

**A s i a n   a n d   A f r i c a n   L e x i c o n**

No. 45

*THE CHIMWIINI  
LEXICON  
EXEMPLIFIED*

by **Charles W. Kisseberth and  
Mohammad Imam Abasheikh**

Research Institute for Languages and Cultures  
of Asia and Africa (ILCAA)  
Tokyo University of Foreign Studies 2004



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Research Institute for Languages and Cultures of Asia and Africa (ILCAA)  
Tokyo University of Foreign Studies  
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Japan

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## PREFACE

### *The goal of this dictionary.*

This volume attempts (a) to document the lexicon of Chimwiini and (b) to exemplify the morphological, phrasal and sentential patterns of the language as fully as possible given the limitations of our research. Given these goals, most of the lexical entries (whether lexical words or morphological units) are exemplified by multiple examples. The examples include single words, phrases, and sentences. From the point of view of a purely lexical study, the examples are often redundant (i.e. do not provide new information about the meaning or use of the item in question). They do, however, serve the purpose of richly documenting a little studied, endangered language. Many of the example sentences derived from a body of tape-recorded texts written, recorded, or collected by the native-speaker co-author, MIA. Others derive from elicitation sessions. The elicited examples tend perhaps to be somewhat on the banal side, but are utilized primarily to exemplify the syntactic properties of simple and morphologically “extended” verbal forms.

Chimwiini is a dialect of Kiswahili which has, for some centuries, been spoken in the town of *Mwiini* (generally known as Brava or Barawa) in southern Somalia. Brava was at one time not the only location in Somalia where forms of Kiswahili were spoken. Historical evidence shows that some centuries ago, Kiswahili was spoken at least as far north as Mogadisho. The Somali language eventually displaced Kiswahili in Somalia except for Brava. The people of Brava (numbering roughly 10,000 in the early 1970’s, according to MIA’s estimate) somehow resisted the Somali language hegemony. Civil war and the political chaos in Somalia in the first part of the 1990’s have apparently led to the dispersal of the population of Brava, with many people currently refugees in Kenya or further afield. The present outlook for the language’s continued existence looks bleak indeed.

While Chimwiini is a dialect of Kiswahili, its differences from Kiswahili in phonology (especially in the prosodic features of length and accent), morphology, and lexicon (due in large part to the significant influence of Somali) warrant detailed study of all aspects of its structure. The present writers set out to do this beginning in 1973. For nearly five years, we worked with some regularity (though hardly full-time, as the first author was involved in other research as well and the second author was completing a Ph.D. in linguistics at the University of Illinois) and organized much material on the language. Unfortunately, after 1978, we have only had two opportunities (of about a month each) to continue our collaboration: both of these research stints were largely restricted to the transcription and glossing of the Chimwiini texts mentioned above.

The final form of this lexicon is the work of CWK, utilizing all the materials and recordings from his collaboration with MIA over the years. There was no opportunity to submit the final version for MIA’s corrections, thus MIA is not responsible for any errors that occur (but on the other hand is directly responsible for the richness of the documentation and the depth of the understanding of Chimwiini structure that we were able to achieve). The limitations of our insight into the prosodic structure of the language at the time we collected the material, the lack of opportunity to recheck much of the data, and the passage of time between the gathering of the data and the preparation of the final manuscript, guarantee that the errors will occur to a degree beyond what would normally be expected. Furthermore, the fact that the manuscript was prepared over a period of decades and involved numerous shifts in the word processing program and fonts has doubtless led to numerous inconsistencies of formatting that escaped editorial attention during the final stages of manuscript preparation.

We would like to thank the Research Board of the University of Illinois who provided financial support for the original research in the 1970’s, and we would like to express our gratitude to the Research Institute for Languages and Cultures of Asia and Africa for making it possible for CWK to spend a year in Japan completing this dictionary.

### ***The organization of the entries.***

The entries in this dictionary have the following component parts:

(a) head entry

Verbal words are alphabetized in terms of the initial sound of the verb root. For the most part, the root is embedded in its infinitive form, with the infinitive prefix separated (**ku-**, **x-**, **k-**) from the root by a hyphen. There are a few verbal items of invariant shape that are simply alphabetized by their initial sound. Nominal words are alphabetized by the initial sound of the nominal root, with their obligatory noun class prefix separated from the root by a hyphen. Adjectival roots that show standard Bantu agreement patterns (i.e. vary their prefix in accordance with the noun class of the nominal they modify) are alphabetized according to the initial sound of the root; these roots are preceded by a hyphen, but no prefix is attached. Other adjective roots that do not show this standard agreement pattern are alphabetized according to the initial sound of the root, but their (largely) invariable prefix is shown separated from the root by a hyphen. Invariant words (many of which are doubtless of complex morphological origin but which do not reflect their compositional nature in any clear fashion) are alphabetized according to their initial sound and no morphological structure is indicated.

(b) grammatical information

Roots are generally identified as being verbal (=v.), nominal (=n.), adjectival (=adj.), or adverbial (=adv.) in nature. Other items are identified as being prepositions (=prep.), conjuncts (=conj.), interjections (=interj.), particles (=part.). Affixes are assigned labels that are hopefully fairly transparent in the Bantu context.

(c) source

This portion of the entry gives some information about the source of the item in question (from a historical point of view). If the item seems to be clearly, or even possibly, related to an item that occurs in Kiswahili [=Sw.], we cite the Kiswahili item. In most cases, we cite the page number where the item can be found in Johnson's *A Standard Swahili-English Dictionary* [=SSED]. In some cases, where we did not find the item in SSED, we cite the page number from Morino and Nakazima's *A Dictionary of the Swahili Language* [=M&N] or from Sacleux's *Dictionnaire Swahili-Français* [=Sac]. In the cases where these sources have indicated the item is borrowed from some other language, we indicate the language from which they suggest the item comes. The usual sources for these borrowings are: Arabic [=Ar.], English [=Eng.], Hindi [=Hind.], Persian [=Pers.]. If Chimwiini [=Mw.] has borrowed an item (but other Sw. dialects seem not to have borrowed that item), then we have indicated the apparent source – the usual languages in this case are Arabic [Ar.], English [=Eng.], Italian [Ital.], and Somali [Som.]. We have used Wehr's *Arabic-English Dictionary* [=W] as our point of reference for Ar. We have for the most part kept Wehr's transcription symbols, but have replaced a few symbols, using **θ**, **ð** and **x** in place of underscored **ǰ**, **đ** and **k**. We have used various sources for identifying Som. loanwords, and sometimes cite one, sometimes another: Abraham's *Somali-English Dictionary* [=Ab], Farah and Heck's *Somali Wörterbuch* [=F&H], and Keenadiid's *Qaamuuska Af-Soomaaliga* [=AS]. We have made some adjustments when citing lexical items from Ab. In the case of verbs, we generally strip away suffixes and cite just (what we take to be) the root or stem. With respect to orthography, we have used the present-day orthography and replaced Ab's [d] by **dh**, Ab's modified **h** (he uses different modifications in the head and inside the entry) by **x**.

It must be stressed that the source information is very partial. In some cases, this is due to the lack of available materials. In particular, many words that appear to be of Somali origin could not be located in the Somali lexical sources. This may be due in part to the fact that Mw. is spoken in southern Somalia, and the local dialects are distinct from the more northerly dialects that are represented in the published literature. But another reason for the gaps is that this aspect of the lexicon was something that was added relatively "late in the game", and our publishing deadline simply did not permit searching the origins of every item. We hope, at some point in the future, to provide addenda to the dictionary that will include the identification of more sources.

(d) examples

The examples consist of a *transcription* and a gloss. We have little to say here about the glosses. They are simply an attempt to provide a rough translation of the Mw. examples. The transcriptions, on the other hand, require extended discussion.

With regard to *segmental phonology*, the transcriptions follow the orthography that is presented in the “Sketch of Chimwiini Phonology and Morphology” below, and no discussion is required here. Some discussion is required, however, with respect to our transcription of prosodic matters – specifically, vowel length and accent – in the examples.

Vowel length in Chimwiini is “phonemic”, but there are also complex principles that both create long vowels and also require shortening of long vowels. These are discussed in the “Sketch”. Accent is also somewhat complex. Lexical items are characterized by penultimate accent in the unmarked case, but there are morphosyntactic factors that trigger ultimate accent. The principles governing vowel length and accent are critically dependent on the parsing of sentences into “prosodic phrases” [=PP]. Whether a vowel can be long depends on its position in the PP; whether a vowel is accented or not also depends on its position in the PP. As it turns out, the location of accent *unambiguously* reveals the parsing of sentences into prosodic phrases. Vowel length, on the other hand, *may* unambiguously reveal the parsing of a sentence into PP’s, but it does not always do so.

In principle, we would have liked to record each and every example in what we might call a *narrow transcription*. That is, we would have liked to indicate whether a given vowel was long or short, accented or not, and how each example is organized into prosodic phrases. Many of the examples in this book are in fact given in such a narrow transcription. These examples can be recognized as follows: there is a left bracket (“[”) at the beginning of the example and a right bracket (“]”) at the end; the right edge of all phrases except the last one is marked by a slash (“/”); short vowels are written with a single symbol (e.g. *a*) while long vowels are written double (e.g. *aa*); and accented vowels are written with an acute accent mark over them (e.g. *á*) while unaccented vowels have no accent mark.

While we would have liked to always give a narrow transcription, this has not been possible. Unfortunately, at the time when the data was collected, we did not fully understand the accentual system. While we made an attempt to accurately transcribe the vowel length facts of every example we collected (and believe that our observations in that regard are generally accurate), we could not mark the accent fully. We were able to note the occurrence of ultimate accent in a wide range of cases, but the presence or absence of penultimate accent was not recorded and there were many instances of final accent that were not detected at the time.

Recently, we have achieved a much better understanding of accent, and armed with that understanding, it is possible to re-examine material that was tape-recorded and assign such material a narrow transcription. It is also possible to return to many examples that we collected (but did not tape record) and assign them an accentual structure and a PP-phrasing that is undoubtedly correct. But there are various reasons why this is not always possible: (a) vowel length is alone not sufficient to determine the phrasing in some cases; (b) our understanding of the location of accent may not be sufficiently fine-grained to deal with every example encountered; (c) there are variations possible in the phrasing and thus if the material was not recorded, it is not always possible to determine which variant was actually employed. As a result of our inability to provide narrow transcriptions in such cases, we have introduced two other modes of transcription. One we call a *broad transcription*. A broad transcription indicates which vowels are long and which are short. It indicates the presence of a PP boundary (again with a slant mark) when vowel length facts (and/or final accent) reveal clearly that there is a PP boundary; but in cases where vowel length itself does not *unambiguously* tell us whether there is a PP boundary, no slant line occurs. This means that the transcription does not represent the precise phrasing (and the proper accent cannot therefore be assigned to the sentence, since accent depends on phrasing). While it does contain the information about accent that are contained in our notes (specifically, the presence of final accent on particular vowels), it does not contain *exhaustive* information (since there were certainly final accents that we may not have noted). Broad transcriptions are not enclosed in brackets. Another type of transcription we can refer to as *phrasing-free*. These transcriptions are essentially identical to our original recording, with vowel length transcribed (hopefully accurately) as well as (at least some) final accent, but no indication of where phrases end. The phrasing-free transcriptions are not bounded by brackets and have no slash marks. Phrasing-free examples represent both cases where we simply made no attempt to analyze them into phrases and also cases which,

after examination, proved to have sufficient uncertainties that we thought it would inappropriate to give them a broad transcription.

There is one further type of transcription, which we can refer to as *prosody-free*. These transcriptions do not distinguish vowel length, do not mark accent, and have no indication of phrasing. Prosody-free transcriptions are written in *italics*. These transcriptions are required by two quite different types of data: (1) A few examples we received only in written form and thus cannot be certain of the prosody of the examples. (2) Other examples come from sung texts where the prosodic structure (vowel length, accent) of the language is not transparently maintained and where gemination is clearly employed as a prosodic device. Instead of ignoring this body of textual material, we have resorted to the prosody-free transcriptions for such material. Thus the reader must be warned that were these examples to actually be spoken, there would be little resemblance between these transcriptions and the actual sounds.

(f) phrases

We have sometimes listed, separately from the main entry for the lexical item, common phrases in which a lexical item appears. This separation is by no means made consistently.

(g) related items

If there are items in the language that are morphologically or historically related to the entry, we have listed these. Many morphological formations in Mw. are totally productive. We have listed very many of these productive formations, but have certainly made no attempt to list *every* form that is possible. In particular, only forms that were elicited, or constructed by MIA, or appear in the collection of texts are listed in the dictionary. Only very occasionally does a form appear that CWK constructed on the basis of the productive patterns of the language, and in every case these constructed forms are marked with the symbol “\*\*” in front of the entry.

(h) notes

Occasionally, at the end of an entry we have added a note discussing some aspect of the entry. The abbreviations used here should be self-evident: Etym. (=Etymological), Hist. (=Historical), Morph. (=Morphological), Phon. (=Phonological), Syn. (=Syntactical).

# A Phonological and Morphological Sketch of Chimwiini

## A. Phonology.

The phonological structure of Chimwiini will be sketched in terms of the segmental phonemes (consonants and vowels), the segmental morphophonemic rules (these are almost always highly dependent on morphological considerations), and the prosody (of which vowel length and accent are both critical ingredients). The prosody is both the most complex aspect of Mw. phonology and also the aspect that most distinguishes Mw. from other Kiswahili dialects. We have attempted to describe the prosody in sufficient detail as to allow the reader to recognize some of the recurring prosodic patterns in the example sentences.

### A.1. Segmental Phonemes.

#### A.1.a. Consonants.

The consonantal phonemes of the language are listed in (1):

(1)	labials:	p, b, f, β, v	w	m	mp <sup>h</sup>	mb
	dentals:	t, d, θ, ð	l	n	nt <sup>h</sup>	nd
	coronals:	t, d, dh, s, z	l, r	n	nt <sup>h</sup>	nd
	alveopalatal:	ch, j	y	ny	nch <sup>h</sup>	nj
	velar:	k, g, x, gh			nk <sup>h</sup>	ng
	uvular:	q (varies freely with: x)				
	glottal:	'				

Examples of these consonants are provided in (2):

(2)	<b>labials</b>		
	[píka] 'cook!'	[bíga] 'hit!'	[fikíra] 'think!'
	[úβla] 'kill!'	[vúna] 'harvest!'	[wáawa] 'father'
	[máayi] 'water'	[mp <sup>h</sup> úunda] 'donkey'	[kíimba] 'to sing'
	<b>dentals</b>		
	[sh <sup>h</sup> tézo] 'button'	[ku <sup>h</sup> dáara] 'to touch'	[θúumu] 'garlic'
	[ðá'íifu] 'weak'	[lulu] 'pearl'	[náma] 'meat'
	[múunt <sup>h</sup> i] 'pestle'	[ndála] 'hunger'	
	<b>coronals</b>		
	[múti] 'tree'	[chidévu] 'chin'	[kudhóora] 'to guard'
	[chisíma] 'well'	[kuzíika] 'to bury'	[kulóota] 'to dream'
	[kuráaga] 'to be late'	[chínu] 'mortar'	[múunt <sup>h</sup> u] 'person'
	[ndúundo] 'hammer'		
	<b>alveopalatal</b>		
	[xchiimbíla] 'to flee'	[kuhujúma] 'to attack'	[kuyéla] 'to be full'
	[nyóki] 'bee'	[nch <sup>h</sup> imbiilé] 'I fled'	[njibiilé] 'I replied'
	<b>velar</b>		
	[lkóombe] 'metal spoon'	[gáari] 'car, truck'	[xpíka] 'to cook'
	[lúgha] 'language'	[n-k <sup>h</sup> ála] 'crab'	[xfúunga] 'to close'

**uvular and glottal**

[qísa] ‘story’ (also: [xísa])

[ku'ixáaba] ‘to punish’

Most of these consonantal phonemes are unproblematic. A few require a bit of discussion. The status of *β* is not by any means certain. It can be found pre-consonantly in a few words (though we sometimes recorded *b* as well):

(3) [kíβri], [kíβri] ‘arrogance’

[kúβla] ‘to kill’

On the other hand, *β* also occurs in a few words as a variant of *w* in intervocalic position. There are, however, many words with an intervocalic *w* which have not been recorded with a *β* variant.

(4) [kuhawáara] or [kuhaβáara] ‘to curse’

[díwi] or [díβi] ‘bull’

but:

[kuwóna] ‘to see’ (never recorded as \*[kuβóna])

The glottal stop has a very marginal range of occurrence inside a morpheme; its appearance in this environment seems to be confined to loanwords.

(5) [xadá'a] ‘to cheat’

[ku'íisha] ‘to live’

Verb stems that have an initial glottal stop when a prefix precedes will elide that glottal stop when there is no prefix.

(6) [áasa] ‘disobey, rebel!’

[asíize] ‘(s)he disobeyed, rebelled’

vs.

[chi-'áasa] ‘if (s)he disobeys’

[m-'áasa] ‘one who disobeys’

[naku'áasa] ‘(s)he is disobeying’

Glottal stops are sometimes inorganic elements inserted to separate vowels. These inserted glottal stops are discussed below in the section dealing with vowel sequences in Mw.

The uvular consonant *q* only occurs in Arabic or Somali loanwords, and it is freely replaced by *x*.

The voiceless stops and the voiceless affricate are aspirated when they are part of a prenasalized consonant. Prenasalized consonants exist underlyingly, but also may be formed through morphological concatenation. We discuss the latter phenomenon in the section on morphophonemic phenomena. There are a few loanwords where a sequence of nasal plus voiceless stop occurs and the stop is not aspirated: [santúuri] ‘a gramophone’, [stántíivo] ‘badge’, [bónṭa] ‘bridge’. We regard these cases as involving a consonant cluster rather than a prenasalized stop.

**A.1.b. Vowels.**

The vowel phonemes are the usual ones for a five vowel Bantu system and do not differ in any respect from the other Sw. varieties.

(7) a, e, i, o, u

As discussed in more detail below in the section on prosody, Mw. contrasts short and long vowels. In this respect it differs dramatically from Sw., which does not have a short/long vowel contrast but rather lengthens vowels in penult position (presumably penult in some sort of phrase, but we are not familiar with any careful account of how the phrase is determined in Sw.). We write the Mw. long vowels by doubling the vowel symbol.

Examples of the Mw. vowel phonemes:

(8) *a* and *aa*

[ápa] ‘here’

[xsáala] ‘to remain’

<i>i</i> and <i>ii</i>	[iyi] ‘this’	[kumíira] ‘to filter’
<i>e</i> and <i>ee</i>	[xpeléka] ‘to send’	[xpeeléka] ‘able to be swept’
<i>u</i> and <i>uu</i>	[úyu] ‘this’	[lulu] ‘pearl’
<i>o</i> and <i>oo</i>	[xpóka] ‘snatch’	[xsóoma] ‘to read’

In native Bantu words, the vowel in a sequence of vowel+prenasalized consonant are regularly long. Some examples:

- (9) [sh-kóombe] ‘cup’                      [núumba] ‘house’  
 [chíi-nt<sup>h</sup>u] ‘thing’                      [ku-núunk<sup>h</sup>a] ‘to smell’

As we shall see in the discussion of prosody below, there are positions in the word or phrase that bar this length from manifesting itself.

In Mw., vowels do not occur in succession inside a word. One vowel is always separated from another vowel by a consonant (at times this may be an epenthetic glottal stop). Sw. orthographic practice fails to indicate the perhaps predictable glide that often separates vowels (e.g. we write *nguvo* ‘cloth’ whereas this word is written in Sw. as *nguo*). Sw. seems however to have vowel-vowel sequences where there is no consonant separating the vowels – e.g. *aa* in words like *tamaa* ‘longing, desire’. The two *a* vowels here belong to different syllables and are not a single long vowel. Mw. does not have such structures.

## A.2. Morphophonemic rules.

There are few if any segmental morphophonemic rules in Mw. that are totally free from grammatical factors. Here we simply summarize some of the recurring segmental phenomena, without entering into any detailed account of the conditioning factors, exceptions, etc.

### A.2.1. Vowel morphophonemics.

The high vowel in prefixes elides (a) in obstruent-initial prefixes when a voiceless obstruent follows and (b) in sonorant-initial prefixes in most situations. The elision of the vowel may then trigger consonantal modifications whereby a stop becomes a fricative and a voiced fricative will become voiceless. Examples:

- (10) /ku-pika/ ‘to cook’ = [x-píka]  
 /chi-kapu/ ‘basket’ = [sh-kápu]  
 /zi-pishi|a/ ‘cl. 10 were cooked’ = [s-pishi|a]  
 /mu-kono/ ‘arm’ = [m-kóno]  
 /li-mweengu/ ‘the world’ = [l-mwéengu]

Some morphemes resist this elision: /mi-kono/ ‘arms’ is realized as [mi-kóno], /xu-piki|i|e/ ‘(s)he cooked for you’ is realized as [xu-piki|i|e]. Prefix vowels that would ordinarily elide do not do so if that would create a three consonant cluster: /chi-chi-pika/ ‘if we cook’ becomes [sh-chi-píka], but not \*[sh-sh-píka].

A high vowel in certain CV prefixes will assimilate the quality of a following vowel and yield a long vowel (but see the discussion of vowel length in the prosody section).

- (11) /ku-ala/ ‘to plant’: [k-áala]                      /ku-iwa/ ‘to know’: [k-íiwa]  
 /ku-oloka/ ‘to go’: [k-oolóka] ‘to go’                      /ku-epuka/ ‘to avoid’: [k-eepúka]  
 /hu-ingila/ ‘x habitually enters’: [h-iingíla]                      /hu-enda/ ‘x hab. Goes’: [h-éenda]  
 /si-eleze/ ‘don’t explain!’: [s-eeléza]                      /si-oloke/ ‘don’t go!’: [s-ooloké]

However, in the case of the class prefix *mu-*, the vowel glides to *w* and compensatorily lengthens a following vowel:

- (12) /mu-aana/ ‘child’ = [mw-áana]  
 /ku-mu-eleza/ ‘to explain to him’ = [ku-mw-eeléza]

Similarly, prefixes of the shape *i* and *u* glide and compensatorily lengthen a following vowel:

- (13) /i-ize/ ‘[cl. 9] refused’: [yíize]                      /u-ize/ ‘[cl. 3] refused’: [wíize]

In a limited range of cases, successive vowels across morpheme boundary are separated by a glottal stop:

- (14) glottal stops separates a low vowel at the end of a prefix when a vowel follows:  
[ha-’i-vívi] ‘it (cl. 9) will not ripen’

glottal stop separates stem vowels in reduplication:  
[ku-uluka-uluka] ‘to jump and jump’: [k-uuluka’ulúka]

glottal stop separates a vowel-final prefix and a vowel-initial object prefix:  
[si-’i-kuumbúki] ‘I do not remember [cl. 9]’

Vowels are lengthened in front of particular enclitic elements. Most likely these enclitics historically were vowel initial and thus the phenomenon is connected to (11) above.

- (15) lengthening before the locative enclitic =*ni*  
[súuxu] ‘market’                      [suxúu=ni] ‘in the market’  
[míiko] ‘kitchen’                      [mikóo=ni] ‘in the kitchen’

lengthening before the plural imperative enclitic =*ni*  
[olóka] ‘go!’                      [olokáa=ni] ‘pl. go!’  
[sóoma] ‘read!’                      [somáa=ni] ‘pl. read!’

Vowel quality alternations are limited. Vowel harmony (whereby high vowels lower to mid after a mid vowel) operates on certain verbal extensions. The relevant morphemes are listed below:

- (16) applied suffix *il*  
[ku-reeb-él-a] ‘to stop for’, [x-soom-él-a] ‘to read for, with, to’  
cf.  
[x-pik-íl-a] ‘to cook for’, [ku-lum-íl-a] ‘to bite with’, [x-paand-íl-a] ‘to climb for, with’

applied suffix in its *iliz* alternant  
[x-kesh-eléza] ‘to stay up all night by means’, [x-som-esh-eléz-a] ‘to teach for, with’  
cf.  
[x-fany-ilíz-a] ‘to do for, with’

causative suffix *ish*  
[ku-reeb-ésh-a] ‘to cause to stop’, [x-soom-ésh-a] ‘to teach’  
cf.  
[x-faany-ísh-a] ‘to make s.o. do s.t.’

potential/stative suffix *ik*  
[x-soom-ék-a] ‘to be readable’, [ku-reeb-ék-a] ‘to be stoppable’  
cf.  
[x-faany-ík-a] ‘to be doable’

perfective/past suffix *ii*  
[reb-éel-e] ‘(s)he stopped’, [som-éel-e] ‘(s)he read’  
cf.  
[pish-íl-e] ‘(s)he cooked’

A sequence of these extensions will all be subject to harmony:



- (17) [reb-e]\_ée]\_e] ‘(s)he stopped for’

It should be noted that not all suffixal high vowels are subject to vowel harmony. For example, the negative final vowel *i* does not exhibit harmony: [ha-sóom-i] ‘(s)he doesn’t read’.

There is one other morphophonemic change in vowel quality. The infinitive prefix *ku* is altered to *ki* in front of certain object prefixes (which are characterized by having an *i* vowel in their surface or underlying structure).

- (18) /ta-ku-ni-saameha/ ‘(God) will pardon you pl.’: [ta-ki-n-saaméha]

### A.2.2. Consonant morphophonemics.

Consonantal morphophonemics are confined to cases where consonants come into contact with one another. Whenever a high vowel elides from an obstruent-initial prefix, a sequence of obstruents results. The first becomes a fricative and assimilates the voicelessness of the following voiceless obstruent.

- (19) /ku-pika/ > /k-pika/ > [x-píka] ‘to cook’  
 /chi-pete/ > /ch-pete/ > [sh-péte] ‘ring’  
 /ku-zi-pika/ > /ku-z-pika/ > [ki-s-píka] ‘to cook [cl. 8]’

There are numerous morpheme-medial prenasalized stops in Mw. as noted under the section on Mw. phonemes. In addition, prenasalized stops are formed through the juxtaposition of various nasal morphemes and a following consonant.

The relevant nasal morphemes are:

- (20) the class 9/10 noun class prefix as well as the class 9/10 adjective agreement prefix:

the 1 sg. subject and object prefix *ni* which usually elides its vowel when before a consonant

The nasal in these morphemes acquires the same point of articulation as the following stop, and if that stop is voiceless, it becomes aspirated.

- (21) [m-p<sup>h</sup>óondo] ‘poles’ (cf. [l-póondo] ‘pole’)  
 [n-k<sup>h</sup>úta] ‘walls’ (cf. [l-kúta] ‘wall’)  
 [n-<sup>h</sup>téke] ‘that I laugh’ (cf. [n-téke] ‘that you pl. laugh’)

The sonorants harden when they and a preceding *n* join together to form a pre-nasalized stop. Thus *N + w* yields *mb*, *N + l*, *r* yields *nd*, *N + y* yields *nj*.

- (22) *N + w* yields *mb*  
 [m-bashile nuumbá] ‘I built a house’ (cf. [Ø-washile núumba] ‘[cl.1] built a house’, [n-washile nuumbá] ‘you pl. built a house’)  
 [m-bóne] ‘that I see’ (cf. [n-wóne] ‘that you pl. see’, [ni-m-wóne] ‘that I see him/her’)  
 [m-báwo] ‘planks’ (cf. [l-wáwo] ‘plank’)

*N + l* yields *nd*

[Ø-n-dooséle] ‘[cl.1] dreamed about me’ (cf. [Ø-m-looséle] ‘[cl.1] dreamed about [cl.1]’ and [Ø-n-looséle] ‘[cl.1] dreamed about you pl.’)

*N + l* yields *nd* (note that the dental *l* does not seem to yield a dental *ɖ* when hardened):

[i-na-n-dáaza] ‘it hurts me’ (cf. [i-na-m-láaza] ‘it hurts him/her’, [i-na-n-láaza] ‘it hurts you pl.’)  
 [n-dími] ‘tongues’ (cf. [lími] ‘tongue’)

*N + r* yields *nd*

[wa-ku-n-dáasha] ‘they are following me’ (cf. [wa-ku-m-ráasha] ‘they are following him/her’ and [wa-ki-n-ráasha] ‘they are following you pl.’)

N+y yields *nj*

[n-jéze] ‘that I fill’ (cf. [n-yéze] ‘that you pl. fill’)

[wa-n-jutishíize] ‘they caused me to regret’ (cf. [wa-m-yutishíize] ‘they caused him/her to regret’,

[wa-n-yutishíize] ‘they caused you pl. to regret’)

There are some morpheme-specific alternations involving the consonant *l*. In particular, the *l* of the applied and perfect suffixes changes to a dental *l̥* when preceded by *l*, *l̥*, or *r*.

- |      |   |                                     |
|------|---|-------------------------------------|
| (23) | [wa-sul̥-iil̥-e] ‘they wanted’                            | [wa-faðil̥-iil̥-e] ‘they preferred’ |
|      | [x-tál̥-íl̥-a] ‘to choose for’ (cf. [x-tá]a] ‘to choose’) | [wa-gur̥-iil̥-e] ‘they moved’       |
|      | [k-uul̥-íl̥-a] ‘to buy for’ (cf. [k-úula] ‘to buy’)       | [ku-tafsiir̥-íl̥-a] ‘to explain to’ |

A stem-final *l*, having induced the perfect and applied affixal *l* to change to *l̥* will then itself convert to *l̥* ordinarily (cf. [k-uul̥-íl̥-a] ‘to buy for’). There are a few exceptions (cf. [wa-faðil̥-iil̥-e] ‘they preferred’).

The passive suffix /oow/ requires that a preceding *l* change to *l̥*; this takes place even when the passive morpheme has a zero alternant in the perfective stem.

- (24) /ku-al-oow-a/ ‘to be planted’: [k-al-óow-a] ‘to be planted’  
 /big-iil-Ø-a/ ‘(s)he was beaten’: [bish-íl̥-a]  
 (cf. /big-iil-e/ ‘(s)he beat, hit s.o.’: [bish-íl̥-e])

### A.3. Prosody.

In order to understand the prosodic pattern of Mw., it is necessary to recognize that each utterance is fragmented (exhaustively) into “prosodic phrases” (=PP’s) on the basis of syntactic structure and emphasis. Each PP is characterized by the presence of an accented syllable, either the penult or the final syllable of the PP. A long vowel (whether underlying or expected by virtue of various vowel lengthening principles) can be realized as long just in the event it is in the penult position in the PP (or the antepenult, if the penult is short). In the paragraphs below we sketch the vowel length pattern, the accentual pattern, and the factors that determine how a sentence is partitioned into phrases.

#### A.3.1. Word-level Prosody

##### A.3.1.1 Vowel Length (word-level).

In Mw., vowel length is contrastive – one simply must learn that certain vowels are long, whereas others are short. Some examples where both long and short vowels occur in the same or similar environments:

- |      |                          |                                     |
|------|--------------------------|-------------------------------------|
| (25) | [x-kúla] ‘to grow’       | [x-kúula] ‘to extract’              |
|      | [sómo] ‘namesake’        | [sóomu] ‘fasting’                   |
|      | [x-téka] ‘to fetch’      | [x-téeka] ‘to load an animal’       |
|      | [m-zígo] ‘a load’        | [ku-zíika] ‘to bury’                |
|      | [sh-táwa] ‘sp. fish’     | [sh-táawa] ‘a clay pot’             |
|      | [jirída] ‘stump’         | [ku-jíiráta] ‘to strain, bear down’ |
|      | [x-peléka] ‘to send’     | [x-peeléka] ‘able to be swept’      |
|      | [ku-baláma] ‘to promise’ | [ku-baaráma] ‘to talk’              |

These (unpredictable) long vowels in Mw. derive from long vowels in Proto-Bantu, in Arabic loanwords, or in Somali loanwords.

Some long vowels are largely predictable. In words of Bantu origin, it is fairly clear that vowels are normally lengthened in front of prenasalized consonants.

- (26) [núumba] ‘house’, [x-páanda] ‘to climb’, [x-kalaant<sup>h</sup>a] ‘to sit’

There are, however, very words where there is no lengthening in front of what are apparently prenasalized consonants – e.g., [ku-langá]a ‘to look at’. There are also a few words of non-Bantu origin that fail to exhibit lengthening – e.g. [bón]ta ‘bridge.’ We also noted above that vowel length is a predictable consequence of various juxtapositions of vowels across morpheme boundaries.

Although, long vowels occur in the underlying shapes of morphemes and as a consequence of morphophonemic rules, the actual distribution of long vowels in the word is highly restricted. There are only two environments where a long vowel may occur: in the penult of the word or the antepenult. A long vowel may not appear in word-final position (when the word is pronounced in isolation) and a long vowel may not appear in a syllable earlier than the antepenult. Furthermore, a long vowel may not occur in the antepenult and the penult at the same time (except in a few loanwords).

Whenever a long vowel (either underlyingly long or created by one of the principles discussed above) would be expected to appear in a prohibited position, it must undergo shortening. Examples:

- (27) underlying long vowels shorten when in pre-antepenult position
- |                         |                                    |
|-------------------------|------------------------------------|
| [joohá]ri ‘jewel’       | [johá]riye ‘her jewel’             |
| [ku-waa]fiqa ‘to agree’ | [ku-wa]fiqána ‘to agree with e.o.’ |
| [xaa]fiima ‘the end’    | [xa]fi máye ‘its end’              |

derived long vowels shorten when in pre-antepenult position

[ku-ele]zeka ‘able to be explained’: [k-ele]zéka  
 (cf. /ku-eleza/ ‘to explain’: [k-eel]éza)  
 [si-oloke=ni] ‘pl. don’t go!’: [s-oloké]e=ni  
 (cf. /si-oloke/ ‘don’t go!’: [s-ooloké])

underlying long vowels shorten when followed by a penult long vowel

[x-só]oma ‘to read’	[somé]e ‘(s)he read’
[ku-ré]eba ‘to stop’	[rebé]e ‘(s)he stopped’
[x-pé]endá ‘to love’	[x-pendó]owa ‘to be loved’
[x-fá]anya ‘to do’	[x-fanyó]owa ‘to be done’
[sú]uxu ‘market’	[suxú]u=ni ‘in the market’
[nú]umba ‘house’	[numbá]a=ni ‘in the house’

derived long vowels shorten when followed by a penult long vowel

[ku-uz-o]owa ‘to be sold’: [k-uzó]owa (cf. [k-ú]uza ‘to sell’)

There are some other positions where vowel length is restricted. Generally speaking, Mw. does not permit word-initial long vowels. Long vowels in this position are missing from words of Bantu origin. This prohibition explains the absence of vowel length in position before a prenasalized consonant in the following words:

- (28) [ón]go ‘brains’                      [ím]ba ‘sing!’                      [ún]ga ‘flour’

Word-initial long vowels do occur, however, in borrowed words.

- (29) [aa]bí]di ‘one who worships devoutly’                      [ó]oni ‘thirst’  
 [é]elo] ‘gazelle’                      [á]adi] ‘tradition’

When such words have a prefix attached to them, a glottal stop appears in front of the long vowel:

- (30) [chi-’é]elo] ‘dim. gazelle’                      [chi-’aa]dí]li ‘dim. just, reliable’

It is thus possible that these words should be analyzed as having an inherent initial glottal stop which elides in word-initial position.

Mw. also bars vowel length from occurring when the vowel is followed by a coda consonant (i.e. a consonant that is followed by another consonant).

- (31) [s-úβli] ‘I don’t kill’ (from: /si-uβli/) vs. [s-iinámi] ‘I don’t bend over’ (from: /si-inami/)  
 [k-íska] ‘to shake’ (from /ku-iska/) vs. [k-iínika] ‘to tilt’ (from: /ku-inika/)

There are, however, a few borrowed words which contain a long vowel in front of a coda consonant – e.g. [x-fúursha] ‘to swell up’, [awaaldára] ‘ingratitude’.

### A.3.1.2. Accent (word-level).

Accent (characterized by high pitch) is fairly simple at the word level. The default accent is *penult* in words of two or more syllables. One syllable lexical words (relatively few of these occur in the language) have accent on their only syllable.

- (32) default penult accent
- |                                    |                          |
|------------------------------------|--------------------------|
| [mú-ti] ‘tree’                     | [náma] ‘meat’            |
| [shíingo] ‘neck’                   | [x-fáanya] ‘to do’       |
| [x-saafira] ‘to travel’            | [ku-lokóta] ‘to pick up’ |
| [x-furahikíla] ‘to be pleased for’ |                          |
- final if monosyllabic
- |                            |                                    |
|----------------------------|------------------------------------|
| [nt <sup>h</sup> ó] ‘very’ | [n-t <sup>h</sup> í] ‘land, earth’ |
| [n-si] ‘fish’              | [x-pá] ‘to give’                   |

Although penult accent is the default case, there are various grammatical environments that require final accent. A list of these follows:

- (33) first and second person present and past tense forms require final accent:

[n-jiilé] ‘I ate’, [Ø-jiilé] ‘you sg. ate’ vs. [Ø-jiíle] ‘(s)he ate’  
 [n-na-x-soomá] ‘I am reading’, [Ø-na-x-soomá] ‘you sg. are reading’, vs. [Ø-na-x-sóoma] ‘(s)he is reading’

negative imperative requires final accent:

[s-piké] ‘don’t cook!’ (cf. [píka] ‘cook!’)  
 [si-boolé] ‘don’t steal!’ (cf. [bóola] ‘steal!’)

positive imperative of VCV stems requires final accent:

[imbá] ‘sing!’  
 [alá] ‘plant!’

*-ka-* conditional tense requires final accent:

[kaa-ni-já] ‘if you pl. had eaten’      [n-k<sup>h</sup>a-liindá] ‘if I had waited’

relative verb requires final accent:

[olosheló] ‘who went’ (cf. [oloshéle] ‘(s)he went’)  
 [jiiló] ‘who ate’ (cf. [jiíle] ‘(s)he ate’)

final accent triggered by the conjunct *na*:

[naa m-p<sup>h</sup>aná] ‘and a rat’ (cf. [m-p<sup>h</sup>ána])  
 [na xasaará] ‘and misfortune’ (cf. [xasáara])

### A.3.2. Prosody Beyond the Word.

The principles that we spelled out above concerning vowel length and accent are not in fact word-level phenomena, but rather operate inside what may be referred to as *prosodic* (or *phonological*) *phrases*. Specifically, vowels shorten in pre-antepenult and pre-length position not with reference to the word, but with reference to the phonological phrase. Similarly, accent is placed on the penultimate or ultimate vowel not in the word, but in the phrase. But to say that these phenomena are based on the phonological phrase

does not say much if we do not explicate how sentences are decomposed into phonological phrases. We cannot of course do this here in any exhaustive way, but we can point out some of the major factors that are at work in this decomposition of sentences into phonological phrases.

### A.3.2.1 Vowel Quantity Beyond the Word.

Before we can demonstrate clearly that vowel quantity is a phrase-level and not a word-level phenomenon, it is necessary to discuss another phenomenon in the language. Although words in isolation always end in a short vowel, *phrase-medial* word-final vowels are systematically lengthened. Some examples illustrating this word-final lengthening are given below.

(34) nominal word lengthened

[n-t<sup>h</sup>ii n-k<sup>h</sup>ávu] dry land' (cf. [n-t<sup>h</sup>i])

[mu-nt<sup>h</sup>uu mú-le] 'tall person' (cf. [múu-nt<sup>h</sup>u])

verbal word lengthened

[filee n-dáala] '(s)he died of hunger' (cf. [file] '(s)he died')

[hu-pendaa má-zu] '(s)he likes bananas' (cf. [hu-péenda])

preposition lengthened

[kamaa m-p<sup>h</sup>áka] 'like a cat'

[shoo máso] 'blunt (lit. without edge)'

[naa nóka] 'by a snake'

[ko]koo mí] 'than me'

particle lengthened

[nii lú-ti] '(it) is a stick'

This final-lengthening, however, is systematically *blocked* if the word-final vowel is in one of a set of *shortening environments*. Some examples where long vowels fail to appear on the phrase-medial word-final vowel due to its being in one of the positions barring length:

(35) pre-antepenult position

nominal word (e.g. in a N+Adjective construction)

[chint<sup>h</sup>u chiwóvu] 'something bad' [mino milúsi] 'black teeth'

verbal word (e.g. in a verb+object construction)

[kuna kaháwa] 'to drink coffee' [xsuka misála] 'to weave mats'

prepositional word

[karka xabarize] 'in her news' [na qalamú] 'and a pen'

particle

[ni chi-góbe] '(it) is short' [ni mu-lee nt<sup>h</sup>ó] '(s)he is very tall'

(36) Pre-length position

nominal word (e.g. in a N+Adjective construction)

[mali míngi] 'much wealth' [chi-buku ch-épe] 'some/any book'

verbal word (e.g. in a verb+object construction)

[ku-biga bóoli] 'to rob'

prepositional word

[na siimbá] 'and a lion' [ka péesa] 'with money'

particle  
 [ni núumba] ‘(it) is a house’                      [ni míingi] ‘it is a lot’

Besides these two common positions, there are some other positions that bar a word-final vowel from being long:

(37) when the next word begins in a vowel:  
 [mwana úyu] ‘this child’ (not \*[mwanaa úyu])

when the word-final vowel is followed by an initial consonant cluster:  
 [kubiga lkópe] ‘to blink’ (not \*[kubigaa lkópe])

when the word-final vowel is followed by a closed syllable:  
 [kubiga jársi] ‘to ring a bell’ (not \*[kubigaa jársi])

It should be emphasized that only *phrase medial* word-final vowels lengthen. Word-final vowels at the end of a sentence are always short. Word-final vowels at the end of phonological phrase are also always short, but that is not so apparent a fact until we establish more clearly the existence of phonological phrases, the matter to which we now turn.

The examination of sentences in Chimwiini establishes immediately that vowel length is not a word-level phenomenon. This is shown by the fact that words which have penultimate or antepenult long vowels when pronounced as a separate word have short vowels when they appear inside sentences. Examples:

(38)	[mwáana] ‘child’	[mwana úyu] ‘this child’
		[mwana olosheló] ‘the child who came’
	[sóoma] ‘read!’	[somaa chúwo] ‘read a book!’
		[soma chibúuku] ‘read a book!’

The shortening of the vowels in the above phrases and sentences demands explanation. The most profitable line of investigation is that the vowels are shortened because they violate the restrictions on the location of long vowels (i.e. that long vowels may only appear in penultimate or antepenultimate position, and not on both at the same time, etc.). To utilize this explanation, we must count from an endpoint that is not the word itself, but some unit that is larger than a word. This unit is what we call the Prosodic Phrase (PP). In [soma chibúuku], the root vowel in *sooma* shortens because it is too far from the end of the PP (which includes the object noun *chibuuku*).

The above data illustrate that vowel quantity and accent do not get assigned in terms of the word, but rather in some unit of structure larger than the word. Examples abound that show that this unit of structure is *not* the entire sentence. Look at the following examples, where we place a slash mark after a word whose vowel quantity and accent cannot be explained if the next word were considered as being part of the relevant structure.

(39) [mwáana/ oloshéle] ‘the child went’ (not: \*[mwana oloshéle])

If the verb [oloshéle] ‘he went’ were considered to be relevant to (i.e. part of the same prosodic unit as [mwáana]), then the long vowel in [mwáana] would be way too far from the end of the unit for length to be maintained.

We conclude that the unit of structure that the vowel quantity principles and accent refer to is something *larger than the word and smaller than the sentence*. The essential issue that must be addressed is: what principles govern the construction of the phonological phrase in Chimwiini? But before turning to that issue, we must also discuss accent beyond the word.

### A.3.2.2. *Accent Beyond the Word.*

We have seen that at the word level accent is penult in the default case, but ultimate in certain grammatical categories. However, when we examine phrases and sentences, we find that not every lexical word in the phrase or sentence is in fact accented. Examination of the material in the above section immediately demonstrates this point. As it turns out, the generalization about which words surface with accent is simple. Accent, whether penultimate or final, falls on the last word of the very same phrases that define where vowel length is permitted to occur! A few examples illustrating this point:

- (40) [mwáana/ soméele] ‘the child/ read’  
[mwana úyu/ soméele] ‘this child/ read’  
[mwáana/ somele chibúuku] ‘the child/ read a book’  
[mwana úyu/ somele chibúuku] ‘this child/ read a book’

Notice that both *mwaana* and *someele* bear an accent when they have long vowels, but both lack any accent when their vowels have shortened. The reason for this is that their vowels shorten because the following word is part of the same phrase, and they lose their accent since only the last word in the phrase bears accent.

There are accentual issues that in fact have a scope that goes beyond the PP. For instance, we have noted that first and second person past tense verb forms require final accent. Look at the example below:

- (41) [mp<sup>h</sup>ikilī]le Nuurú/ namá] ‘I cooked for Nuuru/ meat’

Note that the final accent required by this first person past tense verb appears at the end of the PP that contains this verb, but there is also a final accent associated with the following PP as well! Final accent here affects all the PP’s that make up the verb phrase of the sentence. This phenomenon will not be explored further here.

### A.3.3 *Prosodic Phrase Formation.*

Since vowel quantity and accent are dependent on how words in a sentence are phrased, it is critical that we know what the phrasing of any given sentence is (and whether variation in the observed phrasing is possible). Naturally, we can not discuss this matter fully here (it is a book length topic on its own), but we can give some very basic guidelines.

One principle of Mw. phrase-formation is that there is a phrase-break at the right edge of every “maximal projection” (specifically, a syntactic phrase with a lexical head such as NP, VP, AdjP). This means, for example, that the subject noun phrase standing in front of a verb is always separated from the verb into different phrases.

- (42) [Jáama/ ingile m̄tanáani] ‘Jaama/ entered the room’

The evidence that [**Jáama**] is in a separate phrase from [**ingile m̄tanáani**] is twofold. First of all, the penult vowel of [**Jáama**] bears an accent, which is not possible if it was not at the end of a phonological phrase. Second, the penult vowel preserves its long vowel, which is possible only if that vowel is in penult or antepenult position in the phrase. If *ingile* were counted as being in the same phrase as [**Jáama**], then the long *aa* vowel would be too far forward in the phrase to retain length on the surface.

It is not just a subject phrase that is separated from the following verb, but any sort of XP that precedes the verb:

- (43) [sí/ chibuku cha hisáabu/ chimbozele mwaalimú] ‘we/ the arithmetic book/ stole from the teacher’

The hypothesis that a word at the right edge of a maximal projection is also at the right edge of a phonological phrase also explains why successive Noun Phrases, Prepositional Phrases, Adverbial Phrases, etc., are prosodically separated (since the end of every one of these phrases constitutes the end of a phonological phrase).

- (44) successive maximal projections inside a verb phrase  
 [sí/ chimbozele mwaa]ímú/ chibuku cha hisaabú] ‘we/ stole from the teacher/ the arithmetic book’  
 [máama/ watile waanáwe/ wáanda/ maṭóoni] mother/ applied to her daughters/ eyeshadow/ on (their)  
 eyes

conjoined phrases

- [kamaa mp<sup>h</sup>áka/ na mp<sup>h</sup>aná] ‘like a cat/ and a rat’  
 [jilee náma/ na rootí] ‘(s)he ate meat/ and bread’

The above generalization about phrasing also predicts that (in the absence of any other principles) there will be no phrasal break if a word is not at the end of a maximal projection. This prediction is correct (although there *are* other considerations that will be dealt with below). For instance, a verb that is non-final in its verb phrase does not stand at the end of a maximal projection and therefore groups into the same phonological phrase as the immediately following complement:

- (45) [chingile karka muundá] ‘we entered the farm’  
 [Jáama/ ingile mṭanáani] ‘Jaama/ entered the room’  
 [uzilee náma] ‘he bought meat’

The evidence that the verb in these examples is not at the end of a PP is again twofold. If the verb were phrase-final, then (a) it would bear accent and (b) retain any intrinsic long vowel. Comparison of [chingiilé] ‘we entered’ and [chingile karka muundá] shows that in the latter case the verb is neither accented nor does it retain its long penultimate vowel. A third piece of evidence that the verb is phrase-medial comes from the fact that its final vowel may appear in lengthened form (if it is not in a shortening environment). This situation is shown in the last example in the data above.

In general terms, we can say that a phonological phrase *never* crosses the right edge of a maximal projection. There is just one class of cases where *possibly* this generalization does not hold true (“possibly” because everything depends on what the actual syntactic structure might be). A subject noun phrase, when postposed after its verb, may cohere together with that verb into the same PP. Examples:

- (46) [wánaa/ kuzijaa múke] ‘the children/ the woman had them taken from her’ (the subject of the passive verb is [múke], as shown by the zero subject prefix on the verb; if [wánaa] were subject, then the verb would have the subject prefix *wa* in initial position)  
 [sku mó/ chiya múunt<sup>h</sup>u/ kazima mp<sup>h</sup>úunda] ‘one day/ a man came (lit. came a man)/ to borrow the donkey’

Although a phrase essentially never crosses the right edge of a maximal projection, there are many cases where a phrase break *may* occur or even *must* occur at some place *other than* the end of a maximal projection. Let us survey some of these cases.

Morphologically negative verbs (in non-relative tenses) in Mw. must be phrase-final.

- (47) [mwana úyu/ hapéendi/ mázu] ‘this child/ does not like/ bananas’  
 vs.  
 [mwana úyu/ hupendaa mázu] ‘this child likes bananas’

Relative negatives do not obey this requirement:

- (48) [ha’asii kufá/ nalangale qábri] [prov.] ‘the one who does not know death/ let him look at the grave’

When an indefinite noun is modified, the indefinite noun is regularly phrase-final.

- (49) [nuzile meezá/ nk<sup>h</sup>úlu] ‘I bought a table/ big’  
 vs.  
 [nuzile mezaa nk<sup>h</sup>ulú] ‘I bought the big table’



If a word is emphasized, then it must be at the end of a PP:

- (50) [n̄jiilé/ náma] ‘I ATE/ meat’  
vs.  
[njilee náma] ‘I ate meat’

There are doubtless other factors that play a role in the phrasing of sentences, but the above summary provides a basic guide to how sentences are parsed into phrases. The many narrowly transcribed examples in the present dictionary provide countless examples of these general principles.

## **B. Morphology.**

Chimwiini morphological structure is not different in any essential fashion from Sw. and other Bantu languages; consequently, we present only the basic highlights. We assume familiarity here with Bantu morphology in general. We begin our discussion with the nominal word.

### **B. 1. Nominal Morphology.**

In this section we focus on the system of noun classes (B.1.1), the complexities associated with adjectival modification of nouns (B.1.2), possessive marking (B.1.3), demonstratives (B.1.4), and the associative construction (B.1.5).

#### **B.1.1. Noun classes.**

Bantu languages are most notable for the fact that nouns are organized into a set of noun classes, where a noun class is identified by means of the characteristic prefix that occurs on the nouns of a given class and the pattern of agreement that these nouns trigger on various words that agree with the noun in terms of class. The noun classes are often paired in the sense that one class contains the singular form of the noun and the other class the plural.

In (51) below, we list the noun classes found in Mw. and their pairings along the singular/plural dimension.

- (51) Noun Class 1:  
[m-zéele] ‘elder; parent’, [mú-nt<sup>h</sup>u] ‘person’, [m-fúla] ‘one who washes’
- Noun Class 2 (paired as the pl. form of stems found in Class 1):  
[wa-zéele] ‘elders; parents’, [wáa-nt<sup>h</sup>u] ‘people’, [wa-fúla] ‘ones who wash’
- Noun Class 3:  
[m-kóno] ‘arm’, [m-táana] ‘room’, [mú-ti] ‘tree’
- Noun Class 4 (paired as the pl. form of stems found in Class 3):  
[mi-kóno] ‘arms’, [mi-táana] ‘rooms’, [mí-ti] ‘trees’
- Noun Class 5:  
[i-yaank<sup>h</sup>úku] ‘egg’, [i-koofiya] ‘hat’, [i-jíwe] ‘stone’
- Noun Class 6 (paired as the pl. form of stems found in Class 5)  
[ma-yaank<sup>h</sup>úku] ‘eggs’, [ma-koofiya] ‘hats’, [ma-jíwe] ‘stones’
- Noun Class 7:  
[chí-su] ‘knife’, [chí-ti] ‘chair’, [sh-tóka] ‘axe’
- Noun Class 8 (paired as the pl. forms of stems found in Class 7):  
[zí-su] ‘knives’, [zí-ti] ‘chairs’, [s-tóka] ‘axes’

Noun Class 9:

[n-úmba] ‘house’            [n-gúwo] ‘clothes’            [m-p<sup>h</sup>áka] ‘cat’

Noun Class 10 (paired as the pl. forms of stems found in Class 9):

[n-úmba] ‘houses’            [n-gúwo] ‘cloth’            [n-p<sup>h</sup>áka] ‘cats’

Noun Class 10 (paired as the pl. forms of stems found in Class 11):

[n-t<sup>h</sup>áki] ‘necklaces’            [n-t<sup>h</sup>áanzi] ‘branches’            [n-k<sup>h</sup>aambála] ‘ropes’  
[n-k<sup>h</sup>úta] ‘walls’            [m-p<sup>h</sup>iindo] ‘edges’            [m-p<sup>h</sup>áande] ‘sides’

Noun Class 11:

[l-táki] ‘necklace’            [l-táanzi] ‘branch’            [l-kaambála] ‘rope’

Noun Class 14:

[u-píya] ‘newness’            [w-é]pe] ‘whiteness’            [w-éema] ‘goodness’,

Noun Class 15:

[k-iingíla] ‘to enter’            [x-píka] ‘to cook’            [ku-bóola] ‘to steal’

While the above examples illustrate the primary pairing of nouns with respect to singular and plural forms, there are some pairings that occur. Some Class 5 nouns form a plural in Class 4:

(52) [i-fúmo] ‘spear’/ [mi-fúmo] ‘spears’

There are also a substantial number of nouns which have no overt prefix and govern the agreement typical of Class 9/10 nouns, but which may add the prefix *ma-* to form an alternative plural form. When the *ma-* prefix is present, then the agreement with the noun will be Class 6 agreement.

(53) [xéema] ‘tent, tents’  
[xemaa n-k<sup>h</sup>úlu] ‘a big tent/ big tents’ (typical Class 9/10 adjectival agreement)  
[maxéema] ‘tents’  
[maxemaa ma-tátu] ‘three tents’ (Class 6 adjectival agreement)  
(neither \*[xema i-kúlu] nor [i-xema i-kúlu] ‘a big tent’ are possible, i.e. no Class 5 behavior)

A subtype of the above group of items is one where the referent of the noun is human. The agreement pattern of these nominals is a bit more complex, and will not be discussed here.

Some noun classes are used to productively to convey certain semantic notions. For example, stems may be put into [cl. 7] and [cl. 8] to form diminutive nouns.

(54) [sh-páka] ‘dim. cat’ (cf. [m-p<sup>h</sup>áka] ‘cat’)  
[sh-kúku] ‘dim. chicken’ (cf. [n-k<sup>h</sup>úku] ‘chicken’)

A noun that in its basic usage is in class 7/8, forms a diminutive as follows:

(55) [chi-j-úungu]/[zi-j-úungu] dim. of [ch-úungu]/ [z-úungu] ‘earthen cooking pot’

Nouns that are Class 7/8 as a means of conveying diminutiveness are not exactly parallel to inherent class 7/8 nouns in terms of their behavior. A divergence in behavior is noted below in the discussion of “invariable” adjective stems.

Stems are put into Class 5/4 to convey augmentation.

(56) [i-j-úungu]/ [mi-j-úungu] ‘aug. cooking pot’ (cf. [ch-úungu]/ [z-úungu] ‘earthen cooking pot’)

However, nouns which belong to Class 5/6 in their basic form exhibit augmentatives which are in class 11 in the singular and class 4 in the plural.

(57) [l-jáambi], [mi-jáambi] aug. of [i-jáambi], [ma-jáambi] ‘floor mat’

As noted above with respect to diminutives, augmentative nouns also behave differently in their agreement behavior from nouns which are inherently members of the relevant noun classes.

### ***B.1.2. Adjectives***

There are a number of adjective roots which exhibit agreement with all the noun classes in Mw. Examples of such roots:

(58) **-kulu** ‘big’, **-taka** ‘dirty’, **-huundu** ‘red’, **-le** ‘tall, long’, **-suura** ‘good’

The pattern of agreement that these roots exhibit is shown in the data set in (59).

(59) ***adjective agreement***

Class 1:

[mu-nt<sup>h</sup>u m-súura/ m-mooyi] ‘one good man’, [mu-nt<sup>h</sup>u mw-embáamba] ‘thin man’

Class 2:

[wa-nt<sup>h</sup>u wa-súura/ wa-wíli] ‘two good men’, [wa-nt<sup>h</sup>u w-embáamba] ‘thin men’

Class 3:

[mu-ti m-kúlu/ m-móoyi] ‘one large tree’, [m-lango w-embáamba] ‘narrow door’

Class 4:

[mi-ti mi-kúlu/ mi-wíli] ‘two large trees’, [mi-lango m-embáamba] ‘narrow doors’

Class 5:

[i-jiwe i-lúsi/ i-móoyi] ‘one black stone’, [i-kopa i-kúlu] ‘a big cup’

Class 6:

[ma-jiwe ma-lúsi/ ma-wíli] ‘two black stones’, [ma-kopa ma-kúlu] ‘big cups’

Class 7:

[shi-ti sh-kúlu/ chi-móoyi] ‘one large chair’, [chi-su sh-píya] ‘new knife’

Class 8:

[zi-ti zi-lúsi/ zi-wíli] ‘two black chairs’, [zi-su s-píya] ‘new knives’ (or: [zi-su s-piyaspíya])

Class 9:

[n-umbaa m-p<sup>h</sup>íya] ‘a new house’

Class 10:

[n-umbaa m-p<sup>h</sup>íya] ‘new houses’

Class 14:

[uso m-viriinge] ‘a round face’

A monosyllabic adjective root such as **-le** exhibits a slightly modified agreement when the usual agreement morpheme consists just of the vowel **i** or **u**; these prefixes are “strengthened” to **yi** and **wu** – e.g. [i-tarajaa yí-le] ‘a long step’.

There a significant number of adjective stems that are invariable (lacking any prefix) when modifying most noun classes, but acquire agreement when modifying diminutive and augmentative nouns.

(60) [xaṭári] ‘dangerous’, [dɔxáni] ‘foolish’. [mashghúulí] ‘busy’

[mu-nt<sup>h</sup>u xaṭári] ‘dangerous person’

[wa-nt<sup>h</sup>u xaṭári] ‘dangerous people’

[chi-ji-nt<sup>h</sup>u sh-xaṭári] ‘dangerous dim. person’

[zi-ji-nt<sup>h</sup>u s-xaṭári] ‘dangerous dim. people’

There are also some adjectives that have a fixed prefix in singular and plural forms. In effect, these adjectives show number agreement but not class agreement.

(61) [chi-góbe] ‘sg. short’  
[Ø-zaahídi] ‘sg. pious’

[zi-góbe] ‘pl. short’  
[ma-zaahídi] ‘pl. pious’

[mu-nt<sup>h</sup>u chi-góbe] ‘a short man’

[wa-nt<sup>h</sup>u zi-góbe] ‘short men’

[mw-aḷimu Ø-zaahídi] ‘a pious teacher’

[w-aḷimu ma-zaahídi] ‘pious teachers’

### B.1.3. Possessive enclitics/words.

The possessor, if singular, is marked by an enclitic element which agrees with the class of the possessed noun. If the possessor is plural, then it is a separate word, also agreeing with the class of the possessed noun.

(62) singular: =AG-a ‘first person sg.’, =AG-o ‘second person sg.’, =AG-e ‘third person sg.’  
plural: AG-iitu ‘first person pl.’, AG-iinu ‘second person pl.’, AG-aawo ‘third person pl.’

agreement on possessive enclitics/roots

Class 1: [mw-aaná=w-e] ‘his child’, [mw-ana w-áawo] ‘their child’

Class 2: [w-aaná=w-e] ‘his children’, [w-ana w-íitu] ‘our children’

Class 3: [m-konó=w-a] my ‘arm’, [m-laangó=w-e] ‘its door’

Class 4: [mi=laangó=y-e] ‘its doors’

Class 5: [mi-ṭaná=y-e] ‘his rooms’, [mi-ṭana y-iinu] ‘your pl. rooms’

Class 6: [ma-jiwé=y-a] ‘my stones’

Class 7: [sh-teendó=ch-e] ‘his action’

Class 8: [s-teendó=z-e] ‘his actions’

Class 9: [nuumbá=y-e] ‘his house’

Class 10: [numba z-áawo] ‘their houses’

Class 11: [l-kutá=l-e] ‘its wall’

Class 14: [u-piyá=w-e] ‘its newness’

Class 15: [ku-bigoowá=k-e] ‘his being beaten’

### B.1.4. Demonstratives.

Demonstratives (referring to nouns in the various noun classes) come in three forms. In the chart in (63), the forms in the first column can be roughly glossed as “near the speaker”, in the second column as “near the listener”, and the third column as “away from us”. There are, of course, additional uses. Notice that there are also demonstratives for place, which are listed here as Class 16, Class 17, and Class 18.

(63)

Class 1:	[úyu]	[óyo]	[úje]
Class 2:	[áwa]	[áwo]	[awáje]
Class 3:	[úyu]	[óyo]	[úje]/ [uwúje]
Class 4:	[áya]	[áyo]	[ayáje]
Class 5:	[íyi]	[íyo]	[íje]/ [iyíje]
Class 6:	[áya]	[áyo]	[ayáje]
Class 7:	[íchi]	[ícho]	[ichíje]
Class 8:	[ízi]	[ízo]	[izíje]
Class 9:	[íyi]	[íyo]	[íjew]/ [iyíje]

Class 10:	[ízi]	[ízo]	[izíje]
Class 11:	[íli]	[ílo]	[ilíje]
Class 14:	[úyu]	[óyo]	[úje]/ [uwúje]
Class 16:	[ápa]	[ápo]	[apáje]
Class 17:	[ukúnu]	[óko]	[ukúje]
Class 18:	[úmu(nu)]	[ómo]	[umúje]

The notion ‘this same one’, ‘that same one’ etc. is conveyed by what we refer to as the strong forms of the demonstrative combined with the above basic demonstratives. These formations are shown in (64):

(64)	Class 1:	[yúuyu/ úyu]	[yóoyo/ óyo]	[yéeye/ úje]
	Class 2:	[wáawa/ áwa]	[wáowo/ áwo]	[waawáje/ awáje]
	Class 3:	[wúuwu/ úwu]	[wóowo/ ówo]	[wuuwúje/ uwúje]
	Class 4:	[yáaya/ áya]	[yáayo/ áyo]	[yaayáje/ ayáje]
	Class 5:	[yíiyi/ íyi]	[yíiyo/ íyo]	[yiyíje/ iyíje]
	Class 6:	[yáaya/ áya]	[yáayo/ áyo]	[yaayáje/ ayáje]
	Class 7:	[chíichi/ íchi]	[chíicho/ ícho]	[chiichíje/ ichíje]
	Class 8:	[zíizi/ ízi]	[zíizo/ ízo]	[ziizíje/ izíje]
	Class 9:	[yíiyi/ íyi]	[yíiyo/ íyo]	[yiyíje/ iyíje]
	Class 10:	[zíizi/ ízi]	[zíizo/ ízo]	[ziizíje/ izíje]
	Class 11:	[líli/ líli]	[lílo/ lílo]	[liilíje/ ilíje]
	Class 14:	[wúuwu/ úwu]	[wóowo/ ówo]	[wuuwúje/ uwúje]
	Class 16:	[páapa/ ápa]	[páapo/ ápo]	[paapáje/ apáje]
	Class 17:	***	[kóoko/ óko]	***
	Class 18:	[múumu/ úmu]	[móomo/ ómo]	[muumúje/ umúje]

### B.1. 5. Associative construction.

The associative construction is one that “links” a head noun and a nominal complement by means of the particle *a*, which we shall refer to as the associative particle (AP). The AP has prefixed to it an agreement morpheme that agrees with the noun class of the head of the construction. The

(65)	Class 1: <i>wa</i>	[mw-ana w-a mw-eenzá=w-e] ‘child of his friend’
	Class 2: <i>wa</i>	[wa-nt <sup>h</sup> u w-a amáani] ‘men of peace’
	Class 3: <i>wa</i>	[m-lango w-a núumba] ‘door of the house’
	Class 4: <i>ya</i>	[mi-lango y-a núumba] ‘doors of the house’
	Class 5: <i>ya</i>	[i-kopa y-a máayi] ‘a cup of water’
	Class 6: <i>ya</i>	[ma-tunda ya lámna/ ka lámna] ‘fruits of different kinds’
	Class 7: <i>cha</i>	[chi-ti ch-aa mú-ti] ‘wooden chair (chair of wood)’
	Class 8: <i>za</i>	[zi-ti z-aa mú-ti] ‘wooden chairs (chairs of wood)’
	Class 9: <i>ya</i>	[akθari y-a wáa-nt <sup>h</sup> u] ‘the majority of people’
	Class 10: <i>za</i>	[ebu z-a wáa-nt <sup>h</sup> u] ‘vices of people’
	Class 11: <i>la</i>	[l-taki l-a fěða] ‘silver necklace (necklace of silver)’
	Class 14: <i>wa</i>	[u-viringo w-a i-kóopa] ‘rim of the cup’

### B. 2. Verb morphology.

The verb in Mw., as in Bantu languages more generally, is morphologically rather complex. The core of the verbal word is the verb root. The verb root may be “extended” by means of one or more derivational suffixes to form a “stem”. There is an obligatory final vowel (this is most often *a*, but *e*, *i* and *o* are used in certain “tenses”) at the end of this stem. There is one tense/aspect element that occurs inside the verb stem, the “perfective” suffix, whose location is in front of the final vowel. For example, *soom* is the root meaning ‘read’; with the obligatory final vowel, this may be a complete stem: [sóoma] ‘read!’ The root may be extended, however, to yield derived forms such as *soomel* ‘read to/for’, *somelan* ‘read to/for one another’, *soomesh* ‘teach’, *someshelez* ‘teach with, for’, etc.

The verbal word generally exhibits a variety of prefixal elements: negation markers, subject markers, tense/aspect/mood markers, object markers. In addition, there are some enclitic elements that

follow the verbal stem (including its final vowel); these enclitic elements are not discussed here but are listed in the dictionary. In the sections below we provide a brief catalogue of these component parts of the verbal word.

### **B.2.1. Verbal roots.**

The canonical form of a verb root in Mw. as in other Bantu languages is **CVC**. Some examples (all cited in the infinitive form, with the prefix separated by a hyphen but the final vowel attached to the root):

- (66) [x-píka] ‘to cook’            [ku-bíga] ‘to hit’            [x-fúla] ‘to wash’  
       [x-sóoma] ‘to read’        [ku-bóola] ‘to steal’        [ku-lóota] ‘to dream’

There are a handful of (at least superficially) consonantal stems which are monosyllabic once the final vowel is attached:

- (67) [kú-lya] ‘to eat’            [x-pá] ‘to give’            [kú-na] ‘to drink’

There are a number of longer stems, many of which would appear to have origins as a combination of a CVC verb root with a derivational suffix, but where the root now has fallen out of use in the language as a separate element. Some examples:

- (68) [x-chiimbíla] ‘to flee, run away’    [x-kookóta] ‘to drag’

Other longer verb stems are of Arabic or Somali origin.

- (69) [x-fikíra] ‘to think’                    [ku-baaráma] ‘to talk’

A couple comments are in order with respect to loan verbs. Whereas Sw. often retains in Arabic loans the Arabic final vowel, Mw. regularly replaces that Arabic vowel with the expected Mw. final vowel. Thus Mw. has [x-fikíra] ‘to think’ whereas Sw. has *kufikiri*. While Somali loan verbs are sometimes used in their “bare” form (e.g. [ku-bóola] ‘to steal’), many are extended by means of a verbal extension *at* that does not seem to have any function and whose origins are not clear to us (e.g. [ku-baráta] ‘to study’). However, this *at* element is elided in some cases when another verbal extension is added (e.g. [ku-bársha] ‘to teach’).

### **B.2.2. Verbal extensions.**

The productive verbal extensions in Mw. are listed in (70):

- (70) -an-        reciprocal  
       -il-        applied  
       -ik-        potential/stative  
       -ish-        causative  
       -oow-      passive  
       -iile-      perfective (not a “derivational” element like the preceding items)

The reciprocal extension has the shape *an* and exhibits little in the way of morphophonemic variation. A typical example is [x-fuung-án-a] ‘to arrest one another’, derived from [x-fúunga] ‘to close, tie, imprison, etc.’.

The applied suffix has the basic shape *il* (which alternates with *el* by virtue of the vowel harmony discussed above). There is an interesting allomorph *iliz/elez* which is used after stems ending in the consonants *s z sh ny*. The applied suffix conveys various meanings – it may refer to actions performed for someone’s benefit or in some cases detriment (or affecting someone related a person), actions performed using an instrument, or actions directed towards someone or something. More than one of these senses may be compatible with any given verb stem. A few examples: [x-pik-il-a] ‘to cook for or with’, [ku-bar-sh-ilíz-a] ‘to teach for or with’, [k-eend-él-a] ‘to go on behalf of, go by means of, go to’.

The potential-stative form of the verb is marked by a suffix *ik* (which varies with *ek* by virtue of vowel harmony). There are no other morphophonemic variants. This suffix is widely used in a fashion similar to the “-able” construction in English, but also has stative uses. A typical example: [x-fuung-ik-a] ‘able to be closed’.

Causative morphology is a bit complex. There is one causative suffix whose phonological structure is transparent – it has the shape *ish* (or *esh* as a result of vowel harmony); for example, [ku-míz-ish-a] ‘to make swallow’ (cf. [ku-míza]) ‘to swallow’). There is, however, an alternative formation involving the mutation of certain consonants at the end of the stem to which the suffix is added. The consonants that mutate are voiceless stops, prenasalized voiced stops, and *l*. Nonvelar voiceless stops mutate to *s*, while the velar stop mutates to *sh*. The prenasalized voiced stops and the *l* mutate to *nz* and *z* respectively. Some examples: [x-písa] ‘to let pass’ (cf. [x-píta] ‘to pass’), [x-páanza] ‘to raise’ (cf. [x-páanda] ‘to climb’), [x-kúza] ‘to rear’ (cf. [x-kúla] ‘to grow up’). However, it is not possible to predict whether any given that ends in a mutable consonant will form its causative by mutation or by the addition of the *ish* causative suffix.

The passive suffix has (in comparison with Sw.) the rather surprising shape *oow*. It does not undergo any morphophonemic changes itself, except that it is null when located after a perfective stem (see below for discussion of the perfective form of the verb). The *oow* suffix (as well as its zero alternant) does require a preceding *l* to be replaced by the dental *l̥*. For example, the verb [ku-bíga] ‘to hit’ has the passive form [ku-big-óow-a] ‘to be hit’; the verb [ku-láala] ‘to sleep’ has a (impersonal) passive form [ku-la-l̥-óow-a]; the perfect verb [bishíle] ‘(s)he beat’ has the passive form [bishíla], and the perfect form [léele] ‘(s)he slept’ has the passive form [i-léela]. It will be noticed that the passive stem requires perfect verbs to end in *a* rather than the usual *e*.

The formation of the perfect stem is highly complex in Mw. For this reason, in the dictionary we indicate the perfect stem for most of the verb stems listed (the absence of a citation of the perfect form does not mean that the regular rules do not apply, just that we happen not to have elicited the form). We cannot survey here all of the intricacies involved. It is sufficient to note that there are three main types of perfective stem.

The first type of perfective formation involves the simple suffixation of *iil* (or *eel* by virtue of vowel harmony) to a stem. The long vowel of this suffix will induce the shortening of a preceding long vowel (cf. [som-éel-e] ‘(s)he read’ based on the stem *soom*). As noted in the section on morphophonemic changes, the *l* in this suffix appears as *l̥* after other the liquids *l*, *l̥* and *r*. The *l* in also changes to *z* after a stem ending in *s*, *z*, *sh*, or *ny*: [wa-kos-éez-e] ‘they made a mistake’, [wa-tez-éez-e] ‘they played’, [wa-rash-íiz-e] ‘they followed’, [wa-fany-íiz-e] ‘they did’.

The second type of perfective formation also involves the suffixation of *iil/eel*, but in addition requires the mutation of the stem-final consonants. The consonants that may mutate are the same ones mentioned in connection with the formation of causatives, and the results of mutation are the same. There is one particularly striking consequence of the mutation of a stem-consonant: the vowel in *iil/eel* must shorten if the preceding consonant is mutated. It is also important to note that the *l* of the suffix does not change to *z* when it follows a mutated consonant, even though the result of mutation is a consonant that would typically trigger the change. Hence, [Ø-andish-il-e] ‘(s)he wrote’ (based on the stem *andik*) and not \*[Ø-andish-iz-e].

The third type of perfective stem involves no overt suffix, but rather a modification of quality and/or length of the final vowel of the stem according to the pattern: i>ii, e>ee, a>ee, o>ee, u>ii. This “vowel mutation” is for the most part limited to polysyllabic stems, particularly ones that have been extended by means of various derivational affixes (either synchronically or diachronically). However, there are a very few monosyllabic stems that display the vowel mutation form: [léele] ‘(s)he slept’ (based on the stem *laal*). Comparative evidence suggests that these monosyllabic examples are quite old.

### B.2.3. Subject and object prefixes.

Finite verbs in Mw. require the presence of a subject prefix in agreement with the person and noun class of the subject of the verb. The pattern of subject agreement in Mw. is illustrated in (71).

- (71) 1 sg.: ni-, N (i.e. a nasal that assimilates the point of articulation of the following C)  
 [ni-m-weené] ‘I saw [cl.1]’, [m-bareeté] ‘I learned’, [n-giisilé] ‘I pulled’, [n-iinzilé] ‘I sang’

2 sg.: Ø

[Ø-jibiilé] ‘you sg. answered’, [Ø-angamiizé] ‘you sg. spoiled’, [inzilé] ‘you sang’

1 pl.: chi-, sh-

[chi-wa-bishilé] ‘we hit them’, [ch-angamiizé] ‘we spoiled’, [sh-fuungilé] ‘we untied’

2 pl.: ni-, n-

[ni-m-phéelé] ‘you pl. gave me’, [n-taanzilé] ‘you pl. insulted’, [n-iinzilé] ‘you pl. sang’

Class 1: Ø

[Ø-jibiíle] ‘[cl.1] answered’, [Ø-angamiize] ‘[cl.1] spoiled’, [inzíle] ‘cl. 1] sang’

Class 2: wa

[wa-chi-wéene] ‘[cl. 2] saw us’, [wa-jibiíle] ‘they answered’, [wa-'inzíle] ‘[cl.2] sang’

Class 3: u-, w-

[kamaa múti/ u-sh-tulúka] ‘if the tree/ falls’, [chi-'u-funzile m-laangó] ‘we closed the door’

Class 4: ya-

[kamaa miti/ ya-sh-tulúka] ‘if the trees/fall’, [ni-ya-funzile mi-laangó] ‘I closed the doors’

Class 5: i-, y-

[kama ikoofiya/ i-chi-n-t<sup>h</sup>ósha] ‘if the hat./ fits me’, [ijiwe/ i-zamíle] ‘the stone/ sank’

Class 6: ya-

[kama makoofiya/ ya-chi-n-t<sup>h</sup>ósha] ‘if the hats fit me’, [majíwe/ ya-potéele] ‘the stones fell’

Class 7: chi-, ch-, sh-

[kama shpete/ sh-chi-patóowa] ‘if the ring/ is found’, [chi-ti/ chi-béele] ‘the chair got lost’

Class 8: zi-, z-, s-

[kama spete/ s-chi-patóowa] ‘if the rings are found’,

Class 9: i-, y-

[kama núumba/ i-chi-vundóowa] ‘if the house is destroyed’

Class 10: zi-, z-, s-

[kama núumba/ s-chi-vundóowa] ‘if the houses are destroyed’

Class 11: lí-, l-

[l-kúta/ l-atushíle] ‘the wall cracked’

Class 14: u-, w-

[úso/ uwazíle] ‘the face/ shone’, [únga/ w-uzishíle] ‘the flour/ was sold’

The verb may also agree with the object of the verb in person and noun class. This agreement is essentially obligatory in the case of human objects, but more variable in the case of non-human nouns. In the case of non-human nouns, agreement may play a role in making a distinction between definite and indefinite nouns. The pattern of agreement is shown below.

(72) 1 sg.: **-ni-**, **-N-**  
[Ø-n-dooséle] ‘[cl.1] dreamed about me’, [wa-n-jibiíle] ‘they answered me’

2 sg.: **-xu-**, **-x-**

[Ø-xu-looséle] ‘[cl.1] dreamed about you’, [wa-x-angamiize] ‘they spoiled you sg.’



1 pl.: *-chi-, -sh-, -ch-*  
[Ø-chi-looséle] ‘[cl.1] dreamed about us’, [wa-sh-piki|fi|le] ‘they cooked for us’

2 pl.: *-ni-, -n-*  
[Ø-n-looséle] ‘[cl.1] dreamed about you pl.’, [ni-n-imbi|ii|lé] ‘I sang to you pl.’

Class 1: *-mu-, -mw-, -m-*  
[Ø-m-looséle] ‘[cl.1] dreamed about [cl.1]’, [ni-mw-imbi|ii|lé] ‘I sang to [cl. 1]’

Class 2: *-wa-* [Ø-wa-looséle] ‘[cl.1] dreamed about [cl.2]’, [ni-wa-’imbi|ii|lé] ‘I sang to [cl. 2]’

Class 3: *-u-, -w-, -wu-*  
[ni-u-fungile mlango wa gáari] ‘I opened the door of the car’, [ku-wú-na] ‘to drink it [cl. 3]’

Class 4: *-ya-* [ni-ya-fungile gáari/ milaangóye] ‘I opened the car its doors’

Class 5: *-i-, -y-, -yi-*  
[Ø-i-|a|tile ijiwe] ‘[cl. 1] threw the stone’, [ki-yí-na] ‘to drink it [cl. 5]’

Class 9: *-i-, -y-, -yi-*  
[ni-’i-jiilé] ‘I ate [cl. 9]’, [ki-yí-na] ‘to drink it (cl. 5)’

Class 10: *-zi-, -z-, -s-*  
[ni-zi-jiilé] ‘I ate [cl. 10]’, [Ø-zi-bishilee nk<sup>h</sup>úta/ buráashi] ‘[cl.1] painted the walls’

Class 11: *-li-, -l-* [Ø-l-bishile |kúta/ buráashi] ‘[cl.1] painted the wall’

Class 14: *-u-, -w-, -wu-* [ku-’u-wóna] ‘to see it [cl. 14]’

#### ***B.2.4. A summary of the various (non-relative) verb “tenses”.***

Below is a tabulation of the major verbal tenses in Mw. with a schematic characterization of their morphological structure and in some cases a sample paradigm (for human subjects) and some representative examples with object prefixes included.

##### **Infinitive: ku+stem+a**

[x-soma qur’áani] ‘to read the Koran’, [ku-bóola] ‘to steal’, [ku-hísa] ‘to feel’

##### **Imperative: stem+a (+e with most object prefixes)**

[sóoma] ‘read!’, [imbá] ‘sing!’, [olóka] ‘go!’

[n-k<sup>h</sup>utá] ‘pinch me!’, [m-kúte] ‘pinch him/ her!’, [sh-kúte] ‘pinch us!’, [wa-kúte] ‘pinch them’

plural subject is indicated by an enclitic =*ni*: [soma=ni] ‘pl. read!’

##### **Negative imperative:**

[si-boolé] ‘don’t steal!’, [s-eendé] ‘don’t go’

[si-n-k<sup>h</sup>uté] ‘don’t pinch me!’, [si-m-kuté] ‘don’t pinch him/her!’, [si-sh-kuté] ‘don’t pinch us!’

plural subject is indicated by an enclitic =*ni*: [si-somee=ni] ‘pl. don’t read!’

##### **Subjunctive: SP+(na(a)+stem+e (complications: *na(a)* appears in 3<sup>rd</sup> person forms, 2 sg. form uses final vowel –a)**

[m-p<sup>h</sup>íte] ‘that I pass’, [Ø-píta] ‘that you sg. pass’, [Ø-naa-pít-e] ‘that (s)he pass’,

[sh-píte] ‘that we pass’, [n-píte] ‘that you pl. pass’, [wa-naa-píte] ‘that they pass’

**Negative Subjunctive:**

[n-si-sóome] ‘that I not read’, [Ø-si-sóome] ‘that you sg. not read’, [Ø-si-sóome] ‘that (s)he not read’  
 [si-chi-sóome] ‘that we not read’, [si-n-sóome] ‘that you pl. not read’, [wa-si-sóome] ‘that they not read’

**Present:**

[n-naa-ku-já] ‘I am eating’, [Ø-naa-ku-já] ‘you sg. are eating’, [Ø-naa-kú-ja] ‘(s)he is eating’  
 [chi-naa-ku-já] ‘we are eating’, [n-naa-ku-já] ‘you pl. are eating’, [wa-naa-kú-ja] ‘they are eating’

**Negative present: nt<sup>h</sup>a+SP+na+ku+stem+a**

[si-naa-kú-ja] ‘I’m not eating’, [nt<sup>h</sup>-u-naa-kú-ja] ‘you’re not eating’, [nt<sup>h</sup>-a-naa-kú-ja] ‘(s)he’s not eating’  
 [nt<sup>h</sup>-a-chi-naa-kú-ja] ‘we’re not...’, [nt<sup>h</sup>-a-n-naa-kú-ja] ‘you pl. are not...’, [nt<sup>h</sup>-a-wa-naa-kú-ja] ‘they’re not...’

**Perfect/past: SP+stem+iil+e**

[n-som-eel-é] ‘I read’, [Ø-som-eel-é] ‘you sg. read’, [Ø-som-éel-e] ‘(s)he read’  
 [chi-som-eel-é] ‘we read’, [n-som-eel-é] ‘you pl. read’, [wa-som-éel-e] ‘they read’

**Negative perfect/past: nt<sup>h</sup>a+SP+ku+stem+a**

[s-ku-malíza] ‘I didn’t finish’, [nt<sup>h</sup>-u-ku-malíza] ‘you didn’t finish’, [nt<sup>h</sup>-a-ku-malíza] ‘(s)he didn’t finish’  
 [nt<sup>h</sup>-a-sh-ku-malíza] ‘we didn’t finish’, [nt<sup>h</sup>-a-n-kumalíza] ‘you pl. didn’t finish’, [nt<sup>h</sup>-a-wa-ku-malíza] ‘they didn’t finish’

**Future: SP+ta(a)+ku+stem+a**

[n-t<sup>h</sup>aa-kú-la] ‘I will cry’, [(wé)/ taa-kú-la] ‘you will cry’, [(yé)/ taa-kú-la] ‘(s)he will cry’  
 [sh-taa-kú-la] ‘we will cry’, [n-taa-kú-la] ‘you pl. will cry’, [wa-taa-kú-la] ‘they will cry’

**Negative future: ha+SP+ta+stem+a**

[si-ta-ku-wóna] ‘I will not see’, [h-u-ta-ku-wóna] ‘you will not see’, [h-a-ta-ku-wóna] ‘(s)he will not see’  
 [ha-sh-ta-ku-wóna] ‘we will not see’, [ha-n-ta-ku-wóna] ‘you pl. will not see’, [ha-wa-ta-ku-wóna] ‘they will not see’

**Conditional: ka(a)+SP+stem+a (except 1 sg. subject prefix precedes ka)**

[n-k<sup>h</sup>aa-já] ‘if I ate’, [(wé)/ kaa-Ø-já] ‘if you sg. ate’, [(yé)/ kaa-Ø-já] ‘if (s)he ate’  
 kaa-chi-já ‘if we ate’, kaa-ni-já ‘if you pl. ate’, ka-waa-já ‘if they ate’

**Negative of ka tense:** formed by putting the negative verb *chiza* into the *ka* tense:

n-k<sup>h</sup>a-chiza x-fakaṭá ‘if I didn’t run’, (wé)/ ka-chiza x-fakaṭá ‘if you didn’t run’, etc.

**Past perfect of ka tense (counterfactual):** formed by putting *wa* ‘be’ in the *ka* tense and the verb into the perfective:

n-k<sup>h</sup>a-wa n-oloshelé ‘if I had gone’, (wé)/ ka-wa oloshelé ‘if you had gone’, etc.

**Negative of the past perfect of ka tense (counterfactual):** formed by putting the verb *wa* ‘be’ in the *ka* tense and the verb in the negative perfective/past:

n-k<sup>h</sup>a-wa s-ku-fakaṭá ‘if I hadn’t run’. (wé)/ ka-wa nt<sup>h</sup>-u-x-fakaṭá ‘if you hadn’t run’, etc.

**chi- past (narrative past, past continuous, past habitual): SP+chi+stem+a (SP is null for sg. humans)**

[sh-pála] ‘I scraped, I was scraping, I used to scrape’, [sh-pála] ‘you scraped...’, [sh-pála] ‘(s)he scraped...’  
 [sh-chi-pála] ‘we scraped...’, [n-chi-pála] ‘you pl. scraped...’, [wa-sh-pála] ‘they scraped’

(Note: *chi* may also be used in a conditional sense: [kamaa múti/ u-sh-tulúka] ‘if the tree/ falls’, but in this use, it does not form a negative in the same way as the past tense *chi* shown below.)

**Negative past habitual: SP+chi+stem+a (zero SP in case of singular human subjects)**

[ní/ nt<sup>h</sup>a-sh-píka] ‘I/ used not to cook’, [wé/ nt<sup>h</sup>a-sh-píka] ‘you sg./ used not to cook’

[yé/ nt<sup>h</sup>a-sh-píka] ‘(s)he/ used not to cook’, [sí/ nt<sup>h</sup>a-sh-chi-píka] ‘we/ used not to cook’

[ní/ nt<sup>h</sup>a-n-chi-píka] ‘you pl./ used not to cook’, [wó/ nt<sup>h</sup>a-wa-sh-píka] ‘they/ used not to cook’

**Habitual: hu+stem+a**

[hu-píka] ‘I, you sg., (s)he, we, you pl., they cook’

**Negative habitual: [ha+stem+i]**

[s-kómi] ‘I can’t reach’, [h-u-kómi] ‘you sg. can’t reach’, [h-aa-kómi] ‘(s)he can’t reach’

[ha-sh-kómi] ‘we can’t reach’, [ha-n-kómi] ‘you pl. can’t reach’, [ha-waa-kómi] ‘they can’t reach’

**B.2.5. Relative verbs.**

The structure of relative clauses in Mw. has a few complications. The most regular characteristic of the relative clause is accentual: the relative clause ends in a final accent. This is without any exception. In addition, the relative verb generally ends in the final vowel *o*, with no other modification of the morphological structure of the tense in question.

- (73) [mwana h-aandikó] ‘the boy who writes habitually’  
[mwana andishiló] ‘the boy who wrote’  
[mwana ta-k-aandikó] ‘the boy who will write’  
[mwana na-k-aandikó] ‘the boy who is writing’

Negative relative verbs however do not replace their characteristic final vowel with *o*.

- (74) [mwana ha-'andikí] ‘the boy who does not write’  
[mwana nt<sup>h</sup>-a-k-aandiká] ‘the boy who did not write’  
[mwana h-a-ta-k-aandiká] ‘the boy who will not write’  
[mwana nt<sup>h</sup>-a-na-k-aandiká] ‘the boy who is not writing’  
[munt<sup>h</sup>u hafanyi kaazi] ‘a man who does not work’

In the case of restrictive relative clauses, if the head of the relative is also the subject of the relative verb, then it is prosodically grouped with the relative verb and does not bear any accent as a consequence. All of the preceding examples are of this type. A couple additional examples will make the prosodic difference between a noun in subject relativization and an ordinary subject:

- (75) [munt<sup>h</sup>u tesheló/ ni Núuru] ‘the man who laughed/ is Nuuru’  
(cf. [múunt<sup>h</sup>u/ teshéle] ‘the man/ laughed’)
- [chisu chibeeló/ ndaaká] ‘the knife that is lost/ is mine’  
(cf. [chísu/ chibéele] ‘the knife/ is lost’)

If the head of the relative clause is not the subject of the relative clause, then the construction is a bit more complex. If there is an overt subject located in front of the relative verb, then the particle *a* is located between the head of the relative and the subject. This particle *a* is indistinguishable from the associative particle and shows agreement with the noun class of the head.

- (76) [mw-ana w-aa mí/ m-beenó] ‘the child who I/ saw’

In addition to the usual uses of relative clauses, it is important to note their use in Mw. in the formation of subordinate clauses:

- (77) subordinate clauses introduced by *muxta* ‘when’  
[muxtaa wó/ wa'ingilo ka Yuusufú...] ‘when they/ entered into (the presence of) Joseph....’

[muxtaa wó/ warudjiló/ ka wawa yaawó/ wachiháda...] ‘when they/ returned/ to their father/ they said...’

subordinate clauses marked by the enclitic =po at the end of the verb

[wótte/ wamwenopo Yuusufú/ wachimsudíla/ Yuusúfu] all/ when they saw Joseph/ they prostrated (themselves) to/ Joseph

[wa'ingilopo nt<sup>h</sup>i iyi/ kumeraa kujá/ Yuusúfu/ chiwataambúla] ‘when they entered this land/ to look for food/ Joseph/ recognized them

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# **CHIMWIINI-ENGLISH LEXICON**



## A

- a** final vowel at the end of the verb stem in various verb tenses:  
 infinitive: [**koolóka**] to go [cf. Sw. *kupika* ‘to cook’ Moh 71]  
 imperative: [**olóka**] go! [cf. Sw. *pika* ‘cook!’ Moh 73]  
 present affirmative: [**chinaakujá**] we are eating [cf. Sw. *ninapika* ‘I am cooking’ Moh 122]  
 present negative: [**nt<sup>h</sup>awanaakúja**] they’re not eating [cf. Sw. *hawapiki* ‘they do not cook’ Moh 142]  
 past/perfect negative: [**nt<sup>h</sup>awakumalíza**] they didn’t finish [cf. Sw. *hawakucheza* ‘they did not play’ Moh 148]  
 future affirmative: [**nt<sup>h</sup>aakuja**] I will cry [cf. Sw. *nitacheza* ‘I will play’ Moh 134]  
 future negative: [**hashtakudaðaaláta**] we will not try hard [cf. Sw. *sitaanguka* ‘I will not fall’ Moh. 146]  
 habitual: [**hupika**] I, you, (s)he, we, etc. cook [cf. Sw. *hucheza* ‘I/you(s)he/we etc. usually play’ Moh 137]  
 subjunctive affirmative (only in [2 sg.] subj. form): [**píta**] that you sg. pass (final **-a** not used in Sw., cf. *uimbe* ‘(that) you sing’ Moh 75)  
 conditional /chi/: [**míti/ yashtulúka**] if the trees/ fall [cf. Sw. *ukifika* ‘if you arrive’ Moh 154]  
 /chi/ narrative past, past progressive, past habitual: [**shpála**] I scraped, I was scraping, I used to scrape [cf. Sw. *akilala* ‘him sleeping’ Moh 155]  
 /chi// conditional: [**kamaa múti/ ushtulúka**] ‘if the tree/ falls’ [cf. Sw. *ukifika* ‘if you arrive’ Moh 154]  
 conditional /ka/: [**nk<sup>h</sup>aajá**] if I ate  
 present negative relative verb: [**mwana nt<sup>h</sup>anakaandiká**] the boy who is not writing  
 future negative relative verb: [**mwana hatakaandiká**] the boy who will not write  
 past negative relative verb: [**mwana nt<sup>h</sup>akaandiká**] the boy who did not write  
 passive relative verbs: [**fililá**] who was died on (i.e. orphaned)
- a** [1 sg.] possessive enclitic [the Sw. [1 sg.] possessive **-angu** Moh 28 is not used in Mw.] agreement forms:  
 ch-a [cl. 7]; [**chibuukúcha**] my book; [**chisimácha/ hashtĩindiki/ máayi**] my well/ never stops yielding/ water [a riddle, the answer to which is [**kána**] mouth]  
 k-a [cl. 15]; [**kubigoowáka**] my being hit; [**kulaaláka**] my sleeping  
 l-a [cl. 11]; [**lutíla**] my stick  
 w-a [cl. 1]; [**báaba/ chighaðibika/ chimwaambíla/ wé/ síwo/ mwaanáwa/ wé/ hĩĩnfi/ shokuwaa kúja/ na kulaalá**] father/ became angry/ and said to him/ you/ are not/ my child/ you/ are good for nothing/ except to eat/ and to sleep  
 w-a [cl. 2]; [**waanáwa**] my children  
 w-a [cl. 3]; [**mutíwa/ wa nt<sup>h</sup>éende/ uchizáala/ mara yĩingine/ mí/ naxsula konda nt<sup>h</sup>eendezé**] my tree/ of dates/ if it bears fruits/ another time/ I/ want to taste its dates  
 w-a [cl. 14]; [**ungáwa**] my flour  
 y-a [cl. 4]; [**milaangóya**] my doors;  
 y-a [cl. 5]; [**itóoya**] my eye  
 y-a [cl. 6]; [**matakóya**] my buttocks  
 y-a [cl. 9]; [**mbeléya**] in front of me; [**su'aaliya**] my question  
 z-a [cl. 8]; [**zibuukúza**] my books  
 z-a [cl. 10]; [**nuumbáza**] my houses
- a** associative particle [Sw. **-a** A 54, referred to as the “**a** of relationship”]  
 agreement forms:  
 ch-a [cl. 7]; [**chisima cha habáasa**] the well of the prison; [**chiti ichi/ chiwaliko cha ðahábu**] this chair was (made) of gold; [**shtendo cha munt<sup>h</sup>u úyu**]

chimfurahishizo Ali/ nt<sup>h</sup>ashkumpendéza/ Núuru] the actions of this man/ which pleased Ali/ did not please/ Nuuru

l-a [cl. 11]; [luti la Núuru] Nuuru's stick; [sábri/ ni lfungulo la faráji] [prov.] patience/ is the key to [lit. of] relief

w-a [cl. 1]; associative particle (also used in agreement with human nouns which are not superficially in [cl. 1] – cf. example involving *daxtari* ‘doctor’ below) [Sw. *wa* SSED 521] [ba'áda/ ya wáxti/ haba móoyi/ mkúlu/ wa maxaadímu/ ile/ nambíle/ kuwa nt<sup>h</sup>éende/ nyúnyi/ jíile] after/ time/ a little/ the head/ of the servants/ came/ (and) told me/ that the dates/ a bird/ had eaten; *mwana wa mwaajimu* the teacher's child; [Sultáni/ Ijiniile/ mlowéele/ mwanáamke/ wa xaajé] King/ Mad/ married/ daughter/ of his uncle; [sultani wa múuyi/ pozelopó/ mpeenzéle/ Hasiibu/ na mfanyíize/ daxtári/ wa múuyi] the king of the town/ when he recovered/ he loved him/ Hasiibu/ and he made him/ doctor/ of the town

w-a [cl. 2]; [Sw. *wa* SSED 521] [numbáani/ mdirshile waawáye/ bariziile/ na waanáwe/ wa táano] in the house/ he found his father/ sitting/ with his children/ five; *wana wa mwaajimu* the teacher's children

w-a [cl. 3]; [Sw. *wa* SSED 521] [mutiwa/ wa nt<sup>h</sup>éende/ uchizáala/ mara yiingine/ mí/ naxsula konda nt<sup>h</sup>eendezé] my tree/ of dates/ if it bears fruits/ another time/ I/ want to taste its dates

w-a [cl. 14]; [Sw. *wa* SSED 521] nt<sup>h</sup>ana ushuja'a waa ye xkooðela he doesn't have the courage (with which) to speak

y-a [cl. 4]; [miti ya matúunda] fruit trees

y-a [cl. 5]; [ixarbi yaa múti] the lead of a tree

y-a [cl. 6]; [makala ya majiwe] mineral coal; [masku ya ashúura] night of *ashuura*

y-a [cl. 9]; [numba ya Núuru] Nuru's house; [súlu/ hayíyi/ ila ka nt<sup>h</sup>a ya lpáanga] [prov.] peace/ does not come/ except at the point of a sword

z-a [cl. 8]; [pilipili/ zaa wé/ nt<sup>h</sup>ukujá/ hazixáashi/ kána] [prov.] peppers/ that you/ have not eaten/ do not burn/ (your) mouth; [zisima za habáasa] the wells of the prison

z-a [cl. 10]; *mweendo na sifa za muunt<sup>h</sup>ú* behavior and characteristics of a person; *nduti za Ali* Ali's sticks; *nt<sup>h</sup>akuwanazo nguvu zaa ye kepukilaa mujo* he didn't have the strength (with which) to move from the fire; *numba za Nuuru* Nuru's houses

-a relative particle [morphologically the same as the associative particle] [Sw. uses a different construction for relative clauses]

agreement forms:

ch-a [cl. 7]; [chibon<sup>h</sup>o chaa yé/ uziló] the whip that he/ bought

l-a [cl. 11]; [luti laa yé/ vuunziló] the stick that he/ broke

w-a [cl. 1]; [mwana waa yé/ msomesheezó] the child that he/ taught

w-a [cl. 2]; [wana waa yé/ wabishiló] the children that he/ hit

w-a [cl. 3]; [muti waa sí/ chi'utíinziló/ uwaliko wingíila] the tree that we/ cut it down/ was entered (i.e. diseased)

w-a [cl. 14]; [unga wa Núuru/ naawó] the flour that Nuuru/ has

y-a [cl. 4]; [miti ya Núuru/ naayó] the trees that Nuuru/ has

y-a [cl. 5]; [ijiwe ya Núuru/ naayó] the stone that Nuuru/ has

y-a [cl. 6]; [majiwe ya Núuru/ naayó] the stones that Nuuru/ has

y-a [cl. 9]; [numba yaa wé/ nt<sup>h</sup>ukiingilá/ híwi/ iláye] [prov.] the house that you/ have not entered/ you cannot know/ its defects; [numba yaa yé/ washiló] the house that he/ built

z-a [cl. 8]; [zibon<sup>h</sup>o zaa yé/ uziló] the whips that he/ bought

z-a [cl. 10]; [nduti zaa yé/ vuunziló] the sticks that he/ broke; [numba zaa yé/ washiló] the houses that he/ built

**abadan** adv. [Sw. *abadan* SSED 1; Ar.] never

**abadi** adj. [Sw. *abada* “continually, forever” M&N 2] forever; [wé/ kapata mayi yaa noká/ wé/ sula ku'isha abádi] you/ if you would get the water of the snake/ you/ would live forever rel.



**abaḍi** + possessive enclitic; n. 9 always; **abaḍi yiitu henda maḍrasaani kahima we** always go to school quickly; **abaḍiye hufanya kaazi nusunusu** he always does the work half-heartedly; **wo abaḍi yaawo henda suxuuni fijiri** they always

- aḅaali, awaali** n. [Som. *abaal* “reward” Ab 1] n. 9/10 gratefulness; **Sa’iidi/ ni muunt<sup>h</sup>u/ sho awaali** Saaiidi is ungrateful; [**nt<sup>h</sup>aná/ awáali**] he is an ingrate (lit. he has no/ gratitude)
- abaari** n. [Som. *cabbaar* F&H 184] a while, a short period of time; [**linzile abáari**] he waited for a short while
- abari** n. 9 about; **abari ya kilometri nt<sup>h</sup>aano** about five kilometers
- abḍi** n. [cf. Sw. *abd* “n. servant, slave, but only used in such names as Abdullah, Abdulrahmani” SSED 1; Ar.] subject(s) of God; [only recorded so far in Mw. poetry:] **na wo ni abḍi hu’insha miyaka** [s] and they (angels) are subjects of God, they live years and years
- Abḍulaziizi** n. male proper name
- abiri** n. measure(ment); **fulaani nayo maali pashpo abiri** so-and-so has wealth without measure
- abiriya (0, ma-)** n. [Sw. *abiria* SSED 1; Ar.] passenger; [**abiriya msúura**] a nice passenger; [**abiriya úyu**] this passenger; [**abiriya áwa**] these passengers; [**ma’abiriya áwa**] those passengers; [**ma’abiriya wasúura**] nice passengers  
rel.  
**chi’abiriya (zi-)** n. 7/8 dim. [**chi’abiriya chisúura**] a nice dim. passenger; [**zi’abiriya zisúura**] nice dim. passengers  
**i’abiriya (mi-)** n. 5/4 aug. [**i’abiriya isúura**] nice aug. passenger
- ku-’abirsata** v. (**abirseete**) [Som. *abbar-* Ab 1] be aimed at, be faced toward, be headed toward s.t.; take s.o.’s measurements, be fitted for clothes; [**abirseete núumba**] he faced/headed towards the house; [**Núuhu/ oloshale ka sáarto/ ku’abirsataa ngúwo**] Nuhu/ went to the tailor’s/ to be fitted for clothes; [**sáarto/ m’abirseete Núuhu**] the tailor/ measured Nuhu  
phrases:  
**ku-’abirsata kooḍi** to reflect on s.o.’s words; [**abirseete koḍi za mwaaḷimu**] he reflected on the teacher’s words  
rel.  
**ku-’abaarsata** v. (**abarseete**) go in a certain direction  
**ku-’abirsata’abirsata** v. freq. [disparaging connotation] **Ali/ uko apaje/ naku’abirsata-’abirsata waana** Ali/ is just ther/e fitting children (for clothes)  
**ku-’abirsatana** v. rec. [**wáana/ wa’abirsatéene**] the children/ faced each other  
**ku-’abirsatika** v. p/s. [**muti úje/ haw’abirsatiki**] that tree/ one cannot head towards it; [**mwana úje/ ha’abirsatiki/ ngúwo**] that child /one cannot fit for/ clothes (e.g. he moves about too much)  
**ku-’abirsatila** v. appl. [**n’abirsatilile mwáana/ ngúwo**] he fitted my child/ for clothes; [**tete meetfiri/ ku’abirsatilaa ngúwo**] he took a measuring stick/ to use to measure for the clothes  
**ku-’abirsatilana** v. appl. rec. aim at for one another; [**ku’abirsatilana wáana/ ngúwo**] to fit for one another the children for/ clothes  
**ku-’abirsatisha** v. caus. aim s.o. towards, face s.o. towards, head s.o. towards; [**m’abirsatishize mwáana/ mutfini**] he faced the child/ towards the tree (Morph.: Note that the causative form is not used in connection with the meaning of fitting for clothes.)  
**ku-’abirsatishan(y)a** v. rec. face one another towards s.t.; cause one another to aim at  
**ku-’abirsatishika** v. caus. p/s. [**Núuru/ ha’abirsatishiki**] Nuuru/ cannot be faced  
**ku-’abirsatishiliza** v. caus. appl. [**Jáama/ n’abirsatishilize mwáana/ mutfini**] Jaama/ faced the child/ towards the tree (for me)  
**ku-’abirsatishilizanya** v. caus. appl. rec. face one another toward s.t. for  
nom. rel.  
**u-’abirsato** n. 14 aiming at s.t.; **u’abirsatowe nt<sup>h</sup>a’uwaaliko tamaamu** he was not faced

- perfectly towards (something) (lit. his facing toward was not complete)  
u-'abirsatiko n. 14 being able to be aimed at  
u-'abirsatilo n. 14 aiming at for/ with  
u-'abirsatisho n. 14 act of causing s.o. to aim at s.t.
- ableeyi** n. 9/10, 6 [also: aβleeyi] [Som. *abley* F&H 280] dagger; [aβleyi fyī/ ivundishfile] this dagger/ is broken; [aβleyi zīnu] your (pl.) daggers; [(ma(') abléeyi) daggers rel.  
chi-'ableyi (zi-) n. 7/8 dim. [chi'ableyi chihábba] a small dagger
- Aabó** n. male proper name
- Abooke** n. male proper name
- absi** n. fear; [used in the expression:] [xtila ábsi] to frighten
- Abú** n. male proper name
- Abubakari** n. [also: **Abukari**, **Abikari**] male proper name
- ku-'abuda** v. [also: k-aabuda] (**abudiile**) [Sw. *abudu* SSED 1; Ar.] v. worship God; [chi'abúda] if (s)he worships; [mwajiitu/ ni áwa/ waa sí/ chinakuwa'abudiló/ walá/ nt<sup>h</sup>áku/ winginéwe] (the only) god/ is those/ who we/ are worshipping/ there is no/ other; [want<sup>h</sup>u áwa/ hu'abuda sanámu] these people/ worship idols  
phrases:  
ku-'abuda fulaani to toady to s.o., to do s.o.'s bidding servilely  
ku-'abuda mwajiitu to worship God  
rel.  
ku-'abudila v. worship; [want<sup>h</sup>u áwa/ hu'abudila sanámu] these people/ worship idols  
k-abudisha v. caus. [Núuru/ m'abudishize mwáana/ sanámu] Nuuru/ caused the child to worship/ idols  
k-abudishana v. caus. rec.  
k-abudishika v. caus. p/s.  
k-abudishiliza v. caus. appl. [Núuru/ m'abudishilize Súufi/ mwáana/ sanámu] Nuuru/ caused Suufi's to worship/ child/ idols  
k-abudishilizanya v. caus. appl. rec. [want<sup>h</sup>u áwa/ wa'abudishilizenye wáana/ sanámu] these people/ they caused one another's children to worship/ idols  
nom., adj. rel.  
**aabídi** (Ø, ma-) adj. one who worships devoutly; [chijana chi'aabídi] a little boy that worships devoutly; [zijana zi'aabídi] little boys who worship devoutly; [ijint<sup>h</sup>u i'aabídi] a big man who worships devoutly; [Hamádi/ ni munt<sup>h</sup>u aabídi] Muhammad is a devout worshipper  
m-'abuda n. one who worships  
**ma'abuudu** n. the one who is worshipped; [nfunjulila mláango/ mi/ niingile/ numbáani/ nt<sup>h</sup>axulombela ma'abuudu/ naxutile raháani] open the door for me/ (so that) I/ can enter/ into the house/ I will pray to the one who is worshipped/ to put comfort (in you)
- Abunuwaasi** n. [Sw. *Abunuwas* SSED 1] a character in tales
- abuusa** adj. [M&N 5 cite a Sw. word *abusa* equivalent to Sw. *shida, taabu* – not immediately apparent whether this Mw. word is cognate] used in a derogatory sense; [ni munt<sup>h</sup>u abúusa] he is a -- ( cf. [want<sup>h</sup>u abúusa], [chijana chi'abúusa], [zijana zi'abúusa], etc.)
- abuseefu** n. 9/10 swordfish (=mp<sup>h</sup>amp<sup>h</sup>a lpaanga); [abusefu úyu (or fyī)] this swordfish; [abusefu ízi] these swordfish

- achaari** n. 9/10 [Sw. *achali* SSED 2; Hind. and Pers.] pickles, chutney made of mango mixed with chillies, lemon, and pepper; [achaari iyi/ iwozéle] this chutney/ has gone bad
- ada** n. 9/10 [Sw. *ada* SSED 23; Ar.] custom, way, tradition; manners, behavior; **ada/ ya mtaana/ maneeno/ ya mlungaana/ shteendo** [prov.] the custom/ of the *mtaana* / (is) talk/ (that of) the *mlungaana*/ (is) action; [ada záawo/ mbóvu] these traditions/ are bad; [fijiri/ mkúlu/ wa maxaadímu/ kama aadáye/ choondóka/ kulangala múunda] in the morning/ the head/ of the servants/ as was his custom/ came/ and surveyed the garden; [isa/ téena/ Abunawáasi/ kilásku/ kama aadáye/ hufanya mzáaha/ na xteleza waant<sup>h</sup>ú] now/ then/ Abunawasi/ every day/ as is his habit/ teases and kids people; [iyi/ síwo/ ada súura] this/ is not/ a good tradition; [jisa áada] as usual (also [kama áada]); [máama/ chimpa chaakúja/ makóoko/ tú/ kama áada/ kumpelekéla] mother/ gave her food/ the hard crust of the rice/ just/ as usual/ to take to her; [mambo ya áada] traditional matter, affair; [munt<sup>h</sup>u úyu/ aadáye/ (nii) mbóvu] this man/ his behavior/ is bad; [ni áada/ ya núumba/ múβli/ chiya ka kazíni/ kumwuzá mukéewe/ kuja yaa yé/ naxsuló kiiwá] it is a custom/ in the family for/ the husband/ when he comes from work/ to ask his wife/ whatever he/ wants to know; [ni aadáye/ kuráaga] it is his custom/ to be late; [wána/ hawabarshóowi/ ada mbóvu] children/ are not taught/ bad manners  
phrases:  
x-fanya **ada** to make s.t. a habit
- ku-'**adabisha** v. caus. (**adabishiize**) [Sw. *adibisha* SSED 2; Ar.] punish (esp. a child) for a wrongdoing with the intention of teaching by means of this punishment  
rel.  
ku-'**adabishiliza** v. caus. appl.; **mwaalimu m'adabishilize muunt<sup>h</sup>u mwaana** the teacher punished the child for/on someone  
nom. rel.  
m-'**adabisha** n. one who punishes  
m-'**adabisho** n. act of punishing  
m-'**adabishoowa** n. one who is punished
- adabu** n. [Sw. *adabu* SSED 2; Ar.] good manners; **munt<sup>h</sup>u mwenye adabu** a man of good character, manners; **mwaambile nabarate adabu** tell him to learn good manners! ...**napate kubarata adabu** so that he learns good manners; **uso kulekeza qibla ni adabu** [s]to direct one's face toward [qibla] is good manners; **waana wa sku izi nt<sup>h</sup>awana adabu** children these days do not have good manners  
rel.  
**adabdara** n. bad manners; [mi/ sinaxsúula/ wána/ kubarshowa adabdára] I/ do not want/ the children/ to be taught bad manners
- adadi** n. 9 [Ar. *ʿadad* W 595] number, amount, quantity; [adadi ya want<sup>h</sup>u wa muiyú úyu] the number of people in this town; [bilaa adádi] countless, numberless; **chiwona maxluuxu nt<sup>h</sup>awana adadi** he saw human beings without number; **ka mudda ya miyaaka miingi nt<sup>h</sup>o ya sho kiwoowa adadiye** for a period of very many years the number of which is not known; ...**na maluwa nt<sup>h</sup>ayana adadi** ...and countless flowers; **pashpo adadi** countless; [yé/ peja máali/ bilaa adádi] he/ was given wealth/ without limit; **want<sup>h</sup>u awa/ adadi yaawo/ ni...** these people/ their number is...
- adaala** n. justice; [munt<sup>h</sup>u mwenye adáala/ hupendowa na wáant<sup>h</sup>u] a just man/ is loved by people  
rel.  
u-**adaala** n. 14 justness; [u'adáala/ ni sifa njéema] justness/ is a good attribute
- Adamu** n. proper name -- Adam; **Adamu wanawe ni arba'ini** [s] Adam's sons were forty [in number]
- adiibu** adj. [Sw. *adibu* SSED 2; Ar.] (a person) of good manners, behavior; [munt<sup>h</sup>u adiibu] (cf.

[want<sup>h</sup>u adǎibu], [chijana chi'adǎibu], [zijana zi'adǎibu]

- ku-'adila v. [?Sw. *adili* “be impartial, just, righteous, etc.” SSED 3; Ar.] use beautiful words and sentences, choose words well
- k(u-)'adilisha v. (-(')adilishiize) v. caus. [Sw. *adilisha* SSED 3; Ar.] make just, correct rel.  
k-adilika v. p/s.  
k- adilishana v. caus. rec. correct one another  
k(u-)'adilishika v. caus. p/s. [ba'aḍi ya wáana/ hu'adilishika ka saháli] some children/ are easy to correct  
k(u-)'adilishiliza v. caus. appl. (-(')adilishiliize) [mwaalimu/ hichi'adilishiliza wáana] a teacher/ cannot correct the children for us  
k(u-)'adilishilizanya v. caus. appl. rec. (-(')adilishilizeenye) to correct someone for one another; [wéenza/ hu'adilishilizanya wáana] friends/ do correct for one another children  
k(u-)'adilishoowa v. pass.  
nom./adj. rel.  
adaala n. [Sw. *adili* SSED 3; Ar.] justice; [munt<sup>h</sup>u mwenye adáala/ hupendowa na wáant<sup>h</sup>u] a just man/ is loved by people; [want<sup>h</sup>u wenye adáala] just men  
u-'adaala n. 4 justness; [u'adáala/ ni sifa njéema] justness/ is a good attribute; [xfanya u'adáala] to treat justly, equally, fairly  
aadili (0,ma-') adj. just, reliable, knowledgeable; *ama kuwona mwezi munt<sup>h</sup>u adili* [s] or if a just person sees the moon [if on the twenty-ninth day of the month of Ramadhan a reliable person sees the crescent moon, fasting begins the next day]; [munt<sup>h</sup>u aadili], [want<sup>h</sup>u (ma)'aadili] just person/people ([chijana chi'aadili], [zijana zi'aadili]); *munt<sup>h</sup>u sho kiwa namuze jo adili* [s] the person who does not know (the rules and regulations) should ask the one who is knowledgeable; [wanakumera múunt<sup>h</sup>u/ aadili/ na faahimú/ kuwawejele sultáni] they are looking for a person just and intelligent to be [for them] their sultan  
m-'adilisha (wa-) n. one who corrects  
m-'adilishoowa (wa-) n. the one who is correct  
m-'adilishilizoowa (wa-) n. the one who s.o. is corrected for  
adli n. justice  
phrases:  
ka adli in justice; *hufanya kuḷa chint<sup>h</sup>u ye ka adliye*[s] he (God) does everything in justice (i.e. when he sees that it is right)  
x-fanya adli to treat justly, equally, fairly; [haakímu/ humlajima xfanya ádli/ bena ya wáant<sup>h</sup>u] a ruler/ is obliged to equally/ all people [lit. to make justice among people]
- Adnaani** n. a name of the Prophet Mohammad
- aduwi (0, ma-') n. [Sw. *adui* SSED 3; Ar.] enemy; [aduwi aaxili/ ni xéeri/ kolko mwéenza/ jaahili] [prov.] a wise enemy/ is better/ than a friend/ foolish; [adúwi/ mpéende] [prov.] (your) enemy/ love him; [aduwi ízi] these enemies; [aduwi úyu] this enemy; [aduwíze]/[ma'aduwíye] his enemies; [ ...kuwakoo nóka/ mwéepe/ amó/ aduwi mweepé] there might be a snake/ some/ or/ some other enemy; [ma'aduwi áwa] these enemies; [mí/ síwo/ aduwi naxumero xuḍurú] I/ am not/ an enemy who wants to harm you; [mshinzile adúwi/ ka híila/ na basará] he defeated the enemy/ with tricks/ and astuteness; *xéeri/ aduwi aaqili/ kama mwenza jaahili* [prov.] better/ a clever enemy/ than an ignorant friend  
rel.  
u-'adaawa n. 14 enmity; [u'adaawáye/ ha'umáli] his enmity/ never ends (said of s.o. who holds grudges)  
chi-'aduwi (zi-) n. 7/8 dim.  
i-'aduwi (mi-) n. 5/4 aug.  
u-'aduwi n. 14 [Sw. *uadui*]enmity

**aduwinimo** n. [cf. Som. *cadownimo* A 5] enmity (Morph.: *-nimo* is a nominalizer of Som. origin. It seems here to be added to the Mw. [aduwi] rather than to the Som. *cadow*.)

**aðaana** n. [Sw. *adhana* SSED 3; Ar.] the call to prayer; *aðaana na iqama sunna akmali* [s] the call to prayer and the announcement that it is time to pray are preferred (but) non-obligatory acts

ku-'**aðiba** v. (**aðibiile**) [Sw. *adhibu* SSED 2; Ar.] torture, inflict pain (whether physical or mental) rel.

ku-'**aðibika** v. (**aðibishile**) v. intr. suffer pain; [ku'**aðibika kaa ndála**] to suffer from hunger; [ku'**aðibika ka óoni**] to suffer from thirst

ku-'**aðibisha** v. caus. (**aðibishiize**) torture, inflict pain

ku-'**aðiboowa** v. pass. *sho kiwa wajibu hu'aðibowa* [s] the one who does not know what the religious obligations are is punished nom. rel.

**aðaabu** n. 9 [Sw. *adhabu* SSED 2; Ar.] hell; fire; pain; [aðaabu/ **nda want<sup>h</sup>u áasi**] hell/ is for disobedient people; [aðaabu **ya xábri/ hiiwó/ máyiti**] [prov.] the one who understands the punishment of the grave is the corpse (lit. the pain of the grave/ the one who knows/ (is) the corpse); [Hasiibu/ **muxta aðaabu/ imwelelo niingi/ shxiira/ kuwapeléka/ mahaJa ya sultani waa noká/ hupatikanó**] Hasiibu/ when the pain/ became for him great/ he agreed/ to send them/ to a place where the king of snakes/ could be found; [ishqi/ **ni aðaabu**] love/ is hell; [muJo **wa aðaabu/ ni mkáli**] the fire of hell is fierce; [mwoojá/ **naxokola na aðaabu iyi**] may God/ save you from this hell; [Núuru/ **epushile na aðaabu**] Nuuru/ moved away from the fire; [wáant<sup>h</sup>u/ **hum'aso mwajiitu/ waTaxtilowa aðabuuni/ kéesho/ aaxéra**] people who disobey God will be put in hell in the life hereafter rel.

**aðabuu=ni** n. pl. in hell

phrases:

k-**ingila aðabuuni** to enter hell

m-'**aðiba** n. 1/2 one who tortures

ma-'**aðibo** n. 6 torture

ku-'**aðimisha** v. (**aðimishiize**) [Sw. *adhimisha* SSED 3; Ar.] exalt, glorify, respect s.o. nom./adj. rel.

**aðama** n. [Sw. *adhama* SSED 3; Ar.] greatness; [fuláni/ **ni munt<sup>h</sup>u mwenye aðaama**] so-and so is a great man

**aðiimu** (0/ma-'**aðiimu**) adj. great, exalted; [Núuru/ **ni munt<sup>h</sup>u aðiimu**] Nuuru/ is a great man; [wó/ **ni want<sup>h</sup>u (ma')aðiimu**] they are great men

k-**aaðina** v. (**aðiniile**) [Sw. *adhini* SSED 3; Ar.] call to prayer; [kaðaina **baJaasini**] to air grievances secretly, not out in the open (lit. to call to prayer into a **baJaasi** -- this expression is derived from religious tradition, where the first Moslems, afraid of being persecuted, are said to have called people to prayers into a **baJaasi** rather than openly); *muke kaðina awali haramu* [s] for a woman to call for prayers, the beginning, is unlawful nom. rel.

**aðaana** n. [Sw. *adhana*] the call to prayer; *ikum na kenda kilma za aðaana* [s] nineteen (are) the words of the [aðaana]

mw-**aaðiini** (wa-'**aðini**) n. 1/2 [Sw. *mwadhini*] the one who calls to prayer; *sharti ya mwaðini kuwa islamu* [s] it is necessary that the one who calls to prayer be a Muslim

- aafa** n. 9 [Sw. *afa* SSED 3; Ar.] damage, disaster; [**afa iyi**] this disaster; [**kuḍirka áafa**] to suffer damage -- e.g. [**jaházi/ idirshile áafa/ nk<sup>h</sup>úlu**] the boat/ suffered damage/ great
- afḍali** adv. [Sw. *afadhali* SSED 3, 89; Ar.] better, rather; [**afḍáli/ inamp<sup>h</sup>áte/ ije itakump<sup>h</sup>ató/ kama keendá/ kunsiba ghaḍabu za mwajiitú**] better/ that it befalls me/ whatever will befall me/ than to go/ and the anger of God strike me; **afḍali kuweeka maali kama xtumila yoté** better to put aside money than to use it all (notice the final accent in this example; there is no such accent if **koḷko** rather than **kama** is used: **afḍali kuweeka maali koḷko xtumila yote**); [**afḍáli/ xkaláant<sup>h</sup>a/ kulíinda/ kama kéenda/ kuḷana naa wó**] it's better/ to stay/ and wait/ than to go/ and quarrel with them; [**mi/ mbene kuwa... iwali ko afḍáli/ mi/ kumwambila...lilá**] I/ saw that... it was better/ I/ to tell him... the truth; [**ni afḍáli/ kulóola**] he is better off/ getting married; [**ni afḍáli/ yé/ koolóka**] (or: [**ni afḍáli/ yé/ na'olóke**]) it is better for him to go
- afiifa** adj. [Ar. *C.afiif* W 624] loyal, honest, respectful (of women in relation to husband and family); **ama mí ni mwene kuwa ni muke msuura na afiifá** as for me, I have found her to be a good and loyal woman; [(**ma'**)**afiifa**] [pl.]; [**muke afiifa**] a loyal woman (cf. [**wake afiifa**] ([**wake ma'afiifa**]), [**chijike chi'afiifa**], [**zijike zi'afiifa**], [**ijike i'afiifa**], [**mijike mi'afiifa**])
- ku-'afisha** v. caus.[also: k-aafisha] (afishiize) [Sw. *afu* SSED 4; Ar.] pardon, excuse, forgive, give one's share to another; [**kafisháka**] my forgiving  
rel.  
k-afishan(y)a v. caus. rec.  
k-afishika v. caus. p/s. be forgiveable; **ingile ḍambi/ sho kafishika** he committed a sin/ that is unforgiveable  
k-afishiliza (afishiliize) v. caus. appl. forego a debt  
k-afishilizanya v. caus. appl. rec.  
k-afishoowa, k-afoowa v. pass. be pardoned, forgiven; **Anshura somuye hafowi mwaka** [s] Anshura, its fasting is forgiven for a year (i.e. the one who fasts on Anshura will be forgiven his sins for a whole year); [**kafishoowáka**] my being forgiven; **munt<sup>h</sup>u hijilo ḍambize hafowa** [s] the man who has performed the pilgrimage, his sins are forgiven; [**yé/ afila na maráḍi**] he/ has recovered from his sickness  
-'afu only observed in the following example: [**mwajiitu/ naxu'áafu**] may God relieve you of your ailing  
nom. rel.  
m(u)-'aafu adj. forgiven, excused; **ka shartize na ḍambize mu'afu** [s] under these conditions [with reference to performing the hajj] and his sins will be forgiven; **ni mu'afu mazi ya mapu na masila** [s] it is forgiven, the blood from boils and pus (i.e. these do not invalidate prayers); [**wé/ mu'aafú**] you are forgiven  
mw-aafisha (w-) n. 1/2  
mw-aafisho n. 3
- afiya** n. 9 [Sw. *afya* SSED 4; Ar.] health; [**afiya/ imbéele**] he lost his health (lit. health/ was lost to him); [**afiya/ ni máali**] health/ is wealth; **humwinfa mwenye afiya na miele** [s] it (referring to the Koran) is useful to the healthy and the sick (as well); **mbuzi mbili za matako za afiya** [s] two healthy sheep; [**nt<sup>h</sup>aná/ afiya súura/ sku ízi**] he does not have/ good health/ these days; [**wanayo afiya**] they have (good) health  
phrases:  
mw-**enye afiya** healthy, having health; [**munt<sup>h</sup>u mwenye afiya**] a healthy man  
x-**pata afiya** to gain one's health  
x-**teleza afiya** lit. to play with one's health--i.e. to do s.t. to risk one's health
- Aafrika** n. [Sw. Afrika Sac 43] Africa; [Afrika ya kaskaziini] North Africa; [Afrika ya kusfini] South Africa; [Afrika ya maghribi] West Africa; [Afrika ya mashariqi] East Africa; **na pamó na nt<sup>h</sup>i za Afrika ya mashariqi** and with the countries of East Africa

- af<sub>t</sub>ahi** n. [is this connected to Ar. verb *fataha* W 693?] vacation given to the pupils of the koranic schools because of some event; [sku *íyo/ wanafúunzi/ hu<sub>t</sub>omolowa af<sub>t</sub>áhi*] on that day/ the pupils/ are set free (i.e. don't have to attend school)
- af<sub>t</sub>iini** adj. [also: *if<sub>t</sub>iini*] clear, light; [xfanya *af<sub>t</sub>iini*] to make clear -- e.g. [fanya *ruuhúyo/ af<sub>t</sub>iini*] make yourself clear
- afu** n. 9/10 fever blister; [afu *íyi*] this blister; [afúya] my blister
- ku-'afura** v. eat the first meal of the day after fasting  
nom. rel.  
**afuri** n. the first meal of the day after fasting
- afwu** n. 9 [cf. Sw. *afua(a)* SSED 4] forgiveness; [afwu *ya mwajúitu*] the forgiveness of God
- afxari** adj. expensive, beautiful; [afxari *yaa ngúwo*] the best of clothes; *na nguwo afxari hundu na ax<sub>d</sub>ari* [s] and clothes, beautiful, red and green
- afyuuni** n. 9 [Sw. *afyuni* SSED 4; Ar.] opium; [afyuni *íyi*] this opium
- aghaaro** n. [Som. *cagaar* F&H 186, Ab 7] kind of illness resulting from a disorder of the liver [refers to the color the skin turns as a result of this disorder]
- aghlábu** adv. [also: *ghaalíbu*] [Sw. *aghalabu* SSED 5; Ar.] often, usually; *mi/ aghlábu/ henda chinemaani/ naa ye* I often go to the cinema with him ; [wana *awa/ aghlábu/ huráaga/ kuya madrasáani*] these children/ often/ delay/ going to school; [want<sup>h</sup>*u wa maduríini/ aghlábu/ hujáni*] what do people from the bush usually eat?  
rel.  
**aghlábiya** n.the majority; [yé/ *pete sóoti/ (ya) aghlábiya*] he got the votes (lit. voice) of the majority; [wáant<sup>h</sup>*u/ aghlábiya/ (or: aghlabu yáawo/)* nt<sup>h</sup>*awakúuya*] the majority of the people did not come
- mu-'aahada** n. 3 agreement; [mu-'*ahada úyu*] this agreement
- ahamiya** n. [only recorded in written form, thus prosody is uncertain] importance
- ahbali** (0, ma-) adj. [cf. Som. *ahbal* Ab 9] stupid, irresponsible; [ahbali *úyu*] this stupid person; [ahbali *áwa*] these stupid ones; [ni munt<sup>h</sup>*u ahbáli*] he is a stupid person; [wó/ ni want<sup>h</sup>*u (ma')ahbáli*] they/ are stupid people
- ku-'ahida** v. (*ahidíile*) [Sw. *ahidi* SSED 5; Ar.] promise; [chibuku *chaa mí/ nim'ahidilo Nuuru*] the book that I promised to Nuuru; [munt<sup>h</sup>*u waa mí/ nim'ahidilo chibuukú*] the man whom I/ promised a book to (the preceding two examples illustrate that either of the two objects of *ahida* may be the target of relativization); [nim'ahidíle Nuuru/ chibuukú] I promised to Nuuru/ a book (note that a first person present tense verb requires final accent at the end of each of the prosodic phrases in the verb phrase, though this pattern may be disrupted by contrastive emphasis, as seen in the example: [nim'ahidíle chibuukú/ Núuru] 'I promised a book/ to Nuuru', where it can be seen that the final accent does not extended beyond the emphasized noun phrase *chibuuku*)  
rel.  
ku-'*ahidana* v. rec. (-*ahideene*)  
ku-'*ahidila* v. (*ahidíiile*) promise to; [chi'ahidíiila kishpa *déeni*] he promised to lend us money  
ku-'*ahidisha* v. caus.(*ahidishiize*)  
ku-'*ahidoowa* v. pass. Nuuru/ *ahidila chibuuku/ naa mi* Nuuru/ was promised a book/ by me  
nom. rel.  
**ah(a)di** n. [Sw. *ahadi* SSED 5] promise; [áhdi/ ni *déeni/ ka munt<sup>h</sup>u nayo diini*]

- [prov.] a promise/ is a debt/ for a religious person; [**munt<sup>h</sup>u sho (kudhora) áhdi/ si múunt<sup>h</sup>u**] the person who does not respect a promise is not a man; *xurashize ka tama'a ahdiyo nt<sup>h</sup>ete mi skiza* [s] I followed you with hope, I took your promise, I did not refuse  
 phrases:  
 x-fulisha **ahdi** to fulfill a promise  
 x-pa **ahdi** to give a promise  
 x-tomola **ahdi** to give a promise
- ahlan** [a word used as a greeting; also **ahlan wa sahlan**] [cf. Som. *ahlan* Ab 9]
- ahli** n. 9/10 [Sw. *ahali*] (close) relative, a member of the same clan; [**ahliza/ wa'oloshéle** (or: **zoloshéle**)] my relatives went; [**Áli/ lazile karka áhli/ nt<sup>h</sup>awana mapeesá/ miingi**] Ali/ comes from people/ who do not have/ money/ much; [**munt<sup>h</sup>u úje/ ni ahliya**] that man/ is my relative; [...**kuzúura/ ba'aði ya ahliye**] ...to visit/ some of his relatives [lit. his relative]; [**yé/ sulile kumlola mwanáamke/ lazilo ka ahli**] he wanted to marry a girl who came from his clan  
 rel.  
 u-'**ahli** n. kinship; [**kumera undú/ na u'ahli**] to seek [**undú**] (belongingness, relatedness) and kinship; **wawaliko waant<sup>h</sup>u/ weema/ ka ahli yaawo/ na winginewe/ ba** they were people/ good/ to their relatives/ and others/ as well
- ahlu**l**badri** n. a group of fighters who died on [**jiháadi**]
- ahlu**l**banadiri** n. the people of Benadir; *ahlu**l**banadiri hujuzá hirima* [s] it is allowed for the people of Benadir to state their intention to go on pilgrimage
- ahlu**l**jana** n. [not in ordinary use] the people of paradise; *wene ahlu**l**jana wotte wasura* [s] the people in paradise, all nice
- ahlu**l**xeeeri** adj. a nice person (with reference to his inner qualities), s.o. who does good deeds; *islamu ahlu**l**xeeeri wenye baraka* [s] a Moslem who does good deeds and has blessing
- ahmaqi** (0/ ma-') adj. stupid; hot-tempered; [**munt<sup>h</sup>u ahmáqi**] stupid man; [**want<sup>h</sup>u ahmáqi** (or: **ma'ahmáqi**)] stupid people; [**wé/ ni ahmáxi**] you/ are stupid  
 rel.  
 u-'**ahmaqi** n. 14 stupidity
- ahsanta** [invariable expression] [Sw. *a(h)sante* SEED 19; Ar.] used to convey thanks = “thank you”; *ahsanta xushukura we nsharifile* [s] thanks, I thank you, you have honored me
- ku-'**ajabisha** v. [Sw. *ajabisha* SSED 6, but said to be little used; Ar.] surprise  
 nom. rel.  
**ajabu** n. 9/10 [Sw. *ajabu* SSED 6 ] surprise, amazement, marvel, wonder; [**ajabu iyi**], [**ajabu izi**] this marvel, these marvels; [**ajábu/ nt<sup>h</sup>aykuwapungukíla/ kuwona éelo/ xkóoða/ ka fasáaha**] they were amazed [lit. wonder/ was not reduced to them/] to see a gazelle/ speak/ so eloquently; [**duntya/ iyele ajábu**] the world/ is filled with wonders; [**chint<sup>h</sup>u cha ajábu**] s.t. amazing; [**mwenye ajábu**] one who does amazing, surprising things; **ni ajabu gani nk<sup>h</sup>ulu hushindo iyí** what great wonder surpasses this? [**ni ajabu/ mp<sup>h</sup>uunda/ xkóða chaarábu**] [a saying] it is a wonder/ for a donkey/ to speak Arabic; [**ni munt<sup>h</sup>u mwenye ajábu**] he is an amazing man
- ajali** n. [Sw. *ajali* SSED 6] fate; time of death; [**ajaliyo/ ikoméele**] your time of death/ has come; [**daxtári/ haréebi/ ajáli**] [prov.] a physician/ does not stop/ fate



- m-'ajami** (wa-) n. 1/2 [cf. Som. *cajami* Ab 9 ] non-Arab
- ku-'ajiba** v. (**ajibiile**) please; [**bási/ wé/ mwenéwe/ mmereḷaa múke/ mwéema/ taxu'ajibó**] therefore/ you/ yourself/ should look for me a wife/ good/ who pleases you (i.e. meets with your approval); [**muxṭaa yé/ mpeto mp<sup>h</sup>úunda/ m'ajibíiló**] when he/ found a donkey/ which pleased him; [**ni múuyi/ utaxu'ajibó**] it is a town/ that will please you; [**sháati/ im'ajibíile**] the shirt/ pleased him
- ku-'ajira** v. [also: k-aajira] (**ajiriile**) [Sw. *ajiri* SSED 7; Ar.] rent, hire, employ; [**Núuru/ ajirile gáari**] Nuuru/ rented a car; [**Núuru/ mtile Súufi/ kajira gáari**] Nuuru/ had Suufi/ rent a car (from someone else)  
rel.  
**ku-'ajirika** v. p/s.  
**ku-'ajirila, k-ajirila** v. appl. (**ajiriliile**) [**kéesho/ nt<sup>h</sup>axajirila boyéesa**] tomorrow/ I will hire a maid for you; [**Núuru/ m'ajiriliile Súufi/ gáari**] Nuuru/ rented for Suufi/ a car  
**ku-'ajirisha, k-ajirisha** v. caus. (**ajirishiize**) rent to s.o.; [**Núuru/ m'ajirishize Súufi/ gáari**] Nuuru/ rented to Suufi/ the car  
**ku-'ajirishana, k-ajirishana** v. caus. rec. [**want<sup>h</sup>u áwa/ hajirishana gáari/ ka raxíisi**] these people/ rent cars to one another/ cheaply  
**ku-'ajirishika** v. caus. p/s. [**Súufi/ ha'ajirishiki/ gáari**] Suufi/ can't be rented to/ a car (e.g. he is too demanding)  
**ku-'ajirishiliza, k-ajirishiliza** v. caus. appl. (**ajirishilize**) [**Núuru/ m'ajirishilize Súufi/ gáari**] Nuuru/ rented Suufi's/ car (to someone)  
**ku-'ajirishilizanya, k-ajirishilizanya** v. caus. appl. rec. [**want<sup>h</sup>u áwa/ wa'ajirishilizenye gáari**] these people/ rented one another's cars (to someone else)  
nom. rel.  
**m-'ajiro** n. 3
- ajiri, ajri** n. recognition, reward (but non-material in nature); ...**pashpo xuuza ajri amo ijaará** ...without asking you for reward or salary; **somu zinayo ajri ningi na jeza** [s] fasting has many rewards and compensations
- mw-ajitu** n. 1 God; [**shkombe cha mwajitu/ ni chiwáazi**] the cup of God/ is open [a riddle, the answer to which is [**chisima**] 'well']
- ku-'ajiza** v. (**ajiziize**) be hesitant, be unable to do s.t., give up, fail to complete s.t. that one has started; **ku'ajiza kuwakuza na kuwasharifa awo wafilo ka xisaa sí na xisa nt<sup>h</sup>i yitú** to fail to honor and respect those who died for us and for our country; **si'ajize Madina mzure kahima** [s] don't hesitate, visit her quickly in Medina  
rel.  
**ku-'ajizisha** v. caus. (**ajizishize**) baffle, bewilder (e.g. of a problem that one cannot solve)  
nom./adj. rel.  
**aajizi** (0/ma-) adj. lazy, lax, remiss, idle, slow of action; **umatiyo ni ajizi óa'ifu** [s] your people are lazy [and] weak; **want<sup>h</sup>u ma'aajizi haliwaani** lazy people do not succeed; **wele aajizi** he became lazy  
**u-'aajizi** n. 14 laziness  
**ajzi** n. laxness, remissness, laziness, etc.  
**u-'ajzi** n. 14 [same as ajzi]
- ajnabi** (0/ma-) n. s.o. not related closely by blood -- e.g. in Islamic practice, a male may not touch a woman other than his mother or sister on the skin after having taken ablutions; all other women are **ajnabi** and touching them would nullify the ablutions; s.o. available to one for marriage; [by extension] a foreigner; **ajnabiyo** s.o. who is **ajnabi** to you; **aj nabizo** people who are **ajnabi** to you; [**lughā za ajnābi**] foreign languages  
rel.  
**chi-'ajnabi** adj. foreign; **nt<sup>h</sup>i za chi'ajnabi** foreign countries

- ajnaasi** different kinds; [Masharifu/ naa wó/ hufanya káazi/ za ajnáasi] the Mashariifu/ as well/ do jobs/ of different kinds; Tunne hukalo muyiini hufanya kaazi ajnaasi the Tunne who live in town do jobs of different kinds
- ajuuza** n. very old person (usu. female); [ma'ajúuza] pl. old; [muβli ajúuza] an old man; [muke ajúuza] an old woman; ...na kumlaṭa mzeele uyu ajuuza kiineendá ...and leave this very old man to walk?  
rel.  
chi-'ajuuza n. a very old woman; in a manner of an old person; [nakinenda chi'ajúuza] he is walking in a manner of old person
- aaka** 1 sg. possessive root (non-enclitic form)  
conjugated forms:  
ch-aaka [cl. 7]; ...chimooyi we naa ye, chimooyi mwaanawe, na chimooyi chaaká ...one for you and her, one for her child, and one for me; [chibuku cháaka] my book  
k-aaka [cl. 17]; nt<sup>h</sup>angu kaaka mundaani hatṭa apa... starting from my field until here...;  
[numbáani/ káaka] in my house  
l-aaka [cl. 11]  
w-aaka [cl. 1]; [mwana wáaka] my child  
w-aaka [cl. 2]; [wana wáaka] my children  
w-aaka [cl. 3]  
w-aaka [cl. 14]  
y-aaka [cl. 4]  
y-aaka [cl. 5]  
y-aaka [cl. 6]  
y-aaka [cl. 9]; [alhamu iyi/ síwo/ yáaka] this solder/ is not/ mine  
z-aaka cl. 8; [zibuku záaka] my books  
z-aaka cl. 10
- k-aaka** v. (ashile) [Sw. waka SSED 522] be lit, be burning, be on (of a light); [fuláani/ nakáaka] so-and-so/ is burning up with greed [lit. is burning up]; [fuláani/ nakaka kaa ndála] so-and-so/ is very hungry [lit. burns with hunger]; [múlo/ unakaka kaṭi káawo] [lit. fire/ is burning between them] they hate one another fiercely; [sanduxúuni/ zimo zint<sup>h</sup>u haakó] lit. in the box/ are things which are flammabe; [sigareti/ inakáaka] the cigarette is lit; [tála/ inakáaka] the lamp is on; [wene núumba/ móoyi/ inakakaa tála/ kaṭiike] he saw a house/ one/ a lamp burning/ in it; [zibiriti ízi/ hazáaki] these matches won't light (Phon.: Notice that while a subject noun phrase is ordinarily pre-verbal and separated phrasally from the main verb – cf. [tála/ inakáaka] – it is possible in some cases for the subject to be postposed immediately after the verb, in which case it forms a phrase with the verb – cf. [wene núumba/ móoyi/ inakakaa tála/ kaṭiike].)  
rel.  
[\*k-aakana, \*k-aakika not acceptable]  
k-aakila v. appl. [Sw. wakia] muḷo wize kumwaakila the fire would not start for him; muḷo unamwaakila a fire is burning for him  
k-aasha v. (ashiize) [Sw. washa] light, set a fire; [múuyi/ mzimáwe/ washizaa tála] town/ in its entirety/ was lit up; [pilpili/ zaa wé/ nt<sup>h</sup>ukujá/ hazixáashi/ kána] [prov.] peppers/ that you/ have not eaten/ do not burn (your)/ mouth  
phrases:  
k-asha maato to lie on the bed with the eyes wide open, not asleep; ...kenda ka tartiibu/ xaribu ya siimba/ kumlangala kamaa ye/ nakasha maato ... to go slowly near/ near the lion/ to see if he/ is awake; [móoyi/ karka maxaadimu/ mwenopo mwaaná/ nakasha maató/ chmwambila kuláala] one/ of the servants/ when he saw the child/ awake/ told him to go to sleep  
k-ashaa muḷo to get a fire going (by adding s.t. to it rather than starting from scratch, which would be [xfanyaa múlo] 'to make a fire'), to create differences, hatred; [ashizee múlo/ ka chibiriti] he lighted a fire/ with a match; [zibiriti ízi/ hazáashi/ múlo] these matches/ don't light/ a fire  
k-asha muunt<sup>h</sup>u to do everything possible to get s.o. arrested

k-ashaa nt<sup>h</sup>a to light a candle;  
 k-asha raadiyo to turn off the radio  
 k-asha sigareeti to light a cigarette  
 k-ashaa tala to turn off a light;

k-aashanya v. caus. rec. burn one another (e.g. do everything to get one another arrested);  
 [Hamádi/ na Ali/ wa'ashenye ka sarkáli] Hamadi/ and Ali/ did everything to get each other arrested by the government

k-aashika v. p/s. [Sw. *washika*] [haashikó] that which is flammable; [múlo/ hawaashiki/ apa] a fire/ cannot be lit/ here (e.g. things that are flammable are in this place, because of the wind); [sanduxúuni/ zimo zint<sup>h</sup>u haashikó] in this box/ there are things that are flammable

k-ashikila v. caus. p/s. appl. [múlo/ wize kumwashikila] the fire/ would not start for him  
 k-ashiliza v. caus. appl. [Sw. *washia*] light for, with [chibiríti/ ashilizee múlo] a match/ he used one to light a fire; [máfta/ yalazilo ka namaani/ chashilizaa tála] the oil/ that came from the meat/ she used to light a lamp; [múunt<sup>h</sup>u/ ashilizee múke/ múlo] the man/ lighted for a woman/ a fire

k-ashilizoowa v. appl. pass. [chibiríti/ chashilizaa múlo] a match/ was used to light the fire;  
 [múke/ ashilizaa múlo/ na múunt<sup>h</sup>u] the woman/ had a fire lighted for her/ by a man

k-ashilizika v. caus. appl. p/s. [Ji/ ha'ashiliziki/ múlo] for Ji/ one cannot start/ a fire;  
 [zibiríti ízi/ hazashiliziki/ múlo] these matches/ cannot be used to light/ a fire – e.g. they burn too fast

k-ashoowa v. pass. [Sw. *washwa*] [múlo/ washiza ka chibiríti] a fire was started with a match; [tála/ washiza/ múuyi/ mzimáwe] lamps/ were lit/ town/ whole  
 nom. rel.

mw-aako n. 3/4 [Sw. *mwako*] burning  
 phrases:

x-tilowa mwaako to be parched; be consumed by (e.g. greed); [Áli/ tila mwáako] Ali/ was parched (with thirst); [tila mwáako/ wa máali] he burned with greed/ for wealth;

w-aako n. 14

ch-aasha n. 7 s.t. that lights s.t. -- e.g. [chasha sigaréeti] cigarette lighter

mw-aasha n. 1/2 [Sw. *mwasha*] one who lights/sets a fire

mw-aasho n. 3 bodily temperature -- e.g. nele maayi ka mтуungi ka xisa wanayo  
 mwaasho he drank a full jar of water because he was hot

mw-aaka n. 3/4 [Sw. *mwaka* SED 317] year; *Anshura somuye hafowi mwaka* [s] Anshura, its fasting is forgiven for a year [i.e. the one who fasts on Anshura will be forgiven his sins for a whole year]; *ishize naa ye miyaka miingi* he lived with her many years; *miyaaka* [pl.]

mw-akaani n. next year; [shkoma mwakáani] if I reach [=live to] next year; [sultáani/ liinzile/ hatá/ mwakáani] the sultan/ waited/ until/ the next year

l-'akbari n. [cf. Ar. *akbar* W 810] only observed in the song line: *mapendo ya nafsi ni óambi l'akbari* [s] love of self is a major sin (Phon. The song context makes it impossible to determine for certain vowel length, but on the basis of the Ar. form we assume the vowels are short.)

-aake 3 sg. possessive root  
 agreement forms:

ch-aake [cl.7]; [chibuku cháake] [cl.1]'s book

k-aake [cl. 17];at his/her place; for him/her; [Áli/ simeme lwavúuni/ káake] Ali/ stood at side/ his; *chi'iweeka sufuriya kaake ka mudda wa skuu nt<sup>h</sup>atu* he kept the pot at his place for a period of three days; *eelo shtukula almaasi iyo kanaani kaake* the gazelle carried the diamond in his mouth; *gari ya Ali simemo lwavuuni kaaké...* the car that Ali stood at its side [Note relativization of the "possessed" noun phrase.]; *lapiili rudile kaake* around three in the afternoon he returned to his place; *mi nimvilile muza eeló, kuula ka kaake* I called the seller of gazelles to

buy from him; [numbáani/ káako] in your house; oloka kaake oyo muke mmeereja go to her, this woman, and ask her hand in marriage for me

l-aake [cl. 11]

w-aake [cl. 1]

w-aake [cl. 2]

w-aake [cl. 3]

w-aake [cl. 14]

y-aake [cl. 4]

y-aake [cl. 5]

y-aake [cl. 6]

y-aake [cl. 9]

z-aake [cl. 8]; zoombo na ziint<sup>h</sup>u zimo numba iyí siwo zaake the furniture and things in this house are not hers

z-aake [cl. 10]; muunt<sup>h</sup>u chi'ipitila ka zaake the man continued on his way (on his business etc.)

ku-'akida

v. (akidiile) [Ar. W 21] affirm, assert, recommend; akidile (ya) kuwa... he asserted that...; chi'akidilee si xfanya kaazi ka bidi'i he recommended to us to do the job with effort; m'akidilémwaana/ xfanya kaazi he repeated, reaffirmed to the child/ (that he should) do the work; n'akidilil kuwa madrasa itaxfungoowa kahima I affirmed that the school would be closed soon

rel.

ku-'akidila v. appl. (akidiliile) n'akidiliile he assured me

ku-'akidilana v. appl. rec.

ku-'akidisha v. caus. (akidishiize)

ku-'akidishanya v. caus. rec.

nom./adj. rel.

mu-'akidi, mu-'akiddi adj. recommended; ziyara za mtume sunna mu'akiddi [s] visiting the Prophet is something recommended

u-'akido n. assertion

ta'kiidi n. affirmation

ku-'akisa

v. (akisiize) [Ar. 'akasa W 631] oppose; killa mi shkooða ye hun'akisa whenever I talk, he opposes me

rel.

ku-'akisana v. rec. (-akiseene) [Núuru na Ali/ wa'akiséene] Nuuru/ and Ali/ opposed one another (possible to shift one of the conjoined subjects as well: [Núuru/ akisene na Áli/ ka kóoði] Nuuru and Ali opposed one another verbally -- lit. Nuuru/ opposed one another with Ali verbally

ku-'akisika v. p/s. (akisishile)

[no applied form \*ku-'akisiliza or causative form \*ku-'akisisha used]

akmali

adj. [poetic, not in general use] [Ar. *akmal* W 841] complete, better, good; *aðana na iqama sunna akmali* [s] the call to prayer and the announcement that it is time to pray are preferred (but) non-obligatory acts; *owa maka chingila ni akmali* [s] wash if you enter Mecca, it is better; *imamu yitu Shafi'i na Hambali, Maliki na Hanafi wote akmali* [s] our leaders Shafi'I and Hambali, Maliki na Hanafi (are) all good

-aako

2 sg. poss. root

conjugated forms:

ch-aako [cl. 17]; [chibuku cháako] your (sg.) book

k-aako [cl. 17]; at your (sg.) place; for you (sg.); Ali simeme [wavuuni kaako] Ali stood at your side; kaako yikopi where is your place? kaako (ni) mahaamp<sup>h</sup>i where is your place? mi nthumila kaako na muunthu mweema na axyaari I have been sent to you by a man good and kind; naamina mi nt<sup>h</sup>akuruuda kaako believe me, I will return to you; nt<sup>h</sup>akulinda majiibuye ka kaako I will wait for her reply from you; [numbáani/ káako] in your sg. house

l-aako [cl. 11]

w-aako [cl. 1]  
 w-aako [cl. 3]  
 w-aako [cl. 14]  
 y-aako [cl. 4]  
 y-aako [cl. 5]  
 y-aako [cl. 6]  
 y-aako [cl. 9]  
 z-aako [cl. 8]  
 z-aako [cl. 10]

- mw-aako** n. 3 [used only in the expression:]  
 x-xtila mwaako to put or instill a burning need; [Núuru/ tila mwáako] Nuuru/ was parched; [tila mwáako/ wa máali] he burned (with greed) for money
- akθari** n. majority; laakini/ leelo/ akθari ya waant<sup>h</sup>u/ hawakalaant<sup>h</sup>i/ zaaydi/ ya sku mooyi/ambo skuu mbili however/ today/ most men/ do not stay inside (after the wedding ceremony)/ for more than/ one day/ or two days; Tunne ni waant<sup>h</sup>u akθari yaa wo wakaziló baaḍiya ya Mwiini the Tunne are a people the majority of whom live in the country around Brava; waβjaana akθari yaa wo heenda kumaliza masoomo yaawo Mxodiiḥo the young people, most of them go to finish their studies in Mogadisho; waanthu akθari yaa wo wachifa the majority of the people died; zombo izi akθari nii nshepe these things, most of them, are old
- ch-aakuja** n. 7/8 [can be analyzed as: *ch-aa ku-ja* 's.t. of to eat'] food
- aifu** n., adj. [Sw. *aifu* SSED 9, *elfu* SSED 82; Ar.] thousand; aifu mara a thousand times; mara aifu a thousand times; nt<sup>h</sup>axupa dinaari aifu kumi I will give you ten thousand dinaari
- ku-'alhamā** v. (alhamiile) weld  
 rel.  
 ku-'alhamika v. p/s. (alhamishile)  
 ku-'alhamila v. appl. (alhamiile)  
 ku-'alhamilana v. appl. rec. (-alhamileene)  
 ku-'alhamisha v. caus. (alhamishiize)  
 nom. rel.  
 alhamu n. 9 solder; [alhamu iyi/ síwo/ yáaka] this solder/ is not/ mine  
 u-'alhamo, u-'alhamisho, u-'alhamilano
- alhamdu lilla** [cf. Ar. *alhamdu lillaahi*] praise be to God
- alhaasili** n. [Ar.] the final, end result/ chizala waana/ sabba/ alhaasili/ we/ wanaashke/ sabba she gave birth to seven children, the final result being, you, seven girls
- mw-aalimu (w-)** n. 1/2 [Sw. *mwaliimu* SSED 318; Ar.] teacher in a Koranic school; [mwaalimu/ mkúlu] the teacher/ is big; [mwalimu mkúlu] a big teacher; wamó/ humletela mwaalimu/ nguwoo mp<sup>h</sup>iya some/ bring the teacher/ a new piece of cloth  
 rel.  
 u-w-aalimu n. the condition/state of being a teacher  
 aalimu (0/ma-) adj. learned, scholarly; [munt<sup>h</sup>u aalimu] a learned man (cf. [want<sup>h</sup>u aalimu], [want<sup>h</sup>u ma'aalimu] 'learned men', chijint<sup>h</sup>u chi'aalimu, zijint<sup>h</sup>u zi'aalimu); mwajitu qadiri ka zoḥe alimu [s] God is able to do everything, he knows all
- aalkola** n. 9 alcohol (not liquor, which is qamri); aalkola iyi this alcohol
- almaasi** n. 9/10 [Sw. *almasi* SSED 10; Ar. ] diamond; [almasi iyi] this diamond; [almasi izi] these diamonds; [chiwona almasi/ nk<sup>h</sup>úlu] he saw a big diamond; [ilu ya ijabáli/ wé/ takuwona lúulu/ na almaasi] on top of the mountain/ you/ will see pearls/ and diamonds

<b>al̥tente</b>	n. assistant to a driver
<b>al̥wandari</b>	n. a kind of perfume that contains much alcohol; <i>tuhādari al̥wandari haramu</i> [s] beware of <i>al̥wandari</i> , it is unlawful
<b>aala</b>	n. [Sw. <i>ala</i> SSED 8: “sheath, scabbard, case of knife, sword, etc.; any sort of instrument, apparatus, tool, utensil, machine”; from Ar.] weapons, hunting equipment; [ <b>chimaliizopó/ kuḷa móoyi/ shtala aaláze/ chingila maḍuríni/ kuwíinda</b> ] when we finished/ each one/ took his (hunting) equipment/ (and) went into the bush/ to hunt; [ <b>shtete ala zítu/ chiineenzelé/ haṭá/ shkomele ibanya ya kaandá</b> ] we took our (in this context: hunting) equipment/ and we walked/ until/ we reached the first open land (that we had been told about); [ <b>shpowa cháala/ simizé/ chótte</b> ] [prov.] if you are given a finger/ don’t swallow/ all of it
<b>ch-aala (z-)</b>	n. 7/8 [Sw. <i>chala</i> Sac. 129] finger, toe; [ <b>chala chaa káti</b> ] middle finger; [ <b>chala cha shpéte</b> ] ring finger; [ <b>chala cha kúulu</b> ] toe; [ <b>chala chihábba</b> ] little finger; [ <b>chala shaháada</b> ] second finger; [ <b>chala shkúlu</b> ] thumb, big toe; <b>chala shkulu cha kuulu</b> big toe; [ <b>hattá/ xalámu/ imvuyile ka zaláani</b> ] until/ the pe dropped from his fingers; [ <b>kama cháala/ na shpeté</b> ] like a finger/ and a ring (a proverbial saying) -- very close, “thick as thieves”; [ <b>Núuru/ na Jaamá/ kama zala ziwili</b> ] Nuuru/ and Jaama/ are like two finger (a proverbial saying, indicating that the two are always together); [ <b>tinzile ruuhúye/ cháala</b> ] he cut (himself)/ finger
<b>k-aala</b>	v. [also: ku-yaala] ( <b>azile</b> ) [Sw. <i>yaa</i> Sac 1027, who associates it with northern dialects, of which Mw. is of course the northernmost] plant, sow, spread; [ <b>aláani/ miyáaka/ sába/ fululizáani/ na yaa ní/ nt<sup>h</sup>axshafó/ laṭáani/ karka ziskíze/ shokuwa habamó/ yaa ní/ nt<sup>h</sup>aakujó</b> ] plant/ (for) years/ seven/ successively/ and what you (pl.) will plant/ let it remain/ in its cobs/ except for a little/ that you (pl.) will eat; <b>hala mhuundu</b> they cultivate sorghum; <b>kalaa chíji</b> to make a bed; <b>kalaa gelle</b> to sow maize; <b>kalaa gelle iwaani</b> to spread maize in the sun; <b>kala ijambi</b> to spread a mat out to eat on; <b>kala muunda</b> to farm; <b>kalaa nguwo</b> to spread clothes out; <b>kala ziwovu</b> to sow evil; <b>kuḷa muunt<sup>h</sup>u hushafa yaa ye aziló</b> (or: <b>yaaziló</b> ) [prov.] every man harvests what he sows; <b>mi mwene</b> I myself am the one who planted it (cl. 3); <b>mi mwene niwaazilé</b> I myself planted it (cl. 3 -- e.g. tree); <b>muti azilepi</b> we where did you plant the tree? [ <b>ndáani/ cháala/ míti/ ya matúnda/ ya lámna/ ka lámna</b> ] inside it (the garden)/ he planted/ trees/ of fruit/ of kinds/ and kind (i.e. of different kinds); <b>ndi mí naaziló</b> it is I who planted it rel. <b>k-aalila</b> v. appl. ( <b>alile</b> ) sow for <b>k-aalilana</b> v. appl. rec. sow for one another <b>k-aalooa</b> v. pass. be planted; [ <b>bási/ chaamúra/ xadimuze/ kala mtéende/ uchalóowa</b> ] so/ he ordered/ his servants/ to plant a date tree/ (and) it was planted <b>k-aalika</b> v. p/s. <b>nt<sup>h</sup>i iyi hayaaliki</b> this land is not arable <b>k-aalisha</b> caus. <b>mwalishize Hamadi muunda</b> he made Hamadi farm <b>k-alishanya</b> v. caus. rec. <b>k-alishiliza</b> v. caus. rec. appl. <b>k-ashilizanya</b> v. caus. appl. rec. nom. rel. <b>mw-aalo</b> n. 3, <b>mw-aalilo</b> n. 3, <b>mw-aalisho</b> n. 3, <b>mw-alishanyo</b> n. 3
<b>alaama</b>	n. 9/10 [Sw. <i>alama</i> SSED 8; Ar.] mark; sign indicating a trail that is to be followed; trademark; <b>alama iyi</b> this mark; <b>alama izi</b> these marks; <b>alama yaa nvula ni mawiingu</b> [prov.] the sign of rain is clouds; <b>alama ya zaala</b> fingerprints; <b>kubiga alaama</b> to make a sign, mark; <b>kurasha alaama</b> to trace (follow signs, clues); <b>xfanya alaama</b> to make a sign verb rel. <b>ku-alaamisha (alamishiize)</b> v. mark
<b>alamu</b>	n. 9/10, 6 [Sw. <i>alamu</i> SSED 8; Ar.] flag used by a religious organization

m-'aali	adj. [cf. Ar. <i>'aliyy</i> "the Most High, the Supreme (one of the attributes of God)" W 639 ] used with reference to God; <i>mahaṭi nda mwajitu witu m'ali</i> [s] praise belongs to our God, the Most High
alifu	n. the first letter of the alphabet, the letter "a"
k-aalika	v. ( <i>alishile</i> ) [Sw. <i>alika</i> SSED 9] invite s.o. to a party, wedding or other ceremony rel. k- <i>alíkana</i> v. rec. (- <i>alikeene</i> ) k- <i>alíkila</i> v. appl. ( <i>alíkiliile</i> ) k- <i>alikoowa</i> v. pass. ( <i>alishiḷa</i> )
aLLahuma	[Ar.] <i>wanaḥaḍe aLLahuma ḷabeka</i> [s] let them say "God, here we are" [in answer to your call through the angels]
am(m)á, am(b)ó	conj. [Som. <i>ama</i> 'or' F&H 285] or, but; <i>amá mi ni mwene kuwa ni(i) muke msuura na afiifá</i> as for me, I think that she is a good and loyal woman; <i>bassi ichiwaa wé ile kazima mp<sup>h</sup>uundá ye nt<sup>h</sup>aako amá ichiwaa wé ile kazima nk<sup>h</sup>eje za mp<sup>h</sup>uundá ndaṭa xuliḷile</i> because if you came to borrow the donkey, he is not here, but if you came to borrow the brays of a donkey, let me bray for you; <i>inawe niizé ba ambo nsuliḷilé</i> whether I don't or I do like it; <i>naxsula chaayi amá kahawa</i> do you want tea or coffee? ... <i>zaaydi ya sku mooyi ambo skuu mbili</i> ...more than a day or two
ama	truly; <i>ama wazeele wa sku izi nt<sup>h</sup>awana nahrisi</i> truly, old people these days have no pity
ch-ama (z-)	n. 7/8 group of people; band, group rel. <i>zamaazama</i> in groups
k-aama	v. ( <i>amiile</i> ) [Sw. <i>amwa</i> SSED 13] suck; [ <i>kama iwéle</i> ] to suck (of a child at his mother's breast) nom. rel. <i>mw-aama</i> (wa-'ama) n. 1/2 one who sucks
mu-'aamala	n. treatment of people, dealings with people
amali	n. 9/10 [Sw. <i>amali</i> SSED 10; Ar.] deeds, behavior, manners, temperament; [ <i>amalii mbóvu</i> ] a bad act, deed; [ <i>amali súura</i> ] a good act, deed; [ <i>amaliye/ mbóvu</i> ] his behavior, deeds/ are bad; [ <i>amaliye/ imkirihishize waawáye</i> ] his behavior displeased his father; [ <i>amalize</i> ] their deeds, behavior; <i>chiruḍa amali mbovu huṭinda</i> [s] when he returns [from the pilgrimage] he ceases doing evil deeds; [ <i>múunt<sup>h</sup>u/ amaliye/ ni nguwoye</i> [prov.] a man/ his behavior/ is his clothes; <i>munt<sup>h</sup>u amaliye ni xalisí hatiyi chiint<sup>h</sup>u</i> a man whose deeds are sincere is afraid of nothing; <i>ni munt<sup>h</sup>u nt<sup>h</sup>ana amali</i> he is a man who doesn't have a good temperament, good manners; <i>somelo ilmu rashilizo amali</i> [s] the one who studied (lit. read knowledge) and who followed up with deeds; <i>ya nafsi fanya amali jo xalisi</i> [s] O human beings, do deeds which are sincere; <i>ye tete amali ya maamaye -- ṭakaburi, na koonyesha, na faxari</i> she took the manners of her mother -- arrogance, showing off, ostentation
amaana	n. 9/10 [Sw. <i>amana</i> SSED 10; Ar.] s.t. left with s.o. to be kept, protected; [ <i>kudhora amána</i> ] to keep and protect what is left in one's custody; [ <i>kuweka amána</i> ] to leave s.t. with s.o. to protect; [ <i>lete amaanáya</i> ] bring that which I left in your custody! <i>tala amaana/ iyi/ yaa mi/ ndeeseló</i> take for safe-keeping this that I have brought; <i>waana/ ni amana ya mwajiitu</i> children/ are given to us by God to keep and protect [lit. children/ are amana of God]
amaani	n. [Sw. <i>amani</i> SSED 10; Ar. ] safety, peace; <i>jisaa wo/ watakingilo amaniini naa mp<sup>h</sup>aká</i> how they could be safe from the cat; [[ <i>Hasíbu/ ishíize/ karka ráaha/ na amaani/ haṭá/ mówti/umwiliilópó</i> ] Hasiibu/ lived/ in comfort/and peace/ until/ death came for him;

**kamaa we naxsuḷa amaani ka mwaadamú...** if you want peace from a human being...; **mi nt<sup>h</sup>axpata amaani** I will find peace; **mp<sup>h</sup>a amaani** give me peace (i.e. let me alone); **ndila ni amaani muunt<sup>h</sup>u huxaadira kinenda ka mtimiino** (a proverbial expression) the road is so safe that person can walk on it with a small branch [used as a toothbrush] (for protection instead of a weapon); **onyeza janna numba ya amani** [s] he was shown heaven, the house of peace; [**pete wáant<sup>h</sup>u/ wacháache/ kumráasha/ laakíni/ yé/ walá/ wáant<sup>h</sup>u/ wamrashizoo yé/ nt<sup>h</sup>awaxpáta/ amáani**] he got people/ a few/ to follow him/ but/ he/ nor/ people/ who followed him/ did not get/ peace (i.e. were not able to live in peace); **ye siwo munt<sup>h</sup>u wa amaani** he is not a man of peace; **zamani izi nt<sup>h</sup>azina amaani** these times are not peaceful  
phrases:

**ka amaani** safely; peacefully; [**walele ka amáani**] they slept peacefully

- amaara** adj. [cf. Sw. *amari* cited in Sac 55 and in the form *amara* in Prins, *A Swahili Nautical Dictionary* with the meaning 'anchor rope'] strong (of rope, thread, etc.); [**kambala lí/ ni amáara**] this rope is strong
- mw-aamba** n. 3/4 [Sw. *mwamba* (*mi-*) SSED 318] rock (in the sea); [**jházi/ ipanzile mwáamba**] the boat/ went aground on the rock; [**miyáamba**] [pl.]; [**panzize chóombo/ mwáamba**] [proverbial saying] he ran the vessel/ onto the rock
- ambaani** maybe, perhaps; **ambaani ni ka jis'iyó we naxkaso harfu mbali leeló** perhaps it is for this reason that you smell a different smell today
- ambari** n. 9/10 [Sw. *ambari* SSED 12; Ar.] ambergris [eaten by natives in the belief that it will protect them from cold weather]
- ambaaro** n. eczema
- k-aambaṭa** v. (**ambeṭe**) [Sw. *ambata* SSED 11] stick to s.t.; **nt<sup>h</sup>axaambaṭa kama mp<sup>h</sup>apaasi** I will stick to you like a cow tick (i.e. like glue)  
rel.  
**k-ambatana** v. rec. (**ambateene**) to stick to one another; **mbaraxa zambateene** the papers stuck to one another  
**k-aambisa** v. tr. [Sw. *ambisa* SSED 11] stick, glue, attach s.t. to s.t.; bake bread in an oven; **ambisize [waraxa] kutaani** he attached the paper to the wall; **kambisa maanda** to bake bread; **kambisaa nduti** to hit s.o. soundly with a stick  
**k-ambisan(y)a** v. tr. rec. (**ambiseenye**) glue together; **ambisenye mbaraxa** he glued the paper together; **wa'ambisenee nduti** they hit each other with sticks; **wa'ambisenyee mbaraxa** they glued papers on each other  
**k-ambisika** v. tr. p/s. (**ambisishile**)  
**k-ambisiliza** (**ambisiliize**) v. tr. appl.  
**k-ambisilizanya** v. tr. appl. rec. (**ambisilizeenye**)  
**k-ambisisha** v. tr. caus.  
**k-ambisishana** v. tr. caus. rec.  
**k-ambisishiliza** v. tr. caus. appl.  
**k-ambisishilizanya** v. tr. caus. appl. rec.  
nom. rel.  
**mw-aambaṭo** n. 3, **mw-aambiso** n. 3, **mw-ambisilizo** n. 3, **mw-ambisiko** n. 3,  
**mw-ambisilizanyo** n. 3
- k-aambila** v. (**ambiile**) [Sw. *ambia* SSED 11] tell, say to; **Ali/ mwambile Hamadi/ kooDi Ali/ told Hamadi/ what had been said; chimwaambila ya kuwaa ye naxsuḷa kumjariiba** he told him that he wanted to test him; **chixaambila kuwaa ye naxsuḷa xuloolá...** if he says to you that he wants to marry you...; [**chimwambiléni/ maamáye**] what should we tell his mother? **mwambilopoo muké, muke chishikowa shṭana** when he told the woman, the woman became angry



rel.

k-ambijila v. appl. [nambijile mwána/ wanaafáqi] he told the children on me/ lies  
(applied form conveys that the children are mine or somehow I am affected by what happens to them)

k-ambijilana v. appl. rec. [wa'ambijilene wána/ wanaafáqi] they told the children on one another/ lies

k-ambiloowa v. pass. (ambiila) wachambiloowa they were told; waawawe kila chuza xabarize hambiloowa kuwa xadiiri every time his; father; asked for news about him; he; was told that he; was sick; zishpetopo ndilaanf siwo huxadirowa kambilowa muunt<sup>h</sup>u what befell us outside is not something that is able to be told to anyone

k-ambilana v. rec. (ambileene) muke/ na muβli/ huwalaazima/ kambilana lila a husband/ and a wife/ must/ tell one another the truth; [wána/ wa'ambilene kóoði] the children/ told each other/ what had been said

k-ambilanika v. rec. p/s. [koði izi yá/ hazambilaniki] talk of this kind/ should not be told to one another

k-ambilanoowa v. rec. pass. (-ambileena) [yambilena wanaafáxi] there was telling of lies to one another

k-ambilika v. p/s. Ali ha'ambiliki kooði Ali can't be told anything (e.g. whatever you say, he will report it to s.o. else); mi simxaadiiri mwaanawo ka xisa ye ha'ambiliki chiint<sup>h</sup>u I cannot (tolerate) your child because she cannot be told anything; wanaawa/ hawa'ambiliki/ kooði these children/ cannot be told/ what has been said (e.g. they will not keep a secret)

k-ambilisha v. caus.

k-ambilishana v. caus. rec.

k-ambilishiliza v. caus. appl.

k-ambilishilizanya v. caus. appl. rec.

ambo conj. or; [yé/ haxaadiri/ kumwambila waawáye/ kuwa nt<sup>h</sup>éende/ ziboozéla/ ambo zijijilá] he/could not/ tell his father/ that the dates/ either were stolen/ or eaten

ch-aambo (z-) n. 7/8 [Sw. *chambo* SSED 48] bait placed on a hook; chaambo chijila naa nsi the bait was eaten by the fish; chiloho/ pashpo chaambo/ hashpati/ nsi [prov.] a hook/ without bait/ does not catch a fish

k-aambuka v. intr. (-ambushile) [Sw. *ambuka* SSED 12] be peeled, stripped off detached; [igáanda/ yambushile] the skin/peel peeled off, became detached; [lwaráxa/ lambushile] the paper/ has become detached

rel.

k-ambulila v. tr. appl. peel for, with

k-ambulilana v. tr. appl. rec.

k-ambuuloowa v. tr. pass. (ambiila)

k-aambula v. tr. (ambiile) peel or strip off, detach; [kambulaa mázu] to peel a banana

k-ambulana v. tr. rec.

k-ambulika v. p/s.

k-ambuliz-a v. caus. appl. separate people for; [Núuru/ mwambulize Áli/ wána] Nuuru/ separated for Ali/ the children

k-aambuza v. caus. (ambiize) separate people fighting; [Núuru/ wa'ambize wána] Nuuru/ separated the children

k-ambuzanya v. separate; ambuzenye waana he separated the children [the syntax of this form should be looked at -- it does not appear to permit an object prefix: \*Ali wa'ambuzenye waana Ali separated the children, but does permit passivization: waana wa'amuzenya na Ali the children were separated by Ali]

k-ambuzika v. caus. p/s.

k-ambuziliza v. caus. appl.

k-ambuzilizanya v. caus. appl. rec.

nom. rel.

mw-aambulo n. 3

<b>Ameerika</b>	n. America rel. m-'ameerika (wa-'ameerika) n. 1/2 an American
<b>Amhaara</b>	n. an Ethiopian; (ma')amhaara [pl.] rel. chi-'amhaara n. 7 the Amharic languages chi-'amhaara (zi-' ) n. 7/8 dim. i-'amhaara (mi-' ) n. 5/4 aug.
<b>ku-'amilata</b>	v. (amileete) deal with people, treat people; kum'amilata jis'iyi to treat him this way rel. ku-'amilana, ku-'amilatana v. rec. deal with, have a relationship with
<b>ku-'amima</b>	v. (amimiile) [cf. Ar. <i>amma</i> W 640] spread, cover; generalize; nationalize; <i>faraḍi ya kowa amima malungo, yote ka mayi silate chilungo</i> [s] (there is an) obligation of washing up (after ejaculating) (and) cover the body, all with water, don't leave any part untouched (by the water) rel. ku-'amimoowa v. pass. <i>mane ya mwimbili hufufiḷowa, iluke maayi yo hu'amimowa</i> [s] (anything that has on it) the urine of a boy (should) be sprinkled with water, over it (the unclean thing) water should be spread
<b>k-aamina</b>	v. [or: ku-'amina] (aminiile) v. [Sw. <i>amini</i> SSED 10; Ar. trust s.o., believe; [yé/ chfiza/ kaamina/ kuwaa yé/ file] he (the crow)/ refused/ to believe/ that he (the hare)/ was dead; <i>kamina ka qalbi numa ibada</i> [s] to believe with one's heart and then to worship; [kamina ruuhúye] to be confident (lit. to trust oneself); [mwaanáwa/ wé/ laazíma/ kumwamina mwajiitu] my child/ you/ must/ have faith in God; <i>na kamaa we/ hunaamini...</i> and if you do not believe me...; [na kila/ mará/ mo mwéepe/ karka waánt <sup>h</sup> u/ wa'izó/ kumwaaminá/ shpita/ wachimteléza] and every/ time/ someone/ among the people/ who refused/ to believe him/ when passing/ they made jokes at his expense; <i>naamina mi nt<sup>h</sup>akuruuda kaako</i> believe me, I will return to you rel. k-aminana v. rec. trust one another k-aminika v. p/s. be trustworthy k-aminila v. appl. entrust to, with; <i>mi naxaminila mwaanawá</i> I entrust my child to you; <i>we naminilílee mi nuumba, nt<sup>h</sup>uku wa'aminila waana</i> you entrusted the house to me, you did not entrust it to the children; <i>yaayi/ we/ huchaminili/ so/ we/ muna yiiitú</i> how come/ you/ do not entrust us (with him)/ so/ you/ our younger brother? k-aminisha v. caus. k-aminishika v. caus. p/s. k-aminishiliza v. caus. appl. k-aminishilizanya v. caus. appl. rec. k-aminoowa v. pass. <i>yaa ye takuhadó hatakaminoowa na waant<sup>h</sup>u</i> whatever he will say won't be believed by people nom./adj. rel. <b>amina</b> n. belief mw-aamina (wa-'amina) n. 1/2 one who trusts in; <i>mwamina mwajiitu si mkosefu</i> [prov.] one who trusts in God is not needy <b>amini</b> adj. trustworthy; <i>ni munt<sup>h</sup>u amini</i> he is trustworthy; <i>want<sup>h</sup>u amini</i> trustworthy people mw-aminifu adj. trustworthy u-'amino n. 14 trusting
<b>Amiini</b>	n. a name for the Prophet
<b>ku-'amira</b>	v. (amiriile) make s.t. more active, make strong, strengthen

rel.

ku-**'amirika** v. p/s. become more active, revive, come alive again, prosper, grow; **apo zamaani muuyi wa Mwiini uwaaliko u'ammirishilee nt<sup>h</sup>o** once upon a time the town of Brava was well populated; **muuyi unaku'amirika** the town is growing

ku-**'amiri** v. appl.

ku-**'amiri** lana v. apl. rec.

ku-**'amirisha** v. caus. (**amirishiize**) [same as ku-**'amiwa** in usage]

ku-**'amirishiliza** v. caus. appl.

ku-**'amirishilizanya** v. caus. appl. rec.

**amiiri** n. [Sw. **amiri** SSED 13; Ar.] commander, leader, person of authority, ruler; [**ma'amiri**] [pl.]; [**sultāani/ ma'amiri/ maqāādi/ ma'axyāari/ na maxaadimū/ wachingila safari**] the sultan/ authorities/ judges/ chieftains/ and servants/ started travelling

**amiyá** n. [Sw. **ami** SSED 12; Ar.] (my) paternal uncle

**amó** conj. or, but; ...[**amó/ chijamúuni/ káaka/ yé/ nt<sup>h</sup>ilile makóoko/ na chita chaa nsí**] ... but on my plate she put rice crust and a fish head for me; **kama tamwiinfa kumfanyiliza kaazi amó hamwiinfi** if he will be of use working for him or not; ...**kumera kaazi amó kinenza kazi zaawó** ...to look for a job or to carry on with their jobs; **ndetelele xeeri amó shari** did you bring me good news or bad? **nii ndé amó chigobe** is it long or short? **yanawe masuura amó mawovú** be it (e.g. the answer) good or bad; **xupa zigobe amó zile** shall I give you the short ones or the long ones?

**k-aamura** v. (**amuriile**) v. [Sw. **amuru** SSED 13; Ar.] order s.o. to do s.t.; [**hattá/ nk<sup>h</sup>awa mchiimbizi/ nt<sup>h</sup>aasá/ mwajítu/ naxu'amúru/ xfikiri**] a/ ilúya/ nt<sup>h</sup>aasá/ mi/ skupata futurú] even/ if I were a fugitive/ still/ God/ orders you/ to think/ about me/ yet/ I/ haven't eaten the first meal after fasting (notice that in Mw. the final vowel of almost all verbs derived from Ar. have been altered to the default final vowel; as a consequence, Sw. – **amuru** is –**amura** in Mw.; however, in the preceding example, from a translation of a Sw. source, the final **u** vowel is retained, presumably for the sake of the rhyme with **futuru**); [**sindi wé/ n'amuri**] oo mi/ **kuwaka nuumbá/ nt<sup>h</sup>ayikoo nt<sup>h</sup>i**] is it not you/ who ordered me/ to build a house/ that is not on the ground? [**sultāani/ chiwa'amura kumwingiza éelo/ numbāani**] the sultan/ ordered them to bring the gazelle/ into the house; [**sultani waa nōka/ chamura Hasiibu/ na'ondo**] óowa/ **ka usinziini**] the king of snakes/ ordered Hasiibu/ that he be woken up/ from sleep

rel.

k-**amurana** v. rec.

k-**amurika** v. p/s.

k(u)-**amurisha** v. caus. order; **Haarun/ Rashiidi/ chi'amurisha mkulu wa mawaardiya/ kuletoowa** Haruun Rashiidi/ ordered the head of the guards/ to be brought

k-**amurishana** v. caus. rec.

k-**amurishiliza** v. caus. appl.

k-**amurishilizanya** v. caus. appl. rec.

k(u)-**amuroowa** v. pass. (**amuriila**) be ordered; [**mtāana/ shfāanya/ zaa yé/ amuriilá**] the slave/ did/ what he/ was ordered to do

nom. rel.

**amri** n. 9/10 [Sw. **amri** SSED 13; Ar.] order, command, imperative (in grammar); affair, matter, thing, deal; [**amri iyi/ haqiqāye**] this matter's/ certainty; **amri iyi/ nii nk<sup>h</sup>ulu/ naa mi** this matter/ is too big/ for me (i.e. it is beyond my authority); [**ámri/ ya mwaajitu/ ipisile**] command, wish/ of God/ has come to pass; **amri ya xeeri** s.t. good -- e.g. **ni ajabu amri ya xeri xtaraja** [s] it is strange that he should expect something good; ...**kulangala amri ya muuyi** ...to look after the affairs of the town; **lazile bilaa amriya** he left without my permission; **munt<sup>h</sup>u hijilo amriye siwo habba** [s] the person who performs the pilgrimage, his deed is not small; **na kula amriye chanza ka bismiila** [s] and each of his actions he began by reciting the name of God; **nduza ni wajibu amri ya dini, xansa kiwowa mas'ala sihini** [s] o my brothers, it is obligatory [to know] the matters of religion, especially for sixty

questions to be known; [ni munt<sup>h</sup>u mwenye ámri] he is a man of authority  
phrases:

x-pa amri to give orders

x-tinda amri to decide; [washtinda ámri/ xtúumba] they decided/ to dig

x-tawala amri to rule

x-tomola amri to issue an order/ orders; [ápo/ zamáni/ sultáni/

Haruun/ Rashiidi/ tomele ámri/ kuwa nt<sup>h</sup>áku/ rúksa/ karka muuyíwe/  
kashóowa/ mibébe/ yaa múlo... once/ upon a time/ sultan

Haruunrashiidi/ issued an order/ that there was no permission/ in his town/  
to be lit fires/ of fire

x-tala amri to take orders

k-aamusa v. (amusiize) [Sw. *amwisha* SSED 13] suckle a child; wean a child from suckling

mw-aana (w-) n. 1/2 [Sw. *mwana (wana)*] SSED 150] child; [ápo/ zamáni/ waliko sultáni/ móoyi/ na  
mw-aaná=we] then/ old times [i.e. once upon a time]/ was king/ one/ and his son [lit.  
child]; [maamé/ mí/ síwo/ mwána] mother, I am not a child; [mwakaa nt<sup>h</sup>i/ ni mwana  
waa nt<sup>h</sup>i [prov.] the builder of the country/ is the child of the country; [mwana chihába] a  
baby [lit. small child]; mwaana chiĵa chimkumbuka maamaye the child cried and  
remembered her mother; mwaanawo ni chihabba husuĵa muunt<sup>h</sup>u kumlangaĵa your child  
is small and needs someone to look after her; shpiindi muke malizopo xpika chaakujá  
chiwaviĵa waana kuja in the afternoon when the wife finished cooking food, she called the  
children to eat

phrases:

mw-ana wa ito/ mw-anaa ito pupil of the eye

rel.

ch-aana (z-) n. dim. 7/8 chana cha ito pupil of the eye [lit. child of the eye]; chaana  
chondoshele ka usinziziini the child awoke from sleep; chanaa nk<sup>h</sup>uku chick

chi-j-aana (zi-j-aana) n. dim. chimwona chiĵaana chihabba cha duĵ'eda he saw a baby  
fox; mzeele uyu wanayo chiĵaana chihabba nt<sup>h</sup>o the old man had a very small  
baby

mw-aachisi n. [contracted form of: mw-ana waa chisi (w-), mw-anaazisi (w-)] an  
illegitimate child, a bastard [lit. "child of an odd number -- i.e. only one of the  
child's natural parents is recognized in terms of religious views -- namely, the  
mother]; finika shkoombe/ mwaachisu/ napite [prov.] cover the cup/ (until) the  
bastard/ goes away; mahalaĵa we/ tamtiló/ hattá/ nt<sup>h</sup>upaani/ mwaachisi/  
taxtomola chaala whatever place you/ put him in/ even/ in a bottle/ a bastard/ will  
stick out a finger; mwaachisi haafi pashpo kulipa aari ya maamaye [prov.] a  
bastard does not die without getting revenge on his mother

mw-aaduku (w-) n. [also: mw-anawaaduku (w-)] n. 1/2 bastard (particularly used in a  
non-literal sense)

mw-aa-faqi (w-anaafaqi) n. 1/2 [cf. Ar. *munaafiq* hypocrite] liar; lie; e we mwaafaxi O,  
you liar; mwaafaxi uyu this liar; ndila ya mwaafaxi/ ni chigobe [prov.] the way  
of the liar/ is short; sanifile wanaafaxi he fabricated lies

mw-aahalaali n. [contracted form of: mw-ana wa halaali] legitimate son

mw-aaharaamu n. [contracted form of: mw-ana wa haraamu (w-), mw-anaharaamu  
(w-)] an illegitimate child, bastard; mayuuto ni mwanaharaamu [prov.] regret is  
a bastard; shalaayi/ ni mwanaharaamu [prov.] regret/ is a bastard (i.e. the result  
of a mistake)

mw-aamuĵi, mw-anamuĵi (w-anawaĵi) n. son

mw-anaadamu, mw-aadamu, mw-ana wa adamu (w-) n. 1/2 [Sw. *mwanaadamu* SSED  
159] human being (lit. child of Adam); hufanya za mwaadamu haxaadiri  
xfaanyá he does what a human being cannot do; ...kuzida wanaadamu wiingi  
...surpassing many human beings; [mzéele/ chinaambila/ áwo/ síwo/ wáke/ waa  
sí/ wanaadamu/ huxadiro kuwaloolá] the old man/ told me/ those ones/ are not/  
women/ who we/ human beings/ are able to marry them; ye hufikira kama  
mwaadamu he thinks like a human being

mw-**anafuunzi**, mw-**aafuunzi** (w-) n. student, apprentice; [mwana**fúunzi**/ **mkúlu**] the student/ is big; [mwana**funzi** **mkúlu**] a big student; [mwana**funzi** **móoyi**] one student; **Taha/ na Iisá/ ni wanafunzi hodáari** Taha/ and Iisa/ are good students; [wana**fúunzi**/ **wakúlu**] the students are big; [wana**funzi** **wakúlu**] big students; [wana**funzi** **wawili**] two students

mw-**anaamke** (w-**anaashke**, w-**anaawake**) n. 1/2 [Sw. *mwanaamke* “woman” SSED 181] girl, daughter; **Ali/ nakuhada kuwa mwanaamke/ ni msuura/ ka suura** Ali/ said that the girl/ is beautiful/ with beauty (physically beautiful); **mi/ ni mwanaamké** I/ am a girl; **muke/ ba'ada ya kumzalila mwanaamke/ yampete maraði/ file** the woman/ after bearing him a daughter/ became sick/ and died; [mwana**amke**/ **mule**] the girl/ is tall; [mwana**mke** **mule**] a tall girl; [wana**awáke**/ **wale**] the girls/ are tall; [wana**wakee** **wale**] tall girls; **sultáni/ ijinfile/ mlowéele/ mwanaamke/ wa xaajé** the king/ mad/ married/ the daughter/ of his maternal uncle; [wana**awáke**/ **wále**] the girls are tall; [wana**wakee** **wale**] the tall girls; **weele/ kama mwanaamke/ apo/ tu/ balighiiló** she became/ like a girl/ just/ then/ who has just reached puberty (Phon. note: The status of the *m* in the sequence *mk* is interesting. Although it is doubtless derived from the syllable *mu*, it is not treated as a separate syllable. This can be seen from the accent: [mwana**ámke**], not \*[mwana**ámke**]. It appears that the *m* must be treated as a coda to the preceding syllable.)

mw-**anaamp<sup>h</sup>ata** (w-**anaamp<sup>h</sup>ata**) n. 1/2 twin

mw-**anank<sup>h</sup>uku**, mw-**aank<sup>h</sup>uku** (w-) n. chick  
variant form:

mw-**aank<sup>h</sup>uku** (w-) n. chick; [nk<sup>h</sup>**úku**/ **hamúβli**/ **mwank<sup>h</sup>ukúwe**] [prov.] a hen/  
does not kill/ its chick; [siwalaangé/ wana**aank<sup>h</sup>uku**/ **n<sup>h</sup>asaa wó**/  
**kuwangulówa**] don't count/ the chicks/ before they/ are hatched

mw-**anaa n<sup>h</sup>i** (w-) n. [contraction of: [mwana waa n<sup>h</sup>i]] citizen of the country; [wanaa n<sup>h</sup>i/ **wampele ra'fisi/ zawaadize/ barzáani**] the citizens of the country/ gave the president/ gifts/ at the courthouse; [ra'fisi/ **peja zawaadize/ barzáani/ na wana waa n<sup>h</sup>i**] the president/ was given his gifts/ at the courthouse/ by the citizens of the country

mw-**anaashke** (w-**anaashke**) n. girl; [mwana**ashke**/ **mule**] the girl/ is tall; [mwana**shkee** **mule**] a tall girl; [wana**ashke**/ **tuziza rúuhu**] the girls/ were comforted (in spirit); [wana**ashke**/ **wále**] the girls/ are tall; [wana**shkee** **wale**] the tall girls; [wó/ **ni wanaashke/ wa sultáni/ wa majíni**] they/ are the daughters/ of the king/ of the jinns

mw-**anasiyaasa** (w-) n. 1/2 politician

mw-**aanawá** (w-) o my child (final accent associated with vocative usage); [waanawá/ **endáni/ merani xabari za Yuusúfu**] my children/ go/ look for news of Joseph

mw-**ank<sup>h</sup>aambo** n. [contracted form of: mw-**ana wa nk<sup>h</sup>aambo** (w-)] stepchild

**ananaasi** n. 9/10, 6 pineapple; **ananaasi iyi iwozele** this pineapple has spoiled; **ananaasi izi ziwozele** these pineapples have spoiled; **ma'ananaasi aya (ni) ma**lad**da** these pineapples are sweet

ku-'**anaanaata** v. (**ananeete**) [Som. *canaan-* Ab 13] rebuke, reproach  
rel.

ku-'**anaanaatana** v. appl. rec. (**ananaateene**)

ku-'**anaanaatika** v. p./s.

ku-'**anaanaatila** v. appl. (**ananaatiliile**)

ku-'**anaanaatilana** v. appl. rec. (**ananaatileene**)

nom. rel.

ma-'**anaanaato** n. 6

ch-**andarua** n. 7/8 [Sw. *chandalua* SSED 49; Hind.] mosquito net; umbrella

mw-**andawazimu** adj. crazy, mad; [muyíni/ wáant<sup>h</sup>u/ **wamkahéete/ na ki**la** chimwonó/ chimtúusha/ na kum**telezá**/ kama múunt<sup>h</sup>u/ mwand**a** wazímu] in the town, people hated him and everyone who saw him derided him and teased him as being a crazy person.**

k-aandika

v. (**andishile**) v. [Sw. *andika* SSED 14] write; place on head, load; register (for school); join military service; accuse s.o. of s.t.; assign a task or a responsibility; lay, put a part of the body on s.o. or s.t.; [**Bakári/ andishile ruuhúye/ mas'uulíya**] Bakari assumed a responsibility (lit. Bakari/ put on himself/ responsibility; [**chandikéeni**] let us write; [**hamáali/ andishile gáari/ majuuniya**] the porter/ loaded the truck/ with sacks; [**hamáali/ andishile majuuniya/ garíini**] the porter/ loaded the sacks/ into the truck; [**Jáama/ mwandishile mwána/ sandúuxu/ chitáani**] Jaama/ loaded onto the child's/ the box/ head; [**kalimaa mbili/ nt<sup>h</sup>átu/ zaa mí/ nxadirilo kaandiká**] the two words/ three/ that I was able to write; [**nandishile igoonjó/ mezaani**] I put my knee/ on the table; [**nandishile uzító/ waa mí/ si'uxaadírí**] he put (on my shoulders) a burden/ that I/ am not able to carry; [**nandishile zaa mí/ skufaanyá**] he accused me of things I/ didn't do; [**Núuru/ andishilee xáti**] Nuuru/ wrote a letter; [**oloshele madrasáani/ kumwandika mwána**] he went to school/ to register (enroll) the child; *wala muḥli chini'u chitta ha'andiki* [s] neither does a man put anything on his head [during the Pilgrimage]; [**yé/ andishile askári**] he/ joined the army (made himself a soldier/ policeman); [**yé/ andishile sandúuxu/ chitáani**] he/ carried the box/ on his head; [**yé/ andishile zóombo / garíini**] he/ loaded the things/ on the truck; [**Yuusúfu/ chiwapa haanzúye/ chiwa'ambila/ taláani/ hanzu íyi/ endáani/ mwandikeni wáawe/ usóoni**] Joseph/ gave them his robe/ (and) told them/ pl. take/ this robe/ (and) pl. put it/ spread it over my father's/ face

rel.  
k-**andikika** v. p/s. (-**andikishile**) able to be written; [**ngamila ízi/ hazandikiki/ zóombo**] those camels/ can't have loaded on them/ things; [**xáti/ yandikishile**] the letter/ was managed to be written

k-**andikila** v. appl. (**andikilile**) **mi sina chidaftari cha kandikila** I don't have an exercise book to write in; **Suufi mwandikilile Nuuru xati ka xalamu huundu** Suufi wrote a letter to Nuuru with a red pencil; **ye tamwandikila waawaye xati** she will write a letter to her father

k-**andikilana** v. appl. rec.

k-**andikilanika** v. appl. rec. p/s. [**xati ízi/ hazandikilaniki**] these letters/ can't be sent to, for one another

k-**andikilika** v. appl. p/s. [**Hamádi/ ha'andikiliki/ xáti**] you can't write a letter for Hamadi [lit. Hamadi/ cannot be written for/ a letter]

k-**andikilana** v. appl. rec. **waana wa'andikilenee xati** the children wrote to one another; **wachandikilana mkaataba ya kuwa yaa ye taxpató yotte takaawanya mafungu mawili sawasawa** they wrote for one another a contract that whatever he gets, he will divide all of it equally into two shares

k-**andikisha** v. caus. [**Bakári/ mwandikishize Lúúfu/ mas'uulíya**] Bakari/made Lulu assume/the responsibility; [**chimwandikishize Nuuru/ xati/ ka waaná**] we made Nuru write/ a letter/ to the children; [**Haliima/ mwandikishize Súufi/ xáti/ ka Núuru**] Halima/ caused Suufi to write/ a letter/ to Nuuru; [**Ji/ mwandikishize hamáali/ majuuniya/ garíini**] Ji/ had the porter load/ the sacks/ into the truck; [**Ji/ zandikishizee xáti**] Ji/ had letters written; [**mwaalímu/ handikisha wána/ xáti/ másku/ tú**] the teacher/ makes the children write/ letters/ at night/only [note that *masku/ tu* must refer to when the teacher does the act of making the children write]

k-**andikishana** v. caus. rec.

k-**andikishanyoowa** v. caus. rec. pass.

k-**andikishanyanoowa** v. caus. rec. pass.

k-**andikishika** v. caus. p/s.

k-**andikishiliza** v. caus. appl. **chimwandikishilize Nuuru waana xati** we made Nuru's children [lit. the children on Nuru] write a letter (Syn.: the object prefix is in agreement with the "object of the applied extension" rather than the "object of the causative extension" -- consequently, the above sentence cannot mean "we made Nuru write a letter to/for the children".)

k-**andikishilizanya** caus. appl. rec. [**chandikishilizenye waaná/ xati**] we made our children write/ letters ("on" one another)

k-**andikishoowa** v. caus. pass. (**andikishiiza**) **xati zandikishiza na Ji** (lit. the letters were made to be written by Ji -- i.e. Ji brought about the writing of the letters)

k-**andikoowa** v. pass. [**gáari/ yandishila majuuniya**] the truck/ was loaded with sacks; **laano landishila na mwaana ka yeepeeke** the story was written by the child on

his own; [**majuuniya/ ya'andishila garfīni**] the sacks were loaded into the truck; [**sandúuxu/ yandishila garfīni**] the box was loaded into the truck; [**xáti/ imalize kandikóowa**] the letter is written (lit. the letter is finished being written)

nom. rel.

ma-'**andiko** n. 6 ma'**andikoye** his way of writing

- andho** n. 9/10 a skin disease which affects the back of the hands, the knees, and sometimes the heel of the foot
- k-angamila** v. [cf. Sw. *angamia* SSED 17] be spoiled; [**kangamila ina**] to lose one's reputation, have one's name besmirched  
rel.  
k-**angamiza** v. (**angamiize**) [cf. Sw. *angamiza*] spoil s.o.; [**Jeeláani/ angamize chibuku cha Ji**] Jelani/ spoiled (marred) Ji's book; [**mzaha mwíngi/ hangamiza uwéenza**] [prov.] too much joking/ spoils a friendship; [**wa'angamize wána**] he spoiled the children; [**wapishi wíngi/ hangamiza mtúzi**] [prov.] too many cooks/ spoil the broth  
k-**angamizika** v. caus. p/s. [**wana zihába/ hangamizika ka saháli**] small children/ can easily be spoiled  
k-**angamiliza** v. caus. appl. (**angamiliize**) spoil s.t. ir s.o., foul s.t. up on or for s.o.; [**nangamilize raadíyo**] he fouled up the radio on/for me  
k-**angamilizika** v. caus. appl. p/s. [**munt<sup>h</sup>u úyu/ ha'angamiliziki/ zoombóze**] this man/ can't have fouled up on him/ his things (Syn.: only the "benefactor" can be the subject of this verb, not the item(s) spoiled or fouled up: hence \***radiyo izi/ hazangamiliziki/ Ji** these radios/ cannot be fouled up on/ Ji.)  
k-**angamilizoowa** v. caus. appl. pass. (**angamiliiza**) [**nangamiliza raadíyo**] I had the radio fouled up on me  
k-**angamizoowa** v. pass. (**-angamiiza**) [**wána/ wa'angamiza na Ji**] the children/ were spoiled by Ji
- angaangu** adj. [also **-engaangu**] easy, light; [**chint<sup>h</sup>u changáangu**] s.t. easy, light; *huwa nangangu xsoma kamu wana* [s] it becomes easy for children to read by heart; [**nangáangu**] s.t. easy, light
- k-aangaza** v. (**angeeze**) in the expression: [**kangaza máato**] to have the eyes open, be alert, watchful – e.g. [**angaza maatóyo**] keep your eyes open!
- mw-aangi** n. cooked maize (possibly with beans added); **mwaangi ufuriile** the *mwaangi* boiled over
- ku-'anida** v. (**anidiile**) [Ar. *anada* W 648] contradict  
rel.  
ku-'**anidana** v. rec. (**anideene**)  
ku-'**anidika** v. p/s.  
nom./adj. rel.  
**anidi** inv. adj. **munt<sup>h</sup>u/ want<sup>h</sup>u anidi** a stubborn person/ persons  
mu-'**aanidi** inv. adj. stubbornly contradictory; **munt<sup>h</sup>u mu'aanidi** a stubbornly contradictory person; **want<sup>h</sup>u mu'aanidi** stubbornly contradictory people
- k-aanika** v. (**anishile**) [Sw. *anika* SSED 17] spread s.t. to dry in the sun; [**anishilee ngúwo/ [kambaláani]**] he spread the clothes out on the clothesline to dry  
rel.  
k-**anikika** v. p/s.  
k-**anikisha** v. caus. [Sw. *anikisha*] **mwanikishize mwaana/ nguwo** he made the child spread the cloth out to dry  
k-**anikishanya** v. caus. rec. [**want<sup>h</sup>u áwa/ wa'anikishenee ngúwo**] the people/ made one another spread the clothes to dry  
k-**anikishiliza** v. caus. appl. [**Núuru/ mwanikishilize Súufi/ mwána/ ngúwo**] Nuuru/ made Suufi's spread/ child/ clothes

- k-anikishilizanya** v. caus. appl. rec. [Núuru/ na Ali/ wa'anikishilizenye wáana/ ngúwo] Nuuru/ and Ali/ made one another's children spread/ the clothes
- k-anikishoowa** (-anikishiiza) v, caus. pass. **mwaana/ anikishizaa nguwo** the child was made to spread the cloth out to dry
- k-anikoowa** v. pass. (-anishiila) [Sw. *anikwa*] **nguwo/ zanishiila** the clothes were spread out to dry
- ku-'anisa** v. (anisiize) [Sw. *anisi* SSED 14; Ar.] keep company with people, keeping them entertained at the same time
- ankabuuti** n. spider; **ankabuuti izi** these spiders; [**ankabuuti úyu**] this spider (Phon. Note that while prenasalized nasal+voiceless stop usually entails aspiration of the voiceless stop in Mw., here no aspiration occurs. The *n* here appeared to us to be velar and thus to form a prenasalized consonant with the following *k*, but perhaps here this two consonants are to be understood as forming a consonant cluster, with the nasal being a coda to one syllable and the velar stop the onset to the next syllable.)
- k-aank<sup>h</sup>ila** v. (ank<sup>h</sup>iile) [Sw. *akia* SSED 7] put food in one's mouth; [**ank<sup>h</sup>ilee náma**] he put meat in his mouth; [**ank<sup>h</sup>ile tibiaaku**] he put tobacco between his lip and teeth; [**mwáana/ ank<sup>h</sup>ilee kúja**] the child put food in his mouth (Hist. phon. Comparison with the Sw. cognate shows that Mw. does not share with Sw. either the historical development whereby a prenasalized voiceless stop elided its nasal portion (although with retention of aspiration in some Sw. dialects) and *I* also elided.)  
rel.  
**k-ank<sup>h</sup>iliza** v. caus. appl. [**nank<sup>h</sup>ilize mwáana/ kúja**] he put in my child's mouth/ food  
**k-aank<sup>h</sup>iza** v. caus. (ank<sup>h</sup>iize) put food in s.o. else's mouth; [**múke/ mwank<sup>h</sup>ize mwáana/ kúja**] the woman/ put in the child's mouth/ food  
rel.  
**k-ank<sup>h</sup>izisha** v. caus. cause s.o. to put food in his mouth; [**múke/ mwank<sup>h</sup>izishize mwáana/ kúja**] the woman/ made the child put/ food (in his mouth)
- ch-aano** (z-) n. 7/8 a large tray used for carrying food; a washing table
- A(n)shuura** n. the tenth day of the first month of the calendar year, a day of fasting; *Anshura funzilo Musa na qomuye* [s] the one who fasted on Anshura was Musa and his people
- anwaa'i** adj. different kinds; **apo spishiila zaakuja anwaa'i** different kinds of food were cooked there; [Núuhu/ shfanya jis'iyó/ chooolóka/ shtala múke/ na muβí/ karka kúja/ nóo'i/ karka anwaa'i/ za hayawáani] Noah/ did just that/ he went/ and he took a female/ and a male/ from each/ kind/ of type/ of animal; [yé/ azilee mbóga/ za anwaa'i] he/ grew vegetables/ a variety; **ziwaliko zaakuja anwa'i niingi** there were many kinds of food  
rel.  
**anwa'i anwaa'i** different kinds; **yaxugafile maambo harusiini, ziwaliiko zaakuja anwa'i anwaa'i ka apa na apá** the things that you missed at the wedding! there were different kinds of food everywhere
- k-aanza** v. (anziize) [ Sw. *anza* SSED 17] begin; **chanza keenda mahaJa ya want<sup>h</sup>u huṭawanyoo nt<sup>h</sup>aká kumera spande za maanda na zakuja ziingine huṭawanyoowá** he began to go to the place where people dump garbage to look for pieces of bread and other food that gets thrown away; **ichanza kunyaa nvula** it began to rain; **ka xisa ye apo tu anzizo kulaalá** because he had only then just begun to sleep; **kanza xfanya kaazi** to begin to work; **mi kanza leelo siimo karka xabarize** beginning today I am not involved in her affairs; [**mwáana/ chanza xfanya káazi**] the boy/ began to do work; [Núuhu/ cháanza/ xfanya jaházi] Nuuru/ began/ to build a dhow; **tawala yanzize kuyela** the tide [lit. sea] began to rise; **waant<sup>h</sup>u wa'anzize kumkahata** people began to hate him; **we anzizee kulá** you began to cry; [Yuusúfu/ anzizopo kondoka ka apó/ múke/ chimshika háanzu/ ka chinúme/ chimgúta/ haṭá/ háanzu/ ichaatuka/ ka chinúme] Josepj/ when he began to move away



from there/ the wife/ grabbed him by his outer garment/ from behind/ and pulled/ until/ the garment/ tore/ from behind

rel.

k-aanzika v. p/s. [Sw. *anzika*] [káazi/ itakaanzika] the work/ can begin

k-anziliza (anziliize) v. appl. [mwaa]lumu/ mwanzilize mwaafúunzi/ súura] the teacher/ started for the child/ the new chapter of the Koran (i.e. helped him to begin the chapter)

k-anzilizanya v. appl. rec.

k-aanzisha v. caus. [Sw. *anzisha*] Ali anzishize kaazi Ali had the work started; [Áli/ mwanzishize Ji/ chingeréenza] Ali/ made Ji start (to learn)/ English; [Áli/ mwanzishize Ji/ kubarsha ruuhúye/ chingeréenza] Ali/ made Ji start/ to teach himself/ English

k-anzoowa v. pass. [Sw. *canzwa*] to be begun; [káazi/ yanzúiza] the work/ has been begun  
nom. rel.

ch-aanzo (z-) n. 7/8 [Sw. *chanzo*] start, beginning; kulla chenye chaanzo china mwiisho [prov.] whatever has a beginning has an end; [lano íli/ chaanzóche/ hashtambulíki] this story/ its beginning/ is not understandable; *unzile pashpo chanzo moja witu* [s] he created (the world) without any beginning our God

mw-aanzo n. 3 [Sw. *mwanzo*] beginning, initiation of s.t.; [mwáanzo/ wa qísa] the beginning/ of the stories; *mwanzo wa wajibu nduza kasani/ kumwiwa moja xunzilo rahmani* [s] the beginning of one's religious obligations, my brothers, listen/ (is) to know your God who created you, the merciful one

**apa** loc. [cl. 16] demon. [Sw. *hapa* Moh 174] here; [ápa/ nii nk<sup>h</sup>úlu] this (here)/ is a big place; [ápa/ ni súura] here/ it is good; [ápa/ síwo/ kínu] this place (here)/ is not/ your (home); [kaláant<sup>h</sup>a/ ápa] sit here; [want<sup>h</sup>u wa ápa] people of these parts (lit. here)

rel.

ka apa from here; ondokaani ka apa move (pl.) from here!

ka apa na apá everywhere; mereje buukuze ka apa na apá he searched for his books everywhere; muke chimera ka apa na apá the woman looked here and there

**apaje** loc. [cl. 16] demon. [cf. Sw. *pale* Moh 174] there (farther away from speaker and addressee)

**apo** loc. [cl. 16] demon. [Sw. *hapo* Moh 174] there; then; [ápo/ nchiwona mbađífixi] there/ I saw a melon plant; [ápo/ ningile kumera kaazi] there (at that place)/ I began to look for a job; [ápo/ téena/ nóka/ chishikowa shtána] there/ then/ the snake got angry; [ápo/ tú] then/ just -- e.g. ka xisa/ ye/ apo/ tu/ anzize kulaala because/ he/ had then/ just/ gone to sleep; mi apo ndilaani niskitishilee nt<sup>h</sup>ó there, outside, I was very sad; [nondoshelé/ ka ápo/ niineenzelé/ sku ntingi] I went/ from there/ (and) I continued on walking/ many days  
rel.

apo apo at that same time; apo apo lpepo lchanza kuvuma at that same time the wind began to blow

apo zamaani once upon a time; [ápo/ zamáani/ walíko/ sulfáani/ móoyi/ na mwaanwé] once upon a time there was a sultan and his child/son

**ch-appa (z-)** n. 7/8 [Sw. *chapa* SSED 51] trademark; **chappache** its trademark (Phon. Although we recorded this item with gemination when we encountered it in our data collection, the status of such gemination is still open to question.)

**apsi** n. [Som. *cabsi* 'fear'] fear; [used in the expression] xtila apsi to frighten

**ku-'aqiba** v. (aqibiile) [Ar. <sup>C</sup> *aqaba* W 626] punish; [kum'aqiba] to punish him

**aaqiba** n. [also: aaqibi] [Sw. *akiba* SSED 7; Ar.] future, s.t. held in store for the future, a savings; [aaxíbi/ ha'iwóli] [prov.] s.t. set aside as a reserve/ does not go bad; [kuweka aaqiba] to keep s.t. for the future, to save some money or s.t. for future use; *mwana uyu nt<sup>h</sup>aná aaqiba* this child has no future (nothing good will come to him in the future)

<b>ku-'aqida</b>	v. ( <b>aqidiile</b> ) [Ar. <i>ʿaqada</i> W 627] tie, bind (figuratively -- e.g. in marriage); [ <b>ku'aqida nikáaha</b> ] to tie in marriage (= [xfunga nikáaha])
<b>aqiida</b>	n. [ <b>ilmu ya aqíida</b> ] knowledge of theology
<b>aqili</b>	n. (also: <b>aqli</b> ) [Sw. <i>akili</i> SSED 8; Ar.] wits, cleverness, intelligence; [ <b>aqili/ ni máali</b> ] [prov.] intelligence/ is wealth; [ <b>báaba/ mtume Yaaqúubu/ waliko ni múunt<sup>h</sup>u/ mwenye ilmu/ áqli/ na hikmá/ mwajítu/ mpeeló</b> ] the father/ the prophet Jacob/ was a man having knowledge/ intelligence/ and wisdom/ (which) God/ gave him phrases: <b>k-angamila aqili</b> to go crazy <b>ku-zulaṭa aqili</b> to lose one's head, go mad <b>x-potela aqili</b> to lose one's head, go mad; be astonished, confused; <b>Ji aqili zimpoteele</b> Ji lost his head rel. <b>aaqili</b> adj. clever; <b>aaqili/ aaxili</b> clever; <b>ye ni aaqili na nazo fahamu na basará</b> he is intelligent and has understanding and talent <b>aqli</b> n. 10 intelligence; [ <b>aqliizo/ zixubéele</b> ] your wits/ have left you; [ <b>nt<sup>h</sup>aná/ áqli</b> ] he has no/ intelligence; [ <b>waliko múunt<sup>h</sup>u/ mwenye áqli/ fikíri/ na maalí</b> ] he was a man/ of intelligence/ thought/ and wealth verb rel. <b>ku-'aqilisha</b> v. ( <b>aqilishiize</b> ) make smart
<b>aqiiqa</b>	n. 9/10 [Sw. <i>akika</i> and <i>akiki</i> SSED 7-8; Ar.] precious stone used in rings; feast, etc., for a dead child; [ <b>aqiqa iyi</b> ] this gem; [ <b>aqiqa ízi</b> ] these gems; [ <b>xfanya aqiiqa</b> ] to read the burial service for a child who has died
<b>ku-'aqoonsata</b>	v. ( <b>aqonseete</b> ) [Som. <i>oqoon-</i> Ab 194] recognize rel. <b>ku-'aqonsatisha</b> v. caus.
<b>aqraba</b>	n. [Sw. <i>akraba</i> SSED 8; Ar.] blood relative [in Mw. used for blood relatives on either mother's or father's side]; <b>chilo cha aqraba mayti hiskitika</b> [s] the crying of his close relatives, the dead person is bothered by (this);
<b>aaqu waalideeni</b>	n. [Arabicism] someone who has severed relationship with his parents; <b>ajabu aqulwalideni kuhija</b> [s] it is strange for s.o. who has broken with his parents to perform the Pilgrimage
<b>ara'ara</b>	n. [cf. Som. <i>caaro</i> Ab 15] spider; a kind of small fish, like a sardine
<b>arabiya</b>	n. Wednesday; <b>ka raaḍiya oloka mwaambile muβli naaye munt<sup>h</sup>i wa arabiya</b> with my blessing, go and tell the man that he should come on Wednesday; <b>munt<sup>h</sup>i wa arabiya</b> Wednesday; <b>sku ya arabaiya amo ya arxamiisi</b> Wednesday or Thursday
<b>mw-aarabu (w-)</b>	n. [Sw. <i>mwarabu</i> SSED 319; Ar. ] an Arab rel. <b>ch-aarabu</b> n. 7 [Sw. <i>kiarabu</i> ] the Arab language; in the manner of an Arab
<b>aarafa</b>	n. a non-obligatory fasting day during the hajj month; <b>mtume tindilile wakewe arafa</b> [s] the Prophet slaughtered for his wives on <b>araafa</b>
<b>aragosta</b>	n. 9/10 [Ital. <i>aragosta</i> ] lobster
<b>araamila</b>	adj. [pl.] ones whose husbands have died; <b>ndiye shpendoyatima na aramila</b> [s] it is he [Mohammad] who loved orphans and widows; <b>wake araamila</b> widows
<b>aarani</b>	n. plenitude; the oppose of drought – i.e. plentifulness of rain; <b>naxsula arani apa sipo sura</b> [s] I want abundance, here it is not good

<b>arba</b>	in: <b>arba alfu</b> four thousand rel. <b>arba'iini</b> forty; [ <b>arba'in na kéenda</b> ] forty nine; [ <b>arba'in naa mbili</b> ] forty two
<b>arbeeni</b>	n. food given to the poor as a final giving after s.o.'s death phrases: x- <b>fanya arbeeni</b> to give (lit. do) <b>arbeeni</b>
<b>arbuuni</b>	n. 9/10 [Sw. <b>arabuni</b> SSED 18; Ar.] deposit (towards the purchase of s.t.); [ <b>kuweka arbúuni</b> ] to make a deposit; [ <b>xtomola arbúuni</b> ] to make a deposit
<b>arði</b>	n. [Sw. <b>ardhi</b> SSED 18; Ar.] country; [ <b>arði iyi</b> ] this country
ku-' <b>arfisha</b>	v. ( <b>arfishiize</b> ) [no gloss was collected for this item, but it was noted as being of Som. origin, which suggest that it is probably cognate to Som. <b>carf</b> - "smell sweet" F&H]
<b>aari</b>	n. [Sw. <b>ari</b> SSED 18; Ar.] revenge; fear of losing one's position in society and being disgraced; [ <b>kulisa áari</b> ] to revenge; <b>mlungaana nt<sup>h</sup>ana aari ni kama ngoombe nt<sup>h</sup>ana mp<sup>h</sup>eembé</b> [prov.] a sophisticated person that has no sense of disgrace is like a cow that has no horns; <b>mwize muxtari sababu ya ari</b> [s] he rejected the Prophet because of fearing losing position
ku-' <b>arida</b>	v. ( <b>aridiile</b> ) [identified as Som. by MIA] recite
ku-' <b>arifa</b>	v. ( <b>arifiile</b> ) [Sw. <b>arifu</b> SSED 18; Ar.] inform nom./adj. rel. ma-' <b>arifa</b> n. [Sw. <b>maarifa</b> ] knowledge, wisdom, understanding, acquaintance; <b>sina ma'arifa naa ye</b> I am not acquainted with him;... <b>waant<sup>h</sup>u wenyee nguvu, ma'arifa, na usuurá</b> ...people having power, knowledge, and goodness <b>aarifu</b> adj. [Sw. <b>arifu</b> ] learned, knowledgeable; <b>wo ni want<sup>h</sup>u aarifu</b> they are learned men; <b>ye ni munt<sup>h</sup>u aarifu</b> he is a learned man
<b>ariplaano</b>	n. airplane; <b>safiriile ka ariplaanoye xaasá kooloka ka kuzuura nt<sup>h</sup>i za sharqi yaa kati</b> he travelled by his special airplane to go to visit the countries of the Middle East
<b>ariishi</b>	n. 9/10 a house made of wood and mud; [ <b>arishi iyi/ iwashiia na Háaji</b> ] this house/ was made by Haaji; [ <b>numba ya ariishi</b> ] a house made of wood and mud rel. <b>chi-'ariishi (zi-)</b> n. dim. [ <b>chi'arishicha/ shpile</b> ] my house/ burned; [ <b>zi'arishiza/ spile</b> ] my houses burned
<b>aariya</b>	n. s.t. borrowed, given temporarily; <b>ruhu ni ariya siwo ya da'ima</b> [s] the soul is s.t. temporary not something eternal
<b>armala</b>	adj. [singular usage only] widow; [ <b>muke armála</b> ] a widow; [ <b>wé/ na'iwa kuwaa mí/ ni armalá</b> ] you/ know that I/ am a widow
<b>arnabu</b>	n. [Ar.] rabbit
<b>arshi</b>	n. [Som. <b>carshi</b> F&H 185] throne
ma-' <b>aruufu</b>	adj. renowned, famous
ku-' <b>aruurisha</b>	v. (-'arurishiize) [MIA identified as Som. in origin, but we have found no source in lexical materials available to us] collect, gather s.t. (things, money); [ <b>Jáama/ arurishize ijáara/ ka wáant<sup>h</sup>u</b> ] Jama/ collected rent/ from people (this verb would not be used with reference to collecting rent, e.g., from a single person); [ <b>yé/ arurishize lúulu/ na almaasfi</b> ] he/ gathered up the pearls/ and diamonds

- rel.  
 ku-'**arurishiliza** v. appl. (-'arushiliize) collect for; [**Jáama/ wa'arurishilize wáant<sup>h</sup>u/ ijáara**] Jaama/ collected for the people/ rent; [**mtumile Núuru/ kum'arurishiliza ijáara**] he sent Nuuru/ to collect the rent for him  
 ku-'**arurishilizoowa** v. appl. pass. (-'arushiliiza) [**Áli/ arurishiliza ijáara/ na Jáama**] Ali/ was collected for the rent/ by Jaama  
 ku-'**arurishoowa** v. pass. ('arurishiiza) [**ijáara/ i'arurishíza na Núuru/ ka wáant<sup>h</sup>u**] rent/ was collected by Nuuru/ from people
- arxamiisi** n. Thursday; [**mun<sup>h</sup>i wa arxamíisi**] Thursday (lit. the sixth day); *tahara ya jima/ nda arxamiisi* [prov.] the ritual cleanliness for Friday (prayer) is from Thursday (i.e. you must prepare yourself in advance) (this proverb came to us in written form only)
- ch-arxaani (z-)** n. 7/8 sewing machine; **awaje wanazo peesá hula zarxaani xshomela waant<sup>h</sup>u nguwo ka peesa** those who have money buy sewing machines to sew clothes for people in order to make money  
 rel.  
 ch-**arxanii=ni** n. loc. [**maliizopó/ Hasiibu/ maamáye/ m-peleshe charxaniini/ kubarāta xshomaa ngúwo**] when he finished (schooling), Hasiibu's mother sent him to a tailor's shop to learn to sew clothes
- arzaaqi** n. 9/10 [also: **razaaqi**] food, daily sustenance; **arzaxi izishpele na mwajiitú** these daily rations which were given by God; **iyi ni arzaxi yaawo** this is their daily ration  
 rel.  
 ku-'**arzuqa** v. (-arzuqiile) bestow upon; provide the necessities; [**mwajiitu/ m'arzuqiile/ mwiimbili/ ináye/ Áli**] God bestowed upon him a boy, his name was Ali; *wamo huwa'arzuqa ka fadhini, na wingine huwafanya maskini* [s] some (God) cares for their needs while they are at their own place, and others he makes them poor  
 variant form:  
 ku-**ruzuqa** v. ibid.
- ku-'aasa** v. (**asiize**) [Sw. *asa* "forbid, warn" SSED 19; Ar.] disobey (orders, God), rebel; [**asize sarkáali**] he rebelled against the government; [**chi'áasa**] if (s)he rebels, disobeys; [**hu'aasó**] a rebel, one who disobeys; [**kum'asa mwajiitu**] to disobey God; [**m'asize waawáye**] he disobeyed his father; [**naku'áasa**] (s)he is rebelling, disobeying; [**nt<sup>h</sup>anaku'áasa**] (s)he is not disobeying/ rebelling  
 rel.  
 ku-'**aasika** v. p/s.  
 ku-'**aasisha** v. caus. [**Núuru/ m'asishize mwána/ waawáye**] Nuuru/ (somehow induced) the child to disobey/ his father  
 ku-'**asishana** v. caus. rec.,  
 ku-'**asishika** v. caus. p/s. [**mwana úyu/ ha'asishiki/ waawáye**] this child/ cannot be induced to disobey/ his father  
 ku-'**asishiliza** v. caus. appl. [**Núuru/ m'asishilize Súufi/ mwána/ mwaa[í]mu**] Nuuru/ (somehow) induced Suufi's to disobey/ child/ the teacher  
 ku-'**asishilizanya** v. caus. appl. rec. [**want<sup>h</sup>u áwa/ wa'asishilizenye wána/ wa[í]mu wáawo**] these people/ (somehow) induced one another's children to disobey/ their teachers  
 nom. rel.  
 m-'**aasa** n. rebel
- asáa** conj. [Sw. *asaa* SSED 19; Ar.] perhaps
- aasaasi** n. 9 foundation, basis; **asasiini** in the foundation; **kooðize nt<sup>h</sup>aziná aasaasi** his talk has no foundation; **kuweka aasaasi** (or **xtila aasaasi**) to lay a foundation; **numba iyi aasaasiye** this house's foundation

<b>asbuu'i</b>	n. 9 week; <b>asbu'i iyi</b> this week; <b>asbu'i inakuuyó/ itakuuyó</b> the week that is coming; <b>asbu'i ipisiló</b> the week that passed; <b>asbu'i mooyi</b> one week
<b>aasi</b>	adj. disobediant; <i>huqađiro sho kenda asi Salimu</i> [s] he who is able [to make the pilgrimage to Mecca], if he does not go, [he] is s.o. disobediant and a wrongdoer
<b>aasima</b>	n. 9/10 capital (of a country); <b>aasima ya Somaalíya ni Mxodiisho</b> the capital of Somali is Mogadisho; <b>nt<sup>h</sup>i iyi aasimaye</b> this country's capital
<b>ku-'asira</b>	v. ( <b>asiriile</b> ) take captive (in war)
<b>ku-'asisa</b>	v. ( <b>asisiile</b> ) found (an organization) [note that the perfective verb stem is irregular – * <b>asisiize</b> would be the expected form]
<b>ashaabu</b>	n. pl. [cf. <b>saahibu</b> sg.][cf. <i>sahibu</i> 'friend' SSED 438; Ar.] friends
<b>ku-'ashiqá</b>	v. [also: k- <b>aashiqá</b> ] ( <b>ashiqiile</b> ) v. [Sw. <i>ashiki</i> SSED 19; Ar.] long for, have a desire for, be infatuated with; [ <b>mi/ nim'ashiqile mooyi/ kati káawo</b> ] I longed for one/ among them rel. <b>aashiqi</b> (0, ma-) n., adj. [Sw. <i>ashiki</i> ] one who is in love; n. lover, playboy; <b>ashiqi uyu</b> this lover; <b>want<sup>h</sup>u aashiqii/ ma'aashiqi</b> lovers
<b>ashkali</b>	in the expressions: <b>ashkali</b> how are you? [and when in response to this greeting] fine, good; <b>ashkaliini</b> how are you (pl.)? <b>kuwa ashkali</b> to get better (after an illness) -- <b>Ali ni ashkali</b> Ali is better now
<b>ashuura</b>	n. [Sw. <i>ashura</i> "ceremony of the tenth day of the month of <i>Muharram</i> at which a sheep is slaughtered to commemorate Abraham's readiness to sacrifice his son; 'The Counsel', the title of Sura XLII of the Koran" M&N 89-90] a celebration held on the tenth day of the fourth month of the year (of the Bravanese calander -- <b>muharram</b> in Arabic), which requires that one provides doubly for one's family on that day; <b>masku ya ashuura</b> the evening of <b>ashuura</b>
<b>ku-'ashuurata</b>	v. tax nom. rel. <b>ashuuru</b> n. [also: <b>ushuuru</b> ] tax
<b>aasi</b>	adj. [cf. Sw. v. <i>asi</i> SSED 19; Ar.] disobediant; <b>mtume onyeza munt<sup>h</sup>u asi sho xsala</b> [s] the Prophet was shown a disobediant man who does not say his prayers
<b>askari</b>	n. [Sw. <i>askari</i> SSED 20; Ar.] policeman, soldier; [ <b>askari úyu</b> ] this policeman; [ <b>askari izi</b> ] these policemen; <b>askari/ wamwenopo eeló/ washfakata kumxubura sultaani/ kuwa...</b> when the soldiers/ saw the gazelle/ they ran to inform the sultan that...; [ <b>iló/ ni sultani waa nóka/ na ma'askariyé</b> ] the one who came/ was the king of snakes/ and his soldiers; [( <b>ma'</b> ) <b>askári</b> ] soldiers; [ <b>ma'askari m'ingij</b> ] many soldiers; [ <b>mi/ na askarizá/ chondoshelé/ kenda ijabali Xáafu/ kubađilaa háwa</b> ] me and my soldiers/ we left/ to go to the mountain Xaafu/ for a change of air; <b>sultaani/ waliko pele askarize/ amri/ kumlinda Sultani Daraayi/ xpata kumwegesha</b> the sultan/ had given his soldiers/ orders/ to wait for Sultan Darayi/ to welcome him; <b>uje muunt<sup>h</sup>u/ chooloka/ chimvila askari</b> the man/ went/ and called a policeman phrases: k- <b>andika askari</b> to recruit s.o. into the army; to join the army; <b>Ali andishile (ruuhuye)</b> <b>askari</b> Ali joined the army rel. chi-' <b>askari</b> n. 7 in the manner, style of soldiers, police; <b>waana/ wanaxpowa tadribu ya chi'askari</b> the children/ are given military training u-' <b>askari</b> n. 14 [Sw. <i>uaskari</i> ] being a soldier or policeman

<b>aslan</b>	[cf. Sw. <i>asilani</i> cited in M&N 9 as “absolutely (with negative)”] never; <b>sooloki aslan</b> I'll never go
<b>asli</b>	n. 9 [Sw. <i>asili</i> SSED 20; Ar.] origin; <b>chimeera asli yaawo wo hujawaangana lamnaa nt<sup>h</sup>atu</b> if you trace their ancestors, they can be divided into three groups; <b>munt<sup>h</sup>u asli mbovu hiwowa ka steendoze</b> a man of bad origin is known [to be so] by his deeds; <b>na asliye karka jana ilesele</b> [s] originally from heaven it was brought; <b>want<sup>h</sup>u awa asliyaawo wa'ile ka Keenya</b> these men originally came from Kenya; <b>munt<sup>h</sup>u uyu asliye ile ka Keenya</b> this man originally came from Kenya; [nt <sup>h</sup> aná/ áslí/ walá/ faðlí] [prov.] he does not have/ (either) ancestry (i..e. noble birth)/ nor/ manners; [wówi/ aslíye/ ni matete yaa nvúla] [prov.] the river/ its origin/ is drops of rain
<b>asraari</b>	n. 9/10 astrology, magic; <b>mwenye asraari</b> lit. a person of hidden things--i.e. a person who uses astrology, etc., to give advice to people; s.o. who is religious, devout, and by virtue of this receives hints of what will happen in the future
<b>asriya</b>	adj. modern
<b>atari</b>	n. 9 scent, perfume; <b>atari iyi inakunuunk<sup>h</sup>a</b> this perfumesmells good
<b>ku-'aatiba</b>	v. ( <b>atibiile</b> ) blame, reproach
<b>ku-'atilika</b>	v. ( <b>atilishile</b> ) suffer, be in hardship; <b>naku'atilikakaa ndala</b> he is suffering from hunger rel. ku-' <b>atilisha</b> v. caus. ( <b>atilishiize</b> )
<b>Atiqi</b>	n. a male proper name
<b>Atlasi</b>	n. Atlantic -- in: <b>bahari ya Atlasi</b> Atlantic Ocean
<b>ati</b>	is it true that...? (a way of suggesting that something is true but disclaiming or avoiding responsibility for the truth the the statement); exclamatory expression, sometimes used to call attention; <b>ati/ Hamadi/ ilé</b> is it true that Hamadi went? <b>ati/ wé/ nakuḷawa kazi:ní</b> I heard that you are quitting your job; <b>ati/ wé/ naxsafira Ameeriká</b> is it true that you are travelling in America? (Prosody: no careful research was undertaken with respect to the prosodic pattern associated with <i>ati</i> ; the first example, with its final accent on a third person verbal form, suggests that a final accent is involved as part of question formation.)
<b>k-aatuka</b>	v. intr. (-atushile) [Sw. <i>atuka</i> SSED 20] explode, split, tear; <b>chiguwo chatushile</b> the cloth is torn; <b>chiguwo hachaatuki</b> the cloth won't tear; [ <b>ichiwa/ haanzúye/ yatushile/ kaa mbéle/ muke/ koḍele líla/ Yuusúfu/ ni mwaafáxi/ na ichiwa/ haanzúye/ yatushile/ ka chinúme/ múke/ koḍele wanaafáxi/ Yuusúfu/ ni móoyi/ karka wakoḍa líla</b> ] if it be/ his garment/ is torn/ from the front/ the woman/ spoke the truth/ (and) Joseph is a liar/ and if it be/ his garment/ is torn from behind/ the woman/ spoke lies/ Joseph/ is one/ among the tellers of truth; <b>mataanga yaye lepepo hatta ya'atushile</b> the sails filled with wind until they split; <b>ngoma huvumó hayraagi kaatuka</b> [prov.] a drum that beats loudly does not delay in bursting; [ <b>ngóma/ ichiḷaa nt<sup>h</sup>ó/ haatúka</b> ] [prov.] if a drum/ sounds loudly/ it bursts; [ <b>Yuusúfu/ anzizopo kondoka ka apó/ múke/ chimshika háanzu/ ka chinúme/ chimgúta/ haḷá/ háanzu/ ichaatóka/ ka chinúme</b> ] Josep/ when he began to move away from there/ the wife/ grabbed him by his outer garment/ from behind/ and pulled/ until/ the garment/ tore/ from behind rel. <b>k-atukila</b> v. intr. appl. [ <b>chigúwo/ chimwatukilíle</b> ] the cloth/ tore on/for him <b>k-aatula</b> v. tr. ( <b>atiile</b> ) [Sw. <i>atua</i> ] tear s.t., make an incision <b>k-atulika</b> v. tr. p/s. [ <b>chiguwo ichi/ hachatulíki/ na mwáana</b> ] this cloth/ won't be able to be torn/ by the child <b>k-atulisha</b> v. caus. <b>k-atulishanya</b> v. caus. rec.

k-atulishika v. caus. p/s.  
 k-atulishiliza v. caus. appl.  
 k-atulishilizanya v. caus. appl. rec.  
 nom. rel.  
 mw-aatul-o n. 3

- aθari** n. 9/10 [Sw. *athari* M&N 96] trace, print, effect; **kuḷata aθari** to leave a trace
- ku-'aθirisha** v. (aθirishiize) have an effect on, affect s.o.(emotionally); **kooḏize zim'aθirishize mwaana nt<sup>h</sup>o** his talk affected the child very much
- avokaato** (ma-) n. [Ital. *avvocato*] lawyer
- awa** cl. 2 demon. [Sw. *hawa* Moh 174] these; [**áwa/ hawaaláti mu'aamára**] these ones will never give up plotting; [**áwa/ wamalizopoo kujá**] when these ones were finished eating; [**awa wáant<sup>h</sup>u/ wachiháda...**] these people/said...; [**wana áwa/ nii wále**] these children are tall; [**wapasiza maandá ni áwa**] the ones who were lent bread/ are these ones'
- ku-'awaaḏa** v. (**awaḏiile**) complain, groan (in pain); **ku'awaaḏa ka uḷaazo** to groan with pain  
 rel.  
 ku-'awaaḏana v. rec. (**awaḏeene**) complain about one another  
 ku-'awaaḏila v. appl. **nt<sup>h</sup>ashkuwanaayo sababu yaa si ku'awaaḏila** we did not have reason to complain; **sababu yaa si ku'awaaḏila** reason for us to complain  
 ku-'awaaḏisha v. caus. cause s.o. to complain  
 nom. rel.  
**awaaḏi** n. complaint; act of complaining, groaning
- awaje** cl. 2 demon. [Sw. uses *wale* Moh 174] those; **awaje/ wanazo peesá...** those/ who have money...; **chiwa'ambila awaje waant<sup>h</sup>u...** he said to those people; [**walimu awáje/ ni wakáli**] those teachers are 'sharp' (smart or hot-tempered etc.); [**want<sup>h</sup>u awáje/ wa'uzilo magaarí/ wanatomole ashúura**] those people/ who bought trucks/ should pay taxes; [**wazele awáje/ wafilee ndála**] these old people/ died of hunger
- awaḷbuudi** the first thing (in enumerating events, e.g.)
- awaalḏara** n. ingratitude
- awali** n. [Sw. *awali* SSED 21; Ar.] beginning -- usu. in the construction Noun + -aawali; old; **kugursha maṅanga niya lete awali** [s] (before) taking the sand (from its place to use it to clean with) state the intention first; **ningi ni xaṭari miḷa awali** [s] many of the old traditions are dangerous (i.e. not religiously lawful); [**wáant<sup>h</sup>u/ awali yáawo/ na axiri yáawo/ ni máali**] people/ whose beginning/ and (their) end/ is wealth (i.e. people who give importance only to material things); **want<sup>h</sup>u wa awali** the ancients  
 rel.  
**ka awali** the first moments after sunset; at, in the beginning; **ni suna somu xfuṭura ka awali** [s] it is best to break the fast at the first moments after sunset
- awaali** n. [see **aḃaali**] [Som. *abaal*] gratitude; **nt<sup>h</sup>ana awaali** he is an ingrate
- k-aawanya** v. (**awanyiize**) [Sw. *awanya* M&N 103] divide, distribute, give out; **Ali mtile Ji kawanyaa nama** Ali persuaded/had Ji distribute the meat (e.g. from the sacrificed animal); **Hamadi awanyize peesa** Hamadi divided up/distributed the money; **jisaa ye hawanyoo zaká** the way that he gave *zaka* [a sum of money as charity]; **mi nawanyiizé** I have divided it up; **muxṭa ukomele waxṭi wa kawanya mawiindó...** when the time came to divide up the booty...; [**wachawanya péesa**] they divided the money up

- rel.
- k-awanyika** v. p/s. (-awanyishile) **nama bilaa chisu hayawanyiki** meat cannot be cut up (to be shared) without a knife
- k-awanyiliza** v. appl. (awanyiliize) **chawanyilize mawiindo aya kati kiitu** divide the booty for us among us; **Hamadi wa'awanyilize waana peesa** Hamadi distributed the money to the children; **Hamadi mwawanyilize Nuuru waana peesa** Hamadi gave money to the children for Nuru (note the use of a single applied suffix to do "double duty" for both benefactive and dative arguments)
- k-awanyilizanya** v. appl. rec. [**waánt<sup>h</sup>u/ wa'awanyilizenyee mázu**] the people/ divided the bananas among themselves; [**wáánt<sup>h</sup>u/ wa'awanyilizenye wáana/ mázu**] the people/ divided for one another among the children/ the bananas (note use of a single applied suffix in a "double duty" sense)
- k-awanyilizanyoowa** v. appl. rec. pass. [**inakawanyilizanyowaa náma**] there will be distributing of meats to one another
- k-awanyilizika** v. appl. p/s. **peesa izi/ hashakawanyilizika/ waana** this money/ won't be distributed to/ the children; **wana awa/ hawa'awanyiliziki/ peesa** these children/ can't be distributed to/ money (e.g. they all want more, they don't want to divide it up)
- nom. rel.
- ch-aawanya** n. s.t. that divides
- awaari** n., adj. [Som. *abaar* F&H 280] dry(ness); scarcity (of goods); famine, lack of water; [**awáari/ ikaθiriilopó/ na idirshilo mahala niingi/ wáánt<sup>h</sup>u/ ka kúla/ mahála/ wa'ile mísra/ kumerza zaakúja**] drought/ when it spread increasingly/ and affected many places/ people/ from every place/ came to Egypt/ to look for food; [**awari iyi/ ifanyize wáánt<sup>h</sup>u/ wótte/ sawasáwa**] this famine/ has put people/ all/ in the same position [lit. made all equal]; [**Ipande ili la nt<sup>h</sup>i iyi ni awaari** this part of the country is dry; *niko mtanga mkavu awariye mbovu* [s] I am on dry sand (where) it's dearth is bad; **nt<sup>h</sup>i iyi yimo karka awaari** (or: **awariini** instead of **karka awaari**) this land is undergoing famine [lit. is in famine] variant form: **aβaari** n. ibid.
- awaayle** n. 1/2 albino; **awayle awaje** those albinos; **awayle uyuthis** albino
- ma-'awazi** n. cloth garment worn by males around the waist
- aweeso** n. 9/10 [Som. *abeeso* F&H 280] a sp. snake that is very large, non-poisonous but squeezes people to death  
rel.  
**chi-'aweeso** (zi-) n. dim.
- Aweeso** n. male proper name
- ku-'awina** v. [Sw. *auni* SSED 21; Ar.] aid, help, assist  
rel.  
**mu-'aawana** n. 3 [Sw. *muawana*] help, aid
- awo** cl. 2 demon. [Sw. *hao* Moh 174] these; [**Jaakíni/ wake/ áwo/ skuwawéeka/ numba móoyi**] but/ wives/ those/ I did not put/ in a single house; [**wana áwo/ ni zigóbe**] those children (close by to you) are short; [**wanawake áwo/ ni wasúura**] those women/ are beautiful  
rel.  
**waawo/ awo** those same ones (near you)
- aawo** 3 pl. possessive root  
conjugated forms:  
**ch-aawo** [cl. 7]; [**chibuku cháawo**] their book  
**k-aawo** [cl. 17] **Ali simeme [wavuuni kaawo** Ali stood at their side; [**choondóka/ chunganyachunganya ziint<sup>h</sup>úze/ chishikaa ndíla/ kenda káawo**] he got up/ and



gathered his things/ and took to the road/ to go home; **kati kaawo** between them; **kaawo** at their place; for them; from them; **mi sina ihtiramu kaawo** I have no respect in their eyes; **muβjaana ichimlazima kuwaxabila wazelewe kumera kaawo peesa** it was necessary for the young man to approach his parents to seek money from them; **[numbáani/ káawo]** in their house; **oloshihe kaawo** he went home (i.e. the place of his parents); **spati ihtiraamu ka kaawo** I do not get respect from them; **[Súufi/ mpeleshele mwáana/ káawo]** Suufi/ sent the child/ home; **[wachiwindaa nyúnyi/ hatá/ ilóoni/ chimaliza/ wachiruda káawo]** they hunted birds/ until/ dusk/ then/ they returned to their home

**l-aawo** [cl. 11]

**w-aawo**: [cl. 1]: **moyi waawo** one of them; **mwana waawo** their child; **watatu waawo** all three of them ; **wawili waawo** both of them

**w-aawo** [cl. 2]

**w-aawo** [cl. 3]: **[mṭana wáawo]** their room

**w-aawo** [cl. 14]

**y-aawo** [cl. 4]; **[mṭana yáawo]** their rooms

**y-aawo** [cl. 5]

**y-aawo** [cl. 6]

**y-aawo** [cl. 9]

**z-aawo** [cl. 8]

**z-aawo** [cl. 10]: **[nt<sup>h</sup>awaxfuungúla/ kana záawo]** they did not open/ their mouths

**Aawó** n. male proper name

**awoori** n. a kind of insect of the termite family

**k-aawuka** v. intr. (-awushile) become detached, peel off; **igozi imwawushile** his skin peeled [lit. the skin peeled off him]; **lwaraxa halaawuki** the paper does not peel off; **lwaraxa lawushile** the paper became detached; **maanda/ ikookoye/ yawushile** the bread/ its crust/ became detached; **maanda zawushile makooko** (lit.) the bread (pl.) detached the crusts – i.e. the bread underwent the crusts becoming detached [note that it is ungrammatical for **makooko** (crusts) to be the subject of the verb]; **ranji yawushile** the paint peeled off  
rel.

**k-awukana** v. rec. separate; **jahazi zawukeene** the boats separated; **waana wa'awukene wamwenopo mwaajimú** the children separated when they saw the teacher

**k-awukila** v. appl. **lwaraxa limwawukilile ka sahali** the paper detached easily for him

**k-aawula** v. tr. (awiile) detach s.t., peel s.t. off; **awile ijaraha ikoko** he peeled the scab off the wound; **awile lwaraxa ka lkuṭaani** he detached the paper from the wall;

**awilee mazu igaanda** he peeled the skin from the banana; **mtume mwene muke uso nakawula** [s] the Prophet saw a woman peeling skin off her face

**k-awulika** v. tr. p/s. **lwaraxa halawuliki** this paper cannot be detached; **lwaraxa halṭakawulika** this paper will not detach

**k-awuliza** v. caus. appl. separate for/with

**k-awulizan(y)a** v. caus. appl. rec.

**k-awulila** v. tr. appl. **mwawulile mwaana mazu** he peeled off the banana for the child; **teteé chisu kawulila батааṭа makaanda** he took a knife to peel off the skins of the potatoes

**k-awulilana** v. tr. appl. rec.

**k-awuloowa (awilila)** v. tr. pass.

**k-aawuza** v. caus. (awiize) separate (particularly people fighting); **wa'awize waana** he separated the children

**k-awuzanya** v. caus. rec. separate from one another; **waana wa'awuzeenye** the children separated

**k-awuzanyana** v. caus. rec. rec. **waana wa'awuzany(an)eene** the children separated one another

**k-awuzika** v. caus. p/s.

nom. rel.

**ch-aawuza** n. 7 the thing that separates

**mw-aawuko** n. 3

w-aawuko n. 14

- Awuukari** n. [also: **Awiikari**] male proper name
- awuuri** n. 9/10 [Som. *abuur* Ab 3] seed; **awuuri** [the answer to a riddle, [**chint<sup>h</sup>u chimóoyi/ huzaloo miyá**] one thing/ that gives birth to a hundred]; [**xtila awúuri**] to cultivate  
variant form:  
**aβuuri** n. *ibid.*  
rel.  
chi-'awuuri (zi-) n. dim.
- axðari** adj. green; [**na wéene/ zísiki/ sába/ axðári/ zolóolol/ na ziskí/ sabá/ skavú**] and he saw/ ears of corn/ seven/ green/ tender/ and ears of corn/ seven/ dry (the prosody of the *na* phrase with its repeated final ascent on each of the modifiers of *zísiki* bears reviewing, as we have very few examples of a sequence of modifiers)
- aaxera** n. [Sw. *ahera* SSED 5; Ar.] the hereafter; *ilmu ni kanzi ya lmingu na axera* [s] knowledge is a treasure of this world and the hereafter
- ku-'axira** v. (**axiriile**) [Sw. *ahiri* SSED 5; Ar.] postpone, delay; [**Áli/ axiriilee fádhi**] Ali/ postponed the meeting; [**Áli/ axiriile majlísi**] Ali postponed the meeting; [**Núuru/ axiriile safari**] Nuuru/ postponed the trip  
rel.  
ku-'axirika v. p/s. **majlisi aya haya'axiriki** this meeting cannot be postponed  
ku-'axirikila v. p/s. appl. **Ali majlisi yam'axirikiliile** Ali, the meeting was able to be gotten postponed for/on him  
ku-'axirisha v. caus. [Sw. *ahirisha*] [**Áli/ m'axirishize mwána**] Ali delayed the child: [**Núuru/ m'axirishize mwána/ kuya suxúuni**] Nuuru/ delayed the child's/ going to the market; [**wána/ wa'axirishene kuya madrasáani**] the children/ delayed going to school (note that in this usage the verb does not differ from the simple verb *axira*)  
ku-'axirishika v. caus. p/s. **mwaana ha'axirishiki** the child cannot be delayed  
ku-'axirishikila v. caus. p/s. appl. [**mwána/ n'axirishikiliile**] the child/ was able to be delayed for/on me; [**mwana úyu/ ha'axirishiki/ kuya suxúuni**] this child/ cannot be delayed/ going to the market  
ku-'axirishiliza v. caus. appl. [**Áli/ m'axirishilize Ji/ majlísi**] Ali/ postponed for, on Ji/ the meeting; [**Núuru/ m'axirishilize Súufi/ mwána/ kuya suxúuni**] Nuuru/ delayed Suufi's/ child/ going to the market  
ku-'axirishilizanya v. caus. appl. rec. [**want<sup>h</sup>u áwa/ wa'axirishilizenye wána/ kenda madrasáani**] these people/ delayed one another's children/ going to school  
ku-'axirishilizika v. caus. appl. p/s. **Ji ha'axirishiliziki majlisi** for/on Ji one cannot postpone a meeting  
ku-'axiroowa v. pass. [Sw. *ahiriwa*] be delayed; *tarawehe sunna ku'axirowa* [s] it is better for the Ramadhan prayers to be delayed
- aaxiri** n. 9 [Sw. *aheri* SSED 5; Ar.] end; *axiri ya koði kulinda majibu* [s] the end of talk is to wait for an answer; [**chiinéenda/ múda/ wa sku ↑nīngi/ nt<sup>h</sup>ó/ hattá/ aaxiri/ shkoma nt<sup>h</sup>i móoyi**] he walked (for)/ period/ of days many/ very/ until/ in the end/ he reached one land]; **munt<sup>h</sup>u mwovu/ axiriye/ mbovu** a bad man, his end is bad; **ndi ye mufti wa axiri zamani** he is the [**múfti**] of the last days  
rel.  
**aaxiri** adv. at last, in the end; [**aaxiri/ wó/ washpatána/ kumtukúla/ Yuusúfu/ kenda kumtíla/ karka chisima mwépe**] in the end/ they/ agreed/ to carry Joseph/ and go and put him/ in well/ some; [**chiinéenda/ jis'íyo/ pisile/ wáqtí/ na ba'adaa wáqtí/ miyáaka/ na miyaaká/ aaxiri/ mwajútu/ chimwaambíla...**] he went on/ that way/ passed/ time/ and after time/ years/ and years/ at the end/ God/ told him...

- axlaaqi** n. 10 morals, good manners or behavior, the total behavior or moral character of a person; **axlaaxize mbovu** his morals are bad; **fulaani nt<sup>h</sup>ana axlaxi suura, waant<sup>h</sup>u wotte hum'awaaða** so-and-so does not have good manners/morals, everyone complains about him; **husomeshowa diini, axlaaqi, toohiidi...** they are taught religion, civics, theology...
- axtiyaari** +poss. a warning expression [lit. it is your decision] **axtiyaariyo choloka oko** [lit. it is your decision if you go there -- therefore, you're to blame if anything goes wrong; hence] don't go there; **haye dé, axtari yiinu batata izi muunthu sidaare walo sisubute xtiinda hattá si shchiya laakuja** (I warn you), don't dare anyone touch these potatoes nor dare to collect [lit. cut] any until we come at dawn
- axyaari** (0, ma-) adj. gentle, kind, docile (of humans); **mi nt<sup>h</sup>umila kaako na muunt<sup>h</sup>u mweema na axyaari** I have been sent to you by a good and kind man; **munt<sup>h</sup>u axyaari** a gentle man (cf. **want<sup>h</sup>u axyaari, want<sup>h</sup>u ma'axyaari, chijint<sup>h</sup>u chi'axyaari, zijint<sup>h</sup>u zi'axyaari**)  
rel.  
**chi-axyaari** n. 7 civilization, gentleness; **siwo mambo ya chi'axyaari** it is not the behavior of a civilized/gentle person
- aya** [cl. 4] demon. [note the difference with Sw. *hii* Moh 174]; [**miti áya/ nii mile**] these trees/ are tall
- aya** [cl. 6] demon. [cf. Sw. *haya* Moh 174]; **aya/ siwo/ mambo/ ya waant<sup>h</sup>u/ axyaari** this [lit. these]/ is not/ the behavior/ of gentlemen; **chawanyilize mawiindo/ aya/ kati kiitu** divide for us booty/ the/ among us; [**mashaka áya/ ni makúlu**] these doubts/ are large  
rel.  
**yaaya** in the same way or manner
- aaya** n. 9/10 [Sw. *aya* SSED 21; Ar.] verse in the Koran
- ayaje** [cl. 4] demon. [cf. Sw. *ile* Moh 174]; [**misala áje/ ni minásha**] those mats/ are smooth; **misufuriye ayaje/ ya'uzilá/ yabeele** those pots that were bought got lost; [**miti ayáje/ nii mile**] those trees/ are tall; [**nakuwoná/ misufuriya ayajé**] do you see/ those big pots over there?  
rel.  
**yaayaje ayaje** those same ones
- ayaje** [cl. 6] demon. [cf. Sw. *yale* Moh 174]; [**majambi áya/ ni matáka**] those mats/ are dirty; [**makopa ayáje/ ni makúlu**] those cups/ are big  
rel.  
**yaayaje ayaje** those same ones
- ayaamu** n. [Sw. *ayamu* M&N 104] the seven days of the week; day; **ayamu mbili** two weeks; **ba'ada ya ayaamu muβli chimwambila mukeewe ya kuwaa ye nakenda kaziini kanza xfanya kaazi** after a week the man told his wife that he was going to his job to begin to work; after a week; **haarusi na mukeewé wakaleent<sup>h</sup>e numbaani mudda wa ayaamu mooyi** the bridegroom and his wife stayed inside for a period of one week; **ka mudda wa ayaamu mooyi** for a period of one week; **na sku nt<sup>h</sup>atu ni ayamu sa'idi** [s] and three days are blessed days
- ch-aayi** n. tea; **chaayi ni chimufo** the tea is hot; [**mgéeni/ lesele cháayi**] the guest/ brought tea; **wabariziile wanakistereha ka zayizaawo na tambu yaawó** they were settled down comfortably relaxing with their tea and *tambú*
- ku-'ayida** v. (**ayidiile**) [Ar. W 37] support, second (an idea)
- ku-'ayina** v. (**ayiniile**) [Ar. W 662] appoint s.o. (to be s.t.)

- rel.
- ku-'ayinoowa v. pass. *ku'ayinowa Ramađani lazimu* [s] it is necessary for Ramadhan to be mentioned [when you state your intention to fast the next day during Ramadhan]
- ayo** [cl. 4] demon. [cf. Sw. *hiyo* Moh 174]; [*mikono áyo/ ni mipotófuu*] those arms/ are crooked, bent; [*mitungi áya/ ni mélpe*] those pots/ are white  
rel.  
**yaayo ayo** those same ones (near you)  
**yaayo ka yaayo** the very same ones
- ayo** [cl. 6] demon. [cf. Sw. *hayo* Moh 174]; [*majiwe áyo/ ni malúsi*] those stones/ are black; [*masku áyo*] that evening  
rel.  
**yaayo ayo** those same ones (near you); **kila sku maneno yaayo ayo** each day the same words  
**yaayo ka yaayo** the very same ones; **kuła sku maneno yaayo ka yaayo** everyday the very same words
- mw-aayo** n. 3 [Sw. *mwayo (mi-)* “seldom heard except in the plur. a yawn. *Piga, enda miayo*, yawn” SSED 330] [in the expression] **kenda mwaayo** to yawn
- Ayuubu** n. Jacob; *nt'aku sabri kama [omitted: za] mtume Ayubu* [s] there is no patience like that of Prophet Jacob
- ayuuni** n. [Sw. *ayuni* M&N 105] eyes
- azali** n. [Sw. *azali* SSED 21; Ar.] destiny, s.t. decreed by divine will
- ku-'azima** v. (azimiile) [Sw. *azimu* SSED 22; Ar.] plan, decide, determine to do s.t., prepare; invite; [*chi'azima*] if (s)he decides; [*na xfanya yaa si/ chi'azimiiłó*] and to do what we/ decided; [*n'azimile kula nuumbá*] I planned to buy a house; [*sku mó/ chiya múunt<sup>h</sup>u/ kazima mp<sup>h</sup>uunda*] one day/ a man came/ to borrow the donkey  
phrases:  
ku-'azima **keenda** to decide to go  
ku-'azima **safari** to plan a journey, prepare for a journey; ...**kuwaa ye/ azimile safari/ ba'ada ya skuu nne** ...that he/ intends to undertake a journey/ after four days  
rel.  
ku-'azimoowa v. pass. [*karamúuni/ wa'azimiiła/ mashéexi/ walangala nóota/ na ma'axyari wa muuyi*] to the feast/ were invited/ learned men/ astrologers/ and gentlemen of the town  
nom. rel.  
m-'azima n. 1/2 one who decides
- k-aazima** v. (azimiile) [Sw. *azima* SSED 21] borrow (returnable things--clothes, umbrella); [*Áli/ azimile chibúuku/ ka Núuru*] Ali/ borrowed a book/ from Nuuru; [*choolóka/ ka jiraaniye/ kazima sufuríya*] he went/ to his neighbor/ to borrow a pot; **isa/ we/ ile kazima mp<sup>h</sup>uundá/ ambo/ kazima nk<sup>h</sup>eje za mp<sup>h</sup>uunda** now/ did you/ come to borrow a donkey/ or/ the brays of a donkey? [*móoyi/ karka jiraaniže/ chíya/ kazima mp<sup>h</sup>uunda/ ka Abunawáasi*] one/ of his neighbors/ came/ to borrow the donkey/ from Abunawaasi; **skumó/ chiya muunt<sup>h</sup>u/ kazima mp<sup>h</sup>uunda** one day/ a man came/ to borrow the donkey; [*wa'azimiile*] they borrowed s.t.; he lent them s.t.  
rel.  
**k-azimana** v. rec. lend to one another; [*wáant<sup>h</sup>u/ wa'azimene gáari*] the people/ lent one another cars  
**k-azimanika** v. rec. p/s. [*gáari/ hayazimaniki*] a car/ shouldn't be lent to one another  
**k-azimika** v. p/s.

k-azimila v. (azimiile)  
 k-azimisha v. caus. [Núuru/ mwazimishize mwána/ chibúuku/ ka Súufi] Nuuru/ had the child borrow/ a book/ from Suufi  
 k-azimishan(y)a v. caus. rec.  
 k-azimishilizanya v. caus. appl. rec. [Áli/ na Nuurú/ wa'azimishilizenye wána/ zibúuku] Ali/ and Nuuru/ had one another's children borrow/ books  
 k-azimishika v. caus. p/s.  
 k-azimishiliza v. caus. appl. [Áli/ mwazimishilize Núuru/ mwána/ chibúuku] Ali/ had borrow Nuuru's/ child/ a book  
 k-azimishilizanya v. caus. appl. rec.  
 nom. rel.  
 mw-aazima (wa-) n. borrower  
 mw-aazimo n. the act of borrowing

ku-'azira v. [also: k-aazira] (aziriile) [Sw. *aziri* SSED 22; Ar.] disgrace, shame, slander; rel.  
 k-azirika v. p/s. (azirikishile) be shamed, disgraced,publically dishonored  
 nom. rel.  
 aziri n. disgrace, shame

ku-'azula v. (azuliile) remove s.o. from office, dismiss s.o.,dethrone a king; **sultaani azulile ruuhuye** the sultan abdicated [lit. removed himself from office]

ku-'azuma v. (azumiile) [Ar. *azama* W 611] invite  
 rel.  
 ku-'azumika v. p/s.  
 ku-'azumisha v. caus.  
 ku-'azumishana v. caus. rec.  
 ku-'azumishiliza v. caus. appl.  
 ku-'azumishilizanya v. caus. appl. rec.  
 ku-'azumoowa v. pass. (azumiila) **karamuuni wa'azumiila masheexi, walangala noota, na ma'axyari wa muuyi** to the feast were invited learned men, astrologers, and gentlemen of the town

k-aazura v. (azuriile) dismiss from a high position, office; **kazura ruuhuye** to resign from office

## B

ba the second letter of the Arabic alphabet

ba part. [Som. *ba* Ab 20] also, as well, at all; **amo mi ba naa nt<sup>h</sup>i chisimeemé** or are both me and the earth standing still; **hawapeendi ba ziint<sup>h</sup>u kubaḍilika** they do not want, also, for things to change; **inawe niizé ba ambó nsujiilé** whether I don't or I do like it; **kuraaga ba amo kudhaxá mi nt<sup>h</sup>akuruuḍa kiitu** be it later or earlier, I will return home;  
**[nt<sup>h</sup>akiinéenda/ ilu ya ndila iy/ inawe niizé/ ba ambo/ nsujiilé]** I will be walking/ on this road/ whether I refuse/ ba or/ accept it; **naa mi stakump<sup>h</sup>ató zinawe zeema amo ziwová ba ni tayaarí kishpokela** and whatever happens to me, be it good or bad, I am ready to receive it; **[ní/ hanpéendi/ ba/ xkasa jawaabú]** you (pl.)/ at all/ do not listen/ to anything; **[sultáani/ kumwonáke/ ba/ cháanza/ kumpéenda]** the sultan/ (on) seeing him/ also/ began to like him; **[wána/ na wazeelé/ ba/ wanaxsulowa suxúuni]** young/ and old/ as well/ should be in the market; **wawaliko waant<sup>h</sup>u/ weema/ ka ahliyaawo/ na winginewe bá** they were people good to their relatives and to others as well (Prosodic note: The prosody of **ba** requires careful study which we did not have the opportunity to undertake. It seems to fall outside the prosodic phrase of the previous word in the sentence, but there is no clear evidence as to whether it belongs in any way with the next word. Perhaps it is a phrasal isolate, but if so, it never seems to bear accent.)

baa	n. daddy
ba'aḍa (ya)	n. 9 [also: ba'adī] [Sw. <i>baada</i> SSED 25; Ar.] after, afterwards; [ba'aḍa ya ayáamu/ múḅli/ chimwambila mukéewe/ ya kuwaa yé/ nakenda kaziini] after a week/ the man/ said to his wife/ that he was (lit. is) going to his job; [ba'aḍa ya wáxti/ haba mó/ móoyi/ karka weenzáwe/ wawili/ chilóota/ kuwaa yé/ wene ruuhúye/ uko mahala síura] after time/ little/ one/ of his friends/ two/ had a dream/ that he/ saw himself/ in a place beautiful; [ba'adáyē] after that; [ba'adī yáawo] after them; [ba'adī yíinu] after you (pl.); [ba'adī yíitu] after us; [ba'adīya] after me; [ba'adīyo] after you; [ba'adīye] after him, after that; [múke/ ba'aḍa ya kumzaalíla/ mwanáamke/ yampete maráḍi/ fiile] the woman/ after giving birth/ to a daughter/ she fell ill/ and died; [múke/ wa mmamulaṭaa nt <sup>h</sup> / ba'aḍa/ ya Yuusúfu/ xkúla/ kuwa muḅjána/ chimtamána] the wife/ of the caretaker of the land/ after/ Joseph grew up/ to become a young man/ desired him (sexually); [...na kuwa takurúuda/ ba'aḍa ya skuu sábbá] ...and that he would return/ after seven days; [nile ba'adīyē] I came after him; [nile ba'adī ya Alí] I came after Ali (Phon. Note that the sentential complement of <i>ba'aḍa ya</i> is not put in the relative clause, unlike – for example – the complement of <i>muxṭa</i> .)
ba'(a)ḍi	n. 9 [Sw. <i>baadhi</i> SSED 22; Ar.] some, a portion of s.t.; ba'aḍi ya muunt <sup>h</sup> i part of the day(time); ba'aḍi ya waana wa'ile some of the children came; ba'aḍi ya waant <sup>h</sup> u awa hala miyuunda some of these people plant gardens; ba'aḍi yaawo some of them; ba'aḍi yíitu some of us; kuzuura ba'aḍi ya ahliye to visit some of his relatives; laakini inakihṭajowa ba'ḍi ya ziint <sup>h</sup> u but some other things are needed; waana ba'aḍi yaawo wa'ile some of the children (lit. the children, some of them) came rel. ba'aḍaa [contracted form of ba'aḍi ya] ba'aḍaa waana wa'ile some of the children came
ba'iḍi (na)	loc. far from, at a distance from, distant; ...[kuwa mwaanáwe/ ondoshéle/ kenda cholóni/ ba'iḍi/ náa sí/ na siimbá/ muḅléle] ...that her son got up and went to the bathroom far away from us and a lion killed him; mgahawa wiiko (or: wuuko) ba'iḍi na jaama'a the hotel is far from the university; mpeleshele mwaana ba'iḍi na kaawo he sent the child far from home; nii nduwá ka ba'iḍi he is my distant relative (lit. (s)he is my relative from a distance); wele ba'iḍi na weenzawe he moved away from his friends (lit. he became at a distance from his friends) verb rel. ku-ba'iḍa v. (ba'iḍiile) mba'iḍile mwaana na kaawo he sent the child far from home; mba'iḍile mwaana naa muḷo he moved the child from the fire ku-ba'iḍisha v. caus. cause to be far from [appears to require a human object -- i.e. cause someone to be far from]; mba'iḍishize mwaana naa muḷo he took the child away from the fire, he induced the child to go away from the fire; Suufi mba'iḍishize mwaana na siimba Sufi caused the child to be far from the lion (e.g. he led him away by hand or told him to go away from the lion)
ba'si	n. repulsiveness, hatefulness; munt <sup>h</sup> u uyu ba'siye hayqadiriki no one is able to tolerate this man [lit. this man, his repulsiveness. no one can tolerate it; mwenye ba'si repulsive, hateful
ba'aḍi	n. [SSED 22 cites as a verb and only in a single phrase: siku ya kubaathiwa “the day of the general resurrection”; Ar.] resurrection
baaba	n. [Sw. <i>baba</i> SSED 23] (my) father; [báaba/ chimwuzá mwána] father/ answered (his) son; [báaba/ shfurahaa nt <sup>h</sup> ó] father/ was very pleased; baaba maráḍi yachimziḍa chifa father became more sick and died; [báaba/ mtume Yaaqúubu/ waliko ni múunt <sup>h</sup> u/ mwenye ímu/ áqli/ na hikmá/ mwajíitu/ mpeeló] the father/ the prophet Jacob/ was a man having knowledge/ intelligence/ and wisdom/ (which) God/ gave him; [baba wa Hamáḍi] Hamadi's father (= [Hamáḍi/ waawáye]); [síwo/ mwana wa baabá] is not/ the child

father's?  
 phrases:  
**baba (wa) nk<sup>h</sup>aambo** stepfather; [**babaa nk<sup>h</sup>ámbo/ si báaba**] [prov.] a stepfather/ is not a father  
**ka baaba** paternal; **dadá/ ka baaba** paternal grandmother, **wank<sup>h</sup>ulá/ ka baaba** paternal grandfather  
 rel.  
 u-**baaba** n. 14 fatherhood  
 waawa n. father;  
 waawaye his father; **Hamadi/ waawaye** Hamadi's father  
 waawo your father; **kama ni mwana wa waawo/ naxsula nimfaanyeni** if she is your father's child/ what do you want me to do to her?

**Baaba** n. male proper name

**baabó** interj. all gone! nothing more! (used with children to tell them that there is no more food, e.g.)

**baaburi** n. 9/10 motorcar; **baburi iyi ndaaká** this car is mine  
 rel.  
 chi-**baaburi** (zi-) n. 7/8 toy car

i-**baada** n. [Sw. *ibada* SSED 2; Ar.] worship; **humbughuðo ibadaye ni bure** [s] he who hates him, his worshipping is of no avail (useless); **kamina ka qalbi numa ibada** [s] to believe with one's heart and then to worship; **wanafanye ibada karka haramu** [s] let them worship in Haramu (the mosque in Mecca)

**badani** n. 9/10 [Sw. *badani* SSED 24; from Ar.] front part of the *haanzu*; [**hanzu iyi/ badaniye/ ifumushile**] this haanzu/ its front part/ has unravelled

**baadé** [a word used to introduce a suggestion]

ku-**badila** v. [also: ku-**badila**] (**badiliile**) [Sw. *badili* SSED 23; Ar.] change, transfer, exchange; [**badiliile gaari/ majulu**] he changed the car's/ tires; [**oloshihe dukáani/ kubadila shaati**] [cl.1] went to the shop/ to exchange a shirt; [**Súufi/ badiliilee ngúwo**] Suufi/ changed clothes; [**Súufi/ mbadiliile mwána/ ngúwo**] Suufi/ changed the child's/ clothes; [**Súufi/ mbadiliile Núuru**] Suufi/ transferred Nuuru

phrases:

ku-**badilaa hawa** to get away for a while from one's regular routine [lit. to change the]; [**mi/ na askarizá/ chondoshelé/ kenda ijabali Xaafu/ kubadilaa háwa**] me and my soldiers/ we left/ to go to the mountain Xaafu/ for a change of air  
 ku-**badila maali** to barter goods;

ku-**badilaa nguwo** to change clothes; [**badiliilee ngúwo**] he changed clothes, [**Haliima/ mbadiliile mwána/ ngúwo**] Haliima/ changed the child's/ clothes  
 ku-**badila zaamu** to change the guard

rel.

ku-**badilabadila** v. freq.

ku-**badilana** v. rec. (-**badilene**) change with one another, barter; [**Haliima/ badilenee ngúwo/ na Maryámu**] Haliima/ exchanged clothes/ with Maryamu

ku-**badilika** v. p/s. [**mwana úyu/ habadiliki/ ngúwo**] this child/ is not changeable/ his clothes – i.e. one cannot change his clothes (e.g. he moves around so much); [**ngúwo/ hazibadiliki**] these clothes/ are not exchangeable (i.e. for some reason one cannot exchange them for others – perhaps they are damaged)

ku-**badiliila** v. appl. (**badiliile**) change for, with; [**mbadiliile gaari/ majulu**] he changed for him/ car/ the tires; [**mbadiliile mwána/ ngúwo**] he changed the child's/ clothes (for him)

ku-**badiloowa** v. pass. [**gaari/ ibadiliila majulu**] the car's tires were changed (lit. the car/ was changed tires); [**mwána/ badililaa ngúwo**] the child/ had his clothes changed

- ku-**badililoowa** v. appl. pass. (**badililiila**) [Núuru/ **badililila gáari/ majúulu**] Nuuru/ had changed for him the car/ tires
- ku-**badilisha** v. caus. [**badilishizee ngúwo**] he changed clothes (here seems to be used just as an alternative to the non-causative verb); [**Haliima/ mbadilishize mwáana/ngúwo**] Haliima/ had the child change/ his clothes
- nom. rel.
- badala y-a** n. + assoc. [Sw. *badala ya* SSED 23] instead of, in place of; [**badala yaa wé/ kumtáala/ kumfanya kama mwaanáwo**] instead of you/ taking him/ to make him like your child
- badili** n. instead; [**mtale mó/ mwéepe/ kati kítu/ badiliye**] take one/ some/ among us/ in his stead
- m-**badilo** n. 3
- ma-**badilo** n. 6
- u-**badilo** n. 14
- badiiila** n. 9/10 shovel
- badili, badala** n. 9/10 substitute (human substitute); [**badiliya/ íle**] my substitute/ came; [**badili zítu/ wa'íle**] our substitutes came
- baadiri (ma-)** n. 1/2 priest; [**baadiri úyu**] this priest; [**mabaadiri áwa**] these priests
- badixi** n. 9/10 melon; [**shítinda badixi/ mbíli**] she picked off melons/ two rel.
- m-**badixi** (mi-) n. 3/4 melon plant; [**mwáana/ wene mbadixi/ unayo badixi/ níngi**] the child/ saw a melon plant/ with many melons (notice that the lack of final accent, a characteristic feature of all relative constructions, indicates clearly that the *unayo* is not a relative verb)
- baadiya** n. area around; [**baadiya/ ya Mwiini**] the country around Mwiini (Brava)
- bad(u)wi (ma-)** n., adj. nomad, bedouin; [**chimuza badúwi/ peetépi/ ikofiya íyi**] he asked the nomad/ where he got/ his hat; [**mabaaduwi áwa**] these nomads; [**ni munt<sup>h</sup>u badúwi**] he is a nomad
- baaði** in the expression: **kingila baaði** to go astray – e.g. [**múunt<sup>h</sup>u/ móoyi/ ngamiiláye/ yingilo baaði**] ...a man/ one/ whose camel/ had gone astray
- ku-**baðira** v. (**baðiriile**) [Sw. *badhiri* SSED 24; Ar.] squander (esp. money)
- nom./adj. rel.
- baðiri** adj. [Sw. *-badhiri, -badhirifu* SSED 24; Ar.] one who squanders; [**munt<sup>h</sup>u mbaðiri**] a squanderer ([**want<sup>h</sup>u wabaðiri**], [**chijint<sup>h</sup>u chibaðiri**], [**zijint<sup>h</sup>u zibaðiri**], [**ijint<sup>h</sup>u ibaðiri**], [**mijint<sup>h</sup>u mibaðiri**])
- u-**baðirifu** n. 14 [Sw. *ubadhirifu*] extravagance, squandering of money
- bafta** n. 9 [Sw. *bafta* SSED 24; Ar., Pers.] white cotton cloth; [**bafta íyi**] this cloth
- baghali** n. 9/10 [Sw. *baghala* SSED 24; Ar.] mule; [**baghali íyi**] this mule, [**baghali ízi**] these mules
- Baghdāadi** n. Baghdad; the name of one of the four main quarters of Brava, where the houses were originally all constructed of wood or mud, located adjacent to **mp<sup>h</sup>aayi** (the people of **baghdāadi** were economically dependent on the people of **mp<sup>h</sup>aayi**)
- ku-**baha** v. (**beelee**) [Som. *baḥ-* Ab 24] be, get lost; become spoiled; [**Áli/ chimbele chibúuku**] to Ali/ the book became lost (to him) (note that this word order is the most natural one, not [**chibúuku/ chimbele Áli**]; [**Áli/ mwáana/ mbéele**] Ali/ the child/ became lost (to him) (note that when both noun phrases precede the verb, the subject is closest to the verb); [**báha**] imp. sg.; [**baháani**] imp. pl.; [**chibúuku/ chibéele**] the book/ is lost; [**chibúuku/ nch<sup>h</sup>aakó/**



**chibeeló**] the book/ it is yours/ that is lost; [**chint<sup>h</sup>u chibeeló**] the thing that fell; [**Huseeni/ ka xkoða niingi/ sóoti/ imbéele**] Huseeni/ from speaking too much/ voice/ was lost to him; [**karkaa wé/ nakuuyó/ mweené/ ngamíla/ mó/ beeló** on your way/ coming/ did you see/ camel/ one/ gone a stray? [**kiwa kuwa belee ndíla/ ndiyoo ndíla**] [prov.] to know that you have lost your way/ that is the way; [**mp<sup>h</sup>andamp<sup>h</sup>áanda/ ixubéele**] the trumpet/ is lost [to] you; [**mwana úyu/ béele**] the child/ became spoiled; [**óyo/ ni mwána/ beeló**] that one/ is a child/ who went astray; [**péesa/ zixubéele**] the money/ (coins) was lost (to) you; [**sibahé**] neg. imp. sg.; [**sibaheeni**] neg. imp. pl.; [**wáxti/ uxubéele**] time/ was lost [to] you -- i.e. you wasted time; [**yé/ belee ndíla**] he/ lost his way; [**zéema/ zaa wé/ fanyiizó/ zibéele/ ápa**] the good (things)/ that you/ have done/ are lost/ here; [**zint<sup>h</sup>u zibeeló**] the things that fell; **zotte/ zibeele/ wa laakini/ zibelee**y all [my dreams]/ are lost/ but/ how are they lost?  
rel.

**ku-baasha** v. caus. (**bashize**) lose s.t.; lead s.o. astray, waste (time); [**Áli/ mbashize mwána**] Ali/ spoiled the child (causing him to go astray in life); [**Áli/ chibashize chibúuku**] Ali/ lost the book, i.e. he did s.t. that caused the book to be lost); [**bashize maaliye**] he lost his wealth (spending it fruitlessly); **sibaashé/ nguvozo/ karka ziint<sup>h</sup>u/ nt<sup>h</sup>azina manfa'á** don't waste your strength in things that haven't any use; [**wé/ bashize mp<sup>h</sup>andamp<sup>h</sup>aandá**] you lost the trumpet  
phrases:  
**ku-basha ina** to lose one's name, reputation  
**ku-bashaa ndíla** to cause to lose one's way; [**mbashize mwána/ ndíla**] he caused the child to lose/ his way  
**ku-bashaa nguvu** to lose, waste energy, strength  
**ku-basha peesa** to lose, waste money; [**bashize peesá**] you lost money (i.e. you did s.t. to cause yourself not to have it);  
**ku-basha waxti** to waste time; [**bashize wáxti**] you wasted time; [**mwaanáwe/ bashize wáxti/ ndiláani**] her child/ wasted (his) time/ (playing) in the street (cf. the corresponding negative form for the difference in phrasing: [**mwaanáwe/ nt<sup>h</sup>akubáasha/ wáxti/ ndiláani**] 'her child/ did not waste/ (his) time/ (playing) in the street')

**ku-baashana** v. caus. rec. (-**basheene**)

**ku-baashika** v. caus. p/s.

**ku-bashiliza** v. caus. appl.

**ku-bashilizanya** v. caus. appl. rec.

**bahaluuli** (ma-) adj. easygoing person who looks stupid but is not necessarily so, s.o. who does not care about anything; [**ni múunt<sup>h</sup>u/ bahalúuli**] he is easygoing; [**ni wáant<sup>h</sup>u/ mabahalúuli**] they are easygoing

**bahari** n. 9 [Sw. **bahari** SSED 24; Ar.] sea, ocean; **bahari iwaliko shuwaari na lpepo lsuura** the sea was calm and the wind was favorable (for sailing vessels); [**bahari iyi**] this ocean; [**bahari ya híindi**] Indian Ocean; [**bahari ya atlási**] Atlantic Ocean; [**bahari ya haad'i**] Pacific Ocean; [**chilazíla lfuwooni/ hupatikana bahariini**] [prov.] that which is left on shore/ is found in the ocean; **huwoni kuzimu huwoni bahari** [s] you don't see the sky, you don't see the sea; **kama kuwaka numba karka bahari** [s] like building a house in the sea; [**oloshele tawála/ kóowa**] [cl.1] went to the sea to bathe  
rel.

**bahariya** (ma-) n. [Sw. **baharia** SSED 24; Ar.] sailor; [**mabahariya/ wíngi/ wazamíle**]sailors/ many/ drowned

**Bahari** n. male proper name

**bahariya** (ma-) n. 1/2 [Sw. **baharia** SSED 24] sailor, crewman; [**bahariya úyu**] this sailor; [**mabahariya áwa**] these sailors

**bahaṭi** n. 9/10 [Sw. **bahati** SSED 25; Pers.] luck, fortune; [**bahaṭi súura**] good luck; [**bahaṭii mbóvu**] bad luck; [**bahaṭiye/ mbóvu**] his luck/ is bad; [**bahaṭi záawo/ mbóvu**]

	their luck/ is bad; [nt <sup>h</sup> aná/ baháti] he has no luck verb rel. ku-bahatisha v. trust to luck, guess
<b>bahiima</b>	n., adj. animal; s.o. stupid; oaf; (ma)bahiima (pl.); [ni munt <sup>h</sup> u bahiima] he is an oaf; [ni want <sup>h</sup> u mabahiima] they are oafs
<b>ku-bahaθa</b>	v. [also: ku-bahiθa (bahaθiile) [Ar. <i>baḥaθa</i> W 42] investigate rel. ku-bahaθila v. appl. investigate for ku-bahaθilana v. appl. rec. nom. rel. u-bahaθo n. 14
<b>bajiya</b>	n. 9/10 [Sw. <i>bajia</i> SSED 25; Hind.] a small cake made of ground beans and pepper
<b>m-baajuuni</b>	n. 1/2 [Sw. <i>bajuni</i> SSED 25] a native of the Bajuni islands; wabaajuuni [pl.] rel. chi-baajuuni n. 7 the language of the Bajunis
<b>Bakari</b>	n. a male proper name
<b>bakayle</b>	n. [Som. <i>bakayle</i> Ab. xii] rabbit, hare; [bakayle izi/ sfiile] these rabbits have died; [bakáyle/ ni hayawáani/ chihába/ na chidha'iifu/ laakini/ chijáanja/ na chi'aaxilí] the hare/ is a mammal/ small/ and weak/ but clever/ and intelligent; [bakayle úyu/ fiile] this rabbit has died; [sku móoyi/ ondoshéle/ bakáyle/ móoyi/ ingile maḍurfiini/ kumera chaakúja] on day/ left/ rabbit/ one/ (and) he went into the bush/ to look for food
<b>baakoora</b>	n. 9/10,6 [Sw. <i>bakora</i> SSED 25; Ar.] walking stick with a curved handle; (ma)baakoora [pl.]; baakoora my walking stick; kila mooyi/ nambige baakoora/ napate kubarata adabu each one (of us)/ should cane him/ so that he learns good manners rel. bakoraani n. loc. on the walking stick
<b>ba </b>	conj. [Sw. <i>bali</i> SSED 26; Ar.] rather, on the contrary
<b>ku-balaama</b>	v. (balaamiile) [Som. <i>ballan-</i> Ab 16] promise; [Jáama/ balamile kéenda] Jaama/ promised to go nom. rel. balani [Som. <i>ballan</i> Ab 26] promise; [bási/ wé/ mp <sup>h</sup> a baláni/ kuwaa wé/ chiláwa/ ka ápa/ kunguumbúka/ ka moojó] so/ you/ promise me/ that you/ when you leave/ from here/ to remember me/ to your master; [kuvunda baláni] to break a promise; [suuyú/ myáana/ waa mi/ xupelo balani/ xuleetelá] here is/ the servant/ that I/ promised/ I would bring to you; [xpa baláni] to give a promise; [xtomola baláni] to promise balananii=ni n. loc. [ku awa balaniini] to break (lit. withdraw) a promise (Phon. The alternation between <i>m</i> in [ku-balaama] and <i>n</i> in [baláni] has its origin in Somali morphophonemics, where <i>m</i> is changed to <i>n</i> in word-final position. The Somali noun <i>ballan</i> exhibits this alternation, and Mw. keeps the <i>n</i> even when it adds a vowel to the end of the word to make it conform to Mw, syllable structure principles.)
<b>ba aari</b>	n. width
<b>ba aasi (0/ma-)</b>	n. 9, 10/6 large clay jar with narrow neck used for storing water; [balasi fy/ ivundishile] this jar/ is broken; [balasi izi] these jars; [mabalasi áya/ yavundishile] these jars/ are broken

- i-baal̥di** (ma-) n. 5/6 [Som. *baaldi* F&H 110 ] metal bucket  
rel.  
mi-**bal̥di** n. 4 aug.
- i-bal̥ghamu** (ma-)n. 5/6 phlegm
- ku-baal̥gha** v. (**bal̥ghiile**) [Sw. *balehe* SSED 26; Ar.] reach the age of puberty; **nafuunge/ kulla baal̥ghi/ jo aaqili** let fast/ every person who has reached puberty/ and who has his wits; **[wéele/ kama mwanámke/ ápo/ tú/ bal̥ghiiló]** she became/ like a girl/ then/ just/ who has just reached puberty  
nom./adj. rel.  
**baal̥ghi** (0/ma-) adj. [Sw. *balehe* SSED 26; Ar.] having reached puberty; **[kula múunt<sup>h</sup>u/ isláamu/ baal̥ghi/ na aqilizé/ ni tamáamu/ humwajiba zint<sup>h</sup>u/ stáano]** every Muslim/ having reached puberty/ and his faculties/ are perfect/ is obliged things/ five; **[mwana baal̥ghi]** a child who has reached puberty; **[mwana úyu/ ni baal̥ghi]** this child/ has reached puberty; **[wana baal̥ghi]** children who have reached puberty  
**u-baal̥ghi** n. 14 [Sw. *ubalehe*] puberty
- ku-bal̥gha** v. (**bal̥ghiile**) report; **[Núuhu/ pokéele/ risáala/ ya moojé/ oloshéle/ kubal̥ghisha]** Noah/ received/ the message/ of his Lord/ (and) went/ to (make the Lord's message) reach the people; **[Núuru/ bal̥ghile xabári/ ka sarkáali]** Nuuru/ reported the news/ to the government  
rel.  
**ku-bal̥ghisha** v. convey (news); **[nt<sup>h</sup>úme/ choolóka/ chibal̥ghisha ka múβli]** the messenger/ went/ and conveyed the news to the man; **[Núuru/ bal̥ghishize sarkáali/ xabári]** Nuuru/ conveyed to the government/ the news (also: **[Núuru/ bal̥ghishize xabári/ ka sarkáali]** 'Nuuru/ conveyed the news/ to the government'); **[Núuru mbal̥ghishize Jáama/ xabári]** Nuuru/ reported to Jaama/ the news  
**ku-bal̥ghishanya** v. caus. rec. **[Núuru/ na Alí/ wabal̥ghishenye xabári]** Nuuru/ and Ali/ reported to one another the news  
**ku-bal̥ghishoowa** v. caus. pass. **[Núuru/ bal̥ghishiza xabári/ na Jáama]** Nuuru/ was reported to the news/ by Jaama (note that the subject of the passive sentence may not be *xabari*: **\*xabari/ zibal̥ghishiza Nuuru/ na Jaama** 'the news/ was reported to Nuuru/ by Jaama'); **[xabári/ zibal̥ghishiza (ka) sarkáali/ na Núuru]** the news/ was conveyed (to) the government/ by Nuuru (note that while it is preferable to have the *ka*, it may be omitted and the sentence is still grammatical)
- bala** n. 9/10 [Sw. *baa* SSED 22, *bala* SSED 26; Ar.] trouble, calamity, misfortune, mishap; **[bála/ hulawa ka wána/ na wataaná]** [prov.] trouble/ comes from children/ and slaves; **[bala záawo]** their misfortunes; **[baláye]** his misfortune; **[nayoo bála/ nk<sup>h</sup>úlu]** I have a problem/ big; **[nyunyi úje/ nt<sup>h</sup>ongejelee bála]** that bird/ did provoke for me a mishap
- bali** n. 9/10 corn plant; bamboo; **[bali iyi/ iffile]** this corn plant/ has died; **[bali izi/ sfile]** these corn plants have died
- baliidi** (0/ma-) adj. s.o. who is a slow learner; **chijana chibaliidi** little children who are slow learners; **kuwa baliidi** to be a slow learner; **mwana baliidi** a child who is a slow learner; **wana baliidi/mabaliidi** children who are slow learner
- baamiya** n. 9/10 [Sw. *bamia* SSED 26; Ar. and Pers.] vegetable served with fish and meat; **[bamiya iyi/ iwozéle]** this *baamiya* has gone bad
- Banaadiri** n. **[banaderi** SSED 27] Benadir; **[chiguwo cha Banaadiri]** Benadir cloth
- bandari** n. 9/10 **[bandari** SSED 27; Pers.] port, harbor; **[bandari ya Mwfiini]** the port of Brava
- bandeera** n. 9/10, 6 [Sw. *bandera* SSED 27, *bendera* SSED 33; Ar., Port.] flag; **(ma)bandeera** (pl.)

<b>bangi</b>	n. 9/10 bank rel. <b>bangiini</b> n. loc. in the bank
<b>bangiili</b>	n. 9/10 [Sw. <i>bangili</i> SSED 28; Hind.] bracelet; [ <b>bangili iyi/ inakuwála</b> ] this bracelet/ is shining; [ <b>bangili ízi/ zinakuwála</b> ] these bracelets are shining
<b>chi-bangu (zi-)</b>	n. 7/8 a game of fighting with sticks, dancing and drumming; [ <b>kaaziye/ xteza zibángu</b> ] all he ever does is play <i>chibangu</i> (lit. his work/ is playing <i>chibangu</i> )
<b>]-baani</b>	n. [Sw. <i>ubani</i> SSED 485; Ar.] incense; [ <b>chiwozeló/ nt<sup>h</sup>achiná/ ]báani</b> [prov.] that which is rotten/ has no/ incense
<b>ku-baanisha</b>	v. ( <b>banishiize</b> ) provide a balanced diet to s.o. who is recovering from an illness; nourish, cause to gain strength; give s.t. extra to s.o. (e.g. food); <b>oloka maamó naxubaanische naxupe chakuja chisuura</b> go and let your mother nourish you and give you good food rel. ku- <b>banishiliza</b> v. appl. ... <b>chaakuja chisuura kubanishiliza ruuhuyo</b> ...good food to use to restore your health
<b>baaniyaani (ma-)</b>	n. [Sw. <i>banyani</i> SSED 28; Hind.] member of an Indian ethnic unit
<b>baano</b>	n. 9/10 that which makes one strong, fattens one, gives one added weight; balanced diet given to s.o. who is recovering from an illness
<b>banziina</b>	n. 9 gasoline, petrol; [ <b>banzina iyi/ inakunúunk<sup>h</sup>a</b> ] this petrol/ is smelling
<b>i-banya</b>	n. (also: <b>i-benya</b> ) a stretch of unoccupied land, flat ground, outside s.t.; [ <b>chiráasha/ chiráasha/ haṭa chiwóna/ ruuhúye/ uko karka ibénya/ ikúlu</b> ] she followed (the opening)/ she followed/ until she found/ herself/ in an open space/ large rel. <b>i-banyaani</b> n. loc. the outskirts (of town); outside; [ <b>yé/ nt<sup>h</sup>ampéenda/ mwana wa sábbá/ ka xísa/ yé/ fanyize miko/ nuumbáye/ na nt<sup>h</sup>achiláwa/ ibenyáani/ xteza na weenziwe</b> ] he/ did not like/ the seventh boy/ because/ he/ made the kitchen/ his home/ and he did not go/ outside/ to play with his companions
<b>baqali</b>	n. 9/10 [Som. <i>baqal</i> Ab 27] raddish
<b>baaqi</b>	n. [Sw. <i>baki</i> SSED 25; Ar.] what remains; that which has no end; <b>baqi bila xkoma wo pashpo adadi</b> [s] eternal, without end, it is immeasurable [in terms of minutes, hours] – referring to [ <b>aaaxéra</b> ] the hereafter; [ <b>mp<sup>h</sup>a báaqi</b> ] give me the rest
<b>baaquli</b>	n. 9/10 [Sw. <i>bakuli</i> SSED 25; Ar.] basin
<b>bara</b>	n. 9 [Sw. <i>bara</i> SSED 28; Ar.] land (as opposed to sea); <b>bara ya suwaahili</b> the Swahili coast
<b>baraabara</b>	adj. and adv. [Sw. <i>barabara</i> SSED 28; Pers.] just as it should be, exact, quite right; [ <b>fanyize káazi/ baraabára</b> ] she did the work just right; [ <b>yé/ ni munt<sup>h</sup>u baraabára</b> ] he is a man who is just as he should be
<b>barafu</b>	n. 9 [Sw. <i>barafu</i> SSED 29; Port.] ice, snow; <b>na mayiti ziitu/ zilelo nt<sup>h</sup>ini ya barafú</b> and our dead bodies lying under the ice/snow
<b>baraha</b>	n. a mixture of water and sugar (if flavored, then referred to as [ <b>sharbáaṭi</b> ]); [ <b>kubiga baráha</b> ] to make [ <b>baráha</b> ]
<b>bar(a)ka</b>	n. 9 [Sw. <i>baraka</i> SSED 29; Ar.] the distribution of food after the reading of the Koran; s.t. given to the poor (food, money); [ <b>mwenye baráka</b> ] s.o. blessed; <b>ni munt<sup>h</sup>u nt<sup>h</sup>ana baraká</b>

he is a man who is not blessed; *takuhijo taxpata ningi baraka* [s] the one who will perform the pilgrimage will get much blessing

phrases:

x-pa **baraka** to give s.t. to the poor

x-**tomola baraka** to give s.t. to the poor

rel.

**baraka** n. 10 [observed in the phrase:] **ka baraka za** for the sake of

- ku-baarama** v. (**baramiile**) [Som. *waram-* and related forms, Ab 251] talk; **baramile naa mi** he talked with me (Phon. It is unclear why Som. *w* in stem-initial position should appear as *b* in Mw.; perhaps this is connected somehow to the fact that intervocalic *b* in Som. is realized phonetically as a fricative, which in Mw. borrowings may alternate with *w*.)  
rel.  
ku-**baramila** v. appl. talk for, with  
ku-**baramisha** v. caus. (**baramishiize**) cause to talk; seduce or court a woman; talk to;  
**mbaramishiize** he talked to me  
ku-**baramishana** v. caus. rec. (cause to) talk to each other; [**Núuru/ na Hamadí/ wabaramishéene**] Nuuru/ and Hamadí/ spoke to one another (variant form with “reciprocal shift”: [**Núuru/ baramishene na Hamáđi**])  
ku-**baramishika** v. caus. p/s. [**habaramishiki**] she can't be talked to  
ku-**baramishiliza** v. caus. appl. (**baramishiliize**) cause to talk for  
ku-**baramishoowa** v. caus. pass. [**Róóđa/ baramishiza na maamáye**] Rodha/ was talked to by her mother  
ku-**baramoowa** v. pass. (**-baramiija**)
- baraamburi** n. 9/10 spark; firecracker, sparkler; main vein (midrib) of the coconut palm leaf
- barasi** n. 9 [cf. Sw. *barasi* SED 29] leprosy; a disease that makes the skin white; [**mwenye barási**] s.o. having leprosy; [**pete barási**] he got leprosy
- ku-baraṭa** v. (**bareete**) [Som. *bar* Ab 28] learn, study; **baraṭa aada** learn the customs; **chibaraṭa xpokela, baraṭa xtomola** [prov.] if you learn to receive, learn to give; [**hattá/ ichíwa/ kuwa... kija móoyi/ muyiini/ baréete/ majibu ya Áli**] (so it was) until every one in the town learned Ali's answer; **hupendi kubarāṭa** you do not want to learn; **laakini nt<sup>h</sup>akubarāṭa chiint<sup>h</sup>u** but he learned nothing; **muxtāa we iló mi liini nch<sup>h</sup>ibarató** when you came, I was not studying; **mwaana barete chinjereenza ka yeepeeke** the child learned English on his own  
rel.  
ku-**baraṭana** v. get acquainted, get to know one another; **du<sup>l</sup>edā/ baraṭeene/ na mzeele** the fox/ got used/ to the old man; [**karka habáasa/ Yuusúfu/ chibaraṭána/ nawánt<sup>h</sup>u/ wawili**] in prison/ Joseph/ became acquainted/ with people/ two;  
**[kubarāṭana na mwaanáwa]** to get acquainted with my children; **nt<sup>h</sup>aaśá skupata kubarāṭana naa ye jisa suura** I haven't yet gotten to get well acquainted with him; **shtakubarāṭana na waant<sup>h</sup>u wingine wiingi** we will get to know many other people  
ku-**baraṭika** v. p/s. [**chimwiini/ hachibaraṭiki**] Chimwiini/ is unlearnable  
ku-**barsha** v. caus. (**barshiize**) teach, train; become accustomed to, used to; introduce s.o. to s.o.; **kubarsha ruuhu** to teach oneself; **kumbarsha aḍabu** to punish s.o. (thereby teaching him correct behavior); **kumbarsha za mwanaamke husuḷowa kiiwa** to teach her what a girl is required to know; **mwaalimu mbarshize mwaana chinjereenza** the teacher taught the child English; **nimbarshize Ali mweenzáwá** I introduced Ali to my friend  
ku-**barshabarsha** v. freq. **peleshela chibulooni kubarshabarsha waana** (s)he was sent to a village to teach kids (note: the frequentative verb form in this case gives a disparaging connotation)  
ku-**barshan(y)a** v. caus. rec.  
ku-**barshika** v. caus. p/s.  
ku-**barshiliza** v. caus. appl. (**barshiliize**)  
ku-**barshoowa** v. caus. pass. (**barshiiza**) **korsheeza/ na barshiiza/ na want<sup>h</sup>u wasuura** he

was raised/ and trained/ by good people; **mi/ sinaxsuula/ waana/ kubarshowa adabdara I/ do not wan/t the children/ to be taught bad manners; [wáana/ hawabarshóowi/ aḍaa mbóvu]** children/ are not taught/ bad manners

- ku-bardika** v. be cooled  
rel.  
ku-bardisha v. caus. (**bardishiize**) cool s.t.  
nom./adj. rel.  
**bardi** n. [Sw. *baridi* SSED 29; Ar.] cold; **bardi apa nk<sup>h</sup>ali** the cold here is very bitter; **bardi niingi** great cold; [**másku/ yawaliko bárdi/ naa wó/ wótte/ wa'oféete/ laakíni/ nt<sup>h</sup>awaxadira/ xalifa ámri**] the evening/ was cold/ and they/ all/ were tired/ but/ they could not/ disobey an order; **ni bardi** it is cold  
phrases:  
ku-biga **bardi** to be cold --e.g. **bardi imbishile Hamadi** Hamadi is cold (lit. cold hit Hamadi); **Hamadi bishiḷa na bardi** Hamadi is cold (lit. Hamadi was hit by cold)  
ku-hisa **bardi** to feel cold  
k-ingila **bardi** to be cold (lit. cold to enter) -- e.g. **Hamadi bardi imwingile mishpaani** Hamadi was chilled to the bones;  
ku-wona **bardi** to feel cold  
x-kasa **bardi** to feel cold  
-**bardi** adj. cold, slow-moving; [**chint<sup>h</sup>u chibárdi**] s.t. cold; [**mayi mabárdi**] cold water; [**ni wabárdi**] they are cold/slow moving; [**zint<sup>h</sup>u zibardi nt<sup>h</sup>ó**] very cold things  
u-bardi n. 14 coolness. coldness  
ma-bardisho n. 6 refreshment
- barḍuuli (0, ma-)** n. and adj. [Sw. *baradhuli* SSED 28; Ar.] a dull-witted person
- barfango** n. 9/10 mudguard
- barfuuji** in the expression: **musmari wa barfuuji** screw
- baari** obedient, nice [=mutii'i]
- barii'u** adj. innocent; [**munt<sup>h</sup>u barii'u**] innocent person; [**want<sup>h</sup>u barii'u**] innocent people; [**yé/ ni barii'u/ na ḍambi ízo**] he is innocent/ of those crimes
- ku-baarika** v. [also: ku-baariiki] (**barikiile**) v. [Sw. *bariki* SSED 29; Ar.] bless; **mwajiitu nambaarika** may God bless him (used by older speakers as a kind of 'thank you') (Morph.: the perfective form of this verb is irregular: we would expect \*[**barishiile**].)  
rel.  
ku-barikila v. appl. bless for; give to a person who has made the highest bid at an auction; **mwajiitu mbarikilile muundawe** God blessed his farm for him; **mwajiitu naxubarakile waanawo** may God bless your children (for you)
- ku-bariza** v. (**bariziile**) [Sw. *barizi* SSED 29; Ar.] appear to s.o., be seen, attend a meeting; to be settled down comfortably, seated; **hubariza numbaani pashpo aḍabu** he appears [enters] in the house ill-manneredly; [**karkaa yé/ nakuruudó/ muyiini/ chimwona mp<sup>h</sup>ána/ mkúlu/ bariziile/ mbéle/ ya numbáaye**] as he/ was returning/ to town/ he saw a rat/ large/ it appeared/ in front./ of his house; [**numbáani/ mdirshile waawáye/ bariziile/ na waanáwe/ wa táano**] in the house/ he found his father/ sitting/ with his children/ five; **wabariziile washtafuna támbú** they were settled down comfortably chewing **támbú**  
rel.  
ku-barizila v. appl. (**barizilile**)
- barmiili (0, ma-)** n. 9/10, 6 barrel; **wana wasimamishenye ilu ya barmiili** the children made each other stand on the barrel

rel.

**barmiliini** n. loc. [wáana wasimamishenye barmiliini] the children/ made each other stand on the barrel

**baaro** n. 9 mold; **baro iyi** this mold

**barwa** n. 9/10 summons

**chi-barwa** (zi-) n. 7/8 summons; a worker who is paid at the end of each day for the work that he has performed during that day; **kazi ya chibarwa** daily labor; **xfanya chibarwa** to do daily labor

**barwaaxi** n. abundance; [**chimaliza/ utakuya mwáaka/ barwáaxi**] afterwards/ there will come a year/ (of) abundance; **ni muuyi barwaaxi** it is a prosperous town; **ni nt<sup>h</sup>i inayo** (or: **yenye**) **barwaaxi** it is a land of abundance; **wa'ishiize ka barwaaxi na raahá** they lived in prosperity and comfort; (**ye**) **umo karka barwaaxi** he is prosperous

**barxumbo** n. [meaning connected with **baraamburi**]

**barza** n. [see also **baraza**] [Sw. **baraza** SSED 29; Ar.] reception room, place for a meeting; meeting; **barzaani zivalimoo ziti ziingi** in the room were many chairs; **kuvunda barza** to break up a meeting; [**numbáani/ iwaliko bárza/ nk<sup>h</sup>úlu**] in the house/ there was a reception room/ (a) large (one); **yiko barza leelo** there is a meeting today

rel.

**barzaa=ni** n. loc. meetinghouse, courtroom, royal parlor; [**muxtaa yé/ oloshelo barzaani/ chiwapa xabári/ mawazíiri/ ma'axyári/ na kila/ waliko haaðiri apó**] when he/ went to the royal parlor/ he gave them the news/ the ministers/ the nobility/ and to everyone/ who was present there; [**wanaa nt<sup>h</sup>i/ wampele ra'iisi/ zawaadize/ barzáani**] the citizens/ gave the president/ his gifts/ at the courthouse

**chi-barza** (zi-) n. 7/8 stone bench; **chibarza cha ndila** the curb of the street

**bas(i)** conj. [Sw. **bas(i)** SSED 30; Pers. or Ar.], just; and so (in narration); well; therefore; that's enough, stop! [**bási/ washtála/ hayawáani/ mwéepe/ wachimtiinda/ washtala háanzu/ ya Yuusúfu/ washpaka máazi/ ya hayawáani/ waa wó/ wamtiinziló**] so/ they took animal/ some/ (and) they slaughtered it/ (and) they took the **haanzu/** of Joseph/ (and) they daubed it with the blood/ of the animal/ that they/ slaughtered; [**bási/ wé/ mp<sup>h</sup>a baláni/ kuwaa wé/chiłáwa/ ka ápa/ kunguumbúka/ ka moojó**] so/ you/ promise me/ that you/ when you leave/ from here/ to remember me/ to your master; [**ichiwa/ téena/ kuła mára/ humviiła/ páshpo/ sabábu/ bási/ kumwóna/ tú**] it became/ then/ every time/ she called him/ without reason/ just/ to see him/ only; **sxaadiri kumłata numbaani ka yee peeke basi xeer mi mmeree muke nimloole napate kumlangala mwaana** I cannot leave her (my child) home alone, therefore it is best that I look for a woman and marry her so that she can take care of the child; **ye mereje kuwasimika qalbi winginewe bas** he sought just to lift the spirits of others

**baaskiiji** n. bicycle

**baskuuti** n. 9/10, 6 cookie

**baastoola** n. 9/10, 6 [Sw. **bastola** SSED 31; Eng. via Ar.] pistol

**baastoone** n. [Ital. **bastone**] piston

**baataala** adj. [Sw. **batili** SSED 31; Ar.] void, null, invalid; **chiza batala somuyo fasadi** [s] otherwise your fasting is invalid

**baataa** (0/ma-) n. 9/10, 6 potato; [**baataa ládda**] sweet potato; [**baataa móoyi**] one potato; [**baataa chizúungu**] white man's potatoes; [**baataa za wiláaya**] white man's potatoes; [**baayá/ tete**

- baṭáata/ jíile** my older sister/ took the potato/ and ate it
- baṭeera** (0/ma-) n. 9/10, 6 [Sw. *batela* SSED 31; Port. or Hind.] boat  
rel.  
chi-**baṭeera** (zi-) n. dim. boat; [**zibaṭeera/ hasfilaṭilóowi/ kuḷawa salaama**] little boats are not expected to escape safely  
i-**baṭeera** (mi-) n. 5/4 aug. [**ibaṭeraa yíle**] a long boat (aug.); [**mibaṭeraa míle**] long boats (aug.)
- baṭi** (0/ma-) n. 9/10, 6 [Sw. *bati* SSED 31; Ar. or Hind.] corrugated, galvanized iron used as roofing for houses
- ku-baṭila** v. [Sw. *batili* SSED 31; Ar.] (-**baṭiliile**) nullify, cancel. Render ineffective or invalid; broken, violated, not carried out (in particular, certain formal requirements having been violated or not fulfilled – ablution, prayer, marriage); [**kubaṭila kóoḍi**] to invalidate a statement by giving evidence to the contrary; [**kubaṭila wúuḍu**] to nullify an ablution; **kuḷa ibada ya suna kubaṭila** [s] every act of worship of a non-obligatory type can be broken/ not carried out  
rel.  
ku-**baṭilika** v. p/s.  
ku-**baṭilisha** v. caus.  
ku-**baṭilishika** v. caus. p/s.  
ku-**baṭilishiliza** v. caus. appl. [**want<sup>h</sup>u áwa/ wabaṭilishilizenyee sala**] these men/ caused each other's prayers to be invalid  
ku-**baṭilishilizanya** v. caus. appl. rec.  
nom./adj. rel.  
**baṭili** adj. void, nullified, cancelled, invalid; **ibada pashpo shar'a zote baṭili** [s] acts of worship without (following) the rules and regulations are all invalid, nullified;  
[**munt<sup>h</sup>u úyu/ saláye/ baaṭili**] this man's prayer is invalid  
u-**baaṭili** n. 14 fault; [**ka ubaaṭili**] with no reason; [**nt<sup>h</sup>anzile ka ubaaṭili**] he insulted me with no reason
- baaṭini** n. 9/10 [Sw. *batini* “the belly, only used, and that rarely, in a fig. manner of the innermost thoughts or intentions” SSED 31; Ar.] inner thoughts, feelings; **baṭiniye/ siwo/ suura** his inner thoughts are not good; **want<sup>h</sup>u awa/ baṭini zaawo/ mbovu** these people's inner thoughts are bad
- Baṭuula** n. a female proper name in use among the [**want<sup>h</sup>u wa mwíini**]
- m-baata** n. [Sw. *mbata* “the coco-nut in the final state of ripeness and dryness, when the nutty part inside gets loose from the shell, commonly used for copra” SSED 267] last stage of the development of the coconut (where there is little liquid, hardened meat, hard shell); **mtala mbaata/ hupata idaafu** [prov.] the one who chooses a fully ripe coconut/ gets a half-ripe one
- l-bawa** n. 11/10 [Sw. *ubawa (mbawa)* SSED 31] feather; **mbawa dogs**  
phrases:  
ku-**biga lbawa** to die, "kick the bucket" (die a natural death)  
rel.  
chi-**bawa** (zi-) n. dim. feather
- bawaaba** n. 9/10 [Sw. *bawaba* SSED 31; Ar.] hinge (of a door); [**bawaba iyi/ ivundishíle**] this hinge/ is broken; [**bawaba izi/ zivundishíle**] these hinges/ are broken
- bawaabu** (0/ma-) n. [Sw. *bawabu* SSED 31; Ar.] doorkeeper, gatesman; [**mabawáabu/ mawaardíya/ wachimwaambíla/ kuwa nt<sup>h</sup>áku/ rúxsa/ sa'a iyi/ múunt<sup>h</sup>u/kumwolokela Harúun/ Rashíidi**] the gatesmen/ the guards/ told him/ that there is no/ permission/ at this hour/ (for) anyone/ to go to see Haruun Rashiidi



- bawaasiri** n. 9 [Sw. *bawasiri* SSED 32; Ar.] piles, hemorrhoids
- chi-baawu (zi-)** n. 7/8 a sleeveless waistcoat worn over the *haanzu* (generally by elderly people) -- given to the father of the bride, for example, as a sign of respect
- baxaamu** adj. s.o. who is a fool  
rel.  
i-**baxaamu** (ma-) adj. ibid.
- ku-baaxata** v. (**baxeete**) v. miss, fail to show up, fail to come to fruition, fail to live up to expectations, skip (a class), come to nothing (in life); [**báli/ zibaxeete/ ka nvula hába**] the corn plants/ did not bear corn/ due to the small amount of rain; [**baxeete madrasaani**] he skipped school; [**mwána/ baxeete**] the child/ didn't come; the child/ amounted to nothing; [**réeli/ ibaxeete**] the train/ did not come, was late  
rel.  
ku-**baaxisha** v. caus. postpone, cause to be late/not come; [**Núuru/ mbaxishize mwána/ madrasaani**] Nuuru/ caused the child to not come/ to school; **nvula imbaxishize Ali kuya madrasaani** rain caused Ali to not go to school  
ku-**baxishiliza** v. caus. appl. [**Núuru/ mbaxishilize Súufi/ mwána/ madrasaani**] Nuuru/ caused to not come "on" Suufi/ the child/ to school  
ku-**baxishilizanya** v. caus. appl. rec. [**want<sup>h</sup>u áwa/ wabaxishilizenye wána/ madrasaani**] these people/ caused "on" one another the children to not come/ to school
- baxiili** adj. [Sw. *bahili* SSED 25; Ar.] stingy, miserly; [**mali ya baxiili/ hujowa na dúudu**] [prov.] the possessions of a miser/ are eaten by insects; [**munt<sup>h</sup>u baxiili**] stingy person;  
[**want<sup>h</sup>u (ma)baxiili**] stingy people  
rel.  
u-**baxiili** n. 14 stinginess, miserliness
- baxsha** n. 9/10 [SW. *bahasha* SSED 187; Turk.] envelope; [**baxsha iyi/ ipeta ndiláani**] this envelope/ was found on the road; [**baxsha izi/ speta ndiláani**] these envelopes/ were found on the road; [**kambisa baxsha**] to glue an envelope shut; [**uzile baxsha**] he bought an envelope; [**xfunga baxsha**] to close an envelope  
rel.  
chi-**baxsha** (zi-) n. 7/8 dim.  
i-**baxsha** (mi-) n. 4/5 aug.
- baxshiisha** n. 9/10 [Sw. *bakshishi* SSED 25; Pers.] gratuity, tip; [**baxshisha iyi**] this tip
- baxti** n. 9/10 [Som. *bákhti* "carriage, carcass of animal unfit for food" Ab 25] carcass; [**baxti iyi/ inakunúunk<sup>h</sup>a**] this carcass/ smells
- baxti** n. 9 in the expression: [**baxti ya nasibu**] raffle, lottery
- ku-baxtika** v. (**baxtishile**) die
- ku-baxtisha** v. (**baxtishiize**) bet
- Bay** n. a female name
- baayá** n. (my) older sister; [**baayá**] my older sister (cf. [**baayó**], [**baayé**], [**baya yfitu**], [**baya yiinu**], [**baya yáawo**]); [**baayá/ tete baata/ jile**] my older sister/ took a potato/ and ate it; [**baayáza**] my older sisters; **munaza na baayaza wa'oloshihe kulanga la matezo** my younger and older sisters went to watch games; [**walazilopo ka mutooni/ baayáze/ wavete nguwo záawo**] when they emerged from the river/ her older sisters/ put on their clothes
- ku-bayina** v. (**bayiniile**) [Sw. *baini* SSED 25; Ar.] make s.t. clear, be manifest, be plainly shown; [**Núuru/ bayinile kooðize**] Nuuru/ made clear what he said (lit. his words)

- rel.  
ku-bayinika v. p/s. (-bayinishile) be clear, be manifest, be plainly shown  
ku-bayinikila v. p/s. appl. (-bayinikiliile) be clear to; [mwaalimu/ imbayinikiliile kuwa Sa'fidi/ mxiyanséete] to the teacher/ it became clear that Saidi/ cheated him  
ku-bayinila v. appl. (bayiniliile)  
ku-bayinisha v. caus.  
ku-bayinishika v. caus. p/s.  
ku-bayinishiliza v. caus. appl.  
ku-bayinishilizanya v. caus. appl. rec.  
nom./adj. rel.  
bayaana n. [Sw. *bayana* SSED 25; Ar.] certainty; clear evidence; adj. clear; ka bayaana clearly, with clarity; munt<sup>h</sup>u bayaana (cf. want<sup>h</sup>u bayaana, chijana chibayaana, zijana zibayaana); ni suna we lawanganya bayana [s] it is better, preferred for you to enunciate clearly (the call to prayer)  
u-bayaana n. 14 evidence; clearness  
m-bayina (wa-) n. 1/2 one who makes s.t. clear  
bayini adj. clear
- bayna ya prep. [also benaa] [Sw. *baina ya* SSED 25; Ar.] between, among; masaafa benaa Mxodisho na Mwiini ni kilomeṭri 200 the distance between Mogadisho and Brava is 200 kilometers
- m-baazi n. ambergris (which is eaten in the belief that it will protect one against cold weather)
- bé [Sw. *beberu* SSED 32; Hindi] in the phrase:  
m-buzi yaa bé goat
- m-beebe (mi-) n. fire; [tomele ámri/ kuwa nt<sup>h</sup>áku/ rúksa/ karka muuyiwe/ kashóowa/ mibébe/ yaa múlo] he issued an order/ that there was no/ permission/ in his town/ (for) to be lit/ fires/ of fire  
rel.  
i-beebe (mi-, ma-) n. a large fire made for warmth or to keep animals away; ibebe yaa muḷo fire; mibebe yaa muḷo fires
- l-bege (m-) n. page; [lbege ili] this page; [lbege lpsiló] the page that passed (i.e. the previous page); [mbege izi] these pages; [mbege spsiló] previous pages; [yé/ bareṭe madawa míngi/ karka lbege laa yé/ someeló] he learned a lot of medicine in the page that he read
- m-bele adv., n. 9/10 [Sw. *mbele* SSED 267] front, in front of, ahead, before, first; [chilee mbelé] we came earlier; [hujoo mbelé/ háaji/ núma] [prov.] the one who eats first/ does not eat/ later; [kendaa mbéle] to go forward; mbele lawa xonye nuumba iyi first let me show you this house; mbele/ nnaxsula xsoomá first, I want to read; [mbenee ndilá/ mbeléya/ niineenzelé] I saw the road/ in front of me/ (and) I walked; [mí/ nsimeme mbelezó] I stood in front of you (pl.); [múḷi/ chenda ka chizéele/ mbéle] the husband/ went to the old woman / first (before doing s.t. else); [nimweshelee mbelé] I placed him in front; [nondokela mbeléya (or: mbeléza)] get out of my sight (lit. move away from my front); watuunzile/ zisima/ mbele ya kila miskiti they dug/ wells/ in front of each mosque; ye/ nt<sup>h</sup>anaa mbele/ wala numá he has neither front nor back (i.e. is broke); ye/ simeme mbeleya he/ stood in front of me  
phrases:  
m-bele/ kaa mbele far far away; [tokoméla/ mbéle/ kaa mbéle] go/ far/ far away  
m-bele ya assoc. in front of, before (in line), in the presence of; Ali ile mbele ya waana wote Ali came before all the children; [nile mbele ya Ali] I came before Ali; [nile mbeleýé] I came before him; nsimeme mbele ya nuumba I stood in front of the house; tokomela mbele kaa mbele go away -- far, far away;  
mwaambile xtokomelaa mbele kaa mbele tell her to get lost
- beele irregular perfect stem of the verb ku-baha 'to get lost'

- i-benya** see **i-banya**
- beepari** (ma-) n. s.o. who attempts to hold himself above other members of society, one who lives lavishly
- i-beeramu** (ma-) n. 5/6 [Sw. *beramu* SSED 33; Port.] flag; [óyo/ iberamúye/ inaxpepéla] (lit. that one/ his flag/ is waving) that one is strong because he has s.o. in the government on his side  
rel.  
**chi-beeramu** (zi-) n. 7/8 banner; [ku<sub>la</sub> mwáana/ hu<sub>t</sub>ukula chibeerámu] each child carries a banner
- ku-berbeerata** v. (**berbereete**) go around aimlessly, wander jobless  
rel.  
**ku-berbeerisha** v. caus. cause to go around aimlessly; [wé/ berberishiizé/ tú/ fanyiizeni] you/ made people go around aimlessly/ only/ what else did you do?  
**ku-berberishana** v. caus. rec.  
**ku-berberishika** v. caus. p/s.  
**ku-berberishiliza** v. caus. appl. [Jí/ mberberishilize mzáazi/ mwáana] Ji/ made go around aimlessly on the parent/ the child  
**ku-berberishilizanya** v. caus. appl. rec. [Jí/ na Ali/ waberberishilizenye wáana] Ji/ and Ali/ made one another's children go aimlessly around on each other  
adj. rel.  
**berbeeri** (0, ma-) adj. s.o. who goes around aimlessly; **munt<sup>h</sup>u berbeeri**, **want<sup>h</sup>u (ma)berbeeri**
- beeti** n. 9/10 verse, stanza; **beti izi** these verses
- betiriya** n. 9/10 battery (of a car)
- Biibi** n. female proper name
- i-biibo** (ma-) n. 5/6 [also: i-biibu] fruit of the cashew tree
- bidí'i** n. 9 effort; **bidí'iyé nt<sup>h</sup>aykinfa chiint<sup>h</sup>u** his effort was of no use; **nt<sup>h</sup>ana bidí'i** he makes no effort; **xfanya bidí'i** to make an effort
- bidhoori** n. in the expression: [ikopa ya bidhóori] a cup made of glass
- biðaa'a** n. 9/10 goods, merchandise (carried on a vessel or vehicle to take to be sold)
- ku-biga** v. (**bishile**) v. [Sw. *piga* SSED 376] strike, hit; **Ali mbishile Ji kaa luti** Ali hit Ji with a stick (note that it is also possible to elide the preposition in this case: **Ali mbishile Ji luti**, with the same meaning); **chanza kumbiga moojé** he began to beat his master; [**mbishilee nt<sup>h</sup>ó/ ha<sub>t</sub>á/ maskiini/ chanzaa kúla**] he beat him badly/ until/ the poor man/ began to cry; [**munt<sup>h</sup>u úyu/ mbishile wáawe**] this man beat father [Comment: The correspondence between Sw. *p* and Mw. *b* in this item is not regular. Sw. *p* regularly corresponds to Mw.. *p*.] phrases:  
**ku-biga alaamato** put signs up, mark s.t. off  
**ku-biga booli** to rob  
**ku-biga boomba** to operate a pump, spray with chemicals, fire off a bomb or rocket  
**ku-biga bunduxu** to fire a gun  
**ku-biga buraashi** to paint with a white paint made of burned stones  
**ku-biga chileemba** to wear a turban  
**ku-biga faali** to wish s.o. a good/bad omen; to use magical devices to foresee the future  
**ku-biga firimbi** to whistle (using a whistle)  
**ku-biga fooji** to whistle  
**ku-biga harbi** to wage war  
**ku-biga hoodi** to ask for permission to enter a home  
**ku-biga ifuundo** to tie a knot  
**ku-biga igoonjo** to sit on the knees

ku-**biga ikoondo** to strike s.o. with the fist  
 ku-**biga ijarah**a to wound  
 ku-**biga ipi** to slap, spank with the open hand  
 ku-**biga iteke** to kick, to walk  
 ku-**biga ito** to wink, move the eyebrow  
 ku-**biga itama** to take a mouthful of s.t.  
 ku-**biga jarsi** to ring a bell  
 ku-**biga ka garbaashi** to whip  
 ku-**biga kampaneela** to ring a bell  
 ku-**biga lbawa** to die [lit. to flap the wings]  
 ku-**bigaa limi** to make innuendos, insinuate, make biting remarks  
 ku-**biga lkele** to shout  
 ku-**biga lkope** to wink at, move the eyelid  
 ku-**bigaa luti** to hit with a stick  
 ku-**biga ma'ipi** to slap, spank  
 ku-**biga mafuungu** to divide, make shares  
 ku-**biga marti** to invite s.o. for food  
 ku-**bigaa mbawa** to flap the wings (of a bird)  
 ku-**biga miilu** to walk  
 ku-**biga mishtari** to draw a line  
 ku-**bigaa mujo** to make a fire for warmth or for scaring off animals, not for cooking  
 ku-**biga musmaari** to make a biting, stinging remark  
 ku-**biga mziinga** to explode, set off a bomb  
 ku-**bigaa ngoma** to beat a drum  
 ku-**bigaa nk<sup>h</sup>ele** to bark (of a dog); shout at; make noise; [**mbigilile nk<sup>h</sup>éle**] he shouted at  
     him/her; [**mbwá/ chibigaa nk<sup>h</sup>éle**] the dog/ was barking;  
 ku-**biga nk<sup>h</sup>engele** to ring a bell  
 ku-**biga paasi** to iron clothes  
 ku-**biga piicha** to photograph  
 ku-**bigaa quru** to foretell the future using s.t.  
 ku-**biga ramji** to foretell the future using s.t.  
 ku-**biga raanda** to plane  
 ku-**biga rasaasi** to pull the trigger of a gun  
 ku-**biga sa'a tak tak** to tick (of a clock)  
 ku-**biga santuuri** to play a phonograph  
 ku-**biga siimo** to telegraph, cable  
 ku-**biga teleefona** to telephone  
 ku-**biga tuupa** to file  
 ku-**biga xalbi** to beat (of the heart)  
 ku-**biga xeema** to put up a tent  
 ku-**biga xpala** to lock up  
 ku-**bigaa zita** to wage war, to stop talking to s.o., to show enmity  
 ku-**bigaa xura** to ask the cards, toss a coin  
 rel.  
 ku-**bigaabiga** v. freq. [**maha<sup>l</sup>aa yé/ nakubigoobigó**] the place that he/ was pounding; [**yé/ tete ijíwe/ na kubigabigaa nt<sup>h</sup>i**] he/ took a stone/ and pounded the ground with it  
 ku-**bigana** v. rec. (-**bigeene**) collide with one another, strike one another; [**gáari/ zibigéene**] the cars collided; [**wabigéene**] they fought; [**wabigene kaa lúti**] they hit one another with a stick; **wamaanga wanakubigana ka mp<sup>h</sup>aanga** Arabs are striking one another with swords [a riddle, the answer to which is **daank<sup>h</sup>u** 'popcorn']  
 ku-**biganila** v. rec. appl.  
 ku-**biganya** v. rec. caus. **Ali nakubiganya ori** Ali pitted the roosters against each other  
 ku-**bigika** v. p/s.  
 ku-**bigiloowa** v. appl. pass. [**sultáani/ chamura ma'askaríwe/ kéenda/ kuleta matúunda/ na zaakujá/ kubigilowa Hasíbu/ márti**] the sultan/ ordered his soldiers/ to go/ to bring fruit/ and food/ to be used to treat Hasíbu as a guest  
 ku-**bigila** v. appl. (**bigilíile**) [**kubigila lkéle**] to call s.o. loudly, shout to s.o.; [**kubigilaa nk<sup>h</sup>éle**] to scold s.o., shout at s.o.; [**lúti/ Núuru/ mbigilíle Ji**] a stick/ Nuuru/ hit Ji

with (one); **mbigilile mwaanawa** he hit the child (on) me

phrases:

ku-**bigila musmaari** to nail

ku-**bigilana** v. appl. rec. (-**bigileene**) hit one another for, with; [**niwapelee nduti/ kubigilaná**] I gave them sticks/ to hit one another with; [**wabigilenee lúti**] they hit one another with a stick

ku-**bigisha** v. caus. (**bigishiize**) make hit, beat, fire

ku-**bigishana** v. caus. rec.

ku-**bigishika** v. caus. p/s.

ku-**bigishiliza** v. caus. appl.

ku-**bigishilizanya** v. caus. appl. rec.

ku-**bigishoowa** v. caus. pass. (**bigishiiza**) be made to hit

ku-**bigoowa** v. pass. (**bishiila**) be beaten; [**chibigóowa/ ndutize xamsini**] he was given his fifty blows; [**mwízi/ bishiila náa si**] the thief was beaten by us

nom. rel.

m-**big-a** (wa-) n. 1/2 one who hits; **mbiga faali** an astrologer (who reads symbols, e.g. written in the sand, or cards but not the stars)

m-**big** n. 3 blow

ma-**big** n. 6 beating; the act of beating

ma-**bigano** n. 6 the act of beating one another

**bikra** n., adj. [Sw. *bikira* SSED 35; Ar.] virgin; **ni mwanaamke bikra** she is a virgin

phrases:

x-**tumbula bikra** to deflower

rel.

chi-**bikra** (zi-) n. 7/8 dim.

**bilá** prep. [Sw. *bila* SSED 35; Ar.] without; **bilá/ xfilaṭila** unexpectedly; **bilá/ xkoma** without end; **mi/ hupowa makooko/ makavu/ bilá/ shtewelo** I am given the hard crust of the rice, without relish; [**nimwambile mzeelé/ kuwaa mí/ sxaadiri/ ku'tiisha/ bilá/ mwanamke óyo**] I told the old man/ that I/ was not able/ to live/ without/ that girl

**bilaashi** adj. [Sw. *bilashi* SSED 35; Ar.] without value, no good

-**bili** adj. [Sw. *-wili* SSED 530] two; **orii mbili** two roosters

rel.

i-**kumi naa mbili** twelve

**biloori** n. [Sw. *bilauri* SSED 35; Ar.] a jar made of glass

ku-**biimisha** v. caus. (**bimishiize**) take a chance, risk, trust to luck; [**Núuru/ bimishiize**] Nuuru/ took a chance; **sho kuwanayo bahaṭi/ habiimishi** [prov.] the one who does not have luck/ does not trust in luck

rel.

ku-**bimishika** v. caus. p/s.

ku-**bimishiliza** v. caus. appl. (**bimishilize**) bet with, for; [**Áli/ mbimishilize Núuru**] Ali/ made a bet for Nuuru

ku-**bimishilizanya** v. caus. appl. rec. [**Núuru/ na Áli/ wabimishilizéenye**] Nuuru/ and Ali/ made bets for one another

nom. rel.

**biima** n. [Sw. *bima* SSED 35; Hind.] chance, risk, bet, insurance; adj. of one who takes chances, risks; **munt<sup>h</sup>u uyu biima** this man takes risks; **ni munt<sup>h</sup>u biima** he is a man who takes risks; **sfaanyé biima** don't take risks

**bina** n. (physical) feature(s); **na ye gedishiza bina na loni** [s] and her features and complexion were changed

**binaadamu** n. 1/2 [Sw. *binadamu* SSED 35; Ar.] human being (lit. son of Adam)

rel.

u-**binaadamu** 14 n. humanity, human nature

<b>bin'amu</b>	n. the son of a paternal uncle; [áwa/ ni bin'amúza] these/ are the sons of my paternal uncles; [úyu/ ni bin'amúya] this/ is the son of my paternal uncle
<b>Biin<sup>h</sup>ó</b>	n. female proper name
<b>Binyaamiini</b>	n. Benjamin; [móoyi/ karka waanáwe/ chivi <sup>l</sup> óowa/ Yuusúfu/ na chihabaché/ chivi <sup>l</sup> owa Binyaamíni] one/ of his children/ was called Joseph/ and his younger (sibling)/ was called Benjamin
<b>biira</b>	n. 9 beer; bira iyi this beer
<b>biriimbiri</b>	n. sign; [Áli/ nt <sup>h</sup> áku/ birimbirize] there are no signs of Ali (lit. Ali/ there are no/ his signs); [birimbirize/ stozé <sup>l</sup> a] signs of him/ were not seen
<b>biringaani</b>	n. 5/6, 10 [Sw. <i>bilingani</i> SSED 35; Ar.] eggplant; [biringáani] or [mabiringáani] [pl.] rel. chi-biringaani (zi-) n. 7/8 dim.
<b>i-biri<sup>i</sup>iqi (ma-)</b>	n. 5/6 kettle; [ibirixi ikúlu] a large kettle; [ibiríxi/ ikúlu] the kettle/ is large; [mabirixi makúlu] large kettles; [mabiríxi/ makúlu] the kettles/ are large
<b>chi-biri<sup>i</sup>iti (zi-)</b>	n. 7/8 a match, a box of matches
<b>biriyaani</b>	n. [Sw. <i>biriani</i> SSED 36; Pers.] a kind of rice cooked with meat and vegetables; [biriyani íyi/ nt <sup>h</sup> aykuvíva] this [biriyaáni] is not done
<b>i-birka (ma-)</b>	n. 5/6 [Sw. <i>birika</i> SSED 36; Ar.] a large vessel, usu. stone, in which water is stored; chooloka/ chiingila karka ibirka ya mayi ya barafu he went and got in a storage tank of ice water
<b>biiro</b>	[derived from an Ital. brand of ballpoint pen] in the expression: xalamu ya biiro a ballpoint pen
<b>Biruuni</b>	n. the name of one of the four main quarters of the city of Mwiini (Brava), where the houses are constructed of stone
<b>bisi</b>	in the expression: bard <sup>i</sup> yaa bisi rheumatism; yaa bisi constipation
<b>bismi<sup>l</sup>aahi</b>	[Sw. <i>bismillahi</i> SSED 37; Ar.] in the name of God
<b>ku-biisha</b>	v. (bishiize) [Sw. <i>bisha</i> SSED 36] knock; sail a vessel (boat, dhow) against the wind; [bishize mláango] he knocked on the door; [nnaku'ubiishá/ mbóni/ unakuráaga/ wó/ xfungu <sup>l</sup> óowa] I am knocking/ how come/ it (cl. 3) is being delayed/ (for) it (cl. 3)/ to be opened phrases: ku-bisha <b>ito</b> to glance, take a quick look rel. ku-biishan(y)a v. lit. knock one another; hachibishanyi mlaango we do not visit one another anymore (lit. we do not knock one another's door) ku-biishika v. p/s. ku-bishiliza v. appl. <b>hattaa mi niko ndilaani mbishilizanuumba ito</b> while I am gone out, keep an eye on my home ku-bishilizanya v. appl. rec. nom. rel. ma-biishanyo n. act. m-biisho n. knock

- bishaara** n. 9/10 [also: **bashaara**] good news; [**mwenye basháara**] havinggoodness; [**xpa bisháara**] to give good news
- bismiḷa** [Sw. *bismillahi* SSED 37; Ar.] in the name of God; *na kuḷa amriye chanza ka bismiḷa* [s]and each of his actions he began with [**bismiḷa**]  
phrases:  
**ku-leta bismiḷa** to say [**bismiḷa**]; *leta bismiḷa mwenza rasha ḍini* [s] say [**bismiḷa**], my friend, follow religion
- i-biṭa** (ma-) n. 5/6 duck, goose  
rel.  
**mi-biṭa** n. 4 aug.
- bivu** adj. [Sw. *-bivu* SSED 37] ripe; [**namaa mbivu**] cooked meat (as opposed to [**namaa mbiti**] uncooked, raw meat)
- biixi** (0/ma-) adj. [cf. Somali *baq-* Ab 27; perhaps the shape in Mw. has something to do with a vowel harmony phenomenon in Som. cited by Ab as yielding a stem *biqin*] coward  
rel.  
**i-biixi** (mi-) n. aug.
- biyaashara** n. 9/10 [Sw. *biashara* SSED 37; Ar.] trade, commerce; **hufanya biyaashara** they do business; **mfanya biyaashara** merchant, trader; **mi ni muunt<sup>h</sup>u nakuzo biyaashará** I am a person who sells merchandise; **muza biyaashara** a merchant; **xfanya biyaashara** to engage in trade
- bizaari** n. 9/10 [Sw. *bizari* SSED 37; Ar.] kind of spice; a slice of bamboo
- mu-βjaana** (wa-) n. 1/2 young unmarried male; [**lowelee múke/ naa yé/ muβjáana**] he married a woman/ when he/ was a young man; [**muβjáana/ shṭukulaa ḍáwa/ chenda náayo/ numbáani**] the young man/ took the medicine/ (and) went with it/ to his house; [...**muxṭaa yé/ waliko muβjaaná**] ...when he/ was a young man; [**waβjáana/ áwo/ weenzáwe/ chiwa'uḷiḷa róoti**] young men/ those/ his friends/ he bought bread for them; [**waβjáana/ wa léelo/ síwo/ sahálii**] the young men/ of today/ are not/ easy (to deal with); [**yé/ wele muβjáana/ mwenye súura/ na jamaalá**] he/ became a young man/ having attractiveness/ and handsomeness
- chi-βli** (zi-) n. 7/8 shadow of an animate object; [**wene chiβli**] he saw a shadow; [**yé/ hukoḍa na chiβliche**] he talks to/with his shadow (said of someone showing abnormal behavior)
- mu-βli** (wa-) n. 1/2 man, husband; [**mi/ ni muβli**] I/ am a man; [**mi/ naxsuulá/ wé/ kumwuβla muβliwa**] I/ want/ you/ to kill my husband; **mi takuwamuβliwo** [s] I will become your husband; [**múke/ mpikiliḷe muβliwe/ chaakúja**] the woman/ cooked for her husband/ food; **skumwona/ muβli/ walá/ muké, mwaana/ walá/ mzeelé** I saw neither/ man/ nor/ woman/ neither child/ nor/ old person; [**yé/ ni múβli/ naa mi/ ni múβli**] he is a man and I am a man; [**yé/ shpata múβli/ chimlóola/ itakuwa xéeri**] if she/ finds a man/ (and) if he marries her/ it will be a blessing; [**yé/ síwo/ múβli**] he/ is not/ a man (i.e. is sexually impotent)  
rel.  
**chi-βli** n. 7 a manly way; [**steendóze/ síwo/ za chiβli**] his actions/ are not done/ in a manly way  
**mw-aa-mu-βli** n. a young man; **mwaamuβli/ umo ndilaani/ nakuuya** a young man/ is on his way/ coming  
**chi-ji-βli** (zi-ji-) n. 7/8 dim.  
**chi-mu-βli** (zi-wa-) n. 7/8 dim.  
**i-ji-βli** (mi-ji-) n. 5/4 aug.

- wu-**βli** n. 14 manhood; the state of being a husband; [**wúke/ na wuβli/ umalize kati kítu**] wifehood/ and husbandhood/ stopped between us (i.e. we stopped being husband and wife)
- wu-**βlinima** n. manhood; [**wé/ wuβlinimáyo/ hufuungúla**] your manhood/ is lacking (i.e. you are not a real man)
- βlokeeti** n. 9/10 brick
- ku-**boodisha** v. (**boodishiize**) [Som. **bood** 'jump' N 35] omit  
rel.  
ku-**boodishika** v. p/s.  
ku-**boodishoowa** v. pass. (**boodishiiza**) **ba'ađi ya ziina/ zibodishiiza** some of the words were omitted; [**zina zibodishiizá**] words that were omitted
- boodo** n. 9/10 [Som. **booddo** N 9] flea; **bodo izi** these fleas; **bodo uyu** this flea
- m-**boga** n. 9/10 [Sw. **mboga** SSED 269] vegetable; [**yé/ azilee mbóga/ za anwáa'I**] he/ grew vegetables/ a variety  
rel.  
mi-**boga** n. aug. a large quantity of vegetables
- boflo** n. 9/10 [Sw. **bofulo** SSED 37] [**manda ya bóflo**] bread made of flour (in the European manner)
- boghoni** (0/ma-) n. [Som. **boqon** 'Achilles' Tendon' N 106] calf of the leg; [**mbwá/ m̄tinzile Áli/ boghóni**] the dog/ bit (causing a gash) Ali's/ leg
- i-**bohohli** (ma-) n. 5/6,4 [Som. **bohohli** Ab. 34] hole (in the ground), pit, cave; [**mabohóli/ [mibohóli]**] pits; [**m̄tumba ibohóli/ hiingiló/ yé/ mwenéwe**] [prov.] the digger of a hole/ is the one who enters into it/ he/ himself; [**wachiwona ibohóli/ kama chisíma**] they found a hole/ like a well; [**xaad̄imu/ nakuzumbiza ibohóli**] the servant/ is filling up the hole  
rel.  
chi-**bohohli** (zi-) n. dim.  
mi-**bohohli** n. 4 aug.  
i-**bohohli=ni** n. loc. **maaziyo/ yanatawanyike moomo/ omo/ ibohohliini** your blood/ should spill in that very/ same/ hole; [**xtila ibohohliini**] to do s.t. that causes s.o. to be in trouble (lit. to put in a hole)
- ku-**boola** v. (**boozele**) [cf. Som. **booli** Ab 34] steal; [**Áli/ bozele zibúuku**] Ali/ stole some books; [**Áli/ mbozele mwáana/ chibúuku**] Ali/ stole from the child/ a book (note that in this construction, the verb agrees with [**mwáana**] and not with [**chibúuku**]: \***Ali/ chibozele chibuuku/ mwaana**, regardless of the word order of the post-verbal nominals); [**Áli/ zibozele zibúuku**] Ali/ stole the books [note (i) the object prefix indicates definite books and (ii) it is possible for [**zibúuku**] to control an object prefix since the person whose books were stolen is not mentioned]; [**henda miyundáani/ ka wáant<sup>h</sup>u/ kubóola**] she goes to gardens/ of people/ to steal (from them); [**mi/ skubóola/ ngamiila**] I/ did not steal/ a camel; [**mwáana/ tiyíile/ yé/ chéenda/ kuláala/ munt<sup>h</sup>u mwépe/ kúuya/ kubola nt<sup>h</sup>éende**] the child/ feared/ that if he went/ to sleep/ person some/ would come/ to steal the dates; **ni ka kalíla/ we/ bozele ngamiilá** is it true that/ you/ stole a camel? **skizibola/ ka munt<sup>h</sup>u yo/yotte** I did not steal them [cl. 8,10] from anyone  
rel.  
ku-**boolana** v. rec. steal from one another  
ku-**bolanoowa** v. rec. pass. **apa/ iboleena** there was stealing from one another going on  
ku-**bolaboola** v. freq. (**bozeleboozele**) steal repeatedly  
ku-**booleka** v. p/s. [**chibuku íchi/ hachibooléki/ mwáana**] this book/ cannot be stolen/ from the child; [**mwana úyu/ habooléki/ chibúuku**] [lit.] this child/ cannot be stolen from/ the book --i.e. one cannot steal the book from this child



ku-boojele v. appl. (boleele) [muunt<sup>h</sup>u úyu/ mbojele ngamilaaya] this man stole my camel; [sxoooléla/ cháako] I didn't steal from/ "yours" (i.e. you or your people)

ku-bojooowa v. pass. (boozeja) mwaana bozeja ziibuuku na Ali the child had some books stolen from him by Ali [note that one cannot have \*zibuuku zibozeja mwaana na Jaama 'the books were stolen from the child by Jaama' -- zibuuku can be the passive subject only if mwaana is marked with a preposition as in: zibuuku zibozeja ka mwaana 'the books were stolen from the child' or if mwaana is not expressed in the sentence at all: zibuuku zibozeja na Jaama the books were stolen by Jaama]; [yé/ haxaadíri/ kumwambila waawáye/ kuwa nt<sup>h</sup>éende/ ziboozéla/ ambo zijilá] he/ could not/ tell his father/ that the dates/ either were stolen/ or eaten

ku-bolowaboloowa v. freq. pass. (bozejaboozeja) be stolen repeatedly

ku-boolesha v. caus. [Núuru/ mbolesheze mwána/ chibúuku] Nuuru/ had the child steal/ a book

ku-boleshana v. caus. rec.

ku-boleshaka v. caus. p/s.

ku-bolesheleza v. caus. appl. [Jí/ mbolesheleze Áli/ mwána/ péesa] Ji/ caused to steal Ali's/ child / money

ku-boleshelezanya v. caus. appl. rec. [Núuru/ na Ali/ waboleshelezenye wána/ zibúuku] Nuuru/ and Ali/ had one another's children steal/ books

rel.

m-boola (wa-) n. 1/2 thief [less commonly used than [mwízi] ([wízi]) however]; [mbolaa nk<sup>h</sup>úku] a chicken thief

booli n. [Som. *booli* "loot" Ab. 34] in the expression: [kubiga bóoli] to rob s.o.

l-bolo (m-bolo) n. 11/10 [Sw. *mboo* SSED 269] penis; mwana l-bolo la waawo (an insult) son of your father's cock; mwaa l-bolo waawo (an insult, shortened from preceding); [nimbishile mbolozé] I fucked her several times (lit. I hit her her penises)

rel.

chi-bolo (zi-) n. 7/8 dim.

phrases:

x-sunula chibolo to turn back the foreskin, uncovering the glans of the penis

boomba (0, ma-) n. 9/10, 6 [Sw. *bomba* SSED 38; Port.] bomb, pipe, pump, faucet, tap; [bomba ya máayi] water pipe; drinking fountain; water tap; [bomba ya tibáaku] plug of tobacco wrapped in a banana leaf

rel.

chi-boomba (zi-) n. dim.

booni (wa-) n. an ethnic group; *izo xtumila oyo mbwa muloni/ nt<sup>h</sup>asa wazungu wote na waboni* [s] the one who refuses to use (knowledge of Islam) belongs in hell, especially all non-believers and Boni people (Phon. Our only example of this lexical item comes from a song, and sung material cannot be used as a guide as to whether vowels are long or short in normal speech. Thus the long vowel we have hypothesized is no more than a guess.)

chi-boonk<sup>h</sup>o (zi-) n. 7/8 whip

bonta n. 9/10 [Ital. *ponte*] bridge; [bonta fyí] this bridge; [bonta fzi] these bridges; [bonta zivuunzilá/ sfanyíiza] the bridges that were damaged/ were repaired; [bonta zivunzila ka sarkaali/ sfanyíiza] the bridges that were destroyed by the government/ were repaired

Boora n. male proper name

boora [Sw. *borra* SSED 38; Ar.] [not commonly used] better, rather, of higher quality; [bóra/ afiya] [prov.] there is nothing like/ good health; [bóra/ ðahábu/ kama féða] better/ gold/ than silver; [ðahábu/ ni bóora/ kolko féða] gold/ is better/ than silver; [ni bóora/ yé/ koolóka] or [ni bóora/ yé/ na'olóke] it is better/ that he/ go

- i-boori** (ma-) n. 5/6 green pumpkin; **ibori hiindi** pumpkin; **ibori kaŋiito** squash, zucchini; **ibori ya wahiindi** pumpkin; **kubiga maboori** -- e.g. **bishile maboori lizile** he wept very much
- boorsa** (0/ma-) n. 9/10,6 [Ital. *borsa*] purse, handbag, traveling bag, briefcase; **[boorsáya/ ibéele]** my briefcase/ is lost; **[borsa ya mayi mamúlo]** hot water bottle
- boorti** (0/ma-) n. 9/10,6 [Sw. *boriti* SSED 39; Port.?] pole used in the construction of houses (cut from the **[mkóko]**)
- boŋaŋa** n. potato
- boweeta** (0/ma-) n. 9/10, 6 small box or chest of drawers; **boweetaya** my chest of drawers  
rel.  
**chi-boweeta** (zi-) n. 7/8 dim.
- ku-boxa** v. (of eggs, melons) be spoiled
- boxaari** (0/ma-) n. 9/10, 6 [Sw. *bohari* SSED 37; Hind.] storehouse
- booy(i)** n. 1/2,10 [Som. *booy* Ab. 34] male servant, waiter; **[boyi úyu]** this waiter, **[boyi áwa/izi]** these waiters; **ĩmu ni nuuru jaahili ni booyi** [s] knowledge is light, the ignorant person is a 'boy' (i.e. a servant)
- (i-)booya** (0,ma-) n. [Som. *booyad* Ab. 34] buoy; **[boya iyi]** this buoy; **[maboya áya]** these buoys
- boyeesa** (ma-) n. maid, female servant; **keesho/ nt<sup>h</sup>axajariŋa** **boyeesa** tomorrow/ I will hire a maid for you
- m-bu** n. 9/10 [Sw. *mbu* SSED 269] mosquito
- buubu** (0/ma-) adj., n. [Sw. *bubu, bubwi*] mute, shy; **[bubu úje]** that mute one; **[munt<sup>h</sup>u búubu]** a mute person
- budi** n. [Sw. *budi* SSED 39; Ar.] way out; **chiwa nayoo ndalá nt<sup>h</sup>una budi wé kumerela ruuhuyo chaakuja jisaa mi naxfaanyó** if you are hungry, you have no choice but to look for food for yourself, just as I am doing; **isa taajiri teena ichiwa nt<sup>h</sup>ana budi illa kuulachulungu cha kaanda** it came about then that the businessman had no choice but to buy the first storey [of the building]; **nt<sup>h</sup>ana budi** he has no way out, no alternative; **nt<sup>h</sup>una budi we xtokosa maayi** you have no choice but to boil water; **weene nt<sup>h</sup>aku budi ye kiingila numba iyi** he saw that there was no choice except for him to enter the house; **ye nt<sup>h</sup>ana budi takeenda** he has no choice but to go
- ku-bughuđa** v. (-bughuđiile) [Sw. *bughudhi* SSED 40; Ar.] hate s.o. and speak evil of that person  
nom. rel.  
**bugh(u)đi** n. 9/10 [Sw. *bughudha* SSED 40] hatred, abhorrence; **bughuđi nayiinfi** hatred is of no use; **bughđi na kibra na ólmu rebani** [s] talking ill of people and arrogance and wrongdoing, (you pl.) stop! **Bughuđi hazimsaaydi mwene** hatred (pl.) does not help one[self]; **humbughuđo ibadaye ni bure** [s] he who hates him, his worshipping is of no avail (useless)
- m-buja** n. sister; **[mbujazá]** o, my sister (vocative usage);
- chi-buji** (zi-) n.7/8 [Som. *budh* F&H 121] club, stick
- buuku** n. 9/10 book; **[buku iyi]** this book; **[buku izi]** these books  
rel.  
**chi-buuku** (zi-) n. 7/8 book

i-buuku (mi-) n. 5/4 aug. [mibuku mitáka] dirty books (aug.)

- bu<sub>l</sub>aa<sub>t</sub>i** n. sand (of the desert), desert  
rel.  
chi-bu<sub>l</sub>aa<sub>t</sub>i (zi-) n. 7/8 dim.
- bu<sub>l</sub>bu<sub>l</sub>i** n. [Sw. *bulibuli* SSED 40; Ar.] in th expression: [ikofiya ya bu<sub>l</sub>bú<sub>l</sub>i] a white, machine-made, embroidered skullcap (also known as [ikofiya ya káazij]) in contrast to the [ikofiya ya chimwíni] or [ikofiya ya stúundu] which are handmade skullcaps
- bu<sub>l</sub>bu<sub>l</sub>i** adj. [recorded in the example:] [ni múunt<sup>h</sup>u/ bu<sub>l</sub>bú<sub>l</sub>i] he talks a lot (and eloquently)
- bu<sub>l</sub>u** n. [Sw. *buluu* SSED 40; Eng.] the color blue
- buulo** n. 9/10 [Som. *buul* “hut” Ab 35] village  
rel.  
chi-buulo (zi-) n. 7/8 dim. [Mwíini/ iwaaliko/ chibúulo/ chihábba] Brava (=Mwíini) was a small village  
rel.  
chi-bulooni n. loc. [mzéele/ waliko lazile chibulóoni] the old man had left his little village
- m-bulu n. 10 pubic hair
- buuma** n. 9/10 [cf. Arabic *buum* 'owl', W. 84] owl; [buma ízi] these owls; [buma úyu] this owl  
rel.  
chi-buuma (zi-) n. 7/8 dim.
- chi-buumbu (zi-) n. 7/8 horn; [chibumbu cha gáari] car horn; [chibumbu shpiya] a new horn
- bunduqu** n. 9/10, 6 [Sw. *bunduki* SSED 41; Ar., Hind., Pers.] gun, rifle; [bunduxu íyi] this gun (cf. [bunduxu ízi]/[mabunduxu áya] these guns)  
phrases:  
ku-biga bunduqu to fire a gun  
ku-lekeza bunduxu to aim a gun  
rel.  
chi-bunduxu (zi-) n. 7/8 dim. toy gun  
i-bunduxu (mi-) n. 5/4 aug.
- m-buuni n. 9/10 [Sw. *mbuni* SSED 270; Ar.] ostrich
- buni** n. 9/10 [Sw. *buni* SSED 41; Ar.] coffee bean (generic term); [buni za kaháwa] coffee beans used for making coffee; [buni za xkaláanga] a lighter kind of coffee bean that is fried; [unga waa búni] ground coffee beans (lit. flour of coffee beans)
- Bur'i** n. proper name
- buraangee<sub>t</sub>i** n. 9/10, 6 blanket; hufinika duniya ka buraangeetiye it covers the world with its blanket (a riddle, the answer to which is [míinza] ‘darkness’; (ma)buraangeeti [pl.]; waana/ wafinikene buraangeeti the children covered one another with blankets
- buraaqi** n. horse with a human face which took Mohammad to heaven
- buraashi** n. 9/10 brush  
phrases:  
kubiga buraashi to paint; [[bishile]kúta/ buráashi] [cl.1] hit wall/ paint – i.e. [cl.1] painted the wall
- ku-burbuka v. (burbushile) v. [Som. *burbur* Ab 36] fall down, collapse (of a structure); roll down (a hill); tumble; [múti/ uburbushíle] the tree/ fell

- rel.  
ku-**burbukila** v. appl. (**burbukilile**) fall on; [**íkúta/ limburbukilile**] the wall fell on him; the wall fell for him (i.e. after he made effort to cause it to fall)
- ku-**burbusha** v. caus. cut down; demolish, cause to collapse; cause to tumble; cause to roll down (a hill); [**Áli burbushizee múti**] Ali/ cut down the tree; [**Áli/ mburbushize Jí/ múti**] Ali/ caused to cut down/ Ji/ the tree
- ku-**burbushika** v. caus. p/s. be demolishable
- ku-**burbushiliza** v. caus. appl. [**Áli/ burbushilizee múti/ sh\_toka**] Ali/ used to cut down the tree/ axe – i.e. Ali cut the tree with an axe; [**Áli/ mburbushilize Jí/ múti**] Ali/ caused to fall for Ji/ the tree
- ku-**burbushilizanya** v. caus. appl. rec.
- ku-**burbushilizoowa** v. caus. appl. pass. [**Jí/ burbushilizaa múti**] Ji/ had a tree cut for him; [**sh\_tóka/ chiburbushilizaa múti**] the axe/ was used to cut down the tree
- burda** n. religious poem that is read to the sick
- buure** adv. [Sw.  *bure* SSED 42; Hind.] free, gratis  
phrases:  
**ka buure** without pay; [**mp<sup>h</sup>ikishize chaakúja/ ka búure**] he caused me to cook food/ for free (i.e. without paying me); he caused me to cook food uselessly  
**ka buure** uselessly, in vain; [**mazá/ wé/ nakula ka buuré**] why/ you/ crying for nothing?  
**x-sumbuka buure** to waste one's efforts (lit. to worry for nothing)
- burgande** n. 9 [Ital.  *purgante*] purgative
- burhaani** n. 9/10 proof or evidence that one or one's words have been sent by God; miracle; a male name; **burhani iyi** this proof; **burhaanize** his miracles
- i-**buuri** (ma-) n. 5/6 [Som.  *buur* 'mountain' N 15] hill (of sand); a place where garbage is thrown away; **maayi/ hishkila/ hayapaandi/ ibuuri** [prov.] water/ comes down/ it does not go up/ a hill; [**xaribu ya ibúuri**] near the hill
- ku-**burxaṭa** v. (**burxeete**) v. become intensely angry, to the point of foaming at the mouth; talk a lot and angrily; rage, shout violently; [**ngamíla/ burxéete**] the camel/ became angry  
rel.  
ku-**burxaṭisha** v. caus.  
ku-**burxaṭishana** v. caus. rec.  
ku-**burxaṭishika** v. caus. p/s.  
ku-**burxaṭishiliza** v. caus. appl.  
ku-**burxaṭishilizanya** v. caus. appl. rec.
- ku-**buusa** v. (**busiize**) kiss; [**Áli/ mbusize Maryámu**] Ali kissed Maryamu; [**chuulúka/ chimbusa éelo**] she jumped up/ and kissed the gazelle; [**mbusize kanáani**] he kissed her on the mouth; **we/ husuloowa/ kumbusa sultani wiitu/ siwo/ mi** you/ should/ kiss our sultan/ not/ me  
rel.  
ku-**busabuusa** v. freq. (**busizebusiize**)  
ku-**buusanya** v. rec. kiss one another  
ku-**busanyiliza** v. rec. appl.  
ku-**buusika** v. p/s.  
ku-**busiliza** v. appl.  
ku-**busilizanya** v. appl. rec.  
ku-**buusisha** v. caus. [**Áli/ mbusishize mwáana/ maamáye**] Ali/ had the child kiss/ his mother  
ku-**busishana** v. caus. rec.  
ku-**busishika** v. caus. p/s.  
ku-**busishiliza** v. caus. appl. [**Áli/ mbusishilize Núuru/ mwáana/ maamáye**] Ali/had kiss Nuuru's/ child/ his mother  
ku-**busishilizanya** v. caus. appl. rec. [**Áli/ na Nuurú/ wabusishilizenye wáana/ mama záawo**] Ali/ and Nuuru/ had one another's children kiss/ their mothers  
ku-**busoowa** v. pass.  *hajari aswadi suna hubusowa* [s] it is  *sunna* for the Black Stone to be