



AFRICAN APHORISMS;

OR,

SAWS FROM SWAHILI-LAND.



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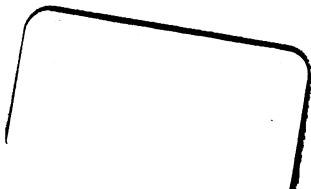


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AFRICAN APHORISMS;

OR,

SAWS FROM SWAHILI-LAND.

COLLECTED, TRANSLATED, AND ANNOTATED

BY THE REV.

W. E. TAYLOR, M.A. OXON., F.R.G.S.,
MISSIONARY OF THE C.M.S.

WITH A PREFACE

BY THE REV.

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LATE DIRECTOR OF C.M.S. MISSIONS IN EAST AFRICA, AND FOUNDER OF
FREE TOWN.



LONDON:
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
NORTHUMBERLAND AVENUE.

1891.

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AWALI ni mwanzo (sambe ni matezo!)
Maneno ya kwanzo ni haya ya aa.
Ndiyo ya alifu mwanzo wa harufu—
Siwezi kusifu sifa zikajaa!
Illa t'awambia yapate welea—
Niwape hidaya ipate wafaa.
T'afanya mfano shina la maneno—
Nilitoe k'ono zipate tambaa.
T'anzu t'azitoa : t'umba na maua
Zitalewa-lewa juu ya t'agaa.
Nitafupiliza (mangi sitaweza)
Ni kama cheleza nangani kukaa.
Hikino ni chuo kwa wakitakao—
Kitunga t'ungio maneno hutwaa.
Ukipungukiwa kwa usilojua
Humo hulitoa haipati saa!
Sione matata ukasitasita,
Neno utapata uliloliwaa.
Na tusende mbali katika kauli—
Pokea mathali zenyi kuzagaa!
Nigeuze mwao kana nitakao
Nao awonao apate pumbaa.
Aliyekataa hayakumfaa
Sasa anakaa—ndiko kunyamaa!

Adapted from Mwalim Sikujua.

PREFACE.

I AM not sure that Fuller's quaint definition of a proverb might not almost equally well apply to a good preface: "much matter decocted into few words;" and if so, it were easier to write a treatise on proverbs, than a preface to a collection of them such as this, inasmuch as the difficulty is, not so much what to say, as to say what one would with proverbial brevity.

I am quite sure that my dear friend and former colleague, the compiler of this volume, has had a practical—and that a truly missionary—end in view, in bestowing upon it so much patient labour and research. How, in spite of African climate, occasional fevers, journeyings, and many occupations, he has found it possible to produce a work like this, it is not easy to see. He is to be congratulated on the result, for we have here not only an admirable contribution to ethnography, which will be welcomed by the student; but, at the same time, a *vade-mecum* of special value to the missionary, whom it greatly concerns—more so than any one else—to learn all that can be learnt of the inner life of the people amongst whom he is called to live and labour.

These aphorisms will, it may be hoped, answer a still further useful purpose, by correcting the crude notions which so widely prevail as to the native races of East Africa, about whom so little is known, and with whom circumstances are bringing us day by day into closer relationship.

It is very interesting to find a people differing so widely from us—in their surroundings, in their experience of life, and in their observation of the world—yet coming to the same conclusions as ourselves on many points, and in their own language, and in their own way, giving expression to those conclusions.

Men are not hopelessly dull and unimpressible who can appreciate a proverb. "To understand a proverb and the interpretation: the words of the wise, and their dark sayings," involves at least a process of reasoning from analogy, and they who are competent to do this, whatever else they may be, are not barbarians.

Of the following collection of aphorisms, some are no doubt cosmopolitan, and the origin of these it is difficult to trace; some are obviously imported either from India or Arabia; and some are indigenous. It is on these latter that I set the highest value. I am glad, therefore, that separate lists are given of such as are found to be current among the Wa-Giryama and the Wa-Nyika. For here, at any rate, we are "in pastures new," and the wise sayings of the sages of these primitive pagans, uttered perhaps ages ago, and handed down by oral tradi-

tion, will be read and studied with the keenest interest.

Unless I am greatly mistaken, it is the missionary—the preacher of the Gospel to the races of East Africa—who will derive most benefit from this work. If I were girding on the harness, instead of putting it off, I know how thankful I should be for it.

For the use of proverbs in our preaching, we need no higher sanction than that of our Lord Himself, from Whose example, indeed, we may best learn how to turn them to account.

I would earnestly say to my younger brethren—to such as aspire, with God's blessing, to become effective preachers to the people of East Africa—diligently study this collection of aphorisms; make a selection of the most telling; get at their real gist; and then store them up in your memory, for use as occasion may serve. “Because the preacher was wise, he gave good heed, and sought out, and set in order many proverbs.”

W. SALTER PRICE.

WINGFIELD VICARAGE,
SUFFOLK.

AUTHOR'S PREFACE.

THE Compiler, in submitting this work to his brother-missionaries and other students of East African literature, would acknowledge his sense of its defectiveness, especially in two points: first, as to style,—the want of success which he feels has attended his attempts to translate the subtleties of idiom as literally and, at the same time, as idiomatically as possible; secondly, as to matter,—there are, no doubt, a *few* of the author's readings and translations, but perhaps more of his explanations, which, upon being tested, will be found mistaken.¹

If the writer had not enjoyed exceptional advantages, this collection would never have been published; but, having those advantages, he felt under an obligation to attempt a work on which he could have wished that one gifted with greater powers had been engaged. He has visited nearly every

¹ *E.g.*, in § 83, perhaps one should read, Hana kamba ya ulimi (*not* kaba), He has no cord to his tongue (*not* "lining"). This proverb reached the writer, in a small list sent from Africa, in the Arabic character, in which orthography the Swahili *mb*, *blended* from *n* + *b*, is written as one consonant, ب, "bé." Hence the same written word might read either kaba or kamba.

sphere of the C.M.S. work in East Africa—not, however, Uganda; and has been accustomed to hear every dialect of the great Swahili language, to the study of which he has for ten years devoted much of his time. To two Swahili friends he would acknowledge his great indebtedness. One of them, who has died since the author's return to England, was Mwalim Sikujua, an amiable and accomplished poet, by whose aid the author also formed a large collection of the best Swahili poetry, ancient and modern; and the other, Bwana Hemedi (bin Muhammad bin Ahmad il Mambasii), is still living. The latter is the son of a well-known poet now in his dotage, and is a great authority for prose. It was chiefly owing to the quick ear of Hemedi, once his "pundit," that the author's attention was first directed to the mistakes Europeans commonly make in pronunciation and orthography, on which he has animadverted in the present volume; and so to the discovery of the distinctions in the t and d sounds (much the same as those which hold in Sanscrit). The first hint about the "explosive" sound imparted to ch, k, p, and the two t's by the presence of a philological n (which plays so important a part in the phenomena of the third, or "N" class of nouns), the author received in 1880 from that great scholar, his kind friend, the late Bishop Steere.

The writer must also express his gratitude to his friends, the Rev. William Salter Price, under whose hospitable roof in Frere Town part of the collection

was made, and to whom the reader is indebted for the preface; and the Rev. Robert P. Ashe, of Uganda, who snatched many an hour from his overwhelming occupations at Wareham to give the author his invaluable assistance in the emendation of the printed proofs: as well as to others who saw the work in manuscript, and the contributors of the *Taita* and *Uganda* proverbs.

PRONUNCIATION.

THE rough rule is the old one—Every syllable open : consonants as in English, vowels as in Italian. But note : M and N in East African languages may sometimes be sounded as syllables in themselves. In Giryama, and occasionally in Swahili, this has been indicated by an apostrophe (m'), unless the m or n stands alone. W and Y are never given a vowel sound as in English, etc. The “cerebral” consonants d, t, n, as seeming the more usual, have been left in Roman type, but the dental *d* and *t* have been distinguished by Italics. The dental N has not been discriminated, as it appears to occur only in words of foreign origin which have not become fully naturalized. The aspirated or “explosive” ch', k', p', t', t', and, in Giryama, ts', have been throughout the work indicated by a '. [The true sounds of the t and d, etc., with the *tones* of the language, must of course be learnt as the student has opportunity, preferably with “the natives”—and let him bear in mind that there are natives *and* natives, *verb. sap.*!]

Vowels in Italics have a close sound.

In Giryama the “labial fricative” *w* (a sound between b and v) is italicised to distinguish it from the ordinary (English) sound of w.

The Author will feel greatly obliged for any corrections or additions to this work forwarded for him to the C.M.S.

AFRICAN APHORISMS.

1. *Ada ya mja, hunena : muungwana ni kitendo.*¹
The custom of a slave is to talk: (with) the free-born, it is an action.
—Cp. § 359.
2. *Adhabu ya kaburi ajua maiti.*²
The torture of the grave, (only) the dead man knows.
—No one knows where the boot pinches save the man that wears it. The newly-buried dead is supposed to be visited by two angels who interrogate him (while still in company with his soul) as to his identity and religion. This constitutes the *'adhâb al kabr*.
3. *Adui mpende.*
Love an enemy.
—If only as a matter of policy it pays to treat

¹ Before *hunena* understand *afanyavyo*; before *ni kitendo*, *afanyacho*. *HUNENA* = *ni kunena*. *Ni ku-* becomes *hu-* in the following way: *ni ku, nku, k'u, hu*. All these forms are still extant. On *MJA* = *mtumwa*, see Krapf's Dict.

² *MAITI* is not "*corpse*," but "*dead person*." Cp. phrase used by old women, *Tangu tuli siti hata tuli maiti, Since when we were virgins (till now when) we are (as good as) dead*. It is not correct therefore to say *maiti yakwe*, for "*his corpse*," it should be either *yeye maiti*, or *ufu wakwe*. *Mzoga* means rather *carriion* than *corpse*.

your enemy as a friend,—he may become one.
—Cp. § 34.

4. Afua ni mbili, kufa na kupona.¹

Deliverance is twofold, meeting one's death and escaping.

—Cp. § 414.

5. Afya!—kulia juu, t'ini ku moto.

Health!—grow upwards, below there is fire.

—This is said by Swahilis to a babe that sneezes (*kwenda chafya*—note the intentional rhyme). Among the Zulus it is thought a good sign; and if the child be ill, it will recover. They say “*Tutuka!*” (grow!).—*Bishop Callaway*.

6. Ahadi ni deni.²

A promise is a debt.

—This is expanded in Bwana Muyaka's verses:—

Ahadi na miithaki || mwenyi kumpa mwenziwe
Ni deni katika haki || na kulipa ijuziye :
Na mwendapo kushitaki || hukuata ufungiwe.
Enda kauze wambiwe || kwamba ahadi si deni.

A promise and a compact || to him that gives his neighbour,
'Tis a debt in justice || and he is bound to pay :

And if ye go to plead || (the judge) declares (lit. lets) thee to
be bound thereby,

(And says) Go and ask (counsel) that thou mayest be told ||
whether a promise is not a debt.

7. Akili mali.

Wits (are) wealth.

—This has become a common name amongst slaves and freedmen; and so have other proverbs and maxims. Cp., *Nda-Mngu*, *Bora-afia*, *Liandikwalo* (§ 99, *vid.*). Pious ejaculations are also

¹ KUPONA, *ctr.* kupoa, to get well.

² MIITHAKI (*míthâki* Ar.) a compact, alliance; in Swahili, *kufungamanisha*. IJUZIYE, old pret. of *juzu* (which has come to mean to be binding upon, although the root in Arabic means only “to be permitted to”). MUYAKA, a well-known poet.

given to slaves for names,—“Nokoa-nao!” (Save me from them!), etc.

8. (Fulani) akikubali ni vita, akikataa huwaje? ¹

If he accepts, it is war: if he refuses, how must it be?

9. Akomelepo mwenyeji na ingeni koma papo.

Where the inhabitant has stopped, there, stranger-guest, do thou stop also.

10. Akutendae mtende, simche akutendae. ²

He that does (ill) to thee, do thou to him; fear not him who does it thee.

—*i.e.* Pay him back in his own coin.

11. (Fulani) ajaposhikwa mafungo hwenda tena.

Although (so-and-so) gets his clothes caught hold of (*i.e.* has a narrow escape), he goes again.

12. Akwitao alijeze (or, in every-day language, Akwitae amelijaza). ³

He that calleth thee has made it full.

—It is never good policy to neglect a summons. Cp. § 332.

13. Alimae shamba ndiani shati alinde, nyuni asipate t'embe.

He that cultivates a patch by the way-side must needs watch, that a bird get no grain.

—If people will do certain things, they cannot expect immunity from loss without taking trouble. They must suffer the consequences.

¹ NI VITA: yuna matata, madanganya. *He is hard to deal with, full of deceits.* AKIKUBALI, AKIKATAA, *sc.* shauri lako, *your advice.*

² KU-M-TENDA, to do to any one in his person, especially to do him harm: *ctr.* ku-m-tendea, to do for a person, especially of good things. The same distinction obtains between ku-m-fanya and ku-m-fanyia.

³ A-LI-JEZE, *i.e.* neno alilo nalo. It is not an “empty” word.

AKWITAO, for akwitaë. -O, in the old language and poetry, may stand for any relative particle, singular or plural, except those of the classes relating to place and time.

14. Aliye juu yu juu : mbwidi haliwi ni funo.¹
He that is above is above: a beast of prey is not devoured by the funo antelope.
15. Aliye k'ando haangukiwi ni mti.
He that is on one side does not have the tree fall on him.
16. Aliyepuka mkono kutamalaki si kazi.²
To him that has put forth his hand towards (a thing) it is no difficult matter (work) to appropriate (it).
—Cp. § 378. Beware of the “thin edge of the wedge.”
17. Alla-alla!—jirani kama ndugu mli kule.³
“Be sure you do!” (is written rather to) a neighbour than (to) a relative, when you are at a distance (one from another).
18. Amani haiji illa kwa n'ya ya upanga.
Peace comes not save by the point of the sword.
19. (Fulani) amefaulu.
So-and-so has made his point (by dexterous tacking). Like a vessel that has jibbed (kubisha) and tacked several times till it has got to the desired point against the wind (kufaulu).
—Tacking is “kwenda mbuyo.” Chombo cha matanga hikibisha hwenda huku na huku hata kikapata kitakapo. Kwenda huku ni mbuyo na kurudi ni vivyo. KUFAULU ni kupata ulitakalo kama hicho chombo na menginewe. A sailing

¹ MBWIDI, and mbwiji (dissyllables), Northern dialect for ngwizi from ku-gwia, to catch, Nyika, -gwira, pronounced like gbwira. The FUNO is a small antelope.

² PEKA, Northern for peleka.

³ ALLA-ALLA, lit. God! God! **الله الله** is very often seen in letters of directions, and heard in orders. KULE, kuwe, old and poetic for mbali, far off, same root as kure, Nyika. M-LI = you (= thou and he, the relative) being: or m-li, one who is, verbal sing. from the root li, being (?).

vessel (that is) beating hither and thither till it makes where it wants. This kind of going is a tack, and the returning is similar. To "make one's point" is to get what you want; like such a vessel and similar things.

20. (Fulani) amefurahi, meno hayaumi mkate.

So-and-so is pleased, (his) teeth do not bite the cake.

21. (Fulani) amegusa mwamnda.¹

So-and-so has touched the garden-fruits.

—He has lost a Paradise. A little (?) fault, with how great consequences fraught!

22. (Fulani) amejifunga kwa ulimi wakwe.

So-and-so has bound himself with his tongue.

—What he lightly said has come to pass. Lile neno likampata kwa hali na mali. After all, the matter got him in health and wealth; i.e. was exactly fulfilled upon him, or against him.

23. (Fulani) amekula nganu, imemtoa p'eponi.²

So-and-so has eaten wheat, it has turned him out of Paradise.

—The Mohammedans believe that the forbidden fruit was *wheat*.

24. Amepeleka kilio matangani.

He has sent a wail to the scene of mourning. Said in two senses: When one does something very apropos; and, When one asks of a person

¹ MWAMNDA = mwa-mnda = katika-vit'u-vya mnda, shamba, i.e. *Paradise, garden of Eden*; munda is still the Nyika word for "shamba," *garden, farm, plot*. Mwa has often a distinctly plural force, as Hayani! nyumbani mwenu, *Hasten (to go) to your houses*, whereas nyumbani kwenu would mean, "to your house;" in fact, "Mo" seems to act as a sort of plural to the particles po and ko, hence its sense of "*within*" (the having as it were, of *points of locality all around it*).

² P'EPONI, a *cool refreshing place* (from same root as upepo, *wind*), and used in the same senses as the English "*Paradise*," and also for Heaven (Cp. § 30). The word p'epo also means *evil-spirit, demon* (see on § 93).

anything of which he is himself in need (kazi ile anayo yeye).

25. (Fulani) amerudisha t'ende Manga.
So-and-so has sent dates back to Arabia.
26. (Fulani) ameshikwa ni Ultima.¹
So and-so has been caught by an "Ultima."
—When a man has got a run of ill-luck. A term used in card-playing, and possibly of Portuguese introduction. This phrase is equivalent to "ameshikwa ni malimwengu" (the changes of the world), "He is in difficulties."
27. Ametoa nguo jogoi, mkewe hakuzipata.
The cock has dispensed clothes, (yet) his wife did not get them.
—"Clothes," riddlingly for "feathers." When a person bestows favours on strangers, and neglects those nearest to him.
28. (Fulani) ametubwikia kisimani.²
So-and-so has fallen into the well.
—He has got into a plight from which he cannot extricate himself (Amengia katika hatari asiyo-weza kujitoa).
29. Angenda juu kip'ungu hafkili mbinguni.³
Though the osprey go high, she does not reach to heaven.
—Against the arrogance of the great. "However great a man may be, he must submit himself to God."

¹ ULTIMA, madhiki ya mambo, *distress of circumstances*.

² See § 392.

³ Mt'u kadiri atakavyokuwa mkubwa hafki mbinguni, *However great a man shall be, he reaches not to heaven*. ANGENDA, the verb *enda* has this peculiarity (which it shares, among others beginning in a vowel, with *ambia*), that it usually causes absorption of the vowel of any prefix (not relative) that may precede it, except only *-u*, which becomes *-w-* before the vowel of the verb. It does not seem to be the fact that the *e-* in *enda* becomes any *longer* in sound when, as here, it blends with a preceding *a*.

30. Anipendao nami nampenda : aniketeeo, p'unguwa simazi.¹

He that loveth me, I also love him : he that hath rejected me, I have (so much) the less grief.

31. Asemae nageuke jiwe.²

Let him that tells turn to stone.

“Twixt us and the wall.” This phrase is quite common. There is a pathetic fairy-tale in which the hero is obliged to explain his actions, which, though really benevolent, seemed wicked; and so was turned to stone in the presence of those whom he had benefited, the information that led to his actions having been obtained upon this condition from some birds he had heard singing.

32. Asiye nathari, sandamani nae.

He that has not common sense, I go not in his company.

33. Asiyekiri ushinde hakuwa mshindani.³

He that does not acknowledge the possibility of being worsted, has never been engaged in the struggle.

—Cp. Ahab and Benhadad (1 Ki. xx. 11).

34. Asiyekuridhi mridhi.

He that pleases you not, do you please him.

—Cp. § 3.

35. Asiyenitua kwa hili langu, akiwa na lakwe nasitumai.⁴

¹ ANIKETEEO, poetical form for ambae amenikataa. P'UNGUWA, is for napunguwa (pungua), the n sound aspirating the p when it drops out before it; cp. P'enda kukutuma, *I wish to send thee*, for napenda.

² NAGEUKE, for na ageuke, *let him turn*. Imperative 3rd singular.

³ USHINDE, the state or condition of an Mshinde, vanquished person. Note that many *passive* verbals terminate in -e: cp. mafumbe (yaliyofumbwa), mpambe (aliyepambwa), *a waiting maid*, mtume and tume (aliyetumwa), mteule (aliyetauliwa), t'ufe (iliyotupwa) *a ball*.

⁴ KUMTUA mt'u mzigo wakwe, *to help a man down with his*

He that will not give me a helping hand (*or*, oblige me) with this matter of mine, let him not expect (help) when he has his own (affair).

36. Asiyeona kwa yeye na akionywa haoni.¹

He that sees not of himself, sees not even if he be shown.

37. Asojua kufa, nangalie ng'ombe.²

Let him that knows not to die, look at the ox.

—See under § 169.

38. Asoweza kutuumba kutuumbua hawezi.

He that cannot create us cannot deface us.

38a. Ateteae mtuku ni tangauko la bure.

He that strives about a worthless (person, his striving) is trouble for nothing.

39. Auguwae huangaliwa.

He that is sick is visited.

40. Baa pia hutokana na vijana na watumwa.

Every (sort of) nuisance comes about through children and slaves.

—See § 327.

41. Baada ya dhiki faraji.

After distress, solace.

42. Baba wa k'ambo si baba.³

A step-father is not a father.

43. Bamba na waume bamba; hakuna bamba la mume.

Counsel (which *is*), counsel is with (a number of) men; there is no counsel of an individual man.

load: here KWA = *as to*, being, strictly, the article of the *ku*-class to agree with the infinitive *ku-tua* understood in *asiyeni-tua* (as “internal object”).

¹ KWA YEYE = *mwenyewe*. For KWA, see preceding note.

² ASOJUA, for *asiojua*, see on § 10. ASO-, for *asio-*. NANGALIE, contracted from *na angalie*: a particle like NA here is used before the imperative 3rd persons and 1st plural in many Bantu languages.

³ K'AMBO = *vit'u vya kukambuka*,—*vikavu*, *dry things*: so the native derivation. See § 514.

- Cp. the *Giryama*, *Chuo k'akina mumwenga*.
Counsel is not of (lit. has not) one. See § 602 A.
44. *Bandu, bandu*,—*humala gogo*.¹
Chip, chip,—the block finishes (*or*, finishes the block).
—Cp. §§ 70, 503. Contrast, *Many a mickle makes a muckle*.
45. *Baraka ya Mngu humtononesha mt'u*.
The blessing of God makes a man rich.
—This was uttered by a Swahili, but seems not to be a Swahili proverb, otherwise than in language.
46. *Bora afia*.²
Health is the chief thing.
Cfr. § 7.
47. *Boriti ina mwandamizi wakwe*.³
A beam has its successor.
—Beams are never alone. *Or*, When a beam falls, another is sure to follow. It never rains but it pours.
48. *Cha kitwa ki tamu na cha mkia ki tamu*.⁴
The head-piece is sweet, and the tail-piece is (also) sweet.
—An à fortiori argument. If the head is good eating there can be no doubt about the tail.

¹ *BANDU*, etc. *Giryama*, *Bandzu, bandzu*,—*rámala gogo* (—*finished*). *MALA* is still often used (in the *causative maliza*). The contracted form *ma* (*mala, maa, ma*) is met with. It may be transitive here, as in the *Nyika* proverb, *Got'e-got'e rina-mala mwiri, Knock! knock! finishes the body*.

² *BORA*, see on § 415, *that on which other things are dependent*. *AFIA* usually pronounced so; not as in § 5.

³ *MWANDAMIZI*, (1) *a successor*, lit. one that makes another to go before it: (2) *a companion*.

⁴ *TAMU* here is, as it were, an adverb qualifying the particle of the verb-substantive, *ki, it is* (in a state). Cp. *Yu tupu-tupu, He is naked (as to state)*. But the adjectival forms *mtamu, kitamu, matamu*, etc., are used after the simple copula *ni*. See § 210.

- 48a.** Chambelecho! (*i.e.* probably, Cha mbele hicho!).

That is what went before! (lit. That of before).

—On noticing a fact corroborative of an opinion formed from something that one had previously noticed.

- 49.** Cha mkufú mwanafú há na akila hú: cha mwanafú mkufú hú na akila há.

That is:—Cha mkufunzi mwanafunzi hali na akila hufa: cha mwanafunzi mkufunzi hula na akila hafi.

Of the (food) of the teacher a pupil eats not, and, when he eats it, dies; of the (food) of the pupil the teacher eats, and when he eats, dies not.

—The author was a well-known Bajuni (Mgunya) sage, Mbwaratumu by name, that lived in Mombasa.

- 50.** Chanda chema huvikwa p'ete.

The handsome (lit. good) finger (it is, that) has the ring slipped over it.

—See St. Matt. xiii. 12.

- 51.** Chanda na p'ete, ulimi na mate, uta na upote.

The finger and the ring, the tongue and the saliva, the bow and the bowstring (are always together).

—This is said of a man and his special friend.

- 52.** Chema chajiuza, kibaya chajitembeza.¹

The good thing sells itself, (it is) a bad thing advertises itself for sale.

- 53.** Chema hakikai, hakina maisha.

A good thing lasts not, it has no duration (lit. life).

—Cp. the popular verse, Shada la rihani || lani-sikitisha, || Hingia nyumbani || matozi hunosha (*i.e.* huntosa) || Chema duniani || hakina maisha.

¹ CHAJITEMBEZA, *hawk* itself about, lit. *makes itself to walk about*.

The nosegay of basil || makes me sad, || when I go into the house (and see it) || tears wet my (cheeks).
|| A good thing upon earth || has no duration.

54. Chombo amekipanza mwamba.

He has run the vessel on a rock.

—He has ruined the scheme.

55. Chua mzuia-maji ndovu akitamani.

(Like) the frog, obstructor of water when the elephant longs for it.

—A frog can prevent an elephant from drinking, and so prove the cause of his death (*e.g.* by getting stuck in his trunk). Despise not enemies, however contemptible.

56. Chungu kimevuja nyama: maji yasee.¹

The pot has leaked (and let out) the meat; the water is left.

—The unreasonableness of a person that grasps an advantage of which he is disinclined to fulfil the conditions; *e.g.* a man marries a woman for her money, and, although he will not give her her rights, uses her property.

57. Dalili ya mvua ni mawingu.

The sign of rain is clouds.

58. Dunia huleta vyema na vimbi.²

The world brings good things and—(very) bad.

—Cp. the verse: Kiumbe na ulimwengu || Ni msiba na furaha. "A mortal and the world, it is misfortune and rejoicing."

59. Dunia k'itu dhaifu: kiumbe sijietee.³

The world is a wretched thing: mortal depend not upon it.

—Cp. 534, 535.

¹ YASEE: old and poetic preterite of ku-saa; = yamesaa, or-salia: cp. zi-jee, from ku-jaa.

² VIMBI, an accentuated form of vi-wi (Nyika vii), *bad things*.

³ Cp. the verse: Ai kilimwengu'chetu sichi msikijetele! O, this (sichi = hichi) *paltry world of ours*, etc., kuji tea, usu., ku-jetea, nayo, = kuringu nayo.

60. *Dunia ni mduwara : huzunguka kama p'ia.*¹
The world is round : it goes round like a top.
—Cp. § 512.
61. *Dunia mti mkavu : kiumbe siulemele.*
The world is a dry tree : mortal, rest not thy weight upon it.
62. *Dunia mwendo wa ngisi, kamwe msililiwale.*²
The earth is (as) the going of the cuttle-fish, ye must by no means forget that.
—The cuttle-fish goes *backwards*.
63. *Dunia si k'itu, sijetee nayo.*³
The world is of no account (is nothing), depend not on it.
64. *Ewe mtuje, kwamba wali t'afi wengeleje?*⁴
O thou mtuje-fish, if thou wert a t'afi-fish how wouldst thou be (then)?
—Between these two despised fishes there is not much to choose in point of delicacy. This is when a native of no condition apes foreign airs, dress, etc., in order to be thought more of.
65. *Fadhili za p'unda ni mashuzi : na msinathari ni ng'ombe.*
The favours of a donkey are,—wind : and the witless person is (but) an ox.
66. *Farasi ham'wawezi, ndovu mtawalishani.*
Ye cannot manage for the horses, with what will ye feed the elephants?

¹ P'IA, to be distinguished from mpira, the "indiarubber" ball used in games of European origin. The proper native word for a ball is t'ufe, see Note on § 33.

² LIWALA, or liwaa, old and poetical for *forget*.

³ Cp. the dirge : *Hii dunia si k'itu : || haitasalia mt'u || mbele ndakwe, nyuma ndetu. Nyeupe haina mwitu || hahitajii viatu || etc. This world is of no account ; || no one will remain in it ; || before is his (the departed's), behind is ours. (The land before) is cleared, it has no forest : || he needs no shoes for it : etc.*

⁴ WENGELEJE, Mod. ungali- or wengele-kuwa-je? *How wouldst thou (be)?*

67. Fimbo mpya kuangua k'uuk'uu.¹

A new stick to knock down an old one (may itself hitch in the tree). Cp. St. Matt. ix. 16.

68. Gongwa ni mwina wa kina.

Gongwa is a hole of depth.

—Cp. the verses—

Gongwa ni mwina wa kina: || Azamae yuzamile, || Si mwenyi kuzuka tena. || Uzamapo upotele. || Huwa akikosekana: || Hutwawa ni maji male. || Mjenga nyumba halele, || Yulele ukumbizani.

Gongwa is a deep hole; || He that goes under, goes under (once for all); || He is not capable of rising to the surface again. || When you have (once) gone under you are lost. || He will be a-missing: || He becomes drifted away by the deep waters. || He that builds the house dwells not (lit. is not sleeping) in it. || He (only) dwells under the pent-house.

69. Gongwa ni mwina wa kiza.

Gongwa (Mombasa) is a hole of darkness.

—This and the preceding refer to the character Mombasa formerly bore as a hotbed of sedition and slander. Other synonyms of Mombasa (properly Mambasa) are, Mvita, K'ongowea, Nyali—K'uu, Faladi (?). Nyali-K'uu was, however, on the mainland coast facing the Indian Ocean to the north of Mombasa Island. See further on, § 360 and refs.

70. Haba na haba hujaza kibaba.

A few and a few fills up the measure.

—Cp. §§ 44, 503.

71. Habari ina kishindo.

(or Habari ya mbali ina kishindo).

¹ Before FIMBO there is probably an ellipse of some such word as, "kutwaa," to take, and after k'uuk'uu, of a sentence like "nayo ika-angamia mumo humo," and it too becomes lost in the same (tree).

News (or News from far) comes with (lit. has) éclat.

72. Habari ya uwongo ina n'ta sabaa: habari ya kweli ina n'ta moja.

A lying report has seven versions (lit. points): a true report has one version.

—See § 418.

73. Haina tabibu ndwee ya mapendi.¹

The disease of love has no physician.

74. Hakuja na cho choté: hakuja na make wala maume.

He came with nothing at all: he came having neither feminine (matters) nor masculine (matters). So:—

Hana habari yo yot'e nk'e wala ndume.

He has no information at all, etc.

Hawafai neno lo lot'e jike wala dume.

They are of no use whatever, etc.

75. Hakuna kubwa lisilo ukomo (or, lisilo mwisho).²

There is no matter so great as to have no end (or, as to have no finish).

—'Tis a long lane that has no turning. Cp. the following.

76. Hakuna kubwa lisiloshindwa.

There is no great thing that is not surpassed.

77. Hakuna msiba usio mwenziwe.

There is no misfortune but has its fellow.

78. Hakuna refu lisilo n'ta.

There is no (spear) so long but it has a point.

79. Hakuna zaidi mbovu: Fungat'o haiumizi mkono.

¹ NDWEE, for ndwele: more usual is the sing. uwele.

² LISILO, that HAS not (as in § 429), ctr. the form lisilokuwa = that IS not. The relative of the verb "to have" must always be expressed by the form asiye, wasio; usio, etc. It is a diction chiefly met with in Zanzibar to use lisilo na for "that has not." Lisilo kuwa na, is correct but long: and is either past or present in its sense.

There is no ill increase: Bind-well hurts not the arm.

—(1) Spare no pains: (2) Sometimes applied to excuse the acceptance (!) of a gift of no great value, "Store is no sore." [See note on § 89.]

80. Halipati! halipati!—lapumbaza.¹

It fails! it fails! (lit. It gets not,)—(but) it distracts.

—Although the repeated attacks of a man's enemies may fail of their object, yet they seldom fail to worry him. This is illustrated by § 200. Halipati, as though, "It is all very well, your saying, 'It fails.'" Cp. § 200.

81. Hamadi ni iliyo bindoni: silaha ni iliyo mkononi.

A possession is what is in the purse (lit. lap-fold): a weapon is what is in the hand.

—On seeing a person fall down, or meet with any other accident, the Swahilis say, *Ahamad!* or *Hamad* ("Hamadi")—an invocation of Mohammed. The accident, however, is past and over—the person has "got it" (hence hamadi means also, "a possession"): and it is of small avail to invoke Mohammed against it. But if only he had been "forewarned," he might have been "forearmed." For silaha, etc., see §§ 486, 559.

82. Hamna! hamna!—ndimo mliwamo.

There is nothing inside! there is nothing inside!—it is in that (vessel, at least,) that food is (wont to be) eaten.

—The exception *proves* the rule.

83. (Fulani) hana kaba ya ulimi.

So-and-so has no lining to (lit. of) his tongue.

84. Hana wenyeji Mngwame, mza k'apu kwa miyaa.

No subjects has Mngwame, seller of matting bags for the palm-leaf slips.

¹ KUPUMBAZA: may be used also in a good sense, to divert. It also means to spoil (a child).

—Mngwame is with the Swahilis a famous instance of the mutability of fortune; he was king of Vumba, and was dispossessed by his friend Erei, king of Ch'undwa. From being a very rich and hospitable man he became a hawker of matting bags, and succeeded so badly that all he could get for them were the slips (*miyaa*) with which they are made. Vumba fell from its prosperity with the fall of its master, and now both Vumba and Ch'undwa are mere sites, all but forgotten, though located, by some Swahilis, in the Merima (Southern Swahili coast opposite P'emba and Zanzibar).

See § 81, for another similar notice of Mngwame.

85. Haongezwi muongezi.

An amuser is not amused (*i.e.* needs not to be amused).

86. Haraka, haraka, haina mbaraka.¹

Haste, haste, has no blessing (*i.e.* profit).

—An older (and more native) form, still in use, is—

Kakakaka haina baraka.

The word "blessing" usually conveys to a Swahili the exclusively physical meaning it has here.

86a. Haurambwa mkono mtupu.

An empty hand is not licked.

—The old form of the negative in -a, attests the antiquity of the proverb.

87. Hawi Musa kwa kutukua fimbo.

He does not become a Moses by carrying a rod.

—Cucullus non facit monachum. Cp. § 168.

88. Heri adui mwerevu kama rafiki mpumbavu.

¹ MBARAKA is more used than *baraka* at Zanzibar; it is but rarely met with in the more northern Swahili.

Better is a clever enemy than a blundering (stupid) friend.

—The French also have *Un ami maladroit est souvent pire qu'un ennemi adroit*; and the Egyptians, 'Adawat el 'akil walâ saḥbat el jāhil: and the same moral is found in Pilpay's Fable of "The Bear and the Gardener."

89. Heri kenda, Shika! kama kumi, Enda uje!¹

Better is nine "Take-it!" than ten "Go-and-come!"

—A bird in the hand is worth two in the bush.

90. Heri kukuwaa kidole kama kukuwaa ulimi.

Better to stumble with toe than to stumble with tongue.

91. Hii pweke ni uvundo, kuondokewa si kwema.²

This loneliness is a stench (disgusting), to be bereaved is not good.

92. Hii yafutika, hii haifutiki.

That (sin) can be blotted out, this one cannot be blotted out.

—A common expression in the mouth of women when scolding their slaves; as though to say, It is no venial sin if you disobey my orders.

Kuna dhambi zifutikazo za wana-Adam; na dhambi zisizofutika, za Mngu. Dhambi za Ahera ni kufanya uovu Mngu, na dhambi za Dunia ni kuwafanya wat'u. There are sins capable of being blotted out, those of (*i.e.* against) mortal men, and sins incapable of being blotted out, those of (against) God. The sins of the Unseen World are the committing iniquity against God, and the sins of the World (*lit.* the Earth), are the committing (of iniquity) against men.

¹ SHIKA. Notice the Imperative used as a noun. Cp. § 446.

² PWEKE (*hii*): apparently an exception to the rule, that nouns beginning in *ch*, *k*, *p*, *t*, *ṭ*, are aspirated in the Third Class, unless they are foreign, or have a special history (which latter may be the case with *pweke* here).

93. Hicho ni Chuo cha Mwangoma || cha majini-
-p'epo : || endae kifiyoma || hukiacha papo.¹

This is the book of Mwangoma about the genii demons: the man who is going to read it leaves it forthwith (at the same place—where it was; or, at the same instant—that he began to read).

—Of an unpleasant subject of conversation about which you would rather not enlarge.

94. Hikosa Mwaka naruza, silimi Vuli hatekwa.²

If I fail in the Great Rains I give it up. I do not cultivate in the Latter Rains and then (go and) be laughed at (for my pains).

—If a rich man fails me, I don't apply to a

¹ MAJINI, jinns.

P'EPO, esp. demons that possess people. The Arabic and old Jewish notions about jinns are fully accepted by the Swahilis. P'epo is an awkward word, as it also means Paradise and Heaven.

² NARUZA. The thick "cerebral" T (here always distinguished by being left in the ordinary type, as more distinctly Bantu) becomes R in some of the Merima dialects, unless it is aspirated (T'). Hence Ruza = Tuza (understand moyo) meaning "quiet the heart," i.e. *not trouble one's-self* about a thing any more. In that Swahili the dental T (here distinguished, in the ordinary type by Italics, and in the small capitals by a large T) tends to become ch (if aspirated, ch'): whereas in the Gunya or Bajuni Swahili of U-swahili-ni (Pate, etc.), the other (cerebral) T becomes ch, the dental T remaining unaltered. Compare the following stanza in the Gunya dialect:—

Tama nachia muiso;
Vuli la p'ungu ja ndire
Mwana wa kuvili maso;
Mafumo ya nt'a nyire;
Chwalo chukitedha taso
Mpate asichudare
Mgala hata Mkore
Akaya mwechu nyayoni.

It is finished, I add the Finis. The race of the osprey, like the vulture (?), child of a double edge; we, spears of long points, who were playing the "taso," that the inhabitant of Pate might not smite us, that the Galla-man, yea even the Kore-man might come [suppliant] to our feet.

poor one. The Mwaka or "Year" rains begin in March with the S.W. monsoon, and are the most important to the farmer. After a bad "Mwaka" one cannot be certain of either of the following rains, namely the "Mchoo" (July) and the "Vuli" (September, October), in which the rainfall is, moreover, insignificant in amount compared with the "Mwaka." On the subject of the native agricultural calendar, see in § 128.

95. Hindi ndiko kwenyi nguo, na wendao tupu wako (or, Hindi kwa wafuma-nguo).¹

India, that is the country of clothes (place possessing clothes): and yet there there are those who go naked (or, In India, where the weavers are, etc.).

96. Hishima ya kiungwana, hujua atendewayo.

(It is) the honour of the gentle sort—he recognizes benefits (lit. knows the things which are done for him).

97. Hivi sasa ni muovu: hifa utanikumbuka.

Just at present I am bad: (but) when I die you will remember me.

98. Hizi sitaha si huja: nawacha nanywi nichani.²

¹ TUPU. For this "adverb," see in § 48 and § 210.

² NICHANI with -A-, not "nicheni." Because, with all other prefixes but this (ni), the imperative ends in -E, -ENI; while with NI-, and when there is *no prefix*, it always makes -A, -ANI. There is one *apparent* exception, when an imperative ending in an o or u sound is followed by what seems to be an imperative in -e, e.g. Ndoo twae (Zanz. njoo twae; in the pl. njooni mtwae). Here the "twae" is really the subjunctive and might be written 'twae, the "u" preceding the "t" having been absorbed in rapid speaking by the last syllable of the "ndoo."

SITAHA, pl. Cp. akili, nguvu, and many other abstracts, which are plural when the meaning is general and the noun does not refer to a special or particular case. Hence of nouns of foreign, especially Arabic, origin in ma, those that are abstract (as maisha, maarifa, maana) are treated as plurals of the fifth class (e.g. maisha mema), and those that are concrete (as mashua, malham, majilisi, makani) as singular of the third class (e.g. mashua njema: m. mema is vulgar).

This politeness is out of place: I fear you, and do ye fear me.

—To unmask the enmity of a person who for his own ends conceals it under an assumed politeness.

99. Howe! *nda mwenyi kufuma: wewe una Howe! gani?*¹

“There then!” is for the man that hits: what have you to do with “There then?” (Lit. What Howé! have you?).

—A rebuke to the man who plumes himself on some achievement.

100. Huitendaje *k'auta hata ikatalayani.*²

What shall they do to a *grit* for it ever to become soft? (lit. until it becomes soft?)

101. Hujui *kula na kipofu, usingemgusa vyanda.*

¹ HOWE, the cry of the hunter on making a successful shot, “There you are!” Probably from “Huyo we!”—That one there (don't) you (see)!

NDA, contracted form of *ni ya* (*n ya, nda*). The fact must be appreciated, by any who would aim at understanding the principles of pronunciation of these languages, that *n + y*, when blended, does *not* make the sound *ny*. *N + y* becomes *nd*; *n + l*, *nd*: e.g. *nyama* NDAFU, as if it were = *iliyolala*. *Ni + a* (where in Arabic a “hamza” would be written before the vowel) also contracts into *nd*, e.g. *niaulia* becomes *ndaulia*. *Ndiye* (*It is he*), *ndiswi*, etc., come to be *NDI* because of the contraction of *n* and the particle *LI* (*being*) into *ndi* (*ndimi* = *ni-li-mi* = *it-is-being-I*, it is I). The above changes will be better understood when it is remarked that the native *n*, as distinguished from the European and Arabic *n*, is pronounced with *the end* of the tongue at a point above and behind that where the tongue goes to form our *n*. As *y* is pronounced with *the back* of the tongue, it would be impossible for an *n* so formed to combine with it to make the native sound *ny*; which is pronounced with *the back* of the tongue, and not as Europeans often mispronounce it, with the *point*. The African *ny* is rather a *nasalized y* than a mere *n* followed by *y*. Hence Krapf and Rebman used to transliterate it *gni* (as *muegniewe* = *mwe-nye-we*).

² K'AUTA, see note on § 514.

You do not know (how) to eat (out of the same dish) with a blind man, (or) you would not touch his fingers.

If his fingers are disturbed, they will wander from his particular portion of the common mess into that of the others (?).

102. Hukuzidi p'au wala ndakaka?

Have you neither vertical nor horizontal roof-sticks to spare?

103. Humpendaje mt'u kwa kwambiwa Penda.

How is one to love a person by being told (to) love (him)? (Lit. told, Love!)

104. Huna mshipi, hu nangwe: kuomoa t'enga n nini?¹

Thou hast neither line nor cord (?) Why (seek to) land a sea-monster?

—To those who undertake tasks beyond their powers.

105. Hutafutaje jambia na mtoto hajazawa?

How shall they seek for the ornamental dagger, and the child is not yet born?

—Referring to broad curved dagger worn by Arabs after arriving at man's estate. See similar proverb, § 198.

106. Hutendwaje ikafana, subili ikawa tamu?

How is it to be treated for it to be successful, and for aloes to become sweet?

—A shorter form:—

Subili haiwi tamu.

Aloes will not become sweet.

107. Hutumiaje mtuzi nyama usile?

How is one to use gravy without eating the meat?

—See on § 56, in connection with which the writer met with it. But cp. St. James ii. 10.

¹ NANGWE, perhaps connected with root of ugwe (nangwe = kamba).

108. Huwaje kuisaliti nyama ndavu na asali?¹

How will it do to mingle stale meat and honey?

—Compare the verses of Muyaka:—

Sile asali, na ndimu, || na nyama ndavu, na chichi!

Sile, vyambiwa ni sumu: || alae havimlichu:

Humpeleka kuzimu. || Nakwambia Changu sichi!

Sile sichino na sichi

Na sichino na sichilé.

Eat not honey and limes || and stale meat and fish!

Eat not: they are said to be poison: || him that eateth they spare not:

They are wont to send him to Hades. || I say unto thee,
By this beard of mine!

Eat not this and that || and this and that.

109. Iizayo ndiyo ipendayo.²

The same that rejects, likes.

—What you have regarded as a misfortune you often find to be a blessing in disguise.

110. Ilimu ndiyo muanga yongozayo kulla shani.

Learning is the light that leads into everything lovely.

111. Imara ya jembe kaingoje shamba.

(As for) the firmness of a hoe, just wait for (that) in the garden.

—The test of a man is in practical life.

112. Ivushayo ni mbovu.³

That which ferries one across is rotten.

—The paddle or punting-pole *may* be rotten—

¹ NDAVU (or ndafu), probably derived from ku-lala. See note on § 507.

CHICHI, old Swahili, supplanted by Arabic samaki.

CHANGU SICHI, *i.e.* Kidevu changu hichi! is a great oath with a Moslem—"By my beard!" SICHU, etc.: S held the place of H in the Old Swahili demonstratives.

LICHI. Cp. Nyika ku-richa, to leave.

² KU-IZA, to reject—in poetical Swahili, for kukataa.

³ IVUSHAYO, *scil.*, k'afi, or p'ondo.

but it ferries you across: why, then, find fault with it? People who find defects in those to whom they lie under obligations.

113. *Jaha nda mwenyi kolewa.*

Glory is his for whom it is destined. (Lit. Glory is of (the man) who has the having (it) written to (him).)

—Cp. § 274.

114. *Jawabu na wakatiwe, na wakatiwe si zani.*

A matter and its time, and its time is no chance accident.

—Cp. § 299.

115. *Jema, jiwi, lakwelea: siwe pweke usosali.¹*

The matter, whether right or wrong, is clear to you: you are not the only one that performs not his devotions.

—To one who tries to excuse himself from the obligations of religion. It is not knowledge, but will, makes a man religious.

116. *Jitihadi haiondoi amri ya Mngu.*

Diligence annuls not the decree of God.

And—*Jitihadi na bidii hazondoi makadara.*

Diligence and zeal annul not what is appointed (for mortals).

117. *Jivuli la mvumo humfinika aliye mbali.*

The long shadow of the borassus-palm shelters him that is afar off.

—The protection and influence of a great man or nation avails even in far-off countries.

118. *Jumbe asiye mataza haamkiwi:*

Msikiti uso maji hausaliwi.

The noble that has no rice gruel (for guests) has no one at his *levée* (is not paid the morning visit): the mosque that has no water has no prayers offered in it (is not prayed in).

¹ JEMA, JIWI, understand "neni," i.e. ku-sali, to perform one's devotions.

119. Jungu bovu limekuwa magae.¹

The pot that was unsound has become potsherds.

—Mt'u aliyekuwa katika khatari sasa amezidi, The man who was already in danger is now in greater. Out of the frying-pan, into the fire.

120. Juzi na jana si kama ya leo.²

What happened yesterday and the day before are not like to-day's (matters) (lit. The day before yesterday and yesterday . . .).

—Things are either worse or better than they were, for the world is always moving on. Therefore, act to-day. Contrast § 218.

121. K'aa akinuwa gendo mambo yapisiye kae.³

When the crab lifts (its) claw, the matter has come to pass long since.

—A very ancient but still popular saw. The meaning is, Hadhari haifai: hayondo amri ya Mngu, "Caution (Self-preservation) is of no use: it does not annul the decree of God."

122. Kaakale k'aikele: mbuka k'ale ikeleje.⁴

(If,) Sit that I may sit does not fit (suit): Quit me that I may sit, how (much less) would that fit.

¹ N.B.—Magae, not magai. Other common instances, in which the spelling in books differs from the pronunciation of the natives, in substituting E for I, or *vice versa*, are: "mjani" for mjane; "mlingote" for mlingoti; "magote" for magot'i; "soruali" for suruale (respectively *widow, mast, knees, trousers*).

² SI, see note on § 123.

³ AKI-NUWA, ku-nuwa, old for ku-inuwa. GENDO = gando—ukucha wakwe aumiyao, lit. *the claw it bites with*.

YAPISIYE, old pret. of pita.

KAE for kale; cp. mbee, peka (mbele, peleka, Northern Swahili).

⁴ K'ALE = nikale. K'aikele, old pret. neg. of ku-kala (ku-kaa) *to sit (well), to fit, suit*. MBUKA = ni-uka or ni-wuka (n-wuka, mbuka), from uka, *depart, leave*.

123. Kafiri akufaae, si Isilamu asiyekufaa.¹

An unbeliever that is of use to you is better than a Moslem that is of no use to you.

—This sentiment thoroughly represents the “liberality” of Mohammedanism on the East Coast.

124. “Kalitenge”—kalipweleza mtoni!

“Go and keep it out”—and he went and ran it aground (— and that) out in the river!

—“Kalitenge”—ndiyo aliyotumwa—akalipweleza; wala si funguni, alilipweleza mumo humo mtoni. Alizua hatari k'ubwa kuliko ile iliyochelewa. “Go and keep the dhow (i.e. canoe) off the shore’—this was the errand, and he ran it aground; and that not on a sand-bank, he grounded it just there in the river.” He created a worse danger than that which it was intended he should prevent.

125. K'anga hazai ujani.

The guinea-fowl breeds not in captivity.

—The noble nature accustomed to freedom cannot make itself at home out of its proper element.

126. Karwa jumbe la maneno.

The mouth is the magistrate (or ruler) of words.

—On the duty of regulating and controlling one's speech. Mazungumzo yakenda mno, ukiyashiriki mno, hayeshi, If conversation is unchecked

¹ ISILAMU, sing. and pl., or collective. SI: a very frequent way of expressing a *preference* in proverbs. In this sense some such words as the following seem to be understood:—[Give me . . . (such and such a thing) whatever its apparent disadvantages:] DO NOT, SI [give me . . . (such another contrasted thing) whatever its apparent advantages over the former]. The word corresponding to si in Arabic proverbs of a similar kind is walā—see that quoted in § 88; and in these, too, the same explanation would hold good. Some Swahili proverbs have si in its ordinary sense as a negative copula (*is not, are not*), cp. §§ 195, 196.

—goes too (far),—if you give way to it overmuch, there is no end of it.

127. Karamu ya Miraji ni sumu, na kiteweo chakwe ni ngumu.¹

A feast on a fast-day is poison, and its relish is strangled-flesh.

—But this may be a *double entendre*. There was one *Miraji wa Amira*, a noble in the old times—head of the ancient Kilifi clan in Mombasa: “*Miraji’s* feast” would, if so taken, be like the classical “gifts of the Greeks.”

128. Kasikazi mja na-swi,
Kusi mja na mtama.²

N.E. Monsoon, bringer of fish (lit. comer with),
S.W. Monsoon, bringer of millet.

—The N.E. monsoon, called also Kasikazi and Musimu (i.e. *the* Monsoon), begins in November and lasts till February; the weather is hot and dry, and there is no rain. The favourable wind brings dhows from the Persian Gulf and Southern Arabia (Sheheri, Mkele or Makalla), mostly laden with salt fish to be exchanged for grain and other produce.

After the end of the N.E. monsoon comes a short period of calms (Maleleji, from ku-lala, to lie, and -ji, water), and the rains of the “Mwaka” (see note on § 94) fall, usually with a burst that keeps every one in the house for a week or more (mkaragazo).

The wind has now veered, and the S.W. monsoon, or Kusi, has begun, and the climate consider-

¹ KITEWEO, or kitoeo, probably ultimately (through the verb ku-toea, to *put sauce to* food) from ku-ta, to *put forth*, old and poetical,—ku-telea, to *put forth to, to add to*, especially sauce to food. NGUMU = songofu, songole, *strangled* meat, unlawful for Moslems as for Jews.

² SWI, old Swahili for *fish*; other words are chichi and vumba; the latter, *dried* fish.

ably alters. The air is oppressive and laden with moisture, and mildew corrupts everything. The land had been prepared already for planting towards the end of the Kasikazi, and now all kinds of seeds are sown (see § 362). There is a demand for "mtama" and grain generally at this time, for the last year's store has been diminished owing to the long unfruitful season just over; and as the monsoon breaks earlier to the South, dhows may now be hurrying to the Northern coasts with the first-fruits of the Southern crops.

The latter part of the Kusi is called *Demani*, the "Fair Winds" (from *dama*, the "sheet" of a vessel). Dhows will now visit Arabia with the crops of the "Mwaka." This is about August, but *before* this, in July, there has been a scanty rain, called the "Mchoo," Lesser Rains (see § 256), with light winds springing up from the West, and a very damp and chilly air. This is the cold season, *Kipupwe*. *After* the *Demani* comes a period called "T'anga Mbili" (two sailings?), the "Variable Winds"—when the wind is so much altered that it allows vessels to sail North or South. The sea is frequently calm and oily in character (another period of the "maleleji" above referred to).

The S.W. monsoon practically ends in September, and the interval between that and the N.E. is filled by the end of the *Demani* and the variable breezes. The Latter Rains ("Vuli," § 94) occur from about the end of the S.W. monsoon and into the beginning of October.

The normal year is as above, but some years seem to go quite contrary to experience. The beginning of the Kusi and its end are, it will be noticed, both just before the times when the sun is in zenith, March 4 and October 9.

MONSOONS—

N.E., December to February inclusive.

S.W., end of March to September inclusive.

OTHER WINDS AND SEASONS—

Kipupwe, the Cold Season, about July.

Demani, the Fair Winds, August and September.

T'anga mbili, the Variable Winds, end of September, October, and into November.

RAINS—

Mwaka (§ 362), the "Year," March, and in April and May.

Mchoo (§ 256), same time as Kipupwe (July).

Vuli (§ 571), end of September and into October.

CALMS—

Beginning of March, and in October and November.

129. Katika ulimwengu He ni nne tuu, zimeondoka mbili na mbili zimesalia : Haya hakuna, na Huruma hakuna, zimesalia Hila na Hadaa.

In the world there are only four "itches," two (of which) have departed and two are left behind : Honour (lit. shame) and Humanity there are none, there remain Humbug and Hocus-pocus.

130. K'avu haisuki, siuze koroma.

The dry (cocoanut) shakes not, how much less (lit. ask not about) that which is yet green.

—If the cocoanut you thought was ripest is proved to be, after all, unripe (by being found full of milk, on shaking), why should you go on to shake the others, which are manifestly green?

131. Kawaida ni kama sharia.¹

Etiquette is like a Law.

132. Kazi isiyo faida kutenda si ada.

¹ KAWAIDA, milla, madhihabi, a custom practised of old, unwritten law. The latter is used for sect, following. According to some of the better-informed Swahilis, there is in Europe even a madhihabi ya "Voltér."

Work that has no profit, 'tis not the custom to do.

133. Kazi isiyo kipimo mwishowe wat'u huteta.

Work that has no measure—at the end of it people quarrel.

134. Kazi-mbi, si mtezo mwema.¹

(Give me) bad work, rather than good play.

135. Kazi ya shikazi, niwatia kazi!

Kazi ya msira huisira-sira.²

Work of the dollar, leave me (that) work!

The work of the miser I am wont to scamp.

136. Kazi yangu ifanyet'o, usifanye kwa kinyongo.

Do *my* work thoroughly, do not do (it) grudgingly.

137. Kenda karibu na kumi.

Nine is near to ten.

—Maneno ya kusuburishana myoyo : maneno ya muda, Words for exhorting one another to patience : words of a set time. If a man comes short of all his desires, let him be thankful as he contemplates the things that have already been granted him.

138. Kiatu siku ya wendo—

Ndau siku ya miuya—

Silaha siku ya k'ondo—

Wambe siku ya kukweya [-pwaya?]—

Siku ya mashaka fundo :

Yatakapomk'utia

Mwenyi ndaa hujutia—

“Masikini fundo langu!”

¹ SI, see note on § 123. MBI, from -wi bad, a root common to East African Bantu languages. Mbi with N class, N-wi becoming mbi (cp. mbuka in § 122).

² SHIKAZI, old word for dollar (riali or reale): it makes mashikazi in the plural. KUSIRA-SIRA, ku-purukusha, to be distinguished from ku-zira, *abstain from*. MSIRA, possibly of European introduction, connected with Latin *miser*? Msira = bakhili.

A shoe, the day of a journey—
 A baling-ladle, the day of billows—
 A weapon, the day of battle—
 Dust, in the day of [corn-cleaning?]
 In the day of troubles a purse (lit. a knot in the cloth):
 When they shall befall him—
 The hungry man is sorry for (the money he has spent in
 prosperity),
 (And cries,) "Alas, my purse!"

—Money is here stated to be just as indispensable for the encountering of adversity, as are the four objects enumerated in *their* connection.

139. Kidole kimoja hakivundi t'awa.

One finger will not kill a louse.

—The necessity of joint action. It might be also used against half-heartedness ("Whatsoever thy hand," etc., Eccles. ix. 10)?

140. Kifo ki karibu: ki kishogoni mwako.¹

Death is near: it is at the back of thy head.

—The answer to this is sometimes, Au nathani ki karibu zaidi, Or, I think, it is even nearer.

141. Kifo kikimbizwa funza chawekwa mahali gani.

The dead body (death) from which the maggot is to be driven away, in what place is it (to be) kept?

142. Kigumba kwa ngue, kwa mlimwengu ki utungu.

The arrow-head is agony to the pig. (how much more) to the human being (*i.e.* the sensitive human being).

¹ Au—not so. See § 384.

KISHOGO, here used as the part for the whole—the *back* generally, but strictly the back of the neck immediately under the head. The prominent points in order from above *the forehead* (jap'a la uso, bap'a la uso, etc.) are as follows: upaa, "bump of veneration;" utosi, *crown*; k'ogo, *back of head*; kishogo, "bump of philo-progenitiveness;" k'osi, kikosi, or ungo la shingo, the "*vertebra prominens*," or prominence between the shoulders (mabega); maungo, *back*. The *whole back* is included in the expression nyongo (see § 302).

143. Kijana akililia kisu, mpe.

If a child cry for a knife, give it to him.

—He will learn better what a knife is from a few moments' experience than you could ever teach him by mere warnings.

144. Kijana ukimnyang'anya kisu mpe kijiti.

If you take away a knife from a child, give him a stick (instead).

—He will be equally pleased, and it can do him no harm: make up for a wise deprivation by a wise indulgence.

144a. Kijumba cha ufsadi mbelee kina sumbuko.

A house of ill fame has trouble in front of it (*i.e.* ahead).

145. Kikiharibika ni cha Fundi Mwalimu, kikifaa ni cha Bwana Su'udi.¹

If (the vessel) gets spoilt, it is the artisan Mwalimu's; if it will do, it is Mr. Sudi's.

—The story goes that an artisan (*fundi*) was once building a dhow on the shore to the N.E. of Mombasa, as one goes towards Frere-Town. He was asked, Chombo hiki ni cha nani?—Whose dhow is this?—and answered as above. The words have grown into a proverb, meaning that the rich man takes all the credit for that for which his money pays, the hireling gets none—although, if he works badly, he will get his full allowance of blame.

146. Kikulacho ki nguoni mwako.

That which devours thee is in thy clothes.

—Micah vii. 6. Cp. § 502.

¹ BWANA is thought by Burton ("Zanzibar," vol. i., p. 425) to be derived from Arabic *abûnâ*, *our father*, and the corresponding "feminine form," *mwana*, from *Ummanâ*, *our mother*; but, for the latter, see on § 360 (note). Europeans should take care not to pronounce the "bw-" too broadly, but imitate the light native pronunciation of the word. Hence Burton and Krupf often write B'ana and Bana.

147. Kilemba ni shiba ya nguo.

A turban means (lit. is) repletion of clothes.

148. Kilicho baharini kalingoje ufuoni.

That which is in the sea, go and wait for on the beach.

—He that expects to get a thing, must at least put himself *in the way of* obtaining it.

149. Kilichoniama jana || Utunguwe hauona ||
Hakinitambai tena.

That which bit me yesterday, and I felt the agony from it, does not crawl over me a second time.

—I will take care how I expose myself to insults again; the “burnt child.”

150. Kilimia kikizama kwa jua huzuka kwa mvua,
kikizama kwa mvua huzuka kwa jua.¹

When the Pleiades set in sun (sunny weather), they rise in rain: when they set in rain they rise in sun.

—Taurus, in the Southern Hemisphere, rises in May and sets in November. For the times of cultivation, see § 128.

151. Kimya kingi kina mshindo mkuu.

Much silence has a mighty noise.

—“Still waters run deep.” See § 153 and cp. the verses of Bwana Muyaka bin Haji:—

“Kimya kina mshindo mkuu,” || ndivyo wambavyo wavyele.

Kimya chafaka k'umbuu || viunoni mtatile:

Kimya msikidharau. || nami sikidharawile.

Kimya kina mambo mbele

Tahadharini na kimya.

Kimya ni kinga kizushi || kuzukia wale wale.

Kimya kitazua moshi || mato msiyafumbule.

Kimya kina mshawishi || kwa daima na milele.

¹ KILIMIA = *that by which to cultivate* (?), from ku-lima.

Kimya kina mambo mbele :
Tahadharini na kimya.

Kimya vuani maozi || vuani mato muole !

Kimya kitangusha mwanzi || mwendako msijikule.

Kimya chatunda p'um'zi || kiumbizi kiumbile !

Kimya kina mambo mbele :
Tahadharini na kimya.¹

“ Silence has a mighty noise ”—so say the elders.

Silence needs girdles for you to wind round your loins.

Silence—despise ye it not : neither have I despised it.

Silence has (mighty) matters in the future, beware ye
of silence.

Silence is a sudden chance happening suddenly (now) to
these (and now) to those.

Silence will bring forth smoke so that ye cannot open your
eyes.

Silence has deceit for ever and eternally.

Silence, etc.

Silence—lift up your eyes (lookers), lift up your eyes that
ye may take care (look) !

Silence will bring battle upon (you), so that whither ye go
ye may not exalt yourselves.

Silence catches the breath, like a soaring (bird) has it soared.
Silence, etc.

152. Kinga na kinga, ndipo moto uwakapo.²

Firebrand and firebrand, then it is the fire burns.

—On the advantage of union and numbers.

153. Kionda-ndugu chapoa ?³

Does a “ brother-sore ” (ever) get well ?

—An inveterate evil. The kionda-ndugu has
been with the sufferer so long, it has, as it were,

¹ KINGA = bahati, *chance*; contrast kinga, firebrand. MAOZI, from ku-oa, *behold, look*: lit. *the beholders*. Kit(a)angusha. MWANZI, war (= bangu, Old—and vita, ordinary Swahili: because of the myanzi, *bamboos*, serving formerly as drums or trumpets to call to war. KUTUNDA P'UMZI, lit. *gather the breath, hata mt'u at'wetwe*, so that a person pants for breath, breathes rapidly (ku-ta p'). KIUMBIZI: ku-umbia, to soar about, glide round.

² Contrast the “ kinga ” in the preceding verses.

³ KIONDA, for kidouda (Northern).

grown up with him and become his brother. Natives live a long time with the most awful sores, usually due to "mti"—scrofula, etc. There are, however, poor slaves in whom "kiondandugus" are produced artificially, so that they may never be able to escape from some sedentary and disgusting occupation. Among such are the balers in the "mitepe" of the Bajuni, or Wagunya, the northern Swahilis from the Banâdir or Ports, *i.e.* Makdishu, Barâwa, Kisima-yuu or Kismayû, etc. These poor creatures solace themselves with singing, in which they come to excel. Hence, perhaps, their soubriquet of Farahani, "Joyful,"—save the mark!

154. Kipaka kidogo hakipigiki na-t'i.¹

A little kitten is not to be felled to the earth.

—"He that is low," etc.; "Stoop to conquer."

Kama mt'u asiyekubali kushindwa—Like a man who will not give in, said a Swahili (Mwalimu Sikujua), in explaining this proverb to refer to the quality of *perseverance* noticeable in the cat. In this latter sense, one might translate, (Even) a little cat is not to be baulked.

155. Kipyaa ki nyemi, kingawa kionda.

A new thing is a joy, though it be a sore.

156. Kisauni kutamea mvinde?²

¹ KIPAKA, diminutive of p'aka : the p' (= np) not being of the root, the diminutive prefix ki takes the place of the aspirate in p' = np, *i.e.* p + the 3rd class prefix. NA-T'I = nan't'i, the n disappearing in the already aspirated t (the r. sult of another n having been absorbed in nt'i). Cp. Mwana-t'i, a child of the country.

² KISAUNI, the N.E. mainland shore of the creek at Mombasa, on which the freed-slave settlement of Freretown has been founded. Although the word is derived by the natives from ku-sahau, *to forget*, the root is probably the same as that of the Kongo word di-sao, a mooring-place. The old city of K'ongowea was on the island shore opposite Kisauni. Its ruins are still remaining, and the tombs of its sultans witness to its ancient

Will Kisauni grow the casuarina?

—Mvinde is the well-known feathery conifer that grows so luxuriantly on the sandy beaches facing the open sea south of Mombasa. It is never found up the mangrove creeks. You can never get a seafaring man to take to inland life. Other versions of this proverb are:—

Ajabu Mvita kumea mvinde; and, Ni ajabu Nyali, etc.; and Ni ajabu ya bara, etc.

157. Kitema k'uni temat'o.¹

If (you) cut firewood (in the bush), cut it well.
—Eccles. xi. 10.

158. K'itu ni futa la moyo: humpa umpendae.²

A (tangible) thing is the oil of the heart: you give it to whom you love.

—Liberality is the *expression* of the heart's feelings. The present is expressed from the heart by the warmth of friendship, just as oil from the berry in the native process of extraction.

159. Kitushi ni p'umba ya uwongo: ukinipa la kweli t'akupa la uwongo.³

fame. The Kisauni beach may well have been the "mooring-place" of the shipping, the tide not running so strong on that side of the creek. Kisau is sometimes heard.

NYALI, or Nyali-K'uu, is on the mainland, about a mile or two in a north-easterly direction from the present harbour of Mombasa, but the word is used as a synonym for Mombasa (see on § 69).

¹ KU-TEMA, *ctr.* ku-tema. Ku-tema = *slash, hew*, cut down the firewood in the bush: but (with *cer. t*) kutema, *to clear forest*; and *to spit* (ku-tema mate). Kuchanja k'uni is *to split up* for use that which is already brought home.

² FUTA, poetic singular for mafuta: figuratively for wema, *kindness, affection*.

³ UWONGO. In the old Swahili the name for *mud* and *lie* looks the same, but the word for *mud* probably ha'd the o long or open, and that for *lie* had it close: as in the Giriama of to-day, where ulongo (open o) means mud, and ulongo (close o) means lie. In Giriama especially, many words are distinguished in sound by nothing but the close and open vowel. LA K. understand jina or neno.

Calling names (lit. abuse) is a handful of mud: if you will give me a true (i.e. a deserved) name, I will give you a false one.

—Give a dog a bad name, etc. If you throw dirt at a man, some of it is sure to stick.

160. Kiumbe hasemi likawa, isipokuwa Manani.¹

Mortal man speaks not so that it comes to pass, only God (lit. says not—a word, and then it comes to pass, save only the Beneficent).

161. Kiumbe mwisho n nini.²

Mortal man what is (his) end?

—Take comfort from the fact that all must die.

162. Kiwi cha yule ni chema cha yule, hata ulimwengu wेशa.⁵

The bad of this (man) is the good of that, and so on all the world over (lit. until the world finishes).

163. Kiwi kiole dawamu kama kukikosa kamwe.⁴

Endure (lit. behold) a troublesome (lit. bad) thing continually rather than be altogether short of it.

—Another form is, Kiwi heri kukipata kama, etc., A bad thing you had better get than — : for which latter, cp. § 79.

164. K'ongoweā haipelezi mgomba.

Mombasa will not grow the plantain-(banana-) tree.

¹ Manani (al-Mannān), one of the ninety-nine names of God according to Islam—"The Beneficent."

² N nini. Ni becomes n before N, and often before L.

³ ULIMWENGU. *The world* is here used for the inhabitants of the world—and hata ulimwengu wेशa = *ad infinitum*.

⁴ KAMWE: if accentuated and taken with kukikosa, its sense is as given in the translation, *altogether*: if the voice is dropped, it would mean, *to be sure, certainly*. KU-OJA = ku-angalia. See on § 190.

—From the verses of *Muyaka* :—

K'ongowea ni t'uu : || haimelezi mgomba.

Haitawali mnyau || mteza-teza na vumba.

Hayebu mwenyi makuu, || ndiani mwenda-sambamba:

Yamuangusha kwa mimba || juu la-t'i kamwawaa.¹

K'ongowea (Mombasa) is the hard soil of a white-ant hill : it grows not the plantain (banana-tree).

The cat, trifier with dried fish, rules not there.

It cannot away with the haughty (or, ambitious), the man that goes along the streets with his train :

It fells him flat upon the earth, and wounds him sore.

—As the soil, so are the people. There pride goes before a fall (§ 335).

165. K'onzi ya maji haifumbatiki.²

A handful of water is not to be grasped.

—A shifty, unsatisfactory person. Mt'u usiye-pata kweli yakwe; ni kigeugeuka (= lumbwi, chameleon). A man of whose real intentions you cannot be sure: he is "a chameleon."

166. Kuagiza k'weza?³

Does sending an order imply ability? (lit. Is to order to be able?)

¹ T'UU = t'eu, ch'uguu, the hard soil formed by white ants, lit. an *ant-hill*. MGOMBA and MNYAU, figures for mt'u hafifu, *trifling, weak* person. SAMBAMBA, *with his train* (wa'tu wangi wamuandama). KWA MIMBA = kwa kufuama, makanda-mimba. Juu-la-t'i, old Swahili for juu ya n'i. KAMWAWAA = ku-mu-umiza: from ku-awaa: cp. Chaga, ku-wawa, *to hurt, be painful*. MAKUU = mawazo makubwa ya nafsi yakwe, *high notions of himself*. HAYEBU = haiebu. Siebu, sebu = sitaki. Hebu! now used in Rabai, *Please to* (do something), from K'uebu, K'webu, hwebu, therefore = *Will you not . . . ? Please to. . .*

² K'ONZI, a *single handful*, opposed to kofi, a *double handful*. See sub voc. OYA in Krapf's Dictionary (where mgnanda should be gnanda). For another word, see § 160 (p'umba).

³ K'WEZA = ni kuweza (ni k- = n k = k): cp. § 189.

—Kuwambia wafanye wat'u wengine usipofanya mwenyewe, mara ni kufanya vizuri, mara wakafanya vibaya. Telling others to do anything, except you do it yourself, it is an even chance whether they do it well or ill.

167. Kuambiana kuko: kusikizana hākuna.

There is (plenty of) telling, (still) there is no listening.

—Cp. the Giriyama proverb in § 601.

168. Kucha Mngu si kilemba cheupe.

Better is godliness than the white turban. (Or, The fear of God is not a white turban.)

—The white turban is a mark of a devotee, and is affected by all the sect of the *Ibādhiya*, to which belong the royal family of Zanzibar, and most of the governors of the coast towns. The cowl does not make the monk.

169. Kufa kik'ondoo ndiko kufa kiungwana.

To die like a sheep, that is to die in the noble style.

—A free-born man, by which is meant one of gentle blood, meets death quietly when it is inevitable, without demeaning himself by groans and cries—hapigi k'elele kama mbuzi, he does not cry out like a goat. See § 37.

170. Kufa kufana.

Dying is a benefit.

—When it is a rich man, or one generally hated.

171. Kufaa hakudhuru.

Being of use does no harm.

172. K'uku akiata wana yuna mai matumboni (or, —akipiga, etc.).

When a fowl leaves her brood (children) she has eggs inside her. (Or, When . . . beats . . .).

—When one who was your friend loses his pleasure in your company, it is that he has found some other attraction.

173. K'uku haekwi shahidi, wala hajui sharia.

A fowl is not set (as) witness, nor does it know the law.

—Against being prejudiced by the opinions and talk of common people, who know nothing authoritatively; see § 547.

173a. K'uku na mavi m'lowe; ukimuwasa aleni? ¹

Endure seeing (lit. behold) a fowl with the dung; if you make it abstain, what (else) shall she eat?

—Mt'u m'baya hataajabiwi akifanya jambo baya; ndiyo kiasi chakwe. A bad man does not excite our wonder when he does a bad thing; it is but fitting.

174. K'uku wa mkata k'ata, na angata haangui, na akiangua halevyi, na akilevyi hutwawa ni mwewe.²

The poor man's hen never lays, and even if she lays, she never hatches, and if she hatches, she never rears, and when she rears (the chicks) are taken by the kites.

—Upon the disadvantages of the poor (cp. § 271), who can never accomplish any (great) results. To show the weak point in this proverb, the rejoinder is made—

K'uku wa mkata huta. Wataka ate la bata—
k'uku huyu si muongo?

The poor man's fowl *does* lay (ordinary eggs). Do you want it (, then,) to lay a duck's egg? Is not this (sort of) fowl a liar?

—The fowl is not any the worse for having a poor man for her master. It is not that the quality is inferior; the profit from the poor man's few possessions is not larger nor smaller than that accruing from the rich man's, *in proportion*.

¹ M'LOWE, see on § 100.

² KU-TA, to *put forth* (see § 127), then *to lay*; now ku-taga is commonly used.

175. Kulala na kucha ni mwaka—hupita mambo mangapi!

Sleeping (time) and dawning (*i.e.* the sleep of one night) is a year—how many (mighty) matters pass by (in that time)!

—Cp. Prov. xxvii. 1. “Boast not thyself of the morrow,” with the additional notion of the necessity of acting to-day. When an opportunity is irrevocably lost, it little matters *how long* since it was lost—a single night, or a whole year.

176. Kulokeza si kufuma, ndiyo yaliyo, mwandani. Aiming is not hitting; such is the case, my comrade.

—There is many a slip, etc.

177. Kulima na koya: mwenyi mwana hana goya.

Hoing and resting: (she) that has a child has no elegant gait.

—Cultivation has its intervals of rest: not so the rearing of children. A mother's cares do not suffer her to be gadding.

178. Kulima ni raki, ndia ni rafiki.¹

Cultivating means slaves, counsel means friends.

—There are some things money cannot procure.

For the literal translation, see the note.

179. Kulla mlango na ufunguo wakwe.

Every door has (*lit.* and or with) its key.

180. Kulla muata samboye hwenda ali mwanamaji.²

¹ The whole verse is: Kulima ni raki, ndia ni rafiki. || Kulima kwa mt'u pweke ni kujihiliki: || majibiwi na manyasi hayakusanyiki. *Cultivating is slaves, way is a friend.* || *Cultivating to a man who is alone means* (*lit. is*) *ruining himself:* || *the burn-bakes and weeds are not to be got together.* NDIA, a course of action, *right course*; hence *counsel, advice*; and *justice*. Maneno yenyi ndia, *upright words, good advice*: (mambo) yasiyo ndia, *injustice* (= hayakulekea).

² A-LI = he being; *i.e.* in the condition of. SAMBO; another form of this word is *sambwe*: sambo is still in use, and is the common word for “slip” in Malagasy. For a probable derivation, see Burton's “Zanzibar,” vol. i., p. 72.

Every one leaving his (own) vessel goes as a common sailor.

—Let not the cobbler go beyond his last.

181. Kumbifu lambile witi, || Kimbelembele waume !
Kiumbe mwanzo hajuti : || majuto huja kinyume.

Mvunda-t'i ni mwana-t'i : || mgeni mzo mpime.

Yu utukuni Mgwame, || huza k'apu kwa miyaa.¹

The withered cocoanut frond said to the green,
"On, on, ye braves (lit. males)!"

Mortal man feels not remorse at the beginning,
remorse is wont to come in the end.

Land's destroyer is land's son : weigh the stranger
at a hundredweight.

Mgwame is at the market, he sells matting bags
for the slips of palm-leaf.

—This stanza of the great poet **Muyaka bin Mwinyi-Haji**, or **bin Haji**, has embalmed four proverbs. The contrast between the fresh young fronds waving amid the cocoanut's crown (kileli, kilele, kilelet'a) and their drooping lifeless predecessors, shrouding the trunk in brown, and soon to drop off and rot, or be removed and made into

¹ KUMBI-FU (pl. makumbi mafu), *the dried-up dependent frond of the cocoanut tree, of which the slips (makuti) are stripped off the mid-rib to make roofing.* This is kumbi la mnazi, *ctr. kumbi la nazi*, the outer fibrous case of the cocoanut, from which cocoa-fibre is manufactured. WITI, 4th class, corresponding to the modern form, biti. UTUKU-NI. Mwanzo wakwe ni Kingozi mtuku, = mt'u m'ovu. Utukuni = sokoni : maana pahali pa faida na hasara, pahali pa rabsha, ghasia ; kulla rangi ipo papo. *At the utuku, means at the market : that is to say, a place of profit and loss, a place of bustling (?), crowding.* The word is said to be connected with the Ngozi mtuku, *an evil, low person*, from ku-tuka, *to be mean* ; and of the same root as t'ua, *blemish, t'ule* (adj.), *low* ; but to be distinguished etymologically from ku-tua, *to put down*, ku-tukana, *to revile*, matushi, *bad language*, and other similar words with cerebral t.

roofing, is in the first couplet made use of as a *memento mori*. For Kiumbe, etc., see § 232a; and for the sentiments in the third and fourth couplets, see § 84.

182. Kumkaanga mt'u na mafuta yakwe.¹

To fry a man in his (own) fat.

—As when one has given a friend a present of an article, and some time after happens to need that very thing; which his friend seeing, gives it him, saying, *Takukaanga na mafuta yako*, I will, etc. Cp. § 191.

183. Kuna chuma cha Suwesi, hushindana na sukuo!²

There is iron of Suez—and it is striving with the grindstone! (or, Is there iron . . . that shall strive . . .?)

—Of useless resistance against a stronger force.

184. Kuna kucha, kulichele, afatahi Arazaki.³

It has dawned, it has already dawned; the Provider opens.

—The night (of trouble and want) is over.

Cp. the lines:—

Mwanzamkwa wangu

Humtesa mja wakwe kisa kam'futahia.

My Creator and Preserver

Tries His slave and then opens for him.

¹ NA is never really an instrumental preposition in this and all the other northern Swahili, but only *kwa*. Here it means *with*, as if *together with*. (In Giryama, *na* is *always* instrumental, *kwa* never, or very rarely.)

² SUKUU, the big round *grindstone* (probably connected with *sugua*, to rub, etc.), ctr. *kinoo*, a *whetstone*. CHUMA CHA S., *soft iron*. Krapf says it is probably Swedish iron brought *via* Alexandria and Suez (before the opening of the Canal).

³ FATAHI (cp. its applied form *futahia* in the quotation), *to open* (the day, the way). ARAZAKI, a Swahili form of the Arabic word *Ar-Razzâk*, the *Provider*, one of the so-called "ninety-nine names of God." In Swahili it is MWANZAMKWA, which *may* be derived from *ku-anza* and *ku-kua*, *to begin* and *to increase* (neut.), in the sense of *Maker* and *Upbringer*?

185. Kuna kufa na kupona,—na kuliwa ni kingugwa.¹

There is dying and escaping,—yes, and getting eaten by a ravenous beast.

—There may be worse things than meeting one's death in a battle.

186. Kuna matatu mfano, asubuhi na jioni.

There are three things (ever) alike, morning and evening.

—Marriage entails responsibilities. Matatu may be the meko, the *three stones* which form the native kitchen range. The tending and the supplying of food to be cooked on these is a part of the bargain on either side. This is expanded in the verses:—

Kuoā kuna gharama || lakini napenda mno :
Nalim'shauri mama || asikunijibu neno :
Baba akanitezama || kanambia kwa mkono,
“Kuna matatu mfano || asubuhi na jioni.”

To wed is expensive || but I (would) like it much :
I consulted my mother || and she gave me no answer :
My father looked at me || and told me with his hand (*i.e.*
by holding up three fingers)
“There are three things alike, || morning and evening.”

The next stanza explains the “matatu” as being :

Kiti na kawa na kanu || asubuhi na jioni.²

The chair and the dish-cover and the platter morning and evening.

187. Kununua ng'ombe wayo.

To buy an ox by the footmark.

—A “pig in a poke.” Maana, ni kununua k'itu

¹ KINGUGWA, probably same as simba-marara, shundwa, the large striped hyæna, a man-eater. See Krapf's Dictionary under marara, kisimba, shundoa (so spelt there).

² ASIKUNIJIBU, a tense not hitherto come into recognition, but common enough in poetry. It is usually of past time, and signifies (he did it) *without* (being, doing, etc., something else). KANU, in prose *chano*, a platter or wooden tray used for food.

kisichokuwapo, kwa alama basi, To buy a thing that is not there merely by a sign (or pattern). The Nyika proverb is, K'avana mut'u agulaye ng'ombe lwayo.

188. Kuolesha huko utakwishilia.

You will end at that swimming of (toy-boats).

—That is, you will never get beyond child's play. The speech of a man that "despises the day of small things." "Kuolesha vidau" is a favourite amusement with children of all classes. These words are memorable as having been first addressed to the youthful Saiyid Sa'id of Maskat when engaged in this amusement by his uncle (his father's sister's husband). The latter was aiming secretly to get the succession to the throne of Maskat and Zanzibar for himself. The meaning of his remark was not lost upon the youthful prince, who took the first opportunity to avenge himself by his own hands upon his powerful relative, and to free himself from his machinations. That Arab was one day lolling in a seat in the garden, his head reclined upon the back of the chair, when the boy came up, and began handling the richly ornamented dagger belonging to his uncle (such as may be worn by every free man of rank that is not a minor), and then suddenly plunged it into the neck of the unsuspecting relative. This is the version of the event as heard from the East Coast Arabs. For another version, see Burton, "Zanzibar," vol. i., p. 290.

189. Kuonana k'olewa.¹

¹ K'OLEWA. For the aspirated k' (= ni-ku-), see § 167. K'OLEWA, = ni kuolewa (n kuo, k'uo, k'o.) The primary meaning of this root is *to straighten, direct*. Also it means *to write*, and from one or other of these senses, *to ordain*. Then kuo comes to mean *to behold, i.e. direct the eyes*. These must be distinguished in the old Swahili from ku-oa, *to wed*, and ku-oa or owa, *to lathe*, from which is derived ku-olea, *to float on*

Meeting together is ordained (by God).

—When one meets a friend, and the occasion has turned to the profit or pleasure of the parties, on leave-taking one reminds the other that it was not by *chance* they met.

190. Kupa mwendo si kutupa : ni akiba ya mbeleni.¹

To give to thy friend is not to cast away, it is store for the future.

—See § 182.

191. Kupata kuna Mngu.

Getting depends on (lit. has) God.

192. Kupata si kwa werevu, na kukosa si ujinga.

Getting is not of cunning, and lacking is not unskilfulness.

—This is explained by the preceding.

193. Kupotea ndia, ndiko kujua ndia.

To lose the way, that is to know the way.

—Experience is gained through mistakes.

194. Kuregarega si kufa, kufa ni mashinda k'ondo.

To be in a battered condition is not to die, death is what decides the conflict.

—An enemy should be killed, and fighting should be *à outrance*, no quarter should be given. Then you will know that you have conquered, and will get no more trouble in that direction (umeshinda, vita vyakwe hupatikani tena). "Stone dead hath no fellow."

the surface. Ku-*oa* (*to behold*) is, in *Giryama*, ku-*lola* (*close o*), to be distinguished from ku-*lôla*, to wed (*open o*). The original sense of the first of the above roots is found in the old invocation : Lowe Mauliwa loke, k'ombo nyoa penyi tao. *Straighten it, my Lord, that it may be straight; stretch straight the crooked where it is bent.* [Lowe = lioe; linyoshe (neno). The causative is oweza.]

K'OLEWA : for the form, see § 166 (k'weza).

¹ MWENDO, for Mwendio, through the word Mwendu or mwandi; mwendio mwendo : nz becoming nd in the Lamu, etc., dialects of Swahili. Mwendo is quite common property in Swahili poetry.

194a. Kusema kweli si t'ua.

Telling the truth is no disgrace.

195. Kusikia si kuona.¹

Hearing is not seeing.

196. Kusimama ikali kwenda.²

Standing is still going.

—You might as well be going on as standing to talk when you should be sitting. This phrase is often used by one who has invited you to “step in” by saying, “Karibu!” (amekukaribisha), and instead of joining him on his divan (baraza) you stand outside in the sun, it may be, and continue to converse with him, when you should have acceded to the invitation and seated yourself by him—which, moreover, would have been more polite.

197. Kutenda kazi twatenda, lakini bamba ni gumu.³

(As for) doing the work, we do (it), but the object (lit. counsel,) is disagreeable (lit. hard).

198. Kutinda k'anzu mwana hajavyawa.

To cut out the tunic ere the child be born.

—Same sense as § 105, q.v.

199. Kutinda mbuzi kwa ajili ya kinofu.

To slaughter a goat for the sake of a chop.

200. Kutua-tua, kutua si kwema. Mtomwa-mwiwa hawi mtembezi.⁴

¹ A couplet runs, Na tuone ndipo twambe, kusikia si kuona. (*First*) let us see then let us speak, hearing is not seeing. Contrast the use of *si* in this and the preceding, with that in § 134 and § 123.

² The tense *NIKALI-* has its counterpart in most of the neighbouring tongues, but, as far as I know, has not been recognized in the ordinary books. In the Giriyama and Nyika dialects, it is *nichere*, which may be used by itself to express “existence;” and may have the relative particle added to it in this sense.

³ *BAMBA*, see § 43.

⁴ *KUTUA-TUA* = *ku-peketa-peke/a*, connected with *peke-peke* = *fitina-fitina*. *MWIWA*, *Ngozi* for *mwiba*.

Grating, grating; grating is not good. He that has a thorn pricking him will not be a walker.

—See § 80. The grating alluded to is the *fitina-fitina*, intriguing and treachery, going on against a public man, and its distracting effects upon him; cp. § 80.

201. Kuvua maji ya kimo kwataka wakurufunzi.¹

Fishing in deep water requires master-fishers (lit. head-workmen).

202. Kuvua numbi si kazi; kuu ni magawioni.

To draw out the line is comparatively easy (lit. is no work), the great (matter) is in the division (of the fish).

203. Kuvuja na kutuza hakulingani na wazi.

Leaking and trickling are not to be compared to wide-open.

—Better a leaky roof than none. Do not despise such shelter as you have from the attacks of slanderers, or the inroads of misfortune.

204. Kuzima k'weleo haiwi kwisha uhunzi.

To cool the tongs is not to finish the smith-work.

—Be not precipitate in forming a judgment, and especially about human fortune. Cp. 2 Kings xx. 11.

205. Kuzimu kuna mambo.²

¹ KUVUA here means *to fish*, but kuvua maji usually means, *to bale out* (there is also ku-vua nguo, *to take off clothes*, and ku-vua mato, *to lift up the eyes*). MAJI YA KIMO: here would be majini, but for the ya kimo which follows: majini mwa kimo would make kimo the name of a person (as in nyumbani mwa fulani, *in So-and-so's house*).

² KUZIMU, jongomeo, ahera, all mean Hades: but the other world is not thought to be *below*; people do *not* say, "Ku-shuka katika ahera" (or rather, "Kushuka kwenda ahera"), but merely, "Kwenda ahera," *to go to the other world*. Ahera is now in existence; it includes Hades and all the invisible world, present and future. MAMBO; cp. verses quoted, § 151, for this common use of the word.

In the other world there are affairs (*i.e.* terrible things).

206. Kwa Mngu hakuna dhaifu.

With God there is none abject.

—Cp. § 291 and Ps. li. 17.

207. Kwa Mngu k'aya kule, wala haku yambo zito.¹
With God (matters) are not distant, nor is there any difficult thing.

—Cp. Luke i. 37. A very ancient saying.

208. Kwamba uzuri waliwa kapike ule mwenyewe.

If beauty be eaten (*i.e.* be food), just cook and try and eat it (lit. eat it yourself).

—On beauty *versus* utility.

209. Kweli iliyo utungu si uwongo ulo tamu.²

Bitter truth is better than sweet falsehood.

210. Kweli ingawa utungu nambia usinifite.³

The truth, even though it be bitter, tell it mo and hide it not.

211. Kwendako mema, hurudi mema.

Whither good (things) go, thence good (things) return.

—Love begets love.

212. Kwenda na ulele-ngoma.⁴

To go with the Dead March (lit. "You-are-laid-low" -drum).

—Poetical for *to die*. Cp. the dying song of the minstrel (malenga) Mnga:—

¹ HAKU. *There is not (as a condition)*. In modern every-day language one would say hakuna Cp. § 245.

² For construction, see § 123, etc. For utungu, tamu, see on the following proverb.

³ UTUNGU in this and the preceding proverb is really adverbial of the *state* in which it is: so tamu, which may be compared with tupu in § 95. See note, § 48.

⁴ ULELE-NGOMA, Ulele! used in lamenting a dead person. Cp. Ilele, Siu ilele! (*The land of Siu is laid low, is laid low!* *i.e.* when the descendant of the (ancient) Bwana Mataka (King Mataka) of Siu was at last overcome by the policy of Saiyid Sa'id (see Burton's "Zanzibar," vol. i., p. 298).

Ndimi M'nga nimbae kigoma
 Alo mbali akamba nafyoma
 Kwa sauti yangu kuwa njema.
 Nimeshikwa ni ndwele ya homa :
 Leo nenda na ulele-ngoma.

It is I, Mnga, who sing (to the accompaniment of) the small drum

And he that is far thinks I am intoning the Koran

On account of my voice being so good.

I have been seized by the disease of fever :

To-day I go with the Laid-low-drum.

213. Kwenyi miti hakuna wajenzi.

Where the trees are, there are no builders.

—Things go by contraries.

214. Kwetu dia hayali, si k'ondo.¹

In our house revenge sleeps not, (that) is not a (matter of) quarrel (*i.e.* that is admitted).

—There is a comparatively modern variation (Kwetu dia hailele, asiojua n nani?) of much the same import.

215. La watoro shaka n lili kwa lili.²

The wood of the runaways is this same straight away (lit. this same by this same).

—The runaway slave escapes by the woods that are *close by*. See to this covert, and leave those far-away affairs alone. Take care of home affairs, and foreign ones will take care of themselves. From the runaway's point of view, it would mean the wood nearest *him*,—"Any port in a storm."

¹ SI K'ONDO: now one would say, "Hapana shaka." KW-ALA, Ngozi for ku-lala by the dropping out of l, common in that old dialect (cp. mbee for mbele, peeka for peleka, etc.). DIA is equivalent to k'ore in Nyika, and signifies *blood-money*: then *payment exacted, revenge*.

² LILI KWA LILI. Another way of taking this would be *always the same*, or, *the same again and again*. "Don't let us write the same things over again." Tusiandike *yaya kwa yaya*. The translation given is according to the native explanation.

216. Lambuwaza kama shazi jito la nduu.¹

It cuts my flesh like an oyster-shell, does the eye of a relation (lit. brother).

—Family rancour is proverbial.

217. Lao huwinda pazima illi kupatia p'engo.²

Their (business) is to hunt over a place that is whole, in order to put a notch there.

—Of determined fault-finders.

218. Leo kabula ya kesho.

To-day before to-morrow.

—St. Matt. vi. 34.

218a. Leo n leo!

To-day is to-day!

—A word of encouragement to those who are engaged in anything arduous. "You don't get this sort of thing every day, so do it well while you are about it."

219. Liandikwalo halifutiki.

That which is written cannot be blotted out.

220. Lijaliwelo kuwa halina uzuio.³

That which has been ordained to be has no hindrance.

—For this and the preceding, cp. § 226.

221. Likitoka lote.⁴

When (the sun) comes out, bask in it.

—Make hay while the sun shines.

222. Likiwika lisiwike kutakucha, twende zetu!⁵

¹ LAMBUWAZA, for lanivuwaza (cp. § 122). (This verb is used of superficial wounds only.) NDUU for ndugu, as in § 429, (Amu).

² HUWINDA, to *hunt*, here used like kuangalia, kutafuta katika —. LAO HU- = Ndilo jambo lao, ku-. (Lao ni ku-, n ku, k'u, hu-.)

³ LIJALIWELO, ancient and poetic preterite relative, it would be in ordinary language lililojaliwa.

⁴ LIKITOKA, understand jua . . . mawinguni,—*the sun from behind the clouds*. LOTE, be careful to distinguish from lot'e, all of it. (Lote = li-ote.)

⁵ LIKIWIKA, understand jogoi or jimbi. Notice the construction, a very common one.

Whether (the cock) crow or no, it will dawn, let us away!

—In certain things, instinct and experience warrant us to take action unhesitatingly, without further evidence whether it be forthcoming or no.

223. Lila na Fila, haitangamani.¹

(With) "John Doe and Richard Roe," (the statement) is not mixed up.

—Lila na Fila are the terms used in putting a case in legal disquisitions, like A, B, C, etc., in ordinary English.

224. Lisilo mkoma hujikoma lilo.²

That which has no one to end it (lit. ender), ends itself of its own accord (lit. ends itself (of) itself).

—The meaning is that if you do not guide matters, matters will guide themselves, and that in a way you may not quite like.

225. Liwalo lo lot'e, na liwe.

Whatever it is that is, be it (so).

—Cp. the carving on the wall in the Beauchamp Tower (Tower of London), "As yt is, tak yt."

226. Loziwelo kuwa huwa.³

That which has been directed to be, is.

—Cp. §§ 219, 220.

¹ HAITANGAMANI, understand habari.

² LISILO, understand neno, jambo. LILO, cp. "Matango yao dhaifu waliyoniletea yayo wenyewe yamejua kwamba mt'u wao si mimi: ya katika kumtafuta mt'u wao. *Their wretched slanders which they have sent on to me are of themselves aware that their man is not me: they are about seeking for their man.* [WAO, because the "matango" are personified, otherwise it would be "wakwe," not "wao," as the same possessive pronoun (3rd sing.) is used for singulars and plurals alike of *Inanimates*. This rule is very important. MWENYEWE, pl. WENYEWE, may be used of *Inanimates*, because implying personification].

³ LOZIWELO, old preterite of the applied form of ku-*oa* (ku-*oea*). See on § 190.

227. Maiti wa jumaane hung'olewa mlango.¹

Tuesday's dead-man has the door plucked out for him.

—Tuesday is thought to be a very unlucky day to die on. The *adhabu ya kaburi* (see § 2) is then much greater, according to Swahili notions. The door is lifted off its hinges out of pity, that there may be no jolting in getting the body out of the house, which it would feel, as it remains sentient till it has passed the ordeal of the two angels in the tomb. As if to say, Let there be nothing done which might aggravate the poor man's hard lot.

228. Maji hayakawi illa mtoni.

Water does not delay except in the river (-bed).

—Women grumble at the slowness of the supply of water in the river-bed (where the wells are dug), but it is there alone that water is to be had. The moral is, Don't quarrel with your bread-and-butter. Cp. the turn of § 82.

229. Maji; k'umbwe na kinweo: matupu yasonga moyo.²

¹ JUMAA-NE, not jumaa-nne, because (1) the natives do not pronounce it with *two* n's; (2) following the analogy of the other days of the week (Jumaa-mosi, -pili, -tatu (not t'atu), -tano (not t'ano)). The Ordinal form is -ne (mt'u wane, *the fourth person*, k'itu chane, etc.); but the Cardinal used in counting is nue, the n rendering the unaccented -nè pronounceable. (In Giriyama the -ne has in- prefixed for the same reason, while the Ordinal form is like that of the Swahili.)

² K'UMBWE, passive verbal from ku-kumba, in Zanzibar *ku-mega*, to take a portion of the mess in one's fingers and prepare it at the same time for putting into the mouth by working it about with the fingers of the same hand. The four fingers of the right hand (which alone is used in feeding) are bent into a hollow, in which the portion lies, and along which it is propelled by the back of the thumb, which, at the same time, supports it in the hollow. The left hand is considered unclean. Cp. the line—

Mla kwa miwili sitakula nae.

An eater with two hands, I will not eat with him.

KINWEO, kinwiwa, both in use.

(As for) water; (give me) the morsel of food and (then) the beverage: all by itself it gives a man the colic (lit. compresses the heart).

230. Maji mafu na mvuvi kafu.¹

The water is dead (*i.e.* there are neap-tides), and the fisherman is as good as dead.

—During the neap-tides fish are very scarce.

231. Maji yaliyomwaika hayazoeleki.

—Water that has been spilt is not to be scooped up (like grain).

—See § 404. “Water spilt on the ground cannot be gathered up again.” 2 Sam. xiv. 14.

232. Maji yasimwaike wala mtungi usivundike.

Without (either) the water becoming spilt or the pitcher getting broken.

—In perfect safety. Cp. § 419.

232a. Majuto ni mjukuu, mwishowe huja kinyume.

Remorse is a grandchild, at the end of it (*i.e.* a matter) it will come (even if it be) late.

—See § 181, l. 2.

233. Makanwa arubaini, mafumo arubaini.

Forty mouths, forty spears.

—*I.e.* Words are darts. Cp. the couplets—

Ndimi zao makhaluki hutoma kama mikuki.

Ndimi za wana-Adam hutonga kama kalam.

The tongues of mortal-creatures pierce like spears.

The tongues of human beings, they do sharpen them like pens.

234. Mali ya bahili huliwa ni dudu (or, ndiyo m. —, kula dudu).²

¹ MAJI MAFU, opposed to *maji male*, etc. See on § 360.

KAUFU, a word put to rhyme with mafu, may mean, legitimately, a little dead thing (cp. *kashoka*, *kadega*, *little axe*, *little bird*, and other nouns with the old KA prefix, including *kati-ka*, “in the middle (kati) of,” still surviving). But here it probably is intended to suggest *akafa*, and *he died*. For a similar arbitrary change of a final syllable, cp. § 286.

² On BARAKA, see § 86.

The wealth of a miser is consumed by insects
(or, insects eat it).

—Cp. "Where moth and rust doth corrupt,"

St. Matt. vi. 19.

235. Mali ya bahili mwenyewe ni jini.

(Of) a miser's wealth the owner is a demon.

—It is a native idea embodied in one of their "nursery-*tales*," that the reason a miser does not use his wealth is that it, or its essence, is being enjoyed by jinns or demons in the unseen world.

236. Mambo maarifa, si nguvu.

(The way to manage) matters (is by) science, not (by) force.

—Cp. the following:—

237. Mambo taratibu humshinda mwenyi nguvu.

Well-ordered counsels (lit. matters gentle) conquer the strong (or, the man given to violent measures).

238. Mambo taratibu, si nguvu.

Matters (are managed by) gentle, orderly measures (lit. orderliness), not force.

—Also cp. the couplet, Uwapo mtaratibu wamshinda mwenyi nguvu. When thou art a man of well-ordered measures, thou dost overcome the forceful man.

239. Mambo, mtenzi Rabana.

Or, Mambo, mtenzi ni Mngu.¹

¹ RABANA, made Swahili from Rabbana, Arabic. As, in Swahili, the genius of the language is against closed syllables, it being an acknowledged feature that, except when M and N (and perhaps L) occur as syllables in themselves, *all syllables are open*; it follows that directly a word is assimilated from a foreign language, it loses its closed syllables, if any, either by the dropping out of a letter, as here, or by the insertion of a vowel, unless the syllable is closed by M or N (or L), when the M or N at the end of the syllable (or the L) becomes a syllable of itself. Cp. the word *jinsi* (*kind*) in the following half-stanza:—

(Success in) matters, the worker (of it is) our Lord; or, it is God.

—Cp. the following proverb:—

240. Mambo pia kwa Manani.

All things are in the disposal of (lit. with) the Beneficent (*i.e.* God).

241. Mambo ya ngoma nda ngoma: hwishia papo ngomani.

The circumstances of the dance (lit. drum) belong to (*nda* = *ni ya*, are of) the dance: and go no further than the dance (lit. finish just there at—).

—Not to tell tales out of school.

242. Mambo yafaayo wat'u ni yangiayo chunguni.

Umbile kwa yako shani
Muumba-nyama khalisi
Mwewe muyumba angani,
Kozi ninga na tausi
Na samaki baharini
Walo jinsi jinsi, . . .

*Thou didst create for Thy glory,
Creator of all flesh,
The kite that soars in the air,
The crested-falcon, green-dove, and peacock,
And the fish in the sea
That exist by their kinds, . . .*

—where it forms three syllables, not two. And although the language would admit of two M's or two N's together, yet when a word is introduced with such, it is not usual for them to be retained in pronunciation. Cp. Manani in the following proverb, adapted from Mannân.

As there are a few exceptions to most rules, apparent or real, so there occur a few words which do not follow this. Chepchep!—an interjection used to exhort one another by labourers and porters—*Look alive!* and Bas! or Bas, bas!—*That's enough!* In the words usually spelt hatta, bassi (hata, basi), the sound is not due to a *closed* syllable, but to a *close* vowel. Let any one in doubt, test them by getting a *native (pur et simple)* to sing them. In such words as Rábusha or Rabsha, náfusi or nafsi, the u is very short, but still generally audible.

The matters that are of use to people are—those that go into the pot.

—Fair words and promises *versus* tangible gifts.

243. Maneno mangi ukongo.¹

Many words are a bane (or, a disease).

—Cp. Prov. x. 19. "In the multitude of words there lacketh not sin."

244. Mapaka mangi hayagwii p'anya.²

Many big cats do not catch a rat.

—"Many cooks," etc., Arab. "Many captains sink the ship."

245. Mapenzi hayana mato, wala haya maarifa.³

Love (or liking) has neither eyes nor understanding.

—For a similar form, see § 568. "Love is blind."

246. Mashikio hayapiti kitwa.

The ears do not pass (before) the head.

—One should sift what meets one's ears by one's understanding, and not come to conclusions upon hearsay evidence. Cp. § 479.

247. Masikini kama Wanamaji wa Bwana Muyaka.

Poor as the "Mariners of Bwana Muyaka."

—Bwana Muyaka bin Mwinyi-Haji wrote a poem, in which he lampooned all the notorious paupers of his acquaintance, and formed them into a ship's company, of which he constituted himself the skipper. He took them away on a voyage in search of wealth, and brought them back again to

¹ UKONGO, as still in Nyika, meant a "disease."

² MAPAKA (see § 154). The usual word, singular and plural, is p'aka. The plural ma- may be used here merely to enhance the idea of number (not to indicate excessive size): p'aka wangi not being so forcible.

³ HAYA for hayana; that word having preceded, there is no danger of mistaking it for the demonstrative pronoun. The negative verb of "being" may often imply "having," if the latter has preceded (cp. § 206). MAPENZI is properly *will*: P'endo (pl.), *love*.

Mombasa. This poem, called the "Jahazi," is said to have been some seventy stanzas long; but, as its interest was ephemeral, though very popular in its day, it is not often heard now. A reputed centenarian who had a brother mentioned in it still lives in Mombasa (1889).

248. Masikini mt'u kwao ugeni si k'itu chema.

(For) the man who is poor in his own country to be in a foreign land, is not a good thing.

249. Mata hayakuwa mata, siuze magamba-ire.¹

The bows were not bows, much less the lianas.

—If the properly educated fail, how about the rabble?

250. Matikiti na matango ndiyo maponyea ndaa.

Melons and gourds, these are the (shifts) that help people through famine.

—§§ 490 and 545 follow this, together making a "Wimbo," or lyric.² The sense is that of the proverbs quoted. "Don't despise the bridge," etc.

250a. Mavi usiyoyala wayawingiyani k'uku?

From the dirt you do not eat, why do you drive the fowls?

—K'itu kisichokufaa wewe wam'zuwiliyani mt'u kimfaae, A thing that is of no use to you, why do you prevent from using it the man to whom it is of use? "The dog in the manger."

251. Mbiyo za sakafuni hwishia ukungoni.

Running upon a flat roof will end at the brink.

—On the foolishness of presumption. "After pride comes a fall."

252. Mbiu ya mgambo ikilia ina jambo.

The buffalo-horn for the palaver, when it sounds

¹ MAGAMBAIRE, probably the long creepers that hang like swings from the forest trees (but I have no certain information about this word; it may mean "slings").

² WIMBO, never "Uimbo."

it means (lit. has) something important (lit. a matter).

—The old cry of the heralds in the days of the Swahili kingdoms, preserved in the popular tales, the equivalent of the Norman-English O yes! O yes! (Oyez).¹

253. Mche mnyamavu: yuna ngoma za miomo.²

Fear a silent man: he has drums of the lips (whole concerts of sound in his mouth).

—Cp. § 151.

254. Mchea mwana kulia hulia yeye.

He that fears lest his child cry, will cry himself.

—Spare the rod and spoil the child.

255. Mchelea-bahari si msafiri, na mtaka-shari simwepi.

He that fears to go to sea is not (*i.e.* never becomes) a traveller; and he that means evil, I avoid him not.

256. Mchoo ni ukoo.

The Mchoo is filth.

—On the Mchoo and Kipupwe, see § 128. What with the pressure of cultivation during these

¹ The whole proclamation is preserved:—

Ngo! Ngo! Ngo! Ngo!
 Mbiyu ya mgambo,
 Ikilia ina jambo!
 Msi-mwana nãereke jiwe!
 Kesho kuna mak'utano kwa Surutani.
 Wake kwa waume!

[Four beats on the buffalo-horn.]

The buffalo-horn for the palaver,

When it beats it means business!

She that hath no child, let her carry a stone on her back (instead).

To-morrow there is an assembly at the Sultan's,

Women as well as men.

Hence kupiga m. means "to proclaim."

² MIOMO, from muomo; modern Swah. midomo.

limited rains, and the cold and consequent avoiding of water, people, in the country districts at least, get into a very dirty state (*wat'u hawaogi mno kwa ajili ya baridi*).

257. *Mfinanzi hulia gae*.¹

The potter eats off a potsherd.

—"The cobbler's wife goes barefoot."

258. *Mfumbata-moshi*.

A grasper at smoke.

—Cp. the half-verse: *Hawa wafumbata-moshi, —watazameni mikono! || Kulla jambo la ubishi hulifanya kuwa neno*. These graspers at smoke —(just) look at their hands! || Every matter of jest they take in earnest (lit. make it to be something). Said of *gobemouches* who make a great deal out of a little, or conjure up imaginary fears.

259. *Mgaagaa na up'wa hali wali mtupu*.

He that haunts the shore (lit. the wriggler along the shore), eats not rice without sauce (lit. mere rice). Or, *Mteza-teza na up'wa*—, He that trifles with—: and, in another dialect, *Mgaga na mp'wa k'ali*, etc.

260. *Mgema akisifiwa tembo hulia maji*.

When the palm-wine tapper has his toddy praised (in his hearing), he puts water to it.

260a. *Mgonjwa mwenziwe ni kit'anda*.

A sick man—his (only) companion is his couch.

261. *Mgeni naje mwenyeji apone*.

Let the stranger come that the native may get relief.

—The collateral advantages of hospitality. On the advent of a guest, all the people in the house share in the advantage of the unusual provisions, etc., with which he is welcomed: for instance, they eat *meat*, which on ordinary days they would not taste. The natives of East Africa are subject,

¹ On GAE, see § 119, note.

in some parts, to periodic attacks of "meat, hunger" (gwiu or kwiu (*Krapf*), la; in Nyikawwiru, ra), owing to the almost exclusively vegetarian diet on which they subsist.

262. Mikunde yangu inaharibika.

My bean-plants have been spoilt.

—My plans have fallen through. Cp. § 435.

263. Mja akiteswa || hafanyi matungu;

Hupiga shahada || kashukuru Mngu.

Mema na maovu || ndio ulimwengu.¹

When a mortal is visited by trials (tormented) || he does not find it (lit. make it, to be) agony:

He lifts his witness-finger || and thanks God.

Good and bad, || *that* is the world.

—Cp. (and contrast) Lam. iii. 26.

264. Mja hatwai daraka ya kondoa na kuweka.

A mortal (lit. a slave, *i.e.* of God) takes not (on him) the responsibility of removing and establishing.

265. Mja mtesewa mno, afaue i karibu.

The slave (of God), being too greatly afflicted, his restoration is near.

—"The darkness deepens towards the dawn."

Cp. the quotation in § 184.

266. Mjua-kutenda vyema na viwi vyamwelea.

The man that knows (how) to do kindnesses to others, also understands (doing) injuries.

267. Mjunibe hauawi.

A messenger is not (*i.e.* must not be) slain.

¹ AKITESWA: akipawa ugonjwa au mali yakwe yakipotea, *if he be given a disease, or his wealth be lost.*

MATUNGU, perhaps in agreement with mateso, (*to be*) bitter trials, supplied from akiteswa; or as a substantive, *bitterness, agony.* SHAHADA, the forefinger of the right hand, raised in the "Shahâda," *Witness*, the recitation of the Mohammedan creed, Lâ ilaha ila 'llâh, "*There is no God but the-One-God:*" the ceremony giving its name to the finger. KU-FIGA S., *to lift the finger in the preceding ceremony* (lit. to strike the witness).

268. Mkamia-maji hayanwi.¹

He that fixes his mind overmuch on water, drinks it not.

—Abstraction of the mind from present trials is a very necessary thing in the long waterless marches. This proverb is applied to those who, treasuring overmuch thoughts of revenge, etc., never wreak it out, their very strenuousness defeating its object—by injuring their health, publishing their designs before the time, etc. “Surtout, pas de zèle.” § 475.

269. Mkata haisi || kula na mkwasi.

Achanza kula-swi || hulua kitwani.²

A poor man skills not to eat with a rich one. When he begins to eat a fish, he starts eating at the head.

—The poor man cannot immediately abandon the frugal ways to which he has been accustomed.

269a. Mkata hana kinyongo.

A poor man takes offence at nothing (or, has no delicacy).

—Such a man would use jestingly the proverb in § 79. The same words form part of § 436.

270. Mkata hapendi mwana.³

A poor man loves not (his) child (*i.e.* is not indulgent to his children).

—He cannot afford to indulge his child, as a sign of his love, by presents, fine clothing, etc.

¹ KUKAMIA, to fix on, also to threaten (*makamio, threatenings*): connected with ku-kama, to milk a cow; ku-kamua, to wring out.

² HULUA KITWANI; the applied form of kula, carrying on the sense of the verb to the locative following (*kitwani*).

HAISI: ku-isi = ku-jua. Cp. the Chaga *i-ichi* to know.

³ HAPENDI MWANA.—as though there were a hyphen between the verb and noun; the objective particle being left out, so that the general idea becomes prominent. The sense is then, *He loves-child not, i.e.* he is not indulgent (of children, generally).

271. Mkata hendi Mkele, na angenda Mkele, aki-pakia mtele jahazi tele hurudi na upele.

A poor man goes not to Makalla, and even when he does go to Makalla, filling his vessel with abundance of rice, he returns with—the itch.

—Cp. § 174 and the Nyika proverb, Cha m'chia k'achenda, The poor man's affair prospers not.

272. Mkataa ole wamngoja mbele (or, Mkim-bia . . .).

The man that refuses his fate, it waits for him on ahead (or, The man that runs away from . . .).

—Cp. § 416 and the following verses of Muyaka for this characteristic sentiment:—

Aliyekimbia ole || mwendo wa myaka sitini
Akenda umngojele || ukele nitilizini
Ukamba Ndoo tukale, || mwandani wangu,
mwandani!

Akiuza N nani? || ukamba Simi weleo?¹

He that fled from his Fate || a journey of sixty years,
While he was going it was waiting for him || seated by the
gutter side, *i.e.* waiting outside his house:

And it said, Come and let us eat, || my dear friend!

And when he asked it, Who is it? || it said, Am I not thy
Fate?

272a. Mke ni nguo.

A wife means—clothes (lit. is —).

—And these must be provided for her by her husband's labour.

¹ OLE, verbal passive from ku-*oa*, to write; see, for form, § 33, and, for root, § 190, notes. It was originally no doubt uole, which became wole, and then ole; but as here and in the quotation, the U construction is retained. Another form is wele (§ 590), the U sound having here prevailed over the o and weakened it to an e. Is this the derivation of uwele, pl. ndwele, *disease* (as though acknowledging in the very name that it is *appointed* by God)? MITILIZINI, at the place where the roof-droppings fall, *i.e.* the ground immediately outside and under the pent that covers the verandah (upenu). Derivation, probably from same root as tiririka, to *trickle*.

273. Mk'ulima ni mmoja: walaji ni wangi.

The cultivator is one: the eaters are many.

274. Mkusudiwa halile, riziki nda olewao.¹

He for whom (the food) was intended has not eaten of it; the provisions of Providence are for him for whom they are ordained (who has them written for him).

—Cp. § 113.

275. Mkwaju muwi una t'umbiriwe.

The bad tamarind-tree has its monkey.

—"Birds of a feather flock together." Mt'u mbaya hakosi mbaya mwenziwe, The bad man is never without a bad man his fellow. Or, There is no person, however repulsive, but finds some admirer(?).

276. Mjuvi wa siri ni Yeye Mwenyewe.

The Knower of secrets is He Himself (or, He Who is the Possessor of them, cp. Deut. xix. 29).

277. Mla-kikoa asilipe yuna kipara cheupe.

The eater of a round of meals, (who goes) without paying (in his turn), has a bald patch (lit. clean shaven-patch).

—The custom of a number of people eating at one another's houses in turn is very ancient in the East (e.g. Job's children). This is called kufanya kikoa. People also speak of kulishana vikoa. It is resorted to in times of famine for the sake of economy, when it sometimes occurs that a man fails to supply the meal in his turn. It may have been an old custom to partially shave such a one by way of punishment.

278. Mlaji ni mla-leo: mla-jana alileni?²

An eater is an eater of to-day: the eater of

¹ HALILE, old and poetic preterite, equivalent to hakula in modern language. OLEWAO = Aolewao (-o = -ye in ordinary Swahili; see § 12).

² ALILE, old preterite of kula.

yesterday, what has he eaten? (*i.e.* What does it matter what he ate)?

279. Mla-mbuzi hulipa ng'ombe.

The eater of a goat pays a cow.

—This is the native idea certainly of the return to be made for a present by a stranger, especially if he is a European. The proverb probably has to do with Retribution, *cp.* Sowing the wind and reaping the whirlwind.

280. Mla nawe hafi nawe, illa kwa mzawa nawe.

The eater with thee dies not with thee save for (or through) the born with thee.

—When a man is beset by danger arising from his near relationship to others, his near friends are involved in it with him (?).

281. Mla-ng'ombe na watwana, mlifi ni muungwana.

(As for) the eater of the ox with the slave men, the (only) payer (for it) is the well-born man.

—It is meant that a keen sense of honour is not a characteristic of the former class.

282. Mlia-choyo huongezwa.

The grumbler gets more given him (to grumble at).

—Discontent, if thus expressed, is liable to defeat the grumbler's own ends.

283. Mlimwengu ni mwanawe.

The human being depends on (*lit. is*) his own child.

—A man's relations to his "environment" (*ulimwengu*) depend chiefly on his children: *i.e.* his happiness or the reverse is chiefly determined for him by these. *Cp.* § 327.

284. Mlinzi hulinda ndege: mke mzuri halindwi.

The man that keeps the birds away (from the corn), keeps them away: (but) a pretty face (*lit. woman*) is not (to be) kept away.

285. Mlinzi husuka t'eo.¹

The bird-tender weaves slings.

—A verse-ending runs, Usinione kimya, Mlinzi, etc. Don't think me (too) silent, The bird-tender, etc. "I am biding my time."

286. Mmiza ung'ongo kajiono.²

The swallower of the harsh palm-leaf-strip,—and he became aware of it!

—A man has received an affront calmly, but it is such that you know he cannot help feeling it.

287. Mngamba mwakaza dama, kuna kiwingu joshini.³

Although ye make taut the sheet, there is a squall to seaward.

—On people who engage in a futile struggle against superior forces. Maana ya kukaza dama ni kushindana na wat'u wakubwa—sultani, To make taut the sheet means to strive with great people—the sultan.

288. Mngalegeza demani, chombo ki juu ya mwamba.

Though ye slacken the sheets, the vessel is on the reef.

¹ T'EO, singular and plural *sling* (contr. t'eo, plural of uteo, a winnowing or sifting tray). T'eo is the Nyika t'ero.

² KAJIONO, for akajiona. Cp. § 230 for a similar change in a final syllable, apparently for no other reason than a play on the sound—unless kajiono here be short for kajiona-t'o—and he saw himself well. UNG'ONGO, the central hard fibre of the palm slips (miyaa) used in the manufacture of matting. The muwaa is (1) the *dwarf palm* itself; (2) in the plural, miyaa, these *slips* (properly sing. ucheche, or utani, pl. t'ani). Each slip is split lengthways into two t'abu, and each utabu into (1) an ung'ongo (pl. ng'ongo)—the *harsh portion on the inside edge*, (2) an uzimba (pl. nzimba), the *outer edge*, and (3) an utangule (pl. t'angule)—the *central portion*. It is the latter which is alone used for the mats.

³ MNGAMBA MWAKAZA, lit. *though ye say ye*, etc.; the same as mngakaza, mwapokaza, *though ye*

—"Locking the stable-door when the steed is stolen."

289. Mngu anena, Jilinde, nami t'akulinda.¹

God saith, Guard thyself, and I will guard thee.

290. Mngu haati p'indize.

God never fails [to observe] His appointed times.

—A semi-pious expression used in remarking on coincidences in time; *e.g.*, Yalikuwa kwa idadi ya mwezi vilevile mambo haya; or, Ilikuwa siku kama hii ya leo. These things were similar in regard to the number of the month (= on the same day of the month), or, It was a day like to-day (= It was this time last year).

291. Mngu hakuumba mt'u mbaya.

God has created no man evil (*i.e.* despicable).

—Cp. § 206. •

292. Mngu hapi kwa mvua; hanyimi kwa jua kali.

God giveth not by rain; stinteth not by fierce sun.

—Troubles (may) become blessings, and benefits 'curses. Faith does not judge by appearances. See Ps. lxxiii. 12, 17.

293. Mngu hufufua nyama kitangani.

¹ MNGU. Bleek's theory is that Mulungu, Muungu, Mngu, is derived from U-nkulu-nkulu. But in old Swahili there is a word ungu, a vast space, especially the vault of heaven, "nafasi wenezi, uwanda ukubwa," which, if not itself derived from the root advocated by Bleek, is most probably the immediate derivation of Mulungu, etc. In the old language, to which the Nyika dialects (and especially Giryama) approximate in many respects more than the Swahili of to-day, the word ungu would have been lungu. Mu-lungu, then, would mean the "Possessor of the vault (of heaven)." The real Swahilis always pronounce "M'ngu." Muungu is reserved for the exigencies of poetry. Foreign slaves say "Mungu," and are not to be imitated: there is a tree called mungu, and an insect (weevil) called kimungu.

God raiseth an animal to life from the curing mat (on which the meat is cut up).

—*Never despair.*

294. Mngu hupa aleleo na akeeo kitako.¹

God giveth him that sleepeth and him that sitteth still.

—But contrast the sentiment following:—

295. Mngu na uwinda.²

God and work.

—Cp. under § 358.

296. Mngu mkazi wa ulimwengu shida na raha hutuma.³

God, the Stabliher of the world, sendeth adversity and prosperity.

297. Mwa maji kwa mkono k'iu yakwe i pa-pale.⁴

He that drinketh water with his hand, his thirst is just where it was.

—Cp. Eccl. ix. 10. Jambo ukilifanya lifanyize kwa kweli,—When you do anything, do it thoroughly. *Age dum agis.*

298. Mnyonge kupata haki ni mwenyi nguvu kupenda.

¹ ALELEO, poetic for aliyelala, akeeo, for aliye kaa; *i.e.* ambae amelala, amekaa. The "PERFECT OF A COMPLETED ACT" (*done or suffered*), of which the *resulting condition* is still in train. Kulala, to lie down; analala or amelala, he has lain down, *i.e.* he is asleep; and so, yuakaa, *he sits down*; anakaa or amekaa, he has sat, *i.e.* *is sitting down.*

² UWINDA (cerebral *d*); ctr. uwinda, hunting (dental *d*).

³ ON SHIDA (from Arabic shidda), see note, § 239. MKAZI wa pahali, if said of a human being, would ordinarily mean, from ku-kaa, *dweller in a place* (from kukaa, to dwell, and -zi, a termination signifying occupation; cp. mlizi, *professional mourner*, from kulia, mfuzi, *a forger of iron*, etc.; mvuzi, or mvuvi, *a fisherman*)—but here mkazi means *establisher*, from ku-kaza, accusative of kukaa (as it were, bringer into existence). (For its termination -i, denoting also habitual activity, cp. muoni, msemi, mneni.)

⁴ KWA KWELI, *thoroughly*; ctr. kweli by itself, = *truly*; e.g. walimpiga kwa kweli, they beat him thoroughly: but walimpiga kweli, it is true they beat him (= walimpiga, ni kweli).

The mean man('s) getting his right depends on (lit. is) the powerful man('s) liking.

299. Mnyonyore haunuk'i, hupendeza mauae.

The mnyonyore shrub gives forth no perfume (smells not): (and yet) its flowers are pleasing.

—This shrub (the *Gloriosa superba*?) is very common in gardens, where its red and orange spikes are very effective. The separate flowers are used by native women for the decking of their ear-lobes.

Do not despise a man—when he is, after all, what he lays claim to being, because he does not possess qualities that are hardly to be expected of him. The proverb may be also used like, All is not gold that glitters.

300. M'osha hadhamini P'epo.

The corpse-washer gives no security for Paradise.

—Cp. the Egyptian proverb, Anta mughassil wa dhâmin janna! Art thou a corpse-washer, and dost thou give security for Paradise? said of one who pretends to influence in high places, whereas he has none whatever.

301. Moyo wangu wanambia mema :

Wanambia Sali na kusoma :—

Na Shetani yunendeme nyuma.¹

My heart tells me good things :

It tells me Pray and worship (lit. read) :—

And Satan is following on behind me.

¹ YUNENDEME, is following me: old preterite or perfect of ku-andama, = (in everyday language) ameniandama. On its syntax, see § 294.

NA KUSOMA, meaning "and." Na, in direct narration, demands the infinitive after it when it connects one verb with another; and that infinitive has communicated to it the force of the mood and tense of the preceding verb. Just so na will not connect two adjectives; it can be followed only by nouns or quasi-nouns—i.e. pronouns, infinitives, participles, noun phrases (verbs in the relative, etc.), and certain adverbs,

—Cp. Rom. vii. 22, 23.

302. Mpa-nyongo si mwenzio.¹

The giver of the back is not thy fellow.

—*I.e.* he that abandons thee is not thy friend ;
or, He that has left thee. . . . Another form of
this proverb, not so usual, is—

Akupae kishogo si mwenzio.

He that giveth thee his back is not thy fellow
(lit. He that giveth thee the back of his head . . .).

—Both, of the defection of false friends in
time of need ; and also sometimes in the same
application as “ Out of sight, out of mind.”

303. Mpaji wa kupa ni Mngu : usiaminie mwana-
Adam.

The Giver of giving is God : put not thy trust
in mortal man.

304. Mpanda-farasi wawili hupasuka msamba.²

The rider of two horses splits asunder.

—See §§ 317, 353, 354, 408, 647b. “ Falling
between two stools.”

305. Mpe, simnyime, na utukuni³ asende.

Give him, stint him not, and don't let him go to
the market.

—Said to be used by Swahilis as a secret sign
to their servants that they are not to be lavish

and *adjectives that imply different nouns*. So it is not right to say *amekwenda mbali na amepotea*, but *amekwenda mbali, amepotea*, or *-na kupotea* ; or, *alikwenda mbali akapotea* (and *thereupon* was lost). Nor is it proper to call a land *nt'i nzuri na t'ukufu*, but either *nt'i nzuri, t'ukufu*, or *nt'i nzuri na utukufu*, converting the second adjective into the form of an Abstract Noun for the sake of the *na*—a very ordinary construction.

¹ For NYONGO and KISHOGO, see note on § 140.

² MSAMBA, explained by natives as derived from *mtamba, the goer-to-and-fro*, i.e. the leg. Hence *Kupigana msamba* is to *kick out the legs at one another in the water while bathing*, a favourite game.

³ UTUKUNI, see under § 182.

with provisions and hospitality to an unwelcome guest, to whom, at the same time, they wish to seem to be urging them to greater lavishness.

306. Mpendi apenda mbali, na mpendwa katambua, kamba Mimi napendwa.¹

The loving one loves afar, and the loved one knows it, and says, I am loved.

—See § 450.

307. Mpenzi hana kinyongo.

A lover has no grudge.

—The meaning is, he does not take offence, but bears with all doubtful conduct till he can get an explanation. “Love thinks no evil.”

308. Mpiga-konde ukuta huumiza mkonowe.

He that smites his fist upon the wall hurts his hand.

—Cp. § 375.

- 308a. Mpigwa na-t'i ni yembe hwinuwa n lilo kongo.²

He that is brought to the ground by the hoe is lifted up by that same delving.

—Cp. George Herbert (*Providence*), “Low without loss, a spade.”

309. Mpigwa nde hwenda kwao: mpigwa kwao endepi?

He that is beaten (when) abroad, goes home: he that is beaten at home—where shall he go?

310. Msafiri masikini ajapokuwa sultani.

A traveller is poor, even if he be a sultan.

—The Arab proverb, Al musâfir meskîn wa lau kân sultân.

¹ Ka in KATAMBUA and KAMBA, for aka-. MPENDI, Northern, for Mpenzi. For the term -i, see the note on § 296.

² MPIGWA NA-TI = aliyeangushwa nt'i, i.e. aliyeinamishwa nt'i, who is bent down. KONGO, the hole in the ground made by the hoe, or the digging. To be distinguished from Kongo! an old salutation of welcome to a stranger: now used by Giriymas on seeing the new moon; also from kongwa, the slave-stick, by some natives called (erroneously?) Kongo.

311. Msema-kweli hakosi.

Truth-teller makes no mistake.

—Honesty is the best policy.

312. Msema "Sasa" hajibiwi "Saa."

The sayer of "Now (this very minute)" is not answered "(Yet) an hour."

313. Mshenzi mpe mpya nguo asahau kwao.

Give the strange slave (lit. one from the interior) a new cloth, that he may forget his home.

314. Msitu ni mpya na k'omba ni wapya.

The wood is new and the galagos (lemurs) are new.

—Kulla zamani na wat'u wakwe : wamefanana na zile zamani : Every age and its people ; the people are like the age in which they live. One comes back to a once familiar place and finds the familiarity gone, in both place and people.

315. Mtafi-tafi hula-swi, mtulivu hula nyama.¹

The unsettled man eats fish, the steady one eats meat.

—Where we should say, "A rolling stone," etc.

316. Mtaka cha mvunguni huinama.

One who wants what is in the space under the bed is wont to stoop.

—The space under the bed in a native house answers somewhat in its uses to the English cupboard.

317. Mtaka yot'e hukosa yot'e.

He that wants all will miss all.

—The Arabic, *Man talab kull fa fata' kull*. To the same effect are §§ 304, 408, 409.

318. Mtama ni muwi—na wapisi nao.²

The millet is bad—and the cooks also.

—The bad workman quarrels with his tools.

¹ MTAFITAFI, from *ku-tapa-tapa*, to keep one's limbs moving about, be restless. -SWI, see on § 128.

² WAPISI, the correct form of wapishi.

319. Mtambi wa nyumba mbili hawi mdhabidhabina:

Hawi nyuni t'unda-mambo, aonalo akasema;
Na akiuzwa hukana, kasema Natamburapi?¹

He that goes from one house to another must not be (lit. is not) a busybody:

He must not be a bird picking up matters, and then saying what he sees;

And when he is asked about it, he (forsooth) is for denying, and says, How do I know? (lit. Where do I know?).

—Atakimbilia-pi m'tu kama huyu? Where will such a person flee for refuge?

319a. Mtashi asio k'itu nakae akitamani.

The man with a desire that has not something (or other already), let him stay a-wanting.

319b. Mtashi hana kinyongo, ajapowaswa hakomi.

The man with a request to prefer must have no delicacy (lit. has no qualm); even though he be snubbed, he should go on all the same (lit. stops not).

319c. Mtashi haoni haya.

The needy man (or, as in the preceding translation, the man that prefers a request) feels no shame.

320. Mtaua mno hwangukia mbovu.²

The chooser over-much is wont to fall upon the rotten.

—Cp. § 592.

321. Mtawi mpe mwana alee.

Give a wizard a child to bring up.

¹ HAWI. The 3rd neg. pres. indic. of kuwa has, in an adage, almost the force of an imperative; it answers to the positive huwa.

MDHABIDHABINA, mdaku, muongo.

NATAMBURAPI: his heavy hesitating accents are imitated in the introduction of the r (natambua-pi = najuaje).

² MBOVU: *scil.* t'unda mbovu, a rotten fruit.

—As long as the child is with you, he may bewitch it out of envy, etc.; but when he has an interest in it, his arts will be used to protect it. E.g., Gordon and Sebehr, Stanley and Tipu-Tib, etc. “Set a thief,” etc. § 394.

322. Mtembezi hula maguu yakwe.

The gadder-about eats his feet.

—The native explanation is as follows: Mt'u yu katika faradhi na wenziwe, wala pamoja: basi kulla siku wakati wa chakula hutafutwa akawekewa chakwe; ile siku anyimwayo akija hwa-mbiwa maneno haya. A man is under a standing engagement with his friends—they eat their meals together: so, every day at meal-time he is wont to be searched for, and has his portion kept for him: (till at last,) on that day, when they give him none, he is told these words.

323. Mtenda-jambo asishe ni kama asiyetenda.

The man who does a thing without finishing it is as though he had never done it at all.

324. Mtenda-viwi hwambiwa.

The doer of ill should be (lit. is to be) told (about it).

—Matt. xviii. 15.

325. Mti hauendi illa kwa nyenzo. Or, . . . illa kwa mwao.¹

A tree does not go, except by rollers. Or, except by under-supports.

Cp. the following:—

326. Mti haushuliki illa kwa mti wenziwe.

¹ NYENZO and MWAO; the former (as though = nyendesho, from a causative of enda?) are rollers over which a vessel is launched, a trunk moved from place to place, etc. The latter is used in this sense, and for any under-supports, in the singular. Hence, it may be, *kwa mwao* comes to mean *properly, well*. *Mwao* also means, a beginning (perhaps from ku-awa = kutoka), exordium, or subject of a speech, poem, conversation: then it means words, conversation, palaver.

A log (tree) is not to be pushed along except by a log its fellow.

—This is used in a wider application than "Set a thief," etc.

327. Mti huomolewa ni t'undaze. Or, . . . hutongewa ni

A tree is brought into trouble by its (own) fruit. Or, . . . is betrayed by

—All the stones, sticks, and rods for felling fruit (upembo, pl. p'embo), and all the cutting and pruning that befall a tree, are for its fruit's sake. In the same way a man will suffer through his children, a master through his slaves, a king through his subjects, etc. (cp. §§ 40, 363a). The natives also say, Baa hukutia mt'u wako, It is your own man inflicts annoyances on you.

328. Mti mkuu ukigwa, wana wa ndege huyumba.

When the big tree falls, the young of the birds circle (in the air).

The tree is a great man, and the young birds are his dependents. Or, it is only the young and inexperienced that are dismayed by the commotions that rise in the world.

329. Mti ukifa shinale, na t'anzuze hukauka.

When a tree dies (at) its root, its boughs dry up also.

330. Mtimba-kisima hakatazwi maji.

The digger of the well is not forbidden the water.

—Cp. 1 Cor. ix. 7.

331. Mtimba-kisima ndiani hungia yeye, mwan-dani.

The digger of a well in the pathway gets into it himself, friend.

—Cp. Eccles. x. 8, refs., and Prov. xxviii. 10. See § 392.

332. Mt'u akataae mwito hukataa etiwalo.

The man that says "No" to a call, says "No" to what he is called for.

—Cp. § 12.

333. Mt'u akiwa tupu ndipo aonanapo na mkwewe.

When a man has no clothes, then it is he meets with his father-in-law.

334. Mt'u asiyekuwa na mke, sahibu yakwe huwa ni shemegiye.

The man who has not a wife, his friend becomes his brother-in-law.

—The strength of Oriental friendships is proverbial (cp. 2 Sam. i. 26). Its affection equals or surpasses that arising from natural ties, which, on the other hand, are apt to hang very loosely (cp. §§ 17, 216). Even an unmarried man, in old times at least, was allowed free intercourse with the family of his friend, his wife calling him her "brother-in-law," and the Oriental ceremoniousness was therefore waived in his favour as though he were really one of the family. Such were the "mambo ya haya na imani," honour and uprightness, of old, now to be deplored as past and gone.

Walikuwa wat'u wa kale wakisitahi mno wake wa rafikizao, hata akifa yule sahibu wakwe hakuwa akimuoja mjane wakwe. The people of old time used to reverence exceedingly the wives of their friends, insomuch that when his friend died (the man) would not marry his widow.

335. Mt'u atwawapo ni ghururi mbeleze ni mau-mivu.¹

When a man becomes possessed by vanity, its sequel is suffering.

—Cp. Prov. xvi. 18, and § 164.

336. Mt'u awafanyae wat'u mema, nae Mngu humlipa mambo mema.²

¹ MBELE, *sequel*, see note on § 592.

² AWAFANYAE, signifies more direct dealing than would awaf.nyiae. But see § 10.

The man who does good to others, God requites him with good things too.

—Cp. § 385, and St. Luke vi. 38.

337. Mt'u hafi illa kwa mzishi wakwe (*or*, Mwana-Adam. . . .).

A man (or a mortal) dies not save for (or through) his own grave-digger (or undertaker).

—Fatalism applied to death and its circumstances.

338. Mt'u halali karibu na mto uwapokuwa ume-kauka maji.

A man sleeps not near a river even though it has had the water dry up.

—Rains on distant hills may easily send a sudden flood along an African river-bed. Do not put yourself *in the way* of evil (Matt. iv. 7).

339. Mt'u hujikuna ajipatapo.

A man will scratch himself where he can reach (lit. gets himself).

—Cp. § 648.

340. Mt'u hutongewa ni ulimiwe.

A man is betrayed by his (own) tongue.

—Cp. the Arabic, Salâmat ul insâni fî hifh il lisân, 'The safety of a man consists in the keeping of the tongue.

341. Mt'u huulizwa Amevaani? haulizwi Amekulani?

A man has the inquiry made about him, What has he got on? not the inquiry, What has he eaten?

—So people do not mind how a man lives *at home*: but he must be careful about what he does abroad. Of the same spirit is the noxious maxim attributed to Bernard of Clairvaux, *Si non casté cauté*.

342. Mt'u hwenda na uchao, hendi na utwao.¹

¹ UCHAO, understand usiku; UTWAO, understand mtana. The subject of kucha is usiku (according to the natives), but never jua, mtana (mchana); but these are suitable subjects for the verb kutwa.

A man goes with dawn, (he does) not (go) with eve.

—Mt'u hufanya neno lililo na mwisho mwema, hafanyi neno lililo na mwisho mbaya, A man does what has a prospect of success, and not what is sure to fail. If a man starts on a "mwendo wa kutwa" (day's journey) late in the day, he will be benighted—very likely in some inhospitable place, and possibly lose his goods, or even his life.

343. Mt'u mamae ni Mngu wakwe wa pili.

A man's mother is his other (or second) God.

344. Mt'u mume ni kazi.

A man is work (*i.e.* a man must be working).

—Cp. Gen. iii. 19. The speaker may add: Ukikosa cha kuweka, utapata cha leo-leo, If you don't get something to store up, you will get your "daily bread." (Notice the *native* phrase, "Sufficient for the day.")

345. Mt'u na rafikiye ni kama k'ombe, haziati kutakata. Or, Walio pamoja, etc.

A man and his friend are like shells, always clattering (*lit.* they do not cease to clatter, or chink). Or, Those who are together, etc.

—Cp. § 442.

346. Mt'u neno ajapokuwa halipendi, lakini aki-shurutizwa ni wat'u wangi hufuata: si vyema kukataa, ni heri kutenda.

When a man is constrained by many persons, although he may not like the matter, still he complies (*lit.* follows): it is wrong to refuse, it is best to do it.

—The thing is put much more pithily in § 522.

347. Mt'u nyumbani mwakwe hatiiwi ni mkewe—haonwi kuwa mume—asipompiga, twá!

A man is not obeyed by his wife in his (own) house—she does not consider him the husband—unless he beat her, thwack!

348. Mt'u siri husema na moyo wakwe.

A man speaks of a secret with his own heart.

349. Mtumwa mwelewa hafunzwi adabu.

A smart slave is not taught manners.

350. Mtumwa mwenyi busara ni Azawao.

"Born-here" is the sensible slave.

—Azawao, as though "aliyezaliwa" (p'wani).

An "mzalia," i.e. a slave of the first or second generation, gets accustomed to the ways of the coast; in contrast to the mshenzi, the bumpkin from the interior, that never quite loses his clumsiness.

351. Mtumwa ni hayawana 'adua 'llâhi u rasul.¹

A slave is a brute beast, an enemy of God and the Prophet.

—There is a poem of Zanzibar origin, some five stanzas long, to the effect that, whatever you do for a slave, he is never any the better for it, and will return evil for good. It is not of sufficient literary interest to be worth quoting.

352. Mtuzi ni maji.

The gravy is the water.

—Where would the gravy be, but for the water? Do not despise things or people because they are common. Everything is indispensable in its proper place. (?)

353. Muangasa mbili mbambo mwenga humuenga-enga.²

¹ Arabic, adûwa llâhi wa-r rasûl.

² KUANGASA = kutukua, to carry: hence to have to do with, to tackle. MBAMBO, plural of ubambo (ctr. Krapf), mfupa wa k'uku kati ya mabawa mabegani mwakwe. *The bone on which the wings are based.*

MWENGA, Nyika for one (cp. perhaps, Ngozi mwanda, i.e. mwanza, der. from kw-anzi, lit. *the beginner*, i.e. one). KU-ENGA-ENGA, to be faltering (to), used as though transitive, with "objective" of the person concerned: cp. *Tuzi lanienga-enga, hutika ndani*, The tear falters in my eye, it (however) trickles

He that "tackles" two wing-bones at once, one of them eludes him.

—One thing at a time. It was difficult to obtain a satisfactory explanation of this common proverb. It may be an illustration from something in the cutting up or dividing of a cooked fowl; or it may refer to the carrying of live fowls by the bases of their wings, feet downwards, which is less usual than the ordinary way of carrying, for any length of distance, these poor creatures by the legs, with their heads downwards. It seems that only one can conveniently be carried at a time by the other method.

354. Muangasa-mbili moja humponya.

He that tackles two (cords), one of them gives him the slip.

—Of the same sense as the preceding. Cp. the line, Kulla muangasa-mbili || moyawe humpotea, Every tackler of two, one of them is lost to him (*i.e.* escapes his grasp).¹

355. Muata-kiwi hanacho, na chema kimpotele.

The leaver of an ill thing has it not—and the good thing is lost to him (*i.e.* escapes his grasp).

356. Muhogo maweni haushushi mizi.

Cassada among stones sends no roots down.

357. Mume ni moto wa k'oko, usipowaka utafuka.

down inside. Another meaning, found in Krapf, is "*mind carefully.*" Cp. the nursery song:—

Kijana kidogo kiengeenge
Jito la hasidi lisinkumbe.

Take good care of the little child,
That the eye of the envious come not nigh him.

¹ MBILI (understand, perhaps, kamba). PONYA, in P'emba, is the same as Ponyoka. -M-^{ponya}{potea}, objective of the person concerned, as above (-mu-enga-enga). MOYAWWE, Amu: the usual form would be mojawapo, one of them. The -wapo is the same with all classes.

A man is a fire of the jungle, if it burn not it will smoulder.

358. Muomba-Mngu hachoki.¹

The man that prays never tires.

—Illustrated by the following Swahili sayings :
Uwapo mkosa zidi kuomba ; and, Usiate kazi zidi kuomba. When thou art a-lacking, go on praying ; and, Leave not work, go on praying. Also cp. § 295 ; St. Luke xviii. 1.

358a. Muumba ndiye Mumbua.

The Creator is the (only) Defacer.

359. Muungwana hanuni kwa matavu, hununa moyoni.²

The man of birth pouts not with his cheeks, he pouts in his heart.

—Cp. § 1 ; cp. also Prov. xxix. 11.

360. Mvita nda mwenda-p'ole, mwenda kwa haraka hukuwaa dole.

Mvita is for the man that goes gently, the man that goes hastily hurts his great toe by stumbling.

—Cp. the verses of Muyaka on Mombasa :—

K'ongowea ya mvumo, || maangavu maji male.
Haitoi lililomo, || Gongwa isingenyemele.
Msiotambua ndumo || na utambaji wa kale
Mwina wa chiza-mbwi chile || mtambuzwa hatambuli.

K'ongowea aridhi-mbi, || ukenda usijikule
Ina mambo t'umbi t'umbi, || wajuvi hawajuville,
Mara huliona wimbi || lausha nyuma na mbele
Mwina, etc.

¹ KUOMBA-MNGU- has become a stereotyped expression, as is evidenced by the omission of the objective particle, and means (1) to pray ; (2) to begin any such undertaking as a journey.

² KUNUNA, to make a grunt, at the same time pouting, where a European woman or child would pout only.

Mteza na Nyali-k'uu, || kugeua mageule,
 Humvundanga maguu || asende mwendo wa
 kule,
 Akawa p'aka, mnyau, || mnyau, p'aka m'wele.
 Mwina, etc.

Gongwa nda Mwana Mkisi, || Mvita, Mji-wa-
 kale,
 Usit'upile viasi, || ukenda enda kwa p'ole,
 Inika chako kikosi, || maninga vyema sivule.
 Mwina, etc.

Mvita, mji wa ndweo, || ivumayo kwa k'elele
 Ilit'utile t'utio, || p'anga za masimba wale
 Haishi vingurumio || na kwangusha mwanzi-mle.
 Mwina, etc.¹

¹ YA, (1) *of*, i.e. (*is*) *of*, (*is*) *connected with*: or else (2) *as*; (*is*) *like*. *Mvumo*, from the root ku-vuma, *to roar as the wind*, etc., meaning (1) *the roaring* (of wind, surf, etc.); or (2) *the borassus palm*, the mgumo of the Nyikas, so called from its constantly clattering its great fans, spread like the sails of a windmill to catch every breath: the word occurs in § 117. MAANGAVU (*sc.* maji) = shuwari na mlenge, *a dead calm* (cp. the rowing song, Mlengé na shuwari, mlengé, etc.). MAJI MALE (as if maji marefu) = maji makuu, maji yaliyoundaa, hayajapungua, *the spring tides*, opposed to maji mafu in § 230, *the neap tides*. NDUMO, war-cry; synonyms are vivirio, k'elele, rito. An example is, Ngojani! ngojani! Mtatuona! Wait! wait! You will find out what we are! UTAMBAJI, from kutamba, *to proceed, to travel*, hence = *gait*. MWINA = shimo; cp. Giriyama = wina, pl. maina, *a hole*. CHIZA-MBWI, *fell darkness, evil gloom*. MBWI is an enclitic adding a notion of *badness*; *ctr.* the enclitic t'o, which adds a notion of *satisfactoriness*. The former does not, however, seem to have been used with verbs, nor to have been so common. Instances of its appearance in composition are dumbwi = shimo dhaifu (but this may be merely a passive verbal of ku-dunga, *to pierce*, the mbwi = ngwi, see § 14, mbwidi for ngwizi), nit'umbwi, *a canoe*; mangazimbwe, *deceptive vision, or mirage* (?)—see § 552. Another form of mbwi is -mbi, see vimbi in § 58; shumbi, = dumbwi above. MWANA, *queen*. There were many famous queens on the East Coast in old times, of whom the names still survive: Mwana-Aziza

K'ongowea is a roaring (surf), in dead calm (and) at spring-tide.

It vents not forth what is in it,—Gongwa would not be quiet.

Ye who know not its war-cries and its gait of old. (Or, Its war-cry and its gait of old are such as ye know not.)

Refrain.

The abyss of that deep gloom even he that is caused to know it, knows not.

K'ongowea is an ill land; when thou goest (thither) exalt not thyself.

It has tremendous secrets in stores (lit. matters heaps, heaps)—those who are acquainted with them (are as if they) had not made acquaintance with them:

(But) of a sudden they see the billow surging, fore and aft.

of Zanzibar (Zingi nda Mwana Aziza); Mwana-Mkisi of Mambasa (Mombasa); Mwana-Masuru of Siu. Cp. Subeti's lines—

Gongwa nda Mwana-Mkisi,
Lina wimbi kuu mno.

Gongwa belongs to (is of) Queen Mkisi,
It has an exceeding great surge.

Mwana came to mean *queen* as follows: (1) child; (2) *the* child, i.e. the name given by the nurse to her mistress whom she accompanied, on her marriage, to her husband's; (3) mistress of the house; (4) queen. But see § 145, note. USIT'UPILE, "applied form" of *t'upa*, to leap: contrast *tupa*, to throw. *Ku-t'upa ukuta* = to leap over a wall; *ku-t'upa mpaka*, to overstep the boundary, move the landmark, or encroach. KIKOSI, see on KISHOGO, § 140. NDWEO = *kiburi*, *pride*. There is another reading, NDEO, from *ku-lea*, to be drunken, and meaning *swooning*, or *drunkenness*. ILIT'UTILE was altered from the old reading *itut'utile* by the late Mwalim Sikujua, in his time acknowledged the best Swahili antiquary in Mombasa, to whom the compiler is indebted for almost all he has collected in old Swahili poetry. *Ku-t'utia* = to rise high, be lofty. VINGURUMIO = *mingurumo mikubwa*, *mishindo-mishindo*, *alarms*. MWANZIMLE, *tarantara*, or *loud blast* or *beating* (of horns or drums, but especially of the *mwanzi*, or bamboo drum or tube which summoned to the charge. Hence *mwanzi*, *bamboo*, was used as a synonym for *battle*.)

He that plays with Nyali-K'uu ("Big-Clearing") (in order) to make innovations,
It smashes him his legs that he may not go a far journey,
And he becomes a cat, a grimalkin, a grimalkin, a sick cat.

Gongwa is Queen Mkési's—Mvīa, Old-Town,—
(There) exceed not thy proper bounds, when thou goest
there, go softly,
Bend down thy back, lift not quite up thine eyes.

Mvīa, city of pride (or stupor), that roars with shoutings,
Has brandished aloft brandishings,—the swords of lofty
lions.

It will always be producing sudden (lit. causing to fall)
alarms and tarantaras.

361. Mvunda-kwao hakui, illa huwa yeye mbombwe.¹

A destroyer of his native land increases not,
but himself becomes an abject.

—Another ending is, . . . huwa kama Sesarumbe, . . . is like a Sesarumbe—the name of certain allies of the reputed first Arab dynasty, the *Kā'id-il-ardhi*, "*settlers of the land*," called Yú'urubi by the Swahilis (for which see Burton's "*Zanzibar*," vol. i., *passim*). The allusion seems to be lost.

362. Mwaka kikaka; hupanda shamba na t'aka.²

The Year-rains (are all) haste; one plants the patch, and the lesser crops.

—See on § 128. The great haste in planting is "*isije ikanya mvua mashamba hawajapanda*," lest the rain come down before they have planted the patches.

¹ VUNDWA, vundika, are the proper words to express the destruction and fall of a state. KWAO, in this sense, cp. §§ 322, 372. MBOMBWE, "mt'u wa kudharauliwa," a *despicable person*. Another has *bombwe*, said to be a *red and black bird*.

² KIKAKA, cp. kaka-kaka, § 85. T'AKA means such crops as p'oyo, k'unde, fiwi, etc. It also means "*rubbish*;" hence its ordinary meaning of "*dirt*."

363. Mwana akinyea kiweo hakik'atwi.¹

When one's child dirties one's thigh, (the thigh) is not cut off.

—Against undue resentment, senseless spite, etc., such as would most of all harm the person that exhibits it.

363a. Mwana huua mzee, mzee haui mwana.

The child kills the parent, the parent kills not the child.

—“The equivalent of the Italian ‘Amor descende non ascende,’ and the Arab’s ‘My heart is on my son, my son’s is on a stone.’” Burton, “Zanzibar,” vol. i., p. 425. Apt illustrations of the mutual attitude of God and unconverted man.

364. Mwana-mongwe ali kwao na mtanga hangelile.²

Were the nobly born in his native land, he had never eaten sand.

—Mwana huyu ubora wakwe, ni kule kwao: na kwamba angekuwa kwao mwana wa wat'u asingekula mtanga. This child, his influence (or nobility), it is there in his native land (that he has it): and if he were there, the well-born (or respectable) child would not eat sand. By “eating sand” is meant, asingetembea katika miji ya wat'u akaonewa, he would not be going abroad to foreign lands (lit. cities of *other* people), and getting abused (or despised).

365. Mwana mtamba kule hupita mzee wa kale.

The child that travels far excels the elder of old time.

¹ KIWEO, an old word, but not yet obsolete; paja is more common. Viweo, pl., means *lap*.

² MONGWE (= mwana wa wat'u), *respectable, noble*; cp. the “A-mongwe,” one of the three clans now ruling in Chonyi (probably much reduced from their former power). HANGELILE, or hangalile (?), for asingeli-, or hangeli-(or -ngali-)kula.

366. Mwana mtukana-nina, kuzimu enda 'kiona.¹
Enda pigwa mk'atale, p'ingu na mikono
nyuma,
Na silisili za chuma, za moto wa Jahannama.

The child that uses bad language to his mother,
goes to the other world without mercy (lit.
while he sees it),

Goes to be clapped into stocks and fetters, his
hands bound behind him also,
And chains of iron, of fire of Gehinnom.

367. Mwana mtumishi hula chakwe na cha mwenziwe.

A child sent on an errand eats his own food and
his companion's.

—See Nyika proverb, § 643b.

368. Mwana muwi ni dawa ya mlango.²
The evil child is (after all) the medicine of the
family.

—Cp. § 413. The "ugly duckling," etc.

369. Mwana umleavyo, ndivyo akuavyo.³
As you nurse your child, so he grows up.
—Prov. xxii. 6.

370. Mwana wa k'uku hafunzwi kuchakura.
A chick (child of a fowl) is not taught (how) to
scratch up the ground.

371. Mwana wa mt'u ni kizushi, akizuka, zuka
nae.⁴

¹ NINA, the old word for *mother*, now surviving in many objectionable expressions. AKION¹, cp. Utatupwa ukiona. The sense is that though you see it, are perfectly aware of what is being done to you, you are powerless to prevent it.

² MLANGO (lit. *door*), at Mombasa, is the *sub-division* of an "mji" (lit. *city*, otherwise called "kabila," *tribe*).

³ KULEA, to *nurse*; ctr. Kulevya, Zanz. kuleza, to *rear up*, in § 175.

⁴ KIZUSHI, from kuzuka, to *come to the surface*; *be invented*; *happen*, especially of *novel things*.

Man (lit. The son of man) is an upstart; when he starts up, do you start up with him.

—Mortal man is *capable de tout*: be prepared for anything, surprised at nothing, in his conduct; and especially be ready to seize any advantage he may offer you.

372. Mwanamke ni kama maji ya dafu: hayapendezi illa dafuni mwakwe.

A woman is like the milk of the young cocoanut, it is not pleasant except in its shell (lit. its young cocoanut).

—Said of the shyness of women on a visit, *away from* their own home.

373. Mwandani wako mwandani—

Ukitaka um'jue,

Ngia naë safarini

Mwenende mwendo wa kue:

Au muate nyumbani,

Ukatembeë ukawe—

Atoapo kuwa mwewe,

Huyu ni wako mwandani.¹

Thy friend, (thy) friend—

If thou wouldest know him

Go thou with him in a caravan (on a journey),

And journey together a far journey:

Or, leave him in (thy) house

And go abroad, and delay (returning),—

If he prove not to be a kite—

This is thy friend.

—The best-known and most-quoted stanza in a poem of Muyaka's on this subject. The others speak of the real friend's readiness to bear with your handling his money, to keep to your side in difficulties, and help you out of scrapes. There are some spurious stanzas also current.

¹ KUE for kule, far; ctr. kule, yonder; and cp. the Nyika ku-re (from -re, *long*).

- 374.** Mwanzo huwa na usiri, ikawa mkaragazo.¹
The beginning is wont to present (lit. has) delays, and then there is a (regular) downpour.
- 375.** Mwenda-mbizi n'ti k'avu huutunua usowe.
He who dives on dry land scarifies his face.
- 376.** Mwenda na k'uu k'owi wala haoni miuja.²
He who goes with a large (vessel) bathes not, nor does he see the billows.
- 377.** Mwenda-Pate k'auya: kiuyacho ni kiriro.³
He who goes to Pate returns not: (all) that returns is—a cry.

—The Mazrui Wali of Mombasa, Abdallah bin Hamed, insisted on taking his Nyika allies with him to fight the Pate people, although dissuaded by his friends from the enterprise. The result was that he was beaten, apparently without having even effected a landing. His own vessel was nearly sunk by a cannon shot, and the steering gear disabled, and he only escaped from a multitude of “mifepe” (the ancient cord-sewn vessels of the Bajūni Swahili) by a favourable blast (sent in answer to a poetical prayer of Bwana Muyaka's, still extant), which carried them to Mtwapa, north of Mombasa. Such was the origin of the above Nyika proverb, still preserved by the Swahilis, in whose language it would be “Mwenda-Pate harudi, kirudicho ni kilio.” There was, it appears, yet another expedition of Swahilis, who had rebelled against Su'di bin Nāsir the Mazrū'i; these also went to Pate with Nyika allies (for the purpose of obtaining a *pied à terre* for their operations).

¹ IKAWA, impersonal: -KA- = *and then*.

MKARAGAZO, cp. the name of the first “downpour” of the Mwaka, under § 128.

² K'UU, *scil.* jahazi. K'OWI; on the verbs kuoa (ku-owa), see § 190.

³ K'AUYA, Nyika—and also old and poetical Swahili. KIBIRO is the only word essentially Nyika in dress.

They experienced similar ill-luck: only this time it was at the hands of the Wáli's amir, Hemedi bin Mohammed, the mark of whose sword is said to be still shown on the threshold of the fort.

378. Mwendo 'kikusozá chanda, ná kukupiga sí kazi.

If thy companion reaches thee his finger, it is no great matter (for him) also to suite thee.

—Cp. § 16.

379. Mwenyi ganja hako: anzile fuma njiro.
Answer—Lafuma njiro, lafuma njiro, ganja la miruri.¹

The master of the house is not there: he has gone to shoot njiro birds. Answer—It shoots njiro birds (*repeat*), does the house of dragons.

—The above, from the obsolete "anzile," would

¹ ANZILE, obsolete preterite of kw-enda (possibly contracted from a-a-enzile??). The form nandzire is still in use in Gir-yama. Wenzile (= u-enzile) is preserved in the old nursery song, which is still very popular on the coast. The rhythmical accents are marked according to the native air, thus showing how greatly the tonic accent may be altered for musical purposes:—

Sálipó ná sálipó!	<i>I was not there and I was not there!</i>
Tulí hándáriní	<i>We were at the landing-place</i>
Tukiángá mítu—	<i>Counting the mtu trees—</i>
Kumí ná minané.	<i>Eighteen.</i>
Mmojá háupo:	<i>One is not there:</i>
Wénzile kwa tájiri.	<i>It has gone to the merchant's.</i>
Ni tájiri gani?	<i>What merchant is it?</i>
Mwá-Kame Kíunza.	<i>Son-of-Dried-up, The Coffin.</i>
O'ndoka tulé nyama!	<i>Rise and eat meat with us!</i>
Ni kinyámá gani?	<i>Of what little animal is it?</i>
Cha msítú—wimbi.	<i>(An animal) of the forest—the rye.</i>
Wimbi líkízáä	<i>When the rye is boiled</i>
Ch'óko zì máua.	<i>The peas are in flower.</i>
Chálo! Chálo!	<i>Caravan! Caravan!</i>
K'úngu-manga, komile!	<i>Nutmeg, it has finished!</i>

MTU, a tree growing in the mangrove swamps, and much used for firewood. KOMILE; the subject is impersonal (for ikomile). The last syllable in a native song is often *spoken* in the ordinary tone, not sung, thus producing a very strange effect.

seem to be very old : and its exact meaning was not discoverable. The "house of dragons" is poetical for "the late night."

379a. Mwenyi kijungu mekoni haati kuriyariya.¹

The person that has a little pot on the fire (lit. fire-stones) is sure to keep looking (that way).

—Mt'u mwenyi jambo lakwe rohoni haati kujulikana, When a man has something on his mind, he is sure to be known.

380. Mwenyi kilio hulua, nami hawa msadae.²

He that is a-crying cries, and I become his help.

—Said, for instance, when one is able to supply exactly the article, etc., that one in the company was lamenting that he had not at hand : or in the sense of, Do not look a gift-horse in the mouth.

381. Mwenyi kisu kikali ndiye atakaekula nyama.

The man that has the sharp knife is the one that will eat the meat.

—If, at the death of an animal, you find you have allowed your knife to become blunt, the while you are engaged in sharpening it your more provident companion will have cut off the best portions for himself. Cp. the Nyika proverb, § 645, and the Parable of the Ten Virgins.

382. Mwenyi k'ovu haliwai na kidonda.

The man with the scar by no means forgets the sore (lit. forgets not the sore either).

—The burnt child dreads the fire.

¹ Erhardt, in Krapf, says *ria-ria* is "to seek," with a mark of uncertainty (?).

² *MSADAE*, properly *msaada-we*, *msaada wakwe*. The *-e* may be so because the noun *msaada*, being of Arabic origin, would have been placed in the third class on its introduction into the language, in accordance with the rule that *foreign* nouns, whatever their form, take the third class by preference. *HAWA*, for *nikawa*.

- 383.** Mwenyi kuazima hatoi: mtovu ni mwenyi chombo.

The borrower expends not: the owner of the article is the one who has to bear the expense.

— On the disadvantages of borrowing. The play on the words is untranslatable.

- 384.** Mwenyi kufanya mtuzi, kiungo ni malimau.¹

He that has to make curry—the sauce (or zest) is (always) lemons.

—The only vinegar the Swahilis were formerly acquainted with was that made from the palm-wine, or “toddy,” which, by reason of its vile taste, is quite unsuitable for a zest with food. Limes and lemons even now answer all the purposes of vinegar, and are considerably more wholesome. The meaning seems to resemble that of Don't quarrel with your bread-and-butter.

- 385.** Mwenyi kumridhi mwenziwe, na Mngu humridhi.

To him that is gracious to his neighbour, God is gracious also.

See §§ 336, 388.

- 386.** Mwenyi kupenda ni jura, wala hana maarifa.

He that is in love is (for the time) an idiot, and has no understanding.

- 387.** Mwenyi kushiriki moyo asourudi mtima, hu'fa maji p'ondo-ima, na kondoka na kilema.²

He that gives full play to his desires (lit. heart) and does not restrain his heart, will die by

¹ MALIMAU, here generic, probably: including lemons and limes. [Not malimao, see § 140.]

² SHIRIKI MOYO, to see a thing and *possess it in one's heart*, i.e. *give way to one's desires*. P'ONDO-IMA, as in § 574, i.e. where the *punting-pole* (p'ondo) can *find bottom* (ku-ima, lit. *to stand*). KILEMA = *ila*, a *defect*: especially in an animal. MTIMA, old Swahili for *heart*; ep. root of *tetema*, to *tremble*. MOYO, the word now in use for *heart*, in Chaga and Kamba “ngoo,” probably connected with K'oo (Zanz. K'ororo), the *wind-pipe* or *gullet*.

drowning in shallow water, and decease with disgrace.

—See on § 574.

388. Mwenyi kutenda jamala nae hulipwa jamala.

The man who does an obliging thing, will himself be repaid obliging things.

389. Mwenyi kuteza kwao hutuzwa.

The dancer at home is given largesse.

389a. Mwenyi kutupa jongoo hutupa na ung'ongoe.¹

The man that throws away a millipede, throws away the palm-leaf slip (with which he lifted it) as well.

—There is no further use for the latter. An apology in answer to such a proverb as § 490.

390. Mwenyi kuumwa ni nyoka, akiona ung'ongo hujituka.²

The man that has (once) been bitten by a snake, when he sees (if it be only) a fibre of palm-leaf, gets a fright.

—“The burnt child,” etc.

391. Mwenyi mwanawe, nakanye.

Let the parent of the child punish. (Lit. Let the possessor of his child rebuke.)

—Cp. Ps. ciii. 13.

392. Mwenyi nia mbovu ndiye atakaengia kisi-mani.

The man with ill intentions (lit. the bad mind) he it is that shall go into the well.

—“There was once (lit. appeared) a man, and

¹ UNG'ONGOE, for -we: the “w” of the possessive pronominal suffix being left out for euphony; cp. mayutoe in § 600 (for ye).

² KUJITUKA. Tuka means *to happen on a sudden* (cp. zuka, note on § 380). Ku-ji-tuka, *to (have something) happen (to one) on a sudden, get a fright*: cp. ku-gut'uka, *to start, be startled*; ku-shituka, probably all of them from the root ku-uka, *to go off, depart, arise*.

he told his relations to dig him a well by the way-side. And they said to him, For what? And he replied in such words as these:—

Timba, timba, timba mkalavu: *Dig, dig, dig the pit:*

Hajulikani mwema na muovu. *The good man is not known from the bad.*

Illa mwenyi nia mbovu *However, he that hath the evil mind,*

Ndiye atakaengia kisimani. *He it is that shall enter into the well.*

And they dug the well, and, when it was finished, he rose in the morning and went to look at the well—casting a glance (lit. eyes) he saw his son inside the well. And he asked him, Who are you? And he said, It is I, father; your son. And he said to the people, Fill in the well. And he said to him, Oh, father! won't you take me out of the well?—when they are filling it in, I am still in the well . . .! And he said to him, I will not take you out, because now I know that you have a bad intention: if you had not a bad intention, you would not have gone into the well. And they filled it in over him, and he was buried therein.”¹

393. Mwivi hang'olewi mtango.

A thief does not get the (trailing) melon-plant plucked up for him.

—No man goes out of his way to give an advantage to the enemy.

¹ The words of the native authority are—Alitokea mt'u mmoja, akawambia jamaazakwe wamtimbie kisima ndiani. Wakamwambia, Ya nini? Akawaitikia kama maneno haya. Wakatimba kisima, hata kilipo kwisha akaamka asubuhi, akenda kutazama kile kisima, akipeleka mato akamuona mwanawe ndani ya kisima. Akamuuliza, N nani wé? Akasema, Ni mimi baba, mwanayo. Akawambia wat'u, Kifukieni kisima. Akamwambia, A baba! hunitoi katika kisima? wakifukia na mimi nimo ndani ya kisima! Akamwambia, Sikutoi, kwani nsha jua una nia mbovu: kwamba huna nia mbovu hungengia ndani ya kisima. Wakamfukia akazikwa mumo. MKALAVU = shimo, kisima, maneno ya wat'u wa Ngozi.

394. Mwivi hushikwa ni mwivi mwenziwe.

A thief is caught by a thief, his fellow.

—Set a thief to catch a thief. Cp. § 321.

395. Mwivi k'ebi na mnyak'i k'anyak'i.¹

The thief (, forsooth!) steals not, and the snatcher snatches not.

—This and the following, on the impudence of thieves, etc.

396. Mwivi mkavu alimwambia mwenyi mnda, M!

The niggardly (lit. dry) thief said to the owner of the garden, What next?

—When the latter asked him to give up the stolen fruit. The sound represented here as M might be transliterated M^{pg'w}_{pc}A, the c being used for the sound of the Zulu c click: from which it may be concluded that it is a sound only to be learnt from those who use it. It is an expressive protest against impertinence.

397. Mzigo wa t'ungu ni t'embe moja ya mtele.

The load of an emmet is one grain of rice.

—This might be said by an inferior to a superior who has given him a present, for the smallness of which the latter has apologized.

398. Mzika-p'embe ndiye mzua-p'embe.

The burier of the ivory (lit. tusk, horn) is the bringer to light of the ivory.

—In trading up country, an Arab sometimes purchases ivory that he has not the means of transporting to the coast. In that case he buries it, and keeps the secret to himself till he returns with another caravan. No other person can give him help in discovering the deposit, far less succeed in finding it without his aid; cp. the Nyika proverb, § 636a. This might be said by a

¹ K'EBI, = k'aibi: now pronounced hebi (haibi).

K'ANYAK'I, old form of hanyaki = hapokonyi. Kunyai'a is now not much used, but kunyak'ua, to snatch off, to snatch away in the talons, of kites and eagles, is quite common.

man who feels that he knows his own business best, to any would-be assistant.

399. Mzingile mwana-mbiji.¹

Turn the sailor to.

—A *double-entendre*, meaning either “Turn the tables upon him,” or “Bind him with his hands behind his back.” It was once turned to good effect by a Mazrui governor of Mombasa, Masu’udi bin Nâsir, who had been taken by surprise one night, and cast into prison, where he was put in chains, and tortured by having thorns run into his tongue so that it swelled, in order that he might not be able to speak to any one. However, he wrote these words on a bit of paper; and his enemies, searching for some one to read them, happened at last to ask the Kilindini people (whose township, on the other side of the Island of Mombasa, was friendly to Masu’udi); and they, divining what had happened, set upon those who had imprisoned their friend, and, having worsted them, released him, and imprisoned the conspirators in their turn. With this device, cp. the classical story of the “Letter of Bellerophon.”

400. Mzoea “Twaa,” kutoa ni zita.²

The man that is accustomed to “Receive,” for *him* to give, is a hard job (lit. war).

—Acts xx. 35.

¹ MZINGILE, from *kuzinga*, to go round (appld. form), and also implying *mzingishe* = *mfunge mikono nyuma*. MWANA-MBIJI, a sailor, from *mbiji* = *chombo* (a root probably preserved in the proper name *Mzambichi* = *Mozambique*, and derived from *ku-ja*, = lit. a comer : cp. *t’umwi*, an apostle, from *ku-tuma*). Here, says *Mwalimu Sikujua*, the word would have a sinister meaning, “an evil-disposed sailor;” *ataka kutuua maji, kutu-dhiisha, he wants to drown us, to ruin us.*

² ZITA; z- is used at Lamu where v- would be at Mombasa.

TWAA, for *kutwaa*; or 2nd person singular of imperative. For the colloquial use of the imperative 2nd singular as a substantive (meaning *the request or command to take*), see §§ 89, 406, 424.

401. Mzungu Migeli, u muongo!
 Mato yako yana t'ongo!
 Kwani kuata mpango
 Kwenda kibanga uani?¹

Miguel the European, thou art in the wrong! (lit. art a liar!).

Thine eyes are blind on one side!

Why leave the troop to go (to) a hut in a courtyard?

—These ancient lines date from the evacuation of the fort at Mombasa by the Portuguese. It is said that they lived for some time in amity with the townsmen, but at last, finding the time hang heavily upon their hands, began to make depredations upon the inhabitants, and carried off by force some of their daughters as concubines. This caused a conspiracy for a general massacre. In the meantime, a certain Portuguese, said to have been a “*padre*,” who was on good terms with the townsmen and understood their language perfectly, had taken up his abode among them with the object of closer intercourse; and when the massacre was proposed, it was with great reluctance that the people decided that he must perish with his countrymen.

The news came to the ears of an old gentlewoman, who made up her mind that, if possible, she would save her friend. Accordingly, she composed the song above written, called her maid, and, singing it over to her several times, ordered her to go and sing it again outside the house where Miguel was living alone, “and,” said she,

¹ MPANGO = *kaumu*, *jeshi*, *kama kupangana pamoja*, a *troop*, *rank*. KIBANGA, *kijumba kidogo dhaifu*. UA, or uga, = *uwanda*, a *yard* or *court*. Contrast ugo, the *fence* round a court. For the form uga, instance the verse of Muyaka—

Peani ndia, peani (kwaja mbega!) uga!

Sweep the way, sweep (there is coming a dandy, lit. a colobus monkey!) the court!

“you must keep on singing it until he tells you to stop.” The maid-servant did as she was ordered, and Miguel, detecting something unusual in the singing, wrote down the words and studied them. At last, guessing the meaning, he lost no time in going to the fort and counselling the soldiers there to keep strict watch, and not go to a *fête* they were intending to celebrate in the plantations on the following day. But, as he could give no better reason for his apprehensions than the above song, the warning was disregarded.

Accordingly, on the following day, when the soldiers were returning from their holiday-making in the suburbs, no doubt the worse for potations of palm-wine, they were suddenly set upon, and seem to have had the greatest difficulty in effecting their return, a number being killed on the way. As for Miguel, he had remained in the fort, and, with those who got back, made his escape by the underground way to Serani (the “stronghold”), a little fort, the ruins of which are still visible, near Vasco da Gama’s pillar, and from thence to a ship that was anchored outside the harbour. Such is the native account of the withdrawal (or one of the many withdrawals) of the Portuguese from Mombasa.

402. Na likukerekete! Or, Na likutome!

Let that irritate you! Or, Let that stick into you!

—“Put that in your pipe and smoke it!” Said by one who thinks he has made an unanswerable sarcasm.

403. Nahodha mtaka-chombo si mjinga wa safari.¹

¹ On *SI*, see § 123. NAHODHA, very frequently pronounced nakhodha by such as are not truly Swahili in birth and breeding; but the Swahili rejects the Arabic kh, substituting an ordinary h. See § 546, note.

The captain wanting a vessel is not altogether ignorant of a voyage.

404. Nasibu sitalilia haumiza mato yangu.

I will not cry over a mishap and injure my eyes.

—See § 231. It is no use crying over spilt milk.

405. Ndaa ya leo ni shiba ya kesho.

The hunger of to-day is the repletion of to-morrow.

—See § 41.

406. Ndaulia! si ulinzi: bora ni kwenda mwenyewe.¹

“See after it for me!” is no (effectual) minding (of the crop); that which avails is to go one’s self.

—There is a similar English proverb, The master’s eye makes the horse fat. See § 389, and cp. the Nyika, § 647a.

407. Ndeli mwana ni mamae, na mlezi akalea.²

Truly the child depends on its mother; and then, as for the nurse, she nurses it.

—Ni kweli, bora kwa mwana ni mamae, kwamba alikosa, mlezi hangemtaka akalea. It is true, the chief thing for the child is its mother; if it had had none, then the nurse would not want him to nurse.

408. Ndia mbili zaumiza.

Two ways hurt.

409. Ndia mbili zilimshinda mzee fisi.³

Two ways were too much for old Hyena.

¹ NDAULIA (= ni-aulia; for ni-a contracting to nd, see on § 99). Ku-aau, to see after, see how a work is going on. BORA, see § 46.

² NDELI, old word for kweli. Cp. “Khabari ndeli zijile, zijile na watambaji” (Sâlim bin Hamed il Mazrû‘i). BORA, see reference quoted in note 406.

³ MSAMBA, § 304.

—The result was that the hyena “alipasuka msamba,” split asunder. Cp. the Nyika, § 647b, and the Taita, § 665.

410. Ndia ya muongo fupi.

The way of a liar is short.

411. Ndovu akitamba ni masika.¹

When the elephant goes abroad, it is the Hot Season.

—For the Masika, see § 128. When such a beast as the elephant is seen away from its native wilds, you may be sure there is a reason for it—scarcity of herbage being one of the characteristics of the Masika, or Hot Season.

412. Ndovu wawili wakisongana ziumiazo ni nyika.²

When two elephants jostle, that which is hurt is—the grass.

413. Ndugu mui afadhali kuwa nae.

A bad relation, it is better (to continue) to have him.

—See § 368.

414. Nduli na mtimba-dawa shauri lao ni moja.³

Death and the Doctor, their counsel is the same (lit. one).

—Nduli is the Swahili name of the death-angel, Izra'îl. The object of both the digger of medicines and the angel is one, viz. to relieve the afflicted one. Cp. § 4.

415. Neno la mbali ni usiku wa kiza.

A far-off matter is a night of darkness.

—See §§ 417, 552.

416. Neno ulikataalo ndilo Mngu apendalo.

The matter you do not like (lit. that you refuse),

¹ On MASIKA, see under § 128.

² NYIKA, Amu for *grass*.

³ NDULI, probably from the root of ku-ondoa, *to take away*, Chaga i-duo, i-ruo. Or else from ku-ua, *to kill*? (Cp. § 441, nduma from ku-uma.)

that is the (very) one God wills. Cp. the old verse—

“I wish to have no wishes left,
But leave each wish to Thee:
And yet I wish Thou wouldest wish
That what I wish might be!”

—See §§ 272, 538.

417. Neno usilolijua ni usiku wa kiza.

A matter thou understandest (lit. knowest) not,
is a night of darkness.

418. Ngano ina n'ta sabaa.

A tale has seven variations.

—See § 72.

419. Ngarawa juu, wimbi t'ini.

The canoe above, the wave below.

—A sympathetic response to the “Salám Salimini,” “Thank God for a safe arrival!” of the traveller at the end of his journey,—with which it is apparently intended to rhyme.

420. Ngoja! ngoja! huumiza matumbo.

Wait! wait! pains the bowels.

—Cp. Prov. xiii. 12.

421. Ngovi ya p'aa haikai wat'u wawili.¹

The skin of a gazelle does not seat two people.

—This proverb is used of anything which does not exist save in a limited quantity, and is therefore not likely to be obtained—*kama ambalo halimkiniki kupatikana kwa uchache wakwe.*

Or it might be used like the English “Two bites of a cherry.”

422. Ngue endealo ndilo atendalo.

What the pig goes for, that it is he does.

—This proverb is sometimes hinted at: “*Hukusikia alilosema ngue?*” “Haven't you heard what the pig said?”—The pig goes to a plantation

¹ HAIKAI WAT'U, cp. *haitawali mnyau*, in the quotation under § 164.

to rut up the ground and feed,—and once there, he confines himself to his work. If it is said that the pig has been to a “shamba,” it is not necessary to say *why* he went there. He always “minds his own business.”

423. Nguu zilivundika—na milima ikalala.¹

The peaks were broken—and yet the hills slept (in peace).

—Properly, K'itu kilivunda nguu na milima ikalala. A thing destroyed (broke) the peaks, etc. The “milima” signify persons in power, to whom misfortune has been caused by some trivial matter either despised or not known at the time of its occurrence, but in the event fraught with the most serious consequences. Cp. § 520.

424. Ni heri Kawa ufike, kama karibu harabu.²

Better “Delay and arrive,” than a near (cut) fraught with trouble.

425. Ni kama harufu ya nun.

They (*i.e.* the eyes) are like the letter “nun” (◡).

—A mark of beauty. Others are—

Kitwa cha mviringo, a round-shaped head.

Kifua cha ngao, the chest of a shield. Also, Kifua ja meza ipambiweyo, The bosom like a table garnished.

Mdomo kama kasiba, lip(s) like a musket-muzzle!

Meno kama k'ete,³ teeth like cowries.

Mikono ya mbinu,⁴ arms that bend back (at the elbows).

¹ NA—IKA-. The same sequence, in the same sense, is found in § 407.

² KAWA, for this use of the second singular imperative, see refs. in §§ 390, 89.

³ K'ET'E, or k'iti, = kauri.

⁴ MBINU = ya kubinuka, or benuka.

Nyushi za vifungo, eyebrows that meet (lit. of knots).

P'ua ya upanga, a nose like a sword.

Shingo ya p'aa, the neck of a gazelle.

Uso kama dira, a face like a compass, (1) in shape and whiteness, (2) in sincerity and truthfulness.

426. Ni kama kit'anda kupata mkeka.

It is like a bedstead getting a mat.

—That was all, it wanted to become perfect—and it received “the finishing touch.”

427. Ni kama nguvu za mayonda; zitakwishilia nyangwani.

It is like the strength of the apes; it will “draw the line” (finishes up) at the tidal flats.

—In these broad expanses there is no cover, and the mud renders progress heavy and difficult. As long as the apes keep to the thick tropical growth of mangroves, etc., which skirts these creeks and flats, they are not to be come at; but, once out in the open, they fall an easy prey to the leopard or to the hunter.

428. Ni kweli Mfunda-koka kuuawa ni wavuvi.¹

'Tis true, the Teacher-of-roasting getting killed by the fishers.

—A certain man, it is said, now remembered commonly by the name of Mfunda-koka, from the event, discovered by accident the use of fire in broiling fish, and, after having enjoyed his invention in secret for a time, taught its use to some fishers whom he met by the shore. These, astonished at the result of putting fish on the fire, conceived the idea that the man who had taught them was too wise to be safe, and killed him for

¹ MFUNDA, verbal of ku-funda, Amu for ku-funza; and derivation of fundi. Ku-fundisha and its derivatives are pronounced with the cerebral d.

his pains. The above is adduced as a warning or an example in respect of those who bring in new customs, however beneficial, and what they may expect. The conduct of the fishermen was based on truly African reasoning.

429. N lipi liso nduüye, na muamu-wakwe?¹

What (affair) is there that has not its brother and its brother-in-law?

—The meaning is illustrated by the song in which it occurs—

Lipi liso nduye, Na muamuwakwe?
Hebu langalie, Simi langu pweke.
Nipa nlalie, Cha mkalambaki!

What is there but has its brother And its brother-in-law?
Just look! It is not my (case) only.
Give it me (then, a bedstead), that I may sleep upon it,—
(even) one of black wood.

—That is, If you treat a guest inhospitably, *your turn* will come too. Remember this, and use me well.

430. Ni msimbo wa milele, hata kesho kiyamani.

It is a by-word for ever, until (or even) here-after at the Resurrection.

430a. Ni sasa mambo, ni sasa.

Matters depend upon the present moment (lit. matters are now, are now).

431. Ni shake, na mbawa zangu: maji yatanipatapi (or yatanitendani)?²

I am a sea-gull, (and) have my wings: where will the water get *me* (or, what will the water do to me)?

432. Nia haikuwa moja, ndipo usipate jambo.³

¹ On LISO, see note, § 429. NDUU, as in § 216. MUAMU, Nyika, Giryama, etc., mulamu.

² MBAWA, strictly *wing-feathers*, from ubawa.

³ NIA MOJA: ctr. the use of the same words in § 431.

Your intention was not single, hence you have not been successful (lit. obtained the matter).

—Cp. St. James i. 7, 8, and §§ 353, 354.

433. Nia njema ni tabibu, nia mbaya hubaribu.

A good intention tends to healing (is healing), an ill intention is wont to make mischief.

434. Nia zikiwa moja kilicho mbali huja.

When minds are the same, that which is far off will come (nigh).

435. Nimehasiriwa zangu zot'e.¹

I have lost on all my ventures (or crops).

—I have had a run of ill luck. Cp. § 262.

436. Nizumbulia unipe, mkata hana kinyongo.

Look me up something and give it me, a poor man is not easily offended (has, i.e. takes, no grudge, offence).

—See, on the latter half, § 269a.

437. Nondo hana nguo shima.²

A moth holds no clothes in honour (or, has no best clothes).

—Prov. xxx. 15, 16.

438. Nyama wot'e wangawako, mkuza-pezi ni p'apa.

Though all the creatures be there, the lifter of the (dorsal) fin is the shark.

—There are other dangerous fishes and monsters in the sea besides the shark, and quite as much to be feared: but he is the only one that indicates his presence by swimming with the fin above the water, and so people talk as though the only danger there were this *apparent* one, but the experienced mariner knows how many there are that are not "on the surface."

438a. Nyani haoni kundule, huliona la mwenziwe.

¹ KU-HASIRI, to cause to lose money. ZANGU, understand shughuli, biashara: or, k'unde, p'oyo, or other crops.

² SHIMA: = za hishima (?) *honourable*, "holiday."

SHIMA! is also a festive word of encouragement (to guests, etc.), = layani! *come now!*

The ape sees not his own hinder parts, he sees his neighbour's.

—Mt'u haoni aibu yakwe, huona ya mwenziwe,
A man sees not his own defects, but his neighbour's. Cp. Luke vi. 41, 42, and the Nyika variation, § 647c.

439. Nyani mwenda-pweke.

An ape that goes alone.

440. Nyati mwenda-pweke.

A buffalo that goes alone.

—The "rogue" elephant and buffalo are proverbially dangerous, and, from the proverb preceding, it would appear that the ape is subject to the same influences as those which separate these latter sulky outcasts from the herd—"sent to Coventry" either for misdemeanours, or from inability to hold their own among their companions.

441. Nyoka wa nduma-kuwili, huuma akivuvia.¹

The double-mouthed snake is wont to bite and blow at the same time (lit. blowing).

—Of this "double-mouthed snake," the natives say nduma zakwe ni kuwili—its bites, stings, are double: yuna vitwa viwili; kimoja chauma, kimoja chavivia, utungu usingut'ushe aumwae—it has two heads; one bites, the other blows, so that the pain may not startle him that is bitten. Although one is often assured by natives and others of the existence of such a snake, it is clearly impossible in physiology. The same is proverbial of the *rat*, to which animal the late outlaw Bushiri compared the English in their relations to the Arabs in East Africa. The Nyika proverb is

¹ KUWILI, at either end, contrast KAWILI, *twice* (on the same model as katatu, kane, katano, etc.): NI kuwili, not = *are situated at . . .*; this would be translated by *si* kuwili; but ni kuwili = *are double in point of situation*, the latter becoming a kind of adjective (denoting a *quality*).

quoted in § 649. The vampire does something of the same sort—fanning its victims with its wings while it sucks their blood.

442. "Nyoko! nyoko!" ni shiba ya kuonana.

Having one's mother abused is (the result of) satiety of meetings.

—Familiarity breeds contempt. See § 345.

443. Nyumba ya mnandi hangii illa mnandi mwenyewe.

The nest (lit. house) of the cormorant none enters save the cormorant himself.

—The cormorant's nest (of which a Swahili known to the compiler has a specimen that he found in the sea) is said to be attached by a sort of cable to the bottom. It is in this habitation, crank and flimsy though it be, that the cormorant is supposed to sit and hatch its young: hence, it may be, the above saying.—Into such a crazy thing no other bird would venture, even if it might.

443a. Nyumba ya wavuvi.

A house of fishermen.

—Nyumba ya ghasia, ya k'elele, A house of confusion, of noise; proverbially so. Hii si nyumba ya wavuvi, This is no house of fishers!

444. Nyungu k'uu haikosi ukoko.

A big pot is sure (to have) some burnt rice (inside it).

—In a big town, or family, or business, there is sure to be some disorder: or, applied to the individual, There is none good, who has not his faults; or great, but has his defects. St. Matt. xix. 17.

445. Nyungu ya mgambo imekwisha kuvundika; killa mt'u atakoya nafusiye.

The pot of the palaver is now broken (is finished to be broken); every man will have rest to himself.

—On the crushing of a sedition. Seditious were common things in former times; in the reign of Saiyid Barghâsh there began an era of greater tranquillity for the Arab rulers, at least in this respect.

446. Ondoka twende! ni wat'u waaganao.¹

“Rise and let us go!” is (of) people that have an agreement.

—When you reproach your friend for, e.g., having borne witness in court against you, he tells you that you “should have arranged that with him before.” Or if you suddenly take it into your head to start on a journey, and ask your friend to accompany you, *katika neno likusongalo*, about a matter that presses you, he will excuse himself by quoting this proverb. Cp. the Giriyama proverb in § 604.

447. Pahali pa mt'u kufawa ni mt'u aliye juu yakwe.

The place for a man to get good is (with) the man who is his superior (lit. above him).

448. P'aka akiondoka p'anya hutawala.

When the cat goes away, (then) the rat holds sway.

—When the cat is away the mice will play.

449. P'aka hashibi kwa wali: matilabae ni p'anya.

The cat is never satisfied with rice: her quest is—rats.

—You cannot expect low people to find pleasure in exalted pursuits. St. Matt. vii. 6, and cp. § 250a. The Swahilis apply this proverb more particularly to the servile class.

450. Pakiwa mzingatifu Kitambiwa ito mno,

Mwenyi akili t'ukufu, Ni kama kwambiwa neno.

Where you have to do with (lit. there where

¹ For a similar use of the imperative, see § 89.

there is) a sensible person, if he have (but) an eye directed towards him meaningly (lit. extraordinarily, exceedingly), || it is as though the exceedingly intelligent one (the possessor of exalted wits) were told the matter.

—The second half-stanza of the above continues—

Nami moyo nna hofu ; Sipati kuuma meno :

Na kusema kwa mkono

Nachelea kasirani.

But as for myself (lit. And I my heart) I have fear I cannot restrain myself (lit. I cannot get to bite my teeth): and (as for) speaking with the hand, I fear lest I should excite your anger (lit. I fear for anger).

451. Pambo la jenza.

The adornment of the bier.

—The point seems to be that it is but “cold comfort” for the deceased.

452. P'anzi kungia motoni yuwene makuu ja moto.¹

The reason why the grasshopper went into the fire was that he thought himself quite as good as the fire. Lit. The grasshopper, to enter the fire, he felt (saw) things (as) great as the fire.

—The grass fire, as it sweeps over the plain with the wind, rouses the grasshoppers in the direction in which it is travelling with its roaring and blast of smoke. The latter, leaping against the wind, are taken, by their long blundering flight, into the advancing fire. The natives put this down to temerity. The Telugus have a similar proverb (Long's “Eastern Proverbs,” p. 57), “Like a grasshopper jumping into the fire (in order to extinguish it).”

¹ YUWENE, old preterite of ku-ona, often used to express the idea of feeling. MAKUU, *great things* (in the abstract), hence *pride, self-sufficiency*, often translated, by natives who understand English, as “big-head.” JA, as Nyika, Giryama, etc., dza ; Rabai, Uganda, nga ; Chaga, cha.

453. P'anzi mwana mwaka-moyo, hifa kwa wewe vina-ni?¹

If I, the grasshopper child of ardent heart, die for thee, what matters it?

—From this and the preceding, the grasshopper is seen to be held as a type of impetuosity and daring.

453a. Pato kuu ni la Mngu apao wawi na wema.

(Every) great gain is from God, who giveth to (both) evil and good (alike).

—Cp. St. Matt. v. 45.

454. Paukwa pakawa.²

It came to pass and it happened (or was).

—An ancient formula used at the commencement of a tale. That at the end is, Kigano na kihadithi kikomele hapo: The poor little tale and the poor little story have come to an end just there.

455. Pavumapo palilie (or, . . . palelee?).

Where there is howling, there has been (some) crying (? or, . . . there is, or was, a calm).

—“A stitch in time” *might* have “saved nine”?

456. P'endo za mwana zi matakoni mwa nina.

The love (of a father) for a child is in its mother's abiding (lit. seat).

—When the mother dies the father is likely to lose his love for her child.

457. Penyi k'uku hapamwaywi mtele.

¹ MWAKA-MOYO, *burning at heart, impetuous.*

² PAUKWA, lit. (The place) has (or had) something come forth from it, *i.e.* there came forth thence. Ku-uka is to *rise up, to go out, to go away, depart*, in Giriyama. *Aliondoka mt'u mmoja*—often at the beginning of a story, for “*There was a man*” (or, *Alitokea . . .*). Kigano is the *telling*, kihadithi, the *story* itself. Two words denoting the same thing, of which the second is merely a repetition of the first, might stand in apposition, but would *not be connected by na* (see § 301).

Where there are fowls about, rice should not be (is not) poured out.

—As the man who will dry his grain will not pour it out in the way of the fowls, so those who wish to discuss private matters should not unfold them before domestics, children, etc. “Little pitchers,” etc. Cp. the Rabai proverb, § 646a.

458. Penyi mapenzi hapapotei.¹

Where liking is, it is not lost (or, . . . love . . .).

—Where there's a will, there's a way.

459. Penyi uvuli ndipo niekapo mwanangu.

The place where there is shade, is the place I lay my child in.

Also, Penyi uvuli ndipo mt'u alazapo mwanawe.

It is (only) in the shady place that a man lays his child down.

—I do not consult a hostile or incapable person about my cherished designs. Mt'u anifaae ndiye nimwendeae, It is the man who is of use to me to whom I go.

460. Penyi wimbi na milango i papo.

Where the breaker is, just there is the entrance (through the reef), too.

—Cp. the simile of the “nettle and the dock.”

461. Penzi la moyo ni dawa.²

The will of the heart is medicine.

—Where there is a will, there is a way.

462. P'indi yakikaza mawi huwa karibu na kwisha.

What time mischief becomes excessive, it is wellnigh at an end.

462a. P'olep'ole ya kobe humfisha mbali.

The slow gait of the tortoise takes him far.

—It is not certain that this proverb is native. It was found in a manuscript spelling-book, the work of a native pastor.

¹ HAPAPOTEI, i.e. *it* (the place) *does not get it lost*: hence amounting to, *it does not get lost there*.

² For DAWA, in this metaphorical sense, cp. § 368.

463. Radhi ni k'ubwa zaidi ya mali.

Blessing is much greater than wealth.

—Radhi, lit. contentment; which, when spoken of as from the standpoint of God, or one's parents, etc., implies their *blessing*. It is often used for the dying blessing given to a son. There are numerous moral tales exemplifying this proverb.

464. Raha haiji, illa baada ya taabu.

Rest comes not unless it be after hardship.

—See § 41.

465. Riziki, kama ajali, huitambui ijapo.

(One's) providences are like (one's) fate,—(for) you know not when (*that*) comes.

466. Roho haina thamani.

The soul has no price (or, is priceless).

—Admitted by Mohammedans in respect of the buying and selling of slaves.

467. Saburi ni ufunguo wa faraji.

Patience is the key of consolation.

468. Saburi yavuta heri, huleta kilicho mbali.

Patience insures (draws) happiness, it brings what is afar. Also, Subira huvuta heri (same meaning).

469. Sahani iliyofinikwa, kilichomo husitirika.¹

A plate that is covered, that which is inside it is hidden away. [Its contents are not exposed to criticism.]

—Cp. § 359, and references in Prov. xxix. 11.

It was at an interview with the late rebel Bushiri—who, no doubt, had this proverb in his mind—that he ordered a covered dish to be brought in, thus causing one of his unwilling guests to hope that at last, after several hours' fast, the latter was to get some hospitable refreshment. At length a large plate was brought in with ceremony, of

¹ Ku-finikwa; kifiniko; better than -fun-, as being the form adopted by all classes, although the root is probably the same as that appearing in Funua, Fundo, Fumbo.

which the contents were concealed by an elegantly embroidered cover. This Bushiri ordered to be removed, and the plate was seen to be empty! "That is an illustration," said he, "of you English. We used to respect and fear you, but now we have found you out. Once the very name of an Englishman commanded our respect, but now we find there is nothing in it!" Cp. § 187.

470. Sahani isiyo kawa hufinikwaje mkeka.

A plate that has no cover, how should it be covered with a sleeping-mat?

It is disrespectful to bring a guest an uncovered plate—it would make matters worse to bring him food with such an unappetizing cover as a sleeping-mat. "Adding insult to injury."

471. Salala! huvunda iwe, kaifa mwana-Adam.¹

Scolding is wont to break a stone, how much more a human being?

—Salala! is an expression used in scolding. It may be that this was originally a curse, meaning "God send thee consumption!" One should know the meaning before proceeding to use native interjections: *e.g.* the common one, Mnyoo! is probably a contraction of the vile word "kumanyoko;" Ewa! of "Ee wallah," "Yes, by God!" "Yalla" [repeated *ad lib.*—a cry used by a number of men engaged in pulling a rope, launching a boat, etc., in order to encourage one another, and stimulate to united effort, like the Yo-ho! of our sailors], "O God!" etc.

472. Salamu nyingi, mtanga wa p'wani ni haba.

Many compliments, the sand on the sea-shore is too few!

—A polite phrase at the commencement of a letter, Salamu meaning, literally, Peace, preservation, safety: but here, "compliments." In this

¹ KAIFA, usually pronounced KEFA.

sense there may follow, *Kulla wakati salamu, illa uwapo usingizini*, On every occasion *compliments*, except when you are asleep (in which case they would only disturb you!).

473. *Samaki akioza ni mtungo pia.*

When a fish rots, it is the whole string.

—A sickly sheep infects the flock.

474. *Samli ya P'emba haimpati mt'u mato.*¹

Butter that is at P'emba does not meet a man's gaze (lit. does not get a man (his) eyes).

—Cp. § 476.

475. *Shauku nyingi huondoa maarifa.*

(Too) great eagerness bereaves of understanding.

—To the same effect as § 268.

476. *Shiba ya mt'u hainlazi na ndaa.*

The repletion of another does not help me to sleep when hungry (lit. make me lie down with hunger).

—Something to the same effect as § 474.

477. *Shiba ya uji yajua mpozi.*

The satiety of pap knows the blower (lit. cooler).

—That is, the man who has had plenty of gruel does not blow at his spoon or cup like the man does who is still hungry (?).

478. *Shukuru kwa uliyo nayo.*

Render thanks for what you have (*received*).

479. *Siate uwenelo kwa usikiyelo.*²

Never give up what you have seen for what you have heard.

—Cp. § 246.

480. *Siasi huru nikiwiwa.*

¹ *HAIMPATI MT'U MATO* = *haimdiriki mt'u*, does not meet him, await him.

² *SIATE*, cp. *Sifanye* in § 483, *Never leave, Never make*; the form *Usiate, Usifanye*, would mean "Do not leave," etc., in a particular case.

I do not make my slave a freed-man (I do not leave free) while I am in debt.

—Be just before you are generous.

481. Sifa ya nguo ni p'indo.

That by which a cloth is described (lit. the description, praise, of a cloth) is the embroidered skirts.

482. Sifa za mbinguni zina malaika.

The description of heaven implies (lit. has) angels.

—[Probably, because they are brought to mind without mentioning them expressly, by the simple word "heaven" ?]

483. Sifanye mashindano na mt'u.

Never match thyself emulously with (any) man (lit. do not make strivings with).

484. Siku njema ni zawadi ya msafiri.¹

A good (*i.e.* auspicious) day is the present of the traveller.

¹ ZAWADI is the present brought by a visitor who has come from a distant place. There are many *special* presents named in Swahili. Among them are the following:—

Amana, a gift one has entrusted to a friend to take to the recipient.

Bakishishi (*or*, Bakhishishi), a gift to a procurer: same as Kula-mui.

Chichi:i, a bribe: same as Rushua.

Haki-salama, and Haki-li-widua, a gift from a third party before he starts on a journey.

Kafara, alms for the poor that have lain all night under one's pillow or bedstead, in order to bring down a "thawabu" (see end of note) on the distributor, who gives them away in the morning. These are a species of *sadaka*, offering.

Kifunga-mlango, "door-fastener," one of the numerous "tips" devolving upon the bridegroom; this one now obsolete.

Kiinua-mgongo, "back-lifter," given at the satisfactory completion of a task.

Kikoa, the voluntary collection made in a platter for the newly married pair on the third day; *ctr.* its meaning in § 277.

Kilemba, any "tip;" but anciently a wedding-gift.

Kiosha-mou, "feet-washer," present made to the "god-

—A polite phrase of welcome. The day is sure to be propitious that has brought your friend with it(?).
 485. Siku zo'e kuomba k'itu bure mwenyi kutoa huchoka na mwenyi kupawa bure siku zo'e hupumbaa.

If one is always begging (lit. always to beg) something for nothing, the giver grows tired, and the one who is always having something given him for nothing becomes spoiled.

486. Silaha tukua siku zo'e, sikuye itakufaa.

Carry a weapon always, in its day it will be useful to you.

—Cp. §§ 559, 381.

487. Sili, sili, wa mtama,
 Ungawa na nyingi nazi.
 Sili: msambe ni mwema.
 Sili: hauniumizi.
 Sili kwa uto wa nyama,
 Wala kwa mwingi mtuzi.
 Sili: haunipendezi.
 Sili wa mtama, sili.

mother" (kungwi) of the bride by her husband, on the third day after the wedding (siku ya kuoshwa-mou or -maguu).

Kipa-mkono, "*hand-giver*," a wedding-present, still in use.

Kishika-kalamu, "*pen holder*," on the commencement of a task.

Kula-muwi, *hush-money*; see Bakishishi.

Mfungo, *fasting-gift*: a present sent to a friend in the middle of Ramadhan.

Mahari, the "*dowry*" given to the bride's father by his son-in-law.

Mweleko, another old wedding-gift.

Sadaka, anything given by way of *sacrifice* to God (or other unseen powers), from religious or superstitious motives. This word includes, therefore, the ceremonial *feasts* to which the public are invited, *alms* to the poor, etc.

Zadi, or zawadi, a present brought by a guest or friend from a distance.

The most generic words for gift, present, are Kipawa, Karama, and Majaza. Thawabu is a "*reward of merit*," to be obtained, according to Mohammedan teaching, by the performance of certain prescribed good works.

I eat not, I eat it not (the uji, gruel) of Turkish
corn,
Though it have much cocoanut,
I eat it not: say ye not it is good: I eat it not:
(though) it hurts me not.
I eat it neither with fat of meat,
Nor much curry.
I eat it not: it liketh me not.
I eat not (gruel) of Turkish corn, I eat it not

—Cp. "I do not love thee, Dr. Fell," etc.

488. Siimba mla-wat'u akiliwa, huwani?

When the man-eating lion is (himself) eaten,
what matters it?

489. Simpandi p'unda asiye matandiko.

I do not mount a donkey that has no saddle.

—I do not embark in any scheme that is not
well matured. Cp. § 492.

490. Sione tanga la nguo kasahau la miaa.

Do not find a cloth sail, and then forget the
matting one.

—Cp. Don't speak ill of the bridge that has
carried you safely across. Cp. §§ 250, 492,
497.

491. Siri yako usimwambie mwanamke.

Don't tell your secret to a woman.

—Cp. § 637b.

492. Sisafirii chombo kipya.

I don't voyage in a new vessel.

—Mfano wakwe ni kama kuwata mt'u rafikiye
wa siku zote. akata'uta m'pya, msiyejuwana hali
zenu, It is like a man leaving his usual friend and
then searching for another, when both of you are
ignorant of one another's character (lit. state).

493. Sishue dau na maji yajaa.

Don't (take the trouble to) launch off the vessel
when (all the time) the water is rising.

—To one who asks premature questions of a

narrator, who has not yet come to that part of his story.

494. Sitaajabuni wana-Adamu, mambo yaliyo duniani, or, -mambo ya M'ngu.

Wonder not, men, at the matters which are in the world, or, . . . the matters of God.

On hearing of anything strange and wonderful, when "Mâ shâ' Allâh!" (What God willeth!) is also used by Mohammedans.

495. "Sitaki," haviwi nongwa, vikatongea na wat'u.¹

(My saying) "don't want" is not by way of disagreeableness, and being invidious to others.

Kule kukataa kwangu mimi, siko kutongea wat'u (*i.e.* wat'u wengine), That refusal of mine is not meant to involve other people. A polite explanation of a refusal of anything that is proposed to one or given one in company, intended as a hint: "Don't let *my* having refused, deprive my friends."

496. Sitara na kushusha nguo.

Hiding a fault and letting down the raiment.

—Charitable concealment is seemly. Prov. x. 12.

497. Siteti na mwandaniwa Kwa mt'u mweni wa leo. Mt'u mweni ni k'engewa, Huruk'a akenda kwao.²

¹ NONGWA = viovu, matukizi. HAVIWI, the subject is the word *Sitaki*, which, being a verb in the indicative, is treated as a plural of the *ki-* class. Cp. the use of the imperative second singular as a noun in § 89, etc.

² MWANDANIWA, = mwenzangu in modern prose, *my friend*. The root in *mwandani* is prob. the same as that in *ku-andama*, *to follow, accompany*: and, it may be, that in *ku-enza* (*to follow after*?). *Kw-enza* (in a more southern dialect?) means *to seek*; e.g. *Kitiati! kitiati! Kijuni kikorofati! K'wenzu t'embe ilo ya-t'i Kipita kijoko'ea! Kitiati! Kitiati! thou little bird, little rogue of the world! (that art wont) to seek the grain that is beneath the earth, passing by and picking it up for thyself!* The termination *-IWA*; cp. *Moliwa*, *my Lord*, from *Mola* or *Maula*; frequently applied, in poetry especially, to the Deity.

I quarrel not with my comrade on account of a stranger of to-day. A stranger is a hawk, it flies and goes away home.

—And that, with all he can get: whereas, an old friend may be looked to for help, etc., in the day of need. See quotations in § 490.

497a. Siteze na p'aka-vue.

Play not with a wild-cat.

498. Siteze na t'ezo, itakuvuwaza.¹

Play not with an adze, it will wound thee.

499. Subira hivyaa mwana mwema.

Patience is wont to bear a fine child.

—Cp. St. James i. 4, etc.

500. Sumu ya neno n neno.²

The poison of a word is—a word.

—When there is a hubbub about an event, there is nothing like another event for diverting interest. Otherwise, badly explained: Mt'u akikupa neno baya mpe baya litakalozidi lakwe, umkasiri kama alivyokukasiri, When a man gives you a bad word, give him worse than he gave, and make him as angry as he has made you.

501. Tamu tulikula sote: na utungu vumilia.³

¹ KUVUWAZA, see note on § 216.

² SUMU, is often used in the sense of "natural enemy;" e.g. in the nyimbo, rowing songs, of the ancient fisherman Ngwaite (= Ngwakupa uwe mte = *May-God-grant-thee-to-be-a-sprout*—a sample of an old pious name), son of Ngwashoka (= Ngwakupa uwe shoka = *May-God-grant-thee-to-be-an-axe*), and Ngwaite wa Mujaka (= mzuri), who flourished when Mtwapa, now a slave-trading village, was still a populous city—

Mtanga sumuye n nini?

Sand—what is its enemy?

—Sumu ya miti ni moto, sumu ya moto ni maji, sumu ya maji ni mtanga, lakini mtanga hauna sumu. *The poison of trees is fire, the poison of fire is water, the poison of water is sand, but sand has no poison.* With this use of sumu, compare that of dawa, "medicine," in § 368.

³ SoTE (with unaspirated *t*) = -*ot'e*, all (aspirated *t*), + *s*, the subjective prefix of the personal pronoun of the 1st person plural.

We ate the sweet together, then bear thou even with the bitter.

502. *T'awa aumae yu upindo wa ndani.*

The louse that bites is in the inner skirt.

—Cp. §§ 146, 327.

503. *T'embe na t'embe ni mkate.¹*

A grain and a grain make (lit. are) a cake.

—Cp. §§ 44, 70.

504. *T'ende?—t'endeje! Nyama?—nyamaa! P'embe?—kipembe!²*

Dates?—what can I do? Cattle?—hold your tongue! Ivory?—the prison!

—This proverb takes the form of a monologue on the disadvantages of the ordinary lines of native commerce by one who is seeking a calling. The profit on dates is “so-so;” on cattle “not worth mentioning:” and as for the ivory trade, disputes are so common, and litigation so dangerous, that most ivory-traders at some time or another make acquaintance with the inside of a “gereza,” native prison. “Slaves” are probably not mentioned, for the simple fact that every Swahili is (or rather, was—in the good old times) a *born* slave-trader.

505. *T'endea-mbwa, ajuaje fadhiliye?*

The aspirate in *-of'e* represents the *n* in *on'e*, the original form, it may be, of the word in the Swahili (cp. the Zulu *-onke* and Kamba *-onda*). This aspirate has disappeared in the form *sote* owing to attraction by and absorption in the *s*. The same thing has happened to the aspirate in *kikorofa-ti* (see the quotation in note on § 497), for *f* also possesses this property of drawing back and absorbing an aspirate in composition.

¹ The *Giryama*, *T'embe na t'embe ni mukahe*, § 630.

² *T'ENDEJE* (the aspirate represents the omitted *n*, for *ni*) = *nitendeje*, see note on § 650. *KIPEMBE*, diminutive of *p'embe* in its secondary sense of “a corner,” a *prison*. [*GEREZA*, through the Portuguese from *ecolesia*, *church*; the churches left by the Portuguese, on their withdrawal from East Africa, having been utilized as prisons. The most famous at Mombasa was the *Gereza-ng'ombe*, “cow-church,”—so called, perhaps, from its having been used as a stall for cattle (?).]

He that does (favours) to a dog—how can it recognize his benefits?

—See under § 449, and cp. refs.

506. Tikitiki ni moto wa kwanza.

A vegetable-marrow is (a thing of) the first heat.

—Ndipo liivapo—likipigwa ni kianga kidogo, It is then it ripens—when it is exposed to (is struck by) a little fine weather. It must be gathered before it gets too ripe to be of use. This is said to one whom you suspect is trying to put you off with vain promises: Maneno ya kuondolea madanganyo; ni kama kumwambia mt'u, Nifanyia hivi sasa! Words for removing deceit; it is as if to tell a man, Do it me now!

507. Tu ndimani.¹

We are a-cultivating.

—Cp. the frequent rejoinder, Ni kazini (lit. I am in the work), That is just what I am about, or, engaged in.

508. Tukua maji hata ufkilie katika maji, usiyamwae uliyo nayo kwa tamaa ya “maji yako mbele.”

Carry water till you arrive at water, do not pour out that you have in hopes of “water on ahead.” The English, “Don't throw away your dirty water before you have the clean.”

509. Tulingane sawasawa, kama sahani na kawa.

Let us fit one another exactly, like a dish and a cover.

510. T'umbiri kukosa bungo, alisema, “Li utungu.”²

¹ NDIMA, the verbal, belonging to the N class, from ku-lima, the n before an l blending with it into nd. Cp. Ndavu, in § 108, note.

² T'UMBIRI. The root t'u = *individual*? and mbiri, *little*, is found in mbili-kimo, “little of stature,” the name of a race which seems the most ancient in Africa—the Pigmies. ALISEMA: Ku-m-sema mt'u, to *denounce* a man. Or, alisema may be past, = *he said*.

The monkey (on) missing the bungo-fruit, pronounces of it, "It is bitter!"

—The fox and the grapes. In Arabic, *Man lâ yersel lil 'ankûd yekâl 'aleih lâmidh.*

511. *T'ungu kijimo kifupi, situngulie kisima;
Wawate wat'u warefu wawezao kukipima.
P'omboo ni mt'u gani um'pae jembe kulima?*

Emmet, thou little short dwarf, peep not into the well;
Leave (that to) tall people who are able to fathom it.
What sort of person is the porpoise, for you to give him a
hoe to cultivate (with)?

512. *Tunza uzingao ulimwengu duwara:
Mt'u duniani huiomba sitara.¹*

Mind how the world goes round (like) a wheel:
A man upon earth prays for covering (for his faults).

—Cp. § 60, etc. Against arrogance founded on the idea that *you* will never need protection or help from the man that is now your inferior.

513. *Twafa na uwao kamba!²*

We die—the cordage with the hull!

—For better or for worse, our lot is cast and our choice is made; "unto the bitter end"! When the hull goes down, the rigging follows it.

514. *U mwana, u k'amange, we'³*

Are you a child, or a grit, now? (lit. you!)

¹ UZINGAO, with old relative suffix -o for -vyo, see on § 12.

² UWAO, here, *the hull*, connected with (or rather, the same word as) ubao, *board*. KAMBA; if it were k'amba (with aspirated or explosive k'), it would mean *lobsters* (op. kaa and k'aa, etc.).

³ K'AMANGE. Ma'ana, mato makavu, mt'u asiye haya, Dry eyes, a shameless person. "So-and-so is a k'amange" = Hana haya. Another says, Ndiyo k'ambifu, nayo ni kama kusema k'aa mbifu, maana k'aa aliyekauka, *a dried-up crab*. Such is the native explanation. But many words with KA mean *hard, dry* (kavu, kauka, kuku (k'auta, § 100); k'ambo, kambuka, § 42). K'amange ni t'embe moja isiyoiwa katika k'unde zilizo-pikwa, *It is a single grain that has remained uncooked among pulse that has been cooked*.

—Maana, Husikii kabisa we'? It means, Don't you hear at all? K'amange may be translated, "altogether shameless."

515. Ubishi mwingi huvuta mateto.

Much joking brings on quarrelling.

516. Udongo upatize uli maji (*or*, upate uli maji).¹

Take advantage of the clay while it is wet (*or*, Get it while it is wet).

—Strike while the iron is hot, Make hay while the sun shines, etc.

517. Ugwe huk'atika pembamba.

A thong gets cut through at the narrow place.

—A chain is no stronger than its weakest link.

518. Ujaonapi mnandi kujenga nyumba kutwani?

When have you ever seen a cormorant build its nest westwards?

—On the cormorant's nest, see § 443. "Westwards" would mean *inland*. Cp. the quotations in § 156.

519. Uji ukiwa wa moto haupozwi kwa n'a ya ulimi.

Gruel, when it is hot, is not cooled by the point of the tongue.

520. Ujile kuomoa mambo ukalala wa mnazi.

It has actually spoilt matters, has the sheath of a cocconut-tree! (Lit. It has come to spoil. . . .)

—These withered sheaths or spathes are, of course, very common in the cocconut-groves: their only use, beyond that of furnishing children with toy-boats, would be for fire-brands or torches—in which case it is easy to see the way in which it might "spoil matters." St. James iii. 5.

521. Ukambaa wa milele ulik'ata iwe.

The constant rope cut the stone.

—St. Luke xviii. 5.

¹ KU-PATIZA, cp. ku-patiza maji, to take advantage of the water, i.e. of the tide being up.

522. Ukenda kwa wenyi t'ongo, nawe vunda lako ito.

When thou goest to the (country of the) one-eyed, do thou also put out thine eye (lit. break thine own eye).

—When at Rome, do as Rome does. See § 346.

523. Ukimpa mt'u kazi patanani ujira.

When you give a man work, come to an agreement about the wages.

524. Ukiona ndwee ikishindana na dawa,
Mganga sijisumbue, pana jambo litakuwa.¹

When thou seest a disease struggling with the medical treatment, fret not thyself, O doctor,—there is something going to happen.

—See, for a similar fatalistic saw, § 116.

525. Ukiona neno usiposema neno hupatikani n neno.

When you see something, if you do not say something, you will not suffer something.

—Mind your own business. See § 596.

526. Ukitaajabu ya Musa huona ya Farauni,
Ukitaajabu ya t'awa huona ya k'unguni.

If you wonder at Moses' (things), you will find —Pharaoh's.

If you wonder at a louse's, you will find—a bug's.

—Cp. 2 Chron. x. 14. "Out of the frying-pan," etc. The moral is § 494.

527. Ukitaja nyoka, shika kigongo.

When you mention a snake, get hold of a cudgel.

—Compare the familiar English proverb.

528. Ukiwa mkazi jenga.

If you are going to stay in a place (lit. are a stayer), build.

¹ IKISHINDANA; kadiri ukililekeza halilekei, *how much soever you (seek to) set it (neno) right, it will not come right.*

529. Ukoshefu wa mwenenzi si wa mkazi milele.
 Kufunua mato p'anzi si t'ui kufumba ndole.
 Kufileko kwa ndovu si uzima wa k'unguni.¹
 A traveller's straits are not so annoying as
 (lit. are not) a constant inhabitant's.
 A grasshopper opening its eyes is not so bad as
 a leopard clenching his paw.
 An elephant's death-scene is not so annoying as
 the life of a bug.
530. Ukuukuu wa kamba si upya wa ukambaa.¹
 The worn-out state of a cocoa-fibre cord is not
 (so bad as) the new state of a cord of palm-leaf
 slips.
 —Cp. the verse—
 Ukuukuu wa kamba Si uzima wa mkano :
 Haubali kuk'atika Mvua ikenda mno.
 Huno mtuzi wa k'amba Si borohoa la p'ono.
 Kulla kwenyi kivuno Ndiko p'ishi ipinwako.
 The worn-out state of cocoa-fibre rope is not the
 sound state of a strip of bark (?) : the latter is sure
 to part asunder (does not delay to become cut)
 when the rain is excessive (goes extraordinarily).
 Your (lit. this) prawn curry is not (so bad as) a
 p'ono-fish hotch potch. Every place where there
 is a harvest, there will the measure (go to) be
 measured with
531. Ulichokiata p'wani, kakingoje ufuoni.
 (As to) that which you left at the shore, just
 go and wait for it on the beach.
 —“Cast thy bread upon the waters,” etc.
 Eccles. xi. 1, and op. § 148.
532. Ulimi hauna mfupa.
 The tongue has no bone.
 —And yet, as the Turkish proverb goes on to
 say, it can crush : see Prov. xxv. 15.

¹ For the construction of *SI*, see note on § 123.

533. Ulimwengu ni *dhaifu*, siumboneni ni sheshe.
The world is vile, don't look upon it as a strange thing (?).
534. Ulimwengu ni jivu.
The world is ashes.
—The verse, *Ai ulimwengu jivu ujileo vumbi-vumbi! Alas! how the world is ashes that have come to powder (dust, dust)!*
535. Ulimwengu ni muovu: mt'u hajetei nao.
The world is evil: a man depends not upon it.
—Cp. § 59, also—
536. Ulimwengu ni ng'ngwe mbovu: mt'u hajetei nao.
The world is rotten ropes: no man puts his trust in it.
537. Ulimwenguni hakuna viwili vipendanao.
In the world there are no two things that (really) like each other.
—Cp. a sentiment heard at the same time: *Hakuna wawili walo safi nia*, There are not two persons who are pure (*i.e.* harmless) in their intentions (concerning one another).
538. Ulipendalo hupati: hupata ujaliwelo.
What thou likest thou gettest not, thou gettest what is appointed thee.
—See on § 416.
539. Ume mbwá leo na kesho. [Mbwā = ni wa.]
Courage is to-day's and to-morrow's.
540. Umekaa kama ngawa,
Kwani huna mazoea.
Your state is (lit. you have sat) like that of a civet cat, for there is no taming you (lit. you have no *habits*, or domesticity).
541. Umpe p'aka utumbo, mwenyewe uleni?¹

¹ UMPE, the word understood before is *mithali*, *mithali na*, suppose (*you were*). An example is, *mimi mithali na nimuhasiri*, suppose *I were to cause him a loss*; or, *mithali nawe umuhasiri* (suppose *you were . . .*), or, *wewe mithali na umuh*. The *Posi-*

(Put the case) that you give the cat the entrails, what are you going to eat yourself?

—Said to a miser that has promised one some poor gift, such as a miser might promise.

542. Umuonapo hakiri, kaifa usikiapo?

When you see him he does not acknowledge (his sin), will he then when you hear (about him)?

543. Ungenda juu kiboko, makazi yakor ni p'wani.

Although you go up (the country), hippopotamus, your habitation is at the coast.

544. Ungenda t'ezi na omo, marejeo ni ngamani.¹

Though you go aft and for'ard, the returning is back to the waist (of the ship).

—See on § 250, and refs. in § 490, etc. Cp. also the words of the song:—

Mot'e pisha-pisha, Makazi ni kuko.

Keep it passing about in all directions, still the abiding place is just there.

545. Uo mmoja hautiwi p'anga mbili.

In one scabbard are never put two swords.

546. Ungwana haufai, bora ni ndarama.²

tive subjunctive must always have some word or idea preceding it, although it may sometimes appear as though it began a sentence. ULE, deliberative.

¹ T'EZI, the stern; OMO, the prow; NGAMANI, lit. where the hold is.

² NDARAMA, probably from the Arabic dirhem, a drachma. If so, the Arabic dental d has become the native cerebral one blended with n, in the process of assimilation (the n being prefixed, as the sign of the third class). It is noticeable that the more ancient the noun that has been adopted from the Arabic, the greater the assimilation: the sounds of the Arabic consonants becoming adapted to the native tongue: e.g. among nouns from the Arabic that have been in use from the earliest times we find mskiti from mejid (a dental d changing to a cerebral t) kisima from kathima (probably), mtama from mat'am (cerebral t from palatal), shehe from shaykh, enzi from 'izz, harufu from 'arfen, mangaribi from maghreb. K; kh and h; s; dh and th, are still repugnant to the native. The first always changes to k, and the others usually to h; s, or sw; and dh respectively.

Gentle birth avails not, the important thing is—dollars.

547. Upaa wa k'anga hausitahamili mzigo.

The crown of a guinea-fowl cannot support a load.

—Cp. a line, Kitwa kikiwa kidogo hakiwezi kutukua. Kama mt'u mdogo kupata ukubwa usio-kuwa kiasi chakwe, asioweza kwenda nao, maana, kuutunga ukubwa ule. It is like a little man getting a greatness that is not his measure,—that he cannot carry (go with it), that is (so as to be able) to manage that greatness.

548. Usende pahali bila huja, ghalibu hukasirika.

Never go to a place needlessly, you will almost always be vexed.

549. Ushikwapo, shikamana:

Utwewapo ni jua, lala.

When thou art caught hold of, hold on:

When thou hast the sun set on thee, (stay and) sleep (there).

—Do not despise a man's friendship, nor the hospitality that comes ready to hand, and go further only to fare worse. Lala; usende mbele ukikaribishwa, Stay; do not go on when you are invited to stay at a man's house. St. Luke x. 5-9.

550. Ushungu mwenenda nao, shingo ujeze matama.¹

The poison a man bears, has filled (his) cheeks with venom.

—Treasured malice will out in bitter speeches.

Also see § 598.

551. Usidharau kiselema, chalima kikapita jembe zima.

¹ SHINGO, connected with root of ushungu. Sh and s in some, answer to f in other East African languages. Fingo is still used in Giriyama for a potent spell buried under the door of a village, to preserve it from war. UJEZE = umejaza, see § 12.

Despise not an old worn hoe (?), it cultivates and surpasses a sound hoe.

—Cp. § 490.

552. Usiku wa kiza mangazimbwe : mtumbuu huwa p'apa.¹

A dark night is a mirage: a sprat becomes a shark.

—The meaning is illustrated by § 415.

553. Usijitende ng'ombe, ukatoa ulimi kutia p'uani (or, Ng'ombe usijitende!).

Do not act the cow, and put out your tongue to put it into your nose (or, You cow, don't go on so! . . .).

—Do not receive back into your nose what has come from your mouth, *i.e.* a promise. Aliyese ma au kutenda neno, kisha akakana. He who said or did something, and then denies it. Cp. Gir., § 606.

554. Usinifanye "p'unda wa dobi."

Don't make "a washerman's donkey" of me.

—The moral will be found in the tale of the "P'unda wa dobi" (Steere's "Swahili Tales"). The rabbit showed that the donkey had neither ears nor heart, *i.e.* perception nor wisdom—by enticing the latter back to the lion, from whom she had already escaped with difficulty.

555. Usiniue kwa majuto kama muua-dura.²

Do not slay me for regrets, like the parrot-slayer.

—The well-known tale, found also in East Africa, of the man who used to hear tales about

¹ MANGAZIMBWE (probable derivation from same roots as angaza, *keep eyes open*, muangaza, *light*; and perhaps the root of mbari in mt'umbwi = *poor, wretched*) mirage, or phantom; neno lisilo-tambulikana, ukathani n neno kadhawakadha nalo silo. *A thing which cannot be distinctly made out, and which you think is something, when it is not.*

² DURA, the same as kasuku, a *talking parrot*.

his wife's doings from the parrot. The woman, to effect the ruin of the latter, made such a noise one night that the bird thought it was thundering, so that, when the man returned from his watch in the plantations and heard his parrot tell of a storm in the night, he no longer doubted the falseness of the bird, and, immediately killing it, only found out his wife's trick when it was too late.

556. *Usione kwenda mbele, kurudi nyuma si kazi.*

Do not think (lit. see) about going on, (for) going back is an easy matter (lit. no work).

557. *Usipoziba ufa utajenga ukuta.*

Unless you stop the crack, you will build a wall.

—A stitch in time saves nine.

558. *Usiutwae ulimwengu kuutukua kwa kitwa.*

Don't undertake to carry the world on your head (lit. Don't take the world to carry it with the head).

—Said to an aimless busybody, who "hana apatalo, hana afanyalo" (neither gets nor makes anything of his own)—*mt'u aliyejiandika shughuli nyingi zisizokuwa na huja*, a man who dabbles in many vain employments.

558a. *Usiweke msingi muovu.*

Do not lay a bad foundation.

—Don't make a bad precedent.

559. "Uta wangu u ku--le! Uta wangu u ku--le!"

"My bow is far a--way! My bow is far a--way!"

—This is what the cock is thought to say whenever he crows repeatedly his lesser note. He is therefore held up as a warning: as if, had he only brought his bow, the kites would not have been able to swoop down and carry off his chicks with impunity.

560. Uta wangu k'aufuma shore ela ngurama.¹

My bow kills not swallows, but only ngurama birds.

561. Utakiona cha mtema-k'uni.²

You will experience (the fate, lit. see . . .) of the firewood-cutter.

—[Cp. Numb. xv. 32?]

562. Utakufa na Laiti! na chanda kili kanwani.

Thou wilt die with an Alas! and your finger yet at your mouth.

—Referring to a native gesture of vexation, viz. putting the forefinger between the teeth and then wringing the hand. Cp. § 636d, and the song—

Aliyeuza msikiti	<i>He that sold the mosque</i>
Na kaburi za maiti	<i>And the graves of the dead</i>
Atakufa na Laiti.	<i>Shall die with an Alas!</i>

563. Uteo ulisemaje? “Nipa, nikupe!”

What said the winnowing-tray? “Give me, and I will give thee!” (Lit. Give me that I may give thee!)

—The answer is suggested by the sound of the corn-cleaning tray, or “van.” The above is a favourite way of repelling an unreasonable beggar. Cp. the Giriyama, Lungo lwamba P'a nikup'e! The tray says, Give me that I may give thee!

564. Utizieni?³

What business have you with it? (Lit. What have you put into (it)?)

—Nitizieni? What have I to do with it? is also used.

565. Utungu wa mwana ajua mvyazi.

The agony from the child is known by (lit. she knows) the woman in child-bed.

—Cp. § 2.

¹ SHORE = mbaruwai. NGURAMA, nyuni mkubwa, bora zaidi ya huyo. A big bird, and of greater account than the former.

² CHA, probably understanding kisa, anecdote, tale.

³ UTIZIYE, old preterite of ku-tia.

566. Uwongo hauongoi.

Lying blesses not.

—The compiler is not sure that this is a native saying in the accepted sense.

567. Uzuri wa mkakasi,—ndani kipande cha mti.

The beauty of a round box,—inside, a bit of wood.

—“A whited sepulchre.” St. Matt. xxiii. 27.

Hypocrisy, see § 469. Maana: ni mt'u ambae ni mzuri na tabia yakwe ni mbaya. The meaning is, a man that is handsome but has an evil disposition.

568. Vita havina mato.

War has no eyes.

—Cp. the proverb on Wilfulness or Love, § 245.

569. Viwi, mwaviramba vyombo! Vyema mngelikulaje!¹

(If you get) bad food, you lick the platters! If (you were given) good, how you *would* eat it!

570. Viwili vyataulika, tunda kimoya utwae.

Two things there are to choose from (lit. are to be chosen), pick one and take it.

571. Vuli ni kifulifuli.²

September-Rains,—'tis in crowds (the people go).

—(I.e. people are eager to be about their cultivation.)

¹ VIWI; VYEMA: before each of these understand “Kwamba mwapawa,” or “Kwamba twawapa,” or some such sentence.

² KIFULIFULI. Two explanations of this word are given by the natives:—

(1) *Kufulia* ile kazi usije ukapita wakati wakwe, *To hasten on with the work, lest its time go by.*

(2) *Kufulika*, or *-furika* = *ku-mwaika*, *to be spilt* (*chungu chamwaika*, *the pot is getting spilt*). Hence, *wat'u fulifuli*, = *wafurikao*; *makundi-makundi*, *people in crowds*, “*spilling about* ;” *in flocks*. The latter has been adopted here as the probable meaning. The word, in any sense, is to be distinguished from *kifunituni*, *flat on the face*.

In any year, this "latter rain" is the last chance of getting a crop for months. Some who have had a good "Mwaka" in March-May may not care to cultivate in the Mchoo (July), but the Vuli is not to be despised to eke out the year with. See §§ 94, 128.

572. Vyema haviozi.

Good actions decay not.

Or, Wema hauzi.

Kindness decays not.

573. Wa kuume hauk'ati wa kushoto.

The right (hand) cutteth not the left.

574. Wafile maji, na p'ondo kiima-ima.

They have died of drowning—and the pole was touching the bottom!

—See § 387 and note. It means either that they might easily have avoided such a fate: or that it was so that people might see that Divine vengeance had a hand in their death by such an inadequate cause. But it may be applied to any troubles from which, under ordinary circumstances, there would have been an easy escape.

575. Wajua tamu ya ua—sumu umenipiani?

Thou knowest the sweetness of a flower, wherefore hast thou given me poison?

—Said to be used, not only in the sense of "Getting evil for good;" but when a man is *overpowered* by attentions. This depends on the stress being laid on the word "ua," *flower*, or on "tamu," *pleasantness*.

576. Wakisha tia chanda, watatia na mkono:

Wakisha tia mkono, watatia na guu.

When they have put in the finger, they will also put in the hand: when they have put in the hand, they will also put in the foot.

—Give them an inch, and they will take an ell.

577. Walio t'ini mwa minga leo wako madarini.

Those who were (lit. are) under the "mnga" trees, are now to be found in houses.

—To be found in the same lines as—

578. Walo wakinuk'a vumba leo wako ambarini.

Those who used to smell of (dried) fish, are now to be found redolent of (lit. in) ambergris.

This and the preceding are envious skits upon upstarts.

579. Walio mbali kwa mbali huonana kwa nyaraka
(or, Walio mbali-mbali . . .).

People who are far apart are wont to meet by letters.

—A favourite phrase in a letter to a friend at a distance.

580. Wanijua ni mkata, sina mbele sina nyuma.

You know I am a pauper, without either antecedents or prospects (lit. I have not before nor behind).

—I have nowhere to look for help; no support to back me, and no hope to buoy me.

581. Wangatukua mashoka, hawatoi mti k'ombo.

Though they carry axes, they will never (lit. do not) put the crookedness out of a tree.

—Measures should be early and gentle; cp. §§ 236-238.

582. Waraka hauishi maneno.

A letter never finishes (lit. does not finish) words.

583. Waraka n nusu ya kuonana.

A letter is half a meeting.

—A favourite phrase in a complimentary letter.

584. Wasiu, wanwa-tembo.

The Siu-people, tembo-drinkers.

585. Watenda-kazi hawakosi huja.

Those who do a work do not fail to have a reason.

586. Wat'u wakomesheni uwongo wao na uzuzi wauate.

Stop ye the people from their lying, and let them leave slanderous inventions.

587. Wat'u waliambiwa "Kakaeni,"—hawa kuambiwa "Kashindaneni."

People were told, "Go and dwell,"—they were not told, "Go and struggle together for the mastery."

588. Wawili si mmoja.¹

Two are better than one (or, Two are not one; or, Two are not so bad as one).

589. Wazimu una n'ta arubaini.

Madness has forty phases (lit. points).

—For a proverb similarly put, see §§ 72, 418.

590. Wele-wako! k'anga, ulowata maji ukoa mtanga.²

Woe unto thee! guinea-fowl, that hast left water to go and bathe in sand.

591. Wenzile, hawasalile, waume wenyi maana:

Wasele wawa,—k'elele, mbiyo, na kufukuzana.

Makini ham'na tena.

They have gone, they are no more (lit. are left not), the men, the genuine ones (lit. possessing meaning): There are left behind just these—noise, haste, and competition (lit. chasing one another). There is no longer any sobriety.

—A modern lament (1885).

592. Werevu mwingi, mbele ni kiza.³

Much cunning, (but) the sequel is confusion (lit. darkness).

—Cp. §§ 320.

¹ For the SI construction in proverbs, see § 123.

² UKOA, for ukaoa (ukuoga). WELE, Woe to thee, see on Ole, in note, § 272; but perhaps wele is from Arabic wailun, "woe!"

³ MBELE NI, is translated, *sequel is*; mbele, if it meant *in the future*, would require *ku kiza*, or *kuna kiza*. Cp. § 335; also see § 592.

593. Wimbo muwi mt'u hamuongolei mwana.

No one ever hushes a babe with a bad song.

—(1) Reverence to youth; (2) "Flies are not caught with vinegar."

594. Ya kunya haina wingu.

(The rain) that pours (lit. of raining) has no cloud.

—The gifts of fortune are unexpected.

595. Yuajifanya mawele, kujitia mi'ini; illi aambiwe, "Nae yumo!"

He behaves himself like the "mawele" corn getting itself into the pestles; so as to have it said of him, "He is in it too!"

—This corn is particularly troublesome in the pounding, the grains getting into the cracks in the hard-wood pestles, and thus clogging them.

—Ni mt'u kungia shuhuli asiyoalikwa, illi apate tajwa: Nae yumo katika kazi pamoja na wat'u. It is a man entering into a concern to which he was not invited, in order to get himself mentioned as that "So-and-so is also in the business together with (the respectable) people." It is implied that, again like the mawele-corn, the intruder will have to be summarily got rid of.

596. Yuajifanyiza t'ongo angaona.

He makes himself blind of one eye (lit. one blind eye) although he sees (well enough).

—Cp. Nelson's "blind eye." See § 525.

597. Yuna usingizi kama p'ono.

He is as sleepy as a p'ono-fish.

598. Yuna utungu na shingo.¹

He has agony together with venom (or, and venom).

—He remembers with bitter malice.

599. Zani haina hazana; ni ukuba wa mbeleni.²

¹ SHINGO, see note on § 635e.

² ZANI: the usual sense is, *accident*; but it may be applied to any event that is sudden and shocking in its nature. Hence

A crime admits of no 'hiding; it brings its retribution in the future.

600. Zizi mtiziye t'ui hayasii mayutoe.

When in the fold ye have put a leopard, the regret of it never ends.

there may be a "zani ya kuukilia," lit. an "accident on purpose," *i.e.* a *crime*. This is the meaning of zani in the proverb. HAZANA is connected with hazina, *treasure*, from Arabic "khazuen," *to store up*. UKUBA, Arabic 'ukba, 'an end, issue, *punishment*. There is probably a play on the two words, "ukuba" being from the same root as akiba, "*store*," and the latter being much the same as "hazina," with which it has been shown hazana is connected.

GIRYAMA PROVERBS.

601. Ambiri mako, asikiri k'amako.

Tellers there are, listeners there are none.

—People are always ready to give advice, but they seldom take it.

602. Bandzu, bandzu rámala gogo.

Chip, chip finished the block.

—Perhaps this took its origin from the "gogo," wooden stocks or fetters, in which prisoners or insane persons among the Nyika tribes were formerly confined. At any rate, the proverb may be used as an encouragement to efforts which, small in themselves, will, when persevered in, form such an aggregate as to secure success.

602a. Chuwo k'akina mumwenga.¹

Advice is not of one [only] (lit. has not . . .).

602b. Chuwo k'akina m'zhere tututu.

Advice is not of the aged man only.

—Cp. Job xxxii. 9.

603. Fisi rikirya m'kongo, m'zima funga nyumba.

When the hyena eats the sick man, do you shut up your house while you are yet well (lit. O well man, shut up the house).

604. Hinde! hinde!—ni kuikana.²

¹ CHUWO, apparently, originally = *indication, advice, counsel*; then *verdict*; then *something consulted, a book*; in which last sense it is Swahili.

² KUIKANA sc. m'badha, *a fixed agreement to meet on a certain day.*

Let us go! let us go!—implies a previous agreement (lit. . . . is settling).

—Cp. the Swahili, § 446.

605. Kachamba Ng'wa!—kagwire.

When the (little antelope) cries Squeak!—seize it.

—Strike while the iron is hot. The antelope referred to is the *kasa*, probably the *Alcelaphus moschatus*, about the size of a gazelle.

606. Kilagane kilagane! Simba k'arya mwana-we.

A promise (is) a promise. The lioness eats not its own cub (lit. its child). Or, A promise! a promise! . . .

—Another version is, Mbala k'arya mwana-we, the female “Impallah” eats not, etc. The Mbala is the female of the K'ulungu. The male and female Impallah are said to herd apart, hence their different names. The proverb is used to remind a man of his promise—*K'wadima kurya maneno-go mwenye*—You must not eat your own words. See the Nyika proverb, § 636b, and the Swahili, § 553.

607. Kisicho dambi k'akiriwa ni dambi.

That which has no guilt must not be (lit. is not) consumed by guilt.

608. K'ulungu m'oga uchimbiza p'embe-ze.

The timid male impallah is wont to cause its horns to escape.

—In spite of the difficulty it must meet with in bringing its long horns through a tangled jungle, it *does* escape, nevertheless: *solvitur ambulando*.

Where there's a will, etc.

609. K'ulungu wa tsaka ra kaya k'um'vundzire uha.

For the antelope that is in the forest about the principal village, you have not broken the bow.

[“To break the bow” = to give up all hope.]

—Encouragement to the faint-hearted. An

antelope that haunts *such* a place cannot go scot free for ever.

610. Kurya na kuriha ndo kueza ngira.

Eating and paying, that is (the way) to clear the road (*i.e.* make it safe).

611. Maneno madzo gausa ndzovu m'nda-ni.

Fair speeches turn elephants out of the garden-patch.

612. Luhore lumwenga k'alufwaha.

A single bowstring is of no use.

—Have two strings to your bow.

613. Lungo lwamba P'a nikup'e.¹

The sifting-tray is wont to say, Give thou me and I'll give thee.

—Cp. the Swahili version, § 563.

614. Mbuzi njeni k'aimala weru.

The stranger goat does not seek for the open field.

—A stranger guest should not be too independent in his movements.

615. Mbuzi nyaruhe iangamika lwanda-ni.²

(Even) the white goat will become lost in an open field.

—Said of the fallacy of trusting to a promise that has no sufficient guarantee. The herd-boy sits and whiles away his time, presuming, from the conspicuous colour of his charge, that it will not readily be lost: meanwhile the goat wanders off, and whenever its keeper glances in the direction in which he supposes it to be feeding, some

¹ P'A, first singular imperative of ku-p'a, for ni-p'a. The Swahili ku-pa unaspirated, p'a in poetical and old Swahili meaning "give me,"—ni-pa, u-pa, p'a (*e.g.* P'a uta, haangue t'ui kimango, *Give me a bow, and let me bring down the spotted pard*).

² WERU, the old, LWANDA, the modern, Giryama word: the open *veldt*. Hence the name Weru-ni, given to the southern district of Giryama, now deserted owing to the incursions of the Masai.

sun-bleached tree-stump or other supplies its place. At length his suspicions are aroused by the unwonted stillness of the object he has been regarding, and, too late, he discovers that he has been "taken in" by a rotten piece of wood, and that, after all, his goat is lost.

616. Mbuzi nyonge irya ulongo wa viko.

The ill-conditioned goat is wont to eat the clay from the snuff-boxes.

—This proverb apparently means that the necessitous, or the mean, man puts up with, stomachs, anything. Clay has been known to be had recourse to, in the extremity of famine, to stave off the pangs of hunger; but to chew a clay plug, such as was formerly used to stop the ends of snuff-horns (viko), must have been a particularly nauseous shift to which to be driven. [The bowl of the t'ozza, tobacco-pipe, is made of clay, hard-baked; the pipe is called kiko, as well as the snuff-box, in Zanzibar, and accordingly may have been formerly so called in Giriyama.]

617. Muche mumwenga ni wira.

One wife is a lacking.

—Through your one wife, udzahenda wira, you have come to want—to lack clothes (ku-tsowa nguwo): even one wife is a cause of poverty.

618. Muhi wa k'ozi k'autulwa.

The tree of the scout is not wont to be rendered useless (lit. "castrated," or "broken").

—C, hearing A slandered by B, tells A. A finds B, and upbraids him. B denies the charge, and asks for the name of A's informant. But A refuses to tell that, from prudential reasons, which he hints at in the proverb:—If B knew that C was the "muhi wa k'ozi," he could avoid his presence and go on repeating the offence; or, he might make it unpleasant for C, which would be a poor reward for his services.

619. Mukala-vii udzisha mwenye.

He that is in a bad state, has himself made it bad.

—Misfortunes are of one's own making.

620. Mulungu wahumba, ela hundariwa ni-Ts'i.

"Sky" created us, but we shall be consumed by "Earth."

—The Giryamas think the Sky is God, and the Earth they think to be a kind of goddess, inferior to God, by the union of which two all the universe has been created. A native said, Zizi "mbingu" (the Swahili word for sky) ndo mambao ni Mulungu. Mulungu ni mulume, ela-ts'i ni muche. These heavens are what they call God. God is male, but the earth is female. As to the goodness of God, they say, God is sometimes good, sometimes evil (*i.e.* maleficent): Mut'u akiona vii ni kwamba Mulungu ni mui, na akikala udzaona-t'o, akamba Mulungu ni mudzo. When a man is in misfortune, he says God is evil; and when he has met with good fortune, he says God is good.

621. Mwaka ni hmama, Vuri ni ami-somo.¹

The March Rains are my (own) mother, the Latter Rains are my cousin's mother.

—To illustrate the cultivator's entire dependence for success upon the rains at the beginning of the S.E. Monsoon. The Mchoo, which the Giryamas call M'tsuwo, is never with them in sufficient abundance to enter into their calculations. See under § 112.

622. Mwandzi-o akikwalagira k'uku maronjo galola kwako.

If your neighbour kills you a fowl, the long legs are won't to look in your direction.

¹ HMAMA, is *my mother*: it does not require the possessive pronoun of the first singular (although *mama wangu* is used). A mother would be also, probably, *hmama*. *Mame-m't'u* is *the mother* in reference to the son (*name-at'u, mameze-at'u*, to the children).

—You have an uneasy sense that he wants a *quid pro quo*. It is well, therefore, to be as independent as possible, if your mind is to be at ease.

623. Mwenda-mbere k'aheka madzi vundzu.

The first to be there draws no muddy water (lit. The goer first draws not water muddy).

—“The early bird.”

624. Mwenda-kwao k'afungwa m'lala.

He that is bound homewards has no palm-leaf slip tied upon him.

—A departing guest must not be loaded with commissions. It is a native custom to tie a slip of the dwarf palm-leaf (used for mat-making and twine), on the wrist of any one entrusted with a message, to serve as a reminder to him, and, at the same time, as a token to the consignee. The latter, on receiving the message, cuts the slip or unties it, as a sign that the commission has been fulfilled.

625. M'zigo wa-ndze utsukulwa ni wa ndani.

The load *without* is wont to be carried by the load *within*.

—The “labourer” cannot get on without “his hire.” Or, as Bismarck says, If one is to work, one must be fed.

626. Nambira kiré nyumba kiré mvungu kisikire.¹

I am wont to tell the (child,—kihoho) that is

¹ KIRÉ (or kiree): -ré or ree is often used for the full relative form. The accent lies on the e, because the word stands absolutely, who *is*. It is so with *aliye* in Swahili, as contrasted with *áliye*. *Ariye-* may make *ere-*; *virizho*, *vire-*; *garigo*, *gare*; *mario*, *mare-*. NYUMBA, instead of the “locative,” *nyumba-ni*: because used in a special sense, and in contrast to *m'vungu*. Let the contrast be, however, between the *outside* of the house and the *inside*, and the termination *-ni* becomes necessary. *E.g.* *Ninambira kihoho kiricho nyumba-ni, kihoho kiricho-ndze kisikire, I am telling the child that is IN THE HOUSE, that the child that is outside may hear.*

in (the body of) the house, that the (child) that is behind the arras may hear.

—One that speaks for the benefit of a third party, who is known to be present or within hearing, so as not to notice him directly. The Giryama house is formed of two inclined walls or sides, which meet together above, mounting from the ground at an angle to make a ridge at the top. Along each of the sides (which are curved in plan and in section, with the convexity outwards) there is, within the house, a row of posts all round, which meet the sides at about one-third of their height from the ground, thus forming a sort of hollow gallery along the sides within. This is the “m’vungu,” and any one in its deep shadow might well imagine himself to be concealed. In the case supposed, the man’s presence has become known, and he is being “talked at.” In Swahili the word m’vungu is most often used of the space under the bed; see § 316.

627. Nyumba ya p’ombe k’aikala p’ombe.¹

In the house of beer, no beer stays.

Drinking brings poverty (?).

628. Tama si kit’u, kidzo ni m’vera.

Hopes are nothing—the satisfactory thing is possession (or, the good thing is contentment).

629. Tama yarya m’tsumi.

(His) hopes ate the seeker for gain.

—A man often ventures his life in a dangerous caravan-journey for the purposes of trade. This is uttered by way of warning, or *à propos* of the disaster when it actually occurs.

630. T’embe na t’embe ni mukahe.

Grain and grain makes a cake (lit. is . . .).

631. Ts’i na mahako k’avitsowana.

The seat and the sitter never cut one another’s

¹ K’AIKALA, cp. for the construction haikai, in § 421.

acquaintance, or, are never out of one another's company.

632. Udzichorya ndo chako.

That which thou hast eaten is thine own.

—Uncertainty of temporal possessions. A similar proverb is found in the Rabai dialect; see Rebman's Dictionary, p. 26, and § 636c.

633. Vuri ni kitima-ngilo.

The Latter Rains are a grasshopper that takes long leaps.

—The kitima-ngilo, "hopper of leaping," is a species of grasshopper or locust that makes long aimless bounds or flights. The comparison holds in respect of the partiality of the showers in the October rains. See on § 128, and cp. § 621.

NYIKA PROVERBS.

SINCE his return to England, the writer has had the good fortune to meet with Rebman's "Nika Dictionary" (S.P.C.K.), from which he has culled the following proverbs (with one exception).

References will be found, in the case of each proverb, to the page in the above work on which it occurs. One may remark, on starting, that the Dictionary does not profess to be a finished work, but is mainly a collection of memoranda intended by the author (as one judges from internal evidence, as well as from the voice of tradition in East Africa) to have been digested and arranged at some future time; which, indeed, never arrived. Hence the proverbs here cited will be found but in few instances to have been translated or annotated by Rebman himself. Moreover, the spelling will be seen to differ considerably from that given in this present work, where it has been harmonized with that adopted for the Swahili and Giryama. Rebman's own spelling leaves much to be desired. Let the student that intends to use Rebman's Dictionary attend to the following remarks on that scholar's orthography, and he will find the work *invaluable* as a "thesaurus" of genuine native idioms. It has been carefully printed under the patient care of the Rev. T. H. Sparshott. [However the remarks on Pronunciation, under the different letters, are certainly mistaken, as for instance where o is said to be uniformly

pronounced as oo in foot (!), whereas the letter has much the same two sounds as those given to it in Italian, namely, the open and close o.]

(1) "Voice" and "Breath" consonants are generally confounded under a single sign, or the sign denoting the one is put to represent the other. *E.g.* dz includes ts, the latter finding no place throughout the work, and being represented not only by dz, but also by s. S and Z, T and D, F and V, J and Ch, etc., are confounded.

(2) Then the vowel I, and the vowels U and O, have often to do duty for Y and W respectively. This is especially awkward. The labial fricative W (*w*) is not distinguished from V. The Spanish ñ (*ny*) is indifferently represented by ni, n, and gni.

(3) After this, it is unnecessary to add that the "cerebral" and "dental" d and t are not discriminated, nor that the aspirated consonants (ch', k', p', t', t', ts',) have not been indicated [K'wekwe is indeed spelt p'ekue, and "a very strange sound" is noticed as occurring in the plural of "lukuidia" (q.v.); this being the aspirated k'w (= nk'w).] Neither are the close and open vowels much remarked on—the only place where the fact of their existence is hinted at is under "Ulongo," q.v. [See note on § 159.]

634. Aivi k'anuk'a. ["Nyika Dict.," p. 314a.]

Thieves have no smell.

—They give no intimation of their approach. Mwivi is here contrasted with Muvoki, as Rebman would spell it (Giryama, muhoki), which latter means "an open thief." A man said to his son, Kaike kure uchi hiu, kuna aivi, aivi k'anuk'a kwani? Put this toddy out of the way, there are thieves about; for why do thieves not smell? This was intended for a hint to a third party; see § 626. [Rebman, p. 361.]

634a. Angwe—ndugu-ye ni ulongo. ["Nyika Dict.," p. 8a.]

"They say" is own brother to a lie (lit. his brother is a lie).

—Kikulu ni kuona mwenye na matso. The chief thing is to see (it) yourself, with your own eyes.

634b. Ariye mbere ndiye auzwaye p'indilo.
["Nyika Dict.," p. 323a.]

It is the one that is first who is asked about the bent grass stalks.

—The natives, by observing the manner in which the grass stalks lie as they droop over the path, endeavour to tell whether any one has preceded them or no.

635. Cha muchia k'achenda.¹ ["Nyika Dict.," p. 265a.]

The poor man's cultivation prospers not. Lit. . . . does not go forward.

635a. Dyeku-dyeku² rinamala p'inda. ["Nyika Dict.," p. 40b.]

Dipping, dipping, finishes the corn-sack.

—Cp. Giriyama, § 602.

635aa. Finya matso uteme mwatsa!

Close your eyes and hew down the euphorbia!

—The "mwatsa" possesses a noxious milky juice or sap that may easily spurt into the eyes of the person that hacks at this tree, as one sometimes must for the sake of the inner wood, from which "mikulugo," or potstirrers, are wont to be made. Rebman's informant says it is "viense" (vyenze or vyendze, Giriyama vyenje)—torches, that are

¹ In Digo this is Ra munyonge k'arenda. Kirimo is understood in the former, Rimo in the latter, both meaning *cultivation*.

² DYEKU: the termination -ku is very common in East African languages, more especially in Kikamba, where it is still elastic and capable of being formed from any verb-stem by the addition of -u to the "passive" form in -ka. Cp. in Swahili mtuku, *wretched*, from kutuka; shiku, *stump*, from shika; paku, *blot*, from paka, etc.

furnished by this tree; but these are prepared from another species, the "chaa." The proverb is appropriate to any unpleasant task that one must do, while taking proper precautions against injury.

635b. Ganje-ganje ra muganga rinalaza mukongo na tamaa. ["Nyika Dict.," p. 101a, b.]

[In Digo, Gandze-gandze. . . .]

(Even) the poor shifts for healing he experiences at the hands of the physician, cause the sick man to lie in hope.

635c. Got'e-got'e rinamala mwiri. ["Nyika Dict.," p. 111a.]

Much "knocking about" exhausts the frame. (Lit. Knocking, knocking finishes the body.)

Another version is, Pige-pige. . . .¹

635d. Iyūayo ndiye ikit'a-yo (t'?).² ["Nyika Dict.," p. 184a.]

The arrows that go waveringly are the ones that hit!

635e. K'akuna mare ga umiro.

There is no ridicule of the throat (*i.e.* that can either cut it or strangle it).

—Such, probably, is the sense of this Digo proverb, with which Rebman compares the Swahili, *Hakuna mzaha wa shingo*.³ Cp. our "Hard words break no bones."

636. K'akuna mbira ya m'randu. ["Nyika Dict.," p. 260b.]

There is no grave of a debtor.

—Partly because it is so much to the creditor's

¹ GOT'E, PIGE, and, in the section preceding, GANJE:—The passive abstract verbal in -E goes with the RA class. The reduplication indicates reiteration.

² IYUAYO, understand mivwi.

³ In the latter case, *shingo* might have the same meaning it has in § 598, where it may be philologically connected with *ushungu*, "venom;" and the Swahili proverb may mean, "There is no such ridicule as can either cut one's throat or poison one."

interest to keep the debtor alive, that, although he may imprison, he will never kill him. But the proverb may be taken in a deeper sense—A man “is immortal” till he has become quits with his fate.

636a. Kiike ni kiike, kimanywa ni mwenye aka-yeika. [“Nyika Dict.,” p. 168b.]

A deposit is a deposit, it is known (only) to the man himself that made the deposit.

—See on § 398.

636b. Kilagane ni kilagane, tsimba k'amala mbala.¹ [“Nyika Dict.,” p. 171, 172a.]

A promise is a promise, the lion finishes not the antelope.

—The lion never *turns back* to devour the remainder of the antelope that he has slain, but leaves it to the lesser wild animals, hyenas, etc. Don't disappoint me of the expectation you have allowed me to entertain.

636c. Kit'u udzachorya ndicho chako. [“Nyika Dict.,” p. 27b.]

The thing that thou hast eaten, that is thine own.

—The explanation proceeds, But that thou hast not yet eaten is not, then, thine own, till God command thee Himself, then (alone) mayest thou eat. Cp. the *Giryama*, § 632.

636d. Kufwa na chala.

To die with the finger (in the mouth) *i.e.* . . . in despair.

—The action referred to is a native way of expressing extreme mental emotion accompanying remorse or despair, by bringing the right hand up to the mouth, with the palm outwards, and the forefinger directed to the upper teeth. Upon

¹ KILAGANE—concrete, *the promised* thing. Cp. the preceding proverb for another instance of the *concrete* passive verbal—and notice the effect of the KI- prefix, as contrasted with the *abstract* passive verbals in § 635b. On MBALA, see § 608.

touching these, the hand is suddenly withdrawn and wrung in the air with a snap. Cp. the Swahili section, "Utakufa na chanda kili kanwani"—which shows that such an action at death is looked upon as particularly uncanny. In Rebmán's Dictionary there is an affecting conversation somewhere preserved, where the relatives endeavour to make a dying man forgive his brother, and not alienate from him the inheritance, seeing that he might repent at the moment of death, when it would be too late, and he would "die with the finger."

636e. K'uhendzi kunyolwa, ulonda kufutsulwa.
["Nyika Dict.," p. 86b.]

You do not wish to be shaven, you want to have the hairs plucked out.

—"Radical" versus "superficial" measures.

637. Kula neno rina kipindi-che. ["Nyika Dict.," p. 153a.]

Everything (lit. word) has its time.

Or, Kula neno rina kiasi-che.

Everything has its measure.

—Cp. Eccles. iii. 1. "To every thing there is a season, and a time to every purpose under the heaven."

637a. Madzi gakimwagika, k'agadzoreka. ["Nyika Dict.," p. 63a.]

When water is spilt, it cannot be gathered up (like grain).

—See the Swahili, § 231. To a mother, lamenting her dead babe, the following may have been addressed: Nyamala! vidzihendeka kare: hata ukirira undam'pata? Roho rikihalwa ni Mwenye Mulungu, basi, k'aipatikana kahiri, Be quiet! it is past and over: even if you cry, will you get him? When the soul is once taken by God Almighty, that is sufficient; it is not to be had a second time.

637b. Maneno-go ga njama usimwambire muche.
 ["Nyika Dict.," p. 229b.]

Don't tell a woman of your private affairs (or, words).

637c. Mbira kure na kiriro kure. (Or, Hanga kure. . . .) ["Nyika Dict.," p. 180a.]

The grave is far off and the weeping is far off.
 (Or, The scene of the obsequies. . . .)

—Out of sight is out of mind, even in this respect.

637d. Mbogo, manya m'rambo! ndo nyani ambavyo.¹ ["Nyika Dict., pp. 260, 248.]

Buffalo, mind the trap! so says the ape (to his fellow).

—As the apes retire in file from their depredations in the cornfield, the owner, who has set his trap, observes them pass over it one after the other without falling in, and so people imagine that the foremost must pass on the word to his followers to beware of what he has noticed: "Buffalo" being merely a jocosely appellative.

637e. Mbuzi mbii inaivya murisa. ["Nyika Dict.," p. 131a.]

The wretched goat makes the herdsman wretched.
 (Lit. . . . bad . . . bad.)

638. Mugema k'azika nine (Digo, mameye, Rabai and Giryama). ["Nyika Dict.," p. 310a.]

The toddy-tapper buries not his mother.

—His occupation demands such regular and constant attention that he cannot leave it for a single day. Cp. St. Luke ix. 59.

638a. M'oyo uazako, be ndo uendako.² ["Nyika Dict.," p. 187a.]

¹ M'RAMBO: Swah. Mtambo. Change of cerebral t to r, as in ruza for tuza, § 94. For Mbogo, see Rebman, *ad loc.*

² KU-AZA, lit. *to think*, is often used for "to desire:" ku-aza-aza, the reduplicated form, in this sense implying inordinateness.

Where the heart desires, there it goes. (Lit. . . . thinks, etc.)

—Where there's a will there's a way.

639. M'oro mudzo k'aulavya dzuwa. ["Nyika Dict.," p. 259b.]

A good palaver does not let the sun rise high in the heavens (lit. bring out the sun).

—"It brings a matter soon to a conclusion, before the sun is risen high" (Rebman).

639a. Mubananga chakwe k'ana k'ondo. ["Nyika Dict.," pp. 10a, 81a.]

He that spoils what is his own must not be blamed (lit. has no quarrel, strife).

640. Mudza m'kulu k'arya mameye.¹ ["Nyika Dict.," pp. 281a, 267a.]

The *grown-up* mortal (lit. comer, slave,) eats not (of) his mother.

—He is no longer a "suckling," but earns his own living in the world.

640a. Muhi ukigwa uegemera muya-we. ["Nyika Dict.," p. 71a.]

When a tree falls it leans on its neighbour (or companion).

—One looks to one's friend in adversity.

640b. Mukahala anji, nafwe!

(As for) the man that rejects (the advice of) many, let him die!

640c. Mukongo k'avagirwa (-w-?) ngwe. ["Nyika Dict.," p. 376b.]

A man must not have his cultivating patch marked out for him when he is sick. (Lit., apparently, A sick man has not marked out for him the line of cultivation.)

640d. Mukono wa t'undu. ["Nyika Dict.," p. 280a.]

¹ MUDZA, *slave*, i.e., of God = a mortal: a Swahili loan-word in this sense.

A hand with a hole in it (lit. of a hole).

—Said of one who cannot keep what he possesses.

641. Mulamba-nyuchi k'alamba lumwenga.

A licker-of-honey licks not once (only).

642. Murima tsoka, k'atsoka.¹

The man cultivating is an *axe*, he *tires* not.

—The play on the words is not translatable.

643. Mut'u agulaye ng'ombe lwayo. ["Nyika Dict.," p. 217b.]

A person that buys an ox by the footmark.

—Cp. the Swahili, § 187.

643a. Mut'u uhenda likwa ni at'u ela akidzilika mwenye k'avihama. ["Nyika Dict.," p. 211b.]

A man is wont to be praised by others (lit. people), but if he praise himself it is not fitting.

—Prov. xxvii. 2: "Let another praise thee, and not thy own mouth."

643b. Mwana m'sikizi yurya chakwe na cha muyawe. ["Nyika Dict.," p. 292a.]

The obedient child eats his own (food) and his fellow's.

—Cp. the Swahili, § 367.

644. Mwana-ts'i k'avundza-ts'i. ["Nyika Dict.," p. 262b.]

The child of the land destroys not the land (lit. breaks not).

—Never the "mumidzi" or "mugeni" (stranger or foreigner): contrast the Swahili proverb, § 181, l. 3.

645. Mwenye kifyu ndiye atsindzaye nyama. ["Nyika Dict.," p. 270b.]

The man with the knife is the one that slaughters the animal.

—Cp. Swahili, § 381.

¹ MURIMA in Nyika = *one cultivating*: contrast m'k'urima = *one clever or successful at cultivation*; but mk'ulima, in Swahili usu. means simply a *husbandman* or *tiller*.

646. Mwivi k'aelelywa, suti um'gwire na kisuche.
 ["Nyika Dict.," p. 71b.]

A thief is not arrested on suspicion (lit. suspected), you must catch him by means of the little ear of corn, i.e. one marked so as to be known again; or, . . . with the ear of corn, i.e. in the act: see Dictionary, *ad loc.*

647. Mwiya wa kudzidunga mwenye k'auluma.
 ["Nyika Dict.," p. 278a.]

A thorn with which one has pricked one's-self of one's own accord does not pain. (Lit. A thorn of pricking one's own self does not pain).

—Self-imposed tasks are cheerfully borne. The antithesis to this would be Falstaff's refusal to eat blackberries by compulsion.

647a. Ndagizwa si urindzi, urindzi ni mwenye.
 ["Nyika Dict.," 299a.]

The order does not imply the keeping of the birds away from the crops; that depends on one's own presence. More lit. The order (to guard) is not guardianship, guardianship is one's (own) self.

—Cp. the Swahili, § 406.

647b. Njira mbiri k'azituwika, záremeza fisi.

Two roads cannot be followed (at once), they were too much for the hyena (, even).

—A very trite saying, widely dispersed throughout East Africa. Cp. the Swahili, § 408, and the Taita, § 665.

647c. Nyani anatsekana ngoko (*or*, ts'ugu. [The reading is conjectural; there must be a misprint in the Dictionary at this place, p. 308b.]

Apes laugh at one another's naked posteriors (lit. callosities).

—This is a conjectural translation, arrived at from philological reasons (the Swahili *sugu* = callosities, such as are found on the ape), as well as from the comparison of the Swahili, § 438a. The kettle blames the pot.

648. Nyoka yuluma afkirevo (or -wo?). ["Nyika Dict.," p. 80a.]

The snake is wont to bite where he has reached.

—Cp. § 339.

- 648a. Nyuma ni kishaka. ["Nyika Dict.," p. 181b.]

Behind (a person) is a grove.

—This might be used by one who does not mind exposing himself to danger so long as he has a place of refuge or concealment ready at hand into which to retire: if Rebman's interpretation is correct. But kishaka is a Swahili word (= kitua, a little bush?): kitsaka or katsaka is the Nyika word for "little thicket."

649. P'anya yurya akivivira. ["Nyika Dict.," p. 79b.]

The rat devours while he blows.

—See, on the Swahili version, § 441. The way in which this proverb is used is illustrated by the following: Dzuzi wáhala kit'u changu, k'unirivire; na dzuzi ukihala kit'u kwa nganya musiku, k'urivire; rero kaviri unadza londa deni kwangu. Be k'umanya kwamba, P'anya yurya akivivira? mbona na-we unakaza muno! Be rero k'undapata, mwiri udziingira utsungu. The day before yesterday you took something of me, (and) did not repay me; and also the day before yesterday you took something of Mr. So-and-so, and didn't pay; and next you are coming to me to-day wanting my debt. Now do you not know that "The rat devours while he blows"? How now! you are going too far! Well, to-day you won't get it; my (whole) body has begun to pain me. "*Obsta principis.*"

650. "T'endeje"? yuezwa m'uvyere. ["Nyika Dict.," p. 358b.]

"*Mais, que faire?*"—is the Elder's excuse (lit. the Elder is cleared).

—The Nyika men, who are accustomed to have

more intercourse with followers than the women, occasionally import a Swahili phrase or two into their conversation, just as some people at home introduce French expressions. "Fanyeje?" and "T'endeje" ¹ (lit. What, or how, am I to do, or act?) are very commonly heard at the coast. They are used as an excuse by a man, to himself or others, when he laments circumstances being beyond his control. This, the proverb seems to say, heard with complaisance even in the mouth of the (once) almost omnipotent Nyika Elder, must not be rejected when it is the excuse of one of the younger generation.

651. Ts'anje akifwa na murira udzefwa. ["Nyika Dict.," p. 56b.]

When the snouted-shrew dies, (her) traces are dead also (*i.e.* disappear).

—"Ukikala k'u-vo (-wo?), na rako k'arivo."
If you are not present, your concerns are not present. It is necessary to keep one's self *en évidence*. When a way or track is no longer used, and has become grown over, it is commonly said "to have died" (njira idzefwa, Swah. ndia imekufa). The ts'anje is a middle-sized brown shrew or field-mouse, with kangaroo-like hind-legs, a long trunk or proboscis, and pretty brown fur: it has a sort of brush of short bristles under its tail, with which it produces a trail or path as it moves about in the jungle, and in doing which it makes a rustle.

¹ FANYE-JE, T'ENDEJE,—both contain an n sound (potentially) the sign of the first person singular. This n is absorbed completely before f, but remains as an aspirate in the t'. Verbs beginning with ch, k, p, t, t, in Swahili, may all be thus contracted in rapid correct speech, and for the exigences of rhythm, when they have the ni prefix: and even when the prefix is na (present indicative first person), *e.g.* P'enda k'utume risala nikutumako ufike, *I am desiring to send thee, O message! etc.* (for Napenda . . .).

651a. U koromwe! (or goromwe?)

You are a koromwe lizard!

—This large lizard makes for its dwelling a neat cavity in the earth, which it keeps exceedingly clean and tidy, as also the approaches. The proverb is thus used complimentarily. Another proverb based upon the habits of the same lizard is—

Koromwe k'arina msena.

The koromwe has no friend.

For it is remarkable as dwelling in solitude, and is said never to be found with a mate.

652. U kunda-ng'andzi.¹ ["Nyika Dict.," p. 201b.]

You are the "Love-tittle-tattle" (snake).

—This is a snake which is supposed to draw near to any spot where people are talking, from its fondness for listening to conversation. Said to an inconvenient intruder on a private conversation.

653. U muvyere wa renge, k'uhendeka kirenge.

You are an elder of the *full-grown* pumpkin, you cannot be made into a *half-grown* one. Also—

You are an "elder of the pumpkin," you are not to be made into a "calabash."

—There are two ways of taking this (see Dictionary, under "Renge" and "Mudzungu" (i.e. mutsungu). (1) In illustration of the former meaning, the first passage Rebman gives translates thus:—The pumpkin plant has produced buttons, and soon you say they have become little pumpkins (vi-renge, with which ctr. virenge, calabashes); well, when they have become full-sized pumpkins they are not to be made into little pumpkins again. . . . (2), When a man has *grown into* what he is, it is as impossible for him to change as for a "renge," i.e. the fruit of the

¹ KU-KUNDA in Shambala, Chaga, etc., is "to love."

murenge, or pumpkin-plant, to grow into a calabash, "kirenge," which, although similar in name, is produced by quite a different plant, the gourd-plant, according to Rebman—mudzungu. The sentence he gives is, Kwani, hata renga rikikala bomu-dze, k'arihendeka kirenge—Why, let the *pumpkin* become ever so great, it can never be made into a *calabash*!

654. U ndezi 'we, urya mukono-we. ["Nyika Dict.," p. 300b.]

You are a squirrel, (that) is wont to eat his own hand.

—From the familiar attitude of the little animal in holding its food to its mouth, it is proverbially said to "eat its hand." It was addressed to a man that was selling his child into slavery.

655. U nga kipiga t'utu, k'utsuka mafi. ["Nyika Dict.," p. 152.]

You are like the thing that beats the war-drum, you are never without a taradiddle (lit. knocks).

—This is said of a man who is always chattering. Maneno-ge ni mangi k'agasira kanwa-ni, His words are many, they are never finished in (his) mouth. The instrument used in beating the drum for war is said to be gandza ra mut'u ayeulagwa,—the hand of a man that had been killed (in a previous war)!

656. U nga nundu. ["Nyika Dict.," p. 314b.]

You are like the bat.

—Said to one to whom we should say, "You are trying to sit on two stools at once."

K'ana ariko, ni nundu. Akenda kwa nyuni, wambwa: Mava (mawa?) unago, unauruka: (be mbona una meno! Be, k'u mbari-yehu we! Basi akauya, akakwenda kwa nyama ario na

He is neither here nor there, he is "A bat." If he goes to the birds, he is told: Wings you have, you fly: but, how is this, you have teeth? At all events you are no relation of ours And so he came back, and wen

meno, ela k'ana mava; na-o akamwamba: Meno una-go, funahafuna: be mbona una mava! unauruka! Be, k'u mbari yehu. Basi, kwa achenana (achina?) mava na-ko akizolwa, na kwa achenana meno na-ko akizolwa. Basi, ni kuveva-veva tu, kuangalala njira-ni; yu kahi-kahi: ndoss aihwe nundu.

to the creatures that have teeth but [have] no wings, and they said to him: Teeth you have, you chew: but how is this, you have wings! you fly! At all events, you are no relation of ours. Accordingly, he was driven away, both by the folks with wings and the folks with teeth, and so (all he does) is to flutter about,—to be at a loss in the road; he is between (two things): and that is why (a man) is called "A bat."

The late Khamis bin Sa'd, who sold Frere-Town to the C.M.S., once used the simile of the p'opo (Swahili for "bat") in describing his own condition. He had enraged his fellow-countrymen by his friendship with the English, and he felt that the latter were suspicious of him, because he was an Arab.

657. Ukiona p'era,
Ukiona muhi, kwera!

When you see a rhino,
And you see a tree near, climb O!

—From the book of the late C. New, and therefore probably a Ribé proverb.

658. Ukongo um'gwira mbawa. ["Nyika Dict.," p. 246b.]

Disease is wont to seize (even) the big hyena.

659. Ulumbi wa Ki-Digo. ["Nyika Dict.," p. 369b.]

"Digo palavering."

—Musihende "ulumbi wa Ki-Digo," wa kuen-dereza maneno mutsana wa dii: k'ahuna ukazi sino, k'ahuweza ulumbi wa Ki-Digo. Don't make any "Digo palavering," drawing out the discussion all the livelong day: we have no time to stay, we cannot manage any Digo palavering. All

Africans are given to making orations, but the Digos, the southernmost of the Nyika tribes, are proverbially so.

660. Usena ukira udugu. ["Nyika Dict.," p. 41b.]
Friendship surpasses relationship.

—See Swahili, § 17 (and the Arabic, *Jârak al karîb wa lâ akhûk al ba'id*).

661. Usunye k'autsuka hiraka. ["Nyika Dict.," p. 374a.]

Slavery is not quickly eradicated (is not quickly cleansed).

—It leaves its mark of ignominy. When a man comes back from slavery, having been redeemed or made his escape, he becomes very sensitive on the point.

662. Varivo (*Wariwo?*) k'uku k'avamwagwa (*k'awanwagwa*) umeru. ["Nyika Dict.," p. 370b.]

Where fowls are, the moistened grain (or malt) is not scattered about.

—Concerning "Little pitchers." Cp. Swahili, § 457.

663. Yudzivundza chala. "Nyika Dict.," p. 95a.]

He has "broken his finger," *i.e.* he has borne with another, passed over his offence.

—Perhaps from the characteristic action of putting the finger to the mouth and snapping it in hatred and spite (see § 636c); here the man has restrained himself—he has, as it were, broken off in the middle of the act.

664. Yunavuha madzi. ["Nyika Dict.," p. 88b.]

He is pulling at water.

—An expression difficult to explain, meaning one who acts with cunning—making people think he is doing one thing, when in reality he is doing another. Possibly the metaphor is from one who, standing in a stream of running water, pulls his hands through the current as though to restrain the water, and yet lets it run between his fingers.

TAITA PROVERB.

665. Kazi mbili zam'lema fisi.

Two occupations were too many for the hyena
(lit. were heavy on the hyena).

—Cp. Nyika and other proverbs, § 647b, etc.

UGANDA PROVERBS.

666. Akwata empola atuka wala.

He who goes [lit. holds (the way)] gently reaches afar.

—The Italian, *Chi va piano va sano, chi va sano va lontano*. See the Swahili, § 360.

667. Nkereketanye wogitega amemvu erya bibombo.

The “nkereketanye” (a rat), when you set a trap for it with ripe bananas,—eats bibombo (a sweet little fruit that is found in the wilderness).

SWAHILI ADDENDA.

[226a.] Mabua mawili hayaelekani.

Two corn-stalks never correspond in height.

—That is to say, If you reap a good harvest after this year's cultivation, next year you will fail,—Maana, Ukivuna mwaka huu, mwakani utakosa.

[333a.] Mt'u apandacho ndicho avunacho.

“Whatsoever a man soweth, that shall he also reap.”

—Compare “Kuvuna ni ile mbeu”—The reaping depends on the seed, and Galatians, vi. 7. The man that *does* good is wont to go and *reap* good, and such is the case with evil also,—Mt'u afanyae mema hwenda akavuna mema, na maovu ni vivyo. [This, coming from the letter of a Swahili accustomed to intercourse with Europeans may not be a genuine native proverb, but is nevertheless interesting as being genuinely native as to its *idiom*.]

[355a.] Muata-mwongo ni muongo.

He that forsakes association makes a mistake (lit. is a liar).

—That is to say, The man that has come out from the mutual relations of society (lit. sides of people) will never be a man, Maana aliyetoka katika miyongo ya wat'u hawi mt'u. “Man is a Social Animal.”

[396a.] Mwongo wa k'uku mbanawe [mba. = ni wanawe].

The hen's importance is among her offspring. Lit. The back of a fowl is its children, *i.e.*, The part it bears in government is, its own chicks.

—Its chicks are the glory of a fowl, for they are its followers; and the (case of a) man is similar—his glory is among his relatives—Maana, *Utukufu wa k'uku ni wanawe, kwani ndio wamfuatao, na mt'u nae ni vivyo, utukufu wakwe ni kwa jamaa zakwe.*

APPENDIX TO GRAMMATICAL NOTES.

A. CERTAIN SWAHILI TENSES.

I. THE "YET" TENSE.—Corresponding to that negative tense (in *-ja-*), called by Bishop Steere the "Not-yet" tense, there exists in Swahili a positive, the *-kali* or "Yet" tense (in Nyika, *-kari*, *-chere*; Chaga, *-kere*).

Natives say, negatively, *sijakwenda*, I have not yet gone; *sijaja*, I have not yet come. In like manner they say, positively, *nikalikwenda*, I am still going; *nikalikuja*, I am still coming. This may be also used in conjunction with the *-ki-* tense, thus: *nikali nikenda* (from *ni-ki-enda*), I am still in the habit of going: *e.g.* *Jee Kisauni ukali ukenda*; *ama hwendi tena sasa?* Are you still in the habit of going to Kisauni, or do you no longer go now? Answer: *Hata sasa nikali nikenda*, I am still in the habit of going there. In the expression of parts of the verb TO BE, this tense is used as follows:—

1. Simply as a copula: *nikali mwema*, I am still good (*ukali*, thou art . . . etc.).

2. In connection with the notion of state or place, with or without the addition of the explanatory suffixes *po*, *ko*, *mo*: respectively signifying: *po*, a special or a near point or condition in place or time: ¹ *ko*, a general or a

¹ **Rest**, as opposed to motion, is also a sense which *po* and *pa* convey in some contexts: as *pahali alipo*, the place where he *lives, is*; opposed to *huko endako*, the place to which he is *going*: also **Nearness**, comparatively, in contrast to an ultimate goal; thus, *Alitaka kwenda Maka, hata alipopata ndiani akafa, wakamzika papo*, He was going to Mecca, and died on the road, and they buried him there (where he died). But, *Alikwenda Maka akafa wakamzika kuko*, He went to Mecca and died, and they buried him *there* (at Mecca). Hence *ko* sometimes means an **ultimate point**.

far-off (or **ultimate**, see preceding note) condition in place or time : **mo**, a number of places or conditions ; or, derived from this notion, the idea of **within-ness** or **upon-ness**.

E.g. **Nikali papa**, I am still in this identical place.

Nikali nyumbani, I am still in the house.

Nikalipo, hapa, I am still here, in this place.

Akaliko, He is still in that distant land ; or, he is still existent.

Kikaliko, It is still extant.

Nikalimo, I am still within, or upon, or concerned in.

Nikali hai, I am still in a living state, alive (or **Nikaliko hai**, I am in living existence).

II. **THE NEGATIVE PERFECT**, used in Retorts—**Sime-**. When a man is asked, **Mbona hukwenda?** Why did you not go? He will reply, **Simekwenda?** Have I not gone? *i.e.* But I have gone. This tense is probably only used in the first person singular.

III. **THE PRECATORY TENSE**—**-ngwa-**: may be used in ejaculatory prayers, blessings, and curses. It is probably a corruption of **M'ngu a-**, "God (may) He. . . ." It seems to have existed in the Old Congo language (*vide* Brusciotto's Grammar, "The Optative"). Examples are :—

Ngwakupa! God give thee!—An expression used in repelling an importunate beggar.

"**Hili jota la mak'ungu**
Ngwalizamisha kabisa!"

"This flaring star of the dawn [an epithet applied applied to a former unpopular governor of Mombasa],

"May God make it set for ever!"

IV. The poetical perfect in **-MEZE-** (= **-me-** in prose). Examples :—

"**Wangi umezewarusha.**"

"You have jilted many people."

"**Bwana amezetwambia.**"

"Master has told us,"

—Where *umewarusha*, *ametwambia*, would not suit the octosyllabic metre. *Meze* is probably an old preterite of *kumala*. See § 44.

V. OLD AND POETIC PRETERITES: the following are specimens:—

(1) Perfects in -le.	{	<i>zifile,</i>	from <i>kuja,</i>	= (news) has come.
		<i>yaanzile,</i>	„ <i>kwanza,</i>	= (matters) have begun.
		<i>havilekele,</i>	„ <i>kulekea,</i>	= { (it) is not right, lit. it has not become straight.
(2) Pluperfects in -li- . . . -le.	{	<i>yanepukile,</i>	„ <i>kuepuka,</i>	= (matters) have evaded me.
		<i>nalilele,</i>	„ <i>kulala,</i>	= { I was asleep, lit. I had lain down to sleep.
		<i>alijile,</i>	„ <i>kuja,</i>	= { she was come, lit. she or he had come.
(3) Perfects in -ee, -iye.	{	<i>ijuziye,</i>	„ <i>kujuzu,</i>	= { it has become binding on.
		<i>nizingiye,</i>	„ <i>kuzinga,</i>	= I went about.
		<i>havilekee,</i>	„ <i>kulekea,</i>	= { same as <i>havilekele,</i> above.
(4) Perfects in -shile, -zile; -shiye, -ziye.	{	<i>uumbushile,</i>	„ <i>kuumbuka,</i>	= { the form is defaced, lit. has been defaced.
		<i>zipungushiyeo,</i>	„ <i>kupungua,</i>	= { that have lacked, are minus (so much).
		<i>sikiziye (s- = ns-, for nis-),</i>	„ <i>kusikia,</i>	= I have heard.
		<i>utiziyeni,</i>	„ <i>kutia,</i>	= { what have you to do with it? lit. what have you put in?
(5) Perfects in -e . . . -e.	{	<i>yasee,</i>	„ <i>kusaa,</i>	= { the water remains, lit. has remained behind.
		<i>yuwene,</i>	„ <i>kuona,</i>	= he has seen.
		<i>yunendeme,</i>	„ <i>kuandama,</i>	= { he is accompanying me, lit. he has followed after me.
		<i>p'ete (p' for np),</i>	„ <i>kupata,</i>	= I have obtained.
		<i>vyembete,</i>	„ <i>kuambata,</i>	= { (the things) cling to, lit. have clung to.
(6) Perfect in -e.	{	<i>nimeze,</i>	„ <i>kumala,</i>	= { I have (done), lit. I have finished (to do).
		<i>nilime,</i>	„ <i>kulima,</i>	= I have cultivated.

VI. The *-siku-* tense, or NEGATIVE SUBORDINATED RESULTANT (or Negative Subjunctive). For an example and grammatical note, see § 186.

B. POSSESSIVE PRONOUN OF ALIENATION ("some one else's").

Besides the ordinary personal possessive pronouns (first, second, and third persons), there exists in Swahili

and some allied languages what may be termed the "Altruistic," or THE POSSESSIVE PRONOUN OF ALIENATION, the suffix -ngwa, expressing the idea "neither mine, yours, nor his, etc., *but some one else's,*" which might be expressed also by the words -a wat'u, "other people's." Examples :—

- | | | |
|------------------------------------|---|---|
| Shokangwa = shoka la wat'u, | { | some other person's
axe, or an axe belong-
ing to other people. |
| Jembengwa = jembe la wat'u, . . . | | hoe, etc. |
| Kitingwa = kiti cha wat'u, . . . | | stool, etc. |
| Chanongwa = chano cha wat'u, . . . | | platter, etc. |
| Kinungwa = kinu cha wat'u, . . . | | mortar, etc. |

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¹ Possibly the name of this old town is connected with the Arabic *Mukaddas*, *hallowed, holy*. Cp. *Al Kûds*, Jerusalem, and the ancient Kadesh.

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St. James i. 7, 8, § 432

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