-uyirwa ni ngvuu-ze; restore anew, ku-udzya lusha.

Restrain, ku-zulia. [See Prevent.]

Resurrection, ku-fufuka; udza-fufuka ifu-lwe, he has risen from the dead (lit. as to his dead body); ku-ombola mbirani. [See Rise.]

Retaliate (on), ku-dzi-rihiza (kwa).

Retire, into privacy, ku-dzi-za-nya njama-ni; r. by degrees from, ku-sana-sana na —.

Retreat, ku-kimbira.

Return, neut., ku-uya; trans., ku-udzya. [See under Restore.]

Reveal, ku-tandaula, ku-gunu- la; ku-ika lwazu; mulangaza mndioguniriwa maut'u (k'olo), a light by which (they) shall have things revealed to them ("a light to lighten the Gentiles ").

Revenge; he has taken his r., u-dza-dzi-rihiza udhu-we.

Revile, ku-hukana; with sarcasm, ku-sholera.

Revive, trans., ku-m'udzya, ku-mu-fufula; neut., ku-fufuka, ku-uya. [See Restore, etc.]

Reward one, ku-mu-gera kigero.

Reward (a), kigero; at the end of a task, kianula-m'ongo; his due reward, ku-mu-p'a fungu-re (his share). ʃu.

Rheumatism (for He has the r., the Giryamas say, Mwiri una-
m'lua; yunatumika na ukongo, His body pains him; he is becoming worn out with disease).

Rhinoceros, wuu (sing. and plur.) [p'era is also known].

Ribs, mbavu (one rib, Iwauvu).

Rice, muhunga; cleaned r., muhunga wa ku-honda.

Rich, mwenye mali, mwenye kit'u (or vit'u); r. man may be called mushaha, m'pati, a-pata-ye;
also simora mali, rich in wealth [lit. "a hole" of wealth, used also of other qualities; cf. Eloquent.]
Riches, vit'ua, kit'ua; mali (Sw.) taking ga or za; state of wealth, ushaha.
Riddle, ngano; to speak in riddles to, to entrap by words, kuhega. Before propounding a riddle, one says, "Chondoni!" and the challenge is answered by "Dekeha!" (both obsolete words). Then comes the riddle. The following are examples: (1) Mudhao mure k'aufung'a k'uni, The band [though] long, binds no firewood. Answer: Ni ngira, It is a path. (2) Fumora Mwafela ridunga kosikosi, Mwafela's spear prods at either end. Answer: Ni mutsi (Sw., m'ti), a pestle for pounding corn. (3) Enda na kuno nami nenda na kuno hu-katungunanu mugolokoloni, You go that way and I go this way, and we meet at the mugolokolo tree (ngolokolo are immense yard-long beanlike pods used as food in time of famine and for rattles at dances). Answer: Ni fihoo za kipesa, The ring of upright sticks in a house-wall. (4) Bamba k'a lwayo, Flat has no foot-pat. Answer: Ni iwe, a stone (because even if you tread on it you leave no impression). (5) K'uku wa baba ugwiza miya-ni, Father's fowl has laid in the thorns. Answer: Ni ndimu, A lime-fruit. If the one challenged "gives it up," he is told P'a mudzi, Give me a town; and then has to name some place, as Haya enda Kisiwani! Go to Mombasa! He is then told the answer. The riddle is usually in an obsolete dialect, e.g., in (5), the verb u-gwiza, where both word and tense are altered, people saying instead, u-dzapotosa. [See Appendix.]
Ride, ku-enda dzulu-dzulu.

Ridicule, ku-m'hendera m'zaha; ku-m'tokoza; in play, ku-m'tsea, ku-m'tseka.
Rifle. [See Gun.]
Right [see STRAIGHT]; right hand, mukono wa kurya; mukono wa kulume; adjectivally, on the right, right-hand side, a m'kono wa kurya; to the right, mukono wa kurya, or kwa mukono wa kurya; it is not right, k'avifwahire, k'avifwaha; ni vii; it is right, ni vidzo, vinafwaha.
Right; one's, ujeri; haki (Sw.); right and wrong, ujeri na ulongo. Lolani mujeri na mulongo, Find out who is in the r. and who is in the wrong.
Rind, makanda.
Ring, p'he ya chalani (fingerring). [See ROUND.]
Ringdove, kakweku-kwenu.
Rip, ku-tarura.
Ripe, -ivu (with N nouns, mbivu).
Ripen (to), ku-ivwa; to hang (e.g. bananas) to ripen, ku-fundika.
Rise; as mist or smoke, and generally, ku-anuka; as the sun, ku-uka, ku-ombola; from sleep, ku-uka; from the grave, ku-ima; r. to the surface, ku-tsumbuka; of goods, in price, dhora ridza-kala romu; to rise to welcome a man, ku-mu-tsongira; r. to one, ku-m'-ukira; sunrise, it is, kudzachia; the morning, madzachia; the rising of any heavenly body, maombolero.
River, muho; small, kadzuko.
Road, ngira. [See LANE.]
Roar, ku-ruruma; roaring wind, luvuto. Rero kudzahenda luvuto, To-day there is a high wind.
Roast, ku-ocha; grill on the coals, ku-kanja; fry, ku-kalanga.
Rob, ku-lya; r. from, ku-liyira; r. from, with violence, ku-hoka.
Robber; open, muhoki; stealthy, mwivi.
ENGLISH-GIRYAMA VOCABULARY:

Robe, amba (ra). [Compare the name of the Malagasy robe, laba.]
Rock, iwe; bare slabs, mbarara; boulders, kitula cha iwe.
Rock (to), of trees, the human body, etc., ku-sumba-sumba; trans., ku-sumbya; to rock a child in nursing, ku-m'ongol'-ongola (for -ongola-ongola).
Rod, ndata.
Roll, of hide, k'ingo ya kuku-
daza.
Roll, along, ku-pingilisa; to r., neut., ku-pingilikà (like a hoof). [See Reel.]
Roof. In Giryama huts the roof is but the continuation of the sides, mbavu (plur.; one side of the slanting wall-roof is lwavu).
Room, ndani. [In this and the previous word note the application to the house of terms properly applying to the human frame, nda originally meaning “belly.”] The Sw. chumba is used in Giryama in its sense of prison only. Space, makalo.
Root, sina (ma-); suckers, mi-
zi; to root up, ku-ng'ola.
Rope, ridzuguwe (more accu-
rately, ridzuguwe rire); small, lu-
gwe (plur. nyugwe).
Rot, ku-ola.
Rotten (thing); ki-dzo-ola; it is r., ki-dza-ola. [See Putrid.]
Rough (to be), ku-gwarura.
Round, ki-dzo-viringi; ki-dzo-
viringa (about); a round-about way, ngira ya ku-dengereka; a round, k'aha; a round cushion for loads, k'aha ya kutsukulira (scil., mizigo).
Rout, in war, ku-piga-piga; they were utterly routed, madza-
pigwa-pigwa osini hata madza-tsana-
nya.
Row, lulolongo (plur. ndondon-
go); to make a row, ku-henda
lulolongo; vidzamera lulolongo, they are growing in a row. [See Noise.]
Royalty, udzumbe, ushaha.
Rub, ku-tsula; r. down the body, ku-singa; medicine, ku-sira; r. with sand-paper leaves, ku-piga musasa; r. in the hand (to free from the husk), ku-hokotsa.
Rubbish, minyalu; piece of r., munyalu.
Rude, k'ana ishima.
Ruins (to), ku-vundza-vundza (a place); ku-ononga (a plan)—also, without -dzi-, to go wrong.
Runed, house, etc., dahu (ra).
Rule, kiezo; to rule, ku-tawala (Sw.); to make to rule, ku-tawaza.
Rumble, of thunder, mururumo wa kigwara-gwara; the bowels r. from hunger, mutsango unarira nan-
dzala.
Ruminate, chew cud, ku-che-
lula na kuhafuna. [See Ponder.]
Rumour, kivumi; rumoro.
Run, ku-piga malo; keep run-
ing, ku-endu malo; go at a jog-
trot, ku-yera; start running, ku-
uka malo [see Run away]; at a run, malo; he has “run amok,” yu-
dzargwa na more; run over, of water, ga-dz'-adzala hata m'kungo-ni, ga-
na-tuza.
Runaway, muforo.
Run away (to), ku-chimbira; desert, ku-toroka.
Rupture, surgical disease, lusi-
ha, plur. siha.
Rush, lurago (plur. ndago).
Rush; r. away, r. off, ku-dudu-
m'ka; r. upon [see Attack], ku-
mu-pigira mut'u malo.
Rust, k'anga; to rust, ku-
gwira k'anga.
Rut (to), of cattle in heat, ng'ombe zina m'kwato, the cattle rut.
Sabbath, Jumwa; Jumwa Risha ("new week"); rest-day, siku ya ku-o ya.

Sack, chondo (of native fibre); guniya (a gunny bag, from Sw.).

Sackcloth, nguwo nyomu (nguwo ii ni nyomu here guniya).

Sacred, producing a feeling of awe, ha ba’tu han’gosha (for hanogosha); the place is sacred. [See DIVINE.]

Sacrifice, sadaka (from Sw.); to offer a s., ku-omboza sadaka; ku-mwaga (of the usual sacrifices of liquids, meal, etc.); on fulfilment of a vow, to a man’s Mulungu (see God), or manes of his father, etc., ku-usa hati (from the Ar. khatt, as if, “to cancel the writing”).

Sad (to be), ku-akakwa; he is s., yu-na-akakwa.

Sad, mwenye kigondzi, mwenye kip’eho, mwenye uvuvu, mwenye simazi or sumazi. [See MELANCHOLY.]

Saddle, mahandiko.

Safe; of a thing, k’akina ut’u; in general, ni (ki)-zizimu; in health, muzima.

Sailor (would be, mwana-madzi).

Sake, ut’u; for So-and-so’s sake, kwa ut’u wa nganya.

Saliva, ma-he; a “string” of saliva, luhe (plur. nyuhe); to flow, of the saliva, see WATER.

Salt, munyu. [See BRINE.]

Saltpetre, Chili s., natron, mati (sing. ati = a piece of natron).

Salute, ku-lamusa; on both sides, ku-lam’sanya. Salutations: In Giryama the salutations of the aged are much more ceremonious than those of the young, and occupy no small portion of their time. The usual salutations, in which both the young and middle-aged may share, are the same at all hours of the day. These are—

1. The Lesser Salutation, suitable for Adults, at any hour.

Sing. (familiar). PLUR. (respectful).
(A.) Voro! Voroni!
(B.) Voro! Muzi-ma?

(A.) M’zima. Fwazima.
(B.) Ndo vidzo! Ndo vidzo!
(A.) Simanya na-wei.

(B.) A! na-mi ni m’zima. [-i-]


[Continued by A. at pleasure]

Kwenu ni kuzima? Kwenu ni kuzima?

(B.) Al’nikuzima; k’akuna ut’u. K’ahumanya kwenu?
Simanya ko kwenu?

[Notice the -i-]
(B.) Ndo vidzo! Ndo vidzo!

[That is to say: A. News? B. News? Are you well? A. I am well. B. That is nice! A. I don’t know [how] you too [may be]? B. Oh, I am well too. A. That’s nice!]

2. Among the Aged, the morning and noontide salutations are different. They say in the morning, A. Lam’kani! B. Hmwishamwe.
Mudzalamuka? A. Hudzalamuka.
B. Na hulamuke! A. M’dzacherewadze na-nwi? B. replies, Ha,
na-swii hudzalala, hudzalamuka.
A. answers, Na hulamuke! and the
pair separate. The words being in the "plural for respect" do not change for a number. The dialect is obsolete. [See under Preserve.]

After midday these salutations change as follows: A. Tzanani! B. Mwishamwe! Mudzadherwa? A. Hudzadherwa. B. Na hudhe- rwe! A. Mudzadhererwadze na- nwi? B. Ha, hudzasinda hudza- dherwa. A. Na hudherwe!—and then they go their ways.


Salvation; actively, wokoli; receptively, wokolwi.

Same, mwenye; e.g. yuyu mwen- nye, this same man. [See That.]

Sanctify, ku-tsusa; ku-eza. See Holy.

Sand, mitsanga (mutsanga, sing., one grain of sand).

Sandpaper-tree, musassa [see Rub; Smooth]; to apply, ku-piga m'sasa.

Sandals, virahu; lace of s., mukowa.

Sap, kidhana.

Sarcastic, to be s. towards, ku- sholera, ku-fyera.

Satan [Sw. Shetani], muzuka; p'ep'o (demon).

Satisfy, kw-akusha; to be s.-d, kw-akuha. [See Enough, etc.]

Sauce, siki (made of lemon-juice, red pepper, tamarinds, lemons, baobab-fruit, and yeast).

Savage; fierce, (m')-wara. See, he is in this rage, U-na ga ma-wara- ma-wara. His temper is savage, Yuna kiwii-wii, yuna makilongo.

Save, ku-okola, ku-tizha.

Saviour, M'okoli, Muizhi.

Saw (a), mushumeno (lit. teeth- sword); to s., ku-tsindza (na mu- shumen). [See Preserve.]

Say (to), ku-nena; kw-amba, pass. kuangwa or ku-ambwa; that is to say, ut'u-we ni uu (its meaning is as follows); they say, at'i. I say! Bai! Now, come down, I say! Haya, timani bai!

Scab, kikoko (ch a kironda).

Scabbard, ndoo (ya sime).

Scald, ku-tsoma; madzi ga m'o ho gadzanitsoma, the hot water has scalded me; to be scalded, with reference to the effects, ku-sha; to the pain, kw-akakwa. [See Scorch.]

Scales; of fish, etc., magaugau; a balance, kisiku cha ku-ezeru uziho.

Scalp, kikonde.

Scamp work, ku-henda dzulu- dzulu.

Scar, kushu (ra).

Scarabæus. [See Beetle.]

Scarce, -chache, making ch'ache with nouns of the N class.

Scare; startle, ku-hondosa; be scared, startled, ku-hondoka; frighten, k-osha; keep off birds, etc., ku-rinda. [See Scater.]

Scarecrow, kihondosi.

Scarf, nguwo fufu.

Scarify, as in tattooing, ku- tsodza.

Scatter; in alarm, trans. ku- dudumusa, neut., ku-dudum'ka; to go hither and thither, kwenda lwakwe-lwakwe; to lie about here and there, be scattered, ku-tsamu- kana; scatter seeds in sowing, ku- mwaga-mwaga, ku-tsamula-tsamula. [See Disperse.]

Scent, nuk at'o (sweet smell). It has a sweet scent, Kinanu'at'o. [See Perfume.]

Scent, trans., like a dog, ku- nusa. [See Sniff at.]

Scissors, [use Sw. makasi (ga)].
Scold; to be scolding, generally, ku-nena; scold a person, ku-m'-nenere; sharply, ku-m'-ombozeza uwarani; rebuke for a fault, for badness, kulahiza; speak sarcastically to, see SARCISTIC.

Scold, kinolo.

Scoop up, ku-zola.

Scorch, ku-tsoma (of fire and sun); be scorched, ku-sha. [See under SCOLD.]

Scorn, ku-wudhya; ku-zaranu (from Sw. ku-dharau).

Scorpion, hambini.

Scour, ku-tusula.

Scout, mulolere, kilorezi; a lookout, k'odzi; to scout, to spy out, ku-dhiana. [See SPY.]

Sew on at, ku-m'-lola kichongo-chongo [see ONE-EYED].

Scrape; as a cooking-pot, with knife, etc., ku-kwangula; s. plate clean with the fingers, kutsuma; to scrape the body, s. hide, ku-kuma.

Scrapes, masaza.

Scratch; s. the skin to ease itching, ku-kuma; s. and draw blood, ku-gwarura.

Scratch (a), m'gwarura.

Scream, ku-piga luchemi lubomu. [See PULING.]

Scribe, muori.

Scripture, maoro (ga); a scripture, oro (ra).

Scrub; s. clothes, ku-fula; s. pots, etc., ku-tusula.

Scrub, bushy place, hat'u hadzagit'ana, hat'u ha git'ano.

Scum, fulo (ra).

Sea, madzi-manji; the seaside, p'wani (ya according to Swahili construction).

Seam, mufumo.

Search, ku-mala-mala; search for, ku-mala.

Season, makazi; mirongo (in cultivation, etc., lit. decades, from the Swahili use of the Persian year?); hour of day, murongo (e.g., murongo wa dzua ra vitswa-ni); opportunity, hat'u; season of drought after first rains, chaka; hot and rainy season, muvumbi (maka-ti ga mwaka, March and April); hot and dry, kutsano (October, etc.). It is now the hot season entirely, Dzua ridzakala renye-ldenyi ra kutsano.

Seasoning, kilungu.

Seat; chair, kihi; sitting-place, kikalo (often in loc. kikalo-ni); space for sitting, makalo (also usually makalo-ni); to offer a seat to a person, ku-m'-hisa kihi. Let such a one sit on my chair, Nihisira nga-nya kihi changu.

Second, -a hiri.

Secret, chwua; in secret, njama, njama-ni; to go and talk in secret, kw-endu njama.

Secretary-bird, munyanje-m'nyanje mwiru.

Secrete, ku-ika kinjama; ku-fitsa (hide).

Secretly, kinjama.

Sediment, digi-digi (usually in plur., ma-).

See, ku-ona [see LOOK]; see one's way through, or to, a matter, (maneno) ku-ga-ona ngira. Don't you see? Ati? 

Seed, mbeyu (sing. and plur., of the variety of seed). A single seed, t'embe ya mbeyu.

Seek, ku-mala. [See SEARCH.]

See, muoni. [See PROPHET.]

Seethe, ku-git'a.

Seize, ku-gwira; s. the property of a person, ku-m'-hoka vit'u-zhe.

Seldom, lumwenga-lumwenga.

Select, ku-tusula.

Self, roho, m'woyo; myself, roho rangu, m'woyo wangu; (mi) mwene; ourselves, (siswi) enye, etc.; itself, (kit'u) chenyen; myself, thyself, himself, etc., reflexive obj. pron.
governed by a transitive verb, -dzi-; by myself, haki-yangu; by thyself, hake-yo; by himself, hake-ye: by ourselves, haki-yehu; by yourselves, haki-yenu; by themselves, haki-yao.

Selfish, a-hendza-ye zhakwe-zhakwe; a-dzi-hendza-ye.
Sell, ku-guza. [See Hawk:]
Senssem, ufuha.
Send, ku-huma (an agent); generally, to convey, ku-hirika; to send back, ku-udzya [see Return]; to send away, as a congregation, ku-fumula; far away, ku-dodomeza.
Sense; extraordinary s., ulachu; for “common s.,” the Sw. akili is used (plur.); a thing that has no sense, that is absurd, kit’u’kisicho urongo (lit. suitability?).
Separate, actively, ku-ťanya, ku-gazha; to separate combatants, ku-ťanya; to take formal leave, ku-lagana; to leave one the other, ku-richana; to part company, of two parties, ku-ťana. [See Scatter:]
Servant, muhumiki.
Serval. [See Lynx:]
Serve, ku-humika (be in service); to serve (be in service of), ku-m’humikira, in his work, ku-m’humikira mut’u kazi-ye; to take up food, put it into the dish, ku-abula. [See Help:]
Service; to be of s., ku-fwaha; to one, ku-m’fwaha.
Service, uhumiki.
Set, ku-ika; set in perfect order, ku-paranya; set up, ku-timika; set about a work, ku-dz-angiza (kazi-ni); set (of sun), ku-tsawa; the sun sets, dzua rinatswa (reaches horizon, “is red,” dzua rinadobera): the moon sets, “is laid,” mwezi una-potoka; set in a row, see Order.
Settle, in a place [see Stay]; s. disputes, see Arbitrate.

Seven, -fungahe; seven things, vit’u vifungahe, maut’u mafungahe; seven times, lwa-fungahe, k’ana fungahe.
Seventeen, kumi na(vi-)fungahe.
Seventh, a fungahe.
Seventy, mirongo mifungahe, makumi mafungahe.
Sew, ku-fuma (which also means weave).
Shade (to), ku-henda kivuri-vuri.
Shadow, kivuri-vuri.
Shaft, of a feather, lukungo lwa ludzoga. [See Arrow:]
Shake, trans. ku-sumbya, ku-sukusa, neut. ku-sumba; tremble with fear or cold, kutetema; to shake off dust, etc., ku-kut’a; to s. down, connoting pressure, ku-sindira.
Shame, haya; to feel shame, to be shamefaced, modest, ku-gwirwa ni haya; be ashamed of an action, udza-m’guiza haya (ut’u usiku), lit. it has caused shame to possess him.
Shank, kigulu (plur. magulu).
Shape, ku-umba, ku-umba-umba. [See Form:]
Share, fungu; he has had his share, u-dza-hala fungu-re; to go shares with, together, ku-ga-zanya; to assign one a share, ku-mu-gazhiza. [See Divide; Portion:]
Shark, p’apa (the dried fish, considered a luxury).
Sharp; of a pointed thing, ina-ts’a; of a knife, charya (it eats); in taste, inats’atsu; acid drink, ga ts’atsu-ts’atsu; sharp-tempered (Sw. mkali), muwara; sharp-witted, mulachu; quick at learning, mwenye masikiro mangwangu.
Sharpen, a knife, ku-nola.
Shatter, ku-tisa-tisa.
Shave, ku-nyola; to s. a patch, ku-bat’a kibat’o; to s. a tonsure, ku-nyola luwara. [See Bald:]
Shawl, [anguard ya kutsuha kuno na kuno, hedu ya ku-dzi-binigiza, hedu ya ku-dzi-finikira].
She, iye, yuya, yuno, meaning either he or she; usually included in the prefixes yu-, or u-, or w-; a-
Sheaf, kinyasi, hiha. [See Faggot.]
Shear (to), ku-tila.
Sheath; s. of knife, chowa; s. of sword, ndoo; to draw from the sheath, ku-tsolo-la.
Sheathe; a sword, (mushu) ku-n-angiza ndoo-ni.
Shed; old, dahu (?); small, kidzumba; kigojo [see Shelter; Awninc]; the official shed of the Waya, bandari.
Shed; s. tears, ku-bagarikwa nimatsozaki (?); s. blood, ku-ombola milatso. [See Bled.]
Sheep, gondzi, plur. ma-gondzi; sheep collectively, ng’ondzi; one sheep, mbuzi ya ng’ondzi (plur. za ng’ondzi), as distinguished from mbuzi ya pee, a goat; lambs of both sexes, ugondzi (sing. kagondzi); older male lamb, katurume; ram, t’urume; emasculated, ndila ya ng’ondzi; older female lamb, kadzafo; a full-grown ewe, goma ra ng’ondzi.
Sheep-house, nyumba ya mbuzi (see above).
Sheif, kats’aga ka kuikira vitu.
Shell; s. of an egg, kigangaya; as of a tortoise, makoko-makoko; sea-shell, lukombe; sea-shells, k’ombe (used for scraping the inside of cocoaanuts, — za kukunira nazi); cowrie shells [Sw. k’a’ure (or k’auri) k’ete], marema; larger, ngatu, used as ornaments; mussel-shells, ngulu, used in the manufacture of cooking-pots for smoothing them, ngulu za kusasira nyungu; snail-shells, k’ola, sing. and plur.
Shelter, to take (from rain), kuchimbira (wula).
Shelter, shed for rest and conversation, kigojo. [See Awning.]
Shepherd, mu-risa; shepherding, urisa (often with the locative term, urisa-ni).
Sherd; of earthen pot, iwaya (plur. ny-); of a calabash, kibambaya.
Shew. [See Show.]
Shield, ngao; a piece of wood of the tree called m’tulama-k’walala, shaped like the head of a pickaxe, and held by a hole in the middle, kipungu.
Shift; by lifting away, off, ku-usa; by turning, ku-galuza; by moving along a plane to a point, ku-songeza.
Shin, mulodo.
Shine, ku-ng’ala; ku-alu [see Show Light]; to make to shine, lit. and met., kung’aza. [See Illustrate; Illumine.]
Sunshine, after rain, mutsare.
Ship, chombo (from Swahili).
Shirt, k’andzu ya t’zini, k’andzu ya ndani. Giriyamas never use shirts or coats.
Shiver, ku-tetiema.
Shock; amaze, ku-angalaza; jolt, ku-dunda.
Shoe, kirahu.
Shoot (a), for water, kachungurizi or kichungurizi.
Shoot; s. an arrow, ku-tsuha muvwi (see below); s. off a gun, ku-piga bundukwi; s. at (with) a gun, ku-mw-esha, or, ku-mw-esha (na) bundukwi, etc.; s. at and hit, ku-m’piga bundukwi; to s. at one with a bow or sling, ku-m’tsuha (understanding muvwi or kimango, arrow or sling-stone); na uha, na t’ero, with a bow, with a sling.
Shop, hat’u ha madhora-ni. [See Smyth.]
Shore, ngoka (water's edge, or Bank; but Sw. p'wani for Coast is in use).

Short, -futi, -fuhi; shortness, ufuhi, ufuti.

Shorten, ku-hunguza; by cutting off, ku-hosa.

Shortly, ni hehi na (kwenda, etc.); hvikara hvivi (ndakwenda); in short, of speech, kwa ufuhi. [See IMMEDIATELY, Soon.]

Shot, marisau (from Swahili).

Should; you should —, u-agirwe ni — (you are suited by —); hungere huchere kurithirwa, we should still be having the cultivation done for us.

Shoulder-blade, kituro kitanga.

Shoulders, vituro. [See SHRUG.]

Shout, ku-piga k'uluulu; of an inarticulate cry, ku-kaya (zhomu, aloud).

Shout, lukuluulu.

Show, ku-onya, ku-onyesa; reveal, ku-ika lwazu, ku-gunula; show a light, light up a place, ku-mirika.

Shower, mawawa (sing., wawa ra).

Shrew (she is a), yuna lurimi, ni m'neni sana. [See RAT.]

Shrewd, mulachu; shrewdness, ulachu.

Shriek, ku-kaya; a s., luchemi: "nasikira luchemi lwa m't'u adzekaya." [See under SHOUT.]

Shriill cry, luchemi.

Shrink; be startled, ku-hondo-ka; to become shrunk, ku-kundzika; ku-kundzana; ku-kundziranana. [See SHRUTTER; AVOID; SHUN.]

Shroud, sandza (ra kuzikira; from Sw. sanda).

Shrub; sprouting tree, kitsahu-kuzi: small tree, kidzihi; very small s., kadzihi.

Shrug, shrug one's shoulders at a person, ku-m'kuinya vituva.

Shudder, ku-hiririkwa ni mwiri; ku-telema (tremble).

Shuffle; s. in walking, ku-sore-reka (or -swe; s. the feet, ku-tsi-kitsa magulu; morally, ku-dinganya.

Shun, ku-ahuka; shunt, keep off, at a distance, ku-ahusa (= Lat. arceo, but see under SHRE); shun a person's society, ku-(m')-tsowa. [See QUARREL.]

Shut. Probably there is no generic word. S. box-lid, ku-sindika; s. eyes, ku-finya matso; s. hand, ku-funja mukono; s. mouth, ku-gumbuhiza mulomo or ku-buni-giza mulomo; s. door (and fasten), ku-funga muryango; and leave it on the latch, ku-sindika muryango; s. off, by corking, etc., ku-fundira; as a stream of water, ku-zia (or -ziya).

Shy (he is), yuna haya.

Sick, ill, mukongo; to be s., vomit, ku-hahika.

Sickness, s., ukongo.

Side, lubande, plur. p'ande; bala? side of the body, lwantu, plur. mbaantu; the other side, nya-ngamo (lit. ascent); to stand on one side for another to pass, ku-mw-ahusa.

Sieve, tray for sifting, lungo. Prov., Lungo lwamba P'a nikup'e, The tray says, Give me that I may give thee.

Sift; separate chaff, ku-heheta; separate coarse and fine meal, ku-tsunza.

Sigh, ku-sisa mo'yo.

Sign, bat'oo; token, muwano.

Silence and silently, kinyemya and kinyamya, kimya.

Silent (to be), ku-nyamala [see QUIET]; he is silent, u-nyemere, (very) u-nyemere mya'.

Silently, miao or mya'.

Sill; of door, kizinghi; pent over door, kilomo.
Silly, mufuwi, m’zuzu? [See Foolish; Simpleton.]

Silver, fwedha (from Sw. fedha).

Similar (to be), ku-halana (caus. in -nya, kuhalanya = ku-erekeza, to digest).

Simpleton, m’zuzu, m’jinga, m’pambavu.

Simulate, ku-iga. [See Resemble; Imitate.]

Sin (to), ku-ongonga, ku-henda vii; ku-henda dambi; ku-kosa, more specifically, ku-m’kosa Mulungu (sin against God); ku-m’kosa mwandziwe (sin against one’s neighbour).

Sin (a), dambi; vii; kosa; sin, sinning, ku-ongonga (-kwe), ku-kosa (-kwe), etc.; sinfulness, ut’u wa dambi, ut’u wa dambi-dambi; sinfully, dambi-dambi, kwa dambi. [See Sinner.]

Since, hangu. It is a long time since he came, K’adzire hangu kare. Since yesterday we have been puzzling over a case, Hangu dzuzi hunakonywa ni maneno.

Sincere, mu-jeri or m’jeri.

Sing, ku-imba; to cause to sing, ku-imbya, ku-inja, or ku-inza.

Singe, ku-tsoma; be s-d, ku-sha; have one’s clothes singed, ku-shererwa nguwo-ye ni m’obo, by the fire; or ku-shererwa ni nguwo (= to get a singeing-to one’s from one’s clothes).

Singer, a good, m’ongoli.

Sink (to), in a liquid, ku-nyama.

Sinner, mudambi; mwenye dambi; mu-ongongi; ariye (or are) ut’u ui, plur. maro ut’u ui.

Sir, [Sw. bwana!]. Native term of respect, baba! addressed to an old man, or one honoured as an elder would be; m’tumia (signor); using plural construction in direct address (2nd per.).

Sister, ndugu (-ye mucho). [See under Relations.]

Sister-in-law, brother-in-law, mulamu. [See Relations.]

Sit, ku-kelesi (applied forms, ku-kelesi, ku-kelesira); to sit on eggs, sit as a fowl, ku-karira.

Six: in numbering, handahu; numeral adj., -handahu (with N class, etc., t’andahu); six times, k’ana t’andahu, lwa-handahu.

Sixth, -a handahu.

Sixty, mirongo mihandahu.

Size; circumference, walamu; height, kimo, ure; thickness, unene, also uziho (= weight).

Skeleto, mufwadi. [See Corpse.]

Skim a pot, etc., ku-lungula.

Skin, k’ingo. The living skin or flesh (human) is spoken of as mwiri (body). Wine-skin, kikuchi.

Skin (to), ku-tsindza k’ingo.

Sky, mulungu. [See God; Clouds.]

Slander; falsely, ku-tsindzira, ku-singiza; speak evil of a man behind his back (truly or otherwise), ku-mw-amba; ku-m’rys. lwambo; ku-m’guguna.

Slap, ku-piga mbalaха.

Slaughter, ku-tsindza.

Slave [No Giryama word!—use Sw., m’tumwa, or, Rabai, etc., m’sunye]; fellow-slave (his), mwandziwe (= his fellow).

Slave-girl, m’tumwa m’sichana, or (little) kasunye kache.

Sleep, usindzizи.

Sleep, ku-lala; to be sleepy, ku-kunukira.

Sleeping-place; of one person, lalo, lali; of many persons, malalo; malali. [See Bed.]

Slide, ku-hereza.

Slightely, katiye.

Slime, t’orove.

Slimines, nyuwe.
Slippery (it is), i-na-nyuhe.
Sling, t'ero; a sort of s. made of a potsherder wielded by a strip of bark passed through a hole in its centre, iwaya iwa m’kono.
Slip, ku-hereza.
Slippery (it is), i-na-hereza.
Slit, e.g., a cloth, ku-tsindza.
Slope, ku-tarumuka.
Slope (a), tarumuko.
Slotfulness, ukaha.
Slowly, p’ore-p’ore.
Slumber. [See Sleep.]
Sly; he has done a sly trick, u-dza-henda ulachu wa kudzizanya.
Smack. [See Slap.]
Small, mu-tite. [See Few.]
Small-pox, nduwí (an ill-omened word). Instead of He is ill of small-pox, they say euphemistically, U-dzangira p’eho ya muhama, He has become possessed of the Millet-demon (so called from the “grainy” appearance).
Smart, kw-akakwa (to feel a smart); u-na-ni-akaka, I feel it smarting.
Smash, ku-tisa; s. up, ku-tisatisa.
Smear, ku-haka; rub the body, ku-singa, ku-tsikitisa.
Smell; to s. at, ku-masa; to give forth a s., ku-nuk’a; to s. bad, ku-ombola muruk’e mui, ku-nuk’a vii; to s. nice, ku-ombola muruk’e mudzo, ku-ombola iuulu.
Smelt iron, ku-git’a (lit. cook).
Smile, mwii; he smiles, yu-dza-henda mwii.
Smite with sword, ku-tema. [See Beat.]
Smith, m’sanya; smith-work, usanya.
Smithy, chanda.
Smoke, m’osi; to smoke, ku-fuka m’osi; to s. tobacco, ku-vuha kumbaku.
Smooth, -tsenyu; ki-dza-sasika [see below]; i-dzo-saswa, that has lately been smoothened; iriyosaswa, smoothened some time since. [See Slippery.]
Smooth, Smoothen, ku-sasa; it is well smoothened, ki-dza-saswa hat’a ki-dza-sika; a smooth road, ngira iriyosaswa; the quality of smoothing, Iusaso. He has a smooth tongue, Yuna Iusaso mut’u iye!
Smother; s. a man, ku-mu-fwitisa, ku-mu-funja milomo; to be smothered, ku-fwitika; mosi udzamufwitisa k’omba, the smoke has smothered the lemur.
Smoulder, ku-fwitika mosi (otr. smothered, above; komba rinafwitika m’osi, the wick is smouldering).
Snail; common, kivonyongwe; that has a shell, kivonyongwe cha kolani.
Snail-shell, k’ola.
Snake, nyoka; large s., dzoka, ridzoka, plur. midzoka; small s., kidzoka; very small s., kadzoka; coil of, hindí; (the snake) has coiled himself up, udzadzilinga k’aha (a ring-cushion for carrying loads).
Names of different snakes known in Giryama [the Sw. equivalents are given in brackets]:—
Lusihu (from its resemblance to a strip of the fibre plait used for matting).
Fira, spits poison a long distance [fira].
Ts’ahu, python [satu].
Mwam’nyika [hongo]. The size of this snake was exaggerated by the exclusive traders in old days, who loved to hoax new-comers with tales of its devouring whole caravans. Saiyid Burghash even quizzed Bishop Hannington by inquiring if he had not heard of the monster. The origin of the myth is in the word “hongo,” which means not only the serpent, but also
the blackmail demanded from travellers in the interior by the tribes through which they pass. In the old times these exactions were excessive, and in some of the tribes were quite ruinous, and especially so among the Wagogo. This, not the serpent, is the real “hongo.” Compare the tales of the “sea-serpent,” i.e. the waterspout (cp. the “Rahab” of Job ix. 13 and xxvi. 12, 13, where “serpent,” etc., is incongruous to the context).

Vundza-rere (so called because it resembles a climbing plant of the name).

M’ko’oko.
Lubugu.
Kandhalu.
Moma [bafé].
Snap (noise), ku-arika; to make to snap, ku-arisa. [See Break.]
Snare; made with a springing rod, tot’a (ra kugwirira k’anga), m’shulo; the noose, handzi ra kusho-gera; to set the snare, kutsundika handzi; snares of net, for pigs, kigono; small s., ugono (plur.); for gazelles, mavu (ga kugwirira nyama); to snare, ensnare, kusho-hega.

Snarl, ku-ruruma.
Snatch, ku-nyagula; s. from one, ku-m-nyagulira.
Sneak, keep looking about one, like a thief, ku-ria-ria.
Sneer at one, ku-mu-wudhya. [See Sarcastic.]
Sneeze, ku-ch’emula. [It is the custom, when a man has sneezed, for him immediately to name some of the members of his family, beginning with his father (e.g. “I am a son of So-and-so and So-and-so!”), or any ancestor or relative whose name comes easily to the tongue. People present are wont to say, politely, Chamba u mwana wa nga-nya, laha! If thou’rt the son of such a one, swear (by his name)! This custom is thought useful for keeping up genealogies.

Sniff; snort, ku-piga p’ula; like a dog scenting the wind, ku-vuha muruk’e. [See Scent.]
Snore, ku-piga myono.
Snort. [See Sniff.]
Snuff, kumbaku ra kusaga; to snuff (tobacco), ku-nusa kumbaku.

Snuff-box, kiko; small, kadziko.
So, zho, vizho, or hvizho; it is even so, ni vizho shenye; in a narration, be. Thus, hvivi, hvino; as something yonder in sight, or at a period held in review, hviryat’u or hvirya-hu. Here zho, dza hvirya-hu, just like that (like so). So! (exclamation) zho! So-and-so, nganya (plur. ano nganya). How so? Dzee? Is it not so? So zho? Mbae he? (mbai, related to Sw. mbali, far, different, = Is it then different? So many, nyinji (vinji, etc.) zho (= many thus).

Soak, trans., ku-lweka.
Soap. [Use Sw. sabuni.]
Sober (to get), ku-leukwa. The fumes have gone out of him, P’ombe i-dza-m’-leuka.

Soft, olovu. Used also in the sense of muddy, marshy; cp. Tsa-ka Rolovu, name of a jungly tract. [See under Soil.]

Soil, mitsanga (plur.); soft ground, kinamasí, kitole-tole.
Soldier, muk’ondo, muviha. [See under Enemy.]

Sole, of foot, ndani za Iwayo (lit. inside of foot).
Solicit, ku-dhedheja; a solicitation, dhedhejo; a habit of soliciting, udhedheji.

Solitary, a person possessed by a craving for isolation, yu-dza-angi-zwa vilalu or yu-na-henda vilalu (the latter form denoting the
tense the commencement of the affection).

Solitude, umeche. [See Alone.]

Solution; a s. of difficulties, etc.,
ngira (way); k’ahudzagaona ngi-
ra (ga maut’u, the s. of the problem).

Some people, at’u angine.

Some, —— others, angine, ——
angine.

Somebody, mut’u musiku, nga-
nya. [See Certain.]

Sometimes, siku-siku, hangine-
-hangine, punde-p’unde.

Son, mwana mulume; my son,
mwanangu mulume.

Son-in-law, mutsedza.

Song, wira.

Soon; immediately, punde;
shortly, p’ore, k’ana ch’ache; we
shall soon arrive, k’ahahukonya (in
old Girya, -komya)kufika,—ni
hehi na kwenda; haho k’ahahu-
konya, kuko k’akuhukonya (under-
stand kufika).

Soot, milare (sing. mulare =
one flake, cp. Dew).

Soothe, ku-huriza; ku-m’-hoza
mut’u m’oyo.

Sop (to), ku-lweka; a s., kilwe-
kwa.

Sorcerer, motsai.

Sorcery, utsai.

Sore, kironda; large s., rironda.

Sore-throat, kimiro; of scarlet
fever or diphtheria, ukongo wa
kikamba, or, simply, kikamba.

Sorrow, sumazi; kigondzi; ki-
kiya. The latter two are often used
adverbially [see below].

Sorrowful (to be), ku-henda
sumazi; ku-kala kikiya, ku-kala
kigondzi; he is s., you kikiya or
yu kigondzi.

Sorry (to be), ku-dzyuta; to be
s. for ——, ku-dzyuta kwa ——.

Sort, mubwembha. Sometimes
expressed by reduplicating the
adjective, e.g. the higher classes, at’u
abumu-abumu; the wiser sort of
children, ahohe alachu-alachu.

What sort of ——, see under
What?

Sot, murevi. [See under Rave.]

Subriquet, ndumo. [See
under Name.]

Soul, roho (ra).

Sound. There appears to be no
proper generic word; m’sindo is
properly the sound of footsteps;
numiro, s. of voice or music; ru-
rumo, a hollow roaring sound; k’u-
lulu, shouting; londzo (lwa), up-
roar; kiriro, cry (plur. viriro, cry-
ing); lukwakwa, s. of drum; kuari-
ka, snapping; to utter an inarticu-
late sound, cry, ku-kaya (-a-?);
gently, ku-dzi-kayira p’ore-p’ore;
cry out, ku-kaya zhomu. [See
Shriek.]

Soup, mutsuzi.

Sour, -a ngwado, -a ts’atsu; to
acidify, add a zest to, ku-tsatsa.

Source, dzitso (ra madzi).

South, mwakani.

Sow, ku-laya (ctr. ku-laya, to
forget).

Space, open for passing between
walls, mwanya. [See also Room;
Yard.]

Spare, ku-richa.

Sparing. [See Stingy.]

Spark, ts’etsa (ya m’oho).

Sparkle, ku-henda ts’etsa.

Spawn, of frog, etc., maji ga
chula.

Speak, ku-nena, ku-sema [see
SAY]; speak against, accuse, ku-m’-
-sema. [See SLANDER.]

Spear, fumo; to spear one, ku’-
m’-dunga na fumo.

Speck (of dirt), kanyalu.

Speckled. [See Spotted.]

Speech, maneno; kusema; a
speech, lumbo.

Speechless [see QUIET]; dumb,
bwibwi.
Speed, haraka (ra) [from Swahili]; kuyera (-kwe = his s.); to s., ku-benda haraka. [See Hasten; Quick.]

Spend. [See Use.]

Spendthrift. [See WASTEFUL.]

Spider, m’dudu wa urimbo; spider’s web, urimbo wa m’dudu (lit. the spider’s “birdlime”).

Spill, ku-mwaga.

Spin, as thread, ku-halaza. [See Twist, etc.]

Spinach, mutsunga.

Spine, the, mongo-mongo; a thorn or fishbone, mwiya.

Spiral, to form twists or spirals, ku-dzi-linga mahindi.

Spirit, roho (ra). [See Holy.]

Split, ku-tsha mahe.

Spite, ts’ukizi; to bear s. against, ku-m’tsukirirwa (when one wishes to have nothing to do with a man).

Spittle, mahe (ga).

Splash, trans., to make a splash, ku-chemula. Ri-dza-chemula mardi ro iwe, The stone made the water splash. [See Sneeze; Sport.]

Spline, with twine, ku-gwizanya na luchi.

Splint, of wood, etc., kibandzu.

Splinter, ku-bandzula; finely, ku-bandzula-bandzula.

Split up, firewood, etc., ku-tsanga. [See Firewood.]

Spoil, ku-ononga.

Spoils, mafavo, vitawwa; to take spoils, ku-šawa vitawwa. [See Captive.]

Spontaneously, kwa kuhendza-kwe; in the case of any rational animal, (wahenda ut’u usiku) kwa ulachu-we, adding, ndo udzomfundo, (he did such a thing) by his (own) sense, that is what incited him (to do it). [See Self.]

Spoon, mwiko; small s., kadziko; wooden stirrer, mukulugo.

Sport (to), ku-zaziga [see Play]; to sport, in bathing, beat the water, etc., ku-buma madzi; ku-piga nguvi. [Ku-buma in Rabai means to put in (Gir. kw-angiza)].

Sport, in hunting, ukala, uindza. [See Game, etc.]

Spot, bat’o (ra).

Spotted, -a miri-miri; a speckled goat, mbugi ya mbalazi-mbalazi (from mbalazi, the small beans); ring-straked, lit. striped like a zebra, ya maforo-maforo; ya mada-mada.

Spouse, masc. mulume, fem. muche; more precisely, muche wa kum’ola; my s., wife, muchangu; thy s., mucheo.

Spout, mulomo, mulomo or tap wa kuombozeza; mulowo wa kuvudza, or wa kuvudzira; s. or shoo for collecting rain, s. from tree or roof, kachunguriz. 

Sprained (to be), ku-hemuka.

Spread (to), active, ku-eneza, ku-jeneza; neut., ku-jenera.

Spring, muhambo.

Spring; to s. back, of any spring, ku-vunga, muhambo una-vunga; to fall, of the lock of a gun, ku-shushwa, muhambo wa bundu-kwi udzashushwa; to s. (like a lion upon its prey), ku-guluka; has sprung upon it, u-dza m’gulukira.

Sprinkle, trans., ku-(mu-)-dwe-seza (madzi); s. with the hand, kuvirira.

Sprout; as seed, ku-mera; as leaves from a tree, ku-bula, ku-tshulula.

Spurn, as with feet, or otherwise, ku-kabala.

Spy (to), ku-dhyana; s. out the land, ku-dhyana-ts’i, see example under Perhaps. [See Look; Peep.]

Spy (a), mudhyani, or with the governed noun (e.g. ts’i) immedi-
ately following, mudhyana (mudhyan-a-te’i); ndiani (sic). [See Scout.]

Squabbled (they have), mada-dzi-hehera habuhu.

Squat, ku-futama; with the heels tipped, as on a cocoa-nut, ku-piga vinyot’o.

Squeeze, ku-kamula. [See under Nip.]

Squint, malola, mavyori; he s-s, yu-na malola ga matso, or yu-na mavyori ga matso (or, zhori). Squirrel, k’indim’m’era, k’indim’-m’tune; small kinds, kavare, kzdina (?). [See Galago.]

Stab, ku-(m)-dunga (kishu, etc.).

Stable, nyumba ya ndzowe (lit. donkey-house).

Stack, ts’umbi.

Staff, ndhata or ndata.

Stagger, ku-kukut’ika (tumbling as one goes).

Stain, kipalata; very large s., ripalata; a blot of ink, small stain, kapalata. [See Blot.]

Stake, of wood, chulo; to prod the ground with a stake in cultivating, ku-zhota.

Stakes, to lay s. one with another, ku-gwagirana.

Stalk; of millet, mutsala (wa muhama); of maize, muguwa (wa kitesere, plur., miguwa ya matsere); s. of grass, sinde (ra nyasi); s. of banana bunch, mwizwa ma mgomba.

Stammer, ku-kala na kitsembe.

Stamp, ku-piga m’sindo na mgulu (many times, use plur., misindo).

Stand, ku-ima; causative, to make to stand, not to sit, ku-inya; stand bolt upright (with an effort), ku-runagara, causative, ku-runagara, to make to stand bolt upright; stand upon one, ku-mw-ima dzu-lu; stand over, oversee, ku-imirira; stand on tiptoe, ku-sosemora.

Star, nyenyezi; evening star and morning star, ndata; shooting star, musa; comet, nyenyezi ya mukira; planet seen near moon, mukaza-mwezi, “the moon’s wife.” [See Pleiades.]

Stare; at one, ku-m’-kodolera (understand, matso, lit. to goggle out the eyes at him); ku-m’-huririza (understand matso); to make the eyes stand out, ku-kodola; to fix the eyes, ku-huriza (lit. to set, still).

Start; to give a s., ku-hondoka; s. out of sleep, ku-vumbuluka; of tears, ku-renga-renga; to have the tears start, ku-rengwa-rengwa ni matsozi; start crying, see Burst.

Startle, a bird so that it flies with a whirr, ku-m’-bururuza. [Fly.]

Starve, ku-laha; trans., ku-lahya.

State, ut’u. To express the state or condition of any rational being, prefix u- to the root, e.g. ushaha, the state of a shaha, royalty; Ulungu, the Godhead; uhoho, youth, childhood. Ku-kala ut’u usiku means, therefore, to be in a state of any man, thing, or place (mut’u, kit’u; hat’u or kut’u, the root being -t’u). To be in a bad state (of mind or body), ku-kala vii; in a good s., ku-kala vidzo or ku-kala-t’o. [See Well.]

Stature, kimo; tall stature, dzimo rire; small stature, kadzimo kafuli, or kafuli.

Stay; where one is, ku-tira, ku-tos; to stay about, delay, ku-kala dii; to stay (two days), ku-henda (siku mbiri); to stay and not return, to settle in a place, ku-uma. [This verb is the derivation of the name of the Kauma tribe; they were originally Bibe people, who migrated to the hilly country south-east of Giryama because of famine, and there settled; kauma = Sw. kizuio, or kizuizi, a preventing (from going).]
Steady (he is) at work, yu-na
kikani.

Steal; secretly, ku-ija; rob
openly, ku-hoka.

Stealthily, kwa ku-dzi-zanya-
zanya, kwa ku-dzi-fitsa-fitsa.

Steam, vuche ra madzi.

Steel, pua (ra kuangiza kishuni).

Steep (to be), ku-woromoka.

Steep (to). [See DyE.]

Steer (to), ku-esha (intransitively
it means to go directly to); ku-
erekeza.

Stem; s. of tree, kisiki; s. of a
lime or lemon, kilombo (cha ndimu
hedu cha kapu). [See StALK.]

Step, ku-tsha kigulu; ku-henda
ndalago; tread, ku-zhoga; step
over, ku-talala.

Step (a), ndalago. [See Foot-
step.]

Step, before a door, hat’u ha
ngoka; ha ngoka-ni.

Step-father, baba wa kuhala
ufwa [so called because, by Giryama
law, when the father dies, the
heir (usually the paternal uncle)
has inherited the widow together
with the (rest of the) property left
by the deceased: both widow(s)
and property, with the inherited
rights over the orphan children, are
included in ufwa].

Stew (a), kimanga.

Steward, m’manyiriri; stewardship,
umanyiriri.

Stick, ngongo; small s., kigo-
ngo; large s., rigongo; dry sticks,
vigongo vifu; split stick, kibandzu,
kitsanyu; piece of firewood, lukuni
(plur. k’uni); sticks for building,
lufho (plur. fiho); walking-stick,
ndafa or ndhata.

Stick (to), together, ku-gwirana;
to get stuck, as in a forked branch,
ku-vwadzika; stick in one’s throat,
of an object, ku-m’kamila.

Sticky (to be), ku-nyuluka.

Stiff, -omu; it is stiff, k’akinema;
k’akizanyika; he has a stiff neck,
singo-ye i k’ombo-k’ombo; ’to be
stiff, ku-uma; to make stiff, stiffen,
ku-unya.

Stifle. [See SmOTHER.]

Sting; as a snake, ku-luma
(bite); to be stung by an insect,
ku-fosezwa, ku-adzambirwa or
ku-adzambizwa. [Ku - adzamba
and ku-fosa are lit. to break wind.]

Sting, of bee, luvula.

Stingy (he is), yuna choyo [cho-
yo = little heart?].

Stink, ku-nuk’a vii.

Stint, ku-lasha.

Stir, ku-luwanya-luwanya.; stir
up the dirt, ku-tsumbula; be stirred
up, of the dirt, (minyalu) ku-tsumbuka.
Mwenda mbere k’aheka
madzi vundzu, The one that goes
first will not draw the water muddy.

Stitch, with needle; he stitches,
u-dza-dunga a-k-omoboza.

Stock, kept cattle (mbuzi hedu
ng’ombe) za uko.

Stockade, chengo.

Stomach, ndani.

Stone, iwe; stone of fruit, k’oko
(of hyphane, or “vegetable ivory,”
and borassus palm fruits, kisi).

Stoop, ku-zama; to make to s.,
ku-zanya.

Stop, ku-ima. [See FINISH;
FORBID.]

Stop a moment! Hima! Hi-
ma tse we!

Stopper, kifundiro.

Store, raised store-house, or loft,
luts’aga. [See also TREASURE.]

Store, ku-ika-t’o.

Stork, munyanje-m’yanje mwau-
ruhe.

Storm; storm-cloud, ingu ra
wula bonu; hurricane, luvuto;
whirlwind, kikukuzi.

Story, ngano; to tell a story,
kua-ngano (fable).
Stout, m'ono. He is s, udza-henda mwiri; ni m'z'ho; ni mwalamu. [To say Ni m'ono, would be offensive; the use of this word is confined to animals.]

Stove, iwe ra kuanikira, lit. stone for stewring (corn) to parch.

Straddle, ku-tsanyula.

Straight, i-dz-o-goloka; to be s., ku-goloka, ku-kala kara-kara.

Straighten, ku-golola (cfr. ku-goloza, to stretch out).

Strain out, ku-tsudzya, ku-tsudza; to s., injure, ku-tehula, ku-hemula; be strained, ku-tehuka, ku-hem’ka.

Strange, -jeni; -a ujenini (foreign); strange things, dhedhu, pl. ma- (= Sw. mambo).

Stranger, mujeni.

Strangle, kill by strangling, ku-shongola. [See THROTTLE.]

Strap, mukowa.

Straw (a), kisinde; kisinde kifu, a dry straw. [See STUBBLE.]

Stray (to), of animals, ku-angamaika.

Streak, mutsora.

Stream, muho (river); streams of blood, njerezezi (sing. lajerezezi); stream, current in river, of air, people, mukondo.

Strength, nguvu.

Strengthen; s. a person, ku-mw-angiza nguvu; as an unsafe beam, ku-gwizanya.

Stretch; s. out, ku-golola, e.g. the arm; ku-golola, to be straight, straighten; to stretch one’s self, ku-dzi-golola; to draw out, ku-vuha, e.g. wire.

Strew out to dry, (corn), ku-anika.

Strike [see BEAT]; ku-piga. I have knocked against something, say, Dzadundwa ni kit’u, I have been jolted by ——.

String, luzi; cord, lugwe.

String up, thread, ku-hunga.

Stringed instruments, lubomombo (plur. mbombombo); mbewewe.

Strip; s. one’s self, ku-vula nguwo; s. a person, ku-mu-vula nguwo; s. grains from a cob, leaves off a stick, branch, etc., ku-hulula; from a tree, ku-bagarisa; pull off maize cobs, ku-guwa.

Striped. [See under SPOTTED.]

Strive; s. with, ku-dhimana (na nganya); ku-heha (na nganya); s. for a person’s rights, ku-m’hekera.

Stroke, the body ku-hangusa.

Stroke (a), pigo. (See WHEEL.)

Strong, (mw)enyu nguvu; a strong (man), munguvu.

Strum, play instrument carelessly, ku-bumburusu.

Stubble; of maize, miguwa mifu; of “mtama,” mitsala mifu.

Stubbornness. [See under PRIDE.]

Stuff (to), ku-mw-akusha zhomu.

Stumble, ku-kwala; to stumble along, kwenda akizikuwa.

Stump, kisiki cha gut’u.

Stun, ku-mw-angiza zungula.

Stunted (to be), ku-fuwa.

Stupid, -pambavu, -jinga. [See FOOL.]

Stutter (to), ku-kala na kiteembe.

Subdue, ku-tsereza ts’i-ni, ku-dhima.

Subject (that is), to, adjectivally or adverbially, ts’i-ni ya . . . ; to a disease, mwenye ukongo usiku.

Subject (to be), ku-kala ts’ini ya . . . ; submit (one’s self to another), to, ku-dzi-tsereza ts’i-ni ya nganya.

Succeed, neut., he has been successful, maut’u-ge gadzam’kalira, his matters have been to him (understand, here arizho aza, as he was hoping). [See FOLLOW, SUCCESSOR.]
Succede, in power, ku-m’-hokera (understand indzi); ku-mu-tuwira.

Success, to pride one’s self on one’s, ku-dzi-lilika.

Successor, mutuwiri; muhokezi.

Sucour; assist, ku-avwiza; save, ku-okola, ku-izha.

Such, here (hviryahu, etc.) [See As; So.] On such and such a day, siku dza irya (long past); siku dhidha (not very long ago); siku iyo (in the future or the past).

Such an one. [See Certain; Like; Resemble.]

Suck; s. the teat, ku-amwa; s. something in the mouth, ku-mumunya.

Suckle, ku-amwisa.

Sudden, to happen on a s. (to), ku-dulukiza; s. death, kifo ki-dz’-o-dulukiza.

Suddenly, lumwenga. [See Quickly; Lo!]

Suffer, ku-sirima; s. torture, ku-sirinywa.

Suffice, ku-walza (or v.?); kukoza.

Sugar, sukari.

Sugar-cane, můwa.

Suicide, commit, ku-dz’-alaga.

Suit (one), of clothes, ku-tsoma; of food, ku-m’-fwaha, ku-tsoma, cp. (kitakwa) kinam’-tsoma m’oyo, the gruel suits his liking. Generally, ku-hendza (vi-dza-m’-hendza). To suit (one’s) taste, ku-(mw-)eza m’oyo. (It has suited my taste, Vi-dza-n’-eza m’oyo; or, Dza-azwa. To harmonize together, ku-erekezanya.

Suitable (it is), ki-na-fwaha; kindafwaha, it will suit, if tried.

Sullen (he is), k’a-fwahirwa.

Sulphate of copper, murututu.

Sulphur, kiberiți.

SuTan, sulutani; dzumbe.

Sum. [See Count; Reckon.]

Sum-total, mwero. [See As Many As.]

Sun, dzwa (or dzuwa?).

Sunder, to part, ku-tanya.

Sunrise (the time of), madzacha; (the sun) is rising, rinaombola; sunrise, maombolero ga dzua. [See Rise.]

Sunset (time of), dzulo, kidziloni; a s. with coloured clouds, kidzulwe; the setting, kutswa kwa dzua.

Supper, kilaliro.

Supplicate, ku-dhedeja.

Supplications, madhedejo.

Support, ku-ejemerwa ni — (be learnt on by——). [See Sustain.]

Suppose, k’anjji; I suppose, see under Perhaps.

Suppose (to), ku-amba (lit. to say). [See Think.]

Supposing, haža with the -k tense; even s. you were to eat me, haža ukaniyia; people supposed him to be —, makimw-erekeza ku-kola——.

Sure (he is), k’ana hae-hae; it is trustworthy, k’arina hae-hae; sure, genuine, ri-ri-ro ndo-ro, etc. To be sure! At’i. K’ahana ut’u unji at’i hano! Here there is no considerable matter, to be sure!

Surface, of ——, dzulu ya ——; surface, raise to, ku-tumbula; come to, ku-tumbuka.

Surmount, an obstacle, ku-ažima ut’u womu.

Surpass, excel all others, ku-kira at’u osi.

Surprise, ku-angalaza, ku-mashia; on a sudden, ku-mu-dulukiza.

Surrender, ku-omboza; s. to one, ku-m’-ombozeza.

Surround, ku-hendra chandza; ku-zingira.

Suspend, ku-gozha, ku-anganya;
be suspended (as in a tree), ku-
-angama.

Sustain, a thing, keep from falling, ku-ki-gwira ki-ka-tsa-gwa.

Swallow, ku-miza.

Swallow (a), katsungurizi.

Swarm; of bees, humba ranyuchi; of people, kitunda cha at'u.

Sway, as a tree in the wind, ku-
-sumbywa-sumbywa; ku-tukuswa-
-tukuswa; ku-zanywa-zanywa.

Sweat, ku-laha.

Sweat (to), ku-ombola mavuku-
hi.

Sweep, ku-shera.

Sweet, -tswano; to be, ku-
tsama [ctr. ku-tsama, to remove to another abode].

Sweetheart, muhendzi; fiancée, muchewe (lit. wife).

Sweet-potato, kirazi.

Swell, with inflammation, ku-
-kanang'ana, ku-kut'uka.

Swim, ku-ogerera.

Swing, ku-tweza. [See SWAY.]

Switch, lutaha.

Sword, mushu; short broad-
sword [see DAGGER]; sword-handle, wurya; sheath, ndoo [see DRAW;
SHEATH]; tang of the blade, in'suka.

Syrup, uchi, also in the plural. nyuchi,—although the latter usually means BEES.

Table, lubao.

Tadpole, p'omboviro.

Tail, mukira.

Take, ku-hala; t. medicine, ku-
hala, or ku-rya, muhaso; t. wild honey, ku-ryina, t. (honey from) the hive, ku-twa mwato, pass. ku-
twewa; t. care of, ku-tsundza, ku-
-manyirira; t. off the fire, ku-hagula; t. a wife, ku-hala (underst. mueche).

Tale, ngano; (true) story, uworo; ngano ya jeri; number, talo. [See TELL; STORY.]

Tale-bearer, mwenye lalaka; he is a t., yuna lalaka.

Tale-bearing, lalaka (ra).

Talk; speak, ku-nena; converse, ku-sumurira.

Tell; generally, -re; of things, -a kwenda dzulu; of living beings, -eny e kimo.

Tally (a), fundo (lit. knot); their accounts of the affair tally, maneno gao gadzahalana.

Talon, lukombe (plur. k'ombe).

Tamarind, kwaju (plur. ma-); t. tree, mukwaju.

Tame (to), ku-fuga; to bring down one's spirit, ku-mu-galaza [see DEFEAT]; a tamed animal, also one kept in the stall, m'fugo.

Tang, of sword, knife, arrow-
head, etc., musuka.

Tap, ku-dunda-dunda.

Tape, strip of cloth, ribbon, kakorombojo; very narrow, komba (usually = wick).

Tarantula, fundzi (ra).

Target, chero cha kuesheza; to make a t. of anything, ku-
henda chero kit'u kisiku. [See MARK.]

Tarry, ku-kala dii.

Tartar, of teeth, nongo za meno.

Task, kazi ya toronaka.

Taste, food, ku-fafa.

Taste (one's). [See SUTT;
SWEET; BITTER; SOUR, etc.]

Tattoo, ku-tsoga; ku-tsikitsa muhaso (to rub in the colouring matter).

Tax, v., ku-tsanga; n., ts'andzi.

Taxes, mafungu (lit. portions); ts'andzi (contributions).
Tax-gatherer, mulazhi wa ma-fungu, mu-piga-tsandzi, mupizzi wa ts'andzi; a-piga-ye ts'andzi; to gather taxes, ku-piga ts'andzi; ku-lazha mafungu.

Tea, infusion in cold water, vuwo; e.g. vuwo ra k'alamwa, calumba-root tea [but were this latter made in hot water, it would, of course, be spoiled]; to make tea, ku-henda vuwo.

Teach, ku-funda, ku-fundya, or ku-funja.

Teacher, mushomyi; mufundi fundi (usually artisan), m’kulufundi. [None of the latter words are genuine Giryama.]

Teaching, mafundo.

Tear, tsozi (plur. ma-).

Tear (to), ku-tarura.

Tease, ku-tokoza.

Tease (a), mutokozi.

Teat, ts’a ya hombo.

Teething, kumera meno (lit. to grow teeth).

Tell, kw-ambira and ku-amba; tell tales to one, ku-mu-anira ngano; tell, deliver a message, ku-sema (uwooro).

Temper, disposition, ut’u; tempers, gusts of temper, wifunusi; to be in a violent temper, yuna mawara-mawara.

Tempered (it is well) (a knife), ki-dza-kala chomu.

Temple (a), ridziza (lit. a large “kiza,” shrine).

Temples, of head, nyendze (sing. and plur.).

Tempt, ku-jaea.

Ten, kumi; tenth, -a kumi; ten times, k’ana kumi, lwa-kumi.

Tend, ku-tsundza, ku-tsunga; t. sheep, ku-riza, ku-tsunga.

Tender, -olovu.

Tent, nyumba ya nguwo.

Term; to be on good t., ku-kala mudzo.

Terrify, ku-ogosha, ku-angiza oga.

Terror; subjective, knogoshwa; oga (wa); objective, kuogosha.

Tether, kibigili cha ng’ombe. [The Giryamas, in milking, tether their cattle with sticks. Ng’ombe idzaangizwa kibigili-ni, The cow has been tethered.]

Than. Use ku-kira, to surpass (also Sw. ku-zidi); after -bomu, great (especially when it means elder), the poss. pron. may be used to express “than (he).” Ng’anya ni mubomu kuakira andzi-e, So-and-so is greater than his fellows, or —— ku-mu-kira yuno, —— than this man, or —— ni m’bomu-we, he is elder than he (ni mubomu wao, he is elder than they).

Thank; t. one, ku-m’-p’a, or ku-m’-lazhiza (or -lazhira) mwadima; ku-m’-p’a mwadima. Thank you! Na-m’vera na-we! (short for ni-na m’vera na-we, lit. I have contentment with you); emphatic. Mwadima! na-m’vera na-we! He thanks you, Yu-na m’vera na-we.

Thanks, mwadima (wa). [Originally mwadima may have been a verb, meaning “You (plur. of respect) were able,” or rather, in the obsolete perfect sense of the tense mu-adima, “You have been able” (to supply my need).]

That, conj., kwamba (lit. to say, i.e. namely); used with the indicative in quoting or introducing a speech, and with the subjunctive to express purpose, etc.; hata, with relative, in such a sentence as Who am I that I should ——? Mimi ni hani hata (nidzirirwaye ni nganya? that I should have So-and-so come to me?).

That, Those, pron., iye, plur. ao (and its homologues = that referred to); yuya, yuyat’u, and yuya-
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hu, that yonder (distant in time or space), plur. aryat’u and aryahu (making -ryat’u, -ryahu, in all the homologous forms, inanimates, etc.); ye, the, plur. o, immediately preceding a noun or noun-phrase (that referred to). -See the Tables. And that, etc., see And; The.

Thatch (to), ku-vumba lwavu-ni, or — mbavu.

The, of a person, etc., present (or at present in question), yu (plur. a); of things, u (plur. i), etc., throughout the classes; of a person referred to, ye (plur. o); o (plur. yo); etc. And the, na ye (mut’u), na o (at’u), etc. See the Tables.

Theft; secret, wivi; open, uhoki.

Their, the suffix -ao; and of irrationals and inanimates, -akwe, as though singular [unless the figure of personification is employed, or the nouns represented by this plural poss. pron. are of different classes. Cp. Swahili].

Their, -ao (according to class); -akwe, in irrationals and inanimates not of 1st class. [See note on preceding.]

Them [see They], usually the objective prefix only, varying as to class. See Table II.

Then; at a time referred to, or comparatively near, haho; of a longer interval, haryat’u, haryahu (the former more definite, see That); introducing a clause—a verb in the relative with -ho (= when —), haho, ho; hano (importing the idea of contrast, see This). The words used for “then” other than the monosyllabic form ho, may stand absolutely with the word henye (= itself); — haho henye, just then, i.e. immediately upon that referred to. At the time when, etc., hо arilo ——; about the time when, makafи arigo- or arilo-; on the day he, etc., siku arivo-, precisely; at that time, makafи gago, siku iyo, siku zizo. Then it was, Haho ndo arilo-; It was then, Yere haho; It was then that he ——, Ndo arilo ——; It was not then, So haho. Haho ndo arilo—? So haho, arilo—? Was it then that ——? Was it not then, when ——?

There. (1) At a distance, yonder, haryat’u, haryahu (special point or rest, see Table I.), kuryat’u, kuryahu (general, or motion) [muryahu, etc., as, There, in yonder woods]; introducing a relative or noun with -ni, harya (special, etc.), kurya (general, etc.); harya arihokelesi, there where he was sitting; kurya arikokwenda, there (or thither) where he was going. [Haryat’u, etc., may imply the length of time that has elapsed since the event recorded happened at the place in question. The form -t’u seems more definite than the -hu.] (2) Comparatively near, or at a place referred to, haho, which may introduce a relative as well as the shorter form ho; when not rest nor speciality, but a general direction or ultimate point is meant, use kuko and ko; when withinness, etc., use mumo and mo. (3) In indicating contrast, use hano, kuno, and mumo, with the various meanings peculiar to their prefixes. And there, na-ho, na-kо, na-mо (as above). It is (or was) there that, ndoho arilo- [or ndoko or ndomo (both contracting to ndo), ariko-, or arimo—]. Was it there, etc., Haho ndo arilo—? Kurya ndo ariko—? Was it not there, Haho so arilo—? or So haho?

Therein. [See There, and Table I.]
They. (1) Of Sentient or living beings, ao (plur. of iye, he, q.v.; see also Them; This; and Table I.). If not emphatic, the subject. prefix ma-, blending to ma- with the -a- of the past tense, and to me- with an initial -e- (as in mere, they were; menenda, they are wont to go). (2) Of inanimates; see Table II. for the plurals of the appropriate pronouns; see also This. “They” is sometimes used redundantly in Girama with a noun of the third class, when that noun is the name of a living being, in order to discriminate the plural; e.g. ano ts’awe- (these) grandfathers; ano hawe, (these) grandmothers. And they, na-o (and the homologous forms for Inanimates); it is they, it was they, ndo or ndoo; it is not they, so.

Thick, (m’)-ziho. [Euphony demands ndziho in N classes].

Thief, mwivi; robber, muhoki. [See Theft.]

Thigh, kiga.

Thin, -angwangu. [See Narrow.]

Thin (to be), of liquids, ku-tika.

Thine (the French “le tien”), -ako; according to class.

Thing; palpable, kit’u; kisiku; abstract, ut’u (plur. maut’u).

Think, ku-eleya; ku-aza. [See under Perhaps; Suppose.]

Third, -a hahu.

Thirst, k’ihu; to t’, ku-sikira k’ihu.

Thirteen, kumi na hahu (in counting); in saying “thirteen houses,” etc. the hahu must agree with its noun in taking the class prefix, e.g. nyumba kumi na t’ahu (the n aspirating and preserving the t sound). 13th, -a k. na t’ahu.

Thirty, mirongo mihahu; makumi mabahu.

This, These, yuyu; yuno (the latter perch., implying contrast): plur. respectively, aa, ano [for the homologous forms in the classes see the Tables]. Yuno should follow yuyu; e.g. kiki na kino, zizi nazino—meaning “this and that.” —kiki na kiki, is right, but does not imply contrast. In the fourth class there is a form hiki, as well as the usual one, kiki. Muloleni yuno ndeye, See him! This is the one! “Ecce homo!” Is it this (man)? Ndye yuyu? (Ndocho kiki? etc., see Tables).

Thither, kuryah, etc., must be preceded by some verb of motion, as kuenda, kuhirika, etc. [See There.]

Thong, kakowa.

Thorn, mwiya, plur. miya.

Thou, uwe; in rapid speaking, especially at the beginning of a sentence, becoming ‘we; also pronom. prefix u-, changing to w- before -a-, etc. And thou, na-ve.

Though, (a)-kalaho; though he do not like, akalaho k’endzi; although he — hata akalaho, etc. [See Although; Nevertheless.]

Thought; applied, azo, plur. mazo; in the abstract, kuaza, etc. [See Think.]

Thousand, magana kumi.

Thresh, ku-bimbinda.

Thread, luzi (plur. nyu-).

Threaten, ku-ogosa.

Three, hahu (taking t’ahu with N nouns).

Thresh, ku-piga (matsere, etc.).

Threshold, kizingihi.

Thrive; of an animal, ku-nona; of a person, yu-na-kala muziho, he is thriving; u-dza-kala m’ziho, he has thriven, become stout (yuna-nona, thrives, contrast udzanona, has thriven, is fat).

Throat, mumiro.
Throttle, ku-minya, ku-mu-gwira mut’u mumiro.
Through, kahi ya ——.
Throw, and Throw away; ku-tuha; t. open, see Open.]
Thumb, dzala-gumbe.
Thump, ku-piga mugut’ulo, ku-gut’ula. [See Béat.]
Thunder, kigwaragwara; it thunders, kuna kigwaragwara; it thundered, kwere na kigwaragwara; distant thunder, mururumo, mumiro wa mururumo; loud thunder, rirurumo (plur. mi-).
Thus, hvivi, hvino. [See So.]
Thy, -o (according to the class and number, -o, - o; -o, -yo; -yo, -zo; -cho, -zho; -ro, -go, -lo, -ko, -ho, -mo, -ko, according to Tables). [See Thine.]
Tick (to), ku-henda kata-kata.
Tick (a), (in grass) k’uha, (infesting houses), kvuwa.
Tickle (to), ku-gwegweja.
Tidiness, cleanliness, handa; he is tidy, yuna handa.
Tie, ku-funga; tie together, ku-lunganya; tie up loads, and make preparations for a journey, ku-funganya; tie a knot, ku-piga fundo.
Till, until, hata, followed by the -ki-tense when hata is preceded by the -a- past tense (or another -ki-tense); and by the -ka- tense when preceded by a -dza- (or other perfect tense); and by the subjunctive when preceded by a present or future; e.g. Wárya hata akiha-hika; Udzarya, hata akahahika; Yunarya or Undarya, hata aha-hike. Till (or, At length) immed. before a word or clause denoting time or accompanying circumstance, hata; the clause or verb should have the present indicative, or a relative in -ho-, more rarely a -ki-tense, while the principal verb is in the -ki-tense; e.g. Achenda hata unafika akiauza. And he went, till, when he arrived, he asked them.
Time, makati; majira (Sw.) is also in use; three times, lwa-hahu; 100 times, lwagana. How many times? K’ana ngahi? Rero, to-day; dzana, yesterday; dzuzi, the day before; dzuzi ra kizhere, one or two days before that; [see To-morrow]; once upon a time, see Day.
Tin; large, daba; tin plate, birindzi; tin can, mukebe wa kopo.
Tipsy, ku-rea. [See Drunkard; Intoxicate.]
Tired (to get), ku-tsoka; I am tired, dza-tsoka.
To, as mark of infinitive mood, ku-. The preposition “to” may be expressed (1) by using the applied form of a verb of motion; or (2) by the name of the place, if present, taking the locative termination -ni with the ku-construction [or by both the above together]. (3) But before names of places after a verb of motion the preposition may be left unexpressed. (4) Kwa, with names of persons, after verbs of motion, ku-enda kwakwe, to go to his (house) = chez lui (so Ndzoom kwangu! Come to me! nadza kwako, I am coming to you; Hinde kwehui! Let us go home!). But “to” before the name of a person is most frequently translated by the above use of the applied form, ku-mw-endera kwakwe, to go to him at his (house). Ndzira! Come to me!
To-day, rero. [See Time, above.]
To-morrow, machero; the day after, muhondo; the day after that, gorya; fifth day inclusively, mweryao; the sixth, mweryao wa tuto.
Toad, ridzula (“intensive” of chula, frog).
Tobacco, kumbaku (ra).
Toddy (of cocoa-palm), tembo; that obtained from the momoka (hyphaene) and mukindwi (wild date) palms, musendze as if = "Don’t love it").
Toe, chala cha kigungu-ni; fingers and toes, mala (ga). [See Gout.]
Together, hamwenga, pia (sometimes pya! monosyllable); also by the termination -ni after osi; osini pia, all of them together; also expressed by the termination of verb in -aza, making its causative form in -anya, as ku-owirana, ku-guwizanya, to hold together, to make to hold together; together with, manwanga na, or, in the case of a rational being, simply na ——.
Toil, kazi ndzibho. [See Task.]
Toilet (to make one’s), ku-dz’-alula.
Tolerate a person, ku-m’-vimira; ku-m’-nyamalira.
Toll, ada (customary payment).
Tomb, mbira.
Tongs, mukwaho.
Tongue, lurimi.
Too [see Very]; when it is necessary to express it exactly, use (vi)-dza-kiza muhaka, (it) has overstepped the mark [see Exceed].
Tool, kisiku cha kazi; kiya cha kazi. [Old Sw. for chombo, kiungo, is kia or kiya.]
Tooth, dzino; that that protrudes, is crowded out, p’ap’asi; grinder, jego, plur. ma-jego; I have toothache, meno ga-na-ni-luma; to pull out a man’s tooth, ku-m’-ng’ola dzino; to chip the front teeth, for convenience in spitting, a Giryama custom, ku-kot’a p’engo.
Top, of a thing, dzulu (ya); ts’a (ya).
Torch, chenje (cha chaa, made from the dried bough of a Euphorb
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Travail, ku-kala na utsungu.
Travel, ku-hamba.
Traveller, muhambi.
Treacherously, to act treacherously towards, ku-m’-londera; also the Sw. ku-tongea. [See TRAITOR.]
Tread, ku-zhoga.
Treasure, kit’u cha kudziikira; treasure up, ku-dzi-ikira.
Treat; to t. well, ku-m’-henda-t’o or ku-m’-hendera-t’o; t. ill, ku-m’-henda vii or ku-mu-hendera vii; t. medically, see ADMINISTER (medicine).
Tree, muhi; small t., or plant, kidzihi; very small, kadzihi; very large, ridzihi.
Names of the more well-known trees and plants—
Andari, an enormous bulb, from two to four feet or more in diameter, forming the centre of a thick bush of green thorns, and itself covered with green knobs. Used, when hollowed out, as a tank for storing water; its flesh, as food for cattle; its infusion, as medicine for coughs.
Budzi, a herb; used as “kitchen” (mboga) with the main article of food.
Chas, a Euphorbia. [See under Torch.]
Chogha, fungus; used for food.
Chongwa, medicine for debility of infants.
Huyi (usually in plur., ma-), a lichen, the “orchilla-weed” of commerce; the powder is applied as a medicine to sores.
Jungu-moto (“hot-pot”), a draught is made for facilitating childbirth.
Kalumwa, the “calumba” of commerce; a bitter stomachic and febrifuge.
Kidunga-dunga; the fruits cling to the clothes; used as “kitchen” to food; and, medicinally, for head disorders.
Kikuva, a thorny tree; its leaves are used as poison for rats.
Kilunga-k’uku (“chicken-dressing”), the “turmeric” of commerce; used in preparing savoury messes, and in medicine.
Kimbiri; the roots are used as an antidote to the emetic “mukazi” (see below); also as medicine for abdominal dropsy.
Kinuk’a-muhondo; the fruit is eaten in debility.
Kirazi, the sweet potato; yam.
Kiswenya, a herb; a “kitchen”; also, medicinally, for feverishness.
Kitozi, for making (wicker-work?) doors; also, medicinally, for diphtheria.
Kitsambare, herb used as “kitchen”; said to be very strengthening.
Kitsapu, the “Cycad.” The heart of this palm-like tree is cut into dice and subjected to soaking and drying for three days, after which it may be pounded or ground and cooked or baked. Both this and the fruit are resorted to in times of famine. Unless carefully prepared it may cause fatal diarrhoea and vomiting.
Kivuma-nyuchi (“bee-hummer”); herb used as a “kitchen.”
Komba, a herb; the leaves resorted to in famine.
Konje-mala (plur. makonje-mala); furnishes the fibre on which necklaces are strung.
Koo; produces a perfume used as a cosmetic; it is said to strengthen the body.
K’unde, small reddish beans.
K’unjii, the wild turmeric; the root is eaten in famine.
Loga-ts’i, a herb used as a “kitchen” for food.
Lurago; used as a flavour for food, and said to be very strengthening.
Luvumbane; leaves used for earache.
Lwavi, a creeping plant with hairy leaves that sting like a nettle.
Mw-alaga-p’ala (“gazelle-slayer”), medicine for dropsey of young children.
Mw-angane, a herb; used as “kitchen,” and considered very nutritious.
Mw-are, used for making a red dye.
Mw-atsa, a Euphorbia with large permanent leaves; planted round houses, etc., as a defence against
the white ants; the wood is used for making spoons and pot-stirrers.
M'-bagahulo, a tough wood.
M'-balazi, a shrub producing the beans called “mbalazi”; Sw. mbasizi.
M'-balazi wa tsaka-ni; forest plant resembling the preceding.
M'-bamba-ko'off, a tree; produces large pods containing pretty black and red seeds, used for ornaments; the wood is good for building purposes.
M'-baxe; for building.
M'-belenga; the infusion is used in diarrhoea.
M'-bono, castor-oil plant or “palm-crist”; the seeds, called “mbono” (za), are boiled to extract the oil. The latter is used as a cosmetic, and occasionally in cooking and medicine.
M'-bono-k'oma, “castor-oil plant of the Shades,” of which the fruit produces an acrid oil, useful, externally, in fevers, as also the infusion (of the fruit or leaves?).
M'-bule-bule-mundu (“in vain the hatchet?”), a tall tree with white wood; the infusion is used for hematuria, or “blood in the urine.”
Mu-chera-ng’ombe; an infusion of the fruit is used as a medicine in bronchitis.
Mu-chetwa-alongo; the leaves are believed to act as a restorative when rubbed over the body.
Mu-dhandze; roots used medicinally for pains in the head.
Mu-dimu, lime-tree; the fruit is used as a zest and in preparing pickles, and in medicine.
Mu-dimu-tsaka (“wild-lime”); its fruit medicinal in diarrhoea.
Mw-embe, the mango; the fruit is used as a “kitchen,” and preserved as chips dried in the sun.
Mw-engere, a herb, of which the leaves are used as a “kitchen,” and in medicine as a hot compress in inflammations (abcesses, etc.).
Mw-erekera, used as a “medicine” (charm) for ensuring safety, etc., on a long journey.
Mu-fodzohi, a tree, used for making pot-stirrers and in building, etc.
Mu-fudu-madzi, tree; the light-coloured plum-like fruit are very pleasant when ripe.
Mu-fudu-unga, considered to be a variety of the preceding; it has dark, damson-like, somewhat in-sipid fruit.
Mu-funda, used for building purposes.
Mu-fune, “Stacularia;” when conveniently situated are felled for bridges.
Mu-funga-tsandzu (“bough-binder”), used in constructing stockades; fruit edible.
Mu-furanje (“yaws-tree”), medicinal for “furanje” (i.e. “Frank disease,” Sw. “buba”), prob. framboisia; hence its name.
Mu-fwa, fruit are used as a “kitchen.”
Mu-gandamwa, fruit eaten; an infusion is made from this tree and used as a lotion in fevers with debility.
Mu-ganga-lungo mbomu, a vine with unetable grapes (ganga-lungo-ze).
Mu-godoma; its wood is used for making hoe-handles.
Mu-golokolo, a creeper bearing disproportionately large pods (three feet long) called “ngolokolo;” the latter are used as rattles in dances (hence the name), and the seeds are resorted to in famine.
Mu-gomba; banana and plantain trees.
M'-guji; the bark is used as a febrifuge.
M'-gumo, the “borassus” palm; the leaves are trimmed and used as umbrellas, and the tree is sometimes tapped for its toddy, and, in famine time, is often cut down for the sake of the heart of the green part.
M'-gwele; wood useful for making bows.
Mu-halandu; wood excellent for bedstead frames and joinery.
Mu-hama, millet, or “Caffre” or “Turkish” corn.
Mu-hega-k’ululu, thorny acacia; its thorns swell into nodules at the base; these latter become hollow and perforated, and whistle in the wind: hence its name, “cry-trapper.”
Mu-hingo, ebony; used for making clubs, etc.
Mu-hiri-hiri, tree; its red bark, pungent to the taste, is useful for its sustaining properties, for which the Masai carry it on their raiding expeditions—a little piece or two in the water-gourd. The infusion is a medicine for influenza.

Mu-howe; fruits are used internally as a medicine in dropsy.

Mw-ifwa.

Mu-kambi; furnishes a nutritious "kitchen."

Mu-kami; good for its shade.

Mu-kanju, "cashew;" the apples may be eaten with salt water, and the nuts roasted and peeled for eating.

Mu-kapo, lemon; its fruit (ma-ka-po) are but poor in Giryama.

Mu-kayu-kayu; for making doors.

Mu-kazi; furnishes a strong emetic.

Mu-kidigo; medicine for cough in infants.

Mu-kijiego, Mu-kula-usiku, other names for preceding.

Mu-kindwi, wild date; the dried fronds furnish fibre for mats.

Mu-kingiri; the roots are used medicinally for young children with fever.

Mu-kipo; the fruit are eaten.

Mu-kirindi; possesses a fine long grain, and is used for knife-handles, etc.

Mu-kironda ("sore-tree"); if the leaves are used fresh as an application to a sore, they are said sometimes to heal it within a couple of days.

M'kitsere.

M'kodongo; the chips are said to poison fowls.

Mu-koko, mangrove; makes good fuel.

Mu-koma, the *Hyphome Thaica*, vegetable ivory-tree. The fruits, which are thought to resemble gingerbread in taste, may be gnawed for food, and the shell within is carved to make snuff-boxes, ferrules of hatchets, etc. The kernel inside all is powdered for food in famines.

Mu-koma-manga (Arabian m'koma palm), pomegranate; the infusion is used as a lotion or bath in "baridi," or chilli.

Mu-kone; the fruit are edible.

Mu-kongoza, wild vine with edible fruit; roots used as medicine for anemia and jaundice ("safura").

Mu-kuha; the fruit used in famine.

Mu-kula-usiku ("every evening"), a name for the "m'kijiego," q.v.

Mu-kulu; fruit edible.

Mu-kumbaku, tobacco; for snuff, chewing, and, more rarely, smoking.

Mu-kuna-mbawa, a jungle tree; its white wood is useful.

Mu-kuwa; for making brooms.

M'kuju, tamarind; used as a zest for food and to make pickles, also for cooling drinks.

M'kwakwa, baal? The makwakwa are eaten.

Mu-kwala-fsi, a jocular name for any tree with awkward roots; "hyena-tripper, ;"—à fortiori, a "man-tripper."

Mu-kwala-p'aka, "cat-tripper; cp. preceding.

Mu-kwamba; this tree furnishes a charm for journeys.

Mu-kwembe; edible fruit; wood furnishes knife-handles.

M'lala, the dwarf-palm; the leaves, when split, are used for making cord, mats, frails, and native needles.

M'lala-p'iri; the leaves are ground up and used as an application to sores.

Mu-lungu; for making doors.

Mu-mahi; the sticks used for building purposes.

Mu-mangira; fruit edible.

M'nago; fruit edible.

M'navu; leaves boiled for a "kitchen."

M'nazi, cocoa-palm; scarce and unproulific in Giryama proper. The unripe nut is brought from long distances in times of drought for the sake of its "milk." The ripe nut furnishes a cream used in cooking, and the shells are made into ladles for water, etc. The plaited leaves form "makanza," used for roofing, party walls, etc.

M'ng'amo; the fruit is resorted to in famine.

M'ng'ambo-kap'che; variety of preceding.
M'-ngazija, Manihot utilissima, cassava, Sw. m'ho-go.
M'-nya-dza; fruit edible.
M'-nyumbu; bark used like that of the mu-hiri-hiri, q.v.
M'-mongolo (or M'-ongolo?), the copal-tree; the semi-fossil gum (m'ongolo) is dug up and sold to the Hindi merchants.
M'-orya, gutta-percha or India-rubber? the fruit is edible.
Mu-papaya, the papaw; fruit very plentiful in the season.
Mu-papayu-mulume, the male papaw; an infusion of the rootlets is used for blood in the urine, etc.
Mu-pawa, a bean; the large seeds (mapawa) are in esteem as a "kitchen."
Mu-pera, the guava; scarce in Giryama proper.
M'-pigizo; the steam of a hot infusion of the leaves is said to be good in painful ophthalmia.
M'-pili-pili, red pepper; pounded with salt; is used as a condiment; also an ingredient in pickles and various medicines.
M'-porojo; the wood of this tree is used for making the sheaths of swords, etc.
Mu-pupu; produces a smaller bean than the mupawa, q.v.
M'-rabu, the pumpkin plant; the fruit are much esteemed as a "kitchen."
M'-rihi, tall handsome tree with small leaves; it furnishes a medicine for hemiancia.
Mu-rimbo; yields birdlime.
M'-sasa; the leaves of this large shrub serve all the purpose of sandpaper; the wood, when merely licked, is said to be medicinal for fever.
Mu-sasaka; the leaves are said to be good for headache.
Mu-sendze; the sweet wood is prepared as a food in famine.
M'-shinda-alume, shrub; very tough and supple.
M'-shondohera-nguluwe; the greenish drab flowers fill the surrounding air with stench (hence the name).
M'-sawi, a thorny jungle tree.
Mu-tulama-k'valala; the heavy wood is used for making the "kin-}

puhungu," a sort of defensive weapon for parrying sword-cuts, shaped like the head of a pick-axe.
M'-tanda-mboo; medicinal for discharges from the urinary organs.
M'-tanga, the "incense-tree," producing gum used for fumigation by the Giryamas.
Mu-tola-mandi (?). See Mu-tulama-andzi-e.
Mu-tsamizambayo or "sweet-tasted"; fruit edible.
Mu-tsedi; the fruit are eaten in famine.
Mu-tsengezi; the fruit is said to be much liked by goats.
Mu-tsereere; fruit edible; and the root is carried as "medicine" on a journey.
M'-tsoma-p'engo, fleshly-leaved ivy-like creeper; is applied to the teeth to stop bleeding after the operation of chewing, hence its name, "stick-in-the-notch-tree."
M'-tsodza-gunga [lit. "ornamental-skin-scar" (or tattoo) tree]; used medicinally, the pith for bronchitis, the roots for sores.
Mu-tsunga, a sort of bitter spinach; one of the most common mboga, "kitchens," for the wari or porridge.
Mu-tsumula, the fruit are edible.
Mu-filama-andzi-e, a parasitic plant with red flowers, hence its name (which may be applied to any parasite).
Mu-tunguru; resorted to in famines.
Mu-unjo, the gutta-percha tree (?), or the "Landolphia" India-rubber vine; the juice is collected and sold.
Mu-vundza-k'ondo ("battle-breaker"); a spell for ensuring a good journey—the roots are powdered and sprinkled on the ground before starting.
Mu-vundza-re; ropv creeper with soft green stem and minute leaves (where' any), with large rose-and-white waxy scented flowers; the stem resembles the "vundza-re" snake—hence, probably, its name.
Mu-wu; the leaves are medicinal for stomach complaints.
Mu-zaba; furnishes bark-bonds.
Mu-zongwa.
Mu-zimiri; roots used for influenza and catarrhs.

Ndago (perhaps plur. of lurago ?), "cyperi" or sedges; the scented roots of one variety are given for pains in the stomach.

Ndiko, ground-orchids: a variety produces a fine varnish used for the barb-ends of arrow-shafts.

Ndogo, underground nuts (?), used in famines.

Ngulumbo, a grain or fruit used in famines.

Nyasai (plur.), grass.

Ria (plur. ma-), enormous block-like bulbous plants, somewhat resembling the andari, but less symmetrical and devoid of the bush-like growth and thorns of that plant. An infusion of the bulb is given for diarrhoea.

Talakosha; a "kitchen," said to be strengthening.

Totola; an infusion of the leaves is given in neuralgic (?) diseases.

Utungu (muhi wa); the tree from which the Wa-kamba prepare their arrow-poison (utungu).

Tremble, ku-tetema, ku-tetemeka.

Trench (a.), murira.

Trenches (to make), to trench, ku-tsimba mirira-mirira.

Tribe (i.e. sub-tribe, clan), lu-kolo.

Tribulation, mashaka; he has passed through t., udukunana na mashaka. [See Trouble.]

Trick, ulachu; to play tricks on one, ku-m'-hendera mut'u ulachu wa ku-m'-tekerera; to play mischievous, ill-natured tricks, ku-sirira [see Mischief]; deceive, take in, ku-m'-kenga-kenga; a conjuror's trick, t'ambo.

Trickle, ku-jerereka.

Trickling, njereereotype. [See Drop.]

Trim (to), ku-henda-t'o-henda-t'o; to trim a stick, ku-tsula.

Triumph, nguma. [See Victory.]

Troop, mudhia.

Trouble, mashaka (Sw.), kusirima.

Trouble (to), ku-sirinya; to be in trouble, ku-sirima; bring into trouble, ku-m'-k'utya mut'u mashaka. [See Grief.]

Trousers, k'andza ya chula (lit. frog's tunic).

True; one who tells the truth, mwenyi jeri; upright, mwenyi ujeri; genuine, m'-jeri. [See Truth.]

Truly, ni jeri!

Trunk; lower t., kolo (ra); the whole t., kahi ya muhi; felled and shorn, kisiki; a fallen tree, gogo (pl. ma-), by some few pronounced gugu.

Trust; to trust to, ku-eremera; ku-kuluhira (believe in, on).

Truth, jeri (ya).

Truthfulness, ujeri.

Try, ku-jeza; try on, with obj. of person or thing, ku-agiza; on one's self, ku-dzi-agiza; to see if it fits, ku-ki-lola kwamba cha-ezwa, ki-na-ezwa; try who is the taller, ku-ezanya (na nganya).

Tub, kidhembe kibomu.

Tuck; t. up clothes, ku-tinya nguwo; to hitch up, to facilitate progress, ku-peta nguwo.

Tumble; t. down, of a house, etc., ku-woromoka; generally, ku-gwa; fall and roll along, ku-gwa kwa ku-pingilika.

Tunnel, munara (or any underground passage; the same word means a tower or minaret, from the Swahili [Ar. Tunis, etc.] m'areh).}

Turban, kiremba.

Turn; neat., ku-dengereka, ku-zunguluka; trans., ku-dengereshi, ku-zungulusha; turn about, over, change, ku-galuka; trans., ku-galuoza; t. aside, avert, kw-ahusa, ku-shalahuza; overturn, ku-petula.
**ENGLISH-GIRYAMA VOCABULARY.**

**Turn** (a), in a path, ki-bengo.  
**Turns,** to take turns, ku-kelelesi maisa or ku-henda maisa.  
**Turtle-dove.** [See RING-DOVE.]  
**Tuak,** p'embe.  
**Twang;** to **t.** a bow, ku-piga luhore.  
**Tweezers,** lukula (sing), or k'ulu-la (plur.), used indifferently.  
**Twelfth** (the), -a kumi na mbiri.  
**Twelve,** kumi na hiri, in counting; otherwise the hiri must take the class of the noun.  
**Twelve times,** lwa kumi na mbiri; k'ana kumi na mbiri.  
**Twenty**th, -a mirongo miiri.  
**Twenty,** mirongo miiri.  
**Twenty times,** lwamirongo kumi na miiri.  
**Twice,** k'ana mbiri; lwa-iri.  
**Twig,** kifika [see BORCH]; dry twig, kamui; plur. umui is a torch.  
**Twilight** (it is), ri-na-henda kadziza-kadziza. [See DUSK; SUNSET; DAWN.]

**Twin,** p'atsa.  
**Twine;** trans., see TWIRL; neut., ku-henda mahindi; cause to t., ku-hendya mahindi. [See PLAIT; TWIST.]  
**Twinge,** neuralgic, humbwi (plur. ma-).  
**Twirl;** trans., ku-linga-linga; neut., ku-lingika. [See SPIN.]  
**Twist,** ku-halaza; be t.-d., see TWINE.  
**Twitch,** one's limbs, like a dying animal, ku-fwita-fwita.  
**Two,** hiri; making, as a cardinal number, ari, miiri, mbiri, viiri, mairi, uiri, hairi, kuiri, muiri. [See Table I.]  
**Tyrant,** (shaha) muwara, lit. a cruel (chief).

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**U.**

**Udder;** one u., ere (plur. maere); teats, mahombo ga ng'ombe.  
**Ugly,** mui-mui (kii-kii, mbii-mbii, etc., according to class and number).  
**Ulcer,** kironda; very large, rironda.  
**Umbrella;** from coast, muvuri, mwávuri; of borassus leaf, gumo.  
**Unbar,** ku-omboza kigwarya. [See OPEN, throw.]  
**Unchain.** [See UNFASTEN.]

**Uncle;** father's elder brother, bám'zhore; younger, bám'hóho; mother's brother, ahu. [See Relations.]

**Unclean** (body), yuna nongo, also of moral filth, yuna nyenye; unclean person, slattern, mu-kólo.  
**Uncleanness;** physical and moral, ut'u wa nyenye; (ut'u wa) ukolo; ut'u wa nongo; libertinism, ukware. [See LECHEROUS.]

**Unclothe;** u. a person, ku-m'-vula nguwo; u. one's self, kuvula nguwo.  
**Uncover,** ku-gunula.  
**Under,** ts'ini; prep., ts'ini ya; in the space under a bedstead, etc., muvungu-ni.  
**Underground,** -a kidani-dani; -a kwenda kidani-dani; ya ts'ini-t's'ini.  
**Undergrowth,** udzhi utite-utite.  
**Underneath.** [See UNDER.]  
**Understand, I,—Dzamanya!**  
**Understanding,** kumanya ku-dzo.  
**Undo.** [See UNFASTEN.]

**Undress,** ku-dzi-vula and ku-vula (understand nguwo, mavwalo).  
**Uneasy.** [See CONSCIENCE.]

**Uneven** (it is), k'a-ki karaka-kara.
Vagabond, kilalai. He is a v.,
K’a-na kwao; k’a-na hat’u ha kuhurira.
Vain (of one’s self), munyet’i; empty, see Empty.
Vain; to be in vain, incomplete, stunted, ku-fuwa; u-dza-fuwa (= “Haca!”). In vain, bule; done in vain, a bule.
Valiant, ngumbao.
Valley, det’e.
Valour, ugumbao.
Value, kima. [To be distinguished from k’ima, ape.]
Vanish, ku-yaya. It has vanished out of sight, Ki-dza-angamika matso-ni.
Vanity, unyet’i; emptiness, lack, uhuhu.
Vanquish, ku-dhima.
Vanquished (the), a-dhimwi.
Vapour, vuche (ra).
Various, -a lwakwe-lwakwe. [See following.]
Vary, ku-galuza-galuza; neut., ku-galuza-galuza; a varied assortment, zi-dza-tsanganyikana.
Vaunt, one’s self, ku-dz-onya (on account of, kwa ut’u usiku).
Vegetables, mboga za makodza.
Veil; curtain, p'aziya; for wear, nguwo ya ku-dzi-finikira uso-ni.  
Veil (to), ku-dzi-finikira uso.  
[See Secrete.]  
Vein, musiba.  
Vengeance, udhu.  
Vengeance (to take), ku-dzi-rihiza (kwa ——) [with or without udhu-we, his vengeance]; ku-tsi-
ndza randu (lit. to cut, i.e. settle, the debt).  
Venom, utsungu.  
Verandah; pent, kigojo; pent whence rain drips, uchungurizi-ni 
(lit. "at the little spouts").  
Verdict, chuwo.  
Vermin, adudu (sing. mududu, one insect, reptile, etc.)  
Very, sana; muno; zhomu.  
Vessel, kiya; a ship, chombo.  
Vest, kizibao (Sw.).  
Vex, ku-sirinya; to offend and anger, ku-tusikiza; to vex one's self, 
grieve (about a misfortune), ku-kala 
kikia, ku-kala kigondzi.  
Vice; vicious conduct, uzindzi, ukware; viciousness, ut'u ui.  [See 
Lecherous, etc.]  
Victim; an animal or person 
slain, chalagui, mwalagui; perse-
cuted person, muonerwi.  
Victor, mudhima.  
Victuals, zhakurya.  
Vile, mean, poor, -nyonge; it 
is defiling; contagious, ki-na-gwiza 
nyenze.  
Village, mudzi; small, kadzidzzi; principal village, see CAPITAL. 
Vine; with unedible fruit, mu-
ganga-lungo m' bomu; with edible 
dark grapes, mukongoza.  
Vinegar.  [See Sauce.]  
Violence, kilume-lume; jauri 
(Sw.).  
Virgin, musichana mutite.  
Virility, kukola.  [See Eunuch.]  
Visible (to be), ku-onekana.  
Vision; to have a v., see a 
ghost in one's dreams, ku-gwa na 
k'oma.  [See Dream.]  
Visit; v. a person, kwenda 
m' lam' sa; to visit one with (mis-
fortune), ku-m' k'utya (marshaka).  
Voice, mumiro.  
Vomit (to), ku-hahika; to make 
to, ku-hahisa.  
Vote; to put to the v., ku-
zanya (lit. to ask one another's 
option); to v. for, ku-ahikiza; 
against, ku-kanaiza (lit. to answer 
in the affirmative, and in the nega-
tive).  
Vow, kupiga hati.  [See 
Promise.]  
Vulture, nderi, kuchu.  [See 
Bald : also Micah i. 16.]

W.

Wad, busha (ra bundukwi).  
Wade, ku-waa-waa madzii.  
Wag, ku-tukusa-tukusa; to w. 
the tail, as a cow, ku-tsha m'kira.  
Wager (to lay a), ku-gwagirana 
(lit. to throw down something one 
against the other).  
Wages (his), fungu-re; a-riswa-
zho (mut'u).  
Wait for, bewail a dead man,
Wait about, ku-kala dii; wait at table, ku-kala-ho (hedu, ku-m’hu-mfirka mut’u na ku-m’ongezeza chakurya, or, to serve a person and supply him with more food); lie in wait for one, ku-m’fungira; ku-m’pigiria zamba; wait till the time for departure, ku-rindiza hafa (u-)fishu ku-uka.

Wake up, ku-lamuka; with a start from a nap, ku-vumbuluka. [See Awake.]

Wake, funeral feast, etc., hanga; to keep a wake for, ku-m’vwinira hanga.

Walk; to go for a walk, ku-tsembera; to keep walking, ku-enenda-enenda; to walk about a district, ku-dengereka.

Wall; of house, kipesa; of village, matsandzu. (There are no stone walls.) [See Roof.]

Wander, ku-tanga-tanga; w. and get lost, ku-angamika.

Want, ku-mala; to lack, see Lack; to come to want, ku-henda wira.

War, viha (properly viha is the warlike expedition); battle, k’ondo.

Ward; to keep in, ku-rinda; ku-manyirira; ward off, ku-chinga.

Warm; w. up, ku-koza; to w. one’s self by, ku-oha, the fire, ku-oha m’oho; in the sun, ku-oha dzua. Phrase, To be warmed (cp. vulgar English), i.e. beaten, and make no further resistance, Ku-oha. I’ll warm you, U-nda-n-oha (lit. You will bask in me).

Warm, -a teri-teri; it has become lukewarm, gachere na kateri (it is still a little warm), or gakateri.

Warn a man, ku-mw-ambira, ku-m’onya (of coming danger); to urge not to do evil, ku-m’lombokera, ku-m’kokotera.

Warrior, muk’ondo, mu-viha.

Wart, t’uhu.

Wash; w. one’s self, ku-oga: w. one’s hands, ku-oga mikono; w. another, or anything but clothes, ku-ogesa; w. clothes, ku-fula ngwono.

Washerman or woman, m’fula ngwono.

Wasp, muvu (plur. mi-).

Waste, ku-angamiza; ku-tshah-tshuha; scatter abroad, ku-tsamula-tsamula.

Wasteful, spendthrift, m’tsamuli wa vit’u; muongoni wa vit’u, muangamizi wa vit’u.

Watch, ku-rinda; for an enemy, ku-lolera [see Scout]; to stay up all night, watch by night, ku-chesa. [See Awake.]

Watch, saa (ya).

Watchman, mu-rindzi, ki-lorezi, mu-loleri. [See Scout.]

Watch-tower, uringo.

Water, madzi.

Water (to), ku-mwagira madzi (kumbaku); my mouth waters, natatsam’kwa ni mahe; to make the mouth w., as food, ku-ntatsam’sa mahe.

Watercourse, muho.

Waterfall, tsenero (ra) (usually with loc. term -ni, tsenero-ni, at the w.), from ku-tserera, to come down.

Water-jar, mutanga.

Wave, imbi.

Wave (to), ku-vunga.

Waver, ku-angalala; waverer, mut’u engelele-ye.

Wax; melted, matak; unmelted comb, wuwa. [See Comb.]

Way, ngira. [See Track; Lane.]

The way you have got hold of me, udzizonigwira (-zho-).

Waylay, ku-m’fungira. [See Lie in Wait.]

We, siswi; in contrast, sino; the prefix hu- (which nearly always becomes f- before -a-, -e-, -o-, and,
sometimes, before -u- and -i-), see Table II. And we, na-swí; it is we, ndi-swí; it is not we, si-swí.

Weak; he is w., u-dza-tumika, he is used up; k’adíma, he is not able or efficient; k’ana nguvu, he has no strength; ni mu-huye-huye, ni mu-nyonge.

Wealth (his), vit’u-(zhe), mali (-ze). (These words usually mean simply cattle, as wealth consists in such possessions.)

Wean, ku-rikisa mazia.

Weapon, kiyera. [See ARM.]

Wear, ku-wwala; wear full dress, arms, etc., ku-dhya dhora; w. dress, fine clothes, ku-dzi-rama-za, ku-ramara. [See ADORN.]

Weary, u-dza-tsoka.

Web, mufumo; spider’s web, urimbo wa m’dudu,

Wed, ku-lola (ctr. kulola, to look). [See MARRY.]

Wedding-feast, sadaka: ya harusi.

Wedge (a), chambo.

Wedge (to), ku-kot’a zhambo.

Weed (a), k’wek’we (sing. and plur.).

Weed, (to), ku-rimira k’wek’we, ku-burugira k’wek’we; w. without a hoe, ku-ng’olera k’wek’we.

Weep, ku-rira.

Weigh, ku-píma.

Welcome! Kongo! (?) To welcome, ku-tsangira (?) see WRING; to go out to meet, ku-dhana.

Well! as interjection, Be!

Well, vidzo; -t’o; to be well, ku-kala-t’o, ku-kala m’zima; to get well, ku-hola; to make well, t’u-hoza. Are you well? (familiar), U-t’o; resp., Ni-t’o.

West (the), mutswerero (also mutwerero and matwwerero).

Wet, teke-teke (ra); madzi-madzi; kiwaware; adj. -a madzimadzi [see DAMP]; to be w., of clothes, etc., ku-lwama. [See DAMP.]

Wet (to), ku-angiza madzi.


Wheat, musuau, musirigimbo.

When, -ho; more rarely, the -ki- tense. When he sleeps, go away, Andiho-lala uka. In narration, So when ——, Hata (dzulo) rinafika or ririhofika, achenda or akiuka, So when the evening came, he went away.

When? rini? (usually coming last in the sentence).

Whence? kulaa hiko? Whence (do you) come? Kula’hi? [See WHERE.]


Whet, ku-nola.

Whether, cha [see IF]. Count up and see whether you are all (there), Talanani cha-mu nyosini.

Whetstone, kinolo.

Whey. The milk has made whey, Mazia ga-dza-tika madzi.

Which? [See WHO?]

Which? Whether? hiye, hiyo; hlo, hiyo; and so on. See Table I.

Whip, mukowa.

Whirlwind, kikukuzi.

Whirr, (fly with a), ku-buru-ruka (causative, -sa). [See FLY.]

Whisper; w. to one’s self, ku-nung’unika; w. so that another may hear, ku-nung’uniza, also trans. ku-a-nung’unizira (at’u).
Whistle, ku-pīga milozi; by blowing into a tube, ku-pīga kītoli, ku-pīga chowe.

White, -aruhe; tse-tse-tse (chiefly in token of admiration); very white, -aruhe tse! or — tsetsetsee! white ants, lutswa.

Whither? (kwenda) hiko.

Whithersoever thou shalt go, u-ndi-ko-kwenda kosi.

Whittle, ku-tsonga-tsonga.

Who, Whom; Which, That; the relative suffix -ye (plur. -o) and the homologous particles in the classes (see Tables, Sketch of Verb, and the article Be). For all positive presents and positive perfects in -re and -e — e, the relative suffix is attached at the end, e.g. nihendzaye, I who love; muchere, ye who still are; nimwe-ngelezeze (from ku-angalaza), I who have astonished him, or he (or him) whom I have astonished. With the negative and for other positive past tenses and perfects than the above mentioned, the relative particle is separated from the subjective particle by a particle indicating, either (1) negation, or (2) in the positive verb, the tense; -si = not; -ri = did (long since); -dzi = done (not long since); -ndi = shall do; e.g. ni-si-ye-m'-hendza, I who love him not, (or him, etc.) whom I love not (of indefinite tense, determined more or less by the context); A-dzi-ye-ni-hendza, He who has (recently) loved me; Ma-ri-o-ni-hendza, They who loved me (long since); Hu-ndi-ye-hendzana, He who will unite with me in loving one another, or Who we shall love one another (word for word). These four "fulcrum" of the relative particle may contract with it in speech as follows: siye to se, dziye to dze, riye to re, ndiyel to nde, sio to so, and rio to ro (very commonly); also richo, -go, -zho, etc., to -re or -ree (see under verb To be). For the use of -amba- (nambaye, cham-bacho, ambaye, etc.) see under To be.

Who? hani? ni hani? plur. ni ano hani? Who goes there? Hae? answer, Hae! or, Usiku? (answer, Ndimi!) Who's there? (to one knocking outside), Ni hani-ye? [N.B.—At night it is dangerous not to answer when challenged.]

Whole, the whole of it, -osi, -osi pia (or pia -osi?). Have you given him the whole of it? (Cho kit'u) u-dza-m'-p'a chosi?

Whore. There are no such in Giryama. [See LECHEBOUS.]

Why? ni-ni? [= What is the meaning of your doing such things? Ni-ni ku-henda hvino?] In surprise or sudden displeasure, or doubt, Hambe! unahenda ga-ga . . . !

Wick, komba ra tsala.

Wicked, a dambi-dambi. [See MURDER; BAD].

Wide, -alamu.

Width, ualamu.

Widow, mufwererwa ni mut'u mulume, or mufwererwa ni mulume-we; widow or widow, gungu (plur. ma). (This term is no longer applicable upon a second marriage).

Widower, mufwererwa ni muche-we.

Widowhood, ugunu. [See above.]

Wife, muche = woman; emphatically, muche wa kulola; my wife, muchangu; thy wife, m'che-o; his wife, m'che-we; wife of (followed by the husband's name) m'kaza-, m'kaza-nga-nya = So-and-so's wife. [See MISTRESS.]

Wild; w. place, hat'u ha kuogo-
sha [see Wilderness]; w. folk, at’u a tsaka-tsaka.

Wilderness, nyika (lit. uninhabited border lands); lwanda, a bare desert; district once devastated by war or pestilence, and no longer inhabited, mwijo.

Will; I will, ninda-(henda, I will do). [See Tables.]

Will, kuhendza (kwa), hendzo (ra): in several relations, or in a complex relation, or for the w. of many, use mahendzo (plur.).

Willingly; use mwenye, self; e.g. Mwiya wa kudzidungwa mwenye, k’auluma, A thorn one pricks one’s self with willingly, pains not.

Win, ku-pata.

Wince at, ku-hisa (kit’u kisiku), ku-owela. [See Wink.]

Wind, p’eho; tempestuous wind, lavuto. [See Whirlwind.]

Wind (to break), ku-fosa, ku-azamba.

Window, kitundu (cha kutungurira-ndze; cha kumikirira; cha kuonyesa); t’undu ya mulangaza.

Wine, uchi (= “mead”); tembo, a Swahili word [see Honey]; that obtained from other trees than the cocoa-nut (e.g. the mukindwi, wild date, and mukoma, Hyphaene), musendze.

Wing, ha ha (ra).

Wink, ku-pesa k’ohe; to make to wink, ku-peseza; to wink, wince at a thing, ku-ki-pesa; at a person, ku’m-finjira matso; ku-m’kunyana matso.

Winnow, ku-fufula (by throwing against the wind); ku-pepeta (with a van); also ku-heheha.

Wipe, ku-hangussa.

Wire, luzi; brass w., luzi lwaruhe; copper w., luzi lutune; iron w., luzi lwiru; coils of telegraph w. (Sw. seng’enge), milinga; a single round, m’linga; thick w., one coil,

tsango; coils, ma-tsango; of brass, tsango raruh; of copper, tsango tune; of iron, tsango riru (another name for m’linga, see above).

Wisdom, ulachu udzo (to distinguish it from mere cunning); akili.

Wise, mu-lachu-wa-t’o.

Wish, ku-mala.

Witch, mutsai (muche). [See Bewitch.]

Witchcraft; utsai; lesser w., ndzai ko; stealing from a person one has mesmerised, n., temana (ra); one who does the above, mutsai, mut’u are na temana he’du ndzai ko.

With; of instrument, na; together w., na; hamwenga na.

Wither, ku-uma. [See Drv.]

Wither, ku-malala: whose right hand was withered, mkono-we wa kurya udzumulala; to make to w., ku-unya (of trees, etc.).

Withhold, forbid to, ku-kahaza; keep back from, stint, ku-lasha.

Within, ndani (n. and adv.); as prep., ndani ya ——. [See In.]

Without, hasiho; to go w. food for a long time, ku-hegeza [see Lack]; w., outside of, n’dzeya; of motion from or to the outside, ko-ndze.

Witness, chöhdherwa (of both the man and his words, as in English); to bear w., ku-lazha chöhdherwa or zhöhdherwa. [The ö in chöhdherwa is contracted from au (chaudherwa), the probable derivation being the old root ku-dhera, to preserve. Hence it would properly mean “that (matter) which has been, or is, preserved (kept for reference).”]

Wizard, mutsai (mulume).

Woe, ore; to him, ore-we! to them, ore-wao! (ore is perhaps derived from ku-ora, to write, hence originally = “fate” (?)); w., grief,
sumazi; trials, mashaka; desolate ness, ukiya.

**Woman**, muche; mwana-muche, mut'u-muche; of these two the former means a woman that is still young, while mut'u-muche is one who has had many children; old *w.*, mut'u-muche mutumia or mutumis muche; very old, kikongwe; very old and of small size, kako-
gwe.

**Womb.** [See UTERUS.]

**Wonder,** ku-maka; to make to *w.*, ku-masha; a *w.*, kit' u cha ku-
masha.

**Wonderful,** -a kumasha; *w.* person, m'mashi; an object of wonder (person), m'makwi. [See ASTONISH.]

**Wood,** muhi; forest, tsaka.

**Word,** neno.

**Work,** kazi [see OCCUPATION]; get to *w.*, see GET TO. Special works or occupations: shepherding, urisa; carpentry, utsongi; smith-
work, usanye; chain-making, ukot'i, ususi (from ku-suka, the "bending" of the links); mat-making, usus ni va itseka; cooking and brewing, ugi't'i; building, uasi; travelling, nhambi; hunting, uindza; trapping, uhegi; husbandry, uk'urima; palm-
wine getting, ujema; herb-collecting, usimbi wa mihaso; potter-work, unumbi (wa nyungu); collecting dues, upizi wa ts'andzi; tobacco-
cake making, umumbi wa kumbaku; the art of medicine, uganga; of divination, upigi wa mbaru-guha; of governing, uenye-ts'i.

**Work** (to), kuhenda kazi. It is time to leave off *w.*, Hu-dza-fisha ha kuukira kazi.

**Workman,** muhenda kazi, mu-
hendi wa kazi.

**World,** urumwengu; ts'i yosi.

**Worms,** intestinal; round worm,
munyolo; tapeworm, manai (plur. of
nai = a single joint of the tape-
worm's body); thread-worm, k'abulu. [Notice, tsango (ra) = k'abulu.
Tsango rinaluma, My intestines pain
me.]

**Worry,** udia (from Arabic).

**Worry and distract,** ku-m'siri-
nya-sirinya mut'u ha ta udzamwa-
gala; ku-m'-konya; ku-m'-he-
ndera mut'u udia.

**Worship,** ku-m'-humikira Mu-
lungu.

**Wound,** range (ra).

**Wound,** ku-m'-hendya mut'u ranga; to inflict injury, ku-lumiza;

**Wrap,** *w.* up, ku-kundza; *w.
up in, ku-kundzira (ku-ki-kundzira
nguwo kit'u kisiku); *w.* one's self
up, ku-dzi-finikira nguwo.

**Wraith,** kutsukirwa = anger at
something; k'oro; habitual *w.*, ts'ukizi. [See RAGE.]

**Wriggle,** ku-gala-gala.

**Wring,** *w.* out, ku-kamula; *w.
neck of, ku-shongola; *w.* the hands
(with joy), ku-tsangira.

**Wrinkle,** mukundzo, usually in
plur., mukundzo.

**Wrist,** kit' yengu.

**Write,** ku-ora; to *w.* (a letter,

etc.) to or for one, ku-m'-orera.

**Writing,** oro, maoro; his hand-
writing (good or bad), kioro-che.

**Wrong,** k'a-vi-swaha, it is *w.*, or,
ni vii; legally, the man in the
*w.*, mulongo [see under RONGIT]; to
acknowledge or make one's self in
the *w.*, ku-dzi-kanya.

**Wrong** (to), ku-onera (lit. to see
to the disadvantage of).
Y.

**Yam**, kirazi kibomu.

Yard; in measure, mikono miiri; a vacant area, mubahala, usually with locative suffix, mubahala-ni.

**Yawn**, ku-piga nyayo.

Ye, ninwi, shortened to niw in familiar speech, especially at the beginning of a sentence; the subjective and objective prefix mu, m', or mw- before the tense [see You]; and ye, na-nwi.

**Year, mwaka** [see under Age].

Strictly speaking, Mwaka is the Rains that accompany the breaking of the S.W. monsoon, in March or the beginning of April. This is the proper time for all sorts of cultivation, and to be prepared for by one or two months of hard work in the fields. If the Mwaka, or Former Rains, are plentiful, great is the rejoicing! The ingathering, called Mwaka Musha (New Year), takes place about four months after the planting. Then, in July or early August, come the Lesser Rains, matsuwo; a season of sickle showers, seldom sufficient, in Giryama at least, to warrant any one planting for it. About October comes the second season proper for cultivating, the Vuri, Latter Rains.

The different seasons are characterised in the following proverbs: Mwaka ni hmama, Vuri ni amisomo, The Mwaka is one's own mother, the Vuri is the mother of one's cousin; again, Vuri ni kitima-ngilo, The Vuri is a grasshopper (lit. hopper of hope, a species that makes long aimless leaps)—on account of the partiality of the showers. The first month of the Vuri cultivation is called Kutsano, but there are no special names for the other months. The seasons for cultivation are called mirongo, but the year is not divided into thirty-six decades, as is the Persian solar year used by the Swahilis in their cultivation and for purposes of reckoning, navigation, etc.

**Yearly, kula mwaka; mwaka bata mwaka (?)**.

**Yearn;** y. over, ku-m'-onera mbazi; yearn for, see Desire.

**Yeast** [see Malt; Leaven]. [Tumbu, malt mixed with the porridge to make it light, pap-beer.]

**Yell, ku-piga lukulu.**

**Yellow, -a kilunga-k'uku** (fowl-seasoner-colour, i.e. like turmeric).**

**Yelp, ku-zuma katite.**

Yes, ee. Ee, ni vizho! Yes, that is so! Women sometimes make a click of assent with the back of the tongue against the palate without opening the lips, very difficult to imitate. It is accompanied by a slight nod.

**Yesterday, dzana; the day before, dzuzi.** [See Time.]

**Yet;** to be still (doing, etc.), of time (ni-) -chere, e.g. nchere (kuhenda or nikihenda), I am still, etc.; y., nevertheless, nagagagosi, hamwenga na hvivi (lit. with (all) this); ela kidza (lit. but to finish?); (not) yet, -dza--; -dzangwe. I have not yet gone away, Si-dza-uka. I have not so far heard anything about it, Si-dzangwe kusikira unwor-o- we.

**Yolk (of egg), kisi (cha iji).**

**Yonder (place), kuryahu (see There).** Yonder he (comes)! Tiyuya yu-na-dza! Yonder it is! Tikirya! There before you, Kuko k'anda ya balaiyo (?).
**ENGLISH-GIRYAMA VOCABULARY.**

**You,** (sing.) uwe, and emphatic suffix -we; familiar contracted form 'we; subjective prefix u-, objective prefix -ku- (often altering to -kw- before certain vowels, and to -k- before o-, especially before tri-syllabic verbs in o-; as, na-kw-amba, I say unto thee; na-k-ogoha, I fear thee). It is not you, (sing.) Si-we: It is you, (sing.) Ndiwe; (plur.) Si-nwi, Ndinwi. And you, (sing.) na-we; (plur.) na-nwi. You, (plur.) ninwi, shortened to 'nwi in familiar speech, especially at the beginning of a sentence; subjective and objective prefix mu-, changing to m' and mw-. [See Ye.]

**Young,** mu-tsanga.

**Your,** poss. pron. sing. -o; plur. -enu.

**Yours,** (le tien) -ako; (le vôtre) -enu.

**Youth** (n), lad or quean, kihoho kizima; older (male), mutana; (female) musichana; older (male) ndele, muvulana.

**Youth** (period of), uhoho; utana; uvulana (see above).

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**Z.**

**Zanzibar,** Unguja.

**Zeal,** kikani. [See DILIGENCE.]

**Zebra,** foro (plur. mà-).

**Zest,** accompaniment to food, mboga; to eat with z., ku-rya kwa muvera (lit. contentment); to possess a z., of food, ku-tsama. [See SWEET.]

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**ADDENDUM.**

**But.** A weakly adversative sense is often given to a sentence by the use of the personal pronoun [in full or contracted], or, in the Classes, of the monosyllabic corresponding forms, prefixed to the noun which constitutes the subject of the sentence. For numerous instances, see the stories subjoined in the Appendix.
APPENDIX.

GIRYAMA STORIES.* [NGANO ZA KIGIRYAMA.]

I. THE LITTLE HARE AND THE LION.

There was a Lion and his father (literally, the Lion had his father), and [the father] bewed him some bee-hives. And his father died, and he had the bee-hives left to him. Now the Little Hare came to see them, and he went to beguile the Tortoise; and he said to him, "I have some bee-hives of mine I have had left me by father, so let us go and take [the honey] out this evening." And they got ready twigs [for their torch]. At length, when evening came, they took the honey-box and their twigs and went to the tree that had the bee-hive, and kindled the fire and climbed aloft. And the [Little Hare] told the Tortoise, "If any one comes you are not to speak!" And when they had taken up the fire, the Lion saw it and said, "La! are not those my bee-hives that are being taken?" And he went on; and at last, when he got there, he asked them, "Who are these that take my bee-hives?" And the Little Hare said to the Tortoise, "Hush!" And at last, when he had spoken again, the Tortoise said, "It is we!" "Who are you?" "We are the Tortoise and the Little Hare!" And the Little Hare said to the Tortoise, "I have just said 'Hush!' to you, but you have spoken! Tie the Fire and the Honey-box on

KATSUNGULA NA SIMBA.


* There is the usual superstitious fear about telling tales in the day-time.
to me, and throw me down there. So then, when you throw me, you are to say to him, ‘Be on your guard, old gentleman! we are throwing the fire.’” And he tied the things on to him and threw him down there. And when he threw him [down], he said to the [Lion], “Be on your guard, old gentleman! we are throwing [down] the fire.” So when he threw, the Lion got out of the way. And when the [creature] had fallen, it went off at a run, and there was left the Tortoise all alone. “Now then,” said the [Lion], “just you come down the tree!” And the Tortoise descended and came down to the ground. And the Lion asked him, “Haven’t you just said that there were two of you? how, then, has it come to pass that you are all alone?”—“There were two of us, only the Little Hare was the one that came just now with the fire.”—“Let us go and look for him!” And they went to look for him, (but) they found him not. And the Lion said, “You’re the thief!” and seized him. And the Tortoise said, “Don’t you see this body of mine is hard? Then wait a moment, that I may tell you a device! Carry me to the pool, and take some of the mud and rub me [with it] till all these scale things come off, so that there may be just a piece of meat. Well, then you may eat it.” And so the Lion carried off the Tortoise to the pool, and went to rub him with the mud, and at last, as he is looking, so,—his palm is empty! And he went off in a rage to go and follow the Hare. And he sought and sought for him, (but) found him not!

And the Little Hare went and found the Snouted Rat, and said to him, “I have some bee-hives that I have had left me by father; so in the evening let us go and take them.” And they stayed... At length, as evening came on, they went again to that same [tree] of yesterday. And he said to the Snouted Rat, “When we shall have climbed up, if any one kidhembe unitsuhe ko ts’i-ni. Be ukinitsuha mwambe, Kalani-t’o m’tumia, hunatsuha m’oho! Akim’funga akim’tsuha ko ts’ini. Aromh’tsuha akimwamba, Kalani-t’o m’tumia, hunatsuha m’oho! Be akitsuha simbe akiahuka. Karihogwa kakiuka malo, akisala kobe hake–ye. Akiamba, Haya! timani bai! Kobe akitserera akitima-ts’i. Simba akim’za, K’udzaamba mw-airi hvino? kahei vidzakala–dze ku-kala hake–yo?—Fwere fw–airi, be katsungula nde adzekudza na m’oho.—Hinde hukam’lole. Machenda m’ola, k’ama–m’onere. Simba akiamba, Uwe ndiwe mwivi! akim’goira iye. Kobe akiamba, K’u’ona uno mwiri wangu ni m’omonu. Be hima kwandza nkwambire ulachu. Nitsukula hata ziya–ni ukahale t’orove unitsikitse, hata gano makoko–makoko gatsonyoke gosi, ukale munofu muhuhu: be ndo’urye. Be simba akim’tsuksula kobe hata ziya–ni, achenda m’tsikitsa na t’orove. Hata unalola hvivi,—gandza ni huhu! Akiuka na te’ukizi kwenda m’tuwa te’ungula. Akim’mala akim’mala: k’am’onere.

Katsungula kachenda m’ona fugu, kakimwamba, N’na myato niriyori chirwa ni baba, be dzilo–ni hinde hukaitwe. Makima. Hata dzulorina fika machenda kahei hata uryahu wa dzuzi. Akimwamba fugu, Hukikala
comes, don’t speak!” And they climbed aloft; and at last, as they are taking up the fire, so, the Lion saw them again, and said: “La! those people of yesterday have come!” And he went [on] till, on arriving there, he asked them, “Who are these that take my bee-hives?” And the Snouted Rat spoke: “It is we!”—“Who is it?”—“It is we; the Hare and the Snouted Rat, oh!” And he asked them, “Who is it has just sent you to come [here] to take my bee-hives?” And the Snouted Rat said, “Are these your bee-hives?—old gentleman, are you not a liar?—The Little Hare’s father’s bee-hives, that he left to his son,—do you mean to say that they are yours?” And the Lion said, “But where is the Little Hare?” And the Snouted Rat said, “Aren’t we both up here?” “Now then, just come down the tree!” And the Little Hare said to the Snouted Rat, “Haven’t I told you not to speak? but you have spoken! Come now! just look what a rage this old gentleman is in!—Well! tie this fire on to me and throw me down there. So, when you throw me [down], say, ‘Take care, old gentleman! so that we may throw down the fire.’” And the Snouted Rat tied it on to him, and said to the [Lion], “Stand on your guard, old gentleman! we are throwing [down] the Little Hare . . .!” And he did stand on his guard! and at last, when it had fallen, he seized him. And he said to him, “Will you tell who it is that directs you to come [here] and spoil my bee-hives?” And the Little Hare said, “I know by the way you have seized hold of me, that you are going to kill me: so then let us go to a place where there are slabs of rock, eh? and then seize me by this tail [of mine], and whirl me round and round, and knock me upon the stone lest my blood should become absorbed by the dust! Indeed, then you will [be able to] eat me nicely!”—And hudzakwera mut’u skidza sinene. Makikweza dzulun. Hata manakweza m’oho hvivi, simba akiaona kaheri, akiamba, ’A! aryat’u at’u a dzuzi ma-dzire! Achenda; hata unafla akiauza, Ni ano hani matwao myato yangu? Fugu akinena: Ndiswi!—Ni ano hani?—Ndiswi ts’ungula na fugu- e! Akiauza, Ni hani adzemuhuma kudza-twa myato yangu? Fugu akiamba, Ni myato-yo ii? mutumia k’u m’longo uwe? Myato ya baba-katsungula ii ariyom’sira mwana-we ‘we ni kudz’ambe ni yakó! Simba akiamba, ’Ye katsungula yu hiko? Fugu akiamba, K’ahu hosí ku dzulun? Haya timani bai! Katsungula kakimwamba fugu, Sidzakwamba utsanena? ‘we udzanena? Haya lofa bai! M’tumia iye una ga ma-wara-mawara! Be nifunga uno m’oho unitsuhe ko ts’i-ni. Be uki-nitsuha amba, Kalani-t’o m’tumia hutwwe m’oho! Fugu akim’funga, akimwamba, Kalani-t’o m’tumia hunitsuha katsungula . . .!—Na-ye akitikala-t’o: hata karihoga akikagwira. Akikamba, Undasema ye akulagizaye udze uononge myato yangu? Katsungula kakiamba, Na-mánía udzizhonigwira uwe undi-n’ala-ga: be hinde hata hat’u mharama-ní; be ukanigwira uu m’kira, unizungulushe umipighe ho iwé-ní, p’ore milatso yangu ikanwewa ni mitsanga.
he went [on], until at the rocky place, just as he was wanting to seize him by the legs, the [Little Hare] said, "How now? old gentleman! where have you got hold of me? Haven't I told you just to seize me by the tail?" And he let go his legs and seized him by the tail, and at last, as he was whirling him round thus, [the tail] slipped out [of his grasp], and away he ran! And the [Lion] followed him, till, on finding him at his house, he seized him. And the [Little Hare] said to him, "Look you, old gentleman; even if you eat me, I shan't suffice you. So wait a while, till I call you some beasts that will suffice you!"—And they went on, till [when they were come] abroad, the [Little Hare] said, "Hide yourself now, while I call [them] for you." And the Lion hid himself. Well, that [Little Hare] went and stood in the broad open place yonder, and raised a cry, saying, "M—e—n! this land has sprouted teeth!"—And ever so many beasts came, Elephants, Rhinos, Buffaloes, Dama, Antelopes, Impalas, Antelopes, Musk Antelopes, Gazelles, all the Beasts came, the whole lot! And they asked, "Where is the spot that has sprouted teeth?" And withdrawing from it by degrees, he said, "Go and look at yonder place." And at last, when they were quite close, the Lion sprang upon one and seized him, and the others scattered away. And the [Little Hare] said, "Haven't I just told you so [when I said], 'This land is sprouting teeth'? but you thought it was a lie! Count your numbers [and see] whether you are all there."—And they counted their numbers, and, at last, just as they are looking, [to be sure] one is not there! And the Little Hare said, "Well, so you will bear me a grudge!" And those others said, "Not at all! we will bear you no grudge: for [it is just as] you told us: we wanted [to do it] ourselves!" So the [Little Hare] was on good Ndo unhonirya-t'o. Achenda, hata mbarara-ni unamala kum'gwira magulu, kakiamba, Aka! mutumia unigwira-hi he? Sidzakwa uma unigwira uno m'kira hvino? Akim'richa magulu akim'gwira mumira, hata uma m'zungulusha hvivi ukitsonyoka, kakichimbira. Akikatuwa hata achenda kaona nyumba-ni kwakwe, akikagwira. Kakimwamba, Lola m'tumia; hata ukanirya mimi sindakwakusha. Be hima nikwihire nyama mandio-kudza kwakusha. Machenda hata haho-ndze kakiamba, Dzifite be, nikwihire. Simba akidzifitsa. Be ko kachenda ima haryahu halamu, kkipiga k'ululu, kakiamba, Alume-e-e! ts'i ii idzamera meno! Be nyama anji makidza, ndzovu, p'era, nyahi, madamau, k'ongoni, usa, upala, nya-ma osi pya! makidza. Makiuza, Ni hiho ho hadzomera meno? Ye unata-tana na-ho, akiamba, Endani m'kalolo haryahu! Hata manasongera hehi hvivi, simba akigulukira m'mwenga, akim'gwira, arya angine makidzumuka. Kakiamba, Sidzamwambira hvino, Ts'i ii inamera meno?—nwi m'kamba ni ulongo. Talanani cha mu nyosini. Makiatana, hata manalola hvivi, m'mwenga k'ah! Makiamba, M'mwenga k'ah. Katsungula kakiamba, Be zho mu ndanihala ui! Arya angine makiamba, 'A-à-a! k'ahundakubala ui, kwani we udzafwambira: hudzavihe ndza enye.

Be katsungula kakigwirana na
terms with his neighbours and was a nice person in the Lion's opinion, and in the opinion of his neighbours also was he a nice person!

My tale has ended here:
On our house is an ostrich-egg calabash [a charm to avert evil consequences, from the telling of the tale?]

II. THE HYENA, THE LION, AND THE LITTLE HARE.

The Hyena had a head of cattle of his, a cow [lit. his female ox], and the Lion also had one of his, a bull [lit. his male ox], and the [animals] were wont to go and graze together; and at length, when the Hyena's cow calved, the Lion said: "We will divide this head of cattle." And the Hyena said, "How shall we divide it? and it is mine [already]?" And he said, "Of course we shall divide it, seeing that it was my one that caused it to calve: If it had been yours only, would it then have calved?" And the Hyena said, "It is of no use discussing these words by ourselves; let us ask people to [discuss] them [for us]." And they asked [all] the greater sort of people, and there came the Elephants, the Rhinoceroses, the Giraffes, the Antelopes, the Zebras. And at last, when the appointed day arrived, there came all the Elders that had been invited; and they made inquiry,—"Come! set forth your words that we may settle your question." And the Hyena came forward and said, "I had my head of cattle, a cow; and the Lion had his, a bull: and mine calved; and my neighbour said, 'Let us divide the head of cattle that is born.' But I said to him, 'How shall we divide it, when it is mine [already]?' And he said, 'If it were not for mine, yours would never have calved!'—So we disputed sharply; and [then] we said, 'We shan't be able to settle our dispute alone, so let us go and ask

andzi-e; kurya kwa simba akikala mudzo, na kurya kwa andzi-e na-ko akikala mudzo.

Ngano yangu igomera hafa:
Mwehu nyumba-ni muna ts'azi ya nyaa.

FISI NA SIMBA NA KATSÚ: NGULA.

people.' That is the meaning of [our] thus asking you [to arbitrate]: and to be sure, have you not come? Then, do you look [and see, which of us is] in the right and [which] in the wrong!” So those Elders inquired, “Is that statement correct [lit. Is what is said so]?” And the Lion rose and said, “It is even so.” And the Elders went aside to consult; (but) they found nothing to say. And they said to them, “For what people shall we seek, seeing we have [for so long] considered you to be the Elders?” And those Elders said, “A right decision does not imply an Elder only; [as for] the approaching meeting, tell even the children to come to it. Now [be sure and] choose the cleverer children!” And they went and told the whole lot.

At length when the day of the meeting arrived, they came in full numbers, but the Little Hare was absent. And [the question] was discussed again, and the Elders went aside to consult, and it was as though it would be tiresome for them. At length as they are looking, thus, the Little Hare to be sure, came up. And they said, “Tell yonder one as well; possibly he has a decision of his own!” And there went forth a certain Elder, and said, “Ever since the day before yesterday, we have been puzzled by a question, and up to the present we have not found the solution of it.” And the Little Hare asked, “What question is it?” And he was told, “The Hyena had his one head of cattle, a cow, and the Lion had his, a bull, and the Hyena’s cow bore [a calf], and no sooner had the Lion seen it born than he said, ‘Let us divide it!’ And the Hyena said to him, ‘What do you mean by us dividing it? when it is [already] mine!’ And so they disputed sharply: and the other one said, ‘If it were not for that one of mine it would not have calved.’ At last when they perceived [concerning] the [matter] that they could not settle it


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by themselves, [why,] that is [the meaning of their] seeking to us thus. And the first time we came it only puzzled us, hence this fixing of our engagement for to-day. Also since we came here we find nothing to go and say, and indeed that is the [meaning of our] calling to you as you are passing. For [to give a right] decision is not [in the power] of one." And the Little Hare rose up and said, "Oho! now is it not a very slight matter you are puzzled at? There is nothing considerable here, to be sure! Come along!" And they went away together, and went to the place of discussion and sat down together. Now he,—as people were going,—turned back and said to a certain Elder: "Have the goodness to wait for me while I go abroad." And he went: and went and took his bow and quiver, and big calabash and [some] little calabashes; and went on till he got near the place of discussion and [then] he began to run away, until on seeing him they were startled, and said to him: "Hillo! how has this come about?" He said, "How?"—"Why you are running!" And he said, "Wherefore should I not run?"—"What are you about?"—"I [want] to go and draw some water: just then when we separated I went and found father—he had just given birth to a child all alone; he had no one with him! Indeed, that is the [reason I am] running so,—that I may go and draw water and warn it for him, so that I may pour it over his [body]." And the Lion arose and said, "Come, come! joking is not the part of a grown person:—how should a male bear a child?" And the Little Hare rose up and said, "Oho! is it so, then, that a male [does] never bear? Have I not just heard that your bull bore,—and you, moreover, give me the lie! It is father [only] that does not bear!—So I have found you out to be the liar! You are [simply] wanting to take the cull from the Hyena! Or, you Elders kuvi'sanya haki-yao, ndo kuno kuhumala. Hukidza lwa kwandza, gakidza hukonya: ndo kuno kuka mbadh a ino ya rero. Na hangu hudzilokudzira haka k'ahuona ra kwenda amb a: be, ndo kukeiwa-we ukiraye. Kwani chuko k'akina mwanga. Katsungula kachombola kakamba, Ha-a, be na-nwi k'amukonywa ni u'u uchache! K'ahana u'tu unji at'! hano. Hindeni! Makiuka osini machenda hata honameno-ni, makikelesi pia osini. Ye at'u manenda akiuya nyuma, akiwmambira muzhere mwumwenga, Kanirindizeni, na mino nenda cha'nda. Achenda: achenda hala uha na dhyaka, na k'adzama na vitete, achenda hata unafikira hehi ho m'tungano-ni, akiuka malo; hata manam'ona makhondoka, makiwmamba, 'Aka! vidzakala-dze? Wamba, Dze-e?—Hambe unasipga malo! Akiamba, Sindapiga malo kwa-ni?—Uua-ni?—Nende nikaheke madzi: haryahu hudzihotana dzakwenda m'tekeza baba udzashala bako-ye, k'ana m't'u: be ndo hvino kupiga malo, nende nikaheke madzi nikam'kozeze nim'mwagire. Simba achombola akiamba, Haahaa! si kumiyira kwa mut'u m'zima! Mulumu ni kuzhala-dze? Katsungula kachombola kakamba, 'Aka! he zho mulume K'azhala! Sidzastika kwamba ng'ombe-yo yazhala, we kaheri unanikanaiza! Ye baba nde K'azhala! Be nizakunyanyu u m'longo, unamala kum'hoka ng'ombe fisi.
present, have you not just heard him say it,—‘A male bears not’?" And the Elders said, "[Yes,] we heard it! Now then! what is (the meaning of) it, coming and keeping people in this sun? After all, you do know that a male bears not; but, as for you, you were just gnashing your teeth at your neighbour's calf! There is none of your cattle here then! It is the Hyena's calf. Yours is that one only. And don't go away in a rage, as if it were the Hare that had done you out of it; you have done yourself out of it, just then when you said that the father had not borne!" It was just then that you did yourself out of it." And all the Elders said, "Ah! it is true what the Hare has said!"

And the Hyena took his cattle.

THE FOWL AND HAREY.

Harey was cunning, but he met with one as cunning as himself!
The Fowl and Harey made friendship together, and went on and continued. And at last, on a certain day, the Fowl went to pay the Hare a visit. And as he is going. . . . "Well! my friend, [says he,] you have a good many houses!" And pursuing his way he went and saw one house and knocked at the door: no one answered him. And looking, [he sees] footprints coming from within the house. [So] he followed the footprints up to another house [however the Hare is evidently still] going! and is not in there. And he comes out again and on he goes to the third house, [and again the Hare is] going! neither is he in there. At last chancing to meet him about noon, he said, "I say, my friend! where do you lodge? To whatever house I go, your footsteps are there [all right], but you yourself are not there! You have been annoying me ever since early morn-ing, till now at length it is that I see you." And he said, "Why, that's a device, don't you know? so that

Hedu nwi azhere murio hano k'amu dzasikira akimba Mulume k'azhalale?

K'UKU NA KATSÚNGULA.

Katsungula kere kakachu, kakio-nana na mulachu mwandi-we.
K'uku m'henda usena na katsu-ngula, makikala makikala. Hata siku dia irya k'uku achenda m'la-m'sa ts'ungula. Achenda:—Be msena una nyumba nyinji! Akitwa ngira, achenda ona nyumba mwenga, aki-bisha, k'amwahikire mut'u.

Unalola hvivi, nyayo zidzaombola,
Akim't'usa nyayo, hata nyumba ya hiri—unenda! namo k'amo. Achombo kaaheri, achenda hata nyumba ya hahu—unenda! namo k'amo.
Hata unenda m'g'wira dzua ri vitswan-i, akimwamba, A we msena ulala-dze? Kila nyumba nindiyokeenda
Iwayo-lo luko ela we mwenyce k'uko! Udzanisirinya hangu madzacha!
hata hvikara ndo kukuona. Ye mwe-
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had [it] been an enemy [instead of] you, he would have found it tiresome and gone back; but [being] you, you have just sought me eagerly till you found me, because of the way you know we converse together.” And the Fowl said, “To be sure it was a very clever device you made, such a device as the one you made no one else is in possession of!” And they conversed and ate their meal, till at evening time the Fowl said, “It is sunset, I am going home.” And the Hare said to him, “Good-bye! and give my compliments to your wife and children.” And the Fowl said, “When will you come to our house? Tell me the time you will settle to come to us, so that I may know [when to expect you].” And he said to him, “I am coming the day after to-morrow.”—“You are coming the day after to-morrow at what time?” “I am coming when the cattle go to graze.”

And the Fowl went home, and went and remained. Till when the day after the morrow arrived the Fowl spoke early in the morning to his wives, and said, “That friend of mine went and put me to trouble by a device of building many houses; and so I too have thought of a trick to play him to-day, in order that he too may come and wait about, like what happened to me when I waited about at his house!” And his wives asked him, “What trick is it you are going to play, and yours is a single house.” And he said, “When you see that he has come, say to him, 'Wait for your friend. He is coming when the herd-boys come,' but as for me, I will be asleep, here. And when the herd-boys come, tell them to come and hit me here where I am asleep. If you see he asks for me urgently, uncover me and shew him the body. Well, and if he says, 'Wake him up that we may have a talk,' say to him, 'Your friend has had his head cut off by his herd-boys; be quiet then, and when the herd-boys come he will get
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up.’” And so they stayed, till when the cattle went to graze he sent out scouts that should look for the Hare, so that when they saw him coming they might tell the Fowl. And they stood still, and, as they are looking—there he is, coming along! And they went and told the Fowl,— “We have seen the Hare arrive at such and such a place.” And so [when] the Fowl went to sleep he said, “Those are the words—the ones I told you!” And Harey [for it was he] came up and knocked at the door. And the women of the house answered him, and said to him, “Who is it that [knocks]?” And [Harey] said, “It’s me.”—“Who are you?” And Harey said, “It’s me, Harey, the friend of the Fowl.” And the women said, “Oh then, so you are Harey! Come into the house, pray!” And Harey went indoors and said, “Where has your husband gone?” And the women said, “Wait for him, he comes [home] when the herd-boys come away from pasture.”—“Now what did he mean by going to the pasture, when I had told him the time at which I had settled that I would come? Then, what did he mean by going away?” And the women said, “He has not gone away any distance; he has wrought a device of his. If the body could only hear without the head, he would be hearing us here where we are!”—“Where is he?” And they said, “Is not this he?” shewing him the body. And he said to them, “Wake him then, that we may come and have a talk!” But the women said, “Have we not just told you that he has wrought a device? Since you were born have you ever seen a man have his head cut off and for it to go to pasture, while the man himself stayed at home in the village?” And the Hare said, “Never!” And those women said, “That is what your friend has done.” And the Hare asked: “But when those herd-boys come will he get up again?” And those women hurira, makidza o arisa undauka.

said, “Just wait and see!” And they stayed and stayed. And at last, when it became afternoon, they hearkened—“Is not that the herd-boys coming?” And at length, when the herd-boys were just coming up, their mother told them; “Just rouse your father there where he is sleeping!” And going [up], they went and roused him. And he woke with a start, saying, “Ah! so then my friend, you have come?” And Harry said, “I have been come a long time!”—“Since when?”—“Ever since the time when the shepherd-boys had just gone to pasture [until] now.”—“Sit down, then, and let us wait for something to eat.”—And they talked and talked. At length as they are engaged in eating the meal, said Harry, “I am going home.” And the Fowl said, “Give my compliments to your wives.” And [Harry] said, “I am going: yet, about this device you have wrought,—I don’t understand it.” And the Fowl said, “Now, my dear friend, is it so very much of a device? If you think you [would] like to do it, it is done merely by] those herd-boys of yours cutting off your head, so that they may go with it to pasture, and then, when you see they have come [home], for them to hit you, and you will awake, just like what happens to me.” And Harry said to him, “When will you come [to see me]?” And the Fowl said, “I am coming to-morrow.” And he went home, till on his arrival at the village, it was so that he began to talk to his wife and children, saying, “That person the Fowl is a clever [fellow]; he has just shown me his clever device.” And his wife asked him, “What device is it?” And he said, “He has shown me a device of cutting off the head, till on your being hit, you see, you become alive again. Well, to-morrow I intend to shew you [all] this device.” And they went to sleep. And at last when it was dawn he said to his herd-boys,
"When you see it is the time for going away, come and cut off my head and go with it to pasture." And the children said to him, "What, if we cut off your head really, won't you die?" And he said, "But is it not that cunning trick I told you of yesterday, don't you see—and yet you say I shall die!" And the children said, "Well, we know how clever you are, Sir." And he said, "Do exactly as I've told you then!" And they waited, till when the hour arrived for taking the cattle to pasture they said, "Now then, we are ready to go to pasture. Come, Sir, and let us cut the head off [as you said]." And he went outside, and they cut off his [head],—and pierced the ears of him through [for convenience in carrying], and went with it to pasture—the body jerking about all alone without the head; and at last when he was [quite] dead, the women [set about] taking him and put him there, upon his own bedstead. And just then as they look up, [who should it be!] but his friend, coming [to the house]. And he said, "Where has my friend gone?" And the women said, "Your friend has had his head cut off, and it has gone to pasture: but wait, and when the herd-boys come [home], he will get up." And he said, "But where is the body?" And they showed it to him and said, "Is not it this here?" And the Fowl said, "But my friend is a simpleton indeed! He heard that people have their heads cut off, but does it mean to have them cut off like this, in very deed?!" But the women said, "Is not this device derived from you?" But the Fowl said, "This friend of mine is a simpleton! Well, let me wait for him and see if he will get up!" And they stayed till when it became afternoon and they heard the herd-boys coming home, he said, "Let us wait for him and see if he will get up, for these are the ones you mentioned, are they not?" And the
herd-boys came up [to the house], and on arriving, they asked, "But where is father?" And their mother said to them, "Is not that he, yonder upon his bed?" And they went [up]; and they went and struck him: [but] he did not get up. And they struck him again: he did not get up! And the children burst out crying. And the mothers of the family cried. And folks sate a-mouring. And all the people that heard of it were amazed at his death: "Such a clever man! who built so many houses, you know! and for him to have met with his death through such a trifling thing! Well, who will get his property? Let that friend of his inherit it. Yes, he is the clever one!" And the Fowl took the property left by his friend.

My tale has finished there.

**MAN'S EARLY STATE.**

1. **THE HAVOC WROUGHT BY THE WOMAN.**

The Giryamas say that in early times people never did any work, but had it done for them by animals. And it was the woman that did the harm by wanting the head of an animal. An animal was wont to be caught in the garden, where they were having the cultivation done for them by the animals. The animals used to come [to the village] without having any heads. And so the woman said, "These animals that come [every day] never have heads! But where do the heads go?" But the husband said, "Eat the flesh: what need have you of the heads?" And so she ate it. And at last one day, as the husband was going to the garden, she followed behind him, and went on till she arrived within the garden. She stood still at the trunk of a baobab tree, in order to see those animals with no heads. At length, those cultivators coming along began ao zho? Ar'sa makidza, hata manafika makuza, Ye baba yu hilo? Mamiya akiambira, Si yuya haya kit'andani hakwe? Machenda: machenda makim'piga; k'aukire. Makim'piga kaheri: k'aukire! Ana maktinya kiriro. Na mame-atu makirira. Atu makikelesi hanga-ni. Atu osi mariosikira machangalazwa ni kifwache: Mutu iye mulachu ariyeka nyumba nyinji vizho, ela udzalagwa ni utu uchache! Be, ufwa-we undahalwa ni hani? Ni abale iye m'sena-we! Be, nde mulachu! K'uku akihala ufwa wa iye m'sena-we.

Ngano yangu igomera haho.

**ADAMU UTU WAO WA MBERE.**

1. **KUONGA KWAMUCHI.**

to set about their tasks. And she said, "Lal! to be sure! those then are the things that cultivate, those creatures!" And she said, "Well, I have seen them!" At last, as she was wanting to go back to the village, one animal yonder saw her, and said to his companions, "Look behind the baobab tree!" And then, as they looked, they saw — yonder woman! and immediately on seeing her they all threw down their hoes and ran away, and some became light-coloured apes, and some dark-coloured apes. Now, if it had not been for that woman, we should still be having our cultivation done for us by animals. And then, as whenever those animals saw her husband, they would run off, he wondered: "What have they seen, these creatures that are running away?" So as he is looking about — it is that wife of his! And he went and said to her, "Now, then, what have you come wanting here?" But she could find no answer to give him. And he said, "You used to have your cultivation done for you. But you have been to look at the creatures, and so you shall cultivate yourself."

So [it was, that] people began to cultivate from that very time up to the present.

2. THE ORIGIN OF DEATH.*

The Chameleon was ordered by God, "Go and tell people that they are to multiply, but not to die." But while the Chameleon with his usual slow gait was departing to go and give [his message], the Mugak'ha Lizard had also heard, but he went off at a run. At last when he had arrived where the people were, he said, "You have been told to multiply, but die." And he immediately departed. Then the Chameleon too, appeared upon the scene! and gave his message: "You have been told to multiply, but not to die." And


Be, at'u makiandza kurima hango haho hafa hvikara.

2. Kuandika kwa Kufwa.

Lumbwi rálagizwa ni Mulungu kwamba: Enda ukaambire at'u ma-zhalane ela matsafwa. Ela lumbwi kwâ ko kwenda-ndo p'ore rikiuka kwenda sâma, mugak'â na-ye were udzasikira, ye akiuka malo. Hafa unayiskira at'u, akiamba, Mudzaangiwa muzhalane ela mufwe! Ye na kuha-huka. Lumbwi na ro pé! — na-ye akiema ucoro-we: Mudzaangiwa

* See note on Introduction, p. xv.
those people said, "Well, where were you? We have already been told by
the Mugak'ha, and you too come to
tell your falsehoods! If you had
really been sent would you not have
come before now? Well, we have the
account of youder one who came and
told us first." And the Chameleon
was accounted a liar, while the Mu-
gak'ha was [forsooth!] a truth-teller,
all because of his speed.
muzhalane ela m'tsafwa. Arya at'u
makiamba, Be were-hi we? Sino
hudzaambirwa kare ni mugak'a, we
lwa hiri unadza nena ulongo-o! Kala
udzahumwa jeri k'ungere udzire ho
mbere? · Be sino huna hviryahu zha
yuyahu adzewambira mbere! Iye
lumbwi akiikwa mulongo, mugak'a
akikala mujeri kwa kuryahu kuyera-
kwe.
GIRYAMA RIDDLES.
[NDUMO ZA KIGIRYAMA.]

1. Baba wákot'a kizimba dzulu ya m'uyu.
   Father nailed a beehive upon the baobab tree.
   Ni p'ula.
   It is the nose.

2. Bamba k'a lwayo.
   [Mr.] Flat has no foot [pat'].
   Ni iwe.
   It is a rock.

3. Choga m'zinga ts'ulu.
   [Mr.] Fungus, going about the hillock.
   Ni sikiro.
   It is the ear.

4. Enda na kuno na-mi nenda na kuno, hukatungananane mugolokolo-ni.
   You go this way, and I go that, and meet at the giant-bean stalk.
   Ni fiho za kipesa.
   The sticks in the house wall.

5. Fumo ra Mwa-Tela ridunga kosi-kosi.
   Mwa-Tela's spear prods at either end.
   Ni muts'i.
   It is a pestle.

6. Fw-alume ahaahu, akiuka mumwenga, k'afurya wari.
   We are three men, (but) when one (of us) goes away, we get no rice to eat.
   Ni mafigo.*
   It is the three stones of the hearth.

[* Rikiuka mwenga garya mairi mut'u k'aadima kugit'ira chakurya: When one is gone, a man cannot cook food with the two that remain.]
   Grandmother, carry me on your back [like a babe].
      Ni urirl.
      It is a bedstead.

8. K'akilumika.
   It is not to be bitten.
      Ni kikokora.
      It is the elbow.

   It is not visible.
      Ni k'ogo.
      It is the back of the head.

10. K'akiuka-ts'i.
    It never rises up from the ground.
      Ni kisima.
      It is a well.

    A sort of a tiny melon on a rock.
      Ni nundu ya ng'ombe.
      It is the hump of a cow.

12. Kodza ra mugandi ragandiza-ts'i yosi.
    The sycamore leaf has extended over the whole land.
      [Probably, Ni k'umbi-k'umbi ya dzitso.
        It is the eyelid.—Compiler.]
      Uziku ukidza nindalala.
      When evening comes I shall go to sleep.

    Father's fowl has laid among the thorns.
      Ni ndimu.
      It is a lime-fruit.

14. Kubuma k'anda-k'anda.
    Slapping out along-side [as children playing in a stream].
      Ni m'oho.
      It is fire.

15. Kurima m'nda m'bomu ela ukadza vuna loya.
    Cultivating a big patch, but you come to reap (only) a handful.
      Ni nyere.
      It is the hair (when it is being shaved).
16. *Kwenda tsembena hata nikiangira nyumba-ni sutu p’aka wa baba ku-m’gwira mukira.*
Walking about, at last I came into the house, and there was nothing for it but to catch hold of father’s cat by the tail.

   *Ni k’aha ya madzi, kuhekera.*
   *It is the water-ladle, to dip (the water) out with.*

17. *Magoma mairi k’agalam’sanya.*
   *Two cows (lit. full-grown females), [and yet] they never salute.*

   *Ni nyumba mbiri za kure na kure.*
   *It is two houses that are far apart.*

   *Two cows, in the open field.*

   *Ni mahombo.*
   *It is the breasts.*

19. *Magoma mëri, kushindana!*  
   *Two cows a-racing!*  

   *Ni magulu.*  
   *It is the legs.*

20. *Mbala na mwana-we madzakugonyeza k’unde-zo.*
   *The antelope and her young one have finished up your beans for you.*

   *Ni sago na lwalwa.*  
   *It is the upper and nether millstone.*

21. *Mudhao mure k’aufunga k’uni.*
   *A long-bond [indeed, but it] binds not the firewood.*

   *Ni ngira.*  
   *It is a path.*

22. *Mwa-Mbita, kilolongo!*  
   *Son of Mbita, [put them] in a row!*  

   *Ni viguzo zha kipesa.*  
   *It is the posts in the house-wall.*

THE END.
DOES NOT
CIRCULATE