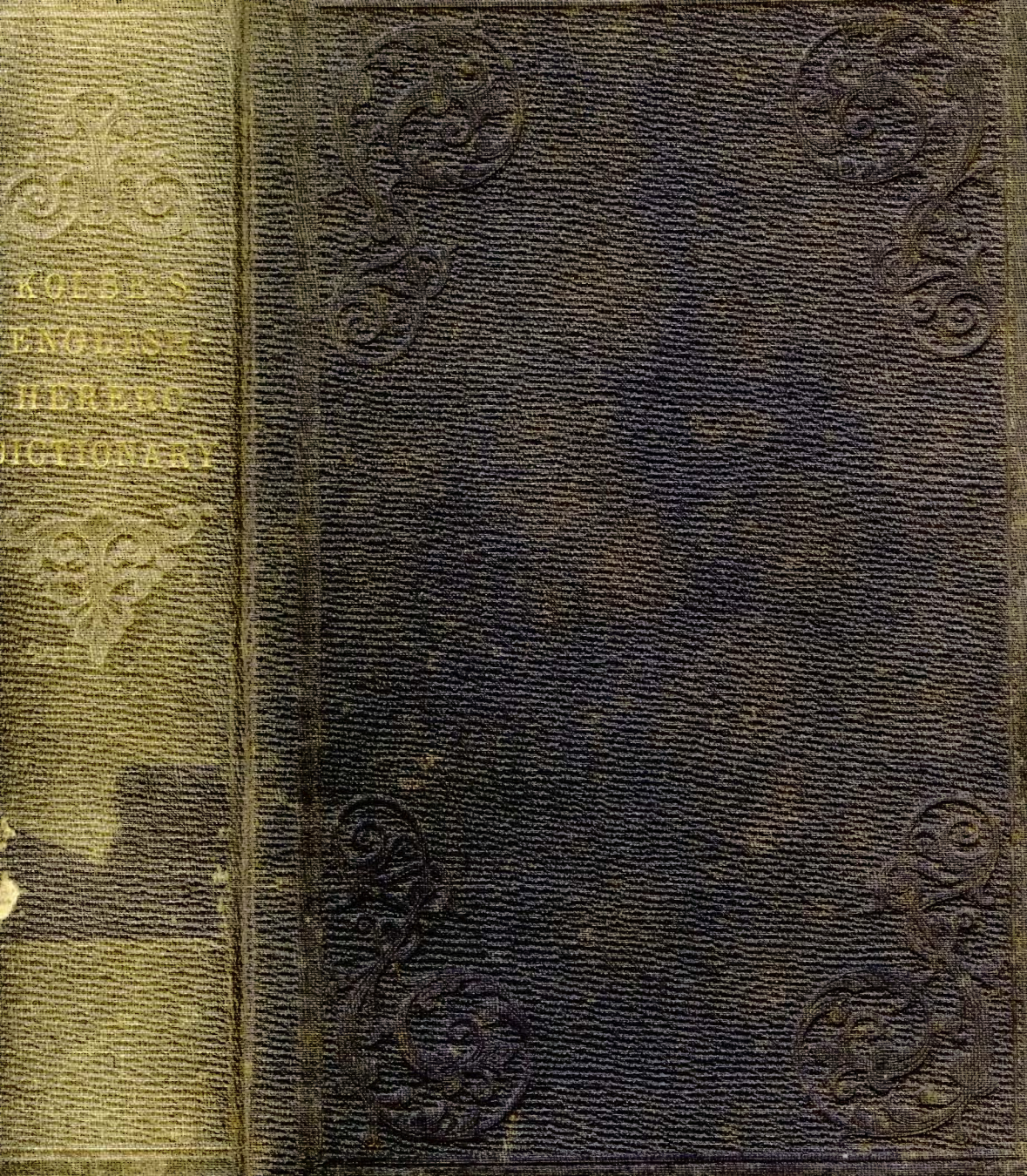

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AN

ENGLISH-HERERO DICTIONARY

WITH

AN INTRODUCTION

TO THE

STUDY OF HERERO AND BANTU IN GENERAL.

BY THE

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OF THE LONDON MISSIONARY SOCIETY, FORMERLY OF THE RHENISH HERERO MISSION.

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PREFACE.

MANY years ago the late Dr. W. H. I. Bleek expressed the wish that I should write a Hereró-English or English-Hereró Dictionary. After his premature decease I was reminded of the suggested task and urged to undertake it, by his relative and assistant, Miss L. C. Lloyd, who, being in charge for a time of the Grey Collection, showed much zeal in endeavouring to add to its treasures new specimens of African literature. Since, therefore, by the providence of God, I have been laid aside by a throat complaint which has prevented me from going on with active missionary work, I thought I might try now what, for want of leisure, I could not have attempted before.

The sources from which I have drawn, besides turning to account my own experience in Damaraland and subsequent special studies in Bantu, are the following—which I desire gratefully to record :

1. "Grundzüge einer Grammatik des Hereró, nebst einem Wörterbuche." By the Rev. Dr. C. H. Hahn. A supplement to the above work in manuscript, containing a considerable number of new words and phrases, was kindly placed at my disposal by Dr. Hahn.

2. A manuscript Herero-German Dictionary (to which is appended a manuscript German-Herero vocabulary), by the Rev. J. Rath, of the Rhenish Missionary Society. A copy of this dictionary is preserved in the Grey Library. The work abounds in Herero sentences, written down from the mouth of the natives, many of which I have used as illustrations in the present volume. Mr. Rath kindly lent me the original, for which, as no book may be removed from the Grey Library, I feel particularly grateful.

3. A Herero-English vocabulary, by the Rev. H. Brincker, appended to his Herero Reading-book.

4. A manuscript by the Rev. J. Irle, containing a number of new Herero words, as well as new meanings of old words, illustrated in some instances by explanatory sentences from the mouth of the natives.

5. The Herero Pilgrim's Progress, translated by Mr. Brincker.

6. The New Testament and the Psalms, translated into Herero by Revds. H. Brincker, Dr. G. C. Büttner and G. Viehe.

7. Contributions to the Grey Library (some of which have been printed in the South African Folk-lore Journal), by Revds. H. Beiderbecke, Dr. G. C. Büttner, E. Dannert, Dr. C. H. Hahn, J. Rath, and G. Viehe.

In the revision of the work, I have been assisted by the Rev. H. Brincker, of the Rhenish Missionary Society, who, having laboured among the Herero for about twenty-five years, is perfectly familiar with their language and speaks it fluently. Mr. Brincker first went through the manuscript (except the Introduction), and afterwards read all the printed sheets as they were issued from the press and sent to him from time to time for comment: hence the rather long list of Corrigenda and Addenda. I acknowledge with gratitude his numerous valuable corrections, suggestions and additions. For the statements and views, however, set forth in the Introduction, as also for the etymological and ethnological remarks interspersed in the dictionary, I alone am responsible.

The examples have been selected with much care. Nearly all are from the mouth of the natives, as written down by the Missionaries of the Rhenish Missionary Society (the only Society working in Damaraland). A few examples from the New Testament and other publications will easily be recognised as such, and coming as they do from the pen of good Herero scholars, they will at any rate be of value, in so far as they show how the word in question is used. The literal translation by which almost every example is followed will, I hope, prove acceptable to the student.

A good deal of what has been said in the Introduction will, I fear, not be appreciated by all; but as, according to Goethe, "he who provides much is sure to suit many," I trust that what is passed over by some will be acceptable and helpful to others, especially to those who desire to have a clearer insight into the organism of the Bantu languages, and into the strange phenomena they present. As to the remarks on what may be called the philosophy of language, my aim has been to give a clear though brief statement of laws and principles which I believe to be founded on plain facts, and to have been at

work in Bantu from the earliest times. Hence, without pursuing the subject into details, I have epitomized results which have been arrived at only after a long process of induction, putting them forth as an overture, so to speak, and leaving the further development of the ideas and the full working out of the various themes to the future. Should the present dictionary meet with a favourable reception, and my life be spared, I intend writing another small volume on the origin, laws and forms of Herero, and I shall then have an opportunity of communicating also that part of the material prepared for the Introduction which, for want of space, I am now compelled to keep back.

The importance of the study of the South African languages can scarcely be over-rated. "It is perhaps not too much to say," writes Dr. Bleek, "that similar results may at present be expected from a deeper study of such primitive forms of language as the Kafir and the Hottentot exhibit, as followed at the beginning of the century, the discovery of Sanskrit, and the comparative researches of Oriental scholars. The origin of the grammatical forms, of gender and number, the etymology of pronouns, and many other questions of the highest interest to the philologist, find their true solution in Southern Africa" (preface of Bleek's Comparative Grammar of South African languages, page 8, and quoted in Max Müller's Lectures on the Science of Language, vol. II, page 12).

Perhaps I may be allowed here to supplement what I have said in the dictionary about an important word, *Ka-runga*, and also about another, *otyi-huro*, of which I now see reason to give a different etymology.

The derivation of *otyihuro* (see City, Town, Treasure) from *huura*, to capture, make booty, is probably not the true one; it is more likely that *otyihuro* (wealthy place, rich town, treasure) comes from an obsolete verb *hura*, to heap up, allied to *huza* (in *otyihuze*, treasure), and that therefore the proper meaning of *otyihuro* is: store-place, a place where valuable things are stored up, hence wealthy town, and also wealth, treasure.

As to *Karunga* (name for God), it is satisfactory to state that the etymology of this word given on page 238, has been unexpectedly corroborated by the Rev. W. Griffith, of the London Missionary Society, who is labouring among the Waguha, Central Africa. The article in

this dictionary on the names for God was already printed when the following came to hand :—

"The abode of the dead is called *Kalungu*, and to this place both the body and the spirit goes. It is only after a lapse of time that the spirit enters a remoter abode called *Kalungu Kahansi* (=*Kalungu* beneath ?), from which it does not return to pay earthly visits. When pointing to *Kalungu* as a place, they point to the earth beneath our feet, and the entrance to the place is through a cave called *Kibagwa* (cf. Herero *otyi-pakua*, burial place, r. *paka*, to bury). When asked where this cave is, they point towards the south, and say it is somewhere in the direction of the country of Marungu ; but about this location there is diversity of opinion."

" About the *state* of the soul in the spiritual world the Waguha say little. A person of good character, on his entrance to Kibagwa, which means his death, is besmeared all over with chalk to indicate his purity and innocence, and is led to a place where he meets with the spirits of his forefathers, and of all those who have preceded him. An *ndogi* (a dark one ? cf. Herero *toka*, to be dark)—a man who is the type of all evil—finds the entrance to Kibagwa too narrow for him, and is caught and besmeared all over with charcoal and ashes to indicate his guilty nature. On the duration of this future state of the soul the native says nothing : but as the punishment to an *ndogi* is invariably death, it is natural to conclude that the spirits of the bad are similarly put out of their spiritual existence, while the spirits of the good continue to exist in Kalungu." (Chronicle of the London Missionary Society, September, 1882.)—Now, making allowance for the confused notions entertained by the several Bantu tribes as to its location, thus much seems plain from the evidence reaching us from such widely separated quarters as Otyivanda in Western and Uguha in Central Africa, that *Karunga* (=*Kalunga*, *Kalungu*) primarily means " *dwelling place assigned to happy souls after death*," Elysian fields, Paradise, hence also *Paradise personified*, *God*, equivalent to our "Himmel," Heaven, which is also used for the Sovereign of Heaven, as *e.g.* in the following :— " After thou shalt have known that the Heavens do rule" (Dan. iv. 26); " I have sinned against Heaven" (Luke xv. 21) ; " The will and high permission of all-ruling Heaven" (Milton).

There is another word in the dictionary, *Omu-kuuna*, plur. *Ova-kuuna*

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(see Bushman) on the derivation of which I would just throw out a hint. This name, also pronounced and written *Omu-kuna* and *Omu-kuena*, probably comes from the Hottentot plural noun *Khoikhoin=Khwekhwena=Qeuna* or *Q'una*, the proper name for Hottentots in general. For, "the Hottentots call themselves *Koikoin* or *Khoikhoin* (commune pluralis) in the Nama, *Khwekhwena* (com. plural objective) in the eastern dialect, according to Dr. Van der Kemp, *Qeuna* or *Q'una* in the Cape dialect, according to the Colonial Records (p. 110), and Kolbe" (Bleek).—The *Wa-kuna* and *Wa-twa* said to exist in the so-called "land of the Dwarf immigrants," in Central Africa, will, in all probability be found to be none other than Hottentot and Bushman tribes.

On the first page of the Introduction I notice, with regret, the omission of a word: "any other known language" should be "any other known Bantu language."

I should be obliged if Herero scholars would kindly point out to me any error or omission they may detect in this dictionary. But in the case of a new word or a new meaning of an old one it is of the utmost importance that the whole sentence should be written down in which such a word occurs. It is only then that we can catch the true meaning.

I feel much pleasure in mentioning the encouragements I have met with from various quarters and in various ways. My special thanks are due to Sir Bartle Frere and his accomplished daughter, Miss Frere, who, from the commencement, took a lively interest in the publication of this dictionary; to the Colonial Government and Legislature for generously supplying the necessary pecuniary aid; as also to a small number of subscribers and kind friends, of whom I may be permitted specially to mention the Rev. W. Thompson, of Cape Town; the late Mr. P. D. Morgenrood, of Wynberg; and Mr. H. Beard, of Claremont, who have cheered me with substantial support.

And now, in closing, I desire above all gratefully to acknowledge the goodness of God in giving me, in the evening of my life, sufficient health and strength to complete the present work. With all its imperfections, I still regard it as a contribution towards a great end; for though I shall probably not live to see it, it is yet certain that the African Bantu family of languages is destined to play an important part in the philology of the future.

CAPE TOWN, *September* 4, 1883.

- fundamentalism
- sanctuary
- asyl - u -
- kyrkasyl - u -
- jämförelse.

INTRODUCTION.

OTYI-HERERÓ is one of the finest and most original idioms of the great African Bantu family, and is spoken in Damaraland by the Ovahereró or Damaras, the Ovatyimba (literally outcasts), and, with some slight dialectical variations, also by the Ovambandierú (Ovambanderú) or East-Damaras. It is "an important link in the chain of primitive African languages" (Lepsius), "richer in classes of nouns than any other known language" (Bleek), and a mere glance at the annexed tables will suffice to show that its wealth in pronominal forms is truly marvellous, and probably without a parallel in the whole realm of language. I fully agree with the Rev. Dr. C. H. Hahn, when he says that "this particular language, being one of the most primitive and purest of the Bantu family, must needs throw much light upon the kindred idioms which by contact with foreign nations such as Gallas, Arabs, Hottentots, &c., have more or less either lost or crippled some of their original grammatical forms, as well as changed in many instances the original meaning of the words."

Herero an Agglutinative Language.

2. Morphologically, or, in respect to that form which languages of different families may have in common, the Herero belongs to the agglutinative class. The principal root of a word cannot, as a rule, become modified by inflections; it remains intact, whilst the several relational or formative elements are agglutinated to it. With the exception of a few monosyllabic verbs a Herero root, in whatever form or relation it may appear, retains its first and principal vowel, as for instance, *kuta*, bind :—

kuteye = bind ye ;
kakute = go, bind ;
okukuta = to bind, or, binding ;

*okukaku**ta*** = to bind at some distant place ;
*okuhaku**ta*** = not to bind, or, not binding ;
*okuveku**ta*** = binding them ;
*me ku**tu*** = I bind, or, I shall bind ;
*mba ku**tu*** = I bound ;
*mba ku**tire*** = I have bound ;
*ku**tisa*** = cause to bind ;
*ku**tura*** = unbind, loose ;
*ku**tuka*** = be unbound, or, get loose of itself ;
*riku**ta*** = bind oneself ;
*ku**tasana*** = bind one another ;
*ku**tua*** = be bound ;
*omuku**ta*** = a bundle ;
*otyiku**tu*** = a family, properly tie, bond.

Primeval Laws of the Vowels.

3. Now there is good reason for the vowels thus tenaciously holding their own in Bantu. Though, of course, the consonants are the bearers of the radical sense of the root, the vowels are by no means unimportant : *they have each an inherent power to modify the sense in such a way that from a single theme a more or less numerous group of rootwords springs into existence.* I wish it to be distinctly understood that I am not speaking now of such vowel changes as *man, men* ; *foot, feet* ; *bind, bound, bond* ("umlaut, ablaut"), but of a change of vowel which produces an entirely new root, as will be exemplified further on.

It may still be observed in Herero, at any rate to a very large extent, that originally the vowels were applied according to definite laws which modify the meaning of a root in regard to space and locality.

4. The vowel *a* gives a root the by-meaning on or along the ground, on the surface, flat, level, horizontal—wide, broad, extended, stretched out—abroad—far, distant, absent—straight, in a line—together—and the reverse, scattered, spread.

Any action, motion, or condition, naturally inciting a horizontal gesture, falls within the sphere of *a*. In some cases, however, *a* has a general or neutral meaning.

5. The vowel *i* signifies in, inner, inside, hidden—in, present — within — and from within, out — without, outside—out of the way, at the side, aside—out of the straight line, aslant—in, between.

6. The vowel *u* has the power of pointing upward to motions and actions in the air which would call forth, as a natural gesture, the lifting up of the arm. *U* means up in the air — up, upward, vertical, perpendicular—over—hence, as over a river, through—overflowing, full—before, in front, ahead—and the opposite, aback, behind—up, erect—rising, high, great, large—above—and from above, downward, down—under, below—bowed down, bent, curved, round.

7. The primitive vowels have not, however, in all cases retained their original purity ; *a*, in a number of roots, has become *e* ; *i*, too, often sounds like *e* ; and not less frequently do we find *u* changed into *o*.

8. This is not the place to enter into details, but I may just give a few examples to show the working of the laws of the vowels in the formation of roots.

The radical meaning of the Bantu root KANDA (with its offshoots *handa*, *yanda*, *anda*, &c.) is to run, to go.

Pronounced with the vowel *a* this root means in Herero to run or go together, to congeal (*kanda*) ; to go on (or strike) the ground, to tread firmly, to stamp with the foot on the ground, to stem, &c. (*handa* ; cf. Zulu *kanda*, to strike, beat) ; to run or go fast, far, out of sight, disappear, cease, end (*yanda* or *anda*).

With the vowel *i* the root appears in the intransitive and transitive verb *tyinda* (*kinda*) = to go out, to remove, leave a place or pasturage as nomads, hence also to carry a burden (cf. Zulu *sinda* = to be heavy, oppress with weight) ; *hinda* or *shinda* = to cause to go out, to send ; *yenda* or *henda* = to go out of the straight line, to be awry, aslant.

And with the vowel *u* (*o*) we get the meanings to run or go over, to be full, complete (*kunda*) ; to go over or through, as over or through a river, to go through the grass, leaving a track, or, to go through with a sharp instrument, to cut, to saw, to sunder (*konda* ; cf. Zulu *gunda* ; and *konda*, *sonda* in *um-kondo*, *i-sondo* = track, trace).

Or let us take the root PATA and its nasalized or strengthened form PANDA, which likewise mean to go, to run.

pata, v.t. & i., to shut, prop. to run or go together, of two parts, or to cause to go together ;

pita, v.i., to go from within, to go out ;

puta, in *put-ara, v.i.*, to stumble, properly to go, run or move downward to the ground ;

panda, in *pand-eka, v.t.*, to bind, properly to go together or to cause to go together ;

pinda (Zulu), *v.t.* (to step out and in), exchange places, return like for like, retaliate ;

punda, v.i., to move downward, come down, descend. See the author's pamphlet, "The Vowels, &c." (Cape Town : J. C. Juta), and his paper in the "Transactions of the South African Philosophical Society" Vol. II., Part II.

Pronominal Concord.

9. The chief characteristic which distinguishes the Bantu languages from other agglutinative tongues consists in this, that they are preeminently *prefix-pronominal*—that is : the names for all things, created or fabricated, are thrown into about a dozen distinct classes, human beings forming one class, animals and things resembling them a second, objects with a waving or flapping motion, such as trees, plants, lakes, rivers, the wing-like finger(rows) and lips a third, rising, high, long objects a fourth, things in general a fifth class, &c., each of these classes of nouns being characterized by a formative prefix ; and as the corresponding pronouns are radically identical with this prefix, a regular pronominal correspondence or concord is the result, as, for example :—

oka-*ti*	**o**ka-*tili*	**ke**	*ri pi?*	— **o**ko-*n*ga	
stick	a little one	it	is where	—	it - this

= where is the little stick ?—it is here ;

otyi-*na*	**o**tyi-*tili*	**tyi**	*ri pi?*	— **o**tyo-hi	
thing	a little one	it	is where?	—	it - this

= where is the little thing ?—it is here ;

*o*va-*natye* *o*va-*titi* ve *ri* *pi*? — *o*uo-*m*ba
children the little ones they are where? — they-these
= where are the little children?—they are here.

The Noun.—Formative Prefixes.

10. The formative prefixes of the noun are all monosyllabic, as *ka-*, *ru-*, *tu-*, &c., but in some cases two monosyllables have been welded together in a similar way as the Chinese *fu-mu* = father-mother = parents, in order to form a kind of dual which may still be observed in Herero, as we shall show hereafter. But such compound forms have, in the lapse of ages, lost one or two of their letters, and are now pronounced as simple monosyllables, *mu-*, *ma-*, *zon-*, &c.

11. The original form of the Bantu prefixes may—in addition to comparing the parallels in the several idioms—be determined, at least approximately, by a careful study of the whole stock of corresponding pronouns and pronominal particles. A. Hovelacque remarks :—"The mother-tongue of this great family (Bantu) is utterly unknown, but it may possibly yet be restored in all its essential grammatical and lexical features." ("Science of Language," p. 59). This hopeful view of the study of Bantu I believe to be well founded.

12. The process would be somewhat as follows :—We know that some of the formative prefixes, though now seemingly simple, are in reality compound forms: because we can trace their history in the corresponding demonstrative pronouns which have been so beautifully preserved in Herero. According to a fixed law in Bantu the consonant of the pronoun must originally have had a place in the corresponding prefix, and if the prefix was a *double* one, that consonant must have belonged to the *first part* of the compound prefix.

This law can be proved from many traces of compound prefixes which still exist in Herero. For example :—

e-*ruka*, anger: *o*vi-**e**-*ruka*, pride
*o*mu-*inyo*, breath, soul: *o*ru-**mu**-*inyo*, air, breeze.

Now, in the case of such compound forms as *o*vi-**e**-, *o*ru-**mu**-,

the pronoun corresponds to the *first* part of the compound prefix, viz. :—

e-*ruka*	*in*-**di**	= anger this
*o***vi-e**-*ruka*	*im*-**bi**	= pride this
*o***mu**-*inyo*	*im*-**bu**-*i*	= breath this
*o***ru-mu**-*inyo*	*in*-**du**-*i*	= breeze this
*o***ru**-*vio*	*in*-**du**-*i*	= knife this
*o***ka-ru**-*vio*	*in*-**ga**	= little knife this.

13. It is by following this law that we arrive at the primitive form of the prefixes. Let us take the first prefix *o***mu**-. Its corresponding demonstrative pronoun is *in***gui**. But *n***gu** could not correspond to *o***mu**-, unless *o***mu**- had formerly had the consonant *k* in its first syllable—and thus we arrive proximately at *KU-MU* for the original form of *o***mu**-. Similarly we get the primitive form *KA-MA* for *o***ma**- (VI), because the corresponding demonstrative pronoun of the latter prefix is *in***ga** ; *KI-MI* for *o***n**-, *o***m**- or *i***n**-, *i***m** (IX), and *PU-MU* for *o*-**mu**- (III), because their corresponding demonstrative pronouns are respectively *in***dyi** (= *in***gi**) and *im***bui**. (Cf. tables of Prefixes and Pronouns and the author's article, "The Bantu Prefixes," *Cape Monthly Magazine*, December, 1870).

14. Our induction is collaterally strengthened when we find that here, on purely pronominal ground, both the South African families, the prefix-pronominal Bantu and the suffix-pronominal Hottentot, do meet and are really one, though lexically they are as widely separated as two families of speech possibly can be.

If we compare the Khoikhoi (Hottentot) nominal suffixes with the Bantu prefixes, we observe that in the former *the first part* of the full form exists, whilst the second part is dropped (**-kha** [!Kora **-ka**] instead of *KA-MA*), and that in the latter (Bantu) *the second part* of the full form has been retained, whilst the first syllable has been elided (**ma-** instead of *KA-MA* ; **mu-** instead of *KU-MU*), as, for example :—

Herero : *o***me**-*ho* (*KA-MA-iho* = the pair of) eyes ;

Hottentot : *mu*-**ka** or *mu*-**kha** (*mu-KA-MA*), masc. dual, two eyes (from *mu* = to see)—

and we observe further that, as in Bantu, so also in Hottentot,

TABLE I.

Representing the simple and compound formative prefixes of the noun in Herero. The Roman numbers, here as elsewhere, refer to Dr. Bleek's Comparative Grammar of South African Languages.

SIMPLE PREFIXES.	APPROXIMATE PRIMITIVE FORM.	COMPOUND PREFIXES.	APPROXIMATE PRIMITIVE FORM.
*o***KA-** s. XIII	*KA*	*o***MA-** pl. VI	*KA-MA*
*o***TYI-** s. VII	*KI*	*o***N-** s. IX	*KI-MI*
*o***KU-** s. XV *o***KO-** s. XVII	*KU*	*o***MU-** s. I	*KU-MU*
(—)	*TA*	*o***ZON-** pl. X	*TA-MA*
E- s. V	*TI, KA*	(—)	*TI-MI*
*o***RU-** s. XI	*TU*	(—)	*TU-MU*
*o***TU-** pl. XII	*THU*		
*o***PO-** s. XVI	*PA*	(—)	*PA-MA*
(—)	*PI*	*o***MI-** pl. IV	*PI-MI*
*o***U-** s. XIV	*PU*	*o***MU-** s. III	*PU-MU*
*o***VA-** pl. II	*KHA*		
*o***VI-** pl. VIII	*KHI*		
*o***U-** pl. XIV	*KHU*		
*o***MO-** s. XVIII	*MU*		

the first syllable of the originally compound form reappears in the corresponding demonstrative pronoun :—

NOUN.

Bantu : *KA*-**ma**-*iho*, eyes
Hottentot : *mu*-**kha**(*MA*), two eyes ;

DEM. PRONOUN.

Bantu : *in*(*i*)-**ga** . . these (orig. two)
Hottentot : *ne*-**kha** . . these two.

For brevity's sake, *KA-MA*, as prefix in Bantu, naturally dropped its first, and as suffix in Hottentot, its second syllable. But in the Hottentot pronoun KHUM (*sa-khum*, *si-khum*, I person masc. dual, allied to KUM, *sa-kum*, *si-kum*, I person masc. plural) the full primitive dual form *KU-MU* (parallel *u*-form of *KA-MA*) has, with the exception of the final vowel *u*, been preserved. (For the Hottentot pronominal forms see Bleek's Comparative grammar and Tindall's grammar of Namaqua-Hottentot).

15. These "classifiers" of the Bantu noun (as the nominal prefixes might be called) are nouns themselves, *obsolete primitive nouns*. They are of very high antiquity, no doubt as old as language itself. They invariably press to the front and take the lead in Bantu, extending their sway over all parts of speech. They are at once the scaffolding by means of which the language was first built up, and the pillars on which it now rests. In the primitive language they must have had a wide range of meaning, something like the breathing, living, walking, running one ; the dead one ; the stretching one ; the rising, high, long one ; the flying, flapping, waving one, &c. That the Bantu prefixes and the corresponding identical pronouns are very old, may also be inferred from the remarkable fact that their radical forms have no other bnt the three primitive and pure vowel sounds *a*, *i*, and *u*.

16. Nor did these ancient words spring into existence by chance. We observe that breathing, living, running, walking beings were represented by gutturals (and palatals) ; objects moved by the wind, as trees and other waving or flapping things, e.g. wings, the wing-like finger-rows, lips, lakes, rivers, by labials ; and dead, motionless things by dentals (and linguals) ; whilst for mother or

female the labial *m* was retained, all of which tends to show that the Bantu "primitives" (prefixes and pronouns) were created in beautiful harmony with the laws of nature. And let these not be regarded lightly. The simple laws of nature are the laws of nature's Creator, and it has been well said by Herder that the origin of language is divine in so far as it is human. (See table II).

Gender.—Sexual Dual.

17. In reference to grammatical gender, Herero and its kindred idioms, in their present stage of development, must be classified with genderless languages. The formative prefixes of the noun and their corresponding pronouns represent persons and things, but take no notice of the distinction in nature between male and female. The prefix *mu-*, for example, and its corresponding pronoun *u* mean simply man, person, and are used for both males and females indiscriminately. So Bantu grammarians generally, and very properly, speak of personal gender, comprising males and females and of a neuter gender for things. There are, however, unmistakeable indications in the Bantu languages to show that originally they possessed *real grammatical gender*, viz., one distinct feminine class, and also what may be called the *sexual dual* or combined gender, i.e. male and female united—persons and things which appear in pairs, as husband and wife, brother and sister, the right and left arm, the two eyes, the two lips, a pair of sandals, &c., being looked upon and spoken of as male and female united in one. A faint shadow of this curious feature of the primitive language of Bantu still attaches to the prefix *oma-* VI, whose dualistic nature has been observed by the Rev. J. Rath (see Bleek's Comp. grammar, p. 200). But we venture to go a step further. If *oma-* VI originally was a dual prefix, the law of analogy forces us to the conclusion that *omu-* I and *on-* IX partake of the same nature, for their respective corresponding pronouns show a very near relationship to those of *oma-* VI, a relationship, indeed, so close that it amounts to radical identity. This will be clearer after a glance at the following examples :—

PREFIX.	NOUN.	PERS. PRON.	DEMONST. PRON.
oma- (*KA-MA*)	**oma**-*oko*, arms (orig. dual, male and female, i.e. right and left arm).	**e** (*KA*)	*in*-**ga**
on- (*KI-MI*)	**on**-*gombe*, ox *or* cow (orig. dual, ox *and* cow).	**i** (*KI*)	*in*-**dyi** (*in-GI*)
omu- (*KU-MU*)	**omu**-*ndu*, man, person, male *or* female (orig. dual, male *and* female).	**u** (*KU*)	*in*-**gu**(*i*)

18. There are, besides the dualistic tendency of the prefix *oma-*, some other traces to be found which seem clearly to indicate that, though the sexual dual has been lost in Bantu, the primitive intuition underlying it, is not quite obliterated from the mind of the people. Thus *omu-tena* (*KU-MU-TENA*) at present a singular Herero noun of the first class, means male-female-relative, brother-sister or sister-brother, Germ. "geschwister," and can only be applied to a brother who has a sister, or to a sister who has a brother. The original meaning of the word must have been brother-and-sister (sexual dual), at present it means brother of a sister or sister of a brother. Another instance we have in Sesuto (and probably other dialects) where the right hand or arm is called the *male* (*letsogo le letona*) and the left the *female* hand (*letsogo le letshegali*).

19. It is only of late that another point, bearing on the evidence respecting the sexual dual, has become clear to me. It would appear that the two constituents of the IX prefix **on-** (**in-**), viz. *KI* + *MI* (= HI + NI) are identical with the Bantu names for (thy, his) father (HI) and (thy, his) mother (NI). I cannot dwell upon this, to my mind, very strong and conclusive evidence here, but even a brief hint may be helpful and serve as a waymark to the inquiring student.

The *n* in the prefix **on-** or **in-** (IX) and the *n* in the primitive nouns *nyoko* (thy mother), *ina* (mother, his mother) are identical, and the personal and demonstrative pronouns *i*, *ndyi* (IX) and

iyi, *hi* (VII) are radically the same as *hi*, father (properly "he, the living one," also male).

It is plain that *iho*, *ihe* (r. *hi*), thy, his father, and *nyoko*, *ina* (r. *ni*), thy, his mother, are not derivative but primitive nouns, and therefore of the same nature as the nominal prefixes and their corresponding pronouns, for they do not suffer a formative prefix to be placed before them, but only allow the demonstrative particle *o-* (*o-iho* ; *o-ihe* ; *o-ina*—not *omu-iho* ; *omu-ihe* ; *omu-ina*) like the demonstrative pronouns *o-ingui* (I) ; *o-indyi* (IX) ; *o-ihi* (VII), &c.

The following is a brief analysis of the primitive nouns in question. It will suffice for our purpose here to give only the Herero forms.

HI = *KI* = father, male :—

hi-a-Kandambó, father-of-K. (cf. Father in the dictionary) ;
iho or *o-iho* (*O-I-HI-A-U* = father of thee), thy father ;
ihe or *o-ihe* (*O-I-HI-A-E* = father of him or her), his or her father.

NI = *MI* = mother, female :—

nyoko or *o-nyoko* (*O-I-NI-A-KA-U* = mother of, and belonging to, thee), thy mother ;
ina or *o-ina* (*O-I-NI-A* ... = mother of ...), (his or her) mother (cf. Mother in the dictionary).

The final *a* in *ina* is properly the sign of the genitive like the *a* in *hia* (= father of...) : *-i-n(i)-a-Kandambó* = mother of K. The prefixed *o-* (orig. *KU*, *U*) in *o-iho*, *o-ina*, &c., and the prefixed *i* (orig. *KI*, *HI*) in *o-i-ho*, *o-i-he* ; *i* (orig. *MI*, *NI*) in *o-i-n'a*, Kafir *u-ni-n'a*, are properly demonstrative pronouns, or articles.

The pure root for the name father is thus HI (= *KI*) and that for mother NI (= *MI*), and these very roots *KI* + *MI* reappear as the constituents of the compound prefix *on-*, *in-* (KI-MI IX).

21. And we may further observe that the demonstrative pronoun of the VII (*KI*) class, *i*-HI which is identical with the first part of the compound prefix of the IX (*KI-MI*) class, has assumed exactly the same form as HI, father. For it must not be overlooked that, in an etymological point of view, we have in

the VII class the singular of the IX (originally dual) class. A few examples with make this clearer :—

*O***tyi**-*puka i*-**hi** VII (full original form *KI-PUKA INI-KI*) = this (wild) animal;

***on**-gombe in*-**dyi** IX (*KI-MI-KOMBE INI-KI-MI*) = this ox *or* cow, originally this ox *and* cow, cattle-pair. Now if the ancient grammatical gender were still in force, *tyi-kombe ihi* (*KI-KOMBE INI-KI*) would mean this head of cattle, or, this male head of cattle, and *n-gombe ini* (*MI-KOMBE INI-MI*) this mother or female head of cattle, cow.

22. We arrive thus at the following result :—

in- (IX prefix)	= *KI-MI*	= male-female	
	‖	‖	
	HI	NI	
	father, male	mother, female	

Now if *KI-MI* (IX) means father-mother, or, what amounts to the same, male-female, *KU-MU* (I) and *KA-MA* (VI) must fundamentally have the same meaning; but we observe this difference that in the primitive language *KU-MU* (I) was applied to human beings, *KI-MI* (IX) to animals, and *KA-MA* (VI) to living or fleshy things in general which appear in pairs, as the arms, the legs, the female breasts, &c. At present HI (**hi**, *i*-**h**-*o*, *i*-**h**-*e*; *yi*-**hl**-*o*, *yi*-**s**-*e*, &c.) and NI (**ni**-*oko*, *i*-**n**'-*a*, *ni*-**n**'-*a*, &c.), originally animal father and mother, are in use for father and mother generally.

23. We may here observe that, as to meaning, we have exactly the reverse of what we noticed in the Chinese *fu mu* = father-mother = parents. "*Fu* is father, *mu* is mother, *fu mu* parents; but neither *fu* nor *mu* is used as a root in its original predicative sense" (Max Müller). In Herero *hi* (*KI*) is father, and *ni* (*MI*) mother, *hi-ni* (*KI-MI*) father-mother = male-female; but *hi* and *ni* are only used separately in their original sense; in their combination as compound formative prefix (**in**-, *KI-MI* IX) they have become an "empty" form in Bantu.

The Double Principle of Motion and Gender.

24. Thus, as in the formation of the verb a two-fold principle has been at work, motion and space or locality, so *the double principle of motion and gender pervades the whole domain of the Bantu noun and pronoun.* But in both, verb and noun (and pronoun) the law of motion is first in importance. In the formation and classification of nouns the law of motion first asserted its right, and *after* that the principle of gender came into play. To make my meaning clearer. In the primitive language all breathing, living, moving beings, whether male or female, were treated alike. They were spoken of indiscriminately as living beings or creatures. Viewed separately, a young man and a young woman, a young male and a young female animal might be designated by the same name, meaning the living one, the living thing. It was only when these living beings or creatures, in mature age, appeared in pairs that the grammatical distinction of gender was resorted to and the forms of the sexual dual were used, denoting male and female united. Now, if one of the united pair had to be named separately, the form of the common gender (*KU, KI, KA*) was used for designating the male, whilst the distinct feminine form (*MU, MI, MA*) was applied to the female.

And as to inanimate things, primeval man, in viewing and naming them, did not ask, "is the thing in any way like a male, big, strong, hard, active, or like a female, smaller, weaker, soft, passive"—questions belonging to a later period—but "is the object like a living thing (with life, blood, as arm, leg, ear);" or, "is it waving like wings or branches, moved by the wind;" or, "is the thing motionless, dead (like bones, horns, stones)." The single horn, for example, of a one-horned rhinoceros would not suggest to him the idea of gender, he would simply call the isolated horn a dead one or a dead thing, but observing, on many other animals, two horns standing together, the second one would appear to him as the female or mate of the first, and thus comparing them to a married couple, he would accordingly classify the pair of horns, though lifeless objects, like pairs of living beings, in one of the classes of the sexual dual.

25. "It would thus appear that, after all, there is something of *real gender* in the Bantu languages, but it is hidden. The original meaning of the dual prefix 'the being (or thing) and its mate,' or 'male *and* female,' having been lost in the long lapse of ages, the idea 'male *or* female' was substituted, and so it happened that the dual prefix was applied to males or females indiscriminately, in the same way as also our *man* (Germ. *mensch*, pron. *man*) denotes man in general, 'male *and* female' but also 'male *or* female.' We have in the Bantu idioms the germ of what in various ways, is more extensively developed in sex-denoting languages. It is not impossible that in the former the much-discussed question of grammatical gender will find its solution. The transferring of the distinction of natural gender to lifeless objects arose perhaps originally simply from the circumstance that some members of the human and animal body and other things (eyes, ears, arms, sandals, &c.) appeared in pairs and, being looked upon as male and female, were consequently thrown into the same division with the latter. . . . At this early stage of development of gender the ancient Bantu language was arrested in its growth and became stereotyped; but other (sex-denoting) languages, whilst dropping the sexual dual, or retaining only a shadow of it in the common dual, extended the idea of gender to all objects whatever, no matter whether they appeared in pairs or not." (From the author's aforementioned article "The Bantu prefixes").

Hausa—a Connecting Link.

26. A connecting link between the (at present) genderless prefix-pronominal Bantu family and the sex-denoting class of languages we have in Hausa. This widely-diffused African language was originally a Bantu idiom. But from some cause or other its pronominal system was terribly shaken, nay almost entirely destroyed. Nothing was left of the primitive grand structure but the prefix **ma-** VI, its corresponding demonstrative pronoun **nga** and a few other vestiges. In this state of decay it was, by some mysterious power, inspired with new life, and whilst retaining the usual Bantu way of distinguishing natural gender by the terms in use for male and female, it assumed the form of

a sex-indicating language, forming a distinct feminine class for animate and inanimate things (human and animal females, sun, earth, world, wind, countries, &c.) by the ending *-nia* (abbreviated *-ia*), no doubt identical with (Hausa) *inna*, mother (female), Zulu *u-nina*, Herero *ina*, *ni*(*oko*). The final *a* in (Hausa) *-nia* is properly the sign of the genitive, as in Herero *hi-a* ... (father, properly father of ...) and *in-a* ... (mother, properly mother of ...). It is extremely interesting to observe in Hausa the transition first from a primitive sex-denoting (primitive Bantu) to a genderless (present Bantu) and then again from a genderless to a sex-indicating stage.

The Plural.

27. In order to facilitate the finding of the plural (for which see table IV) the noun has been generally indicated by a hyphen separating the formative prefix from the stem in this manner :— *omu-ndu*, man ; *ova-ndu*, men ; *omu-ti*, tree ; *omi-ti*, trees, &c. In doing so I have in one or two instances been placed under the necessity of sacrificing principle to expediency and practical considerations. The prefix of *ombua*, dog, *onyanda*, small cattle, *oseua*, orphan (the ninth [*N*-] prefix in Bleek's Comp. Gr.) is not *o-*, as some hold it to be, but *on-*, *om-* ; and *o-* only before *h*, *s* and *n*. In separating prefix and stem *ongombe*, *ombanda* ought therefore to be written *on-ngombe*, *om-mbanda* ; but as this is rather an awkward way of spelling, and also as I had decided to conform to the orthography adopted in Herero literature, I have put the hyphen between the initial *o* and the rest of the noun (*o-ngeama*, lion ; *o-mbua*, dog, &c.) But it is certain that the letters *m* in *ombua* and *n* in *ongeama* are as essential as *m* in *omundu* (man) and in *omeva* (water), and in forming new words the rule should be strictly observed that the prefix *on-*, *om-* (plur. *ozon-*, *ozom-*) can assume the form of *o-* (plur. *ozo-*) only before *h*, *s* and *n* or *ny*.

The Primeval Law of the Plural.

28. As to the original correspondence of singular and plural, it is evident that, in some measure, it has been disturbed, which is especially owing to the circumstance that in some cases

the dual form has been substituted for the plural and that in other instances two or more classes of nouns have coalesced. There can be no doubt that a number of plural forms which existed in primitive Bantu, have been lost.

But *they can be restored.* It appears to me that it is still possible to discover, in Herero, the principle upon which all the correspondences between singular and plural in the primitive language were based. The primeval law of the plural would seem to have simply consisted in this—that the consonant of the singular form was aspirated and strengthened.

If the first Bantu ancestors had possessed a grammar, the rule for forming the plural would have read something like this :—

In order to indicate the plural or a number of persons or things, aspirate the consonant of the singular and pronounce the word with greater force.

Thus if *ka* meant the living one, *kha* or *khha* denoted a number of living ones; if *ti* was the name for a dead body as e.g. a tooth, a bone, a stone, *thi* or *thhi* conveyed the idea of a number of such dead bodies; and if *pu* signified the waving one (as a branch, a wing, a wave, &c.), the plural must have been something like *phu* or *phhu.* Something like it—for it is, of course, impossible to determine the exact primitive sound; we can only detect this, that originally throughout, in each case, the plural was formed by aspirating and strengthening the consonant of the corresponding singular. Later when the primeval law of the plural became obsolete, a reaction took place : the massive plural forms collapsed by their own weight and softened down—*khha* (*kha*) to *tya* (*za*), *ya, wa, va, ba, a,* &c.; *khhu* (*khu*) to *tyu* (*tshu, tu*), *yu, wu, bu,* &c. In these and similar shapes the plural forms appear at present in Bantu, which, however, cannot be shown here in detail. The plural of *ru, lu* (*TU*) XI, originally *thu* or *thhu* is now (in Herero) *tu* XII and in the corresponding demonstrative pronoun *su*; both the singular and the plural have lost a grade of the original power, *tu* having been weakened to *ru* (*lu*) and *thhu* to *tu* or *su.* The present plural prefix *vi-* VIII (*wi-, hi-, iy-, i-*)—to add another instance—is only a weak remnant of an original *khi* or *khhi,* the plural of *ki* VII (*tyi-, si-, y-, i-*). See table II.

29. It will be noticed on table II that, as far as the consonants

are concerned, five primitive regular correspondences of singular and plural have been preserved in Herero. All other known Bantu idioms have only four, the correspondence between *oka-* XIII and *o(v)u-* XIV being not found in them (see Bleek's Comp. grammar, p. 288). The following are the primitive regular correspondences in Herero :—

SINGULAR.			PLURAL.		
oka-	(*KA*)	XIII	*o(v)u-*	(*KHU*)	XIV
otyi-	(*KI*)	VII	*ovi-*	(*KHI*)	VIII
omu-	(*KU-MU*)	I	*ova-*	(*KHA*)	II
on-	(*KI-MI*)	IX	*ozo-n-*	(*KHA*)	X
oru-	(*TU*)	XI	*otu-*	(*THU*)	XII

Irregular correspondences are :—

omu-	(*PU-MU*)	III	*omi-*	(*PI-MI*)	IV (orig. dual)
e-	(*TI, KA*)	V			
ou-	(*PU*)	XIV	*oma-*	(*KA-MA*)	VI (orig. dual)
oku-	(*KU*)	XV			
oru-	(*TU*)	XI	*ozon-*	(*TI-MI*)	X (orig. dual)

The Original Classification of Nouns restored.

30. Table II.—This table is an attempt to restore the roots of the Bantu primitive pronominal system ; to shew the original classification of nouns, based on the principle of motion and gender ; and to exemplify the primeval law of the plural.

In so far as the primitive pronominal system is concerned, the table is incomplete, for it only gives the *roots* of the pronoun and does not shew how the forms of the first and second person, by means of the vowel laws, evolved from these roots. I had drawn up a separate larger table to illustrate that process, but as its explanation would take up more space than I can afford here, and as besides there are a few details which are not yet quite clear to me, I shall not insert it now. But I hope to be able to communicate it at some future time. *There is sufficient ground to believe that the whole primitive pronominal system of Bantu can be restored.*

TABLE II.

Indicating (1) the approximate full primitive form and number of the Bantu formative prefixes of the noun, (2) the roots of the pronoun, (3) the primeval law of the plural, and (4) the classification of nouns in primitive Bantu.

SINGULAR Common personal and masculine	SEXUAL DUAL Male-female, couple, pair	PLURAL Common personal and masculine
	Breath, life : spontaneous motion. Man ; animal kingdom, &c.	
KA (*o***ka**-), XIII (**e**-) V *KI* (*o***tyi**-) VII *KU* (*o***ku**-), XV (*o***ko**-) XVII	*KA-MA* (*o***ma**-) VI *KI-MI* (*o***n**-) IX *KU-MU* (*o***mu**-) I	*KHA* (*o***va**-), II (*o***zo**-*n*) X *KHI* (*o***vi**-), VIII (*o***zo**-*n*) X *KHU* (*o***u**-, *ovu*) XIV
	Wind, air : waving motion. Vegetable kingdom, &c.	
PA (*o*-**po**-) XVI *PI* *PU* (*o***u**-, *ovu*) XIV	*PA-MA* *PI-MI* (*o***mi**-) IV *PU-MU* (*o***mu**-) III	*PHA* *PHI* *PHU* (*o***u**-, *ovu*) XIV

Death, solid matter : absence of motion.
Mineral kingdom &c. ;
also stretching, and, with the vowel *u*, rising, high, long things.

TA	*TA-MA*	*THA*
TI (**e**-, *e-ri*) V	*TI-MI* (*o***zon**-) X	*THI*
TU (*o***ru**-) XI	*TU-MU*	*THU* (*o***tu**-) XII

FEMININE GENDER :

mother, female, mate, home, place, &c.

MA		*MHA*
MI		*MHI*
MU (*o***mo**-) XVIII		*MHU*

NOTE.—The forms in Italic Capitals are hypothetic, those in antique type are the Bantu prefixes as they still exist in Herero. They are followed by the numbers which they have in Bleek's Comp. grammar. Some of the hypothetical forms can still be traced in the domain of the pronoun and pronominal particles ; some, as *MA*, *MI*, are embodied in the compound forms of the sexual dual ; whilst the rest have either coalesced with other classes or entirely disappeared. The *z* in *ozo-n-* (as plural of *on-*) is a phonetic variation of *v*, originally *kh* (cf. Herero *ovi-* and the identical Zulu *izi-*). *Omi-* IV (*PI-M-I*) may possibly be a mutation ("umlaut") of *omu-* III (*PU-MU*), for it only occurs as plural of the latter.

Present Classification of Nouns.

31. Table IV presents a full view of the classes of nouns in Herero.

The prefix *o***mu-** (sing.) and *o***va-** (plur.) naturally take their place at the head, as they represent human beings, persons of both sexes.

They are followed by *o***n-**, *o***m-**, *o-* (plur. *o***zon-**, *o***zom-**, *o***zo-**), *on-* being preeminently the prefix for names of animals—*on-gombe*, ox or cow; *on-du*, sheep; *on-geama*, lion; *on-gue*, leopard; *om-bua*, dog, &c.—and things resembling them or relating to them, as *on-nyama*, meat; *on-dambo*, trace, track.

After this, *o***mu-** (plur. *o***mi-**) as *the* prefix for trees and other waving, wing-like objects—e.g. *omu-nue*, finger(row), as resembling a branch or wing; *omu-na*, the (united) lip, from the flapping motion; *omu-vare*, a sheet of water, a lake; *omu-ramba*, torrent, river, from the motion of the waves—takes its appropriate place.

In the **e-** class (plur. *o***ma-**) two or three classes of nouns must have coalesced. *E-* may be called a singular *par excellence*, being originally the singular of a dual (*oma-*). *E-* means, in the first place, *one* of a pair. Hence it is used to denote single things (and persons), as *e-rike*, a single one, one alone; *e-paha*, one of the *oma-paha*, twins; *e-ngoti*, neck, &c.; also unique, imposing things (and persons), as *e-kazendu*, a stately, properly unique woman, in distinction from *omu-kazendu*, woman generally; *e-yona*, a fat lamb, in distinction from *on-dyona*, lamb (cf. Dr. C. H. Hahn's Herero grammar, p. 11, and Mr. Rath's remarks in Dr. Bleek's Comp. gr. p. 200). But *e-* represents also creeping, stretching, lying, in-lying, eye-like, round things; and lying, motionless, dead things, as *e-tupa*, bone; *e-oe*, stone; *ehi*, ground, earth; *e-heke* sand; *e-kende*, a piece of ice, &c. As therefore the *E-* class includes the mineral kingdom and as moreover the plural *oma-* is in general use for liquids of any kind, I have placed *e-* so as to immediately follow the representative of the vegetable kingdom (*omu-*).

The prefix *o***ru-** (plur. *o***tu-**) must necessarily join *e-*, for in so far as *e-* represents the original *DI* (*li*, *ri*) class, these two prefixes stand in close relationship to each other. The *oru-* class includes,

like the *e-(ri)* class, inanimate, solid things, but chiefly such as rise or climb up (*oru-eti*, creeper ; *oru-eru*, cream ; *oru-uma*, dust ; *oru-kumbambura*, dust-column in a whirlwind); which are of large size, properly rising high (*oru-uua*, rock) or which are long (*oru-u*, reed ; *oru-teto*, row ; *oru-tyindo*, train of travelling nomads ; *oru-sepa*, sinew, thread).

And now follow the neuter prefix *o***tyi-** (plur. *o***vi-**) for things in general, the diminutive *o***ka-** (plur. *o***u-**), the abstract (and personal) *o***u-**, and the infinitive (but also personal prefix) *o***ku-** (plur. *o***ma-** or *oma-ku-*) which fitly close the row of prefixes possessing corresponding plurals, though etymologically the three forms *oka-*, *otyi-* and *oku-* ought to be placed at the head. Indeed it must be distinctly understood that the above arrangement of the prefixes and classes of nouns is, on the whole, only of a practical nature in accordance with their present respective uses in the language. The classification of nouns in primitive Bantu was based throughout on the principles of motion and gender and must have been something like the arrangement on table II which the student may compare.

Case.

32. The relation in which a noun stands to the other parts of a sentence (case) is indicated in Herero by prepositions, properly pronominal particles which originally referred to near or distant localities. Their proper meaning is *that* (place = there), *this* (place = here), and the relations to, from, by, of, &c., originally expressed by vowels, are at present merely implied. Hence a preposition may have two opposite meanings, as *ku* = to and *ku* = from, because *ku* means simply *there*, and to or from are reserved in the mind of the speaker. It is, as if we were to say in German : " er geht da " (instead of " dahin ") and " er kommt da " (instead of " daher "), or in English : take these things there my father (instead of to my father), or, snatch the things there the man (instead of from the man), the nature of the verb indicating in each case whether (there)*to* or (there)*from* is meant. In dealing with the Bantu prepositions and particles it is of great importance to bear this in mind. Thus we have in Herero, *onyungu tua k'ezuko*, lit., the pot - put - there(on) the hearth, and

onyungu isa k'ezuko, lit., the pot - take - (there)from the hearth. In *nga ko nga hino* = unto this day, lit., from - there - to or till - here, the preposition *nga* (originally a demonstrative pronoun with the force of *that* [distant place]) means both from and to.

When coming into contact with the noun, the case elements frequently drop their vowels or otherwise silence the initial vowel of the noun.

33. The principle particles used in forming the cases are :—

ku or *k'* = to and from, prop. *there*(to or from) : give these things to my father (or, to the man) *ovina mbi yandya ku tate* (or, *k'omundu*), lit., things - these - give - there(to) - (my) father - or, there(to) the man ; take these things away from my father (or, from the man), *ovina mbi yeka ku tate*, or, *k'omundu*. I may here mention that, for the dative, the relative form of the verb is used as well; see For in the dictionary ;

a (originally *ka*) = there(of), sign of the genitive : the knife of my father, *oruvio ru a tate*, lit., the knife - it or that - there(of) - (my) father ; the knife of the man, *oruvio ru* (—) *omundu* or *ru'omundu* (the *a* being suppressed) ;

i (originally *ki*) = (here)out of, or (here)by, by : we have been sent by our father, *tua hindua i tate* ; we have been sent by the man, *tua hindiua* (—) *omundu* (instead of *i omundu*) ;

na, n' = with (instrumental) : *na tate* = with (through the instrumentality of) the father ; *n'oruvio* = with the knife.

The vocative is formed by eliding the initial vowel (*omundu*, man), *'mundu* ! o man.

Adjectives.

34. Adjectives take the same prefix as the nouns to which they refer ; thus a tall man is called *omu-ndu omu-re*, a man, a tall one ; a large house, *on-dyuo o-nene*, a house, a large one ; a sharp knife, *oru-vio oru-tue*, a knife, a sharp one, analogous to the Germ. " die stimme die rufende," &c. Adjectives marked in the dictionary with a hyphen, as *-ua*, good, *-vi*, bad, may freely be used with the prefixes of all classes of nouns ; some adjectives however retain as

a rule their own peculiar prefix, as, *omu-ndu e-kara*, a fat person; *omu-ndu otyi-rangaranga*, a perverse, obstinate one. For the comparative of adjectives see -Er and More in the dictionary.

The Pronoun.

35. The pronouns in Herero are, as has been stated before, repetitions—sometimes modified or abbreviated repetitions—of the formative prefixes of the noun: hence what has been said regarding the original form and the nature and meaning of the prefixes applies also to the pronouns. This regular correspondence between the noun and pronoun in the several classes produces what has been called a pronominal alliteration or concord. It is, however, clear that the Bantu concord is not "a principle," as is held by some, but simply the outcome and natural consequence of a principle which consists in this, that a noun in Bantu is represented by one of its constituent parts, *namely by that part which may be termed its personal element* (cf. Bleek's Comp. grammar, pp. 104, 105). A literal rendering of a few sentences will place the working of that principle and the true character of the pronouns clearly before the mind. The parts lost by the wear and tear of ages are printed in common Roman type.

The great man appears, *o***mu***ndu o***mu***nene* **u** *munika*; the large bone appears, **e***tupa* **e***nene* **ri** *munika*; the large flame appears, **oru***rurumo* **oru***nene* **ru** *munika*.

Literal rendering.

*o***mu**-*ndu*	*o***mu**-*nene*	**u**	*munika*
a man	a great one	he	appears
e(*RI*)-*tupa*	**e**(*RI*)-*nene*	**ri**	*munika*
a bone	a large one	it	appears
*o***ru**-*rurumo*	*o***ru**-*nene*	**ru**	*munika*
a flame	a large one	it	appears

Full original form and literal sense.

ku-**mu**-	*ndu*	ku-**mu**-	*nene*	**ku**-mu	*munika*
the living erect pair or united one	(the) intelligent(pair or united one)	the living erect pair or united one	(the) great (pair or united one)	the living erect pair or united one	appears

ri- the inner dead one	*tupa* (the) hollow (one)	**ri-** the inner dead one	*nene* (the) large (one)	**ri** the inner dead one	*munika* appears
ru- the high, rising dead one	*rurumo* (the) blazing (one)	**ru-** the high, rising dead one	*nene* (the) large (one)	**ru** the high, rising dead one	*munika* appears

36. The tables of the several classes of pronouns will, I hope, be found sufficiently clear without much comment.

The *demonstrative pronouns* in Herero consist of simple pronouns (identical with the formative prefixes) with the prefixed demonstrative particle *in-* (*im-*, *i-*) which in some instances has acted like a guardian and kept the Bantu pronoun "more primitive (in Herero) than it is found elsewhere" (Bleek).

The forms of the *possessive pronoun* have been placed in a manner so as to enable the student to master their otherwise perplexing number with ease. From the two rows given, the whole number in Herero (not less than three hundred and fifteen different forms) may be constructed at a glance. It will be seen that the possessive pronoun consists of three parts which mean it-of-his; they-of-hers; it-of-mine; she-of-yours, &c., the *a* in the middle (in some cases blended with other vowels) signifying of (or more properly that of) as e.g. my child, *omuatye u-a-ndye*, properly child it-of-mine; their children, *ovanatye v'-a-uo*, lit., children-they-of-theirs, &c.

The Verb.—Radicals.

37. A verbal root in Herero always ends (like the roots of pronouns) in a vowel and consists generally of two syllables (properly two monosyllabic roots welded together into one) as *tona*, beat; *muna*, see; *hinda*, send. These dissyllabic verbs often drop their final vowel, as *tyit'*, do; *et'*, bring; *mun'*, see, and are then *pronounced* as monosyllables, like the Chinese *kung* (ascend), *yik* (change), *tap* (answer) or English *send*, *hang*, *jump*, &c. There are, however, also a number of true monosyllabic verbs in Herero, as *i*, to go; *ka*, strike; *pa*, give; *ta*, die, &c. No true radical verb ever exceeds two syllables.

38. In this dictionary the verb has been given in the form of the imperative of the second person singular—*tona*, beat ; *hinga*, drive ; *yanda*, cease, from which the infinitive is formed by prefixing *oku-*, as, *okutona*, to beat ; *okuhinga*, to drive; *okuyanda*, to cease. In the indicative mood (the simplest and most primitive form of the Herero verb) the final (affixed) *a* frequently gives way to the radical vowel of the first syllable, as, *me tono*, I beat ; *me hingi*, I drive, which however can only occur in genuine roots, not in derivative or denominative verbs. This change of the final vowel has been noted in this way—*tona*, *-o* ; *hinga*, *-i* ; *tunga*, *-u*.

Conjugations.

39. Of the conjugations of the verb the following are still in force and at the free disposal of the speaker, or, in other words, they may be formed from the simple form of the verb, as occasion requires.

Reflexive form RI- :—*kuta*, bind : *rikuta*, bind thyself ; *me rikutu*, I bind myself.

Causative form -ISA :—*yenda*, go, walk, travel : *yendisa*, cause to walk, lead ; *me yendisa*, I lead.

Relative or objective form -IRA (*-e*) or -ERA, -INA, -ENA :—*hinda*, send : *me hindire*, I send for, or, instead ; *tuna*, prepare : *mave tunine*, they prepare for. The sign of this form is also much used as a directive, signifying to and from, as *hitira mo*, enter into, in distinction from *hita mo*, enter in ; *zira* (r. *za*) *pona mbena* = begin from that spot.

Reciprocal form -SANA :—*pura*, ask : *purasana*, ask each other ; *suvera*, love : they love one another, *mave suverasana* ; *kara*, be : *karasana*, be to each other, stand in relation to each other.

Other forms have become stereotyped, of which the most important are the following :—

Frequentative and also inversive form -URA, -URURA, -ORA, -ORORA, -UNA, -UNUNA, -ONA, -ONONA (= much, often, again) :—*koha*, wash : *kohora* or *kohorora*, wash much, again and again, wash clean ; *kuta*, tie : *kutura* (= tie again, i.e.) untie, undo, loose ; *pata*, shut : *paturura* (= shut again and again, i.e. reverse the act of shutting), open.

Second causative form -IKA, *-e* ; -EKA, *-e* :—*rara*, sleep : *rareka*, cause to sleep ; *yuva* (*yuü*) cut : *yupika*, sharpen ; *yanda*, cease : *yandeka*, annihilate.

Tenses.

40. As to the tenses, their character and scope will be better understood, if it is borne in mind that in the Bantu family *the original close connection between time and space or locality* is more visible than perhaps in any other family of languages. The notions of time and space are very closely associated in the Bantu mind. Thus *ua vera* may either mean, he is lying ill at some distant place, or, he has been ill for a long time, he is seriously ill.

41. In forming the tenses in Herero two pronominal local particles are chiefly used, *ma* = here, present (and future), and *a* = there, farther off, distant, preterite, past (but also present). These particles were originally demonstrative pronouns, *ma* referring to a noun of the now extinct (feminine) *MA-* class (see table II) and *a* to some lost or obsolete noun of the *KA-* class (XIII), signifying space, extent, distance (cf. the obsolete noun *KA-TI*, preserved in *pokati*, Zulu *pakati*, *pa-kati* = by the space between, "beim zwischenraum," i.e. "zwischen," between). These particles are glued to the pronoun and verb in the following manner (see table V) :—

matu i, we go, we are going, or, we are on the point of going, we shall go (properly *ma tu i*, here we go and are going on) ;

atu i, we went, were going, we go (properly *a tu i*, there, at some distance, we go = Germ. "da gehen wir," a form much used in narration, as it places something past as present before the mind). As *a* means far, distant, this form is also used as a negation, for *atu i* may also mean, we do not go, properly we are far from going (see Not in the dictionary, and compare also the particle *ka*, which is the full form of *a*, and which likewise signifies "there at some distance," and also "not," properly far off, far from it) ;

tua i, we went, but also, we are still going, we go (properly *tu a i*, we there go) ;

tua ia (or *ya*), we went long ago, or, we travelled a great distance, &c. (properly *tu a i a*, we - there - go - there far off.

There are a few verbs before which *a* becomes *e*, as e.g. *ya*, come : *ye ya*, it came, or comes, not *ya ya* ; *ue kura*, he is full-grown (instead of *ua kura*). Before reflexive verbs this takes places regularly, thus, *mbe rikoho*, I washed myself (not *mba rikoho*).

42. In the case of the perfect tense, *-ire* (*-ine*, *-ere*, *-ene*) is affixed to the stem, and here the rules of true vowel harmony are strictly observed in Herero, *a*, *e*, *o* being followed by *-ere*, or, after *m*, *n*, *ny* by *-ene*, and the vowels *u* and *i* by *-ire* or *-ine*, which the following examples will make plain :—

Pata, shut : *me pata*, I shut, *mba patere*, I have shut ; *kama*, squeeze out : *me kama*, I squeeze out, *mba kamene*, I have squeezed out ; *veta*, throw : *me vete*, I throw, *mba vetere*, I have thrown ; *hena*, run away : *me hene*, I run away, *mba henene*, I have run away ; *rota*, dream : *me roto*, I dream, *mba rotere*, I have dreamt ; *tona*, beat : *me tono*, I beat, *mba tonene*, I have beaten ; *pita*, go out : *me piti*, I go out, *mba pitire*, I did go out ; *sina*, smother : *me sina*, I smother, *mba sinine*, I have smothered ; *suta*, pay : *me sutu*, I pay, *mba sutire*, I have paid ; *tuma*, send : *me tumu*, I send, *mba tumine*, I have sent.

43. The subjunctive, potential, and optative future change the final vowel of the verb into *e*—*kara*, sit : *raera ovandu ve kare pehi*, lit., tell - the people - (that) they - (may) sit - down ; *ungura*, work : *me vanga ngave ungure*, lit., I - will, - that they - work ; *rira*, become : *aa rire otyandye* ! lit., oh that (it) - were or might become - mine.

The Passive.

44. The passive voice is formed by the easy way of inserting the vowel *u*—*hinda*, send : *hindiua* or *hindua*, be sent ; *hindire* (perf.), have sent : *hindirue*, have been sent ; *tona*, beat : *me tonua*, I am being beaten ; *mba toneua*, I was or am beaten, *mba tonenue*, I have been beaten.

Accent.

45. The accent, in Herero, is generally on the last syllable of a word, but also, in many instances, on the penultimate.

Foreign Words.

46. As to foreign words, I have only inserted those which would seem to be indispensable, and have marked them with an asterisk.

Orthography.

47. The orthography adopted by the Missionaries of the Rhenish Missionary Society has, on the whole, been adhered to. With the exception of a few modified letters it agrees with Lepsius' Standard Alphabet.

The pronunciation of the vowels is as in German or Italian. The double vowel is long—*aa* as *a* in father, *ee* as *e* in obey, *ii* as *i* in pique, machine, *oo* as *o* in hole, *uu* as *u* in rule. The vowel *u* often sonnds as the English *w*; also *o* in some cases: *oma-oe oetu* (our stones), for example, is pronounced *oma-we wetu* (*o-etu*, *w-etu* being merely a phonetic variation of the more correct form *y-etu*). In a few verbs and pronominal forms the radical vowel is very short, something like the Hebrew *sh'va*. As the sign usually employed to denote short vowels could not be had here, I have marked them by an apostrophe (*h'a*) or placed them in parenthesis.

Of the consonants *g* (*ng*) is always hard as in gold; *h* is a strong spirant (*hh*), but this letter may also be pronounced as the aspirated sibilant *sh* without altering the sense; *s* sounds like *th* in through, but is also pronounced as the English *s*; *z* represents the English *th* in the; *y* is never pronounced as a vowel: whether it appears singly as in *yata*, *raya*, or in digrams, as in *tyata*, *handya*, *tyatya*, it has always the consonantal sound as in the English words year, young. The letters *f* and *l* only occur in a few foreign words.

T, d and n, in distinction from *t*, *d* and *n*, are modified letters. In Herero literature they are now generally marked with a curve underneath, but as this kind of type was not at my disposal, I

followed the mode adopted by some in transcribing or writing Indian and Polynesian languages, and put a common Roman letter instead of an italic—*panda, tura, hana.* The modified n slightly differs from the common *n* in having a stronger dental element in its pronunciation, though in some words it would seem to be an obtuse *ny* (the *y* being suppressed) ; t is a medial sound between the English *t* and *th* (in *the*) ; d is *z* or *th*, softened by a prefixed nasal, and sounds like *ndz* (*ndth*), the lisping being almost entirely suppressed. Thus a foreigner will be understood if he pronounces *panda* (refuse) like *pandta.*

It ought, however, to be stated that the nicety of pronunciation in the case of the letters *t*, t, *n*, n is not observed by all the Herero missionaries and among those who mark the distinction, a perfect agreement has not yet been come to : hence a few inconsistencies in regard to these letters were almost unavoidable in the present work.

There is a second modification of the letter *t* which sounds like *ty, tsh* in such words as *tuende* (*tyuende* or *tshuende* = go), *tua* (*tyua* or *tshua* = put), *tuara* (*tyuara* or *tshuara* = carry away), but that is not marked in Herero books.

Herero Folk-lore.

48. Otyi-herero cannot be regarded as a key to literary treasures, *it must be studied simply for its own sake, as the object, not as the medium of research.* There is, in the Grey Library, a small collection of Herero Folk-lore, about thirty traditionary tales, written down from the mouth of natives by Mr. Rath and others, but they are only in so far of interest and real value as they aid us in the study of a form of speech more primitive than our own and in the very words of which we find embedded "fossil poetry" and "fossil history." There runs through the whole of the *copia verborum* of the Herero and kindred idioms a rich vein of humour and true poetry, whilst the analysis of a number of words gives us glimpses into the primitive history of the Bantu nation. Hence every effort should be made, especially now that Central Africa is becoming accessible to us, to gather up the remaining fragments of Bantu folk-lore, ere it be for ever too late. See APPENDIX and Dr. Bleek's "Reynard the Fox," pp. 27-29, 90-94.

Relation to Polynesian Idioms.

49. The importance of the study of Herero is much enhanced by the fact that the Bantu family stands in something like a sisterly relationship to the numerous Malayo-Polynesian idioms. Dr. Bleek affirms, on the strength of grammatic identity, that "the Papuan, Polynesian and Malay languages are related to the Bantu languages" (see Comp. Grammar of South African languages, p. 143). But there is this marked difference, that the African Bantu has preserved the ancient structure and the original characteristic features of the mother-tongue much better than her Polynesian sister, a fact probably attributable to the peculiar almost prison-like formation of the "dark continent" whose barren, and to a great extent inaccessible shores afford little facility for national intercourse. "The Negro race," it is well remarked by Sir Bartle Frere, "seems for ages past to have been shut up in the Interior of Africa under conditions which nearly excluded external civilizing influences." And those very conditions must also, as a matter of course, have proved a formidable barrier against foreign destructive influences in regard to language: hence the wonderful originality, fulness and beauty of form, preserved in Herero and kindred languages of Southern and Central Africa.

Lexical Affinity with other Families.

50. In conclusion I would call attention to the striking lexical affinities between Bantu-Polynesian and other families, especially the Aryan languages. Or is it possible that coincidences like those (in § 8) between Herero *yanda*, *anda* and Sanskr. *anta*, Goth. *andeis* (=to go far, out of sight, to cease, *end*), between Herero *hinda* or *shinda* and Icel. *senda* (= to go out or cause to go out, to *send*), between Bantu *konda*, *gunda*, *sonda* and Aryan *sundro*, *sundr*, *sundern*, *sondern*, &c. (= to go through, to divide, cut, *sunder*) and a hundred similar instances should be merely accidental?

That the Bantu family "is not isolated or without a common bond," is no new idea. Bantu grammarians and lexicographers are not wanting who allude to this question with more or less

emphasis. But they generally fall into the mistake of believing that the Bantu languages have "borrowed from the Semitic" or "are largely indebted" to other "ancient tongues." This is obviously an error. As far as the roots are concerned, no family of languages can be said to be largely indebted to another. Stray words will, of course, be found here and there, words which have wandered from one class of languages to another: but as to the ground-work, each family of languages is as old and stable as the rest. There are primitive universal root-words which are of equal antiquity in whatever family they may be found. It would be a great mistake to derive, for example, the Herero verb *konda* (= to go over or through, to cut through) either from Hebrew *kud* (= to pieree, wound, destroy) or from English *cut* (O. Sw. *kotta*, Icel. *kuta*): the fact is, the root *kut-* (*kot-*, *kund-*, *kond-*) is a primitive universal root, meaning to go over or through (hence also to cut through), and will be met with in some shape or other throughout the world in every family of language. If the pronoun of the first person singular sounds in English *I* (German *ich*, O. Germ. *ih*, Goth. *ik*), in Herero *ndyi* (*ngi*, *i*), in Hebrew *ano-ki*, *an-i*, and that of the corresponding plural in English *we* (O. Sax., Dan., Swed. *wi*), in Makonde (Bantu) *we*-pa (pa = here: *we*-pa = we here; cf. Herero *mbi* = *m-vi*; I, but originally plural, we), the reason is not, because the Aryan, Semitic and Bantu languages have borrowed these forms one from another; but each family derived them independently from the common stock of the "one language and one speech" of primitive mankind.

The experience I have gathered in Africa leads me to endorse unreservedly the principle laid down by Gesenius in his Hebrew grammar (German thirteenth edition) where he says (p. 3) that the agreement between a large number of Semitic and Indo-European rootwords is owing to the circumstance that the formation of the roots belongs to the earliest time before the separation of the several families of speech had taken place. "Der grund ist, weil die wurzelbildung in die früheste zeit gehört, wo die sprachstämme noch nicht gesondert waren: die grammatische conformation der sprachen dagegen erst in spätern epochen vor sich gegangen ist." And also Prof. Max Müller holds that "it

is possible even now to point out radicals (in the Turanian, Semitic and Aryan branches of speech) which under various changes and disguises, have been current in these three branches ever since their first separation." (Lectures on the Science of language, p. 387). This I believe to be the true attitude for all Comparative philologists to assume. By a continued observation of facts for a period extending over thirty years, I have arrived at those results which I have briefly stated in the aforementioned paper in the "Transactions of the South African Philosophical Society," of which I may be permitted to give a few extracts here.

"To have the thousand-fold varieties of human speech reduced to a few large families, is doubtless a great achievement in modern philology. Still the craving of the thinking mind for something more remains. We are not satisfied with mere divisions and classifications, whilst we are wanting a stand-point from which we may discover their bond of union: we feel the separate circles drawn by comparative philology to be too narrow, and wish for one large enough to embrace all the families of human language; a natural desire, sometimes even expressed by some of those workers who, for want of laws to guide them further, rigidly adhere to the principle of grammatic identity.

Let our remarks not be misunderstood. They are not intended in the least to detract from the importance of the principle just mentioned. The principle of grammatic identity will, as far as the classification of languages is concerned, ever be acknowledged as a true one; but it is obvious that, if the grammatical structure be the only foundation on which comparative philology can operate, any endeavour to trace nnd demonstrate the unity of language must be considered as futile, especially for this reason that the isolating idioms have substituted syntax for grammar, and thus dispense with the grammatical frame-work altogether. A broader foundation must be laid and a wider sphere drawn in which all families of languages can unite.

This is desirable; but is it possible?

I venture to answer that there is good reason to believe it is possible. A careful study and analysis of Bantu, and especially a proper knowledge of the powers of the vowels, will furnish us with a new method of Word-comparison, a method unshackled

by the different grammatical superstructures ; a method which goes in a direct way to the body of language, and which therefore may be called the DIRECT METHOD of word-comparison, or also, as it springs from a knowledge of the primeval laws of the vowels, the VOWEL-METHOD. I shall, of course, in this brief paper not be able to do justice to the subject ; many questions in connection with it I must leave untouched and unanswered, but the outlines of the basis on which the method rests, and of the method itself I hope I may succeed in describing in a few sentences.

(1.) No true root-word stands isolated in language : it is a member of a family, in close relationship to a more or less numerous group ; and each group of roots is, whatever individual difference there be, pervaded by one general idea. We have thus, in universal etymology, to treat a root-word as in affinity and relation to the whole group. We do not compare isolated root-words in the several families of speech : we confront genera with genera, species with species.

(2.) The classification of roots into genera and species is effected by the vowels. In a genus we have root-words with the vowels *a, i, u* and kindred shades of sound, but a species comprises only roots of one primary vowel and its kindred sounds. Thus in Herero the genus PA-TA would comprise roots as the following —*pata, patha, vatha* ; *pita, pitha, vitha, vera* ; *puta, pota, putha, pura* ; whereas a species would be confined to *pata, patha,* &c., a second species to *pita, pitha,* &c., and a third to *puta, putha,* &c., though even these species may require subdivision.

(3.) Now each genus in Bantu-Polynesian is pervaded by one leading idea, generally to go, to move, to run, to stretch, &c., the vowels modifying the sense, as has been stated before (§ 3), producing, as a rule, opposite and seemingly conflicting by-meanings, such as up and down, in and out, &c., and *wherever we find the same phenomenon in other families of speech (however imperfectly the roots may have been preserved) there we discover true relationship and unity.*"

51. For example. In glancing at the pages of a Polynesian vocabulary I am struck with the frequent occurence of the root *tuba* which means to go through, to make a hole, and which

resembles in sound and sense the Latin *tuba*, English *tube*. In Herero *e-tupa* is bone, evidently named so from its being hollow and like a pipe, for the kindred word *top-ora* means to bore, and in Zulu the root *tuba* has the same radical sense as in Polynesian, namely to go through. Now these coincidences are certainly remarkable, still they may be entirely accidental. In order to be quite sure that the Bantu-Polynesian *tuba* is identical with the Indo-European *tuba* some stronger evidence is required than a mere resemblance in sound and sense. Here the vowel-method comes to our assistance and enables us to verify our identification. Having the primeval laws of the vowels for a guide, we reason thus :—If *tuba* in Bantu-Polynesian and Indo-European be the same root, it must needs occur in both families in a modified form and sense. *Tuba* must necessarily appear in its nasalized or strengthened form *tu-m-ba*, though by the wear and tear of ages it may have been reduced to *tuma*, *toma*, *tama*, *tema*, *ruma*, *loma*, *suma*, *tum*, &c., and as the vowel *u* (or *o*) gives a root not only the by-meaning (over or) through, but also up, upward, high, above, and from above i.e. downward, down—*tupa*, *tuba*, *tua*, *toba*, *tumba*, *tomba*, *tuma*, *toma* and kindred forms must in both families, besides to go through, to be hollow, have also such meanings as to go up, to mount, to rise, to swell ; to go from above, to go down, to descend, to stoop, and to cause to go down, to bring down, to subdue, &c. Now this is exactly what we find both in Bantu-Polynesian and Aryan, as will be seen from the following

SPECIMEN OF WORD-COMPARISON, ILLUSTRATING THE VOWEL-METHOD IN UNIVERSAL ETYMOLOGY.

TUPA (*TOPA*) = *TUMBA* (*TOMBA*) =

a) to go up, or cause to go up, to rise, to be high ;

b) to go over, or cause to go over (as e.g. over a river i.e.) through, to pass through ;

c) to go from above, or cause to go from above, i.e. down.

a) *TUPA* = to go (or cause to go) up, to rise, to be high.

BANTU : **dub***uza*, **dub***ula*, shoot as into ears, bud (Zulu) ;
top*alala*, stand upright (Setshuana) ;

tumb*a*, be of great size, be raised, high, be full, pregnant, swell, abound, be rich (Herero) ;
tumb*a*, swell, be full, become large (Zulu) ;
-tumb*a*, height, elevation, swelling (Herero) ;
isi-**dumb***o*, greatest size, bulk (Zulu) ;
tomb*a*, sprout, spring up, shoot, bud (Zulu) ;
on-**domb***a*, top, summit, crown (Herero).

POLYNESIAN : **tup***u* (to rise), grow, increase (New Zealand) ;
tub*u*, to spring up, to grow, to arise from (Tongan) ;
tub*u*, to spring up, increase, grow (Fijian) ;
tum*u*-**tum***u*, peak, summit, top (Tongan) ;
tom*o*, project, jut ont, exceed in size (Tongan) ;
tom*a*, proud, vain, or pride, vanity (Tongan) ;
tom*o*-**tom***o*, top of the canoe-mast (Tongan).

ARYAN : **top** (A. Sax., Dutch, Fries., Dan.), the highest part of anything, crown, summit ;
tuph*o* (cause to go up), raise a smoke (Gr.) ;
dhûp (to go up), to smoke (Sanskr.) ;
***s*tup**, to heap together (Sanskr.) ;
s*tupa*, a heap (Sanskr.) ;
tomb (Gr. **tumb***os*), grave, heap, mound.

b) *TUPA* = to go (or cause to pass) over, i.e. through, to bore, &c.

BANTU : **tub***ela*, to go through, to creep through (Zulu) ;
in-**tub***a*, an opening between rocks; an opening, as a window (Zulu) ;
isi-**tub***a*, something like a passage (Zulu) ;
top*ora*, to repeatedly go through with a pointed instrument, to bore, make holes (Herero) ;
e-**tup***a*, bone, properly a bored object, a pipe, tube (Herero).

POLYNESIAN : **tub***a*, a hole or opening, an entrance (Tongan) ;
ka-**tub***a*, an opening, as a window, a door (Tongan) ;
ka-**tub***a*, door, window (Fijian) ;
tub*agi*, to make a hole (Tongan).

ARYAN : **tub***us*, **tub***a*, a long hollow cylinder, a pipe, **tube** (Latin).

c) *TUPA* = to go from above, or cause to go from above, i.e. down.

BANTU : **tob***a*, stoop, bend or bow down, as the body ; cause to go down, bring down, subdue, foment, soothe, appease, humble, lower, &c. (Zulu) ;
tumb*a*, bring into submission, conquer, capture, take captive (Zulu) ;
tumb*a*, subdue, bring down, reduce, as a swelling by fomentation, manage people, train, &c. (Herero) ;
rumb*a*, **rumb***ira*, to bend the bow (Herero).

POLYNESIAN : **top***a*, " tomber, crouler, déchoir, rouler, succomber, descendre " (Marquesan) ;
thuv*a*, to stoop, bow down (Fijian) ;
lom*i*, to push and keep under (Tongan) ;
lom*i*-**lom***i*, to punish captives after war, to quell, &c. (Tongan);
lom*ia*, to quell, put down (Tongan).

ARYAN : ***stup****a*, to go downward, to be precipitated (Swed.) ;
stup*ian* (A Sax.), ***stoep****en* (O. Dutch), to bend or bow down, to submit, &c., to **stoop** ;
tumb*a*, to come down, to fall (Icel.) ;
tumb*le* (A. Sax. **tumb***ian*), to come down suddenly ;
doom (A. Sax. **dom** ; O. H. Germ. **tom**, **tuom**), judicial sentence, penal decree, condemnation ;
tam*e* (A. Sax. **tam***ian* ; Icel. **tem***ia* ; Sanskr. **dam** ; Latin **dom***o*), to subdue.

It must be left to future researches to ascertain to what extent the relationship between the several families of speech can be traced. But as to the existence of a close lexical affinity between Bantu and Aryan there can be no doubt. It is true, the Bantu-Polynesian languages are agglutinative and prefix-pronominal, whilst those of the Indo-European family are inflectional, but this only shows that the former are in an earlier stage of development and much more primitive in form than the latter. As to their origin, both families are alike ; they are based on the same principles, and their respective radicals can, by the process of the vowel-method, be traced to one common source.

F. W. KOLBE.

A COMPARATIVE TABLE (III)

OF THE BANTU FORMATIVE PREFIXES OF THE NOUN.

[The Kongo, Mpongwe and Kihiau forms are taken from Bleek's Comparative Grammar. The lost prefixes are marked (—)].

PRIMITIVE FORM.		HERERO.		KONGO.	MPONGWE.	KIHIAU.	ZULU.	SETSHUANA.
KU-MU	I	*o*mu-	s.	*o*mu-	o-, om-	mu-	*u*mu-	mo-
KHA	II	*o*va-	pl.	*o*a	a-	va- (wa-)	*a*ba-	ba-
KI-MI	IX	*o*n-	s.	*e*n-	n-	n-	*i*n-	n-
KHA	X	*o*zo-*n*-	pl.	*e*zin-	sin- (shi-)	lin-	*i*zin-	lin-
TI-MI	X	*o*zon-	pl.					
PU-MU	III	*o*mu-	s.	*o*mu-	o-, om-	mu-	*u*mu-	mo-
PI-MI	IV	*o*mi-	pl.	*e*mi-	in-, i-	mi-	*i*mi-	me-
TI	V	*e*(ri)-	s.	*e*ri-	i-	li-	*i*li-	le-
KA	V	e-	s.					
KA-MA	VI	*o*ma-	pl.	*o*ma-	a-, am-	ma-	*a*ma-	ma-
TU	XI	*o*ru-	s.	lu-	(—)	lu-	*u*lu-	lo-
THU	XII	*o*tu-	pl.	*o*tu-	(—)	(—)	(—)	(—)
KI	VII	*o*tyi-	s.	*e*ki-	ez-, e-	ki-, dshi-	*i*si-	se-
KHI	VIII	*o*vi-	pl.	*e*i- *e*y-	i-, iy-	hi-, vi- (wi-)	*i*zi-	li-
KA	XIII	*o*ka-	s.	ka-	(—)	(—)	(—)	(—)
KHU	XIV	*o*u-	pl.	*o*u-	o-	u-	*u*bu-	bo-
PU	XIV	*o*u-	s.					
KU	XV	*o*ku-	s.	*o*ku-	o-	ku-	*u*ku-	go-
PA	XVI	*o*po-	s.	(—)	(—)	pa-	(—)	(—)
KU	XVII	*o*ko-	s.	(—)	(—)	(—)	(—)	(—)
MU	XVIII	*o*mo-	s.	(—)	(—)	(—)	(—)	(—)

TABLE IV.

Herero Prefixes and Classes of Nouns.

SINGULAR.			PLURAL.		
1. *o***MU-** *u-* *o-*	1	***o*mu**-*ndu*, man, male or female ***u*-*ambangu***, stranger ***o*-*tate***, father	2. *o***VA-**	II	***o*va**-*ndu*, men, people ***o*v**-*ambangu*, strangers ***oo*-*tate***, fathers
3. *o***N-** *o***M-** *o-*	IX	***o*n**-*gombe*, ox or cow ***o*m**-*bi*, hare ***o*-*hi***, fish	4. *o***ZO-N-** *o***ZO-M-** *o***ZO-**	X	***o*zon**-*gombe*, cattle ***o*zom**-*bi*, hares ***o*zo**-*hi*, fishes
5. *o***MU-**	III	***o*mu**-*ti*, tree, plant ***o*mu**-*nue*, finger	6. *o***MI-**	IV	***o*mi**-*ti*, trees, plants ***o*mi**-*nue*, fingers
7. **E-**	V	**e**-*oe*, stone **e**-*ho*, eye **e**-*paha*, one of a twin pair	8. *o***MA-** 4. *o***ME-**	VI	***o*ma**-*oe*, stones ***o*me**-*ho*, eyes ***o*ma**-*paha*, twins
9. *o***RU-**	XI	***o*ru**-*uua*, rock ***o*ru**-*sepa*, vein, sinew, string	10. *o***TU-** *o***ZON-**	XII X	***o*tu**-*uua*, rocks ***o*zo(n)**-*sepa*, thread
11. *o***TYI-**	VII	***o*tyi**-*na*, thing ***o*tyi**-*puka*, wild animal	12. *o***VI-**	VIII	***o*vi**-*na*, things ***o*vi**-*puka*, wild animals
13. *o***KA-**	XIII	***o*ka**-*na*, little thing ***o*ka**-*natye*, infant	14. *o***U-**	XIV	***o*u**-*na*, little things ***o*u**-*natye*, infants
14. *o***u-**	XIV	***o*u**-*ta*, bow ***o*u**-*ndu*, humanity	8. *o***MA**-*u-*	VI	***o*ma**-*u-ta*, bows
15. *o***KU-**	XV	***o*ku**-*tui*, ear ***o*ku**-*ti*, field, country ***o*ku**-*zuva*, to hear, hearing	8. *o***MA-** *o***ma**-*ku-*	VI	***o*ma**-*tui*, ears ***o*ma**-*ku-ti*, fields, countries
16. *o***PO-**	XVI	***o*po**-*na*, a place near			
17. *o***KO-**	XVII	***o*ko**-*na*, place farther off, distant locality			
18. *o***MO-**	XVIII	***o*mo**-*na*, inner or present place or locality			

TABLE V.

Herero Personal Pronoun.

		SIMPLE FORM.		SEPARATE PRONOUN.	TENSE-INDICATING FORMS.		
		SUBJECTIVE.	OBJECTIVE.		PRETERITE.	AORIST.	PRES. AND FUT.
I pers. sing.		*ndyi, mbi, (i)*	*ndyi*	*ouami, ami*	*mba (-e)*	*e*	*me*
plur.		*tu*	*tu*	*oete, ete*	*tua (-e)*	*atu*	*matu*
II pers. sing.		*u*	*ku*	*ove*	*ua (-e)*	*o*	*mo*
plur.		*mu*	*mu*	*oene, ene*	*mua (-e)*	*amu*	*mamu*
III person.							
1. *o***mu-**	s.	*u*	*mu*	*oye, e, oye*	*ua (-e)*	*au*	*ma*
2. *o***va-**	pl.	*ve*	*ve*	*ovo, ovo*	*va (-e)*	*ave*	*mave*
3. *o***n-**	s.	*i*	*i*	*oyo*	*ya, ia (-e)*	*ai*	*mai*
4. *o***zon-**	pl.	*ze*	*ze*	*ozo*	*za (-e)*	*aze*	*maze*
5. *o***mu-**	s.	*u*	*u*	*ouo*	*ua (-e)*	*au*	*mau*
6. *o***mi-**	pl.	*vi*	*vi*	*ovio*	*via (-e)*	*avi*	*mavi*
7. *o***e-**	s.	*ri*	*ri*	*oro*	*ra (-e)*	*ari*	*mari*
8. *o***ma-**	pl.	*ye, e*	*ye, e*	*ouo, oo*	*ya, ua, oa (-e)*	*ae*	*mae*
9. *o***ru-**	s.	*ru*	*ru*	*oruo*	*rua (-e)*	*aru*	*maru*
10. *o***tu-**	pl.	*tu*	*tu*	*otuo*	*tua (-e)*	*atu*	*matu*
11. *o***tyi-**	s.	*tyi*	*tyi*	*otyo*	*tya (-e)*	*atyi*	*matyi*
12. *o***vi-**	pl.	*vi*	*vi*	*ovio*	*via (e)*	*avi*	*mavi*
13. *o***ka-**	s.	*ke*	*ke*	*oko*	*ka (-e)*	*ake*	*make*
14. *o***u-**	s., pl.	*u*	*u*	*ouo*	*ua (-e)*	*au*	*mau*
15. *o***ku-**	s.	*ku*	*ku*	*okuo, oko*	*kua (-e)*	*aku*	*maku*
16. *o***po-**	s.	*pe*	*pe*	*opo*	*pa (-e)*	*ape*	*mape*
17. *o***ko-**	s.	*ku*	*ku*	*oko*	*kua (-e)*	*aku*	*maku*
18. *o***mo-**	s.	*mu*	*mu*	*omo*	*mua (-e)*	*amu*	*mamu*

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SINGULAR.			PLURAL.		
1. *o***MU-** *u-* *o-*	1	*o***mu**-*ndu*, man, male or female *u-ambangu*, stranger *o-tate*, father	2. *o***VA-**	II	*o***va**-*ndu*, men, people *o***v**-*ambangu*, strangers *oo-tate*, fathers
3. *o***N-** *o***M-** *o-*	IX	*o***n**-*gombe*, ox or cow *o***m**-*bi*, hare *o-hi*, fish	4. *o***ZO-N-** *o***ZO-M-** *o***ZO-**	X	*o***zon**-*gombe*, cattle *o***zom**-*bi*, hares *o***zo**-*hi*, fishes
5. *o***MU-**	III	*o***mu**-*ti*, tree, plant *o***mu**-*nue*, finger	6. *o***MI-**	IV	*o***mi**-*ti*, trees, plants *o***mi**-*nue*, fingers
7. **E-**	V	**e**-*oe*, stone **e**-*ho*, eye **e**-*paha*, one of a twin pair	8. *o***MA-** 4. *o***ME-**	VI	*o***ma**-*oe*, stones *o***me**-*ho*, eyes *o***ma**-*paha*, twins
9. *o***RU-**	XI	*o***ru**-*uua*, rock *o***ru**-*sepa*, vein, sinew, string	10. *o***TU-** *o***ZON-**	XII X	*o***tu**-*uua*, rocks *o***zo(n)**-*sepa*, thread
11. *o***TYI-**	VII	*o***tyi**-*na*, thing *o***tyi**-*puka*, wild animal	12. *o***VI-**	VIII	*o***vi**-*na*, things *o***vi**-*puka*, wild animals
13. *o***KA-**	XIII	*o***ka**-*na*, little thing *o***ka**-*natye*, infant	14. *o***U-**	XIV	*o***u**-*na*, little things *o***u**-*natye*, infants
14. *o***u-**	XIV	*o***u**-*ta*, bow *o***u**-*ndu*, humanity	8. *o***MA**-*u-*	VI	*o***ma**-*u-ta*, bows
15. *o***KU-**	XV	*o***ku**-*tui*, ear *o***ku**-*ti*, field, country *o***ku**-*zuva*, to hear, hearing	8. *o***MA-** *o***ma**-*ku-*	VI	*o***ma**-*tui*, ears *o***ma**-*ku-ti*, fields, countries
16. *o***PO-**	XVI	*o***po**-*na*, a place near			
17. *o***KO-**	XVII	*o***ko**-*na*, place farther off, distant locality			
18. *o***MO-**	XVIII	*o***mo**-*na*, inner or present place or locality			

TABLE V.

Herero Personal Pronoun.

		SIMPLE FORM.		SEPARATE PRONOUN.	TENSE-INDICATING FORMS.		
		SUBJECTIVE.	OBJECTIVE.		PRETERITE.	AORIST.	PRES. AND FUT.
I pers. sing.		*ndyi, mbi, (i)*	*ndyi*	*ouami, ami*	*mba (-e)*	*e*	*me*
plur.		*tu*	*tu*	*oete, ete*	*tua (-e)*	*atu*	*matu*
II pers. sing.		*u*	*ku*	*ove*	*ua (-e)*	*o*	*mo*
plur.		*mu*	*mu*	*oene, ene*	*mua (-e)*	*amu*	*mamu*
III person.							
1. *o***mu-**	s.	*u*	*mu*	*eye, e, oye*	*ua (-e)*	*au*	*ma*
2. *o***va-**	pl.	*ve*	*ve*	*ovo, ovo*	*va (-e)*	*ave*	*mave*
3. *o***n-**	s.	*i*	*i*	*oyo*	*ya, ia (-e)*	*ai*	*mai*
4. *o***zon-**	pl.	*ze*	*ze*	*ozo*	*za (-e)*	*aze*	*maze*
5. *o***mu-**	s.	*u*	*u*	*ouo*	*ua (-e)*	*au*	*mau*
6. *o***mi-**	pl.	*vi*	*vi*	*ovio*	*via (-e)*	*avi*	*mavi*
7. **e-**	s.	*ri*	*ri*	*oro*	*ra (-e)*	*ari*	*mari*
8. *o***ma-**	pl.	*ye, e*	*ye, e*	*ouo, oo*	*ya, ua, oa (-e)*	*ae*	*mae*
9. *o***ru-**	s.	*ru*	*ru*	*oruo*	*rua (-e)*	*aru*	*maru*
10. *o***tu-**	pl.	*tu*	*tu*	*otuo*	*tua (-e)*	*atu*	*matu*
11. *o***tyi-**	s.	*tyi*	*tyi*	*otyo*	*tya (-e)*	*atyi*	*matyi*
12. *o***vi-**	pl.	*vi*	*vi*	*ovio*	*via (e)*	*avi*	*mavi*
13. *o***ka-**	s.	*ke*	*ke*	*oko*	*ka (-e)*	*ake*	*make*
14. *o***u-**	s., pl.	*u*	*u*	*ouo*	*ua (-e)*	*au*	*mau*
15. *o***ku-**	s.	*ku*	*ku*	*okuo, oko*	*kua (-e)*	*aku*	*maku*
16. *o***po-**	s.	*pe*	*pe*	*opo*	*pa (-e)*	*ape*	*mape*
17. *o***ko-**	s.	*ku*	*ku*	*oko*	*kua (-e)*	*aku*	*maku*
18. *o***mo-**	s.	*mu*	*mu*	*omo*	*mua (-e)*	*amu*	*mamu*

TABLE VI.

Herero Demonstrative and Relative Pronouns.

PERS. PRON. AND PREFIXES.	DEMONSTRATIVE PRONOUNS.			RELATIVE PRONOUNS.	
	THIS, THESE.	THAT, THOSE.	THAT, THOSE FARTHER OFF.	PRES. INDIC.	PRETERITE.
ami, I	*(i)ngui*			*ngu me*	*ngua (-e)*
ove, thou	*(i)ngui*			*ngu mo*	*ngua (-e)*
eye, e, he, she	*(i)ngui*			*ngu ma*	*ngua (-e)*
ete, we	*(i)mba*			*mbu matu*	*mbu tua (-e)*
ene, you	*(i)mba*			*mbu mamu*	*mbu mua (-e)*
ouo, they	*(i)mba*			*mbu mave*	*mbu va (-e)*
1. *o***mu-**	*(i)ngui, eye-ngui*	*nguini*	*nguina*	*ngu ma*	*ngua (-e)*
2. *ova-*	*(i)imba, ouo-mba*	*mbeni*	*mbena*	*mbu mave*	*mba (-e)*
3. *on-*	*(i)ndyi, oyo-ndyi*	*ndyini*	*ndyina*	*ndyi mai*	*ndya (-e)*
4. *ozon-*	*(i)inda, ozo-nda*	*ndeni*	*ndena*	*ndu maze*	*nda (-e)*
5. *omu-*	*(i)mbui, ouo-mbui*	*mbuini*	*mbuina*	*mbu mau*	*mbua (-e)*
6. *omi-*	*(i imbi, ovio-mbi*	*mbini*	*mbina*	*mbi mavi*	*mbia (-e)*
7. *e-*	*(i)ndi, oro-ndi*	*ndini*	*ndina*	*ndi mari*	*nda (-e)*
8. *oma-*	*(i)inga, oo-nga*	*ngeni*	*ngena*	*ngu mae*	*nga (-e)*
9. *oru-*	*(i)ndui, oruo-ndui*	*nduini*	*nduina*	*ndu maru*	*ndua (-e)*
10. *otu-*	*(i)sui, otuo-sui*	*suini*	*suina*	*tu matu*	*tutua (-e)*
11. *otyi-*	*(i)hi, otyo-hi*	*hini*	*hina*	*tyi matyi*	*tyitya (-e)*
12. *ovi-*	*(i)mbi, ovio-mbi*	*mbini*	*mbina*	*mbi mavi*	*mbia (-e)*
13. *oka-*	*(i)nga, oku-nga*	*ngeni*	*ngena*	*ku make*	*kuka (-e)*
14. *ou-*	*(i)mbui, ouo-mbui*	*mbuini*	*mbuina*	*mbu mau*	*mbua (-)*
15. *oku-*	*(i)ngui, ok(u)o-ngui*	*nguini*	*nguina*	*ku maku*	*kukua (-e)*
16. *opo-*	*(i)mba, opo-mba*	*mbeni*	*mbena*	*pu mape*	*pupa (-e)*
17. *oko-*	*(i)ngui, oko-ngui*	*nguini*	*nguina*	*ku maku*	*kukua (-e)*
18. *omo-*	*mui, omona-mui*			*mu mamu*	*mumua (-e)*

TABLE VII.

Herero Determinative and Interrogative Pronouns.

PERS. PRON. AND PREFIXES.	-SELF -SELVES	THE SAME, THE VERY.	EACH (OR A NUMBER) ALONE, ONLY, SEPARATELY.	WHOSE? WHO?	WHICH? WHAT?
ami, I	*omuini*	*otyingeami*	*oami poruandye*	(*o*)*ani*	(*o*)*une*
ove, thou	*omuini*	*otyingeove*	*ove poruoye*	(*o*)*ani*	(*o*)*une*
eye, he, she	*omuini*	*otyingeye*	*eye poruе*	(*o*)*ani*	(*o*)*une*
ete, we	*oveni*	*otyingeëte*	*ete poruetu*	(*o*)*vani*	(*o*)*vene*
ene, you	*oveni*	*otyingeëne*	*ene poruenu*	(*o*)*vani*	(*o*)*vene*
owo, they	*oveni*	*otyingeuo*	*ouo poruauo*	(*o*)*vani*	(*o*)*vene*
1. **omu-**	*omuini*	*otyingeye*	*auhe poruе*	(*o*)*ani*	(*o*)*une*
2. **ova-**	*oveni*	*otyingeuo*	*avehe poruauo*	(*o*)*vani*	(*o*)*vene*
3. **on-**	*oini*	*otyingoyo*	*aihe poruayo*	(*o*)*yani*	(*o*)*ine*
4. **ozon-**	*ozeni*	*otyingozo*	*azehe poruazo*	(*o*)*zani*	(*o*)*zene*
5. **omu-**	*ouini*	*otyingauo*	*auhe poruauo*	(*o*)*uani*	(*o*)*une*
6. **omi-**	*ovini*	*otyingavio*	*avihe poruavio*	(*o*)*viani*	(*o*)*vine*
7. **e-**	*orini*	*otyingero*	*arihe poruaro*	(*o*)*rani*	(*o*)*rine*
8. **oma-**	*oeni*	*otyingeo*	*aehe poruao*	(*o*)*ani*	(*o*)*ene*
9. **oru-**	*oruini*	*otyingaruo*	*aruhe poruaruo*	(*o*)*ruani*	(*o*)*rune*
10. **otu-**	*otuini*	*otyingatuo*	*atuhe poruatuo*	(*o*)*tuani*	(*o*)*tune*
11. **otyi-**	*otyini*	*otyingotyo*	*atyihe poruatyo*	(*o*)*tyani*	(*o*)*tyine*
12. **ovi-**	*ovini*	*otyingavio*	*avihe poruavio*	(*o*)*viani*	(*o*)*vine*
13. **oka-**	*okeni*	*otyingoko*	*akehe poruako*	(*o*)*kani*	(*o*)*kene*
14. **ou-**	*ouini*	*otyingouo*	*auhe poruauo*	(*o*)*uani*	(*o*)*une*
15. **oku-**	*okuini*	*otyingokuo*	*akuhe poruakuo*	(*o*)*kuani*	(*o*)*kune*
16. **opo-**	*openi*	*otyingopo*	*apehe poruapo*	(*o*)*pani*	(*o*)*pene*
17. **oko-**	*okuini*	*otyingoko*	*akuhe poruako*	(*o*)*kuani*	(*o*)*kune*
18. **omo-**	*omuini*	*otyingomo*	*amuhe poruamo*	(*o*)*muani*	(*o*)*mune* / (*o*)*mene*

TABLE VIII.

Herero Possessive Pronoun.

PREFIX OF THE NOUN.	PRONOUN		EXAMPLES.	
	FOR WHAT IS POSSESSED.	FOR THE POSSESSOR.		I AND II PERSON.
1. *o***mu-**	*u-*	*-andye*	= my :	*omu-atye u-andye*, my child
2. *o***va-**	*v-*			*ova-natye v-andye*, my children
3. *o***n-**	*y-*			*on-gombe y-andye*, my ox
4. *o***zon-**	*z-*			*ozon-gombe z-andye*, my cattle
5. *o***mu-**	*u-*	*-etu*	= our :	*omu-ti u-etu*, our tree
6. *o***mi-**	*vi-*			*omi-ti vi-etu*, our trees
7. *o***e-**	*r-*			*e-oe r-etu*, our stone
8. *o***ma-**	*o-, u-*			*oma-oe o-etu* (or *u-etu*), our stones
9. *o***ru-**	*ru-*	*-oye*	= thy :	*oru-vio ru-oye*, thy knife
10. *o***tu-**	*tu-*			*otu-vio tu-oye*, thy knives
11. *o***tyi-**	*ty-*			*otyi-tyuma ty-oye*, thy vessel
12. *o***vi-**	*vi-*			*ovi-tyuma vi-oye*, thy vessels
13. *o***ka-**	*k-*	*-enu*	= your :	*oka-ti k-enu*, your stick
14. *o***u-**	*u-*			*ou-ta u-enu*, your bow
15. *o***ku-**	*ku-*			*oku-ti ku-enu*, your country
16. *o***po-**	*p-*			*opo-na p-enu*, your near place
17. *o***ko-**	*ku-*			*oko-na ku-enu*, your distant place
18. *o***mo-**	*mu-*			*omo-na mu-enu*, your present place

TABLE VIII—(*Continued*).

Herero Possessive Pronoun.

PREFIX OF THE NOUN.	PRONOUN		EXAMPLES.	
	FOR WHAT IS POSSESSED.	FOR THE POSSESSOR.		III PERSON.
1. *o*mu-	*u-*	*-e*	= his :	*omu-atye u-e*, his (or her) child
2. *o*va-	*v-*	*-avo*	= their :	*ova-natye v-avo*, their children
3. *o*n-	*y-*	*-ayo*	= his, its :	*on-ya y-ayo*, his, her, its horn
4. *o*zon-	*z-*	*-azo*	= their :	*ozon-ya z-azo*, their horns
5. *o*mu-	*u-*	*-avo*	= its :	*omu-ze u-avo*, its root
6. *o*mi-	*vi-*	*-avio*	= their :	*omi-ze vi-avio*, their roots
7. **e-**	*r-*	*-aro*	= its :	*e-ho r-aro*, its eye
8. *o*ma-	*o-*	*-ao*	= their, its :	*ome-ho o-ao*, their eyes
9. *o*ru-	*ru-*	*-aruo*	= its :	*oru-tu ru-aruo*, its body
10. *o*tu-	*tu-*	*-atuo*	= their :	*otu-tu tu-atuo*, their bodies
11. *o*tyi-	*ty-*	*-atyo*	= its :	*otyi-kamo ty-atyo*, its lid
12. *o*vi-	*vi-*	*-avio*	= their, its :	*ovi-kamo vi-avio*, their lids
13. *o*ka-	*k-*	*-ako*	= its :	*oka-rovi k-ako*, its little hole
14. *o*u-	*u-*	*-avo*	= its, their :	*ou-yere u-avo*, its glory
15. *o*ku-	*ku-*	*-akuo*	= its :	*oku-pepera ku-akuo*, its winter
16. *o*po-	*p-*	*-apo*	= its :	*opo-na p-apo*, its near place
17. *o*ko-	*ku-*	*-ako*	= its :	*oko-na ku-ako*, its distant place
18. *o*mo-	*mu-*	*-amo*	= its :	*omo-na mu-amo*, its present place

CORRECTIONS AND ADDENDA.

Afternoon.—For *omahatenya* read *omuhatenya*; *okahákana* is chiefly used with the prefixed particle *opo* : *op'-okahákana.*

Agreement.—Add *okuenda kumue* ; *okuzuvasana* (*na*).

Backbone.—Read *om-ongo*, plur. *omi-ongo.*

Bear, *n.*—For *ongu* read *ongu.**

Berry.—*Ongundi* = *onguindi.*

Bespatter.—Slander, asperse, *yamba.*

Bleed.—Read " whilst the blood trickles," &c.

Brother.—Read " or brothers alone, i.e. brothers of a sister : take it to your brothers, *tuara k'ovatena kuoye* (said to a girl).

Build.—For *otyirumbi* read *otyirumbu.*

Bustle.—For *okuhakana* read *okuhakahana.*

By.—Read " preceded by the passive voice of the verb."

By (and by).—Read *ma ende ama sora.*

By-name.—Add *ekondokero.*

Cactus.—Add *ovi-ndombo.*

Caross.—For *oruhera* read *oruhira.*

Catastrophe.—Add *otyiondo.*

Cloven.—*Nominyapi* = *nomiapi.*

Cold (catarrh).—Catch cold, *n'esuru* ; *toóra esuru* ; *t'esuru.*

Come (down, go down).—For *pukuruka* read *pukurukua* : *omeva ya pukurukua.*

Common (ordinary).—Read *epaha ra hahuruka.*

Dawn, *n.*—*Enyuku* = *eungutuku.*

Devour.—For *nina*, *-i* read *nina*, *-a.*

Dishonoured.—The meaning of *mua ni* is probably *mua ni* (*vi*)? i.e. what have you been doing, &c. (cf. *ku* ni*a vi*).

Disinclination.—For *oundingue* read *oundingue*.

Distance.—*Omarera*: they fired at each other from a great distance, *va yumbana omarera*.

Divest.—Read *ua sie po ovakuao*.

Divine.—For *-oukuru* read *-oumukuru*.

Early.—Read *me tyirua ame hungire*.

Either.—For *rtre* read *rire*.

Evening (about sunset).—Strike out "*omuihi* or."

Expulsion.—Add *okuramberua pendye*.

Extensible.—Add *nanununa*: the thing is extensible, *otyina tyi nanununua*.

Eye (ball).—Read *onduinga*; *ondunguayerera* (the latter word means also partial blindness).

Fall (slip off).—Read *a rire ty'e ritata pehi*.

Fatal (deadly).—Read *otyizepe*.

Feed.—For *za rtre* read *za rire*.

Fermentation.—For *ma suru* read *mae suru*.

Fire-wood.—*Omuova* = *omooa*.

Fleshliness.—Read (or, *ozonduma z'onyama*).

Flicker.—*Yingayinga* = *nyinganyinga*.

Gloom.—For *omuzororema* read *omuzorozema*.

God.—Read *otyihimise tyityi ha tyiukua*. A plural for *Mukuru* may be formed (in analogy with *ooKarunga*) by prefixing *oo-*: *ooMukuru* = gods.

Imprudence.—For *otyimbambango* read *otyimbambanga*.

Inattention.—For *okaparuse* read *okapuruse*.

Influence.—Read *na'ndengu* for *n'andengu*.

Join (hands).—Read *hondyasana omake*.

Ledge.—Read *or-ongora*, plur. *ot-ongora*.

Lynx.—Add *onguirira*.

Male.—*Ondu onduezu* = *onduezu y'ondu*; *ongombe onduezu* = *onduezu y'ongombe*.

Man.—Read "from *runga*, weakened form of *tunga* = to build, &c."

Meagre.—Read (*mua hiti erambu*).

Measure.—Read *ue ve hire omaihi okutika*.

Meet.—Read *tua hakaene n'omauzeu*.

Mix.—*Rungarunga* = *zungazunga*.

Mortal.—For *omute* read *omuti.*
Offended.—For *rihumbu* read *riyumbu.*
Outgo (outstrip).—For *omuise* read *omuise po.*
Powder.—Read *tya rire osurungu.*
Present.—For *otyiyandyero* read *otyiyandyera.*
Put (for).—For *tyitera* read *tyitira.*
Ransom.—For *ovinguturiro* read *ovionguturiro.*
Real.—For *ka 'muii* read *ka 'muti.*
Rear.—For *hungu, -u* read *hunga, -u.*
Remove.—*Rieka* or *riyeka.*
Rend.—*Peura* or *peurura.*
Rub.—For *omurihu mau kuana* read *omuriu,* &c.
Scald.—Add *nyosa n'omeva omapyu.*
Scribe.—For *y'omamba* read *y'omambo.*
Scurf.—For *ovinyuti* read *ovinyutyi.*
Singer.—For *ouuimpure* read *omuimbure.*
Spirit.—The literal meaning of *tyangovasi,* properly *tya-k'-ovasi(si),* may also be "say or think after (the manner of) images, i.e. think in images, imagine, fancy."
Suspicious.—*Munikisa onduri*: the man looks suspicious, cannot be trusted, *omundu ma munikisa onduri.*
Take (convey, carry) to a distance.—*Ruramisa*: take the cattle far into the field, let them not remain near, *ruramisa ozonyanda, a ze kara popezu.*
Therefore.—For *tyindere* read *tyindire.*
Unique.—For *sana*: *peke* read *sana peke.*
Utter.—For *e omambo* read *ma tie omambo.*
Walking-stick.—Add *oka-honine.*

ENGLISH-HERERO DICTIONARY.

A

A, *art.* The want of an indefinite article in Otyi-hereró is supplied by the initial *o-* in the formative prefixes of the noun, as *omu-*, *otyi-*, *oru-*, &c.; see Table of Prefixes. The *o-* is inseparable, but it is frequently suppressed, as *e.g.* in the vocative case: (man =*omu-ndu*), o man! *mundu.*

Aback, *adv.* Behind, *kombunda*; see Backwards, Back;
to be taken —, to be suddenly checked, unexpectedly baffled, disappointed, taken by surprise, *himua*; *himisiua*; *hihimuka*; *kumua*: I was taken aback, *ami mba kuminue*, lit., I-I-was astonished; *kumisiua.*

Abandon, *v.t.* As a work, an enterprise, goods, practice, &c., *isa:* that they might abandon building the town, *kutya va t'okuisa okutunga otyihuro*, lit., that-they-be moved to leave off-building-the town; and they forsook all their things, *ave isa ovina viauo avihe*, lit., and they left-things-theirs-all; *tua pehi:* they abandoned their customs, *ouo va tua pehi omihingo viauo*, lit., they-they-put-down-customs-theirs;
—, forsake, desert, as friends one another, parents their children, *esa (mba'sire)*: do not forsake me, *o ndy'esa*, lit., not you-me abandon; why did you abandon him? *ove ue muesire tyike?* lit., you-you-him abandoned-what (for); *yaara:* she has abandoned her husband, *ua yaara omurumendu ue*, lit., she-laid (aside)-husband-hers;
—, throw away, *yimbirahi*, or *imbirahi*; *ñakaura*;
—, give up, surrender, let go, relinquish, properly, do away, put away, "entäussern," (hence also take away), *yeka*, *-e:* the lion has abandoned the man (whom he pursued), *ongeama ya yek' omundu*, lit., the lion-he-has relinquished-the man; (cf. Kafir *yeka*=relinquish).

Abandoned, *p.p.* Left, forsaken, *isiua: ouo va isiua*= they-they-are abandoned;
—, rejected, thrown away, *yimbirahiua: ovina via hahauka, mavi t'okuimbirahiua*, lit., things-they-are very bad,-they-must be thrown away, abandoned.
—, *a.* Wicked, *-runde; omurunde;* bad, *-vi; omuvi;* very bad, *omuvi*

tyinene; bad, filthy, *ombondi*: a filthy person, abandoned to vice, *omundu ombondi*;
— to, given over to, *riyandya ku.*

Abase, *v.t.* To bring down, throw down, *uisa kehi; yarura kehi;*
—, humble, make low, *susuparisa.*

Abash, *v.t.* To astonish, amaze, *urumisa;*
—, depress, dispirit, *kumisa; yaráarisa*; *yumanisa*;
—, make ashamed, *pa o-honi*; *tisa o-honi*;
—, confuse, confound, disconcert, *purukisa.*

Abashed, *p.p.* or *a.* Confused with shame, *t'o-honi:* the child is abashed, *omuatye ma t'ohoni;*
—, confused, *puruka*: he is abashed, confused, *ua puruka ozondunge*;
—, confounded, *peua o-honi:* he is abashed, confounded, *eye ua peua ohoni*, lit., he-he-has been given-shame;
—, very timid, *n'omburuma:* he is a very timid man, *u n'omburuma*, lit., he-with dread, terror.

Abate, *v.t.* To lessen the power and force of, *uisa pehi*;
—, to mitigate, subdue, as a swelling, pain, *tumba, -u;*
—, to calm, *poreka, -e; uokisa*;
—, as pride, to humble, *susuparisa.*
—*v i.* To decrease in strength, *hakauka;* to feel very weak from old age, *yaruka m'ehi*= to return to the earth;
—, to decline, fail, *puira, e:* my strength is abating, failing, *omasa oandye mae puire;*—, *ua pehi:* the pain has abated, *omityise via u pehi* = pain-it-fallen-down;
—, of a storm, of passions, *pora, -o*; *ua pehi; uoka: omazenge oe ka ya uokere* =wrath-his-not-it-abated.

Abbreviate, *v.t.* To shorten, *susuparisa;* to cut through or off, *konda, -o:* be short, cut your speech short, *konda omambo*, lit., cut through or off-words= *hungira omambo omasupi*, lit., speak-words-short.

Abdomen, *n. Op-e-huri; oma-u-ra.*

Abduct, *v.t.* To take or carry away, *tuara;*
—, by fraud, *tuara n'ovi-neya;*
—, by violence, *tuara n'ou-tue*, or, *tuara n'oma-sa;* to take away by force, *yeka, -e.*

Abduction, *n. Oku-tuara; o-ndyekero*;
—, by fraud, *oku-tuara n'ovineya; oku-yeka n'ovi-neya;*
—, by violence, *oku-tuara n'outue; oku-tuara n'oma-sa.*

Aberration, *n.* Deviation, turning aside from the straight line, *oku-yepa*, with the prep. *na: okuyepa n'ondyira osemba*=turning aside-with or from the road-the right one;
—, wandering, erring, *oku-puka*;
—, from moral rectitude, *oku-tyita oma-u-vi*;
—, of the mind, insanity, *oku-puruka ozo-ndunge.*

Abet, *v.t.* To incite, stir up, in a bad sense, *yika, -i:* why do you incite me (to discontent, grumbling)? *mo ndyi piki tyike?* lit., you-me-incite-what (for);

—, give counsel, advise, put up to, *popa, -o;*
—, set on, instigate, *hongaiza;* set on, as a dog, *hingira ko:* set on the dog, *hingira ko ombua;* cf. Encourage.

Abhor, *v.t.* *Nyengura:* abhor that which is evil, *nyengureye ouvi,* lit., abhor or hate ye-evil; cf. Hate;
—, be disgusted with, *yaukisiua:* I hate deceit and abhor it, *mbi tonda ovineya n'e yaukisiua vio,* lit., I-hate-falsehood-and I-am disgusted-by or from-it;
—, *n'eyayu:* we abhor thee, *tu n'eyayu k'ove,* lit., we-with disgust-to thee.

Abhorrence, *n.* *Omu-nyenguatima; e-yayu:* you make us abhor you, *mo tu pe eyayu,* lit., you-us-give-disgust.

Abide, *v.i.* To stay, remain, tarry, *kara pehi;* abide with us, *kara pehi pu ete,* lit., sit or stay-on the ground-by or with-us; *uomba:* I am going to stay a long time, *me kauomba;*
—, to dwell, reside, *tura;*
—, wait for, expect, *undya, -u;*
— by a purpose, agreement, &c., *pandera (-e) po.*

Abiding, *a.* To be continuing, *karerera po:* for here have we no continuing city, *orondu monamui ka tu n'otyihuro tyityi karerera po,* lit., for-here-not-we-with a city-which-is abiding;
—, to be firmly settled, *zikama;*
— for ever, *karerera po nga ko nga aruhe.*

Ability, *n.* *Oku-sora; oku-sorua; oma-sorero;*
—, skill, wisdom, cleverness, *ounongo;*
—, good understanding, *ozondunge ozongahu* or *ozombua;*
—, aptitude, dexterity, *ou-piuke.*

Abiquas-tree, *n.* (Tamarix articulata), *omu-nguati.*

Abject, *a.* Worthless, cast away, *-imbirahiua;*
—, low, mean, *tua:* a low, mean fellow, an abject, a slave, *omutua; otyimborimbo:* I am an outcast, an insignificant person, *ouami otyimborimbo;*
—, a mean scoundrel, *moni:* you are a despicable fellow, *ove moni;* mean scoundrels, *ovandu moni;* cf. Base; Vile.
—, despicable, *-yaukise.*

Abjection, Abjectness, *n.* A mean and low state, lowness in rank and appearance, *ou-tua; ou-nyake; ou kuruha.*

Able, *a.* *-Sore; sora:* an able man, *omundu omusore,* or *omundu ua sora,* lit., man-he-able; *n'oma-sorero:* he is able, *u n'omasorero,* lit., he-with ability;
—, expert, *omupiuke.*

Ablution, *n.* *Oma-kohero.*

Abnegate, *v.t.* *Patana.*

Abode, *n.* Stay, remaining, tarrying, *oku-kara pehi;* dwelling, *oku-tura;* habitation, *oma-turiro; oru-uto;* cf. House; Place.

Abolish, *v.t.* To put an end to, *yandeka, -e;* to do away with, *isa ko:* he has abolished their evil practice, *ua isa ko ondyitiro yauo ombi,* lit., he-has taken-away-doing-theirs-evil.

Abominable, *a.* *-Vi; -yaukise:*

abominable things, properly disgusting things, *ovina oviyaukise;* —, shameful, *-ohoni:* shameful things, *ovina viohoni=ovina, mbi taisa (ta) ovandu ohoni,* i.e., things which make people feel ashamed;

—, filthy, lewd, *ombondi.*

Abominate, *v.t. Nyengua* (v. dep.); to feel aversion to, *yaukua* (v. dep.); *yaukirua ko; t'ezia.*

Abomination, *n. Otyi-yaukise; o-ndyaukiro*; see Disgust.

Aboriginal, *a.* First, *-tenga;* old, ancient, *-kuru.*

Aborigines, *n.* Beginners, *ova-ute;* first cultivators, *ova-kune ovatenga;* first dwellers, first inhabitants, *ova-ture ovatenga;* —, *oveni ovakoaterua v'ehi orini* (or *v'okuti okuini*)=born owners of the land or country.

Abort, *v.i. Tirahi* (perf. *tirahire*) *e-zumo*=to throw out the fetus; *imbirahi* (perf. *imbirahire*) *e-zumo:* she has had a miscarriage, *ezumo ua imbirahi.*

Abortion, *n. Oku-tirahi (e-zumo);* or, *oku-imbirahi (e-zumo);* fetus, *otyi-mumbumbua;* of animals, *o-nguza; oru-nguza* (properly, bare skin, skin or body without hair).

Abortive, *a.* To fail, *paruisa;* to be futile, in vain, *omungandyo;* to be abortive, spoiled, in vain, *nyonoka pehi (e-zumo):* *ezumo ra nyonokere pehi,* lit., (the fruit of) the belly-it-spoiled-to the ground, fig., the thing has been abortive, has failed.

Abound, *v.i. Takavara:* the things abound, there are a great many things, *ovina mavi takavara =ovina vi ta p'oviyaya,* lit., things-they-reach-by stubbles, chaff, there are as many as grass and chaff;

—, be many, *-ingi;*

—, the interjection *hué*=large number, multitude, abundance, is often used: what a large number! *ovingi, hué.*

About, *prep. & adv.* Near to, *pu:* about the door, *p'omuvero; popezu; popezu na;* hereabout, *opomba;*

— to, at point, on the point, *opo poku; po pŏku-:* the sun was about to rise, *eyuva ra ri po pokupita,* lit., the sun-he-was-about-to come out; *hara:* I was about to get ready, *mba har' okurongera;*

—, nearly, approximately, *mangara:* the number of the men was about five thousand, *otyivarero tyovarumendu tya karira mangara omayovi yetano,* lit., number-of the men-it-was-about-thousand-five;

— such and such a time, *ngambenomba* or *ngungambeno:* yesterday about this time I came, *ngungambeno erero mbe ere,* lit., about this time-yesterday-I-came;

—, in the sense of concerning, in reference to, can be expressed by the relative form of the verb, *-ira, -e; -era, -e;* (after *m, n, ny*) *-ina, -e; -ena, -e:* let us ask about our things, *ngatu pur-ire ovina vietu,* lit., that we-ask about-things-ours; they quarrel about oxen, *mave patan-ene ozongombe,* lit., they-contend about-cattle;

to set — a work, put one's hand to, *tua ko*;
to dwell round —, *tura otu-pati na:* they dwell round about us, *mave tura otupati na ete,* lit., they-dwell-ribs-with-us, i.e., they are living round about us, as the two rows of ribs enclose the body;
to be —, be doing, *kara (ri) pu:* what are you about? what are you doing? *ene mu ri pu tyike?* lit., ye-ye-are-by-what;
to go round —, *kondoka; kondoroka:* go round about the house, *kondoroka ondyuo*;
to move —, *rianga;*
to lead —, *riangisa;*
to lead —, around, *kondorora;*
to lead —, take with one as a companion, *tuara pamue na:* he leads his wife about with him (as a companion on the journey), *ma tuara omukazendu pamue na ye,* lit., he-carries (his) wife-together-with-him.

Above, *prep. & adv. Kombanda:* the sun is above, overhead, *eyuva ri ri kombanda yetu,* lit., the sun-he-is-on the covering-of us=above us;
— all, *kombanda yovina avihe* =above-things-all;
—, as at the top of a pillar, properly at the head, *k'otyiuru.*

Abreast, *adv.* Side by side, *ombarakana na; kara oru-pati:* we are next to each other, *tu kara orupati,* lit., we-are-row of ribs=side, we are side by side;
—, opposite to, over against, *ohunga na.*

Abridge, *v.t.* To shorten, *susuparisa;* to cut through or off, make short, *konda, -o*; cf. Abbreviate.

Abroad, *adv.* Outside, out of doors, *pendye*; *p'omandye; kotukosi:* he is abroad, *ua i kotukosi,* lit., he-is gone-to sides, outside=*u ri p'omandye*;
to be —, at large, to stay away long, *vandama:* he is abroad, on a journey, stays away long, *ma kavandama (vandama*=to lie flat, stretch, rest, idle about, roam, ramble about);
to go —, to travel, *kuka:* he is gone abroad, *ue kuka;* we have gone abroad, *tue kuka.*

Abrogate, *v.t.* See Abolish.

Abruptly, *adv.* Suddenly, *tyimanga; kamanga:* all of a sudden, *mokamanga nai,* or *mokamanga kemue.*

Abscess, *n. E-sena:* the abscess is getting ripe, matter is collecting, *esena ra pembe, mari et' outuika,* lit., abscess-it-becoming whitish,-it-brings or produces-matter; *omu-suro;* see Tumour.

Abscond, *v.i.* Slip away, *hena, -e;* conceal oneself, *rihoreka, -e; yunda, -u:* where will he conceal himself? *ma yundire pi?* lit., he-will hide-where.

Absence, *n. Oku-hakara mo (ko* or *po); oku-kara kokure.*

Absent, *a.* Not here, *ka ... po, ko* or *mo:* he is absent, *k'e po (ko* or *mo),* lit., not he-here; they are absent, *ka ve mo (po* or *ko),* lit., not-they-here; he is absent, *ua i (porive),* lit., he-gone (somewhere); to be far off, *kara kokure; yenda kokure, yenda kotukosi:* they are absent,

far off, *va ire kokure;* they-have gone-far; they are absent, abroad, *va ire kotukosi=ve ri p'omandye;*—from, *kokure na.*

Absolution, *n.* Forgiveness, *o-ndyesiro; oku-zembira.*

Absolve, *v.t.* Forgive, *isira, -e;* cf. Forgive.

Absorb, *v.t.* To consume, finish, *mana;* to swallow, devour, *nina;* to devour, consume all, *kurura, mana:* he has absorbed, finished all, *ua kurura ua mana,* lit., he-has scraped-has finished.

Absorbed, *p.p.* Consumed, finished, done, *kuruka* or *koroka:* the things are all consumed, *ovina via kuruka,* lit., things-they-scraped, the last is consumed = *via manuka, papu, papua* (see Consumed); swallowed up, *ninua;*

—, wasted, dried up, as water in a well, *puira, -e;*

— in thought, *puruka:* he is absorbed in thought about his affairs, *omundu ua purukire ovina,* lit., man-he-puzzled about-things; *ongamena, -e:* why is he so absorbed in thought? *omundu ma ongamene tyike?* lit., man-he-collects (his thoughts) for-what; *(onga* in *ongama=* to heap up, gather, collect).

Abstain, *v.i. Rityaera, -e (ku);* *kara n'omu-ngutima, rihumina, -e (ku):* he abstains from things, keeps aloof from them, *eye me rihumine k'ovina.*

Abstemious, *a. N'omu-ngutima:* he is abstemious, *eye u nomuüngutima;* see Abstain.

Abstinence, *n. Omu-ngutima; ome-rihuminino k'ovina.*

Abstract, *v.t.* To draw out, *homona;* to separate, *pangununa;*

—, purloin, *horeka ovina oku-vaka.*

—, *a.* Distinct, *peke;* difficult, *-zeu.*

Absurd, *a.* Foolish, *eyova;* insipid, *-hahu;* to be —, as words, *hahauka:* you speak absurd things, *omambo ooye ya hahauka,* lit.,words-yours-they-are absurd=*oma-mbo omahahu* or *oku-hungira ehandu* (absurd talk).

Absurdity, *n. Ou-yova;* insipidity, *ou-hahu; o-ndondoze:* the man is full of absurdities, *omunda u n'ozondondoze,* lit., man-he-with absurdities.

Abundance, *n. O-ndyoura:* the rain brings abundance, *ombura ya rok' ondyoura,* lit., shower-it-rains-abundance (of grass, meat, milk); —, fulness, *o-mburiro;* —, riches, *oru-tumbo.*

Abundant, *a.* To be —, *takavara; -ingi, hué.*

Abundantly, *adv. Tyinene: okutika; okutakavara.*

Abuse, *v.t.* Maltreat, *tatumisa;* — with words, *tukana; yamburura; nanisa n'omambo.*

Abyss, *n. Oru-tyiva.*

Acacia, *n.* A description, with blackish bark, without thorns, the wood being used for making pails, *omu-uama;*

—, a bush with white bark and sweet resin, *omu-ngongomui;*

—, camelthorn (acacia giraffae), hard wood, leaves favourite food of the giraffe, reaches the height of an oak tree, *omu-mbonde;*

—, coffee acacia, seeds used as a substitute for coffee, *otyi-mbuku* or *otyi-mbonde*;

—, description of, *omu-hivirikua*;

—, black bark, long white thorns, *oru-su*;

—, dwarf-orusu, *oru-pungurusu*;

—, "wacht-een-beetje," *omusaona*.

Accede, *v.i.* To approach, *tumbuka ko*; to arrive at, *vaza ko*; to consent, *itavera (-e) ko*; agree to or with, *uana na*.

Accelerate, *v.t.* To hasten, *hakahana*; *hakahanisa*; to forward, advance, further, *riamisa*.

Accept, *v.t.* Take, receive, *kambura*: he accepted it gratefully, *ue tyi kamburire n'omutima omuüa*, lit., he-it-accepted-with a heart-good, fine, grateful; accept it on my account, *ngamburira nai*;

—, consent to, *itavera (-e) ko*; agree to, *uana na*;

—, receive with pleasure, be pleased with, *n'orutyato mu*: I accept him, am pleased with him, *mbi n'orutyato mu ye*, lit., I-with taste-in-him;

—, take, grasp, as something thrown, to — a present, if thrown by the giver, to intercept, *yakura*; cf. Receive; Take.

Acceptable, *a.* Pleasing, gratifying, *-tyate*; to be —, *tyata ku*; to make —, *tyatisa ku*;

—, good, opportune, *-ua*; *-mbua*; *okokua*; welcome, *ya naua*: the rain is very acceptable, *ombura ye ya naua, indé*, lit., rain-it-comes-well-nay, verily; it is very welcome;

—, Dutch "gewild," *vangua*: an acceptable sacrifice, *ombunguhiro ndyi vangua*.

—, *interj.* *Oku-hepa*: very acceptable, many thanks! *okunene okuhepa!* lit., great want, or much needed (standard Hereró phrase for expressing thanks).

Acceptably, *adv.* *Nokutyata ku*; in an acceptable manner, properly with a good heart, *n'omu-tima omuüa*.

Access, *n.* Admission, entrance, *oma-hitiro*; approach, *oma-tumbukiro*.

Accessible, *a.* *Kamuaha*: *ondyuo i ri kamuaha* = the house-it-is-open, accessible.

Accession, *n.* Increase, addition, *oku-ueza ko*; *oma-ueziro*.

Accident, *n.* Misfortune, *otyi-onga*; hurt, harm, *otyi-po*; peril, death, *oku-ta*.

Accidentally, *adv.* *Ohei*; *ohamure*; *ohamuzemba*; *osengine*: we met accidentally, *tua hakaene osengine*.

Acclaim, *v.t.* Applaud, praise, *tanga*;

—, consent to, be pleased with, *itavera (-e) ko*;

—, to applaud by clapping hands, *tona (-o) otu-kuise*.

Acclamation, *n.* *O-ndangero*.

Acclivous, *a.* Rising, hilly, *n'omi-ru*: the road is hilly, has ascents, *ondyira i n'omiru* or *n'omiturukira*.

Acclivity, *n.* Ascent, *omu-ru* (dimin. *oka-muru*); *o-ndunda*; *omu-turukira*; *oma-yeturukiro*.

Accommodate, *v.t.* To suit, adapt, *sasaneka*, *-e*;

— oneself to circumstances,

ritua po; ripetisa omuini; rizara: I accommodate myself to my poor circumstances, *ami me rizara n'ousiona*, lit., I-I-bear or conduct myself-with poverty.

Accompany, *v.t. Tika, -e; yenda pamue.*

Accomplice, *n. Omu-nandyo pamue;* they are associates in crime, *va uana n'ondyo imue*, lit., they-have united-with guilt-one;—in murder, *omuzepe pamue (n'omukuao);* they are associates in the crime of murder, *va uana kumue okuzepa omundu*, lit., they-have united-together-killing-the man.

Accomplish, *v.t.* Finish, *mana; tyita (-i) papu* (*pa pu*=it-fulfilled or completed): he has finished, *ua tyiti*, (*ua mana*), *pa pu;* finish it, *tyita pe pue*, lit., make-(that) it-be complete;

—, fulfil, *urisa.*

Accomplished, *p.p. Tyitua, papu:* they (the things, matters) are accomplished, *via tyitua papu*, lit., they-are done-completely, exhaustively;

—, fulfilled, completed, *manuka:* when the years of his service were accomplished, *ozombura z'oukarere ue tyi za manuka*, lit., years-of service-his-when-they-were finished, accomplished;

to be —, complete, perfect, *pa pua (mape pu);* it is all done, finished, *pa pua* (*pa puire* rare); it will all be done, finished, exhausted, *mape pu.*

—, *a.* Elegant, *-ua-; -renga;* complete, *-pue.*

Accord, *v.t.* To give, grant, *yandya; pa* (*pe, pere*).

—, *v.i.* To agree, *iuana:* we do not agree, *ka tu iuana; tuara kumue:* we agree, harmonize, *matu tuara kumue*=*tua i kumue*, lit., we-carry-together,-we-walk-together; *hangana.*

Accord, *n.* Harmony, union, agreement, *oru-uano; okuhangana; o-hange* (peace); *okukara mumue* (to be one).

Accordance, *n. Oru-uano (na).*

According, *prep. Ku, k':* (nor rewarded us) according to our iniquities, *k'omaurunde oetu; punga:* according to thy word, *punga pa tyanga omambo ooye*, lit., according as-it-writes-words-thine; *tyinga:* according as we hope in thee, *tyinga amatu undyu ove*, lit., according as-we-expect, wait for-thee.

Accordingly, *adv. Nai; otyi.*

Accost, *v.t. Hea (ha, hee, heere)*, followed by *ko* or *po:* he accosted a woman: *ua heere p'omukazendu; kungurira, -e:* they accosted the men, *ouo va kungurire ovarumendu*, lit., they-they-addressed or accosted-the men.

Account, *v.t.* To reckon, compute, *vara;*

—, esteem, *yozika, -e; tata; tua ko otyi-varero;*

— for, prop. answer to (inquiry), *zirira, -e (ko).*

Account, *n.* Number, enumeration, *otyi-varo; otyi-varero;*

—, register of debts and credits, a book, *e-mbo;*

—, narrative, *e-hungi;*

—, information, *oku-hepura; omahepuriro;*
—, value, estimation, *otyi-varo:* (teach him) that he may honour the chief, *ng'a tue k'otyivaro k'omuhona,* lit., that he-may put-to account-to the chief;
on that —, *ondu kokutya; opo; opu; p';*
on — of, for the sake of, on behalf of, *mu:* he suffered on their account, *ua toorere otyipo mu o,* lit., he-took up-harm, damage-out of-them; cf. For.

Accountant, *n. Omu-vare.*

Accoutre, *v.t.* To equip for war, *rongera, e; rongerisa.*

Accoutrement, *n. Ovi-rongerevo.*

Accumulate, *v.t. Tuta, -u;* gather, *vonga* or *onga, -o;* heap up, collect, *oronganisa;* gather riches, *tumba, -u; tumbarisa.*
—, *v.i. Uomba:* here they (the filthy things, mud) settle, accumulate, *omu vi kauomba,* lit., here-they-remain behind (at the bottom).

Accumulator, *n. Omu-tute; omu-oronganise;* — of riches, *omu-tumbe.*

Accumulation, *n.* Of riches, *oru-tumbo; oku-tumbara;*
—, a mass, a multitude, many, *ouingi;*
— of many things, *ovi-mbumba viovina;*
— of rain water, *e-rindi; omuvare (uomeva).*

Accuracy, *n. Ou-hirona.*

Accurate, *a. -Hirona:* an accurate, exact person, one who is particular about dress, &c., *omuhirona;*
—, *ombiaze: omundu ombiaze= ngu zar' ovina vie naua,* lit., a person-accurate-who-uses-things-his-properly (cf. Particular);
—, as to work, *-nangongo* or *n'ongongo:* an accurate worker, *omu-nangongo;* things worked with accuracy, *ovina vi n'ongongo,* lit., things-they-with accuracy;
to be — in the management of working people, to look after them, to be exact, *kongonona;*
— in regard to truth, *-atyiri; -semba:* a truthful man, *omundu uatyiri;* a true, accurate story, *ehungi ratyiri* or *ehungi esemba.*

Accurately, *adv. Okainya* (= little hair): cut accurately, straight, *taura okainya,* lit., divide-little hair; work accurately, *tua po okainya,* lit., put-by-little hair; *naua; nouhirona; osemba:* work accurately, *ungura naua* (or *nouhirona,* or *osemba*).

Accursed, *p.p. Sengiua; roua: ua roua p'ouanga,* lit., he-is accursed-by poison of witchcraft; see Curse.

Accusation, *n. Otyi-kuminino; oku-pa ozondyo.*

Accuse, *v.t. Kuminina, -e;*
to bring to light, *horora;*
to inform, report, denounce, *hepura;*
to — falsely, *kuminina n'ovineya;* impute guilt, *pa ozo-ndyo; kutira, -e:* you accuse me of words (which I did not utter), *no ndyi kutire omambo,* lit., you-me-tie, pack, burden for-words.

Accustom, *v.t. Ririsa;* to be accustomed to, *irira, -e;* the state of being accustomed to, *otyi-ririra; oma-ririro.*

Ache, *v.i.* To have pain, *n'omu-hihamo; hihamua; tetara:* my heart is aching, grieved, *omu-tima uandye ua tetara,* lit., heart-mine-it-burns.

Ache, *n. Omu-hihamo; otyi-hihamua; oku-hihamua:* I have a headache, *mba hihamua otyi-uru,* lit., I-suffering-head; headache, *oku-t'otyiuru;* —, pain, properly disease, illness, *omu-tyise;* —, illness, felt through the whole body, *oku-ua ezimui:* the man is aching all over, his whole body is in pain, he is very ill, *omundu ua u ezimui,* lit., man-he-fallen-wholly, entirely.

Achieve, *v.t.* To accomplish, *tyita (-i) papu;* to acquire, to obtain, *muna, -u.*

Acid, *a. -Ruru;* seasoned, astringent, *-yake:* vinegar, *omeva omayake,* lit., water-sour; sour fruit, *ovikuria oviyake.*

Acidity, *n. Ou-ruru; ou-yake.*

Acknowledge, *v.t. Zemburuka:* I acknowledge it, *me tyi zemburuka uri;* —, as gifts, *itavera k'ovi-yandyeua.*

Acquaint, *v.t.* Make known, *tyivisa;* to inform, *hepura; raera, -e.*

Acquaintance, *n.* Knowledge, *oku-tyiua;* familiar knowledge, *oku-rityiua (na); ome-rityiviro (na);* —, a person well known and trusted, *omu-rityiue (na);* one of the same age, mate, *e-kura.*

Acquainted, *p.p.* To know (a person), *tyiua:* I am acquainted with him, *ami mbe mu tyiua uri,* lit., I-I-him-know-just; familiarly known to, *rityiua nā:* I am well acquainted with him, trust him, *me rityiua na ye,* I-know myself-with-him; see Know.

Acquiesce, *v.i.* To be quiet, *muina;* to bow to, submit to, *rihumina, -e (k');* to consent, *itavera ko.*

Acquiescence, *n.* Quiet submission, *e-pondo; oku-kara n'e-pondo; ou-nyima; oku-muina:* he acquiesces, submits quietly, *omundu u n'epondo = u n'ou-nyima;* consent, *oku-itavera ko.*

Acquire, *v.t. Muna, -u; munina (-e) po;* see Gain; Procure; Get; to — riches, *tumba, -u; tumbisa; tumbarisa;* to heap up, together, *huta, -u;* to labour, *ungura;*

Acquisition, *n.* Addition, *oku-ueza;* anything acquired or gained, *otyi-na tyi matyi muninua p'otyi-kuao,* lit., thing-if-it-is found or got-by another (thing); —, property, *ou-ini.*

Acquit, *v.t. Isa* or *yesa; isira, -e.*

Acquittal, *n. Oku-yesa; o-ndyesiro.*

Across, *adv. Tiakana; tyakana; yatakana: omuti mau yatakana omukuao,* lit., tree-it-goes across-the other.

Act, *v.t. & i.* To do, *tyita, -i:* you act like a lunatic, *mo tyiti tyimuna ua vere orundumba,* lit.,

you-do or act-like-you-sick-lunacy;
—, to cause to, *-isa* (causative form of the verb): (*pata*=shut) *pat-isa*, to do shut, to cause to shut, to act shutting;
—, to work, *ungura;* to labour, struggle, *kondya, -o;*
—wrongly, make a mistake, commit a fault, *tataiza;*
—well, nobly, *sora;*—fairly, with equity, *porapora;*
—like, pretend, *risenginina (-e) ayo:* it (the animal) acted like a jackal, *ye risenginine ayo ombandye*, lit., it-gave itself the appearance-as if-a jackal;
—treacherously, *-uerereka, -e;* clandestinely, *yuma, u;*
—frivolously, be cowardly, &c., *sononoka.*

Act, *n. Otyi-ungura;* —, law, *omu-hingo; o-veta.**

Action, *n. Oku-tyita; o-ndyitiro.*

Active, *a. Ombandi:* an active, energetic person, *omundu ombandi;* -paime; to be —, *pandipara; paima; n'ekangi.*

Activity, *n. Ou-pandi; e-pupa; oku-hakahana; e-kangi:* he is active, *u n'ekangi*, lit., he-with activity; ou-paime.

Actuate, *v.t. Hakahana; hakahanisa; nyinganyingisa:* to actuate a person, *okunyinganyingisa omundu.*

Actuated, *p.p. Hakahanisiua; nyinganyingisiua.*

Acute, *a.* Sharp, *-tue; tua, tu* the heat is acute, penetrating, prop. cutting, *omutenya ua tu;* (if on its highest, *ua tua*); *-yuve;* to be skilful, clever, shrewd, *nongopara.*

Acuteness, *n.* Sagacity, *ounongo;* cunning, *omi-te*; sharpness of intellect, *ou-tue; omerizemburukiro omatue* = sharp thoughts.

Adapt, *v.t.* To fit one thing to another, *saneka, -e; puisa.*

Adapted, *p.p. Pua:* it is not adapted, *ka tyi na kupua*, lit., not-it-with-being suited; —, *yenda kumue: ka tyi na kuenda kumue (n'otyikuao)*, lit., not-it-with-going-together (with the other), i.e., the things are not suited to each other=*ovina ka vi sana*, lit., things-not-they alike.

Add, *v.t. Ueza*, or *ueza po* or *ko:* one day is to be added, *eyuva rimue mari ueziua ko*, lit., day-one-it-to be added-there-(to), viz., to the other days; *hoha, -o; hohiza; tua po:* add honey (to the medicine) that he may not loathe it, *tua p'outyi op'e ha tira*, lit., put-by honey-that-he-not-fear, or loathe; add an armlet (in selling), *tua ko ongoho*, lit., put-to or in addition-an armlet;
—heap up, mix, *uaneka, -e;*
—, as to the length of a thing, *vozera, -e:* lengthen it that it may be long enough, *vozera i rire onde*, lit., add for-(that) it-be-long (enough).

Adder, *n. E-su.*

Addict, *v.t.* To apply oneself to habitually, *riiririsa; ritua ko, k'; riyandya ko, k'.*

Addicted, *p.p. Irira, -e; ritua ko, k'; riyandya ko, k'.*

Addition, *n. -Hohe*, or *-hohize:* things which are added, or

Advance, *n.* *Oma-riameno* ;
in —, *ira* (*-e*) *pehi:* collect seeds in advance for future use, *ozondui tyitira pehi*, lit., seeds-do for-on the ground, i.e., beforehand, in advance.

Advancement, *n.* *Oma-riameno.*

Advantage, *n.* Payment, benefit, *o-ndyambi* ;
profit, fortune, *ou-ingona* ;
gain, *oku-munina po:* that is to my advantage, it is gain to me, *me munine po otyina tyiri*, lit., I-find-thereby-thing-truly ;
to take — of, *oku-rivatera na:* I take advantage of it, *me rivatere na tyo*, lit., I-help myself-with-it.

Advantage, *v.t.* To help, promote, *vatera*, *-e* ; *yama.*

Adversary, *n.* *Omu-navita* ; *omu-tonde* ; *omu-rambe* ; *omu-nyengure* ; *omu-natyipo* (*na*) ; *omu-kuramene.*

Adversity, *n.* *E-pumbo* ; *ovirui* ; *e-puti* ; *otyi-onga:* hę is unfortunate with his sheep and goats, they die away, *u n'otyionga n'ozonyanda*, lit., he-with adversity-with cattle ; *ou-humandu* ; bad luck, *e-ponyo* ; see Misfortune.

Advertise, *v.t.* To give information, *hepura* ; to make known, *tyivisa.*

Advice, *n.* *O-mbopero* ; *oma-rongero.*

Advise, *v.t.* *Nongonona:* go to to some one who is able to give you advice, *tuende ku rive ngu ma sora okunongonona*, lit., go-to-some one-who-he-able-to advise ;
—, *nanga:* you gave me bad advice, *ue ndyi nangere navi*, lit., you-me-advised-badly ; advise me what to do, *ndyi nangera, kutya me tyiti*, lit., me-advise-that-I-do ; he has misled us, *ue tu nangera k'ouvi*, lit., he-us-has advised to-to evil ;
—, warn, admonish, *popa*, *-o* ; *ronga*, *-o.*

Adviser, *n.* *Omu-nange* ; *omu-pope* ; *omu-ronge.*

Advocate, *v.t.* To plead, *yauma* ; *tuna*, *-u:* plead my cause, *tuna otyiposa tyandye*, lit., adjust-quarrel-mine ;
—, defend with words, *nyamukura* ; speak for, *hungirira*, *-e.*

Advocate, *n.* *Omu-hungirire* ; intercessor, *omu-tiakane* ; pleader, *omu-nyamukure.*

Aëriel, *a.* *Otyimuinyo* = of the air, belonging to the air ; high, elevated, *-tongame* ; *otyilongame*, *tongama.*

Afar, *adv.* *Kokure* ; *okukaseka* ; far off, indistinct, *onduri:* I saw them far off, indistinctly, *mbe ve munine onduri* ;
at a great distance, as viewed from a height, *etunge.*

Affable, *a.* *Omuharupu* ; *-kozu* ; *ongozu:* an affable person, *omundu ongozu* ; to be —, *kozupara.*

Affability, *n.* Gentleness, *oukozu* ; civility, friendliness, *ozondyora* ; —, charm, *o-nyune.*

Affair, *n.* Business, work, *otyiungura* ; concern, matter, thing, *otyi-na.*

Affect, *v.t.* To influence, draw, *nana* ;
to — the heart or feelings,

move, *ninga*, *-i*; *ningisa*; *rianda komu-tima*=shock the heart: this matter affects me, shocks me, grieves me, *otyina hi matyi rianda k'omutima uandye*, lit., matter-this-it rushes, springs-at heart-mine;
to act upon, *-isa* (causative form of the verb);
to aim at, endeavour after, seek, aspire to, *paha*;
—, make oneself this or that, *rityita*, *-i*; *rizara*; to make a show, *risera*, *-i*; to put on airs, *ngara:* do not affect to be a chief, *o ngara ove omuhona*, lit., not you-appear or affect-you-chief; *risenginina*, *-e:* you put on airs as if you were a chief, *mo risenginine ayo omuhona*, you-give yourself the appearance-as if-chief; —, feign, pretend to be, *huna*, *-u*; cf. Pretend.

Affectation, *n.* *Oku-rityita*; *oku-rizara*; *oku-huna*; *oku-risenginina.*

Affection, *n.* Love, *oru-suvero.*

Affectionate, *a.* To be —, *zera*, *i:* he is very affectionate towards them, *me ve zerire tyinene*, lit., he-them-desires formuch; to love, *suvera*, *-e.*

Affinity, *n.* Relationship, *ou-zamumue*; relation to each other, as of things that are like each other, *oku-sana*; to take after, *oku-sisa*; *oku-sisiua: ya sisiua ihe*=it (the animal) takes after the father; sometimes also applied to children: *ua sisi omuatye* =the child takes after him, properly he causes the child to take after him.

Affirm, *v.t.* *Raera tyirityiri:* I assure you, *me ku raere tyirityiri*, I-you-tell-truly, truly; testify, *hongonona*;
—one's innocence, *yayuma.*

Affirmation, *n.* *Oku-raera tyirityiri*; declaration, *oku-hongonona*; swearing, *oku-yana*; see Oath.

Affix, *v.t.* *Hondya*, *-o*; *hondyera*, *-e*;
—, nail to, *papera*, *-e*;
fasten to, as something flat to a wall, *vandisa*;
fasten to, as a skin to the ground, with pegs, *vavera*, *-e*;
put to, *tua ko*; cf. Add; Attach; Fasten; Fix; Unite.

Afflict, *v.t.* *Pamisa*; *hihamisa*; *tatumisa*; *kumisa*; *ramba*; *pamisa omu-inyo:* they have often afflicted me, *ve ndyi pamisire omuinyo otuingi*, lit., they-me-did press-life or soul-often.

Afflicted, *p.p.* or *a.* *Ningisa o-ndyenda* = moving, exciting pity: the person is afflicted, *omundu ma ningis' ondyenda*, lit., man-he-moves, excites-compassion;
—, *-hihamua*; *hihamisiua.*

Affliction, *n.* *Oku-ningisa ondyenda*; *oma-u-zeu*; *oku-tyinda ou-zeu.*

Affluence, *n.* Wealth, *oru-tumbo*;
a rich village, a wealthy place, *otyi-huro*;
—, plenty, *oku-takavara*; *ouingi*; *ovi-na ovingi, hué.*

Affluent, *a.* Wealthy, *-tumbe*; to be abundant, *takavara*; *tumbara: ovina via tumbara*, lit., things-they-abound.

Afford, *v.t.* To give or grant, *yandya* ; to bring, yield, produce, *eta.*

Affright, *v.t. Urumisa* ; *tirisa.*

Affrighted, *p.p. Tir' ou-oma* (*o-oma*) ; *nyanuka* ; *n'omburuma:* I am affrighted, startled, *mbi n'omburuma = mba endua omakuiya*, lit., I-am walked upon-(by) thorns = I shudder from head to foot, as if my whole body were pricked with thorns.

Affront, *v.t. Pindikisa* ; *tonda, -o* ; *tukana* ; *tundisa* ; *tatumisa* ; *pa* (*pe, pere*) *o-hama.*

Affront, *n.* Insult, *ou-oru* ; abuse, *oku-tukana* ; ill treatment, *oku-tatumisa* ; offence, *oku-tundisa* ; *o-hama: ue ndyi pe o-hama*, lit., he-me-gave-offence.

Affronted, *p.p. Yumba* (*-u*) *o-hama* ; *nyengua:* he is affronted, insulted, feels hurt, *eye ua yumbu ohama = ua nyengua.*

Afoot, *adv.* In motion, action, *okuriama* ; *oku-nyinganyinga.*

Afore, *adv.* See Before.

Afraid, *a.* To be —, *tira* ; *uruma* ; *minuka* ; *tambuka* ; *yanduka* ; to be timid, cowardly, *mumapara* ; to be terrified, *tir' ou-oma* (*o-oma*).

Afresh, *adv.* Anew, again, *rukuao:* to return to something or to resume some action, *yaruka ko rukuao.*

After, *prep., a. & adv.* Behind, *kombunda* ;
to go —, to follow, *kongorera, -e* ; to follow a lost living thing, to follow a track, *teza, -e* ;
—, *k':* after the manner, *k'omuhingo* ;
—, *ira, -e* (relative form of the verb) : after whom does he inquire ? *ua purire ani ?* lit., he-inquires for or after-whom.

Afterbirth, *n. Oru-kutu* ; oty'*ok'-onima* (lit., that about the anus) : she dies of the (not removed) afterbirth, *ua t' otyokonima* ;
— of animals, *oru-ani.*

After-mourning, *n. Omu-tambo.*

Afternoon, *n.* About noon, *omu-tenya* ; —, about two o'clock, *omu-hatenya* ; between three and four, *oma-hákana*, or *oka-hákana* ; about five o'clock, *omapeta.*

Afterpains, *n. Ozo-hahane.*

Afterward, Afterwards, *adv. Kombunda:* I shall send you this letter afterwards, *embo ndi me hindi k'ove kombunda*, lit., word-this-I send-to you-afterwards ; *kombunda ma sora* = afterwards or later-he-(will) be able (to do it) ;
to act —, later than others, *senina, -e:* he pierced the ox afterwards, after others, *ua senine okutuera* (*ongombe*), lit., he-was last-piercing (the ox) ;
—, *rukuru* or *rukuru nambano:* the rain will come afterwards, *ombura mai ya rukuru*, lit., rain-it (will)-come-at some future time.

Again, *adv. Rukuao:* do (it) again, *tyita rukuao* ; *porukuao* : he did it again, *ua tyitire porukuao* ;
parue : turn aside again, *yata parue posio yondyira*, lit., step-again-aside-the road.

Against, *prep. Ku* ; *k'* : it (th

mouth of the wicked) is opened against me, *tya paturuka ku ami*, lit., it - opened - against - me ; put it against the house, *tua k'ondyuo* ;
—, *na* : I have a few things against thee, *ami mbi n'ovina outiti na ove*, lit., I - I - with things - few - with - thee ;
—, *ira*, *-e* (relative form) *pehi* : the chiefs spoke against me, *ovahona va hungire ami pehi* ;
to act —, strive —, make a stand —, resist, *piruka* ; *pirukira*, *-e* ; refuse, *panda* ; cf. Opposite ; Abreast.

Agape, *adv.* or *a.* *Okuyahamisa otyinyo* : he stands agape, with the mouth wide open, *ua tyiti ama yahamisa otyinyo*, lit., he - does - he having - opened wide - the mouth.

Agaric, *n.* See Excrescence.

Age, *n.* Years, *ozo-mbura* ;
being of —, full-grown, full —, *ou-nene* ; *oku-kura* : he is of age, *ue kura* ;
old —, *oku-kurupa* ; *o-ngurupiro* ; *oma-kurupiro* ; high —, old womanhood, *ou-kurukaze*.

Aged, *a.* *Omunene* : I am becoming aged, *ami mba rire omunene*, lit., I - I - become - great ;
to be —, *kurupa* ; *n'omayuva* : he is aged, *e u nomayuva*, lit., he - he - with days ;
to be —, grey, white, *otyiuru arire osunda*, lit., head - become - blossom ; *otyiuru tya hara ozondi*, lit., head - it - gets - grey hair.

Agent, *n.* A person who acts or works for another one, *ngu ma ungura m'oruveze ru'omundu uarue*, lit., who - he - works - in the room - of a man - another ; or *ngu ma hepere ovakuao* = one who procures things for others.

Aggravate, *v.t.* To make heavier, *zeuparisa* ; to add, increase, *ueza* ; *ueza po* ; *tua po* ;
—, make matters worse, *zunda* ; *tunda*.

Aggress, *v.i.* To be the first (to attack, fight, transgress), *tenga po* (*okuruüka*, *okurua*, *okukatuka*).

Aggrieved, *p.p.* Pained, *hihamua* ; sorrowful, (*y*)*umana*.

Aghast, *adv.* *Okutira ou-oma* (*o-oma*) ; *oku-uruma*.

Agile, *a.* To be —, *himbahimba* ; to be —, quick, *hakahana* : the man is quick in working, *omundu ma ungura n'a hakahana*, lit., the man - he - works - and he - is quick ; —, *ombandi*.

Agility, *n.* *Oku-hakahana* ; *oupandi*.

Agitate, *v.t.* *Zunganisa* : he has put the whole village in commotion, *ua zunganisa onganda aihe*, lit., he - has stirred up - village - the whole ;
—, stir up, excite, *rungisa* ;
—, properly to put in a blaze, *rundisa* ;
—, stir up, awake, *pendura*.

Agitated, *p.p.* *Rungana* : they are agitated about the war, *va runganene ovita* ;
to be — for, envy for, be concerned or jealous for, *pikira*, *-e* ;
to be —, troubled in one's mind, restless, anxious, *kandakanda*.

Agitation, *n.* Commotion, tumultuous noise, *oku-zungana* ; *oku-rungana* ;
—, stir, blaze, *oku-rundisa* ;

—, wildness, unmannerliness, properly effervescence, *omuyeru*: she is wild, unmannerly, wanton, *u n'omuyeru*, lit., she-with effervescence.

Ago, *adv.* *Rukuru*; a few days —, *omarero*: we have seen him a few days ago, or one of these days, *tue mu munine omarero nga*, lit., we-him-have seen-days past-these; I came a few days ago, *mbe ya omarero nga*; not many days —, *omaharero*; long —, *rukuru komeho.*

Agony, *n.* Wrestling, *oku-kondya*; extreme pain, *omu-hihamo omuzeu*; oppression in the chest, anguish, *oku-pamisiua m'orukoro*; pangs of death, *osenda*: he is in agonies, in his last struggle, *u n'osenda.*

Agree, *v.i.* To be equal, *sekasana*, or *teka pamue*;
—, unite, be one, *uana* (*na*); *iuana*: we do not agree, *ka tu iuana*;
—, *ia* (*i*) *kumue*=go together: that they did not agree, *tyi ye ha ire kumue*, lit., that-they-not-went-in one, together;
—, *tuara omi-tima kumue*=*sorasana*: you cannot agree, *ka mu na kusorasana*, lit., not-you-with-can together, i.e., you cannot get on together.

Agreeable, *a.* To be acceptable, *tyata* (*ku*);
beautiful, *erenga*; *-ua*; *-mbua*;
pleasant in manners, affable, *omuharupu*; *n'o-nyune*;
mild, gentle, *-kozu*; *ongozu*; *kozupara*;
consistent with, *uana* (*na*);
suitable, *osemba.*

Agreement, *n.* *Oru-uano.*

Agriculture, *n.* *Oku-ungur e-hi*; *o-ngunino.*

Agriculturist, *n.* *Omu-kune ngu ungura e-hi*=(one) who works-the ground.

Aground, *adv.* Run —, as ship, properly, stick fast, *kaka tera* (*-e*) *ko.*

Ague, *n.* See Fever.

Ah, Aha, *interj.* *Tyok!*=*tareye oonga!*

Ahead, *adv.* *Komurungu*; *ko meho.*

Aid, *v.t.* *Vatera*, *-e*; *yama*; *tiza*

Aid, *n.* *O-mbatero*; *o-ndyamo oku-tiza.*

Ail, *v.i.* To feel pain, *hihamua* to be ill, *vera*, *-e.*

Ailing, *p.* A sickly person, always —, *omu-verandu*; an — one, *omu-ndu ondyuhua* = man (as a) fowl.

Aim, *v.t.* To level, as a weapon prop. to measure, *saneka*, *-e*;
to intend, to design evil, t mean, to mark one, with evi intentions, *tanda*;
to — at, try to find out by cross questioning, *kondonona*;
to — at one, lie in wait for *tyera*, *-e*;
to — at something, determine to have it, *rarakana*: I aim a that wagon, I must have it, *m rarakana etemba*;
to be taken with, to like, to — at something, *nongua* (v. d pon.): they aimed at it, *va n ngua na tyo*, lit., they-longe for, were taken-with-it.

Air, *n.* *Oru-mu-inyo*: he fea the air (as one suffering fro eye-disease), *ma tir' orumuiny*

—, properly breath of the sky, *otyi-muinyo ty'eyuru* ;
—, appearance, affected manner, *oku-risenginina* (*ayo*) ; *oku-ngara* ; cf. Affect ;
open —, in contradistinction to house, home, *oru-panda* (properly herd, kraal, yard, roofless spot).

Akin, *a.* Allied by blood, *-za-mumue* ;
partaking of the same properties, *-mue* (one) ; *tyimue* : this is akin to the other, *otyina hi tyi ri tyimue na ihi otyikuao*, lit., thing - this - it - is - one - with - that - other one.

Alacrity, *n.* *Oku-paima* ; *ou-patye* ; *ou-kahu* ; *oku-viara* ; *oku-ingana.*

Alarm, *v.t.* Awake, rouse from sleep, *pendura* ; to call for help, *kua*, *ku* : I call for help, *me ku*, or, *me k'o-ngo* (*ku o-ngo*) ; they call for help, *mave ku ozo-ngo* ; call to arms, collect warriors for action, *sekamisa ovi-ta*, lit., raise a troop of warriors.

Alarm, *n.* *O-ngo* : I sound alarm, *me ku ongo*, or *me k'ongo* ;
—, *oru-karo* : *ovandu mave ku orukaro ruokuta*, *lit.*, people - they - scream - alarm or in a state - of death or distress.

Alas, *interj.* *Oué*, plur. *oueye.*

Ale, *n.* *Ome-va omaruru* (=liquid - bitter) ; *o-mbiera.**

Alert, *a.* Watchful, *ekangi* ; *kara katumba* ; active, industrious, *ombandi* ; *-paime* ; *pandipara* ; *paima* ; vigilant, looking right and left, *yevieva* ;
—, quick, brisk, smart, *himba-himba.*

Alertness, *n.* *Ou-paime* ; *ou-pandi* ; *e-pupa* ; *ou-patye.*

Alien, *n.* *Omu-ndu uozonganda*, stranger, lit., a man of (or between, travelling between) the towns.

Alienate, *v.t.* *Hahaura* : you have alienated my child from me, *ove ue ndyi hahaurire p'o-muatye uandye*, lit., you - you - me - spoiled or brought into disrepute - by child - mine ;
—, to do away with, *yeka*, *-e.*

Alight, *v.i.* *Punda*, *-u* ; *punduka* ; *rauka.*

Alike, *a.* Resemble, *sana* ;
—, *sisa*, *-i* : the father and son are alike, *omuna ua sisiua ihe*, lit., son - he - is made to resemble - (by) the father ;
—, *teka* : they (the things) are alike, *vi teka pamue* = *vi ta pamue.*

Aliment, *n.* Food, *ovi-kuria* ; nourishment, *o-mbaruriro.*

Alive, *a.* *N'omu-inyo* : he is alive, *u n'omuinyo*, lit., he - with life ; did you touch him (the deceased), whilst he was alive ? *ua kambura n'omuinyo ?* lit., you - grasped, touched - with life ; to be kept —, to be spared, *hupa*, *-u* : is he still alive ? *inga ma hupu ?* lit., still - he - spared ; to keep —, *hupisa* ;
—, lively, merry, bustling, as a crowd, *ingana.*

All, *a.* Every one, or the whole number, *-he* : all men, *ovandu avehe* ; every man, *omundu auhe* ; all things, *ovina avihe* ;
a person who accommodates himself to all men and all things, who makes himself all things to all men, *e-taya.*

—, *n. & adv.* The whole, all, everything, *atyihe opu tyo, opu yo,* &c.: this (sheep) is all I have, *oyo tyinge opuyo,* lit., this-same or very (sheep)-all (I have); *omutundu*: all of them (the tribes), *omutundu uavio,* lit., body or the whole-of them; at —, *nopu*; swear not at all, *k'o nopu mo yana ko*=not you-at all-you-swear-not.

Allay, *v.t.* To quiet, soothe, pacify, *suvisa, poreka, -e; uisa pehi*;
to soften, assuage, mitigate, *tarareka, -e*;
—, assuage pain, by applying a poultice, *tumba, -u.*

Allege, *v.t.* Declare, affirm, *hongonona*;
—, adduce, mention, *tamuna*: you alleged something, *ua tamunine omambo,* lit., you-mentioned-words;
—, bring forward, make clear, prop. spread out, *nyaneka, -e.*

Allegory, *n. E-saneke*; *omu-ano.*

Allegorize, *v.i. Hungira omambo omasaneke*=speak-words-comparing.

Alleviate, *v.t.* To make light, (*pu*)*puparisa*;
to assist, help, *vatera, -e*; *yama*;
to assuage, mitigate, soothe, *tarareka, -e*; *tumba, -u.*

Alliance, *n. Oku-hanga*: I form an alliance with them, *me hanga ku uo,* lit., I-join-to-them; *oru-uano*; *oku-uana*; we are in alliance, connected with each other, *matu iuana*; they formed an alliance, *va uana kumue,* lit., they-united-together.

Alligator, *n. O-nyoka y'omeva* (Otyambo *e-oka l'omeva*)=water-serpent.

Allot, *v.t.* Distribute by lot, cast the lot, *vetera, -e*;
—, distribute, deal out, *tia, -e*;
—, cut, apportion, *konda, -o*;
—, give, grant, *yandya.*

Allotment, *n.* Part, share, *orukondo*; *o-mbembera*; *oru-mbembera.*

Allow, *v.t. Yesa*; *esa*: allow me, *ndy'esa*;
—, suffer, connive, properly look, overlook, *tara*: he suffered no man to do them wrong, *k'a tarere omundu ama tyiti outue ku uo,* lit., not he-looked (connivingly)-man-he-doing-violence-to-them; cf. Let; Suffer.

Allude, *v.i.* To refer to, to mention, *tamuna*: he alluded to it, *eye ua tamunine,* lit., he-he-mentioned (it).

Allure, *v.t.* To tempt, *rora, -o*;
—, decoy, *hemena, -e*: I allure the child, cause it to draw near, by voice and gestures, *me hemene omuatye*; *hemena ozongombe*=allure the cattle (to the water);
—, draw, *nana*;—, cause to come near, *tumbura*: allure the child to come near you, *omuatye tumburira k'ove,* lit., child-cause to approach-to you.

Allurement, *n. Oku-hemena*; temptation, *oma-rorero.*

Alluvial, *a.* To form by alluvion, to float on, *pupa, -u*; *-pupiro*: alluvial ground, *e-hi epupiro*; earth and other substances floated on, *ovi-pupiro.*

Almighty, *a. Zeuzeu*; *ngu*

n'omasa aehe (=who-with power-all).

Almost, *adv. Tyimuna*;
toward, near, *kuta*: near day, almost morning, *kuta k'omuhuka*;
nearly, on the point, *opo poku-*: almost dead, on the point of dying, *opo p'okukoka*; *mangara*: almost a whole year, *mangara ombura imue aihe*;
—, *hara*: I had almost fallen down, *mba hara okuüa*, lit., I-wanted-to fall; it is almost like the other (thing), resembles it closely, *otyo tya har' okusana*, lit., this (thing)-it-desires-to be like, to resemble.

Alms, *n. Oty'-oty'-ari* (=that of kindness); plur. *ovi-otyari.*

Aloe, *n. Otyi-ndombo.*

Aloft, *adv. Kombanda.*

Alone, *a. Peke*: he is alone, *u ri peke*;
—, *erike*: I am alone, the only one, *ouami erike*;
quite —, *tin!* (interj.): I am quite alone! *oami erike, tin!*
—, *adv. Erike* (cf. Privately): I went alone, *mba ende erike*;
—, exclusively, *poua-*: I alone, *ouami poruandye*; you alone, *ove poruoye*; he alone, exclusively, *eye porue*, &c.; for his name alone is excellent, *orondu ena re poruaro ndi ri kombanda tyinene*, lit., because-name-his-exclusively-which-is-high-very;
—, apart, *peke*: he stays alone, *ma kara peke*;
—, separately, by oneself, alone, without aid, *ri- ... -ira omuini*: she wrote it alone (no one helped her), *eye omuini ngue rityangere*, lit., she-herself-who-wrote for herself; you build alone (we have nothing to do with it), *ritungira omuini*, lit., yourself build for-yourself; to let —, *esa.*

Along, *prep.* By the side of, near to, *okosio, kosio*; *oposio, posio*; *mekuma*; *pekuma*; *omene, mene*: along the beach, *mene* (*omene*) *yomevakokuvare.*
—, *adv.* To lie, move, stretch along, *rangavara*: go alongside the river, *rangavara n'ondondu*, lit., stretch along-with the river; *varama*: go alongside the mountain, *varama n'ondundu.*

Aloof, *adv.* At a distance, *kokure*; at some little distance, *kokure katiti*; *katiti*;
separate, apart, *peke*;
not approaching, *ka... tumbuka*: they keep aloof, *ka ve n'okutumbuka*, not-they-with approaching;
stand or keep —, prop. withdraw from, *rihumina, -e* (*na*): I keep aloof from this matter, *me rihumine n'otyina hi.*

Aloud, *adv. Okuzuvara*: speak aloud, *hungira okuzuvara*= speak audibly;
to talk aloud, make a noise, *posa, -e.*

Already, *adv. Ngahino*: they are far off already, *ngahino za kaseka*, lit., already-they-at a distance; I thought, you were perhaps asleep already, *me tya, nani ngahino mua rara*, lit., I-saying, thinking,-perhaps already-you-asleep;
—, *inga*: they are coming al-

ready, *inga mave ya*=already-they-come.
—, *okuvaza* ; *tyinga* ;
—, (—) : has the man come into the village already ? *omundu monganda om'e ya, pô indè*, lit., man-in the werf-here (already) he-come,-or-not.

Also, *adv. Uina* : he also built houses, *ozondyuo ua tungire uina*, lit., houses-he-built-also ;
—, *rukuao* : he also belongs to us, *eye ouetu rukuao*, lit., he-ours-too ; give me also such a thing, *eta indi orandye rukuao*, lit., bring, give-that-that of me-too, as you give to others, give also to me ;
—, *na, n'* : take an equal interest in your people, whether they be near or far off, *n'okokure ku n'ouoye*, lit., also the distance-it-with yours, viz., your land, property, people (proverb).

Altar, *n. Oku-ruo*, pl. *oma-ruo*. A place in front of the chief's house where the sacred fire is kindled and kept burning by the *ondangere* (priestess), generally the chief's eldest unmarried daughter. In going on a journey or hunting expedition, also in establishing new villages, the Ovaherero take brands or coals of this sacred fire with them ;
—, *o-altari*.*

Alter, *v.t.* To make a change in, alter one's work, make other, *tyita parue* ;
—, change the appearance of, *hengisa* ;
—, transform, *tyitukisa*.
—, *v.i.* To become different, to vary, *henga, -e* ; to be transformed, *tyituka* ; cf. Change.

Alteration, *n.* Having a changed appearance, *oku-henga* ; transformation, *oku-tyituka*.

Altercate, *v.i. Posa, -e* ; *patana* ; *patasana* ; *n'ozo-mbata* : they are quarreling, *ve n'ozo-mbata=mave pose=mave patasana* ;
—, *ningasana oma-mbo* : they have a dispute, *va ningasana omambo*.

Altercation, *n. Oku-posa* ; *oku-patana* ; *ozo-mbata* ; *e-sasa* : the people are contentious, *ovandu ve n'esasa*, lit., people-they-with contradiction ;
—, *oku-ningasana omambo*.

Although, *conj. Nanga* : you will not receive, although you ask him, *ka mu na kupeua, na nga mu kumbu*, lit., not-you with-being given-although-you-pray ; *nanda* : although you may say, *nanda mu tya* ; *nandaze* ; *nandaze mo pura, ma muina uri, nye*, lit., though-you-ask, -he-remains quiet-notwithstanding, -very (quiet).

Altitude, *n.* Highest point, *o-honga* ; *o-ndomba* ;
—, exaltation, &c., *oku-tongama* ; *o-ndongamo* (or *-a*) ; elevation, ascent, *oma-yerurukiro* ; *o-ndunda*.

Altogether, *adv.* Without exception, *-he* : speak altogether, *hungireye amuhe* ; *mumue* ; *kumue* : they laughed altogether, *avehe va yorere kumue*, lit., all-they-laughed-at one ;
—, wholly, *omutundu* : the people altogether, *omutundu u'ovandu*=body of the people, the people

as a body, altogether=*ovandu avehe kumue* (or *mumue*) ;
—, without any one being able to escape (as when attacked in a cave or corner), *otyikoyo* : the people were killed altogether, not one escaping, *ovandu va t'otyikoyo*, lit., people - they - perished (being shut up in) a cave or corner ; we killed the lions altogether, *tua zep' ozongeama otyikoyo.*

Always, *adv. Aruhe* ; for ever, *aruhe nga aruhe* ; *aruhe nga ko nga aruhe* = all time - from - there, now - till - all time.

Am. See Be.

Amalgamate, *v.i. Uana na.*
—, *v.t. Uaneka* (*-e*) *kumue.*

Amass, *v.t. Tumba, -u* ; *tumbisa* ; *oronganisa* ; see Accumulate ; Collect ; Gather ; Heap.

Amaze, *v.t. Kumisa* ; *himisa.*

Amazed, *p.p. Kumua* ; *himua* ; *uruma.*

Amazement, *n. Oku-kumua* ; *oku-himua* ; *oku-uruma.*

Ambassador, *n. Omu-hindua u'ombara.*

Ambiguity, *n. O-mbikaunda* ; *oku-kokovareka omambo.*

Ambiguous, *a. Omu-hendi* ; to be —, *kokovareka oma-mbo* ; or, *pokati k'ovi-vara.*

Ambiguously, *adv. Pevari* : you speak ambiguously, *ove mo hungire pevari*=you - you - speak - by two or double.

Ambitious, *a.* To put oneself forward, *riuta, -u* ; to have self-respect, *rityunika, -e* ; *riindyika, -e.*

Ambuscade, *n. Otyi-uererekero* (attack by surprise) ; *e-tyendye* (concealment, lying in wait) : they are lying in ambush, *ve n'etyendye*, lit., they - with ambuscade ;
—, ambush, *otyi-tyendyerekero* =*otyi-na mu mave tyendyereke ovandu*, lit., concealment, lying in wait=thing - where - they - lie in wait for - men.

Ambush, *v.i.* To lie in wait for the purpose of attacking by surprise, *tyendyereka, -e.*
—, *v.t. Tyendyerekisa.*
—, *n. E-tyendye* ; *otyi-tyendyerekero.*

Amend, *v.t. Tuna, -u* ; heal, *verukisa.*
—, *v.i. Veruka* ; see Improve.

Amiable, *a.* Charming, *n'onyune* : an amiable person, *omundu u n'onyune* = man - he or she - with charm ;
—, attractive, *n'omuhoro* : she is very amiable, attractive, *eye u nomuhoro* ; see Lovely ; Kind ; Gentle.

Amicable, *a.* See Kind ; Obliging ; Peaceable ; Gentle.

Amid, Amidst, *prep. Pokati* : amidst the people, *pokati k'ovandu*=by the midst - of the people ; = *mokati* : amidst the things, *mokati k'ovina.*

Amiss, *a.* Wrong, faulty, *-vi* ; *mbi* ; or, *ngara -vi*=seemingly wrong : this man has done nothing amiss, *ingui k'a tyitire otyina tyityi ngara otyivi*, lit., this (man) - not he - has done - thing - which - appears - bad ; that is amiss ! *ua paruisa*=you failed.
—, *adv. Navi* : you take it amiss, *mo ndyi zuvire navi*, lit., you - me - hear for - evil ; because

sentence to round it off: just let us go, *matu i vari, nu*, lit., we-go-certainly-and or just;
— if, *nu tyi*: and suppose it is stolen, am I then the thief? *nu tyi tya vakua, ouami are?* lit., and-if-it-is stolen-(am) I-then (the thief).

Anecdote, *n.* *E-hungi*; *omu-ano.*

Anew, *adv.* *M'oupe.*

Angel, *n.* Messenger, *omu-hindua*; —, *omu-engeli.**

Anger, *n.* *Oma-zenge*; *oma-pindi*; *omu-pia*; *e-ruka*; *ovi-eruka*; *e-hakaoko* (=shaking of the arm, threatening with the fist).

Angry, *a.* To be —, *pindika, -e*: he is angry with the man, *ma pindikire omundu*;
—, *sikauka*; *pama* (pressed together); *pia, pi*: he is angry, *orukoro rua pi*, lit., chest-it-burns; I was angry, *mba pia m'orukoro* = I-burnt-in the chest;
—, to be in a passion, *t'omazenge*: he is angry, furious, in a passion, *ua t'omazenge* = he perishes of wrath = *u n'onganga otyindandi*;
—, *n'omazenge*: I am not angry with them, *hi n'omazenge na uo*, lit., not I-with anger-with them;
—, excited, vexed, *yeruka.*

Angle, *n.* Corner, *otyi-koro*;
—, anything bent, *-koto*;
a hook, *oka-pete* (=a little thing bent);
fishing —, *oka-ngoorero.*
—, *v.i.* To catch fish, *pata oma-hundyu* (or *ozo-hi*).

Anguish, *n.* *O-mbamisiro y'o-mutima* = pressure of the heart;
—, terror, *o-mburuma*;
—, *-tirise*; *oku-humbirisa*; see Agony; Grief.

Animal, *n.* Not tamed or domesticated, *otyi-puka*; dimin. *oka-puka*;
water — (except tortoise and frog), *e-hundyu*;
— with a shortened horn or ear, *o-huhuru*;
—, killed to counteract the effects of witchcraft, *o-huhure*; see Cattle; Sheep; Goat, &c.

Animate, *v.t.* *Yarura omu-tima*; *humina*; *zeuparisa.*

Ankle, *n.* *Otyi-ngombue*; *otyi-ngorongonyo* (Mbanderu).

Anna-tree, *n.* A description of acacia, in size like an oak, with soft wood, *omu-e.*

Annex, *v.t.* *Hondya, -o*; *hondyera, -e (ko)*; *hondyisa.*

Annihilate, *v.t.* *Yandeka, -e.*

Annihilator, *n.* *Omu-yandeke*; a spoiler, robber, murderer, cruel fellow, *omu-nyone*;
a leader, as in robbery and murder, *e-honga*; *e-hongora.*

Announce, *v.t.* Give notice, inform, *hepura*;
cause to be heard, understood, *zuvarisa*;
make known, *tyivisa*;
—, *tondoza*; betray, *rondorora*; *rondora*: *ombua mai rondora ovaenda*, lit., the dog-he-betrays, announces-travellers;
—, call, invite, &c., *kunda, -u*: *kakunde omambo m'ozonganda* = go announce-the words-in the villages.

Annoy, *v.t.* To vex, *pindikisa*; bother, *kendeka, -e*; cf. Vex.

Annoyance, *n.* *Oku-pindikisa* ; *oku-kendeka* ; see Vexation.

Annually, *adv.* *Ozo-mbura azehe.*

Annul, *v.t.* See Abolish ; Annihilate.

Annunciation, *n.* *Oma-kundiro.*

Anoint, *v.t.* To put unctious matter on the head, *tuirisa* : anoint the man, *tuirisa omundu*; —, rub over with grease, *hua* (*hu, huire*) ;
—, smear, as the whole body with grease, *vava* (*n'otyize* or *n'omaze*).

Anointed, *p.p.* To be —, *tuirisiua.*

Anointer, *n.* *Omu-tuirise.*

Anointing, *n.* *Oku-tuirisa* ; *oma-tuirisiro.*

Another, *a.* *-Kuao* ; *-arue* : another man (of equals), *omundu omukuao* ; (of strangers), *omundu uarue* ;
one — (recipr. f.), *-sana* : they love one another, *mave suverasana.*

Answer, *v.t.* To respond to a call, *itavera, -e* : *ouami ngu mba itavere*, lit., I-who-I-answered =it was I who responded to the call (by calling out *uo !*) ;
—, rejoin, reply to a question, *zira, -i.*

Answer, *n.* *E-raka* (properly tongue, voice) ; *e-ziriro* ; *oma-ziriro.*

Ant, *n.* *O-mbuka* ; *omu-kerenyeu* ;
large kind, backpart of the body red, sting painful, *o-ndende* ;
white —, termite, *o-hua* ; when winged, *o-hu-mburi* ;
red —, also mite, *oru-vingo.*

Ant-bear, *n.* *O-ndyimba* ; *o-ngaka.*

Ant-hill, *n* *Otyi-tundu.*

Antagonism, *n.* Struggle, *oku-kondya* ; opposition, hindrance, *oku-tyaera* ; hostile opposition, enmity, *ovi-ta* (*na*).

Antagonist, *n.* *Omu-navita.*

Antelope, *n.* Game, *otyi-puka* (erring, wandering animal) ;
dwarf-antelope, reddish colour, of the size of a goat, houses in mountains, *o-seni*, or *oka-seni* ;
a description of —, much resembling the roe, found on the flats, *o-mbambi* ;
—, not generally known, of the size of the Gemsbok, *o-mbengu* ;
the Eland (oreas canna), *o-ngara-ngombe* (from *ngara*=to seem, or *kara*=fat, and *ongombe*=cow : *o-ngara-ngombe* = animal like a cow, or fat cow), first called *otyi-heiue* = the unknown animal, though, according to some, the *otyiheiue* is different, only resembling the Eland ;
the Hartebeest (the caama), *oru-kambe* ;
the Gemsbok (A. oryx), *o-nduno* ;
the Steinbok (calotragus campestris), *ombuindya* ;
species more frequently met with in travelling, are the Gnu, *otyi-mburu* (in herds), combining the elegance of the horse and (arising from its mane) the fierce appearance of the lion ;
the Kudu, *o-horongo* (strepsiceros kudu), with an ox-like body and graceful spiral horns ; and, in large herds, the lovely

Springbok, *o-menye* (A. Euchore).

Anthem, *n. E-imburiro.*

Anticipate, *v.t. Tyiza*: he has anticipated me, *ua tyiza ami*; he anticipates him, *me mu tyiza*, lit., he-him-forestalls;
—, *hakaenisa*: I anticipated him, *mba hakaenisa na ye*, lit., I-caused to meet-with-him;
—, precede, preoccupy, *sia, -e*: I anticipate you, *me mu sie pehi*, lit., I-you-leave-behind;
—, come before, *ya komeho*;
—, preclude, prevent, hinder (by preoccupation), *tyaera, -e*;
—, foretaste, *rora* (*-o*) *komeho*;
—, go beyond, outflank, &c., *heverera, -e*; see Outrun.

Antidote, *n. Omu-ti mbu pitisa ou-zuvo* = medicine-which-causes to go out-the poison; to give an —, in order to counteract the effects of poisoning, connected with witchcraft, *oku-huhura*; if repeated, *okuhuhurura.*

Antipathy, *n.* See Aversion.

Antiquity, *n. Oko-ru-kuru-kuru.*

Anus, *n. O-nima*; *o-nusu*; *o-mbunda*; *posteriors, o-ngavaha*; *oma-tako.*

Anxiety, *n. Oku-kandakanda*; *oku-kara n'omburuma*; *oru-viringo*; see Restlessness.

Anxious, *a. Kandakanda*; to make —, *humbirisa*; *urumisa*; — to, &c., *vanga tyinene*; *zera* (*-i*) *tyinene*: I am very anxious to know, *ami mba vanga tyinene okutyiua*, or, *mba zeri tyinene okutyiua*, lit., I-I-want-much-to know, or, I-desire, &c.

Any, *a. & adv. -Rive*: any man, *omundu rive*; bring any sheep (the same which), *kaete ondu yorive*; anywhere, *korive*, or *kuorive*;
—, -he: bring any you find, *eta atyihe tyi mo munu*;
— thing, *tyike*: have you anything? *mu na tyike?* = you-with-what; we have nothing, *ka tu na tyike*=not-we-with-what; *otyi-na*; *oka-na*; *ovi-na*: he has returned luckless, disappointed, he did not find anything, *ua kotok' eponyo, k'ea munu ovina*, lit., he-returned-(with) ill luck-not he-found-things;
— one, — thing, (—): and if there be any one to untie, &c., *nu tyinangara pe na ngu ma kutura*, &c., lit., and-if-it (the place)-has (any one)-who-he-(will) untie; I am not looking for any thing, *hi na tyi me paha*, lit., not I-with (any thing)-that-I-seek.

Apart, *adv.* Alone, distinctly, *peke*; separately, *ohozohozo*: they went out apart, one after the other, *va piti ohozohozo.*

Ape, *n.* Baboon, *o-ndyima.*

Aperture, *n. O-ndovi.*

Aping, *n.* Especially if poor people want to ape the rich, wearing good clothing and rags promiscuously, &c., *kara n'o-haitetera*: they are aping the rich people, *ve n'ohaitetera.*

Apex, *n. O-ndomba*; *o-honga.*

Apologize, *v.i.* Ask pardon, implore, *riheka, -e*; *riarikanena, -e* (*ku*).

Apostacy, *n. Oku-poka* (*ko, ku*).

Apostatize, *v.i. Poka.*

Apostle, *n. Omu-hindua*; *omu-apostele.**

Apparel, *n. Otyi-zaro*; *omu-zaro.*

Apparently, *adv. Ngara tyimuna*: seemingly it is our wagon, *matyi ngara tyimuna etemba retu*, lit., it-seems-as if-wagon-ours; *mangara*; *tyimuna*: apparently in that direction the report of a gun was heard in the night, *tyimuna outuku kua posere ondyembo*, lit., seemingly-(at) night-there in that quarter-sounded-a gun;

—, evidently, *okumunika*; *tyikuriho*: apparently you are a human being, *tyikuriho ove omundu.*

Appeal, *v.i.* To turn to, to lean on for help, *riyameka*, *-e* (*k'*, *ko*, *ku*).

Appear, *v.i.* Seem, *ngara*: he appears to be ill, *mangara ua vere*;

—, of objects when coming in view, *munika*, or *taima*: *ondundu ya munika*, lit., mountain-it-in sight, appears;

—, show oneself, *riraisa.*

Appearance, *n. Oku-munika*; showing oneself, making one's appearance, *oku-riraisa*;

—, the reverse of being real, *oku-ngara*;

false, feigned, or strange, suspicious —, foreboding evil, *okuhuna*: the ox (catching itself with the horns in a thong) makes a strange appearance, indicating evil, *ongombe mai hunu*;

— by intervals, when something is now visible and then again disappearing, *ondende*; cf. Show; Likeness; Manner.

Appearing, *n. Oma-munikiro*;

—, visibility, the bright side, shone upon by the light, *o-mbaera*: he is now visible, *ua yarukire k'ombaera*, lit., he-has returned-to brightness, visibility.

Appease, *v.t.* To cause to rest, *suvisa*; to calm, *poreka*, *-e*; to quiet, *muinisa*; to make peace, unite, *hanganisa*; to loosen, remove (what hinders), *kutyururu.*

Append, *v.t. Hondya*, *-o*; *hondyera* (*-e*) *ko*; *hondyisa.*

Appetite, *n. O-ndia*: he has appetite, *u n'ozondia*; hunger, *oku-t'ondyara*; excessive, voracious —, *omu-yavandyara*; desire (general), *o-nduma*; *o-ndero.*

Applaud, *v.t.* To praise, *tanga*;

— with the hands, *tona* (*-o*) *otukuise*: they applauded them (by clapping hands), *ve ve tonene otukuise*, lit., they-them-beat-applause with hands.

Applause, *n. Oku-tanga*; *oku-tona otu-kuise.*

Applauder, *n. Omu-tange.*

Apple, *n.* Of the eye, *o-nduinga*; *o-nduingayerera.*

Applicable, *a.* See Suit; Suitable.

Apply, *v.t.* To suit to, *sasaneka*, *-e*; *saneka*, *-e*;

— to, speak to, address, *hea* (*hee*, *heere*), followed by *ko* or *po*: he applied to his chief, *ua heere k'omuhona.*

Appoint, *v.t. Tua ko*: I appointed, *mba tuire ko*; it was appointed, *tya tuüa ko*;

to speak, order, *raera, -e*; to command, *raya*;
— to some office, set over, properly to fix, *zika, -i*;
—, fix, as a day, *hea* (*hee, heere*): on the appointed day, *eyuva nda heua, tyi re ya*, lit., day-which-it-was meant or appointed-when-it-came;
—, set apart for some particular use, *pakura*;
—, to will, to determine, to resolve, *vanga*: who are appointed to die, *mba vangua okuta*, lit., who-are willed (passive), appointed by the will of others-to die.

Appointment, *n.* Law, *omarayero*; *e-tuako.*

Apportion, *v.t. Tia, -e*: give each one of them a proper portion, *tia mokati kauo osemba*, lit., divide-between-them-right; I apportioned, *mba tiere*; cf. Carve; Divide.

Appreciate, *v.t. Tyunika, -e*; *vara -zeu*: I have appreciated it very much, *mbe tyi varere ondeu*, lit., I-it-counted-weighty, important.

Apprehend, *v.t.* Take, *kambura*; lay hold of, *takamisa.*
—, *v.i.* To mean, suppose, *hea, ha* (*hee, heere*): as I suppose, or, as I apprehend, *otyi mba hea*; to think, *tya*; *tyangovasi*; to perceive, *tyiza*; to fear, *tira.*

Apprise, *v.t.* Give notice, *vareka, -e*; inform, *hepura*; make known, *tyivisa.*

Approach, *v.i. Tumbuka*: he approaches the chief, *ma tumbukire k'omuhona*; *utuka*: he approaches boldly, *ma utuka o-tyera*;
—, advance to, move on, *riama*;
—, come very near reach, *vaza*: it shall not come nigh thee, *k'ove ka tyi vaza ko*, lit., to thee-not-it-reach-not;
—imperceptibly, *oavara, uavara*, or *oauara.*

Approbation, n. Pleasure in, being pleased with, *oru-tyato* (*mu*);
applause, commendation, *oku-tanga*; support, *oku-tiza.*

Appropriate, *v.t.* To claim and take as one's own, *isa po* (*omuini*): he appropriates it for himself, *ue tyi isa po oty'e omuini*, lit., he-it-takes-away-as (for) him-self or owner; I appropriate this as my own, *otyina me tyi isa p'otyandye* = thing-I-it-take-away as mine (cf. Selfish);
— clandestinely, *yuma, -u*;
—, set apart, *yapura.*
—, *a.* Suitable, fit, proper, *-pue.*

Approval, *n. Oru-tyato* (*mu*); *oku-itavera* (*ko*).

Approve, *v.i. Itavera, -e*: I approve of your doing, *mba itavere k'ondyitiro yoye*, lit., I-answer, consent-to doing-yours.

Approved, *a.* Tried, faithful, &c., *omupiuke*; *piuka*;
—, able, *omusore*; *sora*;
state of being —, tried, *omapiukiro* ("bewährtheit").

Approximate, *a.* See Near; Next; Approach.

Apron, *n. Oru-hira*; *oru-heke*;
— of men, in front and behind, *o-mbuku*;
— of girls, long thin strips of leather, *otu-vanda.*

Arbiter, *n.* *Omu-pangure.*
Arbitrate, *v.i.* *Pangura.*
Arbour, *n.* *Otyi-randa ty'omiti*; *otyi-randa*; *o-ndanda*; *omu-tara* (constructed of stakes).
Arch, *n.* A bow, curve, as in a building, a vault, *omu-tutu*; an ill-formed —, "ungleiche wölbung," *oru-vango.*
Ardent, *a.* (Full of) fire, *omu-riro*; *n'oupyu*; eager, active, *ombandi*; see Violent; Fierce; Passionate.
Ardour, *n.* Warmth, fervency, *omu-riro*; *ou-pyu*; zeal, *oru-kondyo*; affection, *oru-suvero.*
Are. See Be.
Argue, *v.i.* Rejoin, reply, *zira*, *-i*; debate, dispute, *patasana*; to carry on noisy talk, *posa*, *-e*; to make clear or manifest, *handyurura*; *tyinyukisa*; to show, prove, *raisa.*
Argument, *n.* Reasoning, debate, *ozo-mbata.*
Arid, *a.* *Ongaango*; *onguruhu*: *okuti ongaango*, or, *okuti onguruhu*=dry, barren country.
Aright, *adv.* *Osemba*; *naua.*
Arise, *v.i.* From sitting, *sekama*; from lying, sleeping, *penduka*; —, overcome weakness, make oneself strong, *kangama*; —, raise oneself, *yeruruka*; —, ascend, *ronda*, *-o*; cf. Rise.
Aristocrat, *n.* *Omu-nandengu*=respected person; a great man, *omu-ndu omunene.*
Aristocracy, *n.* Respectability, *o-ndengu*; greatness, *ou-nene*; — in Hereróland: the clanships called *Ova-kueyuva* and *Ova-kuenambura*=people of the sun and people of the rain.
Ark, *n.* Of the flood, *o-ndyuo yomeva*=house of the water; —, in the tabernacle, *otyi-kaise.**
Arm, *v.i.* *Rongera*, *-e.* —, *v.t.* *Rongerisa*; —, defend oneself, *rityizikiza.*
Arm, *n.* Of the body, *oku-oko*; *e-kono*; right —, *oku-oko okunene*; left —, left side, *oku-moho*; *oku-oko okurimba*; shortened —, stump of an —, *oku-ndimbuoko*; on or in the arms, *m'omake*: the child is in the man's arms, *omuatye u ri m'omake oomundu*, lit., child-it-is-in the hands-of the man; —shaking=threatening, clinching the fist, *e-hakaoko.*
Armadillo, *n.* *O ngaka.*
Arm-let, *n.* A flat metal, generally iron, band, *o-ngoho*; metal ring, of thick, generally iron, wire, *oru-huaka.*
Arm-pit, *n.* *Oku-apa*, or *oko-apa*; plur. *oma-koapa.*
Armour, *n.* *Omu-rongero*; *ovi-yame ovizeu.*
Arms, *n.* *Ovi-ruise*; *ovi-yame.*
Army, *n.* *Otyi-mbumba*; *ovi-ta*; *oma-vita*; —, prop. swarm, *e-kuzeze*: *eku-zeze r'ovita* = swarm, troop-of war.
Around, *adv.* On all sides, *kozosio*: dig around the tree, *sa kozosio zomuti*, lit., dig-at the sides-of the tree; —, *ozongongonona*: cut around, *konda ozongongonona*; walk — something, *kondoroka*; —, *otyitengerera*: they stand around (something, around in a

circle), *ve kurama otyitengerera* (cf. *tengerera*=soar, fly in a circle like a bird of prey) ;
—, *otupati* ; see Round ; Circle.

Arouse, *v.t.* Rouse, awaken, stir up, excite, *pendura* ; —, startle, *yandimuna* ; — to anger, *pindikisa* ; *rungisa*.

Arrange, *v.t.* Put in order, adjust, *hangiza* : *ave ha hangiza ovimbakutu* = they (had) - not - arranged - (their) apronstrings ;
—, *oronganisa* : arrange the things, put them in order, make everything complete, *oronganisa ovina* ; the things are arranged, in order, *ovina via orongana* ;
—, adjust, *tuna*, *-u* ;
—, put to rights, clear away, &c., *perura*.

Array, *v.t.* Get ready, arrange, *tuna*, *-u* ; equip, *rongera*, *-e* ; dress, *huikika*, *-e* ; adorn, *zareka*, *-e*.
—, *n.* Equipment, *oku-rongera* ; dress, *omu-zaro* ; see Ornament.

Arrayed, *p.p.* Arranged, *tunua* ; equipped, *rongerua* ; dressed, *huikikua* ; adorned, *zarekua*.

Arrest, *v.t.* Seize, *kambura* : seize the thief, *kambura erunga* ;
—, capture, *huura* ;
—, check, stop, *tyaera*, *-e*.

Arrival, *n.* *Oku-ya* ; *oku-vaza* ; — at a place with the purpose of settling permanently, *o-ndyererèrero* (from *ya*=come, q.v.).

Arrive, *v.i.* To come, *ya*, pret. *ere* : the people are coming, *ovandu ve ya* ; the travellers arrived yesterday, *ovaenda ve ere erero*, lit., travellers - they - came - yesterday ;
— at, reach, *vaza* ;
—, come at, properly touch, *tuna* (*-u*) *ko* ;
—, *tukuruka* ; the wagons have arrived, *omatemba ya tukuruka*, lit., the wagons - they - returned ; cf. Return.

Arrogance, *n.* *E-handu* ; *ou-handu* ; *ou-rangaranga* ; *e-hipa*.

Arrogant, *a.* To be —, *eta e-handu* : he is arrogant, *ma et' ehandu*, lit., he - brings (forth), produces - arrogance = *u n'ehipa* ;
—, *otyirangaranga*.

Arrow, *n.* *Otyi-ku* ; *omu-zi* ; *e-pova* ; entirely of wood, *oru-hongo* ; sharpened, without an iron point, *o-hongo*.

Arrow-point, *n.* *Otyi-kutiririua* ; —, long-shaped, of iron, *o-heo* ; —, harpoon-like, *omu-zi*.

Art, *n.* Skill, *ou-nongo*.

Artery, *n.* *Omu-sepa*.

Artful, *a.* Skilful, *ononyo* ; see Cunning ; Deceitful.

Artfully, *adv.* Skilfully, *n'ou-nongo* ; deceitfully, *n'ovineya* ; *n'omatiku*.

Article, *n.* Piece, thing, *otyi-na* : a fine article, *otyina ohamba*.

Artifice, *n.* Cleverness, contrivance, *ou-nongo* ; cunning, deceit, *e-tiku* ; *oma-tiku* ; *ovi-neya*.

Artisan, *n.* *O-nongo* ; *omundu ononyo*.

As, *conj. & adv.* *Tyi* ; *otya tyi*= like as : do as we do, *tyita otya tyi matu tyiti*=do - like - as - we - do ;
—, *otya* : I got them as payment or reward, *mbe ze perue otya ondyambi*, lit., I - them - was given - as - payment ;
—, *tyimuna* : he steals away, disappears secretly, *ua ende tyi-*

muna okuvaka, lit., he-goes-as-stealing;
—, *tyinga* : *omakaya oandye ya ta, ehi tyinga ri ri otyongua*, lit., tobacco (plants) - mine - they - are dying, - ground - as - it - is - brackish; as the smoke vanishes, so thou wilt scatter them, *omuise tyinga u hanika otyinga mo ve hana*, lit., smoke-as-it-scatters-so-thou-them-scatter;
—, *punga* : as they have been told, so it happens to them, *punga va raerua, opunga mave tyitua*, lit., as-they-were told-just so - they - are done (to);
punga ua tyangere, lit., just as-he-wrote;
—, *na* : I as well as you, *na ami na ove*=and-I-and-you;
— long, *ngunda, nganda*;
— it were, *tyimuna* : we were as those that dream, *tua kara tyimuna ovarote*, lit., we - were - as it were-dreamers;
— if, *ayo* : I saw him in my dream, as if he were alive, *mbe mu munine m'oruroto ayo u n'omuinyo*, lit., I - him - saw - in the dream - as if - he - with life; cf. If;
—, (—) : it (the water) ran as a river, *oo ya pupire ondondu*= it-it-ran-(—) a river.

Ascend, *v.i. Ronda, -o* : it (the smoke) ascends up to the sky, *mau rondo k'eyuru*; cf. Rise.

Ascendency, *n.* Power, authority, *oma-sa*; *ou-vara*; *oru-vara.*

Ascension, *n. Oku-ronda*; *oma-rondero.*

Ascent, *n. Omu-ru*; *o-nduunda*; *oma-yerurukiro.*

Ascertain, *v.t. Nongonona*; inquire, *pura*; inquire closely, searchingly, *kondonona*; to inform oneself, *rityivisa*; to hear, understand, learn, *zuva* (*zuii, zuvire*).

Ascribe, *v.t. Pa* (*pe, pere*) : you take us for fools, *mo tu pe ouyova* = you-us-give, ascribe-folly;
—, *yandya* : *yandyeye omasa ku ye*, lit., give or ascribe ye-power-to-him.

Ashamed, *a.* Be ashamed, prop. be dying with shame, t'*ohoni* : he is ashamed, *ua t'ohoni*; you (or he) ought to be ashamed, *ua s'okut'ohoni*; *honipara*; *n'ohoni* : are you not ashamed? *k'o n'ohoni?* = not you - with shame;
to make one —, *tisa ohoni*;
he feels much ashamed, *u n'omupatatyira uombua ondyenda*, lit., he-with tail drawing in-of a dog-a strange one.

Ashes, *n. Omu-tue*; hot —, the same as heated fireplace, *otyihindoka.*

Ash-coloured, *a. -Kuze* : a grey, ash-coloured female ostrich, *o-mbo okakuze*;
—, *-kuve*; to be —, properly, covered with dust, *kuva, kuii.*

Ashore, *adv. K'omukuro* (*uomeva kokuvare*).

Aside, *adv. Kosio*; *posio* : do not turn aside, *o yepe posio*= not you-go out of the way-aside, do not wander;
—, *ekoro* : don't stay aside, *a mu kara k'ekoro*, lit., not-ye-stay-at the corner, aside;
—, *omakoromakoro* : *mave i omakoromakoro* = they-go-crooked-

ly, aside, out of the line, not properly in a row;
—, *otyimbembera*; *orupati*;
move —, *yepa*, *-e*; *hengurukа*; *hihizuka*; *viruka*; *virukira*, *-e*;

Ask, *v.t. Pura*: he inquires about it, *ma pura ko*=he asks there (-about); I ask you, *me pura ove*;
—, pray, request, *ningira*, *-e*: for whom do you ask? *mo ningire ani?* lit., you-move (pity) for-whom; from whom do you ask or beg? *mo ningire ku ani*; we ask of you, *matu ningire k'ove*;
—, pray, *kumba*, *-u*; —, entreat, implore, *riheka*, *-e*; *rihekena*, *-e*: I ask or entreat in vain, *me rihekene p'eoe*, lit., I-ask or entreat-of a stone (a person hard as a stone);
—, inquire searchingly, — cross questions, *nongonona*; *kondonona*.

Aslant, *a.* & *adv.* *-Tendi*; *ondyendi*; *ohendi*;
to be —, *henda*, *-e*; *hendama*: you put the pot aslant, on one side, *ua hendamis' onyungu*=you-cause to be aslant-the pot =*ua hendeke onyungu*; *tendama*: *onyungu ya tendama*, lit., pot-it-stands obliquely; *omueze ua tendama*=moon-it-oblique, i.e., it is new moon;
—, *yendama*; *pikama*; *tyika*;
to hold or put aslant, *yendeka*, *-e*; *hendeka*, *-e*; *hendamisa*.

Asleep, *a.* & *adv.* *Rara*: he is asleep, *ma rara*; to fall —, *ka rara*: he falls asleep, *ma ka rara*=he-goes-sleep; to fall — again, after having been awake, *tuaererua*.

Aslope, *adv.* *Kurunguta*: the road runs downward, aslope, *ondyira mai kurunguta*; see Aslant; Oblique.

Aspect, *n.* *Omu-rungu*.

Asperse, *v.t.* *Yamba*.

Aspersion, *n.* *Oku-yamba*; *omi-hi*.

Asperser, *n.* *Omu-yambe*.

Aspirate, *v.t.* *Suvira*, *-e* (*mo*, *ko*).

Aspire, *v.i.* *Paha*: he aspires after the chieftainship, *ma paha ouhona*;
—, pursue eagerly, *rarakana*.

Aspiring, *a.* One who minds high things, *omu-poponongono-ngo*.

Assail, *v.t.* *Ruisa*; — with words, harsh language, *veta*, *-e*: you assail me with harsh words, *no vete omambo omazeu mu ami*, lit., you-throw-words-heavy-in-me; cf. Attack.

Assassin, *n.* *Omu-zepe* (*omundu*).

Assassinate, *v.t.* *Zepa*, *-e*; *vandeka*, *-e*.

Assault, *v.t.* *Ruisa*; *pumaera* (*-e*) *mo*; — treacherously, *uerereka*, *-e*: he acts treacherously in beating the man, *ma uerereke omundu okutona*.

Assegai, *n.* *E-nga*; — for dramatic purposes, *e-here*; a large —, *otyi-mbuera*; a small —, with wooden handle, *o-huvianga*; — entirely of iron, *omu-mbuera*; —, a very deadly weapon of that kind, *omu-reru*.

Assemble, *v.i.* *Vonga*, *-o*; or, *onga*, *-o*; *ongara*: the people

are assembled, *ovandu va ongara* =*va ongo kumue.*

—, *v.t. Vonga, -o*; or, *onga, -o*: who has called you together? *mua ongeoa i ani*, lit., ye-are assembled-by-whom; *vongarisa*; *ongarisa*; *hangiza.*

Assembly, *n. O-mbongarero*; — for counsel, *oty-ira.*

Assent, *v.i.* Respond, *itavera, -e* (*ku*); agree to, *uana* (*na*).

Assent, *n. Oma-itaverero* (*ku*); *oru-tyato* (*mu*).

Assert, *v.t. Zikamisa* (*oma-mbo*); *hongonona.*

Assertion, *n. Oku-hongonona*; *oku-zikamisa omambo*; *oma-zikamisiro*; *oku-tua po ou-natu* or *ou-kombokombo* = asserting (with good reason).

Assist, *v.t. Yama*; *vatera, -e*; *hangasana*: they assist each other in the work, they work together, *mave hangasana p'o-tyiungura hi*, lit., they-unite together-by work-this; cf. Help.

Assistant, *n. Omu-yame*; *omu-vatere.*

Associate, *v.i. Uana* (*na*): do not associate with bad people, *o uana n'ovarunde*, lit., not you-unite-with wicked men; *kara pamue na.*

—, *n.* Companion (of the same age), mate, *e-kura*: my comrade! *'kura'ndye!* (contracted from *ekura r'andye*); —, *u-apamue* (*na*), plur. *ov'-apamue* (*na*); see Friend; Partner.

Assort, *v.t.* Divide into parts, *pangura*; *pangurura*: separate the sheep into five parts (or troops), *ozondu pangura* (or *pangurura*) *m'omana yetano*, lit., sheep-divide-in names (classes)-five.

Assuage, *v.t. Tarareka, -e*; *tumba, -u*; *poreka, -e.*

—, *v.i. Pora, -o.*

Assume, *v.t.* To take upon oneself, as e.g. authority, *hitira mo*; see Enter (upon); Claim; Arrogate; Usurp; Suppose.

Assurance, *n. Oku-rityiua*; *ome-rityiviro*; —, confidence, *omu-tima omupenda*; *ou-kahu*; —, firmness, *ou-kahe.*

Assure, *v.t. Raera* (*-e*) *tyirityiri*: I assure you, *me ku raere tyiri-tyiri* = I-you-tell-truly-truly; see Assert.

Asthma, *n. Oku-pama m'oru-koro*: I am suffering from short breath, from oppression on the chest, *mba pama m'orukoro*, lit., I-squeezed-in chest; feeling of oppression in the chest, after running, pulling or other exertion, *otyi-hiku.*

Astonish, *v.t. Himisa.*

Astonished, *p.p. Kumua*: I am astonished, *mba kumua*; he makes big eyes, what is he astonished at? *ma tupura omeho, ua kuminiue tyike?* lit., he-opens wide-the eyes-he-astonished at-what;

—, *himua*; *himisiua.*

Astonishing, *a. -Himise.*

Astonishment, *n. Oku-kumua*; *oku-himua*; *o-ngumino.*

Astray, *adv. Okupuka*; to go —, to err, *puka*;

to lead —, *pukisa.*

Asunder, *adv.* Apart, *peke*; *mokati*: the mountains divide the earth asunder, form a valley,

face each other, *ozondundu za tia ehi mokati*; see Break; Cut; Divide; Separate.

At, *prep.* *Mu*, *m'*: look at me, *tara mu ami* = *tara ku ami*; they laugh at me, *mave yoro mu ami*; he is at the place, *u ri m'otyirongo*, lit., he-is-in the place;

—, at the side, *posio*; *mekuma*;

—, *pu*, *p'*: put it down at the door, *tua p'omuvero*; or, *tua pekuma romuvero*;

— *ku*, *k'*: he is at your right hand, *u ri kokunene kuoye* = he-is-at right arm-yours;

— point, on the point, *po oku-*; *hara* (see About);

—, to be at it, to be at some work, be industrious, *pandipara*: he is always at it, *ma pandipara*, or, *ma pandere po*;

—, to be at one, harass, molest him, *kandaiza*;

— once, now, this moment, *kamanga*; *m'okamanga*; *nambano*;

— this time, *ngambeno*; *ngambenomba*; *ngungambenomba*;

— dinner time, *omutenya*, *ovikuria tyi mavi riua* = noon, -food-when-it-is eaten;

— one effort, at once, not at intervals, not pausing between, *otyikando tyimue*: take the things out at once, at one effort, *ovina isa mo m'otyikando tyimue*;

— his pleasure, *punga ma raya*, lit., just as-he-commands;

— large, freely moving about, *vandama*;

they are — their wits end, *ozondunge zauo azehe ape pu*, lit., reason-their's-all-it-done for;

— the bottom, *kehi*;

— first, *komeho*; *uta* (*-u*) *oku-*; *tenga oku-*; *orutenga*; *korutenga*; see First;

— last, *orusenina*; *senina*, *-e*; see Last.

Athirst, *a.* T'*onyota*; *kamba*; *varata*.

Atone, *v.i.* To make satisfaction for moral debt, to expiate guilt by payment, *suta*, *-u*; *sutira* (*-e*) *po*; you will atone for it, *mo sutire po*; I shall make you atone for it, *me ku sutisire po*; he made himself paid for (the crime), *ue risutisire po*;

—, reconcile, become reconciled, make peace, *hangana*; causative, *hanganisa*.

Atonement, *n.* *Oku-sutira* (*po*); *oku-hangana*; *oma-hanganeno*; peace, *o-hange*.

Attach, *v.t.* To tack to, stitch to, affix, *hondya*, *-o*; *hondyera* (*-e*) *ko*; *hondyisa*; to make cleave to, *kakaterisa* (*ko*).

—, *v.i.* To adhere, be attached to, *kambura ko*; *kakatera ko*: you are attached to me, *mo kakatere koami* = you-cleave-to me; to stick to, *pandera* (*-e*) *po*; to adhere to, stay long with, as a faithful companion, *karerera*, *-e*; to join, *hondya* (*-o*) *na*.

Attack, *v.t.* Rush at, *pumaera*, *-e*;

— vehemently, throw oneself on the ranks of the enemy, *ruüka* (r. *rua*) = *mota*, *-o*: *ngatu mote*, lit., let us-press down, crush (the enemy at the first attack, let us press a breach in the line);

—, fly at, *tuka*: he attacked

one (relative form), *yepera, -e* : he avoided me, *ua yepere ami* = he - turned aside for - me ;
—, evade, *penga, -e* ;
—, move out of the way, *viruka* ; *virukira, -e* ; *henguruka* ; to make a turn in the road, *hongoma* ;
—, quit, leave, *isa* ;
—, as suspicious, bad people, &c., *humburuka ko* = move away from : avoid them, *humburukeye ku uo.*

Avow, *v.t.* To declare, *hongonona* ; to insist on, maintain, *pandera* (*-e*) *po* ; to acknowledge, confess, *rihepura.*

Await, *v.t. Undya, -u* ; *undyira, -e* (= wait for) : he is waiting for them a long time, *me mu undyire orure,* lit., he - them - waits for, expects - long time.

Awake, *v.t. Pendura :* awake the servants, *pendura ovakarere* ;
—, rouse, without its being intended that the sleeper should get up, prop. startle, *yandimuna.*
—, *v.i.* Awake and rise, *penduka* ;
—, startle, be roused in a startling way, *yandimuka* ;
—, to get —, to stretch the limbs, *rinana ozo-ngango* ;
to keep —, *kara katumba* (see Watch) ;
keep —, hold oneself strong, overcome sleepiness, *kangama* ;
to sit up, be watchful, *yevaeva* ;
to be wakeful, keep —, *ekangi* or *'kangi* (= hard, firm, watchful eye) : he travels the whole night through, without a wink of sleep, *ma ende kangi,* or, *ma end' ekangi,* lit., he - travels - hard, strong eye, i.e., keeping awake.

Award, *v.t.* To decide, judge, *pangura.*

Aware, *a.* To know, *tyiua* : I am aware of the matter, *mba tyiua,* or, *mbe n'omerityiviro m'otyina ihi* ;
to be —, conscious of, *rĩi* (*ri-i,* refl. = self - know) I am not aware that I used bad words, *ami hi rĩi kutya mba tukana,* lit., I - not I - self know - that - I - used abusive words.

Away, *adv. Po* or *ko* : take away, *isa po,* or, *isa ko,* properly take there (- from) ; come away, *za po* or *za ko* : away with you ! *zako* ; plur. *zakoeye* ;
to be —, absent, *ka ... po* or *ko* : they are away, absent, *ka ve po* ; the cow is away, *ka i ko,* lit., not - it - here = *ongombe ya i,* lit., the cow - she - gone ;
—, gone, *ia, i* : he is away, is gone, *ua i* ; they are (far) away, *va ia* (*ya*) = *va kaseka* = they - distant ; we go away, leave the place, *ete matu i* ;
take —, alienate, take by force, *yeka, -e* ;
make oneself —, run —, decamp, *hena, -e* ;
to go —, to go far, *kaseka* ;
turn —, turn round, *vingurura* ; by itself, *vinguruka* ;
turn —, turn off, defend, screen, *tyivikiza* = *tyizikiza* ;
move —, make room, *humburuka* (active, *humburura*) ;
—, *uri* : work away, *ungura uri* ; fire away, *veta* (*-e*) *uri* ;
cast —, (*y*)*imbirahi* (perf. [*y*]*imbirahire*) ; *nakaura.*

Awe, *n.* *Oku-uruma*; *oku-zezera*; —, fear, *o-ndiriro*; to stand in —, to be awe-struck, *uruma*. —, *v.t.* *Tirisa*; *urumisa*; *zezerisa*.

Awful, *a.* *-Uxumise*; *-tirise*.

Awhile, *adv.* *Katiti*: wait awhile, *kurama katiti* = wait a little (while); —, *ngunda*: I wait awhile, *ami ngund' ame kurama*; you wait awhile, *ove ngund' amo kurama*; he waits awhile, *eye ngund' ama kurama*; (pret.: *ami ngund'e kurama*; *ove ngund'o kurama*; *eye ngund'a kurama* = *ami mend'e k.*; *ove mond'o k.*; *eye mand'a k.*); negative: I shall not wait awhile, *e ngund'e kurama*, you shall not wait awhile, *o ngund'o kurama*; he shall not wait awhile, *a ngund'a kurama*.

Awkward, *a.* Unmannered, untoward, naughty, *pikapika*; *tanatana*; clumsy, weak, *otyingundi*; *n'oungundi*; unhandy, not skilful, *ka sora*, or *ha sora*.

Awkwardness, *n.* Untowardness, perverseness, *ou-mbika*; *omu-yeru*; weakness, clumsiness, *ou-ngundi*; inability, *oku-hasora*.

Awl, *n.* *O-ndungo*.

Awry, *a.* *-Yendi*: it is awry, oblique, *tyi ri (oru)-yendi*; —, *ohendi*; *ondyendi*; to be —, *tyika*; *pikama*; *yendama*; *hendama*; cf. Aslant.

Axe, *n.* *E-kuva*; —, iron instrument for hollowing out, *e-tokore*; *oru-kororo*; —, used like a plane, *e-tyika*; pick —, *otyi-ke*; see Pick.

Ax-handle, *n.* *Omu-pine*.

Axle, Axle-tree, *n.* *O-ása*.*

Ay, Aye, *adv.* Yes, yea, answering in the affirmative, *î* or *ii* (pronounced with a slight nasal twang); expressing assent, *iyá*.

Aye, *adv.* Always, ever, *aruhe*; for ever, *aruhe nga aruhe*, or, *aruhe nga ko nga aruhe* = always - from - now - till - always.

B

Babble, *v.i.* *Tyekeha*; *tyakatyaka*; *tyakaura*; (*y*)*ondyorora*; *rendura*; (*y*)*ovana*; to indulge in noisy talk, *rokoha*; to — between; see Meddle.

Babbler, *n.* *Omu-toto*; *omu-ndu otyitakanyo*; *omu-ondyorore*; *omu-rendure*.

Babe, Baby, *n.* *Omu-tariona*; male —, *omu-vena*; sucking child, *omu-nyame*.

Baboon, *n.* *O-ndyima*; dimin. *oka-ima*.

Bachelor, *n.* An unmarried person, male or female, *omu-kombe*.

Bachelorship, *n.* *Ou-kombe*.

Back, *n.* *E-tambo*; a crooked —, hunch —, *o-ndyindi*; one with a broken, hollow —, *n'omu-namine*; or *n'o-ngámbo*: he has a broken, hollow back, *u n'ongámbo* = *u n'omunamine*; at the —, *kombunda*; *kongotue*; to turn one's — to another, turn away from him, *pa* (*pe*, *pere*) *e-tambo*: he turns away from me, *eye me ndyi pe etambo*, lit., he - he - me - gives - (his) back;

—, as of a chair, to lean on, *otyi-uama.*

Back, *v.t.* To support, *tiza*; to protect, *yama.*

Back, *adv.* To come — from, to return, *kotoka*;
to go — to, return to one's home or former state, *yaruka*;
to give —, to return, *yarura*;
to turn —, *yaruka kombunda*;
to look —, *tara kombunda.*

Backbite, *v.t. Yamba*: he slanders his fellowmen, *ma yamba ovakuao*;
—, *kara n'o-nikoniko*: he is a backbiter, *u n'onikoniko* = he - with backbiting;
—, *tuara e-raka*: he that backbiteth not with his tongue nor doeth evil to his neighbour, *ngu ha tuara eraka na tyiti ouvi k'omukuao*, lit., who - not - carries - tongue - and - does - evil - to fellowman;
—, whisper, *hokora.*

Backbiter, *n. Omu-yambe*; whisperer, *omu-hokorise*; false accuser, *omu-kuminine* (*ovineya* or *ovizeze*); —, *ngu n'onikoniko.*

Backbiting, *n. Oma-yambe* (slander - words); *o-ndyambo*; *oma-indyambo*; *oma-kuminino oovineya* (false accusation); *oma-hokorisiro* (whisperings); *o-mbikaunda* (double-dealing); —, *o-nikoniko*; *ozo-hukutu.*

Backbone, *n. Omu-ngo*; plur. *omi-ngo.*

Backpart, *n.* Hinder part, *otyi-kondambunda*; —, back, posteriors, *otyi-hahambunda*: *eye ua uire otyihahambunda*, lit., he-he-fell-(on his) posteriors.

Backside, *n. O-ngotue*; at the —, *kongotue y-* ...

Backslide, *v.i.* To relapse, wander, *puka*; to apostatize, *poka.*

Backslider, *n. Omu-puke*; apostate, *omu-poke.*

Backward, Backwards, *adv. Etambo* and plur. *omatambo*: he went in backwards, *ua hitire etambo* = he - entered - back; they went in backwards, *va hitire omatambo*;
—, *ombunda*; *ondonya*: he lies on the back, *ua rara ondonya* = he-lies-back or backwards;
—, *ondyendye*: he fell backwards over, *ua uire ondyendye*;
—, *otyihahambunda*, or *otyihehembunda*: he goes backward like a crab, *ma ende otyihehembunda*; cf. Behind; Backpart.

Backward, *a.* Slow, late, behind, *-roze*; *otyizenge*: a slow, backward person, *omundu otyizenge*; a slow ox, keeping at the back of the herd, *ongombe otyizenge*;
to be —, slow, *nyonganyonga*; *nyongoha*;
— in recovering from illness, of an infant in learning to walk, &c., *oruaponda.*

Backwardness, *n. E-seno*; *etato*; *otyi-zenge.*

Bacon, *n.* Pork, *o-nyama y'ombinda* = flesh of a pig;
the solid fat, growing on the flesh of the giraffe and other game, cut off in pieces like bacon, and generally claimed by the successful hunter, *orutona*, or *otyi-tamutenya.*

Bad, *a.* In quality, and morally, *-vi* (*-mbi*): a bad individual,

omundu omuvi; bad meat, *o-nyama ombi*; anything —, *otyi-vi*; that is bad! *okokuvi*; very bad indeed! *okokuvi tyinene*;
—, without taste, as food, or void of sense, as a speech, *-hahu* (cf. Insipid);
— sour milk, *oma-roromui*; *oma-ere omaroromui*;
thoroughly —, spoiled, *hahauka*; too bad! *ih, ish* (interj.);
morally —, wicked, *-runde*; *omu-runde*;
to be —, wicked, *n'ouvi*; *n'oil-runde*: he is a bad, wicked fellow, *u n'ouvi* or *u n'ourunde*;
to have — health, to be sickly, weak, *otyingundi*.

Badge, *n. Otyi-hako.*
—, *v.t. Haka.*

Badger, *n. O-here*; *o-ndoto.*

Badly, *adv. Navi*: you work badly, *mo ungura navi.*

Badness, *n. Ou-vi*; a bad thing, *otyi-vi*; wickedness, *ou-runde*; *ou-vi.*

Baffle, *v.t.* To play the fool with, to mock, deceive, *oveka, -e*;
to elude, by artifice, shifts or turns, *tikura*;
to cause to fail, *paruisa*;
to confuse, *purukisa*;
to confound, defeat, *tona*;
to thwart, frustrate, *tyaera, -e.*

Bag, *n. O-ndyatu*; a small —, *oka-atu*;
a — of a large size, *otyi-tendeko*;
a hard dry skin —, or anything making a rustling noise, *otyi-purukule*;
a platted or woven —, *e-kutu.*

Bait, *n. Otyi-hemeneno*; allurement, *oku-hemena*; temptation, *oku-rora.*

Bake, *v.t.* To make loaves, properly to flatten, *vanda*;
to — bread, &c., *tereka, -e*;
to — bricks in a kiln, properly to harden, *kangura.*

Baker, *n. Ngu ma tereke o-mboroto** = who - he - bakes - bread, i.e., one who bakes bread; *omu-tereke uomboroto* = baker of bread.

Balance, *v.t.* To hold or keep steadily, evenly, *yanga*: balance the pad (on your head), *yanga ongata* (see Pad), keep the *ongata* in an even position that the water carried thereon may not run down upon your head;
to —, make equal, to weigh, to measure by weight, *saneka, -e*; *sanekera, -e.*

Balance, *n.* Equilibrium, *oku-yanga*; —, scales for weighing, *otyi-sanekero.*

Bald, *a. N'e-uua*: he is bald, *u neuua.*

Balderdash, *n.* Talking nonsense, *oku-tyekeha*; *oku-rendura.*

Baldness, *u. E-uua*; partial —, bald spots on the head, *e-paru.*

Bale, *n. O-huto.*
—, *v.t.* To make up in a bale, *huta, -u*; to shrink together when feeling cold, literally to make oneself up in a bale, *rihuta, -u.*

Baleful, *a.* Full of misery, exciting pity, *ningisa o-ndyenda*; full of mischief, pernicious, deadly, *n'otyipo*; *n'ozondondoze*: he is a pernicious fellow, *u n'ozo-ndondoze*;
—, bad, hurtful, *-vi.*

Balk, *v.t.* See Baffle; Disappoint; Thwart.

Ball, *n. O-hanga.*

Ballad, *n.* Story, *e-hungi*; a story for singing, *omu-roro.*

Balloon, *n. E-balona.**

Bamboozle, *v.t. Yovisa*; *vovisa*; *vova*, *-o*; *(v)oveka*, *-e.*

Band, *n.* A tie, ribbon, *oruvanda*, or *oru-mbanda*; ties, fetters, *e-pando* or plur. *omapando*: he is bound, fettered, *u n'epando* = *ma pandekua*;

—, a united row or number of men or cattle, a herd or company of people, *oru-panda*; *otyimbumba*;

— of men sent out to reconnoitre, hence also — or troop of traders, hunters, robbers, *orukongo*: the people are collecting in a troop (for the chase, war, or a trading expedition), *ovandu va sekamis' orukongo*, lit., people-they-do rise or raise-troop or band; *ovandu va ende orukongo*, lit., men-they-go or travel-(in) a troop;

— of warriors, robbers, *ovi-ta.*

Band, *v.t. Hanga*; *hangiza.*

Bandage, *n. Oka-papu* (used e.g. by women in confinement, dimin. of *otyi-papu* = a piece of a skin).

Banish, *v.t. Ramba*, or, *rambera* (*-e*) *pendye.*

Bane, *n.* Mischief, *ou-vi*; *otyipo*; ruin, *oku-ta.*

Baneful, *a. -Vi* (*-mbi*); *notyipo*; *nyona*, *-o.*

Bang, *n. Ombosiro* (*tyi matyi tono parakata*) = noise-(when-it-strikes-"parakata", prob. mimetic of the noise of a stroke).

Bank, *n.* A mound of earth, an embankment or side of a river, *otyi-kere*; bank of a river, *otyikere ty'ondondu*;

—, edge, brink, *otyi-tyene*; *orutyene*; *otyi-koro*;

—, of a river generally, *omukuro*; *omu-na uondondu* = lip of a river.

Bankrupt, *a.* Unable to pay, emptied, *randa ongúnga*: *ua rándere ongúnga*, lit., he-bought-(with) an empty bag (on credit, but will never pay).

Bankruptcy, *n. O-ngúnga*, probably (*o-ndyatu*) *o-ngúnga* = empty bag; *oku-randa ongúnga.*

Banner, *n.* Colour, *otyi-vara*; flag, *o-nguyu*, or *o-nguyu y'ovila.*

Banquet, *n. Omu-kandi.*

Banter, *v.t. Nyekera*, *-e*; *nyekerera*, *-e*; *nanisa.*

Banter, *n. O-nyekerero*; *o-nyekonyeko*: he is full of jokes, *u n'onyekonyeko.*

Banns, *n. Oku-zuvarisa.*

Bantling, *n.* See Infant; Child.

Baptize, *v.t. Papetiza.**

Baptism, *n. O-mbapetismo.**

Bar, *v.t.* As a cattle kraal or fold with a pole or branch, *yezera*, *-e*; to hinder, *tyaera*, *-e.*

Bar, *n. Otyi-yezere*; *otyi-papeko.*

Bare, *a.* Naked, *muzu*; *orunguza*;

— head, baldness, *e-uua*;

— spot on the head or skin, as by burning, &c., *e-paru*: he has a bare spot on his head, *u n'eparu k'otyiuru*;

—, empty, *tyo* = *kuruka*: I am bare, possess nothing, *mbi ri tyo* = *mba kuruka*; the field is quite bare, there is no grass left, *okuti kua kuruka*, lit., the field-it-is shaved;

—, stripped, *tyaara*: I am bare, without covering, *mbi ri tyaará*;
—, wanting ointment, not shining from grease, grey, having the appearance of a Hill-damara, *-kuze*;
a — field, (*oku-ti*) *o-ngaango*;
— foot, *ohuuna*: the man is barefoot, *omundu u ri 'huuna*;
—, wild, empty, *-kuruhu*.

Bareness, *n.* *Ou-nguruhu*; nakedness, *omu-zu*; *o-hera*: he fled naked, left all behind, *ua utuka ohera* = *ua seua oty'aara*;
—, want of ointment, *o-nguze*: *u n'onguze* = he - with bareness, he is bare of ointment;
—, want of hair on the skin, *oru-nguza*;
—, want of growth, wilderness, *o-ngaango*.

Barely, *adv.* *Porua...(poruatyo, poruayo, &c.)*; *uri*; see Scarcely.

Bargain, *n.* *Mana okuranda*: we have finished the bargain, *tua randa tua mana* = we - buying, selling - we - finished;
a good —, good luck, *o-ngambui*;
to give into the —, *hoha, -o*: he gave one into the bargain, *ua hohere imue*.

Bark, *n.* *Otyi-tatu*; inner —, *oru-ha*; *omu-huva* (the latter being used for twisting cords).

Bark, *v.i.* *Yukira, -e*: the dog is good for nothing, he does not bark, *ombua ka i yukire, ka i noviungura*, lit., the - dog - not - he - barks - not - he - with works or use; to be barked at, *yukirua*: what am I barked at for? *tyi mba yukirua nai, mba tyiti?* lit., if - I - am barked at - thus - I - did (what, to deserve it?).

Barking, *n.* *Oku-yukira*.

Barley, *n.* *Ovi-garasa*.*

Barn, *n.* *Otyi-puiko*; *oru-puiko*.

Barrel, *n.* *Otyi-horo*.

Barren, *a.* Of animals, male and female, *ongandyi*;
of men, male and female, *omungandyi*, but also *ongandyi*;
—, *orunguini*: a barren sheep, *ondu orunguini*; *yovanua*; *romonona*: more than once the cow has been expected to calve, but she remains barren, *ongombe mai romonona* (also the cow has bad, watery milk).

Barrenness, *n.* *Oru-kanga*; *oungandyi*;
— of the field, *o-ngaango*; *o-nguruhu*.

Barricade, *n.* A strong fence, *oru-mbo*.

Barrier, *n.* *Otyi-tyaerero*.

Barter, *v.t.* *Pimba, -i*; *pimbasana*; *randa*.

Base, *a.* Bad, *-vi* (*-mbi*); wicked, *-runde*.

Base, *n.* Bottom, *opo-pakehi*: at the bottom or base, *pona popakehi*;
—, place to stand on, to be erected on, *oma-kurameno*;
—, lower part of anything, *otyiunda*;
—, foot of a mountain, *o-hengo yondundu*.

Base-born, *a.* Illegitimate in birth, *e-kombezumo*; cf. Bastard.

Baseness, *n.* Badness, *ou-vi*; wickedness, *ou-runde*.

Bashful, *a.* *N'ohoni*; *t'ohoni*: the child is bashful, *omuatye u nohoni*, or, *ma t'ohoni*;
—, *n'omburuma*: he is timid or bashful, *u n'omburuma*.

Bashfulness, *n.* *O-honi*;
—, timidity, *oma-ngenga*; *omu-patatyira*; see Shame.

Basin, *n.* A vessel, dish, &c., *otyi-aha*;
—, pond, pool, *e-rindi*; in a periodical riverbed, *otyi-zeva*; *otyi-sema*;
water —, Dutch "kolk," containing water, in a rock, or in a dry riverbed, *e-o*;
a deep valley, mountain —, *otyi-tuo*.

Bask, *v.i.* *Vota*, or *ota*, *-o*: I am basking in the sun, *me oto eyuva*, lit., I-scoop, lade out-(the warmth of) the sun.

Basket, *n.* A hamper, *otyi-handa*; oval-shaped —, made of roots, *oru-ako*; flat —, *oru-nyara*; milk —, *otyi-komona*;
—, generally, *otyi-mbamba*: and are you not going to buy a basket and take (carry) her (the little girl) with you therein? *nu ka mu nakukaranda otyi-mbamba n'arire mu mue mu torere?* lit., and-not-ye-with going to buy-a basket-and forthwith-therein-ye-her-take with (you) there (-in).

Bastard, *n.* Offspring of parents of different colour, a mulatto, *otyi-kondo*;
illegitimate child, *e-kombezumo* (contracted from *e-zumo*=pregnancy and *omu-kombe*=spinster: *ekombezumo* = spinster-pregnancy).

Bat, *n.* *O-ndiri.*

Bath, *n.* *Ome-va omakohe*; *oma-kohore*; place for bathing, *oma-kohero.*

Bathe, *v.i.* *Rikoha*, *-o*; (cf. Swim); to moisten, *tyatya.*

Batter, *v.t.* To throw down, cause to fall to the ground, *uisa kehi*; to push, strike against, *yundura*; —, throw down, *nata*; *tata pehi*: he shot or struck him down, *ue mu tata pehi*=he-him-struck flat-on the ground.

Battle, *n.* *Otyi-rua*; *oku-rua-sana*;
— place, — field, *oty'-omaruiro.*

Bawl, *v.i.* *Ravaera*, *-e*; *ura*, *-u*; *vandara.*

Bay, *n.* *O-mbaie*;*
to keep at —, *piruka*; causative, *pirura*: the dogs cause the ox to take a stand and keep them at bay, *ozombua za pirura o-ngombe*; *ongombe ya piruka* = ox-it-has taken a stand, faces its pursuers, keeps them at bay.

Bayonet, *n.* *E-nga r'ondyembo.*

Be, *v.i.* *Ri* (no imperative): so be it! prop., so it is! *otyi ku ri nai!* lit., thus-it-is (or be)-so; where is he? *u ri pi*; where are they? *ve ri pi*; and then I went, *a rire tyi mba i* (abbreviated, *ae tyi mba i*) = then (it)-was-that-I-went;
— (subjunct.) might — or become, *rira*, *-e*: I want you to go, *nga rire ove ngu ma ende*, lit., that it-be-you-who-he-goes; let there be light, *ngape rire ondyerera*; might it be mine! *aa rire otyandye* = oh that-(it) be or become-mine;
—, *kara* (prop. sit, stay; cf. Sit, Stay): be brave, be a hero! *kara ependa!* or *kara ombande*; it is not in its place, *ku i kara, ka i ko*, lit., where-it-(usually)

is -, not-it-there ; there they are, *omu ze kara* ; that can by no means be, *indé uri, ape ha kara nao*, lit., no-indeed-that it-not-be-so ; to be to each other, to stand in relation to each other, *karasana* ;
—, *kara* : there were two women, &c., *pa harere ovakazendu vevari* = there-happened to be-women-two ;
to want to — something, *kara* ;
—, cause to be, *kara* (originally perhaps *khara*, allied to *hara* = produce, get) : make rain, *kara ombura* = cause to be-rain, cause rain to be or to come ; let the men come here, prop. let them be (here), *kara* (or *kar'*) *ovandu* ;
—, move, live, exist, *ninga, -i* : there is no man, &c., *ka pe ning' omundu*, lit., not-there-moves, exists-a man, who, &c. ;
—, move, live, have one's abode, *hinga, -i* : and while they abode in Galilee, *nu tyi va hingi mu* G., lit., and-when-they-were living, staying, acting-in-G. ;
—, *tyita* = doing, being done : (the Lord knoweth the thoughts of the wise), that they are vain, *kutya ye tyita omungandyo*, lit., that-they are being done-in vain ;
—, *na* : there is a tree, *pe n'omuti*, lit., it (the place = there)-with a tree, it has a tree, i.e., there is a tree ; there is no man, &c., *ka pe n'omundu*, lit., not-it (the place)-with a man, or, there is no man ;
—, (—) : I am king, *ouami omuhona* = I (am) chief ; we (are) heroes, *oete omapenda*.

Bead, *n.* Large kind, red colour, *o-nguarari* ;
engagement —, *o-hanga yotyihako* ;
small glass —, *oka-ndyendye* ;
metal —, ornament of women, worn round the waist, *e-konda*, or, *o-hanga* (= large iron or copper —), also *omu-harga* ;
—, made of ostrich-egg shell for the *omutombe* or women's belt, *o-ndombe* ;
metal — for casting lots, *oruvio*, or plur. *otu-vio*.

Beak, *n. Otyi-nyo*, or, *oty-inyo*.

Beaker, *n. Otyi-nuino*.

Beam, *n. Omu-ti* : there is not a sufficient number of beams, *omiti ka vie ura*, lit., beams-not-they-full, complete (in number) = *ka via enena* (or *enene*), lit., not-they-suffice ; *o-ndimbo* (*yomuti*) ;
— of light, *o-hanya*, plur. *ozohanya*.

Bean, *n. E-kunde* ;
—, an ornament of fire-red colour, *o-ni*.

Bear, *v.t.* To bring forth young, *koata* ;
—, carry burdens, *tyinda, -i* : you have not yet borne a heavy burden, you have not yet encountered great difficulties, *k'oya tyinda ouzeu ounene* = not you yet-borne-weight-great ;
—, endure, as troubles, *zara* : that they would bear all (troubles) that might come, with a brave heart, *ve zare avihe mbi mavi ya n'omutima omu-zeu*, lit. (that) they-(would)-bear-all (things)-those that-they-(might)-come-with heart-strong ;

—, tolerate, *zara* : bear with each other, tolerate each other, *zarasaneye* ; they tolerate each other, *mave zarasana* ;
— troubles patiently, be resigned, subdued, *tumba, -u* ;
— on with force, *rarakana* : they strove or are striving hard to lay hold of me, *ami mba rarakanua*, lit., I - I - being borne on with force ;
— fruit, grow, yield fruit, *hapa* ; *ruka (-u) ovi-kuria* ;
— fruit in bunches, such as grapes, &c., *hara e-punda*.

Bear, *n. O-ngu.*

Beard, *n. Oru-yezu* ;
short, strong —, *oty'-ezu* ;
whiskers, mustaches, *oru-yeza* ;
young —, a little hair here and there, *o-handyandyera* ;
grey —, *ozo-ndi* ;
—, prop. hair, feathers, *omainya* : he has got a beard, *ua hapisa omainya* = he - has let grow - hair.

Bearer. *n. Omu-tule* ; *omu-tyinde.*

Bearing, *n.* Conduct, behaviour, state, *otyi-káro* ; *omu-káro* ; *ongarero* ;
improper —, unmannerliness, wantonness, *omu-kona.*

Beast, *n.* Wild —, *otyi-puka* (= the wandering, roving creature, from *puka* = to wander, err) ;
—, head of cattle, ox or cow, *o-ngombe.*

Beastly, *a.* Bad, *-vi* ; filthy, degraded, &c., *ombondi.*

Beat, *v.t. Tona, -o* : I have not beaten the child, *ami hi mba tonene omuatye* = I - not - I - have beaten - the child ; you will be beaten, *mo toneua* ; you will surely be beaten, *moo toneua* ; they will be beaten, *mave toneua* ; they will certainly be beaten, *maave toneua* ;
—, stamp, pound, bruise, *tonda, -o* ;
— on the head, *para* ; to —, wound the head, *tela, -e* ; *tela (-e) ozo-mbara* ;
— with the fist, *tura, -u* : *ua turu ongomi* = he - struck - (with) the fist ;
—, defeat, overcome, *tona* : I have beaten the men, overcome them, *mba tonene ovandu* ; the brave will beat a large army, *omapenda mave tona ovita ovinene*, lit., brave ones - they (will) - beat - army - great ;
to — sore, wound, scourge, prop. trample upon, *homba, -o* : the man has stripes on the back (from beating), *omundu ua hombua*, lit., the man - he - was trampled upon, maltreated ;
to — soles, fold the raw hide together and beat it with a heavy piece of wood until it is soft, *munga, -u* ; *vonga, -o.*

Beating, *n.* Trembling of the sinews, — in the udder, *omukué.*

Beatitude, *n. Ou-ningandu.*

Beautiful, *a. -Ua* : the beautiful moon, *omueze omuüa* ; a beautiful star, *onyose ombua* ;
—, elegant, *erenga* ; precious, *-huze* ;
—, excellent, *ohamba* : a fine, handsome person, *omundu ohamba* ; a beautiful vessel or article, *otyityuma ohamba* ;

a —, stately woman, *e-kazendu* ; *o-serekaze* ; *omukazendu omuüa* ; beautiful indeed ! *okokua* ; *opopaua* ; very beautiful ! *okokua tyinene* ;

—, perfect, perfectly good, *-pue, pua, pu* ;

anything —, shining, splendid, *ombao* : the field is beautiful, full of grass (for pasture), *okuti maku munik' ombao* = field, pasturage - it - looks - shining.

Beautifully, *adv. Naua* : she sings beautifully, *ma imbura naua* ;

—, splendidly, *ombao* : he is beautifully or splendidly dressed, *ma zara ombao* = he-dresses - splendour :

— grown, *ondakuminina* = assegai-handle = slender, small in the waist, beautiful figure.

Beautify, *v.t. Puisa* ; *tua ko o-mbuiro.*

Beauty, *n. Ou-ua* ; elegance, *ou-renga* ; perfection, *oku-pua* ; *o-mbuiro.*

Because, *conj. Ondu* : because it was so formerly, *ondu rukuru* (for *ondu tyi pa ri rukuru*) = because - of old ; because they are grand folks, *ondu ovanene* (for *ondu tyi ve ri ovanene*) = because - great (people) ;

—, *ondu tyi* : because the man said so, *ondu omundu ty'a hungire nai* = because - man - that he - said - so ; *orondu tyi* : as we are taking our meal, it is rather inconvenient, nevertheless we shall go with you, *orondu tyi matu ri, nunguari matu i puna ene*, lit., because - that - we - are eating - (it is not convenient), nevertheless - we (shall) - go - with - you ;

—, *ondu kokutya* ; *orondu kokutya* ;

—, *tyinga* : because I myself do not know where I shall go, *tyinga mbi he rityiua pu me i* = as - I - not - know myself - where - I (shall) - go ;

—, *oku* : I perish from hunger, because I have got no teeth, *me t'ondyara oku hi n'omayo*, lit., I - die (of) hunger - being - not - with teeth.

Beckon, *v.t. Nanga* : he beckoned them to come, *ue ve nangere kokuya* ;

— with the eyes, *papaiza eho* : *me mu papaizire eho* = he - him or her - beckons - (with) the eye.

Becloud, *v.t.* To gather, rise, threaten, as clouds, rain, *mina* : the clouds gather, it threatens to rain, the sky is beclouded, *ombura ya mina* ; *moma, -o* : the whole sky is beclouded, *ombura ya momo* ;

—, covering, darkening of the sky, *e-koö* : the clouds brought rain over night, *otyikamba tya raris' ekoö*, lit., cloud - it - made sleep (= caused in sleeping time) - skycover ; *okupotisa eyuru n'ovikamba* = darkening - the sky - with clouds ; cf. Darken.

Become, *v.i. Rira, -e* : I become a stranger, *me rire uozonganda* ; it became blood, *ya karira ombindu* ; they have become few, *a rire outili* = it - has become - few ; he will become well again, he will recover, *a rire omundu uriri* = it - will become - a man = strong - only (*-re* pointing to distance, *rire*

is used to denote the future as well as the past) ; the men have become their servants, *ovandu va rire ovakarere ve* = men - they - have become - servants - theirs ;

— strong again, recover, *kotora omuinyo* : he has rallied, recovered strength, *ua kotora omuinyo* = he - brought back - life ;

—, get, prop. take up, *toora* : he became hungry, *ua toora ondyara*, lit., he - took up - hunger ; cf. Get ;

—, grow, *hapa* : it (the rock) became a large house, *rua hapa otya ondyuo onene*, lit., it - grew - as - a house - large.

Becoming, *a. Osemba* : this is right, becoming, proper, so it ought to be, *otyohi osemba* ;

—, good, proper, *-pue.*

Bed, *n. Otyi-raro* ; *oma-ra* ; dying —, *omu-vando* : he is on his dying bed, *u ri p'omuvando* ;

—, large skin for sleeping on, *otyi-nguma* ;

— of a river, *e-zumo r'ondondu.*

Bedabble, Bedash, *v.t. Pamenena, -e* ; *tarareka, -e* ; *ningeka, -e* ; *tyatya.*

Bedabbled, Bedashed, *p.p. Ningena.*

Bedaub, *v.t. Hua* (*me hu, mba huire*).

Bedeck, *v.t. Zara* ; *yara* ; *serekaza.*

Bedroom, *n.* Room, *e-zumo r'ondyuo* = belly or cavity of the house ; *otyi-tuo ty'ondyuo* ; *otyi-kamera.**

Bee, *n. O-nyuityi* ; queen of bees, *otyi-ina* ; bees' nest or hive, *o-nyia* ; bee-bread, *ozombia.*

Beef, *n. O-nyama y'ozongombe* ; a small piece of —, for roasting, *oka-nyosa* ; a small piece of —, cut from the inside of the hind-quarter and used for religious purposes, *e-hanyo.*

Been, *p.p.* of Be. *Ire, -ire* (*-ere, -ine, -ene*) : I have not been there, *hi mba ire ko*, lit., not - I - went - there ; he has not been there, *ka k'a ire* = not - there he - went ; they have not been asking, *ka va purire* = not - they - have asked ;

—, *-a* : *u ri pi?* = where are you? *ua ri pi* = where have you been ; *a...a* : and found the zebra, which had been killed by a lion, *natyi munu ongoro aya t'onyeama*, lit., and it - found - the zebra - it having been - killed (by) a lion ;

—, *-a kara, -a karere* : we should have been (like), &c., *atya tua kara*, or *atya tua karere* ; they have been here, *va karere muno* ; you have been here, *mua karere muno* ;

to have long —, *-a* : he was and is ill, *ua vere* ; he has long been ill, *ua vera.*

Beer, *n. Ome-va omaruru* ; *o-mbiira.**

Beetle, *n. E-toto* ; *oka-puka* ; descriptions of —, *otyi-mborote* ; *otyi-mbanyue ombura* (Mbanderu *otyi-mbianda*) ; *oka-ndueze* ; *oka-puka kuanya* ; *o-ngutirua.*

Befall, *v.t.* To be thrown down by, as e.g. by illness, *natua* : a severe illness has befallen me, *mba natua omutyise omuzeu* =

I - thrown down - (by) disease - heavy ;

—, *pumauka* : no evil will befall thee, *ka pe na ouvi mbu mau pumaukire m'ove*, lit., not - it = there - with = is - evil - which - it - will befall - in or to thee; see Happen.

Befit, *v.t. Sa*: it befits you to obey, *mo sa okuzuva* or *mo s'okuzuva* = you ought to, you should obey, it becomes you to obey.

Befitting, *a.* Becoming, proper, right, *osemba* ; *-pue* ; *pua, pu.*

Befool, *v.t. Vovisa* ; *voveka, -e*; or *ovisa* ; *oveka, -e* ; *pukisa.*

Before, *prep. & adv. Ku, k'* : let us bow before him, *ngatu rikotamene ku ye* ;

—, in presence of, by, *pu* : *ua kurama pu ye* = he - stood - before, in presence of, by - him ;

—, *komurungu* (= before the face) : go before me, *yenda komurungu uandye* = go - before the face - of mine ;

—, *komeho* (=before the eyes) : he is higher in rank, dignity, *u ri komeho ye* = he - is - before - him ;

— one's eyes, *momurungu* or *momeho* = in the face, in the eyes ;

—, in front of, or opposite, *ohunga na* : it is before you, straight before you, in front of you, opposite you, *i ri ohunga na ove*, lit., it - is - front - with - you ;

—, in time, *ngunda* : before you rose, *ngunda au hia sekama*, lit., before - while you - not yet - were risen ; *tyandye* : before he came, *tyandye e hia ya*, lit., whilst - he - not yet - came ; *komurungu*: the children were killed before he came, *ovanatye va zeperue komurungu ue*, lit., children - they - were killed - before - him, i.e. his arrival ; *tenga komeho* : I came before you, *mba teng' okuya komeho yoye*, lit., I - the first - to come - before - you ; *rukuru* : I put it in before, as you had ordered me, *mba tua mo rukuru, tyinga ua heere*, lit., I - put - in - before, formerly, - just as - you - had ordered (me to do).

Beforehand, *adv. Komeho*; *rukuru* ; see Advance.

Beforetime, *adv. Korukuru.*

Befoul, *v.t. Sosisa* ; *zunda* ; *tua mo o-mbondi* : he befouled me, *ua tua mo ombondi mu ami*, lit., he - put - in or on - filth - in or on - me.

Befriend, *v.t. Ingoneka, -e.*

Beg, *v.t.* To ask, crave for something, *ningira, -e* ; intreat, *hekena, -e* ; pray, *kumba, -u* ;

to — with many words, prop. go round and round, *kondoroka* : you do not stop begging, *mo kara pokukondoroka*, lit., you - remain - by going round and round ;

to — again and again, prop. to be dropping (as perspiration, &c.), *randata* : he is begging constantly, *ma randata* = he dropping, i.e., his begging is like the incessant fall of drops ;

to — from each other, *kumbasana* : they ask from each other, *ve kumbasana* ;

to — of one's mate or one's equal, *kura, -u* (prop. to grow,

hence to beg of one of the same age);
to — with flattering words, *n'etatu.*

Beget, *v.t. Koata*; *muna*, *-u* (*po*).

Begetter, *n. Omu-koate.*

Beggar, *n. Omu-ningire*; *omu-nyake.*

Begin, *v.t. Uta*, *-u*: I have begun to make a garden, *mba utu ovikunino* = I - (have) begun - gardens (or gardening); I have begun the place, I have founded it, *mba utu otyironyo*; He (God) began nowhere or never, is eternal, *k'e na pona p'a utira* = not he - with - place - where he - begins from;
—, *tenga*, *-e*: begin, be the first to begin! *tenga*; *K.* will be the first to reach the spot, K. *ma tenge po*, lit., *K* - she - precede, outrun, be the first - there;
—. *yaruka* (prop. return to): and they began to be merry, *nave aruk' okunyanda*;
—, *hika*: *tyi tua hiki okukambura*, lit., when - we - first began - to believe;
—, as at a certain point or side, *sekera*: begin here! *sekera mba*, lit., side from - here, being an answer to the question: *ngatu sekere komukuma une?* = that we - commence - at side - which, or, at which side shall we begin (to work); *za*, relative form, *zira*: begin from that spot, *zira pona mbena*, lit., come, proceed from - place - that there;
— a dance, public work, battle, &c., prop. to collect (people) together, *hangiza*;
—, be on the point of, attempt, try, &c., *hara*; they began to follow the track for a little distance, *ouo a rire tyi va hara okuteza katiti*, lit., they - it - happened - that - they - began - to follow the track - a little.

Beginner, *n. Omu-ute*;
—, founder (of a place, farm, &c.), *omu-ute*, *omu-kune*;
—, the first one, *omu-tenga*;
a new —, *omundu omupe*, lit., man - a new one.

Beginning, *n. Oru-tenga* = first time: it rains hard, more than at first, *mai roko tyinene komeho orutenga*, lit., it - rains - much - before - beginning; the very first —, *oru-tengatenga*;
—, *e-uta*: God has no beginning, He is eternal, *k'e n'euta* = not he - with beginning;
—, *omu-zo*: *k'omuzo uozonyanda* = from the beginning - of the small cattle, i.e., when the herd first began to collect and form.

Begird, *v.t. Kutyira*, *-e*; *varanga.*

Begone, *int. Zako!* plur. *zakoeye.*

Beguile, *v.t. Vova*, *ova*, *oö* (pret. *vovere*, *overe*); (*v*)*oveka*, *-e*; (*v*)*ovisa*; *tikura*; *pukisa.*

Behave, *vt. & i.* To conduct oneself, *rituara*; *rituara naua* = to show modesty, moderation in one's behaviour.

Behaviour, *n.* Conduct, *okukara*; *o-ngarero*; *oku-rituara.*

Behead, *v.t. Konda* (*-o*) *otyiuru.*

Behest, *n. Oku-rayera*; (*e-mbo*) *e-rayere.*

Behind, *prep. & adv. Kombunda*: *yenda kombunda yandye* = go-behind-me: *eye u ri kombunda*=he-is-behind; he stays behind, *ma hono kombunda*, lit., he-creeps-behind;
—, *mombunda*: the woman looked from behind, or through, the trees, *omukazendu ua tarere mombund' omiti*, lit., woman-she-looked-from behind-trees;
—, *kongotue*: behind the house, *kongotue yondyuo*; throw it behind you, *imbirahi kongotue*;
—, *pongotue*: *ua kuramene pongotue orumbo*, lit., he-stood-behind-the cattlefold;
—, *ketambo*: *ouye imbirahi ketambo roye* = the world-throw-at the back or behind-you;
—, *korutyira*: there are none of our people behind, no more will come, *ka tu n'ovandu k'orutyira*, lit., not-we-with men-at the tail;
—, at the back, *onusu* = posteriors.

Behold, *v.t. Tara.*

Belabour, *v.t.* See Beat.

Belie, *v.t.* To calumniate, *ovisa*; *oveka*, *-e*; *yamba.*

Belief, *n. Oku-kambura*; see Faith; Opinion.

Believe, *v.i. Kambura*, followed by *mu*, *m'* or *ku*, *k'*: believe in God, *kambura mo Mukuru*; the Ovaherero do not easily believe the word of God, *Ovahereró ka ve kambura tyinene k'omambo oa Mukuru*, lit., Ovaherero-not-they-take-much-to words-of God; see Assent; Confide; Suppose; Think.

Believer, *n. Omu-kambure.*

Bell, *n. O-ndio*: ring the bell, *tona ondio*; dimin. *oka-ndio.*

Belle, *n. E-kazendu*; *o-serekaze.*

Bellow,, *v.i. Vandara.*

Bellows, *n. Omu-pepo*; *omu-hinge.*

Belly, *n. E-zumo*; *op-e-huri*; *pehuri*: and the tortoise went out of the belly of the elephant, *nu Kanduzu ka pitire pehuri rondyou*, lit., and-tortoise-went out-from belly-of the elephant; a person or animal without a properly shaped —, *ongozo* (*omundu ongozo*, *omukazendu ongozo*, *ongombe ongozo*, &c.).

Belong, *v.i. Na*: they (the things) belong to me, *vi na ami*; they belong to him or her, *vi na ye* = they-with-me; they-with-him or her;
—, generally expressed by the genitive: it belongs to me: *ihi oty'andye* = this or that (thing)-it of mine; it belongs to you, *oty'enu* = it or that-of yours; the things belong to us, *ovina ovietu* = things-they of ours; the sheep belong to the chief, *ozondu ozamuhona* = sheep-they of the chief.

Beloved, *p.p. or a. Suverua*: a beloved child, *omuatye omusuverua*;
—, *-zara*; *-ingona*;
—, highly prized, as a favourite, *hivirikua*: a favourite ox, the object of love and praise, *o-hivirikua.*

Below, *prep. & adv. Kehi*: below the moon, *kehi yomueze*: Otyikango lies below Okahandya in a westerly direction, *otyikango tyi ri kehi yokahandya*

eyuva ku ra toko, lit., Otyik. (a place)-it-is-below-Okah.-sun-where-he-sets ; it sounds below, *mai pose kehi.*

Belt, *n. E-kuamo* ; waist —; hunger —, *e-tizandyara* (from tiza = support and ondyara = hunger); see Girdle ; Corset.

Bemire, *v.t. Sosisa* ; *harisa ondova* ; *tua po* (or *mo*) *ombondi* : he bemired me, *ue ndyi tuire po ombondi* = he-me-put-on-filth.

Bemoan, *v.t. Rira, -i* ; cry, mourn for, *ririra, -e.*

Bench, *n. Otyi-havero* ; a long —, *oru-havero.*

Bend, *v.t. & i.* To —, to curve, crook, *kota, -o* ;

to bend or bow down, *kotama* ;

to — or bow down for, *kotamena, -e* ;

to — to one side, decline, crook, &c., *peta, -e* ;

to —, crook, hence also to crack, *kokovarisa* ;

— together, — back or round, curve, *oya, -o* ; or *voya, -o* : I have bent the sticks (forming the frame of a hut) together (so as to form a frame like a beehive), *omiti mba oyo* = trees, stakes-I-bent ;

— the knees, *uora ozongoro* ;

— somebody to one's will, by some strange power or witchcraft, so that he becomes an *omundu epungu* = dog-like follower of the bewitcher, *uorera,-e* = bend for (some purpose) or bend to (one's will) ;

— aside, "umbiegen, nach einer andern seite biegen," *yapyuna* ;

— right what was crooked, prop. — or reduce to a straight line, *viura* (hence also to correct, train, &c.).

— the bow, *rumba, -u* ; *rumbira* : they bend the bow, *ve rumbira outa* ;

— and rebend, wind, twist, turn, &c., *sotorora* ;

— outward and backward, *petura* ; cf. Bow.

—, *n.* See Bent ;

—, as in the growth of trees, in the course of a river, &c., *ongorio* ;

—, corner, *otyi-koyo* ; *otyi-koro.*

Bendable, *a. Sotoroke* ; to be —, elastic, *sotoroka.*

Beneath, *prep. & adv. Kehi* ; see Below.

Benediction, *n. Oku-sera ondaya.*

Benefaction, *n. Oku-kara n'otyari* ; *oty-ari.*

Benefactor, *n. O-ndyandye* ; *omundu ngu n'ekotokero* = person-who-with returning to, i.e., a liberal person to whom the needy may go again and again.

Benefit, *n. Otyi-yandyeua.*

Benevolence, *n.* Liberality, *ou-yandye* ; *oty-ari* ; *o-mbungurira.*

Benevolent, *a. Notyari* ; he is a benevolent person, *u n'otyari* = he or she-with kindness.

Benight, *v.t.* See Darken.

Benign, *a.* See Affectionate ; Good ; Kind.

Bent, *p.p. or a. Petuka* : the horns are bent, crooked, *ozonya za petuka* ;

—, *-koto* ; to be —, *kotopara* ;

—, *-koko* : a bent, winding,

crooked road, *ondyira ongoko*;
to be —, crooked, *kokovara*;
—, of a bow, *pama* (= made narrow, pressed together);
— outward or backward, *petuka*;
— crookedly, *-sotoroke*: a thing bent and crooked, *otyina otyi-sotoroke*; *ondungo ya sotoroka* = the nail - it - bent itself crookedly;
— right, *viuka*: *ondungo ya viuka* = the nail - it - bent itself right;
to be — inward, to have dints, depressions, caused by a blow, pressure, or, as e.g. in calabashes, by rottenness, *monga*, *-o*: the vessel is bent in on the surface, it has dints, depressions, *otyi-tyuma tya mongo*; the cow is thin, prop. bent inward on the surface of the body, as if dinted, *ongombe ya mongo*; the man is thin, without flesh, prop. fallen in, has depressions on the body, *omundu ua mongo*;
to be — on, eager for, *nongua*: the man is bent on taking revenge, *omundu ua nongua oku-risulisa m'ovandu*, lit., the man - he - is disposed - to get satisfaction for himself - out of the people.

Bent, *n.* *O-ngota*; *-sotoroke*;
—, of the mind, *oku-nongua*; see Desire; Inclination; Will.

Benumbed, *a.* *N'ounganga-mbungu.*

Bequeath, *v.t.* *Rumatisa*: he bequeathed him his property, *ue mu rumatisire eta re* = he - him - made inherit - inheritance - his.

Bequeather, *n.* *Omu-rumatise.*

Bequeathment, *n.* *E-hako*; *e-ta*; *otyi-rumatua.*

Bereaved, *a.* *-Tirua*: a bereaved one, *omu-tirua*, lit., a person to whom (some relative) died;
to be —, *yekua* (pret. *yekerue*): he has been bereaved, &c., *ua yekerue*;
—, alone, forsaken, *kunga* (hence *o-ngunga* = a debtor who has pledged his goods, from whom everything may be taken away: *mbi ku rire ongunga* = [that] I - [to] you - become - *ongunga* or one who may be stripped of everything, lit., an empty body or bag).
a destitute, lonely one, one left alone, *o-ngunde*: he is forsaken like an *ongunde*, *ua seua oty' ongunde*;
—, deprived, robbed of something, *kungurua.*

Bereavement, *n.* *Oku-tirua*;
—, loss, *e-ponyoko*; *oku-yekua*; *oku-kungurua.*

Bereft, *p.p.* *Tirua*: he has been bereft of a child, *ua tirua omuatye*, lit., he - has been died to - to child, or, a child has died to him; cf. Bereaved.

Berry, *n.* Of the *omu-karu*, *o-ngaru*;
— of the *omu-toni* bush, *otyi-toni*, pl. *ovi-toni*;
— of the *omu-tendereti*, *o-ngundi.*

Beseech, *v.t.* *Hekena*, *-e*; *ri-hekena*, *-e*; *riheka*, *-e*: *ngu riheke ku ye*, lit., who - implored - to or from - him;
—, implore for pardon, deprecate, flatter to evade punishment, *tatuma*,

Beset, *v.t.* To surround, *kovera, -e*; press, straiten, distress, perplex, *pamisa*; *yaráarisa*; cf. Perplex.

Beside, *prep. Pene*: *tua pene yoye* = put (it) - beside - you; *opene*;

—, *posio*; *oposio*: stand beside me, *kurama posio yandye*, lit., stand - by the side - of mine; you shall not have a master beside me, *k'o n'okukara n'omuhona posio yandye*, lit., not thou-with being - with master - beside - me; and now besides all this, *nu posio yovina mbi* = and - besides - things - these;

—, *na*: walking at a distance beside them, *ama ende kokure katiti na uo*, lit., - ing - walk - distant - little - with - them;

—, except, see Except;

— oneself, insane, crazy, *puruka ozondunge*;

—, besides, moreover, *po*; see Moreover.

Besiege, *v.t.* Surround, *kovera, -e*; compass round about, press on, as an army, from all sides, *hangatena, -e.*

Besmear, *v.t. Hua, hu*: they besmeared you with dirt, *ve ku huvire ondova*, lit., they - you - smeared - dirt; besmear or rub with fat! *hua omaze*;

—, rub, rub in, as ointment into the skin, *sesenga*; *kurura* (see Rub);

—, to soil, *sosisa*; *soseka, -e.*

Besom, *n. Otyi-kombo.*

Besot, *v.t. Ovisa.*

Bespatter, *v.t. Tyatya*; *pamenena, -e*; *ningeka, -e.*

Best, *a.* Preferable, better, surpassing others, properly good before others, *-ua* or *-mbua komeho*: this is the best ox, *ongombe ombua komeho pozonguao*, lit., ox - good - before - others;

—, *-ua tyinene indé*: *ongombe ombua tyinene indé* = ox - good - very - indeed, the ox is very good indeed;

—, *tyinene komeho*: they are the best workers, *ouo mave sora tyinene komeho*, lit., they - they - understand, are able - much - before (others);

—, first, *tenga*;

—, surpassing in goodness, beauty, &c., *kapita m'ouüa*: he was the best of all, *ua kapita avehe m'ouüa ue*, lit., he - surpassed - all - in goodness - his.

Bestir, *v.t.* Bestir oneself, *toora ou-penda* = take up courage.

Bestow, *v.t. Yandya*; *pa* (*pe, pere*).

Bestride, *v.t.* To stride, or step over, *ruruma*;

to — a horse, to ride on horseback, *kavira, -e.**

Betake, *v.t.* Betake oneself to, *sekira, -e*: I shall betake myself to M., *me sekire pu ya M.*; *riyandya*: *ue riyandya ku Mukuru* = he - gave himself - to - God, he turned to, betook himself to God.

Betray, *v.t. Horora*: the dog has betrayed the lion, *ombua ya horora ongeama*; *rondora*: the army has been betrayed, *ovita via rondorua*; *rondorora* = *rondora*;

—, spy out, make public, *tondoza.*

Betrayer, *n. Omu-horore*; *omu-rondore.*

Betroth, *v.t. Vareka, -e*; passive, of the female, *varekua.*

Better, *a. & n.* Good before others or other things, superior, *komeho*: this pen is better than the others, *otyityange hi otyiua komeho yovikuao,* lit., pen-this-good-before-others; the less is blessed of the better, *ihi tyakutanguno tyi serua ondaya i ihi ty'okomeho,* lit., that-which is inferior-it-receives-blessing-from-that-which is better, superior;

—, *kapita*: for thy kindness is better than life, *orondu otyari tyoye tyi kapita omuinyo,* lit., because-kindness-thine-it-exceeds-life;

—, good, *ouüa*: that ye come together, not for the better, but for the worse, *kutya ka mu nokuongarera ouüa, nunguari mamu ongarere otyipo,* lit., that-not-ye-come together for-good-but-ye-assemble for-harm, evil; see Best; More; Convalesce.

Better, *v.t.* Improve, put in a better condition, *puisa*: he has bettered the circumstances of his younger brother, *eye ua puisire omuangu ue,* lit., he-he-has improved-younger brother-his; *pembisa*; cf. Improve.

Between, *prep. Pokati*: there is a large space between us, *pe n'oruveze orunene pokati ketu,* lit., it = there-has = is-space-large-between-us;

—, *mokati*: between the trees or bushes, *mokati k'omiti*; there is a quarrel between us, *ete tu noviposa mokati ketu,* lit., we-we-with quarrel-between-us;

—, *mu*: go between the people, *hita m'ovandu*;

to be — two, to be doubting, *oku-kara pevari*; *okuripura pevari.*

Beverage, *n. Oma-nua*;

—, prepared from the berries of the *omutendereti, ovi-tyoroe*;

another kind of —, *omu-ngerere*;

—, mixture of thick milk and water, *o-hambeva.*

Bewail, *v.t. Rira, -i*; relat. f. *ririra, -e*; see Mourn; Mourning.

Beware, *v.i. Ritarera*; *rikarera*;

—, give heed, *tua po omu-tima* = put-by-heart;

—, (interj.) *aró*! or *tyâ*; see Lest.

Bewilder, *v.t. Pukisa*; *purukisa*; *yaráarisa*; *pambaukisa.*

Bewildered, *p.p.* Confused, not knowing what course to take, *pambauka*;

to be confused, *yakayaka*;

to be —, perplexed, *yaráara*;

to be at a loss, confused, not knowing what to say, prop. to be empty, bare, *tyo*: *ndyi ri mo tyo,* or, *mbi ri mo tyo* = I-am-in-a fix, bewildered, puzzled.

Bewitch, *v.t. Rova, roö*; passive, *rovoa* = *roöoa*: you have bewitched me, *ua roö ami*; he or she is bewitched, *ua rovoa,* or, *ua roöoa*;

—, curse, prop. bind, *huha, -u*;

—, fascinate (something like mesmerism), get a person, by witchcraft or some other strange

power, completely under one's control, so that he blindly follows the bewitcher, *uorera, -e*, lit., bend for ; cf. Bend.

Bewitched, *p.p. Rovoa=roöoa*; *potongua* ; *huma* ; *n'otyihuha* : he is bewitched, *u n'otyihuha.*

Bewitcher, *n.* Witchdoctor, sorcerer, *o-nganga* ; magician, an adept in his art, *o-ndyai.*

Bewitchery, *n. Ou-nganga*; *oukanga.*

Beyond, *prep. Hembandina* : beyond the river, *hembandina yondondu = hembakana yondondu* ;

—, *komukumambui* (*komu-kuma mbui* = at side - that) = *komukumambuina* ; *komukuma kongotue.*

Bible, *n. E-mbo ra Mukuru* = word - of - God ; *o-mbibela.**

Bicker, *v.t. Posa, -e* ; *patasana.*

Bid, *v.t.* Order, tell, *raya* ; *rayera, -e*: I am told or ordered so, *mba raerua nai* ; he bade me go, *ue ndyi raere okukaenda* = he - me - bade - go ;

— farewell, Godspeed, give good wishes, *virikiza* ; *virikiza o-ndaya.*

Bier, *n. Oru-ara.*

Biestings, *n.* The first milk given by a cow after calving, *otyi-henga.*

Big, *a.* Great, large, *-nene* ;

—, tall, prop. long, *-re* : a tall man, *omu-rumendu omure* ;

to be —, large, *repara* ;

—, *-remba, eremba* ;

something very —, strong, bulky, prop. bull- or ram-like, *-tuezu* : a big book, *embo etuezu* ;

how —? *ta* (*tu, tire*) *pi* : how big was the elephant ? *ondyou ai tu pi?* lit., elephant - it - reached - where ;

— with young, of animals, *-tuite* : a cow big with calf, *ongombe onduite* ; if far advanced, *uraya* ;

very —, tall, bulky, *-kurioma* : what very big bulky things ! *ovina ovine ovikurioma.*

Bigamy, *n. Oku-kupa pevari.*

Bigness, *n.* Greatness, largeness, *ou-nene* ;

—, height, prop. length, *ou-re* ;

—, height, as of a tree, &c., *omu-seka* : the size or height of a tree, *omu-seka uomuti.*

Bile, *n. O-nango.*

Billow, *n. O-ngazona y'omeva.*

Bind, *v.t. Pandeka, -e* : the man is bound, *omundu ua pandekua* ;

—, engage oneself, *ripandeka, -e* ;

—, tie, fasten, *kuta, -u* : bind sheaves, *kakuteye omikuta* ; tie (the animal) to the tree, *kuta k'omuti* ;

—, pack together, *pangana* : they bind the bedding (large skins) together, *mave pangana ovinguma* ;

—, fasten together, close, shut, *pata* ;

— very tightly, *tirina, -e* ; *rukira, -e* ;

— loosely, *kuta ohuru* ;

to — the arms behind the back, *pinyuna* ;

to — the enemy by witchcraft, *kuta, -u* ; *huha, -u.*

Bird, *O-ndera* ; diminut. *okazera* ;

secretary —, *o-ndera-tyihongo* ;

night —, *oru-tanda* ;

weaver —, finch, *o-ndyandya* ; black —, *otyi-ondazondu* ; other names for birds, *oka-ndondombi* ; *o-nguririmba* (with greenish plumage and red breast) ; *o-ngurukuena* (= caller of names) ; *e-teteoe* ("kurhahn"); see the several names for birds, Eagle ; Vulture ; Sparrow ; Swallow, &c.

Birdsnest, *n. Otyi-ruo* ; on the ground, *oru-ulo.*

Birth, *n. Oku-koata* ; *oku-koatua* ; *o-ngoatero* ; *oku-panduka* (a euphemism = unbinding, deliverance, "entbindung") or *o-mbandukiro* ; give — to, *koata* ; of human mothers generally, *panduka* (= to untie itself) ; give — to the first child, *riveripa* ; the last, *keua*, passive of *ka*, *ke* = to chop, chop down, as trees : she has brought forth her last child, *ua keua* = she chopped down (as a tree, no more fruit-bearing) ; untimely —, *oku-hukura* (*omu-kazendu ma hukura* = woman - she - confined too soon) ; see Cape Folk-lore Journal, vol. ii., pp. 61-68.

Birthright, *n. Ou-rumbi.*

Biscuit, *n. O-mbiskita* ;* see Bread.

Bishop, *n. Omu-tarere* (*omu-nene*).

Bit, *n.* A morsel, *oka-na*, *oka-tau* : give me a little bit, *ndyi humbura okana* (or *okatau*), lit., me - break or tear off - a morsel; —, a little of any thing, *oka-titi* ; —, prop. tip, point, *o-nyoro* ; —, *o-ndutu.*

Bitch, *n. O-mbua ongaze.*

Bite, *v.t. Rumata* ; —, sting, of insects, *veta*, *-e* : I am bitten by a bushtick, *mba vetua ongupa* ; — secretly, as a dog, without first barking, *uenena*, *-e* or *-a* ; — in a fury, — off, as a member of the body, *memenya* : he has bitten off his (another's) whole finger, *ue mu memenye omunue auhe*=he - him - bit off - finger - the whole ; —, crush, spoil, "zerbeissen," *tela*, *-e* ; —, as grains of corn, crack, *kokota* ; (to be seriously hurt by a bite, which appears to be poisonous, slaver having entered into the wound, *sembua* : he is seriously hurt by a bite, *ua sembua*).

Bitter, *a. -Ruru* : *omeva oma-ruru* = bitter water (applied to beer) ; to be or become bitter, *rura*, *-u*, very bitter, *-a* : *ovina via rura* = the things - they - have become very bitter ; —, *n'orú-ka* : *ovikuria vi n'o-rúka* = the food - it - with hardness, bitterness, tastes bitter ; —, *-yake* ; —, sarcastic, cutting, *ozongonda* : *omundu uozongonda* = a man of bitterness, sarcasm, lit. cuttings.

Bitterness, *n. Ou-ruru* : the water smells bitter, nasty, *omeva mae nuk' oururu*, lit., the water - it - smells - bitterness ; —, wormwood, *omu-ruruüozo-ngonda* ; — of spirit, anger, vexation, *omu-tumbulima.*

Bivouac, *v.i.* To be on guard at night, *kara katumba* ; *kara ekangi.*

Blab, *v.t.* To tell secrets, *horora*; *rondora*, or *rondorora* ; see Talk ; Babble.

Black, *a.* *-Zorondu*: a black man, *omu-zorondu* ; *-zorozu* ; very dark, black, *tukutuku*: a very black man, *omundu omuzorondu tukutuku* = man - black - very dark ; to be —, *zorera, -e* ; it is very dark, black, *kua zorere tukutuku.*

Blackboard, *n.* *E-tyangero.*

Blacken, *v.t.* *Zorореka, -e* ; or *zorereka, -e.*

Blackish, *a.* See Dark.

Blackguard, *n.* *Omu-kuaonombua* ; *e-hitahi* ; *omu-ahi.*

Blacksmith, *n.* *Omu-hambure.*

Bladder, *n.* *Oty'-ene.*

Blame, *v.t.* *Hengura* ; reprove, *vera, -e* ; — oneself, *rivera, -e.*

Blame, *n.* Imputation of a fault, reproof, *o-hengu.*

Blameless, *a.* *Nokuhinotyipo.*

Blanket, *n.* *Otyi-vanda* ; *o-nguava* ; *o-ngombersa.**

Blaspheme, *v.t.* *Yamburura* ; *tukana.*

Blasphemy, *n.* *Oku-yamburura*; *oru-yambo* ; *oma-yambururiro.*

Blast, *v.t.* Wither, blight, burn, scorch, *ningiririsa* ;

—, destroy, *nyona, -o* ;

—, blow up or split by gunpowder, *pamuna.*

Blasted, *p.p.* Withered, blighted, spoiled, *nyonoka* : my things in the garden are blighted, destroyed, *ovina viandye via nyonoka*, lit., things - mine - they - are destroyed ;

—, blown up, split, as rocks, *pamuka* : the rocks are blasted, split, as by gunpowder, *otuüa tua pamuka.*

Blaze, *v.i.* *Runda, -u* : the fire is in a blaze, *omuriro mau rundu* = *omuriro ua sundua* ;

to cause the fire to —, stir it up to a great heat, *sunda, -u* ; *sundisa* ;

—, flame, *ruruma* ; cause to blaze, *rurumisa* : make the fire to blaze up, *rurumisa omuriro.*

Bleach, *v.t.* To remove the original colour, to cause to fade, *kuhisa* ;

—, make white, make to shine, *pembaerisa* ; cf. White.

Bleak, *a.* Without colour, pale, *kuha, -u* : the dress is faded, *ombanda ya kuhu* ;

—, dreary, cold, see Cold ; Desolate.

Bleat, *v.i.* *Vandara* : why is the lamb bleating so? *ondyona mai vandarere tyike* = lamb - it - bleats for - what.

Bleed, *v.t.* To make incisions as in cupping, *tyanga* ; *kuika, -e* (prop. to fasten the sandals, hence also to clip with a knife or lancet).

—, *v.i.* As from being hurt, from hemorrhage, menstruation (chiefly used for the latter), *hoama* : the thorn made me bleed, *okuiya kua hoama* = thorn - it - bled ;

— from the nose, *ziza omukota* : my nose is bleeding, *me ziza omukota*, lit., I - purl - stooping, i.e., I am stooping down, whilst the blood purls from my nose.

Blemish, *n.* *Otyi-po* ; *e-ni.*

—, *v.t.* *Tunda*, *-u* : and they blemish Christianity, *nave tund' oukriste* ;* see Destroy ; Spoil.

Bless, *v.t.* *Sera o-ndaya* : I bless thee, *me ku sere ondaya*, lit., I-thee-leave or give-blessing ; *hungira* (*-e*) *ou-ua*.

Blessed, *a.* In perfect prosperity, *-pue* ; *pua*, *pu* : *-nambuiro* ; happy, *-ningandu*.

Blessing, *n.* *O-ndaya* ; *oku-sera ondaya*.

Blight, *v.t.* *Zunda* ; *zundarisa* ; *nyona*, *-o* ; cf. Blast ; Wither ; Spoil.

Blighted, *p.p.* Spoiled, destroyed, *zundara* ; *nyonoka* ; scorched, burnt, *ningirira*, *-e* ; cf. Blasted.

Blind, *a.* *-Potu* : a blind man, *omu-potu* ; a blind dog, *ombua ombotu* ; blind small cattle, *o-nyanda ombotu* : give (what you cannot use yourselves, give) the maimed and blind (cattle), *tu pee o ondimbu n'ombotu*, lit., us-give ye-well-maimed (cattle)-and blind (cattle) ;

to be —, *potupara* ; to be blind from eye-disease, *tuika* : *omeho ya tuika* = eyes-they-festering or blind ; *eho ra tupuka*, lit., eye-it-gone, i.e., it is blind.

Blind, *v.t.* *Potuparisa* ; *tuiya*.

Blindfold, *v.t.* *Kutyira*, *-e*.

Blindness, *n.* *Ou-potu* ; *oku-taratuku* ; being half blind, *ovi-mbambanga* ; almost blind, *e-tuku* : he has become almost blind, *ua tua ko etuku*, lit., he-put-on-dark eye or darkness ; total —, *e-potu* ; cf. Nearsightedness.

Blink, *v.i.* *Uerauera* ; *kena-kena* ; —, wink, as with the eyes, *papaiza*.

Blink, *n.* See Glance ; Eye-wink.

Bliss, *n.* Happiness, *ou-ninga-ndu* ; joys of heaven, *e-nyando r'eyuru*.

Blister, *n.* Matter, festering wound, burning water in a wound or blister, also the blister itself, *e-tuiyu* ;

—, that which raises blisters, *omu-ti omutuiye* = blistering application, plaster.

Blithe, Blithesome, *a.* *Nyanda*.

Bloatedness, *n.* *Omu-tui*.

Block, *v.t.* To obstruct, *tyaera*, *-e* ; to shut up, *setika*, *-e*.

Block, *n.* Block of wood to chop on, *otyi-hongero* (also chip) ; *otyi-kondero* ;

a — of wood or a tree, near the sacred fire-place on which the sacrificial meat is laid, *otyi-huüo* ;

—, a short, thick piece of wood, *otyi-ndimbu* : cut it into three blocks, *konda m'ovindimbu vitatu*.

Blockhead, *n.* *E-yova* ; —, silly, insipid fellow, *omu-hahu* ; —, *otyi-ndyoro* ; *e-oe* (= stone) : you ask like blockheads, *mamu pura otya omaoe*, lit., you-ask-like-stones ; see Dunce.

Block-tin, *n.* *Oru-ungu* ; plur. *otu-ungu*.

Blood, *n.* *O-mbindu* ; dimin. *oka-vindu* ;

—, brought up from the lungs or stomach, *omu-kungu*, or plur. *omi-kungu* = vomiting (of blood).

Bloodshed, *n.* *Oku-tirahi k'ombindu*; *oku-tyatya k'ombindu.*

Bloody, *a.* *-Ombindu*: bloody men, *ovandu v'ombindu.*

Bloom, Blossom, *v.i.* Of fruit-trees, *tua ko ozo-ngara*; of other trees and plants, *hara ozo-sunda*: the (acacia) tree blossoms, *omuti ua har' ozo-sunda*, lit., tree-it-produces-blossoms.

Blossom, *n.* Of fruit-trees, *o-ngara*, plur. *ozo-ngara*; of other trees and plants, *o-sunda*, plur. *ozo-sunda.*

Blot, *v.t.* To blot out, obliterate, *zemisa*; *zengisa.*

Blot, *n.* Stain, spot, mark, *e-tya-ninga*: stain of mud, *etyaninga r'ondova* = *eni r'ondova*;
moral —, *e-ni.*

Blotch, *n.* *O-mburu.*

Blow, *v.i.* *Hinga*: the wind blows, *ombepo i hinga* = wind-it-drives, blows;
to — gently, whistle through the branches, *sunga*, *-u*: the wind whistles through the trees, *ombepo mai sungu*;
to —, pant, *suvana.*
—, *v.t.* *Hinga*, *-i*: blow (the ashes out of) the pipe, *hing' onyungu*;
— the bellows, *hing' omupepo*;
— fire, — with the mouth or bellows to get the first flame, make fire, *pepa*, *-e*;
— or stir the fire, cause it to blaze, prop. to rise, *rurumisa*;
— gently, *suvira*: *ndyi suvira oruüma m'eho*, lit., me-blow (gently)-dust-out of the eye = *sisira oruüma m'omeho*;
— a horn, trumpet, *veta*, *-e*; *posisa*;
— the nose, *pema*, *-e.*

Blow, *n.* *Otyi-tona*; *otyi-toneno*; *o-mbosiro yokutona*; see Stroke.

Bludgeon, *n.* *O-nguinya*; *o-mbani.*

Blue, *a.* *-Rovazu*: a blue-coloured ox, *ongombe ondovazu*; the colour of the sky is blue, *otyivara ty'eyuru otyirovazu* = colour-of the sky-blue.

Blueness, *n.* *Ou-rovazu.*

Blunder, *v.i.* To miss the mark, commit an error, *paruisa*; to stumble, take a wrong step, *putara*; to make a mistake, *tataiza.*

Blunderer, *n.* *Omu-paruise*; *omu-tataize*;
—, *ngu ma tyiti otyipo.*

Blunt, *a.* *-Ti*: a blunt hatchet, *ekuva eti*; a blunt knife, *oruvio oruti*;
—, unpolished, rude, see Coarse.
—, *v.t.* To dull the edge or point, to repress, prop. to drive (back the edge or point), *hingiza.*

Blush, *v.i.* To be abashed, *t'ohoni*; *seraera m'omurungu* = redden-in the face.

Bluster, *v.i.* To make a noise, *posa*, *-e*; be excited, tumultuous, *zungana*; boast, swagger, brag, *nyenyena*, *-e.*
—, *n.* *Oku-posa*; *oku-zungana*; *oku-nyenyena.*

Boa-constrictor, *n.* *O-ndara.*

Boar, *n*, *O-mbinda onduezu*; wild —, *o-nguruve onduezu.*

Board, *n.* *Omu-ti* (= wood): give me a plank, I want to wash on it, *tu pa o omuti, me kakohera po*, lit., us (= me)-give-well-

(a piece of) wood - I - am going to wash - thereon ;
—, *otyi-plange.**

Boast, *v.i. Rihiva, -i* ; *risera, -i* ; *nyenyena, -e* : *mo nyenyene p'ovandu* = you - boast (of your heroic deeds) - by or before men.

Boasting, *n. Oku-rihiva* ; *oku-nyenyena* ;
—, if accompanied by swaggering gestures, *oku-sisivara* ;
—, *ou-viaze* : he is boasting, bragging, *me rityiti ouviaze*, lit., he - makes himself - *ouviaze* ;
empty —, *ozo-ngumunina.*

Boastingly, *adv. Okunyenyena* : he speaks boastingly, *ma hungire okunyenyena.*

Boat, *n.* Vessel, *otyi-aha* ;
—, *otyi-kondise.*

Bodily, *adv. N'orutu* ; *-orutu.*

Body, *n. Oru-tu* (of men and animals) ;
— or corpse, also the whole, *omu-tundu* ; in a —, together, *mumue* : *peke ka tu na kutyiua, matu tyiua mumue*, lit., alone, singly - not - we - with - knowing (to recite the hymn), - we - shall know (or shall be able to do it) - in one (body or together).

Boer, *n.* Farmer, *o-mbúru*, * pl. *ozo-mbúru.*

Bog, *n. Oru-ndomuina.*

Boil, *n.* Swelling, as that of the glands, *om-ambu*, or *omu-ambu*, plur. *omi-* ;
—, *omu-iko* ; *e-sena* ;
—, resembling the navelstring, *o-ndemba* ;
a very bad kind of —, often causing death, *otyi-ndimba* ;
—, swelling, *omu-suro* : and he was full of sores, *ne ura omisuro* ;
—, carbuncle, *otyi-hongo* : it (evilspeaking) will do us no harm, *ka pe nokupohoka otyihongo*, lit., not it - with breaking out - a boil (carbuncle), (a boil will not break out from people speaking continually about us).

Boil, *v.t. Tereka, -e* : boil the meat, *tereka onyama* ; —, put on the fire, *yareka, -e* : I put on (viz. water on the fire to boil it), *mba areke.*
—, *v.i. Vizima* ; *suma, -u* : the water is boiling in the pot, *omeva ya sumu m'onyungu* = water - it - boiling - in the pot ; his blood is up, boiling, *ombindu ye ya sumu* = blood - of his - it - boils.

Boiled, *p.p. Pia, pi, pire* : the meat is boiled, *onyama ya pi.*

Boisterous, *a. Ombeze* ; a stormy, boisterous one, *omundu ombeze* ; *n'oruzungo.*

Boisterousness, *n. Oru-zungo.*

Bold, *a.* Heroic, brave, *ependa* or *ombande* ;
stupidly —, forward, impudent, *ondiona* ; *otyirangaranga* ; *toora ehandu*, or *eta ehandu* (*ehande* rare) : he is bold, forward, impudent, &c., *ma toor ehandu*, or, *ma et' ehandu* = *me ritakanana*, or, *ma ropo* (r. *ropa*) ;
to be —, make —, venture, prop. feel constrained to death, *ta, t'* : he ventures to say, *ma t'okutya.*

Boldly, *adv. Noupenda* (with courage) = *oty' ombande* ;
—, *otyera* : he approaches fearlessly, with boldness, (prop. with

splendour, show), *ma utuka oty'era*; cf. Numbers; Violence; Show;
—, with confidence, firmness, *nomutima omukahu*; *noukahu.*

Boldness, *n. Ou-penda*;
—, confidence, firmness, *omutima omukahu*; *ou-kahu*;
stupid —, forwardness, impertinence, *ou-ndiona.*

Bolt, *n. Otyi-setike*;
—, peg, *o-mboha.*
—, *v.t.* As a door, *setika, -e.*

Bolter, *n.* "Mühlbeutel," *otyi-koero.*

Bond, Bonds, *n. E-pando*; *oma-pando*;
— of union, *otyi-uaneke.*

Bondage, *n. Ou-karere*; *ou-tua*; *e-pando*, or *oma-pando.*

Bondman, *n. Omu-karere*; *omutua.*

Bone, *n. E-tupa*;
collar —, *oru-ndoti*;
shin —, *e-pindi*; *omu-ho*;
the smaller — of the shin, *oru-sandenda*;
shoulder —, *e-okoro*; *o-ndua*; *otyi-tua*; *e-tumbo*;
neck —, *oru-nde*, or pl. *otunde*;
back —, *om-ongo*, plur. *omi-*;
joint — of the lower part of the arm, *oru-kele*;
— behind the ear, *oka-tupa k'ondyo*;
— of the hinder part, "steissbein," *oka-sungu*; *otyi-tuluza*;
a bare —, *otyi-korokoheua.*

Bonnet, *n. E-kori.*

Booby, *n. E-yova.*

Book, *n. E-mbo*: bring me the book of which I told you, *eterera ind' embo ndi mbe ku raere*, lit., bring hither here (i.e. hither to me) - that - book - (of) which - I - you - told; —, *otyi-mbuke.**

Boot, *n.* Shoe, sandal, *oru-kaku*, plur. *ozo-ngaku*;
—, something into the bargain, the over and above in payment, that which is added, *otyi-hohe.*

Booth, *n. Otyi-randa*; *o-ndanda*; *otyi-tente.**

Booty, *n. Ovina mbia huurua.*

Border, *n.* As of a country, *omu-ruko*: the border of our country, *omuruko uokuti kuetu*;
—, as of a place, farm, kraal, *otu-mbo* = fences;
—, as formed by mounds or the banks of rivers, *oko-vi-kere*; cf. List; Hem.

Border, *v.i. Kuta*: it borders on bad language, *tyi ri kuta k'omambo omavi*, lit., it - is - toward - to words - bad; it (the (place) borders on the sea, *tyi ri kuta k'omevakokuvare.*

Bore, *v.t. Topora*; — through, *usura*; — a hole through the cartilage of the nose of an ox for the *oru-uri* or nose-stick, *zeya, -e.*

Bored, *p.p. Topoka*; *usuka.*

Born, *p.p. Koatua*: he was born in our country, *ua koaterue m'ehi r'etu*;
—, *za* (*zu, zire*): all (the three kids) are born out of her (the goat), *azehe za zu mu yo*, lit., all - they - come from - out of - it; one born first, *e-veri*; last, *ongero*;
— untimely, *omuhukurua* or *otyihukurua.*

Borrow, *v.t. Yazema*: he borrows a gun, *ma yazema ondyembo*; the thing is borrowed, *otyina tya yazemeua.*

Bosom, *n.* *Oru-koro* ; *e-koro.*

Botch, *v.t.* Bungle, spoil, *zunda*: the thing is miserably done, *otyina tya zundua*, lit., the thing-it-is spoiled.

Both, *adv. & conj.* *A(ve)vari*: both (men) are gone, *avevari va i* ; both (vessels) are good, *avivari oviua* ;
—, *nga rire ngamua* : both blue and brown, *nga rire ngamua otyivara otyirovazu nu nga rire ngamua otyihoni* = let there-be-whatever-colour-blue-and-let there-be-whatever-brown ;
—, *na* : both great and small, *n'ovanene n'ovaliti* = and great-and small.

Bother, *v.t.* *Kenda*, *-e* : am I troublesome to you ? *me ku kende* ? = I-you-trouble, bother ; why do you bother me ? *mo ndyi kendere tyike ?* = you-me-bother for-what ; I shall not trouble myself thereabout, *hi na kurikenda ko* = not I-with-troubling myself-thereabout (or, not) ; *kendeka*, *-e* ; *kendisa* : they bother him for nothing, *mave mu kendisa omungandyo*, lit., they-him-do bother-for nothing ;
—, *kuramena*, *-e* : you bother me, *mo kuramene ami* = you-stand for or about-me, stand in my way.

Bottom, *n.* The foot-end or lower end of anything, *otyiunda*; —, floor, *oku-ara* ; *oma-koara* ; inside, floor, —, *ou-koto* : *m'ou-koto uomutima mu tya, ami hi vakere ko*, lit., in the inside = bottom-of (my) heart-it-says-I-not I-stole-not, i.e., conscience tells me I did not steal ; —, ground to stay upon, *oma-kurameno* ; *opo-pa-zeu* : I feel the bottom, *ami mba ziki ozombaze popazeu*, lit., I-I (have)-fixed or put-feet-on firm spot; at the —, *pona p'opakehi* = place-by place below ;
from top to —, *kombanda nga kehi* = from surface-to-the ground : the dress is torn from top to bottom, *ombanda ya tauka kombanda nga kehi.*

Bough, *n.* *E-pa* ; *oru-pa* ; *otyi-pa* ; *o-hoambi* ; *e-so.*

Bought, *p.p.* *Randua* : they (the sheep) are bought, *za randua* ; they have been bought, *za randerue.*

Bounce, *v.i.* *Ruruma* : bounce over it, *rurumina ko* ; —, jump, hop, spring, *tyinyatyinya.*

Bound, *v.t.* Put a limit, *zika otu-mbo* = fix fences ; *tua po omu-ruko* = put-by-circumference, boundary, or, *tua po otyina ty'omiruko* (thing of boundaries).

Bound, *v.i.* Leap, jump high, *tuka* : *ua tuka p'eyuru* = he-leaped up-to the sky.

Bound, *p.p.* *Pata* ; *pandekua* ; bound to, obliged to, *sa oku-*, or *s'oku-* : you are bound to go, *mo sa okuenda*, or, *mo s'okuenda.*
—, *a.* Intending to, *heua* : whither are you bound ? *ua heua okuenda pi ?* = you-are intending-to go-where.

Boundary, *n.* *Otu-mbo* ; *omu-ruko* ; *otyi-na ty'omiruko* ; fix a —, *ruka*, *-u* ; *rukira*, *-e.*

Bounteous, *a.* *N'ouyandye* = with liberality ; *-ua* (good,

liberal) ; to be —, kind, *tyaripara* ; to favour, bestow favours, benefits, *ingoneka, -e.*

Bountifulness, *n. Ou-yandye*; *oku-kara n'ombungurira.*

Bounty, *n. Ou-ua* ; *ou-yandye*; *ou-ingona* ; *otyi-ari.*

Bow, *v.t. & i.* To bend, *yoya, -o*; *peta, -e* ; *kota, -o* ;
— down for, as e.g. to the ground to drink from a fountain, *kotera, -e* ;
to — oneself down, *rikota, -o* ; *rikotamena, -e* ;
—, bend oneself, *ripeta, -e* ;
— oneself, as in approaching stealthily, imperceptibly, *oauara*; *uavara* ; *oavara* ;
to — the knees, *uora ozongoro* ;
to —, honour, *yozika, -e* ; *tata* ;
— to, submit, give in, acquiesce, *rihumina, -e (ko)* ; *muina* ;
— down, with the face to the ground, *mongora* ;
— oneself downward, *ritutumba*;
—, be low, short, *tutumbara* ;
to be bowed down, or to — as when hiding oneself, *hundama* ; cf. Bend.

Bow, *n. Ou-ta*, plur. *omau-ta* ;
—, a tie, *e-huha.*

Bow-string, *n. Omu-ko.*

Bowels, *n. Ou-ra* ; *omau-ra* ; *ovi-opehuri.*

Box, *n. Otyi-puiko* ;
a — on the ear, *oru-pyu.*
—, *v.t. or i.* To box the ear, *tona oru-pyu* ;
to —, strike with the fist, *tura (n)ongomi* : he struck with the fist, *ua turu (n)ongomi* ;
—, fight, *rua*, fight together, *ruasana* : away with you, why do you box each other ? *tuendeye, mua ruasana pu tyike* = go ye - you - are fighting together - for - what.

Boy, *n.* Infant —, *omu-vena* ; *omu-zandona* ;
—, youth, *omu-zandu* ; *omutanda*, plur. *omi-* ;
name of a Herero —, with which, by the shouting midwife, his birth is announced to the villagers, *oka-u-ta* = little bow = defender.

Boyhood, *n. Ou-zandu* ; youth (the young of men and animals), *omu-tanda*, plur. *omi-.*

Bracelet, *n.* Arm-ring, *ongoho.*

Brackish, *a. -Raso* ; — spot where the cattle go to lick at, *otyi-raso* = *oty-ongua.*

Brag, *v.i. Risera, -i* ; *rihiva omuini* ; *ritanga* ; *nyenyena, -e* ;
— with boasting gestures, *sisivara.*

Braggart, *n. Omu-rihive* ;
—, *ngu ma nyenyene*, or *omunyenyene.*

Braid, *v.t.* To plait, *pamba* ; *yoza* ; to lace, ornament, *tua po ou-renga* = put on elegance, beauty.

Brain, *n. Ou-ruvi* : the brain came out, *ouruvi ua pitire.*

Brain-pan, *n.* Skull, *otyi-kongo ty'otyiuru.*

Brain-sick, *a. Vera otyiuru* : he is brain-sick, *ua vere otyiuru* = he - sick - head, or *ua vere omutima* = he - sick - heart ;
—, lunatic : *vera orundumba* : he is a lunatic, *ua vera orundumba.*

Bramble, *n.* A prickly shrub, thornbush, *omu-saona.*

Bran, *n.* Husk, *otyi-tatu*, plur. *ovi-tatu.*

Branch, *n.* *Oru-tavi* ; *o-ndavi* ; *e-pa* ; *otyi-pa* ; *o-ngoyo y'omuti* ; *e-so* : throw up branches (for a fence), *yumba omaso* ;
—, as of the vine, creeper-like —, *omu-kono.*
—, *v.i.* To — out, *tandavara.*

Brand, *v.t.* *Nyosa* ; *tua po otyi-nyosa.*

Brand, *n.* A burning piece of wood, *otyi-yumbu* ; see Mark.

Brandish, *v.t.* As a spear, assegai, *hera*, *-e* ; *takatera*, *-e.*

Brandy, *n.* *Ome-va omazeu* or *oma-ruru*=water, liquid-strong or bitter.

Brass, *n.* *Otyi-koporo* or *o-ngoporo.**

Bravado, *n.* *Oku-hungira* or *oku-rityita ou-viaze* ; *oku-nye-nyena* (= boasting, bragging) ; threatening, threat, *oku-tanda.*

Brave, *a.* *Ependa* : a brave man, *omundu ependa* = *o-mbande* ; to be —, *pendapara* ; *vanda* ; *kara ombande* ; a — one, prop. a sharp, severe, daring one, *omu-tue.*

Bravery, *n.* *Ou-penda* ; *ou-vande.*

Brawl, *v.i.* *Posa*, *-e* ; *posasana* ; *patasana.*
—, *n.* *Ovi-posa* ; great —, in which many join, *e-posa.*

Bray, *v.i.* *Vandara.*

Breach, *n.* A crack, cleft, fissure, *omu-ta* ; —, gap, opening, hole, *o-ndovi* ; *otyi-toto* ; —, transgression, *oku-katuka* ; — of promise, *oku-rundurura o-mambo.*

Bread, *n.* *O-mboroto* ;* loaf of —, *otyi-kokotua.*

Breadth, *n.* *Ou-paranga.*

Break, *v.t.* *Teya* : I break, *me teya* ; I broke, *mba teya* ; I have broken, *mba teëre* ; *ua yaha na teya omuzi* = he-shot-and-broke-the arrow ;
—, *nyaya* or *nyaä* (*me nyaä*, *mba nyaere*) : thou shalt dash them in pieces like a potter's vessel, *n'o ve nyaya otya otyi-tyuma ty'omunoko*, lit., and thou-them-(shalt) break-like-vessel-of potter's clay ;
—, "etwas zerbrechen," *keura* ;
—, transgress, break a law, a covenant, &c., *katuka* : thou shalt not commit adultery, *k'o nokukatuka ko orukupo*, lit., not thou-with transgressing-not-marriage ; he has put away his wife, *ua katuka orukupo* ;
—, as a branch, stick, *pora* : break the stick, *pora oruhongue* ;
— down, as a house, prop. to scatter, take to pieces or break in pieces, *hana* : they have broken down the house, *va hana ondyuo* ; (*hana* also = break into, commit housebreaking, rob, destroy, scatter) ;
— in pieces, "zerstückeln," one piece after another, tear off pieces, *timbaura* ;
— off, tear off, as pieces of old plaster from a native hut, *tetura* (prop. sever repeatedly) ;
—, sever, — off the point, top, *teta*, *-e* : break off the points, heads, tops, *teta ozohonga* ;
—, tear, *taura* ; *paura* ;
— in pieces, as bread, &c., *koyora* ;

— in two, *teya* ; *taura pevari* ;
— violently, dash, crush, *tukutukisa* ; *tukutura* ; *nyaya* ;
— the peace, *zunda* ; *hahiza* : he broke or is breaking the peace, *ua zunda ohange* ; they break the peace, *mave hahiza ohange* = *mave hana ohange* ;
— in, tame, train, as animals, *uokisa* ;
— stones, as in a quarry, — in pieces, destroy, damage, &c., *menga, -e* ;
— into large pieces, *mengura* ;
— again, *orórora* : don't break it again, *o tyi orórora* = not you - it - break again ;
— one's word, *rundurura* (*o-mambo*) ;
— or tear off, as a morsel of meat, food, *humbura* : break or tear off, let me have a little bit, *humbura okana* ;
— wind (of the body), *huiza*.
—, *v.i.* Break up, depart, leave, *kumuka* ;
— down, become weak, sickly, *puira, -e* ;
— loose, flee, *nyaika* ; *tupuka* ; *saruka otyikara* ;
—, burst, *pauka* ; *pamburuka* ; *pamuka* ; *nyaika* : there has been a heavy shower, *ombura ya nyaikere pehi* = rain - it - broken or burst - downward ; *panyuka* ;
to — in two, to fall in pieces, *koyoka* ; *teka* : the cow has broken her leg, *ongombe ya teka* = cow - it - broken (in two or in pieces) ; *onganda ya teka* = the village - it - is broken in pieces, i.e. destroyed ;
—, snap, *poka* : the strap is abruptly broken or snapped, *omuvia ua poka* ;
—, of something close together, as a seam, a mended crack in the wall, &c., *pamburuka* : the split or crack is broken again, *omuta ua pamburuka* ;
to — up, as an army, a herd, after some stay, delay, rest, *yomboroka* : the camp is broken up, the warriors, after some delay or rest, move on, *ovita via omboroka* ; the herd, after having rested or delayed a while, is moving on, *ozongombe za omboroka* (cf. *yomba* or *uomba* = to stop somewhere, to delay ; inversive form, *yomboroka* = to cease stopping, delaying, to proceed ; see Collect) ;
to — forth, as the sun in rising, prop. to burst forth, *panyuka* ; *pamburuka* : the sun rises, bursts forth, *eyuva ra pamburuka* ;
—, be broken, feel pain, *tauka* : I have a headache, *mba tauka otyiuru* = I - am broken - head ;
—, tear off from its place, *humbuka* ;
—, burst into pieces, be destroyed, scattered, *timbuka* or *timbauka* ; *hanika* ;
— through, as the sun through the clouds, or — forth, shine, from behind the clouds, or in rising, *handyuka* ;
— the neck, as from a fall, *poka e-ngoti* ;
—, as a member of the body, *menguka* : *ongombe ya menguka* = the ox - he - is broken, the leg is quite broken off, is hanging by the skin.

Break, *n.* Interruption, *oku-tyakana* ; pause, *oku-suva* ; *oku-kurama* ; breach, opening, *omu-ta, o-ndovi* ;
—, as when a milkpail gets a crack, or a piece is broken out of a glass, *o-mbe* : there is a piece broken out of the glass, *ekende ri nombe*, lit., the glass - it - with a break, crack (cf. Crack) ;
— of day, *e-tukuhuka* ; *e-tuku* (*tyi ma paha kutya pa tyi* = when - it - seeks - that - it - may shine = daybreak).

Breakfast, *n. Ovi-kuria vio-muhuka* = food of the morning.

Breast, *n. Oru-koro* ; *oty-ari* (see Chest) ; — of males, *otyi-ngava* in distinction from *e-vere* = female — ; large female —, *otyi-vere* ; —, heart, seat of affections, *omu-tima.*

Breast-plate, *n. Otyi-tenda ty'otyikoro* = iron or metal of the chest.

Breath, *n. Omu-inyo* ; *omu-suvo* ; short —, as from running, *otyi-hiku.*

Breathe, *v.i. Suva* ; *suvira* ; — strongly, or with difficulty, *hinga omuinyo* : the patient is on the point of dying, he breathes heavily, *omuvere ma har' okuta, a hing' omuinyo.*

Breathing, *n.* Strong —, *oku-tiaa* ; *oku-hinga omuinyo* ; last — of a dying one, *o-senda.*

Breed, *v.t. Koata* ; — cattle, *tumba ozo-nyanda* or *ozo-ngombe.*

Breeze, *n. O-mbepo* ; gentle —, *oru-muinyo* : there is a gentle breeze, *maku hingi orumuinyo.*

Brevity, *n. Ou-supi* ; *oku-konda omambo* = brevity in speaking.

Bribe, *v.t.* Give, *yandya* ; give secretly, *yandya kumui* ; give for (some purpose), *yandyera, -e* ; pay for, *sutira, -e.*
—, *n.* A gift, *otyi-yandyeua* ; payment, *o-ndyambi.*

Brick, *n. O-hima.*

Bricklayer, *n. Omu-tunge, ngu ma tungu nozohima.*

Bride, *n. Omu-varekua* ; *omu-kupua.*

Bridegroom, *n. Omu-vareke* ; *omu-kupe.*

Brides-maid, *n. Omu-ombize.*

Brides-man, *n. Omu-ombórore.*

Bridle, *n. Otyi-toma.**

Brief, *a. -Supi.*

Briefly, *adv. Nousupi.*

Briefness, *n. Ou-supi* ; *oku-konda* (cutting short).

Bright, *a. -Yere* ; —, brightly shining, sparkling, *n'ombaera* : how bright it is ! *tyi nombaera, indé* = *tyi uerauera* or *kena-kena* ;
to be —, cheerful, *yoroka* ;
the — side of an object, *o-mbaera.*

Brighten, *v.t. Yerisa* ; *kena-kenisa* ; —, of the weather, see Clear (up).

Brightness, *n. Ou-yere* ; *oru-yera* ; *o-mbaera* : the brightness dazzles the people, *ombaera mai zep' ovandu* = brightness - it - kills - men ;
— of heart and mind, *oku-yoroka* ;
—, polish, as the — of polished metal, *omu-reru* ; see Polish.

Brilliant, *a.* To be shining, dazzling, *uerauera* ; *kenakena* ; *n'ombaera.*

Brim, *n.* *Otyi-nyo* = mouth ; *p'otyinyo* : the vessel is full up to the brim, *ehoro ra kunga potyinyo*, lit., the milkpail - it - running over - by the mouth ;
—, *oka-tyene* = little steep, little precipice, edge : *otyityuma urisa kuta k'okatyene*, lit., the vessel - make full - towards - to the edge, brim ;
—, upper part of a vessel with a neck, *ohinga* = narrowness : fill the vessel up to the neck, *urisa ohinga*, or *urisa k'ohinga* = fill to narrowness or neck ; cf. Brink ; Edge.

Brimstone, *n.* *O-sulvuri.**

Bring, *Yeta* = *eta* ; bring here ! *eta nguno* ; bring the cattle ! *et' ozongombe* ; they come with peaceable intentions, *mave eta ohange* = they - bring - peace ; bring me a small piece of meat, *eterera okanyama* = bring hither (to me -) ward - a little meat; many things were brought to me, *ami mba eterua ovingi*, lit., I - I - brought to - many (things) ;
—, lead, *tuara* ;
— forth, produce, give birth to, *koata* ; *koatisa* ; *panduka* (the latter a euphemism = to be delivered, "entbunden werden") ;
— forth, of a tree, *ruka*, *-u* ; see Get ;
— back, cause to return, *kotora* ; *eta rukuao* ; *tukurura* ;
— out, — to light, *horora* ; *tondoza* ;
— word, *raera*, *-e* ; *hepura* ;
— down from above, from a height, *raura* ;
— down, humble, — under, subdue, overcome, *ura*, *-u* ; *uisa kehi* ; *yarura kehi* ;
— on = cause, *-isa* (causative form of the verb) ;
— up, feed, nurse, *kora*, *-o* ; *parura* ; *kurisa* : *tyinga ue ndyi kurisa rukuru*, lit., as - you (like a father) - me - caused to grow - formerly, i.e., as it was you who brought me up in childhood ;
— up with trouble, as a weak, sickly infant (prop. to blow gently, as in making fire, take trouble to get the first flame), *pepera*, *-e* ;
— in, cause to enter, *hitisa* : I brought it into the house, but it ran out again, *mba hitisa mondyuo a rire tyi ya piti rukuao*, lit., I - caused (it) to enter - into the house - then - (it) was - that - it - went out - again ;
— in safety, also into order, *puisa* ;
— near, *tumbura* : bring the cattle near, *tumbura ozongombe* ; *vinga*, *-i* ;
— together, unite, *uaneka*, *-e* : he brings them together in one, *ma uaneke mumue* = he - unites - in one.

Brink, *n.* Edge as of a precipice or river, *oru-tyene* ; *otyi-tyene* ; —, side, as of a river, bank, *otyi-kere* ; —, bank, height, border, *omu-kuro* ; —, rim, *omuruko.*

Brisk, *a.* Full of life and spirit, *-paime* : a man full of ardour and energy, *omu-paime* ; —, active, industrious, *ombandi* = *omukahu* ; *ngu n'oukahu.*

Bristle, *n.* *E-inya* ; plur. *oma-inya.*

Bristly, *a.* *N'ovinyuru* ; *tyi tyi n'omainya.*

Briton, *n.* *Omu-britona* ;* *omu-engelisa.**

Brittle, *a.* Thin, easily broken, *-pepu* : thin, brittle things, *ovina ovipepu* ;

—, light, unsubstantial, *-pupu* ; to be so, *pupara* (contracted of *pupapara*) ;

— as glass, *otya ekende* ;

something —, *o-ndutu, oka-ndutu* ;

—, soft, weak, easily crumbled, *-rumya* : soft, crumbling wood, *omuti omurumya.*

Broad, *a.* *-Paranga* : a broad, wide road, *ondyira ombaranga* ; a wide, large door, *omuvero omuparanga* ; *-para* ; *-vare, oku-vare* ; *-papi* : a broad, wide basket, *ombamba ombapi* ; a broad, wide-spread tree, *omuti omupapi* ;

—, wide, but not deep, *-hahara* : *otyiaha otyihahara* = a vessel, broad, but not deep ;

to broaden, make —, *parangisa.*

Broadness, *n.* *Ou-paranga.*

Broil, *v.t.* *Yareka, -e* ; *tereka, -e.*

Broil, *n.* *Otyi-posa* ; *e-posa.*

Broken, *p.p* *Teka* : the leg is broken, *okurama kua teka* ; the village is broken, i.e., scattered, destroyed, demolished, *onganda ya teka* ; *tauka* ; *tukutuka* ;

—, snapped, *poka* : the rope is broken, *ongoze ya poka* ;

to be sore —, crushed, *tukara* ;

— down, as a fence, kraal, house, &c., *hanika* : the kraal is broken, *otyunda tya hanika.*

Brokenness, *n.* Of health, &c., "zerschlagenheit," *e-tuka* ; *oku-tukara.*

Brood, *v.i.* To sit on eggs, *havera* (*e*) *p'oma-i* or *p'oma-yi* ; see Care ; Ponder.

—, *n.* *Ou-zerona* = little birds.

Brook, *n.* *Oru-rondu* ; *oru-ramba* ; *oka-ramba* (diminut. of *omu-ramba* = torrent) ; *omu-pupo* ; —, rushing streamlet, *o-ndizira.*

Broom, *n.* *Otyi-kombo.*

Broth, *n.* *Oma-nyune.*

Brother, *n.* *Omu-zamumue* ;

elder —, *e-rumbi* or *omu-nene* : my eldest brother, *omunene uandye* ;

younger —, *omu-angu*, plur. *ova-ngu* ;

— or sister, — to a sister, relative, *omu-tena* : my (the sister's) brother, *omutena kuandye* ;

brothers and sisters, *ova-tena* ; or brothers alone : take (it) to your brothers, *tuara k'ovatena kuoye* (rare) ;

— (or sister) in law, *omu-henendu* or *omu-huenendu* ;

Christian —, *omu-kuao* (*omu-kuetu, omu-kuenu*) ; *omu-kambure.*

Brotherhood, *n.* *Ou-zamumue* = descent from one.

Brotherly, *a.* Brotherly manner, *ou-zamumue* : let us divide it amongst ourselves in a brotherly manner, *ngatu tyi ya-ndyasane ouzamumue*, lit., that we-it-give each other-brother-hood ; *-ouzamumue* : brotherly kindness, *otyari ty'ouzamumue.*

Brow, *n.* The forehead, *otyi-para* ; eye —, *o-mbumbu* ; *oru umbu* ; — of a hill, the top, *o honga* ; *o-ndomba* ; the edge, brink, *oru-tyene.*

Brown, *a.* *-Honi* ; if applied to living things, as cattle, *otyi-vara otyihoni* = colour-brown ; *ihoni.*

Bruise, *v.t.* Crush, reduce to small pieces, *tukutura* ; *menga, -e* ; make a contusion upon the flesh, *veta (-e) otyi-kundira.*

Bruise, *n.* Contusion, swelling, as from knocking against, *otyi-kundira* : I got a bruise from knocking against a stone, *mba vet' otyikundira k'eoe* = *mbe rivete k'eoe* = *mba t'eoe* ;
— on the head, *o-mbara* ; cf. Wound ; Scar.

Brush, *v.t.* *Pondora* ; *komba, -o.*
—, *n.* *Otyi-kombe* ; *otyi-pondore.*

Brushwood, *n.* Thin branches used for fuel, *oru-handu* or *oru-hindu,* plur. *ou-handu* ; see Thicket.

Brutal, *a.* See Cruel.

Brute, *n.* See Beast ; a —, a rough fellow, *omu-ndu ngu n'ekayo* = *n'ohuati* = *n'ombeze.*

Brutish, *a.* Ignorant, without understanding, *-hahu* ; *eyova* ; boisterous, rough, &c., *n'ekayo* ; *n'ohuati* ; *n'ombeze.*

Bubble, *v.i.* As boiling water, *suma, -u.*

Bubble, *n.* *E-ngumba.*

Buchu, *n.* A plant used for medicinal purposes, also as perfume, *otyi-zumba* ; *o-ndyezu* ; *omo-eve* ; *oma-eve.*

Buchu-vessel, *n.* *Otyi-puna.*

Buck, *n.* See Antelope.

Bucket, *n.* *E-horo.*

Buckle, *v.t.* *Huika, -e* ; *pata.*
—, *n.* *Oka-pate.*

Bud, *vi.* *Ruka, -u* : the tree is budding, *omuti mau ruk' omaso* = the tree-it-produces-leaves;
—, *nyomoka (ozo-ngara).*
—, *n.* *E-so* ; *o-ndundo* : the tree puts forth buds, *omuti ua tua ko ozondundo.*

Buffalo, *n.* *O-nyati.*

Buffet, *v.t.* Strike, *tona, -o* ; strike with the fist, *tura o-ngomi* ; *tona n'ozo-ngomi* ; see Beat.

Bug, *n.* *O-mbombo.*

Bugle, *n.* *O-hiva.*

Build, *v.t.* *Tunga, -u* : build for yourself alone (we have nothing to do with it at all), *ritungira omuini,* lit., build yourself for-yourself ; *ua tungu outase* = he-builds or daubs-(with) manure (as mortar for plastering) ; the house is built in the Herero style, *ondyuo ya tungua otyiherero* = house-it-is built-(in) Herero fashion ; he built after the manner of Europeans, *ua tungu otyirumbi* = he-built-(after) the fashion of Europeans; to — anew, rebuild, *tungurura* : rebuild (your) house (burn down the old and build a new one), *tungurura ondyuo.*

Builder, *n.* *Omu-tunge.*

Building, *n.* A house, *o-ndyuo* ; a construction put up for some purpose or other, *o-ndungiro.*

Bulb, *n.* A large flower —, *o-nyanga* ; a small edible —, onion-shaped, of the size of a pea, *o-seu* ; other edible bulbs, *e-huü* ; *e-yava* ; *e-tundo* ; *otyi-maka* ; *e-kungu.*

Bulge, *v.i.* Swell, *sura, -u.*

Bulimy, *n.* *Omu-rava* ; *omu-yava-ndyara.*

Bulk, *n.* Size, *omu-seka* ; whole contents, *omu-tundu.*

Bull, *n.* *O-nduezu* ; *o-ngombe onduezu.*

Bullet, *n.* *O-hanga.*

Bullock, *n.* *O-nduombe.*

Bump, *n.* Swelling, protuberance, *o-ndumba* ; swelling, bruise, *otyi-kundira* ; mumps, *oma-kuma.*

Bunch, *n.* Cluster of grapes or other fruit, prop. that which is hanging down (in clusters from a branch), *e-punda* ;
—, hump, *o-ndyuhu.*

Bundle, *n.* Bale, — of things huddled together, *o-huto* ; sheaf or sheaf-like —, *omu-kuta* ; heap or — of sticks, as thin firewood, *o-mbunga* (*y'ozohandu*).

Bungle, *v.t.* *Zunda* ; see Botch.

Buoy, *v.i.* *Pupa, -u.*
—, *v.t.* Cause to float, *pupisa* ; bear up, support, *tiza.*

Buoyancy, *n.* Lightness, *oupupu* ; joyousness, *o-ndyorokero* ; cheerful confidence, a courageous heart, *omu-tima omupenda.*

Buoyant, *a.* Floating, light, *-pupu* ; glad, joyous, *yoroka* ; confident, of good courage, *n'omutima omupenda.*

Burden, *n.* *Omu-tuaro* ;
—, weight, *ou-zeu.*
—, *v.t.* *Tyindisa* (or *tua ko*) *omu-tuaro* ; *tyindisa* ;
— with debt, *turisa o-ndyo* : we are guilty, culpable, indebted, burdened with debt, *tua tur' ondyo.*

Burdened, *p.p.* *Omutenge* (= carrying - stick) ;
—, weary, *urua.*

Burdensome, *a.* To be —, oppressive, pressing down, *tyindisa ou-zeu* ; cf. Burdened.

Burglar, *n.* Robber, *omu-punde* ;
— *ngu ma hana ondyuo* = who - he - breaks - house, or one who commits housebreaking.

Burglary, *n.* *Oku-hana ondyuo* ; *oku-punda.*

Burial, *n.* *Oku-pakua* ; grave, —, *o-ngungu* : *matu i k'ongungu* = we - go - to the burial ; —, prop. place or preparation for to bury, *oma-pakero.*

Burn, *v.i.* *Pia* (*pi, pire*) : the house is burning, *ondyuo ya pi* = house - it - burns ; the meat burns or is roasted, *onyama ya pi* ; the village is burnt, destroyed, *onganda ya pi* (or *pire*) ;
—, *yaka* : *omuriro mau yaka* = fire - it - burns ; the fire is not yet made in the house, *ondyuo ka i ya yaka,* lit., house - not - it - yet - burns ;
—, consume by fire, *ningirira, -e* ;
—, with passion or desire, *pia* (*pi, pire*) ;
—, of the sun, *veta, -e* : the sun is burning, *eyuva mari vete* = sun - he - strikes, shoots ;
—, to be hot, or biting to the taste, as pepper, *tetara* ;
—, of thirst, *varata* ; *t'ombarata.*
—, *v.t.* *Ningiririsa* : to burn down with fire = *okuningiririsa n'omuriro* ; *nyosa* ; *huika* (*-e*) *n'omuriro* : it (the branch) is burned with fire, *aru huikua n'omuriro* = it has - been kindled or burnt - with fire ;
—, bake bricks or earthen vessels, *kangura* ;
— to ashes, as an animal, meat, &c., *sunda, -u* : *va sundire omundu m'omuriro* = they -

burned to ashes - the man - in the fire.

Burning, *n.* *Oku-pia* ; *o-mbiro* ; mark from burning, *otyi-nyosiro* ; *o-nyota* ;

—, pain in the sinews, burning (pain or wound) in the shin-bone, *o-nyota* ;

— as inside a pot or tobacco pipe, prop. the burnt hard crust, *o-ngoko* ;

— of thirst, *oku-t'ombarata* : I perish from burning thirst, *mba t'ombarata.*

Burrow, *v.i.* *Sa* (*se, sere*) : here an "aardvark" or ant-eater has been burrowing, *pona mba mua se ondyimba* = spot - here - there has - burrowed - ant-eater (or, *mua kondyo* = there struggled to get through the ground, &c.) ;

—, *sosura.*

Burry, *v.i.* *Paka* ; *vika, -i.*

Burst, *v.i.* *Pauka* ; *pamuka* : *omai ya pamuka* = eggs - they - have burst (the chickens are coming out) ; *panyuka* ; *pamburuka* ; *handyuka* : the sun is bursting forth (from behind the clouds or in rising), *eyuva mari handyuka* (or *pamburuka*) ;

—, break in pieces, be scattered, *timbuka,* or *timbauka* ;

— all over, through and through, be hollowed out, or full of holes and cracks, *topoka* ;

—, as from surfeiting, *hakuruka* : it hurts me to walk, prop. I am bursting from having overloaded the stomach, *mba hakuruka me t'okuenda,* lit., I - burst - I - die walking ;

— forth, ooze out, as gum from a tree, *tauka* (see Gum).

—, *v.t.* *Pamuna* : *ouzerona ua pamuna omai* = the little birds, chickens - they - burst - the eggs ;

—, *paura* ; *pamburura.*

Bush, *n.* *E-hua* ; *oma-hoe* ;

a description of — or shrub, *e-toveti* ;

karee —, *omu-karavize* ;

stink —, *omu-ndumba* ;

"wacht een beetje" —, with sharp and crooked thorns, *omu-saona* (from the red-brown bark) ;

gum —, *omu-ngongomui* ;

rozyntjes —, *omu-vapu* ;

a poisonous —, from which the *ouzuvo* is extracted, *oru-kono* ;

a — used for similar purposes, *oru-tanga* ;

—, growing in the mountain, with reddish-coloured tuberous roots which are used for medicinal, tanning, and other purposes, *omu-ndyoze* ;

—, bushy growth, as a creeper covering a tree, &c., *omu-tyi-hua.*

Bushel, *n.* A wooden pail, bucket, *e-horo.*

Bushman, *n.* *Omu-kuuna* ; *omu-kuruha* ; *oka-kuruha* ; *omu-tua.*

Bushtick, *n.* *O-ngupa.*

Business, *n.* Work, *otyi-ungura* ;

what business have you here, what are you looking for ? *ove mo paha tyike pona mba* = you - you - seek - what - place - here ;

this is no business of mine, it does not concern me, *hi na ko na tya* ;

he does not understand his business, *k'e na kusora* = not he - with - being able.

Bustle, *v.i. Kanyakanya*; *hakahana.*

Bustle, *n.* Noise, *oku-rokoha*; hurry, *oku-hakana*; great stir, *oku-zungana*; see Crowd; Noise; Throng.

Busy, *a.* To be working, *ungura*; to be diligent, *pandipara.*

Busy-body, *n. Ngu ma uana n'ovina viambangu*; see Meddler; Meddling.

But, *conj. Nu*: he is a quick but bad worker, *ma ungura okuhakahana, nu k'e na kusora*, lit., he - works - quickly - but - not he - with - being skilful;

—, *nunguari*: we spoke, but as we are poor people, we are not listened to, *tua hungire, nunguari tyinga tu ri ovasiona, ka tu zuvirua*, lit., we - spoke, - but - as - we - are - poor people, - not - we - listened to;

— because, *n'ondu*: I want to go, but because I am ill, I cannot, *me hara kuenda, n'ondu tyi mba vere*, lit., I - desire - to go - but because - that - I - am ill (I cannot).

Butcher, *n.* The person who kills the animal, *omu-purure*; a seller of meat, *omu-rande wonyama.*

Butt, *v.t. Puma, -u*; *tuva* (*tuü, tuvire*).

Butter, *n. O-ngondivi*: the butter is not yet come (in churning), *ongondivi ka ya u*, lit., butter - not - it yet - fallen; —, *otyi-vandero*; particle of —, *o-ndyeke.*

Butterfly, *n. O-mbombo.*

Buttermilk, *n. Oma-tuka.*

Buttock, *n. E-tako*; *pl. oma-tako.*

Button, *n. O-mbandi*; *oka-mbandi.*

Buttress, *n. E-tize.*

Buy, *v.t. Randa*: from whom do you buy? *mo randa i ani* = you - buy - from - whom; I bought a dress, *mba randere ombanda.*

Buyer, *n. Omu-rande.*

Buzz, *v.i.* As the humming or buzzing of a swarm, *zuma-zuma*; *zuzuma.*

By, *prep. I*, preceded by the passive mood of the verb: I have been told by the chief, *mba raerua i omuhona*;

—, *ku, k'*: by the river, *k'o-ndondu*;

—, *pu, p'*: stay by me, *kara pu ami*; I stay with you, *me kara p'ove*; when the child is as tall as K., *omuatye ty'a tu pu K.* = child - when it - reaches - by - K.;

—, *na*: the hat is by H., *ekori ri ri na H.* = hat - it - is - with or by - H.;

—, *posio*: by me, next to me, by my side, *posio yandye*;

—, *pene*: put it by you, *tua pene yoye*;

close —, *mene*;

— the bye, by the way, apropos, *ape*: by the bye, have you not yet heard the story, &c., *ape, 'ka muya zuva omahungi*, &c.; apropos (or perchance) we shall have a fight to-morrow, *ape, muhuka maturu.*

—, *adv.* By and by, *enda, -e*: he will be able to do it by and by, *ma ende ma sora* = he -

going - he - be able ; we will hear or learn it by and by, *matu ende amatu zuii* = we - going - we - hear ; by and by, presently, *nambano* : I shall tell you by and by, *me ku raere nambano* ; pass —, *kapita.*

—, *a. -Oposio.*

By-name, *n. E-na r'oposio.*

By-path, *n. O-dyira y'oposio.*

C

Cactus, *n.* A species of —, with long stems, *o-ngouehe.*

Cage, *n. Otyi-uongo.*

Cake, *n. E-vanda* ; *oka-vanda* ; *oka-kutyisa.**

Calabash, *n. O-ndyupa* ; —, for the use of men only, *otyi-panga* ; — with a crooked neck, *otyi-kotonyo* ; — for making butter, *o-ndukua* ; other names for different kinds of —, *omuaha* ; *oka-hengua* ; *otyi-kora* or *oty'-okora* ; *otyi-komona.*

Calamity, *n.* Pitiful condition, *oku-ningis' o-ndyenda*=exciting pity ; peril, *oku-ta* ; adversity, *otyi-onga*; misfortune, *ou-humandu* ; sorrow, *oru-hoze* ; *ozo-nda.*

Calculate, *v.t. Vara.*

Caldron, *n. O-nyungu.*

Calf, *n. O-ndana* ; *o-ndandona* ; *o-ngombiona* ; a young —, *o-nyanda* ; — with horns, *o-ngominya* ;

— of the leg, *o-ngehue.*

Calico, *n.* Dress stuff, *o-nguyu* ; white stuff, *onguyu ombapa.*

Call, *v.t. Isana* : call the people, *isan' ovandu* ; call him by name, *isana ena re* = call - name - his ; they called each other, *va isasana* (instead of *isanasana* ;

— in passing, touch at (a house, a werf), pay a short visit, *yatakana* ;

—, invite, beckon, *nanga* ;

— to account, enquire, *pura* ;

— to mind, remember, *zemburuka* ; *rizemburuka* ;

—, give a name, *ruka, -u* ;

— names, abuse, *tukana* ;

— upon, declare solemnly, boast, glory, swear, *yana* ;

— upon, call for help, *kua* (*me ku, mba kuire*) ; *kua o-ngo* (*ozongo*) : he calls out for help, *ma k'ongo* (*ma ku ongo*) = *ma ku ozo-ngo* ;

— back, *viura* ; *kotora* ;

—, invite, sound, for meeting, call together, *kunda, -u* : *ondio mai kund' ovandu ve ongare*, lit., bell - it - sounds or calls - people - (that) they - assemble ; call the people of the villages together, *kund' omambo mozonganda ve ongare*, lit., sound or call - words - in villages - (that) they (the people) - assemble ;

— togefher, assemble, (*v*)*onga, -o* : who called you together ? *mua ongeoa i ani ?* lit., ye - were gathered - by - whom ;

— together, as workmen, warriors, &c., *hangiza* ; *hanga* ;

—, lure, allure, entice, *hemena, -e* ; *hiva, -i* ; *pirinda* ;

— attention to, *hongaiza* ;

— into existence, or to be present, *kara* = to be or cause to be : make rain, *kara ombura.*

Call, *n.* As in distress, *otyi-kue*; *oku-kua o-ngo* or *ozo-ngo*;
—, as to arms, war, *o-ngundiro*; see Request; Visit.
Called, *p.p.* Named, *rukua*; *n'ena* = with name; *isanua*: *ena re ra isanua vi?* = name - his - it - called - what = *ua rukua vi.*
Calling, *n. Oma-isaneno*;
—, work, *otyi-ungura.*
Callousness, *n.* Indifference, as when e.g. a rich man loses a small number of cattle, prop. tenacity of life (or capability of sustaining a loss), *o-suviriro.*
Callus, *n.* Callosity, weal, *e-puva*; *oma-puva*; *o-ndyatero.*
Calm, *a. -Pore*; to be —, *muina*; *pora, -o*: the wind calms down, *ombepo ya poro*;
—, prop. to rest, *suva*;
—, eventempered, *otyimui*: a quiet, calm, goodtempered person, *omundu otyimui*;
a —, discreet person, who quits himself well in any situation, *o-ngengeza.*
—, *v.t. Poreka, -e*; *suvisa.*
Calmness, *n. Oku-poreka*; — of the mind, *ou-pore*; *ou-pukurukue*; quietness, retiredness, *ou-nyima.*
Caloric, *n.* Heat, *ou-pyu.*
Calumniate, *v.t. Yamba*; *tuara ozo-ndyungo*; *tuara ozo-hukutu*; *tuara e-raka*; *tuvirira, -e.*
Calumniator, *n. Omu-yambe.*
Calumny, *n. Oma-yambe*; *o-ndyambo*; *o-mbikaunda*; *omihi*; *ozo-hukutu.*
Camel, *n. O-mbahe*; *o-ngamero.**
Camelopard, *n. O-mbahe.*
Camelthorn-tree, *n. Omu-mbonde*; *omu-hivirikua* (the praised tree);
—, the long-thorned, *oru-punguiya*;
—, when old, decayed (the pith being then used for the same purposes as Buchu), *omu-eve.*
Camp, *v.i.* To encamp around, surround as an army a place, *kovera, -e*;
—, stop marching, rest, *kara pehi*; *suva.*
Camp, *n. Ozo-ndanda.*
Can, *v.i. Sora*: I cannot express myself well, *eraka randye ka ri sora tyinene*, lit., tongue - mine - not - it - able - much; if it can be, *tyi matyi sorua.*
Canal, *n. O-ndyira y'omeva.*
Cancel, *v.t. Zemisa*; *zengisa.*
Cancer, *n.* Seems to be unknown or but little known among the Ovaherero, as they call this disease *omu-tyise ty'ovaserandu*, disease of the Namaqua; a substitute for the word cancer is *otyi-ndimba*, prop. a malignant tumour, often causing death.
Candid, *a. Omukahu*=a candid person; to be —, frank, *tyita ou-kahu.*
Candle, *n. E-munine*; tallow —, called by some *e-ze*, singular of *oma-ze*, melted fat.
Candlestick, *n. Otyi-munine*; *otyi-kandelara.**
Candour, *n.* Frankness, *ou-kahu.*
Cane, *n.* Reed, *oru-u.*
Cannibal, *n. Omu-rie uomundu* = man-eater.
Cannon, *n. O-nganona.**
Cap, *n. E-kori*; — of men, to keep the hair in order, night-cap, *o-ngamaha.*

Capability, *n.* Ableness, *oku-sora* ; *oma-sorero* ; cleverness, intelligence, *ou-nongo* ;
— of containing much, *omu-ria* = *omi-ria* : *ehoro ri n'omuria*, lit., the milkpail - it - with space to contain much.

Capable, *a. Sora* : he is capable to defend himself, *ma sora oku-rityizikiza omuini* = he - is able - to screen himself - self.

Capaciousness, *n.* Capacity, space to contain, *omi-ria* or *e-yombo* : the pail can hold much milk, *ehoro ri neyombo*, lit., the pail - it - with capacity ; *e u n'omiria* (= *n'omuria* or *n'eyombo*), lit., he - he - with capacity, i.e., he can grasp much, has strong intellectual powers, a good memory, &c.

Canel-bone, *n. O-ndivitivi.*

Capital, *n.* Residence of a chief, *o-hona* ;
—, large letter, *e-letera* roko-tyiuru* ; *e-letera enene* ; *e-mbo enene.*

Caprice, *n.* Or capriciousness, *oku-rundurura* ; *oku-himunuka* ; *ovi-kauka* ; *omi-tyimba* ; *omi-ṫeruko.*

Captain, *n.* Leader, *omu-hongore* ; master, lord, chief, *omu-hona* ; military —, *omu-hona u'ovita.*

Captainship, *n. Ou-hona* ; *ou-vara* ; *oru-vara.*

Captivate, *v.t. Huura*, *-u* or *-a* (see Love) ; *huurisa* : the cow is quite in love with the calf, *oina ya huura ondana*, lit. (cow) mother - she - captivates - the calf ; the calf made the cow (mother) to like it, *ondana ya huuris' oina*, lit., calf - it - caused to captivate - the (cow) mother.

Captive, *n. -Huurua* : a captive, *omu-huurua.*

Captivity, *n. Oku-huura* ; *oma-huuriro.*

Capture, *v.t. Kambura* : lay hold of the thief, *kambura eru-nga* ; *huura* ; —, rob, *punda*, *-u.*

Caravan, *n. O-mbunga* : they started for a trading expedition, *va ire k'ozombunga*, lit., they - went - after the fashion of caravans, in heaps (troops of people) ; *e-pumba* ; *otyi-mbumba* ;
—, a number of nomads removing, *oru-tyindo* ; *otyi-mbumba.*

Carcass, *n. Otyi-pu* ; *omu-tundu* (*u'omundu*, *u'ongombe*, &c.).

Care, *v.i. & n.* To wait upon, to serve, lit., to stay for, *karera*, *-e* ;
to look after, to take care of, *tarera*, *-e* ;
to feed, nurse, take care of, *parura* ; *kurisa* ;
to bring up a child with much care, *pepera*, *-e* ;
to act with care and accuracy, *hirona* ;
to —, feel anxious, be restless, *kandakanda* ;
— about, be concerned about, *ninga* (*-i*) *ko na tya* ; he is concerned about it, cares about it, *ma ningi ko na tya* ;
to take — of a patient, &c., *hunga*, *-u* (= "pflegen") ;
to — for one, respect, honour him, *itika*, *-e* ;
take care ! *ritarera*, *-e* ; *rikarera*, *-e* ; *takama ko* ; interj. *aró !*
—, *n.* Anxiety, restlessness, *oru-viringo* ; *oku-kandakanda* ;

—, accuracy, *ou-hirona* ;
—, charge, oversight, *ou-tarere.*
Careful, *a.* Exact, precise, regular, *-hirona* ; *ombiaze* ;
—, watchful, *katumba* ; *ekangi* ; anxious, troubled, *kandakanda* ; *rikenda, -e* ; *rikendera, -e* ;
—, cautious, *rikarera, -e* ; *ritarera, -e* ;
—, saving, economical (*omundu*) *omunguaringongo.*
Carefully, *adv.* To act —, ably, *sora* ; with accuracy, precision, *n'ouhirona* ; with skill, *n'ounongo.*
Carefulness, *n. Ome-rikendero.*
Careless, *adv.* Negligent, disorderly, *-haze* ; *hazendu* : a careless, negligent person, *omuhaze* or *omuhazendu* ;
to be —, *rimba, -i* : he is careless about things, *ua rimbi ovina* = he - scatters - things, throws them about ;
—, neglectful, *sevauka.*
Carelessly, *adv. N'ouhaze* ; *n'omarimba.*
Carelessness, *n. Ou-haze* ; *oma-rimba.*
Caress, *v.t.* Fondle in the arms, *pukata m'oma-oko* ;
—, swing, cherish, fondle, as a child, *rera, -e* ;
—, embrace, *peta, -e* ; *petera, -e* : take the child on the lap, *omuatye petera mekoro* = child - embrace - in the lap ;
—, stroke, as the cheeks, *sesenga.*
Carnage, *n. Oku-ta kuovandu* ; *oku-zepasana* ; *oku-tyatya* or *oku-tirahi k'ombindu.*
Carnal, *a. -Nyama* (= flesh, to be preceded by the sign of the genitive).
Caross, *n. O-mbanda* ; *o-ndumbua* ;
a large —, *o-nguava* ;
women's — or apron, *oru-hera* ; for covering the backpart, *oruheke* ;
—, worn by males, *o-mbuku* ;
—, worn round the shoulders, *e-pera.*
Carpenter, *n. Omu-ungure u'omiti.*
Carpet, *n. Otyi-nguma* ; *ovinguma.*
Carriage, *n.* Wagon, *e-temba* ;
—, conduct, *otyi-karo* ; *o-ngarero.*
Carried, *p.p.* Carried away, *tuarua* ;
— away, as by lusts, temptation, *ritupuka* ; see Run.
Carrier, *n. Omu-tute* ; *omutyinde* (*uovina*).
Carrion, *n. Omu-tundu mbua ora* ; *omu-nyanu.*
Carry, *v.t.* To — a burden, *tyinda, -i* ;
—, heap up, *tuta, -u* ;
to take and — away, *tuara* ;
take up and — away, *toora* : we perish from poverty, *tua toorua ousiona,* lit., we - are taken up and carried off - (by) poverty ; it was not he who carried it away, *ka ngua toora,* lit., not (he) - who - took up ;
— things in bundles, — on the head, on a pad, *uangata* ;
to — a child on the back, *vereka, -e* ;
— on warfare, *hinga* (*-i*) *ovi-ta.*
Cart, *n. E-temba* ; *oka-kara.**
Cartridge, *n. Otyi-kotyi.*
Carve, *v.t. Tia, -e* : *ma tie ovikuria* = he carves, distributes, serves food ;

—, as in wood, engrave, *tyanga* ; *karurura*.

Case, *n.* Matter, thing, *otyi-na* : a hard, difficult —, *otyina otyizeu* ;

—, quarrel, *otyi-posa* ;

—, trespass, crime, *otyi-katuke* : a case of theft, *otyikatuke ty'ourunga* ;

—, cover, *otu-vao* ;

—, condition, circumstance, *ongaro* ; *omu-karo* ; *otyi-kando* (cf. Way).

—, *v.t.* To cover with a case, put in a case, prop. to pull tightly, as in bending a bow, *rumbira*, *-e* ;

in — (conj.), *kutya* : I put the kettle on, in case you should require hot water in the night, *mba yareke kutya outuku mamu vanga omeva omapyu*, lit., I - put on - in case - night - you - want - water - hot ; *tyikuriho* (= if or as apparently, probably) ; *tyinangara* (if or as seemingly) : in case you should kill an ox, *tyikuriho* (*tyinangara*) *mo zep' ongombe* ; *tyâ tyi* : in case you want iron, *tyâ tyi mamu vanga otyitenda*.

Cask, *n.* *Otyi-horo.*

Cast, *v.t.* Throw, *yumba*, *-u* ;

— off, throw off, *yumbira*, *-e* ; (one that casts off or is cast off, one who loses relatives one after the other by death, lit., a cast-off, *o-ndyumba*) ;

— out, *ramba pendye* ; *yuka*, *-u* ; *kumukisa* ; *pukumuna* ; *nakaura* ; *imbirahi* ;

— off, leave in the lurch, *yema*, *-e* : *ua eme ovandu* = he - has cast out or off, forsaken - the people ;

—, of molten metal, *handurura* ;

— lots, *vetera*, *-e* : let us cast lots that we may learn from what quarter our destruction comes to-day, *indyee tu vetere tu tare kokutya okuta ku matu tu indino kutya maku zu ku ani*, lit., come ye - (that) we - cast for - (that) we - see - namely - death - which - we - die - today - whether - it - comes - from - whom ; (casting lots and he who casts, *o-mbetere*) ;

— down, *tata pehi* ; *uisa kehi* ; *nakaura* ;

— oneself down from a height, *rirurumisa pehi* ;

— the skin, *pukuka* ;

— cast off anything and everything, strip oneself, *rituza* ;

— the hair, *tuzuka* : the cow casts her hair, *ongombe ya tuzuka* ;

— cast stones, &c., throw stones at, *yemena*, *-e* ; *veta*, *-e* (*n'omaoe*) ;

— seed, sow, *kuna*, *-u* ;

—, of a tree, — fruit, when shaken by the wind, *pukumuna.*

—, *p.p.* To be — down, *vandua pehi* ; (see Sad) ;

to be — down, utterly — down, *natua pehi* ;

— down, bowed down, *rikoto* ; *ninikiziua kehi* ;

— of metal, as a bullet, *handuruka* : *ohanga ya handuruka* = bullet, lead - it - is cast ; cf. Throw.

Castaway, *n.* *Omu-imbirahiua.*

Caste, *n.* Clanship, corporation, family name, *e-anda* ;

—, as it regards dietetic traditions or laws, *oru-zo*, from *za*

= to come from, descend and *oru-veze* = time or *oru-kuru* = old (time): *oru-zo* = that which has come down or been transmitted from olden times, old observances, " altes herkommen."

Castigate, *v.t.* Beat, *tona, -o* ; punish, *vera, -e.*

Castigation, *n.* Punishment, *oku-vera* ; *oma-verero.*

Castle, *n. O-ndyuo ondeu.*

Castrate, *v.t. Pinda, -i.*

Casually, *adv. Ohamuzemba* : *ami mba ende ohamuzemba* = I - I - went - casually ; *ohei* : it came by chance, *ya ende ohei,* lit., it - went - unknowingly.

Cat, *n. Oka-hue* ; wild or red —, *o-nguiriva* ; pole —, *o-ndanganda.*

Catarrh, *n. Otyi-ngengenye* = flowing (from the nose).

Cataract, *n.* Waterfall, *oma-pundiro* ;
—, disease of the eye, *e-papangumba.*

Catastrophe, *n. Otyi-onga.*

Catch, *v.t.* To grasp, lay hold of, *kambura* ;
to capture, seize, *huura, -u* or *-a* ;
—, rob, *punda, -u* ;
—, overtake, reach, *vaza* ;
— with the eye, *vaza n'eho* (cf. Sight) ;
—, for immoral purposes, *huura-sana* ;
— what is thrown, intercept, *yakura* ; *tyerera, -e* ;
endeavour to —, lurk for, run after, waylay, lay snares, &c., *tyera, -e* : he tries to catch that cow (which is averse to being milked), *ma tyere ongombe.*

Catechise, *v.t.* Ask questions, *pura.*

Catechism, *n. E-mbo r'oku-pura* ; *o-katekismusa.**

Category, *n.* Class, division, *e-na* (name) ;
—, *otyi-kando* (= order, turn): if we rank them in this category, *tyi matu ve hungire motyi-kando hi,* lit., if - we - them - speak (of) - in order - this ;
—, as e.g. applied to words, *omu-ruko* : *omuruko w'oma-mbo nga* = compass, class - of words - these.

Caterpillar, *n. Oka-rombo* ; hairy —, *o-ngombekavatyise* ; the kind of — collected and eaten by the Ovatyimba or poor people, *omu-ngu.*

Cattle, *n.* Ox or cow, *o-ngombe,* plur. *ozo-ngombe* ;
small —, sheep, goats, *o-nyanda* ; *ozonyanda* ;
—, with horns grown crookedly, *o-mbambo* ;
—, with cut or broken horns, or with one horn, *o-mbumbu* ;
—, a malicious, goring, butting ox or cow, *o-ndina* ;
—, oxen or sheep, killed to counteract the effects of witchcraft, the patient being rubbed with its dung, *o-huhura* ;
—, continually lowing in a subdued tone, which is regarded as a bad omen, *o-hune* ;
—, ox or sheep, killed by the onganga or witchdoctor on accasions of sickness, its flesh being also eaten by women and children, *o-mbanga* ;
small —, killed for feasting in commemoration of the dead,

o-ngunde ; plur. *ozo-nyanda ozo-ngunde* ;
—, killed on the occasion of the first menstruation of a girl, *o-nyanda orunyoka* ;
—, ox or sheep, killed in the village of the bridegroom, if the marriage ceremony takes place in that of the bride, *o-sunda* ; small —, set apart for certain purposes, *o-nyanda ohekununе* ; cf. Sacrifice.

Cattle-fold, *n.* *Oru-mbo* ; *oty'-unda*, plur. *ovi-unda.*

Cattle-herd, *n.* *Omu-rise.*

Cattle-mark, *n.* *Otyi-hako* ; *e-vizi* ; *o-hura* ; *otyi-mete.*

Cattle-post, *n.* A place some distance from the village, where a herd is kept, *o-hambo.*

Cause, *n.* *Oru-harui* (prop. fountain) ; *omu-ze* (root) ;
—, anything producing unpleasantness and quarrel, *otyi-posa* ;
— for quarrel or fighting, *otyi-tandi*, prop. (evil) intention : *mave paha otyitandi* = they-seek-cause for quarrelling, fighting, have evil intentions ; righteous —, *ousemba* ;
—, sake, *-ira*, *-era*, *-ina*, *-ena* (relative form of the verb) : I did not write for his cause that had done the wrong, *hi tyangerere ingui ngua tyiti otyipo*, lit., not I-wrote for the sake of-that one-who-did-wrong; without —, *ondaua* : *ue ndyi tono ondaua* = he-me-beat-without cause ; *ue ve vere ondaua* = he-them-punished-for nothing ; without —, *uriri* ; *omungandyo* ; without any —, wantonly, *omukona* ; cf. Occasion.

Caution, *v.t.* To warn, counsel, *popa*, *-o* ; —, exhort, *ronga*, *-o* ; —, threaten, *tena.*
—, *n.* Counsel, advice, *oku-popa* ; *oma-popero* ; exhortation, *oku-ronga* ; *oma-rongero* ; warning, threatening, *oku-tena* ; *oma-teneno* ; heed, foresight, *oku-ritarera.*

Cautious, *a.* See Watchful ; Prudent ; to be —, *ritarera*, *-e.*

Cautiousness, *n.* Reason, *ozo-ndunge* ; wisdom, *ou-nongo* ; foresight, circumspection, *oku-ritarera.*

Cave, *n.* *O-ndimba* ; *oru-poko* ; *omu-ina.*

Cavil, *v.i.* To find fault without good reason, *hengura omu-kona* : *ma hengura ovandu omu-kona* = he-blames-people-for no reason whatever.

Cavity, *n.* *Omu-tutu* ;
— of the heart, *o-ngorotima* ; of the chest, *oty-ari.*

Cease, *v.i.* *Yesa*, *esa*, *isa* : will you not cease to do evil? *k'o esa ko okutyita ouvi* ? lit., not you-leave-off-to do-evil ; I do not cease to look, *hi nakuisa okutara*, lit., not I-with ceasing-to look ;
—, *za ko* : cease from anger and forsake wrath, *za ko k'omazenge nu isa ko omapindi*, lit., come-away-from anger-and-leave-off-wrath ;
—, leave off, abate, *ua pehi* ;
—, *suvisa* : He maketh the wars to cease, *ma suvisa ovita* = he-causes to rest-war ;
— bearing children, *keua* (pas-

sive of *ka* = to fell), abbr. *ke*: the woman has ceased to bear children, *omukazendu ua ke*, lit., woman - she - cut down (like a felled fruit-tree) ;
—, of sound, voices, &c., become quiet, *muina* ;
—, end, *yanda* : charity never ceaseth, *orusuvero ka maaru yanda*, lit., love - not - it ever will - cease ;
cause to —, *yandeka*, *-e* : cause the man to cease (working, running, &c.), *yandekeë omundu*;
—, as e.g. of rain, *kanuka* : *ombura ya kanuka* = rain - it has - ceased or abated ; cf. End.

Ceaseless, *a. Ha yanda*; *-aruhe.*

Ceaselessly, *adv. Aruhe* = always ; *nokuhinokuisa* ; *nokuhaisa* ; *nokuhayanda* = without ceasing, not ceasing ;
—, continually, continuing, by day, *uhara* ; by night, *rara* ; cf. Day ; Night.

Cedar, *n. Omu-eresi.**

Cellar, *n. O-ndimba* (*y'ondyuo*).

Cemetery, *n. Oma-yendo.*

Censer, *n. Otyi-oruho.*

Censurable, *a. Sa okuverua* ; *n'ondyo.*

Censure, *v.t.* Reprove, scold, threaten, *tena* ; punish, *vera*, *-e.*

Centipede, *n. Omu-korombata.*

Centre, *n.* Inside, middle, *oukoto* ; *omo-ukoto.*

Ceremony, *n.* Custom, *omuhingo* ; observance of religious rites, *oku-rangera* ; *otyi-rangera*; the things used at such ceremonies, *ovi-rangerero* ; — of consecration by parents of twins, *oku-kuua* (see Cape Folk-lore Journal, vol. ii., pp. 110-111).

Certain, *a.* Sure, *-tyiri* : are you quite sure of it or not? *ove mo rityiua tyiri, pô, indë* ? lit., you - you - do yourself know - for certain - or - not ;
—, some, some one, *-rive* ; *-arive* ; *-orive* : a certain man, *omundu rive* ; he sent him on a certain day, *ue mu hindire eyuva rarive*, lit., he - him - sent - day - certain ;
—, some, a few, a number, *tyiva.*

Certainly, *adv. Tyiri* : he will certainly come, *mee ya tyiri* or *tyirityiri* ;
—, *uri* : he certainly speaks well, *ma hungire naua uri* ;
—, *vari* : yes, certainly we go, *matu i vari nu* = we (shall) - go - certainly - but ;
— (interj.), *kunia* : *nu kunia vi* ! = yes, certainly, what else?

Cerumen, *n.* Ear-wax, *ovi-rukutui.*

Cessation, *n. Oku-yanda* ; *okuisa* ; —, rest, *oku-suva* ; — of hostilities, *oku-hangana* ; peace, *o-hange* ; see Cease ; End.

Chafe, *v.t.* To irritate, vex, inflame, *rungisa.*
—, *v.i. Runga*, *-u.*

Chaff, *n. Ovi-yaya* ; long —, *ovi-yao.*

Chain, *n.* A metal —, *oru-tenda* (prop. row of iron or metal links, a long object made of metal) ;
—, ornament of the neck, *oru-tenda ruosengo*, or, *omu-zaro uosengo* ;
chains, fetters, *oma-pando* ; *ovi-tenda* = irons.

Chair, *n. Otyi-havero* : will you be seated ? *otyihavero mamu rire ko ?* lit., chair - you - will be - on ; better, *oene mamu havere k'otyihavero ihi, ȳô ?* lit., you - you - (will) sit - on the chair - this - or (not).

Chalk, *n. E-kreide.**

Challenge, *v.t. Para* ; *hemba, -e* ; *nana* ; *nanena, -e.*

Chameleon, *n. E-sembi.*

Champion, *n. Omu-ruise.*

Chance, *v.i. Ohei* : he chanced to look on one side, *ua tara ohei k'omukuma umue*, lit., he - looked - by chance - on side - one ;

—, *ohamuzemba* ; *ohamure* : I went without purpose or thought, I chanced to go, *mba ende ohamuzemba = mba ende ohamure* ;

—, *osengine* : we chanced to meet, *tua hakaene osengine.*

—, *n.* Good fortune, good luck, *o-ngambui* ; good opportunity, *oru-veze oruüa* ;

—, *o-hamuzemba* ; cf. Accident.

Chancel, *n.* As of a church, or generally the back part inside a house, *oko-ara* or *'ko-ara* ;

Change, *v.i. & t. Henga, -e* : the house is changed in appearance, *ondyuo ya henge* ; the river is changed (risen or fallen), *ondondu ya henge* ;

—, disguise oneself, *rihengisa* ;

—, be changeable, *hengapara* ;

— place or form, *henguruka* ;

—, for the better, improve, *hahuruka* : the water is changed for the better, is drinkable again, *omeva ya hahuruka* ;

— places, work, things, money, give one thing for another, barter, *pimba, -i* ; *pimbasana* ;

—, take turns, act by taking turns, help, assist each other, *pingasana*, prop. to give place to each other, to exchange places ;

to — places with one, so as to succeed him, *pingena, -e* ;

— clothes, *rihara* ; *rihareka, -e* ;

—, transplace, also to — one's mind, be fickle, break one's word, &c., *rundurura*, passive, *rundururua* ;

— one's abode, remove, — the place of a thing, put a thing from one place into another, load goods from one wagon on another, &c., *tuturura* ;

— for the worse, become marred, disfigured, *zundara* : he has changed for the worse, cannot be recognized, *ua zundara, k'e n'omatarero*, lit., he - disfigured, changed, - not - he - with look, aspect ;

to — the face, features, make a wry face, *tivara, tivarisa* (= *herengisa omu-rungu*) : *ua tivarere onyengo omurungu* = he - changed or distorted from - hatred - (his) face ;

—, turn, *tanauka*, trans. *tanaura* ;

—, transform, *tyituka* ; causative, *tyitukisa* ;

— colour, state of mind, — for the worse, undergo a complete change, *himunuka* : *ouye ua himunuka* = the world - it - is changed (for the worse) ; *omundu ua himunuka* = the person he - is completely changed.

—, *n. O-ndanaukiro* (turn) ; and the Infinitive of the preceding verbs, *oku-henga* ; *oku-hahuruka*, &c.

Changeable, *a.* Fickle, inconsistent, *omutyituka*; see Fickle.
Channel, *n.* *O-ndyira y'ondondu* (river-course); *ondyira y'omeva* (water-course).
Chant, *v.i.* *Yimba, -i*; *yimbura* or *imbura.*
—, *n.* *E-imbiro*; *e-imburiro.*
Chanting, *n.* Chanting an impromptu, *omu-roro*, or *oma-mbo omaroro*, prop. an attempt, from *rora* = to try, to attempt.
Chaos, *n.* *O-mbiamianga*; *o-hoönonduru* (mixture, confused mass, confusion); *oku-kara tyo* (emptiness).
Chap, *n.* *Omu-ta*; see Crack.
Chapter, *n.* *E-kondoa*; *e-kondero.*
Character, *n.* What one is, state of being, *otyi-káro*; solidity of —, *ou-kahu.*
Charcoal, *n.* *Oma-kara*; sing. *e-kara.*
Charge, *v.t.* To accuse, *kuminina, -e*: you accuse me falsely, you charge me with something which I have not done, *ene mamu ndyi kuminine uriri*, lit., you-you-me-charge or accuse-for nothing;
—, order, *virikiza*; *raya*: he charged, commanded the men, *ua rayere ovandu*; *raera, -e.*
Charge, *n.* Payment, cost, *ovisuta*;
without —, *nokuhinovisuta*;
—, order, *o-mbirikiza*; *e-tuako*;
—, office, *ou-karere*;
—, keeping, *o-ndyeverérero.*
Chariot, *n.* *E-temba.*
Charitably, *adv.* To act —, in the spirit of charity, *punga pe tyita orusuvero*, lit., as-it-is always done-(by) love, or, as is the nature of charity to act at all times.
Charity, *n.* Love, *oku-suvera*; *oru-suvero*; kindness, *oty-ari*; favour, *o-ndyingonekero*; *oku-ingoneka.*
Charm, *v.t.* Bewitch, *tyita oundyai*; fascinate by witchcraft, lit., bend (a person completely) to (one's will), *uorera, -e.*
Charm, *n.* Attraction, "reiz," *o-nyune*: the girl has no attraction for the young men, *omusuko k'e n'onyune n'ovazandu* = girl-not she-with charm-with young men; he (or she) is handsome, attractive, charming, *u n'onyune* = he (or she)-with charm;
—, captivating power, *omuhoro*: the things are charming, attract irresistibly, *ovina vi nomuhoro* = things-they with charm.
Charmed, *p.p.* To be — with, *nongua* (*na*).
Charming, *a.* *Nonyune*; *nomuhoro.*
Chase, *v.t.* Pursue, *ramba*;
—, drive, *hinga, -i*;
—, hunt game, *yeva, -e*; see Hunt.
—, *n.* *Ou-yeve*; *o-ndyévero*; *oku-yeva*; see Hunting.
Chaste, *a.* Pure, *-kohoke*;
—, coy, reserved, not taking to every one, *osonongo*: *omukazendu osonongo* = a coy, repelling and comparatively chaste woman = *omu-yaare* (*ngu ma yaar' ovandu*, lit., who-she-sets aside, treats with contempt-men;

—, not dissolute, *ka ... n'ou-hambangombe.*

Chastity, *n. Ou-kohoke* ; *ou-sonongo* ; *ou-yaare.*

Chastise, *v.t.* Beat, *tona, -o* ; punish, *vera, -e.*

Chastisement, *n. Oku-vera* ; *o-ndoneno* ; *oma-verero.*

Chat, *v.i.* Talk together, *hungira pamue* (or *kumue*) ; —, *tyekeha* : they are chatting, *mave tyekeha.*

Chattels, *n.* Goods and —, *ovi-tyuma* ; property, *ou-ini* ; —, one's things, *ovina mbi ... navio* = things - which - (I, you, we, &c.) with them or possess : our chattels, *ovina mbi tu navio*, &c.

Chatter, *v.i.* With the teeth as when shivering, *ketakela*; *keketa*; —, babble, (*y*)*ondyorora* ; *n'ou-takanyo* ; *tyakatyaka* ; *tya-kaura.*

Chatterbox, *n. Otyi-takanyo.*

Chaw, *v.t. Tatuna.*

Cheat, *v.t. Ova* = *yova, vova* (*me oö, mba overe*) ;
— as in selling, *randa ovineya* : he cheats, *ma randa ovineya* = he - sells, deals - (with) deceit ;
—, *tyita ovineya* ; *tyit' ovinea.*
—, *v.t. Ovisa* ; *oveka, -e* ; cf. Deceive.

Cheat, *n. Omu-navineya* ; *ngu n'o-mbunguru k'orutyiva* : he is a cheat, he wants to deceive me, *u nombunguru korutyiva*, lit., he - with (covering of) dry grass - on the pitfall.

Cheating, *n. Ovi-neya*; roguish tricks, *ovi-kauka.*

Check, *v.t.* Stop, turn, *tyaera, -e* : stop or turn the cattle, *tyaera ozongombe* ;
—, take a stand, keep at bay, *piruka* ; causative, *pirura* ;
—, restrain, keep under, *uokisa* ; *vokisa* ;
—, restrain oneself, *rityaera, -e* ; *porinda* : man, check yourself (in running), your companions walk slowly, *mundu, riporinda, ovakuenu mave i katiti*, lit., man - moderate yourself, - yours (your people, companions) - walk - little = slowly ;
—, *zinga, -i* : *omundu ma zingi* = man - he - keeps in, restrains, checks himself, suppresses his feelings, does not reveal what he hears, &c. ;
—, subdue, as e.g. a fire, so that it may smoulder but not flame, *tumbisa* ; *tumba, -u* ;
—, drive back, repel, repulse, *yanyuna.*

Checked, *p.p.* Stopped in progress, turned back, *tyaerua* ;
—, kept at bay, *pirukua* ; *pirukirua* ;
—, shrinking back, retreating, recoiling, *yanyuka.*

Chequered, *p.p. or a.* Diversified, having different colours, of things, *n'ovi-varavara* : the thing has different colours, *otyina tyi n'ovivaravara*, lit., thing - it - with colours, colours ; as of animals, *-kange*: a many-coloured ox, *ongombe ongange* or *otyi-kange.*

Cheek, *n. Otyi-tama.*

Cheer, *v.t.* Gladden, *nyandisa* ; *yorokisa* ; *ororokisa* ;
—, encourage, *zeuparisa* ;
—, inspirit, animate, raise, *tundura* ; *kangamisa* ; cf. Comfort ; Applaud.

—, *v.i.* To become gladsome or joyous, *nyanda* ; *yaruka kokunyanda* ; *yoroka* ; *ororoka* ;
—, grow cheerful, brighten up, as the weather, *pera*, *-e* : the weather brightens up, clears up, *eyuru ra pere* = sky - it - clears up.

Cheerful, *a.* To be joyous, —, *yoroka* ; *nyanda* ;
—, ready, willing, *-harupu* : a cheerful giver, *omuyandye omuharupu* ; *ombandi* : a cheerful worker, *omundu ombandi.*

Cheerfulness, *n. Oku-yoroka* ; *o-ndyorokero* ; —, confidence, prop. a courageous heart, *omutima omupenda.*

Cheese, *n. Oma-yere* (*omakahe*).

Cherish, *v.t.* Favour, *ingoneka*, *-e* ;
—, nurse, foster, *hunga*, *-u* : *otya omunyamisise ty'e hunga ounatyona ue* = like - a nurse - as she - cherishes - little children - of hers ;
—, deal gently with, *tumba*, *-u* (see Deal) ;
—, caress, fondle, *rera*, *-e* : he caresses his children, *ma rere ovanatye ve* ; he plays with his dog, fondles it, *ma rere ombua ye* ; see Comfort ; Support ; Nurse ; Encourage.

Chest, *n.* Of the body, *orukoro* ; *oty-ari* : I am suffering from the chest, *mba vere otyari* ; — of males (in distinction from *e-vere* = female breast), *otyingava*, prop. the dry breast, from *kava* = to be dry ;
—, box, *otyi-puiko* ; *otyi-kaise* (or *otyi-kaisa*).*

Chew, *v.t. Tatuna* ; —, bite, *rumata* ; — the cud, *yoöra.*

Chick, Chicken, *n. Oka-zerona* ; plur. *ou-zerona.*

Chide, *v.t. & i.* Blame, find fault, *hengura* ; —, reprove, scold, *tena* ; —, scold, make a noise about, *posa*, *-e.*

Chief, *n. & a. Omu-hona* ; *o-mbara* ; first, chief one, *omunenenene* ;
— servant, headman, foreman, *omu-ndu otyihingiza* ; *o-mbondo* ; *omu-karere ombondo.*

Chiefdom, Chieftainship, *n. Ou-hona* ; *ou-vara.*

Chiefly, *adv. Tyinene* : chiefly or in the first place these (things), *tyinene ma s'okurira imbi*, lit., chiefly - it - must be - these (things) ;
—, before or above other things, *komeho yovikuao.*

Child, *n. Omu-na* (= son) ;
—, *omu-atye* (prob. contracted from *omuna uandye* = child or son - mine), plur. *ova-natye* ;
a little —, *oka-natye* ; *oka-natyona* ;
a weak, sickly —, *otyi-ngundu* ;
—, carried on the back, *otyivereko* : *mbi n'otyivereko* = I - with or have an infant to carry on my back ;
sister's —, *omu-sia* ; cf. Infant.

Childbearing, Childbirth, *n. Oku-koata ovanatye* ;
—, confinement, *oku-panduka* (a euphemism = untying, deliverance, "entbindung") ;
first confinement, *oku-riveripa* ;
the last, *oku-ka* (= felling as of a fruit-tree).

Childhood, *n. Ou-titi* : formerly in (my) childhood, *rukuru m'outiti* ; —, *ou-natye.*

Childish, *a.* Childishly, *adv.* *Rira (-e) ova-ngu* : you are childish, act childishly, *mua rire ovangu* = you (have) - become - youngsters, prop. younger brothers.

Childishness, *n.* *Ou-angu* : *ene mu nouangu* = you - you - with childishness, you are childish, silly.

Childlike, *a.* *Otya omu-atye* = like a child ; *nokuhina-tyipo* = without harm or guile.

Chill, *n.* *O-mbepera* ; — in the body, *ou-ngore.*

Chilly, *a.* To feel —, *t'ombepera* ; to tremble, *zezera, -e.*

Chimney, *n.* *Omu-tulu u'omuise* = hollow, pipe, for smoke.

Chin, *n.* *Otyi-hehemeno.*

Chine-bone, *n.* *Oru-sesengua* ; *otyi-tatuza.*

Chink, *n.* *Omu-ta.*

Chip, *n.* *Otyi-pahukira* ; *otyi-yaya* ; *otyi-hongero* ; —, pointed and slit as for drawing out a thorn, *oru-pambaro.*

Chirp, *v.i.* *Tina.*

Chisel, *n.* *Otyi-topore* ; *otyi-tyisela.**

Chit, *n.* Germ, sprout, *otyi-tungo.*

Choice, *n.* *O-hoorero* ; *o-ndoorora.*

—, *a.* Precious, *-huze* ; much to be valued and praised, *-hivirikua.*

Choke, *v.t.* *Sina.*

—, *v.i.* *Ramua* : *oyo ya ramua etupa* = it (the animal) - it - is choked - (by) a bone ; *ua ramenue vari* = he - has been choked - indeed ;

—, as from thirst, *varata* : *onyota mai varata* = thirst - it - chokes, kills (me).

Choked, *p.p.* *Sineua* ; *tieua* ; *ramua.*

Choler, *n.* Violent passion, *okuhakahana okupindika* ; *oku-t'omazenge* ; *oku-kara nonganga otyindandi* ;

—, rising (of the blood), *oku-yeruka* ;

—, prop. gall, *o-nango.*

Choleric, *a.* Passionate, *hakahana okupindika* = soon angry ; *t'omazenge* = die of anger ; *nonganga otyindandi* : he is choleric, passionate, *u n'onganga otyindandi* ;

—, to be always ready to strike, *n'ohuati.*

Choose, *v.t.* *Vareka, -e* ;

—, will, wish, *vanga* : choose whichever (*oru-vio*, knife) you like, *vanga ndua vanga* = will - which you - will ; *rivanga* ; *ri-vangera po* ; *toorora* ; *hoora* ;

—, adopt, take for one's own, *isa po* : this thing I take or choose for myself, *otyina me tyi isa p' oty'andye* = thing - I - it - take - away - (as) mine ; I choose him to be my servant, *me mu isa po omukarere uandye* ;

— a wife, woo, court, *vareka, -e.*

—, *v.i.* *Vanga* : *taureye, auhe kunga ma vanga*, lit., flee ye, - everyone - whithersoever - he - chooses.

Chosen, *p.p.* *Vangua* ; *toororua* ; *hoorua* ; *varekua.*

Chop, *v.t.* As with an axe or hatchet, *ka (ke, kere)* : *ka omiti* = chop down the trees ; *ka omutyira* = chop off the tail ; I chopped branches, *mba ka ka*

omaso, lit., I - went - chopping - branches ;
— or lop the branches of a tree, "schnitzen, behauen, aushauen," *pupa*, *-u* ; *pumba*, *-u* ;
— off, as branches from a felled tree, *pumbura* ; *heka*, *-e* ; *ho-hora* ;
— off, as the small branches from a stem to make it smooth, "abputzen," *nyanga* ;
—, split, as wood, &c., *penda*, *-e* ;
— into small pieces, mince, *menga*, *-e* ;
— in pieces, as a butcher an animal, in order to sell, *kahiza* ;
to — through, *kora* : chop the bone through, *etupa kora* ;
—, as a bone, into small pieces, *tura* : chop the bone into pieces, *tura etupa* ;
—, cut through, *konda*, *-o* ; cf. Cut.

Christian, *n.* *Omu-kriste.**

Christianity, *n.* *Ou-kriste.**

Chrysalis, *n.* *Oru-oö* ; *o-hahi* ;
— of the *omu-ngu*, *otyi-ngara*.

Church, *n.* *O-ngerki* ;*
—, congregation, *o-mbongo*.

Churn, *v.t.* *Tuka*, *-u*.
—, *n.* *O-ndukua*.

Cicatrice, Cicatrix, *n.* *Otyi-mana* ; *otyi-vavize*.

Cinder, *n.* Live, burning coal, *e-kara* ; —, ashes, *omu-tue*.

Circle, *v.i.* To go round, *kondoroka* : go round here, *kondoroka mba* ; you go round the matter (you do not come forward with the truth), *mo kara p'oku-kondoroka* = you - remain - by moving round ;
—, to surround, *kovera*, *-e*.
—, *n.* A — as the iris, halo, *o-ngongoro* ;
—, surrounding, *oru-kova* ;
—, circumference, *omu-ruko* or plur. *omi-ruko* ;
—, *otyi-tengerera* ; see Around.

Circulate, *v.i.* To move about, *rianga* : *ombindu mai rianga m'orutu* = the blood - it - circulates - in the body ;
—, spread, *hondya* (*-o*) *na* : the news is spreading through the country, *omambo mae hondyo n'okuti akuhe* = words - they - are - stitched - with country - the whole ; cf. Run ; Round.
—, *v.t.* Spread, *parangisa* : *ondyo ye mai parangisiua* = guilt - his - it - is being circulated.

Circumcise, *v.t.* *Sukareka*, *-e*.

Circumcised, *p.p.* *Sukara* ; *sukarekua* ; a boy lately circumcised, *omu-sukorume*.

Circumcision, *n.* *Oku-sukareka* ; *oma-sukarekero*.

Circumscribe, *v.t.* Draw a line round, limit, *ruka*, *-u* ; *tua ko omu-ruko*.

Circumspect, *a.* To look about in all directions, *yeváeva* (*ye-váyeva*) ;
to be careful, take foresight, *ritarera*, *-e* ;
to be —, cautious, watch over oneself, *ririsa* (reflexive form of *risa* = to keep watch over a flock) ;
—, clever, wide awake, *-paime* ; *paima* : *ma paima m'oviungura* = he - circumspect - in works ;
—, thoughtful, observant, alive to what happens around one, *rira e-patye* ; *kara n'ou-patye*.

Circumstance, *n.* State, condition, *o-ngaro* ; *omu-karo* ; bad circumstances, *omukaro omuvi* ; —, case, *otyi-kando* ; see Accident ; Case; Event ; Way.

Circumstanced, *a.* or *p.p.* *Kara* ; *ri* ; *riva*, *-e* (= be, become): how are we circumstanced ? *tua kara pu tyi* (*tyike*) ? lit., we - stay, are - by or with - what ; as we are thus circumstanced, *ete tyi tu ri nai* = we - as - we - are - thus.

Circumvent, *v.t.* *Kondoroka* ; —, deceive, *yovisa* (*ovisa*) ; *oveka*, *-e*.

Cistern, *n.* A natural reservoir, a pool, slough, &c., *e-rindi* ; a well dug out, *o-ndyombo* ; a hole (Dutch "kolk") in a rock or dry river-bed containing water, *e-o*.

Citadel, *a.* A place for protection and defence, *otyi-yamua* ; *o-ndyame* (= protecting house or building) ; *o-ndyuo yondyamo* (= house of protection).

Citation, *n.* *O-ngundiro*.

Cite, *v.t.* To call, *isana* ; *kunda*, *-u*.

Citizen, *n.* *Omu-naruüto* ; plur. *ov-oruüto*.

City, *n.* *O-hona* = *o*(*nganda y'omu*)*hona*, village or town of the chief ; great village, town (*o-nganda*) *o-nene* ; a rich village, town, lit., a place enriched by spoil, *otyi-huro* (r. *huura* = to capture, make booty).

Civil, *a.* Courteous, *n'ozo-ndyora* ; *n'ounyune* ; see Polite.

Civility, *n.* *Ozo-ndyora* ; *oku-tumba* (*ova-ndu*) ; *ou-nyune* ; cf. Courtesy.

Claim, *v.t.* *Rivara* ; *vanga* ; *kotora* : they came to claim their cattle, *ve ye okukotora ozongombe zauo*, lit., they - came - to return, to get back - cattle - theirs ;

—, challenge as a right, demand as due, prop. put oneself forward, *riuta*, *-u* ; assume, arrogate, *ritia*, *-e* ; cf. Promote.

—, *n.* *Oku-rivara* ; *ome-rivarero* ; *oku-vanga* ; *oku-kotora* ;

sign, mark of —, prop. pledge, *otyi-*(*y*)*ambo* : *ua porere otyi-ambo n'a tua po p'outyi*, lit., he - broke off - a pledge (i.e., a branch as a sign of claim) - and he - put (it) - by - by the honey (which he found in the field, that others might not touch it) ;

—, assumption, *oku-riuta* ; *oku-ritia* (*ou-hona*, *ou-vara*, &c.).

Claimant, *n.* *Omu-rivare* ; *omu-kotore* ; *ngu ma vanga otyi-na*.

Clammy, *a.* Sticky, *kakatera ko*.

Clamorous, *a.* *-Ravaere* ; *-zungane*.

Clamour, *v.i.* *Ravaera*, *-e* ; *rokoha* ; *posa*, *-e* ; *zungana* ;

—, be importunate, bother, trouble, *kendisa*.

—, *n.* *O-ndavaerero* ; *oru-kanyaere* ; *oru-ndundura* ; see Noise ; Uproar ; Overpower.

Clamourer, *n.* *Omu-ravaere*.

Clandestine, *a.* *Ombakaiza*.

Clandestinely, *adv.* *Ongumumu* = *kumui* : they did (it) clandestinely, *va tyitire ongumumu* (or *kumui*) ;

to act —, craftily, *kauka* : you have acted clandestinely towards me, *ua kaukere moami* = you - have been crafty - in or to me ;

to be false, cheat, mix other people's things with one's own and thus steal them, promise or give the same thing to several people, *yuma, -u* : I have been cheated or disappointed by the underhand dealings of the man, *mba umua omundu* ; he acts —, and thus cheats people, *ma umu ovandu* ;
—, *ohuti*: *ua ah' omundu ohuti n'ovineya*, lit., he - shot - the man - secretly - with deceit ; *omundu ua t'ohuti* = the man - he - perished in a secret way, clandestinely, treacherously ; *hungira ohuti, onganda ai ha zuvara ko*, lit., speak - secretly - village - that it - not - be heard - there(of) ; cf. Secretly.

Clang, *v.i. Hoarakata.*

Clap, *v.t.* Clap the hands, *tona otu-kuise* ;
— the hands together from joy, surprise, &c., *hakera, -e ; hakerisa oma-ke* ;
— gently, pat, *pambara.*
—, *n.* A burst of sound, "knall" in the air (sometimes heard and resembling the report of a gun), *otyi-zumaoe* ; thunder, *oru-tu-tumo.*

Clarify, *v.t.* To separate dross from liquids, to scum, *tyenga, -e*; *nyondorokisa* ;
—, make pure, cleanse, *koha, -o* ; to make clear and bright, *yerisa*; to strain, filter, *nyenda.*

Clarion, *n.* See Trumpet; Horn.

Clash, *v.i.* To sound, *posa, -e* ; to be in conflict with, *n'ovita na.*

Clasp, *v.t.* See Embrace ; Hold ; Fasten ; Enclose ; Hug.
—, *n.* Buckle, *oka-pate.*

Class, *n. E-na* ; see Name ; Order ; Part.

Clatter, *v.i. Posa, -e*; *hoarakata*; clattering, "geklingel," *o-ngerenge* ;
— (interj.) as at the report of a gun, *parakata! tereketete!*

Claw, *n. O-nyu* ; *o-nyara* : *o-mbua ya para ozonyara*, lit., dog - it (has) - scratched - (with) the claws ;
divided —, *omu-yapi* or *omu-apyu* (contracted from *omu-yapi* and *o-nyu*) ;
—, of ruminating animals generally, *otyi-koti* ; of sheep or goats, *o-ngotiona.*

Clay, *n. Omu-rova* ; potter's clay, *omu-noko* ; *otyi-noko* ;
— made up in a lump (in the form of a turtle) or brick, *o-hima* ;
—, thick, adhesive, *o-ngande-rova.*

Clean, *a. -Kohoke* ; to be —, *kohoka.*

Cleanse. *v.t.* As by water and generally, *koha, -o* ; *kohora* ;
—, make pure, bright, *yerisa* ;
—, clear away, *pianga* ;
—, sweep, wipe off, *komba, -o* ;
—, rub off, as with a cloth, *pondora* ; intr. *pondoka* ;
—, wipe off, *piona* or *pyona* : wipe away the tears, *piona oma-hoze* ;
pull out the intestines of killed animals, in order to — them, *hiurura* ;
—, as a pit, remove the mud, *hupa.*

Clear, *a.* Pure, bright, *-yere* ;
—, pure, clean, *-kohoke* ;
—, fine, beautiful, *-ua* ;

—, as words, intelligible, *n'omatyiukiro* : the saying is not clear, *omambo ka e n'omatyiukiro* = words - not - they - with being known or understood ;
—, *v.i.* To be or become —, pure, *kohoka* ;
to — up, or be clear, as the sky, *pera, -e* : *eyuru ra pere* = sky - it - clears up ;
— off, as dirty, muddy water, *nyondoroka* : let the water clear off, *omeva ye sa e nyondoroke*, lit., water - it - let alone - (that) it - may separate, i.e., that the muddy part may settle at the bottom.
—, *v.t.* To — away, as rubbish, &c., *perura* ; *hengurura* ; *virura* ; *pianga* ;
— away, make an end of, destroy, *piangura* ;
— a spot, remove sand and stones, as for building a house, *ponda, -o* ;
— liquids from impurities, prop. to decant, so that the dross may remain at the bottom, *nyenda* ;
to — a field, glean ears, lick up small grass, as grazing cattle ("abputzen, ablesen"), hence also to — or rob a village, *nyanya* : *ua nyanga onganda aihe* = he - has cleared, licked up, robbed - village - the whole.

Clearly, *adv. Okumunika* ; *p'esaua* : we saw him clearly, distinctly, *tue mu munu p'esaua* = we - him - saw - by distinctness, clearness.

Clearness, *n. Ou-yere* ; *okumunika* ; *e-saua.*

Cleave, *v.t.* To part, separate, by splitting, *penda, -e.*
—, *v.i.* To — to, *kakatera ko* ; *pandera po* : she cleaves to the man, refuses to leave him, *ma pandere p'omundu.*

Cleft, *n. Omu-ta* ; —, as in a rock, *oru-poko* ; *omu-poko* ; a crack, as in a wooden vessel, *omu-ta* ; *o-mbe* ; *oku-tauka* : the vessel has a crack, *ehoro ra tauka* = milkpail - it - broken.

Clemency, *n.* Mildness, gentleness, *ou-kozu* ; tenderness, kindness, *oty-ari* ; discreetness, kind treatment, *o-ndumbiro* ; *oku-tumba* : he treats the people with clemency, kindness, *ma tumbu ovandu.*

Clergy, *n. Ova-honge.*

Clever, *a. Onongo* : a clever man, *omundu onongo* ; *ondoke* ; to be —, *sora* ; *nongopara.*

Cleverness, *n. Ou-nongo.*

Cliff, *n. Oru-uua* ; *oma-tongame.*

Clift, *n. Oru-toto.*

Climate, *n.* A hot climate, *oku-ti k'omutenya* = country of noon or heat ; *e-hi r'omutenya* = land of heat ;
a cold —, *oku-ti k'ombepera* = country of cold ; *e-hi r'ombepera* = land of cold ;
a moderate —, *e-hi ndi hi n'omutenya nu ndi hi n'ombepera tyinene* = land - which - not - with heat - and - which - not - with cold - much.

Climax, *n. O-honga* ; *o-ndomba.*

Climb, *v.i. Ronda, -o* : climb on the tree, *ronda k'omuti* ; help the man to climb up, *rondisa omundu* = cause to climb - the man ; climb up here, *ronda mba* ; I shall climb over here, *me rondere imba* ; the pain has

reached the highest pitch, *omutyise ua rondo m'ombanda* = pain - it - climbed - in or to covering, surface, i.e., to the top, above ;
—, *tunduka* ;
— on a mountain, *sembeka, -e*, prop., to make the mountain straight, level, to neutralize its height ;
to —, to be on some height, to — high, to stand on a high place, *nonga, -o* ; *tongama.*

Clinch, *v.t.* To bend the fingers inward to the palm, *nyuta, -u* ;
—, grasp or gripe with the hand, *takamisa m'eke.*

Cling, *v.i.* Adhere to, *kakatera* (*-e*) *ko* ;
—, embrace, prop., bend oneself to the neck, *ripetera k'osengo.*

Clip, *v.t. Teta, -e* : clip the points or tops, *teta ozohonga* ;
—, as wool, *henya, -e, -ene* ;
—, *kepura* : he clipped off his ear, *ua kepura okutui.*

Cloak, *n. O-nguava* ; *oru-pera.*

Clock, *n. Otyi-tarero* (*ty'eyuva*).

Clod, *n.* A mass or lump of earth, *otyi-tumbehi.*

Clog, *v.t.* To hinder, obstruct, restrain, *tyaera, -e* ;
—, take a firm stand, prevent from moving on, keep or hold back, as an ox by the tail or strap, *handisa* : I restrain or hold back the ox, *me handis' ongombe* ; see Hinder ; Obstruct.

Close, *v.i.* To go close together, to shut, *pata* ;
to —, to be tight, prop. pressed together, *pama* ;
—, as the sky, the clouds, *hanga* or *pota, -o* : *ovikamba via hanga* = clouds - they - close together ; the sky is overcast with clouds, *eyuru ra poto* = sky - it - is dark, the clouds have drawn close together ; also applied to crops, plants : the plants are compact, stand close together, *ovihape via poto.*
—, *v.t. Pata* ; *patisa* ;
—, press, squeeze together, *pamisa* ;
— the hand, clinch the fist, *nyuta, -u* ;
— one eye, as in taking aim, *sika, -e* : he closes the eye, *ma sike eho* ;
—, shut, as a door, a hole, the heart, eyes, implying a keeping off, a guarding against, *setika, -e* = " zustopfen ;"
— a book, &c., *vandeka, -e* ;
—, bar, as the entrance of a kraal, *yezera, -e* ;
— in, surround, *kovera, -e* ; *hangatena, -e* ;
— well, make very close, compact, as a hedge of thorns, *suka, -u* ; said also of plants, when growing close together : *ovihape mavi suku, ka vi tyi n'oruveze*, lit., plants - they - close tightly - not - they - that - with space ;
—, *tendeka, -e*, or *tendekera, -e* = *suka* ; cf. Lay ; Layer.
—, *a.* or *prep.* Near, *mene* ; *ondunga* : they (the things) are close together, *vi kara ondunga* (= *ondyundo*) ;
—, close together, *popezu* : let the seedholes be close together, *ovitoto ngavi kare popezu*, lit., holes - that they - be - near (each other) ; *ma yata popezu*, lit., he - steps - close, i.e., he does not

stride, but steps at the ordinary rate ; *popezu na* ;
—, *opene, pene* : put it close by you, *tua pene yoye.*
—, *n.* End, *oku-yanda* ; *oru-yando* ; see End.

Closed, *p.p. Pata* ; *patua* ; *seta, -i* : I am hoarse, *ami mba seti* = I - I - closed (my throat is shut up) ; *ami mba seta* = I have been suffering from hoarseness a long time.

Close-fisted, *a. Ongopo* ; *n'oukopo* ; *n'esoto* : he is close-fisted who, being asked, does not give, *eye u n'esoto ngu hi nokuyandya ama kumbua,* lit., he - he - (is) with closefistedness - who (is) - not - with giving - he being - prayed ; cf. Stingy.

Closely, *adv. Eseta* : the crops grow luxuriantly (there will be an abundant harvest), *ovikokotua via hap' eseta,* lit., the corn - it - has grown and grows - closely, densely, compactly (= *via hap' okutakavara,* lit., it - grows - abundantly).

Closeness, *n. Ou-mango.*

Closet, *n. Otyi-tuo* ; *oka-kamera.**

Clot, *v.i.* To become thick, to coagulate, *kanda* ; —, of blood, *homa* : the blood is turned into clots, *ombindu ya homa.*

Cloth, *n.* Any kind of dress-stuff, *o-nguyu* or *o-nguü.*

Clothe, *v.t. Huikika, -e* ; *kutyira, -e* ; *zareka, -e.*

Clothed, *p.p. Huikikua* ; *zarekua.*

Clothes, *n. Ozo-mbanda* = that which is spread over the surface of the body ; a single article of clothing, *o-mbanda* ;
—, Sunday suit, *o-mbanda opehi* = dress in store, dress put down or away ;
— for special occasions, *ozo-mbanda z'okomiti* ; *ozo-mbanda z'okomureko.*

Cloud, *n. Otyi-kamba* ; cluster of light clouds, *oru-suzu* (= high foam, rising foam) ; black — in the cold season, *otyi-mbondo.*

Cloudy, *a.* The drawing together of clouds, *moma, -o* ; *pota, -o* ; *hanga* (cf. Close) ;
—, *n'ovikamba* : it is cloudy to-day, *indino ku n'ovikamba* = to day - it - with clouds ;
—, beclouded sky, prop. covered sky, *e-koö* ; see Dark.

Clough, *n.* Cleft in a mountain or rock, *oru-poko* ; *omu-poko* ; *oru-toto* ; an abyss, gulf, *oru-tyiva.*

Clout, *n.* A small piece of cloth, *oka-vanda.*

Cloven, *p.p.* Parted, *hanika* ; cloven-footed, *n'omi-nyapi* or *n'omi-nyapyu* : cloven-footed animals (as sheep and goats), *onyanda nominyapi.*

Cloy, *v.t.* Satiate, *kutisa* ; *kovisa* ; overfeed, surfeit, *ungisa* ; reflexive, *riungisa.*

Cloyed, *p.p. Kovisiua* ; *kuta* : I am full (of food), *mbe kuta.*

Club, *n.* A short stick with a knob, *o-nguinya* ;
—, association, assembly, meeting of men for mutual counsel, *otyi-ra* (or *oty'-ira*) *ty'ovarumendu.*

Clump, *n.* A thick, short piece

of wood, *otyi-ndimbu* ; a cluster of trees or shrubs, *e-hua.*

Clumsiness, *n.* Weakness, defectiveness, *ou-ngundi* ; inability, *oku-hasora* ;

—, as in working, *o-ngono* ; *o-ngataoko* ;

—, difficulty in expressing oneself, *orukaka* (= hardness, hard speech) : he has difficulty in expressing himself, *u n'orukaka.*

Clumsy, *a.* Thickset, massive, *-ngutu.*

Cluster, *v.i.* To be together, united, *uana na* ; to —, gather together, *vongara, ongara* ;

—, to grow in clusters, *hapa oma-punda.*

—, *n.* Bunch, as of grapes or other fruit, *e-punda* ;

—, swarm, as of bees, *e-hapu* (from *hapa* = to grow, increase in size or number).

Coagulate, *v.i. Kanda* ; of blood, *homa* ; see Clot.

Coal, *n. E-kara* : bring me a little coal (of fire), *eterera oka-kara* = bring hither here - a little coal, or, bring hither to me-ward a little coal, the "me" being only implied.

Coalesce, *v.i. Uana na* ; *uana kumue.*

Coalition, *n. Oku-hangana* ; *oku-uana kumue.*

Coarse, *a.* Raw, unprepared, *-vihu* ;

—, rough, uneven, *otyikaka-nyuru* : *omambo otyikakanyuru* = rough, coarse, prop. bristling words, "grobe, ungeschliffne rede" = *omambo omakukutu,* coarse, prop. hard words ;

—, ugly, *-vi, -mbi* ;

—, rude, *n'ekayo* ; *n'ombeze.*

Coast, *n.* Border of a country, *omu-ruko* ; sea-shore, *omu-kuro* ;

—, land, country, *e-hi* ; *oku-ti.*

Coat, *n. O-mbanda* ; every-day —, *o-mbanda ondarua.*

Coax, *v.t.* Flatter, *hengurura* ; *indyika* : why do you coax, flatter him ? *mo mu indyika tyike ?* lit., you - him - honour, flatter - what (for), "was gibst du ihm gute worte ?" ; fondle, *rera, -e* ; coaxing words, *oma-mbo omarere.*

Cobble, *v.t.* To botch, work badly, *ha sora* = not able ; *zunda otyi-ungura* = spoil the work.

Cobweb, *n.* See Spider's web.

Cock, *n.* Fowl, *o-ndyuhua* ; —, *o-hunguriva* ; *o-hunguriva o-nduezu.*

—, *v.t.* As a gun, *rumbira* (*o-ndyembo*) : he cocks the gun, *ma rumbire ondyembo.*

Cocoa-nut, *n. E-rungu* (fruit of the palmtree, growing in Ovamboland).

Cocoon, *n.* Web of caterpillars, *oru-oö.*

Cod, *n. Oru-ponde* ; *oru-mbonde* ; *oru-e.*

Coffee, *n. Ozo-mbonde* ; *ozo-koseva* ;* *o-koseva.*

Coffee-acacia, *n. Otyi-mbuku* ; *otyi-riamapuku.*

Coffin, *n. Otyi-kaise** *ty'omu-koke* = box of or for a dead one.

Cogitate, *v.i. Rizemburuka* ; *ripura* : think well over the matter for yourself, *mo s'okuri-pura omuini* = you - must self question - yourself.

Cohabit, *v.i.* To dwell together, *tura pamue* ;
to be united as husband and wife, *uana na* ; *pasana otu-koro*: they are living together as man and wife, *va pasana otukoro*, they-have given each other-laps;
—, have sexual intercourse, as the *e-panga* (see Communist), *hika, -i.*

Co-heir, *n. Omu-rumate pamue.*

Cohere, *v.i. Kakatera (-e) ko* ; *uana na.*

Cohesion, *n. Oku-kakatera ko* ; *oku-uana na* : the things do not stick together, *ovina ka vi iuana* = things-not-they-unite.

Coil, *v.t. Sotorora* ; *tyita (-i) o-ngata.*

Coil, *n. O-ngata* ; *otyi-sotoroke.*

Coiled, *p.p.* or *a. Sotoroka* ; *-sotoroke.*

Coin, *n.* Money, *otyi-mariva.**

Coincide, *v.i.* Meet, *hakaena na* ; agree with, *uana na* ; *yenda kumue* = go together, concur: *matyi i kumue na*, &c., lit., it-goes-at one-with, i.e., it concurs, coincides, &c.

Coincidence, *n.* The meeting or joining of two points or ends, *oma-hakaeneno.*

Coition, *n. O-hura* ; coming together, *oku-orongana* ; *oku-ongara* ; *oma-uaneno na.*

Cold, *a. -Tarazu* : cold water, *omeva omatarazu* ; *n'outarazu* ; *n'ombepera* ; t'*ombepera* : it is very cold, *ku n'ombepera* = it (the country) with cold ; I feel cold, *mba* t'*ombepera* = I-perish (from) cold ;
to feel —, tremble from cold, *zezera, -e.*

—, *n. Ou-tarazu* ; *o-mbepera* ; *otyi-mbondo* ;
—, indisposition, *e-suru* ; *otyi-mbandangere* ; *e-rema* ; *otyi-ngenyenye* or *otyi-ngengenye.*

Colic, *n. Oku-ungua* : *ozongombe maze ungua* = the cattle-they-suffer from flatulency, pain in the belly, colic ; *oku-hihamua pehuri* ; *okusuva pehuri* = pain in the belly, prop. blowing, flatulency in the belly.

Collapse, *v.i. Tetuka* = break together, fall to ruins (causative or transitive, *tetura*) ;
—, fall in, be reduced to ruins, tumble in as a well, a mine, *siringa* : the well is tumbled in; *ondyombo ya siringa* ; *omutima ua siringa* = the heart-it-is tumbled in, like a well, is full of rubbish, no room being left for any good thought ;
—, waste away, *puira, -e* ;
—, lose effect, not to take effect, *homokera (-e) pehi* : the thing collapses, will not take effect, *otyina tya homokere pehi*, lit., the thing or matter-it-is fallen out to-on the ground.

Collar, *n. Oru-mbanda ru'o-sengo.*

Collar-bone, *n. Oru-ndoti.*

Collateral, *a.* On the side of, alongside, running parallel, *varama* ; by the side of, *posio* (followed by the sign of the genitive) ; connected, conjoined, *hondya, -o* ; *uana na.*

Colleague, *n.* Fellow-worker, *omu-ungure pamue* ; see Mate.

Collect, *v.t.* Make together, *uaneka, -e* : collect (the things) together and take, *uaneka u*

kambure, lit., make together - (that) you - may take ;
—, as a band of warriors, travellers or workers, *hanga* ;
—, gather, bring together, as people, things, *vonga*, *-o*, or *onga* : collect the people together, *vonga* (or *onga*) *ovandu* ;
— one's thoughts, view thoughtfully, with deliberation, ponder quietly, prop. gather (one's thoughts) for, *ongamena*, *-e* ;
—, as little things, gifts, contributions, &c., *heka*, *-e* : *mave heke ongondivi* = they - collect - butter, i.e., they make and add little by little, from day to day ; collect some fermented milk for me in the calabash, *ndyi hekera omaere m'ondyupa* = me - collect for - fermented milk - in the calabash ; they collect contributions, *mave heka ovina* = they - collect - things ;
— much, *tumba*, *-u* : he has collected many beads, *ua tumbu oundyendye*, lit., he - much collected, heaped up - beads ;
—, bring firewood, *tyora* ;
—, take up, as chips, ashes, *uka*, *-u* (cf. Take) ;
—, as cattle in the field, when scattered, *teaura* (inversive form of *teya* or *tea*, to break, lit., to re-break, heal the breach, collect together what was dispersed : collect the sheep and goats and take them back to the village, *teaura ozonyanda ze yaruke k'onganda* = collect - small cattle - (that) they - return homeward - to the village ;
— collect the last, adding it to what was collected before, finish collecting, *senina*, *-e* : *va seninene ongondivi*, lit., they - did the last - (in collecting particles of) butter ;
—, or give time to collect, allow the cattle, after returning from the pasturage, to move and graze near the kraal, before driving them in, *omborokisa* : *inga me omborokisa ozonyanda*, lit., still - I - cause to return the tardy - sheep and goats, wait till the whole herd is together ; (*omboroka* = inversive form of *omba*, *yomba*, *uomba*, to delay, stay behind).
—, *v.i.* *Orongana* ; *ongara* ; *tumbara* ; *hanga* : the clouds will collect in the night, *ovikamba outuku mavi hanga*, lit., clouds - night - they - collect.

Collected, *p.p.* See Collect (*v.i.*).

Collection, *n.* *Oma-ongare* or *oma-ongero* ;
large —, *otyi-mbumba* : he has a large collection of things, *u n'otyimbumba ty'ovina* = he - with a large heap - of things ;
— of rainwater, *e-rindi* ;
— of rainwater in the hollow of a rock, *e-o* ; cf. Gathering ; Assembly.

Collector, *n.* As of contributions, *ngu ma heke ovina* = who - he - collects - things ;
—, gatherer, heaper-up, *omu-onge* ; *omu-tumbe* ;
— of a tribe, one who gathers many people around him, who marries many wives to increase his tribe, *omu-ong-oma-anda*, lit., gatherer of family names or clanships.

Colony, *n.* *E-kolonia.**

Colour, *n.* *Otyi-vara* ;
— of animals, cattle :
uniform dark —, with white spots on the head and neck, *imbongora* : an ox or cow thus coloured, *ongombe imbongora* ;
black, but slightly brown at the neck, belly and feet, prop. flaming, flamingly striped, *imbia* (from *pia* = to burn) ;
brown, *ihoni*, prop. blushing (colour = red-brown colour of a blushing dark face ; cf. *o-honi*, shame) ;
white around the neck, *ikoara* (= crow-colour, from *e-koara*, crow) ;
dark-coloured with a white stripe, prop. cut through or divided by a white stripe, *ikondo* (from *konda* = to cut through, divide) ;
spotted red, "roth-bunt," prop. quartz-colour, *imbaoe* (from *o-mba-oe*, glittering, speckled stone, quartz) ;
dark, belly white, *imbutise* ;
spotted black and white, *imenye* (*omenye* = springbok) ;
dark, back white, *indaura* (= *ikondo*, divided by a white stripe, from *taura*, to cut, tear or break in pieces) ;
black, with small white spots, *indemba* ;
spotted brown ("braun-bunt"), *ingange* ;
dark-coloured, but white on the flanks and back, *ingonga* ;
—, what colour ? *inge* : *ondana ndya tu inge ?* = calf - which - is killed - of what colour is it (and what caste or clanship may eat of it) ;
—, false show, pretence, *ayo* = as if: when they had let down the boat into the sea under colour as though they would have, &c., *tyi va pundisa otyiaha m'omeva ayo ve vanga*, &c., lit., when - they - had let down - the vessel - in water - pretending as if - they - would, &c.
—, *v.t.* Paint, *hua* (*me hu, mba huire*).

Colourless, *a.* *-Kuha* : a thing without colour, *otyina otyikuha*;
—, as e.g. glass, prop. glittering, shining, also cream-coloured, *otyi-kuerakuere.*

Colt, *n.* Of a horse, *oka-kambiona* ; of an ass, *oka-sinona.**

Column, *n.* An upright, stem-like body of wood, to support a roof (placed in native huts, in the middle), *o-ngunde* ;
a stone, used to support a hut outside, *e-tize* ;
a solid body, terminating in a point at the top as the pyramid built by termites (sometimes as high as sixteen feet), *otyi-tundu*;
— of dust, raised by whirlwinds, precursor of a thunderstorm, *oru-kumbambura.*

Comb, *v.t.* *Komba, -o* ;
—, so as to make a path, dividing the hair, *taura* : I divide my hair, comb it into two parts, *me ritaura* = I - divide myself ; *topora ozo-ndyise* = go through, divide - the hair (hence the name given by the heathens to the baptized, *ova-toporoa* = people with the hair combed into two parts) ;
—, do up the hair, brush or comb it up, *singa, -i* : *me risingi*

= I comb myself, do up my hair, put it in order.

Comb, *n. Otyi-kama* ;* the lower part of the — of a cock, prop. fringes, *ozo-hinini.*

Combat, *v.i. Rua* (*me ru, mba ruire*).

—, *v.t. Ruisa.*

—, *n. Otyi-rua* ; *ozo-mbata.*

Come, *v.i. Ya* : I come, *me ya* ; I came, have come, *mba ere* ; imperative, singular, *indyo* = come ! plur. *indyeë* = come ye ; negat. imp., *ya* : do not come here, *o ya nguno* = not you - come - here ; the rain is coming, *ombura ye ya* = rain -it - coming ; I am coming (to the place, not on a visit but) to stay, *me (y)ererere* = I - come for long, long ; to be coming, *okuya* : he is on the point of coming, *e ri p'okuya*, lit., he - is - by coming ;

—, *(y)enda, -e* : when I come unto you, I shall come (in the fulness, &c.), *tyi mee ya ku ene, me ende,* &c.), lit., when - I (as I am sure I shall) - come - to - you - I - shall come (in the fulness of the blessing, &c.) ;

— to, — upon, as travellers, troubles, &c., *yendera* : who come to you, &c., *mbi yendera ene,* lit., who - walk to - you ; which (troubles) will come upon you, *ngu mae mu endere,* lit., which - they - you - will come to ;

— near, *tumbuka* (transitive or causative, *tumbura*) ;

— quickly near, *utuka* : come to me quickly, *utuka ku ami* = run - to - me ;

— touch at, *tuna, -u* (followed by *ku, k'*) ;

— by, — across, *yatakana* ;

— to, reach, *vaza* : when I came to his place, he was gone already, *mbe mu vaza a i* = I - him - reaching - he - gone ;

— to, attain to, *vaza ku* ;

— down, *punda, -u* : *hakahana okupunda* = make haste - to come down (from the tree) ; *rauka* : they come down from the mountain, *mave rauka k'ondundu* ; (transitive or causative *raura*) ;

— down, abate, decrease, as a storm, tumult, &c., *pora, -o* ; as the waters of a river, *pukuruka* : *omeva ya pukuruka* = the water - it - come down, fallen, decreased ; tropically, *omundu ua pukurukua* = the man - he - has come down (from his pride, is humbled, improved) ;

— down, tumble down, *turuka* (causat. or transit., *turura*) ;

— from, descend from, *za* (*me zu, mba zire*) : we are relatives, *tua za mumue* = we - come or descend - from one ; *azehe za zu mu yo,* lit., all (these three kids) - they - come - of or from - her (the goat) ; where do you come from, *ene mua zu pi ?* = you - you - come from - where ; since the time it was lost, *tyi tya zu nokupandyara,* lit., when - it - came - to be lost, or rather, with being lost ; when they had done it (absolute preterite), *tyi va zu nokutyila,* lit., when - they - came away - with or from doing (it) ; come off, get loose, *za ko* : is it not yet coming off, not yet loose ? *ka ria zu ko ?* lit., not - it (e-) yet - come - off ;

I have done working, *ami mba zu nokuüngura*, lit., I - I - come - with or from working ;
— from a distance, *tapuruka* (= *ua za kokure*, he - comes from - far) ;
— to years, grow, get older, *kura*;
— forward, confess, &c., *riuta* (*-u*) *omuini* ;
— up again, get restored, *tutumuka*, *tutumukua* (causative or transitive, to cause to come up again, to feed up, to raise one up as from death, *tutumuna*) ;
— out, *pita*, *-i* : they come out of the house, *mave piti m'ondyuo* ;
— out, go out, as out of a town, *yenda*, *-e* (*mu*) : *tyi mape ende ovasuko* (*m'onganda*), lit., when - there - come out - the daughters (out of the town) ;
— out, spring up, as plants, flowers, *pita*, *-i* ;
— out, anything from anything, as a wedge from the split, liquid from a bottle, a person from a meeting, *homoka* (Otyimbanderu, *hokomoka*) : the wedge is not sticking fast, it will come out, *outi u homoka* (or *hokomoka*) = wood or wedge - it - will come out ; trans. or caus., to cause to come out, *homona* (Otyimb., *hokomona*) : put the bottle to your mouth and drink, *homonena* (or, *hokomonena*) *m'otyinyo*, lit., let come out for - in the mouth ;
— in sight, *munika* ;
— back, *kotoka* ; *tukuruka* ;
— together, *uonyara*, *hangana* ; *uana na* ; *orongana* ;
— back, as a reclaimed one, *tyenguruka* ;
— of one's own accord, *rieta* = bring oneself ;
— to pass, *ri* ; *rira* : and it came to pass that they died, *a rire tyi va koka*, lit., there or then - (it) was - that - they - died ;
— in, *hita*, *-i* : *tyi mamu hiti m'ondyuo* = when - you - come in - into the house ; come in ! *hita* ; plur. *hiteye* ;
— quickly, *utuka* ; *ya tyimanga* ;
— up, *ronda*, *-o* ;
— forth, prop. come out, *pita*, *-i*;
— up or forth, as young plants, *tunga*, *-u* : the things are coming up, they are growing, *ovina via tungu m'ehi* = things - they - rise - out of the earth ;
— short, *kaera*, *-e* : I come short of food, *me kaere ovikuria* ;
— to terms, bargain, make a mutual agreement, *zuvasana* (*na*) ; cf. Contract.

Comeliness, *n.* Beauty, *ou-ua*; elegance, *ou-renga* ; *o-ngongo.*

Comely, *a.* *-Ua* ; *-renga.*

Comet, *n.* *Oru-puri* = the long, tail-like, curious object, something much inquired and talked about ; from *pura* = to ask, inquire.

Comfort, *v.t.* To quiet, as a mother the child, to soothe, —, *mimina* (prop. to address, speak to, in a consoling or threatening strain, as the case may be) ;
—, *hekununa* : comfort, quiet the child, *hekununa omuatye* ;
—, restore the heart, *yarura omutima* ; raise the soul, raise the life, *tundura omuinyo* ;
—, raise, fortify, strengthen the mind, *kangamisa* ; *tutumuna.*

—, *n.* Ease, prosperity, *ou-ua*; favour, kindness, affection, *ou-ingona*; consolation, prop. comforting words, *oma-hekunune.*

Comfortable, *a. Naua*; to be —, *kara naua*; *viara*: they are in comfortable circumstances, enjoy life, live merrily, *va viara*; *kara p'omu-zaro* (or *p'otyi-zaro*): the people live comfortably, *ovandu ve ri p'omuzaro uauo*, lit., people - they - are or live - after fashion - theirs, i.e., they have their heart's desire, their circumstances are as they would like them to be.

Comfortably, *adv. Naua*: I sit comfortably, *me havere ko naua*, I - sit - thereon - nicely.

Command, *v.t. Raya*; *rayera*, *-e*; he commanded the people, *ua rayere k'ovandu* = he - gave orders - to the people; *rakiza*; *tua ko* = put on, fix, lay down, as a law, rule.

Commander, *n.* Leader, *omu-hongore*; *o-hongora.*

Commandment, *n. E-rayere*; *oma-rayere* = commanding word or words; *e-rayero*; *oma-rayero* = word or words for commanding; *e-tuako* = fixing - word, the word which lays down a rule; cf. Law.

Commemorate, *v.t. Zembu-ruka.*

Commence, *v.t. Uta*, *-u*: I will finish it in the same way as I commenced, *ami tyinga mba utu, otyinga me tyi mana*, lit., I - so as - I - commenced, - just so - I - it - finish; cf. Begin.

Commencement, *n. Oku-uta*; *o-mbutiro*; *oma-utiro* (from *utira* = to commence for, on account, in reference to, &c.).

Commend, *v.t.* To praise, *tanga*;
—, to give in charge, to commit, *virikiza*; *tua ko*;
—, render more acceptable, *puisa*;
— to one's judgment, as words carrying conviction with them, *kambura ku*, prop. take to: *omambo ooye mae kambura k'o-mutima*, lit., words - yours - they - take or commend themselves - to the heart.

Commerce, *n.* Trading, bartering, *oku-randa*;
—, prop. place for trading, *oma-randero.*

Commingle, *v.t.* To blend, *uana na*; to mix, *hoveka*, *-e*; *uaneka*, *-e.*

Commiserate, *v.t.* To sympathise, —, *nyanuka*; *nyanu-kira*, *-e*; to feel kindness for, *rityariparera*, *-e*; to feel pity for, t'*ondyenda na.*

Commiseration, *n.* See Pity; Compassion; Sympathy.

Commission, *v.t.* To send, charge with, give a commission, *tuma*, *-u*; send, *hinda*, *-i*; give orders, *rayera*, *-e*; *rakiza*; *virikiza.*

Commit, *v.t.* Give over, *yandya ku*;
give in charge, *tua* (*mo m'omake*) = put - (in - in hands); *virikiza*;
—, put into the hands of another, to lend, deposit or otherwise give in charge, *yazema*;
— a crime, *tyita ou-vi* = do evil, or *tyita otyi-po* = do harm, mischief;

— a mistake, *tataiza* (cf. Sin) ;
— adultery, *katuka oru-kupo* = break marriage ; *vakira, -e* ; (originally, put in the place of, substitute ; cf. Zulu "*fakela* = put in for ; *fakelela* = introduce the sister of a deceased wife into her place as wife") ;
—, prop. bring home to, *yarura* : commit thy ways unto the Lord, *ondyira yoye yarura mu Yehova* = way - thine - bring home - in or to - J. ;
— oneself to, trust in, *riesa ku* : *mbe riesa ku Mukuru*, lit., I - left and leave myself - to - God ; cf. Commend.

Common, *a.* Not scarce, *takavara* ;
—, to have all things common, *uaneka* (*-e*) *mumue* : they had all things common, *ovina avihe va uaneke mumue*, lit., things - all - they - united - in one ; = *otyihaua* ;
—, to have all things common according to heathenish practices, also wives, *tyit' ou-panga* = practise fellowship ;
—, customary, *k'omu-hingo* = according to usage ;
— people, poor class, people not possessing cattle, *ova-tyimba* (outcasts ; *tyimba* being probably allied to the root *yimba* = to throw out, throw away) ;
— to all, as e.g. in the phrase : death is common to all, *avehe ve koka* = all - they - die, or, all are mortal ;
— to all, belonging to all, *uana* : *mu tu uana atuhe*, lit., in which - we - unite or partake - all of us ; = *mu tu uana kumue*, lit., in which - we - unite together - in one ;
—, in company, together, *mumue* : *ngatu zepere mumue* = that we, or let us - kill (cattle) - in one, in company ;
—, *omutunge* ; *otyihaua* : *tu rie otyihaua* = (let) us - eat - in company, out of one pot or dish ; these things are for common use, *ovina vi ri otyihaua* ; (*otyihaua* = *ovina avihe mbi ri mumue, mbi uanekua mumue avihe*) ;
— interests, *evio rimue* : there is no difference, we have common interests, common enjoyment, *ka pe n'ombangu, tu n'evio rimue*, lit., not - there - exists difference - we - with interests, enjoyment - one or common ; (*e-vio* may possibly be an obsolete name for part, division, company, from the obsolete verb *via* = to divide, cut ; cf. *oru-vio* = knife ; *omu-via* = cut, divided skin, strap, thong) ; cf. Company ;
—, or ordinary, in contradistinction to *zera* (= forbidden, sacred, like the Polynesian "tabu"), *hahuruka* : the twin company is again common, no longer feared, *epaha va hahuruka* (see Cape Folk-lore Journal, vol. ii., p. 113).

Common-sense, *n.* *Ozo-ndunge ozongahu.*

Commonwealth, *n.* *Oru-uto.*

Commotion, *n.* *Oku-zungana* ; *oma-zunganeno* ; to be in —, *zungana* : the whole village is in commotion, *onganda aihe ya zungana*, lit., village - the whole - it - stirred up together.

Commune, *v.i.* See Converse ; Meditate ; Fellowship ;
— at the Lord's table, *uana n'otyi-riro tya Muhona* = unite - with table - of - the Lord.

Communicate, *v.t.* Share, *henya, -e* (*ko*) ;
—, impart, *yandya* ; *pa* (*pe, pere*) ;
— words, thoughts, &c., *nya-mukura* ; *tua mo* : he has not yet communicated it to me, *inga k'ea tua mo mu ami* = till (now) - not he yet - put - in - into - me ;
—, inform, *hepura* ;
— to each other, *yandyasana* ; *kundasana n'ondyenda* (= fill up each other's wants in kindness and pity) ; *zemburuka oru-hepo* (= remember the want, need) ; cf. Give.

Communion, *n. Oru-uano* ;
—, sacrament, *oku-uana n'otyi-riro tya Muhona* = fellowship - with the table - of - the Lord.

Communism, *n.* In the heathenish Hereró fashion, having all things common, wives included, or also community of goods without the latter, *ou-panga.*

Communist, *n. E-panga.*

Community, *n.* A tribe, *otyi-uana* ;
—, the public, *ova-ndu* = men ;
—, congregation, *o-mbongo.*

Commute, *v.t.* Change the nature of, *tyitukisa otyi-vara* ;
—, exchange, barter, *pimba, -i* ; *pimbasana* ; see Change ; Exchange.

Compact, *a.* Joined together, *hondyera kumue* ;
—, firm, solid, hard, *-kukutu* ; *-kahe* ;
—, dense, close, *-pote.*

Compactness, *n. Ou-mango.*

Companion, *n.* Mate, friend, of the same age, *e-kura* : my friend ! *'kurándye* (contraction of (*e*)*-kura randye*) ;
—, friend, relative, *omu-kuao* (*omu-kuetu, omu-kuenu*) = person - equal to them (equal to us, equal to you) : our companions, friends, relatives, *ova-kuetu* ; your companions, &c., *ova-kuenu* ;
—, as on a journey, *omu-yenda pamue* ;
to be — of, *uana na* : I will be no companion of such fantastical fellows, &c., *hi nokuvanga okuüiana n'ovandu mba ver' oviyoze*, lit., not I - with being willing - to unite - with men - who - (are) sick - (with) perverse things (in their head).

Companionship, *n. Oku-uana na* ; *ou-kuao* ; *oku-kara n'eyenda kumue* : there is no companionship between us, *ka tu n'eyenda kumue* = not - we - with going or travelling - at one or together.

Company, *n.* A band or group of men, *oru-panda* ;
—, rank, division, number, party, *oru-telo* ;
— of nomads, removing to another place, "zug," *oru-tyindo* ; trading —, caravan, *o-mbunga* ;
—, assembly, congregation, *o-mbongo* ;
—, gathering, society, fellowship, common interests, &c., *e-vio* : *omundu u ri m'evio* = the person - he - is - in the gathering, company, meeting

(= *u ri m'otyira*, but different from *o-mbiri*, council, court, more especially for settling disputes) ; he is still in the society of the living, *u ri m'evio* ; we have common interests, *tu ri n'evio rimue*, lit., we - are - with company, society - one, we form one company, one fellowship ; to have —, visitors, *oku-enderua ovaenda* : we have company, visitors, *tua enderua ovaenda*, lit., we - have been travelled to, visited - (by) travellers ; cf. Common ; Visit.

Comparable, *a.* To be like, *sana* ; to be compared, *sanekua* ; to be valued, counted, *varua*.

Comparatively, *adv. Ohamukuao na.*

Compare, *v.t. Saneka, -e* ; *sasaneka, -e* (*kumue*).

Compared, *p.p. Sana* : there is nothing to be compared to it, *ka tyi nopu matyi sana* = not - it - with what - it (may) - be compared ; —, reckoned, valued, *varua* ; see Like.

Comparison, *n. Oku-saneka* ; *-sanekero* ; *otyi-sanekero.*

Compartment, *n. Otyi-tuo.*

Compass, *v.t.* Surround, *kovera, -e* ;

—, go round, *kondoroka* ;

—, as an army a place, *hangatena, -e* ; *kovera, -e* ; cf. Grasp ; Seize.

—, *n. Omu-kambo* ; circumference, *omu-ruko* ; see Circle ; Grasp : Circumference ; Border.

Compassion, *n. Omu-nyanutima*, prop. the recoiling of the heart, from *nyanuka* = retreat, be amazed (at suffering, want, hence) feel compassion, and *omu-tima* = heart ; = *ou-nyanutima* ;

—, *ozo-ngama* (followed by *n'* or t'), prop. pressing together, labour, pains in child-birth : he has a compassionate heart, *u n'ozongama m'orukoro*, lit., he - with pressing together - in the chest ;

—, *oma-rir-eho* = weeping eyes ;

—, *okukara n'otyari* = being - with kindness ;

—, pity, *o-ndyenda* : the person is miserable, excites compassion, *omundu ma ningis' ondyenda*, lit., man - he - causes to move - pity ; he has compassion with men, *ua ningisirue ovandu ondyenda* = he - excited or moved to - (by) people - pity ; *oku-t'ondyenda* ;

—, *oku-nyanukira m'omutima* ; *oku-rityariparera.*

Compassionate, *a. N'ounyanutima* ; *n'ozongama* ; *n'otyari* ; *n'omarireho* ; *t'ondyenda* ; *nyanukira* (*-e*) *m'omutima* ; *rityariparera, -e* : he or she is compassionate to him, *me rityariparera ku ye* = he or she - is kindly disposed - to - him = *ma t'ondyenda ku ye.*

Compassionately, *adv. Oku-t'ondyenda* ; *n'otyari.*

Compatible, *a. Ninga* (*-i*) *oru-veze* : it is compatible, congruous, consistent with, &c., *matyi ningi oruveze*, lit., it - moves - space, the meaning being probably, it has play-room to move unhinderedly, the thing is allowable, suitable, may be done with propriety, &c. =

Dutch : " het is bestaanbaar ;" —, to agree with, *uana na.*

Compel, *v.t. Kondyisa* : and compel them to come in, *nu ve kondyisa okuhita* = and - them - force - to enter ;

—, *-isa* (causative form of the verb) : compel him to pay, *mu sutisa* = him - make pay ;

—, push on, harass, *putauza* ; *hakaura* ;

—, *tyita ou-tue ku* = do - violence - to.

Compelled, *p.p. Kondyisiua* ; *-isiua* (passive of causat. form) ; *s'oku-*(= ought to, must, be obliged to) : I must work, *ami me s'okuüngura*, lit., I - I - obliged to work ; feel constrained, *t'oku-* : I feel constrained to do so, *ami me t'okutyita nai.*

Compensate, *v.t. Suta, -u* ; *sutira (-e) ko.*

Competence, Competency, *n.* Sufficiency, enough to subsist on, *oru-hupo* ;

—, ample supply, *e-kuta* : we are well supplied, have enough, *tu n'ekuta* = we - with sufficiency, fulness ;

—, ability, *oma-sorero.*

Competent, *a. Pua* : are you not competent then (to judge, &c.), *indu ka mu nakupua are*, lit., then - not - ye - with being competent - then, &c. ;

—, qualified, reliable (*omu-ndu*) *ombondo* ; able, qualified, *sora* ; *n'oma-sorero* : he is competent, *ua sora*, or, *u n'omasorero* = *ma piuka* ;

—, *-piuke* : a competent, prop. a tried person, *omundu omu-piuke.*

Complain, *v.i.* Sigh, suffer, *suvana* ; groan, *tyema, -e* ;

— of pain, *nyamukurisiua omu-hihamo* : he complains of pain, *ma nyamukurisiua omu-hihamo*, lit., he - is caused to communicate, complain of - pain ;

—, lament, bewail, *riva, -i* ;

—, grumble, murmur, *unauna* ;

— of wrong, *kekema* ; cf. Accuse ; Grumble ; Murmur.

Complaining, *n.* Of want, poverty, &c., *omu-hepu* : *u n'omuhepu* = he - with complaining of poverty, he is constantly complaining of want.

Complaint, *n.* Finding fault, *oka-po* : I have a complaint against him, *ndyi n'okapo na ye* = I - with complaint - with - him ; —, accusation, *oku-kumina* ; *oku-pa ondyo* = giving or imputing guilt ;

—, malady, *otyi-po* : he has a bodily complaint, *u notyipo* ;

—, suffering, pain, *omu-hihamo.*

Complaisance, *n. Ou-paime* ; *o-nyune.*

Complaisant, *a. -Paime* ; to be —, *paima* ; *n'onyune* ; see Polite.

Complete, *a. -Pue* ; to be —, *pua, pu* ; *opu...* : the things are complete, there are enough, or, they are all right, *ovina mbi opuvio* = things - these - enough they ; *ura* : the beams are not yet complete (in number), *omiti ka vie ura* ; = *ka vi na kuenena* ;

—, as to growth, numbers, &c., *kunda, -u* ;

—, together, in order, *orongana* : *ovina via orongana* = the things -

they - are together, in order, complete.
—, *v.t.* Finish, *mana*;
—, make fit for use, *manisa* (hence *otyi-manise* = something useful, fit for use);
—, perfect, embellish, &c., *puisa*;
—, fill up what is wanting, *kundisa*;
—, cause to be sufficient, to suffice, *yenenisa*.

Completely, *adv.* The whole, *omutundu*; —, all, *-he*.

Completeness, *n.* The whole, *omu-tundu*; sufficiency, *oku-yenena*; *oku-pua*;
—, as to measure, the proper width, compass, "schrittweite" (originally finger-grasp), *omu-kambo*; cf. Fulness; Perfection.

Completion, *n.* *Oku-mana*; *omu-tuno*.

Compliance, *n.* Yielding submission, *oku-riuisa kehi*; assent or consent, *oku-itavera ko*; see Obedience; Performance.

Compliant, *a.* Yielding, bending, *ripeta*; submissive, *riuisa kehi*; obliging, complaisant, *-harupu*; *-paime*.

Complicate, *v.t.* Entangle, *zenga*; *zengisa*; *zengira*, *-e*: *ye rizengire mo* = it (the animal) - entangled itself - therein;
to —, involve oneself, *ripamba* (= *rizenga*): the man has involved himself in a quarrel, *omundu u n'okuripamba*, lit., man - he - with twisting, hurdling himself.

Compliment, *v.t.* Honour, flatter, *indyika*; praise, flatter, pay a compliment, point to some one's good qualities, &c., *yereka*, *-e* (= Germ. "hervorheben");
—, praise, *tanga*;
—, flatter, *rendura*; *taluma*; *kara n'etalu*;
—, congratulate, *minika*, *-e*;
—, bestow a present or favour, *yandya*; *ingoneka*, *-e*; see Offer.

Compliment, *n.* Expression of civility, as in greeting, *oku-minika*;
—, act of respect, prop. bowing oneself to or before, *oku-rikotamena ku*: he pays him a compliment, *me rikotamena ku ye* = he - bows himself - before - him;
—, praise, *o-ndangero*.

Comply, *v.i.* Accord, agree to, *uana na*;
yield, submit, *riuisa kehi*;
fulfil, *urisa*; *yenenisa*;
assent to, *itavera ko*: I shall comply with your wish, *me itavera k'ove* = I (shall) - respond - to you.

Compose, *v.t.* Put together, *tua pamue*;
—, unite together, *uaneka kumue*;
write, —, as a letter, *tyanga*.

Composed, *a.* Calm, sedate, *otyimui*: a calm, quiet person, *omundu otyimui*;
calm, cautious, discreet, "besonnen," *ongengera*.

Comprehend, *v.t.* Grasp, *kambura*; reach, *vaza*; comprise, *uaneka* (*-e*) *kumue*; lay hold of, *takamisa*; hear, understand, *zuva* (*zuii*, *zuvire*);
—, understand something by and by, *zuvazuva*;
—, know, *tyiua* (*mba tyivirue*).

Comprehension, *n.* Compass, *omu-kambo* ; *omu-ruko* ;
—, power to grasp, reach, understand, *ou-vaza* ;
—, capacity to grasp and contain much, in any respect, *omuria* = *omi-ria* ;
—, understanding, grasping the meaning of words, *oma-zuü* ; *oma-zuvatui* ; *o-nduviro.*

Compress, *v.t. Pamisa* ; press upon, *ninikiza ko* ; press down, *ninikiza kehi.*

Compressed, *p.p. & a. Pamisiua* ; *pama* ; *ninikiziua.*

Comprise, *v.t. Uana* ; see Contain ; Embrace ; Enclose.

Compromise, *v.t.* Settle by mutual consent, &c., *zuvasana* : they compromised matters, they came to an agreement, *va zuvasanene po*, lit., they-heard, understood each other-thereat ;
—, *sekasana* = to be equal in both parts, "sich ausgleichen," come to terms, settle matters to the satisfaction of both parties, "zu gleichen theilen auseinander gehen :" *nave sekasana* = they separate or settle matters on equal terms ;
— oneself, get entangled, involved, *rimanga* ; *rizenga.*

Compulsion, *n.* State of being forced, bound, *oku-pandekua* ; *oma-pando* ;
—, using violence, *oku-tyita outue* ; *oku-tua ko outue* : he has been acting under compulsion, *ua tuüa ko n'outue* = he-has been put-thereto-with violence ; see Compel.

Compute, *v.t.* To sum up, count, *vara* ; —, estimate, rate, make comparison, *saneka, -e.*

Computer, *n. Ngu ma vara* (or *saneke*) *ovina.*

Comrade, *n. E-kura* : my comrade, *'kurandye* ; *omu-raranganda* ; see Companion ; Neighbour.

Conceal, *v.t. Horeka, -e* ; *koneka, -e* ; *zumika, -e* : you conceal your guilt, *mamu zumike ozondyo zenu* ;
—, *utika, -e* ; *undika, -e* : the matter will not remain hidden, *otyina ka tyi n'okuündikua*, lit., thing-not-it-(will be) with being hidden ;
—, put aside, *sekisa* ;
—, *tuvika, -e* ;
to — oneself, *tara* ; *unda, -u* ; cf. Hide.

Concealed, *p.p Horekua* ; *konekua* ; *undu.*

Concealer, *n.* One who conceals, dissembles, &c., *omu-ombize.*

Concealing, *n. Oku-horeka* ; *oku-undika* ;
—, doing something in secret, *oku-tyita ongumumu* ;
—, *oku-vandeka* (= spreading over, covering) ; *otyi-zengati* ; *otyi-oö-nyo* (= concealing, lying mouth) ;
—, keeping secret, *oma-konekero.*

Concealment, *n. Oma-undikiro* ; *oku-undikua* ; *o-horekero* ; *oku-horekua.*

Concede, *v.t.* To grant, admit, *itavera ko* : that I admit with all my heart, that I grant readily, *me itavere ko tyinene*, lit., I-respond-thereto-much.

Conceit, *n. Oku-rityangovasi* ;

oku-rïïndyika ; *ome-riovisiro* ; *oku-ritongamisa* ;
—, impertinence, forwardness, *ou-ndióna*.

Conceited, *a.* To be —, have vain thoughts, *rityangovasi* ; put oneself forward, honour oneself, *rïïndyika*, *-e* ; *rïïya* ; make a fool of oneself, *riovisa* ; exalt oneself, *ritongamisa* ;
—, showing off by gestures, *sisivara* ;
—, a presumptious one, *o-ndióna*.

Conceive, *v.t.* In the womb, *muna*, *-u* = to find ; *yakana* : the woman has conceived, *omu-kazendu ua yakana* ; the child is conceived, *omuatye ua ya-kaneua* or *peua m'ezumo* = given in the womb ;
— for the first time, *riveripa* ;
—, think ; see Understand ; Comprehend ; Think.

Concentrate, *v.t. Uaneka* (*-e*) *kuta k'opokati* = unite towards the middle ;
—, bring to closer union, *hanga*.

Concern, *v.t. Ninga*, *-i* : it does not concern me, *hi naku-ninga na ro* (*tyo*, *ruo*, &c.), lit., not I - with moving - with - it, it does not move or affect me, is no business of mine = *hi na ko na tya* (the demonstrative *ko* probably referring to *oku-ninga*) ; it concerns me, *ndyi na ko na tya* ; it concerns you, *ove u na ko na tya* ;
—, to be one's own, to belong to one, *a-* (genitive) : that matter concerns myself, *otyina oty'andye* = matter, business - of mine ; why do you meddle with a matter that does not concern you ? *mo yimi tyike omambo nge he ri o'oye?* lit., you - throw or speak between - why - words - which - not - are - yours, or, which do not refer to any matter of yours.

Concern, *n.* See Affair; Anxiety.

Concerned, *p.p. or a.* Moved, *ninga*, *-i* ; anxious, *kandakanda* ; connected with, *uana na* ; interested, *ninga na tya* : will he be interested in the matter ? *ma ningi na tya.*

Concerning, *prep.* Regarding, with respect to, *tara ku* ;
—, as to, as it regards, *tyi ... ri nai* : concerning myself, as it regards myself, *tyi ndyi ri nai*, lit., as - I - am - so (circumstanced) ; concerning ourselves, *tyi tu ri nai.*

Conciliate, *v.t.* To remove ill-will, prop. to satisfy, *koa* (*koö*, *kovere*) ; *kovisa* : I am conciliated, at peace, *mba koöua* or *kovisiua* = I am filled, satisfied = *ami mba muina*, I - I - am quiet, at peace = *omutima ua-ndye ua u pehi*, lit., heart - mine - it - fallen - down, i.e., subdued, quiet = *mbi n'ohange m'orukoro*, lit., I - with peace - in chest ;
—, quiet, *muinisa* ; *muinisa oma-pindi* = to quiet anger ;
—, cause to draw closer together, *hanga* ; *hanganisa* ;
—, satisfy, appease, *hurukisa.*

Conciliation, *n. Oku-kovisa omu-tima* = satisfying the heart ;
—, *oma-hurukisiro* ; —, drawing closer together, *oku-hanga-nisa* ; —, peace, *o-hange.*

Conciliator, *n. Omu-hurukise* ;
—, *ngu ma muinisa oma-pindi*

= one who - he - pacifies - wrath ; or, *ngu ma uisa pehi oma-pindi* = one who - he - causes to fall - down - anger ;

—, prop. uniter, *omu-hanganise.*

Concise, *a.* Cut short, *konda, -o* : be concise, be short, *konda omambo* = cut short - words.

Conclude, *v.t.* Infer, *rihungira, -e* ; decide, *pangura* ; *ruka (-u) oma-mbo* ;

—, end, *senina, -e* : in conclusion we ask, *matu senine okupura,* lit., we - conclude - (by) asking.

Conclusion, *n.* End, close, *otyikondi* ; *oru-yando* ; *omu-yando* ; *oku-yanda* ; *oku-senina* ;

—, final result, final decision, *oku-ruka oma-mbo* ; *omu-ruko u'omambo* : thus I arrived at the conclusion, *ami mba ruku omambo nai* = I - I - circumscribed, bounded, limited - words - thus = *mba tua ko omuruko k'omambo nga nai,* lit., I - put - thereto - circumference, limit - to words - these - thus.

Concord, *n.* Bearing with one another, agreeing, *oku-zarasana* ; *o-ndaro* ;

—, peace, *o-hange* ;

—, union, *oku-uana na.*

Concourse, *n.* Junction of two or more bodies, *oku-hakaena na* ; *oma-hakaeneno* ; crowd, *o-ndyinganeno* ; *otyi-mbumba.*

Concubinage, *n. Nomu-kazendu omumbanda* : he is living in concubinage, *eye u nomukazendu omumbanda,* lit., he - he - with - woman - concubine.

Concubine, *n. Omu-kazendu omumbanda* = woman - the one over and above (the married one).

Concupiscence, *n. Ozo-nduma ozombi* = evil passions, lusts.

Concur, *v.i.* Agree, go together, *i kumue* ;

—, meet, coincide, *hakaena (-e) na* ;

—, assent to, be of the same opinion, *itavera ko.*

Condemn, *v.t.* Judge, *pangura* ; punish, *vera, -e* ; impute guilt, *pa ozo-ndyo.*

Condemnation, *n. Oma-verero ookuta* = punishment of death.

Condemned, *a.* Punished, *verua* ; lost, *pandyara* ; rejected, *imbirahiua.*

Condense, *v.i.* To thicken, as liquids, *kanda* ;

—, crowd, become dense, close together, as clouds, crops, *pota, -o* ;

—, be compressed, *pama.*

Condescend, *v.i.* Humble oneself, *risusuparisa* ;

—, bow to, submit, yield, *rihumina (-e) ko* ; cf. Bow.

Condition, *n.* State, *o-ngaro* ; *omu-káro* ; *oku-kara* ;

bad —, *okukara navi* : we are in a sad condition, *matu kara navi tyinene,* lit., we - are - with evil - much = *tu ri navi,* lit., we - are - with evil = *tu ri m'omukáro omuvi* = *tu ri m'omutumba,* lit., we - are - in or on the flats, downs, sandhills, i.e, in a miserable condition ;

prosperous —, *oku-kara naua* : we are in a prosperous condition, *matu kara naua,* or *ete tu ri naua* ;

respectable —, *o-ngareko.*

Condole, *v.t.* *Yarura omu-tima*; *mimina*: *hekununa*; *hihamena*, *-e*: they condoled with him, *ve mu hihamene*, lit., they - him - suffered for, felt grieved for him, sympathised with him.

Conduct, *v.t.* Guide, lead, accompany, *tika*, *-e*;
—, take, bring along, with, *tuara*;
—, govern, regulate, *honapara*;
— oneself, *n'otyikáro* (=*n'ongarero*): you behave badly, *ove u n'otyikaro otyivi* = you - you - with conduct - bad; he behaves well, *eye u n'otyikaro otyiua* = he - he - with conduct - good.
—, *n.* *Otyi-káro*; *o-ngarero*; fickle, unsatisfactory —, "unbeständiges betragen," *e-kurungo*: their conduct is fickle, inconsistent, *ve n'ekurungo* = they - with tottering, wavering.

Confederate, *v.i.* *Uana kumue*; *hanga*; *hangasana*; *ongara*; cf. Alliance.

Confer, *v.i.* *Hungirasana*; *purasana* = speak together, question each other.
—, *v.t.* Give, bestow, *yandya*; *pa* (*pe*, *pere*);
— upon, prop. return to, *yarura mu*: I confer it upon you, *me tyi yarura m'ove* (or *k'ove*) = I - it - return, bring home - in or to you.

Conference, *n.* *Otyi-ra* (or *oty'-ira*): they convened a conference, council, *va ong' otyira*; they are assembled in conference, *va ongara otyira*;
—, council, case, quarrel, &c., *o-mbiri*.

Confess, *v.t.* As faults, sin, *rihepura*; *zizisa* or *uisa omutima*: I confess it to you, *me zizisa* (or *uisa*) *omutima uandye k'ove*, lit., I - cause to flow out, pour out - or cause to come down, fall - heart - mine - to thee;
—, make known, declare, *zuvarisa*; *hongonona*; *rikora*.

Confession, *n.* *Oku-rihepura*; *ome-rihepuriro*;
—, declaration, *oku-hongonona*; *oma-hongononeno*; *oku-rikora*.

Confidant, *n.* *Omu-rityiue* (*na*); see Friend.

Confide, *v.i.* *Rityiua na*: we have confidence in him, *ete matu rityiua na ye*, lit., we - we - know ourselves - with - him;
—, hold oneself fast, trust, *riyameka*, *-e*;
—, leave oneself to, *riesa ku*.

Confidence, *n.* Trust, *oku-riyameka*; *oku-rityiua na*; *ome-rityiviro*; *oku-kara n'omutima omuüa mu*: *kutya mu atyihe me sora okukara n'omutima omuüa mu ene* = that - in - everything - I - can - be - with heart - good - in - you, i.e., I can have confidence in you;
—, courage, *omu-tima omupenda*; *ou-kahu*; cf. Boldness; Courage; Trust.

Confident, *a.* Be sure of, know for certain, *rityiua naua*: being confident of this very thing, *me rityiua naua na ihi*, lit., I - know (within) myself - well - with (regard to) - this (thing); be positive, abide by, stick to, *pandera po*; bold, *omukahu*.

Confidently, *adv.* With firm trust, *n'omutima omupenda*; strongly, positively, *tyinene*.

Confine, *v.t.* See Shut ; Restrain ;
—, bind, imprison, *tua m'oma-pando* or *k'oma-pando.*

Confined, *p.p.* Narrow, *o-hinga* : the places are confined, narrow, *ovirongo vi ri ohinga,* lit., the places - they - are - (like) a driven, chased (animal driven in a corner ; *r. hinga* = to drive) ; shut up, imprisoned, *m'oma-pando* ;
— to one's room, ill, *vera, -e* ;
—, delivered of a child, prop. untied, "entbunden," *panduka.*

Confinement, *n.* Prison, bonds, fetters, *oma-pando* ;
— of a woman, *oku-panduka* (*omuatye*).

Confirm, *v.t. Zeuparisa* = to make heavy, weighty, strong ;
—, bear witness, *hongonona* : there are many men who can confirm these things, *pe n'ovandu ovengi mbe sor' okuhongonona ovina mbi,* lit., it (the place) - with men = there are men - many - who - are able - to bear witness to, confirm - things - these.

Confiscate, *v.t. Yeka, -e.*

Confiscation, *n. Oku-yeka* ; *oma-yekerero.*

Conflagration, *n.* Burning, *oku-pia* ;
—, the burning of a house, village, &c., *o-mbiro* ;
—, prop. place of burning, *otyi-piro.*

Conflict, *n. Otyi-posa* : they have a quarrel, *ve n'otyiposa* ; *oku-patasana* ;
—, serious quarrel, as when charging with a crime, *otyi-po* (originally a gift = poison, from *pa,* to give ; cf. Kafir *isi-po* = gift, gratuity) : there is a serious contention between them, *ve n'otyipo* = they - with mischief, crime ;
—, struggle, anxiety, &c., *o-ngondyero* ; fight, *otyi-rua.*

Confluence, *n. Oku-hakaena* (*na*) ; *oma-hakaeneno.*

Conform, *v.i.* To be like to, *sana* ; *teka pamue* ;
to comply with, respond to, *itavera ko* ;
to yield, submit, bow to, *rihumina* (*-e*) *ko* : they conform, yield in regard to this matter, *ve rihumine k'otyina hi,* lit., they - withdraw - from (opposing) matter - this.
—, conduct oneself in accordance with, "sich nach etwas richten," *hungama na.*

Confound, *v.t.* Put to shame, *toorisa o-honi* ; see Astonish ; Destroy ; Overthrow ; Perplex ; Mix.

Confront, *v.t.* To set face to face, *hungamasana omirungu* ;
to be afraid to — a person or to look into his face, *tira omurungu* : he is afraid to confront him, *ma tira omurungu ue* = he - fears - face - his ;
—, take a stand against, oppose, *piruka* ;
—, compare, *saneka, sasaneka, -e.*

Confuse, *v.t. Purukisa* ; *yaka-yakisa.*

Confused, *p.p. or a. Puruka* : he is confused, not right in his mind, *ua puruk' ozondunge,* lit., he - confused - (in) intellect ;

—, *yakayaka* ; *vindavinda* (perplexed, wandering) : he is confused, give him time to reflect, *omutima ue ua vindavinda, mu esa ng'e rizemburuke*, lit., mind-his-it-wandering,-him-allow-that he-may collect his thoughts ;

—, *mo tyo* : *ndyi ri mo tyo* = I-am-in-*tyo* = emptiness, confusion, have not understood, am confused, at a loss what to say.

Confusion, *n.* Of mind, *oku-puruk' ozondunge* ; *oma-puru-kisiro* ;

—, tumult, *oku-zungana* ; *oma-zunganeno* ;

—, disorder, *oma-pirapiriro* ; negligence, disorderliness, *ou-hazendu* ; *oma-rimba* ;

—, mixed mass or affair, *otyi-hovekua* ;

—, shame, *oku-t'ohoni*.

Confute, *v.t.* Disprove, refute, *viura* : confute his words, *viura omambo oe*=bend right-words-his, show him where he is wrong, put him right ;

—, silence, *muinisa* ; cf. Convince.

Congeal, *v.i. Kanda* ; to form into clots, as blood, *homa*.

Congenial, *a.* Kindred, related, *za mumue* : *za m'ombindu imue* = coming-from one ; coming, descending-from blood-one ;

—, agreeable, *tyata ku* ;

—, adapted, *pua* ; *yenda kumue*.

Conglobate, Conglobated, *a. Putuputu*.

—, *v.t. Putuputuparisa*.

Conglobation, *n. O-mbutu-putu*.

Congratulate, *v.t. Virikiza* ; *minika, -e* ; *kungurira, -e* : give the minister my congratulations, *ndyi kungurira omuhonge*, lit., me-congratulate for-minister.

Congregate, *v.i. Vonga* or *onga, -o* ; —, or be congregated, *vongara* ; *ongara* ; *orongana*.

—, *v.t. Oronganisa* : cause the people to come together, *oro-nganisa ovandu*.

Congregation, *n. O-mbongo*.

Congruity, *n. Oma-sembame-neno*.

Congruous, *a.* Consistent, *ninga* (*-i*) *oru-veze* ; see Compatible ;

—, concordant, suitable, agreeable to, *sembamena, -e*.

Conjecture, *v.i. Sasaneka, -e* ; *saneka, -e* : they only conjecture, *mave saneke uri* = they-make comparisons-only.

—, *n. Oma-saneke* = comparing words or thoughts.

Conjugal, *a. M'oru-kupo* = in marriage state.

Conjugally, *adv. Tya tyitua m'oru-kupo* = that which-is done or occurs-in married life ; *tya tyitua otya okukupasana* = that which-is done or happens-as when-having married each other.

Conjure, *v.t.* To enjoin solemnly, *yana* ; *yanisa* ;

—, practise enchantments, *tyit' ou-nganga* ;

—, bind enemies by witchcraft, curses, &c., so as to prevent their escape or cause their destruction, *kuta, -u* ; *huha, -u*.

Connect, *v.t.* Join, *hondyisa* ;

— lengthways, as a chain, link to link, *hininisa* ; cf. Unite.

Connected, *p.p. or a.* To be —, made to stick together, *hondyisiua* ;
—, sticking together, *hondya, -o*;
—, united, *-mue*; *i kumue*; *uanekua kumue* ; *uana na* ; *iuana* : the things have no connection together, *ovina ka vi iuana* ;
—, as the links of a chain, *-hinini* ; cf. United.

Connectedly, *adv. Pamue; kumue* ; *mumue.*

Connection, *n.* Union, *omauaneno* ; *o-mbongo imue* ; *okuyenda kumue* :
—, coherence, *oku-kakatera ko* ;
—, junction, *oma-hakaeneno* ;
—, affinity, relation, relatives, as spouses or people of one family or tribe, *ova-zamumue* = people coming from one ; *ova-hungirimue* = people agreeing in speaking ; *ova-ndyiraimue* = people walking in one and the same road ; *ova-ngongoimue.*

Connivance, *n. Oka-tarera.*

Connive, *v.i.* Overlook, *tarera, -e* ; pass by, forbear, as to punish, prop. forget, *zemba, -i.*

Conquer, *v.t. & i. Ura, -u* : I have conquered them, *ami mbe ve urire* = I - I - them - have overcome ;
—, *tona* ; *nata* ;
—, spoil, demolish, &c., *tunda* ;
—, prop. leave behind, *sia* (*sie, siere*) *po* ; cf. Overcome.

Conquered, *p.p. Urika* (from *ura* = to conquer) : he is not to be conquered, *k'e n'okuürika* = not he - with being overcome;
—, *toneua* ;
—, prop. left behind, *seua po* : one who is conquered, *omuseua po.*

Conquerer, *n.* Hero, *e-penda* = splitting *e-kuva*, axe, or *e-ke*, hand ; *o-mbande* = a brave, unflinching one ; *omu-tone* = one that beats (the adversary) ;
—, *ngua sie po omukuao* = one who out-ran, left behind or overcame (his) fellow.

Conquest, *n. Oku-tona* ; *o-ndoneno* ;
—, shouting of victory, *omuhango* ; *o-mbiaro* ; rejoicing, after —, triumphal procession, *o-mbimbi* ; cf. Victory.

Conscience, *n. Oku-rityiua* ; *ome-rityiviro oomutima* ; *oukoto uomutima* : my conscience tells me that I did not steal, *oukoto uomutima mau tya, ami hi vakere ko*, lit., inner part - of the heart - it - says - I - not I - did steal - not ;
to have a bad conscience, to be restless, agitated in one's mind, *kandakanda* ;
to be convicted by one's conscience, *verua omu-tima.*

Conscious, *a. Rityiua* ; *rii* : I am not conscious of having used abusive language, *ami hi rii kutya mba tukana*, lit., I - not I - know myself - that - I - railed ; cf. Know.

Consecrate, *v.t.* To set apart, *yapura* ; to prepare, *tuna, -u* ; to appoint, *zika, -i* ;
to — food by tasting, *makera, -e* ; to — food by putting the forefinger of the right hand into it and then touch the tongue or palate, *tova.*

Consecration, *n.* Setting apart for, &c., *oku-yapurira* ; *oma-yapuriro* ;
— of food, *oku-makera* ; *oku-tova.*

Consent, *v.i.* Being agreed together, *tuara kumue omutima* = carry - together - heart ;
—, respond to, answer to, *itavera* (*-e*) or *zira ku* ;
—, go together, agree, (*yenda*) *i kumue* ;
—, unite with, *uana na* ;
—, *oku-tya opo* : *ua tyere opo !* = he said *opo* ! so be it ;
—, *iyá* (adv. or int.), signifying consent to or approval of what has been said in conversation.
—, *n. Oma-itaverero.*

Consequence, *n.* Weight, *ouzeu* ;
—, importance, distinction, *ondengu* ;
in —, see Consequently.

Consequently, *adv. & conj. Okutya* : there is no cattle, consequently there is no livelihood, *ka pe n'ozongombe, okutya ka pe n'ombaruriro* = not - there - are oxen, cows, - consequently - not - there - is livelihood ;
—, accordingly, *a rire tyi ... nai* : and consequently (or as a matter of course) it took place, *n'a rire tyi pa kara nai,* lit., and it - happened - that - it - was - so ; cf. Therefore.

Consider, *v.t.* To look at, *tara* ; to reflect on, *zemburuka* or *rizemburuka* ;
to — thoughtfully, reflect on quietly, *ongamena, -e* ;
regard, have regard for, *tyunika, -e* ; (cf. Regard ; Respect) ;
to inquire into, *ripura* ;
to ponder, ruminate, *pakera* (*-e*) *m'omu-tima* = put in the heart for.

Considerate, *a.* Thoughtful, prudent, *n'ozondunge* ; *omu-nazondunge* ; moderate, *rituara* ; serious, *n'okuripura* ; attentive, regardful, circumspect, *-paime* ; to be —, act with firmness, discretion, *sora.*

Consist, *v.i. Na, n'* : man consists of body and soul, *omundu u n'orutu n'omuinyo* = man - he - with body - and soul ;
— in, *kara* : it (God's kingdom) does not consist in word, but in power, *ka u kara m'otyinyo, nunguari u kara m'omasa,* lit., not - it - is - in the mouth - but - it - is - in power ; *tyitua k'* : which (viz. the sacrifices) consisted only in meats and drinks, &c., *nda tyitua uri k'ovikuria n'ovinua,* lit., which - were done - only - as to meats - and drinks.

Consistent, *a.* Suitable, proper, compatible, *ninga* (*-i*) *oruveze* : it is consistent with, &c., *matyi ningi oruveze,* lit.. it - moves - (with) space, i.e. unhinderedly, is compatible, proper, consistent ;
—, right, proper, *-semba* ; *o-semba.*

Consolation, *n. Oma-yaruriro* (*oomu-tima*) ; *oma-hekununo* (comforting words).

Console, *v.t. Yarura omu-tima* = restore the heart ; *tundura omu-inyo* = raise the life, the spirit ; = *tutumuna* ;
—, *mimina* ; *hekununa.*

Consolidate, *v.t.* *Tyita ovi-kahe* or *ovi-kukutu* = make hard, close, compact things ; —, make close, solid, compact, *papeka*, *-e*.

Conspicuous, *a.* *Munika* ; *pesaua* ; see Clear.

Conspiracy, *n.* *Oma-hangasaneno* ; *ome-riyaneno pamue*.

Conspire, *v.i.* *Hangasana* ; *hangasanena*, *-e* ; *riyana pamue* ; *riyanena* (*-e*) *pamue*.

Constancy, *n.* *Ou-takame* ; *ou-kahu* ; —, *o-ngarérero* ; —, prop. permanency, long stay at a place, *o-ndyererérero*.

Constant, *a.* Faithful, *-takame* ; perpetual, *-aruhe* ; incessant, see Continne.

Constantly, *adv.* With power, *n'oma-sa* ; with perseverence, see Continue ; always, *aruhe*.

Constellation, *n.* As e.g. the Pleiades, Orion, *oty-ose*.

Consternation, *n.* Astonishment, wonder, *oku-himua* ; *oku-himisiua* ; *oku-hirimana* ; perplexity, being at a loss what to do, *oku-yaráara* ; terror, *oku-uruma* ; see Fear ; Horror ; Wonder.

Constipated, *p.p.* *Oku-patua p'ehuri* : he is constipated, his bowels do not move, *eye ua patua p'ehuri, k'e nokusora oku-pita*, lit., he - he - shut - abdomen, - not he - with being able - to go out.

Constitute, *v.t.* Fix, appoint, establish, *tua ko* : he has established a new law or custom, *ua tua ko omuhingo omupe* = he - put - thereon = fixedly - custom - new ; *zika*, *-i* ; —, make up, form ; see Consist.

Constitution, *n.* State as of body or mind, or anything else, *otyi-káro* (followed by the sign of the genitive, *ty'-*).

Constrain, *v.t.* *Kondyisa* ; —, compel, use violence, *tua ko ou-tue* ; *tyita ou-tue* ; *n'ou-tue* : compel him to come, bring him by force, *mu eta n'outue*, lit., him - bring - with sharpness, violence ; cf. Compel.

Constrained, *p.p.* Ta, t' : I feel constrained to go, *me t'oku-enda*, lit., I - die to go, i.e., I feel constrained to death to go ; he feels constrained to confess, *ma t'okuhepura* (*ma s'okuhepura* would mean, he is compelled to, ought to, must confess).

Constraint, *n.* *Oku-tuüa ko n'ou-tue* ; bonds, fetters, *oma-pando* ; state of being bound, *oku-pandekoa*.

Construct, *v.t.* Build, fabricate, *tunga*, *-u* ; —, make, work, *ty.ta*, *-i* ; *ungura*.

Construction, *n.* *Otyi-tungua* ; *o-ndungiro* ; to put a wrong —, as on words, *yepisa oma-mbo* : I put a wrong construction on the words, *mba yepisa omambo*, lit., I - caused to go aside - the words.

Consult, *v.t.* Ask, *pura* ; take counsel together, *hungira*, *-e* ; *hungirasana* ; *zuvasana* ; *purasana* ; —, *tyita* (*-i*) *o-mbiri* : they consult, debate, *mave tyiti ombiri*.

Consultation, *Otyi-ra* (or *oty'-ira*) ; *o-mbiri* ; see Council.

Consume, *v.t.* Eat, devour, *ria* (*me ri, mba rire*) ;
— entirely, finish, *mana*; *seseta*;
— by fire, *ningiririsa* (cf. Burn).
—, *v.i.* Melt, *handuruka* ; *henguruka* ;
— by fire, *ningirira, -e.*

Consumed, *p.p.* Done, finished, exhausted, *papu* : the food is consumed, done, *ovikuria via papu* (completely consumed, *via papua*) = *ovikuria via koroka*, lit., food - it - exhausted (*koroka* = scraped out, as a wooden vessel) ; *manuka.*

Consuming, *a.* Annihilating, destroying, *-sesete* : a consuming fire, *omuriro omusesete.*

Consumption, *n.* *Omu-sepo* (also of animals) ; *omu-koö.*

Contact, *n.* To come in contact with, to touch, *tuna* (*-u*) *ko* ; to reach, *vaza* ; to meet, *hakaena, -e.*

Contagion, *n.* *Oku-hoanga* ; *oma-huangasaneno.*

Contagious, *a.* To be —, *hoanga.*

Contain, *v.t.* *Kambura* : *ondyuo ka i n'oruveze okukambura*, &c., lit., house - not - it - with space - to grasp or contain, &c. ;
—, *na, n'* : the pail contains milk, *ehoro ri n'omaihi* = pail - it - with milk ;
— much, *n'omu-ria* or *n'omiria* : the vessel does not contain much, *otyiaha ka tyi n'omuria* = vessel - not - it - with great capacity ;
—, restrain, *rityaera* ; *riura* : and not being able longer to contain, &c., *n'eve ty'e ha sorere okuriura orure nai*, lit., and he - as he - not - was able - to overcome himself - long - thus, &c.
—, *v.i.* Live in continence, *riiakamisa* ; *rityaera, -e.*

Contaminate, *v.t.* To corrupt, *zunda* ; *tunda, -u* ; to infect, *hoanga.*

Contemn, *v.t.* *Yamburura* ; *nyengua* ; *nyengura* ; *tua mo o-nyengo* (*mo*) ;
—, looking askance at some one, *siura.*

Contemplate, *v.t.* *Ripura* (*na*) ; *rizemburuka* (*m'oru-koro*) ;
—, consider thoughtfully, reflect on quietly, prop., collect (one's thoughts) for, "sich sammeln," *ongamena, -e.*

Contemporary, *n.* One of the same age with another, *e-kura.*

Contempt, *n.* *Omu-nyenguatima* ; *oma-nyenguriro* ; *o-siuriro* ; *o-sivauko* (*omundu ty'e ha vanga okutara momukuao* = person - if he - not - wants - to look - at another) ; = *o-sivi* (contempt expressed in the face).

Contemptible, *a.* Trifle, *okasasero* ; of no consequence, *tyityi hi na'ndengu* : *ka tyi n'ondengu* = which - not - with importance ; not - it - with consequence ;
—, bad, *-vi, -mbi.*

Contemptuous, *a.* To be —, haughty, *hamapara* : *riyumb' o-hama* ;
—, *n'onyengo* ; *n'omunyenguatima* ; *n'ombengura* ; *n'osivauko* ; *n'osivi.*

Contemptuousness, *n.* *Omunyenguatima* ; *o-nyengo* : *ombengura* ; *o-sivauko* ; *o-sivi* ;

—, haughtiness, *oku-riyumb' ohama.*

Contend, *v.i.* Quarrel, dispute, *posa, -e* ; *patasana* ;

—, deny, contradict, *patana* ;

—, fight, *rua* (*ru, ruire*) ;

—, *n'ozo-mbata* ; *n'ovi-posa* : they are contending, *ve n'ozo-mbata,* or, *ve n'oviposa.*

Contender, *n. Ngu posisa ova-ndu* ; *ngu patasana n'ova-ndu* ; *ngu n'ozo-mbiri n'ova-ndu.*

Content, *v.i. Koöa* (*mba koverue*) ; — with, *koöua na* ;

—, quiet, *muina* : I must try to be content, *me t'okumuina.*

—, *v.t. Kovisa* (= satisfy) ; see Satisfy.

Contented, *a. Koöua* : he is contented, *omundu ua koöua* ; *n'omu-ungutima* : he is easily satisfied, modest, unpretending, *u n'omuüngutima* ;

—, to be satisfied, quiet, resigned, *ungumana* : we ought to be contented, *tu ungumanise omitima vietu,* lit. (that) we = let us - cause to be satisfied - hearts - ours ;

a — person, *omu-koöua* ; *ngu n'omu-ungutima* ; *omu-hurukua.*

Contention, *n. Olyi-posa* ; *ovi-posa* ; *ozo-mbata* ;

—, matter to be discussed in council, debate, *o-mbiri* ; *ozo-mbiri* ; cf. Quarrel ; Fight.

Contentment, *n. Omu-ungutima* ; *oku-koöua.*

Contest, *v.t. & i.* Dispute, contend, *patana* ; *patasana* ; *tyita* (*-i*) *o-mbiri* ; struggle, combat, *kondya, -o.*

—, *n. O-ngondyero.*

Continually, *adv. Kara po* : they cry continually, *mave kara p'okurira* = they - abide - by crying ;

—, *pandera* (*-e*) *po* : he is continually begging, *ma pandere pokuningira* = he - sticks - to begging ;

—, always, *aruhe* ;

—, during the day or during night-time ; see Continue.

Continue, *v.i. Karérera, -e* = to be, stay, remain, last long ;

—, abide by, persevere in, *kara po* : you continue going round the matter without coming forward with the truth, *mo kara p'okukondoroka* = you - abide - by going round ; that they (*ozo-*) will continue for ever, *kutya ze kara po aruhe* ;

—, prosecute, go on with a work, &c., *ramanga* : I continue (working, &c.) the whole day, *me ramanga eyuva arihe* = I - continue, persevere - day - the whole ; *mba ramangere mba urua,* lit., I - continued (working, running, &c.) - I - am tired ;

— as during the day, *uhara* (*okuramanga, &c.*) : to-morrow we shall have to run (or travel) all day long, without stopping, *muhuka matu uhara amatu ramanga kuta kongurova,* lit., to-morrow - we - continue by day - we going on - persevering - towards - to evening ; I continue hoping (prop. by day, in the morning and during the day), *me uhara me undyu* = I - continue (day by day) - I - expect, hope ;

—, till evening, *toka, -o* (= sun-set) : continue working till

night sets in, *tok' oviungura*, lit., darken - works ; let them continue feeding till sun-set, *ze isa, ze tokere, aze ri*, lit., them - let alone - (let) them - (continue) till dark - whilst they - feed ;
—, during the night, *rara* ; see Night ;
—, abide by, stick to, *pandera* (*-e*) *po*.

Contract, *n.* *Oma-mbo omazikame* = fixed words ;
—, *oku-zuvasana* = hearing or understanding each other : they entered upon a contract, *ouo va tua po ave zuvasanene*, lit., they - they - put - down - that they - would understand each other in reference to, &c. ;
—, agreement, union, *oru-uano* ; bond, *e-pando*.
—, *v.i.* Shrink up, together, *kata* ; *huta*, *-u* ;
—, be compressed, *pama* ;
—, to bargain, come to terms, *zuvasana* (*na*).

Contracted, *p.p.* & *a.* Compressed, *pama* ; shrunk, *kata* ; *huta*, *-u* ; betrothed, *varekua* ; bargained, *randua* ;
—, drawn together, as members of the body, lamed, &c., *tukara* ; *remana* ; see Narrow ; Mean ; Selfish.

Contraction, *n.* Shrinking together, *oku-kata* ; *oku-huta* ; compression, *oku-pama* ; *oku-pamisiua*.

Contradict, *v.t.* *Yarura omambo* (*m'omu-ndu* ; *m'otyi-na*) = return - words - (in or to man ; in thing, matter) ; *rangaranga* ; *pimbirika*, *-e* ; *tanaura omambo*, &c. : they always contradict, *ve tanaura omambo m'ovinyo viovandu*, lit., they - turn - words - in the mouths - of people ;
—, *n'e-sasa* : the people contradict, *ovandu ve n'esasa* = people - they - with contradiction ;
—, deny, *patana*.

Contradiction, *n.* *Omu-toto* ; *e-sasa* ; *ozo-mbata* ; *oku-patana* ; see Contradict.

Contrary, *a.* Adverse, hostile, *n'ovi-ta na* ;
—, in opposition to, prop. beside, *posio y-* ;
—, contradictory, *rundurura oma-mbo* ; *tanaura oma-mbo*, &c. (cf. Contradict) ;
—, inconsistent, incompatible, *tyi tyi ha ningi oru-veze* = which - that (or that which) - not - moves - (with) room (or unhinderedly), i.e., that which is not allowable, proper, suitable ;
— to law, custom, forbidden, *zera*.

Contribute, *v.t.* *Yandya*.

Contribution, *n.* *Otyi-yandyeua*.

Contrivance, *n.* *Oku-tyita n'ou-nongo*.

Contrive, *v.i.* To work with skill, *tyita* (*-i*) or *ungura n'ou-nongo* ;
—, project, design, *saneka*, *-e* ;
—, be skilful, *nongopara* ;
—, fabricate, *tunga*, *-u* ;
—, invent, *riuta*, *-u* ; cf. Invent.

Control, *v.t.* To rule, *honapara* ;
—, to look after, *tarera*, *-e* ; to look after one sharply, see that the work is done well, *kongonona* or *kondonona*.

Controversy, *n.* *Otyi-posa* ; *ozo-mbata* = noisy debate, con-

tention ; *o-mbiri* = debate, case, quarrel, council.

Controvert, *v.t. Posa, -e* ; *palana.*

Contumacious, *a. Otyirangaranga* ; *ngu n'esasa* ; *ngu n'ozondondoze.*

Contumacy, *n. Ou-rangaranga* ; *ozo-ndondoze* ; *e-sasa.*

Contusion, *n. Oku-ta ...* : *oku-t'e-oe* = hurting at or by a stone ; *oku-t'omu-ti* = hurting at or by wood, &c. ;

—, *oku-riveta k'* = hurting oneself at ;

—, if only skin came off, *oku-puhuka* ;

—, bruise, swelling, bump, *otyi-kundira.*

Convalesce, *v.i. Opopokuveruka* ; *pemba, -e.*

Convalescence, *n. Oku-veruka* ; *oma-verukiro.*

Convene, *v.t. Oronganisa* ; *hangiza* ; *isana.*

Convenient, *a.* Good, *-ua* : good, convenient time, opportunity, *oru-veze oruüa* ;

—, *na k'* : it is not convenient to me, *ka tyi nakuna koami*, lit., not - it - with agreeing - to me = *hi n'oruveze na tyo*, lit., not I - with time - with - it = *ka tyi nakuenda kumue n'ombango yandye*, lit., not - it - with going - together - with will - mine.

Converge, *v.i. Peta pamue* = bend together ; *petasana.*

Conversant, *a. Rityiua na* ; accustomed to, familiar with, *iririra, -e* ; skilful, *onongo* ; *sora.*

Conversation, *n. Oma-hungi* : they have a conversation, *ve n'omahungi.*

Converse, *v.i. Hungira* (*-e*) *pamue* or *kumue* ; *heva, -e.*

Conversion, *n. O-ndanaukiro.*

Convert, *n. Omu-tanauke* ; *omu-kambure.*

Convex, *a.* Round, spherical, *-putuputu* ; arched, *-tutu* ; *omu-tutu.*

Convey, *v.t. Tuara* : to what place does he convey it ? *ma-tuara k'otyine*, lit., he - carries, takes to - to what (place) ; cf. Carry.

Convict, *v.t.* Judge, *pangura* ; punish, *vera, -e.*

Conviction, *n.* Knowing, *oku-tyiua* ; self-knowledge, *ome-ri-tyiviro* ;

—, *oku-kambura k'omu-tima* : for your saying is full of conviction, *orondu omambo ooye tyi mae kambura k'omutima*, lit., because - words - yours - that - they - take - to the heart, are acceptable to the heart or mind, carry conviction with them.

Convince, *v.t. Tanaurira* (*-e*) *k'* : I shall convince you that I am right, *me ku tanaurire k'omambo oandye*, lit., I - you - shall turn - to words - mine, convince you that my words are right ;

—, cause to know, *tyivisa* ;

—, show, *raisa.*

Convoke, *v.t. Isana* ; *oronganisa* ; *ongarisa.*

Convoy, *n. Omu-tike* ; *omu-yame.*

Convulsions, *n.* Spasm, cramp, *oka-tangua* ; cf. Cramp.

Cony, *n. O-here.*

Coo, *v.i. Tina* ; *posa, -e.*

Cook, *v.t. Tereka, -e* ; *yareka, -e.*

Cook, *n.* *Omu-tereke.*

Cool, *a.* *-Pore* ; *tarazu* ; to be —, *tarara* ; to grow —, *pora, -o* ; to make —, *tarareka, -e* ; *poreka, -e* ;
to be —, subdued, tame, *voka.*

Coolness, *n.* *Ou-tarazu* ; cf. Calmness ; Indifference.

Cooperate, *v.i.* *Ungura pamue* = work together ; take by turns, *pingasana* ; help, *vatera, -e* ; *yama.*

Cope, *v.i.* *Kondya, -o* ; *kondyisa.*

Copious, *a.* Much, *-ingi* ; *takavara* ;
— rain, *ombura ya rok' ondyoura,* lit., shower - it - rains - abundance, or, *ombura ya rokerere,* lit., shower - it - rains long, long = *ombura ya roora.*

Copiously, *adv.* *Tyinene* ; *n'ouingi* ; *okutakavara* ; *okutika* ; *huè* (interj.) ; *ondyoura* ; see Abundance.

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—, rank, division, row, *oru-teto.*

Corpse, *n.* Body, *omu-tundu* ; *otyi-tundu* ; *otyi-pu* : they have found the corpse, *va munine otyipu.*

Corpulence, *n.* *Ou-sitongo* ; *oku-tunda.*

Corpulent, *a.* *-Tunda* : *omutunda* ; *-sitongo* ; *omutuezu* : a corpulent person, *e-sitongo* or *omundu omutuezu.*

Correct, *a.* *-Semba.*
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bend right, *viura*; reprove, *tena*, *-e* or *-a*; punish, *vera*, *-e*; *tona*, *-o*.

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—, rotten, spoiled, &c., *monoka*: the meat is not in a sound condition, is too soft, *onyama ya monoka*; the man is corrupt, rotten, physically or morally, *omundu ua monoka*;

—, be wicked, spoil, destroy, waste, &c., *zunda*: they (the wicked) are corrupt, *mave zunda*;

—, *zundara*; see Spoiled;

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—, badness, any kind of evil, moral corruption, *ou-vi.*

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Cost, *n.* *Ovi-mariva** *viotyina* = money of or for a thing.

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—, *oku-kukuta p'ehuri*; *oku-hi-n'omu-karó*: the child suffers from costiveness, *omuatye k'e n'omukaró*, or, *k'e n'okupita omukaró.*

Costly, *a.* *-Huze* = precious; *-randua ovi-mariva** *ovingi* = bought - (with) pieces of money - many.

Cottage, *n.* House, *o-ndyuo*; small house, *oka-ndyuo*; *o-ndyuona*; temporary, light structure, *o-ndanda.*

Cook, *n.* *Omu-tereke.*

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Costiveness, *n.* Of men and animals, *o-ngango* = hardness;

—, *oku-kukuta p'ehuri*; *oku-hi-n'omu-karó*: the child suffers from costiveness, *omuatye k'e n'omukaró*, or, *k'e n'okupita omukaró.*

Costly, *a. -Huze* = precious; *-randua ovi-mariva* ovingi* = bought - (with) pieces of money - many.

Cottage, *n.* House, *o-ndyuo*; small house, *oka-ndyuo*; *o-ndyuona*; temporary, light structure, *o-ndanda.*

Cotton, *n.* For sewing, *oru-sepa*; cloth made of —, *o-nguyu* or *o-nguü*.

Couch, *n.* *Otyi-raro*; *oka-raro*; *otyi-nguma*.

—, *v.i.* *Hona, -o*; *rikota, -o*; *ritutumba*; *kara pehi*.

Cough, *v.i.* *Korora*.

—, *n.* *O-ngororo*;
incessant —, *oru-nyuaa*;
whooping —, *omu-koü*.

Could, *imp.* of Can. *Sora*: (she has done) what she could, *ty'a sora*; but they could not, *nu ka va sorere ko*.

Council, *n.* *Otyi-ra* (or *oty'-ira*): they hold a council to speak about a serious case, *va ongara otyira okuhungira otyiposa otyizeu*, lit., they - assembled - (in) council - to speak - (about) case, quarrel - weighty;

—, *o-mbiri*: they consult together, hold a council, *mave tyili ombiri* = they - make, arrange, hold - council;
a sufficient number of people to hold a —, *e-ha*: *onganda ka i n'eha*, lit., the village - not - it - has an opinion, i.e, it is an insignificant village without influence, there are but few men in it; cf. *oku-ha* = opinion, meaning.

Councillor, *n.* *Omu-pangure*.

Counsel, *v.t.* *Popa, -o*: I counsel thee, *ami me ku popo*.

—, *n.* Advice, *o-mbopero*;

—, purpose, will, *o-mbango*: the counsels of the heart, *ozombango zomutima*;

—, consultation, *o-mbiri*: they consult together, state their grievances, &c., *mave hungir' ombiri* = they - speak - counsel; see Advice; Council.

Counsellor, *n.* *Omu-pope*; *ngu ma popo ova-ndu*.

Count, *v.t.* *Vara*: you count with the eye, *mo vara n'eho* (different from the Ovahereró, who count with their fingers or toes); the man is counted for nothing, *omundu k'e nakuvarua*, lit., the man - not he - with being counted = *k'e nandengu*; *k'e n'ena*, lit., not he - with respect, honour; not he - with name, reputation;
to — wrongly, *tataiza okuvara*.

Countenance, *n.* *Omu-rungu*.

Counterfeit, *v.t.* *Serekare ra, -e*.

—, *n.* *Otyi-serekarerua*.

Countermand, *v.t.* Prohibit, interdict, *zerika, -e*.

Counterpart, *n.* *-Kuao na*; *ombarakana na*: he is my counterpart, *eye omukuao na ami*, lit., he - fellow - with - me = *eye u ri ombarakana na ami*, lit., he - he - is - abreast, side by side - with - me; see Correspond.

Countless, *a.* *Tyityi hi nakuvarua* = that which - not - with being numbered; *tyityi hi n'otyi-varo* (or *-varero*) = that which - not - with number.

Country, *n.* *Oku-ti*: you are held in honour in our country, *ua yozikiua k'okuti kuetu*, lit., you - are being respected - at country - ours;

—, land, *e-hi*: our country, *ehi retu*; different countries, several countries, *oma-hi-ma-hi*;

—, land, world, *ou-ye*;

—, space, *oru-veze*: in yonder

country, *m'oruveze induini*, if at a great distance, *induina* ;
sandy —, *oma-heke* ;
foreign —, " die fremde," prop. pilgrimage, *ou-yenda* ; *oku-tura ou-yenda.*

Countryman, *n. Omu-zamo-tyiuana tyimue.*

Couple, *n. O-mbangane* : tie them one to the other, in a couple, *kuta ombangane* ;
—, *-vari* (= two) ; *mbari* ; *vivari* ; *tuvari* ; *yevari* ; *-vari-vari* : they entered in pairs, *va hiti k'ovevarivari* ; *za hiti kozembarimbari*, &c. ;
married —, *ova-kupasane.*

Courage, *n. Ou-penda* ; —, vigour, *ou-vande* ; —, daring, prop. splendour, *oty'-era* ; see Courageously.

Courageous, *a. Ependa* ; *ombande* : a courageous person, *omundu ependa* (or *ombande*) ; he is courageous, *eye ependa* ; to be —, *pendapara* ; *vanda* ;
a —, earnest one, who is indefatigable in seeking a lost thing, &c., *omu-pambi.*

Courageously, *adv. N'oupenda* ; *otyera* : he stands, enters, speaks courageously, *ua kurama, ua hitira, ua hungira otyera* (*k'e n'ohoni m'ovandu, k'e n'ondira* = not he - with bashfulness - before men, - not he - with fear).

Courier, *n.* Messenger, *omuhindua* ; runner, *omu-utuke.*

Course, *n.* Road, *o-ndyira* : he took a bad course, *ua kambura k'ondyira ombi* = he - took - to road - bad ;
—, journey, also of life, *ouyenda* ;
— or form of a road, river, *omu-hapo* ;
—, race, *oma-utukiro* ;
—, movement, progress, *okuriama* ; *oku-kaondya* ;
straight —, *oku-hungama na* (*tyo, uo, zo*, &c.) *osemba* ;
of —, certainly, *indé* : of course they are able to do the work, *ouo va sora okuüngura indé*, lit., they - they - are able - to work - well of course ; *vari.*

Court, *n.* House of a king, *o-ndyuo y'ombara* ;
— of justice, *o-ndyuo y'ombanguriro* ;
—, council for settling disputes, *o-mbiri.*

Court, *v.t.* To woo, *vareka, -e.*

Courteous, *a. N'ozondyora* ; *n'ondatero* ; *-kozu* ; attentive, obliging, *-paime* ; *n'omutima omuharupu* ; to be affable, kind, *tumba, -u.*

Courtesy, *n. Ozo-ndyora* ;
—, courteous treatment, *oku-tumba* : he treats his people courteously, *ma tumbu ovandu ve* ;
—, mildness, friendliness, *oukozu* ;
—, treating others with distinction, *o-ndatero* ;
—, complaisance, *ou-paime.*

Courtship, *n. Oku-vareka.*

Cousin, *n. Omu-zamumue* ; *omu-sia.*

Covenant, *n. O-hange* ; —, knot, bond, *e-pando* ; binding themselves together, *oku-rikuta pamue* ; *ome-rikutiro pamue* ; union, *otyi-uaneke.*

Cover, *v.t. Vandeka, -e* ;
—, defend, screen, shelter,

tyivikiza ; *tyizikiza* ; *kovera*, *-o* ; — up, wrap up, wrap in, —, as the face with a veil, *kutyira*, *-e* ; —, wrap round, *manga* ;

—, spread over, incase, &c., *vava* ; *vavisa* ; *vaveka*, *-e* ; cf. Case ; Incase ;

—, screen one who is harrassed on account of guilt, debt, *kutyurura* ;

— with ground, inter, *sira* : the dog covered up the meat in the ground, *ombua onyama ya sire m'ehi* = dog - meat - he - covered with ground - in the earth ;

— the sky, the mouth, &c., *moma*, *-o* : the thunderstorm has covered the sky, *ombura ya momo* ; he covers, muffles his mouth, *ma momo otyinyo* ;

—, as weeds, bushes a field, garden, *pota*, *-o* : the field is thickly covered with bushes, there is no grass for the cattle, *okuti kua pota, ku ri uriri*, lit., the field, pasturage - it - closed up - it - is - empty ;

—, of a stallion or bull, *ronda*, *-o* ; *kuma*, *-u*.

Cover, *n.* *Otyi-papeko* ;

— of a pot, vessel, *otyi-kamo* ;

— of the body, garment, dress, *o-mbanda* ; *otyi-kutyire* ;

—, shield, shelter, *otyi-tyizikize*.

Covered, *p.p.* *Vandekua* ; — with dust, *kuva* (*kuü*, *kuvire*).

Covert, *n.* A shelter, *omu-tara* ; *otyi-tara* ;

—, as an arbour, or temporary hut, formed of branches, *otyiranda* ; *o-ndanda* ;

—, thicket, *e-hua* ; *oma-hua* ; *otyi-hua* ;

—, hiding-place, nest, old house, *otyi-ruo* ;

—, corner, as in a rock, *otyikoyo*.

Covertly, *adv.* *Kumui* : *ua tyitire kumui* = he - did (it) - covertly ; *ongumumu* ;

to act —, *yuma*, *-u*.

Covet, *v.t.* *Nanukira*, *-e* : he covets also the things of others, *ma nanukire ovina viovakuao*, lit., he - much drawn to - things - of (his) fellowmen ;

—, *kara n'ozo-nduma ku* ; *toora ozo-nduma* ;

—, prop. suffer pain, long after, *hihamena*, *-e* : I have coveted no one's silver or gold, *ami hi hihamene otyisilveri* n'otyingoldo* ty'omundu*, lit., I - not I - longed after - silver - and gold - of (any) man.

Covetous, *a.* Selfish, grasping, *-korokope* ; *kumana* ; money-loving, *suvera* (*-e*) *ovi-mariva.**

Covetousness, *n.* *Ou-korokope* ; *oku-kumana*.

Cow, *n.* *O-ngombe* ; *o-ngombe ondendu* ; milch —, *o-ngombe onuüa*.

Coward, *n.* *Omu-mumandu* ; *ngu n'e-muma* : he is a coward, *u n'emuma* = he - with cowardice ;

—, good-for-nothing fellow, *otyikenga* (vulg.).

Cowardice, *n.* *E-muma*.

Cowardly, *adv.* *Nemuma* ; to be —, *mumapara*.

Cower, *v.i.* *Haäma* ; *kara k'outonge* ; *kara k'ovi-se* (= sit on the heels) ; sit on the heels, prop. lift oneself up when sitting on the heels, overtop others,

peep over the heads of others, *longama k'ovi-pande* ;
—, sit with the legs crossed, *rioronga* ;
—, prop. huddle oneself up as in a bundle, bale oneself, *rinyuta, -u.*

Coy, *a.* Bashful, *n'ohoni* ; —, not easily yielding, *osononga* : a coy woman, *omukazendu osononga*, or *omusononga* ; a coy cow, obstinate in milking, *ongombe osononga* = *ongombe i n'ozongoko.*

Crabbed, *a.* To be —, irritable, *runga, -u* ; rough, *n'ekayo* ; put out about every trifle, soon angry, *n'osurungu* : he gets angry about every little thing, *u n'osurungu.*

Crabbedness, *n. Otyi-rema* ; *ovi-eruka* ; *oku-runga* ; *o-surungu.*

Crack, *v.t.* As a flower, a stick, "einknicken," *kokovarisa* ;
—, as a nut, &c., *teta, -e* ; *kokota* ; see Break ; Split.
—, *n. Omu-ta* ; *o-mbe* : the milkpail has a small crack, *ehoro ri n'ombe.*

Crackle, *v.i. Porokota* ; *parakata.*

Craft, *n.* Work, *omu-unguro* ; deceit, *ovi-neya* ; cunning, *e-tiku* ; *oma-tiku* ; tricks, knavery, *ovi-kauka.*

Craftily, *adv. Novineya.*

Craftiness, *n. Ovi-neya* ; *e-tiku* ; *oma-tiku* ; *oty'-avivi.*

Crafty, *a.* Wily, false, *kauka* ; deceitful, *omunavinea.*

Crag, *n. Oru-uua* ; *e-tyo.*

Cram, *v.t.* To stuff in, thrust in, as with the hand, assisted by a stick, *tuvira, -e* ; *tombeka, -e* ; *tomeka, -e* ; *tomekera* ; *hava* ;
—, thrust, press in, into a bag, the mouth, &c., *huera, -e* ; *kuvira, -e* ;
—, fill, as with food, *kovisa* ; *kutisa* ; *setisa* ; see Stuff ; Fill.

Cramp, *n. Oka-tangua* : he suffers from spasm, *ua vere oka-tangua* ;
—, as in the calf of the leg, *ou-ngangambungu.*

Crane, *n. E-ndongo* ; *o-ndera yatyihongo* (the white kind).

Crash, *v.i.* To make a clattering sound, *purukuta* ; *parakata.*
—, *v.t. Tukutura* ; *nyaya* or *nyaä* , *nyaere*).

Crave, *v.t.* Pray, beg, literally move (the heart) for, *ningira, -e* ; seek, *paha* ;
burn (from desire), *pia*, (*pi, pire*) : I crave, &c., *mba pi m'orukoro* = I - burn - in the chest ;
to be sick (from longing), *vera, -e* : I crave, have a great desire for that ox, *mba ver' ongombe* = I - sick - ox ;
desire, long for, *zera, -i* : I am longing for food, *me zeri ovikuria* ; *kamukira, -e* : I crave, long for meat, *mba kamukire onyama* ;
crave water, feel burning thirst, the tongue cleaving to the palate, *varata* ; *t'ombarata* : *mba t'ombarata* = I - die of thirst.

Craving, *n. Oku-pia* ; *oku-paha* ;
— for food, as in convalescence, *omu-rava.*

Craw, *n.* See Gizzard.

Crawl, *v.i.* Creep, *hona, -o* ;
—, creep about, *honahona*

— up, *ronda, -o* ;
—, swarm, crowd, *nyangatara.*
Craziness, *n. Ovi-yoze,* lit., twisted things, perverseness; *oku-vera ozondunge* = sickness of intellect ; *oku-vera orundumba* or *otyiuru* = being sick of idiocy, lunacy, or the head.
Crazy, *a. Vera* (*-e*) *ozo-ndunge* ; *vera oru-ndumba* : he is crazy, *ua vere ozondunge,* or, *ua vere oru-ndumba.*
Creak, *v.i. Posa, -e.*
Creaking, *n. O-ngoana.*
Cream, *n. Oru-eru.*
Cream-coloured, *a.* Isabel-colour, *-rumbu* ; *otyirumbu* ; *-vahe*; *-vahiona*: a cream-coloured horse, *okakambe okavahe* ; a cream-coloured ox, *ongombe ombahiona.*
Create, *v.t.* To be and to cause to be, *kara* : create or make rain ! *kara ombura* ; the rain is made, *ombura ya karua* ;
—, begin, found, *uta, -u* ;
—, make, *tyita, -i* ;
—, work, make, *ungura* ;
—, call into existence, *mema, -e*; (= *menga,* to break stones from the quarry) : God has created us, *tua memua i Mukuru,* lit., we have been broken out (one by one like pieces out of the omumborombonga or creation-tree) - by - God ;
Creation, *n. O-mbutiro* ; *oku-mema.*
Creator, *n. Omu-ute* ; *ngu ma utu* (or *meme*) *ouye* ;
—, "schöpfer, anfänger," *omu-meme.*
Creature, *n. Otyi-utua* ; *otyi-tyitua.*
Credit, *n.* Inability to pay, *ongúnga* : give me on credit, *ndyi yandy' ongúnga.*
Creed, *n. O-ngamburiro.*
Creek, *n.* A nook or corner, *otyi-koro.*
Creep, *v.i. Hona, -o* ; —, steal upon, *yongayonga* ; *oauara* : *ma oauara k'ozongoro* = he - creeps - on (his) knees ; *ongeama mai oauara* = the lion - he - creeps = *mai honine* ; — or slip away, hide, *hena, -e* ; — in, *neya, -e* ; — in stealthily, *rivaka mo.*
Creeper, *n.* A running plant, *omu-kono* ; *e-kono* ; *oru-zenga* ;
—, "katzendorn," with thorny, claw-like seedvessels, *otyi-hangatene* ;
—, containing milky juice, *e-riko* ;
—, with edible fruit, *oru-e-ti* ;
—, *omu-orisiro.*
Crest, *n.* Tuft of hair on the top of the head, *o-ndomba* ; *omu-ruva* ; —, tuft of feathers, *o-nyange.*
Crevice, *n. Omu-ta* ; see Crack.
Crib, *n. E-temba r'ozonyanda.*
Cricket, *n.* Tree —, heard in the middle of the day, *o-mbambi*; —, *otyi-sembaru* ; or *otyi-zembaru* (heard at night).
Crime, *n.* Trespass, *otyi-katuke* : the crime of theft, *otyikatuke ty'ourunga* ; evil, siu, *ou-vi* ; guilt, *o-ndyo.*
Criminal, *n. Omu-nandyo.*
Criminate, *v.t. Kuminina, -e* = accuse ; *pa* (*pe, pere*) *o-ndyo k'* = impute guilt to.
Crimson, *a. -Serandurumbu.*
Cringe, *v.i. Kara n'omu-taka-tyira* : he cringes, *u n'omutaka-*

tyira, lit., he-with wagging tail.

Cringeling, *n.* *Ngu n'omuta-katyira.*

Cripple, *n.* *Otyi-pu* ; *-tendune* ; *ondendune*; to be a —, *tenduna* ; a mutilated —, *omu-timbu* ; *o-ndimbu.*

Crisp, *a.* See Twisted.

Croak, *v.i.* *Tyokotya* : the boiling water makes a croaking noise, *omeva mae tyokotya* ; *tyakatya* : *pehuri mape tyakatya* or *tyokotya*, lit., belly-it-croaks.

Crocodile, *n.* *O-nyoka y'omeva* (cf. Otyambo *e-oka l'omea*) = water serpent ; *o-ngrokodila.**

Crook, *n.* A hook, *oka-pete* ; —, curve, *o-ngoto.*

—, *v.t.* *Kota*, *-o* ; *kotoparisa* ; *petura* ; *kokovarisa* ; *sotorora* : crook the nail, *sotorora ondungo.*

Crook-back, *n.* *O-ndyindi.*

Crooked, *a. & adv.* *-Koko* ; *-ngoko* ; *-koto* ; *-ngoto* ; *-sotoroke* : something crooked, bent, wound, *otyina otyisotoroke* ;

to be —, *kokovara* ;

grown —, *remana* ;

—, *hendama* : *onyungu ya hendama* = the pot-it-is out of the straight line, leans over, stands crooked ;

—, crookedly, *ongota* : *omuti ua hap' ongota*, lit., tree-it-grown-crooked ; *ua kaendere ongota*, lit., she-went-crookedly, i.e., in a crooked posture, stealthily ;

—, crookedly, *okandyindi* : *no kara okandyindi* = you-sit-crookedly.

Crookedness, *n.* *O-ngota* ; *ou-sotoroke* ; *oka-ndyindi.*

Crop, *v.t.* *Teta*, *-e* : break or cut off the points, tops, *teta ozohonga* ; —, *pumba*, *-u* ; —, cut off, shear, *henya*, *-e*, *-ene* : his hair is cropped, *ozondyise ze za henyeua* (or, *za kondua*) = hair-his-they-cropped ; —, cut off, *konda*, *-o* ; cf. Curtail.

Crop, *n.* Of a bird, see Gizzard; — of wheat, vegetables, see Corn ; Garden ; Fruit.

Cross, *v.i.* *Tiakana* : *eyuva tyi mari tiakana* = sun-when-he-crosses, i.e., when he passes the zenith ; *omuti ua tiakana naua* = tree-it-crosses-well, i.e., the beam is sufficiently long to reach to both sides ; *tyakana* (contracted from *tiakana*) ; *ya-takana.*

—, *v.t.* To — a river, a plain, *konda*, *-o* ; —, obstruct, *tyaera*, *-e* ; —, interrupt, *tyakana* : you interrupt us, *mo tyakana na ete*, lit., you-cross-with-us ; — the arms over the shoulders, *rikambura*, followed by *oma-kono* = arms.

Cross, *n.* *Omu-tyakane* ; *otyi-kruise* ; * *omu-ti* (tree).

Cross-beam, *n.* *Omu-tiakane.*

Crossness, *n.* Of temper, *otyi-rema* ; *ovi-eruka* ; *ozo-ngoko* : he is cross, ill-tempered, *u n'ozo-ngoko* ; *e-kayo* ; *o-surungu.*

Cross-question, *v.t.* *Kondo-nona* ("ausfragen, ausholen") ; *kondozora* (*omundu nga tyi ma hungire osemba*) = lead round, lead about, question closely-the man-till-that-he-speaks-right, or the truth ; —, *nyoma* (*-o*) *eraka* : *ma nyomo eraka*, lit., he-kneads-tongue or speech,

i.e., he changes the words, asks in different ways.

Crouch, *v.i. Hona, -o* ; *rikota, -o* ; *riuana.*

Crow, *n. E-koara.*

Crow, *v.i. Posa, -e* : *ondera mai pose* = bird, cock - it - crows.

Crowbar, *n. Otyi-se.*

Crowd, *n.* Much, many, *-ingi* : many (people), *ovandu ovengi* ; —, mixed —, *ovengi, hué* (int.): what a crowd, what a motley group ! *ovengi, hué !*

—, company, society, gathering of people, *e-vio* ;

—, heap, large number, *otyi-mbumba* ; —, *otyi-ndyungo* ;

—, as for sight-seeing, *oma-nyangatarero.*

—, *v.i.* Swarm, be numerous, *nyangatara* ; —, bustle, *ingana* ; see Crowded.

Crowded, *a.* Filled with people, bustling, lively, *ingana* : *otyirongo tyi ingana n'ovandu,* lit., place - it - is crowded, bustling - with people ;

—, swarming, collected in numbers, *nyangatara* : *otyirongo tyi nyangatara n'ovandu* = place - it - swarms - with people, "wimmelt von menschen."

Crown, *v.t. Zareka* (*-e*) *n'otyi-krone* ;* —, complete, finish, *puisa* ; *mana.*

—, *n. E-kori r'ouhona* (royal hat) ; —, *otyi-krone* ;*

—, wreath, *oru-zenga* ; —, top of the head, *o-ndomba* ; —, of the hair, *omu-ruva.*

Crucible, *n. Otyi-zuzuriro* ; *otyi-handururiro* or *otyi-handu-rure.*

Crucifix, *n. Otyi-kruise.**

Crucifixion, *n. Oku-paperua k'omuti* or *k'otyikruise.**

Crucify, *v.t. Papera komuti* or *k'otyi-kruise.*

Crude, *a.* Raw, unprepared, *-vihu.*

Cruel, *a. -Nyone* : a cruel one, *omu-nyone* ; *ngu hi n'eyayu* = one who - not - with shrinking, i.e., one who does not shrink from committing any cruel deed.

Cruelty, *n. Ou-nyone* ; —, malice, *ou-ndandi* ; —, violence, severity, lit. sharpness, *ou-tue* ; —, cold-bloodedness, unscrupulousness in committing cruelties, *oku-hineyayu* (= not shrinking from).

Crumb, *n. O-ndutu* (" brocken, stück, bissen ") ; *oka-tekero* ; *oka-mborokotua.*

Crumble, *v.t. Tea o-ndutu* (" bröckeln ").

—, *v.i.* As. e.g. the crumbling of the ground on the sides of a well, *randata.*

Crumpled, *a. Ozongango* ; see Fold.

Crush, *Tukutura* ; *nyaya* or *nyaä* ; *tonda, -o* ; —, tread upon, *yala kombanda* ; —, conquer, defeat, *tona* ; *tata pehi* ; *nata* ; —, as a bone, *tura, -u* ; *sesena, -e.*

Crushed, *p.p. or a. Tukututuka* ; *nyaika* ; —, broken down by illness, sore broken, *tukara* ; something —, *o-ngúngo* ; cf. Vomit.

Crust, *n.* As of bread, *otyi-kukutiro ty'omboroto* ;*

tó get a —, as a healing wound, *kaka* ; the — itself, *otyi-patu* ;

—, bark, peel, *otyi-tatu.*

Crutch, *n.* *Otyi-nde* (prob. contracted from *otyi-ende* = walk-thing): *ma ende n'ovinde*, lit., she-goes-with crutches.

Cry, *v.i.* Shed tears, *riva*, *-i*: *omuatye ma riri ina*, lit., child-it-cries (for)-its mother; as yet it does not cry for you, *inga k'e ku riva*, lit., as yet-not it-(for) you-cries;
—loud, *ura*, *-u*; *kua* (*ku*, *kuire*): I cry to you, *me ku k'ove*; they are crying out in a state of death or peril, *mave ku orukaro ruokuta*; (one who cries for help in distress, *omu-kúe*); *ravaera*, *-e*: cry, call out to the man! *ravaera omundu*; scream loud, *kanyaera*, *-e*; make a great noise, *uauana*; *koenena*, *-e*.
—, *n.* Outcry, *o-ndyuriro*; *o-nguiro*; *oma-ravaerero*; *oru-ravayui*; *oru-ravayero*; *oku-kua ombinde* = crying in distress: *ma ku ombinde* = he-cries *uo! uo!* or *ho! ho!* he cries for help; to have a good —, *riva* (*-i*) *tyinene*.

Cucumber, *n.* *O-ndangarona*;
—, the wild kind, *omu-kungu* or *e-kungu*.

Cud, *n.* See Chew.

Cuddle, *v.i.* To lie close and snug, *tyuka*; *tyama*; see Cower; Squat.
—, *v.t.* To hug, embrace, *ripeta k'engoti*; see Embrace; Fondle.

Cudgel, *n.* *O-nguinya* (club).

Cull, *v.t.* Pick out, separate or select from, *toorora*.

Culminate, *v.i.* *Tongama*;
—, as of the sun reaching the zenith, *tiakana*: the sun has reached the highest point, *eyuva mari tiakana*, lit., sun-he-crossing;
—, reach, *vaza*.

Culpability, *n.* *Oku-toora ondyo*: they have incurred debt, committed a crime, made themselves guilty, *va toora ondyo* = they-taken up (burdened themselves with)-guilt; *oku-tura ondyo*: they have got into debt, are burdened with a crime, &c., *va tur' ondyo* = they-loaded (with)-guilt, debt; (*oku-toora* = taking up, committing, and *oku-tura* = carrying, being burdened with).

Culpable, *a.* *N'ondyo*; *toora ondyo*; *tur' ondyo*.

Culprit, *n.* *Omu-nandyo*.

Cultivate, *v.t.* *Kuna*, *-u*; *ungura ehi*; *ungura ovi-na*.

Cultivation, *n.* *Oku-kuna*; *oku-ungura ovi-na*; *oku-ungura e-hi*.

Cultivator, *n.* *Omu-kune*; *omu-ungure*.

Cumber, *v.t.* *Kenda*, *-e*; *kendeka*, *-e*: see Interrupt; Trouble.

Cumbrance, *n.* Burden, *omu-tuaro*;
—, trouble, hinderance, *omauii*: *mamu ndyi pe omauii*, lit., ye-me-give-trouble, vexation.

Cumulate, *v.t.* *Onga*, *-o*; *tuta*, *-u*; *tendekera*, *-e*.

Cunning, *n.* Skill, *ou-nongo*; craftiness, sleight, *e-tyendye*, *oma-tyendye*; *oma-pirapiriro*; cf. Craftiness; Deceit; Slyness.
—, *a.* Skilful, *onongo*; *nongopara*; deceitful, *n'ovineya*; *-navineya*; *n'omatyendye*.

Cup, *v.t.* *Tyanga*; —, scarify, *kuika*, *-e*.

Cup, *n.* *Otyi-nuino*, or *-nuinino.*

Cupping-glass, *n.* Pricker, —, *otyi-kuike.*

Cur, *n.* *O-mbua*; *otyi-ua*; *o-mbona* (*o-mbuona*).

Curd, *n.* Coagulated milk, *oma-kande*; *ovi-sema.*

Cure, *v.t.* *Verukisa*; —, raise up, *tundura*; *tutumuna*;

— from the effects of witchcraft, *huhura*;

— by what may be termed the flesh-pot cure, the patient being held over or carried round a boiling flesh-pot on the *oku-ruo* (= sacred place, altar), *karipira, -e.*

Curiosity, *n.* A desire to see everything, *oka-tarera*, lit., minute-looking for or to;

—, *o-ngongo*; *tya tyitua o-ngongo*;

—, something unusual, causing wonder, *otyi-himise.*

Curious, *a.* To be inquisitive, *pura k'ozo-mbuze* = inquire after news;

—, strange, unusual, *-himise.*

Curl, *v.t.* *Yoza*; *yoya, -o*; *sotorora.*

Curled, *p.p. or a.* *Sotoroka*: the hair is curled, *ozondyise za sotoroka*; *-sotoroke*; see Twisted.

Current, *n.* *Omu-pupo*; see Flood; Stream.

Curry, *v.t.* *Tuka, -u* (*omi-kova*);

—, comb, as a horse, *pondora*; *kurura.*

Curse, *v.t.* *Senga, -i* (orig. drive away, banish);

—, *rova, -o* (= bind as by some strange power or witchcraft): he cursed him by the poison of witchcraft, *ue mu rovere p'ouanga* = he-him-cursed-by poison, &c. (pass. *roua*: he is cursed, *ua roua*);

—, rail, use abusive language, *tuk-ana* or *tuka-na* (= to fly at each other, in anger, to rail, curse, &c.).

Curse, *n.* *Oma-sengiro*; *oma-rovero*; *otyi-huha*; *o-ndukaneno.*

Cursing, *n.* *Oku-senga*; *oku-tukana*; interjections of cursing, *otyihuha! ovityise!*

Curtail, *v.t.* Take off the point, ends, *teta, -e*; *teta ozo-honga*; *konga, -o*: we have made him harmless, *tue mu kongere ozo-honga z'ozonya*, lit., we-him-have cut off-the points-of the horns.

Curtain, *n.* Cloth of any kind used for any purpose, *o-nguyu* or *o-nguii*;

—, prop. screen, *o-ndyizikize*; *otyi-tyizikize.*

Curve, *v.t.* See Bend; Crook.

Curved, *p.p. or a.* *-Koto*; *kokovara*; *sotoroka*: the road is curved, *ondyira i kokovara* (or *sotoroka*) = road-it-bent, curved;

the — entrance in a round hut, *otyikombo ty'ondyuo* = curvedness or curved place of the house.

Curvedness, *n.* *O-ngoto*; *o-ngota*; *otyi-kombo*; *oma-sotorokero*; *oma-kokovarero* (*o'otyina*; *o'ondyira*, &c.).

Custody, *n.* *O-ndyeverérero.*

Custom, *n.* *Omu-hingo*; *o-nduko*;

—, in connection with descent and ancient usages of families or clanships, dietetic tradition,

&c., *omu-zo* ; *oru-zo* (from *za* = to come from, corresponding to the Germ. "herkommen" : *oru-zo* = "altes herkommen," ancient custom, usage) ;
— of a somewhat religious or political bearing, *otyi-so*, plur. *ovi-so*.

Customary, *a. K'omuhingo.*

Cut, *v.t. Tenda, -e* : he cut himself, *ue ritende* ;
— through or off, cut with a knife, saw, prop. go through (with a sharp instrument), *konda, -o* : cut (it) through, *konda* = *yuva pevari* = cut through - in two ; *yuva, yuü* : cut me a piece of beef for roasting, *ndyi yuvira okanyosa* = me - cut for - a little roast (beef) ; *konga, -o* (cf. Curtail) ;
—, cut through, in small pieces, *nyonya, -o* : he cuts the meat small, *ua nyonyo onyama* ; *konya, -o, -ene* ;
—, slit, prop. to go over the surface with a sharp instrument, as in slitting the skin of a killed animal, or in making incisions, *tanda* ;
—, slit open, as the belly of an animal, *urura* ; *tanda* ;
—, mince, "zerstückeln," *menga, -e* ;
— short, *konda, -o* ;
—, sever at one stroke, *kepura* ;
— meat in thin broad slices for drying, *piata* ;
—, sever the points, tops, curtail, *teta, -e* ; *konga, -o* ; *heha, -e* ;
— in between, as between the joints, lit., to go between repeatedly with a knife, to intersect, *neyura*, or *neura* ;
—, sever, — in strips, *herungurura* ;
— into a stone (of fruit) or kernel, *teta, -e* ;
—, as the hair, of males, *henya* : cut the man's hair, *henya ozondyise* ; of women, *teta, -e* (= sever the tops, the ends of) ;
— into, as into meat, &c., *nyepura* ;
— down, chop a tree down, fell, *ka, ke*, passive, *keua* ;
—, prop. gash into flesh, meat, as with an assegai, *kanga* ; *kangera, -e* ; *tanda* ;
—, cross, *konda, -o* ; *tiakana* ;
—, carve, deal out, *tia, -e* ;
—, separate into strips, thongs, *hakura* ; *hakurura* ; *karurura* ;
—, chop meat, chop up an animal, as for sale, *hahiza onyama* ;
—, separate, tear open, *hakurura* ;
—, castrate, *pinda, -i* ;
— off, tear off, as a piece of meat for a beggar, *humbura* ;
— oneself, get hurt, t' ; *tyova, tyoö* : he cut or hurt himself with a knife, *ua t'oruvio* ; he was cut or hurt by falling on a stone, *ua uire k'eoe ari tyoö*, lit., he - fell - on a stone - then or there it - cut ;
—, as corn, reap, *konda, -o.*

Cut, *n. E-hongero* ; *o-mbambo* ; *omu-pambo* ;
—, incision, as from cupping, bleeding, &c., *oru-tya* ; *o-ndya* ;
—, as in the arrow for fastening the point, *o-nyelo* ;
—, wound of a castrated animal, *otyi-pindo* : the castrated animals are swollen from the cut,

za suru otyipindo = they (animals) - swollen - cut, wound; to make a short — in the road, *oku-konda*.

Cuticle, *n.* See Skin.

Cutting, *a. Tua, tu, tuire*: the heat is intense, trying, *omutenya ua tu* = noon - it - cuts, pierces; the heat is very acute, at its highest, *omutenya ua tua*; the axe is sharp, *ekuva ra tu* = axe - it - cuts, is cutting; *-tue*: a sharp cutting axe, *ekuva etue*; a sharp, cutting knife, *oru-vio orutue*;

—, *yuva* (*yuü*); *-yuve*: a thing, cutting on all sides, *oruyuve ruakuhe*.

D

Dab, *v.t.* To strike gently with the hand, *pambara*; to moisten, *tarareka, -e; pamenena, -e*; *ningeka, -e*.

Dabble, *v.t.* See Sprinkle; Moisten.

—, *v.i. Ha sora*: he is dabbling, works superficially, *k'e n'okusora naua* = not he - with being able - well; see Spoil; Meddle.

Dagger, *n.* Knife, *oru-vio*; sword, *e-nga-ru-vio*.

Daily, *a. -Eyuva*: daily food, *ovikuria vieyuva* (*arihe*).

—, *adv. Oma-yuva aehe*; *e-yuva arihe*.

Daintily, *adv.* Nicely, *naua*.

Dainty, *n. Ovi-kuria vi'orutyato* = food - of (agreeable to the) taste.

Dally, *v.i.* To indulge in laziness and idle play, *vandama*; to swagger about, *sisivara*; to trifle, *handuka*; to be playing instead of working, to hinder each other in working, *kara p'epungira*: they dally, hinder each other in working, *mave kara p'epungira* = *mave pasana ehore*; to sport, *nanisa*; *hambana*; to linger, loiter, *uomba, -o*.

Dam, *n. Otyi-kere*; *otyi-kongo*;

—, *otyi-yanu-i* (lit., the shrinking, retreating, i.e. stopped fountain or stream).

—, *v.t.* Obstruct, *tyaera, -e*.

Damage, *n. Otyi-po*: it went ill with him, he suffered, sustained harm, damage, *ua toorere otyipo*, lit., he - took up - hurt (cf. Loss);

—, *otyi-(u)onga*: it (the voyage) will be with much damage, *maku hakaene n'ouzeu n'oviuonga ovingi*, lit., it - (will) meet - with difficulty - and disasters - many;

—, hurt, *oku-ta*; harm, loss, trouble, *ovi-rui*.

Damaged, *p.p. or a.* Ta, *tu*: the things are damaged, *ovina via tu*, lit., the things - they - hurt.

Dammed, *p.p.* Obstructed, *tyaerua*.

Damn, *v.t.* To judge, decide, *pangura*; to reject (*y*)*imbirahi*; to punish, *vera, -e*.

Damnation, *n.* Punishment of death, *oma-verero ookuta*; judgment, *o-mbanguriro*.

Damp, *a. -Tarazu*; to be —, *tarara*.

—, *v.t.* See Moisten; Check; Restrain.

Dampness, *n.* *Oty'-eme*; *oru-undu* = *o-mbundu*: *pu* (or *ku*) *ri oruündu* (or *ombundu*), lit., there - is - dampness (in the air); *o-suramuinyo.*

Dance, *v.i.* *Punda*, *-u*;
—, of men, *punda omu-hiva*;
—, of women, *punda ou-tyina*;
— a mimic dance, in commemoration of the dead, *pera*, *-e.*
—, *n.* Of men, *omu-hiva*: *mave pundu omu-hiva* = they (the men) - dance - the *omuhiva*;
— of men, in which they form a circle and imitate, in gesture and voice, their cattle, *o-nga-ngura*: the men are dancing, *mave ton' ongangura* = they (the men) - beat - the *ongangura*;
— of women, *ou-tyina*; *oku-punda outyina.*

Danger, *n.* Hurt, harm, *otyi-po*; peril, *oku-ta*; fear, horror, *ou-oma* or *o-oma*: he apprehends danger, *ma tir' o(u)oma* = *orutu rue aru endua omakuiya*, lit., body - his - it - walked upon, overrun - (by) thorns, i.e., he shivers all over, he is much frightened.

Dangerous, *a.* *-Ooma*, *n'ouoma* or *n'oöma*: dangerous places, *ovi-oöma*; *ovirongo vi n'o(u)-oma*;
—, *-zeu* or *-uzeu*: we are in a dangerous place, *tu ri mona mouzeu* = we - are - place - heavy, difficult, dangerous;
—, deadly, killing, *-zepe*: I met with a dangerous animal (thing), *mba munasana* (or *hakaene*) *n'otyizepe*, lit., I - found (myself) together - (or met) - with a killing thing or animal; to be in a —, perilous position (as when the approach of warriors or robbers is announced), *ta*, *tu*: we are in a dangerous situation, *ete matu tu* = we - we - (in danger of) perishing.

Dare, *v.i.* To be bold, brave, *rikambura*; *pendapara*; to defy, take a stand against a foe, keep an adversary at bay, *piruka*; to challenge, *para*, *hemba*, *-e.*

Daring, *a.* *Ependa*; *ombande*; *n'oupenda*; to be —, *rikakanana*; *ropa*; a — one, *omu-tue*; *omu-rikambure.*
—, *n.* *Ou-penda*; *ou-vande*; *oty'-era*; violence, *ou-tue*; impudence, *e-handu*; *ou-rangaranga.*

Daringly, *adv.* *N'oupenda*; *otyera*: he enters daringly, *ua hitira otyera* (prop. with show, splendour, courage).

Dark, *a.* *-Zorera*; to be —, *zorera*, *-e*: it became dark, *kua zorere*; he is giddy, *ua zorere k'omurungu*, lit., he - dark - before face; *toka*, *-o*: it is getting dark, *eyuva ra toko* = sun - it - going down; *pata*, prop. shut (viz. the eyes); very — (adv. or interj.), *tukutuku.*

Darken, *v.t.* *Zorereka*, *-e*; *zorerisa*;
— the sky, as a swarm of locusts, *tooka*: *ozombahu za tooka* = locusts - they - darken (the sky); *otyikamba tya tooka* = the cloud - it - darkens, &c.;
to —, i.e., to overtake by darkness, *tokera*, *-e*: where were you when it became dark? *ua*

tokerua pi? lit., you-were darkened for-where.

Darkness, *n.* *O-ndorera*; *omu-zorera*; *omu-zororema*; *omu-zema*;

—, *o-ngura*: it is getting dark, *ongura ya u*, lit., the full grown or old (light)-it-falling.

Darling, *a.* *-Ingona.*

—, *n.* *Omu-ingona.*

Dart, *n.* Arrow, *otyi-ku*; iron point of an arrow, *omu-zi.*

—, *v.i.* See Shoot; Fly; Start.

Dash, *v.t.* Bruise, break, *tukutura*; *nyaya*; *kumanga*;

— the foot, as against a stone, *veta, -e*; *riveta, -e*; *putara*; to dash the foot against a stone, *okuputara n'ombaze k'eoe.*

Dastard, *n.* *Omu-mumandu.*

Dastardly, *a.* *N'emuma.*

Date, *n.* Epoch, *otyi-ondo*; time, *oru-veze*; day, *e-yuva.*

Date, *n.* Fruit of the date-tree, *oma-vare*; — tree, palm-tree, *omu-vare.*

Daub, *v.t.* To smear, *hua* (*hu, huire*); smear thoroughly, *roromba* (prob. contracted reduplication of *romba*: *ro*[*mba*]*romba* = daub-daub):

—, plaster, *romba, -o*; *vanda*; *serura.*

Daughter, *n.* *Omu-suko*; *omu-kazona*;

eldest —, *omu-suko erumbi*; eldest — of a chief, prop. priestess, keeper of the holy fire, &c., *o-ndangere*;

— in law, (*omu-suko*) *omu-henendu.*

Dawdle, *v.i.* *Vandama*: *neye ua ire kona karue neye ua ka vandamene, kuta ina ty'a manene eingi*, lit., and she-she-went-to a place-another-and she-she-went-dawdling about-till about (the time)-her mother-that she-had finished (eaten)-the eingi (fruit); *kara p'epungira*; *handuka*; *kara n'ehandu*; *rianga ehore.*

Daweep-tree, *n.* See Abiquas-tree.

Dawn, *v.i.* *Pa tyi*: it dawns, *pa tyi* or *mape tyi*;

—, *ronda omu-kuangu* (prop. rising of the milky way, rising of the dim light which resembles the milky way);

—, *pamburuka*; see Day-break.

—, *n.* *Ou-patyi*; *oma-tyiro*; *opo-matyiro*; *e-tukuhuka*; *e-nyuku* (near —); *oku-koatoa k'onyose* = birth-of the (day-) star: it is dawning, *onyose ya koatoa*, lit., (day-) star-it-is born;

—, *ome-nue o'ondyou* = drinking time-of the elephant;

—, *omu-kuangu* (milky way, dim light): *omukuangu ua tauka* = dim light (as that of the milky way), dawn-it-breaks;

red —, aurora, *otyi-serayuva* = the red of the day.

Day, *n.* *E-yuva* (sun): the whole day, *eyuva arihe*;

—, in distinction from night, *omu-tenya*: day and night, *omutenya n'outuku*; will a man steal by day? *omundu indu ma vaka omutenya?* lit., man-then-he-steal-(by) day;

— after to-morrow, *muhuka ndina*;

some future — or time,

k'omuhuka : one day you will get another whipping, indeed you will, *indu mamu katoneua nguina rukuao k'omuhuka nu*, lit., then (at some future time) - you - are going to be beaten - there or then - again - after or by to-morrow - (*nu* = but, and); former days, *oma-yuva ookomeho* ;
to be engaged and persevere in any business by — or all the — long, to spend the —, &c., *uhara* : you were busy (one morning or day) speaking, *ua uhara mo hungire*, lit., you - continued in the morning or during the day - you - speaking; here it is where we stopped in the day-time, at noon, *opomba pu tua uhara* = this (place) here - where - we - stayed by day; they quarrelled or disputed all day long, *ouo va uhara amave pose* = they - they - continued by day or all day - they - making noise ;
— before yesterday, *e-yuva r'omaharero* (*oma-ha-erero*).

Daybreak, *n.* *Ou-patyi* ; *pa tyi* : as it was near daybreak, *tyi pa tya pe tye*, lit., when - it - said, meant, i.e. was about - (that) it - would dawn ;
—, *oma-tyiro* ; *opo-ma-tyiro* ;
at —, *tyi mape pamburuka* = when - it - is bursting forth (viz. the light, sun) ;
early in the morning, before —, *opo-katyaihi*.

Dazzle, *v.t. & i.* *Zorerisa k'omurungu* ; *tova*, *-o* ; *uerauera* ; *uerauerisa*.

Deacon, *n.* *Omu-karere u'ombongo*.

Dead, *a.* *-Koke* ; *-ti* : a dead one, *omu-koke* ; *omu-ti* ; grey, prop. dead hair (*ozondyise*) *ozondi* ;
—, perished, *ta*, *tu* : would they were dead ! *aaze tu* ; whilst he was not yet dead, *tyandye k'e ya ta* = whilst - not he - yet (was) - dead ; it is dead, *oyo ya ta* ;
— thing, — tree, an old person, one without a family, &c., *otyite* ; cf. Carcass.

Deadly, *a.* *-Zepe.*

Deaf, *a.* *Omboro* : a deaf man, *omundu omboro.*

Deafen, *v.t.* To make a deafening noise, to stun, *koenena*, *-e* ; *uauana.*

Deafness, *n.* *Ou-oro* : I am troubled with deafness, *ami mbi n'ouoro.*

Deal, *v.i.* To act, *tyita*, *-i* : deal kindly, gently, *tyita naua* (*ku*) ; = *tumba*, *-u* : the chief deals gently with his people, *omuhona ma tumbu ovandu* ; he will not deal gently with evil, he dislikes it, *eye k'a tumbu ouvi*, lit., he - not he - cherish - evil ;
— fairly, *sora* : he deals fairly, *ma sora* ;
— deceitfully, *tyii' ovi-nea* ; *randa n'ovinea* (= sell with deceit) ;
— out, distribute, *tia*, *-e* : *ma tie ovikuria* = he - distributes, deals out - food ; *o-nyeama mai tie otyimboro* (or *ovimboro*), lit., the lion - deals out (treats us with) - roaring, or, the lion roars ;
— out, give, bestow, &c., *yandya* ; *pa*, *pe*, *pere* ;
—, trade, buy, sell, *randa* ; see Work ; Do ; Sell.

Dear, *a.* Beloved, *-suverua* : my dear minister ! *musuverua muhonge uandye* ; favourite, *-ingona* ;
— in price, scarce, costly, precious, *-huze.*

Death, *n. Oku-ta* : there is contentment in death, *okuta ku ku vaza, ue kuta,* lit., death - where or when it - thee - reaches - thou - wilt have enough (proverb) ; *oku-koka* ; *o-ngokero* ; *o-ndiro* ;
—, peril, misfortune, accident, disaster, &c., *oku-ta* ; *e-ta* ;
—, casualty, case of —, *otyi-taka.*

Debar, *v.t.* To turn away, keep off, hinder, *tyaera, -e* ;
—, shut, close up, *setika, -e.*

Debase, *v.t.* To bring low, *susuparisa* ; to cast down, *nata* ; to spoil, *zunda* ; *zundarisa* ; to bring to ruin, *tetura.*

Debate, *v.i. Posa, -e* ; *patasana.*
—, *n. Ozo-mbata.*

Debilitate, *v.t. Ngundiparisa* ; *zeurura.*

Debilitated, *a. Ngundipara* ; *votama* ; *topa* ; *tukara* ; *puira, -e* (*oma-sa*) : *omasa ya puire* = strength - it - is exhausted.

Debility, *n. Ou-ngundi* ; *oku-puira* (*oma-sa*) ; *o-ndukue* ;
—, from illness or old age, *oku-tukara* ;
—, as of a child, *otyi-ngundi* ;
— (state of being as thin as a maggot), *e-toto.*

Debt, *n. O-ndyo* ; to incur —, *toora o-ndyo* ; *kambura o-ndyo* or *ozo-ndyo* ; to have debt, to be burdened with debt, *tura ondyo* : he got into debt, *ua toor' ondyo* ; he is burdened with debt, *ma* (or *ua*) *tur' ondyo.*

Debtor, *n. Omu-nandyo,* followed by *na* : the man owes me something, *omundu ngui omu-nandyo na ami,* lit., man - that - debtor - with - me ;
—, *o-ngunga* : I am your debtor, *ami mbe ku rire ongunga,* lit., I - I - (to) you - have become or am - debtor.

Decade, *n. Omu-rongo* : " wenn die zehner voll sind," *omirongo tyi mavi kundu,* lit., tens - if or when - they - are full, complete.

Decalogue, *n. Oma-mbo omu-rongo* ; *oma-tuako omurongo.*

Decamp, *v.i.* March off, depart, *kumuka* ; take oneself off, depart in haste, *tupuka* ; *kaseka.*

Decant, *v.t.* To pour off or from a vessel, *nyenda, -e* : *ongoniho ka va nyendere,* the fat - not - they - had poured off ;
—, to pour from one vessel into another, *hamuna* or *hambuna* ; *tirira* (*-e*) *mo* ; *pakera* (*-e*) *mo.*

Decapitate, *v.t. Konda* (*-o*) *otyi-uru* = cut off - head.

Decay, *v.i.* As a building, *tetuka* ;
—, decrease in strength, *puira, -e* (*oma-sa*) ; *yaruka m'ehi* = return to the earth : he is decaying, wasting away, *ua yaruka m'ehi,* lit., he - returning - into the earth ;
—, *mota, -o* : the calabash is getting old and rotten, *ondyupa ya moto* ; the man is decaying, is losing strength, *omundu ua moto* ;
—, dry up, *herenga* ;
—, wither, pine away, *siva, -i* ;
—, shrivel, dry in (as a calabash), dry up, &c., *kata* ;

—, be or become old, useless, *hahauka.*

Decease, *n. Oku-koka* ; *oku-ta*;
—, departure, *oma-kumukiro.*

Deceased, *pp. Koka* ; *ta.*

Deceit, *n. Ovi-ne(y)a* : he has deceived himself, *ovinea ue rityiti omuini,* lit., deceit - he - did himself - (to) himself ;
—, false bearing or acting, *oty'-avivi* : *tu tatu Petrus ua tyitire otyavivi na Yesu,* lit., times - three - Peter - he - did - deceit, acted falsely - with or towards - Jesus ;
—, trickishness, untrustiness, *ovi-kauka* : *u n'ovikauka* = he - with cheating, he is trickish, cannot be relied upon, does not keep his promise ;
—, *ozo-ngoko* ; *o-hukuhuera* ; *oku-hukuhuera* : you act deceitfully, *mo tyiti okuhukuhuera,* lit., you - practise - deceit ;
—, *otyi-oö-nyo* = lying or cheating mouth ; cf. Dissimulation.

Deceitful, *a. N'ovine(y)a* ; *-ovineya* : he is deceitful, *u n'ovineya* ; a deceitful man, *omundu omunavinea* ; a deceitful tongue, *eraka r'ovine(y)a* ; to be —, untruthful, *vova, oö, overe* ; *n'otyi-oönyo* ;
—, misleading, prop. causing to err, wander, *-pukise* ;
—, dissimulating, *n'omaundu.*

Deceitfully, *adv. Ovineya* : perhaps they stole it deceitfully out of the house, *ovandu nani va vaka ovinea m'ondyuo,* lit., people - perhaps - they - stole - (with) deceit - out of the house ; *n'ovineya.*

Deceitfulness, *n. Ovi-neya* ;
—, trickery, knavery, " tücke," *ovi-kauka* ;
—, misleading, *o-mbukisiro* ;
—, *o-mbunguru k'oru-tyiva* = dry grass on a deep hole to cause some one to tumble in ;
—, *ovi-hange-ori* = enmity at heart whilst outwardly showing peace.

Deceive, *v.t. Tyi' ovi-ne(y)a* ; *vova, oö* ; *(v)ovisa* ; *(v)oveka, -e* ; *tikura* ; *pukisa* ;
—, take in, prop. steal upon, *honina, -e* ; cf. Cheat.

Deceiver, *n. Omu-navineya* ; *omu-pukise.*

Decency, *n.* Respectable condition, *o-ngareko* : *mba tua mo mu ene ongareko* (or *ozongareko*), lit., I - put - in - in - you - decency, i.e., I have given you a lift, have placed you in respectable circumstances ;
—, propriety in conduct, *ou-pukurukue* ; *ou-pore* ; *ou-pue* ;
—, modesty, gentleness, *ou-kozu* ;
— in outward appearance, propriety, exactness, &c., *ou-hirona.*

Decent, *a.* See Becoming ; Fit ; Proper.

Decently, *adv. Noupukuru-kue* ; *noupue* ; *nouhirona.*

Deception, *n.* See Deceit ; Delusion ; Trick.

Deceptive, *a. Pukisa* : it is deceptive, *matyi pukisa* = it - is misleading ; —, *-pukise.*

Decide, *v.t. Yapura* : therefore I decide that we should not do so, *opu me zu okuyapura kutya atu ha tyiti nao,* lit., there - I - come from - to decide - that - we - not - do - so ;

—, judge, *pangura* ;
—, resolve, determine, *rikambura m'omu-tima* ; *rityiua m'omu-tima* (or *m'oru-koro*).
Decision, *n. Oku-yapura* ; *oma-yapuriro* ; *oku-pangura* ; *oma-panguriro.*
Decisive, *a.* To be conclusive, final, *ruka, -u* ; *tua ko omu-ruko* = limit, lit., put-down-a limit ;
— words, to come to a decision, conclusion, *ruka* (*-u*) *oma-mbo* or *tua ko omu-ruko k'oma-mbo* ; cf. Conclusion.
Decisively, *adv. Okuyapura* : speak decisively, come to a decision, *hungira okuyapura.*
Deck, *v.t.* Adorn, *zara* ; *zareka, -e* : the maiden has adorned herself, *omusuko ue rizareke.*
Decked, *p.p.* Adorned, *zarekua.*
Declaration, *n. Oku-hongonona* ; *oma-hongononeno.*
Declare, *v.t.* To make a statement, *hongonona* ; to describe, show, *serekarera, -e.*
Decline, *v.i.* Fail, sink, pine away, *puira, -e* : *me puire* = I am done for, declining, sinking, near death = *me yaruka m'ehi,* lit., I-am returning-into the earth, or, *ami mba yaruka kombunda,* lit., I-I-returning, going-back ;
—, refuse, *panda* ; *tinda, -i* ; *tindira* (*-e*) *ko* ; *rizeya, -e* ;
—, deviate from a right line, *yepa, -e* (cf. Aslant) ;
—, bend, bow, sink, &c., *peta, -e.*
—, *n.* Declining, sinking, pining away, *oku-puira* ; *oku-yaruka m'ehi* ;
— of day, afternoon, *oma-peta.*
Declivity, *u. Omu-turukira* ;
— of a road, *o-ndurukira* ; cf. Descent.
Decorate, *v.t. Zara* ; *zareka, -e* ; *tua mo* (*ko, po*) *ou-renga.*
Decorous, *a. -Pue* ; *pua, pu* (*puire*).
Decorum, *n. Ou-pue* ; *oku-pua.*
Decoy, *v.t. Hemena* (*-e*) *ko* ; see Allure ; Tempt.
Decrease, *v.i.* To become little, *rira* (*-e*) *ou-titi* ; become less, *tyeka* ; *herenga* ;
—, decline, *puira, -e* ; abate, *ua pehi* ;
— of something swollen, as a tumour, a river, *sururuka* ; *pukurukua* : the river is fallen, *ondondu ya pukurukua.*
Decree, *v.t. Rayera, -e* ; *rivanga* ; *tua po* (or *ko*) *e-mbo* : what have you resolved upon, fixed, decreed ? *mua tua po* (or *ko*) *oene,* lit., you-put-down-what (words, laws, &c.) ; command, *kungurira, -e.*
—, (*E-mbo*) *e-rayero* ; *oma-rayero* ; *oma-kungurириro.*
Dedicate, *v.t.* Set apart, *ya-pura* ; *kuizika, -e* ; *kuizikira, -e.*
Dedication, *n. Oma-yapuriro* ; *oku-yapura* ; *oma-kuizikiriro* ; *oku-kuizikira.*
Deed, *n. Otyi-ungura* ; *o-ndyi-tiro* ; a foolish —, *otyi-ova.*
Deep, *a. -Re* (prop. long) ; *-koto* ; *ongoto* : and the river was very deep, *n'ondondu ye ura tyinene n'ongoto,* lit., and river-it-full-very-and deep ; *ko-topara* ;
to be —, prop. long, *repara* ;
not —, shallow, *-harava* : *o-*

ndyombo oharava = a well not deep ; *orutyandya* ; see Shallow.
—, *n.* The ocean, see Sea ;
—, abyss, *oru-tyiva.*

Deepness, *n. Ou-koto* ; *ou-re* ;
— of ground, *e-hi enyingi* = earth - much.

Deer, *n.* See Antelope.

Deface, *v.t. Zunda* ; *zundarisa.*

Defame, *v.t. Tetura o-hivi* = demolish, ruin reputation ; to backbite, slander, *yamba* ; *yamburura.*

Defeat, *v.t. Tona* : *omapenda mave tona ovita ovinene,* lit., the brave - they - will beat, conquer, defeat - a host - a great one ;
—, break, scatter, *hana* : who defeated those who come (to rob and kill us), *mbu va hana imba mbe ya,* &c. ;
—, overthrow, *nata* ;
—, overcome, *ura, -u* ;
—, massacre, &c., *tunda, -u* : *mba tundu ovandu* = I - have defeated, destroyed, made havock amongst - the people ;
—, prevent, hinder, frustrate, *tyaera, -e.*

Defect, *n. Oká-na* ; *otyi-po.*

Defective, *a. N'otyipo* ; *n'okána* ; to be — in, fall short of, *kaera, -e.*

Defence, *n. Oku-tyivikiza* ; *oku-tyizikiza* ; *o-ndyamo* ;
—, by speech, *oku-nyamukura* ; *oma-hungirisiro.*

Defend, *v.t. Tyivikiza* = *tyizikiza* ; *yama* ; *kovera, -e* ; *tungurira, -e* ;
— oneself, *rityizikiza* ;
— with words, *nyamukura.*

Defer, *v.t.* Put off, postpone, adjourn, *rareka, -e* (*eyuva*).

Deference, *n. Omu-yoziko* ; *o-ndira.*

Defiance, *n. Oku-piruka.*

Deficiency, *n. Oku-kaera* ; *oka-tili* or *ou-tili.*

Deficient, *a.* Fall short of, *kaera, -e* ; defective, *n'otyipo* ; failing, *puira, -e* ; weak, *otyingundi* ; not able, wanting in ability, *ha sora.*

Deficiently, *adv.* Imperfectly, unconnectedly, &c., prop. poor, "dürftig," Dutch "gebrekkig," *otyihungame* : they did not tell you all, the information they gave you was deficient, poor, disconnected, *omambo ve ku pere otyihungame,* lit., words, account, information - they - you - have given - poor thing.

Defile, *v.t. Zunda* ; *tunda, -u* ; *zundarisa* ; see Dirty ; Corrupt ; Tarnish.

Defiled, *a. or p.p. Tundara* : *kutya ve ha tundara,* lit., that - they - not - (might) be defiled, polluted ;
—, to be or get dirty, *hara* (or *toora*) *o-ndova* = get (or take up) - dirt ;
—, filthy (morally), *n'ombondi.*

Defilement, *n. Oku-zunda* (*n'o-ndova*) ;
—, defamation, *oku-tetura ohivi* (= demolishing some one's reputation) ;
—, uncleanness, *ou-hakohoke* ;
—, filth, *o-mbondi.*

Define, *v.t.* To set bounds to, to limit, *ruka, -u* ; *tua ko omuruko* ; to determine, *tua ko* (or *po*) ; to describe, set forth, explain, *serekarera, -e* ; to declare and state clearly, *hongonona.*

Definite, *a.* Certain, *tyiri*; precise, exact, *-hirona*; clear, *munika*; fixed, settled, *-zikame.*

Deflect, *v.i. Tyika*; *pikama*; *hendama*;

—, swerve, wander, err, *puka*;

—, deviate from the right line (of conduct), be disagreeable, dishonest, naughty, &c., *pika-pika.*

Deflection, *n.* A deviation from the straight line, *oku-pikama*; *oku-hendama*; *oku-tyika*:

— in character, conduct, *oku-pikapika.*

Deform, *v.t. Zunda*; *tataiza.*

Deformation, *n. Oma-zundarero*; *oma-tundarero.*

Deformed, *a. Zundara*: *otyina tya zundara* = the thing - it - is spoiled, deformed;

a — person, as a cripple, *omundu otyipu*; one grown crookedly, *omu-hendi*; hunch-back, *o-ndyindi.*

Defraud, *v.t. Tyita* (*-i*) *ovineya*; *tyita oma-tiku*; *huura*; to — each other, *huurasana.*

Defrauded, *p.p. Huurua.*

Deftly, *adv.* Fitly, neatly, *naua.*

Defy, *v.t. Piruka*; *pirukira*, *-e.*

Degenerate, *v.i. & a. Zundara*; *tundara*; *yaruka kombunda.*

Degrade, *v.t.* See Debase.

Degree, *n.* Promotion, *oma-riameno.*

Deity, *n. Mukuru*; *Karunga*; see the noun God.

Deject, *v.t.* To sadden, *hihamisa*; *yumanisa*; *pa* (*pe*, *pere*) *e-yuma*: he has made me sad, *ue ndyi pe eyuma* = he - me - gave - grief;

—, to debase, humble, *susu-parisa.*

Dejected, *a. Hihamua*; *yumana*: why is he so dejected, lowspirited? *ua yumanene tyike?* = he - sad for - what.

Dejectedly, *adv. N'oruhoze*; *n'eyuma*; *yumana*: he went away sorrowfully, *ua ende ama yumana* = he - went - he being - sorrowful, grieved.

Dejection, *n. E-hoze*; *oru-hoze*; *e-yuma.*

Delay, *v.i. Uomba*, *-o*: do not delay, make haste with all speed, *ove o tyi uombo, hakahana tyinene*, lit., you - not you - G. "doch" - delay - make haste - much; *komba*: he delayed, came after the others, *ua kakombere*; *zengapara*; *roza*; *kara p'epungira*: they delay, are slow, hinder each other, *mave kara p'epungira.*

—, *n. E-hore*; *oku-uomba*; *e-tutira*: you come too late, *ove u n'etutira* = you - you - with delay; —, *-zenge*; *-roze.*

Delectable, *a.* (*Tyityi*) *n'omu-horo*; *n'oru-tyato*; *n'onyune.*

Deliberate, *v.i. Rizemburuka*; *ripura*; *rihakera*, *-e*; *ongamena*, *-e.*

Deliberately, *adv. Uina*: *ua tyitire uina* = he - did (it) - deliberately, on purpose.

Delicacy, *n.* Taste, *oru-tyato*; *omu-tyato*;

—, weakness, *ou-ngundi*;

—, tenderness, being easily hurt, shrinking from pain, *ozonge.*

Delicate, *a.* Weak, *otyingundi.*

Delicious, *a.* Having a nice

taste, *-tyate*; *tyata naua*; *n'omuhoro*: the food is delicious, *ovikuria vi n'omuhoro* = food - it - with charm, attractiveness.

Deliciousness, *n. Oru-tyato*; *oru-tyato oruüa*; *omu-horo.*

Delight, *v.i. Nyanda*; *yoroka omu-tima*;

— in, *zera, -i*; *n'omu-tima ku*: if a man hath any delight in things that are wonderful, *omundu ty'e n'omutima k'ovina ovihimise*, lit., man - if he - with heart - to things - causing wonder; *n'oru-tyato mu* = with taste in or for.

—, *v.t. Nyandisa*; *yorokisa omu-tima*: I have made you glad, have cheered you up, *mbe ku yorokisire omutima*, lit., I - you - caused to be glad - heart.

—, *n.* Joy, *e-nyando*; *oku-yoroka*; *oma-yorokero*; charm, *omu-horo*; *o-nyune*; satisfaction, being pleased with, *oru-tyato* (*mu*).

Delightful, *a.* Fine, beautiful, *-ua*; pleasing, agreeable, *-tyate*; causing joy and gladness, *-nyandise*; *-yorokise.*

Delineate, *v.t. Serekarera, -e.*

Delinquency, *n. O-ndyo* (guilt); *oku-katuka* (transgression).

Delinquent, *n. Omu-nandyo*; *omu-katuke.*

Delirious, *a. Vera* (*-e*) *ozondunge* (or, *omu-tima, oru-ndumba, ovi-yoze*).

Deliver, *v.t.* To loosen, liberate, *pandura*; *kutura*; to rid, take out, *isa mo* (*mu*); to rescue, *pora*; *hakana* (*mo*); give over, transfer, *yandya.*

Delivered, *p.p.* Of a child, *panduka*: the woman is delivered of a child, *omukazendu ua panduka*, lit., the woman - she - (is) untied (= Germ. "entbunden");

—, liberated, free, *kuturua*; *kutuka.*

Deliverance, *n. Oku-kutura*; *o-nguturiro*; help, *o-mbatero*; *o-ndyamo*;

—, way (of escape), *o-ndyira*; see Relief.

Deliverer, *n. Omu-kuture*; *omu-vatere*; *omu-yame.*

Delivery, *n.* In childbed, accouchement, *oku-pandura.*

Delude, *v.t.* Deceive, *vovisa*; *voveka, -e*; lead on to evil, *hongora k'ou-vi*; *tuara omundu k'ou-vi*; mislead by artifice, tricks, *tikura*; cause to wander, err, *pukisa.*

Deluge, *n. Ome-va o'omuvare.*

Delusion, *n. Oma-pukiro.*

Delusive, *a. -Pukise.*

Delve, *v.t. Saa, se, sere*; dig deep, *tuera* (*-e*) *tyinene*;

—, *tyova, tyoö*: delve (the ground), dig deep, *tuera amo tyoö* = pierce, dig - you - penetrating deep.

Demand, *v.t. Vanga*; ask, *pura*: he demands payment, *ma pura ondyambi*;

to — back, bring back, reclaim, *tyengurura*; *kotora*; cf. Claim.

Demolish, *v.t. Hana*; *tetura.*

Demolition, *n. Oku-haneoa*; *oku-tetuka*; *oku-teka.*

Demon, *n. O-ndemone.**

Demonstrate, *v.t.* Show, point out, *raisa*; make lucid, cause

to be seen, *munisa* ; describe, make plain, *serekarera, -e.*

Demonstration, *n. Oku-raisa*; *oma-raisiro.*

Demoralise, *v.t. Zunda omihingo.*

Demur, *v.i.* To doubt, *ripura pevari* ; to pause, *kurama* ; to object, *panda.*

Den, *n. O-ndimba.*

Denial, *n.* Of a statement, *oku-pdtana* ; of a request, *oku-panda* ; *ozo-ngoko.*

Denominate, *v.t. Ruka, -u* ; *isana (oma-na).*

Denounce, *v.t.* Proclaim in a threatening manner, *zuvarisa okulanda* ; to accuse, *kuminina, -e* ; *pa (pe, pere) ondyo.*

Dense, *a. -Pote* ; *-mango* : a dense forest, *ehua emango.*

Density, *n. Ou-mango* ; *ou-pote.*

Denude, *v.t. Puhura* ; *kuza* ; *tuza* ; — oneself, *rituza.*

Denuded, *p.p. Puhurua* ; *puhuka* ; *kuzuka* ; *(tyi ri) tyo* ; *kuruka.*

Deny, *v.t. Patana* = contend, contradict ; *rikoha, -o* = clean oneself ;

—, refuse, *rurupara* ; *ruvapara* ; *kara n'e-soto* ;

—, deprive oneself of all, become voluntarily poor, *rikuza* ; *kuzurira, -e* ; *rikuzurira, -e* ;

— oneself, prop. not count oneself, *he vivara omuini* ;

—, forsake, *poka (ko).*

Depart, *v.i.* Separate, part from, leave, *hanika* ;

—, rise, start, *sekama* ; *kumuka* ;

—, leave, remove to another place, *tyinda, -i* ;

—, move away, *za po* ; *humburuka (ku, na)* : do not depart from my words, *o humburuka n'omambo oandye* = not you-move away-as to words-mine ;

— from (morally), *poka* : *ma poka p'omihingo vietu* = he-departs-from customs-ours.

Departure, *n. Oma-kumukiro* ; *oku-za po.*

Depend, *v.i. Riyama na* : I depend on my father, *me riyama na tate,* lit., I-sustain myself-with-my father ;

—, lean on, *ritiza ko* ; screen oneself with, *rityivikiza na* ;

— on, have confidence in, *kara n'omerityiviro na* : we depend upon him, have confidence in him, *ete tu n'omerityiviro na ye* = we-we-with knowing ourselves-with-him ;

—, to be closely connected with, to rest upon, *ninga, -i* : this will depend entirely on your conduct, *otyo matyi ningi ondyira m'otyikaro tyoye,* lit., this-this-will move or turn out-(according to) the road or course-in conduct-yours ; cf. Dependent ; Trust.

Dependence, *n.* Trust, *oku-riyameka* ;

—, confidence, *ome-rityiviro na* ; a person on whom no dependence can be placed, *omu-namungandyo* ; or, *ngu n'ovi-korokoti* : no dependence is to be placed on that person, we cannot trust him, *omundu u n'ovikorokoti, ka tu nakumutyiua,* lit., the man-he-with swaggering, "aufschneiderei," - not - we - with knowing or trusting him.

Dependent, *a.* Poor, homeless

(entirely dependent upon others for support), *otyi-hungame* ;
—, *kutua ku* ; *m'omeho mu* : I am dependent on you, *ami mba kutua k'ove* = I - I - bound - to thee ; *ami mbi n'omeho m'ove* = I - I - with eyes - in or to thee ; or *mbi ri m'otyari tyoye* = I - am - in kindness - yours, am relying on you for favours.

Depict, *v.t. Serekarera, -e.*

Deplore, *v.t. Rira, -i* ; to be grieved at, *hihamua.*

Deplored, *p.p. S'okuririrua ko* : it is to be deplored, *pa s'okuririrua ko,* lit., it - ought to be bewailed = *tya ningisa ondyenda,* lit., it - moves, excites - pity.

Deportment, *n. O-ngarero* (behaviour, conduct) ;
—, demeanour, gait, *e-yenda* (walk) : a person of graceful deportment or gait, *omundu u n'eyenda eua* = person - he or she - with manner of walking - beautiful.

Deposit, *v.t.* Heap up, *tuta, -u*; put up, put away, *tua mo* (= put in) ; *turika* (*-e*) *mo* (= put on, in or away, as on shelves, &c.) ; *horekera* (*-e*) *mo* (hide away for, keep for) ;
—, commit to the custody of others, *yazema.*

Deprave, *v.t. Honga* (*-o*) *ovina ovivi* = teach bad things ; spoil, *zunda; zundarisa.*

Depravity, *n. Ou-runde* ; *ou-vi* ; *oma-zundarero.*

Deprecate, *v.t.* Ask pardon, make excuses, "abbitten," *tatuma.*

Depreciate, *v.t.* Undervalue, despise, *nyengura* ; *yamburura* ; see Despise ; Slight.

Depress, *v.t. Hihamisa* ; *tatumisa* ; *ninikiza kehi; pamisa* (*omu-inyo, omu-tima*) = cause to suffer ; torture ; press down; press together (soul, heart).

Depression, *n.* A bent, cavity, falling in of the surface, see Dint ;
mental —, *oku-yumana* ; *oku-pama m'omu-tima.*

Deprive, *v.t. Yeka, -e* ; *ponyona* ; *huura* : he deprived him of his property, *ue mu hiurire* = he - him - captured, plundered ; *kungura* ;
— oneself of all, voluntarily become poor, *rikuza* ; *kuzurira, -e* ; *rikuzurira, -e.*

Deprivation, *n. E-ponyoko* ; *oma-yekero* ; *oku-yekua* ; self —, voluntary poverty, *o-nguzuriro.*

Deprived, *p.p. Yekua* ; *ponyoka* ; *ponoka* ; *kungurua.*

Depth, *n. O-ngoto* ; *ou-koto* ; *ou-re* ; *oru-tyiva* ; *ozo-ngámbo* ; (the sing. *o-ngámbo* = a hollow back).

Depute, *v.t. Tuma, -u* ; *hinda, -i* ; *virikiza* ; *kungurira, -e* : *tua kungurirua omuhonge k'ove,* lit., we - are deputed, commissioned or perhaps commended - (by) the teacher, minister - to thee.

Derange, *v.t.* Intermix different things, *hoveka, -e* ; scatter, bring into disorder, *rimba, -i* ;
—, scatter, destroy, *hana.*

Deranged, *p.p. & a. Rimbara* : the things are in disorder, *ovina via rimbara* = things - they -

scattered about ; *-hazendu* ; *-haze* ;
—, mentally, *vera* (*-e*) *ovi-yoze* (or *omu-tima*) ; *puruka ozondunge.*

Derangement, *n.* *Oku-hovekua*; *oku-rimbara* ; *ou-hazendu.*

Dereliction, *n.* Of duty, *okupoka* ; see Neglect ; Shirk.

Deride, *v.t.* *Yorera, -e* ;
—, mock, *nyekerera, -e.*

Derision. *n.* *Oku-yorera* ; *onyekerero.*

Descend, *v.i.* Move downward, *punda, -u* ; *rauka* ;
—, fall, *ua, u, uire* ;
—, fall upon, rob, *punda, -u* : the oxen are taken by the enemy, *ozongombe za pundua* ;
—, as into a depth, well, mine, &c., *hiringita* ;
— in a gliding manner, move gently downward, as e.g. an infant from the back of a mother, *heruka* : *omuatye ua heruka* = child - it - comes down or rather glides, slips down ; (causative, *herura* : let the child come down, *herura omuatye m'otyivereko,* lit., make come or slip down - the child - out of the skinbag) ;
— flying like a bird, "herniederschweben, sich setzen," *uirira, -e* (r. *ua* = fall, descend) : *onguti ya uirire* = pigeon - it - descends, prop. "fällt her - her (-ab)" ;
— like the slope of a hill, a road, *kurunguta* : there is a descent in the road, *ondyira mai kurunguta,* lit., road - it - rolls down ;
—, as to birth, origin, prop. to come from, *za, zu* : we descend from one, are relatives, *tua za mumue,* lit., we - come from, descend - out of or from one.

Descendants, *n.* Posterity, *orukoato* ; *ozo-ndekurona* ; *oo-okombunda.*

Descent, *n.* *Oku-rauka* ; *okupunda* ; *oma-pundiro* ;
— of a hill, road, *oma-raukiro* ; *o-ngurungutiro* ;
—, birth, family, rank, *e-anda* ;
—, coming from (by birth), *oku-za.*

Describe, *v.t.* *Serekarera, -e* : *ndakuzu e serekarere eyuva tyi tua tupuka, i tya rira omambo omengi tyinene,* lit., were - I - to describe - (the events of) the day - when - we - fled, - this - would - be - words - many - much (i.e. a long story).

Description, *n.* Story, *e-hungi*;
—, representation, *oma-serekarero* ;
—, nature, quality, sort, *otyivara* : you may pay me with anything you like, *ondyambi yandye, nanga rire ngamua otyivara, me kambura uri,* lit., wages - mine - though - being - of whatever - description, - I - accept - only ;
—, degree, nature, prop. compass, extent (as e.g. of guilt), *omu-ruko* ; cf. Extent ; Statement.

Descry, *v.t.* See, find, *muna, -u* ; espy, *hora* ; discern, *tyiza* ; come to know, *tyiua.*

Desecrate, *v.t.* Spoil, *zunda* ; *tunda, -u* ; *nyona, -o* ; *hahuparisa.*

Desert, *v.i.* *Hona, -e* : the man

has deserted, run away, *omundu ua hene.*

—, *v.t. Poka.*

Desert, *n. Oku-ti ongaango* or *onguruha, onguruhu, ongurusu; orunguha* ;

—, "gespenstige öde," *e-tunguuze* : *onganda ka i n'ovandu, mu rianga etunguuze,* lit., the village - not - it - has people, inhabitants, - there - walks about - desolation.

Desertion, *n.* Running away, *oku-hena* ; unfaithfulness, apostacy, &c , *oku-poka.*

Deserve, *v.t.* To earn by service, *ungurira o-ndyambi,* lit., work for - wages ;
deserving, entitled to, worthy of, *pua, pu* : I have a claim to payment or reward, *mba pu pokupeua ondyambi yandye,* lit., I - worthy - for to be paid - payment or reward - mine ; the chief deserves to be honoured, *omuhona ua pu kokutatua* = chief - he - worthy - to be honoured ;
sa, s'oku- (must, ought to) : really you deserve a thrashing, *ove mo s'okutonoa tyiri,* lit., you - you - must or ought to be beaten - certainly ; they deserve to be dealt with in that way, *mave s'okutyitua nai.*

Deservedly, *adv.* Justly, *o-semba.*

Desideratum, *n. Otyi-vangua.*

Design, *v.t.* To delineate by drawing, *serekarera, -e* ; *saneka, -e* ;
— mischief, aim at some one with evil intentions, *tanda.*

—, *n.* Outline, plan, *oru-yira* ; *omu-ruko* (cf. Plan) ;
—, evil purpose, mischief, *okána* : *ene mu n'okána,* lit., you - you - with (quarrel) thing, you have evil intentions, try to pick a quarrel ;
to have a — upon, aim at, *nongua na* : you aim at me, *ove ua nongua na ami.*

Designedly, *adv. Uina.*

Desirable, *a. Zera, -i* : that he leads them to their desired country, *kutya ue ve tuara k'ehi nda ave zeri,* lit., that - he - them - leads or brings - to the country - which - they - desire ;
—, to be loved, *-suverua* ; *-hoorua* ;
—, good, *-ua* ; *naua* ; *okokua* ; cf. Fit ; Proper ; Pleasing ; Charming.

Desire, *v.t. Zera, -i* : *okanatyona ma zeri omaihi,* lit., infant - he - desires - milk ;
—, *hara* : *'ndino Kahavandye ty'a har' okupita,* lit., now - K. - when she - desired - to go out ; *mba hara kutya tyi rire otyandye,* lit., I - would - that - it - were - mine ;
—, seek, *paha* ;
—, will, *vanga* ; *rivanga* ;
—, like, be fond of, *tyatisa* ;
—, burn, *pia, pi, pire* ;
—, feel a desire for, *toora o-ndero* ;
—, insist on, enjoin, *zerika, -e* : he forbids them to give, *n'e ve zerike kutya ave ha yandya,* lit., and he - them - desires, enjoins - that - they - not - give.

Desire, *n O-ndero* ; *oku-zera ku* ;

—, longing, passion, for good or evil, *o-nduma* ; *ozo-nduma* ;
—, a strong appetite, for food, also spiritual things, *e-raru* : *tu pa o eraru k'omambo ooyé.* lit., us - give - well - desire - to words - thine, or, give us a strong desire for thy word ;
—, charm, attraction, *omu-horo*; *o-nyune* : *ovina vi'ovirumbu vi n'onyune,* lit., things - of the yellow ones (white people) - they - with charm, they are charming, exciting desire to possess them ;
—, inclination, being drawn to, *ou-kaiya* : *k'e n'oukaiya k'ovandu ve,* lit., not he - with want, need, desire - to people - his, i.e., he does not feel disposed to go and see his people ;
—, appetite, as for food, *o-ndia*;
— for coition (and coition itself), *o-huura* ;
—, liking, *omu-horo* ;
— (orig. grandstate), *e-karo* : *omu-nakaro* = a person who has a desire for, who wishes to have everything ; ye have lived in pleasure on the earth and been wanton, *mua viara kombanda yehi nu mua tyiti ekaro renu,* lit., ye - have rejoiced wantonly - on - the earth - and - ye - have done - heart's desire - yours ;
—, will, *o-mbango.*

Desirous, *a. Zera* : (we greet thee with hearts) which are very desirous to have thee always with us, *mbi ku zera tyinene okukumuna atuhe poyetu,* lit., which - thee - desire - much - to see thee - always - at ours.

Desist, *v.i.* Leave off, abstain from, *yesa* : *kuesa okutyita ouvi* = leave off - doing - evil ;
—, come away from, leave off, *za ko* ; see Cease ; Stop ; Refrain.

Desolate, *a.* Empty, uninhabited, unoccupied, as a place, a house, *tyo* ;
—, *rianga e-tunguuze* : this is a very desolate spot, *mona mui mu rianga etunguuze,* lit., spot - this - there - moves about - desolateness ;
—, left, forsaken, *seua* ; left alone, *seua peke* ;
to make —, *tomba,* or reduplicated, *tombatomba* : it (the place) is made desolate, laid waste, *tya tombua.*

Desolateness, *n. E-tunguuze* ; see Desert.

Desolation, *n. Oku-zundara* ; *oku-tundara* ; *oku-yandekua* ;
—, ruins, *e-tundu,* plur. *omatundu* (= heaps of rubbish, Dutch "puinhoopen") ;
—, *oku-pianguka* (as e.g. the plundering of a village) ; cf. Destruction.

Despair, *v.i. Oku-hi-n'omaundyiro* = being without hope ;
—, be much disappointed, in a fix, *hihimuka* ;
—, be in fear, apprehension of evil, *toora e-muma* ;
—, feel melancholy, be low-spirited, *toora ovi-yoze* ;
—, be vexed, in trouble, *toora e-yuma* ;
—, be perplexed, *yaviara.*
—, *n.* Hopelessness, *oku-hi-nomaundyiro* ; fear, *ou-mumandu* ; melancholy state, *ovi-yoze*;

doubt, confusion, *oku-kara mo tyo* : I despair, am at a loss what to do, *ngi ri mo tyo*, lit., I - am - in - confusion, despair (about the matter) ;
—, vexation, &c., *oku-toora e-yuma* : he was in despair, *ua toora eyuma* = he - took up - vexation, despair.

Desperate, *a.* Struggling, *kondya, -o* : he was in a desperate struggle, *ua kondyere okuta*, lit., he - struggled - (as in) death, peril ;
to be —, furious, t'*oma-zenge* ; *sikauka* ;
—, desponding, *yumana* ; *toora e-yuma*.

Desperateness, *n.* See Anger ; Passion.

Desperation, *n.* Terror, *o-ndyurumino* ; *oku-tir' ou-oma* (or *oöma*) ;
—, fury, *ou-pyu u'omazenge*.

Despicable, *a. -Hahu.*

Despicableness, *n. Ou-hahu.*

Despise, *v.t. Nyengua* : do you despise these gifts ? *mo nyengua oviyandyeua imbi*, lit., you - moved (with dislike) - (at) gifts - these ;
—, as a girl her lover, a wife her husband, *yaara* : I despise thee, I cast thee off, *me ku yaara*, lit., I - thee - set aside (= "liegen lassen, stehen lassen") ;
—, find fault with, *hengura* : let no man despise thy youth, *ape ha ningi ngu me ku hengurire ouzandu uoye*, lit., let there - not - move, be - who - he - thee - despises for - youth - thine ;
—, *nyengura* : *ma nyengura omambo oandye* = he - despises - words - mine ;
—, prop. hate, *tonda, -o* ;
—, grumble at, *nina, -i* : what, you despise these little things ! *tya, mo nini ouna mbui* ! lit., what, - you - grumble at - little things - these ; they despise their father, *mave ninine tate*, lit., they - grumble at - their father ; cf. Slight.

Despised, *a. -Nyengeua* ; *-nyengurua* ; *-tondeua* ; *-niniua* ; *-yambururua.*

Despite, *v.t.* Vex, offend, *pindikisa* ; *tatumisa* ; see Vex.
—, *n. Ou-ndandi* ; see Malice ; Hatred.

Despoil, *v.t.* To take away, *yeka, -e* ; to plunder, *punda, -u* ; to strip, plunder, *ponyona* ; *ponona.*

Despond, *v.i. Yumana* : he began to despond, *ua toora oku-yumana m'omutima*, lit., he - took up - despondence in (his) heart ; see Fear ; Despair.

Despondence, *n. Oku-yumana* ; *ou-mumandu* ; *omu-tambutima.*

Despot, *n.* King, *o-mbara* ; a mighty man, a hero, *e-penda.*

Despotism, *n.* Power, *ou-vara* ; violence, *ou-tue.*

Destine, *v.t. Zeya, -e* : *ozo-ngombe za zeua*, lit., oxen - they - destined (to be trained ; *zeya* = to bore a hole through the nose for the nose-stick) ; *ehoro ra zeua* = milkpail - it - is destined for a special purpose ;
—, *h(e)a* : the vessel is destined for something else, *otyiaha tya heua k'otyina tyarue*, lit., the vessel - it - is meant - to or for thing - another ;

—, *vareka*, *-e* ; cf. Appoint.

Destitute, *a.* Poor, *-siona* ; coming short of, *kaera*, *-e* ; miserable, *ningisa o-ndyenda* ; in want, *kara m'oruhepo* ;

— of everything, a — person, *omuheere* ; *ongondi* ;

—, wanting, bare, t' : the iron is destitute, bare of polish or brightness, *otyilenda tya t'omureru*, lit., the iron - it - is dead (as to) brightness, i.e., the iron is rusty ; see Poor ; Forsaken.

Destitution, *n.* *Ou-siona* ; *oru-hepo* ; *oma-hepero.*

Destroy, *v.t.* Spoil, *zunda* ; *hahaura* ;

—, bring to ruin, *zundarisa* ; *tundarisa* ;

—, break, tear, *teya* ; *hana* ; *taura* ;

—, break down, demolish, *tetura* ;

—, waste (Dutch "morsen") as human life, massacre, &c., *nyona*, *-o* ;

—, rob, kill, *pepa*, *-e* : he robs, kills all, *ma pepe ovandu* ;

—, annihilate, *yandeka*, *-e* ;

— as fowls a garden, &c., *piza* ; *pizura.*

Destroyed, *p.p.* *Teka* : *onganda ya teka*, lit., the village - it - is broken, plundered, destroyed ;

—, t' : *ovihape avihe via t'ozombahu*, lit., plants - all - they - are destroyed (by) locusts ;

—, *pizuka* : *otyiuana tya pizuka*, lit., the tribe - it - is destroyed, scattered ;

—, brought to an end, *yandekeua* ;

—, extinguished, *zemisiua* ; *zengisiua.*

Destroyer, *n.* *Omu-nyone* ; *omu-yandeke.*

Destruction, *n.* *Oku-ta* ; *o-ndiro* ; *oma-nyoneno.*

Detain, *v.t.* Stop, check, *tyaera*, *-e* ; cause to tarry, *uombisa* : *ngund' o uombisa omundu muno*, lit., awhile - you - cause to tarry - the man - here, i.e., detain the man here for a while.

Detect, *v.t.* *Horora* ; enquire closely, by questioning and otherwise, *nongonona* ; *kondonona* ; find, *muna*, *-u.*

Deteriorate, *v.i.* Go back, grow worse, *yaruka kombunda.*

—, *v.t.* *Yarura kombunda.*

Determination, *n.* *Oku-pandera po* ; *oku-vanga* ; *oty'-era* : he enters determinedly, *ua hitira otyera*, lit., he - enters - there (in) - (with) splendour, eclat, courage, determination.

Determine, *v.t.* Decide, *pangura* ; resolve on, *vanga* ; *rivanga* ; see Fix.

Determined, *a.* An earnest, a resolute, quick worker, *omundu ombandi* ; *omundu ehonga* or *ohongora* ;

to be —, *pandera* (*-e*) *po* ; *handa po* ; *rarakana* ;

—, resolute, *omukahu* ; resolved, *rivanga.*

Detest, *v.t.* *Tonda*, *-o* ; *nyengua* ; *tua mo o-nyengo* : he detested him, *ua tua mo onyengo mu ye*, lit., he - put - in - hatred - in - him.

Detestable, *a.* *-Yaukise* ; *-vi* ; *-mbi.*

Detestation, *n.* Visible in the face, *ovi-nguangua* ;

—, *o-nyengo* ; see Contempt ; Disdain.

Detract, *v.t.* Undervalue, slight, despise, *nyengura* ; *hengura* ; *yamburura* ; slander, *yamba* ; defame, *tetura o-hivi* = destroy one's reputation ; cf. Take (away).

Devastate, *v.t.* See Destroy ; Plunder.

Develop, *v.t.* See Unfold ; Unravel.

Deviate. *v.i.* To go out of the straight line, to be aslant, *tyika* ; *pikama* ; *hendama* ;
to turn from the straight road, prop. to cut the road, *konda* (*-o*) *o-ndyira* ;
to turn aside, *yepa*, *-e* : *ua yepis' otyiungura*, lit., you - caused to deviate or turn aside - the work, i.e., you have departed from your instructions, the work has not been done in the way I told you, or, you made the work to be different from what it was intended to be ; cf. Go (aside) ; Err ; Bend (outward).

Deviation, *n.* That which is aslant, awry, obliquity, "das schräge, schiefe," *o-hendi* ;
—, wandering, erring, *oku-puka* ;
— from moral rectitude, sin, *ou-vi* ;
—, obliquity of conduct, mischievousness, *oku-pikapika*.

Device, *n.* Faculty of devising, *ou-nongo* ; design, plan, *otyi-sanekero* ; stratagem, cunning, *e-tiku*, plur. *oma-tiku* ; counsel, *o-mbiri* ; wicked —, *otyi-tandi* ; *oká-na okavi* ; wicked devices, *omi-hingo vi'ovineya*.

Devil, *n.* *Omu-diaboli* ;* *Satana*.*

Devise, *v.t.* Think, *rizemburuka* ; contrive, project, *saneka*, *-e* ;
— mischief, have the eye upon one for evil, aim at one in malice, threaten, &c., *tanda* ;
—, plot, *ripura ovi-neya*.

Devote, *v.t.* Set apart, *yapura* ; give up wholly to, *riyandya ku* ; apply closely to, *pandipara*.

Devoted, *a.* *Omusemba* (prop. right, true, faithful) : a devoted mother, *ina omusemba*.

Devotion, *n.* Zeal, *oru-kondyo* : *oku-pia* ; kindness, affection, *oty'-ari* ; piety, earnestness, *ou-pukurukue* ; performance of religious ceremonies, *oku-rangera*.

Devour, *v.t.* Draw in, without chewing, *nina*, *-i* : *ng'e rumate*, *pô*, *nge nine*, *pô ?* lit., shall I - bite - or - shall I - swallow, devour - or ? i.e., shall I first chew or just swallow without chewing ;
— all, finish, leave nothing, *seseta* ; *sereteta*, *-e* : he has devoured all the fermented milk, *ua seretete omaere aehe* ;
—, eat anything, eat voraciously, *savasava* ; *kara n'e-raru* : the man devours the food, *omundu u n'eraru* ;
—, eat slovenly, eat without properly chewing the food, *yakakera*, *-e* ; *yakera*, *-e*.

Dew, *n.* *Omu-eme* ; moistness, *oru-tuto*.

Dexterity, *n.* Readiness in action, activity, *ou-pandi* ; *e-pupa* ; cleverness, skill, *ou-nongo* ; ability, *oma-sorero* ; *oupiuke*.

Dexterous, *a.* *Ombandi*: an active, diligent person, *omundu ombandi*; skilful, clever, *o-nongo*; ready, active, expert, *omukarere ombondo* = a servant who does his work well, a fore-man; —, *omupiuke.*

Diagonal, *a.* To be —, *tiakana*: *omuti ua tiakana naua*, lit., the tree or beam - it - cross-es - nicely, just reaches nicely from one side to the other.

Diamond, *n.* *E-ndiamanta.**

Diaphragm, *n.* The midriff, "zwerchfell," *oru-amba.*

Diarrhœa, *n.* *Omu-hana*; *oru-nyonono* (of animals); *omu-sepo* (sickness of animals).

Dictate, *v.t.* Order, *rayera*, *-e*; *tua ko oma-mbo.*

Die, *v.i.* *Koka*: the person (man or woman) died, *omundu ua koka*; *mba koka k'eke r'ova-navita* = who - died - by the hand - of the enemy;

—, perish, *ta*, *tu*, *tire*: *pa ta mukuru*, *mukuru uoye*, *opu moo tu* (proverb), lit., es - starb - ahne - ahne - dein, - daher - du gewiss auch - wirst sterben, i.e., thy forefather died, hence thou shalt certainly die too (remember that!); we perish, die, *ete matu tu!* = we - we - die; would they perished! *aaze tu*; I die through him, *me tire pu ye*, lit., I - die for - by - him; he dies accidentally, for guilt which is not his own, *ma katirira p'ondyo ndyi he ri ye*, lit., he - goes dying for - by guilt - which - not - is - his; I die of hunger, am very hungry, *mba t'ondyara*; I die of thirst, am exceedingly thirsty, *mba t'onyota*; the oxen die of leanness, *ozongombe za t'erambu*; the ox is being killed for K., *ongombe mai tu pu K.*, lit., the ox - it - dying, being killed - by (reason of) or for - K.; *me ka tira p'ekuma r'ondyuo yamama*, lit., I - go - to die - at the side - of the house - of my mother;

—, prop., to become ripe or dry, *hora*, *-o*;

—, *pora*, *-o*: he died, *ua poro*, lit., he - became cold;

—, of large numbers, *vanda-kana*: the men have died in numbers, *ovandu va vandakana*; numbers of cattle have died, *ozongombe za vandakana*;

— of thirst, *t'o-nyota*; *kota*; *t'ombarata*;

— unexpectedly, prop. to play one a trick, *kauka*;

—, become hard, dry, stiff, *kanya.*

Differ, *v.i.* *Kara peke*: our country differs from yours, *okuti kuetu ku ri peke*, country - ours - it - is - alone (by itself);

—, *n'ombangu*; see Difference;

—, *hivasana*: the beads differ in size, *oundyendye ua hivasana*, lit., beads - they - excel each other, some are larger than others;

—, *ka ... sekasana*: the things differ from each other, *ovina ka vi sekasana*, lit., things - not - they - of equal size;

—, excel, *kapita*: one star differs from another star in glory, *orondu onyose imue i kapita onyose onguao m'ouyere*, lit., because, for - star - one - it - outruns, ex-

cels - star - another - in brightness, glory ;
— in opinion ; see Dissent.

Difference, *n.* *O-mbangu* : there is no difference, *ka pe n'ombangu*, lit., not - it (the place) - with difference = not - there - is difference ; there is no difference made, we have all in common, *ka pe n'ombangu, tu n'evio rimue*, lit., not - there - is difference,- we - with - interests - one or common ;
—, *o-mbanguriro* ; *oma-panguriro* : there is a difference between the knives, *otuvio ka tu sanene, mu n'ombanguriro*, lit., knives - not - they - alike, - there - is difference.

Different, *a.* *Peke* : the word has a different sense, *eraka ri ri peke*, lit., tongue (way of speaking, meaning of the word) - it - is - alone, by itself, different ; *pekepeke* : the things are different, *ovina vi ri pekepeke* ;
—, not belonging to, strange, foreign, &c., *-ambangu* : *omundu uambangu* = man of difference, a different person, a person belonging to another clanship, a stranger.

Differently, *adv.* *Parue* (= otherwise).

Difficult, *a.* *-Zeu* : a difficult matter, *otyina otyizeu*.

Difficulty, *n.* *Ou-zeu* ; struggle, *o-ngondyero* ;
— in expressing oneself, *orukaka* : he expresses himself with difficulty, speaks in a clumsy manner, *u n'orukaka*, lit., he - with (tongue) hardness ;
—, scrape, *otyi-po* : he got into difficulty, into a scrape, *ua hita motyipo*, lit., he - entered - into harm, distress.

Diffidence, *n.* Doubt, *oku-ripura pevari* ; fear, *otyi-tirirua* ; vacillation, *oku-keyakeya* ; bashfulness, *o-honi* ; *oku-t'ohoni*.

Diffident, *a.* To fear, *tira* ; to doubt, *ripura pevari* ; to vacillate, hesitate, *keyakeya*.

Diffuse, *v.t.* Spread, *parangisa* ; *handyaura*.

Diffused, *p.p.* *Handyauka*.

Dig, *v.t.* As with a spade, *hupura* ; *tuera* (*-e*) *e-hi* ;
— round, as round a tree, *tuera k'omi-kuma* = pierce, dig - at the sides ; *saa ... tia ... mokati* : dig a ditch round the tree, *sa otyitoto tyi tie omuti mokati*, lit., dig - a hole - that it - divide - the tree - in the midst or between, i.e., that the tree may stand in the midst ;
—, hollow out, as a pit, *korora* ;
— a hole with a pointed instrument, *saa* (*sa, se, sere*) : *matu sa otyitoto* = we - dig - a hole (for a pole or stake) ; *ua se otyitoto n'e tyi korora*, lit., he - dug - a pit - and he - it - hollowed out ;
— out a pit, or take the mud out of a pit or well, *hupa* ;
—, as a large well, *ianga* : *ma ianga ondyombo* = he is digging a well of large size ("er gräbt den brunnen weit aus") ;
— up or scratch a hole, *sosura* : dig or scratch a hole ! *sosura otyitoto* ;
— roots, bulbs, as *ozo-seu* (small edible bulbs), *tyeza* ;
—, prop. hack, pick, break (the

ground), *keura* : *ma keura ozoseu* = he - picks, digs out - bulbs ;
— deep, see Delve.

Dignify, *v.t.* To honour, *yozika, -e* ; *tata* ; to elevate, *yeurura.*

Dignity, *n. Ou-vara* ; *ou-nene.*

Dilapidate, *v.t. Tetura* ; *tundarisa* ; *zundarisa.*

Dilapidated, *p.p. Tetuka* ; *tundara* ; *zundara.*

Dilatoriness, *n. Otyi-zenge* ; *e-seno* ; *e-hore* ; *e-tutira.*

Dilatory, *a. Otyizenge* ; *n'otyirueyo* ; *n'etutira* ; to be —, *senopara.*

Dilemma, *u. Mona mouzeu* = difficult position; *oku-keyakeya*; *oku-yaráarisiua* ; see Position ; Embarrassment ; Embarrassed.

Diligence, *n. E-pupa* ; *oupandi.*

Diligent, *a. Ombandi* ; *n'epupa* ; to be —, *pandipara* ; to be —, quick, *hakahana.*

Diligently, *adv. Tyinene* ; *naua* ; inquire —, *kondonona.*

Dilute, *v.t. Handurura.*

Dim, *a.* See Dark.

Diminish, *v.i. Herenga* ; —, get dispersed, *tyeka* ; become less and less, *henduka* (see Lessen).
—, *v.t. Herengisa.*

Diminutive, *n.* Signs to express a little thing of the kind, *oka-* : little knife, *oka-ru-vio* ; a little lamb, *oka-yona* ; little, young, *-ona* : a little or a young dog, *o-mbona* ; a little or a young goat, *o-ngombona* ; a young ostrich, *otyimbona* ; sometimes both *oka-* and *-ona* are used : *oka-naty-ona* = a little young child, an infant.
—, *a.* Little, small, *-tili* ; *okatili.*

Dimly, *adv.* See Indistinctly ; Shade.

Dimness, *n.* Of the eyes, nonsense, confusion, &c., *ovi-mbambanga* ; — of the eyes, from old age or sleepiness, *ovi-ndunguru.*

Din, *n. Omu-ngunda* ; *otyi-ngunda* ; see Noise.

Dine, *v.i. Ria* (*ri, rire*) *ovikuria vi'omutenya.*

Dinner, *n. Oku-ria ovikuria vi'omutenya* = eating - the food - of noon ; the dinner is ready on the table, *ovikuria papu* = food - finished, fully prepared.

Dint, *n.* To have dints, depressions on the surface, *monga, mongo* : the vessel has dints or depressions, *otyityuma tya mongo* (also applied to thinness, want of flesh) : the cow is thin, *ongombe ya mongo*, lit., the cow - she - is dinted, has cavities on the body ; the man is thin, has depressions on the body, *omundu ua mongo* ; see Blow ; Mark ; Force ; Violence.

Dip, *v.t.* As a vessel, in order to fill it, *mosura* ; *tutumika, -e* ; *tomuinisa* ; *moteka, -e* : *moteka ehoro* = dip - the pail (into the water in order to fill it) ; *ota, -o* : draw out now, " schöpfet nun," *nambano oteye* ;
— oneself, dive, plunge into the water, *tomuina, -e* : *ma tomuine m'omeva*, lit., he - plunges - into the water ;

—, as clothes, stuff, finger, &c., *tyaveka, -e*: *omunue tyaveka m'omeva* = finger - dip - in water (as for sucking, sipping).

Dipper, *n.* Substitute for a spoon, anything, as e.g. a piece of meat or wood, to dip in with in taking soup, *otyi-ave*; *o-ndyave.*

Direct, *v.t.* To aim in a straight line, fix the eye on some object in front, — one's course to, *hungama* (*na*): *hungama n'ondundu indyi*, lit., confront - with mountain - yonder, i.e., hold your course, keep in a line, with yonder mountain;

—, order, *raya*; *rayera, -e*;

—, point out, *yurika, -e*;

—, guide. *tika, -e*;

—, instruct, *hongo, -o.*

—, *a.* Straight, right, *-semba.*

Direction, *n.* Course, *o-hunga* (*na*): *ua rondo komukuma mbua ri ohunga n'ondyuo ye*, lit., he - climbed up (out of the river) - on the side - which - was - (in) front, i.e., straight line, direction - with house - his; in the — of, toward, *kuta* (*ku, k'*);

—, quarter, side, *oru-mbembera* (see Side);

—, order, (*e-mbo*) *e-rayero.*

Directly, *adv.* In a straight line, *osemba*; instantly, soon, *nambano nai.*

Dirt, *n. O-ndova*; *ovi-anga*;

—, excrements of men, dogs, cats, *otu-ze*; of children, *omu-karó*; of cattle, *ou-tase*; of small cattle, sheep, goats, *ozo-nyune*;

—, mud, *otyi-tombo.*

Dirty, *a. Hara* or *toora o-ndova*: *ozombanda nda tauka nu nda har' ondova*, lit., clothes - which - (were) torn - and - which - got - dirt or were dirty; I became dirty, *mba toor' ondova* = I - took up - dirt;

a — word, *e-mbo ri n'ohoni* = word - it - with shame, i.e., one feels ashamed to pronounce it;

to be —, soiled, besmeared, *sosa*; to be or make very dirty, prop. to soil, besmear much, *roromba*;

—, filthy, immoral, &c., *ombo-ndi*; *omu-kuaonombua* (*omu-kuao-n'ombua* = one - equal - with a dog);

a — crust in a milkpail, *otyi-tyakororo.*

—, *v.t. Tyil' o-ndova*; *sosisa*; *zunda n'ondova.*

Disability, *n. Oku-hasora*; weakness, *ou-ngundi.*

Disable, *v.t. Yeka* (*-e*) *oma-sa k'* = take away - power - from; or, *konda* (*-o*) *ozo-nya* = cut off or shorten - horns.

Disagree, *v.i.* Quarrel, *posa, -e*; *patasana*; *ka* or *ha uana na* = not - agree - with; *ka iuana*: we do not agree, *ka tu iuana* = *ka tu tuara kumue* (or *tyimue*) *omitima* (or *eraka retu*).

Disagreeable, *a.* Ugly, bad, *-vi, -mbi*;

—, *ombonge*: a disagreeable, discontented, ill-behaved one, *omundu ombonge* = *omundu u n'ombanaha*, lit., man - he - with disagreeableness, insolence; (cf. Habit);

—, quarrelsome, rough, rude, *ombeze*: a disagreeable, rough fellow, *omundu ombeze* = *ehipa.*

Disallow, *v.t.* Refuse, *panda* ; prohibit, *zereka*, *-e* ; reject, *imbirahi*.

Disappear, *v.i.* Out of the midst of others, *peranguka* : and he vanished out of their sight, *n'eye a rire ty'a peranguka k'omirungu viao*, lit., and he - then it - was - that he - disappeared - before faces - theirs ;

—, *penguka* : the game has disappeared, *otyipuka tya penguka*, the wild animal - it (has) - turned aside again ;

—, vanish, pass away, *zenga*, *-i* : the foot-prints have disappeared, *ozondambo za zengi* ;

—, *nambuka* : the man has disappeared, *omundu ua nambuka* ; the river is out of sight, makes a curve between the mountains, *ondondu ya nambuka* ;

—, slip away, *hena*, *-e* ;

to make —, *perangura* ; *pengura* ; cf. Cease ; End.

Disappearance, *n.* Infinitive of the preceding verbs, *oku-peranguka*, *oku-penguka*, &c.

Disappoint, *v.t. Humina*, *-e* : you disappoint me very much, *mo ndyi humine kokure*, lit., you - me - displace - far ; you have disappointed me, not kept your promise, *ove ua humine ami* ;

—, *pumba*, *-u* ; *hihimuna* ;

—, cheat, *vovisa* ; *voveka*, *-e* ; *yuma*, *-u* ; *kamisa* ; *tikura*.

Disappointed, *p.p. or a. Yumua* ; *pumbua* ; *hihimuka* : the man is quite put out, greatly disappointed, *omundu ua hihimuka* ;

—, going or doing in vain, *oara* : *tua endere oara, tua kotok' oara* = we went in vain, we returned disappointed ; cf. Vain.

Disappointment, *n. O-seve* ; *oku-hihimuka* ; cheating, *otyivova* ; *ovi-kauka* ; *otyi-voönyo* ; vexation, *e-yuma* : he has met with disappointment, prop. vexation, *u n'eyuma* ; adversity, *otyi-onga* ; ill luck, *e-pumbo* ; *e-ponyo*.

Disapprobation, *n. Oku-ha-itavera ko* ; see Dislike.

Disapprove, *v.i. Ka* (or *ha*) *tuara omutima kumue* (*na*) : I disapprove of that, *ami hi nokutuara omutima uandye kumue n'otyina hi*, lit., I - not I - with carrying - heart - mine - together - with thing or matter - this ;

ka (or *ha*) *itavera ko* : *hi nokuitavera ko*, lit., not I - with responding - to, I disapprove of it ;

—, reject, *imbirahi* ;

interjections, signifying disapproval, *ih, ish ! okokuvi ! tyok !*

Disarrange, *v.t. Rimba*, *-i* : you disarrange the things, *ua rimbi ovina* ; *rimbarisa* ; *hoveka*, *-e* : they (the people) are getting into disorder, *mave rihoveke*, lit., they - mix themselves ("gehn durcheinander").

Disarrangement, *n. Omarimba* ; *oku-hovekua*.

Disaster, *n. Oku-ta* ; *otyi-onga* : *omundu u n'ovionga* = person - he or she - with adversities, or, the person meets with many misfortunes.

Disavow, *v.t.* Deny, *patana* ; reject, *imbirahi* ; not assent to, *ka* (or *ha*) *itavera ko* : I dissent

from the words, reject them, *hi nokuilavera k'omambo nga*, lit., not I - with responding - to words - these.

Disavowal, *n.* Infinitive of the preceding verbs, *oku-patana*, &c.

Disband, *v.t.* Dismiss, *esa, isa*: he dismissed them, *ue v'esa*; he dismissed him, *ue muesa*; I dismiss you, *me ku isa mo*; see Scatter; Separate; Disperse. —, *v.i. Hanika*: they separated, parted, dispersed, *va hanika*.

Disbelief, *n. Oku-hakambura.*

Disburden, *v.t. Turura*: take the burden from me, *ndyi turura*; —, *tura*, fig. to dwell.

Discard, *v.t.* Thrust away, *imbirahi*; dismiss, *esa*; *isa*; disclaim, reject, detest, *yaara*: the woman discards her husband, *omukazendu ua yaara omurumendu.*

Discern, *v.t & i.* To make a distinction, *yapura*; to judge, *pangura*; to see distinctly, *muna* (*-u*) *p'esaua*; *tarera* (*-e*) *naua*; to perceive, *tyiza.*

Discharge, *v.t.* Disburden, — a load, *turura*; see Unload;
—, free from, release, *pandura*; let go, *isa, esa*;
—, shoot, — a gun, *vela* or *yumba o-ndyembo*;
—, dismiss, *isa*; *esa*; *pitisa*;
— blood, as in menstruation, hemorrhage, *hoama.*

Disciple, *n. Omu-hongeua.*

Discipline, *n. Oku-viura*; *oma-viuriro.*

Disclaim, *v.t.* See Reject; Disavow; Renounce.

Disclose, *v.t. Vandurura*; *pangununa*; —itself, *vanduruka*; see Reveal.

Disclosure, *n. Oku-vandururua*; *oku-vanduruka*; *oma-vandururiro*; *oku-pangununa.*

Discolour, *v.i. Kuha*; *isa ko otyi-vava.*

Discomfit, *v.t.* See Defeat.

Discomfort, *n. Oku-hinouüa*; *oku-hinomuzaro*; *oku-hinoupupu*; *oku-kandakanda.*

Discompose, *v.t.* To throw into confusion, *humbirisa*: they (the people) are unsettled, disturbed, much agitated, *va humbirisiua tyinene*; see Disarrange; Disturb; Agitate; Unsettle; Vex.

Disconcert, *v.t.* Interrupt, hinder, thwart, *tyaera, -e*; see Derange; Disturb; Confuse; Defeat; Frustrate.

Discontent, *n. Oku-unauna*; greediness, *ou-poponongo*; grumbling, *oku-nina ovina.*

Discontented, *a.* To be —, *unauna*;
—, grumbling, *nina, -i*: they are mere trifles, don't be discontented, *ouna outiti, a mu nini*, lit., little things - small - not - you - grumble or be discontented = *ousasero uri, a mu nini*, lit., trifles - only, &c.;
—, restless, *kandakanda.*

Discontinue, *v.i. & t. Yanda* (cease);
—, leave off, *isa*; *esa*;
— speaking, *konda* (*-o*) *omambo* = cut off or cut short - the words.

Discord, *n. Otyi-posa*: the man causes discord, *omundu u n'otyi-*

posa; *nu pa kara nai otyiposa* = and-there-was-thus-discord or contention, &c.

Discourage, *v.t.* Frighten, *tirisa*; make one feel cowardly, *mumaparisa*; put out, disappoint, *humina*, *-e*; *hihimuna*.

Discouraged, *p.p.* *Tirisiua*; *mumapara*; *toora e-muma*; *hihimuka*: he is discouraged, *ua toora emuma*, lit., he-taken up-cowardice, discouragement = *ua hihimuka*, lit., he-is put out, disappointed, perplexed.

Discouragement, *n.* Want of courage, cowardice, *e-muma*; difficulty, trouble, *ou-zeu*.

Discourse, *v.i.* *Hungira* (*-e*) *e-hungi*; *hungira kumue*: they are discoursing, *mave hungire kumue*, lit., they-are speaking-together; *hungirisa*: I had a discourse with him, *mbe mu hungirisa*, lit., I-him-caused to speak.

—, *n.* Talk, conversation, story, prop. speech, *e-hungi*;

—, *oku-hungira oma-mbo*; *oku-hungira kumue*.

Discourteous, *a.* *N'ozongoko*: *ngu n'ozongoko*, *ngu ha tumbu ovandu*, lit., one who-with discourtesy-who-not-treats gently-people;

—, rude, prop. hard, *n'ekayo*.

Discover, *v.t.* Find, find out, *muna*, *-u*; bring to light, *horora*; show, *raisa*;

— itself, *horoka*.

Discreet, *a.* *N'eombo* or *n'euomba* (lit., with tarrying, delay, reserve, not forward, but modest, cautious, discreet = *n'epondo*): he is a discreet person, *omundu u n'euombo*; *n'ozondunge* (= with understanding); wise, *onongo*: a wise, discreet man, *omundu onongo*; not rash, reliable, trustworthy, *ombondo*: a discreet, prudent, qualified, reliable person, *omu-ndu ombondo*.

Discreetly, *adv.* *N'ounongo*; *n'ozondunge*; *naua*.

Discrepancy, *n.* Difference, *o-mbangu*.

Discretion, *n.* Right, equity, *ou-semba*;

—, reserve, modesty, caution, *euombo* or *e-ombo*; *oku-rihumina k'ovina*;

—, prop. slowness, deliberation, *e-pondo*;

—, rational conduct, *oku-rituara n'ozondunge*; *oku-kara n'ozondunge*: he has arrived at the age of discretion, *eye ue kura m'ozondunge*, lit., he-he-full grown-in intelligence.

Discriminate, *v.t.* *Pangura*; *pangununa*.

Discriminately, *adv.* *Peke*; *pekepeke*.

Discuss, *v.t.* Speak together, *hungira* (*-e*) *kumue*; — with animation, debate, *patasana*.

Discussion, *n.* Conversation, *e-hungi*; *oku-hungira kumue*; debate, *oku-posa*; *oku-patasana*; counsel, consultation, *o-mbiri*; *oku-hungira ombiri*.

Disdain, *v.t.* *Ninga* (*-i*) *ovinyuanyua*; despise, contemn, *yamburura*; *nyengura*; rise against, have a great dislike for, *nyengua*; reject, *imbirahi*; be disgusted with, *yaukua*.

—, *n.* *Oku-nyengura*; *o-nyengo*;

ovi-nyuanyua : *ua ning' ovi-nyuanyua* = he - is moved by or shows - disdain, hatred, contempt, &c. (in his features) ; = *o-sivauko* ; cf. Contempt ; Pride.

Disease, *n.* *Omu-tyise* ; *oku-vera* ; malady, D. "kwaal," *otyi-po* ;
blood —, *e-teva* ; venerial —, *o-ndamunino* ; *ovi-tapura* ;*
— in the bowels, *oku-vera ou-ra* ; internal — (gravel ?), *otyi-tondeoe* (probably contracted from *tonda* = to stamp, crush, and *e-oe* = stone : *otyi-tond-eoe* = crushed or small stone, gravel) ;
—, flowing of the spittle, *otyi-ngendye* ;
—, heat, fever, *ou-pyu* ; *otyi-pyu* (sometimes also pronounced *otyi-pu*) ;
—, influenza, *otyi-mbandangere* (Mbanderu, *otyi-mbandanga*) ; cattle —, a kind of consumption, "magerseuche," *omu-tyise oty'amuata* ; similar to *omu-sepo* = consumption of cattle ; see Cold ; Colic ; Epilepsy ; Fever ; Epidemic, &c.

Diseased, *a.* *Vere* ; *n'omu-tyise* ;
—, always suffering, *omu-verandu.*

Disenchant, *v.t.* *Huhura.*

Disentangle, *v.t.* *Pungururа* ; *kozorora* ; *kutura* ; *mangururа* ;
—, loosen the entrails, *hiururа.*

Disfigure, *v.t.* *Zunda* ; *zundarisa.*

Disfigured, *p.p. & a.* *Zundara* : he is so disfigured that he is not any more himself, *ua zundara, k'e n'omatarero,* lit., he - disfigured - not he - with looking at, appearance.

Disgrace, *n.* Shame, reproach, *o-honi* ;
to be in —, *oku-nakaurua* ; *oku-tondoa* : I am in disgrace, *ami mba nakaurua nu me tondoa,* lit., I - I - rejected - and - I - (am being) hated.

Disgraced, *p.p. or a.* *Nakaurua* ; *tondoa* ; *hahauka* : I am in dishonour amongst you, *ami mba hahauka ku ene,* lit., I - I - dishonoured - by or before - you.

Disgraceful, *a.* *-Vi* : disgraceful conduct, *ongarero ombi* ; it is disgraceful, *okokuvi tyinene.*

Disguise, *v.t.* To change in appearance, *henga, -e* ;
— oneself, *rihengisa* ; *rihuna, -u* : disguise yourself that you may appear as a stranger, *rihuna u ngare omundu uozongaṅda,* lit., disguise yourself - (that) you - (may) appear - man - stranger ;
—, *rityita ayo* or *risenginina ayo* : when he pretended to be mad, *eye ty'e rityiti ayo ua puruka ozondunge* (or, *eye ty'e risenginine ayo,* &c.), lit., he - when he - made himself - as if - he - confused - reason (or, he - when he - disguised himself - as if, &c.) ;
—, *tyita (-i) o-ngoko* : he disguises himself, *ma tyit' ongoko.*

Disguise, *n.* *O-ngoko* ; —, the infinitive of the preceding verbs, *oku-henga,* &c.

Disgust, *v.t.* *Yaukisa* : your conduct is disgusting, you vex us, *mo tu yaukisa,* lit., you - us - cause to feel disgusted ; your evil doings are disgusting to us, *ouvi uenu mau tu yaukisa,*

lit., evil - yours - it - us - causes to be disgusted.

Disgust, *n.* *E-yayu*; *o-ndi* (= surfeit, nausea): *ua t'ondi* = he - suffers from surfeiting;

—, surfeit, aversion, *e-zia*: *ovandu va t'ezia k'omambo, ka ve n'eraru ku oo,* lit., people - they - have an aversion - to the words (of God), - not - they - have a desire - for - them.

—, contempt, slighting, &c., *ovi-nguangua*: his face shows disgust, contempt, &c., *u n'ovi-nguangua*; cf. Loathing.

Disgusted, *p.p.* *Yaukua*; *yaukisiua*;

—, surfeited, *t'ondi*; *t'ezia.*

Disgustful, *a.* *-Yaukiso*; *-vi* or *-mbi.*

Disgusting, *a.* *-Yayukue*: something —, *otyi-yayukue.*

Dish, *n.* *Otyi-aha*: dishes are wanted, *ngaku rire oviaha,* lit., that it - be - dishes, or, let it be dishes (that are brought, they are wanted); holy sacrificial dish, *oru-nyare*;

—, food, *ovi-kuria.*

—, *v.t.* To — up, get ready, as food for eating, *tuna, -u*;

— out, "schöpfen," *ota, -o.*

Dishearten, *v.t.* *Mumaparisa*; *tirisa.*

Disheartened, *p.p. or a.* *Toora e-muma*: he is disheartened, *ua toora emuma,* lit., he - (has) taken up - cowardice;

—, sad, vexed, melancholy, downcast, &c., *yumana.*

Dishonest, *a.* To be —, *pikauka*; a — one, *o-mbika* or *omundu ombika*; see Steal; Hide.

Dishonesty, *n.* *Ou-pika*; *ou-mbika*; *ou-runga*; *ou-hahu.*

Dishonour, *v.t.* Not honour, *ha tata*;

—, *tambaneka, -e*; slight, despise, *yamburura*; *nyengura*; defame, *tetura* (*omundu*) *o-hivi*; spoil, *zunda*; cf. Slight.

Dishonour, *n.* *Oku-hinondatero*; shame, *o-honi.*

Dishonoured, *p.p. or a.* See Disgraced;

—, *nia, ni*: *mua ni, mua ria ehuri ranyoko,* lit., ye - are dishonoured, there is a blot upon you, - ye - have eaten - the liver - of your mother.

Disinter, *v.t.* *Sa* (*se*)*m'*: the man has been disinterred, *omundu ua seua m'ehi rukuao,* lit., the man - he - has been dug - out of the earth - again; —, *sosura.*

Disinclination, *n.* *Oku-pikama*; *oku-panda*; *oku-sondoroka*; *ou-ndingue*;

— to eat, want of appetite, *oku-nyetua.*

Disinclined, *pp.* See Averse.

Disjoin, *v.t.* *Hana.*

Disjoint, *v.t.* To separate joints by cutting, &c., *neyura* or *neura*;

—, dislocate, as by spraining, *pihura.*

Disjointed, *p.p.* Separated, *hanika*; dislocated, *pihuka*; *hukuka*; cf. Joint.

Dislike, *v.t.* *Nyengua*; *yaukua*; *tonda, -o*; *tua mo o-nyaho* (*mu*).

—, *n.* Infinitive of the preceding verbs, *oku-nyengua,* &c.; — as to food, *o-ndi*; —, hatred, *o-nyaho*; see Hatred.

Dislocate, *v.t. Pihura.*
Dislocated, *p.p. Pihuka* ; *hoora* ;
—, as the knee, *pongohoka* : *ongoro ya pongohoka* = the knee-it-is dislocated, lamed, crippled ; cf. Wrenched.
Dislodge, *v.t. Humba, -u* ; cause to leave, *pitisa* ; drive, thrust out, *ramba, rambera* (*-e*) *pendye.*
Dismal, *a.* See Sad ; Unfortunate ; Horror.
Dismay, *v.t. Urumisa* ; *tirisa.*
—, *n. Omburuma.*
Dismayed, *p.p. Uruma* ; *n'omburuma* : he is dismayed, *u n'omburuma* = he-with dismay.
Dismiss, *v.t. Isa* : I dismiss you, *me ku isa mo*, lit., I-thee-let go-out ;
—, send, *hinda, -i* ; *tuma, -u* (cf. Send) ;
—, with good wishes or with instructions, dispatch, wish good bye, *virikiza, -e* ; *kungurira, -e.*
Dismount, *v.i.* Come down, *punda, -u* ; *rauka* ; slip down as from a saddle, *heruka* (*k'orukambe* or *k'oka-kambe* = from the horse).
Disobedience, *n. Oku-hazuva* ;
—, refractoriness, *oku-rangaranga* ;
see Disinclination ; Unwillingness ; Naughtiness.
Disobedient, *a. -Hazuva* : disobedient people, *ovandu ova-hazuwa* ; to be —, *pondoroka* ; see Naughty.
Disobey, *v.t. Ka* or *ha zuva* ; transgress, *katuka.*
Disobliging, *a. N'ozongoko.*
Disorder, *n. Ou-hazendu* ; *o-haze* ; *oma-rimba* ; see Tumult; Malady ;
to be in —, *pinyauka.*
—, *v.t.* See Disarrange ; Derange.
Disorderly, *a. -Haze* ; *-hazendu* ;
a — person, *omu-hazendu* ; to be —, *rimba, -i* : he is disorderly, *ma rimbi ovina* = he-scatters-things ;
to be —, lawless, *pikapika* ; *katuka.*
Disorganization, *n. Oku-hana* ; *oma-rimba* ; *oku-zundara* ; *oma-zundarero* (*ovi-na*).
Disorganize, *v.t. Hana* ; *zunda* ; *rimba, -i.*
Disorganized, *p.p. Rimbara* ; *zundara.*
Disown, *v.t.* A relative or friend, *yaara* ; deny, disclaim, *patana.*
Disparage, *v.t. Nyengura* ; *pengura* ; see Despise ; Slight ; Debase.
Dispatch, *v.t.* To expedite, send away in haste, *tuma oku-hakahana* : *ndyi tuma amo hakahana* = send me quickly ; *hinda nokuhakahana* ;
—, *hakahana* : "fertige mich bald ab, dass ich wegkomme," *hakahana ami* (or *hakahanisa ami*), lit., hasten me ;
—, put to death, *zepa* (*omundu*) ;
—, finish, *mana.*
—, *n. Oku-hakahana.*
Dispel, *v.t.* To banish, drive away, *ramba* ; to cause to leave, make go out or away, *pitisa* ; to cause to vanish, cease, disappear, *zengisa.*

Dispensation, *n.* *Oma-tiero.*
Dispense, *v.t.* *Tia, -e*; see Divide; Distribute; Give.
Disperse, *v.t.* *Hana*; *rimba, -i*; *pinyaura.*
—, *v.i.* *Pinyauka*; *rimbara*; (reflex.) *rihakana.*
Dispersed, *p.p.* *Pinyauka*; *rimbara*; *pita o-hozohozo*;
—, separated from, as a sheep from the flock, &c., *tyeka.*
Dispersion, *n.* *O-hani*; *o-hanihani*: we are ruined on account of being scattered, *tua t'ohanihani* = we-perish (by) dispersion; *o-ndimbandimba*; *o-haze*; *o-hozohozo*: the people are dispersed, *ovandu va piti ohozohozo*, lit., the people-they-gone out-dispersion.
Displace, *v.t.* *Rundurura*; *hengurura*; *humina, -e*: the womb is moved from its proper place (hence no discharge), *o-ndumbo ye rihumine*, lit, womb-it-displaced itself; —, *pika, -i.*
Display, *v.t.* See Unfold; Spread; Show.
Displease, *v.t.* *Ka tyata*: your words displease me, *omambo oöye ka e tyata koami*, lit., words-yours-not-they-pleasant-to me;
—, annoy, vex, *pindikisa*; *handyisa*: your word has annoyed them, *embo roye re ve handyisa tyinene*, lit., word-yours-it-them-made angry-much; see Disgust.
Displeased, *p.p. or a.* *Pindika, -e*; *handya*; see Disgusted.
Displeasure, *n.* See Dislike; Disgust; Anger.
Dispose, *v.t.* To set in order, arrange, *oronganisa*; *tuna, -u*; determine, *tua ko* (or *po*); *rivanga*;
— of one's goods, things, "umsetzen," *himununa*: *ua himununa ovina vie* = he-has disposed of-things-his; cf. Distribute; Arrange; Set; Adapt; Fit; Incline.
Disposed, *a.* Set in order, adjusted, *tunua*; bestowed, *yandyeua*; inclined, *hara*; see Ready.
Disposition, *n.* Arrangement, *oma-tunino*; temper, *otyi-karo*; inclination, *oku-nongua.*
Disprove, *v.t.* *Viura*; see Confute.
Dispute, *v.i.* *Posa, -e*; *patasana*; *patana*; *purasana*; *ningasana oma-mbo* = move each other-(by) words.
—, *n.* *Otyi-posa*; *ozo-mbata*; *oku-ningasana omambo*: they have a dispute, *va ningasana omambo.*
Disquiet, *v.t.* *Kenda, -e*; *kendeka, -e*; *hepeka*; *kandakandisa*; —, worry, *kandaiza.*
—, *n.* *Oku-kandakanda*; see Anxiety; Disturb.
Disquieted, *p.p. or a.* *Kandakanda*; *kandaiza.*
Disregard, *v.t.* *Pengura*: he disregards my words, *ma pengura omambo oandye*, lit., he-turns aside, slights, misconstrues-words-mine; make light of, *nanisa*; slight, despise, *yamburura.*
—, *n.* *O-mbengu.*
Disrepute, *n.* To bring into —, *haha* or *hahiza*: he brings me into disrepute (by his bad

conduct), *ma haha* (or *hahiza*) *ami k'ovandu*, lit., he - spoils - me - to men.

Dissatisfaction, *n.* See Discontent.

Dissect, *v.t.* To separate joints by cutting, &c., *neyura* or *neura*; cf. Cut.

Dissemble, *v.i.* *Tyita otyavivi*; *tyita ovi-neya*; *horeka, -e*; *vova, voö, vovere*;

—, feign, mimic, *senginina, -e.*

Dissembler, *n.* *Omu-natyavivi.*

Disseminate, *v.t.* *Rimba, -i*; *handyaura.*

Dissension, *n.* *Otyi-posa*; *ozombata*; —, sowing discord, strife, *o-mbikaunda.*

Dissent, *v.i.* Differ in opinion, mean differently, *hea parue*: I dissent, &c., *me hee parue*, lit., I - mean - otherwise = *ami hi nokutuara omutima* (or *eraka*) *kumue n'omambo nga*, lit., I - not I - with carrying along - heart - (or tongue, speech) - together - with words - these, i.e., I do not agree with that statement, I dissent from these words.

Dissever, *v.t.* See Cut; Divide; Disjoint.

Dissimilar, *a.* *Ka* or *ha sana* = not alike.

Dissimulation, *n.* *Oma-undu* (= hiding): *okuhonga omundu omaundu* = to teach - a person - dissimulation;

—, false appearance, feigning, *o-ngoko*; *o-havereka*; deceit, *oku-ova*; hypocrisy, *oty'-avivi*; without —, *oku-hinatyavivi*; *oku-hinomaundu.*

Dissipate, *v.t.* & *i.* See Scatter; Disappear: Vanish.

Dissolute, *a.* Unchaste, *omuhambangombe.*

Dissoluteness, *n.* *Ou-hambangombe.*

Dissolution, *n.* See Death; Destruction; Putrefaction; — of partnership, *oku-sekasana* = division into two equal parts.

Dissolve, *v.t.* Break up, reduce to pieces, *hana*; melt, *handurura*; destroy, reduce to ruins, *tunda, -u*; — partnership, *sekasana.*

—, *v.i.* Melt, *handuruka*; *zuzuka*; sink away, *puira, -e.*

Dissuade, *v.t.* To turn away from, keep from, *tyaera, -e*; to warn, exhort, *ronga, -o*; to counsel, advise, *popa, -o.*

Distance, *n.* Extent of space between two objects, *omu-seka*; —, extent, altitude, *ou-seka*; proper, measured — between two objects, *omu-kambo*;

—, remoteness, (*oku-kara*) *kokure*: you come from a great distance, *ene mua zire kokure*, lit., you - you - have come from - far, distant (place); a great distance from the road, *kokure n'ondyira*; it is a great distance, far off, *okokure*; *okokure indé*; at a moderate —, neither close by nor far off, *opopezu nokokure*, lit., close by - and far off;

at a little —, *kokure katiti* or *katiti*: *va hara okuteza katiti*, lit., they - began - to follow the track - a little, i.e., for a little distance;

—, prop. height, *o-ndongamo*: *otyirongo tyi ri k'ondongamo* = the place - it - is - at a distance, prop. on a height, far off;

at a —, *onduri* (contraction of *o-nde uri* = length only ?) : I saw them only at a distance, *mbe ke ve munine onduri*, lit., I-happened-them-to see-at a distance ;
—, viewed from a height, *e-tunge*.
—, *v.t.* See Separate ; Remove ; Leave (behind).

Distant, *a. Kokure* : it (the place) is distant, far off, *oko-kure* ; — from, *kokure na* ;
—, prop. separate, *kaseka* : they are not yet a great way off, *ka vea kaseka tyinene*, lit., not-they yet-parted, i.e., moved away-much ;
— (drawing out in length), *maninana* ;
—, *omuka* : the place is far off, *otyirongo tyi ri omuka* ;
—, remote, prop. high, *tonga* ; cf. Far.

Distil, *v.i. Ziza*.
—, *v.t. Zizisa*.

Distinct, *a.* Separate, different, *peke* ; *pekepeke* ; clearly visible, *munika*.

Distinctly, *adv.* Clearly, *pesaua* : I saw them distinctly, *ami mbe ve munu pesaua* ;
—, plainly, as in speaking, *osemba*.

Distinguish, *v.t.* See Discern ; Separate ; Honour.

Distort, *v.t.* To deform, spoil, *zunda* ;
to — the face, make a wry face, *tivara, tivarisa* (= *herengisa omu-rungu*) : *ua tivara omu-rungu onyengo*, lit., he-distorts-face-(from) hatred or contempt ;
—, as words, *tikura* ; *pengura* : they wrest, pervert the words, *mave tikura* (or *pengura*) *oma-mbo*.

Distortion, *n.* Perversion, as of law, — of justice, *oma-tiku* ;
—, perversion of the true meaning of words, *oku-pengura omambo* ;
— of face, as from anger, *omu-tivarungu*.

Distract, *v.t. Konda* (*-o*) *pevari* = divide in two ; see Perplex ; Harass.

Distraction, *n. Oku-konda* (refl. *oku-rikonda*) *pevari* ; see Perplexity ; Disturbance ; Insanity.

Distress, *v.t. Pamisa omuinyo* ; give pain, *hihamisa* ; torture, *tatumisa* ; harass, *putauza* ; see Frighten.
—, *n. Oku-pama m'omuinyo* : we are in distress, *tu n'okupama m'omuinyo*, lit., we-with being pressed-in life or soul ; *ombamisiro* (*y'omuinyo*) ; *ou-zeu* or *oma-uzeu* : *tu ri m'ouzeu* or *m'omauzeu* = we-are in heaviness, difficulty, distress ;
—, peril, *oku-ta*.

Distressed, *p.p. Pama omuinyo* : *me pama omuinyo* = I-pressed-life, breath, soul, or, I feel oppressed, distressed ; to be distressed, *koka* (as if dying) ; *ta*, *tu* (as if perishing) ; *hihamua* (suffering) ; *uruma* (frightened, overcome with fear) ; *yumana* (vexed, low-spirited, melancholy, &c.) ; *kandakanda* (anxious, restless) ; *riputauza* (distress oneself, as in difficulty, danger).

Distribute, *v.t.* Reduce to

pieces, scatter, divide, deal out, &c., *hana*; deal out (food, &c.), *tia*, *-e*: he distributes, carves, serves food, *ma tie ovikuria*; give, *pa* (*pe*, *pere*); *yandya*.

Distribution, *n.* *Oma-tiero.*

District, *n.* *Oku-ti* or *e-hi* = country; tract of "veld" with water and inhabited, *otyi-rongo.*

Distrust, *v.t.* Disbelieve, *ha kambura*; *he riyameka*, *-e*; *he rityiua na*; see Doubt; Suspect.

—, *n.* *Oku-hakambura*; *oku-heriyameka*; *oku-heritylua na* =not believing; not leaning on, not trusting; not confiding; *oku-ripura pevari* = doubting.

Disturb, *v.t.* Stir, agitate, *zunga*, *-u*; *zunganisa*; trouble, disquiet, *kandaiza*; *kenda*, *-e*; *kendisa*; *kendeka*, *-e*; hinder, *tyaera*, *-e*; interrupt, *tyakana*; cf. Interrupt.

Disturbance, *n.* *Oku-zungana*; *oma-zunganeno*;

—, trouble, *oma-uii*: *amu rokoha, mamu ndyi pe omauii*, lit., not-you-make noise, - you - me - give - trouble, or, don't make a noise, you disturb me.

Disturbed, *p.p.* Disquieted, *kandaiza*; *kandakanda*; agitated, *zungana.*

Disunite, *v.t.* See Separate; Divide; Cut.

Ditch, *n.* *Otyi-toto*; *oru-toto*;

—, *oru-tyiva* (prop. precipice, abyss): *ombahe ya u m'orutyiva* lit., the giraffe - it - fell - into the deep ditch.

Dive, *v.i.* *Mosura*; *tomuina*, *-e*: he dives into the water, *ma tomuine m'omeva.*

Diverse, *a.* Different, *peke*; *pekepeke*; different dialects, *oma-rakaraka peke* = tongues, tongues - separate; different things, *ovina pekepeke*;

—, many, manifold, *-ingi*: at sundry times and in divers manners, *potuingi na k'omihingo omingi*;

—, sometimes expressed merely by reduplication: at diverse places, *k'oma-hi-ma-hi.*

Diversity, *n.* Difference, *o-mbangu*; *komi-hingo omingi* = after manners - many or in many or different ways;

—, mixture, as of different colours, sizes, medley, *o-hoö-nondura* (or *-u*).

Divert, *v.t.* See Turn (off or aside); Amuse.

Divest, *v.t.* *Hukura*: undress the children, *hukura ovanatye*;

— oneself of clothes, *rihukura*;

—, *pomona* = *hukura*; refl. *pomoka*: *ua pomoka, ua sie p'ovakuao* = he has stripped himself, has run to the front, leaving the others behind;

—, strip, *kuza* = *tuza*; refl. *rikuza* = *rituza.*

Divide, *v.t.* *Pangura*: *ehi ra pangurua m'omana iengapi?* lit., earth - it - is divided - in names - they reach where? i.e., into how many parts is the earth divided;

—, *pangurura*; *timbura* or *tembura*;

—, cut through or off, *konda*, *-o*; *kondeka*, *-e*;

—, separate, *yapura*; *paura*;

— in equal parts, *sekasana*;

—, part, *hana*, amongst each other, *hanasana*;

— an inheritance, *hana otyi-rumatua* ; *yara e-hahe* : *mave yara ehahe*, lit., they - lay or spread - the *e-hahe* or things left by the deceased relative, which usually are spread on the ground in order to be distributed ;

— between, as food, drink, *yandyasana* = give each other ;

—, separate, bring to an end, destroy, &c., *piangura* ;

—, give out, serve food, deal out, *tia*, *-e* ; cf. Distribute ; Separate.

—, *v.i. or refl. Pauka* : (*ombepo*, *ondondu*, *ondyira*, &c.) *mai pauka* = (wind, - river, - road, &c.) - it - divides itself.

Divided, *a. or p.p. Hanika* ; *timburua* ;

—, hostile against, *n'ovita na* = at war - with ;

—, of claws, hoofs, *ominyapi* or *ominyapyu* ; see Claw.

Divination, *n. Oku-uuka* ; *oku-huna*.

Divine, *a. -Oukuru* : divine love, *orusuvero ru'oukuru* ; divine power, *omasa o'oukuru*.

Divine, *v.i. Uuka*, *-u* ; *huna*, *-u* ; (*huna* also means to take of the entrails of killed animals, "which would almost seem to indicate that the Ovaherero, in former times, divined from the entrails of slaughtered [sacrificed] animals" [C. H. Hahn]).

Diviner, *n. Omu-uuke* ; *o-mbuke* ; *omu-hune*.

Division, *n. Oku-hanika* ; *o-hanikiro* ; *oma-hanikiro* ; *e-haneno* ;

—, *otyi-ndimbu* (cf. Part) ;

—, class, prop. name, *e-na* ;

—, number (prop. row) of people, *oru-teto*.

Divorce, *n. Oku-hanika* (*oru-kupo*) ; *oma-isiro*.

Divorced, *p.p. or a. Hanika* : they are divorced, *va hanika* = they - are separated, or, *orukupo rua hanika* = the marriage bond - it - is separated, dissolved.

Divulge, *v.t.* Bring to light, *horora* ; *tondoza* ; make known, *zuvarisa* ; —, lit., spread words, *handyaura oma-mbo*.

Divulged, *p.p.* Made public, *horoka* ; spread, *handyauka* ; spread over the country, *hondya* (*-o*) *n'okuti*.

Dizziness, *n. Oku-zorera k'omurungu* ; *oru-senge* ;

—, faintness, as caused by hunger, *oru-pungu* ;

—, a fit, *oku-torusenge*.

Dizzy, *a. Zorera* (*-e*) *k'omurungu* ; *n'oru-senge*.

Do, *v.t. Tyita*, *-i* : do your work, *tyita otyiungura tyoye* ; do (ye) as I do, *tyiteye otya ami* ; do not do so, *o tyiti nai* ; they do it purposely, *mave tyiti uina* ; do it for me, *ndyi tyitira* = *tyitira ami* ; what is the matter with you ? what has happened to you ? *ua tyitua vi*, lit., you - have been done to - what ;

—, prepare, get ready, *tuna*, *-u* : away with you, let me do the milk, *za ko*, *mbi tune omaihi*, lit., come from - there - (that) I - may prepare - the milk, get it ready for the people ;

— or try again, repeat an action, *yaruka* : do not do it again, do not try it again, *a mu yaruka*

ko rukuao, lit., (do) not - you - return - thereto - another (time) or again ;
— good, well, prop. be able, *sora* ;
— wrong, *pikapika* : they are punished, because they did wrong, *mave tonua, orondu tyi va pikapika*, lit., they - are beaten - because - that - they - did mischief, were naughty ; *katuka* ; *ruta* ;
— away, put aside, *yepisa* ;
— justice to, *sembamena*, *-e* ; *tyita* (*-i*) *ou-semba*.
—, *v.i.* Do (aux.) =G. "doch," *ng ... tyi* : do come ! ("komm doch") *ng'o tyi ya* ; do speak ! *ng'o tyi hungira* ;
— valiantly, *kara ombande* ; *sora* ;
—, be, fare, *kara* ; *ri* : how do you do, uncle ? *inyangu, ove u ri vi ?* lit., uncle, you - are - how ; how do you do ? how are you getting on ? *mamu kara vi?* lit., you - stay or are - how ; what are we to do without food ? *tyi tu hi n'ovikuria, matu kara vi ?* lit., if - we - not - with food - we - stay, are, fare, do - what or how ;
—, suffice, be enough, *yenena*, *-e* : that will do, that will suffice, *matyi yenene* ;
—, be fit, answer the purpose, *sora* : any place will do, *opona apehe mape sora* ;
—, suit, be proper, *opo*, *po* ; cf. Suit.

Doctor, *n.* Medical man, *omu-verukise* ; *omu-pange* ; witch-doctor, *o-nganga*.

Doctrine, *n. Oma-hongero*.

Dodge, *v.i. & t. Tikura*.
—, *n. E-tiku*.

Doer, *n. Omu-tyite* ; *omu-u-ngure*.

Dog, *n. O-mbua* ; male —, *o-ndumeua* ; female —, *o-mbua ongaze* ; little —, *o-mbona* ; *oka-ua* ;
hunting —, "wilde hond," (Lycaon venaticus), *o-hakane*.

Doing, *n. & p. Oku-tyita* ; *o-ndyitiro* ;
—, *tyita* : as charity is at all times doing or acting, *punga pe tyita orusuvero* ; as good men are in the habit of doing, *punga pe tyita ovapore*, lit., like as - it - is usually done - (by) good men ;
—, *kara pu*, &c. : what are you doing ? what are you about ? *ene mu ri pu tyike ?* lit., ye - ye - are - by - what.

Domain, *n. Ou-hona*.

Dominion, *n. Ou-vara* ; *ou-hona*.

Done, *p.p.* As a work, *tyitua* ; it (the work) is done, *tya tyitua, papu*, lit. it - done - accomplished ;
—, wrought, *ungurua* ;
—, to have — with, prop. come from, *za* (*zu*) *na* : I have done writing, *ami mba zu n'okutyanga*, lit., I - I - come from, have done - with writing ; when he had done speaking, *eye ty'a za n'okuhungira* ;
to have — working, to have finished, *mana* : we have done, our work is finished, *tua mana* ; to be — up, as by fatigue, to be exhausted, *manuka* ; *topa* : the man is done up, quite exhausted, *omundu ua manuka*, or *omundu ua topa* ;

—, prepared, ready, as e.g. a meal, *tunua* ; *papu* ;
to be —, boiled, cooked, baked, *pi* : *onyama ya pi* = the meat - it - is boiled or roasted, done ;
—, consumed, finished, *manuka*; *papu* ; or both, *manuka, papu* : the food is consumed, finished, done, *ovikuria via manuka* = *via papu* ; or, *ovikuria via manuka, papu* = *via sesetua* ;
to be — for, declining in strength, *puira, -e* : *me puire* = I - done for, pining away, sinking, dying ;
— at all times, usually —, as from habit, &c., *tyita* ; see Doing.

Doom, *v.t.* Judge, *pangura* ; punish, *vera, -e.*

Door, *n. Omu-vero* (the opening) ; *otyi-papeko* (thing for fastening, shutting, a shutter of wood or skin) ;
within doors, *mo* ; *m'ondyuo* ; out of doors, *pendye* ; *m'orupanda.*

Door-post, *n. O-ngambezero.*

Dormitory, *n. Otyi-tuo* (or *otyi-kamera* *) *ty'omara.*

Dot, *n. Oka-rovi* (small hole).

Dote, *v.i. Vera, -e,* &c. : but doting about questions and strifes of words, *nunguari ua vere omapatasaneno,* &c., lit., but - he - is sick, silly - (about) strifes, &c.

Double, *a. Tuvari* ; *pevari* ; *kuvari.*

Double-dealer, *n.* A double-tongued one, *o-nyokayovinyo kuvari*=a double snake-mouth ; —, deceitful one, *omu-navineya.*

Double-dealing, *n.* Deceit, falsehood, cheating, *ovi-neya.*

Double-minded, *a. Nomutima, mbu ri pevari* = with a heart or mind - which - is - by two.

Doubly, *adv. Potuvari.*

Doubt, *v.i. Ripura pevari.*
—, *v.t.* Disbelieve, *ka* or *ha kambura.*
—, *n. Oku-ripura pevari* ; *omeripuriro pevari* ; to be in —, *puruka* : and they were all amazed and were in doubt, *n'ouo avehe ave uruma nave puruka,* lit., and they - all - they - amazed - and they - (were) confused.

Doubtful, *a. Nokuripura pevari* ; see Uncertain.

Dough, *n. Otyi-sema* : a little leaven leaveneth the whole lump, *otyiuorise okatiti tyi uorisa otyisema atyihe,* lit., leaven - a little - it - leaveneth - dough - the whole ;
—, *o-ndyumianga* ; *o-ndyomia.*

Dove, *n. O-nguti* ; turtle —, *otyi-kutipongo* ; a small kind of —, *o-handa* ; another description, *e-titipongo.*

Down, *adv. & prep. Kehi* (*k'ehi* = on the earth, ground) : let it down, *isa kehi* ; —, *pehi* (*p'e-hi* = by or upon the earth) : put (it) down, *tua pehi* ; sit down, *kara pehi* ;
— below, *kehi* : below the mountain, *kehi yondundu* ; under heaven, *kehi yeyuru* ;
— hill, prop. moving downhill, *opomuturukira* ;
go or come —, *punda, -u* : come down, Dyara, come down, *ove okupunda, Dyara, punda, Dyara,* lit., "du hinabsteigen (infinitive), - Dy., - steige hinab, - Dy.";

help me down, *ndyi pundisa* ; cf. Below ; Fall, Come, Go, Throw (down).

Down, *n.* Sandhill, sandhills, downs, *omu-tumba* ;

—, feathers, hair, *oma-inya.*

Downward, *adv. Kehi* ;

go or move —, *punduka.*

Dowry, *n.* See Gift ; Present.

Doze, *v.i. Kotura* : he is dozing, *ma kotura,* prop. he - is bowing, nodding repeatedly (from sleepiness).

Dozen, *a.* Twelve, *omurongo umue na* (*vi*)*vari.*

Drag, *v.t. Koka, -o* : to-day you are to drag branches (or bushes), *eyuva ndinondi mamu koko omaso,* lit., sun or day - this, this very (day) - you (will) - drag - branches (for a fence) ;

—, draw, especially things that roll, *kokozora* ;

—, "zerren," *henuna* : pull the ox hither, *ongombe henuna nguno ngui* ("zerre den ochsen hieher") ;

—, take up, drag away, *toora* : it was not he who carried or dragged it away, *ka ngua toora* ; see Draw ; Pull.

—, *n. Omu-tyira* (= tail).

Dragon, *n. O-ndrake.**

Drain, *v.t.* To filter, *nyenda, -e* ; to empty, as a vessel, drink all it contains, *nungurura.*

—, *n. O-ndyira y'omeva* = road or course - of water.

Draught, *n.* Of wind, air, *o-suviro* or *o-suviriro* ; of fishes, *oma-patero oözohi.*

Draw, *v.t. Nana* ;

— out, make long, *nanununa* (frequ. f. of *nana*) ;

—, attract, entice, prop. to be drawing much, after, along, *nanuka* (intr. frequ. form of *nana*) ; to be much drawn to, *nanukira, -e* = lust after ; (see Covet) ;

— out, extract, *hokomona* : (to draw out, as) the milk from the breast, *omaihi m'evere* ; the hair out of the skin, *omainya m'omukova* ; *homona* : draw (out) the sword, *homona engaruvio* ;

—, as a wagon or anything that rolls, *nana* ; *kokozora* : they (the bullocks) draw the wagon, *maze nana* (or *kokozora*) *etemba* ;

— near, bring near, hence also influence, allure, train, &c., *tumbura* (*k'*) ;

— or shove nearer, *tumbuza* ;

—, lead, govern, train, *nana* : thou hast drawn our souls (from heathenism), *ua nana omiinyo vietu* ;

— over, as a case over something, cover with a case, *rumbira, -e* (prop. to pull tightly, as in bending a bow) ;

— out, make one speak, *hungirisa* ;

—, snatch away, *hakana* ;

— away with violence, *tuara* ;

— away, as a servant from another master, alienate, cause to be faithless, *pokisa* ;

— a bow, *rumbira, -e* ;

—, as a picture, represent, describe, *serekarera, -e* ;

— a boundary line, *ruka, -u* (*omu-ruko*) ; *rukira, -e* ;

— blood, by cupping, pricking, *tyanga* ; *kuika, -e* ;

— aside, move out of the way, *humburura* ;

— water ("wasser schöpfen"), *teka, -e*: go, draw or fetch water, *kateke omeva* ; *vota* or *ota, -o* : draw out now (the liquid from the vessel), *nambano oteye* ;
— out liquids, juice, &c. ("ausschöpfen"), *tovisa* ;
— out into, tap in, *kuyura* ; see Tap ; Pull ; Drag.
—, *v.i.* Draw aside, move out of the way, make room, *humburuka* ;
— near with a quick pace, *rarakana* ;
— close together, *pamba* ; *hanga* : the clouds are drawing close together, *ovikamba mavi hanga* = clouds - they - collect ;
— near, approach, *tumbuka* ;
— near, touch, *yunduka*.

Drawback, *n.* *Otyi-tyaerero.*

Drawing, *n.* Picture, *otyi-serekarerua* ; *otyi-sanekero.*

Dread, *v.t.* *Tir' ouoma* ; *uruma*; *n'omburuma* ; *tira.*

Dreadful, *a.* *-Urumise* ; *urumisa*: it is dreadful indeed, *tyi urumisa tyiri*, lit., it - frightens - truly ; to be —, *uruma* : it is dreadful, &c., *omokuüruma*, &c. ;
—, causing fear, *-tirise.*

Dream, *v.i.* *Rota, -o* ; — in an excited manner, as when talking in a dream, *ha* (*hu, huire*).
—, *n.* *Oru-roto.*

Dreamer, *n.* *Omu-rote.*

Dregs, *n.* *Ovi-hete* ; *omu-rova.*

Drench, *v.t.* *Ningeka, -e* ; *ningenisa* ; see Dip.

Drenched, *p.p. or a.* To be —, *ningena.*

Dress, *v.t.* In European fashion, *huikika, -e* ; *nambera, -e* : will you dress me then ? *mo ndyi nambere are* ;
—, put on, cover, wrap, veil, *kutyira, -e* ;
—, adorn, *zara* ; *zareka, -e* ;
— a wound, *kuta* (*-u*) *otyiruaro* ;
—, prepare, as meat, food, *tuna, -u* ;
—, as leather, *tuka, -u* (*omukova*).
—, *n.* *O-mbanda* ;
a striped —, *o-ngongoro* (probably from its resembling the *o-ngoro* or zebra) ;
war —, skin of lion or tiger, *otyi-hako* ;
everyday — or coat, *o-mbanda ondarua.*

Drill, *v.t.* To — a hole, with a pointed stick of hard wood, into a softer piece of wood, in order to make fire, and also to separate and train bullocks for the yoke, a hole being drilled through the nose, *zeya, -e* : *ozongombe za zeua rukuru*, lit., the bullocks - they - have been separated, drilled, trained - long ago ; an ox which is not yet steady in the yoke, *ongombe ondeua* = an ox - (which is) drilled or being trained ; cf. Set (apart) ; Train ; Accustom.

Drink, *v.i. & t.* *Nua* (*me nu, mba nuine*) : drink ! *nua* ; drink ye ! *nueye* ; we drink, *ete matu nu*, or, *matu nu* ; we have drunk, *tua nuine* ; please drink, or, pray drink, Germ. "trinke doch," *ngo tyi nua* ; yonder they (the cattle) will go to drink, *a rire ku za kanua*, lit.,

it-will be-there or yonder-they-(will) go to drink;
— much, — all, drain, empty the vessel, *nungurura*;
— from the hand, *tyaka*;
— in a lying posture, *kotera, -e* (= bow down for); *moteka, -e.*
—, *n. Oma-nua*; to give — as to children, patients, cattle, to administer medicine ("tränken, eingeben"), *hira*: just give the child to drink, *ng'o tyi hira omuatge*; *ene kahireye ind' ozonduombe z'etemba*, lit., you-go give ye drink to-these-bullocks-of the wagon.

Drip, *v.i. Randata*: *orukutu maru randata*, lit., sweat-it-drips (from the body).

Drive, *v.t. Hinga, -i* (= to put in motion): drive the cattle on, *hinga ind' ozongombe*; he is driving the wagon, *ma hingi etemba*;
—, hasten on, *hakahana, hakahanisa*;
— out, as cattle out of the kraal, *kumukisa*; *pukumuna*: he is driving the cattle out, *ma kumukisa* (or *pukumuna*) *ozongombe*;
— away, banish, *ramba* or *rambera* (*-e*) *pendye*: don't drive me away from you, *o ndyi ramba p'ove*, lit., not-you-me-chase, drive-from you;
— away, as flies with the hand, *viva, -i*;
— on, *tikira, -e* (followed by *ko* or *k'*);
— excessively, push forward, overdrive, fatigue, harass, *putauza*; *hakaura*;
— back, force back, repel, *yanyuna*: *ma anyuna ovandu*, lit., he-makes shrink back, drives back, repels-the people.

Driven, *p.p. Hingua*; — on, hastened on, *hakahaneua*; — back, *yanyuka*; —, overdriven, chased, fatigued, harassed, *putauka*; *hakauka.*

Driver, *n. Omu-hinge*: wagon-driver, *omuhinge uetemba.*

Drizzle, *n. Ou-nyenya*: *oma-nyenya.*

Droop, *v.i.* Bend or hang down, as from fatigue, *urua*: lift up the hands that hang down, *yereye ing' omake nga urua*, lit., lift ye up-the-hands-which-are overcome (with fatigue);
—, fail, sink, decline, pine away, &c., *puira, -e*;
—, be dispirited, *mumapara*;
—, wither, as plants, *kata*; *unda, -u*; cf. Wither; Spoiled.

Drop, *v.i. Ziza*: *ehoro mari ziza* = milkpail-it-drops, leaks; the heavens dropped, &c., *omayuru oa zizire*;
—, *tyonona*; *tota, -o*;
—, come to an end, cease, *yanda*;
—, die, *koka*:
—, as ripe fruit from a tree, fig. come unexpectedly, *rukuka*; *ponoka*;
—, fall, *ua* (*u, uire*).
—, *v.t. Zizisa*;
—, let fall, let go, throw away, *uisa*: *ua uisire outa n'enga* = he-let fall, threw away-bow-and spear (in his flight).
—, *n. E-ta*; large —, also heavy shower, *otyi-ta*: *ombura ya uisa otyita* = rain or thunderstorm-it-has caused to fall-

large drop or heavy shower; —, *o-ngendurura.*

Dropsy, *n.* *Omu-tui*: *ua surire omutui*, lit., he-(is) swollen-(from) dropsy; *ome-va omaheke* = collecting water;
—, "gliedwasser," *e-tosi*;
—, "verschleimung," filling or stopping with slime, prop. the slime between the limbs or joints, *e-nanga.*

Dross, *n.* Refuse, worthless matter, *ovi-yaya*; foam, scum, *e-suzu*; see Rust; Dirt; Mud; Dregs.

Drought, *n.* *Ou-rumbu*; *o-mbava* (= the dry hot season from November till January, before the rains): the field is quite dry, scorched, *okuti kua toor' ombava*; see Thirst; Heat.

Drove, *n.* *Oru-panda* (= a row, joined together, a compact row, band, company, herd).

Drown, *v.t.* *Tomuinisa*; *hitisa m'omeva.*

Drowned, *p.p.* *Tomuinisiua*; *hitisiua m'omeva.*

Drowsiness, *n.* *Ozo-mbotu*: I feel drowsy, sleepy, *mba t'ozo-mbotu* = I-(am) troubled (with) drowsiness; see Indolence; Sloth.

Drowsy, *a.* To get —, *kotura.*

Drub, *v.t.* See Strike; Beat; Knock; Thrash.

Drug, *n.* *Omu-ti* (tree, herb, medicine).
—, *v.i.* Administer medicine, *hira*; *hira omu-ti.*

Drum, *n.* *O-ngoma*; *otyi-kongo.*

Drunk, *a.* *T'ovi-nua ovizeu*; *purukisiua oma-vinu** = hurt by strong drink; confused by wine.

Drunkenness, *n.* *O-mburuki-siro yomavinu** (confusedness through wine); *o-mburukiro.*

Dry, *a.* *-Kahe*;
to be —, *kaha*: where it was dry, *pu pa kahere*, lit., where-it-dried;
—, (*-kambi*) *o-ngambi*: the food in the pot is dry (water must be added), *oviria ongambi*, lit., food-dry or dryness;
—, hard, thick, *-kande*;
—, *-kavaye*; *-kukutu*;
—, barren ground, (*oku-ti* or *e-hi*) *o-ngaango*;
to be —, ripe, as fruit, *hora*;
to be —, as an udder, *tova*, *toö*;
to be —, *kamba*; *kuva*; *kavaya*;
—, wrung out, quite —, *kamunuka*;
—, suffering from thirst, *tonyota*; *varata*;
to be — in the mouth, i.e. hungry, *kukuta*: *ua kukuta m'otyinyo*, lit., he-is dry-in the mouth, longing for food;
a — tree, a — body, an old man, something old and —, *oru-te*;
a — female, human or animal, not having a young one, or giving suck at the time, *oru-kanga.*
—, *v.i.* To — up, fail, as water in a river, fountain, or well, *puira*, *-e*; *herenga*;
—, become —, *kaha*; — from the heat, *kaha omutenya*: *maze kaha omutenya* = they-dry or become dry-(from) the heat at noon;

to — up, as a milch cow, *tova, toö* : *ongombe ya toö* = cow - it - (is) dried up ;
— up, fade, shrink, shrivel, *kata* : the calabash is dried up, has shrunk together from dryness, *ondyupa ya kata* ;
—, wither, *kukuta* ; *kata.*
—, *v.t. Kahisa* ; *kavaisa* ; *kukutisa* ;
—, as the body after washing, — by rubbing, *pondora* ; refl. *ripondora* ;
— up, as a fountain or river, *puirisa* = cause to become dry ;
—, as fruit, *horisa.*

Dryness, *n.* Being without milk, without tears, *otyi-nde* : *ongombe i n'otyinde*, lit., the cow - she - (is) with dryness, has no milk ; *u n'otyinde*, lit., he or she - with dryness, has no tears, cannot weep ;
—, *ongambi* (from *kamba* = to be dry) : *oviria ongambi*, lit., food - dryness, i.e., the food in the pot is dry, wants water ;
—, drought, *ou-rumbu* ; see Barrenness ; Unfruitfulness.

Duck, *n. O-mbaka.*

Due, *n.* Payment, *o-ndyambi.*
—, *a.* That ought to be paid, *tyityi s'okusutua* ; to be paid, *sutua* : to whom is the money due ? *ovimariva mavi sutua ani?* lit., the money - it - is to be paid - (to) whom ;
—, proper, *-semba* ; *osemba* ;
—, as to time, *opo p'oku-* ; — time, *oruveze orusemba* ;
—, deserving, *pu* : we receive the due reward of our deeds, *matu munu ovina mbia pu p'oviungura vietu*, lit., we - find - things - which - come up to, are fully equal to - by the works - ours ; cf. Owe ; Debt ; Fit ; Proper.

Dug, *n.* See Teat.

Dull, *a.* Stupid, *eyova* ;
—, lonely, *-rike* ; *kara erike* : I am alone, feel dull, *me kara erike*, lit., I - stay - a single one ;
—, solitary, quiet, *muina* ;
to be —, as a place, *rianga etunguuze* : the place is very dull, *m'otyirongo mu rianga mu tyo etunguuze*, lit., in the place - there - moves about - in - it - dullness.

Dull-head, *n. E-yova* ; *omuhahu* ; *otyi-ndyoro.*

Dulness, *n.* Stupidity, *ouyova* : *ou-tyoro* ;
—, slowness, *e-seno* ; *otyizenge* ;
—, heaviness, cheerlessness, aversion, *ou-za* : I feel very dull, *ouza mau rondo kombanda yandye*, lit., dulness - it - climbs - on the surface of, i.e., over or upon me.

Dumb, *a. Seta, -i* (*eraka*, tongue) : he is dumb, *ua seti* (*eraka*), lit., he - shut - (tongue) ; he has been dumb a long time already, *ua seta eraka rukuru*, lit., he - shut long already - tongue - old time or long ago ; a person who remains dumb and staring, when questioned, *otyi-oö.*

Dumbness, *n. Oku-seta eraka* ;
—, silence, *oku-muina* ; *omamuinino.*

Dun, *a.* See Brown.

Dunce, *n.* An idiot, stupid fellow, blockhead, (*omundu*) *eyova*

= *otyisiramua* = *otyimbosi* = *otyiruru*.

Dung, *n.* Of small cattle, sheep and goats, *ozo-nyune* ; of large cattle, if fresh, *ou-tase* ; if dry, in pieces, *otyi-kenga* or *otyi-kengerera* ; —, crumbled as dust, *o-mbumbi* ; " feiner staubdünger wie guano," *oru-uku*.

Dung-hill, *n.* *O-mbumbi* ; heap of mud, *oru-noko*.

Dungeon, *n.* *O-ndyuo y'omapando* = house of bonds, fetters ; *o-ndronge*.*

Dupe, *v.t.* Mislead, *tikura*.

Duplicate, *n.* Answering to another, counterpart, *-kuao* ; (something) double, *kuvari* ; *pevari* ; *tuvari*.

During, *prep.* *Tyandye* ; *ngunda* ; see While ; Whilst.

Dusk, *n.* *Omu-ihi*, prop. sweet milk time.

Dust, *n.* *Oru-uma*, diminut., *oka-uma* ;
—, dust-pillar, caused by whirlwinds before a thundershower, *oru-kumba-mbura* ;
coarse —, powder, *o-sire* ;
—, which has fixed itself in the hair, nose, &c., *otyi-kakera* (" jeder festsitzende staub ").

Dusty, *a.* *-Kuve* ; to be —, *kuva*, *kuii*, pass. *kuiia* : I am dusty, *mba kuiia*.

Duty, *n.* Attention to one's duty, zeal, activity, *ou-pandi* ;
—, *sa* : it is your duty to do so, *mo s'okutyita nai*, lit., you-ought to do-so ;
—, *o-ndyo* : it is our duty to help each other, *tu n'ondyo okuvaterasana*, lit., we-with debt " schuldig " - to help each other.

Dwarf, *n.* *Oka-kunda* = a little complete one ; —, male, *oka-pu-rumendu* ; female, *oka-puzendu* ; —, cripple, *otyi-pu*.

Dwell, *v.i.* *Tura* (prop. to throw off a burden, to rest, to settle) ;
—, *kara* : here I dwell, *opu ndyi kara*, lit., here-I-stay ;
— together, *tura pamue* ; *kara pamue* ;
—, continue long, *karérera*, *-e* ;
—, be settled, prop. fixed, *zikama* ;
cling together, hence also — together, *tyama* ; *tyamasana*.

Dwelling, *n.* *Oma-turiro* ; house, *o-ndyuo*.

Dwindle, *v.i.* Sink, fail, *puira*, *e* ; see Diminish ; Fail ; Shrink ; Vanish.

Dye, *n.* See Colour.

Dysentery, *n.* *Otyi-piakororo* ; *omu-hana* : *ua vere omuhana*, lit., he-sick (of), suffers (from)-dysentery = *eye u pita*.

E

Each, *a.* *A ... he* : each person, *omu-ndu auhe* ; each goat, *o-ngombe aihe* ; each tree, *omu-ti auhe* ; each country, *oku-ti akuhe* ; each thing, *otyina atyihe*, &c. ;
— other, *-sana* : they are not on speaking terms, *ka ve n'okuhungirasana*, lit., not-they-with speaking to each other ; they are becoming friends, draw near to each other, *mave pasana*, lit., they-give each other ;

—, separately, *peke* ; *pekepeke* : put the things each by itself, separately, *ovina tua pekepeke*, lit., things - put - alone, alone.

Eager, *a.* Crave, desire, *zera*, *-i* : he is eager for meat, *ma zeri onyama* ; burn with desire, *pia* (*pi*, *pire*) ; be earnest, exert power, *kondya*, *-o* ; be ardent to obtain, *rarakana* : *ma rarakana etemba* = he - is eager for, tries hard to get - the wagon ; to be bent on, *nongua na* : to want, wish for, *hara* ; *vanga* ; cf. Desire ; Crave.

Eagerly, *adv.* *Tyinene* ; *noru-kondyo*.

Eagerness, *n.* *O-ndero* ; *e-raru* ; *oru-kondyo* ; *omu-harira* ; *o-mbango* ; cf. Zeal.

Eagle, *n.* *O-nguvi* ; *otyi-kuvi* ;

—, houses in mountains and attacks living animals, *otyi-kuvi-koze*.

Ear, *n.* *Oku-tui* ; plur. *oma-tui* ; a quick —, lit., little i.e. fine, sharp - hearing - ear, sharp hearing, *oka-zuva-tui* ;

— of corn, prop. top, *o-honga* ; branch, point, — of corn, &c., *oru-tavi* ; *o-ndavi*.

Ear-box, *n.* *Oru-pyu*.

Earless, *a.* *Omumbumb-uru* = lopped tree - head, from *pumba*, to lop and (*otyi*)*uru*, head.

Early, *a.* & *adv.* Early in the morning, *tyi pa tyi* = when - it - dawns ;

—, *tyirua* : early to-morrow morning I shall speak, *me tyi-rua ami hungire*, lit., (when) I (shall) - be dawned or shone upon (by the morning light) - (then) I (shall) - speak ; it rains the whole day from early morning till evening, *ya tyirua na i uhara amai roko nga k'ongurova*, lit., it (rain) - dawned i.e. began early - and - it - continues all day long - it - raining - till - evening ;

—, *etukuhuka* : I shall send you early, *me ku hindi etukuhuka*, lit., I - you - send - night morning, i.e. early ;

—, *e-ngututuku* = full night, daybreak ;

—, *omu-huka omunene* = great morning or early morning.

Earn, *v.t.* See Acquire ; Gather ; Deserve ; Gain ; Win ; Receive.

Earnest, *a.* *Ombandi* ; *n'oru-kondyo* ;

—, persevering, in seeking or doing a thing, *omupambi* ;

—, eager to obtain, intent, *rara-kana*.

—, *n.* Be in —, *oku-ha tyiri* : are you in earnest ? *mo heë tyiri, pô* ? lit., you - mean - truly, sincerely, or ;

—, first fruits, *-tenga* ; *ovi-hape ovitenga* ;

—, pledge, *otyi-(y)ambo* ; cf. Eagerness ; Eager ; Serious.

Earnestly, *adv.* *Tyinene* ; *tyi-ri* ; *okukondya*.

Earnestness, *n.* *Oru-kondyo* ; of desire, *o-ndero* ; as to work, *ou-pandi*.

Ear-ring, *n.* *O-mburi*.

Earth, *n.* *E-hi*.

Earthly, *a.* *-Ehi* : earthly things, *ovina viehi*.

Earthquake, *n.* *Omu-ngunda uehi* ; *otyi-ngunda* ; *okukunda kuehi* : *ehi mari kundu* = earth - it - quakes.

Ears, *n.* Small ears, only applied to sheep, *onoeya*: a sheep with small ears, *ondu onoeya.*

Ear-stump, *n. O-ndimbutui.*

Ear-wax, *n. Ovi-rukutui.*

Ease, *n.* Repose, rest, *oru-suvo*; comfort, *ou-ingona*; *oku-viara*; prosperity, *ou-ningandu*; freedom from difficulty or great labour, easiness, *ou-pupu.*

—, *v.t.* Cause to rest, *suvisa*; make lighter, make easy, *pu-(pu)parisa*; *zeurura*;

— the bowels (*okuyenda ko*): he went to stool, *ua i ko*; in diarrhœa, *hana.*

Easily, *adv.* With ease, *n'ou-pupu*;

—, *tyinene*: the Ovaherero do not easily accept or believe the word of God, *Ovaherero ka ve kambura tyinene k'omambo oa-Mukuru*, lit., the Ovaherero - not - they - take - much or easily - to the words - of God;

—, readily, quickly, *kamanga*;

—, without trouble, *uri*: he will easily find (it), *ma munu uri*;

—, nicely, *naua*; cf. Perchance.

East, *n. Ku ku zira eyuva*, lit., there - where - comes from - sun; *okuzira kueyuva*; *ku ku tya eyuva*, lit., there - where - begins to be light - the sun or day;

—, prop. morning, *omu-huka.*

East-Damara, *n. Omu-mbanderu.*

Easter, *n. O-paska.**

Eastward, *adv. Kuta ku ku zira eyuva*, lit., towards - there - where - comes from - sun; towards morning, *kuta k'omu-huka.*

Eastwind, *n. O-mbepo ndyi zira kuku zire eyuva*, lit., wind - which - comes from - whence - comes forth - the sun.

Easy, *a.* Light, not heavy, not difficult, *-pupu*;

—, soft, not hard, stiff or harsh, *-tarazu*; see Quiet; Calm; Contented;

to make —, *tyita* (*-i*) *otyipupu, ombupu*, &c.

Eat, *v.t. Ria* (*ri, rire*): we eat, *matu ri*; let them feed till sunset, *ze 'sa ze tokere aze ri*, lit., them - let alone - (that) they - (may remain till) dark - they - feeding;

— quickly, ravenously, *yakera, -e*;

— in an unmannerly, slovenly way, *yakakera, -e.*

— much, cram, *kuvira, -e*; *setisa*;

— up, lick up, as cattle the small grass, *kurura*;

— into the wood as worms, *hokora*;

— with closed mouth, *munga, -u*;

— slowly, observe good manners in eating, *hika okuria.*

Eatable, *a. Riua* (passive of *ria*): *tyi riua, pô, indè* ? = (is) it - eatable - or - not.

Eating. *n. Oku-ria*;

without —, "nüchtern," *omu-tokota*: *omundu ua kumukire omutokota*, lit., man - he - started - empty, without eating anything.

Ebony, *n. Omu-sema.*

Echo, *n. Omu-ngunda.*

Eclat, *n.* *Oty'-era*; see Show; Splendour.

Eclipse, *n.* *Oku-zorera* (*kueyuva, kuomueze*).

Economical, *a.* A person who does not waste, keeps things together and in order, *omu-nguaringongo*; *omu-ndu ombiaze.*

Edge, *n.* Sharp front, as of a hatchet, &c., "schneide," *ohonga*; *oma-yuve*; *omu-na* or *omu-na* (= lip): the edge of the sword, *omuna uengaruvio*; — or rim of a vessel, prop. mouth, *otyi-nyo*; — as of a rock, *oru-tyene*; — of a skin or other objects spread on the ground, *o-ngangonona*; cf. Border; Hem.

—, *v.t.* Sharpen, *yupika, -e*; put an edge or border to a garment, *teya omu-oyo.*

Edify, *v.t.* *Tunga, -u* (*omutima*).

Educate, *v.t.* Teach, *honga, -o*; —, train, bring under discipline, prop. bend straight, bend right, *viura*; see Train.

Education, *n.* *Oku-honga*; *oku-viura.*

Educator, *n.* *Omu-honge*; *omuviure.*

Efface, *v.t.* *Zemisa*; *zengisa.*

Effaced, *p.p.* *Zengi*: the footprints are effaced, have disappeared, *ozondambo za zengi.*

Effect, *v.t.* To do, bring about, *tyita, -i*; work, perform, *ungura*; to cause, *-isa*, as e.g. *pit-isa* = to let go out: let him go out, effect his escape, *mu pitisa.*

—; *n.* Force, power, *oma-sa*; —, use, advantage, *ovi-ungura*: it has no effect, *ka tyi n'oviungura*, lit., not - it - with works, "es hat keine wirkung;" not to take —, *homoka* or *homokera pehi*; see Collapse; without —, as a speech, *oty'angu*: his words have no effect, *ma hungire oty'angu*, lit., he - speaks - (as a) youth, minor; *ka ... muna oru-veze*: my words have no effect on them, *omambo oandye ka e nakumuna oruveze mu uo*, lit., words - mine - not - they - with finding - room - in - them.

Effective, Effectual, *a.* Producing the desired effect, *-naviungura*; powerful, *-namasa*; —, as preaching, teaching, *kondyisa omu-tima*: your ministry is visibly still effective amongst us, *omahongero n'omarongero yoye* (or *ooye*) *tyimuna ye rianga amae kondyisa omitima vietu.*

Effects, *n.* Chattels, vessels, *ovi-tyuma*; things, *ovi-na*; property, *ou-ini.*

Effeminacy, *n.* *Ou-mumandu.*

Effervesce, *v.i.* *Sura, -u*; *sura ovi-tungui.*

Efficacious, *a.* Producing effect, *n'oviungura*; having power, *n'omasa*; strong, *-zeu.*

Efficacy, *n.* Power, *oma-sa*; *ovi-ungura*; see Effect.

Efficient, *a.* Competent, capable, *pua, pu*; *sora.*

Effort, *n.* Strenuous exertion, *oku-kondya*; *o-ngondyero*; —, trial, attempt, *oku-rora*; to make an —, to try, *rora, -o*; to exert oneself, *kondya, -o*; *kondyisa.*

Effuse, *v.t.* *Tirira, -e.*

Egg, *n. E-i* or *e-yi* ;
— of termites, *omu-hu* ;
yolk of an —, *oru-ndindo* ;
white of an —, *otyi-kovera*, or *otyi-kovira* ;
shell of an —, *otyi-kongo* ;
piece of an eggshell, *o-ndombe* ;
to lay eggs, *koata* : the bird has laid an egg, *ondera ya koata.*

Eight, *a. Hambondatu.*

Eighteen, *a. Omu-rongo na hambondatu.*

Eighteenth, *a.* (*U, ri, ru, tyi,* &c.) *tya murongo na hambondatu* (*pehi*) : the eighteenth day, *eyuva ri tya murongo na hambondatu* (*pehi*), lit., day - which - says - ten - and eight (on the ground i.e. over, surplus).

Eighth, *a. Tya hambondatu* : the eighth month, *omueze u tya hambondatu* ; the eighth wagon, *etemba ri tya hambondatu,* &c.

Eighthly, *adv. Poru tya hambondatu* ; or, *ru tya hambondatu.*

Eighty, *a. Omirongo hambondatu.*

Either, *conj. Nanga* ; either ... or, *nanga ... nanga* : either you or I, *nanga rtre ove nanga rire ami* = either - be (it) - you - or - be (it) - I.
—, *a.* Each, *a ... he* : each person, *omundu auhe* ; each house, *ondyuo aihe* ;
—, both, *a ... vari* : on either side of the river, *k'omikuma avivari vi'ondondu,* lit., at sides - both - of the river.

Eject, *v.t. Ramba,* or *rambera pendye* ; *pitisa* ; *pukumuna.*

Eland, *n. O-ngarangombe* ; see Antelope.

Elapse, *v.i. Kapita* : *oruveze ndua kapita* = the time - which - has elapsed.

Elastic, *a. Sotoroke* ; to be —, *sotoroka* ; *n'oruaze.*

Elasticity, *n. Oru-aze* ; *oku-sotoroka.*

Elbow, *n. O-ngete* ; *o-mbara-mbandya.*
—, *v.i.* To elbow one's way through, *sunga, -u* ; *tuurunga.*

Elder, *n. Omu-nene.*

Elderly, *a.* See Old.

Elect, *v.t. Toorora* : an elected one, *omu-toororua* ;
—, prefer, love, *hoora, -o* : *matu tyangovasi Mukuru u hoor' ovandu,* lit., we - think, suppose - God - he - likes, prefers, loves - men ; cf. Choose ; Prefer.

Election, *n. Oku-toorora* ; *oma-toororero* ; *e-hoorero* ; *o-hoorero* : he is a chosen one, *u n'ohoorero* ;
—, preferment, favour, *o-ndyi-ngonekero.*

Elegance, *n. Ou-renga* ; *ou-ua* ; symmetrical beauty, *o-ngongo.*

Elegant, *a. -Renga* ; *erenga* ; *-ua* ; *n-ongongo.*

Elegantly, *adv. N'ourenga* ; *naua* ; *ongongo* : *ty'a tyitua ongongo* = that which - is done - elegantly.

Elephant, *n. O-ndyou* ; *o-ndya-mba* ;
trunk of an —, *omu-kati.*

Elevate, *v.t.* To raise up, raise higher, *yeura* ; *yeururа* ; *to-ngoza* ; *tongamisa* ;
— oneself, *ritongamisa.*
—, *v.i.* Elevate itself, or by itself, *tongoka.*

Elevated, *p.p. or a.* Raised high, *yeuruka* ; *tumba* ;

—, to stand or be high, on the top, *tundama* ;
—, high, exalted, or above other objects, overtopping them, *tongama.*

Elevation, *n.* *Otu-nda* ; *opatunda* ; *o-ndunda* ; *o-ndundona* ; *o-ndongama.*

Eleven, *a.* *Omurongo na (u)mue* (*imue, rimue, rumue, tyimue, kemue*).

Eleventh, *a.* *Tya omurongo na (u)mue* : the eleventh child, *omuatye u tya murongo na umue*; the eleventh day, *eyuva ri tya murongo na rimue*, &c.

Elf, *n.* An apparition, ghost, wandering about in the shape of a small animal of the size of a cat or little dog, mixing sometimes with the people and delighting in mischievous tricks, *otyi-ruru* ;
—, dwarf, *oka-kunda* ; *otyi-pu* ; cf. Dwarf.

Elk, *n.* See Eland ; Antelope.

Ell, *n.* *Otyi-ele* ;* —, yard, *otyisanekero.*

Elope, *v.i.* To slip away, escape privately, *hena, -e* ;
—, (*tuka*) *tukua* : the woman has been seduced, has eloped, *omukazendu ua tukua* ;
— with, "heimlich entführen," lead or carry away secretly, *uombiza* ; cf. Seduce.

Elopement, *n.* *Oku-hena* ; *oku-tuka* ; *oku-uombiza.*

Eloquence, *n.* *Oku-sora omambo.*

Eloquent, *a.* *Omu-sore omambo* = one able-as to words ; see Express (oneself well) ; he is very eloquent, *eraka re ra sora tyinene*, lit., tongue-his-it-is able-very.

Else, *a. or pron.* Other, similar, like, of the same kind, *-kuao* : and what else (of the same or kindred description) ? *n'ovikuao ovine?* lit., and (things) similar-(things) which ;
if dissimilar, strange, foreign, &c., *-arue* : and who else (of foreigners, strangers, &c.) ? *n'ovandu varue ovene*, lit., and men-else or other-which ;
—, certain, *-rive* : somebody else, *omundu rive* = a certain person, some one else ; something else, *otyina tyorive*, or, *otyorive* ;
—, one or something besides, *posio* ; see Besides.
—, *conj. or adv.* See Otherwise.

Elsewhere, *adv.* *Pona parue* = another place ; *kuarue* : let us go somewhere else, *ngatu ende kuarue* = that we, or, let us-go-to another (spot) ;
—, some (certain) other place, *korive, porive.*

Elucidate, *v.t.* See Show ; Represent ; Explain ; Unfold.

Elude, *v.t.* To evade, avoid, *yepa, -e* ; to escape from in a covert manner, *hena, -e* ; *riundika, -e* ; *rihoreka, -e.*

Emaciate, *v.i.* Waste away, *puira, -e* ; *rambuka.*
—, *v.t.* *Puirisa* ; *rambuza.*

Emaciated, *p.p.* *Rambuka* ; see Thin ; Lean.

Emancipate, *v.t.* To untie, set free, *kutura* ; *pandura* ;
— oneself, assert one's rights, declare one's independence, &c., *ritia (-e) ou-hona* or *oru-semba.*

Emancipation, *n.* *Oku-kuturua*; *oku-pandurua.*

Emasculate, *v.t.* To geld, *pinda*, *-i*; see Weak; Weaken.

Embale, *v.t.* *Huta*, *-u*; to — a corpse, *ronga*, *-o.*

Embankment, *n.* *Otyi-kere*; *oru-tyene*; *o-ndunda*; see Mound; Bank.

Embarrass, *v.t.* Hinder, *tyaera*, *-e*; perplex, *yaráarisa*; confuse, *purukisa*; distress, *pamisa omuinyo*;
—, *pa ou-zeu ko*; *humbirisa*; *urumisa.*

Embarrassed, *p.p. or a.* Confused, *puruka*; much disappointed, *hihimuka*; perplexed, *tyo*: he is embarrassed, perplexed, *u ri mo tyo*; *yaráarisiua*: *mba yaráarisiua ozondui* = I am embarrassed (about) seed (the ground is prepared, but I have no seed).

Embarrassment, *n.* *Oku-puruka*; *oku-kara mo tyo*; *o-mburuma*; *oku-yaráara*; *ou-zeu*; *oku-hihimuka.*

Embellish, *v.t.* Adorn, *zareka*, *-e*; beautify, perfect, *puisa*; prepare, get up, restore, &c., *tuna*, *-u.*

Embers, *n.* See Ashes; Coal.

Embezzle, *v.t.* *Sisika*, *-e*; *vaka*; *horeka*, *-e*: *eye u horeka ovina* = he-he-hides, embezzles-things.

Embezzlement, *n.* *Oku-sisika*; *oku-horeka*;
—, guilt, *o-ndyo.*

Embolden, *v.t.* *Zeuparisa*; *pendaparisa.*

Embrace, *v.t.* *Petera*, *-e*; *ripeta k'engoti*: embrace him, *ripeta k'engoti re*, lit., bend yourself-to neck-his; *peta* (*ku*): and he embraced him, *n'e mu peta ku ye*, lit., and he-him-bent-to him (self); embrace the child, *peta omuatye k'engoti roye*, lit., bend-the child-to neck-yours;
—, *pukata*: take up the child in your arms, embrace it, *omuatye pukata m'omaoko.*

Embrocate, *v.t.* Assuage, subdue pain, apply a poultice, &c., *tumba*, *-u*;
—, moisten, cool, rub a wound with ointment, *tarareka*, *-e.*

Embroider, *v.t.* *Yatatera* (*-e*) *po ou-renga.*

Embroidery, *n.* *Ou-renga*; *oku-yatatera po ourenga.*

Embroil, *v.t.* *Purukisa*; *zunganisa*; see Mingle; Disturb; Trouble; Entangle.

Embryo, *n.* *Otyi-mumbumbua.*

Emetic, *n.* *Omu-ti omukungise.*

Emigrate, *v.i.* *Tyinda*, *-i.*

Emmet, *n.* *O-mbuka*; see Ant.

Emotion, *n* *Oku-nyinganyinga kuomutima* = moving, moving of the heart;
deep —, feeling, &e., *oku-hihamua m'omutima* = being pained in the heart;
—, agitation of mind, unrest, *oku-kandakanda*;
—, a stirring up, *oku-zunga.*

Empire, *n.* *Ou-vara*; *ou-hona.*

Employ, *v.t.* Hire, engage, *yazema*, *-e.*

Employment, *n.* Service, *oukarere*: he has got employment, has entered the service of the missionary, *eye ua kambura oukarere uamuhonge.*

Emptiness, *n.* Space, room, *oru-veze* ; empty space, solitariness, dulness, *e-tunguuze* : there is nothing at all, it is an empty, dull spot, *mua rianga etunguuze* ;
—, bareness, *ou-ngurusu.*
Empty, *a. Tyo* (= *tyaara*) : *mbi ri tyo* (= *mbi ri tyaara*) = I - am - empty, bare, possess nothing ; *ondyuo i ri tyo* = the house - it - is - empty ;
—, vain, futile, *uriri* ;
—, *omakonyo* : the vessels are empty, licked out, *ovityuma omakonyo* ;
—, hungry, *kovioka* ;
—, or partly —, slack, as empty bags, an empty stomach, &c., *tangarara* : *ozondyatu za tangarara* = the bags - they - are slack, empty ; cf. Thin ;
—, emptied out, *kungurua.*
—, *v.t.* To drink the whole contents of a vessel, *nungurura* ;
—, drink the last drop, prop. squeeze out, *kamununa* = *hamununa* ;
—, as a milkpail, *zema*; *zemina*, *-e* : *ehoro ra zemua*, lit., milkpail - it - is emptied, the milk is poured out, for tasting, drinking ; *omaere ya zeminue*, lit., the fermented milk - it - is poured out for (tasting, drinking) ;
—, throw out, *imbirahi.*
Emulate, *v.t.* See Imitate ; Strive ; Struggle.
Emulation, *n.* Imitating an example, *oku-horera* ; struggle, zeal, *oru-kondyo* ; *o-ngondyero* ; *oku-rarakana.*
Enable, *v.t. Sorisa* ; *zeuparisa.*
Encamp, *v.i.* To remain for a night in the field, *rara m'okuti* ;
—, throw off burdens, *turura* ;
—, construct temporary huts, *tunga* (*-u*) *ozo-ndanda* ; pitch tents, *zika* (*-i*) *ovi-tente.*
Enchant, *v.t. Rova*, *roö* ; *tyita ou-kanga* ;
—, subdue by charms or spells, *uorera*, *-e* ; see Bewitch ; Bend.
Enchanter, *n. O-nganga.*
Encircle, *v.t. Kovera*, *-e* ; to make a kraal or an enclosure for a flock, for cattle, *ruka* (*-u*) *otyunda* ; *yumba* (*-u*) *oma-so* ; *yumba oru-mbo.*
Enclose, *v.t.* Surround, *kovera*, *-e* ; shut, *pata* ;
—, as a hostile force, *hangatena*, *-e* ; *pamisa* ;
—, "einengen, bedrängen," prop. to squeeze to death, *pakata* ;
— in the arms, see Embrace ;
—, put in, *tua mo.*
Enclosure, *n.* A kraal around a village or for large cattle, *orumbo* ; for goats or sheep, *otyunda*, plur. *ovi-unda* ; for lambs, *otyi-ongo.*
Encounter, *v.t.* To meet with, *hakaena*, *-e* (*na*) ;
— difficulties, *ruta*, *-u* ; *kondya*, *-o* ;
—, rush at in conflict, *ruisa* ;
—, resist, keep at bay, *piruka* ; *pirukira*, *-e.*
Encourage, *v.t. Zeuparisa* ; *pendaparisa* ; *kangamisa* ; *tindika*, *-e* (meaning respectively, strengthen ; cause to be brave ; raise, make hardy, strong ; make strong, prop. stiffen = Dutch "stijven") ;
—, cheer up one another, *yoroka-*

sana: they strove together as one man (in defending the place), cheering up one another, *va kondyere n'eraka rimue n'oma-yorokasaneno yemue*, lit., they-struggled-with tongue-one-and mutual joyousness-one.

Encroach, *v.i.* Transgress, overstep the boundary, *konda* (*-o*) *omu-ruko*; trespass, *katuka*; cheat, *tyita ovi-neya*; use violence, *tyita ou-vara* or *ou-tue*.

Encumbrance, *n.* Burden, *omu-tuaro*.

End, *n.* *Oku-yanda*; *oru-yandо*; *omu-yando*; *e-andero*; *oma-andero*; *o-ndyandero*;

—, *otyi-kondi* (e.g. *pu va isire ovita, pu va hanikire, pu va manene otyiungura* = where-they-left off-fighting, war,-where-they-parted,-where-they-finished-a work, &c.);

—, *e-huvo*: the war has been brought to an end, *ovita via ei' ehuvo*, lit., the war-it-brought-end;

—, accomplishment, *omaeneneno*;

—, *oru-senina*; *oku-pua* = *oma-puiro*: *me i m'okupua kuomueze imbui* = I-(shall) go-at the end-of month-this; *me i p'o-kupua kuombura* = I-(shall) go-at the end-of the year;

the last —, *otu-senina*;

— of a tail, *omu-tanana*;

—, point, *e-vize*; point, top, *o-honga*;

the foot or lower — of a thing of whatever description, "das untere," *otyi-unda*;

—, point, corner, edge, &c., something on a thing to take hold of, as the end of a cord, &c., *otyi-koro*;

—, prop. tail, *omu-tyira*;

—, as e.g. the end of life, *o-ndikoa*: it draws to an end, *ya pok' ondikoa*, lit., it-snaps-end; make an — of, destroy, take all, prop. collect every little bit, lick up every blade of grass, *nyanga* = *seseta*;

come to an —, cease, as rain, be exhausted, at a loss for matter, as a speaker, &c., *kanuka*; come to an —, *yanda*: may it (the village) never come to an end! *aa i yanda ko*.

—, *v.i.* *Yanda* or *anda* (see Cease);

—, of time, *kapita*: *n'oo tyi ya kapita*, lit., and they (days)-when-they-were past, ended;

—, as e.g. a periodical river, *kondikana*: *omuramba ua kondikana* = torrent-it-ends;

—, *za, zu* (*na*), prop. come from or come away from: now when they had ended this talk, *nu tyi va za n'okuhungira kumue nai*, lit., and-when-they-came away from-with speaking-together-thus.

—, *v.t.* *Mana*: *tua mana omambo* = we have finished-words, we have done speaking; *mba mana* = I-have finished (the work); *ovita via mana onganda*, lit., enemy, band of warriors, robbers-it-has made an end of the village, has plundered it;

—, make an end of, annihilate, &c., *yandeka, -e*;

—, cause to cease, *yandisa*;

—, as a speech, strife, &c., prop. cut through or shorten

the words, *konda* (*-o*) *oma-mbo, oma-pataneno*, &c.

Endanger, *v.t.* Put into danger or peril, *tua* (refl. *ritua*) *po* (*m'okuta*); hazard, venture, *rora, -o.*

Endeavour, *v.i.* Seek, aim, *paha*; aim at, try to reach, *vaza*; try, *rora, -o*; strive, struggle, *kondya, -o*; strive after, try hard, *rarakana*; take pains, be anxious about, try to get, &c., "sich bemühen," *rikenda, -e* (*na*).

Endless, *a. -Hayanda.*

Endlessness, *n. Oku-hayanda.*

Endow, *v.t.* See Furnish; Equip; Enrich; Give.

Endue, *v.t.* Provide, supply, *hepera, -e*; give, *yandya*; equip, "ausrüsten," *rongerisa.*

Endure, *v.i. & t.* To last, *kara*; to last long, *karerera, -e*;
to bear, *zara*; *tyinda, -i*;
to remain faithful, *takama*;
to —, stand fast by, be faithful, brave, persevering, &c., *vanda*;
to —, stick to, as in hardship, *pandera po*: *me pandere p'ove* = I stick to you, endure with you;
—, tolerate, *esa*, *'sa*: *ve 'sa* (Mbanderu *ve esa*) = them - let alone, tolerate them, bear with them.

Enemy, *n. Omu-navita na* = one with war; *omu-tonde* = hater; *omu-ndu otyindandi* = a malicious person, Dutch, "een kwade mensch;" *omu-kanandu* = a designing one, one aiming at mischief.

Energetic, *a.* Industrious, *o-mbandi*; —, *ohonga*: an energetic person, *omundu ohonga*; *-namasa*; struggling, striving, *kondya, -o*; see Strong; Vigorous; Active.

Energy, *n. Ou-pandi*; *oru-kondyo*; *e-pupa*; *oma-sa.*

Enervate, *v.t.* See Weaken.

Enforce, *v.t.* Compel, urge on, *kondyisa*: enforce it, make them do it, *ve kondyisa ve tyite*, lit., them - urge on - (that) they - do (it);
—, strengthen, invigorate, *zeuparisa*;
—, cause to take effect, *-isa* (causative form of the verb).

Engage, *v.t. & i.* To hire, as a servant, &c., *yazema*: *mba yazema omundu* = I - have hired - a man; *mba yazemeua* = I - am hired out, engaged;
to — oneself, *rikuta, -u*: I have engaged, prop. bound myself, *mbe rikutu ko*; *rihindisa*: *ue rihindisa*, lit., he has caused himself to be sent, i.e., he has engaged himself, has joined some one as a help;
to — oneself to be married, of the male, *vareka, -e*; of the female, *varekua*;
to — in a fight, as an army, to attack, *hangiza*; *ruasana*; *hangatena, -e*: they are engaged in battle, *va hangatene* = they attack one another, or *mave ruasana* = they are fighting together;
—, embark in some enterprise, *uta, -u* (begin); *kara na* (be with): engage in hard, difficult work, *kara n'oviungura ovizeu.*

Engaged, *p.p.* To be —, busy, *kara n'ovi-ungura*; *ungura*: I

am engaged, or else I would come, *ety'e ya nondu tyi me ungura*, lit., I would - come - but - that - I - work, am busy ; for other uses of — see Engage.

Engagement, *n.* The infinitive of the verbs under Engage, viz., *oku-yazemeua* ; *oku-rikuta*, &c. ;

—, agreement, contract, *oruuano* ; cf. Contract ;

—, battle, *oku-rua* ; *oku-ruasana* ; *oku-hangatena*.

Engender, *v.t.* Beget, *koata* ; produce, prop. bring, *eta* ;

— or gender strife, *koata oviposa*.

Engine, *n.* Railway — and carriage, *e-temba r'omuriro* = carriage of fire.

English, *n.* English people, *ova-engelisa*, s. *omu-engelisa* ;* — fashion or language, *otyi-engelisa*.

Engrave, *v.t. Tyangera* (*-e*) *mo* ; *tuera*, *-e*.

Engraft, *v.t. Tyanga*.

Enhance, *v.t.* See Raise ; Advance ; Increase ; Add.

Enigma, *n.* Allegoric speech, *omu-ano* ; riddle, *oma-hakua*.

Enjoin, *v.t. Raya* ; *rayera*, *-e*.

Enjoy, *v.t. Rora*, *-o* : and how we may enjoy them, *natu vi roro k'omuhingo une*, lit., and we - them - try, taste, enjoy - after fashion - which or what, i.e. how ;

—, *riyama na* (= help oneself with, partake of) : who giveth us richly all things to enjoy, *ngu me tu pe avihe okutakavara kokuriyama na vio* ;

—, delight in, *zera*, *-i* ; *kara n'orutyato mu*, lit., be - with taste - in ;

— oneself, be glad, *nyanda* : you can stay with them and enjoy yourself, *mo sora okukara pu uo amo nyanda*, lit., you - can - stay - by - them - you being - glad ; *rinyandisa* ; *viara* ;

— oneself, be comfortable ; see Comfortable ; Enjoyment.

Enjoyment, *n.* Pleasure, *e-viaro* ; *e-nyando* ; *oku-yoroka* ; state of prosperity and comfort, *oku-pua* : the people are in the enjoyment of happiness and prosperity, *ovandu va pu*.

Enlarge, *v.t.* Cause to be ample, sufficient, *yenenisa* ;

—, extend, as e.g. the borders of ground, — a piece of ground, *tandaura* ;

—, as a well by hollowing out, widen the inside of, *tambeka*, *-e* ;

—, cause to be spacious, wide, broad, *parangisa* ;

—, prop. give or supply space, *pa oru-veze*.

Enlarged, *p.p. Yenenisiua* ; *tambekua* ; *paranga* : *omutima uetu ua paranga*, lit., heart - ours - it - is enlarged.

Enlighten, *v.t. Yerisa* ; *munina*, *-e*.

Enliven, *v.t.* To moisten, refresh, cool, assuage, *tarareka*, *-e* ; to gladden, *nyandisa* ; *yorokisa* ; to invigorate, *zeuparisa*.

Enmity, *n. Ovi-ta* : I am in enmity with you, I am your enemy, *mbi n'ovita na ove* ;

—, hurt, harm, *otyi-po* ;

—, hostile feeling, malice, *oundandi* ;

spirit of —, perhaps something

like god of war, *o-ndume y'ovita.*

Ennui, *n.* See Dull; Dulness.

Enormous, *a.* See Great; Huge.

Enough, *a. & n. Opu* (*tyo, vio,* &c.): there is enough of that (*otyi-*) *opu tyo*; there is enough (*ome-va,* water), *opu oo*; enough food (*ovi-ria*) *opu vio*; it seems all are here, *mangara opuvio,* lit., it seems - enough they (the things, &c.); how can that be sufficient! *opuvio hi*; there is meat enough, *onyama opuyo*;

—, ample, sufficient, *yenena, -e*: there is enough for all of us, *ovina via enene ku ete atuhe,* lit., things - they - suffice - to - us - all of us; will the trees do, are there enough? *omiti indu mavi enene?* lit., trees - then - they - suffice;

—, *n'ekuta*: we have enough, *tu n'ekuta* = we - with fulness; *kuta*: I have enough, have eaten enough, *mbe kuta* = I - am full;

—, *ura*: are there not trees enough, not a sufficient or full number? *omiti ka vie ura?* lit., trees - not - they - full;

—, worth, equivalent to, perfect, &c., *pua* (*pu, puire*): this payment is no equivalent for the sheep (either too much or too little), *otyina hi ka tyi puire k'ondu,* lit., thing - this - not - it - equivalent to the sheep;

—, to have — of every thing, be well off, in perfect prosperity, *pua* (*pu, puire*): *ovandu va pu* = people - they - (have) enough, are prosperous, &c.

Enquire, *v.i.* See Inquire.

Enrapture, *v.t. Tuara omutima.*

Enrich, *v. Tumbisa* (*ovi-na, ozo-nyanda,* &c.) = make rich (in things, flocks, &c.); to supply amply, *yenenisa*; to store, *puika, -e*; to embellish, adorn, *puisa*; *zareka, -e.*

Enrol, *v.t.* Write, *tyanga.*

Ensample, *n. Otyi-horera.*

Ensign, *n. Otyi-vara*: *va ziki ovivara viao* = they - fix, set up - ensigns - theirs.

Enslave, *v.t. Huura*: *ovaherero rukuru va huurirue ovaserandu,* lit., the Ovaherero - formerly - they - were enslaved - (by) the Namaqua.

Ensnare, *v.t. Pata*; *tyendyereka, -e*; *n'e-tyendye*: he ensnares people, *u n'etyendye,* lit., he - with ensnaring (others); *tyera, -e.*

Ensue, *v.i.* Follow, *kongorera, -e*; come after, *ya kombunda.*

Entangle, *v.t. Zengira* (*-e*) *mo*: it (the animal) entangled itself in it, *ye rizengire mo.*

Entangled, *p.p. Zengirua mo*; *rizengua.*

Entanglement, *n. Oku-zengirua mo*; *oku-rizenga.*

Enter, *v.i. Hita, -i*: *opomuvero pu mo hiti,* lit., here (is) the door - where - you - enter; *mba hiti m'ehua n'a rire tyi mba munu ongeama,* lit., I - went in - into the thicket - and then or there - (it) was - that - I - saw - the lion; *hitira m'omuvero m'ovikunino,* lit., enter - in or through the door - into the gardens;

to — upon, take possession of,

Dutch "aanvaarden," *hitira, -e*, or *hita* (*mo*)) : he has become master of the village (instead of his deceased father or brother), *ua hitire m'onganda*, lit., he-entered for (to rule)-into the village, took possession of it, assumed authority over it.

Enterprise, *n.* An attempt, *oku-rora* ; *o-ndorero.*

Entertain, *v.t.* Receive as a guest, *sekirisa* ; treat hospitably, *hunga, -u* ; amuse, *nyandisa.*

Enthusiasm, *n.* See Passion ; Ardour ; Zeal.

Entice, *v.t.* Draw much, draw away to, *nanuka* ; *nanukira, -e* ; lure, allure, *hemena, -e* ;
— to immorality, of males, *ha* (*he*) *ko* ; to be enticed, as females, *heua ko* ;
—, tempt, *rora, -o.*

Entire, *a. A ... he* : the entire body, *orutu aruhe* ; the entire story, *ehungi arihe* ;
to be —, complete, full, &c., *ura* ; cf. Whole.

Entirely, *adv. Omu-tundu* (= the whole, the whole body) ; *-he* : *n'ekuva ra tekere arihe*, lit., and hatchet-it-broke-entirely ; see Quite ; Wholly ; Entireness.

Entireness, Entirety, *n. Omu-tundu* : *omu-tundu uauo ka ve na kukotoka*, lit., body or entirety-theirs-not-they-with-returning, i.e., some men have come back, but the whole body has not ; *omutundu uehungi* = the story in its entirety, the whole story.

Entomb, *v.t. Paka.*

Entrails, *n. Ou-ra* ; plur. *oma-u-ra.*

Entrance, *n. Oma-hitiro* ;
— ("kleiner vorbau") to a house, a kind of porch, *otyi-vangua* ;
vestibule, — into a house, *otyi-kombo.*

Entrap, *v.t. Pata* ; *uerereka, -e* ; *tyendyereka, -e* ; see Ensnare ; Decoy ; Perplex ; Entangle.

Entreat, *v.t. Riheka, -e* (*ku, k'*) ; *tatuma* ; *riarikana* : *matu riarikana k'ove*, lit., we-entreat-of you ;
—, beg, pray, *kumba, -u* : entreat him, beg something from him, *kumba ku ye* = pray-to-him.

Entry, *n.* Act of entering, *oku-hitira mo* ; ingress, inlet, *oma-hitiro.*

Entwine, *v.t. Yoza* ; see Twist ; Entangle.

Enumerate, *v.t. Vara* ; *varera* (*-e*) *ko.*

Envelop, *v.t.* To inwrap, *manga* ; to hide, *horeka, -e* ; to surround, *kovera, -e.*

Envelope, *n.* Of a letter, *oka-yatu k'ombrive* ;
—, surrounding (as e.g. the white of an egg), *otyi-kovera.*

Envious, *a.* To be —, *te-ruru na* ; *rurupara.*

Envy, *v.t.* T'*eruru* (*na*) : he is jealous, he envies you, *eye ua t'eruru na ove*, lit., he-he-dies of envy or jealousy-with you ; *siura* ; *yemena, -e.*
—, *n. E-ruru* ; *e-ruka* ; *o-sivi* ; *o-nyengo* ; *oma-eme* ; *omi-emena.*

Epidemic, *n. Otyi-tiro* ; *otyi-ndyumba.*

Epilepsy, *n.* *Oru-mbamba*; preceded by *koka*, when a fit takes place: the man has got an epileptic fit, *omundu ua koka orumbamba*, lit., man - he - dies - (of) epilepsy; the person is epileptic, *omundu u n'orumbamba.*

Epistle, *n.* *E-pisteli.**

Epoch, *n.* *Otyi-ondo.*

Equal, *a.* *-Kuao*: he is your equal, *eye omukuao na ove*, lit., he - fellow, friend, equal - with - you;

— to, of — worth, value, *sekasana*: the things are equal in value, in price, *ovina via sekasana*, lit., the things divide equally, are equal in both parts; to make oneself equal with, *risekasanisa na*;

—, proportionate, right, *-semba*;

—, of the same age, *e-kura*;

to be —, of the same size and proportion, *sekasana*;

—, to have the same size, length, *ta* (*tu*) *pamue*: *oviti vi ta pamue*, lit., sticks - they - reach, go - together, are of equal length;

—, *teka*, *teki*: they are equally large, of the same size, *ve teka pamue*; your house is as large as mine, *ondyuo yoye mai teki pu indyi oyandye*, lit., house - yours - it - equal - by - that - of - mine; how large is the elephant, prop. what is he equal to? *ondyou i teka pi*; when he (the boy) is as tall as K., *ty'a teki pu K.*, lit., when he - is equal - to - K.;

—, like, *sana*: it is almost equal (to another object), *otyo tya har' okusana*, lit., this (thing) - it - would fain - be like (the other).

—, *v.t.* Reach, overtake, —, *vaza*: the white people will never be equalled, *imb ovavapa ka maave vazeua*, lit., the - white (men) - not - they ever - will be reached (in skill);

—, extend to the same length, rise to the same height, *ta*, *tu*: *re ta pu ind orandye*, lit., it (*-e*) - reaches (in length) - to - that - of mine, i.e., it equals mine, is of the same size; *ondyuo ai tu* (or *ta*) *p'eoe*, lit., house - it - reaches (in height or length) - by the stone or rock, i.e., it equals a rock, is as high and strong as a rock.

Equality, *n.* *Ou-kuao*; *tyimue* (one): that there may be equality (in a matter, each having an equal share of trouble or profit), *ngape kare tyimue*, lit., that there - be - one (thing), "einerlei" = *pe teki pamue*: that there may be equality in bearing the burden, *ouzeu u teki pamue*, lit., burden - (that) it - be equal - together, that it be equally divided.

Equalize, *v.t.* *Tyita pe teki pamue* = make - (that) it - be equal - together; *sekasanisa*; make equal, right, *tyita* (*-i*) *osemba*;

—, make level, *serura*; *vanda.*

Equally, *adv.* *Okusekasana*; the same, *otyinge* ...; alike, *teka* or *ta pamue*; in an equal manner, *osemba*; *k'omuhingo omusemba*; see Equal; Same.

Equanimity, *n.* Balancing of

the mind, moderation, *oku-yanga omutima* ; steadiness, seriousness, evenness of temper, *ou-pukurukue* ; modesty, discretion, absence of forwardness, &c., *e-uombo* (" gleichmuth ").

Equip, *v.t. Rongera*, *-e*, or *rongerisa*.

Equitable, *a. -Semba* ; *tyityi enda kumue n'ousemba*.

Equity, *n. Ou-semba* ; *o-semba*.

Equivalent, *n. Otyi-semba* : *otyina tyityi he ri otyi-semba*, lit., a thing - which - not - is - an equivalent, not of equal value ;

—, *oputyo* : what is this sheep worth, *p'ondu indyi oputyo tyi pi?* lit., for sheep - this - the equivalent - it (is) - where ; cf. Supply ; Enough.

Equivocate, *v.i.* See Prevaricate.

Er, -Er. Comparative of adjectives. *Komeho* ; *komeho tyinene* ; *kapita tyinene komeho* ; *pu, p'* : he is greater than you, *eye omunene komeho ove*, lit., he - great - before you ; you are quicker than he, *mo hakahana pu ye*, lit., you - hasten - above or before - him ; we are stronger than you, *tu n'omasa p'ove*, lit., we - with power - before you ; = *tu n'omasa komeho yoye tyinene*, lit., we - with power - before you - much ; or, *omasa oetu mae kapita inga ooye tyinene komeho*, lit., power - ours - it - exceeds - that - of - yours - much - before ; there is no greater joy than this, *ka pe n'enyando ndi kapita indi*, not - there - is joy - which - exceeds - this.

Era, *n. Otyi-ondo*.

Eradicate, *v.t.* To pull out or up by the root, *pora* ; *homona* ; to uproot, destroy, *zukura* ; to remove completely, *zemisa* ; *zengisa*.

Erase, *v.t.* To extinguish, to obliterate, *zemisa* ; *zengisa*.

Ere, *adv. & prep. Ngunda* : Sir, come down ere my child die, *Muhona, indyo, omuatye uandye ngund' e hia koka*, lit., sir - come - child - mine - before - it - not yet - die or be dead ; *tyandye* : before he came, *tyandye e hie ya*, lit., meanwhile - he - not he - came ; see Before.

Erect, *a. -Semba* (= straight) ; to be upright, prop. straight, *sembama* ; fixed, *zikama* ; elevated, *longama* ; rising, *rurama* ; standing, *kurama*.

—, *v.t.* Causative form of the preceding words, *sembamisa* ; *zikamisa*, &c. ;

—, prop. fix, *zika*, *-i* ;

—, build, *tunga*, *-u* ; build up again, *tungurura* ;

—, raise up, excite, animate, *pendura* ; see Raise.

Erectly, *adv.* In an erect posture, *omuseka* : *omundu ma ende omuseka* = man - he - walks - erectly.

Err, *v.i.* Wander, —, *puka* ;

—, fail, miss the mark, *paruisa* ;

—, commit a mistake, fault, *tataiza*.

Error, *n. Oku-puka* ; *oma-pukiro* ;

—, wandering, *e-papangumba* ;

—, missing the mark, *e-paru* ;

—, fault, mistake, *o-ndataiziro*.

Eruption, *n.* Of the skin, *ovi-*

pamba : the man is getting eruption, *omundu ua nyomoka ovipamba*, lit., man - he - sprouts, shoots forth - eruption ;
—, *o-ngana* ; *e-yaze* ;
—, pimples, *o-mburu*, *ozo-mburu* ;
—, scab, scurf, *ovi-nyokora* ; *e-tuza* : *ondu ya vere etuza*, lit., sheep - it - sick - (of) scab ;
—, as wheals, pustules on cattle, *otyi-ngerete*, *ovi-ngerete*=*o-mbuzeze* or *o-mbusese*, *ozo-mbuzeze*.

Escape, *v.i. Taura* : how shall we escape, &c., *matu taura vi* ;
—, slip away, disappear, *hena*, *-e* ;
—, run off, run away, *tupuka* ; *kapita* ; *kaseka* ; *saruka* ;
—, tear away, snap off, *poka* ;
—, as a bird, game, fugitive, &c., prop. to start up, *tuka* : not a man escaped, *ka pe n'omundu ngua tuka* ;
—, *tendeka*, *-e* ; *hiurura* ;
—, run out, *pita*, *-i* ;
find an excuse to — work, *tambatamba* ; *ruezarueza*.

Escape, *n.* *Oku-taura* and the infinitive of the other preceding verbs ;
—, outlet, *e-pitiro* ; *oma-pitiro* ; way of —, *o-ndyira* : *ka tu n'ondyira* = not - we - with a way (of escape), we see no way to get out of the distress.

Eschew, *v.t. Humburuka* ; *hununuka* (*ku*).

Escort, *v.t.* Guide, conduct, accompany, *tika*, *-e* ; protect, *yama*.

Especially, *adv. Tyinene* : all the wild animals, especially the lion, &c., *ovipuka avihe*, *nu tyinene ongeama*.

Espouse, *v.t. Vareka*, *-e*.

Espoused, *p.p. Varekeua*.

Espy, *v.i. & t.* To look sharply about in all directions, *yeváyeva* or *yeváeva* : *nave yeváyeva kutya nani pe nondyira yarue*, lit., and they - looked this way and that - whether - perhaps - there - with a road - other, i.e., whether there was perhaps another road ;
—, go in search of pasture, survey, reconnoitre, &c., *hora* ;
—, look closely, sharply, *pakaiza* ;
—, pry into, inspect closely, *natera*, *-e* ;
—, shading the eyes with the hand, *nandinda*.

Essence, *n.* Substance, strength, as of food, *e-ti* ; *oma-sa*.

Establish, *v.t. Zika*, *-i* ; *zikamisa* ; *tyita*, *-i* ;
—, strengthen, *zeuparisa* ;
— a cattle-post, prop. to remove to, *tyinda*, *-i* : *ua tyindi ohambo* = he - removed (with the purpose of establishing) - an outpost for cattle.

Establishment, *n.* *Oma-zikameno*.

Estate, *n.* That which is left, bequeathed, *e-ta* ; *e-hahe* ; *otyi-rumatua* ; *ou-ini* ; see State.

Esteem, *v.t. Yozika*, *-e* ; *indyika*, *-e* ; *itika*, *-e* ; — highly, *tyunika*, *-e* ; cf. Respect.

Esteem, *n.* *Otyi-varo* ; see Respect.

Estimate, *v.t.* Compute, *vara* ; rate, measure, *saneka*, *-e* ; see Esteem.

Estimation, *n.* Reckoning, *oku-vara* ; see Judgment ; Esteem ; Respect.

Estrange, *v.t.* *Yeka, -e* (*ko*).

Estranged, *p.p.* To become —, withdraw one from the other, *kondasana* = cut, sever (from) each other ; *rira ovozonganda* ; *karasana ovozonganda* : *tua rire ovozonganda* = we - have become - strangers (to each other) ; *tua karasana ovozonganda* = we - are (to) each other - strangers.

Eternal, *a.* For ever, prop. all time, *aruhe* : eternal life, *omuinyo uaäruhe* ; eternal things, *ovina mbi karerera aruhe nga aruhe*, lit., things - which - remain long - ever - till - ever ; cf. Ever.

Eternity, *n.* *Ou-ye uaäruhe* = world everlasting.

Eunuch, *n.* *Omu-pindua* ; *omu-enuke.**

Evacuate, *v.t.* To go out, *pita, -i* ; to quit a place, remove, *tyinda, -i* ; causative, *pitisa* ; *tyindisa* ; see Leave ; Pour (out) ; Throw (out).

Evade, *v.t.* *Yepa, -e* (*na*) ; *yepera, -e* ; *penga, -e* ; *pengura* ; *humburuka* (*ko*) ;

—, as in speaking, use evasive language, *kovakovisa omambo.*

—, *v.i.* *Hena, -e* ; *poka.*

Evangelist, *n.* *Omu-evangeli.**

Evaporate, *v.i.* Vanish away, *zenga, -i* ; *puira, -e* : *omeva ya puirisiua omutenya*, lit., the water - it has been made to evaporate - (by the heat at) noon ;

—, *pita, -i* (*omu-ku*) ; the water is evaporating, *omuku mau piti*, lit., vapour - it - (is) going out.

Evaporation, *n.* *Oku-puira* ; *oku-zenga.*

Even, *a.* To be —, level, *vanda* ; *seruka* ;

to be —, prop. having the holes filled up, smoothed, as a raked piece of ground, a plastered wall, a filled corn-measure, &c., *seruka.*

—, *v.t.* To make —, level, *vanda* ; *serura* ; to balance, *yanga.*

—, *adv. or conj.* Even as, just as, *otya* ; *tyinga* ; *punga* ;

— so, *otyinga* ; *opunga* ; just as ... even so : *tyinga ... otyinga* ; *punga ... opunga* ;

— so, *i, iyá* (yes) ;

— if, *nanga* ; *nani* : *nani okatiti, eta uri*, lit., even if - (it be) little, - bring - only ;

—, *poru-* (*-atyo* ; *-auo* ; *-avio*, &c.) : there is not even water in the pot, *omeva poruao ka ye ri m'onyungu* ;

—, *na, uina* : even I am to be sent to the chief, *na ami uina me hindua k'omuhona*, lit., and - I - also - I - (am) to be sent - to the chief.

Evening, *n.* *O-ngurova*, probably contracted from (*ondyerera*) *onguru* or *ongura* = old (light) and *eyuva* = sun or day : *ongur-ova* = old - day (- light), i.e. evening ;

—, *o-ngura* = the growing - old (*o-ndyerera* or light), "das alternde tageslicht ;"

—, about sunset, *omu-ihi* or *omu-hi* : *omuhi ua u, nambano a rir' outuku*, lit., sweet milk time - it - falls, - presently - it - becomes - night ; (*pe tenga ongura, kombunda tyi pa i, omuhi* = there - is first - *ongura*, - afterwards - when - that - is gone, or past, - *omuhi*) ;

in the —, *toka* ; *tokera*, *-e* ; *tokerua* : I taught the children in the evening, *mba tokerua me hongo ovanatye*, lit., I - was darkened for, overtaken by darkness - I - teaching - the children ; (he persuaded them) from morning till evening, *ama tyirua n'a uhara n'a tokerua na o.*

Evening-star, *n. Oka-nu(a)-maihi* = the little sweet milk drinker ; the same about ten o'clock, *oka-nu(a)maere* = the little sour milk drinker.

Event, *n. Otyi-ondo.*

Ever, *adv. Aruhe* ; may also be expressed by an additional *a* or a long *aa* as in *maatu*, *maave*, *maaru*, &c. ; cf. Never ;
for —, *druhe nga ko nga aruhe* = all time - from - now - till - all time ; *kouye* = to world (without end) ; see Live.

Everlasting, *a.* See Eternal.

Every, *a. A ... he* : every man, *omundu auhe* ; every thing, *otyina atyihe* : *e ma tyiua otyina atyihe*, lit., he - he - knows, understands, can do - thing - each, everything ;
— day, *omayuva aehe*, prop. all days ;
— where, *akuhe* ;
— where, not far off, *apehe.*

Evidence, *n.* Testimony, *omahongononeno* ; *oku-hongonona* ;
to give —, *yondorora* ; *hongonona* : do not make a false declaration, speak the truth, *o hongonona ovineya*, *hongonona osemba*, lit., not you - declare - (falsely or with) deceit, - declare - right ;
—, knowledge, *o-ndyiukiro.*

Evident, *a. Munika* ; *tyinyuka* ;
—, known, *tyiukua.*

Evidently, *adv. Okumunika* ;
—, to all appearance, *tyikuriho.*

Evil, *a. -Vi* or *-mbi* : an evil day, *eyuva evi* ; an evil report, *ombuze ombi* ;
— eye or any description of envy or malice, *o-siururo* ;
— speaking, *oku-yamba* ; *omayambero* ;
—, mischievous, D. "kwaad," *otyitandi.*
—, *adv.* Badly, *navi.*
—, *n. Ou-vi* ; *otyi-na otyiwi* ; *otyi-tandi* ;
—, harm, hurt, *otyi-po* ;
indicating —, as in a dream, *ondyoze*: *mba rara m'eroto ondyoze*, lit., I - slept - in the dream - twistedness, perverseness, gloominess, something hideous, ominous ; or, *mba rara navi ondyoze* = I - slept - badly - *ondyoze.*

Ewe, *n. O-ndu ongaze* ; *o-ndu ondendu* ;
— with a little lamb, *o-ndu ondanambe.*

Exact, *a.* Accurate, careful, precise, *-hirona* ;
to be —, strict, look sharply after, *kongonona.*
—, *v.t.* Demand payment of debts, *paha ozo-ndyo* ;
— in respect to labour, overdo, harass, be over-zealous, &c., *putauza* ; *rityita e-puti* : the man meddles right and left, is over-zealous, *me rityit' eputi* ; he is too exacting, overworks others, *u n'eputi* ;
—, press, harass, make uneasy, *yaráarisa* ; *kandaiza.*

Exactly, *adv.* Precisely, nicely, *naua* ;
—, *tyinene* : that is not exactly the meaning (of the word), *ka 'raka tyinene*, lit., not - tongue - very much, i.e., the word is not much or not exactly used in that sense ;
—, right, *osemba* ;
—, as applied to numbers, *i-* : *ozongombe omurongo* = ten oxen; *ozongombe imurongo* = ten oxen exactly, no more.
—, *interj. Tyiri ! opousemba* ;
— so ! *opo, indé.*

Exaggerate, *v.t.* Add to, *ueza ko* : you exaggerate the matter, *tya ove ua uezire ko.*

Exalt, *v.t. Tongamisa* ; *yeurura kombanda* ;
— oneself, *ritongamisa* ; *riyera, -e.*

Exaltation, *n.* Act of raising high, *oku-tongamisa* ; *o-ndongamisiro*; elevated state, height, *o-ndongama* or *o-ndongamo* ; elevation, *o-ndongameno* ; *oma-yeururiro* ; *oma-yerurukiro.*

Exalted, *p.p. Tongama* ; *tongamisiua* ; *yerua* ; *yeuka.*

Examination, *n. Oma-puriro.*

Examine, *v.t.* Ask, inquire, *pura* ;
peep in, inspect, —, *natera, -e* (*nata*)) : examine the cave, inspect it, peep in, *natera m'ondimba* ;
—, inspect, search through, *kongonona* ;
—, search out, as by questioning, *kondonona* ;
—, search, make inquiry, &c., *nongonona* ;
—, search to the bottom, probe, *piasa* ;
—, search for, " nachsuchen," *tyinga, -i* ; cf. Search.

Examiner, *n.* One who looks for, seeks, searches, *omutyinge* ; one who searches through diligently to discover something, *omu-kongonone* ; one who examines by putting close questions, *omu-kondonone.*

Example, *n. Otyi-horera.*

Exasperate, *v.t.* Provoke, excite to anger, *pindikisa* ; passive, *pindikisiua* ; *handyisa* : he has provoked me, *ue ndyi handyisire* ; passive, *handyisiua.*

Excavate, *v.t. Korora* ; *tokora*;
—, widen, make a hole or a well larger, *tambeka, -e* ;
—, unearth, dig or scratch out, *sa* (*se, sere*) ; *sosura.*

Exceed, *v.t.* To outgo, surpass, *kapita* : he exceeds him in greatness, excellence, *ue mu kapita m'ounene*, lit., he - him - outruns - in greatness ;
—, as in counting, to go beyond ten, *hambeka, -e* ;
to — six, *hamba* : *hamb' inga pi* ? lit., leap - till - where, i.e., exceeding six by how many ? (cf. *hamboumue*, six, prop. exceeding one; *hambombari*, seven, prop. exceeding two, *hambondatu*, eight or exceeding three, &c.).

Exceedingly, *adv.* Much, very much, *tyinene* ;
increase —, as a herd, *takavarera* (*-e*) *pehi* : *ozondu za takavarere pehi* = sheep - they - (have) multiplied - exceedingly.

Excel, *v.t. Kapita* (see Exceed) ;

—, *hiva* : *azehe ozonde, indeni za kahiva*, lit., all (the rushes, *ozo-ndeka*) - (are) long, - those (however) - they - do excel ; *oundyendye ua hivasana*, lit., the beads - they - excel each other, they differ in size, some are large, some small ;

—, *komeho* : he excels like this (middle) finger, *u ri komeho oty' omunue mbui*, lit., he - is - before - like - finger - this.

Excellence, *n.* Goodness, beauty, *ou-ua* ; greatness, *ou-nene* ; highness, sublimity, *ou-tongame*.

Excellent, *a. Ohamba* (r. *hamba* = "übertreffen," exceed, excel) : an excellent article, a beautiful vessel, *otyityuma ohamba* ;

—, *-ua komeho* ; *-zeu*.

Excentric, *a. Vera* (*-e*) *ovivyoze* = sick of freaks.

Except, *v.t.* To take from, *isa mo*, or, *isira mo*.

—, *prep. Tyinangara ka* ;

—, *tyi ha* = if not, unless : except it be given him, *ty'e hi nokupeua*, lit., if he - not - (be) with receiving ;

—, *ndovazi* : except ye be reprobates, *ndovazi oene ovahasora* ;

—, *a-* : (if this cup may not pass away from me) except I drink it, *andyi nu otyo* ;

—, save, *posio* : we have nothing except these (things), *ka tu n'ovina posio yaimbi*, lit., not - we - with things - besides - these ;

—, *ngunda ... ha* : except they wash themselves, they eat not, *ka ve nokuria, ngunda ave hie rikoho*, lit., not - they - with eating, - before - that they - not yet - have washed themselves.

Exception, *n.* Distinctness, difference, *o-mbangu* ; *oku-kara pekepeke* ;

without —, indiscriminately, *oku-nyoma* ; see Indiscriminately.

Excess, *n. Ou-paraparero* ;

—, outpouring, *o-hambunino*.

Exchange, *v.t. Pimba*, *-i* ("tauschen," Dutch "ruilen") ;

— goods, barter, but also — generally, *pimbasana* : they barter, *mave pimbasana* (*ovina*) ; exchange places ! *pimbasaneye otuveze* ;

—, *pikura* : I exchanged with him, *mba pikura ku ye* ; cf. Change.

Excite, *v.t.* Move to, *ningisa* : he is an object of misery, *ma ningisa ondyenda*, lit., he - excites - pity ; I feel sorry for you, *mo ningis' ami ondyenda*, lit., you - excite - me - (to) pity ;

—, arouse, awaken, inspirit, *pendura* ;

—, animate, strengthen, *zeuparisa* ; *kangamisa* ;

— to anger, irritate, *pindikisa* ; *handyisa* ; *rungisa* ;

— each other (so as to take up arms), *rungana ovita* : *mave rungana ovita* = they - stir up each other - (to) war ;

—, stir up, cause a commotion, *zunganisa* : he has caused a general stir in the town, *ua zunganisa onganda aihe*, lit., he - has caused a commotion - (in) the town - the whole.

Excited, *p.p. & a.* Roused, awakened, *penduka*; stirred up (together), *zungana*: the whole village is in commotion, *onganda aihe ya zungana*, lit., town or village - the whole - it - stirred up (together); rouse yourself, show excitement, get into a passion, that the people may fear, *zungana, ovandu ve tire*, lit., be in commotion - people - (that) they - fear;
—, vexed, *runga, -u*: *me rungu n'ovandu* = I - am vexed - with the people;
—, irritated, made angry, *handyisiua*.

Excitement, *n.* *Oku-zungana*;
—, irritation, &c., *o-handyisiro*.

Exclaim, *v.i.* *Ravaera, -e*; *ura, -u*;
—, from joy, shout for joy, *vororoka*.

Exclude, *v.t.* *Pitisa pendye*;
—, cut off, put an end to, *konda, -o*: it (boasting) is excluded, *oo ya kondua*;
—, prevent, turn away, *tyaera, -e*; *zerika, -e*: the people are excluded from society, *ovandu va zerikoa* = (these) people - they - are forbidden (to associate with a certain class).

Exclusively, *adv.* *Poru-* (*-e, -ao, -atyo, -aro*, &c.): His name alone, *ena re poruaro*; his case exclusively, *otyina ty'e poruatyo*; his cattle only, *ozongombe ze poruazo*.

Excommunicate, *v.t.* To cut off from fellowship, *konda, -o*; dismiss, *isa* (*mo pokati*); cast out, banish, *rambera* (*-e*) *pendye*; bind, *kuta, -u*.

Excrement, *n.* Of men, cats, dogs, *otu-ze*; of a child, *omukaró* (prop. state, viz. filthy state); dried excrement of large cattle, *otyi-kenga*; see Dirt; Dung.

Excrescence, *n.* Agaric, growing upon the trunk of trees, *otyi-mbaku*.

Exculpate, *v.t.* Count innocent, *vara omu-hinandyo*; absolve, *isira, -e*; forgive, prop. forget, *zembira, -e*.

Excursion, *n.* *Oku-kuka*.

Excuse, *v.t.* *Yaya*;
— oneself, *riyaya*; *yayuma* or *yauma*; *tatuma*: he excuses, defends himself, deprecates punishment, &c., *me riyaya*; or, *ma yayuma*; *ma tatuma*;
— oneself, politely decline, *riarikanena, -e*; and they all with one consent began to make excuse, *navehe kumue va aruka okuriarikanena*;
—, clear oneself, *rikoha, -o*;
—, count innocent, *vara omu-hinandyo*;
—, *arikana*: please excuse me, I cannot do that work, *arikana, hi na kusora*, lit., please (excuse), - not I - with - being able.

Excuse, *n.* *Ome-rikohero k'ondyo*, or, *oku-rikoha k'ozondyo* = clearing oneself of guilt;
—, *oku-riyaya*; *oku-yayuma*; *oku-tatuma*; *oku-riarikanena*; to find an — to escape work, *tambatamba*; *ruezarueza*.

Execrate, *v.t.* Curse, *senga, -i*; abominate, *tonda, -o*.

Execute, *v.t.* Do, perform, *tyita, -i*: execute judgment, *tyita ombanguriro*;

—, finish, complete, *mana* ;
—, inflict (punishment), punish, *vera*, *-e* ;
—, put to death, slay, *zepa*.

Execution, *n.* Punishment, *oma-verero* ; punishment of death, *oma-verero oökuta* ;
—, doing, performing, *oku-tyita* ; *oku-ungura* ;
—, completion, *oku-mana*.

Exercise, *v.t.* *Piukira*, *-e* ; *ririsa* ;
— power, *tyita* (*-i*) *ou-vara* ; see Drive ; Move ; Exert ; Train ; Use ; Accustom ; Practise.

Exert, *v.t.* *Kondya*, *-o* : they exerted themselves (in defending the place) as one man, *va kondyere n'eraka rimue*, lit., they - struggled - with tongue - one.

Exertion, *n.* Energy in working, *ou-pandi* ;
—, straining, *o-ngondyero* ; *oru-kondyo* ;
—, over-exerting, pushing on, *oku-putauza* ; *oku-hakaura*.

Exhaust, *v.t.* To use or consume all, *mana* ;
—, draw out, scoop out liquids, "ausschöpfen," *hupa*, *-u* ; *vota*, *-o* ; *tovisa* ;
—, cause to decline, fail, dry up, &c., *puirisa*.

Exhausted, *p.p. & a.* *Manuka* ; *topa* ; *votama* ; *pungara* ;
—, done, finished, nothing left, *pa pu*, future tense, *mape pu* : it will be exhausted, *mape pu* = it (will be) - finished ;
—, tired, void of strength, *sisama* ;
—, as from being pursued, chased, *hakauka* ; *pumauka* ; *putauka* ;
—, dried up, empty, as a leaky vessel, *tutuka* ;
—, tired, *urua* ;
—, as a shower, the mind of a speaker, &c., *kanuka* : the speaker was exhausted, at his wits end, *eye ua kanuka* = he - he - was exhausted, could not go on ; the rain has ceased, *ombura ya kanuka* = rain - it - come to an end.

Exhibit, *v.t.* Show, *raisa*.

Exhibition, *n.* *Oku-raisa* ; *oma-raisiro*.

Exhibitor, *n.* *Omu-raise*.

Exhilarate, *v.t.* *Nyandisa* ; *yorokisa omu-tima*.

Exhort, *v.t.* *Ronga*, *-o*.

Exhortation, *n.* *Oku-ronga* ; *e-rongero* ; *oma-rongero*.

Exhorter, *n.* *Omu-ronge*.

Exile, *n.* Expulsion, *oku-ramberua pendye* ; —, wretchedness, misery (orig. exile), *o-ndyenda*.

Exist, *v.i.* To be, *kara* : exist ! *kara* ; exist ye ! *kareye* ;
—, *ri* : he is alive, in existence, *om'e ri*, lit., there or here he - is, he exists ; it has been in existence for ages, *ya ri po k'oru-kuru* = it - was - there - from old time ;
—, (—) *po* or *mo*, instead of *ri po* or *mo* : *k'e po* or *mo*, lit., not he - there or here, i.e., he or she does not exist any more ;
—, *n'omuinyo* : he is still in existence, *inga u n'omuinyo* = still - he or she - with life ;
—, move, live, be, *ninga* : such a man does not exist, *ka pe ning' omundu ngu ri nai*, lit.,

not-there-moves or lives-a man-who-is-thus; no such thing exists, *ka pe ninga otyina tyityi ri nai*, lit., not-there-exists-a thing-which-is-thus.

Existence, *n.* *Oku-kara*; *oku-kara po*;
—, state of being alive, *oku-kara n'omuinyo*.

Expand, *v.i.* *Tandavara*; *taravara*; *paranga*.
—, *v.t.* *Tandavarisa*; *parangisa*; *vavera*, *-e*; cf. Extend.

Expanse, *n.* *E-vaverua*.

Expatiate, *v.i.* As in speaking, *hungira* (*-e*) *orundyandya*: *ma hungire orundyandya* = he-speaks-diffusively, long.

Expect, *v.t.* *Yundya*, *-u*: *kombunda yomayuva yane mo undyu etemba*? lit., after-days-which or how many-(do) you-expect-the wagon;
—, look, wait, *tara*.

Expectation, *n.* *Oku-undya*; *oma-undyiro*;
earnest —, *oku-ninikizira ko*: according to my earnest expectation, *punga me ninikizire ko*, lit., as-I-press there-to.

Expedient, *a.* Good, advantageous, *okokua*: it is expedient for us, *okokua ku ete*, lit., it good-to or for-us;
—, *vatera* (*-e*) *otyina*: it is not expedient for me to glory, *okurihiva ka ku vatera otyina ku ami*, lit., to praise myself-not-it-helps-(any)thing-to-me;
—, profitable, of use, *n'otyiungura* or *n'ovi-ungura*;
—, fit, suitable, *puisa*: (all things are lawful to me), but all things are not expedient, *nunguari ka ovina avihe mbi puisa*, lit., but-not-things-all-which-suit; see Fit; Suitable; Convenient.

Expedite, *v.t.* Send, *hinda*, *-i*; hasten, accelerate, *hakahana*; *hakahanisa*.

Expedition, *n.* Speed, despatch, *oku-hakahana*;
—, body of warriors on march, *ovi-ta*;
trading —, *o-mbunga*;
hunting —, *o-ndyira*: undertaker, leader of a hunting expedition to whom his followers have to deliver all the proceeds of the hunt, *omuini u'ondyira*, lit., owner-of the way.

Expel, *v.t.* *Pitisa*; *ramba pondye*; *pukumuna*.

Expend, *v.t.* Barter, *pimbasana*; buy, *randa*; pay, *suta*, *-u*; give, *pa* (*pe*, *pere*); *yandya*; see Use; Waste.

Expense, *n.* Money, price, *ovimariva*:* great expense, prop. much money, *ovimariva ovingi*.

Expensive, *a.* *Randua n'ovimariva* *ovingi* = bought-with money-much; costly, precious, *-huze*.

Experience, *n.* Finding, knowing (by or in oneself), *okurimuna*; wisdom, skill, *ounongo*; ability, practice, *okusora*; *oma-sorero*.
—, *v.t.* *Rimuna*, *-u* = find, feel, know (by or in oneself).

Experiment, *n.* *Oku-rora*; *oma-rorero*.

Expert, *a.* *Onongo*; *omupiuke*; to be —, *sora*; *tyiua*; *piuka*.

Expertly, *adv.* *Nounongo*.

Expiate, *v.t.* Make reparation, pay for and thus — guilt, *sutira*, *-e* (*ko*) : I shall make reparation for it, *me sutire ko*.

Expiation, *n.* *Oku-suta* ; *oku-sutira ko*.

Expiration, *n.* Last emission of breath, infinitive of Expire, q.v. ; close, termination, as of time, *oku-kapita* ; *oku-ura*.

Expire, *v.i.* To breathe one's last, *mana omu-inyo* : *eye ua mana omuinyo*, lit., he - he - has finished - life ;

—, prop. start, depart, *kumuka* : he expired, *ua kumuka* ;

—, die, *koka* ; die, perish, *ta* (*tu*, *tire*) ;

—, to end, *yanda* ; to pass, end, be fulfilled, as time, *kapita* ; *ura* : the time is expired, *oruveze rue ura* = space or time - it - full or fulfilled.

Explain, *v.t.* *Vingurura* = turn hidden things to view ; *tandaura* : *ndyi tandaurira* (or *vingurura*) *oruroto ruandye*, lit., (to) me - explain or interpret - dream - mine ; cf. Unfold ; Describe.

Explanation, *n.* Description, *oku-serekarera* ; interpretation, &c., *oku-tandaura* ; *oru-tandauriro* ; *oku-vingurura* ; *oru-vingururiro*.

Explode, *v.i.* Burst, *pauka* ; *pamuka* ; *tauka*.

—, *v.t.* Cause to burst, blast, *paura* ; *pamuna* ; *taura*.

Explosion, *n.* Blasting, *oku-pamuna* ;

—, a loud report, — of a meteor, *otyi-zumaoe* ; report of a gun, *oku-posa* ; *omu-ngunda u'ondyembo*.

Expound, *v.t.* *Pangununa* ; *paturura* ; *serekarera*, *-e* ; *mangurura* (*oma-mbo*).

Expose, *v.t.* Disclose, *horora* ; lay open, turn to view, *vingurura* ; show, *raisa* ;

—, having the quality of exposing the bad intentions of others, *n'oundondoze*.

Expostulate, *v.i.* Admonish, exhort, *ronga*, *-o* ;

—, find fault, scold, &c., *tena*, *-e* ;

—, speak loud, debate, *posa*, *-e*.

Express, *v.t.* Speak, *hungira*, *-e* ; *nyamukura* ;

— oneself briefly, *hungira oma-supi* = speak short (words) ;

—, oneself well, speak with intelligence, *n'ou-natu* : he expresses himself well, speaks well on the subject, *eye u n'ou-natu* (*ounatu* probably = insight, from *nata*, *nat-era*, to peep, peep in, pry, examine, &c.) ; *sora oma-mbo* = be able (to handle) - words ; *hungira* (*-e*) *omakombokombo*, prop. speak zigzag words, turn to this and that side, handle the language with ease.

Expression, *n.* Utterance, *oku-hungira* ; *oku-nyamukura*.

Expressly, *adv.* *Osemba* ; *tyi-nene*.

Expulsion, *n.* *Oku-rambua pendye*.

Exquisite, *a.* *-Ua* or *-mbua komeho* ; *ohamba* (the same for all classes of nouns).

Exquisitely, *adv.* Beautifully, *naua* ; *naua*, *indé* ;

— good or beautiful, *okokua tyinene* or *okokua, indè* ; something — fine and precious, *otyi-huze* ; — beautiful, *otyi-na komeho.*

Extend, *v.i.* To stretch, *tandavara* ; *taravara* ; *pananana* ; —, be wide, broad, *paranga* ; be long, *repara* ; —, *tandauka* ; see Spread. —, *v.t.* As a boundary, enlarge a garden, kraal, &c., *tandaura* ; —, make long, *reparisa* ; —, stretch, as a skin, *vavera, -e* ; —, widen, enlarge, *parangisa* ; see Stretch ; Widen ; Enlarge ; Bestow ; Impart.

Extended, *p.p. or a.* Wide, broad, *-paranga* ; *okuvare* ; *omeva kokuvare* = the plain-like water or sea ; —, long, high, deep, *-re* ; *-nde* ; —, *-tandauke.*

Extensibility, *n. Oru-aze* ; *oma-nanununino.*

Extensible, *a. Noruaze.*

Extension, *n.* Spread, *oku-parangisa* ; passive, *oku-paranginisiua* ; length, *ou-re* ; extent, distance, *ou-seka.*

Extent, *n.* Length, depth, height, *ou-re* ; —, distance, altitude, &c., *ou-seka* ; —, degree, nature, description, *omu-ruko* : the extent, nature or description of his guilt, *omuruko u'ondyo ye.*

Exterior, *a. & n.* See Outside.

Exterminate, *v.t. Yandeka, -e* ; *zukura.*

External, *a.* Outside, *pendye* ; *-opendye* ; (*ovina*) *viopendye* ; *viopomandye* (plur. of *pendye*) ; —, on the surface, *kombanda* ; *-okombanda* ; (*ovina*) *viokombanda* ; cf. Outside ; Visible.

Extinct, *a. Zemi* : the fire is extinct, *omuriro ua zemi* ; I sleep in the dark, whilst the fire is extinct, *me rara okuzema,* lit., I - sleep - (the fire) being extinct.

Extinguish, *v.t. Zemisa* ; —, as a footprint, *zengisa.*

Extinguished, *p.p. or a. Zemi* ; *zengi* : God remains for ever, does not cease to exist, *ka maa zengi,* lit., not - he will ever - be extinguished.

Extirpate, *v.t. Zukura* ; *yandeka, -e* ; *zemisa.*

Extol, *v.t.* Praise, *tanga* ; *hiva, -i* ; *hivirika, -e* ; —, Dutch "opvijzelen," praise highly, *hungira* (*otyina*) *kombanda* ; to make mention of the virtues or good qualities of others, with praise, "hervorheben," *yereka, -e* ; —, *tongamisa* ; — oneself, *ritongamisa* ; *ritanga* ; *rihiva, -i.*

Extort, *v.t.* Rob, *punda, -u* ; *huura, -u* ; —, take by force, *toora oty'-era* (see Violence) ; *yeka* (*-e*) *n'outue* ; —, use violence, *tyita ou-vara* ; maltreat, *tatumisa* ; —, worry, press one to pay, &c., *kandaiza.*

Extra, *a.* Above, additional, *kombanda* ; *ueza ko.*

Extract, *v.t. Homona* ; *nana mo* ; *zukura.*

Extraordinary, *a. Sana peke* : extraordinary things, *ovina mbi vi sana peke,* lit., things which

compare (by themselves) alone, things incomparable ;
—, wonderful, *-himise* ; unheard-of, unknown, *-heiue.*

Extreme, *a.* Greatest, *-nene komeho* ; last, final, *-senina.*
—, *n.* Extremity, *otyi-rio* ; end, termination, *otyi-kondi* ; last end, *oru-senina* ; highest point, *o-honga* ; *o-ndomba* ; great necessity, *oku-ta.*

Extremely, *adv.* Greatly, very much, *tyinene* ; *indè* : extremely bad, *okokuvi tyinene* ; extremely good or beautiful, *okokua, indè.*

Extremity, *n. Otyi-rio* (probably that which is moving, the moving part of the body, the arms with the feet and toes, from *ria* = to move ; cf. *ria-ma*=move, move on ; *ria-nga* = move about) ;
—, *é-ria* (used adverbially) : he is harassed with the utmost rigour, *ua ramb' éria*, lit., he is pursued, chased (to) extremity, to the utmost (as when e.g. one who confesses having killed and eaten a sheep [which confession according to Herero morals exculpates him] is still looked upon as a thief, and harassed to make restitution).

Extricate, *v.t.* Untie, set free, *kutura* ;
—, let go, *isa* ;
—, evolve, *mangurura* ;
—, disentangle, *hiurura* ;
—, cause to escape, *pitisa* ; *tukisa* (*m'ovi-ta*).

Exude, *v.i. Ziza* ; see Sweat ; Discharge ; Drop ; Leak.

Exult, *v.i. Nyanda tyinene* ; *yoroka* ; *vororoka* ;
— after victory, *vororokera, -e* ; *tona o-mbimbi.*

Exultation, *n. E-nyando enene* ; *oku-yororoka* ; *o-mbiaro* ;
—, triumph, *oku-tona o-mbimbi.*

Eye, *n. É-ho*, plur. *ome-ho* : an evil eye, envious look, &c., *eho eruru* ; *e-perengenye* ; bad eyes, *omeho omavi* ;
a small —, *e-pereho* ; *e-sikaho* (prop. half shut, blinking eye) ;
a large —, *otyi-tupoeho* ; plur. *ovi-tupoeho* ;
—, half open or raised, as in death, *otyi-ndunguru* ;
an —, lying deep in the socket, *e-koto-ho* ;
—, running with matter or from smoke, *o-nguizi*, or *o-nguzi* ;
— of a needle, *o-ndovi y'onane* ; *oka-rovi* ;
— ball, iris, *o-nduinya* ; *o-ndunguarerera* ;
— service, *o-himbihimbi* ;
keen, penetrating —, (*oz*)*ondungeho* (*ozo-ndunge-e-ho* = intellect-eye) ;
— brow, *o-mbumbu* ; *oru-umbu* ;
— lid, *omu-kova ueho* ;
— salve, *omu-ti uomeho* ;
— wink, or twinkling of an —, *o-mbapaiziro y'eho* ;
to make big eyes, *tupura omeho* ; see Stare.
—, *v.t.* To —, fix the eye upon, intend mischief, threaten, "jemand auf dem korn haben," *tanda.*

F

Fable, *n.* *Otyi-mbaharere* ; *oma-hondyo* ; *e-mbo r'ovizeze.*

Fabric, *n.* *Otyi-tungua* = something built, constructed.

Fabricate, *v.t.* *Tunga*, *-u* (prop. to build) : make a pot, *tunga onyungu* ; make a dress, *tunga ombanda* ;
—, work, *ungura.*

Fabrication, *n.* The act of fabricating, *oku-tunga* ; *oku-ungura* ;
—, falsehood, *ovi-zeze.*

Face, *n.* *Omu-rungu* ; a large —, *e-rungu* ; a long, thin —, *omu-rungu omupepu* ;
to make a wry —, *tivara* or *tivarisa* (=*herengisa*) *omu-rungu* ; to make a cross, sour — from unwillingness, *n'osiura* : he is unwilling, pulls a sour face, *u n'osiura* ;
—, prop. brow of the forehead, *o-ndua* : I shall tell you plainly in the face, *me ku raere m'ondua y'omurungu* or *y'otyipara*, lit., I - you - tell in the brow - of face or of forehead ;
before the —, or in the — of, *k'omurungu* ;
on the —, as in lying, falling, *ondurumika* : and they fell down on their faces, *nave riuisa pehi ondurumika* ; *ua rara ondurumika* = he - is lying - on the face ;
—, front, forehead, *otyi-para* ;
— to —, *m'ohunga n'omurungu.*
—, *v.t.* To — each other, *tara-sana* ;
to — danger, take a stand against, *piruka* ; *pirukira*, *-e* ; to —, confront, stand opposite to, — an object in front, to shape one's course accordingly, *hungama na* (cf. Direct) ;
to — by a steady look, to fix the eye on some one or something, *nambuna* ; *tara ozo-ndungeho.*

Facilitate, *v.t.* *Pupuparisa* or *puparisa* ; *tyita o-mbupu*, *otyi-pupu*, &c. ;
—, *zeurura* : *zeurura ondyira* = lighten the road, clear the road, remove stones, &c., facilitate travelling.

Fact, *n.* Something performed, an act, *otyi-tyitua* ;
—, event, *otyi-ondo* ;
—, something real, true, *-atyiri* ; *tyiri* : a fact, a true story, *ehungi ratyiri* ; a true report, *ombuze yatyiri* ; it is a —, *otyotyiri.*

Faction, *n.* *Oma-hanikiro* (followed by the sign of the genitive).

Fade, *v.i.* Shrink together, dry up, —, *kata* ; *rihuta*, *-u* ; *ku-kuta* ;
—, wither, *siva*, *-i* ;
—, lose colour, *kuha*, *-u* : *ombanda mai kuhu*, lit., the dress - it - fading, it is losing its colour.

Fail, *v.i.* To decline, become less or weak, *puira*, *-e* : the well is failing, is drying up, *ondyombo ya puire* ;
— in strength, *puira*, *-e* ; *koka* (die) ; *otama* ; *manuka* (be exhausted) ;
—, miss the mark, *paruisa* ;
— in some business, be confused, unable to go on, *pambauka* ;

—, stumble, *putara* ;
—, commit a fault, a mistake, *tataiza* ;
—, neglect, *sevauka* ;
—, not be able, *ka* or *ha sora* ;
—, come short of or in, *kaera, -e* ;
—, cease, *yanda.*

Failing, *n.* Deficiency, imperfection, *ou-pupu* ; weakness, *oungundi* : *mo tyiua oungundi n'oupupu uandye,* lit., you-know - weakness - and - lightness or failing - mine.

Failure, *n.* Misfortune, ill luck, *otyi-(u)onga* : he is unfortunate, unsuccessful, *eye u n'oviuonga,* lit., he - he - with misfortunes ;
—, ill success (also the person who is unsuccessful), *e-paru* : he has failure after failure, *u n'eparu* = he - with missing the mark, he always misses the mark, always fails.

Faint, *a. & v.i. Uotama* ; *sisama* ; *ngundipara* ;
—, get weary, *urua* ;
—, lose courage, *toora ou-mumandu* ;
to be — from walking, *topisiua* ;
to — for, long for with strong desire, *zera, -i* ; *zerira, -e* : I long for it very much, *me tyi zerire tyinene* ; *hihamena, -e* ;
to feel —, *koka* ; please give me a little tobacco, I feel faint, *tu pa o omakaya, mba koka,* lit., us - give - well - dry leaves or tobacco, - I - die ;
—, have a fainting fit, *koka oru-hamba* : he has a fit, is fainting away, *ua koka oruhamba.*

Faint-hearted, *a. N'emuma* ;
to be —, *mumapara.*

Faintness, *n.* Weakness, *ou-ngundi* ;
—, feebleness, trembling, arising from old age, *o-ndukue.*

Fair, *a.* Shining brightly, *-yere* ; *pembaera, -e* ;
—, white, *vapa* ; *-mbapa* ;
—, handsome, *-ua* ; *-renga* ; *n'ondarero naua* ;
—, just, equal, honest, *-semba* ; *-pore* ;
—, thorough, able, *sora* : he is fair (in his dealings with others), *ma sora.*

Fairness, *n.* Equity, honesty, *ou-semba* ; *ou-pore* ;
to act with —, *pora, -o* : you are living with one who treats people with fairness, *ngu ma por' ovandu, u ri mu ene,* lit., (one) who - he - calms - people - he - is - in or among - you ; *oku-sora* (acting well, fairly).

Fair, *n.* Market, *oma-randero.*

Fairly, *adv.* Justly, honestly, *osemba* ; thoroughly, well, *naua.*

Faith, *n.* Believing, accepting, *oku-kambura* ; *o-ngamburo* ;
—, creed, *o-ngamburiro.*

Faithful, *a. -Takame* ; to be —, *takama* : be faithful to the chief, *takama k'omuhona* ;
to be courageous, —, brave, enduring, persevering, *vanda* ;
be —, stick to one's work, *pandera p'otyiungura* ;
—, as a — shepherd, a — foreman, a leader and example to others, *omututa* : a faithful one, a model of a man, *omundu omututa* ; a model of a sheep (which will not stray, but return to the kraal by itself), *ondu omututa* ;

—, trustworthy, *ombondo*: a faithful, trustworthy servant, *omukarere ombondo*.

Faithfulness, *n.* *Ou-takame*;

—, as of a shepherd, exemplary character and conduct, *ou-tuta*.

Faithless, *a.* *Tyita okána*;

—, breaking one's word, *rundurura*;

—, fall away, *poka* (*k'*);

a — one, *ngu hi n'outakame*; *ngu n'omukona*.

Falcon, *n.* *Oru-koze* (Falco cervicalis), very swift and bold, preys chiefly on birds;

—, or a small description of vulture, *otyi-mbirinyama*.

Fall, *v.i.* *Ua*: you will fall, *mo u*; he is falling or fell, *ua u*; he has fallen, *ua uire*; I had almost fallen, *mba har okuüa*, lit., I - wanted - to fall;

— from, slip out, "entfallen," *yunga*, *-u*;

—, slip off, *pona*, *-o*: he fell from above flat on the ground, *ua pona kombanda a rire ty'a ritata pehi*, lit., he - slipped down - from above - (and) then - (it) was, - that he - prostrated himself - on the ground;

— off, as leaves from a tree, *pukumuka*;

— off, as a burden, or — down, as something hung up, *turuka*;

— off, as articles of dress from the body, *hukuka*;

— out as hair, feathers, *zukuka*; *hoka*: *omainya e hoka* = the hair - it - is falling off or out; *homoka*: the hair is fallen out, *ozondyise za homoka*;

—, sink, as a river, *sururuka*; *puira*, *-e*; *pukurukua*: *ondondu ya pukurukua* = the river - it - is fallen;

— off, as plaster from a wall, *vanduruka* or *romboroka*: (some) clay is fallen off (from the plastered wall), *omurova ua vanduruka* (or *romboroka*), lit., clay - it - has uncovered (or unplastered) itself;

— away, apostatize, leave abruptly, prop. snap off, *poka*;

—, little by little, as crumbling ground from the sides of a wall, drops of perspiration from the body, *randata*;

— down on the posteriors, *rikunda pehi*: I fall or throw myself in a sitting posture on the ground, *me rikundu pehi* (cf. Stamp);

— down flat on the ground, prostrate oneself, *ritata* or *rivanda pehi*;

— down suddenly, as ground from a bank or mound, *tupuka*: *ehi mari tupuka* = the ground - it - is tumbling down;

— down backward, *ua ondyendyendye*: he fell down backward, *ua uire ondyendye*; the stone tumbled down into the depth, *eoe ra u ondyendye*, lit., stone - it - fell - backward over;

— back, retreat, *yanduka*;

— back upon, take refuge to, *ritupukisa*: *me ritupukisa k'ove*, lit., I - make myself run - to thee, take refuge with you, fall back upon you; *risekira*, *-e*;

— in, as ground, filling up a hole, *sira*, *-e*: the ground is fallen into the hole, *ehi ra sire*; the pit is fallen in, is filling with sand, *ondyombo ya sire*;

siringa : the well is fallen in, is tumbled in, is filling with ground, *ondyombo ya siringa* ; *omutima ua siringa*, lit., the heart - it - fallen in, tumbled in, filled, shut up, i.e., the heart is unimpressible or inconsolable, as the case may be ;
— asleep, *rara ozo-mbotu* ; *t'ozo-mbotu* ; *kotura* ; *karara* ;
— asleep again, after having been awake, *tuaererua* (prop. be carried away, far away) ;
— in love, *huura*, *-u*, or *hoora*, *-o* : I am in love with you, *me ku hooro* = I - you - love ;
— in, as a building, &c., fall into decay, *tetuka* ;
— in, *tamba* or *tambarara* (prop. to widen, as a well when falling in) ;
— into heaps, ruins, *tundara* ;
— upon, as an enemy, *uira mo* (see Suddenly) ;
— upon or assault unawares, treacherously, *uerereka*, *-e* (see Assault) ; *tyendyereka*, *-e* ;
— away, lose flesh, *rambuka* ;
— sick, *vera*, *-e* ;
— out, quarrel, *patasana* ; *posa*, *-e* ;
— morally, — into sin, &c., *ua* (*u*, *uire*) ; *katuka* ;
— in with, agree to, *uana na* ; consent to, *itavera*, *-e* (*ko*); be of one mind or opinion, *tuara kumue eraka* or *omu-tima*, lit., carry - together - tongue or heart.

Fall, *n.* *Oku-ua* ; *e-uiro* ; and the infinitive of the preceding verbs, *oku-zukuka* ; *oku-hoka*, &c.

False, *a.* *-Ovizeze* : a false report, *ombuze y'ovizeze* ; a false witness, *omuhongonone u'ovizeze*; see Treacherous ; Deceitful ; Unfaithful.

Falsehood, *n.* *Ovi-zeze.*

Falsely, *adv.* *N'ovizeze* ; *n'ovi-neya* ; see Clandestinely.

Falseness, *n.* *Ovi-neya* ; *oty'-urutyutyu* ; *otyi-oönyo* ; *ovi-korokoti* ; *o-hukuhuera.*

Fame, *n.* *O-ndangu ombua* = good report ; if unfavourable, *o-ndangu ombi.*

Famed, *a.* *-Tangua* = praised ; *n'ondangu ombua* (if unfavourable, *ombi*) ;
—, spoken of, *zuvara* ; see Far.

Familiar, *a.* Be accustomed to, *ririra*, *-e* ;
become —, feel at home, visit often, *ropa.*

Family, *n.* *Ov-ondyuo* (people of the house, household) ;
—, *otyi-kutu*, prop. (family) tie, from *kuta* = to bind, tie together : *tyikutu* ! *koata ozo-ndendu ze yandyunuke*, lit., family ! - give birth - to females - (that) they - may multiply (that the family or tribe may increase [proverb]) ;
numerous —, *omu-hoko* : the woman has a numerous offspring, *omukazendu u n'omuhoko*, lit., woman - she - with a tribe.

Famine, *n.* *Ou-rumbu* ; *o-ndyara* : this is a year of famine, *ombura i n'ondyara*, lit., year - it - with hunger.

Famish, *v.i.* *Kozeua o-ndyara* = be killed by hunger ; *t'e-rambu* ; *t'oma-rambu* : they are all famishing, *ouo aveha va t'erambu* or *t'omarambu*, lit.,

they - all - they - perish from leanness, want of food.

Famous, *a.* Great, *-nene*; mighty, *-pendandu.*

Fan, *v.t. Viva, -i*; —, sift, *sisa.* —, *n.* A bunch of ostrich feathers to wipe off perspiration, *oru-kombombo*; winnowing —, sieve, *otyi-sisiro.*

Fancy, *v.i. Tyangovasi* (= *tyanguasi*; *ndangovasi*; *tyandovasi*), perf. *tyerengovasi* or *tyangovasire*; refl. *rityangovasi*; —, think, prop. say, *tya*, perf. *tyere*; refl. *ritya*; see Imagine.

Fang, *n. O-ngundé.*

Fantastic, *a. Vera* (*-e*) *oviyoze* = suffering from twisted, perverse things or thoughts.

Far, *a. & adv. Okokure*; *kokure*: far from the river, *kokure n'ondondu*; the place is far off, *otyirongo tyi ri kokure*; very far off indeed! *okokure indé*; your fame has spread far, *mua kazuvara kokure*, lit., you-have been or are being heard of, spoken of - far; he is far from the mark, far from the right meaning, *ua heera kokure*; —, separated by a wide space, be distant, *kaseka*: he is far away, *ua kaseka*; they are not yet far off (on the road), *ka ve a kaseka*, lit., not - they - yet - distanced;
to throw — with an assegai, *yumba* (*-u*) *ondako*;
—, at a distance, *omuka*;
not —, *omukato*: the place is not far off, *otyirongo tyi ri omukato*;
to come from —, "weit her sein," — fetched (like honey out of a deep hole in a rock, cf. *tapa ou-tyi* = take honey out of a rock), *tapuruka*;
— seeing, prognosticating, *uuka*, *-u*; *-uuke*: a foreteller, *omuuuke* or *o-mbuke.*

Fare, *v.i.* To go, journey, travel, *yenda*, *-e*;
—, be in any state, *kara*; *ri*;
— well, *kara naua*; *ningapara*;
— ill, happen ill, *toora otyipo*, prop. take up or suffer damage;
— well! *kara o*; *kara naua*; *tuende o.*

Farm, *n. O-nganda*;
cattle —, cattle post, *o-hambo.*

Farthing, *n. Oka-mariva.**

Fascinate, *v.t.* Captivate, *huura*; *huurisa*;
— by witchcraft or some other strange power, *uorera*, *-e*; see Captivate; Charm; Love; Bend; Bewitch.

Fashion, *v.t.* Make, *tyita*, *-i*; work, *ungura*; build, fabricate, form, *tunga*, *-u.*

Fashion, *n. Omu-zaro*; —, manner, *omu-hingo*: after our fashion or manner, *k'omuhinßo uetu*; *otyi-*: the house is built in Herero fashion, *ondyuo ya tungua otyi-herero* (= à la Herero); see Manner; Custom.

Fast, *a.* Quick, *hakahana*;
a — girl, or an unsteady, wild boy, *omu-hangundu*;
—, firm, *-zikira*; see Fixed.

Fast, *v.i.* Abstain from food, *rityaera* (*-e*) *k'ovi-kuria*; or, *rihumina* (*-e*) *k'ovi-kuria.*

Fasten, *v.t. Pata* (= shut, lock, close, catch, &c.);
—, bind, *pandeka*, *-e*; tie, *kuta*, *-u*;

— together, *pangana* : he fastened the tails together, *ua pangana omityira kumue*, lit., he - fastened together - the tails - at one or in one ;
—, stitch, pin, tack, *hondya* (*-o*) or *hondyisa kumue* ;
—, make a knot, *hondyera*, *-e* : make a knot, *hondyera ozongoze*, lit., fasten or join - the threads;
— to, with a string, lace, strap, buckle, *huikika*, *-e* ;
— in, as a handle, *pangina* : *pangina ekuva ri pame*, lit., fasten in - (the handle of) the hatchet - (that) it - be firm ;
—, screw in, as a screw in wood, *panginina*, *-e*.

Fastidious, *a.* To be very particular, not easily pleased, *n'ondondonona* ; *n'omi-tyimba*.

Fastidiousness, *n.* *O-ndondonona* ; *omi-tyimba*.

Fastness, *n.* Strong place, *otyirongo otyizeu* ; stone wall, *orumbo ru'omaoe* ; castle, strong house, *o-ndyuo ondeu* ; *o-ndyuo ondundu*.

Fat, *a.* *Ekara* and *-kara* : a fat person, *omundu ekara* ; a fat sheep, *o-ndu ekara* ;
—, *eremba* ; *-remba* ; *omakaikai* ; *omakakazi* or *omakazi* = pieces of solid fat (in the body) ; *omandimba* ;
—, *-nune* : a fat ox, *ongombe ondune* ; to be —, *nuna* : the ox is exceedingly fat, *ongombe ya nuna*, *ya koka*, lit., ox - it - fat -, it - dying (as it were, from fatness) ;
a —, corpulent one, *omu-tunda* = *omundu eremba* or *omuremba* ; to be —, *munyuka* : *ozondu za munyuka*, lit., sheep - they - are very fat, shine from fatness ;
to be —, in a good condition, as cattle, *viuka* : *za viuka*, lit., they (the cattle) - are bent straight, i.e., they are all right, in a good condition, fat ;
— *-mbembambe* : *ozongombe ozombembambe* = fat, prop. shining cattle.
—, *n.* Raw —, *o-ndura* ; dimin. *oka-zura* ;
— on the intestines, *oru-ehe* ;
melted —, grease, tallow, *omaze* ;
— of the tail (of sheep), *om-oyo* ;
—, as gathering on the surface of soup, *omu-mbaru* ;
little crumbs of —, *ou-tekereha* ;
—, of cattle, a certain kind, *oka-riaovatumba*.

Fatal, *a.* Deadly, *otyizepae* ; to be —, *zepa*.

Father, *n.* My father, *tate* : wait, till my father comes, *undya tate e ye* ; our father, *tate yetu* ; plur. *oo-tate* ;
—, thy father, *iho* or *oiho* : what was your father's name ? or, who was your father ? *iho a ri ani* ; plur. *oo-iho* ;
—, his or her father, *ihe* or *oihe* : his (or her) father is gone, *ihe ua i* ; plur. *oo-ihe* ;
—, his or her father, if followed by the name of the child, or in the vocative, *hi* : *hi-a-Katyimaoe* = father - of Katyimaoe.

Father in-law, *n.* *Omu-kue.*

Fatherland, *n.* *Oku-ti kuaihe* or *e-hi raihe.*

Fatherless, *a.* & *n.* *O-seua.*

Fatigue, *n.* *Oku-urua* ; *oku-manuka.*

Fatness, *n.* *Ozo-ndura* ; *oununa.*

Fatten, *v.t.* *Nunisa* ; *munyuna*; —, prop.- thicken, consolidate, compress, *papeka, -e.*

Fault, *n.* *O-ndataiziro* ; commit a —, *tataiza* ; to find —, as from envy, *hengura* : *ma hengura omukuao* = he - finds fault with, censures - (his) fellowman (from envy) ; —, *otyi-po* ; cf. Defect ; Guilt ; Wrong.

Fault-finder, *n.* One who is in the habit of detracting, slighting, finding fault, *omuteohengu* ; *omu-teokanye.*

Fault-finding, *n.* *O-hengu* : *ma et' ohengu,* lit., he - brings or produces - faultfinding, he finds fault unjustly or from envy.

Faultless, *a.* *-Hinatyipo.*

Favour, *v.t.* *Ingoneka, -e* ; *hoora* ; to be favouring others, *ingonapara.*

—, *n.* *Ou-ingona*: *ma tua mo ouingona m'ovandu,* lit., he - puts - in or among - favour - in or among - people, i.e., he favours, humours them, treats them kindly, makes them happy ;

—, *oku-ingoneka* : he shows favour, *u n'okuingoneka,* lit., he - (is) with showing favour ;

—, *otyi-perua* : *u n'otyiperua m'ovandu,* lit., he - with favour - among people, i.e., he is a favourite with them.

Favourably, *adv.* *N'ouingona.*

Favoured, *a. or p.p.* *-Ingona* : a favoured child, *omuatye omuingona* ; *ingonekua.*

Favourite, *a. & n.* *-Ingóna* : a favourite one, *omu-ingona* ; to be a —, *kara m'ou-ingona* : I am a favourite, *ami mbi ri m'ouingona,* lit., I - I - am - in favour ; a —, who gets presents from all sides, *otyi-perua* ;

—, a person much liked, *omundu omuzarua* ;

a — ox, the object of praise and song, *o-hivirikua.*

Fawn, *v.i.* *Kara n'omu-takatyira.*

—, *n.* *Omu-namutakatyira* ; *ngu n'omutakatyira.*

Fear *v.i.* *Tira* : *ongunga kuza ya tu, ka kuza ya tira,* lit., (of) *Ongunga* - it is said - (that) he - died, - (but) not - it is said - (that) he - (ever) feared [proverb] ; *kara n'omburuma* : he fears, *ma tira,* or *u n'omburuma*; to — God, *n'ondira ku Mukuru.*

—, *n.* *Oku-tira* ; *o-ndiriro.*

Fearful, *a.* *-Tirise* ; *-urumise.*

Feast, *n.* *Omu-kandi* ; great day, *e-yuva enene* ; *e-feste.**

Feat, *n.* Deed, work, *otyi-ungura* ; the performing of an act of strength, skill or cunning, *oku-sora.*

Feather, *n.* *E-inya.*

Fee, *n.* *O-ndyambi* ; *otyi-suta.*

Feeble, *a.* *Otyingundi* : a feeble person, *omundu otyingundi* ; to be —, *ngundipara* ; *kundipara* ; *puira, -e.*

Feebleness, *n.* *Ou-ngundi* ;

—, from old age, *o-ndukue* : *u n'ondukue* = he - with feebleness, he or she is feeble from old age.

Feed, *v.i.* To eat, *ria* (*ri, rire*) : cattle feed on grass, *ozongombe ze ria ehozu* ; the cattle are feeding, *ozongombe maze ri* ;

they were feeding, *za ri* ; they have been feeding, *za rire* ; let them feed, *aze rie*.

—, *v.t.* Cause to eat, *risa*, *karisa* : I am watching the herd, *me karisa ozongombe*, lit., I - cause to eat - the cattle ;

—, nourish, *parura* ; *(y)unga*, *-u* : *ma ungu ovanatye* = he - is filling or feeding - the children ;

— up, as children, *kora* (*ovanatye*) ;

— up, cause to become stronger, as after a fainting fit, after illness, weakness, prop. to raise up again, to revive, *tutumuna* ;

—, satiate, *kutisa* ; cf. Fill.

Feel, *v.t.* *Nununga* ; *pambaha* ;

— pain, &c., *ninga*, *-i* : *m'orutu kea ning' omityise*, lit., in the body - not he - feels - pain, i.e., he does not feel pain in the upper part of the body, only in the legs ;

—, be aware of, experience, prop. see or find oneself, *rimuna*, *-u* ;

— burdened, *tyinda ou-zeu* ; cf. Grasp ; Handle ; Perceive ; Search ; Test.

Feeling, *n.* Handling, *oku-nununga* ;

—, emotion, prop. heart, *omutima* ; softness of heart, *ou-tarazu u'omutima* ;

—, prop., being moved by this or that, *oku-ninga* ; see Compassion ; Sensitiveness.

Feign, *v.t.* *Vova*, *-o* ; *tyita otyavivi* ;

—, give oneself out for this or that, *tia*, *-e* ; refl. *ritia*, *-e* ;

—, *huna*, *-u* : *mave hunu* = they feign (the old people feign that they are children, they play like children) ;

— peace, *kara n'ovi-hangeori* : they feign peace, but have mischief in their hearts, *ve n'ovi-hangeori* ;

— or pretend friendliness, *tyita ou-haori*, lit., practise - feigned friendliness ; see Pretend.

Felicitate, *v.t.* Greet, *minika*, *-e* ; rejoice with, *nyanda pamue* (*na*).

Felicity, *n.* *Ou-ningandu*.

Fell, *v.t.* *Ka*, *ke* : *ka omiti mbi hi n'omaso omengi*, lit., fell - trees - which - not - with branches - many, or, fell such trees which have not many branches ; *omiti mbia keua*, *vi ri pi?* lit., the trees - which - have been felled - they - are - where.

Fellow, *n.* Fellow-man, or eqnal, *omu-kuao* ;

—, one of the same age, *e-kura* : *indyo*, *'kurandye !* = come, - mate mine ;

—, associate, *uapamue* ;

— worker, *omu-ungure pamue* (*na*).

Fellowship, *n.* *Ou-kuao* : *va yandyasana oukuao* = they - gave each other - (presents of) fellowship ; *otyizemburukiro tyi-tyi munikisa oukuao* = a token - which - (would) indicate - friendship or fellowship ;

—, *oru-uano*.

Felon, *n.* A wicked person, *omu-runde* ; a criminal, *omu-nandyo* ; a bad person, *omundu omuvi*.

Felony, *n.* Badness, *'ou-vi* ; crime, guilt, *o-ndyo*.

Female, *a.* *-Kaze* or *-ngaze* ; *-zendu* ; *-ndendu* ; *-kazendu.*
—, *n.* Human, *omu-kazendu* ;
—, animal, *o-ngaze* ; *o-ndendu* : a cow, *ongombe ondendu* ; a ewe, *ondu oudendu* ; a grown out female lamb, *o-ndema* ;
a young female animal, having lambed once or twice, *o-mberipa*; a — of small cattle, *o-hambua* ; a female child, a girl, *omu-kazona* ;
a young —, girl, young woman, *omusuko* ; animal, *o-suko* : young female cattle, *ozongombe ozosuko* ;
—, human or animal, not being pregnant, not with young, or giving suck at the time, *oru-kanga.*

Fen, *n.* *Oru-ndomuina.*

Fence, *n.* Around a village, or a kraal for large cattle, *oru-mbo* ;
—, kraal for sheep and goats, *oty'-unda*, plur. *ovi-unda.*
—, *v.t.* *Yumba* (*-u*) *oru-mbo* ; *ruka* (*-u*) *oty-unda.*
—, *v.i.* Practise fencing or fighting, *viva, -i.*

Fend, *v.t.* To keep off, guard, protect, *tyevera, -e* ; *tyivikiza* ; *tyizikiza.*
—, *v.i.* To act in opposition, to resist, *piruka* ; *pirukira, -e.*

Ferment, *v.i.* *Sura, -u*; *uora, -o.*

Fermentation, *n.* *Oku-sura* ; *oku-sura ovi-tungui* : the sour milk is in a state of fermentation, *omaere ma suru ovitungui.*

Ferocious, *a.* *Otyindandi.*

Ferocity, *n.* *Ou-ndandi.*

Ferry, *v.t.* *Kondisa* (*o-ndondu*).

Fertile, *a.* To be —, *hapisa* ; *n'oku-tanga* ; see Fruitful.

Fertility, *n.* *Oku-tanga* : *ehi ri n'okutanga* = the ground - it - with fertility, the soil is good, fertile, productive ; *oru-tanga* ; *omu-hoko* ;
—, abundance, *o-ndyoura.*

Fervency, *n.* Zeal, *oku-ramanga* ; *oru-kondyo* ; *o-ngondyero*;
—, burning, *oku-pia* ; *ou-pyu* ;
—, passion, "leidenschaft," *omu-pia.*

Fervent, *a.* To be —, burning with zeal or desire, *pia, pi, pire*; *n'omu-pia* ;
to be zealous, *kondya, -o* ; *ramanga* ;
—, fiery, ardent, *n'ou-pyu* ; *omu-riro* : *o-mbepo omuriro* = fervent spirit ;
— love, *oru-suvero ndu n'omasa* ;
to be —, *n'omu-harira* : he is fervent in prayer, *u n'omuharira m'ongumbiro.*

Fervently, *adv.* *N'orukondyo*; *n'oupyu.*

Fervour, *n.* *Oru-kondyo* ;
—, zeal, eagerness, *omu-harira* ;
—, warmth, heat, *ou-pyu* ; *oku-pia* ;
—, passion, *omu-pia* ;
—, fire, *omu-riro.*

Fester, *v.i.* *Tuika* ; *eta ou-tuika* = produce matter : it is festering, *tya eta outuika* ;
to make —, *tuiya.*

Festival, *n.* *Omu-kandi* ; *e-yuva enene* ; *e-feste.**

Fetch, *v.t.* (*Yeta*), *eta* : fetch the oxen, *et' ozongombe* ; he is gone to fetch him, *eye ue ke mu eta*, lit., he - he - there - him - fetching ;
—, draw water, *teka, -e*, gene-

rally with a prefixed *ka-* : *kateke omeva* = go fetch water ;
— back, cause to return, *kotora.*

Fetid, *a. Ora, -o* ; *nuka navi.*

Fetter, *v.t. Pandeka, -e* ; *kuta, -u.*

Fetters, *n. Oma-pando* : he is in fetters, *eye u ri m'omapando* ; he tore his fetters to pieces, *eye ua pora omapando oe* ;
—, strings, ropes, *ozo-ngoze.*

Fetus, *n.* An unformed lump, embryo, also —, *otyi-mumbumbua* ;
— of animals, *o-nguza* ; *orunguza* = a bare thing ; a bare skin or body.

Feud, *n. Ovi-ta* ; *e-posa.*

Fever, *n. Ou-pyu* ; *otyi-pyu* ;
—, epidemic, *otyi-ndyumba.*

Few, *a. -Titi* ; *outiti* : *indino oete outiti* = to-day - we - (are) few ; not a few (persons or things), *ka outiti* ;
to be or become —, *tyeka.*

Fibre, *n. Omu-sepa* ; *oru-sepa.*

Fickle, *a.* To be —, *rueza* ; *rundururu* ;
—, changeable as to temper, reserved, now friendly, then sulky, without any apparent cause, *omuhipa* ;
—, changeable, inconsistent, *omutyituka.*

Fickleness, *n. Ovi-rundurundu* ; *oku-rueza* ;
—, caprice, *omi-tyimba* ; *omieruko.*

Fiction, *n.* See Fable.

Fiddle, *n. Otyi-viole.**

Fidelity, *n. Ou-takame.*

Fiducial, *a. N'outakame.*

Field, *n. Oku-ti*, plur. *oma-kuti* ; *okuti okunyozera* = "veld" in a good condition, well rained upon, with good pasturage ; fields, *oma-vanda* ;
cultivated —, gardens, *ovi-kunino* ;
—, in opposition to home, *otupikua* : *ua rara m'otupikua*, lit., he - slept - in the fields, outside, not having a home = *okukara m'omu-tumba* or *m'oru-panda*, lit., to be in the sandhills, in the downs, or in the herd, fold, in the yard, outside the house, in the open air, left out in the cold.

Fiend, *n. O-ndume yovita* ; *otyi-ndandi.*

Fierce, *a.* To be angry, *pindika, -e* ; *zengapara* ; *pia* : he is angry, *orukoro rua pi*, lit., chest - it - is burning ;
—, *otyindandi* : fierce lions, *ozongeama ovindandi* ;
—, vehement, *n'eputi* ;
—, *-zeu* : fierce winds, *ovivepo ovizeu* ; see Angry ; Anger.

Fierceness, *n.* Anger, *omazenge* ; *oma-pindikiro* ; malice, *ou-ndandi* ; vehemence, *e-puti* ;
—, bitterness of spirit, *ozongonda* : he is a very bitter, fierce man, *u n'ozongonda* ; see Anger.

Fiery, *a. Omuriro* : a fiery person, *omundu omuriro* ;
—, very active, *ombandi* : a fiery, energetic person, *omundu ombandi* ;
—, hasty, choleric, *n'eputi* : he is of a fiery temper, always ready to strike, *u n'eputi r'okutona*, lit., he - with hastiness - of striking.

Fifteen, *a. Omurongo na ...*

tano: fifteen men, *ovandu omurongo na vetano* ; fifteen knives, *otuvio omurongo na tutano*, &c.

Fifth, *a. U tya* (*ri tya, ru tya*, &c.) *tano*: the fifth child, *omuatye u tya tano* ; the fifth year, *ombura i tya tano* ; the fifth day, *eyuva ri tya tano*, &c.

Fifthly, *adv. Poru tya tano* = by the (time) - saying - five.

Fiftieth, *a.* (*U, ri, tyi*, &c.) *tya omirongo vitano.*

Fifty, *a. Omirongo vitano.*

Fig, *n. E-kuiyu* ; — tree, *omukuiyu* or *omu-kuü* (allied to *o-nguuyu* or *o-nguü*, dress stuff, cloth, because, as I learn from Stanley's "Through the Dark Continent," in Central Africa the cloth used for the national dress is made from the bark of fig trees ; see vol. i., p. 198).

Fight, *v.i. & t. Rua* (*ru, ruire*): they are fighting, *mave ru* ; *a rire tyi va ru okutonasana*, lit., it - happened - that - they - fought - striking one another ; they have been fighting, *va ruire* ;

—, recipr., *ruasana* or *yumbana*: they are fighting together, *mave ruasana* ;

—, wrestle, *kondya, -o* : they are fighting, wrestling together, *mave kondyo* ; the people are fighting with their assegais, *ovandu mave kondyo n'omanga* ;

—, attack, *ruisa* ;

—, wage war, *yumbana* ;

—, quarrel, scuffle, *rarakana* ; *patasana*: *ovandu mave patasana pu tyike?* lit., people - they - fight together - by (or for) - what.

Fight, *n. Otyi-rua* ; *oma-ruiro*; *ozo-mbata* ; and the infinitive of the preceding verbs, *oku-rua* ; *oku-ruasana* ; *oku-yumbana*, &c.

Figure, *u.* Representative, emblem, type, *otyi-saneke* ; *e-saneke* ; *otyi-sanekero* ; see Image ; Shape ;

—, number, *otyi-varo* or *otyi-varero.*

Filch, *v.t.* See Pilfer.

File, *n. Otyi-kurure.*

—, *v.t. Kurura* ;

— the upper front teeth, *hia* (*i* short) or *h'a* (*hi, hire*) ; passive, *hiua* : *kutya ya hiua* = whether - they (the front teeth) - were broken out and filed. *Okuhia* (*oku-h'a*) is the word for the following custom :—"When a Herero child is about eight or ten years of age, its four lower front teeth are broken out, and the two upper front teeth, in the middle of the row, are shaped in the form of an inverted ∧. The first is done with a stick and a stone which serves as a hammer, and the other, by pecking and filing with a stone. A feast (*omu-kandi*) must always be made upon this occasion, and the ceremony must be performed at the place of the holy fire (*oku-ruo*), which shows that it belongs to the religious observances. As a rule, several children (boys and girls) are submitted to the ceremony at the same time ; but they must all be the children of persons belonging to the same *oru-zo* (caste or clanship)." See Cape Folklore Journal, vol. i., p. 45.

Fill, *v.t.* *Urisa* (causat. of *ura* = full) : *uriseye imb ovikuve n'omeva*, lit., fill ye - those - large pails - with water ;
— half, not quite, let the vessel be scarcely full, *urisa ohinga*, lit., make full - neck (of a calabash or bottle), i.e., fill the vessel up to where the narrowness or neck commences;
—, as a glass with liquids ("einschenken"), *hambuna* or *hamuna* : *hambuna omaere* = pour out and fill the drinking vessel with fermented milk ;
—, as a calabash with milk, pour from one vessel into another, *pakera*, *-e* : fill the calabash with milk, *omaihi pakera m'ondyupa*, lit., milk - put - into the calabash ;
— up a number, make complete, *kundisa* : fill up the number, make it complete, *kundisa otyivara* (or *otyivarero*) ;
—, make the vessel run over, *kungisa* ;
—, knock and shake the vessel that more may go into it, *kumisa* ;
—, heap up, as e.g. potatoes in a bucket, *korondisa* ;
— moderately, not too much, *yanga* : fill the vessel (half, or moderately), *yanga m'etako* ; *ombura mai yang' ovitoto* = rain - it - collects in, fills - the holes ;
—, stuff, squeeze, *yoya*, *-o* : fill both hands, *yoya omake yevari* ; fill the vessel, *yoyera m'otyityuma* ; the vessel is not yet full, *otyityuma ka tyi a yoyua*, lit., the vessel - not - it - yet - is filled ; give me a handful of *ozoseu* (edible bulbs), *yoya ozoseu m'ongomi*, lit., fill - bulbs - in the fist ; I shall put only a little corn in the bag, *ondyatu me yoyo katiti*, lit., bag - I - shall stuff or fill - little ;
— a pipe with tobacco, *tua ko* : fill us the pipe, *tu tuira ko*, lit., us - put for - thereon ;
— a bucket as in measuring corn, prop. to make straight, level the surface, *serura* ;
— the belly, eat to the full, *kutisa ezumo* ;
—, overload the stomach, *taya* or *taä* : *ua taya ezumo* = he - has filled, overloaded - the belly or stomach ;
—, fill up, supply a want, supplement, cause to be sufficient, *yenenisa* ;
—, feed, *unga*, *-u* ; *kovisa* ;
— up with water, suck in water, as a sandy river bed, become something like quick-sand, *hava*: the (sandy) river (bed) is filling with water, *ondondu ya hava* ;
— up a hole in the ground, by scratching or throwing in earth or sand, *sira*, *-e* : scratch ground into the hole, fill it, *sira ehi* ;
— up holes as by plastering, raking, *serura* ;
—, stuff a bag, a bundle, *tuvira*, *-e* ;
— up, stuff in, *huera*, *-e* ;
—, stuff, cause one to choke, *ramisa*.

Filled, *p.p.* *Ura* ; *uka* ; *yoya* ; *kora* ; *koöua* ;
—, as the stomach with food, *kuta* ; t'*ezia* : the cattle are filled, *ozongombe za tezia* ; see Full.

Film, *n.* *E-kaú.*

Fillip, *n.* With the finger, *o-ndikutya*, or, *o-ndyakutya.*

Filter, *v.t.* *Nyenda, -e.*

Filth, *n.* Waste matter, *otyi-uorero*; dirt, *o-ndova*; —, nastiness, *o-mbondi*; —, as of infants, *omu-karó*, prop. state (of filth).

Filthy, *a.* *N'ondova*; to be —, *hara o-ndova*;
—, nasty, *ombondi*; *n'o-mbondi*: he is a filthy, disgusting fellow, *omundu ombondi*, or *omundu u n'ombondi*; = *omu-kuao-n'o-mbua*, i.e., fellow of, or on the same line with, a dog;
— state or condition, *otyi-karo ty'ombondi.*

Fin, *n.* A feather, *e-inya*; dimin. *oka-inya*; wing, *otyi-vava*; dimin. *oka-vava*: *oka-vava k'ohi* = small wing or fin of a fish; plur. *ou-vava u'ohi.*

Final, *a.* *-Senina.*

Finally, *adv.* *Korusenina.*

Finch, *n.* *O-ndyandya.*

Find, *v.t.* *Muna, -u*: when they did not find it, *tyi ve he i munu*, lit., when-they-not-it-found;
—, reach, *vaza*: I found him in the village, *mbe mu vazere m'onganda*, lit., I-him-reached-in the village; he found that the children had run away, *ue ere okuvaza ovanatye ava hene*, lit., he-came-to find-children-they having-run away;
—, take up, pick up, *toora*: and she found (some) bones of a steinbok, *nu ua toorere omatupa o'ombuindya*;
— out, guess, as a riddle, *haka*; *hakera, -e*; *rihakera, -e*;
— one's position, set oneself right, *ritara p'osio* or *p'ozosio*;
—, supply, provide, *hepera, -e*; *hepereka, -e*; cf. Supply.

Fine, *a.* *-Ua* or *-mbua*: a fine horse, *okakambe okaua*; a fine house, *ondyuo ombua*; a fine fat ox, *ongombe ombua eremba*; a fine opportunity, *oru-veze oruüa* = *op-oru-veze*;
—, precious, as gold, &c., *-huze*;
—, elegant, *-renga*; *ongongo*;
—, perfect, *-pue*;
—, large, productive, &c., *-tuezu*: a fine, productive place, *otyirongo otyituezu*;
—, not coarse, reduced to small particles; see Powder; Flour; Mince.
—, *v.t.* See Refine; Purify; Beautify;
—, to impose a fine for an offence, make one pay, *sutisa.*
—, *n.* Penalty, payment, satisfaction for an offence, *oku-sutira o-ndyo.*

Finely, *adv.* *Naua*: he has done it in a fine manner, *ue tyi tyitire naua, ua ta*, lit., he-it-did-finely-, he-dead, i.e., to a degree resembling death, completely, wholly, exactly.

Finger, *n.* *Omu-nue*; fore —, prop. little pointer, *oka-tyiurike*; middle —, *oka-tyopokati*; little —, *oka-riona*; thumb, *oka-tyimunene*;
— nail, *o-nyara*;
— stump, *o-ndimbunue.*

Finery, *n.* Adornment, *omu-zaro*; *ou-renga.*

Finish, *v.t.* *Mana*: I have done, *mba mana oviungura*, lit., I-finished-works; they fought

until they had destroyed the whole village, *ave ru nga tyi va mana onganda aihe*, lit., they-fought-till-that-they-finished-village-the whole; *n'a zepa avehe a mana*, lit., and he-killed-all-he-finishing, not a man was left alive; he has finished speaking, *ua mana oku-hungira* = *ua mana omambo*;
—, in a sweeping way, make an end of, devour or destroy all, *seseta*;
— a work, *tyita, papu*: *tya tyitua, papu*, lit., it-is done-fully, exhaustively, it is finished;
— quickly, *pupunyuna*;
—, complete, bring to perfection, *puisa*;
— off, polish, *nyanga*;
—, prop. come from, have done with, *za* (*zu*) *na*: I have finished writing, *ami mba zu n'oku-tyanga*, lit., I-I-come from, have done-with writing.

Finished, *p. Papu* (*pa-pu*, impersonal) = it (the thing) is finished, consumed, exhausted, done, &c.; *ovina papu* = the things are finished, done, have come to an end; *mape pu* = it will be finished, consumed, pass away, come to an end; *pa pua* = it is a fact that it is finished, consumed, done, it is some time since it was finished;
—, done, exhausted, done for, *manuka*: the food is finished, done, *ovina via manuka*.
—, *a.* Full, complete, *-pue*; *puisiua*.

Fire, *n. Omu-riro*;
sacred —, *omu-rangerero*;
smoking —, *omu-tetemo*;
to make —, *yakisa omu-riro*;
to blow upon in making fire, *pepa, -e*;
to stir the —, *hohira, -e*; *ruru-misa*;
to take —, to burn, to burn to ashes, *ningirira, -e*; *yaka*.
—, *v.t.* To set on fire, *huika* (*e*) *n'omu-riro*;
—, consume, destroy with fire, *ningiririsa*;
to — a gun, *veta, -e*; see Shoot.

Fire-brand, *n. Otyi-yumbu*.

Fire-place, *n. E-zuko*; heated —, *otyi-mondo*; sacred —, *oku-ruo* (prop battle-field, from *rua*, to fight, the name indicating a connection of the Herero altar with the Bantu ancestor or hero-worship); cf. Altar.

Fire-wood, *n. Ozo-ngune*; a single large and dry piece, *oru-kune*; large —, *omu-ova*; small, thin —, *ou-handu*; *ou-yaya*.

Firm, *a.* Solid, strong, *-zeu*: solid ground to stand upon, a firm spot, *opo-pazeu*;
— purpose, *o-mbango y'omasa*;
—, *-penda*: but their strength is firm, *n'omasa oauo omapenda*, lit., and strength-theirs-firm, combined with courage;
—, physically or mentally strong, *-kahe*; *omukahe*;
—, resolute, solid, thorough, as applied to character, *-kahu*; *omu-kahu*;
to be —, stick to, abide by, insist on, *pandera* (*-e*) *po*;
—, fixed, *-zikira*;
to be —, fixed, *zikama*; see Fixed.

Firmament, *n. E-vaverua* =

the outspread sky; space, expanse, *oru-veze*; the heavens, *oma-yuru.*

Firmness, *n.* Power, *oma-sa*; fixedness, *oku-zikama*; *ou-zikira*;
—, solidity of character, *ou-kahu*;
—, courage, *ou-penda*;
—, stability, faithfulness, *ou-takame.*

First, *a.* *-Tenga*; a — one, foremost one, *omu-tenga*; the — year, *o-mbura ondenga*; to be —, foremost, to begin, *tenga, -e*: K. will be the first to reach the spot, *K. ma tenge po*, lit., K. - she - will outrun the others, will be the first - there; I came first before you, *mba teng' okuya komeho yoye*, lit., I (was) - first - to come - before - you; *ami me tengere po* = I - I - shall be first - there; he killed his beast first (before his mate killed his), *ua tenge okutuera ongombe indy' oye*, lit., he (was) - the first - to kill - beast - that - of his; must I first die (before you give me medicine)? *ng'e tenge po e koke?* lit., shall or must I - be first - there - that I - die;
to be —, to commence, initiate, introduce, *visa*: who was the first to steal? *ngua visa okuvaka, ouani?* lit., who - commenced, led the way in - stealing - who; to make the first journey, *oku-vis' ou-yenda*; she has her first boy, *ua vis' omuvena*, lit., she - has made a beginning with - a male child;
at —, *korutenga*; *komeho.*

First-born, *n. & a.* *E-veri*;
— of two or more brothers, *e-rumbi.*

First-fruits, *a.* (*Ovi-kuria*) *ovi-tenga*; *-tenga.*

Firstling, *n.* *E-veri.*

Firstly, *adv.* *Porutenga.*

Fish, *n.* *O-hi*; *e-hundyu.*
—, *v.i.* *Pata ozo-hi* = catch fishes.

Fisherman, *n.* *Omu-pate u'-ozohi.*

Fish-hook, *n.* *Oka-pate*; *oka-ngoorero.*

Fish-scale, *n.* See Scales.

Fissure, *n.* *Omu-ta.*

Fist, *n.* *O-ngomi*: he strikes with the fist, *ma turu ongomi*, or, *ma tono ongomi.*

Fit, *a.* *-Pue*; to be —, *pua*: he is not fit for that work, *k'e nakupua p'otyiungura hi*, lit., not he - with being fit - for work - this;
—, able, qualified, *sora*;
—, fully competent, expert, *-piuke*; *omu-piuke*;
—, right, proper, *-semba*;
—, suitable, convenient, good, *-ua*; *-mbua.*

Fit, *v.t.* Adapt, suit, *saneka, -e*; *sasaneka, -e*; prepare, *tuna, -u*; *rongera, -e*;
— as clothes, *pua, pu*: the dress fits me, *ombanda ya pu ku ami*, lit., the dress - it - fully suitable - to - me;
—, fit up, improve, make suitable, convenient, commodious, &c., *puisa.*

Fit, *n.* An epileptic —, *oku-koka oru-mbamba*;
fainting —, *oku-otama.*

Fitly, *adv.* *Naua*; —, in a

proper manner, *k'omu-hingo omuüa* ; —, at a convenient time, *oporuveze.*

Five, *a. -Tano* : five men, *ovandu vetano* ; five oxen, *ozongombe* (not *ze-*, but) *indano* ; five trees, *omiti vitano* ; five stones, *omaoe yetano* ; five rocks, *otuüua tutano* ; five things, *ovina vitano* ; five little things, *ouna utano.*

Fix, *v.t.* To put firmly in or on, lay a foundation, &c, *zika,- i* : plant the tree, fix it in the ground, *zika omuti* ; put the pot on the fire, *zika onyungu* ; let us bend our knees, *ozongoro ngatu zike m'ehi,* lit., knees - let us - fix - in the earth ; he looks down, is ashamed, *omeho ua ziki m'ehi,* lit., the eyes - he - fixes - in the earth ;

— by ramming earth around, *sira, -e* ; see Ram ;

—, appoint, prop. put down, as a rule, law, *tua ko* ;

—, institute, initiate, establish a precedent, *visa* ;

—, fasten, stitch, tack, *hondya, -o* ; *hondyisa* ;

— in, *pangina* ;

— the foot firmly for to take a stand, to stem, *handa* ;

— the eye on something, *zika (-i) ome-ho* ; *nambuna* : *tua mo (ome-ho)* : they fixed their eyes on him, *va tua mo omeho mu ye,* lit., they - put - in - eyes - in - him ; *veta, -e (ome-ho)* : he fixed their eyes on them, *ua vete omeho oe mu uo,* lit., he - thrust - eyes - his - in - them ;

— the eyes in a stern manner, *tara ozo-ndunyeho* ;

— the limits, a boundary, *ruka, -u* ; *rukira, -e* ;

— a price ; see Price.

Fix, *n.* Difficult position, *mona mouzeu* ; see Position ;

to be in a —, not knowing what to do, *yaráara* ; *keyakeya* ; *kakama.*

Fixed, *p.p. & a. -Zikira* : fixed, immovable stones, *omaoe omazikira* ; a fixed, deeply rooted tree, *omuti omuzikira* ; a strongly built house, *ondyuo ondikira* ; to be —, *zikua* ; *zikama.*

Fixture, *n.* Something affixed or appended, *otyi-hondyeua* ; something fixed, *otyi-zikua* ; *otyi-zikira.*

Flabby, *a.* Something —, *e-tata.*

Flag, *v.i.* To be loose and yielding, *n'etata* ; to be weak, feeble, *otyingundi* ; to lose power, grow faint, *huhunuka* ; to decline, fail, languish, *puira, -e* ; to go down, lose strength, abate, *ua (u) pehi.*

Flag, *n. O-nguyu (y'ovivara* or *y'omavara)* : the flag is hoisted, *onguyu ya turikua.*

Flail, n. *n. O-mbine* ; *otyi-tonde.*

Flambeau, *n. O-ngangane.*

Flame, *n. Oru-rurumo* ; *oru-yaka* ; *e-raka r'omuriro*=tongue of fire.

—, *v.i.* Burn, blaze, *yaka.*

Flank, *n. Omu-kuma.*

Flap, *v.i.* To move, as wings or as something loose, *yingayinga* ; to be hanging down loosely, *rekáreka.*

Flare, *v.i. Yera, -e* ; *uerauera* ; *kenakena.*

Flash, *n.* Of lightning, *oru-tyeno* ; *o-ndyeno* : *oru-pembo.*

—, *v.i.* As lightning, *tyena, -e.*

Flat, *a.* *-Vanda*; —, broad, *-paranga.*

Flat, *n.* *Oty'-ana*; *omu-tyana*; a small —, *oka-tyana*; — of blackish hard clay, *o-ndoroana*; —, "gefilde," pasturage, *omavanda*; a bare —, *e-terengenye*; a sandy —, *e-heke*; *oma-heke*; a bare, sandy —, *e-handya*; an extensive, wide —, *okokuvare*; a large open —, *o-ndyerera.*

Flatten, *v.t.* *Vanda*; *vandisa*; *vandamisa*; *serura.*

Flatter, *v.t.* & *i.* *Ova, -o*; *ovisa*; *tatuma* (*ku*); *n'etatu*: he flatters, *u n'etatu* = he-with flattery; *rendura*; —, honour, *indyika*: why do you coax, flatter him? *mo mu indyika tyike?* lit., you-him-honour (with fair words)-what (for); "was gibst du ihm gute worte?"; — oneself, *risera* (*-i*) *omuini*: he flatters himself, *me riseri omuini.*

Flattery, *n.* *E-tatu*; —, moving words, *oma-rendure*; —, "buttering," lit., little smear-tongue, *oka-hua-raka.*

Flatulency, *n.* *Omu-su*; *omu-ungira* (of men and animals); — of animals, colic, *oku-ungua*; see Colic.

Flavour, *n.* *-Yake*; *o-ndyake*; *oru-tyato*; cf. Taste.

Flaw, *n.* *Oka-na*: it has no flaw, *ka tyi n'okana*; see Crack; Defect; Spot; —, prop. look, *oma-tarero*: the assegai has no flaw, *enga ka ri n'omatarero*, lit., the assegai-not-it-with a look, i.e., no flaw is to be seen.

Flay, *v.t.* *Purura*; —, strip off (a skin, &c.), *puhura.*

Flea, *n.* *O-naua.*

Flee, *v.i.* *Taura*: *eye ua taura m'otyirongo* = he-he-fled-out of or from the place; —, *tupuka*: *me tupukire onyoka*, lit., I-flee for-the snake; *ua tupukire omuinyo*, lit., he-fled for-(his) life; *ritupuka!* = flee, hasten away; —, *huka, -u*: *ua huku omuinyo*, lit., he-fled (for)-(his) life; —, *saruka* or *saruka otyikara*: and they (that fed the swine) fled, *a rire tyi va saruka otyikara*; —, run, slip away, *hena, -e*; —, *pizuka*: (then all the disciples forsook him) and fled, *nave pizuka.*

Fleece, *n.* *O-mbanda y'ondu.*

Fleet, *a.* Light, *-pupu*; —, quick in motion, *n'omarama*; see Quick.

Fleetness, *n.* *Oma-rama*; *ou-pupu.*

Flesh, *n.* *O-nyama*; a thick piece of — without bone, *o-ndumba*; the thick — of the leg, *o-ngarero*; — on the ribs, *oru-kava*; — on the spine, *oru-ta*; — in and about the arm-pit, *o-sakuapa*; proud —, as between claws and hoofs, *e-hu*; —, scraped from the skin, *ozombero*; *o-mbero*;

a small piece of —, cut from the inside of the left hind-quarter, and used for religious ceremonies, *e-hango*; see Cape Folklore Journal, vol. i., p. 43, and cf. Meat.

Fleshiness, *n.* *Ou-sitongo.*

Fleshless, *a.* See Thin; Lean.

Fleshliness, *n.* Carnal passions and appetites, *ozo-nduma ozombi* (or, *ezo-nduma y'onyama*).

Fleshy, *a.* *-Sitongo.*

Flexibility, *n.* *Ou-sotoroke.*

Flexible, *a.* *-Sotoroke*; to be —, *sotoroka*; *yoyoka.*

Flicker, *v.i.* *Yingayinga.*

Flickering, *n.* *Oku-yingayinga*; the last — of life, *o-senda* (= *omu-inyo katiti*, little life, i.e. last life, last or outgoing breath) = *o-sera*: the man is nearly dead, *omundu u n'osera.*

Flight, *n.* *Oku-taura*; *o-ndauriro*; *oma-sarukiro.*

Flimsy, *a.* Thin, light, *-pepu*; *ombepu*; light, inferior, *-pupu*; weak, *otyingunti*; insipid, shallow, *-hahu.*

Flinch, *v.i.* *Yanduka*: *ovila via anduka* = the army-it-flinches, retreats; —, *huinda.*

Fling, *v.t.* Let fly from the hand, *rezisa*; throw, hurl, *yumba*, *-u*; *veta*, *-e*; throw to the ground, *nata*; throw hard on the ground, *nakaura*; — away, *sasa.*

Flint, *n.* *E-zoro-oe*; —, "quartz," *o-mba-oe* = white or shining stone.

Flirt, *v.i.* To play together, as persons of both sexes, *nyanda ororombe*: they are flirting, *mave nyand' ororombe.*

Flirtation, *n.* *Oku-nyan la ororombe*; (*ororombe* = "verliebte spielerei," flirtation; *okunyanda* = playing).

Float, *v.i.* *Pupa*, *-u.*

Flock, *n.* *Oru-panda* (*ru'ozonyanda*).

Flog, *v.t.* As with a stick, *tona*, *-o* (*n'okati*); — as with a sjambok or thong, *tona n'ongora*: he gave him eight lashes with the sjambok, *ue mu tono ozongora hambondatu*, lit., he-him-beat-straps or stripes-eight; see Beat; Thrash; Scourge.

Flood, *n.* *Omu-pupo*; —, rising water, *ome-va omurondu*; a great —, *ome-va omanene*; *ome-va omuvare.*

Floor, *v.t.* To lay, *yara.*

—, *n.* *Oku-ara*; *omo-ku-ara* or *omo-ko-ara*; thrashing floor, *otyi-tondero.*

Flour, *n.* *Oru-here*; fine —, *oru-here oruvapa* = white flour.

Flourish, *v.i.* To grow (also intellectually, spiritually), *hapa*; to grow well, *yenda ko naua*: *ovikokotua via i ko naua* = the corn-it-going or getting-on-nicely, it is growing well, flourishing;

—, sprout, shoot forth, prosper, be roused to action, &c., *nyomoka*;

—, as in drawing or singing, adding irregular ornamental strokes or notes, *tikura*; cf. Blossom; Prosper; Boast.

Flow, *v.i.* *Pupa*, *-u.*

Flower, *n.* *O-ngara.*

Fluency, *n.* *Ou-pupu*; — in speaking, *ou-kahuke*; *okuhungira ou-natu* or *ovi-kombokombo.*

Fluent, *a.* *-Pupu*; — in speaking, *-kahuke*; *kahuka*; *hungira* (*-e*) *ou-natu* or *ovi-kombokombo.*

Flute, *n.* *O-hiva.*

Flutter, *v.i.* *Yingayinga*; *sakasaka*: why is the bird fluttering so? *ondera mai sakasaka tyike*? lit., bird - it - fluttering - why;

—, trip, move about briskly, *tyinyatyinya*;

—, be agitated, restless, *kandakanda*;

—, waver, be in uncertainty, *yarára.*

Flux, *n.* Of the bowels, *omuhana*; bloody —, flow of blood, *oru-andara*: she suffers from flow of blood, *ua vere oruandara.*

Fly, *v.i.* *Tuka*: *ozombahu za tuka* = locusts - they - have - flown up; *nozonguari za tukire, nu azehe za homonene omainya*, lit., and the pheasants - they - flew away - and - they all - they - pulled out - feathers;

to — out from the hand, *reza*;

—, soar, (*tenga*) *tengerera, -e*: it was like a flying eagle, *tya sana n'otyikuvi tyityа tengerere*, lit., it - was like - with an eagle - which - flies, soars.

—, *n.* *O-nde*; gadfly, horsefly, *e-ze*, prop. large fly.

Foal, *n.* *Oka-tuiona*; *oka-kambiona.*

Foam, *v.i.* *Eta e-suzu*; *surumuka.*

—, *n.* *E-suzu*; —, froth, *e-tutu* (*eta etutu* = to froth at the mouth); —, *oma-ngumba.*

Fodder, *n.* See Food; Grass.

Foe, *n.* *Omu-ndu u'ovita*; *omunavita.*

Fœtus, *n.* See Fetus.

Fog, *n.* *O-mbundu*; — at or after sunset, *oty'-arava* (according to some the rising dust from the returning cattle, probably both).

Foil, *v.t.* Overpower, *ura, -u*; *nata*;

—, to give any one a foil, "einem ein bein stellen, dass er fällt," *henuna.*

Fold, *v.t.* As the hands, clothes, &c., *nyuta, -u*;

—, roll up, *manga*;

—, as the lappets of a skirt, *yanga*: he folds, or rolls, gathers together, a lump, ball, coil, &c., *ma yanga ongata.*

Fold, *n.* *E-onya*; *otyi-kate*; *ongango*: *me rinana ozongango* = he stretches himself, prop. he pulls straight his folds (in getting up); the dress throws folds, *ombanda ya har' ozongango*, lit., dress - it - is getting or has got - folds;

folds in a skin, *ovi-paka*, or *ozo-mbaka*;

—, enclosure for cattle, see Enclosure.

Foliage, *n.* *E-hua*; *otyi-hua.*

Folk, *n.* *Ova-ndu*; young —, *omu-tanda*; pl. *omi-.*

Folklore, *n.* *Otyi-mbaharere.*

Follow, *v.t.* *Kongorera, -e*: *omundu ma kongorerua ombua ye*, lit., the man - he - is followed - (by) dog - his;

— one another, as in a row,

kongorerasana, or *yendasana k'omatambo* ;
— a track, trace, *teza*, *-e* ;
—, pursue, *ramba* ; *tyera* : I shall pursue the guinea fowl, follow them up, try to get them, *me katyera ozonganga* ;
— hard after, stick to, keep at the heels, *kakatera* (*-e*) *ko* ; *pandera po* : I follow or keep close to your heels, *me pandere p'otyipande tyoye* = I - stick to - to heel - yours ;
— advice, counsel, *itavera* (*-e*) *ko* : I shall follow your advice, *me itavera k'ove* = I - shall respond - to you.

Follower, *n.* *Omu-kongorere* ;
—, imitater, *omu-horere* (*ku*).

Folly, *n.* *Ou-yova* ;
—, foolish deed, *otyi-ova* ;
—, prop. — of youth, language of youngsters, minors, *oty-angu*: *arikana* ! *ing' omuatye ua hungire otyangu*, lit., have mercy, - the child - she - has spoken - (in her) folly.

Foment, *v.t.* Bathe with warm lotions, *tumba*, *-u* ;
—, abet, stir up, *zunganisa* ; *pendura*.

Fond, *a.* See Love ; Please ; Delight.

Fondle, *v.t.* *Rera*, *-e* : he fondles, caresses the child, *ma rere omuatye* ; *petera*, *-e* ; *ripeta*, *-e* (*ku*) ; *pukata* ; see Embrace.

Food, *n.* *Ovi-ria* ;
—, something to eat, *ovi-kuria* ;
—, nourishment, *o-mbaruriro* ;
— for a journey, D. "padkost," *o-nguta* ; see Meat.

Fool, *n.* *E-yova* ;
—, insipid, shallow fellow, *omu-hahu* ;
to make a — of one, *oveka*, *-e* ; *ovisa*.

Foolery, *n.* *Ou-tyoro* ; *ou-yova*.

Foolhardiness, *n.* *Ou-ndiona* ; *ou-rangaranga*.

Foolhardy, *a.* *Ondiona* ; *otyi-rangaranga*.

Foolish, *a.* To be —, *yovara* ; to make —, *yovarisa*.

Foolishly, *adv.* *Otyangu* : it (the child) speaks foolishly, *ma hungire otyangu*.

Foolishness, *n.* *Ou-yova* ; *oku-yovara* ; foolish act, *otyi-ova*.

Foot, *n.* *O-mbaze* ;
large —, *otyi-paze* or *otyi-mbaze* ;
— of an animal, hoof, claw, *otyi-koti* ; *o-nyu* ;
point of the —, *otyi-se* ;
—, lower end of anything, *otyi-unda* ;
—, slope of a mountain, *o-hengo y'ondundu* ;
to go on —, *yenda* (*-e*) *k'omarama* ; *yenda pehi* : I go or travel on foot, *me kaenda k'omarama*, lit., I - shall go or travel - according to (the fashion of) legs ; don't travel on foot, let them carry you, *o ende pehi, nu kaende k'otyituve*, lit., not you - travel - on the ground - but - go travelling - on the shoulder.

Footmark, *n.* *O-ndambo* ; foot-prints of many people, or an army, *ozo-sango* ;
—, footstep, *o-ndyatero*.

Footstool, *n.* *Otyi-havero ty'-ozombaze* ; *oka-havero k'ozo-mbaze*.

Fop, *n.* A conceited one, *o-ndiona* ; *omu-sisivare*.

For, *prep.* Relative form of the verb, *-ira* ; *-era* ; after *m, n, ny, -ina* ; *-ena* : make a dress for me, *ndyi tyitira ombanda,* lit., me - make for - a dress; make room for this person, *riamena ingui,* lit., move for - this one ; prayer has been offered up for that person, *omundu ua kumbirua,* lit., the person - he or she - has been prayed for; we came instead of K. to fetch fire, *omuriro tua kamburire K.* = fire - we - take for - K., in her stead or else she would have to fetch it herself ;

—, *pu, ku* : *me pora ku H.,* lit., I - am plucking (flowers) - to or for H. ; *me here imb' outiti k'ovanatye,* lit., I - mean as to - those - few - to or for the children, or, the few little things for the children I mean ; do you ask for a tin to put powder in ? *mo ningire p'osire* ? lit., (do) you - ask - for the powder ;

—, *ko* : he asks for it, inquires after it, *ma pura ko,* lit., he - asks - there (about) ;

— the use, benefit, or convenience of, *okuhakaena na* : the things are made for him, for his benefit, use or convenience, *via tyitua okuhakaena na ye,* lit., they - are made - to meet - with - him ;

— the sake of, *-ira, -e* ; *-era, -e* ; *mu* : he suffered on their account, *ua toorere otyipo mu uo,* lit., he - took up - hurt - out of or on account of - them ;

— my part, as to me, as far as I am concerned, *tyi ndyi ri nai,* lit., as - I - am - so ; for their part, *tyi ve ri nai* ; *poru-andye* ; *poru-auo,* &c. ; see Part, and table of Pronouns ;

— all that, *nunguari.*

—, *conj. Orondu* (*tyi*) ; *'ondu* (*tyi*) : for as we are endowed with speech (let us use it in a proper manner), *orondu tyi tu n'eraka nai,* lit., because - that - we - with tongue - thus, &c. ; *orondu rukuru pa ri ovita mokati kauo,* because or for - formerly - there - was - enmity - between - them.

Forage, *n. Ovi-kuria* (*vi'oukambe, vi'ozongombe, vi'ozonyanda*).

Forasmuch, *conj. Tyinga* ; *ondu* (or *orondu*) *kokutya.*

Forbear, *v.i.* Abstain, refrain, *rityaera, -e* ; exercise patience and indulgence, *zara orure* ; *tyinda, -i* (recipr. *tyindasana*) ; *tumba, -u.*

Forbearance, *n. O-ndaro* ; *oru-ondaro* (*orure*) ; *oku-tyindasana* ; *omu-tima omure* ; command of temper, self-restraint, *oku-rityaera* ; mildness, *ou-kozu* ; quietness, patience, *ou-nyima.*

Forbearing, *a.* Quiet, harmless, patient, *onyima.*

Forbid, *v.t. Zerika, -e* : *mba zerike ourunga* = I - have forbidden theft ; *ovandu va zerikoa* = (these) people - they - are forbidden, i.e., they are excluded from society ; see Separate ;

—, threaten, *tena* : I should tell you, but I am forbidden to do so, *e ty'e ku raera, nondu tyi me teneua,* lit., I - I should - thee - tell, - but - that - I - am threatened, forbidden ;

—, prevent, *tyaera*, *-e*.

Forbidden, *a. or p.p. Zera*: this or that is forbidden, *i zera*; *tyi zera*, &c.;
—, threatened, *teneua*;
—, prevented, *tyaerua*;
—, prop. cursed, *-kavatyise*.

Force, *v.t.* Constrain, *kondyisa*;
— through, *tuurunga*;
— back, drive back, *yanyuna*; *yanyuna ombunda*;
— back, bend straight something crooked, *yanyuna*; *yanyununa*;
—, push on, harass, *putauza*; *hakaura*; *hakahanisa*;
— in, *muahurura*; *hitisa*;
— a female, by tying the hands on the back, *pinyuna*; cf. Compel.

Force, *n.* Power, *oma-sa*;
—, prop. severity, sharpness, *ou-tue*: *va rorere okumukatora n'outue*, lit., they - tried - to make him return - with or by force;
—, number, power, *oru-vara*; see Number;
to be of —, as a promise, last will, *zikama*; *n'omasa*;
—, troop of warriors, *ovi-ta*.

Forced, *p.p.* See Compelled;
—, constrained, *kondyisiua*;
— back, *yanyuka*;
—, harassed, *putauka*; *hakauka*.

Forceps, *n. O-mbamo*.

Forcible, *a. N'omasa*.

Ford, *v.t. Kondisa*.
—, *n. Oma-kondero*.

Forebode, *v.t. Uuka*, *-u*; see Presentiment;
—, *huna*, *-u*: our dog has barked, and that means something, *ombua yetu ondumeua tyi ya ukire nai*, *mai hunu*, lit., dog - ours - male - when - he - barked - thus, - he - forebodes (something).

Foreboding, *n. Omu-kué* (also trembling of the sinews, "sehnenhüpfen").

Forefather, *n. Omu-nene*.

Forefinger, *n. Oka-tyi-urike*.

Forehead, *n. Otyi-para*; high —, *oru-para*; full, arched —, *otyi-kundu*; one with a protruding —, *otyi-koto*.

Foreign, *a. -Ambangu*: *omundu uambangu*, lit., a person of difference, a strange person, an outsider; *ovina viambangu* = foreign things, foreign articles; *-ozonganda*: *omundu uozonganda* = a stranger;
—, *-arue*: *omundu uarue* = another person, one not of the same tribe, a stranger.

Foreigner, *n. Omu-ndu uambangu*, plur. *ovambangu*;
—, stranger, *omu-ndu uozonganda*, plur. *ovozonganda*;
—, traveller, *omu-enda*;
—, *omundu uarue*, plur. *ovarue*.

Foreman, *n.* A leader in any work, *e-honga*; *o-hongora*; *omuhongore*;
—, confidential servant, appointed overseer, acting chief, *omu-ndu ombondo*.

Foremost, *a. Tyinene komeho*: you ought to be foremost (instead of another), *ove mo s'okurira ko tyinene komeho*, lit., you - you - ought to be or become - on (the place) - much - before (others the man of greatest importance).

Forenoon, *n. Omu-huka.*
Forepart, *n. Otyi-kondatyari.*
Forerun, *v.t. Tenga (-e) po ; sia (sie) po ;* see Outrun.
Forerunner, *n. Omu-hongore.*
Foresight, *n.* Prognostication, *oku-uuka ; oku-huna ;* provident care, *oku-hepera ;* prudence, *ozo-ndunge ; ou-nongo.*
Foreskin, *Omu-kova.*
Forest, *n. Otyi-hua ; e-hua.*
Forestall, *v.t.* See Anticipate.
Forfeit, *v.t. Pandyarisa ;* see Lose.
Forge, *v.t.* To form by the hammer, *hambura :* put the iron in the fire, *hambura otyitenda ihi* = hammer - iron - that; *viura ;*
—, to make falsely, use deceit, *tyita (-i) ovi-neya ;*
— a lie, *pendura ovi-zeze.*
Forget, *v.t. Zemba, -i :* I have forgotten, *mba zembire ;* we shall not forget, *ka tu nakuzemba (ko),* lit., not - we - with forgetting - (not) ; *pu mba tua mba zembi* = where - I - put (it) - I - forget ; *ovina via zembua,* lit., the things - they - are forgotten ; I quite forgot it, *okuzemba mba zembi,* lit., forgetting - I - forgot ; I did not entirely forget it, *okuzemba hia zemba,* lit., (fully) forgetting - not I yet - have forgotten ;
—, *puruisa ; sevauka :* I forgot to call the people to their meal, *mba sevaukis' ovandu kokuria,* lit., I - have caused to be forgotten or neglected - the people - (as) to eating.
Forgetful, *a. N'omuzembatima.*
Forgetfulness, *n. Oku-zemba ; omu-zemba ; omu-zembatima ;*
—, inadvertence, *oka-puruise ;* indifference, neglect, *o-sevauko ;*
—, *ozo-hiparunge.*
Forgive, *v.t. Isira, -e :* we are willing to forgive him, *tua t'oku-muisira,* lit., we - die (of desire, are most willing) to forgive him ;
—, prop. forget as to (debt, guilt), *zembira, -e :* forgive me, *ndyi zembira,* lit., me - forget as to (debt or guilt of mine), forgive completely so as to forget it.
Forgiven, *p p. Isirua.*
Forgiveness, *n. O-ndyesiro.*
Fork, *n.* For the table, *e-ke* = *e-ria* (or *e-rie*) = hand ; *oru-tue ; oka-tuere.*
Form, *v.t.* Make, *tyita, -i ;*
—, fabricate, *tunga, -u :* make a dress, pot, &c., *tunga ombanda, onyungu,* &c. ;
—, work, make, *ungura : otyina tyityа ungurua* = the thing - which - is wrought, formed ;
—, prop. found, originate, begin, *uta, -u ;*
—, forge, *hambura ;*
— a row, broad line, shoulder to shoulder, *parakana :* let us form rows, *tu parakane nai,* lit., (let) us - walk in a broad row - so ;
— an alliance, help each other, *hangasana ; uanena (-e) ko :* let us unite for mutual help, *ngatu uanene ko.*
Form, *n. Omu-tungo :* the vessel looks as if it had been trodden upon, *otyityuma tya mongo tyimuna tyityа yatua omutungo uatyo,* lit., the vessel - it - is bent

in - like as (if) - it - was trodden (upon) - form - its, or, as if its form was trodden upon ;
—, shape, *omuhapo* (r. *hapa*, grow) ;
—, outline, *otyi-sanekero* ; *omuruko* ;
—, likeness, *o-saneno*.

Formed, *p.p. & a. Tyitua* ; *utua* ; *ungurua* ; *tungua* ;
—, forged, *hamburua* ;
well —, beautifully grown, *ondakuminina* : a well-formed handsome person, *omundu ondakuminina*.

Former, *a.* Prior, preceding, *-tenga* ; before, *komeho* ;
—, past, *-okombunda* : former days, *omayuva ookombunda* ;
—, ancient, *-kuru*.

Formerly, *adv. Rukuru* ; *korukuru* : *rukuru m'outiti* = formerly - in (my) childhood ; *komeho* : *otya tyi mba tyiti komeho*, lit., like - as - I - did - formerly.

Fornication, *n.* Of males, *oku-vakira* ; of females, *oku-vakirua* ; recipr., *oku-vakirasana* ;
—, adultery, *oru-vakiro* ;
—, adultery of males, *oku-h'a ko* ; of females, *oku-heua ko* ;
to commit — or adultery, of males, *vakira, -e* ; *h'a, he ko* ; of females, *vakirua* ; *heua ko* or *heua* : she has had intercourse with that one, *ua heua inguina*, lit., she - has been accoste', enticed - (by) that one there.

Fornicator, *n.* Male or female, *omu-korondu* ;
—, *omu-héko* (r. *h'a, he ko*) ; fem. (passive) *omu-heuako* ;
—, one constantly changing either husband or wife, *omu-kuao-n'ombua* = equal or mate of a dog ; *omu-nauhamba*.

Forsake, *v.t.* As a child, a friend, *esa* : all forsook me, *avehe ve ndy'esire*, lit., all - they - me forsook ; *isa* : he or she is forsaken, *ua isiua* ;
—, as things, *isa* : we have forsaken all, *ete tua isire ovina avihe*, lit., we - we - have forsaken - things - all ;
—, throw away, *imbirahi*.

Forsaken, *p.p. & a. Isiua* ;
—, prop. left behind, as in running, or as orphans by their parents, *-seua* : *eye ua seua po* = he or she is left behind ; *omu-seua po* = one who, as in a race, has been left behind ; *o-seua* = orphan ;
a person —, bereaved, left alone, *omu-ndu ongunga*.

Forsooth, *adv. Vari*.

Forth, *adv.* See Go (forth) ; Come (forth), &c.

Forthwith, *adv. Nambano* ; *indino*.

Fortieth, *a.* (*Ru*) *tya mirongo vine*.

Fortify, *v.t.* Strengthen, *zeuparisa* ; *kangamisa* ; make firm, *zikamisa*.

Fortitude, *n.* See Firmness.

Fortress, *n. O-ndyuo ondeu* = strong house.

Fortunate, *a. -Ningandu* : a fortunate one, *omuningandu* ;
—, lucky, prosperous, *omuindandu* ;
to be —, *ningapara* ; *putura* : he soon made his fortune, *ua putura tyimanga* = he - had a good hap - suddenly ; *indandupara*.

Fortune, *n.* *Ou-ningandu* ; *ou-indandu*; wealth, *oru-tumbo*; adverse —, ill luck, *e-pumbo* ; *o-seve* ; *otyi(u)onga* ; *e-ponyo* ; cf. Luck.

Forty, *a.* *Omirongo vine.*

Forward, *adv.* *Komeho* ;
go —, *kaondya* ; *riama.*
—, *v.t.* Advance, promote, prop. move on, set in motion, *riamisa*;
—, help on, assist, *vatera, -e* ;
—, prepare, further, *tuna, -u* ;
—, accelerate, hasten, *hakahana* ; *hakahanisa* ;
—, send, transmit, *hinda, -i* ; *tuma, -u.*

Forward, *a.* In advance of others, as a child particularly big and fat for his age, *otyiuti* : a big, fat, prop. a forward, precocious child, *omuatye otyiuti* ;
to be —, of a strong mind, inventive, original, self-willed, &c., lit., to put oneself forward, *riuta, -u* (r. *uta*, begin, prop. step forward) ;
to be quick, ready, *hakahana* ;
to be immodest, presumptuous, *ondiona* ;
to be obtrusive, importunate, *ropa, -o.*

Forwardness, *n.* Cheerful readiness, *omu-tima omuharupu*;
—, immodesty, presumption, *ou-ndiona.*

Foster, *v.t.* Nourish, support, *parura* ; cherish, deal gently with, *tumba, -u* (see Deal) ; bring up, prop. cause to grow, *kurisa* ; *kora, -o* ; bring up with care, as a weak infant, *pepera, -e.*

Foster-brother, *n.* *Ngu korua pamue na* ... .

Foster-child, *n.* *Omu-kurisiua.*

Foul, *a.* Dirty, *-n'ondova* ; bad, ugly, *-vi* ; *-mbi* ; nasty, disgusting, *ombondi* ; *-yaukise.*

Foul, *v.t.* Make filthy, *harisa o-ndova* ; soil, *sosisa* ; daub, *romba, -o* : smear or fill the hole with *erose* (= mud made of fresh cow dung), *rombera ko erose*, lit., daub - thereon - *erose.*

Foulness, *n.* Dirt, *o-ndova* ; filth, nastiness, impurity, pollution, *o-mbondi* ;
—, prop. disgusting things, *ovi-yaukise* ; badness, wickedness of any kind, *ou-vi.*

Found, *v.t.* *Uta, -u* : *mba utu otyirongo*, lit., I - founded - the place, built on it, made it habitable ;
—, fix, establish, *zika, -i* ; *zikamisa.*

Found, *p.p.* *Munika* : the sheep have been found, *ozondu za munika.*

Foundation, *n.* *E-uto* (from *uta* = begin, found, "gründen") : *ua hukire ondyuo m'omauto*, lit., he - shook - the house - in (its) foundations ; cf. (chief) Stick ;
—, *oma-zikira* ; see Fixed.

Founder, *n.* *Omu-ute* ; *omu-zike.*

Foundling, *n.* *Omu-atye omuimbirahiua.*

Fountain, *n.* *Oru-i* : we come from the fountain, *k'orui oku matu zire*, lit., from the fountain - thence - we - come from ; *oru-ha-ru-i* ;
little —, or fountains to which the cattle have free access, *otyi-*

ate-va = tread - water - place, plur. *ovi-ateva* ;
— water, *otyi-zeva* ;
— head or — with a copious supply of water, *o-mburo* ;
—, as trickling out of a rock, *o-ndizira.*

Four, *a.* *-Ne* : four men, *ovandu vane* ; four oxen, *ozongombe ine*; four trees, *omiti vine* ; four stones, *omaoe yane* ; four knives, *otuvio tune* ; four things, *ovina vine* ; four little things, *ouna une.*

Fourfold, *a. or n. Tune* = four times : now the gun has been fired four times, *nambano ya pose tune,* lit., now - it (the gun) - has noised - four times ;
—, *potune* : I shall restore it to him fourfold, *me tyi yarura ku ye potune,* lit., I - it - restore - to - him - four times.

Fourteen, *a. Omurongo na ... ne* (*vane, ine, vine, yane, tune,* &c.).

Fourth, *a. Tya ine,* preceded by the radical pronoun : *u tya ine* = the fourth (person) ; *i tya ine* = the fourth (animal), &c. ; see table of Pronouns.

Fourthly, *adv. Poru tya ine.*

Fowl, *n. O-ndyuhua* ; *o-ndera* ; *o-hunguriva.**

Fox, *n.* See Jackal.

Fraction, *n. Omu-ta* ; *otyi-taukiro* ; *oru-mbembera* ; a small piece broken off as a crumb, *oka-tekero* ; to be broken up or scattered in fractions, small parties, *otautau* : he reached them when they were scattered in small parties, *ue ve vaza otautau,* lit., he - them - reached - fraction, fraction.

Fracture, *n. Omu-ta.*

Fragment, *n. Oru-kondo* ; *-tau, otyi-tau,* &c. ;
—, something broken or incomplete, as e.g. a pot with cracks, a wagon without cover or bottom, &c., *otyi-hayo.*

Frail, *a. Otyingundi* ; to be —, *ngundipara.*

Frailness, *n. Ou-ngundi.*

Frame, *n. Omu-tungo* ; — work of a house or any other — work in which one object is placed upon or over another, *o-ndendekasane.*
—, *v.t.* To put or fasten together, *hondyera* (*-e*), or *hondyisa, kumue.*

Frank, *a.* See Candid.

Frankincense, *n. Ovi-omoro omua.*

Fraternal, *a.* To act in a — manner, *tyita* (*-i*) *ou-zamumue.*

Fraud, *n. Ovi-neya* ; *oty'-uru-tyutyu* ; *ovi-korokoti.*

Fraudulently, *adv. N'ovineya*; *n'otyurutyutyu* : he acted fraudulently, *ua tyiti n'otyurutyutyu.*

Fray, *n. Ozo-mbata* ; *oku-rua* ; *otyi-rua* ; *oku-kondya* or *oku-kondyisa* ; cf. Fight.

Freak, *n.* See Caprice.

Freckles, *n.* Light spots on the body, *oma-viko,* sing. *e-viko.*

Free, *a.* At large, freely moving about, *rianga* ; *kara m'orupanda* ;
—, under no obligations to others, *kara uri* : then are the children free, *imb ovanatye indu ve kara uri,* lit., the - children - then - they - stay or are - only, i.e. are left unmolested, need not pay ;

—, under no restraint, *m'ouvara omuini*: am I not free? *hi ri m'ouvara uandye are*? lit., not I - am - in power - mine (own) - then;

—, having rights and privileges as a free man, *kara m'orusemba*: *k'oami omukarere, ndyi ri m'orusemba ruandye*, lit., not I - a servant, - I - am - in right or liberty - mine, am a free man;

—, (a person) of importance, *omu-nene*;

—, not in bondage, *ha kara m'ou-karere* or *m'ou-tua*;

—, one's own master, *omu-hona*; *m'ou-hona omuini*: the man is free, independent, his own master, *eye omuhona, eye u ri m'ouhona ue omuini* = he - chief - he - he - is - in domain - his - own;

—, emancipated, prop. untied, *-pandurua*; *-kuturua*; *kutuka*;

—, open, accessible, *kamuaha*;

—, liberal, generous, *ekondero*; *ondyandye*; cf. Right; Candid.

—, *v.t.* To let go, *isa*; *esa*; (see Quit); to let go out, *pitisa*; to set free, untie, *pandura*; *pandurura*; *kutura*;

— oneself, break loose from, *hununuka*: free yourself from him, *hununuka ku ye.*

Freedom, *n.* Space, room to move freely, *oru-veze*; a state of being unfettered, free, *oku-kutuka*;

—, redemption, liberty, *o-nguturiro*:

—, right, liberty, *oru-semba* (see Free); *o-semba*: he put them into their rights, made them free, *ue ve etere osemba*, he - them - brought - right, liberty;

—, release, *oku-kuturua.*

Freely, *adv.* Generously, gratuitously, *uriri*; *uri*: freely ye have received, freely give, *ene mua peua uriri, yandyeye uriri* = ye - ye - have been given - freely - give ye - freely; *aruhe ua tyere, kambureë uri, kambureë uri*, lit., always - he (the deceased) - said, - take ye - only or freely, &c.

Frenchman, *n. Omu-fransa.**

Frenzy, *n. Oku-puruka ozondunge.*

Frequent, *a.* Many, *-ingi*; often repeating, *otuingi.*

Frequently, *adv. Otuingi*; *potuingi.*

Fresh, *a. -Tarazu*; new, *-pe*; *-mbe.*

Freshness, *n. Ou-tarazu*; newness, *ou-pe.*

Fret, *v.i.* Be vexed, *handya*; *handyisiua*; *pindika, -e*;

—, be lowspirited, *yumana*; *hihamua*;

—, trouble oneself, *rikenda, -e*;

—, be restless, full of care, *viravira*; *kandakanda.*

—, *v.t.* To irritate, make angry, *handyisa*; *pindikisa*; *rungisa*;

—, give bitterness, *pa ou-ruru*: *ue ndyi pe oururu* = he - me - gave - bitterness, vexation, grief;

—, agitate, trouble, *kendisa*; *kendeka, -e.*

Fretting, *n. Oku-rikenda*; *o-ngendo*; *o-ngendekero*; *oku-kandakanda*; *oku-yumana*; *oku-hihamua.*

Friction, *n.* A strong, thorough rubbing, *oku-tukutura*; see

Rub ; to make fire by —, *zeya*, *-e* (*-a*).

Friend, *n.* *Omu-kuetu* = our friend; *omu-kuenu* = your friend ;
—, *omu-nahange* = person with peace.

Friendliness, *n.* *Ou-harupu* ; sweetness of temper, *ou-kozu* ; overstrained —, *omi-hererembo* ; feigned —, *ovi-hangeori.*

Friendly, *a.* *Omukozu* ; *ongozu* ; *omuharupu* ; *-otyari.*

Friendship, *n.* Peace, union, *o-hange* ; loving each other, *oku-suverasana* ; drawing nearer to each other, giving presents, *oku-pasana ou-kuao* ;
—, *ou-kuao* ; see Fellowship.

Fright, *n.* *Oku-uruma*; *o-ndyurumino* ; *oku-tira ouoma* (or *oöma*) ; *oma-huiriri* : my body trembles from fright, *ndyi n'omahuiriri m'orutu*, lit., I - with fright or trembling - in the body ;
—, *omu-tambutima*: he is frightened, *u n'omutambutima*, lit., he - with frightened heart ;
—, *o-mburuma* : I am frightened or timid, *ndyi n'omburuma* = I - with fright ;
—, *oma-handanduze* : *ue ndyi pe omahandanduze*, lit., you - me - gave - a fright ;
—, *oku-endua omakuiya* : he was seized with fright, *ua kaendua omakuiya*, lit., he - was walked upon - (by) thorns ; or, *orutu aru endua omakuiya*, lit., body - it - (was) walked upon - (by) thorns ;
—, shying, as of animals, *omandundue* ; see Shyness ;
take —, run off, scatter, as a herd, *handika* : *ozongombe maze handika* = the oxen - they - run away, have taken fright.

Frighten, *v.t.* *Urumisa* ; *humbirisa* : you have frightened me, I am like a hare coming from the dog's mouth, *ue ndyi humbirisa, oami omukuao n'ombi aya zu m'otyinyo ty'ombua*, lit., you - me - frightened, - I - mate or like - with a hare - it or which - is coming - out of the mouth - of a dog ;
— back, repel, *yanyuna* ;
— away, as a child or animal to be weaned, *kurira*, *-e.*

Frightened, *p.p.* *Uruma* ; *tambuka* : he is in fear and distress, *ua tambuk' omutima* = he - frightened - (in) heart ;
—, *toora o-mburuma* : *ua toora omburuma*, lit., he - has taken up - fright, is frightened ;
—, fearing, *tira* ;
—, repelled, *yanyuka.*

Frightful, *a.* *-Urumise*; *-tirise.*

Frigidity, *n.* *Ou-ngore.*

Fringe, *v.t.* *Pungurura* ; *tyita* (*-i*) *ozo-hinini.*
—, *n.* *Otyi-pungo*, *ovi-pungo* ; fringes, *ozo-hinini.*

Frisk, *v.i.* *Tyandyara* ; *nyanda*;
—, leap, kick, &c., Dutch "spartelen," *sakasaka.*

Frivolity, *n.* Levity, *omi-tuka.*

Frivolous, *a.* Insipid, worthless, *-hahu* ; light, of little importance, *-pupu* ;
to be —, *tyita* (*-i*) *e-handu* ; *handuka* ;
to be —, trifling, *n'omi-tuka.*

Frizzle, *v.t.* *Tyita* (*-i*) *ozongorio.*

Frock, *n. O-mbanda.*

Frog, *n. Otyi-sume* ; *oka-posa-ndyombo* = the little noisy one in the well.

Frolic, *n. Oku-nyanda* ; *oku-handuka* ; *oku-tyita e-handu.*

From, *prep. Ku, k'* : *yeka ku ye otyina hi,* lit., take away - from - him - thing - that ; from top to bottom, *k'ombanda nga kehi* ; *ouo va zire k'okuhira ozo-ngombe,* lit., they - they - came (back) - from giving drink - (to) the cattle ;

—, *pu, p'* : *ma yamba ovakuao p'eruru,* lit., he - slanders - (his) fellowmen - from envy ; what are you suffering from ? *ua vere pu tyike ?* lit., you - sick - from - what ; how is it that the sheep ran away ? *ozondu za tupuka pu tyike ?* lit., sheep - they - ran away - from - what (from what cause) ;

—, *mu* : from whom did you hear it ? who told you ? *ove ua zuvire mu ani ?* lit., you - you - heard out of or from - whom ;

—, (genitive) : the blood flowed from the hyena, *ombindu ya ziza* (*indyi*) *ya Katyiungu* (= *o-mbungu*), lit., blood - it - trickled - (that) - of - *K.* ;

—, *na* : a great distance from the road, *kokure n'ondyira,* lit., distant - with the road, i.e., distant in relation to, or from, the road ; just now I had a thrashing, *ami mba zu n'okutonoa nambano,* lit., I - I - come from - with or from being beaten - just now ;

— this time, henceforth, *porunambano :* henceforth you will not receive again, *porunambano k'o nokupeua rukuao,* lit., from this (time) now - not you - with being given - again ; or, *porumba eyuva ndi* = from this (time) here or now - day - this, &c., i.e. from this day, in future, &c. ; *nga nambano* = from now ; *nga ko* = from this (time) : henceforth and for ever, *nga ko nga aruhe,* lit., from - this (place or time) - till - all (time) or ever ; cf. Begin (from) ; Come from).

Front, *n. E-koro* : the nose is in front, *euru ri ri k'ekoro,* lit., the nose - it - is - at the front ;

—, face, *omu-rungu* ;

—, forehead, *otyi-para* ;

in —, *k'omu-rungu* ; *k'omeho* (= before the eyes) ;

walk in —, *kaondya* ; *yondya* or *ondya, -o* (rare) : *omundu ma ondyo,* better, *omundu ma kaondya* = man - he - goes ahead or in front ;

give a bold — to, resist, oppose, *piruka* ; *pirukira, -e.*

in —, *a.* At the head, foremost, *-hongore.*

—, *v.t. & i.* See Opposite.

Frontier, *n. Omu-ruko* (*u'ehi* or *u'okuti*).

Front-leg, *n. Oku-oko.*

Front-part, *n. Otyi-kondatyari.*

Front-wheel, *n. Oku-oko ku'e-temba.*

Frost, *n.* Cold, *o-mbepera* ; ice, *oma-kende.*

Froth, *n. E-tutu* ; *e-suzu.*

—, *v.i.* To — from the mouth, *eta e-tutu.*

Frown, *v.i.* To give a stern or angry look, *tara ozo-ndungeho* ;

—, look angrily or contemptuously at one, *nyenyeta* ;
—, inspire with fear, *tirisa* ;
—, as the sky, *tanda, mina* ; cf. Threaten ; Look ; Anger.

Fructify, *v.t. Hapisa.*

Frugality, *n.* See Abstemiousness.

Fruit, *n. Otyi-hape* ; *ovi-hape* ; *ovi-kuria ovihape* ;
bunch of —, as a bunch of grapes, ears of corn, or any other description of —, hanging down, in clusters or otherwise, *e-punda*: *oviria via har' epunda*, lit., the Kafir corn - it - is getting - *epunda* = weight, cluster, the ears are hanging down like clusters, it is growing well, there will be a good harvest ; *ovimbankuna* via har' omapunda* = the pumpkins - they - produce - bunches, they grow as it were in bunches, in abundance ;
—, bitter, poisonous, of the size of an apricot, *o-dumburiri.*

Fruitful, *a.* To be —, *eta ovi-kuria* ; *hara e-punda* or *oma-punda* ; see Fertile ;
— land, *e-hi ndi hapisa* ;
—, *hoka* ;
a — female, *oka-ngaha* ;
to become —, of one barren before, *ngandyiruka.*

Fruitfulness, *n.* Of men, animals, and trees, *oru-koato* ; of fruit, *oku-hara oma-punda* ; *oku-hapa naua* ;
—, *oru-tanga* ; see Fertility ;
—, numerous offspring, *omuhoko.*

Fruitless, *a.* Vain, *-omunga-ndyo*: fruitless works, *ovi-ungura vi'omungandyo.*

Fruit-tree, *n. Omu-ti, mbu hapisa ovi-kuria* = tree - which - causes to grow - fruit or food.

Frustrate, *v.t.* Stop, check, hinder, *tyaera, -e* ; annihilate, *yandeka, -e* ; spoil, make useless, *zunda* ; *hahaura* ; cause to fail, *paruisisa.*

Fry, *v.t. Yareka, -e* ; *tereka, -e* ; *nyosa.*

Fugitive, *a. -Tupuke* ; *-putauke*: *m'oruveze orusenina tue rimuna otya ovatutuke n'ovaputauke*, lit., in time - last (or of late) - we - found ourselves - as - people done for - and harassed fugitives ; —, wandering, *-puke* ;
—, driven about, having no resting place, *yuvauva.*

Fulfil, *v.t. Urisa* : to fulfil all righteousness, *okuürisa ousemba auhe* ;
—, make good, *yenenisa* : he has fulfilled his promises, has done, as he has said, *ua enenisa omambo oe*, lit., he - has fulfilled - words - his.

Full, *a. Ura* ; *uka* ; *kona*: *otyityuma tye ura*, lit., the vessel - it - full = *otyityuma tye uka* = *otyityuma tya kona* ;
—, *yoya* : it (the vessel) is not yet full, *ka tyia yoya*, lit., not - it yet - stuffed full ;
—, complete, as e.g. numbers, *kunda, -u* : *omurongo ua kundu*, lit., the ten - they - full, complete ;
—, quite full (running over), *kunga, -u* : the vessel is full up to the brim, *ehoro ra kunga p'otyinyo*, lit., pail - it - quite full, flowing over - by the mouth ; *ueza, nga tyi kunge*, lit., add

till or that-it-may run over, make the vessel quite full;
—, *kora*: *hamuna nga tyi kore*, lit., pour in-that or till-it-be full;
—, satisfied, to have eaten or drunk to the full, *kuta*: I am full (of meat or drink, am fully satisfied), *mbe kuta*;
—, filled, *koöa* (pret. *koverue*);
—, "ganz voll gefressen sein," *kuiza*;
—, as a bucket of corn, prop. levelled, "gestrichen," *seruka*;
—, overfull, heaped up, as corn in a bucket, *ura* or *tung' o-senge*: the corn is heaped up in the bucket, the bucket is overfull, *via tung' osenge*;
—, ripening, prop. compressed, solid, as ripening corn, *papa*;
—, close together, crowded, *pama*: that my house may be filled, *ondyuo yandye kutya i pame*, lit., house-mine-that-it-be squeezed, crowded.

Full-grown, *a.* *Ekurioma*: a full-grown, tall person, *omundu ekurioma*.

Full-moon, *n.* *Otyi-yeraori*.

Fully, *adv.* *Tyinene*.

Fulness, *n.* The being full, *oku-ura*, and the infinitive of the other verbs under Full;
—, *o-mburiro*; *o-mburisiro*; *oku-koua*; *e-kuta*;
—, probably rising (from *yera* = to lift up), *oru-era*: the vessel is full, *otyityuma tyi n'oruera* = the vessel-it-with rising or fulness;
—, end, *oma-puiro*: I shall go at the end of the month, *me i m'omapuiro oomueze*, lit., I-(shall) go-in the fulness or at the end-of the moon;
—, abundance, comfort, perfect prosperity, *oma-puiro*.

Fumble, *v.i.* Move about (with the fingers), *rianga*; feel, *nunnunga*.

Fun, *n.* *Oku-nyeka*; *oku-nyekera*; *o-nyekonyeko*: he is full of fun, *u n'onyekonyeko* = he-with fun, fun;
—, trifles, light, small matters, &c., *omi-ndyenga*.

Funeral, *n.* *Oku-paka*; *o-mbakero*; *ó-ngungu*: *matu i k'ó-ngungu* = we-go-to the funeral.

Funnel, *n.* *O-mbako*.

Fur, *n.* *O-mbanda y'oviïnya*.

Furious, *a.* T'*oma-zenge* = die of anger; see Fierce.

Furiously, *adv.* *N'outue*; *n'omasa*.

Furnish, *v.t.* Provide or supply, *hepera*, *-e*: furnish him (with this or that), *mu hepera*, &c.; he provides for me, *ma hepere ami*;
—, fit up, *tuna*, *-u*;
—, equip, *rongera*, *-e*; *rongerisa*.

Furniture, *n.* Goods, vessels, chattels, *ovi-na*; *ovi-tyuma*.

Furrow, *n.* *Oru-ngora*; furrows as on the back, stripes, *ot'-ongora* (*otu-ongora*); furrows in the ground, *otongora tuehi*;
—, as in the face, the break or hollow between the forehead and the bridge of the nose, *o-ndota* (cf. *otyi-toto* and *oru-toto* = gap, cleft, break);
—, to have furrows or deep wrinkles in the face (in which the tears remain hanging), prop.

to break folds for crying, *teya oma-ririro* ; cf. Wrinkles.

Further, *a.* More or most distant, *kokure* (*katiti* or *indè*) ; additional, other, *rukuao, n'orukuao.*

—, *v.t. Riamisa* ; see Forward.

Furtively, *adv.* By stealth, *okuvaka* : *ma ri tyimuna okuvaka* = he - eats - like - stealing, eats by stealth, secretly ;

to move —, *rivaka* : he crept in in a furtive manner, *ue rivakera mo*, lit., he - stole himself - thereinto.

Fury, *n.* Anger, *oma-zenge* ; heat of anger, *ou-pyu u'oma-zenge* ;

to be in a —, t'*oma-zenge* ;

—, *e-ruka* ;

to be in a —, enraged, *runga, -u* : *ombua ya rungu* = the dog - he - is enraged ;

to be in a —, as a storm, *peza, -e* : *ombura mai peze*, lit., the thunderstorm - it - is angry, rages ; (cf. *e-peze* = passing shower) ; see Anger ; Rage.

Fuss, *n.* Noise, bustle, *oku-rokoha* ; *o-ndokohero.*

Futile, *a.* Worthless, useless, *ka ... n'ovi-ungura* ;

—, in vain, *omungandyo.*

Future, *n. Ok-ombunda* ; *kombunda* = hereafter ;

—, coming time, *oru-veze ndu ri p'okuya*, or, *ndu maru ya kombunda*, lit., time - which - is - at coming, or, which - it (will) - come - afterwards ;

in —, henceforth, *p'orunambano* or *p'orumba* ; *nga nambano* ; (cf. From) ;

in —, ever, lengthened *a* : (they will be happy, *mave ningapara*) they will ever be happy, *maave ningapara* ;

—, at some future time, *orukuru* ; *rukuru* : we shall come at some future time, *matu ya orukuru.*

Fy, *int. Ih* (*ish*) ; at the close of a sentence, *hi* (*shi*) : *ish ! otyikuatyike, tyi mo tyiti ?* lit., fy ! - what is it - that - you - do ; *mo ungura hi* ! lit., you - work - fy ! (how badly !) ; well done, fy ! *mo tyiti naua, hi* ! lit., you - act - nicely - fy ! (= shame ! ought you to do like this ?) ;

—, *tyok* !

G

Gabble, *v.i.* Talk fast, *tyekeha* ; indistinctly or as a foreigner, *takuma.*

Gad, *v.i. Vandama* ; *rianga e-hore* or *e-tato* ; *putauka.*

Gadding, *n. Oru-pit-onganda*, from *pita*, to go out and *o-nganda*, village ; *e-putauko* : *ngu n'eputauko* = *ngu putauka* = one who runs much abroad.

Gadfly, *n. O-nde* (fly) ; *e-ze* (large fly).

Gaiety, *n. Oku-nyanda* ; *e-nyando* ; *oku-viara* ; *e-vio.*

Gain, *v.i. & t. Munina* (*-e*) *po* = find thereon, find in addition to i.e. gain = *ungurira* (*-e*) *po* = work or get in addition to : how much profit have you made? *ua munine* (or *ungurire*) *po tyike ?* lit., you - found (or worked), got - thereon or additionally - what ;

—, *paha ... piti* : I want to gain

two oxen by this gun, *p'ondye-mbo indyi me paha ozongombe ze pite imbari ndeni.* lit., by gun - this - I - seek - oxen - (that) they - outrun or exceed - the two - those (given for it) ;

—, acquire, *ungurira, -e* : *tua ungurire orutumbo* = we - have wrought or acquired - wealth ;

—, win, save, *munina* (*-e*) *po* : thou hast gained thy brother, *ove ua munine po omukuenu* ;

—, lay up, *puika, -e* ; heap up, *tumba, -u* ; gather, *onga, -o* ;

—, to chop up a slaughtered animal, with the intention to gain, *hahiza* : they go to make profit, *mave i kokuhahiza.*

Gain, *n. Oku-munina po* (*ovi-na*) ;

—, things received (in trading) over and above, *ovi-hohe* ;

—, wealth, riches, *oru-tumbo* ;

—, retail-selling, making profit, *oku-hahiza* ;

—, reward, *o-ndyambi.*

Gainsay, *v.t. Patanena, -e* ; *yarura oma-mbo* (or *oma-raka*) *mu, mo.*

Gainsaying, *n. Oku-patanena*; *oku-yarura omambo* or *omaraka* (*mu, mo*) ; *omu-toto.*

Gait, *n.* Manner of walking, *e-yenda* : *eyenda randye* = "mein gang," my manner of walking ; *eyenda eua* = graceful gait, beautiful deportment or demeanour

Gall, *n. O-nango* ; disease of the —, *e-nango.*

Gallant, *a.* Brave, *ependa* frank, candid, *omukahu.*

Gallop, *v.i. Hikihira* ; *utuka* ; *tupuka* ; *isa otyi-kara* ;

—, run quickly, *nana otyi-kara* : he is galloping, running very fast, *ua isa otyikara* ; *ma nana otyikara* = *ma kokola otyikara* ; to — over a matter, treat lightly, superficially, *hikihira, -e* ; see Run.

—, *n. Oku-hikihira* ; *oku-utuka* ; *oku-tupuka* ;

—, "schnellauf," quick running, racing, *oku-yanda.*

Gallows, *n. Otyi-ti* ; *omu-ti.*

Gambol, *v.i. Nyanda* ; *handu-ka* ; *tyita* (*-i*) *e-handu.*

Game, *n. Otyi-puka* ; *otyi-tumbi*

Gander, *n. O-mbaka ondume.*

Gaol, *n.* See Jail.

Gap, *n.* A cleft, *omu-ta* ; cleft in the ground, *otyi-toto* ; breach, *o-haniktro* ; *oma-tauriro* ; hole, *o-ndovi* ;

— as in the row of teeth, or in the body by piercing, shooting, *e-ni* ;

—, defect, *otyi-po* ; *oka-na.*

Gape, *v.i. Yahama.*

Garden, *n. Otyi-kunino* ; *ovi-kunino.*

Gardener, *n. Omu-tarere u'otyi-kunino.*

Garden-hut, *n.* Shelter, constructed of branches, *omu-tara.*

Garland, *n. Oru-zenga.*

Garment, *n. O-mbanda*; a large one, *otyi-vanda.*

Garner, *n. Oru-puiko* ; (*o-ndyuo*) *o-mbuikiro.*

Garnish, *v.t. Tuna, -u* ; *zare-ka, -e.*

Garrulity, *n. E-rimbu.*

Garrulous, *a.* To be —, *tye-keha* ; *n'ovikorokoti.*

Garter, *n. O-ngandyo.*

Gash, *v.t. Kanga* ; see Cut.

Gasp, *v.i. Pama omu-inyo* ; *su-vana.*

Gate, *n. Omu-vero* ; a small —, *oka-vero.*

Gate-bar, *n. Otyi-yezere.*

Gather, *v.t. Vonga* or *onga, -o* ;
—, without getting much, *o-ngeka* ;
—, as fruit of trees, *nikora* ;
—, as ears of corn, *nyanga* ;
—, lay up, as treasures, *nya-nyangiza* ; *puika, e* ;
— dry wood, chips, firewood, *tyora* (*ozo-ngune*) : the woman is gone for firewood, *omukaze-ndu ua katyora.*
—, *v.i.* Collect, *orongana* ; see Collect ; Call (together) ; Assemble ; Lay (up) ; Fester ; Becloud.

Gathering, *n. Oma-ongero* ; *omu-puii* ; *oma-nyangatarero* ;
—, council, *otyi-ra* : we are gathered together in council, *tu ri m'otyira* ; cf. Council ;
— of clouds, *e-koö* ; *oku-hanga kuovikamba* ;
— of dry milk in a milkpail, *ovi-tiakororo* ; in a calabash, *ovi-romosa* ; see Crowd ; Assembly ; Abscess.

Gathers, *n.* Plaits or folds of a garment, *oma-onya,* sing. *e-onya* ; *ovi-kate,* sing. *otyi-kate.*

Gay, *a.* To be —, *nyanda* ; *viara.*

Gaze, *v.i. Tara* ; *veta* (*-e*), or *tua mo, ome-ho* (*mo*).

Geld, *v.t. Pinda, -i.*

Gemsbok, *n. O-nduno.*

Gender, *v.i.* Of the bull, *kuma, -u* ; of small cattle, *hamba.*
—, *v.t.* Beget, *koata.*

Genealogy, *n. Oku-vara ku'o-ma-anda* ; or, *otyi-varero ty'o-mu-hoko.*

General, *a.* See Common ; All ; Whole.

Generally, *adv.* As a rule, usually, commonly, *tyinene* : generally I am meek, gentle, *nu tyinene ouami ongozu* ;
speaking —, *omu-ruko u'oma-mbo,* lit., compass or scope of words ;
—, in the whole, upon the whole, *omu-tundu* : diseases generally, &c., *omutundu u'omityise,* lit., the whole-of the diseases, all diseases taken together.

Generate, *v.t. Koata.*

Generation, *n.* Production, *oru-koato* ;
—, children of the same stock, a tribe, *omu-hoko* ;
—, posterity, descendants, *ozo-ndekurona.*

Generous, *a.* Liberal, *ondya-ndye* : a generous, liberal person, *omundu ondyandye* ; or, *ngu n'ou-yandye* = *omuharupu.*

Genitals, *n.* Generally, *omu-zu* = nakedness ;
— of males, *oru-tyingo* or *oru-tyengo* ; of females, *o-nini* ; *ou-kazendu* (a euphemism, signifying feminality) ; of the mother, *e-kúku* ; *oty-eza* (made use of as an abusive term) ;
—, of animals, male, *omu-huku* ; *omu-sepa* ; female, *ou-kazendu.*

Genius, *n.* A clever, wise person, *o-nongo,* or, *omundu ono-ngo* ; an original thinker, inventor, *omu-riute* ;
—, spirit, *o-ndume* : evil genius, *ondume y'ovita,* lit., spirit of hostility.

Gentiles, *n.* Nations (of the world), *ovi-uana* (*vi'ouye*) : or *ov-ouye* = people of the world (sing. *u-ouye*).

Gentle, *a.* Mild, *-kozu* ; *ongozu* ; —, quiet, *onyima* ; *omunaunyima* ; —, soft, *-tarazu* : don't speak harsh words, *o hungire omambo, nge he ri omatarazu,* lit., not you - speak - words - which - not - are - gentle ;
— breeze, *oru-muinyo* : and when a gentle breeze sprang up, "und als die luft aufkam," *nu kona tyi kua pepe, orumuinyo tyi ma hingi,* lit., and - place i.e. then or there - when - it - blew, - the breath of space i.e. air - when - it - sets in motion.

Gentleman, *n. Omu-hona* : he looked like a gentleman, *mangara omuhona.*

Gentleness, *n. Ou-kozu* ; *outarazu.*

Gently, *adv. Katiti* : speak gently, *hungira katiti* ; *rituara m'okuhungira*=behaving oneself (well) in speaking ;
—, *omuzumbi* ; see Softly.

Germ, *n. Otyi-tungo.*

German, *n. Omu-germane.**

Germinate, *v.i.* Revive, sprout out, *nyomoka* ; grow, *hapa.*

Get, *v.t. & i.* Produce, *hara* : it (the animal) is getting hair, *mai har' omainya* = it - produces - hair ; the child has got something to say, *omuatye ua har' embo,* lit., the child - it - produces, has got - a word :
—, procure, gain, *munina* (*-e*) *po* ; *ungurira* (*-e*) *po* ;
— wealth, *tumba, -u* ;
—, receive, *munu, -u* : I got good wages, *mba munu ondyambi ombua,* lit., I - have found - payment - good ; (= *peua* ; *yandyeua* ; see Received) ;
— over, as over a road, a difficulty, *mana* : I saw them, as they got over the enchanted ground, *ami mbe ve munu tyi va mana ehi, nda roveua,* lit., I - I - them - saw - when - they - did or finished - the ground - which - was enchanted ;
— right by itself, "sich recht setzen," *henuka* ;
— loose, *pona* ; *ponoka* ; *kutuka* ; *homoka* ; *hukuka* ;
— bare, denuded, *ponoka* ;
— the start of any one, *tenga* (*-e*) *po* ; *sia* (*-e*) *po* ;
— children, *koata* ;
— up (a mountain, height), *ronda, -o* ;
— through, *tuurunga* ;
— down, *punda, -u* ; *rauka* ;
— ready, *tuna, -u* : *a rire ty'a tunu omatye,* lit., and then it - was - that she - got ready - the child ; refl. *rituna, -u* ;
— ready, as for a journey, for war, "rüsten," *rongera, -e* ;
— something ready for use, *tuna, -u* : I am getting the milk ready (for the people to drink), *me tunu omaihi* ;
—, become, *toora* : get hungry, *toora ondyara* ;
— dirty, *toora o-ndova* ;
— on satisfactorily, recover, improve, ripen, &c., *pemba, -e* : the man (who had become thin) is getting stout, is improving in appearance, *omundu ua pembe* ; the boil is getting ripe, *esena ra pembe, mari el' outuika* =

the boil - it - improves, - it - brings, produces - matter; the fruit is getting on well, is getting ripe, *ovikuria via pembe*; *pembaera, -e*: the sheep is getting better (the *ongana* or scab is disappearing), *ondu ya pembaere*;

— a crust, grow hard, dry, *kaka*;

— leaves, ears, as corn, *ruka, -u*: the tree is getting leaves, *omuti mau ruk' omaso*; the corn is getting ears, *otyi-kokotua matyi ruk' ozondavi* (or *matyi tua ko ozondavi*);

— wings, as ants, *tua ko ovivava*: *maze tua ko ovivava* = they - put - on - wings;

— thin, lean, empty, little, *tangarara*: the bag is getting empty, *ondyatu ya tangarara*; the man has got thin, *omundu ua tangarara*;

— better, in illness, *veruka*;

— off, break loose, flee, *pona, -o*;

— on, fare, *kara*: how are you getting on? *mamu kara vi?* lit., you - are - how;

— up, arise, *penduka*; see Rise;

— to, attain to, reach, arrive at, *vaza*;

— accustomed to, *iririra, -e* (*ku*): he has been getting accustomed to do mischief, *eye ua iririre okupikapika*;

— tired of something, *kooua*: I have enough of this food, am tired of it, *ami mba kooua ovikuria imbi*, lit., I - I - filled - with food - this = t'*e-zia*;

— out, *pita, pitira, -e*: how shall I get out? *ng'e pitire pu i?* lit., that I - go out along - by - what;

— together, assemble, *hanga*: *nu ovandu va hangere ovita*, lit., and - the people - they - got together - a troop of warriors.

Ghost, *n.* *Otyi-ruru* (an apparition, of the shape and size of a little dog, having its eyes on the hinder part of the head, prop. the risen thing, from Bantu *rura, lula* = to rise); *otyi-mbosi* (probably noisy ghost, "poltergeist," from *posa* = to make a noise; see Elf; Spirit; Soul; Genius.

Giant, *n.* *Omu-renaka*; cf. Grow (tall).

Giddiness, *n.* See Dizziness.

Giddy, *a.* See Dizzy.

Gift, *n.* *Otyi-yandyeua*; — by a suitor to a girl, *otyi-kupe*; see Present.

Giggle, *v.i.* *Hemba, -e.*

—, *n.* *E-hembero.*

Gild, *v.t.* *Kenakenisa*; *tua po* (or, *serura ko*) *ovi-ngoldo*;* *ungura n'ovi-ngoldo.*

Gilded, *a.* Shining, bright, *kenakena*; *uerauera*; *ungurua n'ovi-ngoldo*: a gilded book, *embo nda ungurua n'ovingoldo*, lit., a book - which - is worked - with gold.

Gimlet, *n.* *Otyi-topore*; *oka-topore.*

Gin, *n.* Snare, *o-nguehe*;

—, trap, *o-mbate.*

Gingle, *v.i.* See Clatter.

Giraffe, *n.* *O-mbahe*; dimin. *o-mbahona*; calf of the —, *oka-vahona*; a young —, *o-ndanda-vahe*; *otyi-vahona.*

Gird, *v.t. Varanga* ; reflex. *rivaranga* ; *rikuta*, *-u* ;
— up, pull straight or tight, as clothes, Dutch "opschorten," *namba* ; *nambera*, *-e*.

Girdle, *n. E-kuamo* ; —, thong of immense length, tastefully sewed, which the men wind around the waist, *o-ngonda* : *ama yatata ozongonda n'omakuiya*, lit., he - sewing - girdle thongs - with a thorn ; see Belt ; Corset.

Girl, *n. Omu-kazona* ; *omu-suko* ; a fast, wild —, *omu-hangundu* ; name by which a newly born — is ushered into the world by the shouting midwife, *oka-seu* = little bulb = little bulb-seeker, the digging up and gathering of edible bulbs in the fields being the work of females.

Girlhood, *n. Ou-kazona.*

Give, *v.t. & i. Pa* (*pe*, *pere*) : give him (this or that), *mu pa* = him give ; we do not say that you should give us something, *ka tu nakutya u p'ete*, lit., not - we - with saying - you - (should) give us ; I gave him, *mbe mu pere* ; the work you gave me, *otyiungura tyi ua mbere* (= *ami pere*), lit., work - which - you - me gave ; please give me, kindly give, *mbandyeo* (= *ami-pa-ndyi-o*, or, me - give - me - well) ; the people did not give me an answer (to your letter), *ovandu ka va mbandyere oao*, lit., men - not - they - gave me - theirs (i.e. their words in answer to your letter) ;
—, impart, present, give over, *yandya* ;
— oneself to, *riyandya ku* ;
—, *munisa* : when God gave me (the mother) a bright little boy, *Mukuru om'e ndyi munisa okanatye okazandu okapaime*, lit., God - when he - me - caused to see or find - an infant - little boy - a bright one ;
—, communicate, impart, *konda*, *-o* : give us of your milk, *tu kondereye omaihi oenu*, lit., us - cut through or impart for - milk - yours ;
—, bring, *eta* ;
— into the heart, *hitisa m'omutima* : God, in his wisdom, gave it into the heart of one man, &c., *Mukuru ngu n'ounongo a hitisa m'omutima u'omurumendu umue*, lit., God - who - with wisdom - he - caused to enter - into the heart - of man - one ;
— drink, *hira* : give the child something to drink, *hira omuatye* ; give water to the cattle, *hira ozongombe* ; *ngotyi kahire ozongombe* = just you - go give drink - (to) the cattle ;
— over and above, *hoha*, *-o* ; *ueza po* ;
— way, move aside, *humburuka* ; *yepa*, *-e* ; *penga*, *-e* ; *viruka* ;
— much, *muata* ;
— too much, overload (with food), *ungisa* : we give the people more than enough to eat, we overfeed them, *matu ungisa ovandu* ;
— the breast to an infant, — suck, *nyamisisa* ;
— a name, *pa e-na* ; *ruka*, *-u* ;
— a name in Herero fashion, or rather the ceremony accompanying the giving of a name

to a Herero infant, *oku-kunga* or *oku-kungisa*: "The Chief takes the child into his arms, and while he touches with his forehead the forehead of the child (which action is called by them *okukunga*), he gives the child the name. The men who are present thereupon repeat this *okukunga*, and utter every time while doing this, the name which has been given to the child, or they themselves add another new one to it. These names are commonly derived from some event which happened before, at, or after the birth;" see Cape Folklore Journal, vol. ii., pp. 67-68;
— a commission, — orders, *virikiza*; *kungurira*, *-e*;
— order, command, *rayera*, *-e*; *rakiza*;
— up, relinquish, *isa*; *esa*; see Abandon; Relinquish;
— up the ghost, *koka omutundu*; *ta* (*tu*, *tire*) *omuinyo*;
—, in order to receive again, *yandyurura*;
— up all, deprive oneself, *tuzura*; *rituza*;
— warning, *rondora*: give warning about the approach of the robbers, *rondora ovita*;
— way suddenly, as ground of a bank, when hollowed out, *tupuka*: the ground gives way, falls suddenly, *ehi mari tupuka*;
— presents, on particular occasions, e.g. when visiting a sick friend, or in occupying a new house, &c., *yamba*: they give rings, beads, &c., as presents, *mave yamba ovityuma*, lit., they-present-vessels, things; hence *ondyambi* = reward, payment, prop. gift, present; also probably *onyambari* (*on-yamb'-ari*), a word compounded of *on*(*d*)*yambi* and (*omu*)*-ari*, lying in woman: *onyambari* = fortunate mother of twins, "beschenkte wöchnerinn" (on account of the many presents it is customary to give to a Herero mother of twins; see Cape Folklore Journal, vol. ii., p. 104);
— back, return, restore, *yarura*: I restore it to him fourfold, *me tyi yarura ku ye potune*, lit., I-it-give back-to-him-fourfold;
— counsel, *popa*, *-o*;
— judgment, *pangura*;
— notice or information, *hepura*;
— evidence, *hongonona*;
— offence, *pindikisa*;
— trouble, *pa* (*oma-uii* or) *ongendo*: he gave me trouble, *ue ndyi pe ongendo*; *kenda*, *-e*; *kendeka*, *-e*;
— ear, — a hearing, *puratena*, *-e*;
— leave, *isa*, *esa*;
— a description, *serekarera*, *-e*;
— thanks, praise for, *tangera*, *-e*;
— heed, *ritarera*, *-e*;
— in, acknowledge to be wrong, excuse oneself, &c., *riyaya*;
— in, submit, *rihumina*, *-e* (*k'*);
— out, spend, *mana*.

Gizzard, *n.* *Otyi-nikorero*; "der harte kropf," *otyi-hanganga*.

Glad, *a.* To be —, *nyanda*; *yoroka*; *ingana*.

Gladden, *v.t.* *Nyandisa*; *yorokisa*; *inganisa*.

Gladly, *adv.* *N'enyando.*
Gladness, *n.* *Oku-nyanda*; *oku-yoroka*; *e-nyando*; *o-ndyorokero.*
Glance, *v.i.* To — quickly, sideward or backward, *tyena, -e*; to — sideward, "einen seitenblick thun," *tona (-o) ombaka*: he casts a glance sideward, *ma tono ombaka*;
—, twinkle, *kenakena*;
—, wink, *papaiza.*
Gland, *n.* *O-mbuise*;
— in the liver, *e-tungu*; swelling in the liver, stomach, &c., *o-ndumbo*;
—, or swollen —, swelling about the neck, *o-ndyesu*; *o-nyanga.*
Glare, *v.i.* *Kenakena*; *yera.*
Glass, *n.* *E-kende*; looking —, *otyi-ritarero*; telescope (*e-kende*) *e-tarero.*
Gleam, *v.i.* *Uerauera.*
Gleam, Glare, *n.* *Oku-kenakena*; *oku-uerauera*; *oku-papaiza*;
the peculiar trembling — of the heated atmosphere, *ou-ravandyana.*
Glean, *v.t.* *Nyanga*; *onga, -o.*
Gleaner, *n.* *Omu-nyange*; *omu-onge.*
Glee, *n.* *E-nyando*: *o-ndyorokero*; *e-vio*; to be in a high —, *yoroka*; *viara.*
Glen, *n.* *Oru-tyandya.*
Glib, *a.* See Slippery.
Glide, *v.i.* *Heza, -e*; *heuka*; — back, *hezuruka*; —, "rutschen," *rihenga, -e*; *yenda okanyenga* (= walk in a gliding manner).
Glitter, Glister, *v.i.* *Kenakena*: *ozonyose maze kenakena otya ondyerera* = the stars - they - glitter - like - light; *uerauera*; *pembaera, -e.*
Gloat, *v.i.* *Tara tyinene*; *tara ozo-ndungeho.*
Globe, *n.* Sphere of the earth, *otyi-tenge ty'ehi.*
Gloom, Gloominess, *n.* *Omu-zema*; *omu-zororema*:
— of mind, melancholy, *e-yuma*; *oku-yumana.*
Gloomy, *a.* Obscure, dark, *zorera, -e*: it is dark, gloomy, *kua zorere*; —, melancholy, sad, disheartened, *yumana.*
Glorify, *v.t.* Exalt, *yerisa*; *tongamisa*; praise, *tanga*; *hivirika, -e.*
Glory, *n.* Brightness, *ou-yere*; honour, *o-ndatero*; *o-ndyozikiro*; praise, *o-hivi.*
— *v.i.* *Rihiva, -i*; *ritanga.*
Glow, *v.i.* *Seraera, -e.*
Glue, *n.* *Oma-pia*; *e-pia.*
—, *v.t.* *Kakaterisa ko.*
Glut, *v.t.* *Kara n'e-raru*; *riungisa.*
Glutinosity, *n.* Viscousness, *oru-aze.*
Glutinous, *a.* Viscous, tenacious, *n'oruaze.*
Glutton, *n.* *E-kanyama*; *omu-n'eraru.*
Gluttony, *n.* *E-zuva*; *e-raru.*
Gnash, *v.t.* *Koeya oma-yo*; *tenya, -e* (*oma-yo*).
Gnat, *n.* *Oru-mue.*
Gnaw, *v.t.* Nibble, — at, *teta, -e*;
—, destroy by gnawing, prop. make holes, *tota, -o*;
—, prop. scrape, hollow out, *koro-tota*;
— off, pick, *korokoha* (= scrape clean).
Gnu, *n.* An antelope, *otyi-mburu.*

Go, *v.i.* *Yenda, -e* : the pain goes from one place of the body to another, *omutyise mau ende*, lit., illness or pain - it - goes, travels ; I went at night, *mba rara me ende*, lit., I - sleeping - I - went, i.e., I walked or travelled at sleeping time ; tell the man not to go without a letter from the teacher, *karaer' omundu k'e nakuenda e hi n'embo r'omuhonge*, lit., go tell - the man - not he - with going - whilst he - not - with word-of the teacher ; I might go, but I have no shoes, *ety'e sora okuenda nondu tyi ndyi hi n'ozongaku*, lit., I should - be able - to go, - but - that - I - not - with sandals ; I have no room to move, *hi nopu me endere*, lit., not I - with where - I - to go to ; irregular imperative, go ! *tuende* ; plur., go ye ! *tuendeye* ;

— on foot, *yenda komarama*, or, *yenda pehi* ;

— backward, *yenda ombunda*, or, *yenda ongotue* ;

— abreast, side by side, next to each other, *yenda ombarakana* ;

— over the surface, to level, flatten, to graze, as a bullet, the surface, *vanda* ;

— along, *varama* : I go along the mountain, *me varama n'ondundu* ;

— (prop. to go out, leave), *ia* (*ya*), *i* : we are going, we leave, *ete matu i*, lit., we - we - go (out), generally said to the chief, or others, when leaving a village ; he is gone, dead, lost, *ua i* ; just go, *ira uri* ; just go ye, *ireye uri* ; where are you going ? *mo i pi* ? lit., you - go - where ; they are away, gone, *va ya* (*ia*) ; when you were on your journey to the Ovambo, *tyandye tyi ua ya k'ovambo*, lit., whilst - that - you - were gone (far) - to the Ovambo (the *a* in *ia* or *ya* is expressive of distance or length of time) ; *za ya uri nguina*, lit., they (the animals) - have gone - only - yonder ; *u ri k'okahandya* (a station), *ua ira okukahonga*, lit., he (the teacher) - is - at O., - he - is gone thither - to teach there ; don't go with them, *o i puna uo*, lit., not thou - go - with - them ;

— out, *pita, -i* : I told you of it when you went outside, *mbe ku raere po tyi ua kapita*. lit., I - you - told - thereof - when - you - went out ; how shall I get out ? (question of a tortoise in the belly of the elephant, Folk-lore), *ng'e pitire pu i*, lit., that I - go out along - by - what ; go out by the mouth, *pitira m'otyinyo*, lit., go out there along - out of the mouth ;

— out, leave a place as nomads, remove, *tyinda, -i* ;

— out, of the fire, *zema, -i* : it (the fire) is gone out, extinguished, *ua zemi* ;

— out, of life, breath, to breathe one's last, *senda, -e* ;

— out of the straight line, to be aslant, awry, *henda, -e* ; *hendama* ; *tyika* ; *pikama* ; *tendama* ; *yendama* ; cf. Aslant ;

— sideward, aside, turn off from the straight line, avoid, *yepa, -e* ; turn out of the straight course, go aside or past, *penguka* ;

— or return in a winding, roundabout way, *tikauka* ;
— past, exceed, excel, prop. outgo, outrun, *kapita* ;
— in, *hita*, *-i* : he went into the house, *ua hitire m'ondyuo* ;
— in, between, *hita*, *-i* : go between or among the people, *hita m'ovandu* ;
— stealthily, by by-ways, concealing one's movements, sneaking along, *vindavinda* ;
— forward, advance, — before or past others, press forward to the front, *yondya*, *-o* (rare) ; *kaondya* : the oxen are in front already, *ozongombe za kaondya*, lit., cattle - they - gone forward; he is gone to the front already, *ua ngand'a kaondya komeho*, lit., he - meanwhile - gone forward - before ;
to — in front as a leader, *hongora* ;
— in a line, one after the other, following a leader, *kongorera*, *-e*;
to — by some object in front to direct one's course, *hungama* (*na*) : go by yonder mountain, *hungama n'ondundu indyini*, lit., confront - with the mountain - that yonder, or, fix the eye on the mountain before you; he went straight to the door, *ua hungama n'omuvero*, lit., he - confronted - with the door ;
— up, ascend, climb, *ronda*, *-o* ; see Ascend ; Climb ;
— over or through, as in crossing a river, or, as with a sharp instrument, in cutting off, sawing, *konda*, *-o* ;
to — through, pierce through, search, &c., *tuurunga* : he went through the house, *ua tuurunga ondyuo* ;
to — through, to cut through, to search, &c., *konga*, *-o* ;
to — right through, through the midst, especially lengthways, *hova*, *-o* : he goes lengthways through the river, *ma hoö ondondu* ; to go quite through, *tuuka* : the assegai went quite through, *enga ra tuuka* ; *tuvakana* : *ohanga ya tuvakana*, lit., the ball - it - went quite through ;
— past, prop. quite through, *tuuka* ;
— through, as elbowing one's way through a crowd, &c., go through the water in swimming, or as the wind through the trees, blowing and whistling, or as a periodical river through the sandy river-bed, *sunga*, *-u* ;
— or pass through, *ruta*, *-u* : and passing through, he preached in all the cities, *n'eye ua rutu ovirongo n'a zuvarisa m'ovihuro avihe*, lit., and he - he - went or passed through - the places - and he - preached - in towns - all ;
— downward along a river, or towards the setting of the sun, *ungama* ;
— down, descend, *punda*, *-u* ; *punduka* ; *rauka* ;
— down, come down, *kurunguta* ;
— round, *kondoroka* : go round the house, *kondoroka ondyuo* ;
— slowly, *hona*, *-o* ; *yenda katiti* ;
— slowly about, approach slowly, softly, *yongayonga* ;
— away, *za*, *zu* : don't go away from the side of the teacher, keep close to him, *o za popezu*

n'omuhonge, lit., not you - go or come away - (from) near - with the teacher ; go away ! *za ko* ; go ye away ! *zakoeye* ;
— fast, *handa* ; *handika* : go fast and return (quickly), *handikeë nu mu kotokeë*, lit., go ye fast - and - ye - return ye ; *hakahana* ; *kunguna* ;
— astray, wander, err, *puka* ;
— from one place to another, be unsettled, changeable, *runduruka* : he goes from one house to another, *ma runduruka n'ozondyuo*, lit., he - transplaces, changes - with houses ; he is now here, then there, going from place to place, *ma runduruka m'otuveze*, lit., he - transplaces, shifts - in spaces, rooms ;
— into the field in search of food, *i yosi* or *kosi* : we go into the field for food, *matu i yosi* (*k'osi, k'otukosi*, lit., to the sides, outside [the village]) ;
— until, — to a certain period, prop. reach, *vaza* : *k'a kavaza kokukoata*, lit., not she - goes or reaches - to confinement, i.e., she does not go with (or wear) the ribands (*otu-vanda*) until her child is born, she puts them off before ;
— near, *tumbuka* ;
— home, *yaruka* (*koyetu, koyenu, koyauo*).
— on a journey, *kuka* ;
—halves with any one, *sekasana* ;
— asunder, *teka* ; *pauka* ; *pamuka* ;
— forth, *pita, -i* ; *munika* ; *riraisa* ; of the sun, *pamburuka* ;
— to stool, ease the bowels, *i ko* (*ua i ko* ; *va ire ko*, &c.) ;
— along, close by, *yenda m'ekuma* : go or walk along close to my side, *yenda m'ekuma randye* ;
— over the surface, not deep, as in shovelling, swimming, *tendeza* : it moves on the surface of the water, *matyi tendeza m'omeva* ;
— about, move about, without any fixed purpose, *rianga* ;
— about in search of, *rianga ozo-sango* ; *kumuka ozosango* : they go about in search of this or that, *mave riang' ozosango* ; *va kumuk' ozosango*, lit., they - move about - (in) troops ; they - have started - (in) troops ; *sangauka* : he goes through the field in search of people to kill them, *ma sangauka m'okuti a zep' ovandu*, lit., he - goes about in search of - in the field - he - (intending to) kill - people ;
— after, follow one, see what he is doing, *yendekera, -e* ;
— on one's way (in the world), live, be doing, *hinga, -i* ;
—, *ka* (prop. adverbial particle = there, Germ. "da," but often used for go) : go draw water, *ka teke omeva*, lit., there - draw - water ; are you going to stay away long ? *mo ka kara orure* ? lit., you - there - stay - long time.
—, *n. Otyi-kando* : in one go, at once, *otyikando tyimue*.

Goad, *n. Otyi-tuere*.

Goat, *n. O-ngombo* ; young —, kid, *o-ngombona* ; castrated male —, *omu-rera* ; old goats, *ozohendu*.

Goat-skin, *n. Omu-kova y'ongombo*.

Gobble, *v.i.* *Yakakera*, *-e*; *yakera*, *-e*; *nina*, *-i*; *ria* (*ri*) *n'eraru*; *savasava*.

God, *n.* The great, old, venerable one, first ancestor, *Mukuru*, from *-kuru* = full grown, great, old, venerable: *tate Mukuru* = our father Mukuru; *tua memua i Mukuru*, lit., we-have been created i.e. broken out of the omumborombonga (creation-tree) in Herero fashion-by-Mukuru; cf. the compound *otyi-heimukuru* = a won erful, very strange thing, analyzed *otyi-he-i(ue)-(i) Mukuru*, lit., a thing-not-known-(to or by) Mukuru: *otyihimise tyityа ha tyiukua i Mukuru n'ovandu*, or, a wonderful thing-which-not-is known-(neither) by-God-nor men (explanation given by the Hereros, from which it is clear that they consider *Mukuru* to be apart from and superior to man);

—, *Karunga* (the *Kalunga* of the Ovambo and other tribes). The word has been preserved in the phrase, used sometimes by a lucky hunter or finder, *a tate, Karunga-ndyambi*, lit., from-the father-a God-fortune, a God-send. *Karunga* (not to be confounded with Kinika *Mulungu*, Sofala *Murungu*, Tete *Murungo*, names for God which are parallel [mutilated reduplications or otherwise transposed] forms of Herero *Mukuru*; see Bleek's Comp. Gr., p. 90) is probably identical with Otyivanda *oka-lunga* = "the place where the soul goes to after the second death, according to the testimony of the *ovi-lulu* or apparitions" (information given me by an intelligent Omuvanda). The verb *runga* or *lunga* means in Bantu to move and be moved upward, to be raised, set upright, to be straight, right, well regulated, prepared, in good order, &c. (see Zulu dictionary), hence *oka-runga* (*karunga*, *kalunga*) = a prepared place, a place in beautiful order = Elysium, Paradise, Heaven personified = God. This etymology is strengthened by Mr. Viehe's observation that "the Ovaherero sometimes permute *Karunga* and *Eyuru*, heaven" (Cape Folk-lore Journal, vol. i., p. 67). In Angola, too, *ori-e-ulu* (or *e-ulu* = Herero *e-yuru*) and *ka-lunga* seem to be synonymous terms for heaven. A plural of *Karunga* may be formed by prefixing *oo-*: *oo-Karunga* = gods;

—, *Karunga-ndyambi* (= *Ndyambi-Karunga*), lit., Heaven-reward, God-send, or simply *Ndyambi* = (God-) reward, (God-)send, great spirit, God. The etymology of *Ndyambi* = God (Benga *Anyambi*, Mpongwe *Anyambia*, Arui *Nyambe*, &c.) seems sufficiently clear. In all probability the word is derived from Herero *yamba* = to give to, present with ("beschenken"; see Give) and identical with Herero *ondyambi* = reward, payment, gift, fortune ("nenn's Glück, Herz, Liebe, Gott" [Goethe]): fear not, Abram,

I am thy shield and thy exceeding great reward, *A., o tira, ouami oruvao ruoye n'ondyambi yoye onene tyinene*, lit., A., - not thou - fear, - I - (am) shield - thine - and reward - thine - great - very, exceeding ; cf. Cape Folk-lore Journal, vol. ii., pp. 88-97.

Godfather, *n.* Or godmother, *omu-kuramene.*

Godhead, *n. Ou-kuru.*

Going, *p. & n. Oku-enda* : on the point of —, *opo pokuenda* ; — through, *oku-tuurunga* ; as through the corn, through a crowd, &c., *o-sangero* ; — out, *oma-pitiro* ; see Departure ; Behaviour ; Way ; Journey, and the infinitive of the verbs under Go.

Godliness, *n. Ou-pukurukue* ; *ou-pore* ; *ou-kambure.*

Godly, *a.* Pious, serious, *omupukurukue* ; *omupore* ; *-oupore* : a godly life, *ongarero y'oupore.*

Gold, *n. Otyi-ngoldo.**

Goldsmith, *n. Omu-ungure u'ovingoldo.**

Good, *a. -Ua* ; *-mbua* : a good man, *omundu omuüa* (or *ngu ri n'ouüa*) ; good meat, *onyama ombua* ; are they (the oxen) good then ? *ozombua are* = they good - then ; a good opportunity, *oruveze oruüa* ; that is good ! *okokua* ; that is very good ! *okokua tyinene*, or *okokua indé* ; —, *naua* : if you say, I will not, are you good or naughty ? *ove tyi mo tya, hi nokuvanga, u ri naua, pó, u ri navi ?* lit., you - if - you - say, - not I - with being willing - you - are - good - or - you - are - bad, naughty ; —, complete, perfect, *-pue* : a good, trustworthy man, *omundu omupue* ; a good, perfect work, *otyiungura otyipue* ; —, profitable, suitable, *okokua* (see Profitable) ; *pu* : *pa pu, kutya me i*, lit., it - good, suitable - that - I - go ; *ku ene uina kua pu, kutya me i*, lit., to - you - too - it - good, profitable - that - I - go ; —, fine, *-kari* : good, fine cattle, *o-ngaringombe* ; a good, fine well, *o-nyarindyombo* ; good, truthful words, *oma-karimbo* ; —, fine, productive, as ground, &c., *-tuezu* ; cf. Fine.

Good-bye, *n. Ete matu i* = we - we - go or leave, to which phrase, in parting, the answer is returned, *i* or *ii, kara o*, plur. *kareye o* ; or, *kara naua*, lit., be or live well, be with good, farewell.

Good-for-nothing, *a. Ooara, ouara* : a good-for-nothing person, *omundu ouara* ; see Worthless.

Good-humoured, *a. -Kozu* : a goodhumoured person, *omundu omukozu* or *ongozu* ; *otyimui* ; *onyima.*

Goodness, *n. Ou-ua.*

Goods, *n. Ovi-na* ; *ovi-tyuma* : —, apparel, stuff generally, *oviaro* ; *omu-zaro* ; —, means of supporting life, food, &c., *ovi-parure.*

Goose, *n. O-mbaka.*

Gore, *v.t. Tuera, -e* ; *tuvakana.*

Goring, *n. Otyindandi.*

Gorge, *v. & n.* See Glut ; Feed ; Throat.

Gorgeous, *a. -Yere* : a gorgeous garment, *ombanda ondyere.*

Gospel, *n. E-vangeli.**

Gossip, *v.i. Hungira* (*-e*) *pamue* or *kumue* ; *tyekeha.*

—, *n. E-hungi* ; *oku-hungira pamue* or *kumue* ; *ome-ritore* ; *o-ndumbua.*

Gourd, *n. E-tanga* ; *o-ndyupa* ; see Calabash.

Gout, *n. Oka-tepa.*

Govern, *v.t. Honapara* ; —, draw, *tumbura ko* : govern your child, train it properly, *omuatye tumbura k'ove*, lit., the child - cause to draw near - to you ; *nana* ; —, lead, *hongora.*

Government, *n. Ou-hona* ; *oru-vara* ; *ou-vara.*

Governor, *n.* Viceroy, *o-mbara yoposio.*

Gown, *n. O-nguava* ; *o-mbanda.*

Grace, *n. Oty-ari* ; *o-ndyingonekero.*

Graceful, *a. -Renga* ; *n'ourenga* ; *-ua* ; *-mbua.*

Gracious, *a. N'otyari* ; t'*otyari* ; *n'ondyingonekero.*

Gradually, *adv. N'omukambo* ; *yenda*, *-e* : he gradually came to understand it, *ua ende ama tyiua*, lit., he - progressed - he - knowing.

Graft, *v.t. Tyanga.*

Grain, *n. O-ndui* ; *o-mbuma y'ovikokotua.*

Grand, *a. -Nene* ; *-nenenene* ; *-tuezu.*

Grandchild, *n. O-ndekurona.*

Grandfather, *n.* My —, *tate omunene* ; your —, *iho omunene* ; his or her —, *ihe omunene* (with the article *o-tate*, *o-iho*, *o-ihe*, &c. ; plur. *oo-*).

Grandmother, *n.* My —, *mama omunene* ; your —, *nyoko omunene* ; his or her —, *ina omunene* (with the article *o-mama*, *o-nyoko*, *o-ina*, &c. ; plur. *oo*).

Grant, *v.t. Yandya.*

Grape, *n. E-ndyembere* ;

—, bunch of grapes, *e-punda.*

Grapple, *v.t. Takamisa* ; *kambura.*

—, *v.i. Kondya*, *-o* ; *kondyisa.*

Grasp, *v.t. Kambura* : seize the man, *kambura omundu* ;

—, as something falling or thrown, intercept, *yakura* ;

—, lay hold of, *takamisa.*

—, *n.* Compass, measured space, proper width, measure, *omukambo.*

Grasping, *a.* To be stingy, —, *korokopa* ; *kumana* ; *muata.*

—, *n. Ou-korokope.*

Grass, *n. E-hozu* ; long, thick —, *otyi-sepa* ; dry —, *e-kahozu* (contracted from *e-hozu* and *-kahe*, dry) = *o-mbunguru* ; *o-mburu* ; —, stiff, dry, long, prop. stalks, *ovi-hingiza* ; pricking —, *o-hengahenga* ; *ovi-ramata* ; couch-, quick- —, *o-ndombora* ; young, tender —, *o-nyase* ; soft, beautiful looking —, *o-ngumba* ; different kinds of —, *oma-hozu.*

Grass-hopper, *n. E-ndindi.*

Grate, *v.i.* As doors, hinges, *posa* (*-e*) *o-ngoana* ; *kuana* ; *koana* ; see Rub.

Grateful, *a. N'omutima omuüa* = with a good, grateful heart ; to be —, *kara n'okutyandangi* ;* remember, *zemburuka* ; praise for benefits, *tangera*, *-e* (*ovi-na*) ; acknowledge gifts, *itavera k'oviyandyeua.*

Gratefully, *adv.* *Nomutima omuüa*: he accepted it gratefully, *ue tyi kamburire nomutima omuüa.*

Grating, *n.* A harsh sound or rubbing, *oku-posa o-ngoana.*

Gratitude, *n.* *Omu-tima omuüa* = a good (grateful) heart; *oma-tangero* (praise for, &c.) = *oku-tangera ovina*; —, *oku-itavera k'oviyandyeua* = acknowledgment of gifts; —, *oku-tyandangi*;* cf. Thanks.

Gratuitously, *adv.* *Uriri.*

Grave, *a.* *N'oupukurukue*; *n'eyuma.*

—, *n.* *E-yendo* or *e-endo*;

—, *o-ngungu*; see Tomb.

—, *v.t.* See Engrave; Carve.

Grave-digger, *n.* *Ngu ma se e-yendo.*

Graves, Greaves, *n.* Sediment of melted tallow, *otyi-kanga.*

Gravel, *n.* *Otyi-heke-oe* (see Stone);

—, the disease, *otyi-tondeoe* (= pounded stone); cf. Disease.

Gravity, *n.* Seriousness, *oupukurukue.*

Gravy, *n.* *Oma-nyune*; —, sediment of roasted meat or fat, *ovi-nyingi*; *o-ningi.*

Gray, *a.* *-Kuze*; —, of the hair, to be old, —, *n'ozondi*: he is old and gray, *u n'ozondi*, lit., he has dead or gray hair; he is getting gray, *otyiuru tya rire osunda*, lit., the head - it - has become - blossom, or, the head is blossoming, white.

Grayness, *n.* Gray hair, *o-ndi*; *ozo-ndi* = dead *ozo-(ndyise)* = dead hair.

Graze, *v.i.* Eat, feed, *ria* (*ri, rire*);

—, seek a little grass near the village, *tyaätyaä* (Mbanderu *tyavatyava*): let the cattle seek a little grass here close to the werf, *ozongombe ngaze tyaätyae*; (cf. Seek);

—, lick up, eat the last blade of grass, prop. shave, *kurura*;

— the surface, as a bullet, *vanda*;

—, slightly hurt the skin, *n'oukeke*; see Hurt.

Grazing, *p.* Slight laceration, *ou-keke.*

Grease, *n.* *Otyi-rera*; *oma-ze.*

—, *v.t.* *Hua* (*hu, huire*);

—, anoint the head, *tuirisa.*

Greasy, *a.* To be —, *sosa*; *yunda, -u.*

Great, *a.* *-Nene*: a great chief, *omuhona omunene*;

—, *ta* (*mba*): so great love! *orusuvero ndu ta mba*, lit., love - which - reaches - here! or, love like this! so great;

—, large, fine, *-tuezu.*

Greater, *a.* *-Nene komeho*; see -Er.

Greatest, *a.* *Tyinene komeho*; *-nene komeho.*

Greatly, *adv.* *Tyinene.*

Greatness, *n.* *Ou-nene.*

Greedily, *adv.* *N'eraru.*

Greediness, *n.* *E-raru.*

Greek, *n.* *Omu-helene.**

Greediness, *n.* *Ou-korokope*; ardent desire for food, instruction, &c., *e-raru.*

Greedy, *a.* To be —, *nina*; *n'eraru*; *rarupara* (having ardent desire); —, avaricious, *omuruvandu*; *-korokope*;

—, have a keen appetite for, *kamua*: I have a strong appetite for meat, *ami mba kamua onyama* = I - I - am pressed (by desire for) - meat.

Green, *a.* As fresh leaves, green trees, *-tarazu*;
—, unripe, *omangura*; *ovinona*;
—, inexperienced, *omupe* = new: just a beginner without experience, *omundu omupe.*

Greet, *v.t. Minika, -e*; bid farewell, give good wishes, *virikiza* (*o-ndaya*).

Greeting, *n. Oku minika*; *o-mbinika*; *oma-minikiro.* The original manner of — among the Ovaherero is as follows. One says, *kora* (relate)! to which the other answers, *indè* (no)! The request is now repeated over and over again, in the same and other words, and each time a determined *indè* or *ayee* (no) is the reply. Then follows a short pause, after which they tell each other what they have to say.
—, *int. Ha, ha, mbua*! = tell, - tell (news), - well (or please); *heposa*! (plur *heposeye*) = tell news (contracted from *h*[*e*]*a e-posa*, lit., communicate - (some) great quarrel (story).

Grey, *a.* See Gray.

Grief, *n. Oru-hoze*; *omu-hihamo*; *oku-tyema*; *o-ndyemeno*; *o-ngurunguse*;
—, trouble, difficulty, misfortune, *ou-zeu*; *otyi-po.*

Grievance, *n.* Complaining of wrong, *oku-kekema.*

Grieve, *v.t. Yandya oru-hoze* (*ku*); *ririsa* (cause to weep); *hihamisa* (give pain); *kumisa* (make sad); *rianda k'omutima*: now all these (foolish) things grieve me, *nambano ovin' avihe vi rianda k'omutima uandye*, lit., now - things - all - they - rush, dash themselves - against heart - mine.

Grieved, *p.p.* Afflicted, sorrowful, *tetara*: I feel very sad, *omutima uandye ua tetara*, lit., heart - mine - it - burning, aching; *tetarisiua*; *yumana*; *hihamua omu-tima.*

Grimace, *n. Oku-tivara* (or *-tivarisa*) *omurungu.*

Grin, *v.i.* Laugh, *yora, -o*: he is grinning, *ma yoro a munika omayo*, lit., he - laughs, - he - showing - the teeth.

Grind, *v.t. Koeya, -e*; *kova* (*me koa*); —, crush, *tukutura*; — coarsely, *tomba*; cf. Pound; —, sharpen, *yupika, -e.*

Grindstone, *n. E-oe eyupikiro.*

Gripe, *v.t.* Grasp, *kambura*; press, *kama*; *pamisa*; pinch, *ningota.*
—, *v.i.* To feel colic pain, t'*omu-rava.*

Gripes, *n.* Colic, pain in the intestines, *omu-rava.*

Gristle, *n. O-ndivitivi*; — of the knee-joint, *otyi-sananga.*

Grit, *n. Otyi-hekeoe*; *e-heke.*

Gritty, *a. N'otyihekeoe*; *n'eheke.*

Groan, *v.i. Tyema, -e*; *hekana.*

Groan, Groaning, *n. O-ndyemeno.*

Groin, *n. Otyi-mbangue* (lower part of the belly).

Grope, *v.i. Pambaha*; *pambata*; — along, wander, &c., *korakora.*

Grosbeak, *n.* A species of finch,

Damara weaver bird (Hyphantornis velatus), *o-ndyandya*.

Gross, *a.* See Coarse ; Thick ; Whole.

Ground, *n*, Bottom to stand on, *opo-pa-zeu* ; *oma-kurameno* ;
—, soil, *e-hi*: bad ground, *ehi evi* ; fertile ground, see Fertile ; Fertility.
— to live on, *e-hi*: they are restless, unsettled, without a fixed abode, *mave yuváuva, tyinga ave hi n'ehi*, lit., they - (are) unsettled - as - they (are) - not - with earth, ground, place ;
piece of —, *oka-hi* ;
open — or plain, prop. light or raised field or country (probably in distinction from a dark thicket), *oku-yere* ;
raised —, hill, *omu-ru* ;
cultivated —, *ovi-kunino* ;
rough, uneven —, full of holes, *ehi ovitovatova* : *ehi ra ungurua ovitovatova*, lit., the ground - it - is worked - (badly, not even, with) holes, holes ;
hard, stony —, which sounds when trodden upon, *otyi-kongo* ;
play —, place for acting, for representing dramatically the deeds of deceased (heroes), *e-herero* ;
— (foundation, reason) on what —, *pu tyike* : on what ground, or for what reason can they be (called) good ? *vi ri naua pu tyike*, lit., they - are - good - by reason, or in virtue, of - what ; cf. Bottom ; Floor ; Place.

Grove, *n. E-hua* ; *e-hueka*.

Grow, *v.i. Hapa* : *omiti mavi hapa naua*, lit., the trees - they - grow - well ; it seems the pain is increasing, *omutyise tyimuna mau hapa*, lit., pain, illness - seemingly - it - grows ;
—, become great, fullgrown, of men and animals, *kura* : I am not inferior to you, I am your mate, your equal, *mbe kura na ove*, lit., I - grown up - with - you ; when I was still a child, *tyandye e hie kura*, lit., whilst - that I - not yet - was grown up ; *ombua tyi ya kuru, mai rumata* ? lit., the dog - when - he - is fullgrown - (will) he - bite ; *nu hapeye mu kure m'otyari*, lit., and - grow ye - (that) ye - may become great or fullgrown - in grace, &c. ;
— tall, *renaka* : he is grown very tall, *ua renaka* ;
— old, *kurupa* ;
— together, as e.g. a broken leg, *hondya, -o* ;
— hard, dry, get a crust, *kaka* ;
—, spring up, as grass, *nyomoka* ;
— out or crooked, bend sideward, *petura* ;
—, become, *rira, -e* (see Become).

Growl, *v.i. Tena* ; *tima, -i* ;
—, grunt, snarl, *uenena, -e*.

Grown, *p.p. or a. Kura* : *omundu ue kura* = the person - he - is full grown, of age ; *eye ue kura m'ozondunge* = he - he - is full grown - in wisdom, or, of age ; —, ripe, *hora* ; —, not properly, crookedly, *remana* ; — straight, *-semba* ; *n'ondakuminina*.

Growth, *n. O-ngura* ; *oku-hapa* ;
—, form, shape, *omu-hapo* ; *o-hapero* ;

straight —, *o-ndakuminina* ; full —, the state of being full grown, *ou-nene opuo* : is it still small or full grown ? *outiti, pô, ounene opuo*, lit., smallness, or, greatness enough ; cf. Increase; Progress.

Grub, *n. E-toto* ; *otyi-mburumba.*

Grudge, *v.i. & t. Kopa, -o* : he grudged his own sheep and cattle (and killed those of others), *eye ua kopo ozondu n'ozongombe ze*, lit., he - he - grudged - sheep - and cattle - his, &c. ;
—, grumble, *unauna* ; *nina, -i* ;
—, be envious, *t'eruru* ; *rurupara* ; *rura, -u* ; *ruvapara* ; *n'omiemena* ; see Grumble.

Grudging, *n. Oma-unauneno* ; *omi-emena* ; *oku-kopa.*

Gruel, *n.* Soup, *oma-nyune.*

Grumble, *v.i. Nina, -i* ; to be discontented, envious, grudging, *unauna* ; they are grumbling, *mave unauna* ;
—, growl, snarl, *uenena, -e* ;
—, be fretful, spleenish, grumbling, *n'eruka* ; *n'ovi-eruka.*

Grumbler, *n. Ngu n'eruka* ; *ngu n'ovieruka* ; *ngu ma unauna.*

Grumbling, *n. E-ruka* ; *ovieruka.*

Grunt, *v.i. Uenena, -e.*

Guard, *v.t. Tyevera, -e* ; *tarera, -e* ;
—, be on one's guard, *takama* : be on your guard ! *takama ko* = *takana ko* ; *ritarera, -e* ; *yevâeva* (= look about) ; *paima* (= be alert, watchful).

Guardian, *n. Omu-rise.*

Guarding, *n. O-ndyeverérero.*

Guess, *v.i. Saneka, -e* ; *haka* ; *rihakera, -e* ; *hungira* (*-e*) *o-sengine* : he just guessed (and hit upon the right thing), *ua hungire osengine*, lit., he - spoke - guessingly.

Guessing, *p. or n. Oku-haka.*

Guessingly, *adv. Osengine.*

Guess-work, *n. Otyi-hakua.*

Guest, *n.* One called or invited, *omu-isaneua* ; a visitor, *omu-varure* ; an unbidden —, *omu-riete.*

Guide, *v.t. Tika, -e* ; *tyinda, -i* ;
—, take the lead go in front, *hongora* ;
— draw, *nana* ;
— one's affairs, *tuna, -u* ;
— a blind one, *yendisa k'orupangu.*
—, *n. Omu-tike* ; *omu-hongore* ; *e-hongora.*

Guile, *n.* Craft, *e-tiku* ; deceit, *ovi-neya* ; *ovi-mbunguru k'orutyiva* (=covering on the pitfall).

Guilt, *n. O-ndyo* : I have become guilty of an offence, crime, *mba toora ondyo* ; he is guilty, *ua tur' ondyo*, lit., he - carries, is loaded with - guilt ; we bring each other into guilt, trouble, *matu turasana* (*ondyo*) *na ove*, lit., we - load each other - (guilt) - with - you ;
—, brought upon one by the arm, by hastily or accidentally striking, piercing, throwing, shooting, *oru-oko-ondyo*, or *oru-oko-rondyo* (compounded of *oku-oko*, arm, and *o-ndyo*, pl. *ozo-ndyo*, guilt, debt).

Guilty, *a. N'ondyo* ; to be —, *kara n'ondyo* ; *tura ondyo* ; to become guilty, *toora ondyo* : I have become guilty, *mba toora*

ondyo; I am guilty, loaded with debt, guilt, *mba tur' ondyo*; he is guilty, *ma tur' ondyo.*

Guinea-fowl, *n. O-nganga.*

Guitar, *n. Otyi-kitari.**

Gulf, *n. Oru-tyiva* = abyss; *omu-poko* or *oru-toto* = ravine, "kloof."

Gull, *v.t.* See Deceive; Cheat.

Gullet, *n. Ovi-rapure.*

Gulp, *v.t. Nina.*

Gum, *n.* Oozing out of the mimosa tree, *e-pia*: not much gum has oozed out, *omapia ka e taukire tyinene*, lit., gum-not-it-has broken or burst (open)-much;

— of the teeth, swollen —, in teething, *otyi-sundo*: the gums of the child are swollen or inflamed, *ua eta ovisundo*, lit., it-brings or produces-swollen gums; "man sieht die stelle, wo ein oder mehrere zähne durchbrechen werden."

Gumption, *n.* Shrewdness, address, *ou-patye*; *ou-paime.*

Gun, *n. O-ndyembo*, from *yemba* = *yimba*, *imba* = to throw out; cf. Zulu cannon, *u-mbaimbai* (*u-*[*i*]*mba-imba-i* ...) in which word we have probably a reduplication of the Bantu verb (*y*)*imba* with an attempt at a third repetition: *u-*(*i*)*mba-imba-i*(*mba*)=the thing which throws out, throws out, throws (ball after ball).

Gunpowder, *n. O-sire*; *omiriro.*

Gush, *v.i. Pupa*, *-u*; — out, *pupira* (*-e*) *mo*; *pitira* (*-e*) *mo*; *tyenguka*; *tirahiua.*

Gut, *n. Ou-ra.*

Gust, *n.* See Taste; Enjoyment.

Gutter, *n. O-ndyira y'omeva* = road or channel of water;

—, hollow, pipe, for conducting water, as from a roof or otherwise, *o-hiva*; *o-nyome.*

H

Habit, *n. Oma-iririro*; bad —, insolent manner, &c., *o-mbanaha*: it (insolent bearing) has become a bad habit (in a village or with a person), *tya rire ombanaha*;

—, custom, usage, manner, *omu-hingo*; see Fashion; Manner;

to be in the — of, may be expressed by combining the simple form of pronoun and verb, thus: *mbi yandya* = I-giving, I am in the habit of giving, it is in my nature to give; *mbi suta* = I paying, I am in the habit of paying; *u nua* = he drinks, he is in the habit of drinking;

— of always complaining of want, *omu-hepu*; see Complaining.

Habitation, *n.* Dwelling place, *oma-turiro*; house, *o-ndyuo.*

Habitually, *adv.* To act —, to be accustomed to, *iririra*, *-e.*

Habituate, *v.t. Iriririsa.*

Habituated, *p.p. Iririra*, *-e.*

Hack, *v.t.* Split, — in pieces, as bones, &c., *penda*, *-e*;

—, stutter, *takuma*; *kokoma*; see Chop; Cut.

Hades, *n.* Place of the dead, *oty'-ovakoke.*

Haft, *n.* Of a hatchet, *omu-pine*;

iron — of an assegai, *omu-runda* ; a wooden one, *o-ndako*; *o-ndakota* ; *otyi-toro-ti*.

Hail, *n.* *O-mbaoe* ; *otyi-paoe* (r. *ua* = to fall + *vapa* = to be white).

Hail, *v.t.* See Salute ; Greet ; Welcome.

Hair, *n.* Human — of the head, *ozo-ndyise* ; *o-ndyise* ;
curly — of males, *o-ndumbo* ;
— on the body, *e-inya* ; *oma-inya* ; dimin. *oka-inya* ; *oty-ezu* (cf. Mane) ;
— of the arm-pit and privy parts, *o-ngoapa* ;
— of animals, *oma-inya* (sing. *-e*) ; if crisp, frizzled, *ovi-inya* ; if woolly, *e-hu* ;
dressing a girl, after partly shaving her head, with false —, prepared from the sinews of the backs of animals (*oru-sepa*), nicely twisted, one or two feet long, and fastened to the natural hair, *oku-sepa* ;
— strings, or false — of married women, *oru-puma*.

Hairy, *a.* *Hapisa ozo-ndyise* or *oma-inya*.

Haleness, *n.* *Ou-ua* : *o-mbuiro*.

Half, *n.* & *a.* *Oru-mbembera* = side, part : one half (of the sheep), *orumbembera rumue* ;
— a number, *oru-mbembera tyiva* : give me the half (of the number) of your sheep, *tu pa o orumbembera ru'ozondu zoye tyiva*, lit., us or me - give - please - half - of sheep - yours - a number or some ;
—, *kondua pokati*, lit., cut through - between or in halves = *kondua pevari*, cut - in two ;
—, as applied to a road, *-kati* or *o-kati* (see Half-way) ;
—, side, *omu-kuma* : half of to-day I have been waiting, *mba undyu omukuma ueyuva ndi-nondi*, lit., I - (have) waited - side or half - of day - this ;
—, part, *oru-ta* (not applicable in all cases) : drink and leave half for me, *nua, sia* (or *sea*) *p'oruta* ; cf. Part.

Half-way, *adv.* *Ondyirakati* (*ondyira-ya-'kati*) : *tua rara ondyirakati*, lit., we - slept - half-way, at a half-way place.

Hall, *n.* *Otyi-kombo ty'ondyuo.*

Halloo, *v.i.* Cry out, exclaim, *ravaera, -e* ; *kanyaera, -e* ; call out to by name, *isana.*
—, *int.* *Eró* : halloo! I had almost fallen, *eró*! *mba hara okuüa*, lit., halloo - I - wanted - to fall ; *eró* ! *ova-ningandu* = halloo - (they are) fortunate people.

Hallow, *v.t.* To separate, set apart, *yapura* ; to honour, make a distinction, *indyika, -e*, or, *indyeka. -e* : God's day must be hallowed, *eyuva ra mukuru ngari indyikue*, lit., day - of - God - that it - be kept distinct or honoured.

Halo, *n.* Round the sun or moon, *o-ngongoro.*

Halt, *v.i.* Limp, *tenduna* ; *heu-ra* ; —, stop, rest, *suva* ; *kara pehi* ; — (excl.), stop ! *kurama.*

Halve, *v.i.* Divide itself into two equal parts, *sekasana.*
—, *v.t.* *Sekasanisa* ; —, cut in two, *konda, -o* (or *yuva*) *pevari.*

Hamlet, *n.* By-village, cattle-post, *o-hambo* ; *oka-nganda* ; *o-ndyimba.*

Hammer, *n.* *O-ngoa*; sledge —, *o-ngungo.*

—, *v.t.* Forge or form metal with a hammer, *hambura*; repair by hammering, *tondora.*

Hamper, *n.* *Otyi-handa.*

Hamstring, *v.t.* To lame, *tendunisa*; (to be lame, *tenduna*).

Hand, *n.* *E-ke* (prop. fist, from *ka* = to strike, chop); *e-ria* or *e-rie*; palm of the —, *e-ngaha*; horny —, the hard skin in the —, *e-puvo*; shortened —, stump, *oma-timbuke*; — of a watch, *oku-oko* (arm); right —, *eke enene*; left —, *eke emoho*; on the right — (prop. on the right arm), *kokunene*; on the left —, *kokumoho.*

—, *v.t.* Give, *pa* (*pe, pere*); *yandya.*

Handkerchief, *n.* *Otyi-kaiva.**

Handle, *n.* Of a vessel or pot, made either of metal or leather, *otyi-zo*;

— of a spoon, of an axe, *omukono*;

— of an assegai; see Haft.

Handle, *v.t.* Feel, *nununga*; touch, *tuna* (*-u*) *ko*; *kambura ko*; touch not, taste not, handle not, *o tunu ko, o roro ko, o kambura ko*;

—, prop. catch, grasp, *yakura*: they have hands, but they handle not, *ve n'omake, nu ka ve yakura*;

— deceitfully, *tua po ovi-neya.*

Handmaid, *n.* *Omu-karere*; *omu-suko omukarere*; the chief maidservant in the house, *omukarere epombota.*

Handsome, *a.* *-Ua*; *-mbua*; *erenga*; *ohamba*; *otyi-hamba*; *oruze* or *eruze*: a handsome person, *omundu oruze* (=*omuüa tyinene*); a fine town, *onganda* (not *oruze*, but) *eruze.*

Handsomeness, *n.* *Ou-ua*; *ourenga*; *e-renga*; *o-ngongo.*

Handy, *a.* Active, qualified, *ombondo*: *omukarere ombondo*= a servant who is trustworthy, and who makes himself generally useful; —, near, *popezu*; suited, *pua, pu*; *sora*; cf. Dexterous; Skilful; Ingenious.

Hang, *v.t.* Hang up, *turika, -e*; — up, spread out, *nyaneka, -e*; — up by the neck, kill, *reka, -e*; — up, put something high, *tongamisa.*

—, *v.i.* Hang over, *hendama*: *onyungu ya hendama*, lit., the pot - it - hangs over, stands crooked; and also that side of it (the hill) that was next the wayside did hang so much over, *nu ya hendama tyinene k'omukuma n'ondyira*, lit., and - it - hung over - much - to the side - (parallel) with the road; *pikama*: (but when I beheld this hill) and how it hangs over the way, *tyi mai pikama tyinene k'ondyira*, lit., that - it - hangs over - much - to the way;

— down, as clouds, *rekáreka.*

Hap, *n.* A good —, *o-ngambui*; *e-puto*; *e-puturo*; *e-putuko.*

Haply, *adv.* *Nani*; see Perchance.

Happen, *v.i.* To be, *kara*: it has happened unto thee as unto other weak men, *ove ua kara k'omuhingo uovandu ovingundi*, lit., thou - thou - hast been - after the fashion - of men - weak; all

this has happened, &c., *atyihe tya kara* ; *ri* : *tyi mba veruka a rire tyi mba i*, lit., when - I - recover, - it - will be or happen - that - I - go, or, after my recovery I shall go ;
—, *tyitua* : what has happened to you ? *ua tyitua vi*, lit., you - have been done to - what ;
— to one, as on the road, *vaza*: where were you when it happened ? *ua vazeua pi* ? lit., you - were reached or overtaken (by what happened) - where.

Happiness, *n.* *Ou-ningandu* ;
—, prosperity, success, *ou-indandu*.

Happy, *a.* *-Ningandu* ; prosperous, successful, *-indandu* ;
to be —, *ningapara* ; *indandupara* ; *pua*, *pu* : that I should be happy in these things, *kutya me pu m'ovina mbi*, lit., that - I - should be perfectly prosperous - in things - these ; to feel happy, *nyanda* ; *hata* ;
to make —, *ningaparisa*.

Harass, *v.t.* *Putauza* ; *hakaura*; *pakata*.

Harbour, *v.i.* To lodge, *sekira*, *-e* ; —, infest, as animals, *rianga*.
—, *v.t.* Lodge, *sekirisa*.
—, *n.* A bay, *o-mbaie*.*

Hard, *a.* Very hard, dry, *-kukutu* ; to be —, *kukuta* ;
—, firm, solid, *-kahe* ;
to get —, get a crust, *kaka* ;
—, congealed, *-kande* ;
to get —, thick, as liquids, *kanda* ;
to become —, stiff, dry, *kanya* ;
—, difficult, *-zeu* ;
—, as a stone, *-kuao n'eoe* : your heart is as hard as a stone, *omutima uoye omukuao n'eoe*, lit., heart - yours - fellow or mate - with a stone, it is like a stone.

Harden, *v.t.* *Kukutisa* ;
— in the fire, as bricks, earthen vessels, *kangura m'omu-riro*.

Hardness, *n.* *Ou-kukutu*.

Hardship, *n.* Difficulty, *ou-zeu*; trouble, persecution, oppression, *o-ndatumisiro*.

Hardy, *a.* Firm, solid, *-kahe* ; strong, *-zeu*.

Hare, *n.* *O-mbi* ; a larger description, mountain —, *o-ndutupi* ; spring — (Pedetes Capensis), *o-nguiyu* ; a thin, poor —, *o-sionambi*.

Harlot, *n.* *Omu-korondu* ; *omuheuako* (r. *ha*, *he ko*).

Harm, *n.* *Otyi-po* (orig. poison, from *pa*, to give) ; *ovi-rui* : it (the poison) will do you no harm, *ka u nakueta ovirui ku ene*, lit., not - it - with bringing or producing - harm - to - you ; no matter, the thing will do no harm, *ka tyi n'ovirui*, lit., not - it - with harm.
—, *v.t.* Give or inflict injury, *pa otyi-po* ; —, *huha*, *-u* : *ete ka tu huhu ovandu*, lit., we - not - we - harm - men.

Harmless, *a.* *-Hinatyipo* ; *ka ... n'otyipo* or *n'okána* : it is harmless, *ka tyi n'otyipo*, or, *ka tyi n'o-kana* = not - it - with - harm.

Harrow, *v.t.* Level the surface, *serura*.
—, *n.* *Otyi-serure*.

Harsh, *a.* *Ha -tarazu* : *o hungire omambo nge he ri omatarazu*, lit., not you - speak - words - which - not - are - soft, gentle,

or, do not speak harsh words ; —, *-zeu* ; see Rough ; Roughness.

Hartebeest, *n.* An antelope (A. Caama), *oru-kambe* (r. *kamba* = to be dry, thirsty, pant after water).

Harvest, *n. Oma-ongero.*

—, *v.t.* Reap, cut, *konda, -o* ; gather, *onga* (*vonga*), *-o.*

Haste, *n. Oku-hakahana* ; rashness, *oru-haka* ;

make —, *hakahana* ; *zukura omarama m'ehi,* lit., pluck - the legs - from the ground, i.e., make haste ;

—, hasten, *v.i. Hakahana* : I make haste, I hasten, *me hakahana* ; they will soon receive payment, will not have to work long for it, *mave hakahanena okusuta,* lit., they - will hasten for - being paid ;

—, run quickly, *tupuka* ; *rutupuka* ;

—, make haste, *zukuka pehi.*

Hastily, *adv. Okuhakahana* : *ma ungura okuhakahana nu k'e nakusora,* lit., he - works - hastily, quickly -, but - not he - with being able, he works quickly, but not well ;

—, superficially, slightly, *oruviringo* : I have just seen it in passing, hastily, slightly, *mba munu oruviringo.*

Hastiness, *n.* Precipitancy, rashness, *oru-haka* ;

—, passion, proneness, *e-puti* : he is prone to strife, to striking, *u n'eputi r'okutona,* lit., he - with passion, proneness - of striking.

Hasty, *a. Hakahana* : *o hakahana okupindika,* lit., not you - be hasty - to get angry, be not angry so soon ; *n'oku-hakahana* ;

—, rash, passionate, *n'oruhaka* ; *hakahana okupindika.*

Hat, *n. E-kori* : put a hat on, *tua ko ekori.*

Hatch, *v.t.* Bring forth young, *koata* ; sit on the eggs, *kara p'omai,* or *havera* (*-e*) *p'omai.*

Hatchet, *n. E-kuva* ; — for meat, bones, &c., *e-kanyama* ; a small kind, *e-tokore* ; *otyi-ke.*

Hate, *v.t. Nyengua* : *ua nyengua okutonua aruhe,* lit., he - hates - to be beaten - always ; *tonda, -o* ;

—, disregard, despise, contemn, *nyengura.*

Hatred, *n. Oku-nyengua* ; *okutonda* ;

—, enmity, *ovi-ta* ;

—, *o-nyaho* : he disliked, hated him more and more, *ua end ama tua mo onyaho mu ye,* lit., he - went on - he - putting, thrusting - in (or fixing) - *onya*(*e*)*ho* = horn eye, fierce eye - in - him ;

—, spite, envy, *e-ruru* : *ma yamba ovakuao p'eruru,* lit., he - slanders - (his) fellowmen - from spite, envy ;

—, contempt, disregard, *onyengo.*

Haughtiness, *n. O-hama* ; *omu-tongatima* ; *oku-ritongamisa* ; *ovi-eruka* ;

—, contempt, disregard, *onyengo* ;

—, stubbornness, perverseness, *ou-rangaranga.*

Haughty, *a.* To exalt oneself, *ritongamisa* ;

—, *-hama* ; *-nahama* ; *omunahama* : *hamapara* ;
to be of a — disposition, touchy, take offence, &c., *yumba* or *riyumba ohama.*

Haul, *v.t.* To pull by short intervals, by starts, "ruckweise anziehen, ziehen," *huka, -u.*

Haunt, *v.t. & i.* Walk about, infest, *rianga* (*otyi-ruru* = ghost, apparition, pl. *ovi-ruru*).

Have, *v.t.* Seize and hold, *kambura* ; *takamisa* ; *na* : the dogs still have him, keep hold of him, *inga ze na ye,* lit., still - they (the dogs) - with - him ;
—, possess, hold, *na* ; *kara na* : he has large herds, *u n'otupanda otunene,* lit., he - with herds - great ; she has many children, *u n'ovanatye ovengi* ; what have we ? *ete tu na tyike* = we - we - with, have, possess - what ; we have enough, *tu n'ekuta* = we - (with or) have sufficiency, ample supply, competency ; who has it (the animal) ? *i na ani,* lit., it - with - whom ; I have no time, *hi n'oruveze,* lit., not I - with time ; *kara na* : if you had eyes, *andakuzu ene mamu kara n'omeho,* lit,, if - you - you - were - with eyes ;
—, receive, find, *muna, -u* : afterwards, when you have work, I shall come and work for you, *kombunda me ungura, tyi ua munu oviungura,* lit., afterwards - I - work - when - you - have found - works.

Hawk, *n. Oru-koze* ; see Falcon.

Hay, *n.* Dry grass, *e-kahozu* ; *e-hozu ekukutu* ; *o-mbunguru.*

Hazard, *v.t. & i.* Try, venture, *rora, -o* : just venture, *rora uri* ;
—, *ritua po* ; see Chance ; Try.

Haze, *n.* Fog, *o-mbundu.*

Hazy, *a. N'ombundu.*

He (or She), *pron. Eye, e* ; *u, ua, a, ue, e* ; *ma, me* :
he (is) a hero, *eye ependa* ; he will not come, *k'e n'okuya* = not he - with coming ;
she is in the habit of crying, *u rira* = she - crying ; he loves giving, *u yandya* = he - giving ; he (or she) went out, *ua piti* ; and he called, *n'a isana* ; he (or she) is not in the habit of working, *k'a ungura* = not he - working ; (that) he be quiet, *a muine* ; he washed himself, *ue rikoho* ; and he (or she) called him (or her) *n'e mu isana* = and he - him - called ;
he is busy washing, *ma koho* ; he is washing himself, *me rikoho* ; he (or she) will certainly be happy, *maa ningapara* ; he will never do it, *ka maa tyiti* = not - he ever - do ; he (or she) will certainly come, *mee ya* ; cf. table of Pronouns.

Head, *n. Otyi-uru ;* a large, prop. a full, perfect —, *e-kunduuru* ;
—, knob, *o-mbani* ; see Chief ; Leader.
—, *v.t.* To — a row as a leader, *hongora* ; to be the first to leave, or form a row, (e.g. in breaking up a meeting), *hohoroka*; causative, *hohorora.*

Headache, *n. Oku-hihamua otyiuru* ; *n'otyiuru* : I have a headache, prop. I (feel, I) have a head, *mbi n'otyiuru,* lit., I - with a head.

Head-wind, *n.* *O-mbepo tyi mai hingi m'omurungu*, lit., wind - when - it - drives, blows - in the face, in front.

Heal, *v.t.* *Verukisa* ; *panga* ;
— a breach, collect what was dispersed, *teaura* ; see Collect.
—, *v.i.* *Veruka* ; get better, improve, prop. brighten up, *pemba*, *-e* ; *pembaera*, *-e* ; cf. Get (on) ; Improve.

Health, *n.* *Ou-ua* ; *naua* : he is in good health, *u ri naua uri*, lit., he - is - with health or well - just, only ;
to be in bad —, *navi* : he is (in) bad (health), *u ri navi*.

Healthy, *a.* *Naua*.

Heap, *v.t.* Throw up in a heap, bring on, as clay, manure, &c., *tuta*, *-u* ;
— up, as riches, *tumba*, *-u* : *Ovaherero va tumbu ozongombe*, lit., the Ovaherero - they - heap up - cattle, are rich in cattle ;
—, gather, (*v*)*onga*, *-o*.
—, *n.* *O-nduto* : divide it in four heaps, *pangura ozonduto ine*, lit., divide - heaps - four ;
— of people, as a caravan, or a
— of things, *o-mbunga* ;
— of people or animals, as an army, a large herd, *otyi-mbumba* ; *ovi-muku* ;
—, in a —, *o-ndyundo* : *omeva ya kurama ondyundo*, lit., the water - it - stood - (in) a heap ;
— of ground, as raised by digging, *o-ndunda* ; *otyi-tunda* ;
— of ground, raised by the young plant in coming up, *o-ndungo* : the calabash plants, in springing up, raise the ground, make little heaps, *ozondyupa za tung' ondungo* ;
— or number, as of cattle, being or lying together, *e-mbo* (*ozongombe ze ri m'embo*) ; an ant —, *otyi-tundu*.

Heaped (up), *a.* *-Tumba* : a pregnant woman, especially when near confinement, *omundu omutumba*. lit., a person - heaped up ;
— up, overfull, as a bucket filled with corn, *tunga o-senge* : *via tung' osenge*, lit., it (the corn) - rising - (to) the neck, brim, rim, i.e., the bucket is heaped up ; (*o-senge* probably an obsolete noun for neck, cf. *o-sengo* = neck).

Heaps, *n.* Little —, see Unevenness.

Hear, *v.t.* *Zuva* (*zuii*, *zuvire*) : *mba zuii m'ovandu*, lit., I (have)-heard (it) - out of or from the people ; *tyi tua zuvire*, lit., which - we - have heard ;
— reports, *zuvazuva* ; I hear (this or that spoken), *me zuii-zuii* ;
—, listen, understand, *puratena*, *-e* : *eye ma puratene*, lit., he - he - hears, listens, understands.

Heard, *p.p.* Being heard, as a report, becoming known, divulged, *zuvara* : *mua kazuvara kokure*, lit., you - are heard of, known - far off ; —, understood, *zuvara* : *ua zuvara ovandu*, lit., he - is heard, understood - (by) the men.

Hearer, *n.* *Omu-puratene*.

Hearing, *n.* *Oku-zuva* ; *o-nduviro* ;
sharp sense of —, *oka-zuva-tui*

ty-e, ru-e, &c. = that of hers) ; —, *mu* : I gave (him or) her, *mbe mu pere.*

Herald, *n. Omu-kunde* ; *ngu ma kundu oma-mbo.*

Herb, *n. Otyi-hape* ; a small — with yellow flower, grows at rivers, and is used for sacrificial purposes, *o-sume.*

Herd, *n. Oru-panda* ; *oma-panda* ; *otyi-mbumba.*

Herdsman, *n. Omu-rise* ; *omu-tuta.*

Here, *adv. Omu* ; *mu* : *omu va munu*, lit., here - they - saw ; here is the aunt, *mu na ohongaze*, lit., the place here - (is) with (or has) - the aunt ;

—, *muno* ; *-ira muno* : here they will not want anything, *muno ka ave hepa*, lit., here - not - they - will want ; stay here, *kara muno* ; are you going to keep Sunday here ? *e-yuva r'okusuva mamu, tyitire muno?* lit., the day - of resting - you (will) - do or keep - here ;

—, in this place, *mona mui* ;

—, *mo* : he is not here, *k'e mo* = not he - in or here ;

—, *opu* : I am living here, *opu ndyi kara*, lit., here - I - stay ;

—, *po* : he is not here, *k'e po* ;

—, *mba* : put (it) here, *tua mba* ;

—, on this spot, *opomba* ;

—, at this spot, at this moment, in this matter, &c., *ponambo* ;

—, *oku* ; *ku* : they are here, *oku ve ri* = here - they - are ;

—, *nguno* : come here, *indyo nguno* ; bring here, *eta nguno* ;

— (demonstr. pron.) : *oami ngo, me ya*, lit., I (am) - this one (i.e. here) - I - come, I am here, I come presently (said at some distance in answer to a call) ; if distinction from others were intended, the speaker, instead of *ngo*, would use *ingui* : I am here, *ouami ingui*, lit., I - this one, in distinction from those standing by ; here are we, *oete mba* ; here is that (piece of) iron, *otyitenda otyohi* = iron - that this, or that here.

Hereabout, *adv. Muno* ; *mona mui* ; *opo mbo* ; *opo mba* ; *hi* : is there then a pool hereabout ? *indu pe kara n'erindi hi.*

Hereafter, *adv. Kombunda* (followed by the sign of the genitive) : hereafter, or after this, *k'ombunda yaihi* = at the back - of this.

Hereby, *adv. Pu ihi* : hereby we know, *pu ihi matu tyiua*, lit., by - this - we - know.

Heretic, *n. Ngu ma hongo omu-hingo u'oposio.*

Heritage, *n. Otyi-rumatua.*

Hermaphrodite, *n. Omu-kaza* or *otyi-kaza* ; *omu-sukorume* ; *oru-nguini.*

Hermit, *n. O-ngunga.*

Hero, *n. E-penda* ; *o-mbande.*

Heroic, *a.* To be —, *kara ombande* ; *-penda* ; *ependa* : a courageous, brave one, *omundu ependa* ; to be courageous, *pendapara.*

Heroically, *adv. N'oupenda.*

Hers, *pron. O ... e* : it is hers, *oty'-e* ; the knife is hers, *oru-e*, &c. ; see Her.

Herself, *pron. Eye* (or *e*) *omuini.*

Hesitate, *v.i.* To be in doubt,

ripura pevari ; to be undecided, *tyita o-ngataoko* ; to waver, *keyakeya* ; to stammer, *takuma.*

Hesitation, *n.* In action, *o-ngataoko* = folding the arms ; *ome-ripuriro pevari* = questioning between two, i.e. doubt.

Hew, *v.t. Ka, ke* (passive, *keua*) : hew the trees, *ka omiti* ; it (the tree) will be hewn down, *mau keua* ;
—, shape by cutting, *honga, -o* ;
—, work with a hoe, *veta, -e* ;
— out, *korora* ; *honga, -o* ;
—, cut through or off, *nyepura* ; *kepura.*

Hiccough, *v.i. Situa.*
—, *n. Otyi-situa.*

Hidden, *p.p. or a. Unda, -u* ; *horekua* ; *ongumumu* ; *kumui* ;
—, not visible, inward, *hamunika* ;
—, *vinda, -i* ; *vindama* ;
— in the womb, not being able to come forth at the birth, *vindua* ; *vindama* ; see Concealed.

Hide, *v.t. Horeka, -e* ; *humina, -e* ;
— keep, lay up in store, *puika, -e* ;
—, conceal, *utika, -e* ;
—, cover, *sisika, -e* ; *ma sisike ovineya,* lit., he - hides (something) - deceitfully ;
—, cover, veil, *kutyira, -e* ;
—, prop. put aside, *sekisa.*
—, *v.i.* To — for protection, *unda, -u* ;
—, seek shelter, as under a tree, *oama* ;
— oneself, *hundama* ;
—, slip away, *hena, -e* ;
— by bending or moving behind something, *ripika, -i* ; *tikauka* ;
— oneself, prop. look, *tara* ; cf. Conceal.

Hide, *n.* A skin, *omu-kova* (r. *kova,* relat. form *kovera* = to go round, envelop, cover) ;
an undressed —, *omuta* ;
a dry —, prop. a —, spread and dried on the ground, *oru-vao.*

Hideous, *a. -Vi* ; *-mbi* ; *-tirise.*

Hiding-place, *n. Otyi-amua* (r. *yama,* to protect) ; *o-hore* (r. *hora* (obsol.) = to hide) : *onyanda i ri m'ohore,* lit., cattle - it - is - in the hiding place.

High, *a.* Long (in height), *-re* ; to be —, prop. long, *repara* ;
—, *-horo* ; to be —, elevated, raised, *tongama* ; *tunduka* ;
— up there, on high, *kombanda nguina.*

Highest, *a. & n.* As applied to a person, *u'okombanda.*

Highland, *n. Otyi-tonge* ; *omu-tumba.*

Highly, *adv.* In a great degree, *tyinene* ; *ondeu* : I prize it highly, *me tyi vara ondeu,* lit., I - it - reckon - important.

Highminded, *a.* Proud, conceited, having a high opinion of oneself, *rivara kombanda.*

Highness, *n. Ou-tongame* ; *ou-nene.*

Highway, *n. O-ndyira osemba.*

High-priest, *n. Omu-punguhe omunene* ; *omu-pristeri* omunene.*

Hill, *n. Omu-ru* ;
a low —, *o-ndunda* ;
a little —, *oka-runda* (dimin. of *o-ndunda*) ;
a flat —, *omu-ruvanda,* or, *omu-vanda* ;

a low, flat —, *oka-vanda* ;
sand —, down, downs, *omutumba* ;
an isolated —, *o-hungu* ; *otyihungu* ;
ant —, *otyi-tundu*.

Hill-Damara, *n.* Black slave, *omu-zoro-tua*.

Him, *pron.* = Her, q.v.

Himself, *pron.* *Eye* (or *e*) *omuini*.

Hinder, *v.t.* *Tyaera*, *-e*: you hinder me in walking, *mamu ndyi tyaere okuenda*, lit., you-me-hinder-walking ;
— some one in his work, *ruezaruezisa* ;
—, *pa e-hore* : you hinder me, *mo ndyi pe ehore*, lit., you-me-give-hindrance ;
—, *irâirisa* : *mo ndyi irâirisa* = you-me-hinder, interrupt.

Hindpart, *n.* *Otyi-kondambunda*.

Hindrance, *n.* *Oku-tyaera* ; passive, *oku-tyaerua* ; *okupa ehore*, see Hinder ; —, impediment, *oma-irairisiro* ; *oku-irairisa*.

Hint, *v.i.* *Nanga* ; *ronga*, *-o*.

Hip, *n.* *O-mbase* ; *otyi-ndeera* ; — and the thick flesh on it, *e-vango* ; — bone, joint-bone in the —, *omuzenga*.

Hippopotamus, *n.* *O-nduü* ; (cf. *otyi-nduü* = pond with reed, properly "zeekoe-gat," place of the *o-nduü*) ; see Bleek's Comp. Grammar, p. 206.

Hire, *v.t.* *Yazema* : I am hired (out), *mba yazemeua*.

His, *pron.* = Her, Hers, q.v.

Hiss, *v.i.* *Hinga* (or *yumba*) *omu-inyo* : the snake is hissing, *onyoka mai hingi* (or *yumbu*) *omuinyo*, lit., the snake-it-drives, blows-or-throws (up)-breath.

History, *n.* *E-hungi*.

Hit, *v.t.* *Yaha* ; to — upon, meet by chance, *vaza ohei* = reach by chance ; —, push, *puma*, *-u* ; see Strike; Touch.

Hit, *n.* See Stroke ; Blow ; —, a lucky chance, *o-ngambui*.

Hitch, *v.i.* & *t.* See Entangle ; Hook ; Catch ; Stop.

Hither, *adv.* *Muno* : when camest thou hither ? *muno ove ue ere rune* ? lit., hither-thou-thou-camest-when ;
—, *nguno*: bring them hither to me, *ze eteye nguno ku ami*, lit., them-bring ye-hither-to-me;
—, *-ira*, *-era*, or (after *n*) *-ina*, *-ena* = -ward : let her bring the child hither or hitherward (to me), *nga eterere omuatye*, lit., that she (= let her)-bring hitherward (to me)-the child ; bring hither the skimmer, *eterera orutuo n'ozondovi*, lit., bring hitherward-the spoon-with holes ; come back to us, *tu kotokerera* = (to) us-return hitherward, return to us-ward.

Hitting, *n.* Striking, *oku-tona* ; throwing, shooting, *oku-veta* ;
—, not missing, *oku-yaha* ; certainty, luck in —, *o-nduati* ; see Luck.

Hive, *n.* *E-hapu r'ozonyuityi* = swarm of bees.

Hoard, *v.t.* *Nyanyangiza* ; see Lay (up) ; Gather.

Hoar-frost, *n.* *Oma-kende* (prop. congealed, frozen water).

Hoarse, *a.* *Seta*, *-i* : I am

hoarse, have caught cold, *mba seti*, lit., I - am closed (up in the throat or chest); I have been hoarse for some time, *mba seta*.

Hoarseness, *n.* *Otyi-mbandangere*; *oku-seta*.

Hoax, *v.t.* *Hambana*; *hambanisa*; *nana*; *nanisa*; see Sport; Play; Deceive.

Hobble, *v.i.* *Tenduna*.

Hobgoblin, *n.* *Otyi-ruru*.

Hodgepodge, *n.* *O-hoönondura* (or *-u*).

Hoe, *n.* *Otyi-ke*; *otyi-vete*.

—, *v.i. & t.* *Veta*, *-e*.

Hog, *n.* *O-mbinda*; wild —, *o-nguruve*.

Hogbadger, *n.* *O-ndyimba*.

Hoist, *v.t.* *Turika*, *-e*.

Hold, *v.t.* *Kara na*; *na*: I hold it (the book, *embo*) in my hand, *mbi na ro m'eke*, lit., I - (am) with - it - in the hand;

— fast, keep, retain, *takamisa*; *nambata*: I keep hold of you, I shall not let you escape, *me nambata ove*, lit., I - retain - you; I hold you responsible for the debt, *me nambata ove ondyo*, lit., I - retain - you - the debt;

— a council, *ongara otyi-ra*: they are holding a council, *va ongara otyira*, lit., they - are collected - (in) council;

— together, *hondyasana*;

— or stick to, *kambura ko*: we hold to thee, are faithful to thee, *tua kambura k'ove*, lit., we - take or hold - to thee; (cf. Adhere);

— to, lean on, depend on, trust, *riyameka*, *-e* (*ku*, *k'*): *me riyameke kotate* (or *ku tate*), lit., I - hold myself - to my father, trust him, depend on him = *riyama na*: *me riyama na tate*, lit., I hold or protect myself - with - my father;

— fast, keep hold of something, prop. cleave to, *kakatera ko*;

— one's tongue, *muina k'otyinyo*;

— aslant, "schräg, schief halten," *yendeka*, *-e*;

— out, remain firm, *kondya*, *-o*: *me kondyo mba*, lit., I - wrestle, struggle - here;

— back, keep back, withhold, refuse, spare, &c., *panda*; *pandisa*: he did not spare their soul from death, *k'a pandisire omiinyo viao k'ondiro*, lit., not he - held back - souls - theirs - from death;

— up to view, "hervorheben," exhibit, render prominent, call attention to, as e.g. to good or bad qualities, bodily accomplishments, or defects, hence, to please, flatter, but also to mock, expose to ridicule, &c., *ycreka*, *-e* = raise, lift up, hold up, point to;

—, suppress, resist, *tyaera* (*-e*) *pehi*; cf. Embrace; Think; Judge; Keep; Stand.

Hole, *n.* *O-ndovi*; dimin. *okarovi*;

a big —, also a wound, by piercing, bruising, *o-nduo*;

—, as in a rock, *otyi-tuo*: *otyituo tya nateroa*, lit., rockhole - it - has been inspected, examined;

— in a rock or sandy riverbed, containing water, *e-o*;

— for entering, hiding, dwelling, — for mice, scorpions, snakes, &c., *omu-ina*, pl. *omi-na*;

large — in the ground, a den, cave, *o-ndimba* ;
— for planting, putting seed in, *otyi-pare* ;
—, *oru-tumo* : *ma tyil' orutumo*, lit., he - makes - a hole (bores a hole into the horn, in order to suck blood from a patient) ;
— at the house, *mu mave tua omundu ty'a vera*, i.e., where - they - put - a person - when he or she - has a long illness, *oru-iu* ;
—, ditch, gap, as in the ground, *otyi-toto* : the holes (in the ground for fixing the stakes, posts) must be made close together, *ovitoto ngavi kare po-pezu*, lit., the holes - that they = let them - be - near ;
—, wound, &c., *otyi-to* ;
—, *otyi-nyoko* : *ma tyil' otyi-nyoko* = he - makes - a hole ;
draught —, air —, *o-suviro* or *o-suviriro*.

Holiness, *n.* *Ou-yapuke* ; *oma-yapukiro*.

Hollow, *n.* *Omu-tutu* : *m'omu-tutu mua raukire omukorombata*, lit., out of the hollow in the beam there - came down or fell - a centipede ;
—, deep valley, *oru-toto* ;
—, cavity, hole, *otyi-toto* ;
—, den, *o-ndimba* ;
—, pit, abyss, &c., *oru-tyiva* ;
—, ravine, *oru-poko* ; cf. Hole ; Pit ; Dint ; Vault.
—, *a.* Hollowed out, *koroka* ;
—, as in the ground, *n'omina* (having holes).
—, *v.t.* *Korora* ; — out, as a wooden vessel, *honga*, *-o* : *hong' otyiaha* = hew, hollow out - a wooden dish ;
— out, *korora* : which (viz. the grave) he had hewn out in a rock, *nd'a kororere m'oruüua* ;
—, *tota*, *-o* ; *topora*
—, scratch, scrape out, *tokora* ;
— through and through, bore, *topora* ;
— out, as a well, prop. widen, *tambeka*, *-e*.

Hollowed, *p.p. or a.* *Koroka* ; *kororua* ; vaulted, *omututu*.

Hollowness, *n.* *Omu-tutu* ; *oku-koroka* ;
—, as in the ground, *omi-na* = holes : it is hollow here, *ku n'omina m'ehi*, lit., there - are holes - in the earth.

Holy, *a.* *-Yapuke* (= separated, set apart) ;
—, sacred, prohibited, interdicted, *zera* : this is a sacred place, *otyirongo ihi tyi zera*, lit., place - this - it - is forbidden, sacred.

Home, *n.* A fixed dwelling-place, *oru-uto* : he has no home, *k'e n'oruüto*, lit., not he - with a home ;
—, possession of a place, &c., *e-ha* : *omundu k'e n'eha*, *k'e n'otyirongo pu ma tura*, lit., the man - not he - has a rank, standing, home, - not he - has a place - where - he - (may) dwell ;
—, *oty'-oo* : he had no home, *eye k'a ri n'otyoo*, lit., he - not he - was - with a home ;
—, *koyetu* (ours) ; *koyenu* (yours) ; *koyauo* (theirs) : he is gone to our home, *ua i koyetu*, lit., he - gone - to ours ; they go to your home, *mave i koyenu* ; they go to their home, *mave i koyauo* ;
at —, *mo* ; *po* : he is not at

home, *k'e mo* = not he - in ; *k'e po* = not he - at (his place) ;
—, inside, *ou-koto* : at home, prop. inside, *m'oukoto* ;
— of animals, plants, *oku-kara po* : which or where is the home of such an animal ? *otyipuka hi tyi kara pi* ? lit., animal - this - it - stays or lives - where.
—, *adv.* Go home, *yaruka* ;
send —, *yarura* : upon that he drove the cattle home again, *a rire ty'a hingi ozongombe a yarura*, lit., then (it) - was - that he - drove - the cattle - he - taking (them) home.

Homeless, *a. Ka ... n'oru-uto* : he is homeless, *k'e n'oruüto*, lit., not he - with fixed place ;
—, without subsistence of any kind, entirely dependent on the charity of others, (*omundu*) *otyihungame.*

Homelessness, *n. Ou-hungame* ;
—, being or remaining outside, *oku-kara pendye*, or *m'orupanda* ;
—, *otu-pikoa* (or *-pikua*) ; (cf. Field) ;
—, state of being cast out, *oku-imbirahiua.*

Honest, *a.* Not thievish, *omukekendu* : an honest person, *omundu omukekendu* (the reverse of *omundu eka*) ;
—, of good conduct, *n'ongarero ombua* ;
—, just, dealing fairly, *-semba, -pore* ;
—, harmless, quiet, *o-nyima* : a harmless, honest person, *omundu onyima* ; = *omundu otyimui.*

Honestly, *adv. Nongarero omlua* ; *noupore.*

Honesty, *n.* Harmlessness, *ou-nyima* ; fairness, *ou-semba* ; solidity of character, *ou-pore.*

Honey, *n. Ou-tyi* or *ou-ityi* ; thick —, *ou-tyi ongande* ; thick, best —, *oru-nanga.*

Honey-bee, *n.* See Bee.

Honey-comb, *n.* With honey, *e-hira* ; whilst without honey, *otyi-kárangx.*

Honour, *v.t. Tata* : you do not honour me, *ka mu na kutata ku ami*, lit,, not - ye - with prostrating or honour - towards - me ;
—, *yozika, -e* : honour good men, *yozik' ovandu ovapore* ;
—, *yiya* ; *itika, -e* ; *indyika, -e* : do not treat the man as your equal, honour him, *iya omundu* ; I respect him, *me mu yiya* ; treat the man with distinction, make something of him, *itika omundu* ; honour God, (*y*)*indyika Mukuru* ; don't honour yourself, *o riändyike*, lit. (*o* = *au*) not you - self honour ;
—, prop. to wait on, *karera, -e* ;
—, prop. walk around for (the purpose of showing honour), *kondokera, -e* ;
—, respect, *tyunika, -e.*
—, *n. Oku-tata* ; *oku-yozika*, and the infinitive of the other preceding verbs ;
—, *omu-yoziko* ; *o-ndyozikiro* ; *o-ndatero* ;
—, respect, *otyi-varo* (= number, counting, account) : *ue ya k'otyivaro*, lit., he - has come - to account, honour, he has found a master who treats him with respect ;
—, *o-hivi* : to rob a person of his honour, *tetura ohivi.*

Honourable, *a.* *-Nene*; *-ounene*; *-yozikua.*

Hood, *n.* *E-kori.*

Hoof, *n.* *Otyi-koti*; see Claw.

Hook, *n.* *Oka-pete*; fishing —, *oka-ngoorero.*

—, *v.i.* Bend, to be curved, unhook, &c., *peta*, *-e.*

Hoop, *n.* Of a wheel, *oru-kaku.*

Hop, *v.i.* *Tyandyara*; *tyinya-tyinya.*

Hope, *v.i.* *Undya*, *-u*; see Expect.

—, *n.* *Oma-undyiro*; *oku-undya.*

Hopeful, *a.* *-Undye*; make —, *undyisa.*

Horn, *n.* *O-nya*: he unsettles the people by spreading reports of approaching danger, *ma hung' ovandu k'onya*, lit., he-threatens (as a wild bull)-the people-at the (point of the) horn (proverb);

— for blowing, *o-ndyembo*; *o-hiva*;

—, used as a vessel to put grease in, *oru-mba*;

—, crooked, bent outward, *oru-peto* or *oru-petonya.*

Hornet, *n.* A large black — or wasp, *o-ndanduze.*

Horrible, *a.* *-Urumise*; *-tirise*; *-vi*; *-mbi*; see Dreadful.

Horrified, *p.p.* *Yaukua*; *endua oma-kuiya*; *toora o-mburuma*: he was horrified, frightened, *ua toora omburuma*, lit., he-took up-fright = *orutu rue rua endua omakuiya*, lit., body-his-it-was walked upon-(by) thorns.

Horror, *n.* *Ou-oma* or *o-oma*: and horror hath overwhelmed me, *n'ooma ua vandeke ami*, lit., and horror-it-spread over or covered-me;

—, fright, terror, *o-mburuma*; *oma-urumino.*

Horse, *n.* *Oka-kambe*; *oru-kambe*; old —, *otyi-kambe.*

Horseback, *n.* On —, *n'oka-kambe*: then when he came on horseback, *indu ty'a ende n'oka-kambe*, lit., then-when he-walked or travelled-with horse; they were on horseback when they killed the giraffe, *ve ku zepa n'oukambe*, lit., they-there-killing-with horses;

ride on —, *kavira*, *-e* (Nam.).

Horse-hair, *n.* *Oma-inya o'oka-kambe.*

Hospitable, *a.* *-Sekirua*: a hospitable person, *omundu omu-sekirua* = a person taken refuge to;

to be kind, —, *kundasana n'o-ndyenda* = to fill up, supply each other-with pity.

Hospitality, *n.* *Oku-sekirisa*; *oku-kundasana n'ondyenda*

Host, *n.* One who entertains a stranger, *omu-sekirise*;

—, master of the house, *omu-ini uondyuo*;

—, an enemy in arms, a band of warriors, *ovi-ta*, pl. *oma-vita*;

—, multitude, army, *otyi-mbu-mba*; *oru-panda*; *ovi-muku.*

Hostility, *n.* *Ovi-ta*; *oku-yumbana.*

Hot, *a.* *-Pyu* (remnant of an original *piura* = to burn continually): hot water, *omeva omapyu*; it is hot (of the weather), *omutenya ua tu* (or *tua*, if the heat is continuous and very oppressive);

— in taste, as e.g. pepper, *tetara*; see Burn.

Hotel, *n.* (*O-ndyuo*) *o-mbuha-rua* (r. *uhara*, to stay, tarry).

Hotness, *n. Ou-pyu.*

Hottentot, *n. Omu-serandu* (red man).

Hound, *n.* See Dog.

Hour, *n. O-ire*;* time, *oru-veze*; fit time, —, opportunity, *op-oruveze.*

House, *n. O-ndyuo*; dimin. *oka-ndyuo*;

—, entirely plastered over, *otyi-komona* (in distinction from *ondyuo*, which, at the top, is either open or covered with skins);

backpart, inside a —, *oko-ara*, or *ko-ara*;

an old —, prop. retreat, shelter, nest, *otyi-ruo*;

a deserted —, prop. ruins, heap, *otyi-tundu.*

Household, *n.* Family, inmates of a house, *ov-ondyuo.*

Householder, *n.* Owner of the house, *omu-ini u'ondyuo.*

Hovel, *n.* Shelter, *omu-raru*; *o-ndanda*; *otyi-ruo.*

How, *adv. Vi*: how are you? *u ri vi*; how they might catch it, *kutya ve i pata vi*, lit., that - they - it - catch - how;

—, prop. in what manner, *k'omu-hingo une*: and how they (viz. the good things) may be enjoyed, *natu vi roro komuhingo une*, lit., and we - them - try, taste, enjoy - after fashion - which;

—, *nai*: how amiable are thy tabernacles, *omaua nai ing omaturiro ooye*, lit., beautiful, amiable - so or how - dwellings - thine;

—, *nai ... tyita*: how terrible art thou in thy works! *oviungura vioye oviurumise nai, via tyita*! lit., works - thine - they terrible - so, - they - done = they are indeed;

—, *nai ... ta pi*: how manifold are thy works! *oviungura vioye ovingi nai, vi ta pi*! lit., works - thine - many - so - they - reach - where;

—, by what means, *pu tyike*: how can they be good, what makes you think that they are good? *vi ri naua pu tyike*? lit., they - are - good - by - what;

— many times, — often, *itu nga pi* = they (*otu-veze* or times) - till - where;

— many, *i ... nga pi*: how many baskets ye took up, *mua toora ovihanda ivi nga pi*, lit., ye - took up - baskets - they - till - where; how many (men)? *ive nga pi*? how many (oxen, &c.)? *ize nga pi*; how many (eyes)? *iye nga pi*, &c.;

— long, *nga rune* = until what (*oru-veze* or time): how long shall I be with you? *ami ng'e kare puna ene nga rune*? lit., I - that I - be - with - you - till - when.

—, *interj. Tya*: how quick he is! *omundu tya u n'omarama*! lit., man - how - he - with legs; how you lie! *tya u n'ovizeze*! lit., how - thou - with lies; *hi*: how can that be enough! *opu-vio hi.*

However, *adv. Nunguari*: *tua hungire, nunguari tyinga tu ri*

ovasiona, ka tu zuvirua, lit, we-spoke, - however, - as - we - are - poor people, - not - we - are heard, or obtain a hearing ;
—, *ondu tyi* ; *orondu tyi* : it is to stay here, however, *orondu tyi tya s'okukara muno,* lit., because - that - it - must stay - here.

Howl, *v.i. Vandara* ; *rira, -i* ; *posa, -e.*

Huddle, *v.i.* Stuff in, as things in a bag, *tuvira, -e* ; *huera, -e.*

Hue, *n. Otyi-vara.*

Hug, *v.t.* Embrace in the arms, *pukata m'oma-oko* ; see Embrace.

Huge, *a. -Nene* : *-nenenene* ; *-re* or *-nde* ; *-re, indé* ; *-tuezu, -kurioma* : a huge mountain, *ondundu onduezu ongurioma* ; a huge rock, *oruüua orutuezu oru-kurioma,* &c.

Hum, *v.i.* As the humming or buzzing of a swarm, *zumazuma* ; *zuzuma.*

Human, *a.* Pertaining to man, *-ovandu* : human weakness, *ou-ngundi u'ovandu* = weakness of men, or, weakness common to man ; *-oundu.*

Humanity, *n. Ou-ndu* : don't be like a beast, act like a human being, *yaruka k'oundu,* lit., return - to humanity ; he has become a human being, has acquired some property, *ue rieta m'oundu,* lit., he - has brought himself - into humanity, has gained a place in human society.

Humble, *a. Rizara kehi* : he is humble, *me rizara kehi* = he - carries himself - lowly ;
—, small, low, *-supi* ;
to be —, lowly, *susupara* ;
—, meek, not proud or assuming, *-kozu* ; *n'ou-kozu* ; *ongozu* ;
—, poor, *-siona.*
—, *v.t. Susuparisa* ; subdue, bring down, *uisa kehi* ;
— oneself, *rizara kehi* ; *ua kehi* ; *riuisa kehi* ; *risusuparisa.*

Humility, *n. Ou-supi* ; *ome-rizarero kehi* ;
—, meekness, a subdued, lowly mind, *ou-kozu.*

Humour, *n.* Turn of mind, freak, caprice, &c., "laune, täuschung, tücke," *ovi-kauka* ; "tücke," *omu-hipa* ;
good —, cheerfulness, *oku-yo-roka* ; *o-ndyorokero.*
—, *v.t.* Gratify, yield, flatter, "einem nach dem munde sprechen," *n'etatu* = with flattering, pleasing tongue ;
—, balance, moderate, *yanga.*

Hump, *n.* Hunch, —, as of an ox, *o-ndyuhu.*

Hunch-back, *n. O-ndyindi* (r. *tyinda,* to carry a burden) ;
—, cripple, *otyi-pu.*

Hundred, *a. Esere* : the people went by hundreds, in great numbers, *ovandu va endere oma-sere,* lit., the people - they - went - (by) hundreds.

Hunger, *n. O-ndyara* : *omua-tye ma riri ondyara,* lit., the child - it - cries - (from) hunger.
—, *v.i. Kara n'ondyara* ; *t'o-ndyara.*

Hungry, *a. N'ondyara* ;
to feel —, *kovioka* ;
to be very —, starving, *kozeua o-ndyara* : *ua kozeua ondyara* = he - is dying - (from) hunger;
to become —, *toora o-ndyara* : he got hungry, *ua toora ondyara.*

Hunt, *v.i.* *Yeva, eva, kaeva* : he is gone hunting, *ua kaeva* ; *op'a kaevere* = there he - went hunting.

Hunter, *n.* *Omu-yeve* ; *omu-eve.*

Hunting, *n.* Chase, *ou-yeve* : he took to hunting, *ua kambura k'ouyeve* ; —, *o-ndyévero.*

Hurl, *v.t.* *Yumba, -u* : hurl (the spear) far on, *yumba ondako* ; cf. Throw.

Hurricane, *n.* *Otyi-vepo* ; *e-vepo.*

Hurriedly, *adv.* *Okuhakahana* : *ma ungura okuhakahana,* lit., he - works - hurriedly.

Hurry, *v.i.* *Hakahana* ; *rarakana* : *tua rarakana otyirongo* = we - hurried on to - the place ; —, *ritupuka.*

—, *v.t.* *Hakahana* ; *hakahanisa* ; *hakaura* ; *putauza.*

—, *n.* *Oku-hakahana* ; harassing, *e-puti* : *u n'eputi* = he - with hurry, he pushes on, harasses, overworks the people, &c. ; cf. Run ; Push ; Overwork.

Hurt, *v.t.* Cause damage, injure, *tyita* (*i*) *otyi-po* ; *pa otyi-po* ;

—, spoil, damage, *zunda* ;

—, cause pain, *hihamisa* ;

—, do harm, bewitch, *huha, -u* : *ete ka tu huhu ovandu,* lit., we - not - we - hurt, bewitch - people ;

— oneself in working, by knocking, &c., *riheha, -e* ;

— slightly by knocking, dashing against, *veta otyi-kundira* or *otyingundira* : I have received a slight wound from knocking against, &c., *mba vete otyikundira* ;

—, graze the skin, cause a slight laceration, ... *n'oukeke* : *ya rumata n'oukeke,* lit., he (the dog) - has bitten - with a slit, i.e., he has just grazed the skin ;

—, *tyova, tyoö* ; *ua uire k'eoe ari tyoö,* lit., he - fell - on the stone, - it (the stone) - hurting, lacerating (him) ;

—, *torokara* : you hurt me, *mo ndyi torokara* ;

—, *zepa* : the glare hurts the people's eyes, *ombaera mai zep' ovandu,* lit., the glare - it - kills - the people ;

— oneself by gliding out, by a fall, *heuka.*

—, *p.p.* Injury given or done, *peua* or *tyitua otyi-po* ;

—, pained, afflicted, *hihamua* ; *hihamisiua* ;

—, *ta, tu,* t' : I am hurt by pinching, bruising, &c., *mba t'ombambo* ; I am hurt by the thorn, *mba t'okuiya* ;

—, damaged, spoiled, wasted, *zundua* ; *zundara.*

Hurt, *n.* Harm, injury, *otyi-po* ; *oka-po* : who had like to have done me a mischief, *ngua roro tyinene okundyipa otyipo,* lit., who - tried - much - to give me - hurt or harm ;

—, bruise, cut, *o-mbambo* ; *oku-t'ombambo* ;

—, wound, *otyi-ruaro* ; bruise, *otyi-kundira* :

—, damage, loss, *otyi-(u)onga.*

Hurtful, *a.* *Otyindandi* ; *n'o-tyipo.*

Husband, *n.* *Omu-rumendu.*

Hush, *v.t.* *Muinisa* ;

—, commanding silence : *muina!* or, *muina k'otyinyo!* = be quiet - at the mouth.

—, *interj.* *Nye* or *nyee.*

Husk, *n.* *Otyi-tatu* (r. *tata*, frequ. f. *tatura*, to peel).

Hut, *n.* House, *o-ndyuo*; a small house or —, *oka-ndyuo*; a temporary — or shelter, as for a sick one, *omu-tara*; —, shelter in the field, *omu-raru*; *oru-raru*; *omu-ara*; *o-ndanda*; —, for shooting, near the water, *oru-tatua*; — for mourning, for chanting lamentations in, *omu-tambo.*

Hyena, *n.* *O-mbungu.*

Hymn, *n.* *E-imburiro* (r. *yimba*, to throw out, frequ. f. *yimbura*, to throw out [sounds], to throw out much); — of praise, *oma-tangero* (r. *tanga* = to praise).

Hypochondria, *n.* *Oku-vera oviyoze*; *e-yuma.*

Hypocrisy, *n.* *Oty'-avivi.*

Hypocrite, *n.* *Omu-natyavivi.*

Hypocritical, *a.* *-Natyavivi.*

Hypocritically, *adv.* *Notya-vivi.*

I

I, *pron.* *Ouami* or *oami*: it is I, or I am here, *ouami ingui*, lit., I - this one; *ami*: *iho na ami* = your father - and - I; I go, *ami me i* = I - I - go; *ami mbe ere*, lit, I - I - came; well, I am poor, *ami vari omusiona*; —, *i* (*e* = *ai*): what shall I do? *ng'e* (*ngai*) *tyite vi?* lit., that I - do - what; shall I eat? *ng'e rie*; *e* or *ee*: I wept when I thought of my evil heart, *ee riri ty'ee rizemburuka omutima uandye omuvi*; —, *me* (= *mai*): I go, *me i*; I beat, *me tono*; —, *ndyi*: I praise, *ndyi tanga*; I will, *ndyi vanga*; —, *mbi*: I am loving, of a loving disposition, *mbi suvera*; stand still, that I may tell you, *kurama, mbi ku raere*; I went, *mba ire*; I came, *mbe ere.*

Ice, *n.* *Oma-kende*; a piece of —, *e-kende.*

Ichneumon, *n.* *Oru-puka.*

Idiocy, *n.* *Oru-ndumba*: he is an idiot, *ua ver' orundumba* = he - suffering - (from) idiocy.

Idiot, *n.* (*Omundu*) *otyimbosi* = *otyisiramua* = *otyiruru.*

Idle, *a.* *N'otyirueyo*; an — one, *omu-natyirueyo.*

—, *v.i.* To — about, *vandama.*

Idleness, *n.* *Otyi-rueyo.*

Idler, *n.* *Omu-natyirueyo.*

Idol, *n.* *Otyi-senginina.*

Idolater, *n.* *Omu-karere u'ovi-senginina.*

Idolatry, *n.* *Ou-karere u'ovi-senginina.*

If, *conj.* *Tyi*: if ye know, *tyi mamu tyiua*; —, *tyinangara*: if I have done this, *tyinangara mba tyiti ihi*; —, *nanda*: *nende rondo k'e-yuru* = if I - ascend - (up) to heaven; —, *nanga*: if I say (surely the darkness shall cover me), *nenge tya*, &c.; —, *tyakuzu*: if thou wilt hearken, &c., *tyakuzu mo zuii*; —, *ndakuzu*: he would be dead,

if he had not been doctored, *ndakuzu k'ea hirua omuti ndakuzu ua tu*, lit., if - not he - had been administered to - medicine - then would - he - be dead ; would you beat him, if he did not go ? *oty'o mu tona ndakuzu k'a i*, lit., would you - him - beat - if - not he - went ; he would bite us, if we did not go, *atyai rumata, ndakuzu ka tu i*, lit., he would - bite - if or should - not - we - go ;

as —, *ayo* (see As) ; (—) : hence it looks as if I did not wish to write to you, *opu me zu okungara, h'i vang' okukutyangera*, lit., hence - I - come - to appear - (as if) not I - wish - to write to you ; *tyikuriho* (prop. apparently) : you do as if you were a great man, *mo tyili tyikuriho omundu omunene*, lit., you - do - in appearance - man - great.

Ignite, *v.t.* Set fire to, *huika, -e* ; kindle a fire, *yakisa omuriro.*

Ignominious, *a.* *-Ohoni.*

Ignominy, *n.* Shame, *o-honi* ; disgrace, dishonour, *oku-hahauka.*

Ignorance, *n.* *Ou-yova* ; *okuhatyiua.*

Ignorant, *a.* Stupid, *eyova* : an ignorant person, *omundu eyova* ; to be —, not knowing, *ha tyiua.*

Ignorantly, *adv.* *Nokuhatyiua.*

Ill, *a.* Bad, evil, *-vi* or *-mbi* ;

— temper, *otyi-rema* ; *o-mbeze* ;

— humour, caprice, fickleness, *ovi-kauka* ; *omu-hipa* ;

— will, evil intention, *o-ndume y'ovita* (= spirit of hostility, fiendishness) ; *otyi-tandi* ;

— luck, *otyi-(u)onga* ; *o-seve* ;

—, sick, *vera, -e* : I am ill, *mba vere* ; what is the matter with you ? *ua vere pu tyike* ? lit., you - ill - by or from - what ; since when are you ill ? *ove ua vere rune* ? lit., you - you - sick - when ; it is said that he has been ill a long time, *maku zu ua vera*, lit., it (the report) - comes from (the country, the people) - (that) he - is ill long ; *ua vera rukuru*, lit., he - has been ill long - of old time, i.e., he has been ill a long time ; he has a severe illness, *omundu ua vera, indè* ! lit., man - he - ill long, severely - very (ill indeed) ;

—, broken, *tauka* ; very —, quite helpless, *tukara* : a very weak, helpless patient, *omutukare* ;

dangerously —, *zeri* : he is seriously ill, *ma zeri*, lit., he - is longing for, strongly desires (this or that, utters his last wishes, gives his last orders as a dying person)

Illegitimate, *a.* An — child, *e-kombe-zumo*, lit., spinster - pregnancy.

Ill-behaved, *a.* To be —, disagreeable, naughty, &c., *rangaranga* ; *otyirangaranga* ; *pikapika* ; —, unmannerly, *pikauka.*

Ill-natured, *a.* *Otyindandi* ; *n'e kayo* ; *n'osurungu* ; *runga, -u.*

Illness, *n.* *Omu-tyise* ; *okuvera* : a severe illness, *okuvera okunene* ; see Disease.

Illuminate, *v.t.* *Munina, -e* : *munina ondyuo*, lit., illuminate

the house, light a candle or kindle a fire ;
—, *tyisa* (causat. of *tya* = to dawn, become light) : *omueze mau tyisa outuku*, lit., the moon - it - illuminates - the night ; *yerisa*.
Illustrate, *v.t.* Describe, make plain, as by drawing figures, *serekarera*, *-e* ; —, show, *raisa*.
Image, *n.* *Otyi-serekarerua*.
Imagination, *n.* *Oku-rizemburuka* ; *ou-rizemburuka*.
Imagine, *v.t. & i.* *Zemburuka* : *zemburuka*, *kutya oami ngu mba vaka*, lit. (just) imagine - whether - (it could be) I - who - I - stole (the thing) ; *rizemburuka* (*na*) ; *saneka*, *-e* ; *ripura* (*na*) ; *tya*, refl. *ritya* (prop. say to oneself) ; *tyangovasi* ; *rityangovasi* ; see Fancy.
Imbitter, *v.t.* *Pa* (*pe*) *ou-ruru* ; see Fret.
Imitate, *v.t.* *Serekarera*, *-e* ; *senginina*, *-e* ;
—, as an example, follow, as a pattern, *horera*, *-e* : *ovanatye mave horere k'ovanene vauo*, lit., children - they - follow, imitate - parents - theirs.
Immaterial, *a.* See Unimportant.
Immediate, *a.* Instant, present, *nambano* (*nai*) ; *kamanga* (*nai*).
Immediately, *adv.* *Nambano* ; *tyimanga* ; *m'okamanga*.
Immense, *a.* *-Nene* ; *-nenenene* ; *-nene tyinene*.
Immerse, *v.t.* *Tomuina* ; *tomuinisa*.
Immigrate, *v.i.* To emigrate, remove from one place or country to another, *tyinda*, *-i* ;
to — or come to a place or country for to settle, *yererera* or *ererera*, *-e*.
Immoderate, *a.* (*Omundu*) *otyisirititi*.
Immodest, *a.* *Otyirangaranga* ; *-ndiona*.
Immoral, *a.* *-Korondu* ;
—, bad, *-vi* ;
filthy, —, *ombondi* ; *n'ombondi* ; *n'ouhamba* ; *omukuaonombua* (mate of a dog) ;
impure, unchaste, *-hakohoke* ;
—, good-for-nothing, &c., *ehitahi*.
Immortal, *a.* *-Hakoka* ; *n'omuinyo uaruhe*.
Immortality, *n.* *Oku-hakoka* ; *oku-hinongokero* ; *oku-hinga k'ouye* ; *oku-karerera nga aruhe*.
Immovable, *a.* *Zikame* ; *-zikira* ; *ha kurunga* ; *ka ... n'okunyinganyinga* : he is immovable, *k'e n'okunyinganyinga* = not he - with moving, moving ;
—, brave, not giving way, *piruka* ; *pirukira*, *-e* ;
stand still, remain —, *horombamba* ; *handa* : be ye immovable, *handasaneye* (*mo*).
Immunity, *n.* See Right ; Liberty.
Immutable, *a.* *Ka ... n'okurunduruka* ; *hi n'okurunduruka* : that by two immutable things, &c., *kutya m'ovina vivari mbi hi n'okurunduruka*, lit., that - in or by things - two - which - not - with changing (place or position).
Impair, *v.t.* See Diminish ; Injure ; Weaken.
Impart, *v.t.* *Yandya*.
Impatience, *n.* Restlessness, uneasiness, *oku-kandakanda* ;

—with everyone and everything, boisterousness, *oru-zungo*.

Impatient, *a.* Restless, *kanda-kanda* ;

—, boisterous, *n'oruzungo* : he is impatient with his children, treats them harshly, &c., *u n'oruzungo k'ovanatye ve = k'e nokuporisa ovanatye ve, me ve ver' aruhe*, lit., he - with boisterousness, discontent, impatience - to - children - his = not he - treats gently - children - his, - he - them - punishes - always.

Impede, *v.t. Tyaera -e*; *irairisa*.

Impediment, *n. Oku-irairisa* ; *oma-irairisiro* ; *oma-tyaerero* ;

— in speech ; see Speech.

Impel, *v.t. Hinga, -i* ; *hingira (-e) ko*.

Impend, *v.i.* See Approach ; Near ; Threaten.

Impenitence, *n. Ou-kukutu u'omutima*.

Impenitent, *a. N'omutima omukukutu*.

Imperfect, *a.* In part, not whole, *k'orumbembera* ; defective, *n'okana* ; see Defect.

Imperfectly, *adv.* In part, *orumbembera* ; badly, *navi* ;

to do anything —, *ha sora* ; *ka ... nakusora* : he works (speaks, writes, builds, &c.) imperfectly, *k'e nakusora*.

Imperious, *a.* Haughty, *omunahama* ; arrogant, overbearing, *omuritieouhona* (*ngu me ritie ouhona* or *ouvara* = who - he - deals out to himself - authority or power) ; *paha ou-vara* : they are domineering, fond of power, *mave paha ouvara*, lit., they - seek - power ; see Arrogant.

Imperiousness, *n.* Haughtiness, *o-hama* ; *oku-yumba ohama* ; arrogance, *oku-ritia ouhona* ; fondness of power, *okupaha ou-vara*.

Impertinence, *n. E-handu* ; *ou-handu* ; *ou-ndiona* ; *ou-rangaranga* ; *otyi-sikarara*.

Impertinent, *a. Otyirangaranga* ; *ondiona* ; *n'oundiona* ; *o-ndinini* : impertinent words, *omambo ondinini = omambo o-ndiona* or *n'oundiona* ; an impertinent person, (*omundu*) *o-ndiona*, or *otyirangaranga*.

Impetuous, *a.* (*Omundu*) *o-mbeze* ; *n'ombeze* ; *n'eputi* ; *n'oruzungo* ; *ehipa*.

Impetuousness, *n. E-puti* ; *oru-zungo* ; *o-mbeze* : he is violent, furious, passionate, &c., *u n'ombeze*.

Implacable, *a. Hahangana*.

Implacableness, *n. Ou-hahangana*.

Implore, *v.t. Riheka, -e* ; *kumba, -u* ; *ningira, -e* ; *riarikana* : we implore thee, *matu riarikana kove*.

Impolite, *a. N'ovingungua* ; *n'ozongoko* ; *n'ekayo*.

Importance, *n. O-ndengu* : you are a man of importance, of influence, &c., *ove u nandengu* ; it is of no importance, of no consequence, only a trifle, *ka tyi nandengu*, lit., not - it - with importance ;

—, weight, *ou-zeu* ;

—, significance, consequence, *e-ha* : there are many people living in this village, *onganda i n'eha*, lit., the village - it - with importance, " bedeutung " (cf.

ha, *h*[*e*]*a* = to mean, signify and *oku-ha* = signification).

Important, *a.* *Nandengu*; weighty, *-zeu.*

Importunate, *a.* To bother, be troublesome, *kenda*, *-e*; *kendisa*; urgent, *hakahana*; *putauza*; *n'eputi*; *ropa*, *-o*; *n'otyitahoni.*

Importune, *v.t.* *Kendisa.*

Importunity, *n.* *Otyi-tahoni*: yet because of his importunity he will rise, &c., *nunguari ma pendukire otyitahoni ty'e*, lit., however - he - will rise for - importunity - his; —, *oku-ropa.*

Impose, *v.t.* *Tua ko*; — on one, *tikura*; *tyita ovi-nea.*

Imposed, *p.p.* *Tuïa ko*; — upon, *tikurirua po*; *t'ovinea*: we have been imposed upon, *tua t'ovinea*, lit., we - suffer from deceit.

Imposition, *n.* Burden, *omutuaro*;

— of hands, *oku-yambekua ku'omake*;

—, deception, cheating, *ovine*(*y*)*a.*

Impossibility, *n.* *Oku-hasora.*

Impossible, *a.* *Ha sora*: and nothing shall be impossible unto you, *nu ka pe na tyi mu ha sora*, lit., and - not - there - with (is) - that - ye - not - can (do); *ka pe n'okusorua*, &c. = it is impossible.

Impostor, *n.* *Omu-navineya*; *ngu n'otyurutyutyu.*

Impotent, *a.* *Otyingundi.*

Impoverish, *v.t.* *Hepisa*; *sionaparisa.*

Impoverished, *p.p.* *Hepa*; *tyitua ozo-mbue*: we are impoverished, *tua tyitua ozombue.*

Imprecate, *v.t.* *Huha*, *-u*; *senga*, *-i.*

Imprecation, *n.* *Otyi-huha*; *o-sengiro.*

Impregnate, *v.t.* *Tumbisa*; *yakanisa.*

Impress, *v.t.* See Mark; Print; Fix; Move.

Impressible, *a.* Soft, *-tarazu.*

Impressibleness, *n.* Of the mind, *omu-tima omutarazu.*

Imprison, *v.t.* *Pata m'ondronge.**

Improbable, *a.* *Ka po tyinene*; *nani opo*, *nu nani ka po*, lit., not - it is so - much; perhaps - it is so, - but - perhaps - not - it is so, i.e., it is improbable.

Impromptu, *n.* *Oma-mbo omuroro*: *u n'omambo omuroro*, or *u n'omuroro*, lit., he - with words - trying (lips), or, he - with trying (lips), i.e., he improvises a song, chant, story.

Improper, *a.* *-Vi*; *-mbi*: an improper word, *embo evi*; improper conduct, *ongarero ombi*;

—, that is improper! *okokuvi.*

Improperly, *adv.* *Navi*: you act improperly, *mo tyiti navi.*

Improve, *v.t.* *Pembisa*: improve the fermented milk, make it taste better, *pembis' omaere*;

—, make suitable, convenient, embellish, *puisa*;

—, repair, mend, *tuna*, *-u*; *ungura*;

— the taste of, salt, season, *hahurura.*

—, *v.i.* Become bright, shining, nice, pleasant, healthy, &c., *pemba*, *-e*;

— in health, *veruka*; *pemba*, *-e*;

— in taste, *hahuruka*: the

water is improved in taste, can be drunk again, *omeva ya ha-huruka ;*
— in learning, make progress, *riama* : *omualye ma riama m'o-kurihonga* or *m'omambo*, lit., the child - it - makes progress - in - learning - or - in words.

Improvement, *n.* *O-mbuisiro*, and the infinitive of the verbs under Improve, q.v.

Imprudence, *n.* Want of reason and common sense, *oku-hinazondunge* ;
—, indifference, *otyi-kazehakua*: the man is indifferent, imprudent, wanting in common sense, *u n'otyikazehakua*, or *omundu otyikazehakua* ;
—, want of caution, carelessness, indifference, *o-ndende* : *ma tyit' ondende* = he - acts - (with) imprudence ;
—, want of judgment, *otyi-mbambango.*

Imprudent, *a.* *Hinazondunge* ; *otyikazehakua* ; *eyova.*

Imprudently, *adv.* *N'okuhi-nazondunge* ; *ondende* : he acts imprudently, carelessly, *ma tyit' ondende.*

Impudence, *n.* *Otyi-rangaranga* ; *ou-rangaranga* ; *ou-ndiona* ; *e-handu* ; *e-tukauko* ;
—, grasping as much as possible, *ou-korokope* ;
—, importunity, *otyi-tahoni* ; *oku-ropa.*

Impudent, *a.* *Otyirangaranga* ; *ondiona* ; *-handuke* : an impudent fellow, *omu-handuke* ;
to be —, *toora e-hande* or *e-handu* : he is impudent, *eye ma toor' e-hande*, lit., he - he - takes up - impudence = *eye ma eta* (= brings, produces) *ehande* or *ehandu* ;
—, unmannered, naughty, *pikapika* ;
—, grasping, insatiable, *ekoro-kope* ; *korokopa ;*
—, importunate, " zudringlich," *ropa*, *-o* : the man is importunate, impudent, *omundu ua ropo*, lit., the man - he - stretches or reaches too high or too far (said of an importunate beggar) ; the lion is impudent, *ongeama mai ropo* (said of a lion, returning again, after having been repulsed repeatedly).

Impure, *a.* *-Hakohoke* ; *n'o-mbondi* ; *ombondi.*

Impurity, *n.* *Ou-hakohoke* ; *o-mbondi.*

Impute, *v.t.* *Vara ku* (or *mu*) : therefore it (the faith) was imputed to him for righteousness, *opu ya zu okuvarua ku ye ou-semba*, lit., there - it - came from - to be counted - to - him - righteousness ;
—, *pa* : guilt is imputed to me, *mba peua ondyo*, lit., I - am given - guilt ;
—, retain, *takamisira*, *-e* : *tyi mo tu takamisire omauvi* = if - thou - (to) us - wilt retain or impute - sins.

Imputation, *n.* *Oku-varua* (*ku*).

In, *prep. & adv.* *Omu* ; *om'* ; *mu* ; *m'* ; *mo* : it (the milk) is in (the house), *omu e ri*, lit., in - it - is ; he is in, is at home, *om'e ri* = in he - is ; in one, one in the other, united, *mu-mue* : *ovina vi ri mumue*, lit., the

things - they - are - in one, one in the other, united ; they are living in yonder house, *ve kara m'ondyuo mu indyina*, lit., they - stay - in the house - in - that yonder ; put it in, *tua mo* ; is it in ? *e ri mo* ;

—, between, *mu ; mo* ; *m'* : he went in, between the cattle, *ua hitire m'ozongombe ; mokati* : it (the ship) is in the water, *i kara mokati k'omeva*, lit., it - is - in the midst - of the water ;

—, *pa, p'* : break it in two, in three pieces, *taura pevari, petatu*, lit., break - by two - by three ; *konda pane, petano*, lit., cut - by or in four - by or in five (parts) ;

—, *pehuri* : there is not much butter in the churn, *ongondivi ka ya takavara pehuri r'ondukua*, lit., butter - not - it - abounds - at or in the belly - of the churn.

Inability, *n. Oku-hasora.*

Inactive, *a.* Lazy, *n'otyiruevo* ; retired, quiet, *otyimui* ; *onyima.*

Inaccessible, *a.* Not to be reached, *ha vazeua ko* ; unapproachable, *ha tumbukirua ko* ; forbidden, *zera.*

Inaccurate, *a. Hi n'ouhirona* ; negligent, careless, *-haze* ; not right, straight, correct, *ha semba* ; bad, *vi* ; *mbi* ; cf. Crooked ; Awry.

Inadvertence, *n.* Inattention, *o-mbengura* ; negligence, *ouhazendu* ; mistake, missing the mark, *e-paru.*

Inadvertently, *adv. Ouhazendu* : he did it inadvertently, *ua tyiti otya ouhazendu*, lit., he - did (it) - like - negligence ; *ohei.*

Inattention, *n. Oka-paruse* ; *oka-puruise* ; *o-mbengura* ;

—, properly the state of being half blind, *ovi-mbambanga.*

Inattentive, *a. Ka ... n'okupuratena, ka ... n'omazuvatui* ; *ka ... n'omatui* : he is inattentive, *k'e nokupuratena* ; they are inattentive, *ka ve n'omazuvatui, ka ve n'omatui* (*okupuratena* = listening ; *omazuvatui* = hearing ears ; *omatui* = ears).

Inauspicious, *a. N'oseve* ; *tyityi ha pua.*

Incase, *v.t.* Cover with leather, &c., by drawing it tightly over a thing, *rumbira, -e.*

Incautious. *a.* Overhasty, *n'eputi* ; —, *he ritarero,-e.*

Incense, *n. Ovi-omoro omuüa.*

Incense, *v.t.* Kindle anger, *pindikisa ; rungisa* ; *handyisa.*

Incensed, *p.p. Pindika, -e* ; *t'omazenge.*

Incessant, *a.* See Uninterrupted.

Incessantly, *adv. Okuhayanda* ; continually, *okuühara* ; perpetually, *aruhe* ;

—, as of rain, *omuzumbi* : it rains incessantly, *eyuru ra u omuzumbi*, lit., the sky - it - falls - incessantly ;

—, very long, or without intermission, *otyinininisa* : he is eating very long, *ma ri otyinininisa* ; he does not pause in pursuing, *ma ramba otyinininisa.*

Incident, *n. Otyi-kando* ; *otyiondo ;* see Event ; Accident ; Case ; Occasion ; Chance ; Circumstance.

Incision, *n.* *O-ndya* ; incisions on chest and arms, to screen a successful lion-killer, after a hunt, from harm, *ou-tone* ; to make incisions, *tyanga* ; *karu-rura* ; *tanda* ; *kanga.*

Incite, *v.t.* Hasten, hasten to action, *hakahana* ; *hakahanisa* ;
—, prop. prick, spur, *hoka* ;
—, set on, instigate, *hoahoaiza* (as *ozo-mbata*, a quarrel) ; *hongaiza* ;
— to discontent, &c, *pika*, *-i* : why do you incite me (to discontent, &c.) ? *mo ndyi piki tyike ?* lit., you - me - put up, incite - what (for) ; see Stir (up) ; Rouse ; Excite ; Provoke ; Encourage ; Urge ; Spur.

Inclination, *n* Drawing to, especially to what is forbidden, *oma-nanukiriro* ; seeking, longing, *o-mbahero* ; predilection, *oku-nongua* (*na*) ; will, *o-mbango.*

Incline, *v.i. & t.* *Peta*, *-e* : incline your ears, *peta omatui ooye* ;
— to, set the heart upon, *tua po omutima* : I have inclined my heart to do, &c., *omutima uandye mba tua po pokutyita*, &c.

Inclined, *p.p.* or *a.* Bent, sloping, *-hendame* ; *hendama* ;
—, disposed, having a liking for, *nongua* : I feel inclined to do this little work, *mba nongua okaungura inga* ;
— to evil, *nanukirua k'ouvi* : I am much inclined to evil, *otyinga me nanukirua k'ouvi* ; feel —, wish for, *hara* ; long for, *zera*, *-i* ; seek, *paha.*

Inclose, *v.t.* See Enclose.

Include, *v.t.* *Tyita pamue na* : I include these (things) among the rest, *me vi vara pamue na imbi*, lit., I - them - count - together - with those.

Incommode, *v.t.* *Kenda*, *-e* ; *kendisa* ; *kendeka*, *-e.*

Incomparable, *a.* *Sana peke* ; no one equals him, *eye ua sana peke*, lit., he - he - compares - alone, he is unique, cannnot be compared with others ; *ka ... sana* : the things are incomparable, *ka vi sana*, *ka vi nopu via sana*, lit., not - they - compare, - not - they - wherewith - they - might be compared.

Incomplete, *a.* Not ripe, unfinished, &c., *engura*, pl. *omangura.*

Incomprehensible, *a.* *Ka tyi zemburukua* = not - it - can be found out by thinking ; *ka tyi vazeua n'omerizemburukiro* or *n'omutima* = not - it - can be reached or grasped - with the intellect or with the mind.

Incomputable, *a.* *Ka vi varua* = not - they (the things) - can be numbered ; *ka ze n'otyivaro* = not - they (the cattle) - with number.

Inconsiderate, *a.* *N'eputi* : he is inconsiderate, hurries, harrasses, overworks his people, &c., *u n'eputi* = *k'e na ko na tya* = *ma putauza ovandu* ; cf. Thoughtlessly ; Regardless.

Inconsiderateness, *n.* *E-puti* ; *o-mbutauziro* ; *oku-putauza* ; *oku-hinozondunge.*

Inconsistency, *n.* *E-kurungo* ; *oma-ngenga* ; *oku-keyakeya* ; *oku-rundurura.*

Inconsistent, *a.* *N'ekurungo*: *n'omangenga* : they are inconsistent in their conduct, *ve n'ekurungo*, or, *ve n'omangenga* ;
to be —, *kurunga* ; *keyakeya* ;
—, not suitable, not allowed, *tyi tyi ha ningi oruveze*, lit., that - which - not - has - room, or, which should not take place;
—, shifting, changing, *rundurura*.

Incontinent, *a.* *Ha sora okurityaera*.

Incorruptible, *a.* *Tyityi ha ora, ha zundara* ; *ka tyi n'omaorero*.

Incorruption, *n.* *Oma-haorero*.

Increase, *v.i. & t.* Grow, multiply, *hapa* ; *takavara* ;
—, grow well, *kura naua* ;
grow, — in knowledge, *kura m'ozondunge* lit., grow - in intellect ; *riama m'okurihonga* = make progress in learning ;
—, make progress, as a disease, or in knowledge, &c., *endapara* (see Progress) ;
— in wealth, *rima* ; *tumba, -u* : his flocks are increasing, *ma tumbu ozonyanda* lit., he - heaps up - cattle ;
—, multiply, *koatasana* ; *tumbara* : the cattle have increased, *ozonyanda za tumbara* ; the people have increased, *ovandu va tumbara* (*va takavara*) ;
—, *ura* : the flocks are increasing, *ozonyanda ze ke ura*, lit., cattle - they - are - full or many ;
—, add, *ueza ko* = *heka, -e* : may God increase your faith, *Mukuru 'nga heke ongamburiro yoye*, lit., God - that he - add little by little to - faith - yours.

Increase, *n.* Of cattle, D. "aanteel," *o-ndumbiro* ;
—, progeny, *oru-koato* ; and the infinitive of the preceding verbs ;
to be on the —, *endapara* ; *hapa* : it seems the disease is on the increase, *omutyise tyimuna inga mau hapa*, lit., sickness - seemingly - still - it - is growing.

Incredible, *a.* *Ha s'okukamburua* : an incredible thing, *otyina tyi tyi ha s'okukamburua*.

Incumbrance, *n.* See Encumbrance.

Incur, *v.t.* *Kambura* or *toora ozo-ndyo* : he has incurred debt, *ua kambura* or *toora ozondyo*, lit., he - has grasped - or - taken up - debts, or, he has committed a crime which must be atoned or paid for = *ua hiti m'otyipo*, lit., he - entered - into harm, hurt, damage = he got into a scrape.

Incurable, *a.* *Tyityi ha sora okuverukisiua* = that which - not - can - be cured.

Indebted, *a.* *N'ondyo*.

Indecent, *a.* Ill-behaved, *-pikapike* ; *pikapika* ; *n'ozongoko* ; *n'ourangaranga* ;
—, filthy, immoral, *ombondi* ; *omukuaonombua* (= a dog's equal).

Indecision, *n.* *Ome-ripuriro pevari* ; *okuripura pevari* (questioning between two);
—, *o-ngataoko* (folding of the arms).

Indeed, *adv.* *Otyo* : (is it, indeed ? *etyo* ?) indeed, so it is, *otyo* ; = *opo* = *otyo tyiri* or *tyirityiri* ;

—, *tyiri* : *yozika ovahepundu mbe ri ovahepundu tyiri*, lit., honour - widows - that - are - widows - indeed ;
—, *vari* : a stone, disallowed indeed of men, *eoe nda imbirahiua i yovandu vari*, lit., a stone - which - was thrown away - by - men - indeed ;
—, *uri* : no indeed, that cannot be, *indè uri, ape ha kara nai*, lit., no - indeed, - it - not - be - so ;
do or be —, *tyita* : how very fat the oxen are ! *ozongombe za nuna tyinene, za tyita* ! lit., the oxen - they - fat - very, - they - do, i.e., are indeed ;
—, yes, indeed ! *kunia* ; see Yes.

Indefatigable, *a. Ombandi* ;
to be —, *ramanga* : I have been indefatigable, have worked the whole day, *mba ramanga e ungura eyuva arihe*, lit., I - persevered - I - working - day - the whole ;
—, *n'eravi* ; *mota* (*-o*) *m'oviungura* ;
—, as in running, *ramapara* ; see Unwearied.

Indefatigableness, *n. Oupandi* ; *oku-ramanga* ; *e-ravi* ;
—, as in running, haste, hurry, &c., *oru-rama* ; —, *oru-ondyo* (or *-a*).

Indefinite, *a. Pevari* (= between two).

Indelicate, *a.* See Coarse ; Rude.

Indent, *v.t. Tyita* (*-i*) *omi-na* = make notches : the knife has notches, *oruvio rua hara omina*, lit., the knife - it - has got - notches.

Indentation, *n.* A notch, *omuina*, pl. *omi-na.*

Independence, *n.* Right, liberty, &c., *oru-semba* ; see Free ; Right ; —, power, *oma-sa* ; wealth, *oru-tumbo* ; ability, *oma-sorero* ; competency, enough to subsist on, *oru-hupo.*

Independent, *a.* Strong, powerful, *n'omasa* ; wealthy, *omutumbe* ;
—, one's own master, *m'ouhona omuini* : the man is independent, *omundu u ri m'ouhona ue omuini*, lit., the man - he - is - in domain - his - own ;
— in thought, self-willed, original in judging, inventing, speaking, &c., prop. putting oneself forward, or, being in advance of others, *riuta*, *-u.*

Indicate, *v.t.* Point at as with the finger, *yurika*, *-e* ; show, *raisa* ; see Point ; Show ;
—, *munikisa* = cause to appear, show : *matyi munikisa oukuao*, lit., it - shows, indicates - equal standing, relationship, friendship ;
—, mean, *h*(*e*)*a* (*hee*, *heere*) : *matyi he* (*hee*) *tyike* ? lit., it - indicates, means - what, what does it mean ?

Indifference, *n. Otyi-kazehakua* : *u n'otyikazehakua* = he with indifference, or, he is indifferent ; *o-herikendero* ;
—, carelessness, *e-ota* ; *o-sevauko* ;
—, unconcern, apathy, *oka-iriiri* ; *oka-puruse*, or, *ou-puruse* ;
—, negligence, *ou-hazendu* ; negligence, inattention, *o-ndende.*

Indifferent, *a. Otyikazehakua* :

an indifferent person, *omundu otyikazehakua* ;
—, careless, *n'okapuruse*, or *n'oupuruse* ;
—, negligent, *-haze* ; *-hazendu* ;
—, indolent, careless, *n'eota* ;
—, neglectful, *sevauka* ;
—, unconcerned, *ka ... na ko na tya :* he is indifferent, does not trouble himself about it, *k'e na ko na tya = k'e na kurikendera ko* ;
—, taking no interest in what happens, *oka-iriiri* ;
—, inattentive, negligent, *n'ondende* ; *tyita ondende* : *ma tyit' ondende* = he is indifferent, negligent ;
—, not in earnest, shallow, *uriri* : they are indifferent (as e.g. about religion), *ve ri uriri*, lit., they - are - void (of interest) ;
—, the same which, *tyimue* : it is not indifferent (with whom you associate), *ka pe ri tyimue* lit., not - it - is - one (and the same thing).

Indigenous, *a. Rihapera* (*-e*) *-ini* : it is indigenous, *tye rihapere otyini* = it - self grows - (by) itself ; the tree is indigenous, *omuti ue rihapere ouini* = the tree - it - self grows - (by) itself.

Indigent, *a.* Destitute, poor, (*omundu*) *ongondi* ; *omu-hungame.*

Indignant, *a. Yumba* (*-u*) *o-hama* ; *pindika*, *-e.*

Indignation, *n. O-hama* ; *oma-zenge* ; *o-mbindikiro* ; show —, *ninga* (*-i*) *oma-zenge* ; *yumba* (*-u*) *o-hama.*

Indiscreet, *a.* Overhasty, precipitate, *n'eputi* ; see Thoughtless ; Foolhardy ; Imprudent.

Indiscretion, *n.* Rash haste, *e-puti* ; see Imprudence ; Foolhardiness.

Indiscriminately, *adv.* To treat, act —, making no difference, prop. to throw or work different things together confusedly into a mass, *nyoma*, *-o* : he has robbed the tribes without making distinction, *ua nyomo oviuana avihe*, lit., he - has kneaded - tribes - all ; he has punished them all indiscriminately, *ua nyomene kumue avehe*, lit., he - has kneaded - together - all ; the grass has taken fire all over the country, *omahozu ya nyomo m'okuti akuhe.*

Indistinct, *a. Zenga*, *-i* : the footprints are indistinct, have been effaced, *ozondambo za zengi* ; to be —, to lose sight of, be disappearing, dim, *tumba*, *-u* ;
—, as speech, *n'orukaka* : the speech is not unintelligible, *eraka ka ri n'orukaka*, lit., tongue or speech - not - it - with hardness or indistinctness ;
—, as e.g. writing, *korongana.*

Indistinctly, *adv.* At a distance, *onduri* (? *onde uri* = far - only) : I have seen them far off, indistinctly, *mbe ke ve munine onduri.*

Indistinctness, *n. Oku-zengaiza* ; *oku-korongana* ; see Shade ;
— in speech, prop. hardness, difficulty in utterance, *oru-kaka*

Individual, *n. Omu-ndu* (*omuini*).

Indolence, *n.* *Otyi-rueyo*; *e-ota*; *e-seno.*

Indolent, *a.* *Otyizenge*: an indolent person, *omundu otyizenge*; *e-zenge*; to be —, *senopara*; *n'otyirueyo.*

Indulge, *v.t.* Favour, *ingoneka*, *-e*; allow, *esa*; connive, *tara*; *tarera*, *-e*; see Grant; Privilege; Humour.

Indulgence, *n.* Connivance, *oku-tarera*; see Kindness; Gentleness; Favour.

Indurate, *v.i.* Get hard and dry, get a crust, as a wound, *kaka*; —, harden as a swelling, *kukuta*: *omusuro ua kukuta* = the swelling-it-is hardened.

Induration, *n.* *Oku-kaka*; *oku-kukuta*;
— of a swelling, tumour, *otyihongo*;
—, hardening in the body, *ondumbo*; on the neck, *e-kuma.*

Industrious, *a.* *Ombandi* or *ombandę*; to be —, *pandipara*; *n'epupa*: he is industrious, *u n'epupa.*

Industriously, *adv.* *Tyinene*; to act —, *hakahana*; *pandipara*; *sora.*

Industry, *n.* *Ou-pandi*; *e-pupa*; *o-ngondyero.*

Ineffective, *a.* *Ka ... n'oviungura*; not able, *ha sora*; to be slight, *puva* (*puü*, *puvire*): *ombura ya puva* = the shower-it-has been slight, ineffective, only just allaying the dust; to fail, *puira*, *-e*; to be weak, *ngundipara*; to collapse, *homokera pehi*; cf. Fail; Weak; Collapse; Useless.

Ineffectiveness, *n.* Slightness, *e-puvo*; weakness, *oungundi*;
— of speech, *oty-angu*; see Influence.

Inefficiency, *n.* *Oku-hinakupua* (*po*); *oku-hasora.*

Inefficient, *a.* *Ka ... nakupua* (*po*); *ha sora.*

Inexcusable, *a.* *Ha sora okurikoha* = not-being able-to clear oneself (of guilt); see Guilty.

Inexorable, *a.* Hard, *-kukutu*; insist on, persist in, stick to (one's resolution), *handa*; *pandera po*; be immovable, when asked, closefisted, *n'esoto*: the man is inexorable, he cannot be moved to give, *omundu u n'esoto*, lit., the man-he-with closefistedness.

Inexperience, *n.* *Ou-yova.*

Inexplicable, *a.* *Ka tyi hungirua* = not-it-is spoken about, not known; *tyityi he iue* = which-not-is known; *ka pe tyiukua* = not-it-known; see Strange.

Infallible, *a.* Not missing the mark, *ha paruisa*; not making a mistake, *ha tataiza*; not wandering, erring, *ha puka.*

Infallibility, *n.* *Oku-hapa-ruisa*; *oku-hatataiza*; *oku-hapuka.*

Infamous, *a.* *-Vi*; *omuvi.*

Infamy, *n.* *Oty-ohoni* = a matter of shame.

Infancy, *n.* *Ou-natye*; *ou-titi.*

Infant, *n.* *Omu-tariona*; *omunyame*;
—, just born, prop. a screamer (for help), *otyi-kua*; other names, signifying the same, *oka-*

tyikua ; *oka-tyika* ; *otyi-kuatye*; *otyi-kua-ongo* ;
—, sometimes called *otyi-vereko*, from the skin in which it is carried on the back ; cf. Child.

Infanticide, *n.* *Oku-zepa ovanatye.*

Infantile, *a.* *-Ounatye* ; *outiti* ; or, *omuatye*, with the sign of the genitive prefixed.

Infect, *v.t.* *Huanga* : *mai huanga ozonguao*, lit., it-will infect-the others ; *ma huanga ozona*, lit., he-infects-(with) lice.

Infection, *n.* *Oku-huanga.*

Inferior, *a.* Of men, *omuangu* = a minor ; *endyangu* (cf. Insignificant) ; *-kutanguno* (*kuta nguno* = towards here) : we are inferior, are the least, *oete vakutanguno*, lit., we-people on this side here (people to whom the lowest place is assigned) ;
—, prop. little, small, *okatiti* ;
— in quality, prop. light, *-pupu.*

Inferiority, *n.* Of men, *ouangu* : *oete ov-ou-angu* = we are men of inferiority, inferior people ; *e-ndyangu* ; generally, *outiti* ; of things, quality, *oupupu.*

Infertile, *a.* *Ka ... hapisa* ; *ehi ongaango.*

Infest, *v.t.* Molest, disturb, plague, *yaráarisa* (*ovandu*) ; *kendeka, -e* ;
— a place, as wild animals, *rianga* ; see Thrive.

Infidel, *a.* *-Hakambura.*
—, *n.* *Omu-hakambura.*

Infinite, *a.* Not to be counted, *ka ... na kuvarua* ; not to be reached, *ka ... na kuvazeua.*

Infirm, *a.* *Otyingundi.*

Infirmity, *n.* Weakness, *oungundi* ; sickliness, *ou-verandu.*

Inflammation, *n.* Of the eyes, *oku-tuika.*

Inflame, *v.t.* Cause to burn, *yakisa* (*omu-riro*) ; excite anger, *yakisa oma-zenge* = *tisa oma-zenge* = *handyisa* ; —, heat, *pyuparisa.*
—, *v.i.* Grow hot, burn, *pia, pi* ; *yaka* ; be heated, *pyupara* ; grow angry, *handya* ; *pindika, -e* ; *runga, -u.*

Inflate, *v.t.* *Surisa.*

Inflict, *v.t.* *Tua ko* = put or lay on ;
— punishment, *vera, -e.*

Influence, *v.t.* Draw, *nana* ; bring near, draw, train, &c., *tumbura* ; see Affect ; Move.
—, *n.* Having many people (reverse of *ongunga*), exercising power, authority, *oru-vara* ; being a person of importance, looked up to, *o-ndengu* : you are a person of influence, *ove u n'andengu* = you-you-with importance ; he has no influence, *k'e nandengu* = *k'e n'oruvara* ; *k'e n'omasa* ; *k'e n'oviungura* = *eye otyimborimbo* ;
want of —, *oty'-angu* : he speaks without effect, without influence, *ma hungire otyangu*, lit., he-speaks-like a younger brother, a minor.

Influenza, *n.* *E-suru* ; *otyimbandangere.*

Inform, *v.t.* *Hepura* ;
—, state, as the facts and particulars of a case, "aussagen," *hongonona* ;
—, give warning, betray, bring to light, *rondorora* : give warn-

ing, inform the people of the approaching enemy, *rondorora ovita* ;
—, cause to know, *tyivisa.*

Information, *n.* Intelligence, news, *o-mbuze* (pronounced by some *o-mbuize*) ; knowledge, *oku-tyiua* ; *o-ndyiviro.*

Infuriate, *v.t. Rungisa* ; *pindikisa* ; *handyisa.*

Ingenious, *a. Onongo* ; to be —, *uta, -u* ; *riuta, -u.*

Ingeniously, *adv. N'ounongo*: he works ingeniously, *ua ungura n'ounongo*, lit., he - works - with skill, ingenuity.

Ingenuity, *n. Ou-nongo* ; *oku-riuta m'omu-tima.*

Ingratiate, *v.i. Kara n'e-tatu* ; he knows how to ingratiate himself, *u n'etatu* = he - with flattering (tongue) ; *riheka, -e.*

Ingraft, *v.t.* See Engraft.

Ingratitude, *n. Oku-hinoku-itavera* (*k'oviyandyeua*).

Ingress, *n. Oma-hitiro.*

Inhabit, *v.t. Tura* ; *kara pehi.*

Inhabitant, *n. Omu-ture* ; native, "einheimischer," *ouamuno* ; (*omundu*) *uamuno, uokuti kuetu.*

Inherit, *v.t. Rumata* ; *toora* ; *ria e-ta.*

Inheritance, *n. E-ta* ; *e-hahe* ; *otyi-rumatua.*

Inheritor, *n. Omu-rumate* ; *omu-rie ueta.*

Iniquity, *n. Ou-runde* ; *ou-vi.*

Initiate, *v.t. Uta, -u* ; *tenga, -e* ; *visa* ; see First ;
—, acquaint with, *tyivisa.*

Initiated, *p.p. or a. Tyiua.*

Injure, *v.t.* Spoil, *zunda* ; do harm, *tyita* (*-i*) *otyipo* : he injured him, *ue mu tyitire otyipo*, lit., he - him - did - harm ; see Harm ; Hurt ; Spoil.

Injurious, *a.* To be —, *tyita* (*-i*) *otyi-po* ; *pa* (*pe, pere*) *otyi-po.*

Injury, *n. Otyi-po* : *ue ndyi pe otyipo*, lit., he - me - gave - bodily injury ; see Harm ; Hurt ; Damage.

Injustice, *n. Ou-runde* ; *ou-hinosemba.*

Ink, *n.* (*Omeva*) *oma-tyange* = writing liquid ; *o-inka.**

Inmate, *n. Ouamuno* ; *omu-ndu uamuno.*

Inmost, *a. Oukoto* : my inmost heart says, &c., *oukoto m'omu-tima mau tya*, lit., the inside, depth - in (my) heart - it - says, &c.

Inn, *n. O-ndyuo y'omauha.*

Innocence, *n. Oku-hinandyo* ; *oku-hinozondyo* ; *oku-hinatyipo.*

Innocent, *a. -Hinandyo* ; *-hinatyipo* ;
— blood, *o-mbindu y'okuhinandyo* = blood of innocence.

Innocently, *adv. Nokuhinatyipo* ; *nokuhinondyo.*

Innumerable, *a. Ha varua* ; *ka tyi varua.*

Inoculate, *v.t. Tyanga* ; *tyangera mo.*

Inquietude, *n. Oku-kandakanda* ; *oku-hasuva.*

Inquire, *v.i. & t. Pura* : after whom does he inquire ? *ua purire ani* ? lit., he - asks for or after - whom ;
—, search into a matter, *kondonona* ; *nongonona.*

Inquiry, *n. Oku-pura* ; *oku-purira mo* ; *oku-kondonona* ; *oku-nongonona.*

Insane, *a.* *Puruka* (or *vera*) *ozo-ndunge*; *vera omu-tima*; *vera ovi-yoze*: *ua vera oviyoze*, lit., he-is sick of, suffers from-twisted things, perverse thoughts; *vera oru-ndumba*; *hipara.*

Insanity, *n.* *Oku-puruka* (or *oku-vera*) *ozo-ndunge*; *oku-vera oru-ndumba*; *oku-vera oviyoze.*

Insatiable, *a.* *-Korokope*: an insatiable one, *e-korokope*; to be —, *korokopa*; *muata.*

Insatiability, *n.* *Ou-korokope*; *ou-poponongo*; the habit of always complaining of poverty, *omu-hepu*: he is never satisfied, always complains of want, *u n'o-muhepu.*

Insect, *n.* *Oka-puka*; a small honey-producing —, *o-mburu-mburu*; a black ant-like poisonous —, *omu-kerenyeu.*

Insensibility, *n.* Torpor, stupor, prop. drowsiness, *e-potu*: the (sick) man is still insensible, cannot speak yet, *omundu inga u ri m'epotu, k'ea sora okuhungira*, lit., man-still-he-is-in a stupor-not he yet-is able-to speak.

Insensibly, *adv.* By slow degrees, slowly, *katiti.*

Inseparable, *a.* *Hondya, -o*; *hondyeua*; *pamue*; *kumue*; *mumue.*

Inside, *n.* & *a.* *Ou-koto*; *omo-u-koto*: inside the house, *oukoto m'ondyuo*; inside the breast, heart, *oukoto otyari* or *m'omutima*: *oukoto otyari* (or *m'omutima*) *mau tya*, lit., the depth, inside, bottom (of my) breast-or in (my) heart-it-says, &c.

Inside, *adv.* *Moukoto*; *omoukoto*; *pokati.*

Insidiously, *adv.* *Onyondui*: *ua honine omundu onyondui*, lit., he-crept toward, stole upon-the man-secretly, insidiously.

Insight, *n.* Knowledge, knowing well, *oku-tyiua tyinene*;

—, looking, peeping in, inspection, *oku-natera*;

—, intelligence, penetration, ability to express oneself well, &c., *ou-natu*: *u n'ounatu* = he can speak well about a matter, he expresses himself well, originally, it would seem, he has insight, thorough knowledge (hence he can speak well on a subject); cf. *nat-era*, *-e* = peep in, pry into, inspect.

Insignificance, *n.* Unimportance, *oku-hinandengu*; trifles, things or words without weight, jesting, &c., *omi-ndyenga*: *ma hungire omindyenga*, lit., he-speaks-jesting or jestingly, or about trifles.

Insignificant, *a.* Inferior, *endyangu*: *oete endyangu*, lit., we-are under age, inferior, insignificant (let others speak first);

—, *hi nandengu*: *ovina mbi hi nandengu* = things-which-not-with importance, insignificant things, trifles = *ou-sasero*;

—, inferior, least, *-akutanguno*: insignificant things, *ovina viakutanguno*; (cf. Inferior).

Insincere, *a.* *Omuhendi* = awry, oblique;

—, *ka ... n'omu-tima omusemba*: he is not sincere, *k'e n'omutima*

omusemba, lit., not-he-with a heart-upright;
—, concealing, *horeka*, *-e*; false, *hukuhuera*; *n'otyipo*; deceitful, *n'ovineya*.

Insincerity, *n.* *Ovi-neya*; *otyipo*; *omu-kona*; *oku-horeka*; *oku-hukuhuera*;
—, ambiguity, prop. that which is awry, oblique, *o-hendi* or *ou-hendi*.

Insinuate, *v.t. & i.* To make a curve, wind in, hint at, &c., *kondoka*; to ingratiate oneself, *tatuma*; *rieta omuini*.

Insinuation, *n.* *Oku-kondoka* (*oma-mbo*); *oku-tatuma*; *oku-rieta omuini*.

Insipid, *a.* *-Hahu*: — broth, *omanyune omahahu*;
— words, *omambo omahahu*;
an — fellow, *omu-hahu*;
—, *-reze*; *ondomo*;
to be —, *haha*; *reza*.

Insipidity, *n.* *Ou-hahu*; *e-romona*; see Tastelessness.

Insist, *v.i.* *Pandera po*; *kakatera ko*.

Insolence, *n.* *Ou-rangaranga*; *o-mbanaha*.

Insolent, *a.* *Otyirangaranga*; *omuhanduke*; *n'ombanaha*: the man is insolent, *omundu u n'ombanaha*, lit., the man-he-with insolence; see Impudent.

Inspan, *v.t.* *Kutira*, *-e*: *kutireye ozonduombe k'etemba*, lit., bind ye-the bullocks-to the wagon; *tua ko ozonduombe k'oviyoke*,* lit., put-(—)-the bullocks-to the yokes.

Insolvent, *a.* See Bankrupt.

Inspect, *v.t.* *Natera*, *-e*: *otyitwo tya naterua*, lit., the hole (in the rock)-it-has been inspected;
—, oversee, look after, *tarera*, *-e*;
—, look in, screening the eye with the hand, *nandinda*.

Inspection, *n.* *Oku-tarera*; *oku-natera*.

Inspector, *n.* *Omu-tarere*.

Inspiration, *n.* *Oku-suvirirua mo*.

Inspire, *v.t.* *Suvirira* (*-e*) *mo*.

Instability, *n.* *E-kurungo*.

Instance, *n.* Time, occasion, *oru-veze*; example, *otyihorera*; for —, *okutya*; *kokutya*.

Instantaneously, *adv.* *Tyimanga*; *mokamanga*.

Instantly, *adv.* *Nambano nai*; *mokamanga*.

Instead, *adv.* The relative form of the verb, *-ira*, *-era*, or, after *m* or *n*, *-ina*, *-ena*: instead of K. we come to fetch fire, *omuriro tua kamburire K.*, lit., fire-we-take for or instead of-*K.*;
—, *m'oru-veze* (followed by the sign of the genitive): instead of the chief, *m'oruveze ru'omuhona*, lit., in the room, place-of the chief.

Instigate, *v.t.* As a quarrel, *hoahoaiza* (*ozombata*).

Institution, *n.* Anything founded, established, *otyi-zikira*;
—, custom, usage, *omu-hingo*;
— of dietaries by which the several Herero clans are distinguished, *oru-zo*: *oruzo* or clanship of the koodoo, *ou-ohorongo*, or *oyahorongo*; of the chameleon, *ou-oyasembi*; of the sun, *ou-okueyuva*, &c.; each *oruzo* or caste having to observe certain rules as to keeping cattle and eating meat.

Instruct, *v.t.* Teach, *honga, -o*; advise, *popa, -o*; order, *raya, rayera, -e*; exhort, *ronga, -o.*

Instruction, *n. Oma-hongero*; *oma-ronge*; give instructions, *raya*; *rayera, -e*; *virikiza.*

Instructor, *n. Omu-honge*; *omu-ronge*; *omu-pope*; *omu-tumbure.*

Instrument, *n.* Thing, *otyi-na*; something to work with, *otyi-ungure*; musical —, *otyi-na-ngoma*; *o-ngoma.*

Insufficient, *a.* Not enough, *ka 'putyo* (*opuro, opuo*, &c.); not sufficing, *ha enena*;
physically or morally —, *ha sora*: and the insufficiency of our works, *n'oviungura vietu kutya ka vi sorua ko*, lit., and works - ours - that - not - they - sufficient - not.

Insult, *v.t. Tukana*; *tyezurura*; *yamburura.*

Insurrection, *n. Oku-rua n'omuhona*; *oku-pendura oviposa n'ombara*, lit., fighting - against the chief, - raising - strife - with the king; uproar, *oku-zungana*; *e-zunganeno.*

Intact, *a.* Untouched, undisturbed, in perfect order, *har' erose* (*erose* = a covering of plaster); *romboa erose*: the tobacco is still untouched, nothing taken from it, *omakaya ya har' erose*; the thing is still intact, complete, whole, prop. the covering of plaster on the opening is still unbroken, *otyina tya romboa erose*, lit., the thing - it still - is smeared - (with) plaster; the calabash is still intact, untouched, full of milk, *ondyupa ya har' erose*;
to be —, in perfect order, in a state of perfection, *pua, pu.*

Integrity, *n.* Moral soundness, *ou-pore*; uprightness, *ou-semba*; purity, *ou-kohoke.*

Intellect, *n. Ozo-ndunge.*

Intelligence, *n. Ozo-ndunge* (reason); *ou-nongo* (wisdom, skill);
—, sprightliness, brightness of mind, *e-patye*; *ou-paime*;
—, news, *o-mbuze* (also pronounced *o-mbuize*).

Intelligent, *a. -Nandunge*: an intelligent person, *omu-nandunge*; —, bright, *epatye*; *-paime.*

Intelligible, *a. -Kahuke*: plain, intelligible words, *omambo omakahuke*;
to be —, *zuvara*; *tyiukua*: my words are clear, intelligible, *omambo oandye mae tyiukua*, lit., words - mine - they - known, understood;
—, *kamuaha*: *omambo e ri kamuaha*, lit., words - they - are - open, plain, intelligible.

Intelligibly, *adv. Okuzuvara*: speak intelligibly, *hungira okuzuvara.*

Intemperance, *n. Oma-herityaerero*; excess in eating, *okuria ondi*; *oku-sereteta.*

Intemperate, *a.* (*Omundu*) *otyisirititi.*

Intend, *v.t. & i.* Aim, devise, purpose, threaten, &c., *tanda*;
—, mean, *h(e)a, ha* (*hee, heere*): I intended taking him (the lame ox), but he cannot walk, *mba hee okutuara, nu ka i nakuenda*, lit., I - meant - taking (him), - but - not - he - with walking;
—, will, purpose, *vanga*;

—, wish, be inclined to, be at the point to, *hara* ; *nongua* (v. depon.) : they had a good mind to destroy the village, *ouo va nongua n'okuteya onganda*, lit., they - they - were charmed - with breaking - the village, i.e., they felt tempted or intended doing it ;

— evil, mischief, *tanda* ; *yarera, -e* : for they intended evil against thee, *ouo tyinga va yarere ove ouvi*, lit., they - as - they - laid or spread for - thee - evil.

Intention, *n.* Will, purpose, *o-mbango* ; *oku-vanga* ;

evil —, *otyi-tandi* ; *otyi-po* : you have evil intentions against me, *ove u n'otyipo m'orukoro ruoye puna ami*, lit., you - you - with harm - in chest - yours - with - me ;

—, desire, liking, being charmed with, *oku-nongua na.*

Intent, *n.* See Purpose ; Meaning ; Aim.

Intentionally, *adv.* *Uina* : *ma tyitire uina*, lit., he - is doing (it) for (or on) - purpose, he is doing it intentionally.

Inter, *v.t.* Cover with ground, *sira, -e* : fill up the hole, throw or scratch ground into it, *sira ehi* ; the dog covered up the meat in the ground, *ombua onyama ya sire mehi*, lit., the dog - meat - he - buried - in the earth ;

—, bury in Herero fashion, squeeze the body into a hole, *paka.*

Intercede, *v.i.* Speak between, speak for, *hungira pokati* ; implore for, *rihekera, -e* ; pray for, *kumbira, -e* ; mediate, *tyakanena, -e.*

Intercept, *v.t.* *Tyerera, -e* ; stop, turn, *tyaera, -e* ; —, as something thrown or falling, *yakura.*

Intercession, *n.* Prayer for, *oma-kumbiriro* ; mediation, peace making, *oku-hanganisa* ; *oku-tyakanena.*

Intercessor, *n.* One who speaks for another, *omu-hungirire* ; one who prays for another, *omu-kumbire* ; a peacemaker, *omu-hanganise.*

Interchange, *v.t.* In working, as taking turns, assistiug one another, *pingasana* ;

— articles, barter, exchange, *pimbasana* ;

—, reciprocate, *-sana* (reciprocal form of the verb) : they interchange presents, they give to each other as friends, *mave pa-sana.*

Intercourse, *n.* *Oku-endasana* ; to have — with each other, *endasana.*

Interdict, *v.t.* *Zerika, -e.*

Interdicted, *p.p.* *Zera* : it is interdicted, sacred, may not be touched, approached, *tyi zera.*

Interest, *n.* Concern, *oku-ninga* : will he take an interest in the matter ? *ma ningi na tya?* lit., he - move - with - the thing ;

—, gain, *o-ndyambi* (payment, reward) ; *ovi-ueze viokuyazema* (increase of lending) ; *ovi-hohe* (things added).

Interfere, *v.i.* *Tuna* (*-u*) *ko* : we do not interfere in these matters, have nothing to do

with them, *k'ovina mbi ka tu tunu ko*, lit., at things - these - not - we - touch - not.

Interior, *n.* *Ou-koto*; see Inside.

Interlay, *v.t.* *Tendeka*, *-e*.

Intermarry, *v.i.* *Kupasana*.

Intermingle, *v.i.* & *t.* As people of different nations, *uaneka* (*-e*) *o-mbindu* (*y'ovandu varue*); see Mix.

Internal, *a.* *Omoukoto*; *moukoto*; *pokati* (*k'*).

Interpose, *v.t.* To put between, *tua mo*, or, *tua pokati*; intermeddle, mediate, *tyakanena*, *-e*; see Intercede; Interfere; Interrupt; Obstruct.

Interpret, *v.t.* *Vingurura*; *pangununa*; *tandaura* or *tanaura*: interpret my dream, *ndyi tandaurira* (or *tanaurira*) *oruroto ruandye*, lit., me - interpret for - dream - mine.

Interpretation, *n.* *Oma-vingururiro*; *oru-vingururiro*; *oru-tandauriro*.

Interpreter, *n.* *Omu-vingurure*; (*omundu*) *ngu ma tanaura omambo m'eraka rozonganda*, lit., a person - who - he - turns - words - in tongue - strange; *omu-torokere** (from the Dutch "tolken").

Interrogate, *v.t.* *Pura*; see Inquire.

Interrupt, *v.t.* As in speaking, *yima*, *-i*; see Throw (between);

—, as e.g. peace, sleep, *hahiza*: *mave hahiza ohange*, lit., they - break, interrupt - the peace;

—, stop progress, turn away, *tyayera* (or *tyaera*), *-e*;

—, intervene, disturb, *tyakana*: *mo tyakana na ete*, lit., you - intervene, interfere - with - us, you interrupt, disturb us.

Interrupted, *p.p.* Broken, disturbed, *haha*: *ohange ya haha*, lit., the peace - it - is broken, interrupted; *ozombotu za haha*, lit., sleep - it - was interrupted, disturbed;

—, stopped, turned away, *tyaerua*.

Intersect, *v.t.* See Cut; Divide.

—, *v.i.* Meet and cross each other, *tyakana*.

Intersperse, *v.t.* *Hoveka*, *-e*; *hovekasana*.

Intertwine, Intertwist, *v.t.* *Yozasanisa*; *pambasana*.

Intervene, *v.i.* *Tyakana*; interpose, intermediate, *tyakanena*, *-e* = intervene for (some one).

Intervention, *n.* *Oku-tyakana*; *oku-tyakanena*.

Interview, *n.* *Oku-munasana*.

Intestines, *n.* *Ou-ra*, pl. *oma-u-ra*.

Intimacy, *n.* *Oku-pasana ou-kuao* = exchanging presents;

—, *oku-iuana*.

Intimate, *a.* To be — with, *pasana ou-kuao*; *uana na*; *iuana*: we are not intimate with each other, *ka tu iuana* = *ka tu endasana*.

Intimate, *v.t.* See Hint.

Intimidate, *v.t.* *Tirisa*; *urumisa*.

Into, *prep.* *-Ira mo*; *-ina mo*; *mo*: go into, *hitira mo*; jump into, *rurumina mo*; go into or between the herd, cattle, *hita m'ozongombe*, or, *hitira m'ozongombe*; jump into the river, *rurumina m'ondondu*.

Intoxicate, *v.t.* *Tisa* or *puru-kisa oma-vinu** or *ovi-nua ovi-zeu.*

Intoxicated, *p.p.* *Puruka ozo-ndunge.*

Intractable, *a.* *Otyirangara-nga* ; *-pikapike.*

Intrepid, *a.* Without fear, *ka ... n'omburuma* : he is intrepid, fearless, *k'e n'omburuma* = not he - with fear ; *ka ve n'omburu-ma* = not - they - with fear ; *hi n'omburuma* = not I - with fear, &c.

Intricacy, *n.* See Entangle-ment.

Introduce, *v.t.* Conduct into a place, *hitisa* ; *hitisira mo* ;
—, bring, as something new, properly show, *raisa* : I come to introduce my son to you, *mbe ye okukuraisa omuzandu uandye*, lit., I - come - to show you - boy - mine ;
—, initiate, *uta*, *-u* ; *visa* ; see First.

Intrude, *v.i.* *Rieta omuini* ; *ropa*, *-o* ; *rihitisa mo.*

Intrusion, *n.* *Oku-rieta omui-ni* ; *oku-ropa* ; *oku-rihitisa mo.*

Intuition, *n.* A looking into, *oku-munina* (*-e*) *mo* : explain that to us intuitively, " mache uns das anschaulich," *tu munine m'ovina mbi*, lit., (let) us - see - into things - these ;
—, perception, *oku-tyiza.*

Inure, *v.t.* Accustom, *iririsa.*

Invade, *v.t.* Enter a country with hostile intentions, *hitira m'oku-ti n'ovi-ta* ; make war, *sekamisa ovi-ta* ; violate, break the peace, *zunda o-hange* ;
— the rights of others, trans-gress, *katuka* ; overstep the boundary, *konda* (*-o*) *omu-ruko.*

Invalid, *n.* *Omu-ndu ngua kurupa* ; *ngua topa* ; *otyi-ngundi.*
—, *a.* See Empty ; Null ; Weak.

Invent, *v.t.* *Uta*, *-u* : *eye ngua utu ozondyira nda*, lit., (it is) he - who - planned, schemed - roads - these ; to —, be inventive, conceive, have original thoughts and plans, *riuta*, *-u* (*m'omutima*) ;
—, forge, prop. raise, *pendura* : you invent falsehood, *mo pe-ndura ovizeze.*

Invest, *v.t.* Clothe, array, *hui-kika*, *-e* ; *kutyira*, *-e* ; adorn, *zareka*, *-e* ; surround, as a hos-tile army, *kovera*, *-e.*

Invigorate, *v.t.* *Zeuparisa* ; *tundura.*

Invisible, *a.* *Ha munika* ; *ka ... munika* : it (the star, *o-nyose*) is invisible, *ka i munika* ; he (the person) is invisible, *ka u munika*, &c.

Invite, *v.t.* *Nanga* ; call, *isana* ;
—, *kunda*, *-u* : the bells call or invite the people to service, *ozondio maze kundu ovandu k'o-mambo*, lit., the bells - they - call or invite - the people - to the words (of God).

Involve, *v.t.* See Envelop ; En-tangle ;
— oneself, *rimanga* ; *rizenga*, *-i.*

Invulnerable, *a.* An — one, *omu-namua*, probably a corrup-tion of *-n-yamua* or *-n-dyamua* (passive of *yama*) = a protected one ; cf. *o-ndu onamua*, a cer-tain sheep, whose meat only male adults are allowed to eat.

it - joins, meets or crosses - in the other ;
— hard, as one house to the other, *ritiza*.

Joint, *n.* *O-ndundo* (" *omatupa pu mae hakaenene*," lit., bones - where - they meet) ; *otyi-rundo* : it is out of joint, *ya hukuka otyirundo*, lit., it - wrenched - joint ;
—, middle, fold, limb, &c., *o-ngango* ; see Limb ;
—, place where two things are joined, *otyi-huiko* ;
—, place where things meet, *oma-hakaeneno* ;
to wrench out of —, *pihura* ;
to be out of —, *pihuka* ; cf. Wrenched.

Joint-heir, *n.* *Omu-rumate pamue* (*na*).

Joke, *v.i.* Play, *nana* ; *nanena*, *e* ; jest, *nyekera*, *-e*.
—, *n.* *Omi-ndyenga*.

Jolliness, *n.* *E-vio* ; *e-nyando* ; *oku-yoroka*.

Jolly, *a.* *N'evio* ; *viara* ; *nyanda* ; *yoroka*.

Journey, *n.* *Ou-yenda*.
—, *v.i.* *Kuka* ; start, depart, *kumuka* ; — far, *manguruka* ; *kuka orure* : I have a long journey before me, *me kakuka orure* lit., I - am going to travel - long (distance or time).

Joy, *v.i.* *Nyanda* ; *viara* ; *yoroka* : *mave yoroka ovikuria*, lit., they - joy - (about) the food.
—, *n.* *Oku-nyanda* ; *e-nyando* ; *o-mbiaro* : the man feels joy about his crops, *omundu u n'ombiaro k'ovikuria*, lit., man - he - with joy - at fruits.

Joyful, *a.* *Nyanda* ; *viara*.

Joyfully, *adv.* *N'enyando* ; *okunyanda*.

Judge, *v.t.* *Pangura* ; *tia* (*e*) *ozo-mbiri*.
—, *n.* *Omu-pangure*.

Judgment, *n.* *O-mbanguriro* ; *oma-panguriro* ; *otyi-pangure* ;
—, right and the perception of what is right, *ou-semba* ;
—, discretion, wisdom, *ou-nongo* ; *ozo-ndunge* : you have a bad judgment, you work badly, *ove u n'ozondunge ozombi*, lit., you - you - with reason or judgment - bad.

Judicious, *a.* Discreet, wise, *onongo*.

Jug, *n.* *O-ndyupa* ; *oru-kuve* ; *oka-kuve*.

Juice, *n.* Of fruit, sweet —, pressed out, *omu-zeze* ; —, *oma-nyune*.

Jumble, *v.t.* *Hoveka*, *-e*.

Jump, *v.i.* *Ruruma* ;
— over, *ruruma* ;
— up, especially when startled, *tuka* : he jumps up, has been startled, *ua tuka p'eyuru*, lit., he - starts up - by sky ; sleep has fled, *ozombolu za tuka*, lit., sleep - it - started up, fled away ;
— down, *tukira kehi* ; *ruruma* : he jumped down from the tree, *ua rurumine omuti*, lit., he jumped down - tree ;
— in, *rurumina* (*-e*) *mo* ; *tukira* (*-e*) *mo* ;
—, hop, *tyandyara* ; *tyinyatyinya* ; cf. Spring ; Leap.
—, *n.* Wide —, *otyi-hando*.

Jungle, *n.* *E-hua* ; *e-hueka*.

Jurisdiction, *n.* *O-mbanguriro*.

Just, *a.* *-Semba* : a just person,

omundu omusemba; a just cause, *otyina otyisemba*;
to be —, act with fairness, *porapora*; *n'ousemba*;
—, upright, *-hóro*: just, upright, true men, *ova-hóro*.
—, *adv.* Just so! *opousemba*; *otyinga*: just there! *otying' opo*; just where I was, *otying' opo, pu mba ri*, lit., just, exactly - there - where - I - was; *tying'a eta onyama, otying'a i*, lit., just when he - brought - the meat, - just then, the very moment, he - went;
—, *nai*: just now, *nambano nai*; just open (the box), *paturura nai*;
—, *tyi*: just look, *ngo tyi tara*; just open, *ngo tyi paturura*;
— as, like as, *otya*; *tyimuna*;
— as, — so, *punga, opunga*: *matu ri punga pe ri ovikuria*, lit., we - eat - just as or in proportion as - there - is - food; *punga va raerua, opunga va tyitua*, so as - they - were told, - just so - (to) them - (it) happened.

Justice, *n.* *Ou-semba*; *ou-pore*; to do — to, *sembamena, -e*: *otyina hi ka tyi sembamena k'ondu*, lit., thing - this - not - it - does justice - to the sheep, i.e., this thing is not sufficient as payment for the sheep.

Justification, *n.* *Oma-sembamisiro; oku-pa ou-semba.*

Justified, *p.p.* *Kara omusemba*; *peua ou-semba.*

Justify, *v.t.* *Pa* (*pe, pere*) *ou-semba*;
to — oneself, *rikoha* (*-o*) *omuini.*

Jut, *v.i.* Project, set off, stand out, prop. be first, *tenga, -e*;
—, be prominent, high, *tongama.*

K

Keen, *a.* Sharp, *-tue*;
—, piercing, penetrating, *-tuurunga*; *-tuere*;
—, of the mind, *-kahu*: a keen mind, good understanding, lit., strong intellect, *ozondunge ozongahu*;
a — look, *ozondungeho*;
—, bitter, *-ruru.*

Keenly, *adv.* *Tyinene*; *n'outue.*

Keenness, *n.* Sharpness, *outue*; *oma-yuve*; (see Edge);
—, ardour, zeal, *oru-kondyo*;
— of mind; see Keen;
—, bitterness, *ou-ruru.*

Keep, *v.t.* Hold, *takamisa*: keep hold of the man, *takamisa omundu*; keep it in your mind, *takamisa m'orukoro*, lit., keep - in the breast;
—, retain in one's possession, *kara na*: I keep that which is in the village, *me kara na indyi ndyi ri m'onganda*, lit., I - am or stay - with - that - which - is - in the village; you will keep it, *mo kara na yo*; they kept him long with them, *va karere na ye orure*, lit., they - stayed - with - him - long;
—, *kambura*: I do not die, because God takes care of me, *tyi ndyi ha tu, mba kamburua i Mukuru*, lit., that or when - I - not - die - (it is because) I - am kept - by - God;

— safe, preserve, *puika*, *-e* : the sheep is kept (for some special purpose), *ondu mai puikua* ; *turika*, *-e* : keep a little of the food, *turika ovikuria* ; keep some food for me, *ndyi turikira ovikuria*, lit., me - hang or put up for (as on a shelf) - food ;
— off, protect, screen, guard, — watch, *tyevera*, *-e* : *nave tyevere orupanda ruavo outuku*, lit., and they - kept watch over - flock - theirs - (at) night ;
— or feed a flock, as a herd, also — generally, *risa* : (he that hateth his life in this world) shall keep it unto life eternal, *me u risa nga k'omuinyo uaäruhe*, lit., he - it - keep - till - to life - everlasting ;
— back from, turn away, *tyaera*, *-e* : *mai tyaer' omaihi k'ovandu*, *i pa k'ondana*, lit., she (the cow) - keeps back - the milk - from people - she - gives (only) - to the calf ;
— back, hold back, refuse, *panda* ; *pandisa* ;
— back part of, embezzle, &c., *konda* (*-o*) *tyiva* ;
— together, *hondyasana* : let us keep together, prop. let us stick together, be joined together, *ngatu hondyasane* ;
— silence, *muina k'otyinyo*, or, *muina*, *nye* or *nyee* ;
— one's ground, oppose, resist,
— at bay, *piruka* ; *pirukira*, *-e* ;
— in memory, *zemburuka* ; *rizemburuka* ;
— down, restrain, *okisa* ;
— secret, *horeka*, *-e* ; *koneka*, *-e* ;
— company with, *uana na* ;
— company in the evening, *tokerisa* : come to-night and keep me company, *indyo ongurova u ndyi tokerise*, lit., come - (in the) evening, - you - me - sunset or darken, i.e., spend the evening with me ;
— pace, *rarakana ondyira* ;
— a feast, a fair, a day, *tyita*, *-i* : are you going to keep Sunday here ? *eyuva r'okusuva mamu tyitire muno* ? lit., the day - of rest - you will do or make - here ;
— holy, esteem highly, *tyunika*, *-e* ;
— aloof, *sekisira*, *-e* ;
— aloof, separate oneself from others, *rinyenda* ;
— aloof, withdraw from, *rihumina* (*-e*) *na* ;
— aloof, remain behind, *uomba*, *-o* ;
— awake, *kara katumba* ; he keeps awake, *u ri katumba* ;
— in the breath, *rimbika*, *-e*.
—, *v.i.* To stay, dwell, *kara* ; *kara pehi* ; *tura*.

Keeper, *n.* *Omu-rise* ; guard, *omu-tyevere* ; overseer, *omu-tarere*.

Keeping, *n.* Hold, *o-ndakameno* ;
—, guarding, "hut," *o-ndyeverérero* ; and the infinitive of the verbs under Keep.

Keepsake, *n.* *Otyi-(y)ambo*.

Ken, *n.* *O-ndyiviro*.

Kernel, *n.* *E-tupa* ;
the inner —, *oka-paro*.

Kettle, *n.* *O-nyungu* ; *otyi-ketelsa*.*

Key, *n.* *Otyi-paturure*.

Kick, *v.t.* *Veta*, *-e* ; *veta omuse or omi-se* ; *haha omu-se* ; to

— behind, *haha omu-se kombunda.*
—, *n. Omu-se* ; *oku-veta omuse.*
Kid, *n. O-ngombona.*
Kidney, *n. O-sioti.*
Kill, *v.t. Zepa*: they kill, murder, *mave zepa* ; he kills an ox, *ma zepa ongombe* ;
—, especially by hunger, thirst, work, oppression, &c., *koza* : I am tortured by hunger, *ami mba kozeua ondyara*, lit., I - I - am killed - (by) hunger ;
—, strangle, smother, murder, *reka, -e* : *onyota mai reke ovandu*, lit., the thirst - smothers - the people ;
— many, massacre, *tyatya, zepa okutyatya* : he has killed, massacred many, *ua tyatya*, or, *ua zepere tyatya* ; *ua zepere okutyatya*, lit., he - has killed - shedding (blood) ;
— sacrifices for the dead, *yondyoza* ; see Sacrifice.
Kin, *n.* See Kindred ; Kind.
Kind, *a. -Kozu*; *ongozu*: a kind, gentle person, *omundu omukozu*, or, *omundu ongozu* ;
—, liberal, *omuharupu* ;
to be — to one another, *kundasana n'ondyenda* ;
—, *-otyari* : we are living here among kind people, *tue ye okukara m'ovandu v'otyari*, lit., we - have come - to stay - among people - of kindness or mercy.
Kind, *n.* Stock, family, *omuhoko* ;
—, distinct sort, *oku-kara peke*;
—, quality, *otyi-vara* ; see Sort.
Kindle, *v.t.* Put on fire, set fire to, *huika, -e* ;
— a fire, *yakisa omu-riro.*
Kindly, *adv. Notyari* ; *ng- tyi*: kindly get (the books for us), *ng'o tyi kaeta* ;
—, *ta* : kindly give me food, *teye okundyipa ovikuria*, lit., die ye (of pity) - to give me - food ; will you not kindly drive the wagon for me, I am sick, *ove k'o moo t'okundyihingira, ami mba vere*, lit., you - not you - you - die (of pity) to drive for me, - I - I - am sick ;
—, *mbua* : do it kindly, *tyita mbua* (r. *ua* = good, beautiful);
—, *arikana* : kindly forgive, *arikana, ndyi zembira*, &c.
Kindness, *n. Oty'-ari.*
Kindred, *n.* Consanguinity, *ou-zamumue* ; *oku-za m'ombindu imue* ; relations, *ova-zamumue* ; tribe, nation, *otyi-uana.*
King, *n. O-mbara.*
Kingly, *a. -Ombara.*
Kingdom, *n. Ou-vara* : *ouhona.*
Kiss, *v.t. Hupita, -e.*
—, *n. Oru-hupito.*
Klipbok, *n.* An antelope, *ongoroue.*
Knapsack, *n. O-ndyatu*
Knave, *n. Omu-runde* ; *omunavinea.*
Knavery, *n. Ou-runde* ; *ovineya* or *ovi-nea.*
Knead, *v.t. Nyoma, -o* ; *mianga.*
Knee, *n. O-ngoro* ;
to be lame in the —, *pongohoka*; part of the —, "höhlung an der untern seite des knies," *e-kunda* (orig. perhaps the vaulted knee-bone on the inner side of the leg ; cf. *otyi-kunda*) ; see Skull ; Temple.

Kneel, *v.i. Uora ozo-ngoro.*

Kneelingly, *adv.* In a kneeling posture, prop. on the heels, *kautonge*: he sits in a kneeling posture, *ma kara kautonge.*

Knee-pan, *n. O-mbumbua-ngoro.*

Knife, *n. Oru-vio*; a curved — for hollowing out wooden vessels, *e-korora*; a small —, *o-mbeyo.*

Knit, *v.t. Hondyera, -e*; —, fasten with a knot, *hondyera, -e*: make a knot, *hondyera ozongoze*, lit, join together - the threads, knot the threads.

Knob, *n. O-mbani*;
— in wood, *otyi-pumbu*;
—, grown out on a stem of a tree, crippled bough, branch, *otyi-pa.*

Knob-kirrie, *n.* A club, *o-ngunya* or *o-nguinya.*

Knock, *v.i.* As at a door, *pambara*; quickly and repeatedly, *pambarera, -e*;
—, as with the knuckle at a door or at something to make it sound, *kongora* (*ku, k'*);
—, as at a stone in stumbling, *veta, -e*; *putara*;
— up, fail of strength, be lean, thin, *mumuka*: the bullocks are knocked up, *ozongombe za mumuka.*
—, *v.t.* To — one down, *tata pehi*;
— off, as points from a branch, coals from a firebrand, *heha, -e*;
— oneself, *riheha, -e*; see Hurt.

Knot, *n. E-pu*; *e-pando*;
a small —, *oka-nino*;
— in a tree, in wood, *otyi-pumbu.*

Know, *v.t. Tyiua*: *mo ndyi tyiua pu tyike*? lit., you - me - know - by - what; I never knew you, *hi na pu mbe mu tyivirue*, lit., not I - with - whereby - I - you - knew, or, I never had anything by which to know you, you are a perfect stranger to me; is the lion dead? I do not know, *ongeama kutya ya tu*? *hi na-kuityiua*, lit., lion - whether - he - be dead? not I - with knowing him;
— by face, *tyiua omu-rungu*;
—, *i*: do you know it (*o-ndyira*, the road)? *u i i*, lit., you - it - know; do we know it? *tu i i*; he (the dog) knows it (the road), *i i i*, lit., he - it - knows; I know you not, *hi ku i*, lit., not I - you - know; did Kamambo shoot? we do not know, *Kamambo, kutya ua vete*? *ka tu mu i*, lit., K. - whether - he - fired? - not - we - him - know;
— oneself, *rii, rityiua*;
— each other, *iuasana*; *tyiua-sana*;
— not (interj.), *tiao* ! = I don't know;
—, remember, recognize, *zemburuka.*

Knowledge, *n. Oku-tyiua*: to my knowledge, *k'okutyiua kuandye*; *o-ndyiviro*;
—, learning, *ozo-ndunge*: he makes progress in knowledge, *ua endapara m'ozondunge*, lit., he - progresses - in intelligence.

Known, *p.p. Zuvara*: the news is known all over the country, *ombuze ya zuvara akuhe*, lit., the news - it - is heard - everywhere; you are known far and

wide, *ene mua zuvara kokure*, lit., you-you-heard of-far;
—, plain, intelligible, *tyiukua*: the speech is plain, is understood, known, *eraka ra tyiukua*, lit., tongue-it-is known;
— by face, *tyiukua omu-rungu*; make —, *zuvarisa*; inform, *hepura*.

Knuckle, *n. O-ndundo* (also joint, "gelenk").
Koodoo, *n.* (Strepsiceros kudu), *o-horongo*.
Kraal, *n.* Fence around a village, *oru-mbo*;
— for cattle, *oru-mbo*;
— for sheep and goats, *otyunda*, plur. *ovi-unda*.

L

Label, *n. E-koti*; *otyi-tau*.
Labour, *v.t. & i. Ungura*; *tyita*, *-i*; —, struggle, *kondya*, *-o*.
Labourer, *n. Omu-ungure*.
Lacerate, *v.t.* See Rend; Separate; Tear.
Laceration, *n. Omu-ta*; slight —, slit, *ou-keke*; see Hurt.
Lack, *v.t. & i.* Want, *hepa*; come short, *kaera*, *-e*: I have come short of food, *mba kaere ovikuria*.
—, *n. Ou-kaiya*.
Lad, *n. Omu-zandu*; *omu-tanda*.
Ladder, *n. Otyi-rondero*;
—, *o-mbande*: "und sie nahmen die leiter aus dem brunnen," *a rire tyi va isa mo ombande m'o-ndyombo*, lit., then it-was-that-they-took-out-the ladder-out-of the well.
Lade, *v.t. Tua ko* (*omu-tuaro*) = put-on (a load, burden); put the burden upon me, *ndyi tuira ko*, lit., me-put there-on; — or ladle out, dip, draw liquids, *ota*, *-o* ("schöpfen").
Ladle, *n. Oru-tuo*.
Lady, *n. O-serekaze*.
Ladyship, *Ou-serekaze*.
Lag, *v.i. Uomba*, *-o*; *hona kombunda*.

Lake, *n. Omu-vare*; *otyi-rambo*.
Lamb, *n. O-ndyona*; dimin. *oka-yona*; a fat —, *e-yona*.
Lame, *a. -Tendune*; to be —, *tenduna*; to be weak, paralyzed, *tukara*; a — one, cripple, *otyipu*; a weak, paralyzed one, *omu-tukare*.
Lameness, *n. Ou-tendune*; great weakness, *ou-tukare*;
—, "wadenkrampf," cramp as in the calf of the leg, &c., *o-nga-ngambungu*: the hyena walks as if she were lame, *ombungu i enda ongangambungu*;
— of the knee, *okupongohoka*.
Lament, *v.i. Rira*, *-i* (cry); *ririra*, *-e* (cry for);
— in a low, feeble voice, "winseln," *tyema*, *-e*;
— in a chanting manner, *yimba* (*-i*) *oru-hoze*;
—, express regret, feel sympathy, *hihamena*, *-e*;
—, scream, *kanyaera*, *-e*;
— for the dead, as the Herero women do, by crying in a high shrill tone of voice, *uru-ru-ru-ru-ru eü*, bringing out the *eü* several notes higher than the rest, and mimicking all the while the deeds of the deceased with long staves, *rora o-ndoro*:

they bewail the dead, *mave roro ondoro.*

Lamentable, *a. Ningisa oruhoze* (or *o-ndyenda*).

Lamentation, *n. Oku-rira; oma-ririro*;
— for the dead, without religious ceremonies, *e-tando*; with ceremonies, *o-ndoro*; see Mourning.

Lamp, *n. Otyi-munine*; *e-munine.*

Lance, *v.t.* Probe, *piasa*; make an incision, *tyanga*; lacerate, cut, tear, *taura*: they lanced his flesh with knives, *va taurire onyama ye n'otuvio*; pierce, *tuera, -e*; pierce through, *tuvakana.*

Lance, *n. E-nga*; see Assegai.

Land, *n. E-hi*: we have no land (to live in), *ka tu na ehi*;
—, solid ground, *e-hi*;
—, country, *oku-ti*; *e-hi*;
—, cultivated lands, *ovi-kunino.*

Language, *n. E-raka* (tongue);
— of the Ova-hereró, *Otyi-hereró.*

Languid, *a.* See Faint; Droop; Slow.

Languish, *v.i. Puira, -e*; *manuka*; *votama*; *topa*; be pressed down, weary, *urua*; be dull, spiritless, *mumapara*;
— from thirst, *varata*; *t'ombarata*; cf. Fade; Wither; Droop.

Langour, *n.* Weakness, *oungundi*; exhaustion, *oku-uotama*; *oku-sisama*; *oku-manuka*; *oku-puira*; *oku-tutuka.*

Lap, *v.i. & t. Rasa.*

Lap, *n. E-koro*: put the child on the lap, *omuatye tua m'ekoro*, or, *omuatye petera* (or *uanena*) *m'ekoro* = *omuatye tua p'omatumbo.*

Lapse, *n.* As of time, *oku-kapita* (*ku'oru-veze*).

Lard, *n. Oma-ze o'ombinda* (fat of a pig).

Large, *a. -Nene*: a large insect or beetle, *oka-puka okanene*;
—, long, high, tall, extended, *-re*; *-nde*: a large country, *okuti okure*; a large village, *onganda onde*;
—, big, bulky, *-tuezu*: a large book, *embo etuezu*;
—, extended, *okuvare*; *kokuvare*: the wide-spread, prop. plain-like water or sea, *omeva kokuvare*; a large, extensive place, *otyirongo otyikuvare*;
—, spacious, *-komui*; (see Spacious);
moderately —, *tonga, -o*;
how —! *ta pi*: how large a letter I have written unto you, *mba tyanga ku ene n'omambo nge ta pi!* lit., I - wrote - to - you - with words - which - reach - where;
—, great, also expressed by reduplication; see Very.

Largeness, *n. Ou-nene*; *ou-re.*

Lascivious, *a. Ombondi*; *n'ombondi*; *n'ouhamba.*

Lasciviousness, *n. O-mbondi*; *ou-hamba*; *ou-hambangombe.*

Lash, *n. O-ngora*: he shall be beaten with many stripes, *maa toneua ozongora ozengi*, lit., he surely - shall be beaten - (with) thongs or lashes - many.
—, *v.t. Tona, -o*; *veta, -e.*

Lass, *n. Omu-kazona*; *omu-suko.*

Lassitude, *n. Oku-uotama.*

Last, *a. -Senina*: the last one,

omu-senina ; the last day, *eyu va esenina* ;
— end, *otu-senina* ;
at —, *senina, -e* : but at last two men came, *nu pa senine okuya ovandu vevari*, lit., but - there - happened at last - to come - men - two ;
to be —, *senina, -e* : what made you be the last ? *ua senine pi* ? lit., you - stayed behind - where ; he was the last here, *eye ua senine nguno*, lit., he - he - happened to be the last - here ;
—, *-kora* : the last thing, *otyikora* ; one born last, *omundu omukora* (*ngua seniniua okukoatua*), lit., person - last - (who - was the last - to be born) ;
the very —, *-otyikondi* : the last thing, *otyina ty'otyikondi* ;
to breathe one's —, *heka, -e* ; *omundu ma heke*, lit., the - man - he - collects, i.e., gathers little by little (life, breath, strength), he is dying ;
—, properly second, *ouvari* : last year, (*ombura*) *ouvari* ;
the year before —, two years ago, *ouvariona* ;
— born, also of animals, *ongero* : the last born boy, *omuzandu ongero* (opposite of *everi*).
—, *adv. Orusenina* : he went last, *ua ire orusenina* ;
—, in conclusion, finally, *orusenina* ; *k'orusenina*.

Last, *v.i.* Remain in existence, continue in time, *kararera, -e* : if it is lasting, *iyi matyi kararere* = if - it - remains a long time ;
—, endure, hold out, *kondya, -o* : here I last, hold out, *me kondyo imba*, lit., I - struggle, endure - here ; *ramanga*.

Latchet, *n. O-ndatua*.

Late, *a.* To be —, *uomba, -o* ; *tokerua* : they were sitting up late, *va tokerue* ;
to be — in the day, *eyuva ra toko* = sun - it is setting ; contracted, *hive-ra-toko* : come, let us go, it is late, *indyo, tuende, hiveratoko* ;
of —, *-anambano* : of late years, *m'ozombura ozanambano*.

Later, *adv. Kombunda* : *nani kombunda me hindire ene ouna*, lit., perhaps - later - I - send to - you - little things (or something).

Lately, *adv. Nambano* : he was very ill lately so that we thought the Lord would bereave us, *nu nambano ua kara mokuvera okunene atu tyanguasi Muhona me tu yeka*, lit., now - just now - he - was - in illness - great - that we - fancied - the Lord - he - us - (would) bereave ; *m'omayuva oanambano* : have you not seen lately, &c., *k'o munine m'omayuva oanambano* ? lit., not you - have seen - in days - present, i.e. recently, lately ; *nambanoru kuru*.

Lather, *n. E-suzu*.

Laud, *v.t. Tanga* ; *hiva, -i* ; *hivirika, -e*.

Laugh, *v.i. Yora, -o* : why do you laugh ? *mo yoro i* ? lit., you - laugh - (about) what ; you laugh at me, *mo ndyi yoro*, lit., you - (at) me - laugh ;
—, smile, *meta* ;
— immoderately, wantonly, *yora ohaura* : the girls do not laugh wantonly, they just smile,

ovasuko ka ve yora ohaura, ve meta ;
— loud, prop. tremble from laughter, *keketa* ;
—, like the hyena, *hemba, -e* ;
— at, — to scoru, *yorera, -e* ; *nyekerera, -e.*

Laughter, *n.* *Ozo-ndyora* ; *e-yoro.*

Launch, *v.t.* Let slide down, *henuna* ; move into, cause to enter, *hitisa* ; send forth or dispatch, *hinda, -i.*
—, *v.i.* To go forth, *yenda* ;
— into the world, *yenda* (*-e*) *ou-yenda* ; see Rove ; Roam.

Lavish, *v.t.* *Tovatovisa.*

Law, *n.* *Omu-hingo* (from *hinga* = move, drive, urge, live, &c.); *o-veta* ;* *e-tuako* ;
—, "herkommen," usage, tradition, *omu-zo* (from *za* = come from, originate, descend) ; dietetic — or tradition, *oru-zo.*

Lawful, *a.* *Osemba.*

Lawgiver, *n.* *Omu-yandye u'o-veta** (or *u'omihingo*) ; *omu-tue po omi-hingo.*

Lawless, *a.* To transgress, *katuka* ; —, *omurunde.*

Lawsuit, *n.* *Otyi-posa.*

Lax, *a.* *-Tata* ; *etata* ; *-reze* ; *-reza* ; to be — in the bowels, *hana.*

Lay, *v.t.* *Yara* : lay the things on the ground, spread them on the ground, *ovina yara pehi* ;
to — oneself flat on the ground, as in hunting, in order not to be perceived by the game, *riyara* (= *rivandama*) ;
— down, as clothes, ornaments, divest oneself of, as in mourning, hence also to be naked, plundered, bare, &c., *kara oty'-ara* (or *ty'aara*) : he is bare, stripped, *u ri ty'aara* ;
—, cause to lie down, *rarisa* ;
—, put, *tua* : lay in, *tua mo* ; lay on, *tua ko* or *po* ;
— or put on the fire, in order to roast, &c., *yareka, -e* ;
— hands on, as on the head, *yambeka* (*-e*) *oma-ke* (*ku*) ;
— hold on, *takamisa* ; strive after, *rarakana* : lay hold on eternal life ! *rarakana omuinyo uaäruhe* ;
— up, bring in safety, preserve, *puka, -e* ;
— by, save, *hupisa* ; *kopa, -o* ;
— up, gather things, treasures, &c., *nyanyangiza* ; accumulate riches, *tumba, -u* ; *tumbarisa* ;
— claim to, *vanga* ;
— hold of for support ; see Trust ;
— a charge against ; see Accuse ;
— waste, *tunda* ; *tunda* ; *zunda* ; *zundarisa* ; *nyona, -o* ;
— hold of, *kambura* ; *yamba* ; *takamisa* ;
— eggs, prop. bring forth, give birth to, *koata* ;
— one thing upon or over another, as one layer upon another, *tendeka, -e* ; *tendekera, -e* ;
— snares, waylay, intercept, *tyera, -e* ;
— wait for, watch another, *tyungira, -e* ; *tyera, -e* ; cf. Put.

Layer, *n.* *O-ndyaro* (r. *yara* = to lay) ; see Thickly.

Lazily, *adv.* *N'otyirueyo* ; *oku-ruezarueza.*

Laziness, *n.* *Otyi-rueyo.*

Lazy, *a.* *-Natyirueyo* ; *otyize-nge* : a lazy ox, *ongombe otyi-*

zenge; to be —, *n'otyi-rueyo*; *t'otyirueyo.*

Lead, *n.* The metal, *o-hanga* (prop. bead, ball, bullet).

Lead, *v.t.* To go before, as a chief or commander, to — the van, *hongora*;

—, guide, conduct, accompany, "einem das ausgeleite geben," *tika, -e*;

—, as in a road, take into, carry along a road, *tuara*;

— lead off the road, mislead, — astray, *pukisa*; *tikura*;

—, be a leader in good and bad, right and wroug, guide, teach, good or evil, *honga, -o*; *hongisa*;

— on, go in front, *yondya, -o*; *kaondya*;

—, set in motion, drive, *hinga, -i*;

— about, *riangisa*; *tuara pamue*;

— aright, draw, *nana*;

— to, *tuara*: where does the road lead to? *ondyira indyi mai tuara pi*, lit., road - this - it carries, leads - where;

— about, as in questioning, crossquestion, *kondozora*: *kondozora omundu nga tyi ma hungire osemba*, lit., lead about, question - the man - till - that - he - tells - the truth;

— in the right way, prop. bend right, *viukisa*;

— into, *hitisa*;

— captive, *huura*;

— a blind person, *yendisa k'orupangu*, lit., make go - by the stick (one end being held by the blind person and the other by the leader).

—, *n.* To take the —, *hongora*: you must take the lead, *nga rire ove ngu mo hongora*, lit., that it - be - you - who - (you) - takes the lead.

Leader, *n.* One going before, *omu-hongore*; *o-hongora* (man and animal);

—, guide, *omu-tike*;

—, foreman, in a good or bad sense, *e-honga*;

—, head, *otyi-uru*: *otyi-uru ty'ombongo* = head of a congregation.

Leaf, *n. E-so*; —, branch, *e-pa*; — of a palmtree, *e-vare*; *omu-vare.*

Leak, *v.i. Ziza*: the pail is leaking, *ehoro mari ziza*; *tutuka*: the vessel is leaking, *otyi-tyuma tya tutuka*;

— out, become known, *horoka*: the matter is leaked out, is revealed, made public, *otyina tya horoka.*

Lean, *v.i & t.* Lean over to one side, out of the perpendicular, *yendama*; *hendama*; *tendama*; *pikama*;

— on or against, as for support, *zika, -i*; *tiza*;

— oneself on or against something, *ritiza*; *ripika. -i*;

—, incline to one side, *riyendeka, -e*;

—, *yama*; *yameka, -e*: *okati yameka k'ondyuo*, lit., the stick - cause to lean - against the house; *mbe riyameke k'ondyuo*, lit., I - lean myself - against the house;

— on, hold to, trust in, *riyama*; *riyameka, -e*;

— upon, *tatera* (*-e*) *ko*: *ouo va tatere k'outi uauo*, lit., they -

they - leaned - on sticks - theirs.

Lean, *a.* Wanting flesh, *rambuka* (= chased, "abgejagt;" cause to be lean, *rambuza*); *-rambi*: a lean sheep, *ondu ondambi*; *-tine*; see Thin.

Leanness, *n. E-rambu*: *ozongombe za t'erambu*, lit., bullocks - they - suffer from leanness.

Leap, *v.i.* Jump, spring, *tyinyatyinya*; *tyandyara*;

— over, *ruruma*;

—, jump up, *tuka*;

—, hop as birds, *tondora*; *tyandyara*; *tyinyatyinya*;

—, kick, D. "spartelen," *sakasaka*;

—, step as from one stone upon another, *kambeka*, *-e*;

—, gender, of the bull, *kuma*, *-u*; of small cattle, *hamba*.

Leaping, *n.* "Sprünge machen," *oku-nana ondundaravahe*; "weite sprünge," *otyi-hando*; and the infinitive of the verbs under Leap, *oku-ruruma*, &c.

Learn, *v.i. Rihonga*, *-o*.

Learning, *n.* Wisdom, *ounongo*.

Learner, *n. Omu-hongeua*.

Least, *a. Okatiiti tyinene*; low, poor, not respected, *kutanguno*: we are of low rank, in humble circumstances, *tu ri kutanguno*.

Leather, *n. O-ndatua*.

Leave, *v.t. & i. Isa* (see Abandon);

—, (*y*)*esa*: I will not leave thee, *hi n'okukuesa*, lit., not I - with leaving thee (the epenthetic *ku* = thee); leave the knives (*otuvio*) alone *tuesa tu kare*, lit., them leave - (let) them - stay; then the Bergdamaras left the meat, *indino ovatua onyama ve yesa*;

—, *sia*, *sea*: where will you leave us (behind)? *mo tu sie pi?* lit., you - us - (will) leave - where; I left him whilst he was sleeping, *ami mhe mu sie m'omara*, lit., I - I - him - left - in sleep; let us leave our things here, *ovina vietu tu sie mba*; drink, (and) leave part or portion (of it), *nua, sea p'oruta*; I shall leave you behind, *me mu sie pehi*, lit., I - you - (shall) leave - on the ground;

— behind, *sia* (*sie*) *kombunda*;

— to, bequeath, *sia* (*sie*) *k'*;

—, save something, *hupisa*;

— each other, throw away each other, *imbirahisana*;

—, discard, cast off, as e.g. husband or wife one the other, *yaara*;

— abruptly, prop. snap off, *poka*: persevere in hard work until it leaves thee in death (prov.), *kara n'oviungura ovizeu*; *m'okuta kuoye vi poke, vi ze p'ove*, lit., stay - with works - hard; - in death - thine - (let) them - leave (thee) - (let) them - come - from thee;

— a track, trace, a mark behind, *tundara*;

—, flee, as e.g. sleep, *tuka*; *haha*: *ozombotu za tuka*, lit., sleep - it - is fled, has left him = *ozombotu za haha*;

— a place, depart, *kumuka*;

—, remove, as a village of nomads, a household, &c., "ausziehen," *tyinda*, *-i*;

—, go out, *pita*, *-i*; *i*: we leave

the place), are going, *ete matu i* ;
—, go away, *rinapa* ; *ritaka* ; *henguruka* ;
— a place secretly, *vinda, -i* ; *hena, -e* ;
— off, as a work, cease to do this or that, *isa* ; *esa* ; *yanda* ;
— off, desist, *zapo* ;
—, neglect, cause to go back, *yarura kombunda* ;
— out, omit, *tua pendye* ; *imbirahi pendye.*

Leaven, *v.t. Uorisa.*
—, *n. Otyi-uorise.*

Lecture, *v.i.* To discourse, *hungira, -e* ; to instruct, teach, *honga, -o* ; to reprimand, *tena.*

Led, *p.p.* Easily —, not firm, *n'ekurungo* : he is easily led, *u n'ekurungo* = he-with shakiness.

Ledge, *n. Otyi-koro* ; ornamental — as of a wall, *orungora* (furrow).

Lees, *n. Ovi-hete* ; *omu-rova.*

Left, *p.p. Seua* : I am left behind, *mba seua po* ; he has been left behind to watch the cattle, *ua seua ua karisa,* lit., he-left-he-feeding ;
— behind, be beaten, as in a race, *seua po* ;
—, saved, kept, as milk in a vessel, *otyisena* : *omaere otyisena* = fermented milk-left, kept, prop. the last ;
— alone, — to shift for oneself, — to work alone (prop. to be left to oneself like a weaned child or animal), *kurirua* ;
—, neglected, going back, *yaruka kombunda* ;
—, forsaken, thrown away, *imbirahiua.*

Left, *a. -Moho* : the left arm, *oku-oko okumoho* ; the left eye, *eho emoho* ;
to the —, *kokuoko okumoho* or *kokumoho.*

Left-handed, *a. Omumoho* ; *omurimba* : a left-handed person, *omundu omumoho* or *omurimba.*

Left-handedness, *n. Oku-rimba.*

Leg, *n. Oku-rama,* pl. *omarama* ; front —, also arm, *oku-oko* : the frontleg of a lamb, *okuoko k'ondyona* ;
the part of the — above the knee, *e-tumbo* (see Lap) ;
shortened —, stump of a — *oku-timburama.*

Legislate, *v.i. Yandya omihingo, oma-tuako, ozo-veta.**

Legislation, *n. Oku-yandya omi-hingo* or *ozo-veta.**

Leisure, *n. Oru-veze ru'okusuva* = time of rest.

Lend, *v.t. Yazema* : *ondyembo ya yazemeua,* lit., the gun-it-is lent out (or has been given to some one to repair) ;
to move to —, *yazemisa* : move the chief to lend, *yazemisa omuhona* ;
—, *yazemeka, -e* : *me ku yazemeke otyina hi,* lit., I-thee-lend-thing-this ;
—, *pakura* ; *pakurisa.*

Length, *n. Ou-re* ; *ou-mango* ;
—, height, *omu-hóro* ; *ou-hóro* ; *ou-tongame.*

Lengthen, *v.t. Nanununa* ; *reparisa* ; add, *tua po.*

Leniency, *n. Ou-kozu* ; *outarazu u'omutima* ; *ou-nyanutima* ; *o-nduviro.*

Lenient, *a.* *N'omutima omutarazu* ; *-otyari* ; —, easy to be intreated, *n'onduviro.*

Lenity, *n.* Mildness of temper, *ou-kozu* ; kindness, mercy, *otyari* ; tenderness, *ou-tarazu u'omutima*; connivance, *oka-tarera.*

Leopard, *n.* *O-ngue* ; *otyi-mbarungue.*

Leper, *n.* *Omu-nangana* ; *omunalepere.**

Leprosy, *n.* Eruption, scrophula, *o-ngana* ; *o-lepere.**

Less, *a.* & *n.* Inferior, *-kutanguno* : the less is blessed of the better, *ihi tyakutanguno tyi serua ondaya i ihi tyokomeho*, lit., that - which is inferior - it - is given - blessing - by - that - which is before or superior ; cf. Inferior.

Lessen, *v.t.* & *i.* Become less where there was much before, *henduka* : I have lost nearly all my people, *ami mba henduka*, lit., I - I - have become less and less ; the flocks are much diminished in number, *ozonyanda za henduka*, lit., small cattle - they - have become less and less; see Diminish ; Abate ; Lower ; Weaken ; Lighten ; Disperse.

Lesson, *n.* *Oma-hongero.*

Lest, *conj.* *Tyâ* or *tya* : keep hold of the man, lest he decamp, *takamis' omundu, tyâ ma hene* ; *tarera ozondu tyâ maze pandyara*, lit., look for or after - the sheep, - lest - they - be lost ; (be on your guard) lest you tell it in the village ! *tya mo kahungira k'onganda.*

Let, *v.t.* *Esa* : let me go out, *ndy'esa, nge pite*, lit., me allow - that I - go out ; let it (the dog) go, *yesa i ende*, lit., leave it - (that) it - go ; let me do that, *ndy'esa mbi tyite*, lit., leave me - (that) I - may do (that) ;

—, *tyita, -i* : let me see, *tyita mbi mune*, lit., make - (that) I - may see ;

—, as a house, *yazema* ;

— have, lend, *yazemeka, -e* : let me have your dress (to compare mine with it), *yazemeka ombanda yoye koami*, lit., lend - dress - yours - to me ;

— have, give, *pa* : let me have your dress (for use), *tu pa o ombanda yoye*, lit., us = me - give - well - dress - yours ;

— go, *esa* ; let go, let slip, fall (as when two men carry something heavy and one lets go), *ponisa* : *ove ua ponisa*, lit., you - you - let loose, go ;

— slip, *herura* : let the infant slip from your back, *herura omuatye* ;

—, *-isa* (causative form of the verb) : let the cattle go out, *pil-isa ozongombe* ;

— alone, leave off, *za po* (prop. come away) ;

—, *nga* : let them come, *nga-ve ye* ; let him speak, *nga hungire* ; let us get up, *nga-tu sekame* ;

— down, *pundisa* ; *raura* ;

— blood, *tyanga.*

Let, *v.t.* Hinder, obstruct, *tyaera, -e.*

Letter, *n.* Character, type, *o-letera* ;* epistle, message, *e-mbo*; *oma-mbo* ; *o-mbrive.**

Level, *a.* *-Vanda* ; — ground, as a wide road, square, &c.,

omu-vanda ; a — spot, *opopasemba* ; —, *seruka* ; *-seruke.*

—, *v.t. Vanda* ; *vandamisa* ; *serura* ; — at, aim at, *saneka, -e.*

Levity, *n. Omi-tuka.*

Lewd, *a. Omuhambangombe* ; *n'ouhamba* ; *ombondi.*

Lewdness, *n. Ou-hambangombe*; *ou-hamba* ; *o-mbondi* ; *ozo-nduma ozombondi.*

Liar, *n. Omu-navizeze* ; *otyi-oönyo* ; *ngu ma yayuma.*

Liberal, *a. -Yandye* : a liberal person, *o-ndyandye* ; = *e-kondero* ; *e-kotokero* : *omundu u n'e-kotokero*, lit., person - he - with returning to, i.e. a liberal person to whom the needy may go again and again.

Liberality, *n. Ou-yandye* ; *o-mbungurira.*

Liberally, *adv. Ondyandye* = like a liberal one ; *naua* : he gives liberally, *ma yandya naua*, lit., he - gives - well ; *n'orutumbo ku* : he gives liberally, abundantly, *u n'orutumbo k'omundu*, lit., he - with riches - to man ;

—, abundantly, prop. flowing out or over, *okutika.*

Liberate, *v.t.* Untie, *kutura* ; *pandura* ; let go out, *pitisa* ; let go, *esa.* ; *isa* : let it go, *ty'esa* ; let him go, *muesa.*

Liberty, *n.* Being untied, loosened, freed, *oku-kutuka* ; *o-nguturiro* ; *ou-kuturua* ;

—, in distinction from servitude, *ou-nene* ;

—, room, scope, *oru-veze* ;

—, right, privilege, *oru-semba* ; *o-semba* ; see Right.

Licence, *n. Oku-esa.*

Licentious, *a. N'ehandu* ; *n'e-toko* ; dissolute, *ombondi* ; *n'ouhamba* ; *ehitahi* ; see Wanton.

Licentiousness, *n. E-handu* ; *e-toko* ; *e-hambaneno* ;

—, profligacy, *o-mbondi* ; *ouhamba* ;

—, "wühlerei, unstätigkeit, unzucht," *o-ndyingane.*

Lick, *v.t. & i. Rasa* or *zasa* : the dog licks the pot, *ombua ya rasa onyungu* ; *na tya, zaseye* = and - said, - lick ye ;

— up, as cattle short or fresh grass, *nyanga* ;

— oneself, *rirasa.*

Lid, *n. Otyi-kamo* ; *otyi-papeko*; eye —, see Eye.

Lie, *v.i.* Utter falsehood, *hungira (-e) ovi-zeze* ; *yayuma.*

— to, *vovisa* or *ovisa* : you have told the chief a lie, *ove ua vovisire omuhona*, lit., thou - thou-hast lied to - the chief.

—, *n. Ovi-zeze* ; *oma-indyambo* ; *oma-hondyo* ; *ovi-rombo* ; *o-ngandyo* ; *oma-undu* ; *ovi-korokoti* ;

—, falsehood, deceit, prop. lying mouth, *otyi-oönyo.*

Lie, *v.i.* To stretch, lie flat, sleep, *rara* ;

to — down, *riara* (= lay oneself down) ; *rivanda pehi* (= prostrate oneself on the ground) ;

— down flat on the ground, (also to idle about in the fields), *vandama* ;

— out in length, as when stretching, "aus-, hingestreckt liegen," *saravara* = *tamanana* ;

— parallel with, *varama* ;

— straight together, *sembama* ;

— on the face, *rara ondurumika* ; *turumana* ;

— across, *tiakana* ;

— in wait, lurk for, "niederliegend belauern," *yarera, -e*: the lion lies in wait for the zebra, *ongeama mai yarere ongoro*;
— on the back, *rara ondonya*;
— in a heap together, *tyuka*;
— in heaps, prop. be raised above the ground, *tundama*: *aze tundama komband' ehi* = they (the locusts) - are raised, lying in heaps - above - the ground;
—, sleep together, cling to, squeeze together, *tyama*; *tyamasana*; as with the feet to each other, *tyamena, -e*;
— carnally with, see Cohabit;
— up and down, in disorder, *pinyauka*; *rimbara.*

Life, *n.* *Omu-inyo*: but who also aim at our lives, *nunguari okuvaza k'omiingo vietu*, lit., but - reach - to - lives - ours;
—, subsistence, *oru-hupo*: he remains alive, *ma kara n'oru-hupo*, lit., he - is - with life;
eternal —, *omu-inyo uaäruhe*;
—, state, conduct, *o-ngarero*: a godly life, *ongarero y'oupore*; the last — of a dying man, prop. the outgoing life, soul, *o-senda*: he (the dying man) had still much life in him, *n'eye ua ri osenda onene*, lit., and he - he - was - (with) last life - much;
tenacity of —, *o-suviriro*;
bare —, *oty'-aara*: he escaped with bare life, *ua seua oty'aara* = *u ri tyaara*;
to have or carry about a charmed —, *-namua*; *omunamua.*

Lift, *v.t.* Take up, — up, *toora*: pray lift up, take up (the thing), *ng'o tyi toora*; for thou has lifted me up (and cast me down) *orondu tyi ue ndyi toorere*, &c. lit., because - that - thou - me hast lifted up, &c.;
— up, *turika, -e*: lift not u (your horn on high), *a mu ty turika*, &c.; and as Moses lifte up (the serpent, &c.), *nu M. oty ty'a turikire*, &c.;
—, master, *yura, ura, -u*: th (sick) man is too heavy, w cannot lift him, *omundu omuzeu ka tu na kumuüra*, lit., the man heavy, - not - we - with - liftin or mastering him, we canno master him;
— up, as the finger, show *yurika, -e*;
— up, as hands, *tika*: lift u the hands, *tika omake*;
— up, as the eyes, *tumununa* lift up your eyes, *tumunun omeho* = *yera omeho*;
— high, *tongoza*;
—, as something heavy fro the ground, *tongona*;
—, raise, heave, *yera, -e*;
—, raise, heave, repeatedly *yerurura*; *yeurura*; *yeura* (cf. Raise);
— up, exalt, *tongamisa*; refl. exalt oneself, *ritongamisa*;
— up, prop. cause to move up ward, *riamisa kombanda.*
—, *v.i.* Lift up by itself, *yeuka tongoka.*

Lifted, *p.p.* *Turikua*; *tongoka yeuka*; to be high, elevated exalted, *tongama.*

Light, *a.* Not dark, bright clear, *-yere*;
to be —, of the early morning *pa tyi*;

—, as a house, a room, from a fire, candle, *muninua*; cf. Shine.
—, *n. O-ndyerera*; *omu-yerera*;
—, candle, lamp, *e-munine*: and there were many lights (in the upper chamber), &c., *nu mua yakere omamunine omengi*, lit., and - there - burned - lights - many; *otyi-munine*.
—, brightness, *ou-yere*;
— of the early morning, *oku-tya*;
come to the —, be manifest, *tyinyuka*; *horoka*; *munika*.
—, *v.t.* Light a fire, *yakisa omu-riro*;
— a candle, a lamp, *kamburisa e-munine* (or *otyi-munine*);
—, enlighten, give light, *munina*, *-e*.

Light, *a.* Not heavy, easily lifted, *-pupu*; *-tutu*.

Light, *v.i.* See Descend; Come (down); Fall; Chance; Happen; Settle.

Lighten, *v.i.* As a flash of lightning, *tyena*, *-e*: the thunderstorm lightens, *ombura mai tyene*; —, shine, *kenakena*.
—, *v.t.* Illuminate, enlighten, *munina*, *-e*.

Lighten, *v.t.* Make less heavy, *zeurura*; *tyila* (*otyi*)*-pupu*; *pupuparisa* (*puparisa*).

Lightly, *adv.* Easily, quickly, *okuhakahana*: that can lightly speak evil of me, *n'a sora kuhakahana okuhungira ami navi*, lit., and he - can - hasten - to speak of - me - badly;
— esteemed, see Slight.

Lightness, *n. Ou-pupu.*

Lightning, *n. Oru-tyeno*; *o-ndyeno*; flash of —, *oru-pembo.*

Like, *v.t. Tyata* (= taste, agree with): I do not like the sheep, *ondu ka i n'okutyata ku ami*, lit., the sheep - not - it - with taste - to - me; I like them (the things) very much, *mavi tyata tyinene ku ami*, lit., they - taste, agree - much - to or with - me;
—, *tyatisa*: I like you much, *me ku tyatisa tyinene*;
— a thing, a work, be fond of it, *nongua* (v. depon.): I like this little job, *mba nongua okaungura inga*;
—, love, *hora* or *hoora*, *-o*: I like (love) thee, *me ku horo*;
—, *zara*: the man loves variety, *omundu ua zara ohohoö*, lit., person - he or she - likes - mixture; this is the colour I like, my favourite colour, *ami ndyi zara otyivara hi*, lit., I - I - wear, use, like - colour - this; a person much liked, *omundu omu-zarua*.
—, *v.i.* Be pleased, choose, *vanga*: *taureye, auhe kunga ma vanga*, lit., flee ye, - every one - whither soever - he - likes;
—, (—): it went to any place it liked, *ka ire kona ka ire*, lit., it - went - (to any) place - it - went.

Like, *a. & adv.* Resemble, *sana*: it is like this, *ty'a sana na ihi*, or *ku ihi*, lit., it - is like - with - this - or - to - this; *ua hee kusana ku imbui*, lit., he - means - (it) to be like - to - this, i.e., he means that it (the tree spoken of) is almost like this (tree); they are not like men, *ka va sana n'ovandu*, lit., not - they -

resemble - with men ; (cf. Equal) ;
—, *-kuao na* (equal with) : they are like them, *ve kara ovakuao na vio*, lit., they - are - fellows, equals - with - them, or, they (the men) resemble certain objects ; and the like, *na tyityi ri imbi ovikuao*, lit., and - what - is (to) them - equals or like ;
—, similar, *ohamukuao na* : he is or acts like a stupid man, *ohamukuao n'omundu eyova*, lit., similar - with man - stupid ; like that man, *ohamukuao nomundu ingui* ;
—, *teka* (*teki*) *pamue* ; they are like each other, *ve teka pamue* ;
—, *ta* : the things cannot be numbered, there are so many, *ovina vi ta p'oviyaya*, lit., the things - they - (are) like - chaff ; so great a love, *orusuvero ndu ta mba*, lit., love - which - reaches or is like - this ;
—, to be —, *kara nai* : I will not stay in a country like this, *hi na kuvanga okukara m'okuti, kuku ri nai*, lit., not I - with - desire - to stay - in a country - which - is - thus or so ;
—, *otya* : it is not there like here, *ka rire otya muno* ;
— as, *mangara* ; *tyimuna* ; like ice, *tyimuna omakende* ; what does it look like ? *matyi ngara tyimuna tyike* ;
—, (—) : *omundu orupembo* = a man (like) lightning ;
to be —, as the offspring to parents, to take after, or to cause and train to take after, *sisa*, *-i* : he causes or trains the child to be like him (the father), *ua sisi omuatye* ; the child takes after its father, is like him, *omuatye ua sisiua ihe*, lit., the child - it - is trained to be like - (by) the father.

Likeminded, *a. N'omutima umue.*

Liken, *v.t. Saneka*, *-e* ; *sasaneka*, *-e.*

Likeness, *n. Oku-kara* (*ova*)*-kuao na* ; —, form, figure, *omuhapo* ; *omu-tungo* ; —, resemblance, *o-saneno* ; *oku-sana na.*

Likewise, *adv. Rukuao* ; *otyinga.*

Liking, *n. Oru-tyato* : I have a liking for the child, *omuatye u n'orutyato ku ami*, lit., the child - it - with taste, liking - to - me ; I like this child, prefer it to others, *mbi n'orutyato k'omuatye ingui*, lit., I - with taste, liking - to child - this ;
—, *omu-horo* : he is fond of me, *eye u n'omuhoro ku ami*, lit., he - he - with liking - to - me ; I am fond of him, *eye u n'omuhoro na ami*, lit., he - he - with liking, fondness - with - me.

Lily, *n. O-nyanga* ; *o-ngara y'onyanga.*

Limb, *n.* See Member ; Joint ; a broken —, bone (or anything spoiled), *otyi-rundo* ; to stretch one's limbs, as in awaking, *rinana ozo-ngango* : he is stretching his limbs (in getting awake), *me rinana ozongango.*

Lime, *n. O-kalka.**

Limit, *n.* End, *oma-andero* ;
—, hedges, paling, fences, border, *olu-mbo* (plur. of *oru-mbo* = fence) ;
—, circumference, border, *omu-*

ruko ; *oruyera* (*pu 'pa andera otyikunino* = where - there - ends - the garden) : limit, border of a cultivated piece of ground, *oruyera ruotyikunino* ;
—, line of separation, of demarkation, *otyi-kondo* ; see End.
—, *v.t.* Draw a line round, —, *ruka*, *-u* ; *tua ko omu-ruko*.

Limp, *v.i.* *Tenduna*.

Limpid, *a.* See Clear ; Pure.

Line, *n.* A cord or rope, *o-ngoze* (dimin. *oka-ngoze*) ;
a measuring —, *otyi-sanekero* ;
—, a straight extended mark, as a stroke, *e-vara* ; *o-ndyira* (road) ; *oruyira* (long, narrow road, footpath) ;
a — or row, see Row ;
a boundary —, see Border ; Limit ;
— of demarkation, as e.g. between different colours, *otyi-kondo* ; see Transition ;
—, course, prop. shape, as of a road, &c., *omu-hapo* ;
to be in a — with, *ohunga na* ;
to keep in a — with, *hungama na*.

Linen, *n.* *O-lina.**

Linger, *v.i.* *Uomba* or *yomba*, *-o* ; idle about, *rianga e-hore* ; see Delay ; Tarry ;
—, slow, or unwilling to move or to act, *sinduruka*.

Link, *v.t.* *Huika*, *-e* ; *hondyisa*.
—, *n.* *Otyi-huiko* ; *oma-hakaeneno*.

Lion, *n.* *O-ngeama* ; *o-ndumbi* (wild animal "par excellence") ; *o-nyezu* ; a troop of lions, *otukumbyu* : *maze ende otukumbyu* = they (the lions) - go - (in) a troop.

Lioness, *n.* *O-ngeama ongaze*.

Lip, *n.* *Omu-na*, plur. *omi-na*.

Liquidize, *v.t.* *Handururа*.

List, *n.* The border of a thing, hem, &c., *otyi-koro*.

List, *v.i.* Desire, *vanga* ; *n'ozonduma k'* ; *zera*, *-i*.

Listen, *v.i.* To — attentively, *puratena*, *-e* : please, listen, *arikana*, *purateneye* ; do, listen to me, *ng'o tyi puratena nguno*, lit., that you - would, Germ. "doch" - listen attentively - hither, i.e., to me ;
— obediently, hear, *zuva* (*me zuii*, *mba zuvire*) : listen to him, obey him, *mu zuveye* ;
—, "aufmerken," pay attention to, *petuka* = *ninga oma-tui* ; *kara n'oma-tui* ; *kara n'oma-zuvatui* ;
—, lurk, watch secretly, get something by listening, *keva*, *-e* (*ko*) : I have listened (secretly), *mba keve ko* ; I have listened to them (secretly, to hear what they said), *mbe ve kevere ko*, lit., I - them - have listened - to ;
—, comply, follow advice, &c., *itavera*, *-e* : I shall listen to you, follow your advice, *me itavera k'ove*, lit., I - respond - to thee.

Litigation, *n.* Quarrel, case, *otyi-posa* ; *ozo - mbiri* ; *oká-na*.

Litter, *n.* *Oru-ara*.

Little, *a.* *Titi* ; *okatiti* : a little child, *omuatye okatiti* ; a small ox, *ongombe okatiti* ; a little water, *omeva outiti* (= *ou-iva*).
—, *adv.* *Katiti* : speak slowly, *hungira hatiti*, lit., speak - little.

Little, *n.* *Oka-tili* ; *ou-tili* ; *ongáno* : *ua zik'ongano* = she - put (on the fire) - (only) a little

(of food) ; *ua kun' ongano* = he - has sown - little ;
—, not much left, separated, dispersed (as a flock), *tyeka* ;
a very —, as of milk, water, *o-nyendurura* ;
— of much, *o-hendera* : he ate little (though he had much), *ua ri ohendera* ; he only spoke little, *ua hungire ohendera* ; cf. Sparingly.

Littleness, *n.* *Ou-titi* ; shortness, smallness, *ou-supi.*

Live, *v.i.* Move, be, exist, *ninga, -i* : let there be none (to extend mercy unto him), *nu ka pe s'okuninga omundu ngu*, &c., lit., and - not - there - must live or exist - a man - who, &c.;
—, be healthy, prosperous, happy, *ningapara* ;
—, bustle, prop. put in motion, drive, *hinga, -i* : he will not live for ever, *k'e na kuhinga k'ouye*, lit., not he - with - moving, driving, living - to world (without end) ;
—, stay, be, *kara* : here I live, *opu ndyi kara* ;
—, *kara n'omuinyo* = to be with life, to be living, alive ;
—, in contradistinction to others who perished, prop. to remain over, remain alive, be spared, saved, *hupa, -u* : is he still alive ? *inga ma hupu ?* lit., still - he - spared, alive ; if we live, if we are spared, (we shall do this or that), *tyi tua hupu* ;
—, walk, behave, &c., *kara n'ongarero* : live honestly, *kara n'ongarero ombua* = be - with a state, conduct - good ;
—, dwell, *tura* ; see Dwell.

Livelihood, *n.* *Oru-hupo ; o-mbaruriro.*

Lively, *a.* Active, *ombandi* ; *pandipara* ; alert, quick, *hakahana* ; crowded, *nyangatara* ; *ingana* (see Crowded) ;
—, bright, " munter, wacker," *-paime* : a lively, bright baby, *okanatye okapaime.*

Liver, *n.* *E-huri.*

Living, *p.pr. & a.* *-Namuinyo*: a living person, *omu-namuinyo* ; one alive, spared, *ngu hupu* ;
—, *n.* Means of subsistence, *oru-hupo* ; *o-mbaruriro.*

Lizard, *n.* *O-nyingerere* ; *otyi-nyengerere* ; *e-ndyingerere* ; *otyi-turukuhu* ;
a small kind, *o-ngengee* ;
a large kind, *o-hahi* ;
another large description of —, from three to four feet long, of a grey colour, and eatable, *o-hua* ;
a similar sort, coffee-coloured, *otyi-huarara* ;
one of a brown colour, found chiefly in houses, *otyi-koko* ;
stone —, *otyi-tona-kauru-k'eoe*, lit., the one - striking - the little head - on the stone (from the quick downward motion of the animal's head on the rock when perceiving something strange) ; the same or a similar kind, *otyi-kakanyuru.*

Lo, *interj.* *Tara.*

Load, *v.t.* Put on, *tua po* (*mo* or *ko*) ;
—, *tyindisa omu-tuaro* = cause to carry a burden ;
—, overload, perhaps to load improperly, carelessly, *yemba* or *yembera mo* or *ko* : he loads the

wagon in an improper manner, overloads it, *ma yembere mo* ;
— from one wagon in or on another, reload, *tuturura* ;
— one with reproach, *tua mo o-nyaho mu* : but let not the malicious load me with reproach, *nunguari imb' ovirangaranga ka ve s'okutua mo onyaho mu ami*, lit., however - those - malicious ones - not - they - ought to put - in or or on - reproach - in or on - me.

Load, *n.* *Omu-tuaro.*

Loaf, *n.* *E-vanda* ;
— of bread, *otyi-kokotua.*

Loath, *a.* Not willing, *ha vanga*; refusing, *panda* ; disliking, be disgusted with, *yayukua* or *ya-ukua* ; hating, *tonda, -o.*

Loathe, *v.t.* T'*o-ndi* : I loathe the food, *ami mba t'ondi* ;
to —, be loathing, *ondipara* ;
—, t'*ezia* : the people loathe Christian teaching, have no desire for it, *ovandu va t'ezia k'omambo*, lit., people - they - suffer of surfeit - (as) to words ;
—, *yaukua* : I loathe it, *ami mba yaukua* (or *yayukua*) = I - I - am disgusted ;
—, *koöua* : I have more than enough of this food, I loathe it, *ami mba koöua ovikuria imbi*, lit., I - I - overfilled - (with) food - this.

Loathing, *n.* *O-ndi* ; *e-zia* ; *ou-za* ; *oku-yaukua* ; see Disgust ; Hatred.

Loathsome, *a.* *-Yaukise* = causing disgust ; *ombondi* = disgusting, impure, &c.

Loathsomeness, *n.* *Ovi-ya-ukise* (things causing disgust) ; *o-mbondi* (disgusting conduct, filthiness, &c.).

Locality, *n.* See Place ; at this very —, *ngambeno* ; *ngunga-mbenomba.*

Location, *n.* Village of strange, foreign people, *o-ndua.*

Lock, *n.* *Otyi-pate.*

Lock, *v.t.* *Pata* : our books are locked up (in a box), *omambo oetu ya patua*, lit., words - ours - they - are shut up.

Locust, *n.* *O-mbahu* ; a thin, lank —, *oru-mbahu* or *oru-vahu*; young —, *otyi-pahona.*

Lodge, *v.i.* *Sekira mo* : he lodged with me, *ua sekire pu ami.*
—, *v.t.* *Sekirisa.*

Lodger, *n.* *Omu-sekire.*

Lodging, *n.* *Oma-sekiro outuku* ; *oku-sekiroa* ; *o-mbuharua.*

Loft, *n.* *O-ndyuo y'okombanda* = upper (part of the) house.

Loftily, *adv.* *Kombanda.*

Lofty, *a.* *-Tongame* ; *-okombanda.*

Log, *n.* *Otyi-ndimbu* ; see Block.

Loggerhead, *n.* See Dunce ; being at loggerheads with everybody, *n'oru-zungo.*

Loins, *n.* *Ovi-ndeera* (singular *otyi-*) : let your loins be girded about, *rivarangeye ovindeera n'ekuamo*, lit., gird yourselves - loins - with girdle ;
—, *oma-vango* ; *ozo-ndo* ;
the bone of the —, *e-vangona* ; both the bones or more, *oma-vangona.*

Loiter, *v.i.* Delay, stay behind, be late, slow, *yomba* (= *uomba*), *-o* ; saunter about, *rianga e-hore* or *e-tato* ; *putauka* ; *n'eputauko* : a person who loiters about,

(*omundu*) *ngu n'eputauko, ngu putauka* ;
—, idle about, *vandama* ;
—, saunter, swagger, *sisivara* ; cf. Dally ; Delay ; Tarry ; Slow.

Loiterer, *n.* One who delays or is slow, *omu-uombe* ; who saunters about, *ngu putauka* ; an idler, a lazy one, *omu-natyirueyo.*

Lone, *a.* Single, separate, *peke* ; *-rike* ; *erike* ;
—, single or unmarried, bachelor, spinster, widower or widow, *omu-kombe* ;
a — child, an orphan, *o-seua.*

Loneliness, *n.* See Solitude.

Lonely, *a.* See Solitary ; Single ; Dull.

Long, *a.* & *adv.* *-Re* ; *-nde* : a long beam, *omuti omure* ; a long road, *ondyira onde* ;
to be —, *repara* ;
— time, *orure* : they have rested long enough, *va suva orure* ; are you going to stay long ? *mo kakara orure* ;
—, *-erera* = to or - ward : will you stay there long ? *mo kararere are* ? lit., you - stay long, long - then ;
how — ? *itu nga pi* ? lit., they (the times) - till - where ; how long shall I wait ? *ng'e kurame itu nga pi* ;
—, narrow, *-mango* ;
— (prop. high), *-horo* ; *-tonga* ;
to be —, *tonga, -o* ;
—, extended as a town, *oruhoverera* : a long town, *onganda oruhoverera*, prop. a town which takes a long time to go through ;
to be —, as in coming, *uomba, -o* ; *uhara* ;
to be — or slow in doing a thing, *orure* : he is very slow in giving, keeps people waiting, *ma yandya otyina orure*, lit., he - gives - a thing - long (time) = *u n'onyoko* ;
as —, *ngunda* : as long as there is a sun shining, *ngunda pe yera eyuva*, lit., whilst - there - is shining - a sun (see While) ;
—, as a speech, verbose, verbosely, *orundyandya* : he expatiates, enlarges, speaks long, *ma hungire orundyandya.*

Long, *v.i.* Desire, *vanga* ; *zera, -i* : they tempt me, make me long for, *mave ndyi zeri* ; what are you longing for ? *u zera tyike* ;
—, seek, *paha* ;
—, burn from desire, *pia* (*me pi, mba pire*) ;
—, prop. be sick from desire, *vera* : I am longing for the head of cattle, *ami mba vere ongombe*, lit., I - I - sick, suffering, longing (for) - the ox or cow ;
—, prop. be suffering for, *hihamena, -e* ;
—, *kara n'ondero*, I have greatly desired, *ami mba ri n'ondero tyinene*, lit., I - I - was and am - with desire - much ;
— for, "schmachten, nach etwas schmachten," *kamuka, kamukira, -e* : I am longing for meat, water, &c., *mba kamukire onyama, omeva*, &c.

Longing, *n.* *O-ndero.*

Longsuffering, *n.* *Omu-tima omure* ; *o-ndaro orure.*

Look, *v.i.* & *t.* *Tara* : let us look, *tyita tu tare*, lit., do, make - (that) we - see ; just look, *ng'o*

tyi tara, lit., (that) thou - just or Germ. "doch" - look; look! (interj.), *itara*;
— behind, *tara kombunda*;
— well, closely, *tara naua*;
—, peep, as when shading the eye with the hand, *nandinda*;
— angrily, make an angry face, *tyita o-siuriro* ("ein verdriessliches, böses gesicht machen");
— contemptuously, show anger, *ninga* (*-i*) *ovi-nyuanyua*;
— after, watch, take charge of, *tarera*, *-e*: look after the child, *tarera omuatye*;
— round, *ritara posio* (or *pozosio*), lit., look - to the side (or sides);
— at each other, *tarasana*;
— behind or round suddenly, quickly, *tyena*, *-e*;
— aside, *tona* (*-o*) *o-mbaka*;
— this and that way, *yevá yeva*;
— after one, be exact, superintend, *kongonona* or *kondonona*;
— closely, inspect, peep in or out, *natera*, *-e*: he is prying into the house, *ma natere ondyuo*; he is on the look-out, *ma natere pendge*, lit., he looks searchingly - outside;
— contemptuously, boastingly, *nyenyeta*;
— keenly, *nambuna*;
— sternly, piercingly, *tara ozondungeho*;
— searchingly, *pakaiza*;
— at one, glance sideward, prop. incline to, *petuka*;
— for, seek, *paha*: I am not looking for anything, *hi na tyi me paha*, lit., not I - with - (anything) that - I seek;
— up, prop. raise the eyes, *tumununa* (or *tumunuka*) *ome-ho* = *yera omeho*;
— through, inspect, count a herd or flock, *varura* (count again and again);
— offended, *surisa otyinyo*: he looks offended, *eye ua surisa otyinyo*, lit., he - he - makes swell - (his) mouth;
— at one, or upon, with contempt, slightingly, "einen über die achsel ansehen," prop. to glance (contemptuously) sideward, *siura*;
— round, "sich umsehen," *taviza*;
— at from all sides, turn the inside out, &c., *piraunda*;
— disreputable, grey, bare (of ointment, as a Hilldamara), unkempt, *-kuze*;
— well, handsome, *munika naua*: it looks well, *matyi munika naua*;
— bad, ugly, be a shame, *kara navi*: it will look ugly, it will be a shame, *matyi kara navi*;
— ugly, prop. have or make a wry face, *tivara* (*omu-rungu*);
— like, *tyimuna*: what does it look like? *tyimuna tyi*, lit., look like - what; *ngara*: hence it looks as if I did not want to write to you, *opu me zu okungara*, *hi vang' okukutyangera*, lit., hence - I - come - to appear - (as if) not I - wanted - to write to thee; cf. See.

Look, *n.* Face, *omu-rungu*;
keen —, *oku-tara ozondungeho*;
contemptuous —, *o-siuriro* = *okutara m'omundu n'onyengo*, lit., looking - at a person - with dislike, contempt; cf. Looking.

Looking, *n.* The infinitive of the verbs under Look, viz., *okutara*; *oku-yevâyeva*, &c.;
— squintingly, covertly, slightingly, askance, &c., "das sehen unter der stirn entlang, das glupen," *o-siuriro*;
— at, whilst others are working, *oka-ndue.*
—, *p. or a. N'ondarero*: he or she is not goodlooking, *k'e n'ondarero naua* = not he or she - with looking at - fine.

Looking-glass, *n. Otyi-ritarero.*

Looks, *n.* High —, *ome-ho omarangaranga*; *ome-ho omandandi.*

Loop, *n. E-huha*; —, snare, *onguehe.*

Loop-hole, *n. Oru-iho.*

Loose, *v.t.* Undo, untie, *kutura*; *pandura*; *ove ua pandura omapando oandye*, lit., thou - thou - hast loosed - bonds - mine;
—, *kutyurura*; *hondyorora*: it cannot walk yet, as the legs have not been loosed, *k'ea sora okuenda, omarama tyinya k'ea hondyorora*, lit., not it yet - can - walk, - legs - as - not they yet - loosen;
— a fixture, as a post in the ground, *kurungisa*; *nyinganyingisa*;
—, untie, deliver, from the fetters of witchcraft (by rubbing, giving medicine, &c.), *huhura*;
— oneself, *rikutura*;
—, loosen, slack, *huhununa*;
— oneself, *huhunuka*: free yourself from him, separate from him, *huhunuka ku ye*, lit., loosen, get loose - from - him; see Disentangle.

Loose, *a.* Untied, *-kuturua*; *-kutuka*;
—, not firm, shaking, tottering, &c., *kurunga*; *-kurungo*;
—, slack, *etata*;
—, dissolute, unchaste, *omuhambangombe* (of men); of both sexes, *omukorondu*;
—, ill-behaved, bad, good-for-nothing, immoral, &c., *ehitahi.*

Loot, *v.t. Punda, -u*; *komborora.*

Lop, *v.t. Pumba, -u*; —, take off the points, as from branches, *teta, -e*: lop off the points (of the branches), *teta ozohonga.*

Loquacious, *a.* See Talkative.

Loquacity, *n. Otyi-takanyo*; *e-rimbu*; *o-nyekonyeko.*

Lord, *n. Omu-hona.*

Lose, *v.t. Pandyarisa*: I have lost my knife, *mba pandyarisa oruvio*;
— one's way, wander, *puka*;
— the track, *zengaiza ondambo*;
— ground, retreat, *yanduka*;
— taste for, *hahiza*: I have lost all taste for earthly things, *ami mba hahiza ehi arihe*, lit., I - I - spoiled or lost the taste - the earth - the whole;
— a game, a race, *seua po* (= to be left behind);
— the skin, cast the skin, *taluka*;
— heart, *yimbirahi omu-tima*: do not lose heart, *a mu tyi imbirahi omutima uenu*, lit., not - ye - Germ. "doch" - throw away - heart - yours; *tutuka*;
— one's life or soul, *ta* (*tu*) *omu-inyo.*
—, *v.i.* Come short, *kaera, -e*: you will not lose (your share),

you will also get something, *k'o n'okukaera, mo munu uina*, lit., not thou - with coming short - thou - wilt find, get - also; cf. Decline ; Fail.

Loser, *n.* As of a race, *omuseua po.*

Loss, *n.* Damage, *otyi-po* ; *ovipo* ; *ovi-nyone* ;
—, misfortune, *otyi-(u)onga* ;
—, bereavement, adversity, *eponyo*: *ua seua eponyo* = he - is left - (with) loss of all, nothing is left to him ;
to be at a — what to do, *pambauka* ; *hirimana* ; *yaráara* ; suffer —, come short, *kaera, -e* : he suffers loss, does not receive his full reward, *ma kaere ondyambi*, lit., he - comes short - (of) payment ; *ta pehi* : I suffer loss, the cattle are lost, *mba tire pehi, ozonyanda za pandyara.*

Lost, *p.p. or a. Pandyara* : it will never be lost, *ka ru na kupandyara aruhe*, lit., not - it - with - being lost - ever ; a lost sheep, *ondu ndya pandyara* ; take care lest the iron be lost, *tarera otyitenda tyâ matyi pandyara* ; she has put others in the place of the lost ones, *inda pandyara pa tuua zarue*, lit., (for) those - lost - there - are put (by her) - others ;
—, with little or no hope left of finding, - *nyazera* : *omunyazera* = a lost person, sought everywhere, but in vain ; *onyanda onyazera* = cattle irretrievably lost ;
to get —, as a child, *poka* : look after the child lest it be lost from behind you, *tarera omuatye, k'omutyira uoye aa poka*, lit., look for - child - at tail (or back) - yours - lest it - snap off, i.e. stray or be lost ;
—, of a track, road, *zenga, -i* : *nu p'oruiiua ondambo ya zengire*, lit., however - at the rock - the track - it - was lost ; *zengaiza* : the track is lost, *ondambo ya zengaiza* :
—, perishing, *ta, tu* : we are lost, *matu tu*, or *tua tu* ;
—, as water in the ground, " versiegen, " *puira, -e* : the water is lost (in the sandy river-bed), *omeva ya puire* ;
—, straying, as straying cattle, see Unclaimed ;
to have — all, *tonyoka* ; *ponyoka* ; *seua oty'aara* : he has lost all, just escaped with bare life, *ua seua otyaara* = *u ri tyaara.*

Lot, *n. Ô-mbeterero* ; *ozo-mbeterero* ; *oru-vetero* ; *oku-vetera* ; *oku-huna* ; *oru-vio* (prop. knife, because for this kind of lot a knife and a sandal specially kept for this purpose, are used) : the lot fell upon K., *oruvio rua urikire ku K.*, lit., knife or lot - it - pointed - to - K. ;
to decide by —, by means of observing the position of little stones thrown on the palm of the hand, or, to cast lots with the iron beads called *ozohanga* and *otuvio* as lots of fate or destiny (though the Herero lot chiefly aims at finding out things of the past, in connection with witchcraft, illness, warfare, &c.), *vetera, -e* (= throw for) : cast the lot for me, *ndyi vetera po* ;

tyita ozo-mbeterero ; *huna, -u* ;
—, part, portion, *o-mbembera* ; *oru-mbembera.*

Lothe, *v.t.* See Loathe.

Loud, *a.* Great, *-nene* : a loud noise, *okuposa okunene,* prop. a great noise ; loud roaring, *oku-vandara okunene.*
—, *adv. Tyinene* : speak loud, *hungira tyinene* ; *ongo* : the ox roars loudly, *ongombe mai vandara ongo.*

Louse, *n. O-na.*

Love, *v.t. Suvera, -e* : they will not love, *ka maave suvere* ;
—, greatly desire, *zera, -i* ;
—, prop. captivate, *huura* (or *hura*) *-u* : you have fallen in love with me, *ove ua huuru omutima uandye,* lit., thou - thou - hast captivated - heart - mine ; I am loved by the child, *mba huurua omuatye,* lit., I - am captivated, loved - (by) the child ; *omurumendu ua hurire Katumba, nu Karukanga ua yarerue,* lit., the husband - he - loved - Kat., - but - Kar. - she - was set aside ;
—, *hoora,* or *hora, -o* : I love you, *me ku horo,* lit., I - thee - capture (in affection) ;
— one another, *suverasana* ;
be in — with each other, *huurasana* : they are in love with each ather, *mave huurasana.*

Love, *n. Oku-suvera* ; *oru-suvero* ; ardent desire, *oku-zera* ; fickle —, *o-suverongo* ; *oru-suverongo.*

Lovely, *a.* Charming, *n'onyune*; beautiful, *-ua* ; *-mbua* ; delightful, *n'omuhoro* : it is most lovely, *tyi n'omuhoro* ; it is a lovely thing to look at, *otyina otyiua, tyi n'ongongo,* a thing - beautiful - which - with harmony, finish, perfection.

Low, *a.* Short, —, *-supi* ; below on the ground, *kehi* ;
to be —, *susupara* ;
—, as in a low condition ; see Thin ; Lean ;
—, as in a low state of mind ; see Lowspirited ;
— people, the lower class, prop. outcasts, *ova-tyimba* ;
—, insignificant, mean, *ka n'ena*: you are second-class people, *ka mu n'ena,* lit., not - ye - with - a name ;
—, deep, *-re* ; *otyikuve* (prop. a large, deep calabash) ;
—, mean, vulgar, *-hahu* ;
— estate, humble condition, *oku-hinandengu.*

Low, *v.i.* As cattle, *vandara.*

Lower, *v.t.* Cause to descend, *raura* ; *pundisa* ;
to — a person in the opinion of others, *haha* : *mo ndyi haha k'ovandu,* lit., you - me - make insipid - to people, make them despise me.

Lowliness, *n.* Low, humble condition, *oku-hinandengu* ; *ou-titi* ; poverty, *ou-siona* ;
—, humility, *oku-rizara kehi* ; *ou-supi* (*m'omutima*) ; *ou-titi* (*m'omutima*).

Lowness, *n. Oku-kara kehi* ; *ou-okehi* ;
—, shortness, *ou-supi* ;
—, meanness of condition, *oku-hinandengu* ; *ou-siona* : we are reduced to a low condition, *tua toorua ousiona,* lit., we - are taken up - (by) destitution.

Lowspirited, *a.* *Hihamua*: she is lowspirited, because she is alone, *ua hihamua, ondu tyi-ng'e ri peke*, lit., she-is suffering, fretting, low, -because-that she-is-alone; *yumana.*

Luck, *n.* *O-ngambui*; *oku-putura*; *e-puturo*; *e-putuko*: he is lucky, has found game without much trouble, &c., *u n'eputuko*, lit., he-with luck;

—, orig. Godsend, "Himmelsgabe, Gottesgabe," *Karunga-ndyambi*;

—, constant success in hunting, hitting, *o-nduati*; prop. a root consecrated by the *onganga* (sorcerer) and carried in the pocket; *ngu n'onduati* = he who has the *onduati*, is able to make himself invisible, and is sure to have constant luck in hunting; to have good —, *ningapara*: but that by good hap we saw the danger before us, *nunguari tua ningaparere okutyimuna komurungu uetu*, lit., but-we-were lucky-to see it (the place of danger)-before face-ours;

ill —, as e.g. in hunting, *o-seve*: *u n'oseve*, lit., he-with bad luck, he often is unsuccessful in hunting; adversity, *e-pumbo*; *otyi-(u)onga*; *e-ponyo*: *ua kotoka n'eponyo*, lit., he-returned-with bad luck, adversity = *ua kolok' epumbo* = *ke'a munu ovina* (not he-found-things, anything).

Lucky, *a.* *Omuindandu*; *omuningandu*; one who is always —, *omu-puture*; to be —, *putura*; *ningapara*; *indandupara.*

Lukewarm, *a.* Of boiled water, *omapore*; of water warmed by the sun, *omakukutu*;

—, insipid, *haha*; *n'etatu*: *omundu u n'etatu* = he is neither cold nor hot, he is lukewarm.

Lukewarmness, *n.* Insipidity, *ou-hahu*; *e-tatu.*

Lull, *v.t.* Cause to sleep, *rareka, -e*; *rarisa*; to quiet, *muinisa.*

—, *v.i.* Become calm, as e.g. the wind, *ua pehi*; *pora, -o.*

Luminary, *n.* *O-ndyerera.*

Lump, *n.* *Otyi-mumbumbua*;

— of clay, *o-hima*; of earth, *otyi-tumbehi*; of dough, *otyi-sema*;

—, protuberance in the flesh, *o-ndumbo*;

rolled up in a —, *munga*: "es soll zusammengewickelt (im klumpen) drin bleiben," *nga tyi rare mo munga*, lit., that-it-lie, remain-therein-rolled up in a lump.

Lunacy, *n.* *Omu-tyise u'omueze* (*u'orundumba*); *orundumba*;

Lunatic, *a.* *Vera* (*-e*) *orundumba.*

Lungs, *n.* *Oma-punga*, sing. *e-*; fig. death-rattle: the man is breathing his last, *omundu u n'epunga*, lit., the person-he-with lung.

Lurch, *n.* Difficult, dangerous position, *mona mouzeu* (see Position); bad state, *otyi-karo otyivi*: you leave me in the lurch, *mo ndy'esa m'otyikaro otyivi*; great trouble, *e-puti*; see Cast (off).

Lurk, *v.i.* Lie hid, *hundama*; *rara m'ohamunika*;

—, watch, be on the look-out for food, a gift, &c., *raruka*;

—, lie in wait, *yarera, -e* ; see Lie (in wait).
Lust, *v.i. Nanukira* ; *hoora, -o* or *huura, -u* ; *n'ozonduma* ; see Covet.
—, *n. Ozo-nduma* ; *oru-huro.*
Lustiness, *n.* Vigour, strength, *ou-zeu* ; *oma-sa.*
Lustre, *n. Ou-yere* ; *o-mbaera.*
Lynx, *n. Oru-kuenyaere.*

M

Macerate, *v.t. Ningeka, -e* ; *ningenisa* ; *rambuza.*
Macerated, *p.p. Ningena* ; *rambuka.*
Mad, *a. Puruka* (or *vera*) *ozondunge* : you are mad, *ove ua puruk' ozondunge,* lit., thou-thou-art confused-reason = *vera omu-tima* = *vera ovi-yoze* = *vera oru-ndumba* ;
— after men (of a female), *nyuranyura* = *nyuanyua.*
Madden, *v.t. Purukisa ozondunge.*
Madness, *n. Oku-puruka ozondunge* ; *oku-vera omu-tima* ; *oku-vera ovi-yoze* ; see Insanity.
Magazine, *n.* (*O-ndyuo*) *o-mbuikiro* ; *e-puikiro.*
Maggot, *n. E-tiva,* dimin. *oka-tiona,* plur. *ou-tiona* ; *e-toto.*
Magician, *n. O-nganga* ; *o-ndyai.*
Magistrate, *n. Omu-hona* ; *omu-nauvara* ; *o-magistrata.**
Magnificence, *n. Ou-nene.*
Magnificent, *a. -Nene.*
Magnify, *v.t.* Honour, *yozika, -e* ; praise, *tanga* ; *hivirika, -e.*
Magnitude, *n. Ou-nenenene.*
Maid, *n. Omu-kazona* ; *omu-suko* ;
old —, *e-pombota* ; *omu-pumbure* ; cf. Handmaid.
Maidservant, *n. Omu-karere* ; *omu-karere omusuko.*
Maim, *v.t.* Cut off, *konda, -o* ; to lame, *tendunisa* ; disfigure, *zunda.*
Maimed, *a. -Ndimbu* ; *ondimbu* ; *-tendune* ; *n'otyikunyunyu* or *n'otyingunyunyu* ; cripple, *otyi-pu.*
Main, *a.* See Chief ; First ; Important.
Maintain, *v.t.* Support, sustain, *parura* ; *hupisa* ;
—, keep hold of, *takamisa* ;
—, uphold, support, *tiza* ;
—, affirm, assert, stick to, *paudera* (*-e*) *po* ;
—, plead a cause, *tuna otyiposa.*
Maintained, *p.p.* Passive of the preceding verbs, *parurua* ; *hupisiua,* &c. ;
—, *hupa, -u* : I am maintained by my father, *me hupire ku tate,* lit., I-am kept alive owing-to-my father.
Maintenance, *n.* Support, sustenance, *o-mbaruriro* ; *oru-hupo.*
Maize, *n. Ovi-hozu* ; *ovi-melisa.**
Majesty, *n.* Greatness, *ou-nene-nene* ; brightness, glory, *ou-yere.*
Make, *v.t. Tyita, -i* : pray make the sandal (or shoe), *ng'o tyiti oru-kaku* ; make a dress for me, *ndyi tyitira ombanda* ; it (the hole) is made with this (knife), *oruo ndu tyita,* lit., this (knife it is) which-makes (the hole);

— dirty, *tyil' o-ndova* ;
— war, *tyil' oku-rua* ; *sekamisa ovi-ta* ; *yumbana* ;
—, use for another purpose, *isa po* : make not my Father's house an house of merchandise, *ondyuo y'otate a mu i isa p'o-ndyuo y'omarandero*, lit., house - of my Father - not - you - it - take - for a house - of trading ;
— good, — up for, *pa ... otya* ; *suta, -u* ; see Supply ; Substitute ;
— friends, *zara* : I shall make friends with you, *me zar' ove*, lit., I - like - you ;
— haste, *hakahana* ; *tyita tyinene* ; *tyandyara* (= jump, leap, hop) ; *zukuka pehi* ; *zuvazuva* = listen - listen, i.e., be obedient, quick, industrious) : shall we not make haste and finish the work before the rain ? *ka tu zuvazuva, ombura ai he ya ?* lit., not - we - hearken, hearken, - rain - whilst it - not - is coming; make haste, finish your food quickly, *zuvazuveye amu ramba okukuta*, lit., hearken, hasten, - ye - running - to fill (the stomach) ;
— a basket, *pamba ;*
— close together, as stitches in sewing, *pambisa* ;
— room, *henguruka* ; *humburuka* ; *viruka :* make room for me, let me pass, *ndyi virukira* ;
— known, *tyivisa ; zuvarisa* ;
— public, reveal, *horora* ;
— appear, manifest, *munikisa* ;
— appear, prop. lift up, *yera, -e*;
— peace, *hangana* : they (the Ovaherero and Namaqua) have really made peace, *va hangana tyiri* ; let us make peace without delay, *ngatu hangane nambano nai*, lit., let us - make peace with each other - at - once - so ; *hanganisa* (causative) ; *tua p'ohange* ; *huhuminasana* : they have made peace, *va huhuminasana* ;
— straight, right, *tyita osemba* ; *sembeka, -e* ; *viura* ; *viukisa* ;
— level, *vanda* ; *serura* ;
— arrangements, give orders, *virikiza* ;
— merry, *viara* : *ma viara ovikuria*, lit., he - is glad, makes merry - (about) the food ;
— a clearance, division, "aufräumen," also — havoc, as war, an epidemic, *piangura* ;
— progress, *riama* ; *riendeka, -e* : the tobacco is getting on, it grows nicely, *omakaya mae riendeke naua*, lit., the tobacco - it - progresses - well (cf. Progress) ;
— an effort, *ritaisa* (stretch oneself) ; *kondya, -o* ;
— room, move up, "hinauf, weiter rücken," *ruta, -u* ;
— an end of, annihilate, *yandeka, -e* ;
— a full end, devour, destroy, leave nothing, *seseta* ;
— an end, finish, *mana* ;
— turns, shifts, flourishes, as in singing, — irregular moves, *tikura* ;
— allowances, *n'okaisa* : he is lenient, makes allowances, *u n'okaisa* = he - with little allowance, i.e., he overlooks little mistakes or offences, lets them pass ;
— bold, *rikambura* ; *rirongera, -e* ;
— fire, *yakisa omu-riro* ; *huika, -e* (*omu-riro*) ;

— oneself this or that, *rityita, -i* : he that makes himself an elephant will be brought down (reduced) lower than an ant, *ngu me rityiti ondyou, ma ya-rurua kehi y'ombuka* ;
— oneself this or that, assume, pretend to, arrogate, &c., *ritia, -e* : you make yourself chief, assume authority, *ove mo ritie ouhona*, lit., you - you - deal out to yourself - chieftainship ;
— a noise, row, fuss, *posa, -e* ; *rokoha* ;
— a hole, by scratching, boring, scraping, hollowing out, *tokora* ; *topora* ;
— butter, *tuka, -u* ;
— (carry, throw up) heaps (as of clay, manure, &c.), *tuta, -u* ;
— incisions, *tyanga* ;
— one do this or that, cause to do, compel, *-isa* (causative form of the verb) : make him carry, *mu tyindisa* ; make them go out, *ve pitisa* ;
— a servant or slave of one, *isa po omu-tua* ;
— amends, *suta, -u* ;
—, originate, begin, *uta, -u* ;
—, cause to be, *kara* : make rain, *kara o-mbura* ;
—, form, fashion, *tunga, -u* : from what was the first man made? *omundu omutenga ua tungirue na tyike* ? lit., man - first - he - built, fashioned - with - what ;
—, form, work, *tunga, -u* : make a pot, *tunga onyungu* ; *ungura* ; (cf. Work) ;
— light of, *nanisa* : (at first he took an interest in Christian teaching), *nu kombunda ua nanisire ena ra Mukuru*, lit., but - afterwards - he - made light of - the name - of - God ;
— ashamed, *tisa o-honi* ;
— acquainted, *tyivisa* ;
— or cause trouble, *kendisa* ;
— a choice, *toorora* ; of a wife, *vareka, -e* ;
— account of, honour, *yozika, -e* ;
— one's fortune, be lucky, *putura* ; *ningapara* ;
— a trial, *rora, -o* ;
— a mistake, *tataiza* ; *puka* ;
— water, *tutama* ; *nyina, -i* ;
— one happy, *ningaparisa* ;
— ready, prepare, *tuna, -u* ; *rongera, -e* ;
— the bed, *yara otyi-raro* : (arise) and make thy bed, *nu riyarera omuini otyiraro* ; *ta-naura oma-ra* ;
— complaint, accuse, *kumi-nina, -e* ;
— a stand, *piruka* ; *pirukira, -e* ;
— love, court, engage oneself, *vareka, -e* ;
— up, constitute, see Consist.

Maker, *n.* *Omu-tyite* ; worker, *omu-ungure* ; builder, former, *omu-lunge* ; beginner, founder, *omu-ute.*

Malady, *n.* Illness, *oku-vera* ; *omu-tyise* ;
—, a lingering or deep-seated complaint, D. "kwaal," *otyi-po* : he has a bodily complaint, *u n'otyipo* ;
—, *omu-hihamo.*

Male, *a. & n.* *-Rumendu* : a man, *omu-rumendu* ; a boy, *omu-zandu* ;
— generally, *-rume* ; dimin. *oka-rume* ;
— of animals, *o-ndume* ; *tuezu* ;

onduezu: a ram, *ondu onduezu*; a bull, *ongombe onduezu*;
— of small cattle generally, *o-hambe*.

Malediction, *n.* *Oku-tukana*; *oku-senga*;
— in connection with witchcraft, *rova, roö*; see Curse.

Malefactor, *n.* *Omu-runde.*

Malice, *n.* *Ou-ndandi*; *otyi-tandi*; *e-ruru*; *oru-hoko*; *omu-kona*; see Spite.

Malicious, *a.* *Otyindandi*: a malicious, goring ox, *ongombe otyindandi*; designing, malicious men, *ovandu ovindandi*;
—, *-tina*; *-hama*;
to be —, *ndandipara*; t'*eruru*;
to be —, false, *hukuhuera, -e*;
a — one, *omu-timba.*

Maliciously, *adv.* *Noundandi*; *navi.*

Malignant, *a.* Bad, *-vi*; *-mbi.*

Malign, *v.t.* Hate, *tonda, -o*; slander, *yamba.*

Mallet, *n.* *O-mbine*; *o-mbungura.*

Maltreat, *v.t.* *Tatumisa.*

Man, *n.* *Omu-ndu* (Zulu *umuntu*, pl. *aba-ntu*, Kafir *um-ntu*, Tekeza *mu-nu*, &c.), probably a mutilated word like *o-mbangu*, difference (from *pangura*, to divide) and a number of other abbreviated nouns. The stem *-ntu, -ndu* seems to be identical with the Herero conjunction *o-ndu, oro-ndu* = by reason of, because, and this with *o-ndunge, ozo-ndunge* = reason (lit., builder, builders, i.e. ingenuity, intelligence, from *tunga* = to build, form, fabricate, &c.); hence *omu-ndu(nge)*, abbrev. *omu-ndu* = reason-being, intelligent being, man;
—, a male, husband, *omu-rumendu*;
—, dimin. *oka-ndu*;
an old —, *otyi-mundu*; *otyi-kururume*;
—, very old, starving, thin, prop. a dead or dying thing, *otyi-te*;
a — of "light and leading," a leader, Elder, &c., *o-hongora*;
—, neither master nor servant, prop. a straggler, *otyi-ndu ty'o-mozonganda*;
a young —, *omu-zandu*;
a respectable —, a great —, *omundu omunene*;
a poor —, *omu-siona*;
—, contemptuously, *otyi-ndu.*

Manacle, *v.t.* To restrain the use of the hands by tying them on the back, *pinyuna*; —, bind, *pandeka, -e.*

Manage, *v.t.* *Tuna, -u*; *tunina, -e*: *ovina vie vi tuninua m'ousemba*, lit., affairs - his - they - are managed - in fairness, with discretion; see Control; Do; Tame; Treat; Work.

Manager, *n.* A foreman, chief person in a werf, *omu-ndu ombondo.*

Mane, *n.* *Oma-renge*; *omu-renge*; *oty'-ezu.*

Mange, *n.* See Scab.

Manger, *n.* *E-temba* (*r'ozonyanda*).

Manhood, *n.* *Ou-rumendu.*

Mania, *n.* *Ovi-yoze.*

Manifest, *a.* *Munika*; *tyinyuka*; *horoka*; *manguruka.*
—, *v.t.* See Show; Reveal.

Manifestly, *adv.* *Okumunika.*

Manifold, *a.* *-Ingi*; *potuingi*;
—, *ngamua a...he*; *k'omuhingo u'a...*; see Diverse; Many.

Mankind, *n.* *Ou-ndu*; see Humanity.

Manly, *a.* *-Zeu*; *nomasa*; *ependa*; *kara omu-rumendu.*

Manner, *n.* *Omu-hingo*: it is made in a peculiar manner, *tya ungurua k'omuhingo uopeke*;
— of building, workmanship, *omu-tungo*;
— of working, *omu-unguro*;
— of conduct, *o-ndyira m'otyikaro* (cf. Depend); see Fashion; Custom; Usage.

Mannerliness, *n.* See Civility; Politeness.

Mannerly, *a.* See Civil; Polite.

Manœuvre, *v.i.* With the assegai, handle it in a dexterous manner, *hera*, *-e.*

Manslaughter, *n.* *Oru-okoöndyo*, or, *oru-okorondyo*; see Guilt.

Mantis religiosa, *n.* *O-ndunduravahe.*

Mantle, *n.* *O-nguava*; *orupera* (of men);
— of women, *o-ndumbua.*

Manure, *n.* *O-mbumbi*;
large pieces of —, *e-pumba*;
fresh —, *ou-tase*;
crumbled —, "feiner dünger," *oru-uku.*

Many, *a.* *-Ingi*; *-engi*: many things, *ovina ovingi*; many men, *ovandu ovengi*; many, many stars, *ozonyose ozengozengi*;
to be —, *takavara*: there are many children, *ovanatye mave takavara*, lit., children - they - abound = *tumbara*: *ozonyanda za tumbara*, lit., the small cattle - they - lie in heaps, i.e., there is a great number of them;
a great —, very —, *ongambi*;
a great many people, *ovandu ongambi*; a great many things (as an *ombara omuhamure* possesses), *ovina ongambi*;
so —, *ta mba*: the food is not sufficient for so many people, *ovikuria ka vi nakuenena k'ovandu*, *mbe ta mba*, lit., the food - not - it - with being enough - to people - who - are like - this (in numbers);
kill —, *zepa okutyatya*, or simply *tyatya* = shedding (of blood); he has killed many, *ua zepere okutyatya*, lit., he - has killed - shedding (blood like water) = *ua tyatya*, lit., he - has shed (blood).
—, *int.* *Hué*: what a swarm of locusts! *ozombahu*, *hué*; what a crowd! *ovandu*, *hué*;
—, numerous, numerously, *ndo* = *hué.*

Mar, *v.t.* *Zunda.*

March, *v.i.* Go, walk, *yenda*, *-e*;
— off, *kumuka*;
— in a column, as warriors after victory, *tona o-mbimbi.*

Mare, *n.* *Oka-kambe okazendu.*

Margin, *n.* See Edge; Border.

Mariner, *n.* *Omu-hingeuoskepi.*

Mark, *v.t.* *Haka*; *keka*, *-e*; *vareka*, *-e.*
—, *v.i.* To —, note, observe, go after one to see what he is doing, &c., *yendeka*, *-e*: I shall mark your manners, *me endeka k'omihingo vioye*; *takamisa omundu m'omeho* = keep - a person - in the eyes;

—, mind, remember, *zemburuka.*
—, *int.* Mark well! mind! *itara*; *erò*; *takama ko.*
—, *n. Otyi-hako*: *tua ko otyihako*, lit., put-on-(your) mark, fig., speak out your mind;
cattle —, slit in the ear, *otyihako*; *otyi-mete*; *e-vizi*;
— by burning, *o-nyota*; *otyinyosa*; *otyi-nyosiro*; *otyi-piro*; *o-ndikitira*;
—, from a cut, from cupping, bleeding, &c., *o-ndya*;
national — in the two rows of teeth (received at the age between fourteen and sixteen), *oru-vara*; see File;
— of ownership or honour, prop. pledge, *otyi-(y)ambo*: *ua porere otyiambo* (*n'a tua po p'outyi*, see Claim) *n'a tua po p'ombindi*, lit., he-broke off-(a branch as) a mark (of honour)-and he-put-(it) by-by the *ombindi* (or stone-heap raised in honour of the ancestors);
—, sign, *otyi-zemburukiro*;
—, measure, *otyi-saneke*;
—, badge, *otyi-hako*;
foot —, track, *o-ndambo*;
miss the —, *paru(i)sa*; *tataiza*: *ua tataiza okuyaha*, lit., he-missed the mark-(in) shooting;
far from the —, *kokure*: he throws far from the mark, *ua vetera kokure*;
—, scar, *otyi-mana.*

Market, *n. Oma-randero.*

Marksman, *n. Omu-yahe*; *ngu sora okuyaha*;
—, prop. piercer, *o-nduurungu* (cf. Piercer);
—, lucky hunter, *ngu n'onduati*; see Luck.

Marriage, *n. Oku-kupa*; *o-ngupiro*; *e-pando*, prop. (marriage) tie, "(ehe)band, (ehe)-bund;"
— gift, received by the parents of the bride, from the bridegroom, generally cattle, *orutombe*;
— feast, *omu-kandi u'ongupiro.*

Marriageable, *a. E-handyoze*; see Unmarried.

Married, *p.p. or a. -Kupasane*; *-pamue*: a married couple, *ova-kupasane*; *ova-pamue.*

Marrow, *n. Oma-sa*;
bloody —, *oma-serasa*;
— in the joint-bones, *omu-ngo* (pith);
spinal —, *oru-ruvi*; *oru-ngumaku.*

Marry, *v.t. & i. Kupa*, *-u*: he has or is married, *ua kupu*; she has or is married, *ua kupua*; he has married a beautiful woman, *ua kupire omukazendu omuiia*; thus Bazuva got married, *B. a rire ty'a kupua.*

Marsh, *n.* Marshy ground, quicksand, &c., *oru-ndomuina.*

Marshal, *v.t. Hanga*: he marshals his men, his forces, *ma hang' ovi-ta.*

Martyr, *n. Omu-hongonone* (= witness).

Marvel, *v.i. Kumua*; *kuminua*; *himua.*
—, *n. Otyi-himise*; *otyi-kumise.*

Marvellous, *a. -Himise*; *-kumise.*

Mash, *v.t. & n.* See Mix; Mixture.

Mason, *n.* Builder, *omu-tunge.*

Mass, *n. -Ingi*; *-engi* (see Much; Many);

—, *oviyaya* : a large number, a mass of sheep, *ozondu oviyaya*, lit., sheep - (as) chaff (so many); a mass of dust, *oruüma oviyaya*;
—, body, bulk, *omu-tundu* ;
— of people, as when several villages draw together in a mass, or when the chief calls a mass-meeting together, *oty'-ira* : *ozonganda za tura otyira*, lit., villages - they - dwell - in a mass, like a mass-meeting, they have drawn together ; *omuhona ua ongo otyira*, lit., the chief - he - collects - a mass-meeting.

Massacre, *n.* *Oku-tyatya* ; or *oku-zepa okutyatya* = bloodshed, "blutbad;" cf. Kill ; Many.
—, *v.t.* *Zepa okutyatya* ; *tunda*, *-u* : he massacred the people cruelly, *eye ua tundu*.

Massive, *a.* *-Tuezu* ; *-zeu*.

Mast, *n.* *Omu-ti u'oskepi.**

Master, *n.* *Omu-hona* ;
—, prop. leader, *o-hongora*.
—, *v.t.* *Ura*, *-u* : I have overcome him, *ami mbe mu uru* ; I have mastered it, *ami mbe tyi uru* ;
—, *tona* : I have overcome the men, *mba tona ovandu*, lit., I - have beaten - the men ; I have reached the place, prop. I have beaten, mastered (the road to) the place, have overcome all difficulties, *mba tona otyirongo*.

Mastery, *n.* Power, *ou-vara* ; pre-eminence, *ou-tenga*.

Masticate, *v.t.* See Chew.

Mat, *n.* *E-hahe*.

Match, *v.t.* Make equal, proportion, measure, *saneka*, *-e* ; *sasaneka*, *-e* ; effect a union, *uaneka*, *-e* ; see Suit.
—, *v.i.* *Uana na* ; *ta pamue* ; see Equal ; Like.
—, *n.* See Equal ; Union ; Marriage ; Company.

Match, *n.* For lighting a lamp or fire, *oka-parua*.

Mate, *n.* One of the same age, born or circumcised in the same *otyiondo* (period, time), *e-kura* : *'kura 'ndye* ! = mate - mine (irreg. for *'kura randye*); dimin. *oka-kura*.

Material, *a.* Bodily, *-orutu* ; important, *-nandengu* ; weighty, *-zeu*.
—, *n.* *Ovi-na* ; see Stuff.

Materially, *adv.* In an important manner or degree, *tyinene*.

Matter, *n.* Thing, *otyi-na* ; *otyi-tyuma* : another man's matters, *ovina viambangu* = matters - foreign, strange ;
— of moment, importance, privilege, *otyi-tenga* = first thing, chief matter ;
what is the matter ? *otyikua tyike*, or *otyikua i* ;
what is the matter with you ? from what are you suffering ? *pu pe hihamua*, *pe* ? lit., where - it - pains, - where or what ;
what's the matter, why don't you take the medicine ? *tye ri*, *ty'u hi n'okunua omeva* ? lit., what it - is, - why you - not - with drinking - the fluid ;
what is the matter that you are in such a hurry ? *pu ua zu oku-hakahana nai*, *ua tyiti* ? lit., whence - you - come - to hasten - thus, - you - do (what) ;
no —, *ka tyi n'ovirui* = not - it - with harm, damage ;
a well known —, *o-ndangu* :

pura uri oty' okondangu, lit., ask, inquire - only - as - about a well known matter, a hackneyed old story.

—, *v.i.* May be expressed in the following way : it matters not, *ka tyi na tya* = not - it - with - (any) thing = *ka tyi na ko na tya* (see Concern) ; it matters not if it breaks, *tyi matyi teka, ka tyi na tya* ; it matters not, whether I return, *tyi me aruka, hi na tya* ; (—) : it matters not, whether it (the meat) smells, (bring it), *nani mai oro*, lit., perhaps or although - it - smell, (it matters not) ; it matters not, whether it be an ox or a goat, *nga rire ongombe nu nga rire ongombo* = let (it) - be - an ox - or - let (it) - be - a goat (it matters not) ; it matters a great deal to me, *otyina otyinene ku ami* = thing - great - to - me ; it does concern me, *ndyi* (*gi*) *na ko na tya.*

Mattock, *n. Otyi-vete.*

Mature, *v.i.* Ripen, be ripe, *hora, -o* ; be perfect, *pua, pu.*

—, *a.* Ripening, ripe, *-hore* ; perfectly ripe, *hora* ; perfect, *-pue.*

Matured, *p.p. or a. Hora* : *ovi-kokotua via hora* = wheat - it - is ripe.

Maturity, *n.* Ripeness, *oku-hora* ; state of perfection, *oku-pua* ; *ou-pue.*

Maul, *v.t. Kumanga* ; *homba, -o* ; *teta ozo-mbara.*

Maw, *n. E-tangara.*

May, *n.* The month of —, *Mai.**

May, *v. aux. Sa* : *ma s'okurira oro*, lit., it - may be - it (the wagon) ; *ma s'okurira omirongo vivari*, lit., there - may be or have been - tens - two (or twenty) ; we may not kill a man, *ka tu na kusa okuzepa omundu*, lit, not - we - with being permitted - to kill - a man ;

—, *sora* : it may be done, *mape sora okutyitua*, lit., it - can - be done ;

— be, *rire* : *kutya mu rire omapenda*, lit., that - ye - may be - heroes ;

(—) : *nua omuti mbui, u veruke*, lit., drink - medicine - this, - (that) you - (may) recover ;

— be, perhaps, possibly, *ape* : may-be they found honey, *ouo va munu outyi ape.*

Maze, *v.t.* See Astonish ; Bewilder.

Me, *pers. pron. Ami* : hear me, *zuva ami* ; he sent me, *ua hindire ami* ;

—, *ndyi* (*ngi*), he desires to see me, *ma vanga oku-ndyi-muna* ; pay me, *ndyi suta* = *suta ami* ;

—, *m, n* : *mbandye o* = give me - well or kindly ; *nduvira* = hear me ; *ndaera* = tell (it) me ; *ndyitira* = do (it) for me ; *ua ndamunine ongombe* = you - promised me - an ox ;

—, *tu*, prop. us : kindly give me something, *tu pa o*, lit., us - give - well.

Meadow, *n. Oru-tyandya* ; *oma-rio.*

Meagre, *a. -Rambi* : lean cattle, *ozonyanda ozondambi* = *ze n'erambu* ; (*mu hiti erambu*) ; *za t'omarambu* ;

to be —, *rambuka* : he is thin, meagre, *ua rambuka* ;

—, very thin, *orungava* : a very thin person, *omundu orungava* ;
—, as food, poor, not rich, not fat, *-reze* ; tasteless, insipid, *-hahu* ;
to be —, slack, flabby, &c., *reza*; *haha* ; *-iata* ; *etata.*

Meagreness, *n. E-rambu*; *oma-rambu* ; —, slightness, ineffectiveness, *e-puvo* ; *oku-puva.*

Meal, *n. Oru-here.*

Meal, *n.* Eating, repast, *otyi-kuria* ; *oma-riro.*

Mean, *a.* See Low ; Bad ; Poor.

Mean, *a.* Between, *pokati.*
—, *n.* Middle, *opokati* ;
in the —, meantime, *nokunganda* : he will not come in the mean, he will stay a long time, *k'e nokunganda e ya, inga ma kara orure,* lit., not he - meantime - he - coming, - still - he - will stay - long (time) ;. *indino* : *Kahavandye indino ua seua m'oruüa,* lit., K. - now, in the mean time - he - remained behind - in the rock.

Mean, *v.t. Tanda* : I mean you, I aim at you, I intend to do you harm, *me tanda ove* ;
—, level at one, threaten, scold one, *tena* : he means you (in scolding), *ua ten' ove* ;
—, *h(e)a, hee, heere* : I mean you, *me hee ove.*
—, *v.i. H(e)a* : this is my opinion, *otyi me hee,* lit., this or so - I - mean ; they meant so, *otyi va hea* ; I only mean, if he wants to, &c., *me hee uri, ty'a vanga* ;
—, *tya* : I do not know what it (the word) means, *hi na kutyiua, kutya ari tya vi,* lit., not I - with - knowing - that - it - says or means - what ; what about those vultures, what does it all mean ? *ozonguvi, atyi tya* ? lit., vultures - it - says, means (what).

Meaning, *n. Oku-ha* : the meaning of words, *okuha k'o-mambo* ;
—, *e-raka* = tongue, speech ; see Sense.

Meanness, *n.* Low state, *oku-hinandengu* ; *ou-tua* ; poverty, *ou-siona* ; badness, *ou-vi.*

Means, *n.* Of subsistence, *o-mbaruriro* ; *oru-hupo* : I have ample means, *mbi n'oruhupo* ;
—, goods, food, &c., *ovi-parure*;
— of grace, *ovi-otyari.*

Measure, *v.t. Saneka, -e.*
—, *n. Otyi-sanekero* ; *otyi-saneke* ;
—, proper measure, prop. pace, grasp, span, *omu-kambo* ;
—, prop. vessel, *otyi-aha,* dimin. *oka-yaha* ;
—, space, distance between two objects, *omu-seka* ;
good, overflowing — in liquids, *okutika* : you, give them an overflowing measure of milk, *o ue* (= *ve*) *hire omaihi okutika,* lit., you - them - give drink - milk - outflowing or overflowing.

Measured, *p.p. or a.* Ascertained by a rule or standard, *sanekua* ;
—, proportionate, well balanced, *yanga* ; *-semba.*

Measuring, *p. Oku-saneka.*

Meat, *n. O-nyama* ; food, *ovi-kuria* ;
solid — of the upper part of the hinder leg, D. " boutvleesch,"

onyama y'ehaneno ; *ongarera (y'okurama)* ;
—, cut in slices and dried, *o-mbiatua* or *o-nyama ombiatua* ; a lump of — without bone, *o-ndumba* ;
dried —, *o-ngahera* ;
soft, boiled — (prob. solid — in distinction from bone), *otyi-kasi* : give me a piece of the boiled meat, *eta otyikasi* ;
a small piece of — for roasting, *oka-nyosa* ;
fresh —, *otyi-sepa* ;
— or fat from the back, *otyi-tamutenya* ;
—, set apart for a woman in childbed, *o-ngarangandye* ;
—, consecrated by a confined woman by breathing upon, *o-ndendura* ;
small piece of —, used for certain religious ceremonies, *e-hango.*

Meddle, *v.i.* Go between, *hita mo* or *hitira mo* ; —, put oneself between, *ritua mo* ;
—, interfere with, *tuna, -u (ko)*: with these things we do not meddle, *k'ovina mbi ka tu tunu ko*, lit., at things - these - not - we - touch - at or not ;
—, be concerned about, *ninga, -i* : why do you meddle with it, trouble yourself about it ? *mo ningi na vio tyike* ? lit., you - (are) moved - with - them (the things) - why ;
— with, *uana na* : he meddles with matters that do not concern him, *ma uana n'ovina viambangu*, lit., he - meddles - with things - of a foreign (nature) ;
—, interfere, interrupt, disturb, *yima, -i :* why do you meddle with a conversation that does not concern you ? *mo yimi tyike omambo nge he ri ooye ?* lit., you - interrupt - why - words , which - not - are - yours ;
—, be meddling, officious, *para-para* ; cf. Handle ; Touch.

Meddler, *n. Omu-ritua mo* ; plur. *ove-ritua mo* ; *ngu rityita e-puti.*

Meddling, *n. Oku-rityita eputi*: the man is a meddler, busy-body, *omundu me rityit' eputi*, lit., the man - he - makes himself - trouble.

Mediate, *v.i. Tyakanena, -e* ; *hanganisa* ; *ritua mo.*

Mediator, *n. Omu-tiakane* ; *omu-rituemo* ;
—, one between, *uopokati* ;
—, peacemaker, *omu-hanganise.*

Medicine, *n.* Herb, plant, *omuti*: *nua omuti mbui u veruke*, lit., drink - medicine - this - (that) you - (may) recover.

Meditate, *v.i. Rizemburuka na* ; *ripurira, -e* ; *ripura na.*

Meditation, *n. Oku-ripura na*; *oku-ripurira* ; *ome-ripuriro* ; *oku-rizemburuka na.*

Medlar, *n.* A fruit, *o-nyenya.*

Medley, *n. Ovi-hovekua* ; *o-hoönonduru* (or *-a*).

Meek, *a. -Kozu* ; *ongozu* ; *ngu me rizara kehi* ;
to be —, humble, *susupara.*

Meekness, *n. Ou-kozu* ; *ome-rizarero ookehi* ;
—, humility, *ou-supi.*

Meet, *v.t. & i. Hakaena, -e* (followed by *na*) : go and meet him, *kahakaene na ye* ; *mba hakaene n'ongombe*, lit., I - met -

with the ox ; will the thatch suffice for the whole roof ? *ozondeka maze hakaene*, lit., thatch-(will) it-meet (at the ridge, thatchers working on both sides of the roof) ; *tua hakaene n'omazeu*, lit., we-met-with great difficulties ;
to send to —, prop. cause to meet, *hakaenisa* ;
—, *haka* ;
— with, see, find, *muna*, *-u* ;
—, see, find each other, *munasana* : *tua nyandere, tyi tua munasana n'ovakuetu*, lit., we-were glad-when-we-met together-with our own people (friends, relatives) ;
—, prop. reach one another, *vazasana* : *va vazasana ohei*, lit., they-met one another-by chance ;
—, collect, gather, as a number of people, *ongasana ;*
— together for the purpose of making peace, *hangana.*

Meet, *a.* Proper, right, *osemba* ; *pua, pu* ; *okokua.*

Meeting, *n.* Gathering of people, as a congregation, *o-mbongo* ;
—, council, *oty-ira* : the people have convened a meeting or a council, *ovandu va ong'* (or *ongasanene*) *otyira* ; *ovarumendu ve ri m'otyira*, lit., the men-they-are-in the meeting, council ;
—, joining, junction, *oma-hakaeneno* : *k'omahakaeneno o'ozondondu* = at the meeting, junction-of the rivers.

Melancholy, *a. & n. Oku-vera oviyoze* ; *e-yuma* : he is of a melancholy cast of mind, *u n'eyuma.*

Mellow, *a.* See Soft.

Melon, *n.* Water —, *e-tanga* ; a small kind of the size of a cucumber, growing wild, *o-ndangarona.*

Melt, *v.t.* As lead, *handurura* ;
— fat, &c., *zuzura* ; *yareka, -e* : *a areke ongondivi* = she-put on (the fire) or melted-butter.
—, *v.i. Handuruka* : *ozohanga za handuruka* = the lead is melted ; of fat, &c., *zuzuka.*

Member, *n. Oka-nepo* ; *otyi-nepo* ;
—, belonging to the extremities of the body, *otyi-rio.*

Membrane, *n. Oka-hirikova.*

Memorial, *n. Oma-zemburukiro.*

Memory, *n. Omu-tandu* or *omutandu* (see Recollection) ; *omerizemburukiro* ; good —, prop. capacity to contain or grasp much, *e-yombo* or *e-uombo* = *omu-ria* or *omi-ria* : he has a good memory, *u n'euombo* = *u n'omuria* (or *n'omiria*) ;
to keep in —, *takamisa.*

Men, *n.* Both sexes, *ova-ndu* ; males, *ova-rumendu.*

Menace, *v.t.* See Threaten.

Mend, *v.t.* Restore to the original proper state, improve, *verukisa* ;
—, repair, *tuna, -u* ; *ungura* ;
—, as a wall by plastering, *serura* ;
—, patch, *nyanyangiza* ; *tua ko* (*ekoti kombanda*) ; cf. Improve.
—, *v.i.* Improve, *veruka.*

Mendicant, *n.* See Beggar.

Menstruate, *v.i. Hoama* ; *koeya* ; *konda ou-koeya* ; *eta orukura.*

Menstruation, *n.* *Oru-kura*; *oku-eta orukura*; *ou-koeya*; time of —, *oma-koeya.*

Menstruous, *a.* *Hoama*; *koeya.*

Mention, *v.t.* *Tamuna.*

Merchandise, *n.* *Ovi-randua.*

Merchant, *n.* *Omu-rande.*

Merciful, *a.* *-Natyari*: our kind, merciful God, *Mukuru uetu omunatyari*; to be —, *t'ozongama*; *t'otyari*; *n'otyari*; *tyaripara*; *rityaripara.*

Mercy, *n.* *Ozo-ngama*: show mercy unto us, *tu tira ozongama*, lit., us-feel for-contraction (of bowels), pains, "geburtswehen," i.e. mercy;
—, kindness, grace, *oty-ari*: be merciful to us, *kara n'otyari kombanda yetu*, lit., be-with kindness, mercy-over-us = *rityariparera ete*;
—, kindness, sympathy, *ou-nyanutima*;
to feel — for, commiserate, *nyanukira, -e* (*m'omutima*).

Mere, Merely, *a. & adv.* *Poru-* (*-atyo, -apo, -aruo, -azo*, &c.); see Only.

Merit, *n.* See Reward; Goodness; Value; Worth.

Merrily, *adv.* *Okunyanda*; *neviaro*; *nevio.*

Merriment, *n.* *O-mbiaro*; *e-nyando*; *oku-yoroka.*

Merriness, *n.* *E-viaro*; *e-vio*; *e-pera*: they make merry, *mave eta epera*, lit., they-bring, make-merriness.

Merry, *a.* *Nyanda*: *tu rie nu tu nyande*, lit., (let) us-eat-and-(let) us-be-merry; *yoraora*: he is merry, *ma yoraora*; —, *yoroka*; *viara*; *hata*; *hera, -e.*

Merry-making, *n.* A festival, feasting, *omu-kandi*;
—, rejoicing, *oku-handura*, or *oku-handuka*: the people make merry (having abundance of food), *ovandu mave handura*; the cattle make merry, come home jumping, *ozongombe maze handura* or *handuka*; the place is newly occupied, has much food and grass to make men and cattle glad, *otyirongo tya handura*; cf. Merriment.

Message, *n.* *E-mbo*; *oma-mbo* = word; words; *oku-hinda embo*; *o-mbinika*; *o-mbirikiza*;
—, announcement, *oma-zuva-risiro.*

Messenger, *n.* *Omu-hindiua*; *omu-hepure*;
—, ambassador, *omu-karere k'o-tyinyo* (*ty'omuhona*) = servant-to the mouth-(of the chief).

Metal, *n.* Iron, as — "par excellence," *otyi-tenda.*

Metamorphose, *v.i.* *Tyituka*: *ongeama ya tyituka ondundu*, lit., the lion-he-is transformed-(into) a mountain.

Metamorphosis, *n.* *Oku-tyituka.*

Mete, *v.t.* *Saneka, -e.*

Metropolis, *n.* Chief village or town, prop. "source" of other villages or outposts, *oru-ze*;
—, *o-hona*; *otyi-huro ty'ouhona.*

Midday, *n.* *Omu-tenya.*

Middle, *a.* *-Opokati*: the middle wall, *orumbo ru'opokati.*
—, *n.* *E-koro*; *o-nganga*: put it in the middle of the house, *tua m'onganga y'ondyuo*;

to put in the — (hence also to surround), *tia* (*-e*) *mokati* : the people surround the pot, prop. they have put the pot in the middle, *ovandu mave tie onyungu mokati.*

Middle-aged, *a.* *-Pekuru* : a middle-aged one, *omu-pekuru.*

Middle-sized, *a.* *Omborongane*: a middle-sized mountain, *ondundu omborongane* : a middle-sized person, *omu-titinene.*

Midge, *n.* *Oty'-ahandya.*

Midnight, *n.* *Ou-tuku ounene.*

Midriff, *n.* *Oru-amba.*

Midst, *adv. & n.* *Mokati* : stand in the midst, *kurama mokati* ; *pokati* : in the midst of my days, *pokati k'omayuva oandye.*

—, *n.* *E-koro* ; —, inside, *ou-koto.*

Mid-way, *n.* See Half (way).

Midwife, *n.* Accoucheur or accoucheuse, *omupandure* (= "entbinder").

Might, *v.aux.* Pret. of May, *atya* (*etye, otyo*) : he might have gone, but he is ill, *aty'a enda, nondu tyi ua vere,* lit., he might-have gone-but-that-he-is ill ; I might have gone, *ety'e enda* ; you might have gone, *oty'o enda* ; ye might have gone, *atyamu enda* ; we might have gone, *atyatu enda* ; they might have gone, *atyave enda* ;

—, t'*oku* : that they might leave off building, &c., *kutya va t'okuisa okutunga,* &c. ;

—, (—): there might have been five or six, *kutya via rire ndano, kutya via rire hamboumue,* lit., to say, or that-they-(might) have been-five, &c.

Might, *n.* *Oma-sa* ; see Power ; Ability ; Valour.

Mightily, *adv.* *Nomasa* ; *tyi-nene.*

Mighty, *a.* *-Namasa* : a mighty one, *omu-namasa* ;

—, famous, heroical, *-pendandu* ;

—, great, strong, *-nene* ; *-zeu.*

Migrate, *v.i.* *Tyinda, -i.*

Migration, *n.* *Oku-tyinda.*

Mild, *a.* *-Kozu* ; *ongozu* ; *-pore.*

Mildly, *adv.* *Noukozu* = with gentleness ; *katiti* = gently, moderately.

Mildness, *n.* *Ou-kozu* ; *ou-tarazu.*

Mile, *n.* *Otyi-meile.**

Milk, *n.* Sweet —, *oma-iht* ;

sour, fermented —, the chief food of the Hereros, *oma-(y)ere* ;

thick —, *oma-kande* ; *ovi-sema* ;

thick —, after the whey has been removed, *oma-henda* ;

thick, curdled —, *ovi-henda* ;

first —, given by the cow after calving, biestings, *otyi-henga* ;

last bad —, before the cow dries up, *oma-tovera* ;

fermenting —, *oma-ruru* ;

—, sour milk, shaken in the calabash, *oma-hakise* ;

butter —, *oma-tuka* ;

— which a cow keeps back for the calf, *oma-yauza* ;

—, thrown up by infants, *ovi-rukura* ;

sacred — from cows that belonged to great men who died, generally given to grand people or respected visitors, *otyi-zera.*

Milk, *v.t.* *Kanda* : we know not where he is, since he left off milking the cows, *ka tu mu i, tyinga ua zu k'okukand' ozongo-*

mbe, lit., not - we - him - know - since - he - came - from milking - the cattle ;
— in the mouth, *vonda*, *-o* ; *yakakera*, *-e* ; *koora*, *-o* : they milk with their fingers into the mouth, *mave kooro*.
Milker, *n.* *Omu-kande*.
Milk-pail, *n.* *E-horo* ; *e-kandero*.
Milky-way, *n.* *Omu-kuangu*.
Mill, *n.* *O-mbako* ; *otyi-koeyo* or *otyi-koeyero*.
Milleped, *n.* *E-ngororo*.
Millet, *n.* Seed, *o-ndui*.
Million, *n.* *E-milione*.*
Mill-stone, *n.* *Otyi-koeye* ; *e-koeyero*.
Milt, *n.* *E-teva* ; *oru-teva*.
Mimetic, *a.* *-Serekarere*.
Mimic, *v.t.* *Serekarera*, *-e* : you have changed your voice, as if mimicking a stranger, *ue riserekarere eraka r'ozonganda*, lit., you - self imitate - tongue - of a stranger = strange.
Mimosa, *n.* *Oru-su* ;
coffee —, *otyi-mbonde*, or *otyi-mbuku* ;
—, blossoms white, with a strong scent, *oru-punguiya*.
Mince, *v.t.* *Menga*, *-e* ; *hara oru-mya* : he minces meat, prepares a dish of minced meat, *ma hara orumya*.
Mince-meat, *n.* *Oru-mya* : he prepares mince-meat, fig., he forms a plot, *ma hang oru-mya*.
Mind, *n.* *Omu-tima* ; *ozo-ndunge* ; sound —, good understanding, *ozondunge ozongahu* ;
—, desire, will, *o-mbango* : to have a good mind to, &c., *n'o-mbango tyinene*.
—, *v.t.* *Ninga*, *-i* : he does not mind it, *k'e n'okuninga na tyo*, lit., not he - with being moved - with - it ;
— one's business, be faithful, careful, cautious, *takama* (*ko*) ;
—, *n'omutima oku-* ; see Attend ; Fix ; Mark ; Mean ; Heed ; Take (care).
Minded, *a.* *N'omutima*.
Mindful, *a.* *Rizemburuka*.
Mine, *n.* *Oru-mengero* = pit for breaking out stones, ore, &c.
Mine, *pron.* *-Andye* : the knife is mine, *oruvio oruandye* ; the ox is mine, *ongombe oyandye* ; the bow is mine, *outa ouandye*, &c. ; oh that it were mine ! *aa rire oty'andye*.
Miner, *n.* *Omu-menge*.
Mingle, *v.t.* *Mianga* ;
—, mix up together, *hoveka*, *-e* ;
—, unite together, *uaneka*, *-e*.
—, *v.i.* *hovekua* ; *uana na*.
Minister, *n.* Servant, *omu-karere* ;
—, missionary, *omu-honge*.
—, *v.i.* Serve, *karera*, *-e* ;
—, dispense, *tia*, *-e*.
Ministering, *a.* Serving, *-karere*.
Ministry, *n.* *Ou-karere*.
Minor, *a.* Younger, inferior, *-uangu* ; *-iiti*.
—, *n.* Younger brother, *omu-angu*.
Minority, *n.* *Ou-uangu* ; *outiti*.
Miracle, *n.* *Otyi-himise* ; *otyi-ungura ty'omasa* ; *otyi-zemburu-kiro*.
Mirage, *n.* *Ou-ravandyana* : *otyana tya kaeta ouravandyana*, lit, the flat - it - brings or produces - a mirage.

Mire, *n.* *Otyi-noko* ; *oru-noko* ; *otyi-tombo.*

Mirror, *n.* See Glass ; Looking-glass.

Mirth. *n.* *E-viaro* ; *e-vio* ; *e-nyando* ; *oku-yoroka.*

Miry, *a.* *-Otyinoko.*

Misadventure, *n.* *Otyi-(u)o-nga.*

Misbehave, *v.i.* *Pika, -i* ; *pika-pika* ; *katuka* ; *tyita oma-u-vi.*

Miscarriage, *n.* See Abortion.

Miscarry, *v.i.* See Abort.

Mischief, *n.* Harm, injury, damage, *otyi-po* ; *ovi-po* ;
—, evil, *ou-vi* ;
—, evil design, *otyi-tandi* ;
—, trick, *oká-na* : ye are up to mischief, *mu n'okána* ; *e-tiku* ;
do —, be up to —, *rangaranga* ; *pikapika* ;
make —, set one against another, by slander, &c., *tyita* (*-i*) *ozo-hukutu,* or *tyita ozo-ndyungo* ;
meditate, intend evil, —, *tanda.*

Mischievous, *a.* *N'otyipo* ; *n'okána* ; *n'ovikauka* ; *otyindandi* ; *-vi* ; *-mbi.*

Misconduct, *n.* *Ou-pikapike* ; *ou-rangaranga* ; *oku-tataiza.*

Misconstrue, *v.t.* *Pengura.*

Misdeed, *n.* *Ou-vi* ; *oku-katuka.*

Miser, *n.* *O-ngopo* ; *e-korokope* ; *omu-ruvandu.*

Miserable, *a.* *Ningisa o-ndyenda* : *ma ningis' ondyenda* = he-excites-pity, is in a miserable condition ;
—, *-yaukise*: a miserable wretch, *omu-yaukise.*

Miserably, *adv.* Badly, *navi* ; work —, spoil, *zunda* : it is miserably done, *otyina tya zu-ndua* = the thing-it-is completely spoiled.

Misery, *n.* *O-ndyenda* (orig. = Germ. "elend," exile, from *yenda* = to journey, travel, be a stranger) ;
—, *oku-ta* ; *oma-tiro* ; *omi-hi-hamo* ; see Calamity ; Distress ;
—, prop. bad fashion or mode of life, *omu-zaro omuvi.*

Misfortune, *n.* *Ou-humandu* ; *otyi-(u)onga* : he is unfortunate with his wives, they soon die, *eye u n'otyionga n'ovakazendu,* lit., he-he-with misfortune-with (his) wives ; he is unfortunate with his cattle, *u n'otyionga n'ozongombe* ;
—, *oku-onga* : *ovina via ongo,* lit., the things-they-are attended with misfortune, ill success ;
—, *otyi-po* : as yet we have not met with any misfortune (in the war), *ka tu ya muna otyipo,* lit., not-we-yet-seen-harm ;
—, loss, bereavement of everything, *e-ponyoko* ; *e-ponyo* ;
—, *otyi-horeke* (prop. hidden adversity, concealed mischief) ;
—, *otyi-hua* : we met with adversity on the road, *tua endere otyihua,* lit., we-travelled-(as in) a bush, forest (where hindrances and troubles are frequent).

Misgiving, *n.* See Doubt ; Distrust.

Mishap, *n.* *O-mbengura* ; *otyi-onga.*

Misinterpret, *v.t.* *Pengura.*

Misjudge, *v.t.* *Pangura posio* ; *tataiza o-mbanguriro.*

Mislay, *v.t.* Lose, *pandyarisa.*

Mislead, *v.t. Tikura* ;
—, cause to lose the road, *zengaizisa* ;
—, cause to err, *pukisa* ;
—, teach deceit, dissimulation, *honga* (*omundu*) *oma-undu.*

Mismanage, *v.t. Tuna* (*-u*) *navi* ; *ha sora oku-tuna.*

Misrepresent, *v.t. Haha*: you misrepresent me, damage my reputation, *haha* : *mo ndyi haha k'ovandu,* lit., you - me - traduce, defame - to the people, make them dislike me ;
—, misinterpret, wrest words, give something a different turn, evade, slight, &c., *pengura.*

Miss, *v.t. & i.* To — the mark, a road, &c., *paruisa* : I have missed the road, *mba paruisa ondyira* ; *tataiza* : he missed the mark, *ua tataiza okuyaha,* lit., he - missed - shooting, hitting ; *ua tataiza omambo,* lit., he - missed - words, did not express himself properly ;
—, (prop. extinguish), as a track, a road, *zengisa* : the traveller may easily miss the stepping-stones in the mire, *omuenda nani ma zengisa imb' ouoe,* lit., the traveller - easily - he - (may) extinguish, miss - those - little stones ;
—, as a company of people on the road, *pambauka* : they have missed the caravans, "züge," companies of travelling nomads, *va pambaukire otutyindo* ;
—, prop. to look again and again, as in surveying, counting, *varura* : I miss an ox (in looking through the herd), *me vararura ongombe,* lit., I - look for, count again - an ox ;
— each other, pass each other on the road, *pingasana* : *tua pingasana m'ondyira,* lit., we - have missed, passed each other - in the road ;
—, fail, make a mistake, *tataiza* ;
—, fail, prop. stumble, *putara* ;
—, fail, prop. glide out, *heza.*

Missing, *n.* Missing the mark, *e-paru* : he always misses the mark, *u n'eparu* = he - with mark missing.

Mission, *n. Oku-hinda* ; *oku-hindua.*

Missionary, *n.* One that is sent, *omu-hindiua* ; teacher, *omu-honge.*

Mist, *n. O-mbundu* ; the cold, chilly — in the beginning of the cold season, *otyi-mbondo.*

Mistake, *n. E-paru* ; *oku-tataiza* ; *oku-paruisa* : *mba paruisa omambo,* lit., I - made a mistake - (in) words or speaking, it was a slip of the tongue.
—, *v.t. Paruisa* : I mistook the name, *mba paruisa ena.*

Mistress, *n. O-serekaze.*

Mistrust, *v.t.* See Distrust ; Doubt.

Mite, *n.* A small insect, "korn-milbe," *oru-vingo.*

Mitigate, *v.t.* See Assuage ; Abate ; Calm.

Mix, *v.t. & i. Hoveka, -e* ;
—, knead, *mianga* ; *nyoma, -o* ;
—, unite, as in kneading, *uaneka, -e* : she mixes flour and milk, *ma uaneke oruhere n'omaihi* ;
—, stir, *rungarunga* ;
—, stir things of the same kind,

ingazunga; of different sorts, *ingarunga*;
—, collect, as a crowd, a mob, *rungasana*: "sie bringen sich durcheinander," they are mixing, stirring up each other, as in a mixed crowd, a tumult, *mave rungasana* = *mave · riho-veke*;
—, as with a crowd, a company, *hita* or *hitira mokati*; *hita m'o-vandu*; *hovekasana na*;
— with, generally, *uana na*;
—, be mixed up with, *rikuta, -u*: he is mixed up with his cattle, *ue rikutu k'ozongombe*, lit., he - has tied himself - to the cattle.

Mixed, *a.* *-Hovekua*; *-hoveke.*

Mixedly, *adv.* *Ohoönonduru* (or *-a*): the corn is grown in a mixed manner (some is ripe, some is unripe), *ovikokotua via hapa ohoönonduru* (or *-a*).

Mixture, *n.* *Otyi-hovekua*; *o-mbiamianga* or *o-mbiambianga*; *o-hoönonduru* (or *-a*).

Moan, *v.i.* *Tyema, -e*; *suvana.*

Mock, *v.t.* *Nyeka, e*; *nyekera, -e*; *nyekerera, -e*;
—, as by imitating, mimic, *serekarera, -e*;
— roguishly, ridicule, with the eye partly shut, *sikara*;
—, deride, contemn, &c., *ya-mburura.*

Mockery, *n.* *Oku-nyekera*; *oku-nyekerera*: *tya mo nyekerere otyipo tyandye*, lit., (I) say = shame ! - you - make a mockery of - complaint - mine; *oku-ya-mburura*; *oma-yambururiro.*

Mode, *n.* See Manner; Fashion; Custom.

Model, *n.* Outline, sketch, *otyi-sanekero*; *otyi-serekarero*;
—, example, *otyi-horera*;
—, likeness, *o-saneno.*

Moderate, *a.* Calm, subdued, *-pore*; *pora*;
—, as in eating, &c., *n'omuü-ngutima.*
—, *v.t.* *Porinda*: moderate, restrain oneself, *riporinda*; *rituara*;
—, *yanga*: he moderates his voice, does not scream, speaks gently, reverently, *ma ang' omambo*, lit., he - balances - the words.

Moderately, *adv.* *Okurituara (naua)*: proceed with your work moderately, *rituara m'otyiu-ngura ty'oye*, lit., act moderately - in work - yours;
—, gently, *katiti.*

Moderation, *n.* *Oku-rituara*; *oku-rituara n'ozondunge*;
—, calmness, *ou-pore*;
—, balancing, *oku-yanga.*

Modern, *a.* Late, recent, *-ana-mbano*; new, *-pe*; *-mbe.*

Modest, *a.* *N'ohoni* (bashful); *onyima*; *n'ounyima, nyima-para* (retired, quiet); *rituara naua* (well-behaved); *n'euombo* (not forward, retired).

Modesty, *n.* Propriety, *ou-hi-rona*; good, proper conduct, *ou-ua*; good, proper manner, *omu-hingo omuüa*; proper behaviour, *oku-rituara naua*; retiredness, *ou-nyima*; *e-uombo*; *omu-ungutima*; —, shamefacedness, *oku-ripata.*

Moist, *a.* *Ningena*; *tarara*; *n'otyeme.*

Moisten, *v.t.* *Ningeka, -e*; *ningenisa*; *tarareka, -e*; *tyatya.*

Moistness, Moisture, *n.* *Oty'-eme*: the ground is full of moisture, *ehi ri n'otyeme*; moistness of fat, *otyeme ty'omaze*; moisture of the body, *otyeme ty'orutu*;
—, as the sap of trees, *o-sura-muinyo.*

Mole, *n.* The black —, *o-mbo-nayomehi*;
the white or grey —, *o-hukuha.*

Mole, *n.* Mark on the body, *e-tyaninga.*

Mole-hill, *n.* *O-ndyundo.*

Molest, *v.t.* *Tatumisa*; *kendisa*; *pa* (*pe, pere*) *ou-zeu*: you molest me, *mo ndyi pe ouzeu*, lit., you-me-give-trouble.

Mollify, *v.t.* *Kavayura.*

Moment, *n.* *Oka-manga:* on a sudden, in a moment, *m'oka-manga* (*kemue*).

Monday, *n.* Second day, *e-yuva ri tya vari*; *Mondai*;* *Maandag.**

Money, *n.* *Otyi-mariva.**

Monkey, *n.* *O-ndyima.*

Monster, *n.* *Otyi-mumbumbua*; see Moon-calf.

Month, *n.* *Omu-eze*;
last — of pregnancy, *oma-toto.*

Monument, *n.* *Otyi-tundu.*

Moody, *a.* Morose, gloomy, (*y*)*umana.*

Moon, *n.* *Omu-eze* (r. *ueza* = to add to): *omueze ua karara*, lit., moon-it-is going to sleep, it sets.
new —, *omu-tendame*; *oru-tana*; *oru-tandati*;
appearing of the new —, *oku tendama k'uomueze*;
full —, *otyi-yeraori*: the moon is clearly visible, is full, *omueze ua taima, ua rir' otyiyeraori*, lit., moon-it-is spread out-it-has become-full of light.

Moon-calf, *n.* *Otyi-mumbumbua*: and the elder sister gave birth to a thing without arms and legs, *n'erumbi a koata ovina uri omumbumbua*, lit., and the elder sister-she-brought forth-things-only-formless, defective, monstrous.

Moonlight, *n.* *Omueze*: will you go by moonlight? *mamu ende k'omueze*? lit., you-go or travel-by moon.

More, *a. & adv.* *Komeho*: we are having more rain now than at first, *mai roko tyinene komeho yorutenga*, lit., it-rains-much-before-first; to-day more people came than yesterday, *indino ouo ve ere ovengi komeho yaerero*, lit., to-day-they-they-came-many-before-yesterday;
—, *pu*: more or greater love than that, &c., *orusuvero orunene pu indui*, lit., love-great-by, before or above-that;
—, *rukuao*: add one more, *tua ko tyimue rukuao*;
much the —, *tyinene*: and let us do it so much the more, *tu tyite tyinene nai*;
—, any —, *nopu*: *eye k'e nopu ma tyiua ousiona*, lit., he-not he-any more-he-(will) know-poverty.

Moreover, *adv.* *Rukuao*; *norukuao*; *uina*; *po*: (he broke the earthen vessels) and said moreover these words, *n'a hungire po omambo inga*, lit., and he-spoke-thereby-words-these.

Morning, *n.* *Omu-huka*;

early —, *omuhuka omunene* ;
in the — early, *tyirua* : to-morrow, early in the morning, I shall tell, *me tyirua ame hungire*, lit., I - being dawned upon or shone upon by the first morning light - then I - shall speak ; I worked early in the morning, *mba tyirua ame ungura* ; early in the —, before daybreak, *opokatyaihi* ;
this —, *omuhuka mbuno*.

Morning-star, *n.* *O-hingoutuku* = chaser of the night.

Morose, *a.* *Yumana* ; *n'ovieruka* ; *ninga* (*-i*) *oru-hoze*.

Moroseness, *n.* *Omu-tivarungu* ; *oku-yumana* ; *oku-ninga oruhoze*.

Morrow, *n. & adv.* *Omu-huka* ; to-morrow, *omuhuka* ; *okutyirua* (see Morning) ;
day after to-morrow, *muhuka ndina*, or, *muhuka mbuina*.

Morsel, *n.* *Otyi-tau* ; *o-ndutu* ; *oka-tekero*.

Mortal, *a.* *-Koke* ; *-te* : a mortal, *omute*.

Mortally, *adv.* *Okuzepa*.

Morter, *n.* *Otyi-tondero*.

Mortgage, *n.* Pledge, pawn, *otyi-(y)ambo*.

Mortify, *v.t.* *Koza* ; to feel mortified, *hihamua* ; *yumba o-hama*.

Most, *a.* The greatest quantity, part, number, *ou-ingi* ; the utmost, *eria* ; see Uttermost.

Mostly, *adv.* *Tyinene*.

Mosquito, *n.* *Oru-mue*.

Moss, *n.* *O-ndyezu*.

Mote, *n.* Splinter, *oka-rupambaro*.

Moth, *n.* *E-toto* ; — of the *omungu*, making a noise like a cricket in the hotter part of the day, *o-mbambi*.

Mother, *n.* My, our —, *mama* (*o-mama*) ;
thy, your —, *nyoko* (*o-nyoko*) ;
his or their —, *ina* (*o-ina*) ;
grand —, *mama* (*nyoko* or *ina*) *omukurukaze* or *omunene* ;
a young —, one giving suck, *omu-arikaze* ; *omu-ari* ; of animals, *o-ndanambe*.

Mother-in-law, *n.* *Ina omukue*.

Motion, *n.* *Oku-nyinganyinga* ; *oma-nyinganyingiro* ;
constant, continuous, or onward —, *oku-kaondya* ; *oku-riama* ; *oku-sangasanga*.

Motionless, *a.* *Nombindi* : he does not move any more, is as motionless as if he were dead, *u n'ombindi*, prop. he is like a bone or stone ; see Stone-heap.

Motley, *a.* Mixed, of colour, size, *n'ohoönonduru* (or *-a*) ; see Variegated.

Mottled, *a.* *-Kange* : a mottled ox, *ongombe ongange*.

Mould, *v.t.* See Form ; Shape ; Fashion ;
—, as the character of a child, prop. produce something similar, *sisa*, *-i*.

Mould, *v.i.* *Hara o-ndeva*.

Mould, *n.* Soil, *e-hi* ; —, as on bread, leather, &c., *o-ndeva* : the things are getting mouldy, *via har' ondeva*, lit., they - are producing - mould.

Mouldy, *a.* *N'ondeva*.

Moult, *v.i.* *Hoka* ; *tuzuka* : the bird casts its feathers, *ondera mai hoka* ; the cow changes,

casts her hair, *ongombe mai tuzuka.*

Mound, *n.* *O-ndunda*; see Bank; Dam.

Mount, *v.i. & t.* *Ronda, -o*; put the foot in the stirrup in mounting, *paneka, -e.*

Mountain, *n.* *O-ndundu*; *a* small, low —, *oka-runda*; a high —, overtopping others, *oru-hungu*; an isolated —, or a mount with a round summit, *o-hungu*; *otyi-hungu*; — basin, "bergkessel," *otyi-tuo*; — side, ground rising high, *oma-tongame*; — road, *om-ongo*, plur. *omi-ongo*; — pass, *omu-poko*; "bergpforte," prop. — passage, opening, inlet or outlet, *o-mbero.*

Mountainous, *a.* *Omatyo*; *n'omatyo*: the place is mountainous, surrounded by mountains, *otyirongo tyi n'omatyo* or *tyi n'ozondundu*; *ovirongo ozongoto* = places in a mountainous country, lit., deep (lying) places.

Mourn, *v.i.* *Ninga* (*-i*) *oru-hoze*;

—, cry, lament, *rira, -i*;

—, lament for, *ririra, -e*;

— for the dead, *rira omi-tambo*: *ovakazendu mave riri omitambo* = the women - they - are crying - mourning; *rora* (*-o*) *o-ndoro*; *tyita e-tando*;

—, prop. be stripped, *tyaara*: he is mourning, has put off all ornaments, *u ri tyaara*; cf. Lament.

Mournful, *a.* *Ningisa oru-hoze* (or *o-ndyenda*).

Mourning, *n.* Sadness, sorrow, *oru-hoze*; *otyi-kukuma*; *oku-t'ondyenda*;

—, crying, lamentation, *okurira*; *ozo-nda*; *oty-aara*;

— for the dead, *e-tando*; *okuyara etando*: they have a mourning, *mave yar' etando*;

—, prop. chanting, lamenting (of women) for the dead, with religious ceremonies, *o-ndoro* (cf. *omu-roro* = impromptu chant);

to be in —, wear signs of —, *pirika, -e*; *tirika, -e*;

signs of —: *otyi-piriko* = cap made of sheepskin; *oty-imbe* = the cutting off of some hair from both sides of the head, done by women only; *o-hirati* or *oka-hirati* = stringed beads of ostrich-egg shells, hanging down from the neck; *e-tirika* = skin worn over the shoulders.

Mouse, *n.* *E-puku*;

shrew —, "spitzmaus," *o-hunda*;

a large description of —, *otyi-tetepuku.*

Mouth, *n.* *Otyi-nyo*; dry —, *otyi-kanyo.*

Move, *v.i.* *Nyinganyinga*: don't move! *o nyinganyinga*;

—, live, be, exist, *ninga, -i*: *okuninga omatui* = to move the ears (as animals), to hear, to listen; there is no man who, &c., *ka pe ning' omundu ngu,* &c., lit., not - there - moves, lives - a man - who, &c.;

—, be loose, shaky, *kurunga*;

—, swarm, crawl, crowd, *nyangatara*; *taravara*;

—, — on, proceed, progress, *riama*: move onward, *riama ngo*; move this way, *riama nguno*; make room for this one,

riamena ingui, lit., move for-this one ;
— aside, *humburuka* ; *viruka* : move aside, make room for me, *ndyi virukira* ;
— away, go out of the way, make room, change places, &c., *henguruka* ;
— to this and that side, be unsteady, wave, flutter, &c., *tyingatyinga* = *tyinyatyinya* ;
—, move up, make room, *rihumba*, *-u* ;
—, from one dwelling place to another, remove, *tyinda*, *-i* ;
— up, "rücken, hinauf, weiter rücken," *ruta*, *-u* ;
— slowly along, creeping, dragging like a snail, *nyonganyonga* ;
— about, walk about, take a walk, &c., *rianga* ;
—, of the bowels, go to stool, *okupita* ; *yenda ko* : he went out to stool, *ua i ko* ;
— over the surface of something, "hinübergehen, über etwas steigen," *tanana* ;
— quickly, lightly over the surface, scarcely touching it, as a horse in racing, *hikihira* ;
— over the surface, as in shovelling, floating, &c., *tendeza* ;
— along gently, step softly, *honahona* ;
— near, draw near, *tumbuka*.

Move, *v.t.* *Nyinganyingisa* ;
—, set in motion, drive, urge, *hinga*, *-i* ;
—, cause to move, *riamisa* : move it higher up, put it higher, *riamisa kombanda* ;
—, excite pity, compassion, *ningisa o-ndyenda* : he is to be pitied, *ma ningis' ondyenda*, lit., he-moves-pity ;
—, shake loose, *kurungisa* ;
—, transplace, *rundurura* ;
—, move away, out of the way, aside, remove, *humburura* ;
— away, out of the way, change the place of, &c., *hengurura* ;
— nearer, *tumbura* ; *vinga*, *-i* : move the beam nearer, *vinga omuti* ; *ongombe mai vingi* = the cow is near calving.

Moved, *p.p.* Stirred, excited, *ta* (t', *tire*) : *teye okundyipa ovikuria*, lit., be ye moved-to give me-food ; he was moved with compassion on them, *ua tire ondyenda na uo* ; he was moved with kindness, mercy, *ua t'otyari* ; he is stirred, moved to anger, *ma t'omazenge* ;
—, as by pushing, stumbling, to be troubled, harassed, *putauka* ; *t'eputi* : (he hath said in his heart), I shall never be moved, *hi mee putauka* ; (and suffereth not our feet) to be moved, *kokut'eputi*.

Moving, *n.* *Oku-nyinganyinga*, and the infinitive of the other verbs under Move ;
— a patient over and around a boiling pot, on the sacred fireplace, with supplications to the ancestral spirits for recovery, *oku-karipira* (*o-ngaripira* = cattle killed on the occasion). Calabashes too have sometimes to go through the process of *okukaripira*. (See Cape Folk-lore Journal, vol. i. p. 51).

Much, *a.* *-Ingi* : much water, *omeva omengi* (=*oma-ingi*) ; *-nene* : much courage, *oupenda ounene*.

—, *n.* A great quantity, a great deal, *ouingi*; *ovingi*;
—, (—): yea, for so much, *î, opu vi ta* = yes, - there, up to that - they (the pieces of money) - reach.
—, *adv. Tyinene*: he groans much, *ma tyeme tyinene.*

Mucus, *n.* From the nose, *omanina.*

Mud, *n. Omu-rova; otyi-noko*; *oru-noko*;
—, dirt, *o-ndova*; *o-mbiamianga*, or *o-mbiambianga.*

Muddy, *a. Hara o-ndova*; *n'o-ndova.*

Muffle, *v.t.* Cover closely, *kutyira, -e.*

Mulatto, *n. Otyi-kondo.*

Mule, *n. Oka-tonge*; *oka-ndonge.*

Multiply, *v.i. Takavara*: *ozondu za takavara*, lit., the sheep - they - have multiplied.

Multitude, *n.* Many, much, *-ingi*; *ou-ingi*; *-ingi, hué*: what a multitude of people! *ovandu ovengi, hué*;
—, large number, army, a large herd, *otyi-mbumba*; *ovi-muku*;
—, mass, compact mass, prop. heap, *o-ndunga.*

Mumps, *n. Oma-kuma.*

Munificence, *n. Ou-yandye.*

Munificent, *a. Ondyandye.*

Murder *v.t. Zepa*; *koza.*
—, *n. Oku-zepa*; *o-ndepero*; *oku-koza.*

Murderer, *n. Omu-zepe* (*omundu*).

Murmur, *v.i.* Mutter, *zuzuma*;
—, grumble, *unauna*;
—, of a river, the wind, *sunga, -u*: the river (or the wind) is making a mumuring sound, *ondondu* (or *ombepo*) *mai sungu.*

Music, *n. O-ngoma*; *ozo-ngoma* (prop. drum, musical instrument): make music! *tyita ongoma*;
—, on the bow-string, *otyi-humba*: they make music on the bow-string, *mave ton' otyihumba*;
—, blowing a horn, trumpet, &c., *oku-veta* or *oku-tyita ozohiva*; *oku-posisa ozo-hiva*;
—, singing, *oku-imbura.*

Musk, *n.* The animal, *o-ndanganda*; another kind, *o-ndoto.*

Musket, *n. O-ndyembo.*

Must, *v.i. Sa*: *mo sa okuyatata, u peue ovikuria*, lit., you - must, ought - to sew, - (that) you - may be given - food; I must work, *me s'okuüngura*;
—, prop. feel constrained to, *ta, t'*: I must be content, *me t'okumuina*, lit., I - ought to be quiet.

Must, *n.* Sweet juice of fruit, *omu-zeze*;
—, new wine, *oma-vinu* omape.*

Mustache, *n. Oru-yezu.*

Muster, *v.t. Hanga*: he musters his forces, *ma hanga ovita.*

Mustiness, *n. O-ndeva.*

Musty, *a. Hara o-ndeva*: it got mouldy, musty, *tya hara ondeva.*

Mute, *a.* See Dumb; Silent; Quiet.

Mutilate, *v.t. Konda, -o.*

Mutilated, *p.p. or a. -Timbu* or *-ndimbu*: a mutilated person, (*omu-ndu*) *omu-ndimbu* or *omutimbu*; a mutilated ox, as e.g. an ox with a stump-tail, (*ongombe*) *ondimbu.*

Mutter, *v.i. Zuzuma.*

Mutton, *n. O-nyama y'ondu.*

Mutual, *a.* *-Sana* (recipr. f. of the verb) : mutual love, *oku-suverasana.*

Mutually, *adv.* *-Sana* : we are mutually guilty, *ete tua tura-sana ondyo,* lit., we - we - are burdened together - (with) guilt.

Muzzle, *v.t.* *Kuta* or *pata otyi-nyo.*

—, *n.* *Oru-hokonyo.*

My, *pron.* *-Andye* : my sister or my brother, *omutena kuandye* ; my sheep, *ondu yandye* ; my knife, *oruvio ruandye,* &c.

Myrrh, *n.* *E-mira* ; *ovi-mira.**

Myself, *pron.* *Ouami omuini* ; see Self.

Mysterious, *a.* See Secret.

Mystery, *n.* *Oma-horekua.*

Myth, *n.* *Otyi-mbaharere.*

N

Nail, *v.t.* Fasten with pegs or nails, *vavera, -e* ; *papera, -e* ; fasten, join together, *hondya,-o* ; *hondyisa* ; —, as something flat against a wall, placard, &c., *vandisa* : nail it against the house, *vandisa k'ondyuo n'ozondungo,* lit., flatten, spread (it) - against the house - with nails.

—, *n.* *O-ndungo* ; — of fingers and toes, *o-nyara.*

Naked, *a.* *Muzu* ; *mutundu* : the man is naked, *omundu u ri muzu,* or, *u ri mutundu* ; —, bare, stripped, *tyaara* or *seua otyaara* : the man is quite stripped, has nothing left him, *u ri tyaara* = *ua seua otyaara* ; —, *puruhu* (= *p'oruhu,* see Nakedness) ; —, stripped, *puhua.*

Nakedness, *n.* *Omu-zu* ; *oruhu* ; *oty'-aara* ; —, bareness, shabbiness, &c., *o-nguruhu* : *ua kara onguruhu* = he - is - a bare or shabby thing, is plundered, stripped, bare, shabby, &c.

Nama, *n.* Namaqua, *omu-serandu* = red man.

Name, *n.* *E-na* : what is your name ? *et' ena roye,* lit., produce - name - yours ; or, *ena roye, ove-ani?* lit., name - yours - you - who (or whose) ; what was he called ? *ena ari ani?* lit., name - was - who or whose ; that (book, roll), from which our names are read, *indi mu tu isaneua omana,* lit., that (book) - from which - we - are - called - (our) names ; family —, *e-anda,* as e.g. *ova-kueyuva* = people of the sun, family of the sun ; *ova-kueno-mbura* = people or family of the rain, &c. ; by-name, *ena r'oposio* ; *e-kondokero.*

—, *v.i.* *Ruka, -u* : *omuatye ua rukua vi ?* lit., the child - it - is named - how ; see Give (a name).

Namely, *adv.* *Okutya* = that is to say ; *tyamba* : *kaete ozo-seu, tyamba A.,* lit., go fetch - "uintjes," edible bulbs, - namely - A. (she must bring) ; *ma s'okurira* : namely this one here, *ma s'okurira ingui.*

Nap, *v.i.* *Sika, -e* : *ngatu sike katiti,* lit., let us - shut (the eye) - a little, let us have a nap.

—, *n.* *Oku-sika* (*ome-ho*).

Nape, *n.* *E-ngoti* ; — bone, *o-mbako* ; the protruding — bone, *oru-hindu.*

Napkin, *n.* Small cloth, *oka-nguii* ;

—, as for infants, *otyi-heke.*

Narrate, *v.t. Kora*; *hungira, e*;
—, describe, *serekarera, -e.*

Narration, *n. E-hungi.*

Narrow, *a. Sina*: a narrow door, *omuvero omusina*;
—, strait, *-mango*;
— close, squeezed, tight, *pama*;
—, thin, *-pepu*: a narrow, thin face, *omurungu omupepu*;
—, as a place, the neck of a calabash, &c., *ohinga*; see Narrowness.

Narrowness, *n. Ou-sina*; *ou-mango*;
—, as of a place, &c., *o-hinga* (from *hinga* = to drive [into a corner]): the places are too narrow, *ovirongo vi ri ohinga*, lit., the places - they - are - narrowness, narrow; the calabash is narrow, *ondyupa i ri ohinga.*

Narrowly, *adv. Ohinga*: *urisa ohinga*, lit., fill narrowly, make the vessel scarcely full, fill the calabash up to the neck;
—, not much, *ka ... tyinene*;
to act under, to have to overcome, difficulties, be straitened, struggle, *kondya, -o*; see Scarcely; Sparingly.

Nasty, *a.* Bad, *-vi*; *mbi*; filthy, *ombondi*: a nasty fellow, *omundu ombondi*; *omu-kuaonombua.*

Nation, *n. Otyi-uana.*

Native, *a. -Amuno* (= of here): a native, *omundu uamuno*, or *uokuti ngui* (= of this country);
a — animal, *oyamuno*;
a — tree, *ouamuno*;
— country, native ground, *oku-kara po*: where is the home of such an animal? *otyipuka hi tyi kara pi?* lit., animal - this - it - is or lives - where.

Nature, *n.* Birth, production, *oru-koato*;
—, the universe, the world, *ou-ye*;
—, state, condition, *otyi-karo*; *o-ngaro*; *o-nature*;*
—, constitution, form, course, appearance, *omu-hapo*;
—, habit, *oku-ririra*; *oma-ririro*;
—, custom, manner, kind, *omu-hingo*;
good —, gentleness, *ou-kozu*; leniency, "nachsicht," *oka-isa*; see Make (allowance);
ill —, *o-surungu.*

Naught, *n.* See Nothing.

Naughtiness, *n. Ou-rangaranga*; *ou-pikapike*; *ou-mbika.*

Naughty, *a. -Vi*; *navi*: if you say, I will not, are you good or naughty? *ove, tyi mo tya, hi nokuvanga, u ri naua, pô, u ri navi?* lit., you, - if - you - say, - not I - with being willing, - you - are - good - or - you - are - bad, naughty;
—, misbehaving, *-pikapike*; *pikapika*; *pikauka.*
—, perverse, *otyirangaranga.*

Nausea, *n. Oku-yaukua*; see Loathing.

Nauseate, *v.i. Yaukua*; see Loathe.

Navel, *n. Omu-tuü*; *o-ngua*; *omu-kua* (the plur. *omi-kua* = *omi-ta* = clefts, rents).

Navel-string, *n. O-ndemba.*

Nay, *adv. Kako*: *ayê* (*ayee*); *ayê, kako*; *indè*; *indè, kako.*

Near, *a., adv. & prep. Popezu*: they were near the sea, *va ri*

popezu n'omeva kokuvare ; keep close to the minister, stay with him, *o zu popezu n'omuhonge*, lit., don't - come away - (from) near - with the teacher ;
—, close before the eyes, *unga, -u* : *o kara pehi, otyirongo tya ungu*, lit., don't - sit - down, - the place - it - is near, we can easily reach it ;
—, *omene, mene* : near the water, *mene yomeva* ; near, at the side (either the inside or outside) of the house, *omene yondyuo* ; near, close to me, *omene yandye* ;
—, *ongáma* : *mba yaha ongáma, pô, mba yaha kokure* ? lit., (did) I - shoot - near - or (did) I - shoot - far (from the mark) ;
—, *kuta* : near day, *kuta omuhuka* = towards morning ; comparatively —, not far, *omukato* : *otyirongo tyi ri omukato*, lit., the place - it - is - near, not very far ;
—, prop. in, present, *mo* : (greet all friends), far and near, *mbe ri kokure na mbe ri mo*, lit., who - are - far - and - who - are - in, present, near.

Nearly, *adv. Popezu* ; *hara* : I had nearly fallen, *mba hara okuüa*, lit., I - was at the point - (of) falling ; —, *mangara* : nearly a whole year, *mangara ombura imue aihe*, lit., seemingly - year - one - a whole.

Nearsighted, *a. Toora ovindunguru* ; *tua ko etuku* (*k'omeho* or *k'omurungu*).

Nearsightedness, *n. Ovi-ndunguru* : he has weak eyes, is nearsighted, *ua toora ovindunguru*, lit., he - has taken up - nearsightedness ; *e-tuku* (*k'omeho* or *k'omurungu*) = eye-darkness : he is nearsighted, *ua tua k'etuku*, lit., he - has put - on eye darkness.

Neat, *a.* Fine, beautiful, *-ua* ; *-mbua* ; accurate, tidy, *-hirona*.

Neatly, *adv. Naua* ; *n'ouhirona* ; *ongongo* : *tya tyitua ongongo*, lit., it - is done - neatly.

Neatness, *n. Ou-hirona* ; *o-ngongo*.

Necessary, *a. Hepua* : this is not necessary, *ihi ka tyi nakuhepua*, lit., this - not - it - with being needed ; see Must.

Necessity, *n.* Want, *oru-hepo* ; things needed, *ovi-hepua* ; extreme —, *oku-ta* ; *oku-koka* ; see Constraint ; Must.

Neck, *n. O-sengo* : hang it on or round the neck, *turika p'osengo* ; —, nape, *e-ngoti* ; its sinew, *e-vare* (the place about the sinew, *op-evare*) ; its bone, *o-mbaka* ;
upper part of the spine, adjoining the —, *oru-sesengua* ;
anything with a —, narrow at the top, *-koto* ;
narrowness, as of the — of a calabash or bottle, *o-hinga*.

Necklace, *n. Oru-ndyendye* ;
—, worn by a chief, *o-mbongora* ; see Ornament.

Need, *v.t.* Hepa : we need three knives, *ete tua hepa otuvio tutatu*, lit., we - we - need - knives - three ; I stand in need of good counsel, *mba hepa omaraerero oatyiri*, lit., I - want - words spoken - true ;
—, come short, *kayera, -e*.
—, *n.* Want, *oru-hepo* ; *e-hepero* : *ouo ve ri m'ehepero*, lit., they -

they - are - in want; *oku-hepa*: great want! great need! *oku-nene okuhepa*! (phrase, equivalent to many thanks! much obliged!);

—, *ou-kaiya* (r. *kaiya*, relat. f. *kayera*, *-e* = come short, need): he (the chief) does not feel the need of going to visit his people, *k'e noukaiya k'ovandu*, lit., not he - with need - to (his) people;

—, poverty, *ou-siona*;

—, distress, *oku-ta*.

Needful, *a.* *-Hepua.*

Needle, *O-ndungo*; *o-nane.*

Needle-eye, *n.* *O-ndovi y'onane.*

Needy, *a.* *Omusiona.*

Neglect, *v.t.* Disregard, slight, despise, *pengura*; *nyengura*; *yamburura*;

—, not care for, cause to go back, *yarura kombunda*;

—, leave alone, *esa*: sometimes they would quite neglect him, *porumue ave ngara ve mu esa, ava zu pu ye*, lit., sometimes - they - seemingly - they - him - left alone, - they - coming away - from - him;

— a duty, shirk a responsibility, *poka*; see Shirk.

—, *n.* Negligence, carelessness, *o-haze*; *ou-hazendu*;

—, indifference, *oku-hinakonatya*;

—, as of duty, *e-tutira*; *o-himbihimbi*: he neglects his duty, *u n'etutira* = *u n'ohimbihimbi*;

—, causing things to go back, *oku-yarura kombunda*;

—, "versäumniss," *e-hore*: you hinder us, are in our way, *mo tu pe ehore*, lit., you - us - give - tardiness, hindrance, neglect; cf. Slight; Omission; Indifference.

Neglected, *p.p. or a.* Forgotten, *zembua*; slighted, *yambururua*; allowed to go back, *yaruka kombunda*; left, forsaken, *seua.*

Neglectful, *a.* Careless, *-hazendu*; omitting what ought to be done, *n'etutira*; *sevauka*: *ua penduka a sevauka*, lit., he - got awake - he - neglectful, i.e., he failed to get up, slept again; heedless, *ka ... na kurikenda*; *ka ... na ko na tya.*

Negligence, *n.* *Ou-hazendu*; *o-haze*; *omu-zembatima*; *oku-hinakonatya*; *e-tutira.*

Negligent, *a.* *-Haze*; *hazendu*: a negligent, careless one, *omu-hazendu* or *omu-haze*; *ngu n'etutira*; see Slow; Tardy; Forgetful; Indifferent.

Negotiate, *v.i.* *Kara n'otyiungura pamue* or *kumue*: they are negotiating respecting matters, *ve n'otyiungura pamue* or *kumue*, lit, they - with business - together; see Treat; Trade.

Neigh, *v.i.* *Voora*; *vandara.*

Neighbour, *n.* *Omu-raranganda*; *omu-napopezu*; *u-opopezu.*

Neighbourhood, *n.* *Ou-raranganda*; *ou-popezu*

Neither, *pron.* Not one, *ka umue*: he was sent to neither of them, *k'a hindirue ku umue uauo*, lit., not he - has been sent - to - one - of them.

—, *conj.* *Ka ... ka*: there is neither money nor food, *ka pe n'ovimariva* nu ka pe n'ovi-*

kuria, lit., not-there-is money-and-not-there-is food;
—, *na ... na*: the medicine effected neither purging nor vomiting, *omuti ka ua pita n'okukuhana n'okukunga*, lit., the medicine-not-it-went out-neither purging-nor vomiting;
—, *nu uina ka*: neither tell I you, &c., *nu ami uina hi n'okuraera ene*, lit., and-I-also-not I-with telling you.

Nephew, *n.* *Omu-sia.*

Nerve, *n.* Sinew, fibre, *oru-sepa*; *omu-sepa*; strength, force, *omasa*; courage, *ou-penda.*

Nest, *n.* Bird's —, *otyi-ruo*;
— on or in the ground, for fowls, hares, dogs, &c., to hatch or lay their young, *oru-uto*;
bee's —, in the hole of a tree or rock, *o-nyia*;
— of mice, *otyi-tine*;
— of lice, *oru-iu.*

Net, *n.* *O-mbate*; *ozo-mbate.*

Nettle, *n.* *O-nyiva*: the plant has nettles, *omuti u n'onyiva*; *omu-nyiva.*

Neutral, *a.* Keep aloof, withdraw from, *rihumina* (*-e*) *na.*

Neutrality, *n.* *Oku-rihumina* (*na*).

Never, *adv.* Not ever, *ka ... aruhe*: it will never be lost, *ka ru na kupandyara aruhe*, lit., not-it-with-being lost-ever;
—, *napu*: I never did so, nor shall I ever do so, *hi napu mba tyitire, nu hi na kutyita ko*, lit., not I-any more = ever-I-did,-and or nor-not I-with-doing-not;
—, *ka, -a*: He (God) will never cease to exist, *k'a maa zengi*, lit., not he-he ever-will disappear; you will never do it, *k'o moo tyiti*, lit., not thou-thou ever-do (*o* = *au*); I shall never do it, *hi mee tyiti*, lit., not I-I ever-do (*e* = *ai*); I never yet slept here, *h'ee ya e rara mba*, lit., not I ever-yet-I-sleeping-here;
— mind = *o rikende na tyo*, lit., don't-trouble yourself-with or about-it; see (no) Matter.

Nevertheless, *adv.* *Nunguari*: they (were and) are making a great noise, nevertheless we will not hear, *va rokoha tyinene, nunguari ete ka tu na kuzuva*, lit., they-made and make noise-much,-nevertheless-we-not-we-with-hearing; see Notwithstanding; However.

New, *a.* *-Pe*: a new pail, *ehoro epe*; a new dress, *ombanda ombe*;
—, *-anambano* = recent: something new, just made, *oty'-anambano*;
— moon; see Moon.

Newly, *adv.* *Nambano*: *ua koatoa nambano*, lit., he-is born-newly, just now, i.e., his (the European's) bare feet look like a newborn (Herero) child.

Newness, *n.* *Ou-pe*: renew it, *yarura k'oupe* = restore (it)-to newness.

News, *n.* *E-hungi*: there is no news, *ka mu n'ehungi*, lit., not-there-is a story;
—, report, *o-mbuze* (also pronounced *ombuize*);
—, *oma-mbo* = words: *omambo mae koroa, otya tyi mae hungirua ovanavizeze*, lit., words,

news - it - is told - as - if - it - was spoken - (by) liars.

Next, *a. & adv. Pene*: put it next to you, *tua pene yoye*; = *mene*; *omene*: next to the river, *mene yondondu*;
—, near, by the side, *posio*: next to me, *posio yandye*;
—, following —, *-okombunda*: the next day, *eyuva r'okombunda*;
— year, *o-mbura youvari*;
— to each other, coupled together, *ombangane*: tie (them) next to each other, *kuta ombangane*;
— to, in a row, shoulder to shoulder, *ombarakana*.

Nibble, *v.t. & i. Teta, -e*; see Gnaw.

Nice, *a.* Pleasant to the taste, *tyata*;
—, soft, tender, *-tarazu*;
—, fine, *-ua*; *-mbua*; exact, accurate, precise, *-hirona*.

Nicely, *adv. Naua*;
—, with accuracy, *n'ouhirona*; exceedingly well, beautifully, elegantly, &c, *ongongo*: it is nicely done, *tya ungurua ongongo*.

Nickname, *n. E-na r'oposio*;
— for a white man, *otyi-rumbu*; *Katyirumbu*.

Niece, *n. Omu-zamumue*.

Niggardly, *a. N'esoto*: a niggardly person, *omundu u n'esoto*, or *omu-nesoto*.

Nigh, *a. Popezu*; see Near.

Night, *n. Ou-tuku*: last night I became ill in the village, *mba vere k'onganda outuku*, lit., I - became ill - at the village - (in the, or last) night; it was night when he entered the house, *ty'a hitire m'ondyuo ari outuku*, lit., when he - entered - into the house - it was - night;
last —, the past —, *outuku mbua zu ko*, lit., night - which - came - away, which is gone = *outuku mbua ya* = *outuku uokomeho*, lit., night - before;
the following —, *outuku uokombunda*;
dark —, without moonlight, *outuku omuzema*;
by —, or all —, *rara*: I was travelling by night, *mba rara me ende*, lit., I - slept - I - (in) travelling; they were travelling all night, *ouo va rara amave ende*, lit., they - slept - they - (in) travelling; he said it at night, *ua rara ma hungire*, lit., he - slept - he - (in) speaking;
the end of the —, just before dawn, *e-ungutuku* = *e-tuku* (*outuku tyi ua urua, ozondera tyi za pose*, lit., night - when - it - is tired, birds - when - they - sing: then is *e-tuku*).

Night-cap, *n.* See Cap.

Nightly, *adv. Outuku*; *m'outuku*; —, every night, *outuku auhe*; *omautuku aehe*.

Nimble, *a. Himbahimba*.

Nimbleness, *n. Oku-himbahimba*.

Nimbly, *adv. Okuhimbahimba*.

Nine, *a. Muviu*.

Ninefold, *a. Tumuviu*.

Nineteen, *a. Omurongo na muviu* (*pehi*).

Nineteenth, *a. ... Tya omurongo na muviu* (*pehi*).

Ninetieth, *a. ... Tya omurongo muviu*.

Ninety, *a.* *Omirongo muviu.*
Ninety and nine, *a.* *Omirongo muviu na muviu (pehi).*
Ninth, *a.* ... *Tya muviu*: the ninth child, *omuatye u tya muviu* = the child - that - says, means - nine; the ninth day, *eyuva ri tya muviu*; the ninth row, *oruteto ru tya muviu*, &c.
Ninthly, *adv.* *Poru tya muviu.*
Nip, *v.t.* Pinch off, —, *kepura*;
—, clip, *teta*, *-e*;
—, prick, sting with words, *tuvirira*, *-e*: he nips, pricks, from envy, *ma tuvirire p'eruru*;
—, blast, destroy, as plants, *nyona*, *-o.*
Nipped, *p.p.* The passive of the verbs under Nip, *kepurua*, &c.;
—, blasted, destroyed, as plants, *nyonoka.*
Nippers, *n.* *O-mbamo*; *oka-mbamo.*
Nipple, *n.* *E-vere*; *omu-yi* or *omu-i.*
Nit, *n.* *Oru-iu*; *oru-iyu.*
No, *adv.* *Kako*; *indé*; *ayee* (*ayê*);
—, not at all, —, indeed not, *ayee*, *kako*; *indé*, *kako*;
—, by the witch-poison! *indé ouanga*; *ayee ouanga*;
—, *in* (prob. abbreviated form of *indé*): (*ua tyere*) *in*, *in*, *mba zembi*, lit., no, no, I - forget.
Noble, *a.* Of noble birth, *koatoa* (*u*)*ovahona*;
—, great, *-nene*;
—, good, *-ua*; *n'ouüa*;
—, liberal, *-yandye*; *ondyandye.*
Nobleman, *n.* *Omu-ndu omunene*; *omundu ombara*; *omuhona.*
Nod, *v.i.* & *t.* To —, as in drowsiness, *kotura*;
—, beckon or signify by nodding, *huka otyi-uru*, lit., throw up or shake the head.
Noise, *n.* *Oku-posa*; *o-mbosiro*; *oru-kuaha*; *oku-rokoha*;
thundering —, as that preceding an earthquake, also the trembling of the earth, "dröhnen," *omu-ngunda*; *otyi-ngunda*;
— from walking, running, riding, &c., *o-mborokoto*; *o-nyuaya* (or *o-nyuüa*): "man hört das rauschen eines kommenden," *onyuaya mai zuvara*, lit., noise of the feet (of a coming one) - it - is heard; I just now heard a noise of footsteps, but do not know what it is about, *mba zuü ozonyuüa*, *nu hi na kutyiua kutya ozonguai*, lit., I - heard - noise of footsteps, - but - not I - with knowing - whether - what;
—, as from the wind in the trees, the murmuring of a stream, *oku-sunga*: the river rushes on with a murmuring noise, *ondondu mai sungu*; the wind is whistling through the branches, *ombepo mai sungu*;
creaking —, *o-ngoana*: the wood makes a creaking noise, *omuti mau pose ongoana*;
howling —, "geheul," *o-mbinde*: *ma k'ombinde* = he makes a howling noise;
—, chattering, as of old women, *ozo-ndyakaha*; see Call; Cry; Scream; Tumult; Quarrel.
—, *v.i.* *Posa*, *-e.*
—, *v.t.* Spread by rumour or report, *zuvarisa o-mbuze*; *parangisa ombuze.*

Noisome, *a.* Injurious, *otyi-ndandi*; destructive, *-nyone*; bad, evil, *-vi*; disgusting, *-yaukise.*

Noisy, *a. Rokoha*: you are always making a noise, *mo rokoha aruhe*;

—, quarrelling, *n'orundandua*: a noisy, quarrelsome woman, *omukazendu u n'orundandua*;

—, chattering, *n'ozondyakaha*: noisy, chattering women, *ovakazendu ve n'ozondyakaha.*

None, *a. & pron.* Not one, *ka ... umue*: there is none, &c., *ka pe -na umue*, lit., not-it (the place)-with-one, i.e., there is not one, there is none; he saw no one, *eye k'e na ngua munu*, lit., he-not he-with-whom he-saw;

—, *ka ... ko*; *ka ... mo*: money there is none, *ovimariva* ka vi ko*; clothes there are none, *ozombanda ka ze mo.*

Nonsense, *n. Oma-mbo omahahu*; *ovi-mbambanga*; talking —, *oku-hungira pehi*; *oku-tyekeha.*

Noon, *n. Omu-tenya*: at noon, *omutenya tyi ua tu*, lit., noon (heat)-when-it-pierces.

Nor, *conj.* Not even, *ka poru-(-auo*; *-atyo*; *-avio*, *&c.)*: nor is there any breath in their mouth, *n'omuinyo poruauo ka u ri m'otyinyo tyauo*, lit., and breath-even-not-it-is-in mouth-theirs; see Neither.

North, *adv. Komutenya*; *kuta k'eyuru omutenya*; *omutenya kokunene*; *ku maku tiakana eyuva.*

Nose, *n. E-uru*; the inner tube or channel of the —, connecting the nose with the mouth *ot-ono* (*ot-* = *otu-*).

Nostril, *n. O-mbepe.*

Not, *adv. Ka*: this is not the village, *onganda ka yo*, lit., village-not-this one; *ka ekuao are*? lit., (is there) not-another one-then;

—, *k'*: you will not receive, *k'o n'okupeua ko*, lit., not you-with being given-not; he will not receive, *k'e n'okupeua ko*;

—, *ha*: *a ha tya* = (that) he-(do) not-say; I, who do not remove, *ouami, ngu mbi ha tyindi*;

—, *h'*: I will not, *ami h'i n'okuvanga*, lit., I-not I-with being willing;

—, *a*: do not sleep! *a mu rara*, lit., not-ye-sleep; he told them not to return (to Otyikango), *ue ve raere, a ve yaruka*, lit., he-them-told,-not-they-(must) return, &c.; shall I not go? *e* (= *a-i*) *ende*? lit., not I-go; don't go there, *o* (= *au*) *i ko*, not thou-go-there;

—, *indé*: have you a wife and children? *ove u n'omukazendu n'ovanatye, pô, indé*? lit., you-you-with wife-and children-or-not;

—, *ayee*: certainly not, *ayee, indé uri*; depend (ye) upon it, it is not so, *ayeye.*

Notability, *n.* Distinction, name, *e-na*; importance, influence, *o-ndengu.*

Notable, *a.* Well known, *tyiukua*; conspicuous, sightly, *munika*; remarkable, wonderful, *-himise.*

Notch, *n. Omu-ina*, plur. *omina*: the knife is full of notches,

oruvio rua hara omina, lit., the knife - it - has got - notches.

Nothing, *n.* *Katyina* = *ka 'tyina* = not a thing;
—, *ka ... (h'i ; k'o ; k'e ; katu ; kamu ; kave) na tyi* : (in death) he shall carry nothing away, *k'e na tyi ma tuara pamue na ye*, lit., not he - with - what - he - will carry away - together - with - him ; I have eaten nothing, *hi na tyi mba ri*, lit., not I - with - what - I - ate ; we seek nothing, *ka tu na ku matu paha*, lit., not - we - with - where or what - we - seek ;
—, *ka ... na tya* : (and had spent all that she had), and was nothing bettered, *nu k'e na tya vatirua*, lit., but - not she - with - what - (she) was helped, relieved ;
—, *ha ... otyina* : for we brought nothing into this world, *orondu tyi tu ha etere otyina m'ouye*, lit., for - that - we - not - brought - a thing - into the world ;
—, *ka tyike* : *mu na tyike ? ka tu na tyike* = have you anything ? we have nothing ;
for —, gratis, without payment, *nokuhinondyambi* ;
for —, without cause, *ondaua* : he beat me for nothing, *ue ndyi ton' ondaua*, lit., he - me - beat - without cause.

Notice, *v.t.* See, *tara* ; *muna, -u* ; mark, observe, watch, *yendeka, -e* : have you not noticed how he does it ? *k'o yendekere ko, omundu tyi ma tyiti*, lit., not you - noticed - not, - man - how - he - does ; see Look ; Observe ; Regard ; Perceive.

Notify, *v.t.* *Hepura* (inform) ; *tyivisa* (cause to be known).

Notorious, *a.* Well known, *tyiukua* ;
—, spoken of, *korua* : I am the town-talk, *mba korua m'ovandu*, lit., I - am spoken of - among men.

Notwithstanding, *conj.* *Nunguari* ; *otyinga* : you will or shall do it notwithstanding, *otyinga mo tyiti nai*, lit., notwithstanding - you - (will) do - so ; we shall get it notwithstanding, *otyinga matu peua nai*, lit., notwithstanding - we - shall be given - so ; *uri* : though you ask, he remains quiet notwithstanding, *nandaze mo pura, ma muina uri, nye*, lit., though - you - ask, - he - remains quiet - only - very quiet.

Nourish, *v.t.* *Parura* ; *hunga, -u* ; *kora, -o* ; *kurisa*.

Nourishment, *n.* *O-mbaruriro* ; *e-tuvi* (*n. & a.*) : the food is substantial, satisfying, nourishing, *ovikuria vi n'etuvi*, lit., food - it - with stuffing (in the stomach) = *ovikuria vi nomasa*, lit., the food - it - (is) with strength, nourishment.

Novel, *a.* New, *-pe* ; strange, curious, wonderful, *-himise*.

Novelty, *n.* Newness, *ou-pe* ; a strange, wonderful thing, *otyihimise*.

Novice, *n.* (*Omundu*) *uanambano*.

Now, *adv.* *Nambano* : now I will arise, *me sekama nambano* ;
—, nowadays, *namba* : pray, then, where could you find cattle now (the whole land is rob-

bed) ? *ozongombe namba ze tyi ri pi?* lit., cattle - now - they - "doch," pray - are - where ;
—, *indino* : now they understand, *indino va zuii*, lit., to day, now - they - heard ; *indino tyi va mana*, lit., now - when - they - had finished ;
—, *orondunondui* = this very time, *orondinondi* = this very day (referring respectively to *oru-veze* = time and *e-yuva* = day) ;
—, just now, at this very hour, *ngungambenomba* ; just now, at this time, *ngambeno* ;
— and then, prop. for once, *porumue*.

Nowadays, *adv.* *M'omayuva oanambano* ; *namba* ; see Now.

Null, *a.* Of no force, *ka ... n'omasa* : it is null, *ka ri n'omasa*, lit., not - it - with force.

Number, *v.t.* *Vara* : count the sheep, *vara ozondu* ;
—, amount to, consist of, *vara* : and his (herd of) small cattle numbered seven thousand sheep, *n'ozonyanda ze za vara ozondu omayovi hambombari.*
—, *n.* *Otyi-varo* : the number of the stars, *otyivaro ty'ozonyose* ;
— of men or animals, collected for any purpose, *e-pumbu* : the men are collecting a number of people (for some purpose), *ovandu va sekamis' epumbu*, lit., the men - they - raise - a heap, troop ;
large —, as a large herd, an army, *otyi-mbumba* ;
—, force, &c., *oru-vara* : the people went in numbers, or in force, *ovandu va endere oruvara* ;
—, prop. splendour, show, *oty'-era* : they entered in numbers, *va hitire otyera*, lit., they - entered - with show, eclat ; he bought a large number, prop. he bought with splendour, made a showy affair of it, *ua randere otyera* ;
full —, *o-ngundiro* ;
a sufficient — of competent men to hold a council or to give an opinion, a quorum, *e-ha* (cf. *oku-ha*, opinion) : there are not enough men in the village to hold a council, *onganda ka i n'eha* = the village - not - it - has - an *eha* or (great) opinion, voice, importance, "bedeutung," standing, &c. ; see Council ;
—, numbers, too many, *omuhoko* : *ovandu va t'omuhoko*, lit., the people - they - die of numbers, i.e., there are too many for the food the place yields ;
—, large —, *oma-kumina* : they are in large numbers, *ve n'oma-kumina* ; *ovi-muku* ;
—, rest of ten or what exceeds ten, *otyi-hupe* : there are not above ten oxen, *ozongombe ka ze n'otyihupe*, lit., the cattle - not - they - with a rest (exceeding ten) ; there are more than ten sheep, *ozondu ze n'otyihupe* ; cf. Troop.

Numbness, *n.* In the limbs, cramp in the feet, &c., *ou-nga-ngambungu*.

Numerous, *a.* *-Ingi* ; *-engi* ; *takavara*.
—, *interj.* *Hué* : what crowds of people ! *ovandu, hué* ; *ndo* : what numerous herds ! *otupanda, ndo* ; *ovandu va takavara, ndo* ! lit.

nda nambano, lit., I - I - was obliged to go - now.

Obliging, *a.* *Omuharupu*: a kind, generous, obliging person, (*omundu*) *omuharupu*;
to be —, affable, discreet, *tumba*, *-u*: he is obliging to people, treats them well, *ma tumbu ovandu*;
to be —, ready to serve, *itavera* (*-e*) *ko*: he is very obliging, very ready to serve you, *ma itavere k'ove*, lit., he - responds - to you.

Oblique, *a.* *Hendama*: *omuti ua hendama* = the tree - it - stands aslant;
—, *-yendi*: an oblique, inclining tree, *omuti omuyendi*; see Aslant; Awry.

Obliquity, *n.* *O-ndyendi*; *oma-hendameno.*

Observance, *n.* Custom, rule, practice, *omu-hingo*;
—, as to killing animals, customs to be observed by the butcher, *otyi-huno.*

Observant, *a.* *Epatye*: an observant person, *omundu epatye.*

Observation, *n.* Seeing, looking, *oku-tara*; attentive, minute inspection, *oka-tarere*; *oku-natera mo.*

Observe, *v.i. & t.* *Yendeka*, *-e*: I shall watch, take notice of, your manners, *me endeke k'omi-hingo vioye*, lit., I - shall walk (*i.e.* look) after - (as) to manners - yours, follow you to see what you are doing;
—, see, *muna*, *-u*; *tarera*, *-e*: *tarera ondyira ye*, lit., observe - way - his, observe his manner (of doing this or that); see Mark; Keep; Comply; Obey; Watch; Notice.

Observer, *n.* One wide awake, who takes notice of what is to be seen or of what happens around him, one who observes as an intelligent traveller, *e-patye*; *ngu n'oupatye*;
—, *omu-tarere*; *omu-tyevere.*

Obstacle, *n.* *Otyi-tyaerero*; D. "tegenspoed," *otyi-onga.*

Obstinacy, *n.* Persistency, *oku-pandera po*; stubbornness, *o-ngukutusengo*; obstreperousness, insolence, *o-mbanaha*; unwillingness, *omu-kona*;
—, *e-sisi*: *ove u n'esisi k'omu-hona*, lit., you - you - with obstinacy - to the chief, or, you show obstinacy to the chief;
—, perverseness, *ou-rangaranga.*

Obstinate, *a.* *Otyirangaranga*; *ehipa*;
—, as a troublesome milch cow, *n'ozongoko*: the cow is obstinate, gives trouble in milking, *ongombe i n'ozongoko*;
—, as an instrument refusing to act, *tinda*, *-i*: *ondyembo ya tindi*, lit., the gun - it - is stiff, obstinate, won't fire.

Obstreperous, *a.* See Clamorous; Obstinate; Rebellious; Disobedient; Selfwilled.

Obstruct, *v.t.* Stop, hinder, *tyaera*, *-e*; intervene, interrupt, *tyakana* (= *tiakana*): you are in our way, thwart, hinder, interrupt us, *mo tyakana na ete*; I lay myself crosswise before the door, I take care of you, screen you, *me tiakana omuvero*, *me tyevere ene*;

the people - they - multiply - exceedingly.

Numerously, *adv.* *Oku-takavara.*

Numerousness, *n.* *Ou-ingi*; *ou-ingouingi, hué.*

Nurse, *v.t.* Suckle, nourish at the breast, *nyamisisa*: *nyamisisa omuatye, ma riri*, lit., nurse, suckle - the child, - it - cries;

—, nourish, feed, bring up, *parura*; *kora, -o*; *kurisa*;

—, cherish, foster, take care of, "pflegen, verpflegen," *hunga, -u*;

—, with great care, as a sickly, thin infant, prop. to blow gently in making fire, taking pains to produce the first flame, *pepera, -e* (= blow for, "anblasen").

—, *n.* *Omu-hunge*; a wet —, *omu-nyamisise.*

Nurture, *v.t.* *Kurisa.*

—, *n.* *Oku-kurisa.*

O

Oar, *n.* *Otyi-riamise.*

Oath, *n.* *Oty'-ano*: he swears an oath, *ma yana otyano*; he swears that he will not do it, *ma yan' otyano, k'e n'okutyiita ko*; *omu-yano*; *oru-yano*; *oma-yaneno*; for phrases used in swearing, see Swear.

Obduracy, *n.* *Ou-kukutu* (*u'omutima*).

Obdurate, *a.* *-Kukutu.*

Obedience, *n.* *Oku-zuva*; *oma zuvatui*; *oma-zuviro*; *o-nduviro.*

Obedient, *a.* *-Zuve*: an obedient one, *omu-zuve*; an obedient child, *omuatye omuzuve.*

Obey, *v.t. & i.* *Zuva* (*zuü*): we obey the chief, *matu zuü k'omuhona*; obey your kings, *zuveye k'ozombara zenu*;

—, *kara n'onduviro ku*; *eta onduviro ku*: *ve n'onduviro ku ye*, lit., they - (are) with obedience - to him = *ve eta onduviro ku ye*, lit., they - bring or yield - obedience - to - him = *ve eta oukarere ku ye*, lit., they - bring or do service - to - him.

Object, *n.* Thing, *otyi-na.*

—, *v.i.* Be opposed to, dissatisfied with, grumble at, *nina, -i*: I do not object to the wire (an article of sale), *hi na kunina ondengura*, lit., not I - with - grumbling - (about) the wire;

—, rejoin, argue, reply, *zira, -i*;

—, contest, debate, dispute, remonstrate, *patana.*

Oblation, *n.* See Offering; Sacrifice.

Oblige, *v.t.* Mutually bestow favours, oblige each other, *pa ou-kuao* = give equality: *mbe tyi perue oukuao*, lit., I - it - received - (as) equality, i.e., as a present from my equal, or from one under obligation to me, to whom I had given before;

—, *ta, t'*: will you not oblige me by driving the wagon for me (I am ill), *ove k'o moo tokundyihingira*, &c., lit., you - not you - you - feel moved to drive for me.

Obliged, *p.p.* Compelled, *sa, s'*: *mo s'okuyandya*, lit., you - are obliged to give;

—, feel moved, constrained, *ta, t'* (*tu, tire*): *ami mba tokue-*

—, refuse, *ou-sasero* ; *ovi-yaya* ;
—, rubbish, earth floated on, &c., *ovi-yanga.*

Offence, *n.* Cause of stumbling or —, *otyi-pute* ; *otyi-putarise* ; *otyi-himbo* ; *otyi-hingiza* ;
—, *oma-putarero* ;
—, sin, evil, *ou-vi* ;
give and take — ; see Offend ; Offended.

Offend, *v.t.* Cause to stumble, *putarisa* ;
—, give offence, *pa* (*pe*) *ohama*: he offended him, *ue mu pe ohama* ;
—, pain, wound, *hihamisa* ;
—, prick, *hoka*, *-o* ;
—, make angry, *pindikisa.*

Offended, *p.p. or a. Yumba* (*-u*) *o-hama* ; *riyumba ohama*: he feels offended, prop. his pride is touched, *ua yumb' ohama* or *me rihumbu ohama* ; you are indeed easily offended, *tya, mo hakahana okuyumba ohama* ;
—, annoyed, vexed, *pindika*, *-e* ; vexed about something, *pindikira*, *-e.*

Offer, *v.t. Yamba* : they offer presents (as is done on special occasions, when *ovityuma* = vessels, goods, rings, beads, &c., are presented to friends), *mave yamba ovityuma* ;
— (sacrifices) to or for (the dead), *yambera*, *-e* : he offers (sacrifices, gifts) for his elder brother, *ua yambere k'erumbi* ; see Sacrifice ;
—, give, present, *yandya.*

Offering, *n. Otyi-yandyeua* ;
— in approaching the *ovakuru*, *oku-yambera* ; *o-ndyamberero.*

Office, *n. Ou-karere* ; *ou-tarere* ;
— of a minister, missionary, *ou-honge* ;
— of a clerk, writer, *ou-tyange.*

Officer, *n. Omu-karere* ; *omu-tarere.*

Officious, *a.* Ready to serve, *itavera* (*-e*) *ko* ; see Obliging ;
—, forward in kindness, meddling, *rieta omuini m'otyi-ungura* = self bring - oneself - in a work ; *rihindisa* ;
—, excessively forward, *para-para* ; (cf. *ou-paraparero* = excess, &c.).

Offscouring, *n. Otyi-nguru-vau* ; see Refuse.

Offshoot, *n.* See Shoot ; Sprout.

Offspring, *n. O-homo* : he does not come to look after his offspring, *k'e ye kutara ohomo ye*, lit., not he - comes - to see - offspring - his ;
—, *omu-hoko* : the woman has a numerous offspring, *omukazendu u n'omuhoko.*

Oft, Often, *adv. Otuingi* ; *tuingi* : I have often been in his house, *mba hitire otuingi m'ondyuo ye*, lit., I - entered - many (times) - in house - his ;
—, how often ? *itu nga pi ?* lit., they (times) - till - where.

Ogle, *n.* "Seitenblick," *o-mbika.*

Oh, O, *interj.* Expressing wish, desire, *aa, a* (I pers. sing. *ee* ; II pers. sing. *oo*) : oh that he would come ! *aa rire ty'e ya* ! lit., oh that it - would happen - that he - came, comes ; *ee rire omuhona* ! lit., oh that I - were - chief ; *aa tu rire ye* ! lit., oh that - we - were - he ; *oo rire omuhona* ! lit., oh that thou - wert - chief ; oh that ye had eyes ! *aa rire*

—, hinder, *iráirisa*; see Hinder.

Obtain, *v.t. Muna, -u*; *vaza*; see Acquire; Get; Gain; Hold; Keep.

Obtrusion, *n. Oku-ropa.*

Obtrusive, *a. Ropa, -o.*

Obvious, *a.* Seen, clear, manifest, *munika*;

—, known, *tyiukua*: it is obvious, prop. well known, *pa tyiukua.*

Occasion, *n. Oru-veze*: a good opportunity, *oruveze oruüa*;

—, cause, *oru-veze*: give occasion, cause, *yandya oruveze*; *oká-na*: but did you never give an occasion to people to call you by this name? *nunguari ove k'o ngarere ua yandya okána k'ovandu ku ve ku rukire mu ko nai?* lit., but - you - not you - seemed - you - gave - occasion - to people - where(fore) - they - you - called - from - it - so;

—, time, circumstance, *otyikando*;

—, as of a conversation, dispute, &c., prop. the periphery, compass (i.e. occasion, also issue, upshot) of words, *omu-ruko u'omambo.*

Occur, *v.i. Kara*; *ri*; *rira, -e*;

—, present itself to the mind, *toora m'omutima*; *tyangovasi.*

Occurrence, *n. Otyi-ondo.*

Ocean, *n. Ome-vakokuvare*; *oku-vare*; *okeana.**

Ochre, *n. Otyi-ze.*

Odd, *a.* See Strange; Unusual.

Odious, *a.* Bad, *-vi*; disgusting, *-yaukise.*

Odour, *n.* Sweet smell, *om-oro* (*omu-oro*) *omuüa*; offensive smell, *om-oro omuvi.*

Of, *prep.* Sign of the genitive, *a*: in the days of Herod, *m'omayuva o-a- Herod*, lit., in the days - those - of - H.; the gift of God, *otyiyandyeua ty'-a-Mukuru*, lit., gift - that - of - God, &c.;

—, *mu*: learn of Me, *rihongeye mu ami*;

—, *na*: it is made of iron, *tya tyitua n'otyitenda*;

—, *ku*: I bought of him, *mba randa ku ye*;

—, out of, *mu*; *m'*; *i*;

— late, *m'omayuva oanambano*; *indino*; *namba*;

— old, *rukuru.*

Off, *adv.* Denoting distance, *kokure*: the village is far off, *onganda i ri kokure*; it is not very far off, *okokure nopo-pezu*;

to be —, *ya*: he is off, goue, *eye ua ya*;

run —, *tupuka*; *kaseka*;

—, away! *za ko*: be off! *zako*, plur. *zakoeye*; *humburuka*;

to be —, heave away, *tongoka*;

leave —, *esa*: leave it off, *ty'esa*;

—, *ko*; *po*: take it off, *isa ko* or *isa po*;

tear or cut —; see Tear; Cut.

Offal, *a. Otyi-heho*: *ombua ka i isa pu ya rire otyiheho*, lit., the dog - not - he - abandons (a place) - where - he - has eaten - offal;

—, *otyi-hununa* (only applicable to sacrificial or other holy slaughterings);

NOTES.

1. E-ingi = an unknown fruit, probably a fruit growing in bunches, from *ingi* = many, much.

2. *Tyi-veri* = *e-veri*, firstborn.

3. *Ozon-gonda*, see Girdle.

4. *Ozo-na* (plur. of *o-na*) has a double meaning: sweet roots, sweet potatoes, but also lice.

5. *Otu-tuü* is the plural of *oru-tuü*, an obsolete term for hair or bristles (to be fastened to the arrows).

In the original, the spelling of some words is different from that now generally adopted. Mr. Rath writes "*omatye*" for *omuatye*; "*otyiguai*" for *otyikuai*; "*ontungo*" for *ondungo*; "*omakuya*" for *omakuiya*; "*kakurugaze*" for *kakurukaze*; "*ompua*" for *ombua*; "*tyua*" for *tua*.

There is a refrain in the form of a question, recurring at the end of each section of the tale—"*na hehere, okoukua nandumba, po? okoukua na u zemba?*" the meaning of which, however, is not quite clear.

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ua yarukisirire omambo ngung'a hungirire, n'ombua
she repeated words which she had spoken (before), and the dog
ya tupukire, n'eye ua rambere ; nu ya ka rondere k'omuti,
he ran away, and she she pursued ; and he there climbed on a tree,
neye uina ua ka rondere. N'ombua ya rurumine
and she also she there climbed. And the dog he jumped down
omuti, n'eye uina ua harere okururuma, nu ka
the tree, and she also she wanted much to jump, but not
sorere. Nu ua tyere, Mbua yetu, ndyi pundisa. Nu ya
was able. And she said, Dog ours, me help down. And he
tyere, Ove ue ndyi rambere tyike ? N'ombua ya
said, Thou thou me pursuedst what (for)? And the dog he
ire. Oputyo.
went (away). There it (is).

---

the dog ran away, and she pursued him, and he climbed a tree, and she also climbed up. And the dog jumped down the tree, and she also wanted much to jump down, but she could not. And she said, Our dog, help me down. And he said, Why did you pursue and persecute me ? And the dog went away (leaving the child to her fate on the tree). Enough (the end).

vi? *Nu va tyere, Tyiveri, tu pa o omainya.* *Nu*
what? And they said, Firstborn, us give well feathers. And
ue ve pere. *N'eye ua ka vandamene kua-*
she them gave. And she she there loitered about (at) another
rue. *N'omainya aehe ya tekere.* *N'eye ue ere*
(place). And the feathers all they broke. And she she came
na tya, Eteye omainya oandye. *Nu va tyere, Omainya*
and said, Give ye the feathers mine. And they said, The feathers
ya teka. *Nu ua tyere, Mamu teya omainya oandye*
they are broken. And she said, ye break feathers mine
ngu mba peua ozonguari nda ria oviria
which I was given (by) the pheasants which have eaten the food
viandye mbi mba peua i kakurukaze, &c.? *Nu*
mine which I got from the little old woman, &c.? And
ve mu pere omaihi.
they her gave sweet milk.

Nu ua sekamene rukuao na ka vaza ombua yauo
And she arose again and there found the dog theirs
ondumeua, ai ri omatupa, *na tya,* *Mbua yetu, tyi*
the male one, he ate bones, and (she) said, Dog ours, if
mo ri omatupa, otyikuai? *N'ombua ya tyere, Tu pa*
thou eatest bones, what it? And the dog he said, Us give
o omaihi. *Nu ue i pere, nu ya nuine aehe.* *N'a*
well sweet milk. And she him gave, and he drank all. And she
tya k'ombua, Eta omaihi oandye. *Ya tyere, Mba nu.* *Nu*
said to the dog, Give milk mine. He said, I drank. And

And they said, Firstborn, please give us feathers. And she gave them. And (again) she went and tarried at another spot. And the feathers all broke. And she came (back) and said, Give me my feathers. And they said, The feathers are broken. And she said, You break my feathers which I got from the pheasants, which have eaten my food, which I got from the little old woman, &c.? And they gave her sweet milk.

And she arose again and found their male dog, eating (bare) bones, and she said, Our dog, why do you eat bones? And the dog said, Please give me sweet milk. And she gave him, and he drank all. And she said to the dog, Give my milk. He said, I drank it. And she repeated the words as before. And

kuarue. *Nu ue ya na tya, Eteye oviria.*
(at) another (spot). And she came and said, Give ye food.
N'ozo za tyere, Oviria tua ri. *Nu ua tyere,*
And they they said, The food we (did) eat. And she said,
Otyikuai, tyi mamu ri oviria viandye mbi mba peua
What it, that ye eat the food mine which I got (from)
kakurukaze ngua ria outyi uandye mbu mba
the little old woman who has eaten the honey mine which I
peua ovanatye vetu v'ozongombe zetu mba teya
received (from) the children ours of the cattle ours who broke
ekuva randye ndi mba peua i tate ngua teya
the hatchet mine which I received from papa who broke
ondungo yandye ndyi mba peua i mama ngua ria
the needle mine which I got from mama who has eaten
eingi randye ndi mba pora k'omuti uetu? N'ozo-
the eingi mine which I plucked from tree ours? And the
nguari za tukire, nu azehe za homonene omainya.
pheasants they flew away, and they all they pulled out feathers.
Na i na ka vaza ovanatye vauo vozondu, nu
And she went and there found children theirs of the sheep, and
ue ke ve vazere amave rumbire otutuü[5] *t'ozombanda, na*
she there them found they plucking hair of the skins, and
tya, Otyikuai, tyi mamu rumbire otutuü? tyi mu hi na
said, What it, that ye pluck hair? that ye not with
kutya, Tyiveri, tu pa o omainya? me ruvapara, pô, me tyiti
saying, Firstborn, us give well feathers? I refuse, or, I do

---

about somewhere else. And she came (back) and said, Give the food. And they said, The food we did eat. And she said, Why do you eat my food which I got from the little old woman who has eaten my honey which I got from our young herdsmen who broke the hatchet which I got from my father who broke my needle which I got from mama who has eaten my eingi which I plucked from our tree? And the pheasants flew away, each one pulling out (some) feathers.

And she went and found their young men that watched the sheep and saw them plucking hair from skins, and said, How is it, that you pluck hair? why do you not say, Firstborn, please give us feathers (for our arrows)? Do I ever refuse?

Nu kakurukaze ua tyere, Outyi mba ri.
And the little old woman she said, The honey I (did) eat.
N'eye ua tyere, Otyikuai, tyi mo ri outyi uandye,
And she she said, What (is) it, that thou eatest honey mine,
mbu mba peua ovanatye vetu v'ozongombe zetu—ovanatye
which I got (from) children ours of the cattle ours—children
vetu mba teya ekuva ràndye ndi mba peua i tate,
ours who broke the hatchet mine which I got from papa,
tate ngua teya ondungo yandye ndyi mba peua i
papa who broke the needle mine which I received from
mama—mama ngua ria eingi randye ndi mba pora
mama—mama who has eaten the eingi mine which I plucked
k'omuti uetu? Nu kakurukaze ue mu pere
from the tree ours? And the little old woman she her gave
oviria, na i.
food, and went (away).
Nu indino a rire ty'e ke ya p'ozonguari, aze
And now it was that she there came to pheasants, they
piza ehi, na tya, Zonguari, otyikuai, tyi mamu
scratched earth, and (she) said, Pheasants, what it, that ye
pondo ehi, tyi mu hi na kutya, Tyiveri, tu pa o
scrape earth, that ye not with saying, Firstborn, us give well
oviria? me ruvapara, pô, me tyiti vi? Nu za tyere, Tyi-
food? I refuse, or, I do what? And they said, First-
veri, tu pa o. Nu ue ze pere, na ka vandamene
born, us give well. And she them gave, and there loitered

And the little old woman said, The honey I have eaten. And she said, Why did you eat my honey which I got from our young herdsmen who broke my hatchet which I got from my father who broke the needle which I got from mama who did eat my eingi which I plucked from our tree? And the little old woman gave her food, and went away.

And this time it happened that she came to (a place where there were) pheasants which scratched the ground. And she said, Pheasants, why do you scrape here the ground, why do you not say, Firstborn, give us food. Do I refuse then? And they said, Firstborn, give us some. And she gave them, and went loitering

tyi mamu teye ekuva randye ndi mba peua i tate
that ye break hatchet mine which I was given by papa
ngua teya ondungo yandye ndyi mba peua i mama, mama
who broke needle mine which I got from mama, mama
ngua ria eingi randye ndi mba pora k'omuti
who did eat the eingi mine which I plucked from the tree
uetu? Nu ve mu pere outyi.
ours? And they her gave honey.

Nu ua ire na ka vaza kakurukaze ama ri
And she went and there found a little old woman she eating
ozona;[4] *na tya, Kakurukaze, otyikuai, tyi mo*
sweet roots; and said, Little old woman, what (is) it, that thou
ri ozona? tyi u hi na kutya, Tyiveri tyandye,
eatest sweet roots? that thou not with saying, Firstborn mine,
tu pa o outyi? me ruvapara, pô, me tyiti vi? Nu
us give well honey? I grudge, or, I do what? And
kakurukaze ua tyere, Tyiveri tyandye, tu pa o
the little old woman she said, Firstborn mine, us give well
outyi. Nu ue mu pere; n'eye ua ire, a ka vandama
honey. And she her gave; and she she went, she there tarrying
kuarue. Nu kakurukaze outyi auhe
(at) another (place). And the little old woman the honey all
ua setisire auhe. N'omuatye ue ere na tya,
she stuffed (in) all. And the child she came and said,
kakurukaze, eta outyi uandye.
Little old woman, give the honey mine.

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you break my hatchet which I got from my father who broke my needle which I got from mama, who did eat my eingi which I plucked from our tree? And they gave her honey.

And she went and found a little old woman eating sweet roots, and said, Little old woman, why do you eat sweet roots? why do you not say, My firstborn, please give me honey? Do I grudge at all? And the little old woman said, My firstborn, please give me honey. And she gave her and went and tarried somewhere else. And the little old woman crammed in all the honey. And the child came (back) and said, Little old woman, give me my honey.

tyi mo tea ondungo yandye, ndyi mba peua i
that thou breakest needle mine, which I was given by
mama, mama ngua ri eingi randye ndi mba pora
mama, mama who ate the eingi mine which I plucked
k'omuti uetu? Nu ihe ue mu pere ekuva.
from the tree ours? And her father he her gave a hatchet.
Nu ua ire na ka vaza ovanatye vauo ovazandu
And she went and there found children theirs boys (herds)
v'ozongombe; nu ue ke ve vazere amave tapa
of the cattle; and she there them found they taking out
outyi, na mave ke n'omaoe, na tya, Vanatye
honey, and they cutting down with stones, and said, Children
vetu, ovazandu, otyikuai, tyi mamu ke outyi n'omaoe?
ours, young men, what it, that ye hew honey with stones?
tyi mu hi na kutya, Tyiveri tyetu, tu pa o
that ye not with saying, Firstborn ours, us give well
ekuva? me ruvapara, pô, me tyiti vi? Nu va tyere,
a hatchet? I grudge, or, I do what? And they said,
Tyiveri tyetu, tu pa o ekuva. Nu ue ve pere,
Firstborn ours, us give well a hatchet. And she them gave,
n'eye ua ka vandamene; n'ekuva ra tekere arihe.
and she she there loitered about; and the hatchet it broke quite.
N'e ya na tya, Ekuva ri pi? eteye. Nu
And she came and said, the hatchet it where? give ye. And
va tyere, Ekuva ra teka. Nu ua tyere, Otyikuai,
they said, The hatchet it (is) broken. And she said, What it,

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did you break my needle which I got from mama, who ate the eingi which I plucked from our tree? And her father gave her a hatchet.

And she went and found the young men that herded their cattle, they were taking out honey, cutting down (the tree) with stones, and she said, How is it that you cut down the (tree on which the) honey (is) with stones? why do you not say, Our firstborn, please give us a hatchet? Do I ever refuse? And they said, Our firstborn, please give us a hatchet. And she gave them one and (again) loitered about, and the hatchet got quite broken. And she came (back) and said, Where is the hatchet? give it. And they said, The hatchet is broken. And she said, Why do

randye. Nu ina ua tyere, Eingi mba ri. Nu
mine. And her mother she said, The eingi I (did) eat. And
ingui omuatye ua tyere ku ina, Mama, otyikuai, tyi
this child she said to her mother, Mama, what it, that
mo ri eingi randye ndi mba pora k'omuti
thou eatest the eingi mine which I plucked from the tree
uetu? Nu ina ue mu pere ondungo.
ours? And her mother she her gave a needle.

Nu ua ire a ka vaza ihe ama yatata
And she went she there reached her father he sewing
ozongonda[3] *n'omakuiya, n'a tya, Tate, otyikuai, tyi*
girdle-thongs with a thorn, and she said, Papa, what it, that
mo yatata n'omakuiya? tyi u hi na kutya, Tyi-
thou sewest with a thorn? that thou not with saying, First-
veri tyandye, tu pa o ondungo? me ruvapara, pô? Nu
born mine, us give well a needle? I grudge, or? And
ihe ua tyere, Tyiveri tyandye, ndyi pa o ondungo.
her father he said, Firstborn mine, me give well a needle.
Nu ue mu pere, n'eye ua ka vandamene kuarue.
And she him gave, and she she there sauntered other place.
Nu ihe a tua po, ai teka. N'omuatye ue ere
And her father he put at, there it broke. And the child she came
na tya, Tate, eta ondungo yandye. Nu ihe ua
and said, Papa, give the needle mine. And her father he
tyere, Ondungo ya teka. N'a tya, Tate, otyikuai
said, The needle it (is) broken. And she said, Papa, what it,

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And her mother said, The eingi I have eaten. And the child said to her mother, Mama, how is it, that you did eat the eingi which I plucked from our tree? And her mother gave her a needle.

And she went and found her father who was sewing girdle-thongs with a thorn, and said, Papa, why do you sew with a thorn? why do you not say, My firstborn, please give me a needle? Do I grudge it? And her father said, My firstborn, please give me a needle. And she gave it to him and went loitering about at another place. And her father made use of it (the needle), then it broke. And the child came and said, Papa, give my needle. And her father said, The needle is broken. And she said, Why

APPENDIX.

Specimen of Herero Folk-lore, written down from the mouth of a Herero by the Rev. J. Rath.

Pa ri omuatye omukazona, n'eye ua ri n'eingi.[1]
There was a child a girl, and she she was with eingi.
Ingui ua tyere ku ina, Mama, otyikuai? tyi u hi
This one she said to her mother, Mama, what it? that thou not
na kutya, Tyiveri[2] *tyandye, tu pa o eingi? Me ruvapara,*
with saying, Firstborn mine, us give well eingi? I grudge,
pô? Nu ina ua tyere, Tyiveri tyandye, tu pa o
or? And her mother she said, Firstborn mine, us give well
eingi. Nu ue mu pere. N'eye ua ire kona kuarue,
eingi. And she her gave. And she she went place another,
n'eye ua ka vandamene kuta ina ty'a manene
and she she there tarried towards mother that she had finished
eingi. Nu ty'e ere, ua tyere, Mama, eta eingi
the eingi. And when she came, she said, Mama, give the eingi

Once there was a girl, and she had eïngi.[1] This girl said to her mother, Mama, how is it that you do not say, My firstborn, (daughter), please give me eingi? Do I grudge them (or refuse)? And her mother said, My firstborn, please give me eingi. And she gave her. And she went to another place and tarried there until her mother had finished (eating) the eingi. And when she came (back), she said, Mama give me my eingi.

deed be zealous to reach after the tree of life which is in Paradise, *andakuzu ouete vari ombande ndyi rarakana omuti u'omuinyo mbu ri mu Paradisa.*

Zebra, *n.* *O-ngoro*; hill —, *o-hambarundu*; *oma-tongame*; *e-tongame.*

Zenith, *n.* The highest point overhead, *oko-matiakaneno o'eyuva* = crossing of the sun; to pass the —, *tiakana*: when the sun passes the zenith, *eyuva tyi mari tiakana*, lit., sun - when - he - crosses.

Zephyr, *n.* Gentle breeze, *orumuinyo*, lit., breath of space.

Zigzag, *a.* Running this way and that, *kovakova*: the speech is not crooked, but plain, outspoken, *eraka ka ri kovakovere*;

—, *-kombokombo*: to speak in a zigzag manner, *okuhungira omakombokombo* (= "hin und her reden," turn to this side and that in speaking, be quick in finding proper expressions, be versatile, &c.);

—, crooked, curved, winding, *kokovara.*

—, *n.* *Oku-kovakova.*

—, *v.t.* To —, as a road, a speech, &c., *kovakovisa*: don't go by a zigzag way, keep a straight course, *o kovakovisa ondyira, sembama nai*, lit., not you - zigzag - the road, - be right, straight - so; do not talk in such a zigzag manner, come to the point, speak right, *o kovakovisa omambo, sembamisa omambo naua*;

—, curve, wind, *kokovarisa.*

Zinc, *n.* *Otu-ungu*, sing. *oru-ungu.*

Zone, *n.* See Girdle; Belt;

—, division of the earth or of the world, *oru-mbembera ru'ehi* or *ru'ouye.*

—, plur., *ene* or *oene*: ye are kings, *oene ozombara* ; *mu* : you give, or, ye are in the habit of giving, are liberal, *mu yandya* ; you gave, *mua yandya* ; you did give, *mua yandyere* (before reflexive and a few other verbs the *-a* changes into *-e*) ; you give or will give, (*ene*) *mamu yandya*; you will certainly give, (*ene*) *maamu yandya* ;
— (objective), *ene*; *mu*: I gave you, *mbe mu pe* ; I have given you, *mbe mu pere* = *mba pere ene.*

Your, *pron.* *-Oye* : thy name, *ena r'oye*; plur. *-enu*: your house, *ondyuo y'enu* ; see table of Pronouns.

Yourself, *pron.* *Omuini* ; *ri-* (reflex. f.) : wash yourself, *rikoha* ; help yourself, *rivatera omuini*; plur. *oveni* ; wash yourselves, *rikoheye* ; help yourselves, *rivatereë oveni.*

Young, *a.* Small, *-titi* ; *-zandu*: when I was young, *tyi mba ri omuzandu* ; of cattle, *o-ndandu*: a young bullock, *ongombe ondandu* ;
—, anything in the first stage of growth, *omu-tanda* ; pl. *omitanda* ; see Youth ;
to become — again, *zandupa* ; *zandupara* ;
—, inexperienced, stupid, *eyova*; *omuangu* ;
—, weak, *otyingundi* ;
—, a younger brother or sister, *omu-angu.*

Youth, *n.* Childhood, *ou-titi* ;
—, boyhood, *ou-zandu* ;
—, *omu-tanda* : they have many children, *mave toor' omutanda*, lit., they-take up-youth ; let all the young folks come, *omutanda auhe ngau ye*, lit., youth-the whole or all-that they-come ;
—, a boy, *omuzandu* ; *omuzandona.*

Youthful, *a.* Youthful looking, though advanced in years, *ongéra* (cf. *ongero* = last born, youngest) : a youthful looking man, *omurumendu ongéra.*

Z

Zeal, *n.* Eagerness, perseverance, *oku-ramanga* ; *o-ndamangero* ;
—, struggling, exertion, *oku-kondya* ; *o-ngondyero* ; *oru-kondyo* ;
—, diligence, *e-pupa* ; *ou-pandi*; burning —, ardour, *oku-pia* ;
to work, enter upon with —, *mota, -o* : the man shows much zeal in his work, *omundu ua moto m'otyiungura*, lit., the man-he-bows down, presses down, bends-in the work ; he threw (and throws) himself into the battle (with zeal and courage), *ua moto m'okurua* ;
—, care for others, jealousy of a good kind, *o-ngarererо* ;
inconsiderate —, prop. pushing, harassing, *e-puti.*

Zealous, *a.* To be —, *ramanga*; *pandipara* ; *kondya, -o* ; *mota, -o* ; *pupa, -u* ; *n'epupa* : he is very zealous (in a good and bad sense), *ma pupu*, or, *u n'epupa* ;
—, *kara ombande* (= be a brave, zealous one) : oh might we in-

Yellow, *a.* *-Rumbu*: yellow things, *ovina ovirumbu*; a yellow dress, *ombanda ondumbu.*

Yes, *adv.* Yea, ay, *i* or *ii*;

—, denoting assent to what is said, *iya*: *iya, opopaua* = oh yes, that is good, very good;

—, quite so, *opo*: yes (just so), Lord, *opo, Muhona*;

— *vari*: yes, indeed, ye are laughing, *mamu yoro vari*; yes, indeed, they taunted, railed at, him, *ve mu tuvirire vari*, lit., they - him - taunted - indeed;

— indeed, what else? *kunia*: yes indeed, how could it be otherwise? *nu kunia vi.*

Yesterday, *adv.* *Erero*; day before —, *ererona*, or *omarero.*

Yet, *conj.* *Nunguari*: yet I remain with thee, *nunguari me pandere p'ove*, lit., notwithstanding - I - stick to - by thee;

—, *nu inga* (*ya*): (I have been young and now am old), yet have I not seen, &c., *nu inga hi* (*y*)*a muna*, &c., lit., but - still - not I - yet - have seen.

—, *adv.* Hitherto, still, *inga, nga*: I am yet waiting, *inga me kurama* = still - I - am standing; what lack I yet? *inga mba kaere tyike*? lit., yet - I - lack - what;

—, *tyinga* (*tyi-nga*): for I shall yet praise him, *ondu tyinga ame mu tanga* = for or because - that yet - I (shall) - him - praise;

—, *ya* or *a*: they (the enemies) do not yet prevail, *ka ve ya muna outoni*, lit., not - they - yet - gained (and enjoy) - the victory.

Yield, *v.t.* Produce, give, *eta*; *yandya*;

—, give up, *esa*: he gave it up, *ue ty'esa*; *yandya*; see Abandon; Renounce.

—, *v.i.* To submit, *riuisa kehi*;

—, give way, make room for, *humburukira, -e*;

—, acquiesce, prop. withdraw (opposition), give up the contest, "sich zurückziehen," *rihumina* (*-e*) *ko*;

—, comply with, *uana na*;

—, give oneself over to, *riyandya ku*;

—, be weak, soft, *ningena*;

—, accommodate oneself to, see Accommodate.

Yoke, *n.* *Otyi-yoke*;*

pnt under the —, *tua ko* (*ozongombe*), or *kuta* (*-u*) *k'oviyoke*: inspan! *tueye ko ozongombe*, lit., put ye (the yoke) - on - the oxer; the bullocks are yoked, inspanned, *ozongombe za tuüa ko*, or *za kutua k'oviyoke*;

—, team, *oru-ondya*: five yoke of oxen, *ozongombe otuondya tutano.*

Yolk, *n.* Of an egg, *oru-ndindo.*

Yon, *adv.* Or yonder, *oku*: he went yonder, *ok'a ire*; we do not go yonder, *ka ku matu i* = not - there, yonder - we - go; *okunga*: there or yonder he will meet me, *okunga ma munasana na ami*, lit., yonder - he - (will) find together - with - me; *okonguini*; farther off, *okonguina.*

—, *a.* See table of Pronouns; yonder person, *omundu nguini*, or, if farther off, *nguina*; yonder place, *okona nguini* or *nguina*, &c.

You, *pron.* For the singular see Thou; Thee;

Writhe, *v.i.* *Kara n'omi-hihamo*; t'*omi-hihamo*;
—, as a woman in labour, *kara n'ozongama*;
—, be in agony, *kondya, -o*: he is writhing, prop. struggling with life, *ma kondyo n'omuinyo.*

Wrong, *a.* Awry, not in the straight line, see Aslant;
—, *-vi*: that is wrong, *okokuvi*; very wrong indeed! *okokuvi tyinene*;
—, hurtful, &c., *n'otyipo*; there is something wrong, some mischief at work, *ku n'otyipo*; (*ve n'otyipo*, &c.);
to be —, mistaken, *tataiza*: you are wrong, mistaken, *ove ua tataiza.*

Wrong, *n.* *Ou-vi*; *ou-runde*; *otyi-po*; *oká-na*; *e-puti*: forgive me (lit. forget me) this wrong, *ndyi zembireye eputi ndi*; to do —, *tyita ou-vi* or *navi*; *tyita ou-runde*; deceive, *tyita ovi-neya*; transgress, *katuka*; be mischievous, &c., *pikapika.*

Wrongdoer, *n.* *Omu-runde*;
—, mischievous person, *omundu ombikapike.*

Wrongly, *adv.* *Navi*; —, amiss, do something amiss, commit a fault, make a mistake, *tataiza*; speak —, commit a slip of the tongue, *katukisa omambo*: I have spoken wrongly, *mba katukis' omambo*, lit., I-made transgress-the words; I have counted wrongly, *mba katukis' okuvara*; —, *kozongotue*: to mislead, puzzle, lit., carry away by the neck, back-parts, i.e. wrongly, *tuara kozongotue.*

Wroth, *a.* *N'omazenge*; t'*omazenge*; *pindika, -e*: he is wroth, *ma t'omazenge*, or, *ma pindike.*

Wrought, *p.p.* *Ungurua*; *tyitua.*

Y

Yard, *n.* Measure, *otyi-sanekero.*

Yawn, *v.i.* T'*onyanya*: he is yawning, *ua t'onyanya*, or, *ua t'ozonyanya.*

Yawning, *n.* *O-nyanya*; *ozonyanya.*

Ye, *pron.* *Oene*; *ene*: ye are meant, I want you to come, *nga rir' ene*, lit., that it-be-you; *mu*: what will ye give me, &c., *namu vanga okundyipa tyike.*

Yea, *adv.* Yes, ay, *i* (*ii*); —, truly, *iya*; *tyiri.*

Year, *n.* *O-mbura*; past —, (*ombura*) *ouvari*; — before last, two years ago, *ouvariona.*

Yearly, *adv.* *Ombura aihe.*

Yearn, *v.i.* Desire, long for, *zera, -i*;
—, be deeply moved, feel pity for, long for, — for, *kukuma* (prop. "wenn sich das innere zusammenzieht und es einem rumpelt und knurrt im bauch"): *ongombe mai kukumina ondana* = the cow-she-yearns for-the calf, is lowing for it; *ma kukuma* (or *kukumina*) *ovandu* = he-yearns, feels pity for-the people.

Yearning, *n.* *Oma-kukuminino* (also compassion, mercy).

Yell, *v.i.* *T'ia* (*-e*) *ovimboro*; *koenena, -e*; *kua* (*ku*) *ombinde*: *ravaera, -e*; see Howl; Cry.

contemptuously: that's a wreck of a man, *eye otyitundu*;
—, *otyi-hamuara*: *ondyuo otyi-hamuara* = a wreck of a house (without doors, windows, roof);
—, as of a ship, *ondyuo y'omeva ndya teka, ndya teyeua ozongazona*, lit., house - of the water - which - is broken, - which - was broken - (by) the waves.

Wrecked, *p.p. Teka* (*m'ondyuo y'omeva*).

Wren, *n. Oka-honatyunda.*

Wrench, *v.t. Poeya*;
—, disjoint, *hukura*;
—, sprain, *pihura.*

Wrenched, *p.p.* Sprained, *pihuka*;
—, sprained, as the knee, lame in the knee, *pongohoka*;
—, "verrenkt," out of joint, *hoora*: *eke ra hoora* = the hand - it - is wrenched, out of joint.

Wrest, *v.t. Hakana*: wrest or snatch the things from him, *vi hakana ku ye*, lit., them - snatch - from - him;
—, distort, pervert, prop. spoil, ruin, *zunda*;
—, as words, *tukauza*; *tikura*; *pikurura*; *pengura*; cf. Twist.

Wrestle, *v.i. Rarakana*; *kondya, -o*: they are wrestling together, *mave kondyo.*

Wretch, *n. Omundu ngu ma ningisa ondyenda* = a person - who - he - moves, excites - pity;
a poor —, (*omundu*) *otyi-uuu* or *ongondi*: *otyi-uuu* (or *ongondi*) *ma karia tyike? ma ri ovanatye ve?* lit., poor wretch (who has killed and eaten all his cattle, who has nothing left) - he - will eat - what? (will) he - eat - children - his; *omundu ombue* = one bereaved or deprived of all;
—, a good-for-nothing fellow, *e-hitahi*;
—, a degraded, filthy one, *omundu ombondi.*

Wretchedness, *n. Oku-ningisa ondyenda*; poverty, *ou-siona*; low condition, slavery, *ou-tua.*

Wriggle, *v.t. Sotorora*; refl. *risotorora.*
—, *v.i. Nyinganyinga.*

Wring, *v.t.* Press, squeeze, *kama*: wring the linen well that it may dry soon, *kama ind ozonguü naua, ze hakahana okukaha*, lit., press, squeeze - that - linen - well, - (that) it - hasten - to get dry.
squeeze, — out well (frequent. f. of *kama*), *kamununa*; *hamununa*;
bend, twist, —, *sotorora.*

Wrinkles, *n.* Folds, rumples in clothes, *oma-onya*; in a skin, *ovi-paka* or *ozo-mbaka*;
— in the face, *ozo-ngoyo*: he (or she) has wrinkles in the face, *u n'ozongoyo*;
deep — in the face, as appear in old age, *oku-teya oma-ririro* = breaking folds or furrows for crying: *ua teya omariri iro*, lit., he - is breaking - folds or furrows for crying or for tears; (*oma-ririro*, tear-furrows =) *omi-rora* (small brooks, streamlets).

Wrist, *n. Op-engaha*; *e-ngaha.*

Writ, *n. Oma-tyangua.*

Write, *v.t. Tyanga.*

Writer, *n. Omu-tyange.*

Writing, *n. Oma-tyangua.*

—, *aa* (*ee*, *oo*) : would I had water ! *ee nua*, lit., would I - (could) drink ; would I could sleep ! *ee rara* ; would thou hadst water ! *oo nua* ; would he had water ! *aa nua* ; would they perished ! *aaze tu* ; would it were mine ! *aa rire otyandye* ;
—, *atya* : they would not be able to work, &c., *k'atya ve sora okuüngura*, &c. ; he would not stay (at a certain place), but he is ill, *eye k'atya kara pehi*, *ondu ty'a vere*, lit., he - not would - sit - down, - but - that he - is ill ;
— (subjunct.) : he was very glad that he would have an opportunity of killing him, *ua nyanda tyinene kutya a zepe*, lit., he - rejoiced - much - that - he - might kill.

Wound, *v.t.* Hit, strike, —, *yaha* ;
—, by beating, scourging, &c. (prop. tread down, trample upon), *homba*, *-o* ;
—, as by beating with kirries or blunt weapons, (prop. bring down, crush), *kumanga* ;
— the head, as by striking, beating, *teta*, *-e* ; *teta o-mbara* ;
— by piercing, *tuera*, *-e*; *usura*; *tuurunga* ; *tuvakana* ;
—, *pa*, *pe*, (*eta* or *tona*, *-o*) *otyiruaro*.
—, *n. Otyi-ruaro* : you have wounded me, *ue ndyi p(e) otyiruaro*, lit., you - me - gave - a wound ;
bleeding — on the head, *ombara* ;
a slight —, prop. hole, *otyito* ;
—, continuously discharging matter, *oru-andumba* ;
to have a —, discharging matter, *usuka* : he has a wound, discharging matter, *ua usuka* ;
a troublesome —, breaking open again and again, *otyi-mana*.

Wounded, *a. & p.p. -Yahe* : a wounded one, *ondyahe* ;
to be —, hit, pierced, *usuka* ;
—, *hara ovi-ruaro* : my heart is wounded, *omutima uandye ua har' oviruaro*, lit., heart - mine - it - is getting or having - wounds ; to be severely — or very ill, lit., cut or struck down, *keua* ;
mortally —, *-tuurungu* : a mortally wounded one, *omu-tuurungu* ; (the person who inflicts a deadly wound, *omu-tuurunge*).

Wrangle, *v.i. Patasana* ; *posa*, *-e* ; *ningasana oma-mbo*.

Wrangling, *n.* Debate, contention, —, *ozo-mbiri* ; *oku-patasana* ; *oku-ningasana omambo*.

Wrap, *v.t. Manga* ;
to — oneself up in clothes, *rimanga* ; *rinambera*, *-e* ;
— oneself up, as in a cloak, put on a cloak, *kutyira*, *-e* ; cf. Cover ; Fold ; Hide ; Enclose.

Wrath, *n. Oma-zenge* ; *oma-pindi* ; *oma-pindikiro* ; *o-ndyomana*.

Wreath, *n. O-ngata* ; — or pad platted of grass, "kranz von grass," *otyi-ao*.

Wreathe, *v.t. & i. Zenga*, *-i* ; *zengira*, *-e* ; reflex. *rizengira* (*-e*) *mo* = to entangle oneself in ; causative, *zengisa*.

Wreck, *n.* Ruins (as of an old village), heap, ant-hill, &c., *otyitundu*, applied also to a person

—, weight, *ou-zeu* ;
—, importance, merit, *o-ndengu.*

Worth, *a. Pua, pu* : the sheep is worth four knives, *ondu mai pu kokuyandyerua* (or *pokuyandyeua*) *otuvio tune,* lit., the sheep - it - is fit - to be given for - knives - four ; the sheep is worth more than this (article of barter), *otyina hi ka tyi puire k'ondu,* lit., thing, article - this - not - it - fit for - for the sheep ;
to be — so and so much, to have, possess, *na, n'* : the chief is worth three thousand head of cattle, *omuhona u n'ozongombe omayovi yetatu = omuhona eye omuini u'ozongombe omayovi yetatu,* lit., the chief - he - the owner - of cattle - thousands - three ;
all that one is —, the whole property, *ouini auhe* ;
—, equivalent to, *yenena* (or *-e*) *pu* ;
not — much, of no moment, trifling, *-omanano* : *ovina vi'omanano* = trifles ; *ouvanda u'omanano* = clothes not valued much.

Worthily, *adv.* In a manner suited to, *okupua* ; deservedly, justly, *osemba.*

Worthless, *a. Ka ... n'oviungura* : the dog does not bark, is not worth anything, *ombua ka i yukire, ka i n'oviungura,* lit., dog - not - it - barks, - not - it - with works or use ; cf. Useless ;
—, *okasasero,* pl. *ou-sasero* = things flung away, useless ;
—, bad, *-vi* ; *-mbi* ;
—, prop. light, without weight, value, *-pupu* ;
—, vain, *-omungandyo.*

Worthlessness, *n. Ou-pupu* (prop. lightness, wanting in substance, quality, value, &c.) : *mo tyiua oungundi n'oupupu uandye, punga au ndyi i, tyinga ue ndyi kurisa rukuru, ngunda mba ri m'eke roye* ; *mba ri otya eyova,* lit., you - know - weakness - and lightness (i.e. unprofitableness, worthlessness) - mine, - as - also it or the same - I - know, - as - you - me - brought up - formerly, - whilst - I - was - in the hand (or under the care) - yours ; I - was - like - a fool ;
—, prop. worthless things, waste matter, *ovi-yaya* or *oviyao* ;
—, prop. lies, vanity, *ovi-zeze* ; *omu-ngandyo.*

Worthy, *a.* To be —, *pua, pu* (prop. fit, suited for) : for they are worthy to be rewarded thus, *tyinga ave pu pokupeua nai* ;
—, deserving. prop. being equal to, *sekasana* : which is worthy of death, which deserves death, *tyityа sekasana n'okuta,* lit., which - divides equally - with death ;
sa, s' (= must, ought to) : for they are worthy (to be punished thus), *orondu tyi va s'okutyitua nai,* lit., because - that - they - ought to be done to - thus ;
—, great, *-nene* ; estimable, good, *-ua* ; deserving of respect and honour, *-nandengu.*

Would. *Pret.* of Will, implying wish or desire, *andakuzu* : I would thou wert cold (or hot), *andakuzu u n'outarazu,* &c. ;

Worker, *n.* *Omu-ungure*; a quick, industrious —, *o-mbandi.*
Working, *n.* Power, *oma-sa.*
Workmanship, *n.* *Otyi-tyitua.*
World, *n.* *Ou-ye*: the whole world, *ouye auhe*; owner of the world, *omu-ini u'ouye.*
Worldly, *n.* *-Ouye.*
Worm, *n.* *E-tiva*; *oka-puka*; skin —, *e-toto*;
rain —, millipede, *e-ngororo*;
a poisonous — or small snake, *oka-sia-k'-ondara* = little cousin or nephew of the (large snake) *ondara*;
a small —, like the *e-toto*, destructive to skins, *oru-ndu* (perh. *oru-undu*, r. *unda* = to be hidden); *otyi-mburumba.*
Worm-wood, *n.* *Otyi-ruruozongonda*; *omu-ruru u'ozongonda.*
Worn, *p.p. or a.* Worn out, wanting in firmness or solidity, *-kurungu*;
to be — out, shaky, *kurunga*;
— out, declining, *puira, -e*; done for, *manuka*;
— out, weak, *ningena*;
—, of clothes, shabby, threadbare, *monoka*; *pusuka*: the dress is the worse for wear, it is shabby, ragged, *ombanda ya monoka* or *pusuka*;
— out generally, prop. be made old, *kurupisiua.*
Worried, *p.p.* Harassed, *putauka*; *hakauka*; wearied, *urua*; bothered, troubled, *kendisiua*; vexed, *pindika, -e.*
Worry, *v.t.* Harass, *putauza*; *hakaura*; *kandaiza*; bother, trouble, molest, *kenda, -e*; *kendisa*; torment, plague, tease, *tatumisa*; vex, *rungisa*; *pindi kisa*;
— oneself, *rikenda, -e*: what are you worrying yourself for? *mo rikendere tyike*? lit., thou-dost trouble thyself for-what; *rungarunga*: they worry themselves much, *mave rungarunga tyinene.*
Worse, *a. & adv.* *-Vi komeho*, lit., bad before (or more than other things) = *vi pu* or *p'*: worse than death, *okokuvi p'okuta*, lit., bad-by or before death;
to become —, *tunda*: the place has become worse, *otyirongo tya tunda*;
—, prop. harm, *otyi-po*: ye come together (not for the better, but) for the worse, *mamu ongarere otyipo*, lit., ye-assemble for-harm, evil.
Worship, *v.t. & i.* Pray, *kumba, -u*; bow down to, *rikotamena ko.*
—, *n.* Worship of God, *oukarere ua Mukuru*;
—, performance of religious ceremonies, *oku-rangera*;
ancestor or hero —, at the graves of departed relatives and friends, *oku-yambera*; *ondyamberero*; offering of sacrifices for the deceased, *oku-yandyoza*; *o-ngondyozero*; cf. Religion; Sacrifice.
Worshipper, *n.* *Omu-kumbe*; *omu-rikotamene.*
Worst, *a.* *-Vi pu avihe*, lit., bad-by (before or above) all (things).
Worst, *v.t.* *Ura, -u.*
Worth, *n.* *Putyo*; see Price;

muti (dimin. *oka-pendamuti*) = wood-splitter (from *penda*, to split + *omu-ti*, tree).

Wood-pigeon, *n. E-titipongo* ; *o-ngutipongo.*

Wood-worm, *n. E-tiva r'omiti.*

Wool, *n. Ovi-inya* ; *oma-inya o'ozondu.*

Woolly, *a. N'oviïnya* ; *n'omainya o'ozondu.*

Word, *n. E-mbo* : I do not (or, I shall not) believe your word, *hi na kukambura embo roye*, lit., not I - with - accepting - word - thine ; good words, *oma-mbo omaua* ; proper, right, true words, *oma-mbo omasemba*; vain words, *oma-mbo o'omungandyo* ;

— give fair words, flatter, honour, *indyika* : why do you give him fair words ? *mo mu indyika tyike*, lit., thou - him - dost distinguish, honour - what for ;

— have words together, as when an altercation is going on, *mave ningasana omambo*, lit., they - are moving each other, - (with) words ;

— use abusive words, *tukana* ;

to bring —, inform, *hepura* ;

to analyze words, solve an abstruse speech, *hiurura oma-mbo.*

Work, *v.i. & t. Ungura* : I am working or else I should come, *me ungura ety'e ya*, lit., I - work - else I - come ; they do not work here, *ka mu mave ungura*, lit., not - here - they - work ; she does not work there, *k'e na kumaungura*, lit., not - she - with - working there ;

—, produce, *eta* ; *ungura* ;

— away, work on, prop. put in motion, *hinga*, *-i* : begin there and work away till to this spot, *zira ngo u hinge nguno*, lit., commence from - there - (that) you - may drive, work on - here (to this spot) ;

— accurately, cut straightly, &c., prop. to a hair, *tua po okainya*, lit., put - by - hair ;

— well, *sora* : he works well, *ma sora* ;

— badly, *ungura navi*, or, *ha sora* ;

— thoroughly, as in washing clothes, preparing skins, rub, tread hard, *tukutura* ;

— and continue working by day, *uhara* : *me uhara ame ungura*, lit., I - continue by day - I - working ;

— by night, *rara* : I am going to work in the night, *me rara ame ungura*, lit., I - sleep - I - working, i.e., I shall work in sleeping time ;

— or dig round, as e.g. in digging a well, *oya*, *-o* ;

—, do, make, *tyita*, *-i* ;

— hard, struggle, take pains, *kondya*, *-o* : we work very hard the whole day, *matu uhara amatu kondyo*, lit., we - continuing all day - we - (are) struggling ;

— hard, throw all one's energy into a work, *mota*, *-o* (*m'oviungura*) = bend down or together (in the work).

—, *n. Otyi-ungura* ;

—, creature, that which is made, *otyi-tyitua* ;

manner of — or working, *omuunguro* ;

hurdle —, basket, *e-pamba*;

carpenter's —, *otyi-hongero.*

out a fire, *me rara okuzema*, lit., I - sleep - (the fire) being extinguished.

Withstand, *v.t. Piruka* ; *pirukira, -e* ; *ramba* ; *tyaera, -e.*

Witness, *v.t.* See, observe, *muna, -u* ; state, attest, give testimony to, *hongonona.*

—, *v.i.* Give evidence, *hongonona.*

—, *n.* Testimony, evidence, *oma-hongonona* ; *oma-hongononeno* ;

—, a person who makes a statement, gives evidence, *omu-hongonone* ;

—, prop. by-stander, *omu-kuramene-po* ;

—, one who knows, *omu-tyiue* ;

eye —, *omu-mune* ;

false —, *omu-hongonone u'ovizeze* ;

to bear —, *hongonona* ;

to bear false —, *kuminina* (*-e*) *n'ovizeze.*

Wizard, *n. O-nganga* ; *o-ndyai.*

Woe, *n. Oty'-ouiié* ; exclam. *ouiié* !

Woful, *a. Ningisa o-ndyenda.*

Wolf, *n.* Hyena, *o-mbungu.*

Woman, *n. Omu-kazendu* ;

a handsome, stately —, married or maiden, prop. a unique woman, *e-kazendu* ;

a superior, aristocratic —, lady, *o-serekaze* ;

a young —, *omu-suko* ;

young —, whilst having only one child, *e-veripa* ;

—, just confined and suckling her baby, *omu-arikaze*, plur. *ov-arikaze* ;

—, lying in, *omu-ari* (the last two names also titles of honour);

— with defective breasts or nipples, *oru-huna* ;

— who gets children in rapid succession, *oru-kangaha* ;

—, not pregnant or suckling at the time, *orukanga* (prop. a dry body) ;

—, mother without milk, *otyinde* ;

old —, *otyi-kurukaze* ; *otyingaze* ;

a little old —, "mütterchen," *oru-nyoko.*

Womanhood, *n. Ou-kazendu* ;

old —, *ou-kurukaze.*

Womb, *n. O-ndumbo* ; —, after conception, *o-nganda* ; —, lap, bosom, *e-koro.*

Wonder, *n. Otyi-himise* ; *otyi-kumise* ; —, something very strange, wonderful, unheard-of, prop. a thing not even known by God, *otyi-heimukuru* (from *i* = to know + *ha* = not + *Mukuru* = God).

—, *v.i. Himua* ; *kumua.*

Wonderful, *a. -Himise.*

Wonderfully, *adv. Otyihimise* (or *-a*) ; *okuhimisa* ; *k'omuhingo omuhimise.*

Woo, *v.t. Vareka, -e* : *umue ua varekerue*, lit., one (of the daughters) - she - was wooed, courted ;

—, make love, flirt, coquet, *nyandera* (*-e*) *erombe* or *orombe* : *mave nyandere erombe*, lit., they - play - love making.

Wood, *n. Omu-ti* ; fire —, *ozongune* ; sing. (a piece), *oru-kune* ; large fire —, *om-ova* ; thin fire —, *ou-handu* ; — shavings, chips, *ovi-hongero* ; sing. *otyihongero.*

Wood-land, *n. Oku-ti.*

Wood-pecker, *n. O-mbenda-*

—, take back, prop. return, recover, *kotora* ;
—, remove, *humburura* ;
—, retract, change one's mind, *rundurura* ;
—, recall, *isana* : he has been withdrawn or recalled, *omundu ua isanua* ;
— oneself, keep aloof from, *rihumina, -e* (*na*).
—, *v.i.* As one from the other, *kondasana* ; *humburuka* (*ku*) ; see Separate ;
— from the company of others, either from self-respect, love of power or conceit, *riitika, -e* ; *riiya* ; *riindyika, -e* ;
—, retire, retreat, *rihumburura peke* ; *penga, -e* (prop. turn aside) : *a rire ty'a penge n'a rondo k'ondondu*, lit., then it-was, - that he - turned aside, withdrew - and (he) - climbed - upon a mountain.

Wither, *v.i. Siva, -i* : *mo sivi k'omurungu*, lit., you - wither, shrink, wrinkle - on the face, i.e. you are angry ;
—, *kata* ; *kukuta* ; *rihuta, -u* ; *unda, -u* ; cf. Spoil.

Withhold, *v.t.* Restrain, keep back, *tyaera, -e* ; *tyaera ko* ; see Keep (back) ;
—, refuse, *panda* ; *rurupara* (prop. be envious) ; *ruvapara* ; *huhuna* : he refuses or declines to give, *ma huhuna okupa* ;
— for a time, keep for, prop. hide for, *horera, -e* : I withhold it from him for a time, keep it for him, *me horere ku ye*, lit., I - hide for - concerning him ;
—, draw on from time to time, retain, keep back, not grant, amuse, "hinhalten, vorenthalten," *kamisa*.

Within, *prep. Mu* ; *m'* : within the hole or ditch, *m'otyiloto* ;
—, *m'oukoto* : within (my) heart (prop. breast), *m'oukoto u'orukoro* ; within the house, *m'oukoto u'ondyuo*.
—, *adv. Oukoto* ; *m'oukoto* : but within they (the graves) are full of bones, &c., *nu m'oukoto ye ura n'omatupa*, lit., but - in the inner part - they - are filled - with bones.

Without, *prep. & adv. Pendye* : without the gate, *pendye y'omuvero* ; without or outside the village, *pendye y'onganda* ; he is without, *u ri pendye*, or, *u ri pomandye* ; *okosio* ; *kosio* ; *kosi* : *kosio* (or *kosi*) *y'onganda* = *pendye y'onganda* ;
—, *hi na* = not with : go without food, *tuende au hi n'ovikuria*, lit., go - whilst you - not - with food ; tell the people, not to go without my goats, *karaer' ovandu, ka ve nakuenda ave hi n'ozongombo zandye*, lit., tell - the people, - not - they - with going - whilst they - not - with goats - mine ;
—, *nokuhina* : without father, without mother, *nokuhina-ihe nokuhina-ina* ; without spot or blemish, *nokuhina-eni* ; we shall go without food, *matu i nokuhina-ovikuria* ; without us, *nokuhina-ete* ;
ha (not) : he went away without giving notice, *e ua ire, e he tu hepurire*, lit., he - he - went, while he - not - us - informed ;
— fire, *oku-zema* : I sleep with-

— out, obliterated, &c., *zenga, -i* : *ozondambo za zengi*, lit., the footprints - they - have disappeared.

Wiper, *n.* Used to wipe off perspiration, or to cleanse a diseased eye, *oka-inya* ; *oru-kombombo* (the former being made of jackal's hair, the latter of ostrich feathers).

Wire, *n.* Thin —, *o-ndengura* ; thick —, *oru-huaka.*

Wisdom, *n. Ou-nongo.*

Wise, *a. -Nandunge* ; *onongo* ; to be —, *toora ozo-ndunge* ; *no-ngopara* ;

a — person, *omu-nandunge* ; *o-nongo* ; a medicine-man, magician, *o-ndyai* ; *o-nganga* ;

a —, intelligent one, *o-ndueze.*

Wish, *v.i. Vanga : me vanga okukutyangera*, &c., lit., I - wish - to write to you ; *n'ombango* : he does not wish much, is not much inclined (to leave), *k'e n'ombango tyinene* ;

—, like to, want, *hara* : I wished to go, but I have too much work, *ami mba hara okuenda, nondu tyi mbi n'oviungura ovingi*, lit., I - I - wanted - to go - but - that - I - with work - much;

—, desire, crave, *zera, -i* : I wish, crave for meat, *me zeri onyama.*

—, *n. O-mbango* (will) ; *o-ndero* (desire).

Wistful, *a. E-patye.*

Wistfully, *adv. Noupatye.*

Wit, *n.* Reason, *ozo-ndunge* : they are at their wit's end, *ozo-ndunge zao azehe ape pu*, lit., reason - theirs - all - there it - (is) done for ;

—, as contained in proverbs, *omu-ano* : witty sayings, proverbs, parables, &c , *omiano.*

Witch-doctor, *n.* One who gives medicine, practices sorcery or enchantment, *o-nganga* ; surgeon, doctor, also witch-doctor, *omu-pange* ; an expert in witchcraft, &c., *o-ndyai.*

Witchcraft, *n. Ou-nganga* or *ou-kanga* ; *ou-ndyai.*

With, *prep. Na* : the mother with her children, *ina n'ova-natye ve* ;

—, *mumuna* ; *muna* ; *kumuna* ; *pumuna* ; *puna* : they dined with us, *va rire puna ete* ;

—, by, *pu* : stay with him (the patient), *kara pu ye* ;

—, by, prop. to, *ku, k'* : *eye u ri ku ina* = he - he - is - with - his mother ; *me hanga k'ove* = I - unite - with you, adhere to you ;

—, one with another (reciprocal form of the verb), *-sana* : they contend one with another, *mave patasana* ;

—, to be one with, *uana na* ; *yenda* (*i*) *kumue* ;

— that, whereupon, *a rire tyi* ;

— child, *otyingundi* ; with young, of animals, *onduite* ;

— (instrumental), by means of, by, through, *na* ; *n'* ; (—) : he built (plastered) with manure, *ua tungu outase* = *ua tungu n'outase* ; there is an altercation going on between them, *va ningasana omambo* (instead of *n'omambo*), lit., they - move each other - (with) words.

Withdraw, *v.t.* Take away, *yeka, -e* ;

all kinds of people (in a good or bad sense), *etaya* ; *n'etaya* : *u n'etaya* = he receives all, good or bad.

Willingly, *adv. Nombango ombua* ; *nombango yomutima* ;

—, prop. of one's own accord, *ri ... ira* (*-e*) *-ini* : he works willingly, of his own accord, *me riungurire omuini*, lit., he-works himself for or from-himself.

Wily, *a. -Navineya* ; *n'omatyendye* ; *n'omatiku.*

Win, *v.t.* Gain, prop. find, *muna, -u* ; *munina* (*-e*) *po.*

—, *v.i.* Gain the victory, overcome, *ura, -u* ;

—, as a race, prop. ontrun or leave behind, *sia* (*sie, siire*) *po.*

Wince, *v.i.* To shrink, as from a blow or from pain, to flinch, start back, *huinda* ; to kick, as a horse, *veta* (*-e*) *omu-se* or plur. *omi-se* : it kicked and flung, *ya vete omuse* (or *omise*).

Wind, *n. O-mbepo* ; a strong —, *ombepo ondeu* ; *otyi-vepo* ; *e-vepo* ;

belch —, *tia* (*-e*) *otyi-ve.*

Wind, *v.t.* To turn about, twine, twist, *yoza* ; *zenga* (*-i, -ire*) ;

to — round, as a bandage, to roll up as thread into a ball, *manga* ;

—, wreathe, plait, *zenga* (*-i, -ire*) ; (cf. Plat) ; *tyita* (*-i*) *o-ngata* ;

—, entangle, *zengira, -e* : it entangled itself in it, *ye rizengire mo* ;

— as a screw, *sotorora* ;

—, as horns, give a spiral form to, *petura* : the ox has spiral horns, *ongombe ya petura*, lit., the ox-he-has bent much (his horns).

—, *v.i.* (*or refl*). *Sotoroka* ; *kondoroka* ;

—, chiefly of horns, *petuka.*

Window, *n. Oru-iho* ; *oru-vero.*

Wind-pipe, *n.* Head of the — (according to others the lower part), *o-ndoro* ; upper part of the —, "oberer kehlkopf," *o-ngongo.*

Wine, *n. Oma-vinu.**

Wine-fat, *n. O-ngameno.*

Wine-press, *n. Otyi-kameno.*

Wing, *n. Otyi-vava* : the bird has wings, *ondera i n'ovivava* ; the ants are getting wings now, *ozombuka maze tua ko ovivava*, lit., the ants-they-are putting-on-wings.

Wink, *v.i. Papaiza.*

—, *n. O-mbapaiziro.*

Winner, *a.* As in a race, one who outruns another, leaving him behind, *ngu ma sie po omukuao* ; see Victor.

Winnow, *v.t. Sisa.*

Winter, *n. Oku-pepera.*

—, *v.i.* Spend the —, *kapitisa oku-pepera.*

Wipe, *v.t. Pyona* or *piona* : wipe the tears out of your eyes, *pyona omahoze m'omeho* ;

— off, cleanse, *kona, -o* ; *pononona* ;

—, rub off, cleanse, *pondora* ; *pianga* ;

— out, obliterate, *zengisa* ; *zengaiza* ;

— oneself, rub off dust, &c., *rieka, -e* ;

—, cleanse, sweep, *komba, -o.*

Wiped, *p.p.* Rubbed off, cleansed, *pondoka* ;

water or sea, *omeva-ko-kuvare*; a wide, extended place, *otyirongo otyikuvare* = *otyirongo otyiparanga*;
—, *-hahara*; *-ko-ara*;
—, broad, *-para*; *paranga*.

Wide-awake, *a.* (*Omundu*) *epatye*; *omupaime*; *ombandi*.

Widen, *v.t. Parangisa*;
—, stretch, *tandaura*: stretch, widen the (crumpled) skin, *tandaura omukova*;
—, as a well, enlarge, *tambeka, -e*; *tambura*; *ianga*: he widens, greatly enlarges the well by digging, *ma ianga ondyombo*.

Widen, *v.i.* To extend itself, *tandauka*: the well is widened (ground having fallen down from the sides), *ondyombo ya tandauka*.

Wideness, *n. Ou-paranga*;
—, capaciousness, *omu-ria*: *ehoro ri n'omuria*, lit., milk pail-it- with wideness, capaciousness, i.e. it can contain much.

Widow, *n. Omu-hepundu* = needy person.

Widower, *n. Omu-hepundu*; more commonly, *ngua tirua*, lit., he that is died to, i.e. a bereaved person.

Width, *n. Ou-paranga*;
—, capaciousness, *omu-ria*.

Wield, *v.t.* See Use; Manage; Handle.

Wife, *n. Omu-kazendu*; first —, *omu-visa*.

Wild, *a. -Okuti* (= of the open field, forest): wild beasts, *ovipuka*, or, *ovipuka vi'okuti*; wild trees, *omiti vi'okuti*;
—, deserted, empty, *tyo*: *okona kuku ri tyo* = a place-which-is-desolate, wild;
—, untamed, unmanageable, *otyindandi*: a wild ox, *ongombe otyindandi*; a wild man, *omundu otyindandi* (cf. Wildness);
—, wanton, *n'ehambano*; *hambana*: *omuhanduke*; *ehipa*; *n'ehipa*; see Rude; Turbulent; Loose; Licentious.

Wild-boar, *n. O-nguruve*; *o-mbinda*.

Wild-cat, *n.* The "red cat," *o-nguirira*.

Wild-duck, *n. O-mbaka*.

Wilderness, *n.* (*Okuti*) *o-ngaango*; *e-ngurusu*; *o-nguza*; see Desert; Solitude.

Wild-goose, *n. O-mbaka*.

Wildness, *n.* As of an untamed, malicious beast or man, *oundandi*; *oku-kara otyindandi*;
—, savage state, brutality, cruelty, *oku-hineyayu*; *ou-nyone*;
— of a country, see Wilderness.

Wile, *n. E-tyendye*, plur. *oma-tyendye*; *e-tiku*, plur. *oma-tiku*.

Wilful, *a. Otyirangaranga*.

Wilfully, *adv. Uina*: he did (it) wilfully, *ua tyitire uina*.

Will, *v.t. & i. Vanga*.
—, *n. O-mbango*; *omu-vango*; *oku-vanga*; last — of a dying person, *o-ndaya*.

Willing, *a. Vanga*; voluntary, *vanga omuini*; *rivanga omuini*;
—, inclined to, charmed with, *nongua* (*na*);
—, liberal, *ekotokero*; *-harupu*: a person willing to give, a liberal one, *omundu ekolokero*; *omuharupu*; a willing mind, *omutima omuharupu*;
—, ready to serve or to receive

whom I serve, *ngu mbi ri oue nu ngu me karere*, lit., who(se) - I - am - his - and - who(m) - I - serve ;

—, whose ? *iani*, abbrev. *ani, ia, ya, a* : who are you ? *ove ov' iani ?* or, *ove ouani ?* lit., thou of what (parentage or place) = *ov' iani* = *ov' ia*; whose is this child ? *omuatye ingui ouani* (or *oua*) ; whose is this bag ? *ondyatu indyi oyani* ; with whom are you ? *ove u ri pumuna ia* (= *iani*) ; to whom are you going ? *mo i koya* ;

—, *-ne* : to whom can we go ? *matu i kovene*, lit., we - go - to what (people) ; see table of Pronouns.

Whole, *a. -He* : wash the whole body, *koha orutu aruhe* ;

— (*a. & n.*), *omutundu* : the whole tribe, prop. the whole of the tribe, *omutundu u'otyiuana* ; the snake devours the whole bird, *onyoka i nina omutundu u'ondera*, lit., the snake - it - draws in, swallows - the whole - of the bird ;

—, sound, *naua*.

—, *n. Omu-iundu* ; bring the whole of it, *eta omutundu uatyo*.

Wholly, *adv. Omutundu* : wash yourself wholly, *rikoha omutundu* ; *-he*; see Entirely.

Whore, *n. Omu-korondu*.

Whoredom, *n. Oru-vakiro*.

Whosoever, *pron.* Everyone who, *auhe ngu* : that whosoever believeth in him, should not perish, *kutya auhe ngu ma kambura mu ye, op'e ha pandyara*.

Why, *adv. Tyi* : why I did not bring ? *tyi ndyi ha eta ?* lit., that = why - I - not - brought ;

—, *tyike* : why did (or do) they beat ? *va tonene tyike ?* lit., they - beat for - what ; why do you persecute me ? *mu ndyi rambere tyike ?* lit., you - me - pursue for - what ;

—, *pu i* : why do you call ? *ua isana pu i ?* lit., you - called - (being induced) by - what ; = *pu tyike* ;

—, *pu tyike* : why did the sheep run away ? *ozondu za tupuka pu tyike* ;

—, (—) : why do you speak thus ? *tyi mo hungire nai, ua tyiti ?* lit., if - you - speak - so - you - do (what) = *tyi mo hungire nai, otyikuatyike* (what is it) ; and why don't you ask your mother for meat ? *n'onyama ku mama k'okuningira ko ?* lit., and meat - from - (your) mother - (why) not asking - not.

Wick, *n. O-ngoze y'emunine.*

Wicked, *a. -Runde* ; *-vi* ;

—, of bad conduct, *omuahi* or *n'omuahi* : *ngu n'omuahi m'ongarero ye* = *ngu ma tumb' ouvi*, lit., (he) who - with or like *omuahi* - in conduct - his = (he) who - he - heaps up - badness, sin ;

—, *omuhahu*.

Wickedness, *n. Ou-runde* ; *ouvi* ; *omu-ahi* ; *ou-hahu*.

Wicket, *n.* A small door, *okavero* ; a hole, *o-ndovi*.

Wide, *a.* Remote, having a great extent, long, far off, *-re* ;

—, extending far each way, broad, large, immense, *-kuvare* ; *paranga* : the wide, extended

—, *mu* (in some cases) : it rained whilst we were there, *ombura ya rokere mu ete*, lit., rain - it - rained - in - ours, i.e. during our stay.

Whimper, *v.i.* Groan, sigh, *tyema, -e* ; *suvana.*

Whine, *v.i.* Moan, lament, —, as an infant, a young dog, &c., *kuina, -e.*

Whip, *n. O-ngora.*

—, *v.t. Tona* (*-o*) *o-ngora.*

Whip-lash, *n. Oru-tone.*

Whip-stick, *n. Oka-tik'ongora.*

Whirl, *v.t.* See Whisk.

Whirlbone, *n. O-mbumbua-ngoro.*

Whirlwind, *n. Oru-kumba-mbura* ; *o-mbepo y'orukumba-mbura* ; *oru-vepo.*

Whisk, *v.t. Zezenga : oruvepo maru rizezenge*, lit., whirlwind - it - turns itself quickly round, whisks ; *ondukua mai zezengua*, lit., buttermilk - it - is being shaken and turned round and round.

Whisker, *n.* Mustache and —, *oru-yezu* (sing.) ; *ozo-ndyezu* (prop. both sides, or plural).

Whisper, *v.i. Hokora* ; *hokorisa* ; *hingiza kehi* = "unterdrüken," suppress (the voice).

Whisperingly, *adv. Omu-zumbi* : they talk whisperingly, softly, prop. in a subdued manner, *mave hungire omuzumbi.*

Whistle, *v.i.* As in driving cattle, *hiva, -i* ;

—, as in calling cattle to follow, generally done in flight or also in driving them on, *koiza* : he whistles to the cattle (to run after him), *ma koiza ozonyanda* ;

—, as the wind passing through the trees, *sunga, -u* : the wind whistles, *ombepo mai sungu.*

Whistling, *n. Omu-rumbueze* ; *o-hiva* (on the finger) ;

—, *oru-kui* (on an instrument) ;

— of the wind, "säuseln," *oku-sunga.*

White, *a. -Vapa* : a white stone, *eoe evapa* ; a white dress, *ombanda ombapa* ; as an intensive *tué* is added, e.g. *o-mbanda, tué* ! = a very white dress.

White-back, *n.* An ox with a white back, (*ongombe*) *ondaura.*

Whiteness, *n. Ou-vapa.*

Whitewash, *v.t. Hua* (*hu, hu-vire*).

Whither, *adv. Ku* : whither I go (thou canst not follow, &c.), *ku me i*, &c. ;

—, *pu :* who knows, whither such a brain-sick fellow will lead you, *ingui ngua ver' omutima, pu me ku tuara, ka pe iue*, lit., this one - who - is sick - heart, - whither - he - thee - carry, lead, - not - it - known ;

—, *pi* : whither are you going ? *ene mamu i pi.*

Whithersoever, *adv. Kunga* (*ku-nga*) : *taureye, auhe kunga ma vanga*, lit., flee ye - every one - whither soever - he will or likes.

Whittle, *v.t. Honga, -o.*

Whiz, *v.i. Sunga, -u.*

Who, *pron. Ngu* : an innocent person, *omundu ngu hi n'ondyo*, lit., a person - who - not - with guilt ; *ngua : omundu ngua vere* = a person - who (is still, or was) - ill ; whose I am and

mua s'okumuina, lit., wherefore - ye - ought to be quiet ;
—, *pu tyike* : where ore did you go away ? *ove ua ire pu tyike ?* lit., thou - thou - didst go - by reason of - what ;
—, (—) : wherefore didst thou doubt ? *tyi ua yaráarere m'omutima, ua tyiti ?* lit., if or when - thou - didst waver - in (thy) heart, - thou - didst (do so for what reason).

Wherein, *adv. Mu* ; see Where.

Whereupon, *adv. A rire tyi* : whereupon I departed, *a rire tyi mba i* = then (it) - was, - that - I - went.

Wherever, *adv. Akuhe.*

Wherewith, *adv. Na tyike.*

Whet, *v.t. Yupika, -e* : sharpen the hatchet, *yupika ekuva.*

Whether, *conj. Nanga* : *nanga rire indano, nanga rire omurongo,* lit., whether - (there) be - five - (or) whether - (there) be - ten ;
—, *nanda* = *nanga* : *nu nanda mu koka ngahino, nanda mu koka kombunda,* lit., and - whether - ye - die - now, - (or) whether - ye - die - afterwards.
—, *kutya* : *mu pura, kutya ma vanga okuya* = him - ask, - whether - he - will - come ; *me ku pura, kutya mo zuü, pô, indé ?* lit., I - thee - ask, - whether - thou - (wilt) listen, obey, - or - not.

Whey, *n. Oru-iva.*

Which, *pron. Tyi* or *tyi tyi* = that which (referring to *otyi-*) : the thing which is lost, *otyina tyitya pandyara* ; see table of Pronouns ;
—, interrogatively, *-ne* : which (of the two children) ? *oune* or *une* ; which (milkpail) ? (*e-horo*) *orine* or *rine*, &c. ; *pe ne?* (neuter = which place [or thing] do you mean) ;
—, *-kena* : which (things) ? *ovikena.*

While, *n.* Space (of time), *oruveze* : a short while, *oruveze katiti* ; a long while, *oruveze orure* ; *orure.*
—, *adv. & conj. Tyandye* : while (or whilst) you were here, *tyandye au ri muno* ; she (the servant) was here already, whilst the children were still here, *om'a ri, ovanatye tyandye omu va ri,* lit., here she - was, - children - whilst - here - they - were ;
—, *a-* : a poor man has no rest ; he sleeps, whilst with one eye he is awake (prov.), *omundu omusiona k'a rara ; u rara eho rimue, eho rimue ari tara,* lit., man - poor - not he - sleeps ; - he - sleeps - eye - one, - eye - one - whilst it - is looking ; she is dead while she liveth, *ua ta e n'omuinyo ; ami mba vazeua, andyi hia sekama okukaenda,* lit., I - I - was found, reached, - whilst I - not yet - was risen - in order to go, i.e., the people came to me, before I had started for my journey ;
—, *ngunda* (*a-*): (stay here), whilst I go there, *ngunda ame i ngo,* lit., before or whilst - whilst I - go - there ; while he went, *ngund'a i ;*
—, *nganda,* abbrev. *nda*: whilst I pay or paid, *mba nganda mba sutu,* or, *mba nda mba sutu* ;

front —, *otyi-rio ty'okuoko* ; *oku-oko*; hind —, *otyi-rio ty'okurama*; *oku-rama.*

Wheeze, *v.i. Kuana* : the throat wheezes, *omuriu mau kuana.*

When, *adv.* At the time that, *tyi* : *tyi mbe ere* = when - I - came ; *tyi tua kara koyenu* = when - we - were - with you, lit., at yours, at your home ; *indu* : *'ndu* : *kutya 'ndu matu ya* = = that - when - we - come, &c. ;

—, at what time ? *rune* : when have they (the sheep) been killed ? *za zeperue rune,* lit., they - have been killed - (time) which ;

— *tyandye* : when I was a child, *tyandye e ri okatiti,* lit., whilst-that I - was - small.

Whence, *adv.* From what place, &c., *oku* (*-ira*) : and whence he shall come (again), *n'oku maa ka zira* (*rukuao*) ;

—, *-ira* (*-era, -ina, -ena*) *pi* : whence are they ? *mave zire pi?* lit., they - come from - where ; whence do you return ? *ua kotokere pi.*

Whenever, *adv.* At all times, *aruhe.*

Where, *adv.* At what place, *ku* ; *oku* : where I am, *ku me kara,* lit., where - I - stay ;

—, *pu* ; *opu* : and concerning whom I thought that I should not see where he would die (in the war), *nami ngu mba ndangovasi hi na kumumuna pu ma tire,* lit., and I - whom - I - thought - not I - with seeing him - where - he - would die ; *opu* : where is the water ? *omeva opu e ri* ? = water - where - it - is ;

—, *mu* ; *omu* : where I also was born, *ami mu mba koaterue mo uina,* lit., I - where - I - have been born - in or at - also ; *mba ri m'ondyuo mu tu rara,* lit., I - was - in the house - where (in) - we - sleep ;

—, to what place, or from what place ? *pe* : where above ? *kombanda pe* ;

—, *pi* : where is it (a book, &c.)? *pe pi* = it (impers.) - where ; where are you going ? *mo i pi* ;

—, prop. what for, *ku tyike* : where or whither are you going, prop. what are you going for ? *ene mamu i ku tyike?* lit., ye - ye - go - to or for - what.

Whereabout, *adv. Ku tyine* ; *pe pi* : whereabout did you meet with him ? *ua hakaene na ye ku tyine?* lit., you - met - with - him - to or by - what (place) = *pe pi pu ua hakaenena ye,* lit., it - where - where - you - met - with him.

Whereas, *conj. Tyinga* ; *otyinga.*

Whereby, *adv. Pu tyike* : whereby shall I know this ? *ihi me tyi tyiua pu tyike* ? lit., this - I - it - (shall) know - by - what ;

—, *na* : (for there is none other name under heaven given among men) whereby we must be saved, *ndi tua s'okuhupisiua na ro,* lit., which - we - must be saved - with, through, or by - it.

Wherefore, *adv. & conj. -Ira* (rel. f.) *tyi* or *tyike* : wherefore or why didst thou laugh ? *ua yorere tyi* ? lit., thou - didst laugh for - what ; wherefore didst thou come ? *ua endere tyike,* lit., thou - didst walk or come for - what ;

—, *opu* = for which reason : *opu*

tyike = for what (reason) : what have I been called for (for what reason) ? *mba isaneua pu tyike* ; what were you calling for, or, why did you call ? *ua isana pu tyike* ; what are you suffering from ? *ua vere pu tyike*, lit., you-ill-by or from-what ; how do they know ? *ve tyiua pu tyike ?* lit., they-know-by what ;

—, *tyi* = *tyike* : what is he working at ? *ma ungura tyi* ;

— for, for — use, *atyike* : what vessel is that, what is it used for? (*otyityuma*) *oty'atyike*; what are you then, what is your rank, profession, calling, &c. ? *nu ove ouatyike* ;

— (exclamatory = how), *tya* : *tya, mo nini ouna mbui* ! = what, - you - grumble at, despise - little things - these ;

—, (—) : what does it all mean? *atyi tya* ? lit., it-says, means (what) ;

—, *vi* : what are you saying ? *mo tya vi* ; what are you about or doing ? *mo tyiti vi* (a question generally implying disapprobation) ; what shall we do? *ngatu lyite vi* ;

— kind, quality, rank, colour, &c. (applied to living creatures), *nge* : what kind of person, of what colour, nation or clan ? (*omundu*) *imunge*, plur. *ivange* ; *omuke* ; *omukendu* ; what kind of ox, of what colour, &c. ? (*ongombe*) *inge, oinge*, pl. *izonge*;

— kind (of things), *i ... ke* ; *o ... ke* ; *i ... nge* ; *o ... nge* ; *i ... kena* ; *o ... ngena* : what kind of a skin (*omu-*) ? *imuke* ; *omuke* (pl. *imike* ; *omike*) ; what kind of a branch (*e-*) ? *iringe* ; *oringe* ; what kind of water (*oma-*) ? *imange* ; what kind of knife (*oru-*) ? *irukena* ; *irunge* (pl. *itukena* ; *itunge*) ; what kind of vessel (*otyi-*) ? *ityikena ? otyikena* ; *ityinge* ; *otyingena* (pl. *ovikena*) ; what kind of stick (*oka-*) ? *ikake* (pl. *iukena*) ; what kind of field (*oku-*) ? *okunge* ;

— kind (of tree, wood, herb, vegetable), *omuketi* (*omu-ke-ti*) : what kind of tree is this ? *omuti omuketi* ;

in — (place, way, respect, sense, &c.), *pi* : in what (vessel, &c.) shall I carry ? *me toorere pi* ; (they are) different in what (respect) ? *peke pi* ; cf. Sense ;

—, ... *ne* (= which) : what man is there among you ? *omundu oune mokati kenu* ? lit., man-he which-in the midst-of you ; at what time ? when ? *rune* : when, prop. at what (time) will they come ? *mave ya rune.*

Whatever, *pron.* Everything, all, the whole, *atyihe* ;

—, prop. all sorts, *ngamua* : (the things we ask we receive), whatever they be, spiritual or temporal, *nanga rire via ngamua oviomuinyo, nanga rire via ngamua oviorutu*, lit., though-be-they-all sorts-of spiritual (things), - though - be - they - this or that - of bodily (things).

Wheal, *n.* Pustule, on cattle, *o-mbuzeze* ;

—, *otyi-ngerete* ; see Eruption.

Wheat, *n. Otyi-kokotua.*

Wheel, *n. Otyi-rio*, prop. extremity (of the wagon) ;

— to do, — off, *omuhámure* : *omundu omuhámure* = a person who possesses many things.
—, *adv. Naua* : *ua ungura naua* = you - have worked - well ;
—, *ta* : he understands it very well, *eye ua tyiua, ua ta* = he - he - knows, - he does indeed ;
— said, *opo* ; *opusemba* ;
—, pretty —, *uri* : he knows them well enough, *u ze i uri*, lit., he - them - knows - only or indeed, pretty well ;
—, *vari* : well, yes, I am poor, *ami vari omusiona* ; well, I do it, *me tyiti vari* ;
— done ! (disapprovingly or contemptuously), *tyok* ; (approvingly), *okokua* ; *okokua indè* ;
to understand something —, to be able, *sora* ; expert, *paima* ;
—, *o* : farewell ! *kara o*, plur. *kareye o* ; *tu pa o* = us (me) - give - well, i.e., please give me, &c. ;
—, *indè* : he has smeared or anointed himself well, *ua vava, indè* ;
—, *tyinene* : they (the fruits) taste well, *vi tyata tyinene.*

Well, *n.* In the field, dug in clay ground, *o-mbu* ; —, dug in a dry bed of a periodical river, *o-ndyombo*, prop. the tarrying river (water), from *yomba* = to delay, lag behind ; (also applied to other wells) ;
—, fountain, generally, *oru-i* ; running fountain, *oru-harui* ;

Well-beloved, *a. Omusuverua.*

West, *n. Eyuva ku ra toko*, lit., sun - where - he - sets = *eyuva ku ri hitira.*

Wet, *a.* Moist, *-tarazu* ; —, moist, *ningena* ; *tarara* ; to be — from the rain, *rokeua* : if you go, you will get wet, *tyi mo ende, mo rokeua*, lit., if - you - go, - you - will be rained (upon).
—, *v.t.* Moisten, sprinkle, *ningeka, -e* ; *tarareka, -e* ; *pamenena, -e* ; — thoroughly, soak, *tyatya.*

Wetness, *n. Oru-tuto* ; *ou-tarazu.*

Wether, *n. O-ndume* ; *o-ndu ondume* ; *omu-rera* ; a large fat —, *o-ngarata.*

Whale, *n. O-ngandu* (the milking or spouting animal, r. *kanda* = to milk), prob. called so from its spouting through the two orifices in the middle of the head, which spouting is compared to the streaming of milk from the udder.

What, *pron. Tyike* (= *tyi ke ?* = it what) : what (thing) is this ? *otyikua-tyi-ke* ; what words ? *omambo omakuatyike* ; *otyikuai* = *otyikuatyike* ; what do you want ? *mo vanga tyike* ; what are you engaged in or busy with ? *ene mamu ungura tyike ?* lit., ye - ye - work - what ;
— for, for what reason, *-ira* (*-era, -ina, -ena*) *tyi* or *tyike* : what are you beating me for ? *ene mamu ndyi tonene tyike, mua ni vi* (or *mua tyiti vi*) ? lit., ye - ye - me - beat for - what, - ye - about - what - or ye - do - what ; what was he punished for ? *ua vererue tyike* ? he - was punished for - what (cf. Wherefore) ; *pu*

—, *v.t. Putauza* ; *hakaura*; *ura*, *-u*; *pa* (*pe*, *pere*) *eputi k'omundu.*

Weather, *n.* Sky, *e-yuru* ; air, *oru-muinyo* ; *otyimuinyo* ; rain, *ombura* ; heat, *omu-tenya* ; cold, *o-mbepera* : it is cold weather, *ku n'ombepera*, lit., it (the field, country)- with cold ; it will be fair weather, *mape kara naua*, lit., it - (will) be - fine ; we shall have rainy weather, *ombura mai ya*, lit., rain - it - is coming.

Weave, *v.t. Pamba* ; *tunga* (*-u*) *o-mbanda* or *ozo-ngu*(*y*)*u.*

Wed, *v.t. & i. Kupa*, *-u* ; of a female, *kupua.*

Wedding, *n. O-ndyova* : they have been invited to the wedding (feast), *va isaneue k'ondu y'ondyova*, lit., they - have been invited - to the sheep - of the wedding ;

—, *o-ngupiro* ;

—, wedding ceremony or feast, also the present given by the bridegroom to the father of the bride, *otyi-tunya* : *va nangere k'otyitunya* = they - invited - to the wedding (present, ceremony, feast).

Wedding-feast, *n. Omu-kandi u'ondyova* or *u'ongupiro.*

Wedding-house, *n.* Or wedding observance, the young couple having, it is said, to go through the process of being rubbed over with grease by their parents, *oty'-oto.*

Wedge, *n. Oka-ti* : bring the wedges, *kaete outi.*

Wedlock, *n. Oru-kupo.*

Weed, *v.t. Zukura* ; *pora* ; *homona.*

Weed, *n.* Weeds, *ozo-ndombora.*

Week, *n. Otyi-veke.**

Weekly, *a. & adv. -Otyiveke* ; *-atyiveke* (= of the week) ; *otyiveke atyihe* (= every week).

Weep, *v.i. Rira*, *-i* ; *eta omahoze.*

Weeping, *n. Oku-rira* ; *omaririro* ; —, mourning, *oru-hoze.*

Weevil, *n. Oka-puka.*

Weigh, *v.t.* To measure, compare, *saneka*, *-e* ; to balance, *yanga.*

—, *v.i.* To —, *kara -zeu* ; *zeupara* ; to bear heavily, press hard, *ninikiza* ; to be important, *-nandengu.*

Weigher, *n.* One who weighs, *omu-saneke* ; a pair of balances, *otyi-saneke.*

Weight, *n. Ou-zeu* ; —, importance, *o-ndengu* ; —, burden, *omu-tuaro.*

Weighty, *a. -Zeu* ; important, *-nandengu.*

Welcome, *a. Ya naua* : you are welcome, *ue ya naua* = you - come - well ; you are very welcome, *ove ue ya naua indé*, or, *ue ya naua tyinene tyinene* ; welcome, hail ! *ha, ha, mbua* ! lit., communicate, - commnnicate (news), - (be so) good.

—, *v.t.* Salute, *minika*, *-e.*

Well, *a. Naua* : he is healthy, well, *u ri naua* (= *u ri na ouua* = he or she - is - with good, or in a prosperous condition); it is well, *onaua uri* ; *okokua indé* ;

—, happy, prosperous, *-ningandu* ; *-indandu* ;

to be —, happy, in good circumstances, *ningapara* ; *pua*, *pu* : they prosper, are happy, well off, *mave pu* ;

Waywardness, *n.* *O-mbango ombi.*

We, *pron.* *Ete*: we, even we, *ete, oete*; —, *tu*: we eat, or shall eat, *ete matu ri*; we smoke, are in the habit of smoking (tobacco), *tu nua* (*oma-kaya*); we called, *tua isana*; we came, *tue ya.*

Weak, *a.* *Otyingundi*: a weak person, *omundu otyingundi* or *omu-ngundi*;
—, prop.. light, *-pupu*; *-tutu*; very —, quite exhausted, *topa*; *manuka*; *tutuka*;
— from old age, *kurupa*;
— from illness or old age, *tukara*; to be —, *ngundipara* or *kundipara*; *ka ... n'ouzeu*: don't bring a weak stick, *o eta okati kuke hi n'ouzeu*, lit., not you-bring-a stick-which-not-with weight or solidness;
become —, decline, waste away, *puira, -e*: I am getting weak, as from old age, *me puire*;
—, worn out, *ningena*: the men are weak, from old age, are worn out, *ovarumendu va ningena*;
—, prop. moist, soft, *-tarazu*: a weak man, *omundu omutarazu.*

Weaken, *v.t.* *Ningeka, -e*; *ngundiparisa*; *zeurura.*

Weakened, *p.p.* *Ngundipara*; *tutuka*: *nanda tu tu nai, inga ka tu ya tutuka*, lit., although-we-suffer-thus (from war, drought), -still-not-we-(are) yet-weakened, faint-hearted.

Weakminded, *a.* *N'ekurungo*: he is not firm, prop. he is shaky, easily moved, turned, and misled, *u n'ekurungo.*

Weakness, *n.* *Ou-ngundi*; *e-toto*: he has become weak, *ua rir' etoto*;
— of sight, as in old age, dimness of the eyes, *ovi-ndunguru*; great — in illness, unconsciousness, *e-potu*;
—, softness, *ou-tarazu*: *oku-ningena*;
— of character, *e-kurungo.*

Weal, *n.* See Wale; Wheal.

Wealth, *n.* *Oru-tumbo*, or pl. *otu-tumbo*;
—, possessions, *ou-ini.*

Wean, *v.t.* *Kura*: wean the child, *kura omuatye*; the child is weaned, *omuatye ua kurua*;
—, *kuriomisa*; *tovisa*; *yumbira, -e* (cast off, applied, as also *tovisa*, to animals).

Weaned, *p.p. or a.* *Kurua*;
—, man or animal, also grown, or fat, *ekurioma*: a well grown, fat child, *omuatye ekurioma* (= *omuatye otyiuti*, prop. a forward, precocious child); a well fed, fat person, *omundu ekurioma.*

Weapon, *n.* *Otyi-ruise*; *otyirue.*

Wear, *v.t.* Put on, *zara*: a dress which is worn, *ombanda ndya zarua*;
—, put on mourning, *pirika, -e*; *tirika, -e*;
to — away with use, to — out, *kurupisa*; *monokisa.*
—, *v.i.* From use or service, *kurupa*; *monoka*;
— away, decline, become thin, weak, *puira, -e.*

Weariness, *n.* Fatigue, *oku-urua*; *oku-otama*; —, uneasiness, trouble, *e-puti.*

Weary, *a.* *Urua*; *otama*; *t'eputi*; *m'eputi.*

handkerchief was waving, *o-nguyu ai sungua*, lit., the cloth - there it - swayed, waved (as branches by the wind).
—, *v.i.* Move to and fro, *nyi-nganyinga*.
Wave, *n.* *O-ngazona*, prop. daughter of the river.
Waver, *v.i.* *Yaráara*; *kurunga*; *keyakeya*.
Wax, *v.i.* To become, *rira*, *-e*: *tya karira epe* = it - has become - new; see Grow; Become.
Wax, *n.* *Otyi-kambi* (also anything juicy, pressed, chewed or sucked out);
the — which the bees paste over the *e-hira* or honeycomb to close it up, *e-rose*;
—, cells in a bee-hive, before filled with honey, *otyi-káranga*;
ear —, *ovi-rukutui*;
cobbler's —, pitch, *e-pia*.
Way, *n.* *O-ndyira*;
milky —, *omu-kuangu*;
—, manner, *omu-hingo*: in what way? *k'omuhingo oune* = after manner - what; *kara nai*: that is their way of speaking, doing, *ve ri nai* = they are so;
in this —, *nai*: *ze nana nai* (or *otyi ze nana nai*), lit., they (viz. the bullocks) - draw - so, in this way; *otyi*; *otyi nai* or *otyi nao*: this is the way we do, *ete otyi tu tyita*, lit., we - thus - we - do; *eye oty'a pandyara m'okuti*, lit., he - in that way he - got lost - in the field; the words are to be written in this way, *omambo otyi e tyangua*, lit., words - thus - they - (are) to be written; we die in this way, *ete otyi matu tu nai*, lit., we - thus - we - die - so; they spoke thus, in that way, *otyi va hungire nao*;
a little — or distance, *oruveze katiti*; *popezu*;
to give —, stand out of the —, *humburuka*;
to remove things, put things out of the —, *humburura*;
to make — through a crowd, elbow one's — through, *sunga*, *-u*;
to come in anyone's —, meet him, *munasana*;
to move out of the —, avoid, evade, *yepa*, *-e*; *penga*, *e*;
cross —, *o-ndyira y'ondiakanene*;
which — ? *pi* (where): which way shall we go? *ngatu ende pi*;
to be out of the — strange, *-ozonganda*; *-himise*;
a — out, *oma-pitiro*;
a — through, *o-nduurunga*;
to lead the —, go in front, *hongora*;
to be in the family —, pregnant, *otyingundi*;
go thy — ! *tuende*;
to be in one's —, hinder him, *tyaera*, *-e*; *iráirisa*: he is in my way, hinders me, *me ndyi irairisa*;
to see one's — clear, *n'ondyira naua*: in this case we do not see our way clear, *m'otyikando hi ka tu n'ondyira naua*, lit., in go (Dutch "reize, reis, maal"), circumstance, case - this - not - we - with a way - good, clear.
Waylay, *v.t.* *Tyera*, *-e*; *yarera*, *-e*.
Wayward, *a.* *N'ombang' ombi*, lit., with a perverse will.

—, observe, spy, *yevâeva* ;
— for an opportunity of getting something, sneak about a person with the object of begging, *heverera, -e* ; *hevereka, -e* ;
—, be on the look-out, for food, a gift, &c., *raruka.*
—, *v.t.* Guard, *tyevera, -e* ;
—, tend, have in keeping, *risa* ; *karisa* ;
—, with evil intentions, have an eye on, *tanda* ; *tyungira, -e* ;
—, waylay, endeavour to seduce, &c., *tyera, -e*;
—, look after (a house, a garden), *tarera, -e.*
—, *n.* Keeping awake, *oku-kara katumba* ;
—, vigilance, guarding, *e-tyeverero* ;
—, a period of the night, *o-ndyeverero* ;
—, a watchman, guard, *omu-tyevere* ;
—, a time-piece, *oka-vare keyuva* (little counter of the day) ; *o-horologie.**

Watcher, *n.* One that looks after a house, a garden, *omu-tarere.*

Watchful, *a. Ekangi* : a watchful person, *omundu ekangi*; he is watchful, in travelling by night, *ma ende ekangi* = he-travels-strong eye, travels all night without getting sleepy ; *oara-kangi* ; *n'o(u)arakangi* ;
—, attentive, observant, *epatye*; *n'oupatye* ;
—, of a quick eye, circumspect, *-paime.*

Watchfully, *adv.* Wakefully, *ekangi* : *ma end' ekangi* = he-travels-strong eye, i.e., wakefully (in the night) ; he sleeps wakefully, restlessly, keeps much awake, *ma rara ekangi* ;
—, *katumba* : he watches all the night, *ma rara katumba*, lit., he-sleeps, i.e. spends the night-subduing (sleep) or watchfully.

Watchfulness, *n. O(u)-arakangi* ; see Vigilance.

Water, *n. Ome-va* ;
brackish —, *oru-penye* ;
—, free for cattle to go to, *otyi-ate-va* = tread (or mud)-water-place, contracted from *otyi(rongo)*, place, *yata* or *ata*, to tread, and *(om)eva*, water ;
little —, *ou-iva* ;
— (plur.) waters, *ome-va-me-va.*

Water, *v.t.* As a garden, *tyatya*;
—, piss, *tutama* ; *nyina, -i* ; *rukuka* ; not to be able to discharge urine, *tyemba, -e.*

Water-animal, *n. E-hundyu.*

Water-closet, *n. Omona mumu patua*, lit., inner place-which-is closed, shut up ; *omo-mupatua.*

Water-course, *n. O-ndyira y'omeva.*

Water-fall, *n. Oma-pundiro.*

Water-hole, *n.* In the dry bed of a periodical river, *omu-sema*; if large, *o-ndyombo* ; —, free for cattle to go to, *otyi-mongosema* ; *otyi-ateva.*

Watery, *a. Omarema* ; *oruiva* (applied to fermented milk, honey, &c.)

Wattle, *v.t.* To twist or interweave, as twigs one with another, to plait, *pamba.*

Wave, *v.t.* As the hand, *taka* : wave the hand, *taka eke* ; —, as a handkerchief, *sunga, -u* : the

play —, *hambana* ;
destroy —, *nyona, -o.*

Wantonness, *n. E-hambaneno* or *e-hambano* ("muthwille, ausgelassenheit") ;
—, "übermuth," *omu-kona.*

War, *n. Ovi-ta,* pl. *oma-vita* : there are again rumours of war in the country, *m'okuti mu hungirua omavita rukuao,* lit., it the country - therein - is being spoken - (about) wars - again ;
—, *oku-ruasana* ; *oku-yumbana.*
—, *v.i. Rua* (*ru, ruire*) ; *n'ovita* (*na*).

Ward, *v.t.* Guard, defend, keep in safety, *tyevera, -e* ; protect, shelter, *tyizikiza* ; repel, ward off, *piruka* ; *pirukira, -e.*
—, *n.* Custody, *oma-tyeverero* ;
—, a minor, *omu-angu.*

Warden, *n. Omu-tarere.*

Warfare, *n. Oma-ruiro* ; carry on —, *hinga* (*-i*) *ovi-ta* ; *ruasana* ; *yumbana.*

Warm, *a.* To be —, to feel —, hot, *pyupara.*
—, *v.t. Pyupareka, -e* ; — up, as food, *zuzura* : — one's (stiff, cold) hands, *zuzura oma-ke* ; — oneself, *vota, uota* or *ota, -o* (*omu-riro*) : when they were sitting by the fire-place to warm themselves, *tyi ve ri p'ezuko okuüota omuriro,* lit., when - they - were - by the hearth - to dish out, "schöpfen" - fire ; he is warming himself, *ma oto,* lit., he dishes out, "er schöpft," (fire).

Warmed, *p.p.* As food warmed up, *o-nduzuriro.*

Warn, *v.t. Popa, -o* ; *ronga, -o.*

Warning, *n. Oku-popa* ; *oku-ronga.*

Warrior, *n. Omu-vita* (warman), plur. *ova-vita* ; *omu-rue* (fighter).

Wart, *n. O-mbuise* ; *o-mbusese* ; *o-mbuzeze* ;
—, as on the hands, *o-serasero.*

Was. The past tense of to be, *-a* : (he is, *u ri*) he was, *ua ri* ; (it is, *tyi ri*) it was, *ty'a ri.*

Wash, *v.t. Koha, -o* ; wash well, thoroughly, *kohora* or *kohorora* ; wash oneself, *rikoha, -o.*

Washed, *p.p.* Clean, pure, *kohoka.*

Washing, *n. Oku-koha* ; *oma-kohero.*

Wash-pot, *n. Otyi-nyungu otyi-kohero.*

Wasp, *n.* The red —, *e-ngongua* ; the large black one, *o-ndanduze.*

Waste, *v.t. Piza* ; *nyona, -o* ; *tovatovisa* ; — time, *kapitisa uriri oruveze.*
—, *v.i.* To become less, *tyeka* ; waste away, dwindle away, *puira, -e* : I am wasting away, am done for, *me puire.*
—, *n.* Squandering, wastefulness, *ou-nganguze* ; *oma-nyoneno.*

Wasted, *p.p. Nyonoka* : *ouingi u'otutumbo tuetu ua nyonoka,* lit., much - of wealth - ours - it - (is) wasted (by the war).

Waster, *n.* Squanderer, *o-nganguze* ; —, *omu-pize* ; *omu-nyone.*

Watch, *v.i. Kara katumba* : they watch by night, *mave kara* (or *ve ri*) *katumba m'outuku* ;
—, prop. be raised, as on a couch, guard against sleep, be hard, strong, *kangama* ;

— with in-bent or crooked legs, *n'ongolopaze* : he walks with in-bent, crooked legs, *u n'ongotopaze*, lit., he-(is) with bent, crooked feet ;
— moderately quick, *hika katiti, hika tyinene* ; see Go.
—, *n. Oku-yenda* (going), *oku-rianga* (moving about) ; *e-yenda* (manner of walking, gait) ; *o-ngarero* ; *otyi-karo* (course of life, character, conduct) ; cf. Step ; Gait ; Way.

Walking-stick, *n. Oka-ti* ; see Stick.

Wall, *n. Oru-mbo* : a stone-wall, *orumbo ru'omaoe* ;
—, prop. side of a house, *omu-kuma* : put it against the wall of the house, *tua k'omukuma u'ondyuo* ;
—, bank, embankment, *otyi-kere.*

Wallow, *v.i. Karanga* : it (the pig) wallows in the mire, *i karanga m'otyitombo.*

Wand, *n. Oka-ti.*

Wander, *v.i. Rianga* (rove about) ; *puka* (go astray) ; *kanduka* = *kanyanduka* (be unsettled, move from one place to the other) = *yaráyara* : *tyandye tu ri m'okuti kokuyarayara*, lit., whilst-we-being-in the veld-embarrassed, wander ing (as fugitives in time of war) ;
—, of the mind, *puruka ozondunge* ;
— about without home or shelter, *m'omu-tumba* ; *m'orupanda* : they just wander about, *ve ri m'omutumba* = *ve ri m'orupanda*, lit., they-are-in the sandhills, downs = they-are-(exposed as) in (the place of) a herd, a kraal, yard, the open air.

Wanderer, *n. Omu-ndu o-ngunga* ; *otyi-ndu ty'omozonganda* ; *omu-riange* ; *omu-puke.*

Wandering, *n.* The infinitive of the verbs under Wander, *oku-rianga*, &c.

Wane, *v.i.* Decline, fail, sink, *puira, -e* ; vanish, disappear, *zenga, -i* ; decrease, diminish, *tyeka* ;
—, of the moon, *koka* ; *ta, tu* : the moon is waning, prop. dying, *omueze ua tu* (or *ua koka*).

Want, *v.t.* To lack, *hepa* ; to fall short of, to need, to be defective in, *kayera, -e* ; to wish for, seek, *paha* ; *vanga* : you are wanted, *mo vangua* ; *hara* : *otyohi tyi mba hara okutya*, lit., (it is) this-that-I-wanted-to say.
—, *n. Oku-hepa* ; *oru-hepo* ; *e-hepero* : they are in want (of food, &c.), *ve ri mehepero* ; great want, *omahepero omanene* ; to be in great — of food, water, tobacco, &c., *koka* : we are very much in want of food, *ete tua koka, tyinga tu hi n'ovikuria*, lit., we-are dying,-as-we-not-(are) with food ; see Need ; Famine ; Lack ; Poverty.

Wantonly, *adv. Okuhambana* ;
—, *ohaura* : they laugh excessively, wantonly, *mave yoro ohaura* ; the girls do not laugh wantonly, they smile, *ovasuko ka ve yor' ohaura, ve meta* ;
—, without cause, recklessly, overbearingly, *omukona* ;

W

Waddle, *v.i.* *Taka.*

Wade, *v.i.* To go through a river, across, *konda*, *-o*; lengthways, *hova*, *-o*: he wades lengthways through the river, *ma hoö ondondu*; to move or pass through with difficulty or labour, prop. to struggle, *kondya*, *-o*.

Wag, *v.t.* *Taka*: he wags the head, *ma taka otyiuru*; the dog wags (his) tail, *ombua mai taka omutyira*; —, shake to and fro, as a spear, a tail, &c., *takatera*, *-e*.

Wage, *v.t.* To pledge, to lay, *tua ko*;
— war, *sekamisa ovi-ta*; *yumbana*.

Wages, *n.* *O-ndyambi*; *ovisuta*.

Wagon, *n.* *E-temba*;
— driver, *omu-hinge* (*u'etemba*).

Wagon-road, *n.* *O-ndyira y'etemba*.

Wag-tail, *n.* *O-mbingena-rupanda*, lit., the bird that succeeds, steps in the place of, the herd (from the habit of this bird of following the feeding cattle).

Wail, *v.i.* *Rira*, *-i*.

Wailing, *n.* *Oku-rira*.

Wait, *v.i.* & *n.* Stop, prop. stand, *kurama*: wait, stop a little, *kurama katiti*; how long shall I have to wait (before I am despatched)? *nge kurame itu nga pi*? lit., that I-stand (waiting)-times-till-where;
—, as for payment, for anything promised, &c., *kara*: you make me wait long (for the fulfilment of your promise), *mo ndyi karisa* (or *kareka*) *orure*, lit., you-me-cause to stay, wait-long (time); they have to work and wait long before they receive payment, *mave kara orure p'okusutua*, lit., they-are staying, waiting-long (time)-for to be paid; —, as for food, a gift, &c., *raruka*;
— upon, prop. look to, *tara* (*ku*);
to lie in — for, *tyera*, *-e*; *hona*, *-o*; *honina*, *-e*; *yarera*, *-e*;
—, expect, (*y*)*undya*, *-u*: wait till the father comes, *undya tate e ye*, lit., expect-father-that he-come;
— on, serve, *karera*, *-e*.

Wake, *v.i.* & *t.* See Awake; Watch.

Wakeful, *a.* *Ekangi*; *kara katumba*; see Watchful.

Wale, *n.* A stripe or mark from a rod or whip on the body, *ezeze*.

Walk, *v.i.* *Yenda*: he is walking backwards, *ma ende ombunda* (or *ongotue*);
—, *ia* (*ya*), *i*: they walked together, *va ire pamue*;
—, move about, *rianga*;
— upright, straight, erect, *horo mbamba*; *yenda omuseka*;
—, gently, as on tiptoe, *honahona*;
— fast, with quick, firm steps, prop. stamp, "fest auftreten," *handa*;
— around, *kondoroka*;
— ostentatiously, with a swinging motion, *sisivara*;

Virtuous, *a.* Good, *-ua* ; pure, chaste, *-kohoke.*

Visible, *a. Munika* : he is visible, in sight, *ua munika m'ondyerera,* lit., he-appears-in the light ; fully —, as e.g. the full moon, *taima* : the moon is clearly or fully visible, prop. spread out, fully open to view, *omueze ua taima* ; open, —, *yondyoroka.*

Visibility, *n.* Or visibleness, prop. blinking, shining, or, that part of an object which is turned to the sunshine or light, "abglanz, lichtseite," *o-mbaera* (r. prob. *papa* = wink, glare + *yera* = rise, shine).

Vision, *n. Oma-munikiro* ; *otyirimunikise* ; *otyi-raise* ; *e-raisiro* ; fancied —, *o-ndyoze* ; see Phantom.

Visit, *n.* Journey, *ou-(y)enda* ; —, *oku-enderua ova-enda* ; *oku-varura* ;
—, visitation, *oma-varuriro.*

Visit, *v.t. Varura* (prop. visit a cattle-post, count the cattle, r. *vara,* to count ; frequ. f. *varura* = to count again) ;
—, *endera* (go or come to) : I have received visitors, *mba enderua ovaenda,* lit., I-am visited-(by) travellers ;
—, *sarira, -e** (Nama) : I shall come and visit you, *me sarire koyoye.*

Visitation, *n. Oku-vararua.*

Visitor, *n. Omu-(y)enda* ; *omusarire.**

Vital, *a. -Omuinyo* (= pertaining to life).

Vitality, *n. Omu-inyo.*

Vitiate, *v.t. Zunda* ; *zundarisa.*

Vivacious, *a. -Paime* ; *ombandi.*

Vivacity, *n. Ou-paime* ; *oupandi.*

Vocation, *n. Oma-isaneno.*

Vociferate, *v.i. Ravaera, -e* ; see Cry.

Voice, *n. E-raka.*

Void, *a.* See Empty ; Null ; Vain.

Voluntary, *a. Rivanga omuini.*

Vomit, *v.i. & t. Kunga, -u* : the man vomits, *omundu ma kungu* ; the medicine effected (lit., came out) neither purging nor vomiting, *omuti ka ua piti n'okuhana n'okukunga* ; —, of infants at the breast, *rukura.*

Vomit, *n. Ovi-kungo* ; — or any crushed matter or mass, *ongungo.*

Vomiting, *n. Oku-kunga* ; strong —, *oku-eta ongo(u)ize :* he vomits much (as in sickness), *ma et' ongoize* (or *ongouize*).

Voracious, *a. -Hepu* : a voracious one, *omu-hepu = u n'eraru* ; a — dog, *ombua ndyi n'eraru.*

Voraciousness, *n.* Or voracity, *omu-hepu* ; *e-raru.*

Vote, *v.i. Tua po e-raka* ; *ilavera (-e) ko.*

Vouch, *v.t. & i. Hongonona.*

Vouchsafe, *v.t. Yandya.*

Vow, *n. E-raerero.*
—, *v.t.* Consecrate, set apart, *yapura.*
—, *v.i.* Make promises, *raera, -e* ; *kuzika,* (or *kuizika*), *-e.*

Voyage, *n. Oku-konda* (*okuvare* or *ome-va kokuvare*).

Vulgar, *a.* Low, *-tua* : vulgar people, *ovatua* ; —, coarse, rude, *-vi* : that's vulgar, *okokuvi.*

Vulture, *n. O-nguvi* ; *o-nderayo.*

lit., he - he - with face - quick looking, bright ; —, *kara katumba* : they keep awake, watch, *mave kara katumba.*

Vigilantly, *adv. Ekangi* ; *okupaima* ; *noupaime* ; *noupatye* ; *okukara katumba.*

Vigorous, *a -Zeu* ; *-namasa* ; to be —, strong, *zeupara* : *omundu ua zeupara,* lit., the man - he - is vigorous, strong = *u n'omasa omanene.*

Vigorously, *adv. Tyinene* ; *nouzeu* ; *nomasa.*

Vigour, *n. Ou-zeu* ; *oma-sa.*

Vile, *a.* Bad, *-vi*: *-mbi* ; impure, loathsome, *ombondi* ; —, brought low, debased, *tundara* ; a — wretch, *omundu ombondi* or *omukuaonombua* ; see Abject ; Corrupt ; Worthless ; Wicked.

Vileness, *n.* Lowness, meanness, *ou-tua* ; badness, *ou-vi* ; filthiness, *o-mbondi* ; wickedness, depravity, *ou-runde.*

Vilify, *v.t. Yamba* ; *tetura o-hivi.*

Village, *n. O-nganda* ;
chief —, *oru-ze* ;
a rich —, *otyi-huro* ;
a poor —, *omo-rute* ;
a new pastoral —, prop. a new pasturage with abundance of grass and water, *otyi-handura* ;
— of the *ovatua,* slaves, outcasts, strangers, *o-ndua* ; of the Hill-damaras, *o-ndorotua.*

Villain, *n. Omu-runde* ; *omu-navineya.*

Villainy, *n. Ou-runde* ; *ou-vi* ; *otyi-po* ; *ovi-neya.*

Vindictive, *a.* To be angry, vexed, prop. —, *pindika, -e.*

Vine, *n. Omu-vite** (also vineyard).

Vinegar, *n.* (*Omeva*) *oma-yake.*

Violate, *v.t.* Use violence, *tyita ou-vara* or *ou-tue* ; injure, hurt, spoil, *zunda, tunda* ; break, *hana* ; profane, *haha* ; *nanisa.*

Violence, *n.* Sharpness, severity, *ou-tue* : he uses violence, *ma tyiti outue* ;
—, prop. number, power, *ou-vara* : *ma tyiti ouvara* = *ma tyiti outue* ; —, prop. show, pomp, troop (of warriors), *oty'-era* (r. *yera* = rise, shine, make a show) : the people have taken the iron by force, *otyitenda ovandu va toorere otyera.*

Violent, *a. N'outue* (severe) ; *n'eputi* (hasty, passionate, choleric, always ready to strike) = *kumauza* ; —, fierce, cruel, *o-ndyumba* ; *omupia* (burning of anger) : a violent one who does not spare, who murders his own people, (*omundu*) *omu-pia* or *o-ndyumba.*

Violently, *adv. Otyera* ; *noutue.*

Viper, *n. E-su.*

Virgin, *n.* Maiden, *omu-suko* ; *omu-kazona.*

Virginity, *n. Ou-suko* ; *ou-kazona* : keep yourselves pure, *rityunikeye k'oukazona,* lit., respect yourselves - (as) to maidenhood.

Virtue, *n. Ou-ua* (goodness) ; *oma-sorero* (ableness) ; *ou-semba* (right principle) ; *ou-kohoke* (pureness, chastity) ;
in — of, *pu* : on what ground can they be (called) good ? *vi ri naua pu tyike* ? lit., they - are - good - by (reason of, or in virtue of) - what.

—, of raw ox-hide, for tar, &c., *oru-mba* ;
— or any article for use, wearing, &c., *otyi-yaro* ; *otyi-zaro*.

Vestige, *n.* *Otyi-tunda* (= mark or remains of something passed away or done); *o-ndambo* (foot-mark).

Vesture, *n.* *O-mbanda*; *o-nguava*.

Veteran, *a.* *Omupiuke* (a tried one).

Vex, *v.t.* Stir up (as the passions), irritate, provoke, *rungisa*; *tundisa* ;
—, cause one to get angry, revengeful, *pindikisa* ;
—, prop. prick, *hoka, -o* ;
—, cause feelings of anger, hatred, *nyengisa* : you vex me, *mo nyengisa ami* ;
—, *yaukiza* : you vex us, *mo tu yaukiza*.

Vexation, *n.* *Oku-pindika*; *oma-pindikero* ;
—, *omu-pia* : the child causes her much vexation (by constant crying), *u n'omupia k'omuatye*, lit., she - with burning - as to or from the child ; the cattle cause me trouble and vexation (they are dying away), *mbi n'omupia k'ozonyanda* ; cf. Trouble.

Vexatious, *a.* See Troublesome; Perverse.

Vexed, *p.p.* *Runga, -u* ; *sivauka* ; *ndandipara* ; *pindika, -e* ; *yeruka* ; *handya* ; *pama*.

Vibrate, *v.i.* Tremble, *zezera, -e* ; swing, move one way and the other, *nyinganyinga*.

Vicarious, *a.* See Instead ; For.

Vice, *n.* Fault, blemish, depravity, *otyi-po* ; evil, sin, *ou-vi* ; bad conduct, *ou-pikapike* ; *ou-rangaranga*.

Vice, *n.* An instrument for compressing or holding fast, *o-mbamo* ; *otyi-mbamo*.

Vicious, *a.* *Otyindandi*.

Victor, *n.* *Omu-tone* ; *o-mbande* ; *omu-tunde*.

Victorious, *a.* *Ngu ma sie po* ; to be —, *ura, -u* : he overcame him, *ue mu uru* ; *ramba* : they (the soldiers) were victorious, *ouo mba ramba* = they pursued; *n'omutundo (ku)* ; cf. Beat ; Conquer ; Overcome.

Victory, *n.* *Ou-toni* (r. *tona*, beat, conquer) : *ka ve ya muna outoni*, lit., not - they (the warriors) - yet - have obtained - a victory ;
—, *omu-tundo* : I have gained the victory over the people, *mba karere n'omutundo k'ovandu*, lit., I - remained - with overthrow, victory - over the men.

Victuals, *n.* *Ovi-kuria*.

Vie, *v.i.* *Rarakana* ; *kondya, -o*; *kondyasana*.

View, *n.* *Oku-munika* ; —, as from a height, *e-tunge*.

View, *v.t.* See Look ; Survey ; Inspect ; Consider.

Vigilance, *n.* *Ou-paime* ; *e-kangi* ; *ou-arakangi* ; *oku-kara katumba* ; *ou-patye*.

Vigilant, *a.* *Ekangi* (prop. hard, strong eye) : a vigilant one, *omundu ekangi* ; —, bright, circumspect, *epatye* ; *-paime* : he is vigilant, looks round in all directions, is upon the alert, *eye u n'omurungu omupaime*

-zeu : vehement desire, *ondero ondeu* ; fervent, burning, *pia* (*pi, pire*) ; impetuous, *n'eputi.*

Vehemently, *adv. Tyinene* ; *norukondyo* ; *nondero ondeu* ; *neputi.*

Vehicle, *n.* Wagon, *e-temba.*

Veil, *n. Omu-ngareva* ; *otyi-kutyire.*

Vein, *n. Omu-sepa* ; *oru-sepa.*

Velocity, *n. Oma-rama* ; *oku-isa otyikara* ; *oku-nana otyikara* ; *otyi-kara omuise* ; *oku-hakahana.*

Venereal, *a.* Venereal diseases, *o-ndamunino* (prop. that which can scarcely or only just be mentioned, not freely spoken of, r. *tamuna* = mention, hint at) ; *ovi-tapura.**

Vengeance, *n. Oma-sutisiro* ;
—, wrath, prop. retaliation, *oma-pindi* (from Bantu [Zulu] *pinda* = repeat, do again, return like for like, retaliate).

Vengeful, *a.* Full of anger, *pindika, -e* : he is angry, prop. vengeful, he retaliates or feels moved to retaliate, *ma pindike.*

Venison, *n. O-nyama y'otyi-puka.*

Venom, *n.* Poison, *ou-anga* ; *ou-zuvo* ; see Poison ;
—, something injurious or fatal, spite, malice, *otyi-po* (prop. a gift [cf. Zulu *isi-po*] i.e. poison, from *pa*, to give).

Vent, *n.* See Hole ; to give — to, cause to come out, *pitisa.*

Ventilate, *v,t. Suvirisa.*

Ventilation, *n. Oku-suvirisa* ;
—, draught-hole, air-hole, *o-suviro* or *o-suviriro.*

Ventricle, *n. E-tangara.*

Venture, *v.i.* Try, *rora, -o* : just venture, *rora uri* ; —, make bold, prop. feel constrained to death, die, t' : he ventures to say, *ma t'okutya* ; —, *ritua po* = put oneself into (danger).

Veracity, *n.* See Truth ; Uprightness.

Verily, *adv. Tyiri* ; *tyirityiri.*

Vermin, *n. Ou-puka* ; *otu-mue* ; *oma-ze* or *oma-zee* ;
—, insects which are attracted by the fire, in the rainy season, *ovi-mbangue vi'ombura* ;
—, a very small and troublesome gnat, midge, *oty'-andya.*

Verse, *n. E-verse.**

Very, *a.* True, real, *-tyiri.*
—, *adv. Indé* : a very tall man, *omundu omure, indé* ; very much, *tyinene* ;
—, much, *pehi* : *ovina via takavara pehi*, lit., things - they - abound - on the ground, i.e., there is very much (as of food), enough and to spare, over ;
—, expressed also by reduplication, as *omunenenene* = a very great one ; *omu-honahona* = a great chief ; *e-nga-nga* or *e-ng-enga* = a very fine or large assegai.

Vessel, *n. Otyi-tyuma* ; *otyi-aha* ;
earthen —, *e-kende* ;
milk —, pail, *e-horo* ; *e-kandero* ;
drinking — *otyi-nuino* or *otyi-nuinino* ;
deep round wooden —, *o-ngundu* ;
— with a neck, or narrow towards the top, *o-ngoto* ;
a small beaker-like wooden — for perfume-powder, *otyi-puna* ;
—, boat, ship, *otyi-aha* ;

Valid, *a.* *-Semba* ; *-ua* ; *-zeu.*

Valley, *n.* *Oty-ana* ; *oru-tyandya* ;
deep —, hollow, *omu-poko*; *otyitoto* ; *oru-toto* ;
—, prop. ground, i.e. low ground, as in contrast to mountain, *e-hi* : the mountains face each other, with a valley between, *ozondundu za parakana n'ehi*, lit., the mountains - they - are abreast, side by side - with the earth (or valley between) ; or, *ozondundu za lie ehi mokati* = the mountains - they - divide - the earth - asunder, they form a valley.

Valorous, *a.* *Pendapara* ; *ependa* ; *vanda* ; *-vande.*

Valour, *n.* *Ou-penda* ; *ou-vande.*

Valuable, *a.* Solid, *-zeu* ; precious, *-huze.*

Value, *n.* Weight, importance, *ou-zeu* ; preciousness, *ou-huze* ;
—, equivalent, *otyi-semba* : if a thing has not equal value with another, *otyina tyi tyi he ri otyisemba*, lit., a thing - if - it - not - is - right, just, equal ;
—, sufficient compensation, worth, *oputyo* (*opuvio*, *opuzo*, &c.) ; see Price.

Value, *v.t.* *Saneka*, *-e* ; *sasaneka*, *-e* (*pu*) ; *vara.*

Valueless, *a.* Light, *-pupu* ; trifles, trash, *oviyaya* ; *ou-sasero* ; *omungandyo* ; *-omanano.*

Vanish, *v.i.* *Zenga*, *-i* ; see Disappear.

Vanity, *n.* Emptiness, *oku-kara tyo* ; fruitlessness, *omu-ngandyo* ;
—, untruth, *o-ngandyo* ; *ovizeze* ; *ovi-mukona* ; trifles, *omindyenga* ; evanescence, vapour, *omu-ku* ; —, conceit, *oku-rityangovasi* ; *oku-ritia* ... ; *oundiona* ; —, phantom, *o-ndyoze* ; see Phantom.

Vanquish, *v.t.* *Ura*, *-u* ; *tona* ;
—, capture, enslave, &c., *huura.*

Vapour, *n.* *Omu-ku.*

Variable, *a.* See Changeable ; Fickle.

Variegated, *a* *-Menye* (of different colours) ;
—, as a herd with a great variety of colour, *otyiroviro* ; *oviroviro* : a motley herd, *orupanda oviroviro.*

Variety, *n.* *O-hoönonduru* (or *-a*) ; *o-hoöhoö* : he is fond of variety, *eye ua zara ohoöhoö*, lit., he - he - uses - mixture ; *me rizara ohoöhoö*, lit., he - adorns himself - (with) a variety (of colours), as e.g. sewing (which is sometimes done) red, white or striped rags on a pair of new black trousers ;
—, mixture, medley, as of people of different nationalities, different kinds of corn, &c., *otyihovekua.*

Vat, *n.* *Otyi-horo.*

Vault, *n.* *Omu-tutu.*

Vaulted, *a.* *Omututu* ; *n'omututu.*

Vaunt, *v.i.* *Nyenyena*, *-e* ; *rihiva*, *-i* ; *ritongamisa* ; see Boast.

Vauntingly, *adv.* *Okunyenyena* ; see Boastingly.

Veal, *n.* *O-nyama y'ongombona.*

Vegetable, *n.* *Otyi-hape.*

Vegetate, *v.i.* *Hapa.*

Vehemence, *n.* Ardour, *orukondyo* ; fire, *omu-riro* ; heat, *ou-pyu* ; impetuosity, *e-puti.*

Vehement, *a.* Strong, ardent,

out - words ; *hara oma-mbo* : the child has something to say, *omatye ua har' omambo*, lit., the child - it - produces - words ; *hungira, -e* (speak).

Utterance, *n. Oku-nyamukura*; *oku-hungira* (speaking) ; *oukahu* (boldness).

Utterly, *adv.* Fully, *okumana* ; *papu* ; totally, *omutundu*; much, very, *tyinene.*

Uttermost, *n.* Extremity (as the arms and legs of the body, the wheels of a wagon, &c.), *otyi-rio* ;

—, *e-ria* : he is harassed to the uttermost, with extreme rigour, *ua ramb' eria* ;

to the —, *tyinene* ; *nga kokuenena* = till sufficient; *nga k'orusenina* = till to the last, to the end.

V

Vacancy, *n. Oru-veze.*

Vacate, *v.t.* Go out, leave empty, *pita, i* ; leave, abandon, *isa* ; *esa* ; move, remove, as nomads, *tyinda, -i* .

Vaccinate, *v.t. Tyanga* ; *kuika, -e.*

Vacillate, *v.i. Keyakeya*; *teratera* ; *kara n'omangenga* ; *kakama* ; *ripura pevari.*

Vacillation, *n. O-ngataoko* ; *osekisira* ; *oma-ngenga.*

Vagabond, *n. Otyi-ndu ty'omozonganda* ; *ngu ma kara n'okupirapira n'okurianga aruhe* ;

—, rogue, *e-hitahi* ; *otyi-rumendu* ; *omu-navinea.*

Vagrancy, *n. Oku-pirapira n'okurianga aruhe.*

Vain, *a. & adv. Omungandyo* : vain, fruitless works, *oviungura vi'omungandyo* ; your labour is not in vain, *otyiungura tyenu ka tyi ri omungandyo* ;

to be in —, prop. spilled, *ta (tire) pehi* : I have worked in vain (have lost my payment), *mba tire pehi*, &c., lit., I - have spilled - on the ground ; *nyonoka* (= wasted) : my words are in vain, *omambo oandye ya nyonoka* ; it is labour lost, work and sweat all in vain, *ombindu ya nyonokere pehi*, lit., the blood - it - has been wasted - on the ground ; I have laboured in vain, have received no wages, *oviungura viandye via nyonokere m'otyana*, lit., works - mine - they are spilled, wasted - in the flat, on the ground ; *pehi* : you speak in vain, *mo hungire pehi* ; *uriri* ; *oara* : *tua endere oara, tua kotoka oara* = we - went - in vain, - we - returned - empty, disappointed ;

to use — repetitions in speaking, *ondyorora* ;

to be —, conceited, *rityangovasi*; *kara tyo* (prop. be empty): o vain man ! *mundu ngu ri tyo*; see Conceited.

Vainglory, *n. Oku-riyozika uriri* ; *ome-rihiviro.*

Vainly, *adv. Uriri* ; *omungandyo* ; *pehi* ; see Vain.

Valiant, *a. Ependa* ; *ombande* ; *vanda.*

Valiantly, *adv. Noupenda* ; *nouvande.*

throw or lay flat on the ground, *turumaneka*, *-e*.
—, *v.i.* *Tanauka*; *tyenguka*; *unguka*.

Upshot, *n.* Issue, result, prop. passing off, "ablauf," *oku-yenda ko*;
—, final issue, conclusion, summary, prop. boundary of a matter, of a speech, *omu-ruko u'omambo*.

Urge, *v.t.* Drive, *hinga*, *-i*; press, *ninikiza*; push, *putauza*; *pumauza*; try, strive hard, *kondyisa*; provoke, incite, *pika*, *-i*; hasten on, *hakahana*; *hakahanisa*.

Urine, *n.* *Oma-nyune*; *oma-tuta*; stench of —, *otyi-hui*: *matyi nuka otyihui* = it-smells-(like) urine.

Us, *pron.* *Tu*: help us, *tu vatera*; he came to help us, *ue ere okutuvatera*; —, *ete*: you hate, despise us, *mo nyengua ete*, or, *mo tu nyengua*.

Usage, *n.* *Omu-zaro*; *otyi-zaro* (r. *zara*, to use);
—, custom, *omu-hingo*;
—, *o-nduko* (prop. characteristic, from *ruka* = to draw a boundary line, mark, name, "bezeichnen");
—, treatment, *oku-zarua*;
—, peculiar to the Hereros, *otyi-so*; *oru-zo* ("herkommen," r. *za*, to descend, come from); see Custom; Habit.

Use, *v.t.* *Zara*: I do not use this thing, *hi nokuzara otyina hi*; I do not use that, or, I do not want that, *hi zara ko*, lit., not I-make use-thereof;
—, treat, *zara*: he uses or treats his people well, *ma zara naua ovandu* = *ma tumbu ovandu*; how are we used, treated! *matu zarua vi*;
—, *ungura na*: I am using it, *me ungura na tyo*, lit., I-work-with-it;
—, *tyita* (*-i*) *nai*: let me have the use of it a little, *eta*, *mbi tyite nai*, lit., bring (it here), -(that) I-may work-with it.
—, *n.* To be of —, help, &c., *oku-tunduza*: of what use could these people be to one? *ovandu mave tunduza tyike m'omundu?* lit., people-they-give support-what-in or to a person; *n'ombatero*: *tyi n'ombatero* = it (is)-with or of help, i.e. it is of use; *sora*: the medicine is of no use, *ka u na tyi mau sora*, lit., not-it-with (any power)-that-it-is able (to restore health);
make — of, *riyama na*; *zara*.

Useful, *a.* *-Manise*: a useful thing, *otyina otyimanise*;
to be —, *manisa*.

Useless, *a.* *Ka ... n'oviungura*: *ka tyi n'oviungura*, lit., not-it-with works, fruit, i.e., it is fruitless, ineffective, useless.

Usual, a. See Common; Ordinary.

Usually, *adv.* See Generally.

Usurp, *v.t.* *Ritia*, *-e* (*ou-hona*).

Usurper, *n.* *Omu-ritieouhona*.

Usury, *n.* Gain, *oku-munina po*;
—, *ovi-ueze* (*vi'okuyazema*), lit., (money) additional-(of or for lending).

Utensil, *n.* *Otyi-tyuma*.

Utter, *v.t.* *Nyamukura*; *tia* (*-e*) *oma-mbo* (communicate words): *e omambo*, lit., he-deals

standing - he - will work, i.e., a person who is not unwilling, will work notwithstanding (that there are difficulties in his way).

Up, *adv. Kombanda* (= on the surface, on the upper part): put it up, on the top of the hut, *tua kombanda yondyuo*; put —, as on a shelf, *tua ko*; *turika, -e*; hang —, as clothes, *turika, -e*; *nyaneka, -e*; pull —, as weeds, *pora*; grow —, *kura*: he is grown up, of age, *ue kura*; —, of the sun, *pita, -i*: and when the sun was up (prop. out), *n'eyuva tyi ra piti*; from youth —, *k'ouzandu*; *k'outiti*: from my youth up, *k'ouzandu uandye* (*nga nambano*), or *k'outiti uandye*; fill — to the brim, *urisa nga p'otyinyo*; eat or drink —, *mana*; reproachfully, *sereteta, -e* (see Devour); break —, as a meeting, service, *piti, -i*; to be —, done, finished, *manuka*; *pa pu*; to be — to any business, competent, *piuka*; *sora*; —, what is up? *otyikuatyike* or *otyikuai*; — to mischief, *pikapika*; *n'otyindandi*; *n'otyipo*; spring —, as a root, sprout out, *tunga* (*-u*) *m'ehi*; *riama kombada*; see Rise (up); Stand (up); Go (up); Cut (up).

—, *prep.* On the top, *kombanda*; *ku*; *k'*.

Upbraid, *v.t.* Charge with, accuse, *kuminina, -e*; reproach, *yamburura*; reprove, *vera, -e*; scold, *tena*.

Uphold, *v.t.* Support, *tiza*; raise, sustain, *kangamisa*; keep from falling or slipping, *takamisa*; see Elevate; Hold; Maintain; Support.

Uplift, *v.t. Yera, -e*; *yerurura*; *tongamisa*.

Upon, *prep. Kombanda*; *ku*; *k'*; see On; — the whole, *omutundu*; see Generally; once — a time, *-rumue*; *porumue*.

Upright, *a.* Straight, honest, just, *-semba*: an upright person, *omundu omusemba* = *omundu omusembatima*; —, *-hóro*: *ovandu ovahóro* = upright, just people.

Uprightly, *adv. Osemba*; *nousemba*; —, in an upright, erect posture, *horombamba*: he walks or stands upright, in an erect posture, *ma horombamba*; *omuseka*: *ma ende omuseka* = he (the man) - walks - upright, straight (in distinction from animals); act —, *sembama m'ouatyiri*; *kara n'ousemba*; *ungura ousemba*.

Uprightness, *n.* Straightness of body and mind, *ou-semba*.

Uprise, *v.i. Sekama*; *penduka*; —, ascend, *ronda, -o*.

Uproar, *n. Ezunganeno*; *e-posa*.

Upset, *v.t. Tana*; *tanaura*; *pika, -i*; —, as a pot or vessel, with food, liquids, *tyengura* (prop. to pour out, D. "uitstorten"); *ungura* (= "ausleeren," to empty); — *mongorisa*: upset the vessel, *mongorisa otyityuma*; — something that stands erect,

trouble, *omutima mau kanda-kanda*, lit., the heart - it - is unsettled ; *kurunga* : my heart is unsettled, restless, apprehensive, *omutima uandye ua kurunga*, lit., heart - mine - it - totters, is loose, shaky ;

—, without a dwelling place, *yuváuva : mave yuvauva, tyinga ave hi n'ehi*, lit., they are restless, unsettled, - as - they (are) - not - with ground or a place (to dwell on) ;

—, unsteady, roving about, nowhere at home, *putauka*.

Unsettledness, *n. E-kurungo*.

Unspeakable, *a. -Hahungirua*.

Unspotted, *a. -Kohoke* ; *hi n'ondova* ; *hi n'omani*.

—, *adv. Okuhinondova* ; *okuhinomani*.

Unstable, *a. N'ekurungo* ; *kurunga*.

Unsteadiness, *n.* Of character, *e-kurungo* ; *oku-putauka*.

Unsteady, *a. Putauka* ; *n'ekurungo*.

Unsteadfast, *a. -Hazikama ; nekurungo*.

Unsuccessful, *a. N'oseve* ; *n'eponyo*: he has been unsuccessful, *ua kotoka n'eponyo*, lit., he - has returned - with ill luck ;

—, *onga, -o* : *ovina via ongo* = matters - they - are in a backward state, unsuccessful ; cf. Vain.

Unsuccessfully, *adv. Omungandyo*.

Unsucked, *a.* See Unmilked.

Untie, *v.t. Kutura* : he untied the bundle, *ua kutura ohuto* ; *pandura* ; (of itself, *kutuka* ; *panduka*).

Until, *prep. Nga* ; *nga tyi* ; *tyaa* : he will remain in the house until he dies, *ma kara m'ondyuo, nga tyi ma koka*, lit., he - will stay - in the house - till - that - he - dies ; = *ma kara m'ondyuo tyaa koka* ; see Till.

Untimely, *a. Engura* ; *omangura* ; see Unripe.

Unto, *prep. Ku* ; *k'* ; see To ; —, *nga* : unto this day, *nga ko nga hino*, lit., from - there - till or unto - here.

Untruth, *n. Ovi-zeze* ; *ovi-korokoti*.

Untwist, *v.t. Kozorora* ; *sotorora*.

Unusual, *a.* In a peculiar manner or fashion, *k'omuhingo peke* ; strange, *-ozonganda*.

Unutterable, *a.* (*Oma-mbo*) *omahahungirua* ; unutterable joy, *enyando ndi ha hungirua n'otyinyo*.

Unwearied, *a. N'eravi* : he is unwearied, *eye u n'eravi* = *ma moto m'oviungura*, lit., he - bends down - in (his) works, throws all his energies into his work ; cf. Indefatigable.

Unwholesome, *a. -Zepe* (killing, hurting) ; *ovina mbi pa ovandu omityise* = things - which - give - people - sickness or pain ; —, bad, *-vi*.

Unwilling, *a. Ha vanga* ; *n'omukona* ; *pikama* ; *sondoroka* ; *siura* (make a cross, sour face) ; *n'esisi* (show unwillingness as by gestures) ; *sinduruka*.

Unwillingness, *n. Omu-kona*: *ngu hi n'omukona, otyinga ma ungura* (prov.), lit., who - not - with unwillingness, - notwith-

:and they - find - you - you having - not yet - prepared ;
—, raw, as a skin, (*omukova*) *orungava.*

Unprofitable, *a. Hi n'oviungura* (*ku*) : which in time past was to thee unprofitable, *ngu ha ri n'oviungura k'ove rukuru,* lit., who - not - was - with works i.e. of use - to thee - formerly;
—, *nokuhinondyamo* = without help or of no use ;
—, *omuhasora* = not able, useless: an unprofitable servant, *omukarere omuhasora* ;
—, serving no purpose, vain, *omungandyo* ;
—, worthless, infirm, prop. light, *-pupu.*

Unprofitableness, *n.* Uselessness, failing, prop. lightness, *ou-pupu* ;
—, *oku-hinondyamo* = being of no help or use.

Unpropitious, *a. N'oseve.*

Unpropitiousness, *n. O-seve.*

Unravel, *v.t. Kozorora*; *mangurura* ; *pungurura* ; *hiurura*;
—, (intr. or refl.), — of itself, or be unravelled, *manguruka* ; *punguruka.*

Unreasonable, *a.* Immoderate, — in the use of food, drink and other things, (*omundu*) *otyisiriititi* ; or, *eyova* ;
to be —, immoderate, intemperate, &c., *sereteta, -e.*

Unreserved, *a.* Frank, open, *-kahu.*

Unreservedness, *n. Ou-kahu.*

Unrighteous, *a. -Runde* ; *hinousemba.*

Unrighteousness, *n. Ou-runde* ; *e-runde* ; *oku-hinousemba.*

Unripe, *a. Engura,* pl. *omangura* : *ovikuria lying' omangura,* lit., the fruits - (are) still - in a growing state, i.e. unripe ;
—, *nona.*

Unroll, *v.t. Mangurura* ; *nyaturura* ;
— of itself or be unrolled, *manguruka ; nyaturuka.*

Unruly, *a. -Pirapire* ; *pirapira* ; *otyirangaranga.*

Unsafe, *a.* Dangerous, *-oöma* : unsafe, dangerous places, prop. places of terror or horror, *oviro ngo ovioöma*; *n'oöma*: it is unsafe there, *ku n'oöma,* lit., it (the field, forest, place) - with terror, horror.

Unsavouriness, *n. Ou-hahu* ; *e-romona* ; see Tastelessness.

Unsavoury, *a.* Or unseasoned, *-hahu.*

Unscrupulous, *a. Ka ... n'eyayu :* he is unscrupulous, &c., *k'e n'eyayu,* lit., not he - with shrinking back (as from committing a crime, &c.).

Unseen, *a. Ka ... a munika* : they are unseen, invisible, *ka zea munika* = not - they - are seen.

Unsettle, *v.t.* Cause trouble, make restless, — the mind, *kandaiza* ; *kurungisa* ; *pa* (*pere*) *e-kurungo* : he troubled, unsettled me, *ue ndyi pe ekurungo,* lit., he - me - gave - unrest.

Unsettled, *a.* To be always wandering, moving from one place to the other, *kanduka* = *kanyanduka* ;
to be —, restless, *kandakanda*: he or she feels anxious, is in

—, connect, join, *hondya, -o* ; *hondyisa* ;
— in pairs, tie one to the other, *kuta ombangane.*
—, *v.i. Uana* (*na*) ; (*yenda* or) *i kumue* = go together, in one ;
—, *hanga* : *me hanga k'ove* = I - unite - to or with you ; *ovikamba outuku mavi hanga*, lit., the clouds - (in) the night - they - will unite, collect ;
—, make peace, draw near to each other, *hangana.*

United, *p.p. or a. Uanekua kumue* ; *n'ombongo imue* : they are united, *ve n'ombongo imue*, lit., they - with gathering - one.

Unitedly, *adv. Pamue* ; *mokumui.*

Unity, *n. Oru-uano* (*kumue*) ; *oku-enda kumue.*

Universal, *a.* Total, whole, *omutundu* ; all, *-he.*

Universally, *adv.* With extension to the whole, *omutundu* ;
—, everywhere, *akuhe.*

Universe, *n. Ou-ye* = the world ; *ou-ye auhe* = the whole world.

Unjust, *a. -Runde* ;
to be —, *rundapara.*

Unjustly, *adv. K'omuhingo u'ouvi.*

Unkind, *a. N'ekayo* ; *ehipa* ; *omuhipa.*

Unkindness, *n. E-kayo.*

Unknot, *v.t. Pandura* ; *kutura.*

Unknown, *a. -Heiue* : an unknown wild animal, *otyipuka otyiheiue* ; *ka...iue* : it is unknown, *ka tyi iue* ; *ka...n'omatyiukiro* : it is quite unknown, *ka pe n'omatyiukiro* = *ka ku serue osengese*, lit., not - there - is left - a trace.

Unlawful, *a. Zera* : it is unlawful, forbidden, *pe zera.*

Unlearned, *a. Eyova* ; *-hahongeua.*

Unleavened, *a. -Haorisiua* : the days of unleavened (bread), *omayuva o'ovihaorisiua.*

Unless, *conj. Tyi ha* (= if not) : unless a child is taught, &c., *omuatye ty'e hi nokuhongeua*, lit., a child - if it - not - with being taught ; see Except.

Unlike, *a. Hasana.*

Unload, *v.t.* Disburden, *turura* or *tura* (*omu-tuaro*) ; *isa ko* (*omu-tuaro*).

Unlock, *v.t. Paturura* ; *seturura.*

Unloose, *v.t. Kutura.*

Unlucky, *a. N'oseve* ; *n'otyionga.*

Unmanageable, *a. Otyirangaranga.*

Unmanliness, *n. E-muma.*

Unmanly, *a. N'emuma.*

Unmannered, *a. N'ekayo.*

Unmannerly, *a. Ombonge.*

Unmarried, *a.* Bachelor or spinster, *omukombe* ; —, single, marriageable, prop. free from (marriage) tie, *ehandyoze* (from *ha* = not + *ndyoze*, r. *yoza* = to twist a cord, rope).

Unmerciful, *a. Hinatyari.*

Unmilked, *a.* Or unsucked, *ondenya* : the cows have gone (into the field) unmilked, *ozongombe za kumukire ondenya* ; the woman is gone without giving the breast to her child, *omukazendu ua ire ondenya.*

Unprepared, *a. Ha rongera* : and find you unprepared, *nave munu ene amu hia rongera*, lit.,

Unfortunate, *a. Omuhumandu* ; *omuparandu* ;
to be —, prop. spilling on the ground, *ta pehi* : I have been unfortunate, having lost my payment, *ami mba tire pehi, otyisuta tyandye tya pandyara*, lit., I - I - have spilled - on the ground, - payment - mine - it - is lost ;
—, *n'otyionga* ; the man is unfortunate, has losses, &c., *omundu u n'otyionga*, lit., the man - he - with adversity, D. "tegenspoed."

Unfortunately, *adv. Notyionga*; *nouhumandu* ; *neponyo.*

Unfruitful, *a. Ka ... eta ovihape* ; *ka ... hapisa ovi-kuria : omuti ka u eta* (or *hapisa*) *ovikuria*, lit., the tree - not - it - yields (or causes to grow) - food or fruit ; see Barren.

Unfruitfulness, *n.* See Barrenness.

Unfurl, *v.t. Nyaturura* ; of itself, *nyaturuka.*

Ungodliness, *n. Ou-runde.*

Ungodly, *a. Omu-runde.*

Ungrateful, *a. -Hinokuitavera* (*k'ovi-yandyeua*) ; *-hinokutyandangi.**

Unhandy, *a. Ngu ha sora nava*; (*omundu*) *eyova* or *otyimbosi.*

Unhappiness, *n. Ou-humandu.*

Unhappy, *a. Omuhumandu.*

Unharness, *v.t. Kutura.*

Unhealthy, *a.* As a person, *omuverandu* : see Sickly ; —, as a place, &c., *-zepe* (killing) or *-vi* (bad) : an unhealthy place, *otyirongo otyizepe* or *otyivi.*

Unholy, *a. -Hakohoke.*

Unhook, *v.t. Peta, -e.*

Unhorned, *a. -Hungu* : *ongombe ohungu* = an unhorned ox ; *omu-hungu* = a female without a (wife's) cap, i.e. unmarried.

Unimportant, *a. Ka ... nandengu* : they (the matters) are unimportant, *ka vi nandengu* ; *ka ... n'ovirui* : the thing is unimportant, prop. harmless, *ka tyi n'ovirui* = *ka tyi na tya.*

Uninitiated, *a. Ha tyiua.*

Unintelligible, *a. -Sitongo* : unintelligible words, *omambo omasitongo* = *nge ha tyiukua* = *nge ha zuvara.*

Unintentionally, *adv. Osengine* : I hit (you) accidentally, unintentionally, *mba vete osengine* ; see Accidentally ; Perchance.

Uninterrupted, *a.* By one continuous effort, without pausing, *otyikando tyimue* ;
—, incessant, as in labour, *uhara* ; *mota, -o* ; *ramangera* (*-e*) *po* : he is indefatigable, works unceasingly, *ma uhara* = = *ma mato* = *ma ramangere po* ;
—, unbroken, *otyinininisa.*

Union, *n. Oma-uaneno* ; *oku-uana* (*na*) ; *oku-uanekua kumue* ; *oku-hangana* ; *oku-enda kumue* ; *o-mbongo imue.*

Unique, *a. Sana* : *peke* this (little thing) is unique (lit. compares alone, is incomparable), *inga ka sana peke* ;
to be —, *pamba* ;
—, also expressed by the formative prefix *e-* : *e-kazendu* (in distinction from *omu-kazendu*) = a snperior, stately (prop. unique) woman.

Unite, *v.t. Uaneka, -e* ;

Undo, *v.t.* Annul, *yandeka*, *-e*; untie, *kutura*; open, *paturura*; *seturura*; rip up, as a seam, *pamburura*.

Undone, *p.p.* & *a.* Destroyed, *yandekua*; *pepua* (*pe pua*): they are undone, *va pepua*;
to leave things —, *isa*: (these ought ye to have done) and not to leave the other undone, *nu mbina avi ha isiua*, lit., and-those (other things)-they-(should) not-be left (undone).

Undress, *v.t. Hukura*: undress the child, *hukura omuatye*; — oneself, *rihukura*; —, divest of itself, *hukuka*: the clothes fell from the body, *ozombanda za hukuka*.

Unearth, *v.t. Saa* (*sa*, *se*, *sere*).

Uneasiness, *n. Oku-kandakanda*; *oku-hinoupupu*; *e-puti*: we feel very uneasy, are in great trouble, *tu ri m'eputi*.

Uneasy, *a. Kandakanda*; *pama omu-inyo*: he makes the people's heart uneasy, *eye u pamisa ovandu omuinyo*, lit., he-he-presses, squeezes-the people-life, soul; *ka ... n'ou-pupu*: I feel uneasy, *hi n'oupupu*, lit., not I-with lightness, ease; *n'eputi*.

Uneatable, *a. Ha riua*.

Unequal, *a.* Not uniform, *ondorondomba*: *otyikokotua ondorondomba* = the corn (on the field) is unequal, partly good, partly bad; —, different, *-pangu*; *e-pangu*; *ombangu*; *-ambangu*.

Unequalled, *a. Ha vazeua*; see Incomparable.

Unequally, *adv. Ondyika*: they distributed amongst each other unequally, *va taurasanene ondyika*, lit., they-divided (to) each other-"schief" = awry, crookedly;
—, *ohoönonduru* (or *-a*): the corn is grown unequally, partly long and partly short, *ovikokotua via hapa ohoönonduru*.

Uneven, *a.* Rough, not level, *-putarera*; *-hueka*: an uneven road, *ondyira ohueka*; —, *ovinyuru*; *otyikakanyuru*; *n'osenge*.
—, indented, angular, *otyikombokombo*;
—, as ground, full of holes, *ovitovatova*; see Ground.

Unevenness, *n. O-senge*; *otyikakanyuru*.

Unexpectedly, *adv. Ohamuzemba*: he will die unexpectedly, *ma kata ohamuzemba*;
—, *otyizema*: we shall come unexpectedly, prop. in the dark, "bei nacht und nebel," *matu ya otyizema*;
to arrive, die, &c. —, *kauka* or *keuka*: he arrived, visited me, unexpectedly, prop. he took me by surprise, *ua keukere* (or *kaukere*) *mu ami*.

Unfasten, *v.t. Kutura*.

Unfeigned, *a. Hi n'otyavivi*.

Unfaithful, *a. Hi n'outakame*; *ha takama*; *tyita* (*-i*) *oká-na*; *poka*.

Unfinished, *a. Engura*, pl. *omangura* (prop. still growing, unripe).

Unfit, *a. Ha pua* (*pu*).

Unfitness, *n. Oku-hinokupua*.

Unfold, *v.t. Nyaturura*; *yonyonona*; *paturura*.

—, prop. unripe, *engura*, plur. *omangura*.

Unconcern, *n.* *E-ota*; *oku-hinakurikenda*.

Unconcerned, *a.* *Ka ... na ko na tya*: he is unconcerned about the matter, *k'e na ko na tya*.

Unconscious, *a.* *N'okuhatyi-ua*; *ka ... rii* (see Conscious);

—, as in illness, *n'epotu*; *t'o-kuse*: he is unconscious, *ua t'okuse*.

Unconsciousness, *n.* Of a patient, *e-potu*.

Unconsciously, *adv.* *Ohamu-zemba*; *ohamure*; *ohei*.

Uncouth, *a.* *Otyikakanyuru*; *n'ekayo*; cf. Coarse.

Uncover, *v.t.* *Vandurura*; *mangurura*; intr. or reflexive, to be uncovered or to uncover itself, *vanduruka*; *manguruka*.

Unction, *n.* *Oma-tuirisiro*.

Undecided, *a.* *Keyakeya*; *kakama*; *yaráara*; *n'omangenga*; *ripura pevari*; *tyita* (*-i*) *ongataoko*: he is undecided, *ma tyit' ongataoko*.

Under, *prep.* *Kehi* (with *y-* as sign of genitive): put (it) under the bed, *tua kehi y'otyiraro*;

—, *pongotue*: hide the eggs under the skin, *horeka omai pongotue otyinguma*.

Underhand, *a.* *Navineya*, *rivaka*: he got it by underhand dealing, *ue rivakere mo*, lit., he-stole himself-in.

Underprop, *v.t.* *Tiza*.

Underrate, *v.t.* Slight, *nyengura*.

Understand, *v.t.&i.* *Zuva*, *zuii*: the man did not understand us, *omundu k'e tu zuvire*, lit., man-not he-us-heard; I did not understand that there is still another (animal), *hi zuvire, kutya pe n'onguao*;

—, listen, comprehend, *puratena*, *-e*; he understands, *eye u puratena*, lit., he-he-listens;

—, prop. think, mean, *h'a*, *heë*, *he*, *heëre*;

—, perceive, *tyiza*;

— a work, business, be able, *sora*; be experienced, tried, *piuka*;

—, know, *tyiua*;

make —, *tyivisa*; *hongaiza*.

Understanding, *n.* *Ozo-ndunge*; good —, *ozo-ndunge ozongahu*; good —, prop. attention, *ondyevatui*; —, "verständniss," intelligence, *oma-zuii*.

Understood, *p.p.* *Tyiukua*: my words are intelligible, are understood, prop. knowable, known, *omambo oandye mae tyiukua*: they (the men) are not understood, *ka ve na kutyiukua*; though he speaks, he is not understood, *nang'a hungire, k'a tyiukua*;

—, prop. heard, *zuvara*;

— with difficulty, *n'orukaka*: he is not understood, does not speak well, *u n'orukaka*, lit., he-with hardness (of tongue).

Undertake, *v.t.* Begin, *uta*, *-u*;

— or be engaged in some work, *kara n'otyiungura*; —, enter upon, *hitira* (*-e*) *mo* or *hita mo*.

Undervalue, *v.t.* *Yamburura*; *nyengura*; see Slight.

Undeveloped, *a.* Stinted as in growth, shortbodied, &c., *ongózo* (*ongombe ongozo*; *omundu ongozo*, &c.).

Unbind, *v.t. Kutura*; *mangurura.*

Unblamable, *a. -Hinotyipo.*

Unblamably, *adv. Nokuhinotyipo.*

Unbosom, *v.t. Zizisa omu-tima*: *me zizisa omutima uandye k'ove*, lit., I - pour out, unbosom - heart - mine - to thee.

Unbroken, *a.* Connected, *otyihininisa.*

Unburden, *v.t. Tura*: take the burden from me, *ndyi tura omutuaro*, lit., me - throw off - burden; I shall relieve you of your burden, *me tura ove omutuaro*; let us put down the burden, *tu ture, tu tue pehi*, lit., (that) we - throw off, - (that) we - put - down; unburden yourself, *ritura omuini* (hence also *tura* = dwell, prop. unburden, rest).

Uncertain, *a.* Not known, *ha tyiukua*; in doubt, *n'omutima pevari*; *keyakeya*; not sure, not to be depended upon, as e.g. hollow ground, *otyitukui*: *ehi otyitukui* = ground seemingly firm, yet breaking in, giving way.

Unchangeable, *a. Tyityi ha henga.*

Unchaste, *a. Omuhangundu*: an immodest girl who runs after young men, *omusuko omuhangundu*; unclean, *-hakohoke.*

Unchewed, *a. or adv. Kamuhehue*: let him swallow it unchewed, *nga nine kamuhehue.*

Uncircumcised, *a. -Vena*; *omuvena.*

Uncircumcision, *n. Ou-vena.*

Uncivil, *a. N'ekayo*; *n'ozohuamiti*; *otyirangaranga*; *ngu ha tara k'ovandu*; *ngu ha tata ovandu.*

Unclaimed, *a. Ha vangua*; scattered, neglected, not looked after, *ovihaneke*; *ovihazendu*; *ovihaze*: unclaimed, strayed sheep, *ozondu ovihaze.*

Uncle, *n.* Elder brother of parents, *o-honini*; *o-hokuru* (pl. *oo-*); the mother's brother, *ongundue*; the father's younger brother, *inyangu* (also applied to others as a title of respect).

Unclean, *a. -Hakohoke.*

Uncleanness, *n. Ou-hakohoke.*

Unclothed, *a. Hukurua*;
—, naked, *muzu*;
—, bare, denuded, *ponoka*; see Naked.

Uncomely, *a.* Wanting grace, beauty, *hi n'ou-ua*;

Uncomfortable, *a. N'omakuiya* = with thorns: I feel uncomfortable, *ami mbi n'omakuiya m'orutu*, lit., I - I - with thorns - in the body; you make me uncomfortable, *mue ndyi pe omakuiya*, lit., you - me - give - thorns; *navi* or *ka ... naua*: I am uncomfortable, *mbi ri navi*, or, *hi ri naua*; *ka tyi ri naua*, lit., not - it - is - nice, or comfortable;
to be —, *zepa*: the bed is uncomfortable, *otyiraro tyi zepa omundu*, lit., the sleeping place - it - kills - a person.

Uncommon, *a.* See Strange; Unknown.

Uncompleted, *a. Ka pua*: it is not yet completed, *ka tyia pua*;
—, unfinished, *ka manuka*: it is still uncompleted, *ka tyia manuka*, lit., not - it yet - is finished;

Twitch, *v.t. Hakana*; —, as the body in convulsions, *huinda*: he (the dying man) shakes with convulsions, *ua huinda omuinyo*.

Two, *a. -Vari*: two men, *ovandu vevari*; two things, *ovina vivari*; two oxen, *ozongombe imbari*, &c.

Two-edged, *a. N'omina vivari*; *yuva (-u) k'omina avivari*; *yupikua k'omi-kuma vivari* or *avivari*.

Type, *n.* Figure, *otyi-serekarero*; —, symbol, emblem, figure, *omu-ano*; *otyi-saneke*; —, letter, *o-letera.**

Tyrannize, *v.t. Tatumisa*; *kekemisa*; *tyita ou-vara.*

Tyrannized, *p.p. Tyitua ou-vara* (*i omundu*).

Tyranny, *n. Ou-tue*; *ou-vara*; —, rudeness, brutal conduct, even toward one's own family, *oru-zungo.*

U

Ubiquitous, *a. Kara akuhe.*

Ubiquity, *n. Oku-kara akuhe.*

Udder, *n. Otyi-ua.*

Uglily, *adv. Navi.*

Ugly, *a. -Vi*; *mbi:* an ugly thing, *otyina otyivi*; an ugly house, *ondyuo ombi*; that is ugly! *okokuvi*; that is very ugly, very bad! *okokuvi tyinene*; to be —, *tundara*; —, disfigured, bare, &c., *tiuka*: the skin has lost its hair, has become ugly, *ombanda ya tiuka omainya*; the man has become ugly, *omundu ua tiuka.*

Ulcer, *n. Omu-suro*; *e-sena*; *o-ndemba*; *otyi-ndimba*; see Abscess; Boil.

Umbrella, *n. E-hika.*

Unable, *a. Ha sora*; —, weak, *otyingundi.*

Unanimous, *a. Yenda kumue*: they are unanimous, *mave i kumue*, lit., they-go-as one, together.

Unanimously, *adv. Kumue*; *mokumui.*

Unawares, *adv. Onyondui*; *ohei*; *kongotue*; *ohamuzemba*; *ohamure*; —, taking by surprise, *kauka*: he died unawares, *ua kaukere*, lit., he played (us) a trick; —, prop. (as when a party is surrounded and driven in) a corner, *otyikoyo*: the people were killed unawares (and altogether, not one escaping), *ovandu va zeperue otyikoyo* (= *ovandu tyi va koverua, nu tyi ve ha munine ovita, nu tyi va ta avehe, tyi pe ha hupire umue*); fall upon —, *uerereka, -e*; creep in —, *rivakera* (*-e*) *mo.*

Unbar, *v.t. Yezurura*; *seturura*; *paturura.*

Unbarred, *p.p. or a. Yezuruka*; *seturuka*; *paturuka.*

Unbearable, *a. Ha sora okuühara*; see Bear; Endure; Stop.

Unbecoming, *a. -Vi*: that is unbecoming, *okokuvi.*

Unbelief, *n. Oku-hakambura.*

Unbeliever, *n. Omu-hakambura.*

Unbend, *v.t.* Relax, slacken, as a bow, *rumburura.*

poka: you have turned away from me, *ove ua poka koami*;
— from, prop. come from, *za po*; *vinguruka*;
— to, come, prop. return, *yaruka*: turn here! come here! *yaruka mba*; *yaruka nguno*;
— back, come back, *kotoka*; return to (whence one came), *yaruka*;
— back, retrace one's steps, retreat, &c., *yaruka kombunda*; *pa e-tambo*; *yanduka*: the enemy is turning back, retreating, *ovita via anduka*;
— over, upset, *tanauka*; of a vessel or pot containing food, *tyenguka*;
— to a certain point, shape one's course according to some object in front, *hungama (na)*; turn one's face in a certain direction, *hungamisa omu-rungu*;
— the face to, *pa omu-rungu* = *eta omu-rungu*;
— up, appear, *munika*.

Turn, *n.* *Oma-tanaukiro*; *oma-vingurukiro*;
—, as of a river, curvity, "krümmung," *e-kokovarero*;
—, order, occasion, D. "reis, keer, beurt, maal," *otyi-kando*; to give a different and wrong — to a matter or a word, *tikura*; *pengura*;
to act by taking turns, to exchange, *pingasana*.

Turn-coat, *n.* *Omu-tyituka* (= a changing, inconsistent person); *omu-poke* (= a backslider, apostate).

Turnip, *n.* *O-mbaruru*.

Turtle, *n.* *O-hima*; see Tortoise.

Turtle-dove, *n.* *O-nguti*; *otyi-kutipongo*.

Tusk, *n.* *O-ngunde*; — of an elephant, *e-yo r'ondyou*.

Twang, *v.i.* *Kuana oma-mbo*.

Twelve, *a.* *Omurongo* (*umue*) *na* (*vi*)*vari*.

Twenty, *a.* *Omirongo vivari*.

Twice, *adv.* *Potuvari*; *tuvari*.

Twig, *n.* *Oru-tavi*.

Twilight, *n.* *O-ngura*; *omu-hi*.

Twins, *n.* *Oma-paha*; sing. *e-paha*;
father or mother of —, at the time of the birth and some time after, *e-paha*;
father of —, after certain customs and ceremonies have been gone through, *omu-pandye*; the mother, *o-nyambari*;
— or threelings, *oma-ronga*: she has given birth to threelings, *ua koata oma-ronga*; sing. *e-ronga*.

Twine, *v.t.* *Yoza*.

Twinkle, *v.i.* *Papaiza*; —, sparkle, *kenakena*: the eyes twinkle, sparkle, *omeho mae kenakena*.

Twirl, *v.t.* *Zezenga*, *-e*.

Twist, *v.t.* As a rope, *yoza*;
— or fasten strings of bark to the tuft on the shaved head of girls, *nyenga*, *-e*; *seta*;
— a name, pronounce it in a peculiar, contemptuous or mocking way, *tambaneka*, *-e*;
—, as words, *tikura*: he twists, changes, wrests the words, *ua tikura omambo*.

Twisted, *p.p. or a.* *-Zenga*; anything —, twirled, crooked, &c., *o-ngorio*: a crooked, twisted, spirally-grown tree, *omuti ongorio*.

— over, upset, *tanaura* ; *mongo risa* : turn over, upset the vessel, *mongorisa otyityuma* ;
— over, upset, as a pot or vessel, containing food, *tyengura* ;
—, transplace, translate, *rundurura* ;
— the head, confuse, *purukisa*;
— the front to the enemy, *piruka* ; *pirukira, -e* ;
— upside down, *tanaura* ; bring into disorder, *rimba, -i* ; *rimbarisa* ; spoil, *zunda* ;
— out, drive out, away, *rambera* (*-e*) *pendye* ;
— over, as the leaves of a book, *tanaura* ; *mangurura* ;
— away, ward off, *tyizikiza* ; *tyivikiza* ; *viva, -i* : don't turn away the wasps, *o viva omangongua* ;
— to account, see Use.

Turn, *v.i. Tanauka*; *vinguruka*; *ritanaura* ;
— round, revolve, rotate, *tanauka* : the sun revolves round the earth (folk-lore), *ind' eyuva ri tanauka ind' ehi*, lit., that - sun - he - turns (round) - that - earth ; turn on its axis, *taka* ; go round, *kondoroka* ; *kondoka* ;
— round a corner, *vinguruka* : *vinguruka etemba* = move or turn round the wagon ; *kondoroka* ; *kondoka* : turn or go round the house, *kondoroka ondyuo* ;
— round quickly, whisk, whirl, *rizezenga, -e* ; *zezengua* ;
— round in a circle, as birds of prey, *rityinga, -i* ;
— round, as in sleep, *ritanaura otu-pati* ; frequently, restlessly, *kandakanda* ;
— round, roll, as the eyes, *rianga* : *omeho mae rianga m'otyiuru*, lit., eyes - they - move about, roll - in the head = *omeho mae tungunyuka* ;
— round, quickly look round, *tyena, -e* ;
— aside, out of the way, *yepa, -e* : *a rire tyi ka yepe*, lit., it - happened - that - it (the little animal) - turned aside, out of the road ; *mba yepisa omambo*, lit., I - made turn aside - words i.e., it was a slip of the tongue ;
— to this and that side, *yepayepa*;
—, go out of the way, *penga, -e* ; *yata posio o-ndyira* ; *konda* (*-o*) *o-ndyira* :
— aside, turn to, *ripeta, -e*; *seka* : turn to this side here, turn to me, come here ! *seka nguno* ;
— aside, make room, *viruka* : make room for me, *ndyi virukira* ; *humburuka* : the people have turned away to a great distance, *ovandu va humburuka kokure* ; do not turn away from my words, *o humburuka n'omambo oandye* ;
— out of the road, take a different course, *hongoma* ;
— out, withdraw from work, depart, pack off, *tungauka* ;
— out, prove in the result, *yenda ko* : it (the harvest, the thing, &c.) has turned out well, *tya enda ko naua*, lit., it - came - off - well ; it turned out badly, *tya enda ko navi* ;
—, change, alter, *henga, -e* ;
—, "umwenden," *pika, -i* ;
—, "umkehren, umdrehen," *kuruka* ;
— away, fall away, apostatize,

otyi-hika ; —, tassel, *o-singa* ; "quaste," tassel, *o-mbore* ; —, "haarbüschel," tuft of hair, *o-ngundahi.*

Tug, *v.t.* Draw, *nana* ; drag, *koka, -o* ; *kokozora.*

—, *v.i.* Exert oneself, strive, struggle, *kondya, -o.*

Tumble, *v.i.* Fall, *ua* (*u, uire*) : —, fall, roll down from a height, *turuka* ; *kurunguta* ; — in, of ground, *sira, -e* (prop. fill up) : the ground is tumbled in, *ehi ra sire* ; *siringa* : the well is tumbled in, *ondyombo ya sire.*

Tumour, *n. Omu-suro* ; *e-sena* ; —, in the intestines, *o-ndumbo* ; see Boil.

Tumult, *n. Oku-zungana* ; *o-ndunganeno* ; *e-zunganeno* ; *o-ndyinganeno.*

Tune, *v.t.* Amend, adjust, put right, *tuna -u.*

Tune, *n.* Manner (of singing), *omu-hingo* (*u'okuimbura*).

Tunic, *n.* A membrane, pituitary —, "schleimhaut," *oru-tuü.*

Turbulence, *n. Oru-zungo.*

Turbulent, *a. N'oruzungo* ; *ombeze.*

Turf, *n. Otyi-tumbehi.*

Turn, *v.t. Tanaura* : he twists the words in speaking, *omambo ma tanaura k'otyinyo*, lit., the words - he - turns - at the mouth; — away, to another direction, *vingurura* ; to a contrary direction, reverse, pervert, wrest, distort, &c., *tikura* ; *pikurura* ; *pengura* ;

— away, stop, hinder, *tyaera, -e* : turn the (running) cattle, *tyaera ozongombe* ;

— away, remove, *humburukisa*;

— away, disallow, wean (of cattle), *yumbira, -e* ;

— round, as a grinding stone, *taka, takisa* : turn the (grinding) stone, *taka eoe* ;

— round quickly, whisk, whirl, *zezenga, -e* ;

— round, shift, change the position, *vingurura* (reflex. turn oneself, *rivingurura*); *tungunyuna* ; *pika, -i* ; *pikurura* ;

— the face from, *isa ko omurungu*, lit., take - away - the face ;

— the face to, *tuara* (*omurungu*) : which way are they looking? *omurungu uauo mave tuara pi?* lit., the face - theirs - they - carry, turn - where ;

—, make, form, *tyita, -i*; *ungura*; *tunga, -u*;

— into, transform, *tyitukisa* ; *tanaura* : *ongeama ye ritanaurire omukazendu*, lit., the lion - he - turned himself - (into) a woman; change, alter, *hengisa* ;

—, change, reduce to a former state, restore, *yarura* : *ongeama ye riyarurire k'ongeama*, lit., the lion - he - turned himself again - into a lion (after having first changed himself into a pool [folk-lore]) ;

— the inside out, expose the inside to view, *piraunda* ; *tungunyuna* ; *tikurura* ;

— over, turn to view, interpret, &c., *vingurura* ;

— round, — the lower part up, *tukauza* ;

— back, drive back, *minuna ombunda* ;

— to the sides, out of the way, as in clearing a road, *yepisa* ;

blesome matter, *otyi-yarâarero* ;
—, perverse, *otyirangaranga* ;
—, importunate, *n'otyi-tahoni* ; *kenda, -e.*

Trough, *n. E-temba* ; — as of a wine-press, *o-ngameno.*

Trousers, *n. O-mbrukueva.**

Trowel, *n. Otyi-trofela.**

Truant, *n.* Play—, *hena, -e* (slip away) ; *vandama* (idle about).

True, *n. Tyiri* : a true man, *omundu uatyiri* ; a true story, *ehungi ratyiri* ; it is true ! very true ! *otyo tyiri* ; *opo tyiri* ; *tyirityiri* ;
—, faithful, *-takame* ; *takama* : be true (or faithful) to the chief ! *takama k'omuhona.*

Trueness, *n.* Faithfulness, *outakame* ; see Truth.

Truly, *adv. Tyiri* ; *tyirityiri.*

Trumpet, *u. O-hiva.*

Trunk, *n.* Stem of a plant, tree, *otyi-hende* or *otyi-hende* ; *otyihingiza* ;
—, body, *oru-tu* ; *omu-tundu* ;
—, chest, box, *otyi-puiko* ; *otyikaise* ;*
— of an elephant, *omu-kati.*

Trust, *v.i & t.* To confide, lean on, *uama* ;
—, hold to, confide in, *riyama* ; *riyameka, -e* (*ku*) ;
—, lean, depend on, *ritiza* ;
—, have confidence in, *tyiua* (know) : we do not trust him, *ka tu nokumutyiua* ; *rityiua na* : I do not trust him, *ami hi nokurityiua na ye,* lit., I - not I - with knowing myself - with - him ;
—, give oneself over to, *riesa* (*ku*) : I trust in God, *mbe riesa ko Mukuru,* lit., I - leave myself - to God.

Trustworthy, *a. Omututa* ; *omutakame.*

Truth, *n. Ou-atyiri* ; *oma-oatyiri* ; *o-semba* (used adverbially) : speak the truth, *hungira osemba,* lit., speak - straightness, straight, right ; *kondozora omundu, nga tyi hungire osemba,* lit., lead about, i.e. question, cross-question - the man - till - that - he - speaks - the truth.

Try, *v.t. & i.* To prove, test, attempt, *rora, -o* ;
—, search, examine thoroughly, *kondonona* ;
—, make an effort, endeavour, seek, *paha* ;
—, attempt, begin, *hara* : they (the children) tried indeed to implore the rock, *ave har' okutya ve riheke k'oruiiua,* lit., they - desired, tried - to say = namely - they - implored - (to) the rock (folk-lore).
—, long for, desire, *zera, -i* ;
— hard to get a thing, prop. stretch, strive, *rarakana.*

Trying, *p.* or *a.* Straining, hard, severe, difficult, *-zeu* : trying circumstances, *omukaro omuzeu,* lit., state - heavy, difficult ;
—, of heat, *tua, tu* : the heat is very trying, very severe, *omutenya ua tu* (stronger *tua*), lit., noon - it - is sharp, cutting.

Tub, *n. Otyi-horo.*

Tube, *n. O-hiva* ; *o-nyome.*

Tuesday, *n. Tuesdai** or *dinsdag.**

Tuft, *n.* Of hair, as on the head of girls, *o-ndomba* ; if large,

—, *n. Oku-riyameka* (*ku*) ; *omeriyamekero* (*ku*) ; *oku-riesa* (*ku*) ; *oku-rityiua* (*na*).

—, *kanyakanya* ; *tyinyatyinya*.
Trouble, *v.t. Tua ko ou-zeu* ; *pa* (*pe, pere*) *oma-uu* : you trouble, annoy me, *mo ndyi pe omauu* ;
—, afflict, torture, tease, *tatumisa* ;
—, pain, grieve, *hihama* ; *hihamisa* ;
—, disquiet, worry, harass, *putauza* ; *kandaiza* ;
—, disturb, interrupt, bother, *pa oma-uu* ; *kenda, -e* : it is in the tooth, it troubles the tongue (proverb = you have met with a misfortune and now affect indifference, but your tongue betrays your uneasiness), *tyi ri m'eyo, tya kend' eraka*, lit., it - is - in the tooth, - hence it - troubles, disquiets - the tongue ; *kendisa* : do not trouble me, *o kendisa ami* ; *kendeka, -e* = *kendisa* = *hepeka, -e* ; *heperеka, -e* ;
— oneself, take thought, *rikenda, -e* (*na*) : do not trouble thyself, *o rikende omuini* ;
— oneself, be agitated, *rikurungisa omuini* ;
—, be troublesome, *kuramena, -e* : you bother me, *mo kuramene ami*, lit., you - are standing about - me ;
—, concern, *ninga, -i* : will he trouble himself about it ? *ma ningi na tyo* ? lit., (will) he - be moved - with or by - it ;
—, worry oneself, *rungarunga*.
—, *n. O-ngendo* : he gave me trouble, *ue ndyi pe ongendo* ; great trouble, as in time of war, *ongendo onene* ;
—, *e-puti* : *tua rambisiua eputi, indi r'okutira okunene*, lit., we - were and are harassed - (by) trouble - (viz.) that - of fear - great (of the enemy) ;
—, labour, wearisomeness, *e-puti* ; *onyondyo* ; *o-ngondyero* ;
—, hardship, difficulty, *ou-zeu* : you give me much trouble, *ove mo ndyi tyindisa ouzeu*, lit., you - you - me - cause to bear - burden, heaviness ;
—, annoyance, *oma-uu* : *mo ndyi pe omauu*, lit., you - me - give - trouble, annoyance ;
—, troublesome affair, *otyi-hipa* ;
—, harm, ill luck, *otyi-onga* ; *ovi-rui* : this is an unhappy person, has constantly ill luck, is always in trouble, *omundu ngui u n'ovirui*, lit., man - this, - he - with damage, harm, trouble ;
—, *oku-yaráara* ; *oma-yaráarero* ;
—, troublesome, vexatious affair, *otyi-yaráarero* ;
—, *otyi-hipa* ; cf. Affliction ; Calamity ; Vexation.
Troubled, *p.p.* Disquieted, *kandakanda* ; *rikenda, -e* ; afflicted, *ningisa ondyenda* ; *hihamua* ; molested, *tatumisiua* ; dejected, *yumana* ; dismayed, terrified, *uruma* ; shocked, amazed, &c., *hirimana* ; annoyed, *pindika, -e*.
Troublesome, *a. Ehipa* : a troublesome person (*ngu n'okána* = who - with strife, contention, &c.), *omundu ehipa* ;
—, difficult, trying, *-ouzeu* : we are in a troublesome world, *tu ri m'ouye u'ouzeu*, lit., we - are - in a world - of trouble ;
—, vexatious, prop. unsettling (the mind), *-yaráarero* : a trou-

Trickishness, *n.* *Ovi-kauka.*

Trickle, *v.i.* *Ziza* ;

—, prop. crumble, fall in small particles, *randata*: *orukutu maru randata* = the sweat - it - trickles down.

Tried, *p.* or *a.* Having been put to the test, " bewährt," *-piuka* ; *-piuke.*

Trifle, *v.i.* To be silly, act in a silly way, *hahupara* ; *yovara* ;

—, make light of, sport, *nanisa*;

— in talking, *tyekeha* ;

—, D. " beuzelen," *handuka.*

—, *n.* *Oka-sasa,* pl. *ou-sasa* ; *oka-sasero,* pl. *ou-sasero* = *outiti* ;

—, *o-ngózo* : he only gave you a trifle, *ue ku teyere ongózo,* lit., he - thee - broke - a short, small, crippled thing ;

—, *omu-ndyenga* : they are mere trifles, *omindyenga uri* ;

—, *o-mbemba* : he screams about a trifle, he is not hurt, there is no cause, *ma uru ombemba,* lit., he - screams - trifle.

Trim, *v.t.* Prepare, adjust, *tuna, -u* ; decorate, ornament, *zareka, -e*; *tua po ou-renga* : it (the hat) is trimmed, *ra tuüa po ourenga* ; lop, prune, *pumbura.*

Trinity, *n.* *Ou-tatumumue.*

Trip, *v.i.* *Tyinyatyinya* ; *hinahina* ; *hihina* ; — about, *kanyakanya.*

Triplicity, *n.* *Ou-tatu.*

Triumph, *v.i.* Rejoice after victory, *vororokera, -e* ; *tona o-mbimbi* ; —, *handukira* (*-e*) *enyando.*

—, *n.* Shouting after victory, *omu-hango* ;

—, triumphal procession homeward after victory, one of the warriors jumping out of the line, asking questions in reference to the feats achieved, all the rest answering in a barking manner, *o-mbimbi* (prop. alternation, r. *pimba,* to exchange, interchange) ; *oku-tona o-mbimbi* ;

—, splendour, show, *oty'-era.*

Trodden, *p.p.* *Yatua* ; *endua* : *ondyira ndyi endua omupotu* = road - which - is walked or trodden - (by) a blind person ; he was seized with fright, *ua kaendua omakuiya,* lit., he - was walked upon, trodden - (by) thorns.

Troop, *n.* *Otyi-mbumba* ;

—, *e-mbo* : *ozongombe ze ri m'embo,* lit., the - cattle - they - are (collected) - in a troop ; *embo ra kapita,* lit., the troop (of robbers) - it - has passed ;

— of armed men, warriors, robbers, *ovi-ta,* pl. *oma-vita* ;

—, large body of men, approaching, *orupunda* ;

— of people, herd of cattle, *orupanda* ;

a large —, host, prop. swarm, of warriors, *e-kuzeze r'ovita* ;

reconnoitring —, *oru-kongo* ; *osango* ;

— of men, as assembled in council or otherwise, *oty'-ira* : the men have gone, have left in a troop, *ovandu va ende, va sekamisa otyira* ;

— of trading people, *o-mbunga*;

—, heap, large number, *ovimuku* (*vi'ozongombe, vi'ovandu*).

Trot, *v.i.* *Yata* : let them (*ozon-*) trot on, *ngaze yate* ;

(y)anga : he treats people with discretion, gently, *ma anga ovandu*, lit., he - balances - people ;
— with contempt, slight, prop. look sideling, *siura* ;
— with contempt, observe a contemptuous silence, *kungumana* ;
— badly, maltreat, *tatumisa*.

Treatment, *n.* *Oku-tuna*, and the infinitive of the other verbs under Treat ; kind —, *o-ndumbiro* ; *oku-tumbua*.

Tree, *n.* *Omu-ti* ; castor-oil —, *omu-kundu* or *omu-munu* ; sacred —, figuring in the Herero tradition of creation, *omu-mborombonga* (see Cape Folk-lore Journal, vol. i., p. 92); rock —, yielding bark for tanning, *omu-pendaruüa* (rock splitter, from its forcing its roots deep into the clefts of the rocks) ; —, bearing edible berries, *omu-tendereti* ; —, emitting a milky juice when cut into, *otyitine* ; a large —, growing in mountains, *omu-tindi* ; —, other kinds, *omu-tete* ; *omu-tati* ; *otyimbupu* ; see Anna tree ; Acacia, &c. ; dry, dead —, *otyi-ti* ; — stump, prop. stem, *otyi-hende* or *otyi-hende* ; *otyi-hingiza*.

Tremble, *v.i.* *Zezera*, *-e* ; *ketaketa* ; *teketa* ; see Shake ; Shudder.

Trembling, *n.* *Oku-zezera* ; — from weakness, *o-ndekete* ; *o-ndengo* ; — from old age or from weakness, as e.g. after a long illness, *o-ndukue* ;
— of the spear, *o-ndakatera* ;
— of the air, in the heat of summer, *ou-ravandyana* ; —, quaking, rumbling of the earth, *otyi-ngunda* ; — of the sinews, foreboding, *omu-kué*.

Trench, *v.t.* *Saa* (*sa*, *se*, *sere*), or *tuera* (*-e*) *oru-toto*.
—, *v.i.* See Encroach.
—, *n.* *Oru-toto*.

Trespass, *v.t.* *Katuka* ; *toora o-ndyo* (*na*).
—, *n.* Generally, *o-ngatukiro* ; in special cases, *otyi-katuke* : a case of theft, prop. a trespass of theft, *otyikatuke ty'ourunga*.

Trial, *n.* *Oku-rorua* ; *oma-rorero* ; *oma-piukiro*.

Tribe, *n.* *Otyi-uana* ; —, family, stock, *omu-hoko* : the man has a tribe, a large number of children and servants, *omundu u n'omuhoko*.

Tribulation, *n.* *Ou-zeu*.

Tribute, *n.* *Otyi-mariva** *ty'ouhona*.

Trick, *n.* *E-tiku*, pl. *oma-tiku* ; *oká-na* ; *ovi-neya* ;
play a —, *kauka* ; *tyita* (*-i*) *ovineya* ;
play a harmless — in fun, *n'omungandyo* (prop. innocence, from *ka* = not + *ondyo* = guilt): the man plays a harmless trick (only pretends to steal, &c.), *omundu u n'omungandyo* ;
one who plays foolish tricks, *omundu ehipa* ;
—, roguish tricks, *ovikauka* ;
—, naughty tricks, as of a cow, keeping back the milk, *ozongoko* : the cow refuses to let the milk come, *ongombe i n'ozongoko*, lit., the cow - she - with cheating, tricks ;
—, delusion, *o-ndyoze*.

Travel, *v.i. Kuka* : he travelled, *eye ue kuka* ;
—, start, set out for a journey, *kumuka* ;
— about in a country, visiting its town and villages, *tapakana* (*ovi-rongo*) ;
—, as through a country, prop. advance, proceed, from one place to the other, *ruta, -u : ua rutu ovirongo ovirongo avihe*, lit., he - has gone through the country, visiting in succession - places, places - all ;
— far, prop. unroll, lengthen, *manguruka*.

Traveller, *n. Omu-(y)enda*.

Treacherous, *a. -Rondore* or *-rondorore*.

Treacherously, *adv. Onyondui* : he treacherously crept, stole upon the man, *ua honine omundu onyondui* ; to act —, *rondora* or *rondorora* ; *uerereka, -e* ; *tyendyereka, -e*.

Treachery, *n. Oma-tyendye*.

Tread, *v.i. & t. Yata* : *tyá mo ndyi ata*, lit., (take care) lest - you - me - tread ;
— upon, *yata kombanda* ; *yata ko* ;
—, crush under the foot, *tukutura* (*kehi yozombaze*) ;
—, trample upon, " zu moder treten," *tomba, -o* ;
— down, trample down, as e.g. a garden, — out, as grain, *homba, -o* : the oxen have trodden down (the things in) the garden, *ozongombe za hombo ovikunino* ; the oxen are treading out the wheat, *ozongombe maze hombo otyikokotua* ;
— firmly, stamp with the foot, also, to stem, *handa* : *ua handa ombaze m'ehi*, lit., he - treads firmly, stamps - the foot - in or on the ground ;
—, soften, prepare a skin, which is done by treading upon and pulling it through under the foot, *handa* ; *tuka, -u*.

Treasure, *n. Ovi-huze* ; *otyihuro* : *kuku ri otyihuro tyoye, oku ku ri omutima uoye*, lit., where - is - treasure - yours, - there - there - is - heart - yours.

Treat, *v.t.* Behave to, handle, manage, *tuna, -u* ;
—, do, act towards, *tyita, -i* (*ku*) : that I may be treated even as he will be dealt with, *mbi katyitue eye punga ma tyitua*, lit., (that) I - be done (to) - he - just as - he - is done (to) ;
—, deal out, as food, *tia, -e* ;
—, use, *zara* : that man does not treat his servants well, *omundu ngui k'a zara naua ovakarere ve*, lit., man - this - not he - uses, treats - well - servants - his ; how are we treated ! *matu zarua vi* ;
— respectfully, *kondokera, -e* ;
— fairly, justly, *pora, -o* : you are living with a man who treats you with fairness, *ngu ma poro ovandu, u ri mu ene*, lit., who - he - calms, treats gently - people, - he - is - in or among - you ;
—, manage, as men, *tumba, -u* : he knows not how to treat his people, *k'e na kusora okutumb' ovandu* ; we are treated badly, *tua tumbua navi* ;
— or handle deceitfully, *tua po ovizeze* (*p'*) ;
— with discretion, moderation,

trains the child, teaches it his ways ;
—, correct, discipline, prop. bend straight, *viura* ;
—, teach, *honga, -o* ;
—, break, tame, *uokisa* ;
—, or set apart for training, as bullocks, *zeya, -e* : the oxen are to be trained, prop. they are set apart (for to be trained), *ozongombe za zeua.*

Train, *n.* A company of nomads removing, "zug," *oru-tyindo* ;
—, tail, *oru-tyira* ; *omu-tyira.*

Traitor, *n. Omu-tyite ovineya* ; *omu-rondorore* ; *omu-poke.*

Trample, *v.t. Yata* ; — upon, — under foot, *homba, -o* ; *tomba, -o* ; *tukutura* : *a rire tyi ya zepa, ya tukuturire tyinene,* lit., it - happened - that - it - (the rhinoceros) - killed (him) - (and) it - trod, trampled (upon him) - much.

Trance, *n. Oku-rimuna m'ombepo* ; vision, *oma-munikiro.*

Tranquil, *a. Muina* (silent) ; *pora, -o* (calm, peaceful).

Tranquillity, *n. Oku-muina* ; *oku-pora* ; rest, *oru-suvo.*

Transfer, *v.t.* Carry, as goods, from one wagon to another, *tuturura* ; make over, give over, *yandya* (*ku*) ; convey, remove, *tuara.*

Transform, *v.t. Tyitukisa.*

Transformed, *p.p. Tyituka*: the lion is transformed into a mountain, *ongeama ya tyituka ondundu* ; the iron is glowing, *otyitenda tya tyituka,* lit., the iron - it - (is) transformed (by the fire).

Transgress, *v.t. Katuka* (= overstep, G. "übertreten") ; cf. Step.

Transgression, *n. O-ngatukiro.*

Transgressor, *n. Omu-katuke.*

Transient, *a. Pepua* (prop. *pe pua* = it is just transient, must pass away).

Transition, *n. Otyi-kondo,* "übergang," r. *konda* = "übergehen," go over, through, as from one side of a river to the other ; (hence also bastard, mulatto, prop. transition from white to black).

Translate, *v.t. Rundurura.*

Transparent, *a. -Munine* : transparent glass, *ekende emunine.*

Transplace, *v.t. Hengurura* ; *rundurura* ; — itself or of itself, *runduruka* ; *yumburuka.*

Transplant, *v.t. Rundurura* : transplant the trees, *rundurura omiti.*

Transport, *v.t. Tuara* ; *tyinda, -i.*

Transship, *v.t. Tuturura.*

Transubstantiate, *v.t. Tyitukisa.*

Transubstantiated, *p.p. Tyituka.*

Transubstantiation, *n. Okutyituka* ; *o-ndyitukiro.*

Trap, *n. O-nguehe* ; *otyi-pate* ; *o-mbate* ; *o-huuriro.*
—, *v.t.* Catch in a trap, *pata.*

Trash, *n. Ou-sasero* ; *oviyaya.*

Travail, *n. Ozo-ngama* (of a woman) ; *o-ngondyero* (struggle, severe toil).
—, *v.i.* Of a woman, *kara n'ozongama* ; —, labour, struggle, toil, *kondya, -o.*

kurakura; *omuti mau kurakura, ka u pamene*, lit., the tree - it - totters, - not - it - is tight (or firmly fixed in the ground);
—, be loose, shaky, *kurunga*;
—, stagger, reel, *teratera*.

Touch, *v.t. Tuna, -u* (*ko*): I do not touch a thing like this, *ami hi tunu k'otyina otya ihi*;
—, handle, *kambura*: did you touch it (the animal, whilst it was) alive? *ua kambura n'omuinyo*, lit., you - took hold of, touched - with life;
—, arrive at, come to, *vaza*;
—, approach, come to, prop. step to, *yata* (*ku*);
— at a place in passing, *yatakana*: I touched at the villages in passing, *mba yalakana k'ozonganda*.

Touchiness, *n. O-surungu*.

Touch-wood, *n.* Decayed wood, "zunder," *otyi-ngurungu*; *otyikununa* (Mbanderu ?).

Touchy, *a. N'osurungu*; *runga, -u*; *hakahana okutoora oururu*.

Tough, *a. -Kukutu*: tough meat, *onyama ongukutu*; see Stiff; Tenacious; Tension.

Towards, *prep. Ku*; *k'*; *kuta*: the river runs towards the sea, *ondondu mai ende kuta komevakokuvare*.
—, *adv.* Near, at hand, *popezu*.

Tower, *n. Otyi-retundu*.

Town, *n. O-nganda*; *otyi-huro*; chief —, capital, *o-hona*; *oru-ze* (metropolis, prop. root, origin).

Toy, *n.* Plaything, *otyi-nanise*.

Trace, *v.t.* Follow by footsteps or tracks, *teza* (*o-ndambo*);
—, delineate, *serekarera, -e*.
—, *n.* Footstep, track, *o-ndambo*; deep —, as by the hoofs of horses, *otyi-nyoko*;
—, mark, left as by thieves in house-breaking, vestige, remains, &c., *ovitunda* (prop. heaps, ruins);
—, *o-sengese*; *oku-ruru*: *ka ku serue osengese*, lit., not - there - has been left - the slightest trace = *ka ku serue okururu*.

Track, *n.* See Trace; Trail.

Tractable, *a. Kozupara*.

Trade, *n.* Occupation, work, *otyi-ungura*; buying and selling, *oku-randa*; *oma-randero*.
—, *v.i. Randa*: they trade with each other, *ve randasana*.

Trading, *n. Oku-randa*; *oku-randasana*.

Tradition, *n. Omu-hingo*, plur. *omi-hingo* (*ovandu mbi va pasana k'ovinyo*); see Custom.

Traduce, *v.t. Tetura o-hivi* (*y'omundu*) = spoil the reputation (of a person); *haha*: you wilfully misrepresent, defame me, *mo ndyi haha k'ovandu*, lit., you - me - spoil (reputation) - to people; cf. Defame; Slander; Accuse.

Traffic, *n.* Barter, *oku-pimba, oku-pimbasana*; trading, *oku-randa*; *oku-randasana*.

Trail, *v.t.* To draw along the ground, *koka, -o*; *kokozora*.
—, *n. Omu-koka*.

Train, *v.t. Tumbura* (prop. subdue, tame much, cause to obey, to draw near);
—, form, as the character of one's child = Germ. "bilden," produce something similar, *sisa, -i*: *ua sisi omuatye*, lit., "er - bildet - das kind," he (the father)

—, *n.* *Oku-ungura*; *o-ngondyo*; *oru-kondyo*; *oku-ramanga.*

Token, *n.* *Otyi-zemburukiro*; —, badge, *otyi-hako*; bridal —, *ozo-hanga*; *ozo-mbareke.*

Tolerate, *v.t.* *Zara*: *tyityi ha sora okuzarua i ete*, lit., (something) which-not-can-be tolerated-by-us; they tolerate each other, *mave zarasana.*

Tomb, *n.* Grave, *e-yendo*; *e-tundu*: *mangara ka mu n'ovadu m'etundu*, lit., it seems,-not-there-are people-at the grave; — masoned or enclosed with poles, "erhöhtes, aufgebautes grab," *o-ngungu.*

Tongs, *n.* A pair of —, *o-mbamo.*

Tongue, *n.* *E-raka.*

To-night, *adv.* *Outuku mbui*, or (*outuku*) *mbuno mbui.*

Tonsils, *n.* *Ozo-mbuise.*

Tool, *n.* *Otyi-ungure*; a curved, broad iron — for hollowing out wooden vessels, *oru-kororo*; see Hammer; Saw; Chisel, &c.

Tooth, *n.* *E-yo*; broken —, *e-tekayo*; old —, stump of a —, *e-kuruayo*; isolated —, *oru-tyerayo*; teeth standing one from another, *ozo-ndyerayo*; middle —, *oka-sia.*

Tooth-ache, *n.* To have —, *vera* (*-e*) *oma-yo*: he has tooth-ache, *ua vere omayo.*

Top, *n.* Top, point, pointed top, *o-honga*: the top of a mountain, *ohonga y'ondundu*;

—, crown, *o-ndomba*: the top or crown of a mountain, *ondomba y'ondundu*; he looks upon the top or crown (of the head, i.e., he is taller), *ma tara p'ondomba*;

—, tip, *o-nyoro*: the top of the tree is visible, *mau munik' onyoro*, lit., it (the tree)-shows-top, point;

on the —, prop. on the covering, surface, upper part, *kombanda*: on the house-top, *kombanda y'ondyuo*;

from — to bottom, *kombanda nga kehi*;

— of a pole, stake, &c., *otyi-uru* (head).

Torch, *n.* *O-ngangane.*

Torment, *v.t.* *Tatumisa*; *hihamisa*; *kekemisa*;

—, *n.* *Oku-tatumisiua*; *o-ndatumisiro*; *oku-hihamisiua*; *o-hihamisiro.*

Torn, *p.p.* *Tauka*; *nyondoroka*: *ombanda ya nyondoroka nga kombanda*, lit., the dress-it-is torn-(up) to-the upper (part, top); —, rent at many places, *timbauka*; —, worn out, rotten, *monoka.*

Torpidness, *n.* *Ou-ngangambungu.*

Torpor, *n.* *E-potu.*

Torrent, *n.* *Omu-ramba*; *omupupo.*

Tortoise, *n.* *O-nduzu*; water —, *o-hima*; — shell, *otyi-kongo ty'onduzu.*

Torture, *v.t.* *Tatumisa*; *hihamisa*; as on a rack, *nanununa* (*oru-tu*).

—, *Omu-hihamo.*

Toss, *v.t.* *Yumba*, *-u*;

—, throw up, swing, as a child, *taka*: *ma taka omuatye m'omaoko*, lit., he-turns, swings, tosses-the child-in the arms.

Totter, *v.i.* *Kurakura*: he is tottering (from weakness), *ma*

Tipsy, *a.* See Drunk.

Tire, *v.t.* *Ura, -u* : it (the work) does not tire me, *ka tyi uru ami.*

Tired, *p.p.* *Urua* : I am tired of working at the thong (preparing a strip of skin), *mba urua ondatua,* lit., I - am tired - (by or of) the leather ; *ami mba urua okuenda,* lit., I - I - am tired - (of) walking ;
— of, having enough of, *koöua*: I am tired of that food, *ami mba koöua ovikuria imbi,* lit., I - I - am filled - (with) food - this.

Tiresome, *a.* Heavy, difficult, *-zeu* ; to be fatiguing, *hakaura* ; *putauza.*

Tithe, *n.* *Otyi-tyamurongo.*

Title, *n.* Name, *e-na* ;
—, claim, mark of ownership, *otyi-(y)ambo* ; see Claim.

Tittering, *n.* *E-hembero.*

Tittle, *n.* Dot, point, *oka-uru k'okai.*

To, *prep.* *Ku* ; *k'* : speak to him, *hungira ku ye* ; to whose (village) are you going ? *mo i koyani* ; *oku-* or *ku-* (infinitive) : I want to pay, *me vanga okusuta* ;
—, for, *-ire, -e* ; *ina, -e* ; *-era, -e* ; *-ena, -e* (relative form of the verb) : *me ka tira p'ekuma r'ondyuo y'omama,* lit., I - (go) there - to die there - by the side - of the house - of (my) mother ; *me vanga okukutyangera,* &c., lit., I - desire - to write to thee ; *ene mua endere ami,* lit., you (strangers) - you - have travelled, come to - me, have visited me.

Toad, *n.* *Oka-ndukanambaka.*

Tobacco, *n.* *Oma-kaya*; a piece or leaf of —, *e-kaya* (*e-* = singular [= half or piece] of *oma-*) ;
— roll, *o-ngata yomakaya* ;
"tabak in kuchen," as prepared by the Ovambo, *e-koko* ;
— oil, *o-ndombo* ; — pipe, *onyungu* (*y'omakaya*).

To-day, *adv.* *Indino* ; —, this day, this very day, (*eyuva*) *indino ndi.*

Toe, *n.* *Omu-nue* (*u'ombaze*).

Together, *adv.* *Pamue* : both of you, as you are together, *amu yevari, tyi mu ri pamue* ; and at last God brought us (husband and wife) together again at the place (after the war), *n'orusenina Mukuru eye oku tu tua pamue rukuao* ;
—, *kumue* : they agree, prop. they go together, *mave i kumue* ;
—, *tyimue* : *avehe va yorere tyimue,* lit., all - they - laughed - in one (body) or together ;
come —, collect, assemble, *orongana* ; *uorongasana ovimbumba* ; call —, *oronganisa* ; *uonga, -o* ; see Call ; Assemble ;
—, *-sana* (reciprocal form of the verb) : they are getting on well together, *mave sorasana* ;
—, in common, *otyihavua* : they eat together, in common, *mave ri otyihavua* ;
— with, *pumuna* : *muina, tyâ matu ku yumbu m'ondyombo pumuna erumbi roye,* lit., be quiet, - lest - we - thee - throw - into the well - together with - elder sister - thine.

Toil, *v.i.* Work, *ungura* ; work hard, struggle, *kondya, -o* ; be eager in one's work, indefatigable, *ramanga* ; *mota (-o) m'oviungura.*

—, when anything remarkable occurs, epoch, era, date, period, age, &c., *otyi-ondo* ;
special —, opportunity, *otyi-kando* ;
long —, *orure*: *ma kakara orure* = he - is going to stay away - a long time ;
some — after, *orure katiti kombunda* ;
for another —, later, *k'omuhuka*: let us look at it for next time, i.e. that we may know or recognize it next time, *tu tyi tare k'omuhuka*, lit., (let) us - it - look at - for to morrow ;
at the same —, *po* : (he did this or that) and spoke at the same time, *n'a hungire po omambo nga*, lit., and he - spoke - thereby - words - these ;
appoint a —, *hea*, (*hee*, *heere*) : when the appointed time came, *eyuva nda heua tyi re ya*, lit., the day - which - being meant or fixed, - when - it - came ;
to be the — for, *okuya koku-* : when the time is come for a thing to die, it will die, *otyina atyihe tyi matyi ya kokukata*, *matyi tu uri*, lit., thing - each - when - it - comes - about to die - it - will die - only.

Timely, *a. & adv.* Being in good time, seasonable, *oporuveze naua* ; *ya naua* ; see Early, Soon.

Timid, *a.* (*Omundu*) *omumumandu* = a timid person ;
to be —, *toora e-muma* ; *eta e-muma* ; *mumapara* ;
—, reluctant, undecided, *n'omangenga* ;
—, nervous, *n'ozondera* ; *n'omburuma* : he or she is nervous, timid, *u n'ozondera* or *u n'omburuma*.

Timidity, *n. E-muma*: he shows timidity, *ma toor' emuma*, or, *ma et' emuma* ;
—, nervousness, *ozo-ndera* (= birds) ; *o-mburuma* ;
—, *omu-tambutima* : he is very timid, always fearing, *u n'omutambutima* ;
—, *oma-ngenga* ; *e-ngenga*.

Tin, *n.* As a vessel made of block-tin or other metal, *otyitenda* : where is the tin (vessel) for the milk ? *otyitenda ty'omaihi tyi pi* ? lit., iron, metal - of or for the milk - it - where ;
a small —, *oka-tenda* : the little tin, out of which the kittens drink, *okatenda mu mu nuine mo ouhue*, lit, the little metal - out of - which - drink - out - the little cats.

Tinder, *n.* Crumbling wood, &c., *o-ndutu*.

Tingle, *v.i.* Of the ears, *konga*, *-o* : the ears tingle, *omatui mae kongo* (probably not *k'ongo* = sound the alarm, but identical with *kong-* in *kongora*=tinkle).

Tinker, *v.t.* To — up, mend, *tuna*, *-u*.

Tinkle, *v.t.* Knock at something hollow, strike metal and thus cause it to sound, *kongora*.

Tinkling. *n. O-ngerenge*.

Tiny, *a. Okatiti*.

Tip, *n. O-nyoro* ; *oka-nyoro* ;
—, corner, *otyi-hirikarara* ;
—, point, as beads, hanging down like little bells, from the hat, *o-mbondo* ; plur. *ozo-mbondo* ;
—, point of the foot, *otyi-se*.

Tillage, *n.* *Oku-kuna*; *oku-ungura ehi.*
Tiller, *n.* *Omu-kune.*
Tilt, *v.i.* *Yendama* ; *hendama.*
—, *v.t.* *Hendamisa.*
Tilted, *p.p* Inclined, *yendama*; *hendama* ; see Aslant.
Timber, *n.* *Omi-ti.*
Timbrel, *n.* *O-ndio* ; *o-ngoma.*
Time, *n.* *Oru-veze*: I have no time, *hi n'oruveze* ; I have no time to come just now, I shall come in the afternoon, *inga hia muna oruveze pu me ere, mee ya omapeta* ;
—, *oma-yuva* (days) ;
—, year (prop. rain, rainy season), *o-mbura* : at what time will you go ? *mo i ombura ine* ; hard times, *ozo-mbura z'ourumbu* : we are living in hard times, *tu ri m'ozombura z'ourumbu*, lit., we - are - in years - of famine ;
proper — for, *opo poku-* or *po poku-* : it is time to start, *opo pokukumuka* ;
proper —, *opo p'oruveze* ;
—, opportunity, Dutch "reis, reize, maal," Germ. "mal," *otyikando* : take the things out at once, prop. at one time, *ovina isa mo m'otyikando tyimue* ;
at the same —, *otyinga* : I came at the same time with you, *ove tyinga ue ya, otyinga mbe ya*, lit., you - just as - you - came, - just then, at the same time - I - came;
this —, *indui* (demonstr. pron. of *oruveze*, time) : if you do so again, you will be beaten more than this (time), *tyi mamu tyiti nai rukuao, mamu toneua tyinene komeho ya indui* ;
this or that —, *ngambeno* : *ozongombe mba pandyarisa erero ngambeno* = the oxen - I - lost - yesterday - about this time ; *tyi ue ya ngambeno mba rire omuhona*, lit., when - you - come (here), - at that time - I - will have become - a great man, a chief ; *ngungambeno* or *ngungambenomba* : *muhuka ngungambeno mee ya*, lit., to-morrow - about this time - I (shall certainly) - come ; *erero ngungambenomba mba pandyarisire ondyira*, lit., yesterday - at this very time (when the sun stood at a certain point) - I - lost - the road ; *indu* : *indu ty'a ri okatiti* = (at) that (time) - when he - was - small, young ;
in the mean —, *ngunda* : *nganda mo i ku Kapa*,* *matu ngunda atu ungura*, lit., while - you - go - to - the Cape, - we - in the mean time - we - (shall) work ; *nokunganda* ; see Mean ;
not in the mean —, *anda* : don't bring in the mean time, *anda mu eta* ;
second —, prop. other (time), *parue* : *mai se parue* = it (the animal) - digs - for the second time ;
in the day —, *uhara* : I taught the children in the day-time, *mba uhara kokuhonga ovanatye*, lit., I - continued all day long - to teach - the children ;
early morning —, *oku-tyirua* ; see Morning ; night —, at night, *oku-rara* : I travelled at night or all night, *mba rara me ende*, lit., I - was asleep - I - going ;
this —, *indino* ;

— folds, *yonya, -o* : the dress throws folds, *ombanda ya onyo* ;
— water into one's mouth, in drinking from a fountain, *tyaka*;
— cold water upon a matter, put a damper on pleasure, enjoyment, &c., spoil, prop. cause to fade, *kuhisa* ; see Spoil.

Thrust, *v.t. & i.* Push in a rough way, *tuka, -u* : *ove ue ndyi tukire*, you - you - me - pushed hard;
—, push, as with the fist on the back, *(y)uka, -u* ;
— out, banish, *rambera (-e) pendye* = *(y)undura pendye* = *(y)uka (-u) pendye* ;
—, drive, force, *hinga, -i* ;
—, as with a pointed weapon, *veta, -e* ;
— through, stab, pierce, *tuera, -e* ; *tuvakana* ; *tuukisa* ; see Push ; Squeeze ; Press ; Throw.

Thumb, *n. Oka-tyimunene.*

Thunder, *v.i. Tutuma* : it thunders, *ombura mai tutuma*, lit., thunderstorm, rain - it - thunders.
—, *n. Oru-tutumo.*

Thunderstorm, *n. O-mbura.*

Thursday, *n. Thursdai** or *donderdag.**

Thus, *adv. Nai* : thus he said, *ua hungire nai* ; *otyinga* : for thus it is written, *orondu otyinga pa tyangua* ; — far, *nga mbeno mba.*

Thwart, *v.t.* Cross, hinder, *tyakana* ; hinder, turn off, *tyaera, -e* ; withstand, keep off, resist, *piruka* ; *pirukira, -e.*

Thyself, *pron. Ove omuini.*

Tick, *n.* Any small insect, *okapuka.*

Tickle, *v.t. Tikatikisa.*

Tidiness, *n. Ou-hirona.*

Tidings, *n. O-mbuze* (or *o-mbuize*).

Tidy, *a. -Hirona* ; *omuhirona.*

Tie, *v.t. Kuta, -u* : tie (it, the animal) to the tree, *kuta k'omuti* ; tie the sheep together, *ozondu kutasana* ;
— loosely, *kuta ohuru* ;
— round, wrap round, *manga* ;
— the hands on the back, *pinyuna* ;
— tightly, *rumbira, -e* ; *tirina* ; see Tighten.
—, *n.* Loop, bow, *e-huha*; knot, *e-pando.*

Tiger, *n. Otyi-ngue* ; *o-ngue.*

Tight, *a. Pama* ; *tingana* : *outa ua tingana*, lit., the bow - it - is stiff, tight = *outa ua pama.*

Tighten, *v.t. Pamisa* ; *tirina* : make the bow tight, stiff, *tirina outa.*

Tile, *n. O-hima.*

Till, *prep. & adv. (I)nga* : I shall stay till to-morrow, *me kara inga muhuka* ; *eye ua ungurire nga ty'a urua*, lit., he - he - worked - till - that he - was tired; *nga tyi me ya* = till that I come;
—, *tyaa* : wait, till he gets up, *kurama, tyaa penduka*, lit., wait - (till) that he - rises or is risen ;
—, *ngunda* : stay in the house till I tell thee, *kara m'ondyuo, ngunda me ku raere*, lit., stay - in the house, - (till) in the mean time - I - thee - tell ;
—, *kuta* : wait till he gets up, *kurama kuta tyi ma penduka*, lit., wait - towards (the time) - that - he - rises.

Till, *v.t. Kuna, -u* ; *ungura ehi.*

ner, *nyoma, -o* ; cf. Indiscriminately ;
—, throw away, *naka* : throw (it) far away, *naka kokure* ; *nakaura* ;
— down, as a stone-wall, break down, *teya* ; or, as the wind throws down trees, *zura* : the wind will throw (it) down, *ombepo mai zura* ;
— down, prop. cause to fall, *uisa* : I have thrown him down on the ground, *mbe mu uisire pehi* ; he threw himself down flat on the face, *eye ue riuisire ondurumika* ;
— down, overpower, overcome, *ura, -u* ;
— down, also conquer, defeat, *nata* ;
— flat on the ground, *vanda* : they (the men) are thrown flat on the ground, *va vandua pehi* ; they threw themselves flat on the ground, *ouo ve rivandere pehi* ; *tata* : he has thrown (it) on the ground, *ua tata pehi* ; he threw them (the people) down, *ue ve tata pehi* ;
— down on the ground, throw over, upset, &c., *tana* ; *nata* ;
— oneself on the ground, from obstinacy or mirth, as children, be wild, unmannered, *tanatana* ;
— down, as something hung or put up, *turukisa* ;
— off, down, as a burden, *turura* ; as a garment, *hukura* : he threw off his garment, *eye ua hukurire ombanda ye* (also applied to an untimely birth, *omukazendu ma hukura* = the woman - she - gives birth too soon) ;
— off, as a horse his rider, *huka, -u* ; *hukura* : *okakambe nake huku omundu*, lit., the horse - he - throws off - the man ;
—, thrust, shoot, *veta, -e* ;
— the skin, see Cast ;
— hard, anything heavy, *yema, -e : o yeme omuti, tua pehi kaliti*, lit., don't - throw - the wood (you carry), - put (it) - down - gently ; *va katoora eoe enene, a rire tyi va emene p'otyiuru ty'omutua otyikururume*, lit., they - took up - a stone - a large one - and it - was, - that - they - threw (it) - at the head - of the slave - the old one ;
— over (prop. out), as a pot containing food, &c , *tyengura* : throw over, upset the pot (so that the contents may pour out), *tyengura onyungu* ; (of itself, *tyenguka* : the pot is thrown over, is upset, its contents lying on the ground, *onyungu ya tyenguka*) ;
—, strew, as seeds, see Strew ;
— away, reject, *nakaura* ; *(y)imbirahi* : will you cast me off ? *mo ndyi imbirahi ?* lit., you - me - throw on the ground, away ; he threw them (the things) away, *ue vi imbirahire = ua imbirahire vio* ; what shall we throw away ? *ngatu imbirehi tyike* ;
— away, prop. drop, let fall, *uisa* ;
— out, *rambera (-e) pendye* ; *yuka, -u* : they threw, pushed him out, *ve mu ukire pendye*, lit., they - him - thrust - outside (*yuka* = "jemand einen schupp in den rücken geben," give one a push behind) ;

—, prosper, flourish, *pua, pu* ; *yenda ko* (or *i ko*) *naua* ; cf. Flourish.

Throat, *n. Omu-riu.*

Throb, *v.i.* Beat, *tona, -o* ; *pambara* : the heart beats, throbs, *omutima mau tono* or *pambara.*

Throne, *n. Otyi-trone* ;* chair, *otyi-havero.*

Throng, *v.i. Ongara* ; *ongarera, -e* ; *orongana.*

—, *v.t. Pamisa.*

—, *n. Ou-ingi u'ovandu* ; *otyimbumba* ; see Crowd.

Throttle, *v.t. Sina* ; *reka, -e.*

Through, *prep. & adv. Mu, m'* (prop. in) : go through the door into the garden, *hita m'omuvero m'otyikunino* ;

go —, *tuurunga* : they go or pass through the bush, *mave tuurunga omahua* ;

pierce, thrust —, *tuera, -e*; *tuvakana* ;

to go —, as through a whole country, "do" a district, country, call at all towns and villages, *ruta, -u* ;

—, quite through, *onduva* or *onduvakana* : *enga ra kapita onduva,* lit., the spear - it - went or passed - quite through ; *me tuere omundu onduva* (or *onduvakana*), lit., I - shall pierce - the man - quite through ;

—, by means of, by the instrumentality of, *pu* ; *mu* ; I die through him, *me tire pu ye* ; we live, exist through him, *tu hupa mu ye* ; *na* (= with) ; *i* (= by) ; (—) : *mave t'engaruvio* = they (shall) - die, perish (with, by or through) the sword.

Throughout, *adv. Ongazu* = throughout the whole night he did not sleep, *ongazu outuku auhe k'e ya rara,* lit., throughout - the night - the whole - not he - yet - slept ; *ongazu omutenya k'e a ungura,* lit., throughout - the day - not he - yet - worked ;

—, in every part, *-he* (= each, all) : throughout the land, in every part of the country, everywhere, *akuhe* ;

—, wholly, *omutundu.*

Throw, *v.t. Yumba, -u* : throw, hurl (the assegai) far, *yumba ondako* ; throw (up) a fence (of branches), *yumba otyunda,* or *yumb' omaso* ;

— up, as waves, *yumba, -u* ; *riyumba, -u* : *ondondu mai yumbu ozongazona* = the river - it - throws up - waves ;

—, as with stones, *yumba, -u* : they threw stones at him, *ouo va yumbire omaoe ku ye* ; *veta, -e* : and they threw him with stones, *nave mu vete n'omaoe* ; *vari ehi ra nyaika, omaue* (*omaoe*) *ya vetasana,* lit., verily - the land - it - is broken, - the stones - they - throw each other, i.e. the land is in a wretched state from war, drought, famine) ;

— repeatedly, *yumburura* ;

— one another, as in a fight or sham-fight, make war upon one another, "bekriegen," *yumbana* (*-ana* = origiual reciprocal form) ;

— up in heaps, heap up, *tuta, -u* : *humbaiza* : throw up much, make a heap, *humbaiza ovingi* ; *oronganisa* ;

— together in a confused man-

—, *nanga*: *nanga mo tya, ove kutya ombara*, lit., though-you-say, -you-that (you are)-a king;

—, *vari*: they speak though, *mave hungire vari*; cf. Although.

Thought, *n.* *O-ndunge*, plur. *ozo-ndunge* (= reason, reasonings): I know thy thoughts, *ngi* (or *ndyi*) *ze i ozondunge zoye*, lit., I-them-know-reasonings, thoughts-thine;

—, *ome-rizemburukiro*; *ou-rizemburuka*; *ome-ripuriro*.

Thoughtful, *a.* *-Nazondunge*; *omunazondunge*;

—, observant, *epatye*: he is a thoughtful, intelligent, observant person, *eye u ri epatye*; to be —, consider, prop. collect (one's thoughts) for, "sich sammeln," *ongamena, -e*.

Thoughtlessly, *adv.* *Ohamuzemba* (= *ohei*): I went thoughtlessly, *mba ende ohamuzemba* (or *ohei*); act —, *ripumauzira mo*: he did it thoughtlessly, *ue ripumauzire mo uri*, lit., he-hurried himself-therein-only.

Thousand, *a.* *Eyovi*: four thousand, *omayovi yane*; five thousand, *omayovi yetano*; six thousand, *omayovi hamboumue*, &c.

Thrash, *v.t.* *Tonda*, *-o* (*ovikokotua*, corn, wheat); —, beat hard, drub, *mukura n'otuti*: he gave him a sound thrashing, *ue mu mukura n'otuti*, lit., he-him-thrashed well-with rods.

Thrashing-floor, *n.* *Otyi-tondero* (*ty'ovikokotua*).

Thread, *n.* *Oru-sepa*, plur. *ozo-sepa*; twisted —, *oru-sepa*; *oru-pungo*; *ou-pungo*; — of the spider, cobweb, *oru-ngovi*.

—, *v.t.* *Tuvakana* (pass or pierce through); *huera* (put in).

Threat, *n.* *Oku-tanda*; *oma-tandero*.

Threaten, *v.t.* *Tanda*: he threatens to beat, *ma tanda okutona*; the weather threatens, *ombura ya tanda = ya mina*;

—, *tena*.

Three, *a.* *-Tatu*: three men, *ovarumendu vetatu*; three sheep, *ozondu indatu*; three knives, *otuvio tutatu*, &c.; they walk about three and three, *ve rianga k'outatutatu uavo*, lit., they-move about-(according) to threeness three-theirs.

Threescore, *a.* See Sixty.

Thresh, *v.t.* See Thrash.

Threshold, *n.* *Omu-zero* (*u'o-ndyuo*).

Thrice, *adv.* *Tutatu*: he went three times, *ua ire tutatu*.

Thrifty, *a.* *Omunguaringongo*; *ongorongova*.

Thrive, *v.i.* Grow, grow well, *hapa*; *hapa naua*;

—, *nanuka*;

—, of cattle, herds, *takavara*: they (the cattle) thrive, multiply, *maze takavara*;

—, appear in numbers, increase, house, infest (of animals), *rianga*: they (the wild aninals), do not thrive here, *muno ka ze sora okurianga tyinene*, lit., here-not-they-can-move about-much; they (the bats) appear in numbers, they thrive in the rainy season, *maze rianga, ombura tyi ye ya*, lit., they-move about,-rain-when-it-comes;

came - night, - that to say = namely - ten - and - three.

Thirtieth, *a. Tya mirongo vitatu.*

Thirty, *a. Omirongo vitatu.*

This, *pron. Ingui* : this person, *omundu ingui* ; *indyi* : this ox, *ongombe indyi*, &c. ; see table of Pronouns.

Thistle, *n. Omu-nanyiva.*

Thither, *adv. Oku : noku mo i rukuao ?* and thither - thou - goest - again ; *ngo* : *eye ua tira okuenda ngo*, lit., he - he - feared - to go - thither ; *kona ngo* ; *kona ngui* ; *pona mbo.*

Thong, *n. Omu-via* ; *o-ndatua* ; small thongs as for winding round a wooden vessel, *ovi-herengurura* ; *ovi-komborora* ; —, strip of thin leather, *oru-pungo* ; girdle —, see Girdle.

Thorn, *n. Oku-iya* (dimin. *oka-kuiya*), plur. *oma-kuiya* : *tua isa mo omakuiya m'orutu*, lit., we - (have) taken - out - the thorns - out of the body, fig. we have overcome fear ;

— bush, *omu-ngondo* ; the barb-like thorns of mimosa bushes, *oma-ngondo.*

Thorn-tree, *n. Oru-su* ; dimin. *oka-rusu.*

Thorny, *a. -Namakuiya* ; —, thorn-like, pricking, *-nyiva* ; *okanyiva.*

Thorough, *a.* Complete, perfect, *-pue* ; *pua, pu* ;

—, able, *sora* : a thorough worker, *omuüngure ngu ma sora* ;

—, as in working, fighting, &c., (*omu-ndu*) *ehonga* ;

—, prop. be going through, passing through, applied to thorough searching, thorough enquiry, &c., *tuurunga.*

Thoroughly, *adv.* Good, well, *naua* ; much, strongly, *tyinene* ;

—, in some cases, *-erera, -e* : has it then rained thoroughly ? *indu ya rokererere aré ?*

—, also expressed by *ta* or *indé* : he knows or understands it thoroughly, *eye ua tyiua, ua ta* ; he has anointed himself thoroughly, *ua vava, indé* ; the man is thoroughly ill, *omundu ua vera, indé.*

Those, *pron. Imba* : those enemies, *imb' ovanavita* ; *inda* : those sheep, *ind' ozondu* ; see table of Pronouns.

Thou, *pron. Ove* : thou art chief, *ove omuhona* ; *u* : thou dost build (building is thy business), (*ove*) *u tunga* ; *ua* : thou hast built a house, (*ove*) *ua tungire ondyuo* ; *ue* (before the reflexive form and the verbs *kuta, kura, ya, ura*) : thou didst cut thyself, (*ove*) *ue ritendere omuini* ; thou art grown up, *ue kura* ; *mo* : dost thou build, art thou building, or going to build? *mo tungu* ; thou wilt certainly build, *moo tungu.*

Though, *conj. Ondu* or *orondu* (*tyi*) : though we are at dinner, nevertheless we will go with you, *orondu tyi matu ri, nunguari matu i puna ene*, lit., because - that - we - are eating (it is inconvenient), - nevertheless - we (shall) - go - with - you ;

—, *nanda* : *nanda mo rivaka, mo munika uri*, lit., though - you - steal yourself (away), - you - will be seen - only ;

—, *mumuka* : they (the cattle) have lost flesh, are thin, *za mumuka* ;
to be —, *puva* (*puü*) ; t'*omupuü* : she is thin, *ua t'omupuü* ; to become —, lean, prop. to contract, shrivel together, *kata* ;
—, narrow, prop. compressed, tight, *-mango* ;
—, of melted fat, porridge, honey, &c., *oruhandindi* (= not stiff) : thin fat, *omaze oruhandindi* ; thin honey, *outyi oruhandindi* ; thin food, as porridge, &c., *ovikuria o'ruhandindi*.
—, *v.t. Pepura* ; *pepurisa* ; make thin, lean, *rambuza*.

Thine, *pron. -Oye* : *omutenya ouoye* = the day-(is) thine ; *omayuru ooye, n'ehi oroye uina* = the heavens-(are) thine, -and the earth-(is) thine-also ; *ouami ouoye* = I-(am) thine ; *otyina otyoye* = the thing-(is) thine ; *ondu oyoye* = the sheep-(is) thine ; see table of Pronouns.

Thing, *n. Otyi-na* : many things, *ovina ovingi* ; dimin. *oka-na* or *oka-na* : give me a little (thing), *ei' okana* ; —, vessel, matter, *otyi-na* ; *otyi-tyuma* ; forbidden —, *otyi-zera* ; small —, trifle, see Trifle.

Think, *v.i. Zemburuka* (recollect, reflect) : *zemburuka, kutya oami ngu mba vaka oseva,** lit., (just) think-whether-(it could be) I-who-(I)-stole-the soap ; —, mean, *hea, h'a* (*hee, he, heere*) : what think ye (will he come, &c.) ? *manu hee tyike*, &c. ;
—, prop. say, *tya* : I was thinking, you were perhaps asleep already, *me tya, nani ngahino mua rara* ;
—, imagine, hold, fancy, *tyangovasi* = *ndangovasi* : *va ndangovasire, me ya*, lit., they-thought, fancied-(that) she-(was) coming ; cf. Fancy ; Suppose ; Intend ; Remember ; Mean ; Consider ; Ponder.

Thinly, *adv. Ombepu* (*-pepu*) : *ty'a ungurua ombepu* = it-is worked or done-thinly.

Thinness, *n. Ou-pepu* ; —, leanness, *e-rambu* (see Leanness) ; *omu-puü* : she is thin, prop. suffers from leanness, *ua t'omupuü*.

Third, *a. Tya tatu* : the third (child), *u tya tatu* ; the third day, *ri tya tatu*, &c.

Thirdly, *adv. Poru tya tatu* ; *ru tya tatu* : in the third place, *poru tya tatu* ; thirdly, teachers, *n'ovo ru tya tatu, ovahonge*.

Thirst, *n. O-nyota* ; great —, *o-mbarata* : they perished from thirst, *va t'ombarata*.
—, *v.i. N'onyota* : they thirst, *ve n'onyota* = *ve t'onyota* ; — much, *varata*.

Thirsty, *a. -Nanyota* : a thirsty one, *omunanyota* ; to be —, *kara n'onyota* ; —, suffering from great thirst, languish, *kamba* ; *varata* ; t'*ombarata*.

Thirteen, *a. Omurongo na* (*vi*)*tatu*, or, *omurongo umue na* (*vi*)*tatu* (*vetatu, tutatu*, &c).

Thirteenth, *a. Tya murongo na* (*u*)*tatu* : but when the thirteenth night was come, *nu tyi pe ere outuku u tya murongo na utatu*, lit., but-when-there-

ouo : they said, *ouo va tyere* ; see table of Pronouns.

Thick, *a.* Dense, close, *-pote* ; to be —, close together, as clouds, crops, *pota, -o* ;

—, compact, compressed, substantial, *papa* ;

—, strong, stiff, as e.g. clothing, *-tindi* ; *tinda, -i* : thick, strong stuff, *onguyu ondindi*; the breast (of the woman) is thick, somewhat swollen, *evere ra tindi* ; cf. Stiff ;

—, as liquids, congealed, *-kande*;

—, stiff, as porridge, honey, &c., *orukambe* ;

—, thick-set, prop. packed, bundled, *-nyutu* ;

—, close together, as a crowd, *uorongasana ovimbumba.*

Thicken, *v.t.* As a fluid substance, *kandisa.*

—, *v.i. Kanda.*

Thicket, *n. E-hua* ; *oma-hua.*

Thickly, *adv. Ondyaro* (r. *yara* = to lay) : *via kunua ondyaro*, lit., it (the corn) - is sown - in layers, heaps, thickly; —, *eseta* : *via hapa eseta*, lit., it (the corn) - is growing - thickly, compactly.

Thick-set, *a.* Having a short, thick body, *-ngutu* : *ongombe ongutu* = an ox with a short and thick body ; —, *-nyutu.*

Thief, *n. E-runga.* From *runga* (= *lunga*) which means in Bantu to be set upright, to be straight, right, good, correct, prepared, trained, skilled, &c., answering to the German "gerichtet, aufgerichtet, eingerichtet, abgerichtet." The prefix *e-* probably refers to *e-ke*, hand Thus *e-runga* is properly "die abgerichtete hand," the trained, skilled hand = the clever, skilled, experienced, prop. righted one, hence, whilst *e-runga* signifies thief in Herero, the identical *i-lunga* in Zulu means an old good, superior (prop. righted, instructed, experienced fit) person, Elder.

Thieve, *v.i. Vaka.*

Thievery, *n.* Thievishness, *ourunga*, prop. dexterity, expertness (in stealing).

Thievish, *a. Eka* = the taking, pilfering (hand) : a thievish person, *omundu eka* ; the opposite, not thievish, honest, *omu-kekendu* (*omu-ka-eka-ndu* ?).

Thimble, *n. Oka-undure.*

Thigh, *n. E-vango* (= Dutch "bout") ; *otyi-ndeera* (the projecting thigh-bone).

Thin, *a. -Pepu* : a thin object, *otyina otyipepu* ; small, thin, oblong stones, *omaoe omapepu* ; thin wood, *omuti omupepu* ; a thin piece of iron, *otyilenda otyipepu* ; thin cloth, *onguyu ombepu* ; a thin, narrow face, *omurungu omupepu* (not applicable to food, porridge, honey, &c.) ;

—, lean, *-tine* ; *rambi* : a thin sheep, *ondu ondambi* ;

to be —, lean, *rambuka* : the ox is thin, *ongombe ya rambuka* ;

to make —, lean, *rambuza* : he has made me thin (by giving too much work and too little food, prop. he has chased, exhausted me), *ua rambuza ami* ;

—, *tangarara* : the oxen are thin, have had no grass, *ozongombe za tangarara* ;

—, *namba*: then, who (can be saved)? *namba, ouani*, &c.

There, *adv. Mba*: put it there, *tua mba*;

—, *oku*; *ok'*: I go there, *oku me i*; they are there, *oku ve ri*; he is gone there, *ok'a ire*;

—, *opu*: *opu mba tua* = there-I-put (it);

—, *omu, mu*; *pa*; *ape*: there was a man who, &c., *mua ri omundu ngu*, &c. = *pa ri omundu* = *ape kara omundu*, &c.;

— (demonstr. pron.): there he is! *eye ingui* (after a question) *oingui*; there they are! *ouomba*; see table of Pronouns.

—, *int.* There now! there it is! "da haben wir's!" *oonga*; *eró*: there now! I nearly fell, *eró*! *mba har' okuüa.*

Thereabout, *adv.* Nearly, *mangara*: he is thirty years old or thereabout, *eye u n'ozombura mangara omirongo vitatu*, lit., he-he-with years-seemingly or about-tens-three;

—, *mangara opombeni*: it was thereabouts I saw him, *mangara opombeni pu mbe mu munu*, lit., seemingly-somewhere here or there-where-I-him-saw;

—, near to, close to, *popezu*; *pu*; see About; Nearly.

Therefore, *adv. Opu*: I have a sore eye, therefore I did not come to school, *mba ver' eho, opu ndyi ha ri okuya k'omambo*, lit., I-was sick-eye-therefore-I-not-was-coming-to words (more commonly, *opu ndyi he ere k'omambo*); therefore he went out to them, *op'a pitire ku uo*;

—, *ondu, nondu*: *ongombe ami mba munu otyunda* (*m'otyunda*), *nondu tuende u ete nguno*, lit., the goat-I-I-saw-(in) the kraal-therefore-go-(that) you-(may) bring-(it) here;

—, (for) that, *tyi*: I am ill, therefore I did not get up, *mba vere, hi tyi pendukire*, lit., I-sick-not I-(for) that (reason)-did rise; do therefore this (that we say to thee), *ng'o tyi tyita nai*;

—, *otyinga*: therefore I am obliged to go, *otyinga me t'okuenda nai*, lit., thus, therefore-I-feel constrained to go-thus;

—, *vari*: let them, therefore, which are of power among you, &c., *imba vari, mbe sora mokati kenu*, &c.;

—, (—): *tyi ua rire ouyenda, a rire tyi ua tyindere* (prov., cautioning not to be misled by appearances so as to change one's abode), lit., (because) that-thou-hast eaten (been feasting, kindly treated)-abroad,-(therefore) it-has happened-that-thou-didst remove (a step regretted afterwards); cf. Hence; Consequently.

Thereon, *adv. Ko*; *po*: *matu hungire ko uina* = we-shall speak-thereon (on the subject)-also, we also wish to have our say in the matter.

These, *pron. Imba*: these men, *ovandu mba*, or, *imb' ovandu*; *inda*: these oxen, *ozongombe inda*; *isui*: these knives, *otuvio isui*, &c.; see table of Pronouns.

They, *pron. Va*: and they went out, *a rire tyi va piti*; *ve*: they possess cattle, *ve n'ozongombe*;

That, *conj. Kutya*: that ye may love each other, *kutya mu suverasane*;
—, *nga-, a-* or (—): *karaer' ovandu ngave kare pehi* (or, *ave kare pehi*, or, *ve kare pehi*), *lit.*, tell - the people - that they - sit - down;
—, *oku*; *opu*: climb on the little chair that you may reach (the thing), *ronda k'okahavero oku mo vaza*;
—, *tyi*: *a rire tyi va i*, lit., it - happened - that - they - went or left;
—, (—)': he swears that he will not do it, *ma yana otyano k'e n'okutyita ko*, lit., he - swears - an oath, - (that) not he - with doing - not.

Thatch, *v.t. Hokera, -e.*
—, *n. Otyi-hokero.*

Thaw, *v.i. Rityenga, -e*: the rime is thawed, *oungore ue rityenge.*

The, *art.* Besides the initial *o-* of the prefix, the demonstrative pronoun is used: the vulture, prop. this vulture, *indui orukoze*; the word, *ind' embo, &c*; see table of Pronouns.

Thee, *pron. Ove*: I love thee, *me suvere ove*; —, *ku*: I love thee, am charmed with thee, *me ku horo*; I told thee, *ami mbe ku raere.*

Theft, *n. Oku-vaka* (see Requite);
—, prop. thievery, thievishness, *ou-ruuga*;
—, committed by people of the house or village, not by strangers, home-theft, *otyi-kotonyo*; *o-nyondui*;
—, undiscovered, prop. dark theft, theft under cover of darkness, *oku-vaka ou-zoro-runga*: he has stolen without being discovered, *ua vaka ouzororunga.*

Their, *pron. -Auo*: their treasures, *ovihuze viauo*; their knives, *otuvio tuauo*, &c.; see table of Pronouns.

Them, *pron. Uo*: he said to them, *ua tyere ku uo*; —, *ve*: he sent them, *ue ve hindire*; see table of Pronouns.

Themselves, *pron. Oveni*; *ozeni*, &c.; see table of Pronouns.

Then, *adv. Aré*: can't you hear then? *k'o nokuzuva aré*; art thou a king then? *ove omuhona aré*;
—, referring to time, *indu*: *ka indu tyi mba verere*? lit. (was it) not - then - when - I - was ill; and has he not been ill before? *indu rukuru k'a verere ko aré*? lit, then - formerly - not he - was ill - not - then; then, at that time, it used to be so, *indu tya kara nai*; if, then, we are thus situated, *indu tyi tu ri nai*, lit., then - if or as - we - are - so;
—, *tyi*: have they (the oxen) come then? *ozo ze tyi eere*;
—, just then, *otyinga*: *omueze tyi mau karara, otyinga mamu kutura*, lit., the moon - when - it - goes to sleep or set, - then - you - untie, outspan (the bullocks);
—, at that time, either past or future, *rukuru*;
—, *indino*: then shall ye also (appear with him), *indino oene uina*, &c.;

draws out to a great length, *outyi u n'oruaze*, lit., the honey-it-has extensibility; the gum stretches, draws out, *epia ri n'oruaze*; the man has become thin, drawn out like tough extending honey, gum, &c., *omundu ua rir' oruaze*, lit., the man-he-has become-extension, tension, stretching, thinness.

Tent, *n.* *O-ndanda*; *otyi-tente.**

Tenth, *a.* *Tya murongo*: the tenth child, *omuatye u tya murongo*, &c. (the pronoun changing in accordance with the prefix of the noun).

Tepid, *a.* See Lukewarm.

Term, *n.* See Boundary; Time; Word; Contract; to come to terms, *zuvasana* (*na*).

Terminate, *v.i.* *Yanda* or *anda*. —, *v.t.* *Yandeka* or *andeka*, *-e*.

Termination, *n.* *Oku-(y)anda*; *oma-andero*; *otyi-kondi*.

Termite, *n.* White ant, *o-hua*; — with wings, *o-humburi*.

Terrible, *a.* *-Urumise*; *-tirise*; to be —, *urumisa*: it is indeed terrible, *tyi urumisa tyiri*, lit., it-terrifies-truly.

Terrified, *a.* *Tira o-oma* (*ou-oma*); *uruma*.

Terrify, *v.t.* *Urumisa*; *tirisa*.

Territory, *n.* Land, *e-hi*; district, country, *oku-ti*; domain, *ou-hona*.

Terror, *n.* *O-oma* (*ou-oma*); *oku-tira o-oma*; *oku-uruma*.

Test, *v.t.* Try, *rora*, *-o*. —, *n.* Trial, *oma-rorero*.

Testament, *n.* Declaration of last will, blessing, *o-ndaya*; —, *e-testamente.**

Testicle, *n.* *E-toni*; *o-mbuma* (also disease on that part of the body).

Testify, *v.t.* & *i.* *Hongonona*.

Testimonial, *n.* *Otyi-hongonone*.

Testimony, *n.* *Oma-hongonona*; *otyi-hongonone*.

Thank, *v.t.* Praise, praise for, *tanga*; *tangera*, *-e*: *mu ihi matu tanga Mukuru*, lit., in or for-this-we-thank or praise-God; —, *tya-ndangi** or *tya-ndanke**

Thankful, *a.* To be glad about (something received), *nyandera*, *-e*; see Grateful.

Thanks, *n.* Praise (for), *oma-tangero*; *o-ndangero*: give thanks, *pa ondangero*; *oku-tyandangi** or *oku-tya-ndanke*;* *ku imbi me tya ndanke*,* lit., for-these (gifts)-I-say-thanks; —, *oku-hepa* (original Herero word for thanks): thanks, sir! *okuhepa, muhona uandye*, lit., need-master-mine; many thanks! *okunene okuhepa* = great need, great want = I needed much what you gave me, your gift is very acceptable (I feel grateful for it); cf. Gratitude.

That, *pron.* *Ingui*: that wicked person, *ingui omurunde*; *inguini*; *inguina*: that man there, *omundu inguini*, or, that man there (farther off), *omundu inguina*; —, *otyohi*: that (thing) will I seek after, *otyohi tyi mbi paha* = (it is) that-which-I-seek; *ihina*: we shall do this or that, *matu tyiti ihi na ihina*; —, *nai*: when he had heard that, *ty'a zuvire nai*, lit., when he-had heard-so; see table of Pronouns.

you - tell me - place - where - I - (may) sow ;
—, *kora* : tell lies ! *kora* (or *hungira*) *ovi-zeze* ;
— a secret, *rondora* ; *horora* ;
— a story, give a description of, *serekarera*, *-e* ;
—, speak, *hungira*, *-e* ;
—, communicate, *tua mo* : he has not yet told me, *inga k'ea tua mo moami*, lit. (as) yet - not he yet - put - (it) in - into me ;
—, report, inform, *hepura*.

Temper, *n.* State, constitution (of mind), *otyi-karo* ; *o-ngaro* ; good —, gentleness, *ou-kozu* ; leniency, "nachsicht," *oka-isa* ; see Make (allowance) ;
ill —, *o-surungu* (*o-suru-yungu* = swelling, boiling pot).

Temperance, *n.* *Omu-ungutima* (contentedness) ; *ome-rityaerero* (self-restraint).

Temperate, *a* *N'orungaringo* = with temperateness, just as it ought to be, free from excess of any kind : the soup is just nice, neither too cold nor too hot, *omanyune e n'orungaringo*, lit., the soup - it - with temperateness ;
—, *-nyetua* : a temperate person, *omunyetua* ;
—, sober, morally firm, *-kahu*.

Temperateness, *n.* *Oru-ngaringo* : leave the hot water alone that it may become cold, *e yese ye toor' orungaringo*, lit., it - leave alone - (that) it - may take up - temperateness ; let the excited people alone, let them cool down, become temperate, *v'ese*, *ve toor' orungaringo* ;
—, soberness, moral firmness, &c., *ou-kahu*.

Temple, *n.* *O-ndembeli* ;* — of the head, *otyi-kunda* (prop. rounding, filling up, of the head, cf. Skull) or *o-nguikiro*.

Temporal, *a.* Of the earth, prop. of here, *-amuno*.

Tempt, *v.t.* *Rora*, *-o*.

Temptation, *n.* *Oma-rorero*.

Tempter, *n.* *Omu-rore*.

Ten, *a.* *Omu-rongo*.

Tenacious, *a.* Sticking to, *kakatera* (*-e*) *ko* ; *n'oruaze* (= with tension) ; *-sotoroke* (elastic).

Tenacity, *n.* Sticking to, *oku-kakatera ko* ; tension, *oru-aze ou-sotoroke* ;
— of life, *o-suviriro*.

Tend, *v.t.* Herd, watch, guard, *risa* : tend the flock, *risa orupanda* ; look after, *tarera*, *-e* ;
— a patient, *hunga*, *-u* ; see Attend.
—, *v.i.* Move in a certain direction, *hungama* (*na*) ; have a tendency to be or to become, *hara* ; contribute toward, produce. *eta*.

Tender, *a.* Soft, *-tarazu* ; weak, feeble, *otyingundi* ; kind, merciful, *n'otyari* ; *-natyari*.

Tenderness, *n.* Softness, *outarazu* ; kindness, *oty-ari* ; pity, compassion, *o-ndyenda* ; *ou-nyanutima* ; *ozo-ngama* ; gentleness, mildness, *ou-kozu*.

Tendon, *n.* *Omu-sepa* ; see Sinew.

Tense, *a.* *Pama* ; drawn tight, as a bowstring, *rumbirua*.

Tension, *n.* Extensibility, tenacity, stretching out in length, *oru-aze* : the honey is tough,

draws out to a great length, *outyi u n'oruaze*, lit., the honey-it-has extensibility; the gum stretches, draws out, *epia ri n'oruaze*; the man has become thin, drawn out like tough extending honey, gum, &c., *omundu ua rir' oruaze*, lit., the man-he-has become-extension, tension, stretching, thinness.

Tent, *n.* *O-ndanda*; *otyi-tente.**

Tenth, *a.* *Tya murongo*: the tenth child, *omuatye u tya murongo*, &c. (the pronoun changing in accordance with the prefix of the noun).

Tepid, *a.* See Lukewarm.

Term, *n.* See Boundary; Time; Word; Contract; to come to terms, *zuvasana* (*na*).

Terminate, *v.i.* *Yanda* or *anda*. —, *v.t.* *Yandeka* or *andeka*, *-e*.

Termination, *n.* *Oku-(y)anda*; *oma-andero*; *otyi-kondi*.

Termite, *n.* White ant, *o-hua*; — with wings, *o-humburi*.

Terrible, *a.* *-Urumise*; *-tirise*; to be —, *urumisa*: it is indeed terrible, *tyi urumisa tyiri*, lit., it-terrifies-truly.

Terrified, *a.* *Tira o-oma* (*ou-oma*); *uruma*.

Terrify, *v.t.* *Urumisa*; *tirisa*.

Territory, *n.* Land, *e-hi*; district, country, *oku-ti*; domain, *ou-hona*.

Terror, *n.* *O-oma* (*ou-oma*); *oku-tira o-oma*; *oku-uruma*.

Test, *v.t.* Try, *rora*, *-o*. —, *n.* Trial, *oma-rorero*.

Testament, *n.* Declaration of last will, blessing, *o-ndaya*; —, *e-testamente.**

Testicle, *n.* *E-toni*; *o-mbuma* (also disease on that part of the body).

Testify, *v.t.* & *i.* *Hongonona*.

Testimonial, *n.* *Otyi-hongonone*.

Testimony, *n.* *Oma-hongonona*; *otyi-hongonone*.

Thank, *v.t.* Praise, praise for, *tanga*; *tangera*, *-e*: *mu ihi matu tanga Mukuru*, lit., in or for-this-we-thank or praise-God; —, *tya-ndangi** or *tya-ndanke**

Thankful, *a.* To be glad about (something received), *nyandera*, *-e*; see Grateful.

Thanks, *n.* Praise (for), *oma-tangero*; *o-ndangero*: give thanks, *pa ondangero*; *oku-tyandangi** or *oku-tya-ndanke*;* *ku imbi me tya ndanke*,* lit., for-these (gifts)-I-say-thanks; —, *oku-hepa* (original Herero word for thanks): thanks, sir! *okuhepa, muhona uandye*, lit., need-master-mine; many thanks! *okunene okuhepa* = great need, great want = I needed much what you gave me, your gift is very acceptable (I feel grateful for it); cf. Gratitude.

That, *pron.* *Ingui*: that wicked person, *ingui omurunde*; *inguini*; *inguina*: that man there, *omundu inguini*, or, that man there (farther off), *omundu inguina*; —, *otyohi*: that (thing) will I seek after, *otyohi tyi mbi paha* = (it is) that-which-I-seek; *ihina*: we shall do this or that, *matu tyiti ihi na ihina*; —, *nai*: when he had heard that, *ty'a zuvire nai*, lit., when he-had heard-so; see table of Pronouns.

you - tell me - place - where - I - (may) sow ;
—, *kora* : tell lies ! *kora* (or *hungira*) *ovi-zeze* ;
— a secret, *rondora* ; *horora* ;
— a story, give a description of, *serekarera*, *-e* ;
—, speak, *hungira*, *-e* ;
—, communicate, *tua mo* : he has not yet told me, *inga k'ea tua mo moami*, lit. (as) yet - not he yet - put - (it) in - into me ;
—, report, inform, *hepura*.

Temper, *n.* State, constitution (of mind), *otyi-karo* ; *o-ngaro* ; good —, gentleness, *ou-kozu* ; leniency, "nachsicht," *oka-isa* ; see Make (allowance) ;
ill —, *o-surungu* (*o-suru-yungu* = swelling, boiling pot).

Temperance, *n.* *Omu-ungutima* (contentedness) ; *ome-rityaerero* (self-restraint).

Temperate, *a* *N'orungaringo* = with temperateness, just as it ought to be, free from excess of any kind : the soup is just nice, neither too cold nor too hot, *omanyune e n'orungaringo*, lit., the soup - it - with temperateness ;
—, *-nyetua* : a temperate person, *omunyetua* ;
—, sober, morally firm, *-kahu*.

Temperateness, *n.* *Oru-ngaringo* : leave the hot water alone that it may become cold, *e yese ye toor' orungaringo*, lit., it - leave alone - (that) it - may take up - temperateness ; let the excited people alone, let them cool down, become temperate, *v'ese*, *ve toor' orungaringo* ;
—, soberness, moral firmness, &c., *ou-kahu*.

Temple. *n.* *O-ndembeli* ;* — of the head, *otyi-kunda* (prop. rounding, filling up, of the head, cf. Skull) or *o-nguikiro*.

Temporal, *a.* Of the earth, prop. of here, *-amuno*.

Tempt, *v.t.* *Rora*, *-o*.

Temptation, *n.* *Oma-rorero*.

Tempter, *n.* *Omu-rore*.

Ten, *a.* *Omu-rongo*.

Tenacious, *a.* Sticking to, *kakatera* (*-e*) *ko* ; *n'oruaze* (= with tension) ; *-sotoroke* (elastic).

Tenacity, *n.* Sticking to, *oku-kakatera ko* ; tension, *oru-aze ou-sotoroke* ;
— of life, *o-suviriro*.

Tend, *v.t.* Herd, watch, guard, *risa* : tend the flock, *risa orupanda* ; look after, *tarera*, *-e* ;
— a patient, *hunga*, *-u* ; see Attend.
—, *v.i.* Move in a certain direction, *hungama* (*na*) ; have a tendency to be or to become, *hara* ; contribute toward, produce. *eta*.

Tender, *a.* Soft, *-tarazu* ; weak, feeble, *otyingundi* ; kind, merciful, *n'otyari* ; *-natyari*.

Tenderness, *n.* Softness, *outarazu* ; kindness, *oty-ari* ; pity, compassion, *o-ndyenda* ; *ounyanutima* ; *ozo-ngama* ; gentleness, mildness, *ou-kozu*.

Tendon, *n.* *Omu-sepa* ; see Sinew.

Tense, *a.* *Pama* ; drawn tight as a bowstring, *rumbirua*.

Tension, *n.* Extensibility, tenacity, stretching out in length, *oru-aze* : the honey is tough,

Tastelessness, *n.* *Ou-hahu*; —, of milk, *e-romona*: the cow gives bad, tasteless milk, *ongombe i n'eromona.*

Taster, *n.* One who tastes first the sacrificial meat, generally the chief, in his absence the next to him in honour, *omu-makere.*

Tatters, *n.* *Ovi-tau*; *ou-kaka.*

Tattle, *v.i.* *Tyinda* (*i*) *ozohukutu.*

Tattling, *n.* *Oku-tyinda ozohukutu.*

Taunt, *v.t.* *Nyekerera, -e*; *yamburura*; *tuvirira, -e*: *ma tuvirirep'eruru* = he taunts (him or her) out of envy, jealousy.

Tawny, *a.* *-Rumbu.*

Taxes, *n.* *Ovi-mariva** *vi'oukarere.*

Tea, *n.* *Oma-so*; *o-tea.**

Teach, *v.t.* *Honga, -o*; *pa* (*pe, pere*) *ozo-ndunge.*

Teacher, *n.* *Omu-honge u'ovanatye*; *o-meestera.**

Teaching, *n.* *Oma-hongero.*

Team, *n.* *Oka-mu-orongondyo*; *oru-ondya ru'ozongombe*; see Yoke.

Tear, *n.* *E-hoze*: he cries, sheds (prop. brings, produces) tears, *ua et' omahoze.*

Tear, *v.t.* *Taura*: he tore the cloth, *ua taurire onguyu* (— of itself, *tauka*);
— to pieces, *papurura*: he tore his clothes, *ua papururire ozombanda*; *nyondorora*;
—, as a wild beast, *nyondorora*;
— off, *pora*: *kanduzu ka porere omahuri n'omutima*, lit., the little tortoise-it-tore off-the liver-and the heart (in the elephant);
— off, prop. remove, *humbura*: tear or break off a little, *humbura okana*;
— off, as plaster from a wall, *vandurura* (of itself, *vanduruka*);
— off, —down, *poeya*; as clothes from the body, *pueurura*; *peurura*;
—from, snatch away, *hakana*; *ponona*;
— out, up, pluck out, *zukura*;
—, rend in small pieces, "zerstückeln," *timbaura*; *timbura* (of itself, *timbauka* or *timbuka*);
— oneself away, break loose, *tinguhura*;
— open, *hahurura*;
— open, as a festering eye, *panyuna*;
— in strips, *hakurura*;
— up, rip up, as a seam, &c., *papurura*; *pamburura* (of itself, *papuruka*; *pamburuka*); *taura* (of itself, *tauka*).
—, *n.* *Omu-ta*; *oma-taukiro.*

Tease, *v.t.* Torment, *tatumisa*; vex, *pindikisa*; annoy, trouble, *kenda, -e*; *kendeka. -e*; —playfully, *nana*; *nanisa*; *nanena* (*-e*) *ko*); —, laugh, mock, &c., *hemba, -e.*

Teat, *n.* *Omu-yi*; nipple, *e-vere.*

Tedious, *a.* Heavy, wearisome, *-zeu*; see Tardy, Slow.

Telegraph, *n.* *O-telegrafa.**

Telescope, *n.* *E-tarero*; *e-teleskope.*

Tell, *v.t.* *Raera, -e*: tell him, *mu raera*; who told you? *ua raeruaiani?* lit., you-were told-by-whom; come and tell (show) me (the piece of ground) where I may sow, *indyo, u kandaere pona pu me kunu*, lit., come-

foolish, silly —, *oma-mbo oma-hahu* ;
—, conversation, *oku-hungira kumue* ; *oku-heasana* ;
—, report, *o-mbuze* or *o-mbuize*; indulge in light, frivolous —, *rendura.*

Talkativeness, *n. E-rimbu* ; *ou-takanyo.*

Talker, *n. Otyi-takanyo*; a great —, who can talk about anything, *omundu ongura.*

Tall, *a. Re* : a tall (prop. long) man, *omundu omure* ; *omu-renaka* ; to be —, *renaka.*

Tallness, *n. Ou-re.*

Tallow, *n. Oma-ze* ; *o-ndura.*

Tally, *v.i. Teka pamue* ; *yenda* (*i*) *kumue* ; *sembamena, -e.*

Talon, *n. O-nyu* ; *o-nyara.*

Tamarisk, *n.* A tree, *omu-uama.*

Tame, *a. -Uoke* ; *-kozu* : a tame ox, *ongombe ongozu*; to be —, *uoka* ; *kozupara.*
—, *v.t. Uokisa.*

Tameness, *n. Ou-uoke* ; *oku-uoka* ; *ou-kozu.*

Tan, *v.t. Tuka* (*omi-kova*) ; prepare a skin well, *handa.*

Tanner, *n. Omu-tuke* (*u'omi-kova*).

Tap, *v.t.* Draw liquids from one vessel into another, *kuyura* : *kuyura omaere m'ondyupa*, lit., tap - the fermented milk - into the calabash.

Tape, *n. Oru-vanda.*

Tape-worm, *n. O-ndeku.*

Tar, *n. O-ndombo.*

Tardiness, *n. E-seno* ; *e-tutira.*

Tardy, *a. Otyi--zenge* ; to be —, *zengapara* ; *senopara*; *uomba, -o.*

Tares, *n. Ozo-ndombora.*

Tarnish, *v.t.* Spoil, *zunda* ; —, soil, dim, destroy the lustre of, *zorereka, -e* ; — the reputation of another, *tetura o-hivi.*

Tarry, *v.i.* Stay, remain in a place, *kara* ; —, have one's abode or business somewhere, D. "verkeeren," *hinga, -i* ;
— over day, *uhara* ; over night, *rara*; delay, stay behind, *uomba, -o* ; *zengapara* ; *tundauka* ; —, lodge, *sekira, -e* ; —, wait, await, *undya, -u.*

Tarrying, *n. Oku-uomba.*

Tart, *a.* Keen, acid, prop. agreeable, spicy, *-yake.*

Task, *n. Otyi-ungura.*

Tassel, *n. O-singa* ; *otyi-pungo.*

Taste, *v.t. Rora, -o* : give, let us try what it tastes like, *eta, tu rore* (*kutya*) *tyi tyata tyike*, lit., bring, give - (let) us - try - (to say = that) - it - tastes - (like) what ;
—, or slightly touch with the lips, food or milk, before offering it to another, *makera, -e* : what have you tasted ? *ua makere tyike ?* (a question often asked in meeting each other).
—, *v.i. Tyata* : it (the food) tastes well, *mavi tyata naua* : — badly, *tyata navi* ;
—, *maka.*
—, *n. Oru-tyato* ; *omu-tyato* ; agreeable —, spicy —, *-yake* : taste of well seasoned soup and other liquids, *oma-yake* (see Seasoned) ; of meat, *o-ndyake* : *onyama i n'ondyake*, lit., meat - it - with pleasant taste.

Tasteless, *a. -Hahu* : tasteless broth, *omanyune omahahu* ; —, *-kuhe* or *-kuha* ; to be —, *kuha, -u* ; to be or to make —, *haha.*

or returned again - things - hers; generally *yarura* or *kotora*: *yarura ovina vioye*, lit., take back - things - yours; *mbe ye okukotora omuatye uandye*, lit., I - came - to take back - child - mine;
— away, remove, *isa ko* (or *po*): take away the stone, *isa ko ind' eoe*; *toora*: just take this away, *ngo tyi toora*; many (friends) whom God took away from amongst us (during the war), *ovengi Mukuru mba toora mokati ketu*;
— away part of something, not all, *nyokora*;
— a seat, sit down, *kara pehi*;
— in marriage, — a wife, *kupa, -u*;
— a walk, *rianga*;
— root, *hitisa omi-ze*;
— place, happen, *kara*; *ri*; *rira, -e*: and so it took place, *n'a rire tyi pa kara nai*, lit., and it - happened, - that - it - was - so;
— pity on, *tyaripara*; *rityari-parera, e*;
— an interest in, *hita mo*: at first he took an interest in Christian teaching, *n'eye porutenga ua hitire m'omambo*, lit., and he - at first - he - entered - into the words;
— delight in, *nyandera, -e*; *kara n'orutyato mu*; *n'omuhoro*;
— the lead, *hongora*;
— pains, work diligently, hard, *kondya, -o*: we work very hard all day long, *matu uhara amatu kondyo*, lit., we - continue, persevere all day - we - struggling; *pandipara*;
— pains, trouble, *rikenda, -e*; *rikendera, -e*;
— always the largest share, be insatiable, *muata* = *korokopa*;
— by surprise, come, die, &c., unexpectedly, *kauka* or *keuka*: he has taken me by surprise, has arrived unexpectedly, *ua keukire* (or *kaukire*) *mu ami*; his death has taken us by surprise, *ua kaukire*, or, *ua keukire*.

Taken, *p.p.* Charmed with, *nongua* (*na*); *n'omuhoro*; see Like.

Tale, *n. E-hungi*; an old —, *o-ndangu*; fable, folklore, *otyi-mbaharere*.

Tale-bearer, *n. Omu-yambe*.

Tale-bearing, *n. Oku-yamba* (*yamba* = offer, "anbieten, anbringen," make accept, make believe [a tale, reports], slander, calumniate, &c); *ozo-hukutu*; *ozo-ndyungo*.

Talent, *n. Otyi-talente*.*

Talk, *v.i. Hungira, -e*: they are talking together, *mave hungire kumue*;
—, *hea* (*e* short, *h'a, hee, he, heere*): whilst you were talking, *tyinga ua heere*; talk, chat, together, *heasana*;
— rapidly, *pambarera, -e*;
— nonsense, *tyekeha*; (*y*)*ondyo-rora* (*pehi*): you talk nonsense, you talk in vain, *mo yondyorora pehi*;
— in a roundabout way, to no purpose, *kara n'okokozira*: the man talks in a roundabout way, *omundu u n'okokozira*;
— big, boastingly, brag, *nye-nyena, -e*.

Talk, *n. E-hungi*; *oma-mbo*; idle, frivolous —, *oma-pupumbo*;

new missionary), *tua end' amatu iririre naua tyinene ku ye*, lit., we-going (along)-we-got accustomed-beautifully-much-to-him;
— heart, — courage, *riura*; *zeupara*; *kara n'omu-tima omunamasa*;
— another's part, hold to him, be zealous for him, *karerera, -e*;
— turns, *pingasana*: take (ye) turns! *pingasaneye ko*;
— revenge, *pimba, -i* = exchange, retaliate (see Substitute); *pimbirika, -e*; *pimbirikisa*; *risutisa mo*;
— up, into the arms, as a child, *pukata* (*m'oma-oko*); embrace closely, prop. squeeze, *pakata*;
— up to some elevated spot, *rondeka*: take it up! *rondeka kombanda*;
— in, as strangers, lodge, *sekirisa*;
— in, cheat, *tyita* (*-i*) *ovi-neya*; *tikura*; *ovisa*; *oveka, -e*;
— for, or, mistake for, *senginina, -e*: I took it for iron, *mba tyi senginine ayo otyitenda*;
— aim, *saneka, -e*; *serekarera-e*;
— off, as a pot from the fire, *isa ko* (or *po*);
— off, *humbura* (break, tear, cut off, prop. remove, take away): take (break, tear) off a little, *humbura okana*; *konda, -o* (= cut off);
—, appropriate, take possession of, *isa po*: I have taken possession of it, *ami mbe tyi isire po otyandye*, lit., I-I-it-have taken-away-(as) mine;
— possession of, prop. enter upon, *hita, -i*; *hitira* (*-e*) *mo*: he has taken possession of the village as chief, *ua hitire m'onganda*, lit., he-entered-into the village;
— after, or cause to take after, *sisa, -i*: he (the father) causes the child to take after him, teaches it his ways, *ua sisi omuatye*;
— in hand, undertake, commence, *uta, -u*;
— care, *tarera, -e*: take care, lest it be lost! *tarera, tyâ mai pandyara*; (—): take care, lest you tread on my foot! *tyâ mo ndyi yata*, lit., (take care) lest-you-me-tread; see Care;
— care of, nurse, *hunga, -u*: he takes care of the patient, *ma hungu omavere*; he takes good care of himself, *omundu me rihungu uri naua*, lit., man-he-nurses himself-only-well; *kara po*: the woman who takes care of the sick man, *omukazendu ngu ma kara p'omuvere*, lit., the woman-who-she-stays-by the sick one; *uongera, -e*: take care of (prop. gather for) the child, *uongera omuatye ingui*;
— honey from a tree, rock, *tapa ou-tyi*: and she found them (in the field), taking out honey, *n'e ke vazere amave tapa outyi*;
— back, as goods, *tangununa*: the woman has taken back her things (said of a woman who took her things back when leaving the place of her husband who had cast her off), *omukazendu ua tangununa ovina vie*, lit., the woman-she-has turned

Taint, *v.t. Zunda* ; *uorisa* : hot weather taints meat, *omutenya u uorisa onyama*, lit., noon heat - it - makes smell, spoils - meat ;
—, infect, *huanga* ; *hoanga* ;
—, pollute, *hahuparisa*.
—, *n.* Spot, stain, *e-ni* ; blemish, *otyi-po* ; infection, *omahuangero*.

Taintless, *a.* Pure, *-kohoke*.

Take, *v.t. Kambura* : take this thing, *kambura otyina hi* ; take, seize the man, *kambureë omundu* ; the lion took hold of (and killed the man), *ongeama ya kambura* ;
— prisoner, seize, capture, *huura* ; *kambura* ;
— by force, *sura* ; *sura p'ou-tue*, or *sura p'otyi-ra* ; *yeka n'ou-tue* ;
—, prop. reach, lay hold of, *vaza* : I have taken the thief, got him into my hands, *mba vaza erunga* ;
—, as a road, *tuara o-ndyira* : let us take this road, *tu tuare ondyira indyi* (*tuara* also pronounced *tyuara* or *tshuara*) ;
—, take up, carry, conduct, *tuara* : *a rire ty'a tuara ekuva na pende omatupa*, lit., and it - was - that he - took - a hatchet - and - split, crushed - bones ; to what (place) does he take it ? *ma tuara ku tyine* ; where then does he take it ? *ma tuara pi are* ;
—, carry away, prop. carry far away, as when e.g. one is carried away by deep sleep, or by an ancestral spirit for destruction, *tuaerera, -e* ;
— away, by force, bereave, &c., *yeka, -a* or *-e* (orig. perhaps to put aside, "beseitigen," hence also *yeka* = to renounce) : *eye ua yeke ovina vietu*, lit., he - he - took away - things - ours ; we thought the Lord would bereave us (take away our minister by death), *atu tyanguasi, Muhona me tu yeka* ;
— through, carry through, as through a house, *tuurungisa* ;
— secretly, *honona* : something has been taken away from me clandestinely, *mba hononoa*, lit., I - have been crept upon, stolen upon ; (intr. or reflex., *honoka*) ;
— up, *toora* : I became dirty, *mba toora ondova* ; lit., I - took up - mud, dirt ; take up thy bed, *toora otyiraro tyoye* ;
—up, *(y)uka, -u* ; take up the ashes, *uka omutue* ; take up the chips, *uka oviyaya* ;
— along with, as a companion on a journey, *toora* (*puna*) ;
— heed, *tarera, -e* ; refl. *ritarera, -e* ; *rikarera, -e* ; (*takama ko !* = be on your guard) ;
— down, as a burden or something hung up, *turura* ;
— down, as something from an elevated place, *tungura* ; *raura* ;
— leave, depart, *hanika* (*na*).
— to, get a liking for, *hura, hurisa* : the cow has taken to the strange calf (instead of her own dead one), *ongombe ya hurisa ondana* ; *kambura ku* : *va kambura k'otyirueyo*, lit., they - have taken - to laziness ; — to, get accustomed to, *iririra, -e* (*ku*) : by degrees we have taken wonderfully well to him (the-

with legs ; —, quick, *hakahana*: their feet are swift, &c., *ozombaze zauo ze hakahana.*

Swiftness, *n. Oma-rama* (legs); — and perseverance in running, *oru-rama* ; —, haste, *oku-hakahana* ; surpassing —, *otyi-kara omuisé.*

Swim, *v.i. Konda, -o* (*omeva*) ; *rikondisa* ;

—, float, *pupa, -u* ; to cause oneself to float, to swim, *ripupisa* ;

—, *tendeza* : it is swimming, *matyi tendeza.*

Swindle, *v.t. Tyita* (*-i*) *ovineya.*

Swindler, *n. Omu-navineya.*

Swine, *n. O-mbinda.*

Swing, *v.i. Nyinganyinga* ; *teratera* ; —, shake, wag, turn, whirl, &c., *taka.*

—, *v.t. Nyinganyingisa* ; —, whirl round in the air, turn, shake, &c., *taka* ; *takisa* ; —, shake, wave, as a weapon, *hera, -e* ; *takatera, -e.*

Switch, *n. Oru-hongue.*

Swollen, *p.p. Sura* (*-u*).

Swoon, *v.i. Uotama* ; *koka.*

Sword, *n. E-ngaruvio.*

Sycophancy, *n.* Mean tale-bearing, *o-ndyungo* ; sneakishness, hypocrisy, *oty'-avivi* ; flattery, *e-tatu* ; *oka-huaraka.*

Sycophant, *n. Omu-natyavivi* ; *omu-nakahuaraka.*

Symbol, *n. Otyi-zemburukiro.*

Symmetrical, *a. -Semba* ; *pua, pu.*

Symmetrically, *adv. Ongongo.*

Symmetry, *n. Oma-sembameneno.*

Sympathise, *v.i. Nyanuka* ; *hihamena, -e* : they sympathised with him, condoled with him, *ve mu hihamene.*

Sympathising, *a. N'ozongama.*

Sympathy, *n.* Commiseration, *ou-nyanutima* ; *oku-hihamena* ; *ozo-ngama.*

Synagogue, *n. O-sinagoge.**

System, *n.* Structure, *o-ndungiro.*

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Tabernacle, *n. O-ndanda* ; *otyi-tente.**

—, *v.i. Sekira, -e* ; *tura ouyenda.*

Table, *n. Otyi-riro* (r. *ria*, eat) ; *otyi-tafela* ;*

— for writing, *otyi-tyangero.*

Table-cloth, *n. O-nguyu y'otyiriro* (or *y'otyi-tafela*).

Tablet, *n.* A thin piece with a flat surface, *e-hira* ; a stone, *e-oe.*

Tacit, *a. Muina.*

Tacitly, *adv. Nemui.*

Taciturn, *a. Otyimui.*

Taciturnity, *n. E-mui* ; *oku-muina.*

Tack, *v.t. Hondyisa.*

Tadpole, *n. E-hundyu.*

Tail, *n. Omu-tyira* ; a thick —, *e-tumbotyira* ; the upper part of a —, *omu-tanana* ; the lower bushy end of a —, *oru-singa* ; a long, thin —, *oru-tyira* : the story is at an end, *ka tyi n'omambo k'orutyira*, lit., not-it (*otyi-mbaharere*, tale) - has words - at the tail, no more words to follow ; stump of a —, *o-ndimbu* ; *o-hendu.*

Swathe, *v.t.* Swaddle, *manga* ; *pakata.*

Sway, *v.t. Nyinganyingisa* ; *taka* ; —, guide, lead, *hongora* ; rule, govern, *honapara.*

—, *v.i.* Have weight, *zeupara* ; rule, *honapara.*

—, *n.* Weight, *ou-zeu* ; power, authority, *ou-vara* ; *ou-hona.*

Swear, *v.i. Yana* : you swear falsely, *mo yana ovizeze* ; I swear by the tears of my mother (wept at the birth or on other occasions), *me yana omahoze oamama* (abbreviated, *oma-hoze* ! or *k'omahoze tyiri* !) ; other words or phrases used in swearing, are: *tyiri, m'eyuru,* or, *tyiri, k'eyuru* ! = surely by heaven ; *tyiri, k'omatupa,* or, *tyiri, omatupa* ! = surely by the bones (of a deceased one, especially of the deceased mother) ; *otyimbe,* or, *otyimbe otyipiriko* ! = I swear, truly, upon my word, prop. by the memory of the dead (*otyi-piriko* = mourning cap ; *otyi-imbe* = mark of mourning, a shaven spot on the crown of the head) ; *indé* (or *ayee*) *ouanga* ! = no, by witch-poison.

Sweat, *v.i. Rukutura.*

—, *n. Oru-kutu.*

Sweep, *v.t. Komba, -o* : I am still sweeping, *inga me tyi kombo.*

— much, well, very clean, *komborora* : *komborora, ondyuo ngai rire ombua,* lit., sweep well, - the house - that it - may become - beautiful or quite clean;

—, make a clearance, *pianga* ; *piangura* ;

—, carry off, *tuara* ; carry away, as a stream, *pupisa.*

Sweeping, *a.* As a sweeping theft, robbery, carrying off everything, *otyipupa* (flood).

Sweet, *a. Tyata* (agreeable) ;

— milk, *oma-ihi* ;

— as honey, *-outyi* ;

—, as fruit, *-kande* : sweet fruit, *ovikuria ovikande,* or, *ovikuria mbia kanda.*

Sweetness, *n. Oru-tyato* ;

—, honey, *ou-tyi.*

Swell, *v.i. Sura, -u* ; — much, rise higher and higher, *surumuka* ;

— much, as the eyes, *kumbata* : my eyes are swollen, *omeho yandye ya kumbata* ;

—, *tunganana* ; *tuvarara* ;

—, of the udder, as of a cow near calving, *uraya* : *ongombe ye* (or *ya*) *uraya,* lit., the cow - she - swells up (viz. the udder).

—, *v.t. Surisa* : he swells up his mouth, is offended, sulky, *eye ua surisa otyinyo* ;

—, *tuvararisa.*

Swelling, *n.* On the body, tumour, boil, *omu-suro* ; see Boil ; Tumour ;

—, bump, *o-ndumba* ;

— of the glands, *o-ndyesu* ;

—, "harte drüsengeschwülste," prop. gatherings, *ozo-nyanga* ;

— in the whole body, as in cases of dropsy, *omu-tui* ;

—, knee-dropsy, *o-hunguüru* ;

—, bruise, contusion, bump, *otyi-kundiro* (= "*tya vetua, nu tye ha usukire, tyi pe ha topokere*") ;

— of a river, *oku-surumuka* (*k'ondondu*).

Swift, *a. N'omarama* : he is swift, *u n'omarama,* lit., he -

Surprised, *p.p.* *Himua*; taken aback, astonished, *hirimana*;
—, amazed, *kumua*: *tua tua omake k'ovinyo okukumua*, lit., we-put-the hands-on the mouths-being surprised, amazed.

Surrender, *v.t.* *Yandya*, refl. *riyandya*; see Quit;
— as a criminal, confess, *rihorora*; *rihongonona*.

Surreptitiously, *adv.* *Onyondui*.

Surround, *v.t.* *Kovera*, *-e*: *onganda ya koverua ovita*, lit., the village-it-was surrounded-(by) the enemy;
—, attack, drive into a corner, *hangatena*, *-e*.

Surrounding, *n.* *Oma-koverero*.

Survey, *v.t.* Take a view of, view with attention, *hora*; —, overlook, as a large herd, *tananа*; *tananisa*; — measure, *saneka*, *-e*.

Survive, *v.i.* *Hupa*, *-u*.
—, *v.t.* *Hupira* (*-e*) *ko*: I shall survive it, *me hupire ko*.

Suspect, *v.t.* *Ha*, *h'a* (*hee*, *he*, *heere*): I suspect you, *me hee ove*, lit., I-mean-you;
—, *ripura pevari* (= be doubtful): I suspect him, *ami ndyi ripura na ye pevari*, lit., I-I-ask myself-with-him-by two = *hi nakurityiua na ye naua*, lit., not I-with knowing myself-with-him-well.
—, *v.i.* Conjecture, *sasaneka*, *-e*.

Suspend, *v.t.* Hang up, *turika*, *-e*; stop, hinder, *tyaera*, *-e*.

Suspicion, *n.* *Oku-ripura pevari*.

Suspicious, *a.* *He rityiua*: I am suspicious concerning it, *ami hi nokurityiua na tyo*, lit., I-not I-with knowing myself-with-it.

Sustain, *v.t.* Uphold, support, *tiza*; bear, endure, *zara*.

Swaddle, *v.t.* *Manga*.

Swaddling-cloth, *n.* *Otyiheke*.

Swagger, *v.i.* *Sisivara*; *taka*; see Bluster; Boast; Bray.

Swaggering, *n.* Bragging, "aufschneiderei," *ovi-korokoti*: *u n'ovikorokoti* = he-with swaggering, bragging, no dependence can be placed on him, one cannot trust him;
—, moving in a swinging way, with a show of vanity, *okusisivara*.

Swallow, *v.t.* *Nina*, *-i* (prop. "verschlingen," gulp down without chewing): *nge rumate, pô, nge nine, pô* = *hi tete ove, pô, hi ninine ove*? lit., shall I-chew-thee-or-shall I-swallow-thee.

Swallow, *n.* The bird, *o-ndiri*.

Swallow. *n.* Gullet, *ovi-rapure*; *ovi-inyo*.

Swarm, *v.i.* *Nyangatara*: the field is swarming with insects, *oupuka mau nyangatara m'okuti*, lit., little animals-they-swarm-in the field; *omeva mae nyangatarisiua oupuka* = the water-it-is swarming (lit. made to swarm)-(with) insects.

Swarm, *n.* *E-hapu* (r. *hapa*, grow, increase); *e-kuzeze*; *o-ndunga* (heap); part of a —, when it divides itself, as a swarm of locusts, *otyi-nguenya* (Mbanderu *otyingenya*).

—, protection, *o-ndyamo* ;
—, railing, back (as of a chair), tree (to lean against), *otyi-uama* ;
—, supply, *oru-hupo* ; *o-mbaru-riro.*

Suppose, *v.i.* Mean, —, *hea, h'a* (*hee, he, heere*) : *otyi me hee* = so - I - mean, suppose ;
—, think, prop. say, *tya* ; *tya vi* : don't you suppose that he (the infant boy) is glad when carried on the back ? *a mu tya, kaa nyanda tyi ma verekeua* ? lit., not - ye - say, suppose, - (that) not he - is glad, - when or if - he - is carried on the back ; then, what suppose ye (will happen, &c.), *indu mamu tya vi,* lit., then, - ye - say, think - what,
—, *tyangovasi* (perf. *tyerengovasi*) ;
—, guess, presume, *haka.*

Suppress, *v.t.* Overpower, overmaster, put down, *ura, -u* ;
—, restrain, check, *tyaera, -e* ;
— the voice, speak gently, softly, *hingiza kehi* ;
—, conceal, *horeka, -e* ;
—, keep back, not reveal what one hears, *zinga, -i.*

Supreme, *a.* *Kombanda* : supreme power, *ouvara kombanda.*

Sure, *a.* Firm, stable, *-zikame* ; to be —, firm, *zikama* ; to make —, firm, *zikamisa* ;
—, certain, unfailing, true, *atyiri* = the true, "der (die, das) wahre," lit., *a - tyi - ri* = that - which - is (present, real, sure) = *otyotyiri* ;
to be —, certain, *rityiua tyiri* : are you sure of it or not ? *ove mo rityiua tyiri, pô, indé ?* lit., you - you - know (in) yourself - (for) certain - or - not ;
to be — of one, have him down, *ura, -u.*
—, *adv.* Surely, *tyiri* ; *tyirityiri.*
—, *int.* To be sure ! surely ! *kunia* ; *kuniavi* (*ku-nia-vi*) ; *nu kuniavi* ; *otyotyiri.*

Surety, *n.* *Omu-rituemo.*

Surfeit, *v.t.* *Ungisa* : we overfeed the people, *matu ungisa ovandu.*
—, *v.i.* *T'ondi* ; *t'etii* ; *t'ezia* ;
—, *n.* *E-tii* (cf. *e-ti* = strength, fatness, virtue of food) ; *o-ndi* ; *e-zia* (*e-ria*).

Surfeiting, *n* *Oku-ungisa* ; *oku-t'ezia* (*oku-t'eria*).

Surge, *n.* *O-ngazona* (wave) ; *ozongazona.*
—, *v.i.* *Yumba* (*-u*) *ozongazona.*

Surgeon, *n.* *Omu-pange.*

Surmise, *v.t.* Fancy, *tyangovasi* (perf. *tyerengovasi* or *tyangovasire*) ; suspect, doubt, *ripura pevari* ; guess, *saneka, -e* ; *haka* ; mean, *h'a* (*hee, heere*).

Surname, *n.* *E-na* ; *e-na r'oposio.*

Surpass, *v.t.* *Kapita* (outgo, exceed) ; *tongama* (overtop).

Surplus, *n.* *Pehi* : there is no overplus (cattle), *ka ku n'ozongombe pehi,* lit., not - there - are cattle - on the ground, i.e. over or to spare ;
—, remainder, *otyi-hupe* ;
—, excess, that which is beyond the proper length, *ou-paraparero.*

Surprise, *v.t.* *Himisa* ; *kumisa* ;
—, steal upon, *honina, -e* ;
—, act treacherously, attack, fall upon suddenly, *uerereka, -e* ; *tyendyereka, -e* ; *uira mo otyikoyo* ; see Suddenly.

Sunbeam, *n.* *O-hanya y'eyuva*; —, piercing the clouds, *omarama o'eyuva.*

Sunday, *n.* *E-yuva r'okusuva*, or *eyuva ra Mukuru*; also *Sundai** or *Sondaga.**

Sunder, *v.t.* *Konda*, *-o*; — what consists of many parts, *pangununa.*

Sunrise, *n.* *Oku-pita ku'eyuva.*

Sunset, *n.* *Oku-hita ku'eyuva*; *oku-toka*: the sun is setting, *eyuva ra toko*; see Evening; Twilight.

Sun-shade, *n.* *E-hika.*

Superficially, *adv.* *Epuvo*; see Slightly; Hastily.

Superficialness, *n.* Slightness, meagreness, *e-puvo.*

Superintend, *v.t.* *Tarera*, *-e.*

Superior, *a. & n.* *Omunene*; *-okomeho.*

Superiority, *n.* *Ou-nene.*

Superscription, *n.* *Oma-tyangua.*

Superstition, *n.* *Ou-ndyai.*

Supper, *n.* *Ovi-kuria vi'omapela* (or *vi'ongurova* = *vi'outuku*); —, banquet, *omu-kandi.*

Supplant, *v.t.* To force away, *ramba*; —, remove, displace, "vertreiben, ausbeissen," *humba*, *-u*: he outflanks, overmatches his fellowmen, that they may give way, *ma humbu ovakuao*, *ngave humburuke.*

Supple, *a.* *-Sotoroke*; to be —, *sotoroka*; —, flexible, soft, well trodden, as clay, prop. squashed, *yoyoka.*

Supplement, *v.t.* *Kundisa.*

Supplenes, *n.* *Ou-sotoroke.*

Supplicate, *v.t. & i.* *Rihekе* (*ku*, *k'*); *hekena*, *-e*: *ma hekene tyinene* = he supplicates much; refl. *rihekena*, *-e*: I beseech you, *me rihekene k'ove*; *mave rihekenene ovanatye* = they-supplicate for-the children.

Supply, *v.t.* Provide, *hepera*, *-e*: help me (with food, things), supply me, *ndyi hepera*; he supplies the people, provides for them, *ma hepere ovandu*; *hepereka*, *-e*;

—, distribute, *tia*, *-e*; see Distribute;

—, serve, give instead of, compensate for, *pa* (*pe*, *pere*) *otya*: can you supply the warmth of the sun? *mo tu pe otya eyuva?* lit., you-us-give-like as-the sun (spoken to one who placed himself before people who enjoyed the sunshine).

—, *n.* *Oru-hupo*; *o-mbaruriro*; *oma-eneneno.*

Support, *v.t.* Lean against, or cause to lean against, hold up, *tiza*: she supports the back (by drawing the hungerstrap tight), *ma tiza etambo*; I support, hold up the patient, leaning against him or making him lean against me, *me tiza omuvere*; reflex. *ritiza* = *uama*;

—, supply, feed, nourish, *hepera*, *-e*; *parura*;

—, assist, help, *vatera*, *-e*; *yama*;

—, uphold, *takamisa*; *kangamisa*; *tiza*;

—, strengthen, encourage, *zeuparisa*; *kangamisa*;

—, make strong (prop. stiffen = Dutch stijven), *tindika*, *-e.*

—, *n.* Stay, *-tize* (*e-tize*; *omutize*, &c.);

hakaene ? lit., rushes - (will) they - meet ; the branches will not suffice (to make a kraal), *omaso ka e n'okuhakaena.*

Sufficiency, *n. Oma-eneneno* ; — as of food, *e-kuta* ; of provisions for a journey, "padkost," *o-nguta* ; —, ability, *oma-sorero* ; —, competency, enough to live on, *oru-hupo.*

Sufficient, *a. Opu* (*-o* ; *-vio* ; *-tyo*, &c.) : there is enough of it, *oputyo* ; there is sufficient (water, milk, &c.), *opuo* ; there is sufficient meat, *opuyo* ;
to be —, *enenapara* ; see Suffice ; to be —, qualified, able, *sora* : he is sufficient for it, is able to do it, *ma sora.*

Suffocate, *v.i.* To be strangled, choked, *siniua* ;
—, *sinda*, *-i* : the meat suffocates, sticks in the throat, *onyama mai sindi* ;
—, *rama*, *ramua* : he is suffocating, has a bone in the throat, *ua ramua* ;
—, *tia*, passive *tieua* : *mba tieua oruüma*, lit., I - am smothered - (by) dust.

Sugar, *n. Ou-tyi* ; *o-sukuri* or *ovi-sukuri.**

Suggest, *v.t. Tamuna* (mention).

Suicide, *n. Oku-rizepa omuini.*

Suit, *a.t.* To fit, adapt, *saneka*, *-e* ; *sasaneka*, *-e* ; *puisa* ; to please, make content, *tyata*, *tyatisa* ; to — each other, *uana naua* : they do not suit each other, *ka ve uana naua*, lit., not - they agree - well.
—, *v.i.* Agree with, *uana* (*na*) ; answer, *itavera*, *-e* ; fit, as clothes, &c., *pua*, *pu* : it does not suit, *ka tyi nakupua*, lit., not - it - with suiting = *ka tyi nakuenda kumue*, lit., not - it - with going - together ;
—, *opo*, *po* : if we come to-morrow, will that suit ? that will suit well, very well indeed, *tyi matu ya muhuka, ka po are ? opo, indé*, lit., if - we - come - to-morrow, - not - opportune - then, - opportune, - very much so ; cf. Fit.

Suit, *n.* Of clothes, *omu-kuta* : the whole suit of clothes, *omu-kuta auhe* ; *o-huikiko* ;
law —, a quarrel, *otyi-posa* ; *e-posa.*

Suitable, *a.* Right, proper, *o-semba* ; *pua*, *pu* ; *opo* (see Suit) ;
a — place, as for resting, gardening, outspanning, &c., *otyi-tamba.*

Sulky, *a.* To look sullen, *surisa otyi-nyo* ; see Swell.

Sulphur, *n. O-sulvuri.**

Sultry, *a.* See Hot ; Heat.

Sum, *n. Oma-uoronganeno* ; the whole, *omu-tundu* ; all, *-he.*

Summer, *n.* First part of —, the hot dry season, *oru-teni* ; the wet season, *oku-rovro.*

Summit, *n. O-honga* ; *o-ndomba* : the summit of a mountain, *ohonga y'ondundu* ; the crown or upper surface of the summit, *ondomba y'ondundu.*

Summon, *v.t. Isana* ; *kunda*, *-u.*

Summons, *n. Oma-isaneno* ; *o-ngundiro.*

Sun, *n. E-yuva* (r. *yuva* = to cut through [from the penetrating rays]).

mbi ri nai, lit., the talking-(of) things - which - are - thus = *tyityi ri otya imbi*, lit., which-are - like - these ; I will not stay in such a country, *hi nakuvanga okukara m'okuti, kuku ri nai* ;

—, like this (demonstr. pron.) : where does such wood grow ? *omuti mbui ua hapa pi?* lit., tree or wood - (like) this - it - grows - where.

Suck, *v.t. Nyama, -u* ;

— as a substance in the mouth,

— off or out, *sepa, -i* ;

—, *reta* ;

— out, as marrow from a bone, *sesena* ;

—, draw illness out of the body by sucking, *nana.*

Sucker, *n.* One who draws sickness out of the body by sucking, *omu-nane* ;

—, one who sucks blood, &c., out of a wound, *omu-sepe.*

Suckle, *v.t. Nyamisisa.*

Suckling, *n.* Babe, *omu-tariona*; *omuatye ngu nyama* ; a fat (prop. precocious) —, *omuatye otyiuti.*

Suckling, *a.* Freshly, newly —, *-tanambe* : a fresh, new milch cow, *ongombe ondanambe.*

Suddenly, *adv. Tyimanga* ; *motyimanga* ; *kamanga* ;

—, *otyikoyo* (prop. semicircular spot, corner out of which there is no escape) : the people died suddenly, *ovandu va t'otyikoyo* ; the enemy suddenly fell upon the village, *ovita via uire m'onganda otyikoyo*, lit., the warriors - they - fell - into the village - (driving all in) a corner;

—, all of a sudden, all at once, as a heavy downfall of rain, a sudden attack of severe illness, &c., *ezimui.*

Sue, *v.t.* Accuse, *pa o-ndyo.*

—, *v.i.* Seek by request, entreat, *riheka, -e.*

Suffer, *v.t.* To bear, endure, *zara* ; *tyinda, -i* : *me tyindi ouzeu* = I - bear, suffer, endure - affliction ;

—, *ta, tu, t'* : suffer hunger, *t'ondyara* ; *tu ondyara* : because they are hungry, *kutya mave tu ondyara*, lit., to say - they - die - (of) hunger ; suffer thirst, *t'onyota* ;

—, allow, see Allow.

—, *v.i.* Feel pain, distress, *ta, tu, t'* : *nanda tu tu nai, inga ka tu ya tutuka*, lit., although - we - suffer - thus (from war, drought), still - not - we - (are) as yet - fainthearted ; *hihamua* (suffer in body or miud) ; *hihamisiua* (to be made to suffer, to be pained, grieved, &c.) ;

—, *kara n'omihihamo = sangauka* : he suffers much from pain in his illness, *ma sangauka* ;

—, be ill, *vera, -e* ;

—, be diseased, in pain, *kara n'omityise.*

Suffering, *n. Omu-hihamo* ; *omu-hihamisiro* ; see Pain.

Suffice, *v.i. Yenenena* (*-a* or *-e*) : they will suffice for all of us, *via enena* (or *enene*) *ku ete atuhe* ; the medicine will not suffice (to moisten the whole wound), *omuti ka u enenene* ;

—, meet (both ends), *hakaena, -e* : will the thatch suffice (for the whole roof) ? *ozondeka maze*

Subsist, *v.i.* To be, live, exist, *kara* ; *ri* ;
—, kept alive (by), live (on), *hupisiua* ; see Live.

Subsistence, *n.* Means, livelihood, *oru-hupo.*

Substance, *n.* Strength, weight, *ou-zeu* ; see Essence ;
—, material, *ctyi-na* ; *ovi-na* ; see Stuff ;
—, main point, *otyi-na otyinene* ;
— (prop. compass) of a speech, *omu-ruko u'omambo.*

Substantial, *a. Etuvi* : substantial food, *ovi-kuria etuvi* ; substantial, nourishing fermented milk, *omayere etuvi.*

Substantiate, *v.t.* Prove, show, *raisa* ; see Prove.

Substitute, *v.t. Pimba, -i* : I substitute you for my son who died, *me pimbi ove m'omundu uandye ngua tu,* lit., I - exchange - you - in the man - mine - who - died, i.e., I shall take revenge, I shall kill you ;
—, take turns, interchange, *pingasana* ;
—, *suta* : this will serve as a substitute for another, *indyi ya sutu onguao,* lit., this - it - will suffice, make up (for) - another.

Subtle, *a. -Navineya* ; *n'ovineya.*

Subtlety, *n. Ovi-neya* ; *omi-te* ; *oty-urutyutyu.*

Subvert, *v.t. Zunda.*

Succeed, *v.t. Pingena, -e* : *ua pingene m'onganda,* lit., he - has succeeded (the late chief) - in the village (has become chief).
—, *v.i.* Prosper, *ningapara* ; *pua, pu* : you will succeed, prosper, *mo pu* ; but hitherto they have not succeeded well in this work, *nunguari nga ko ngahino ka veya sora okupua narua m'otyiungura ihi,* lit., but - from - that (they commenced) - till this, now - not - they yet - could - succeed - well - in work - this.

Success, *n. Otyi-haperua* (r. *hapa,* grow) : *u n'otyihaperua,* lit., he - with success (whatever he puts into the ground, grows well ;
—, prosperity, *ou-indandu* ; *ouningandu.*

Successful, *a. -Natyihaperua* ; *-indandu* ; *-ningandu* : a successful one, *omuningandu* ; *omuindandu* ; *omunatyihaperua* ; to be —, fortunate, *ningapara* : oh how fortunate I am ! *Karunga, mba ningapara !* lit. (by) Heaven, God - I - am fortunate, successful.

Succession, *n.* Stepping into the place of another, *oku-pingena* ;
act, speak in — or connectedly, so that one act or word follows out of another, *hininisa* : he has killed them all, has slain one after the other, *ua hininisa avehe,* lit., he - done in succession - all ; say all the words, one after the other, *hininisa omambo aehe.*

Succour, *v.t.* Support, *tiza* ; help, *vatera, -e* ; *yama* ; supply, *hepera, -e.*

Such, *a.* The like, similar, *ohamukuao na* : such a child as this, *omuatye ohamukuao na ingui,* lit., child - similar - with - this ; such things as houses, *ovina ohamukuao n'ozondyuo* ;
—, *nai* ; *otya* : the talking about such things, *okuhungira ovina*

ndyova ; *ou-tyoro* ; —, want of experience, "greenness," folly, foolish trick, *otyi-ova* : *mo tyiti otyiova* = you - are doing - a stupid, foolish thing.

Stupor, *n. E-potu* ; see Insensibility.

Sturdiness, *n. Ou-zeu* ; *ou-kahu.*

Sturdy, *n. -Zeu* ; *-kahu.*

Stutter, *v.i. Takuma* ; *kokoma.*

Stuttering, *n. Ou-takuma.*

Sty, *n. Oty-unda ty'ozombinda* (enclosure for swine).

Style, *n.* Manner of building, workmanship, *omu-tungo* ; see Fashion ; Form ; Manner.

Suavity, *n. Ou-kozu* (mildness, gentleness) ; *ou-tarazu* (softness).

Subdue, *v.t.* Overcome, overpower, master, *ura, -u* ;

—, overcome, prop. throw down, *uisa kehi* ; *tata pehi* ;

—, press down, *ninikizira kehi* ;

—, as a swelling, a fire, &c., *tumba, -u* ; *tumbisa* : subdue the fire, cause it to sink, *tumbisa omuriro* ;

—, tame, *uokisa.*

Subdued, *p.p. Kozupara* : you are subdued now, *ove ua kozupara* ;

—, as fire, a tumour, the mind, &c., *tumba, -u* ;

—, calm, *ua kehi* ; *pora, -o* ;

—, tame, *voka* or *uoka.*

Subject, *v.t. Uisa kehi* ; *huura.*

—, *a.* Under, *kehi* ; — to, pressed down, under, *ninikiziua kehi* ; to be — to, *ua kehi.*

Subject, *n.* Thing, matter, *otyi-na.*

Subjection, *n. Oku-uisiua kehi.*

Subjugate, *v.t. Huura* ; *uisa kehi* ; cf. Conquer ; Overcome.

Sublime, *a.* Raised, elevated, *yeruruka* ; *yeuruka* ; high, lofty, *tongama* ; *-tongame* ; grand, majestic, *-nene* ; *-nenenene.*

Sublimity, *n. Ou-tongame* ; *ou-nenenene.*

Submission, *n. Oku-riuisa kehi* ; *oku-riyandya* (*k'*) ; *oku-riesa* (*k'*).

Submissive, *a. Voka* or *uoka* ; *muina* ; see Obedient ; Humble ; Modest.

Submit, *v.i. Riyandya* (*ku*) ; *ua kehi* ; *riuisa kehi* : submit to me, *riuisa kehi yami* ;

—, bow to, acquiesce in, prop. withdraw opposition, *rihumina ko* : I submit, give in, in this matter, *me rihumine k'otyina hi*, lit., I - withdraw myself - from thing - this.

—, *v.t.* Give over, *yandya.*

Subordinate, *a.* Below, under, *kehi* ; inferior, *-angu* ; *endya-ngu* ; *-kutanguno* : subordinate matters, *ovina viakutanguno* ; see Inferior ; Iusignificant.

Subscribe, *v.t.* Sign one's name, *tyanga e-na* ; contribute, *yandya.*

Subside, *v.i. Tumba, -u* : the fire subsides, sinks, smoulders, *omuriro ua tumbu* ;

—, *pora, -o* : the storm subsides, calms down, *otyivepo tya poro* ;

—, of waters, a river, *pukuru-kua* : until the waters subsided, *ngatyi ya aruka okupukurukua*, lit., until - it (the water) - returned - subsiding.

—, of a texture, *-tindi* : strong, thick dress stuff, *onguyu ondindi*; —, *-kukutu* : strong meat, *ovikuria ovikukutu.*

Stronghold, *n. Oru-mbo ru'ovita*, lit., fence of war.

Struck, *p.p.* Beaten, *toneua* ; — by lightning, *tyeneua* : he is struck by lightning, *ua tyeneua*; or, *ua t'ombura.*

Structure, *n. Otyi-tungua* ; *o-ndungiro.*

Struggle, *v.i. Kondya, -o* ; —, strive hard, press onward, endeavour to obtain, &c., *rarakana.* —, press, *ninikiza* : but still he endeavoured to struggle to that side (of the slough), *neye ua pahere okuninikiza omukuma mbui*, lit., but ; he - he - endeavoured - to press - (to) side - that, &c. ; —, as a dying person, *huinda omu-inyo* : he (the dying man) has convulsions, is in his last struggle, *ma huinda omuinyo* ; *tamba* ; *tambarara* ; —, kick, &c., *sakasaka.* —, *n. O-ngondyero* ; *oku-rarakana.*

Stub, *n. Otyi-hende* or *otyi-hende.*

Stubbed, *a.* Thick-set, *-nyutu.*

Stubble, *n. Otyi-hozu* ; *otyihuati* ; *ovi-huati* ; *otyi-hingiza* ; *otyi-pumbure.*

Stubborn, *a. Omboro* (prop. deaf) ; disobdient, *-hazuva*; perverse, obstinate, *otyirangaranga.*

Stubbornness, *n. Ou-kukutu* (hardness) ; *otyi-rema* ; *ou-rangaranga* (obstinacy) ; *ou-oro* (deafness, disobedience).

Stuff, *v.t. Tuvira, -e* ; *hava* ; — away, conceal, *huera, -e* ; *tuvika, -e.* —, *v.i.* Cram, *kuvira, -e* ; *selisa*: and the little old woman crammed, devouring all the honey, *nu kakurukaze, outyi auhe, ua setisire auhe*, lit., and - little old woman - honey - all - she - stuffed in - all.

Stuff, *n.* Things, *ovi-na* ; vessels, goods and chattels, *ovityuma* ; *ovi-aro* ; dress —, cloth of any kind, *o-nguyu* ; wearing apparel, goods, things, treasures, *-zaro* ; *omu-zaro* ; *omi-zaro* : bad stuff, *omuzaro omuvi* (fig. misery) ; — for a pad or cover of a vessel, as soft little twigs, grass, stubble, *ovi-yao* or *ovi-ao.*

Stumble, *v.i. Putara* ; —, dash against, *puma -u* : he stumbled, dashed against a stone, *ue ripumu k'eoe* ; *pumapuma* ; — and fall repeatedly, also morally, pursue a wrong course, be unsteady, unsettled, &c., *putauka.*

Stumbling-stone, *n. E-putarise* ; *e-putarisiro* ; *e-oe r'omeripumino.*

Stump, *n.* Of a tree, *otyi-pute* ; —, stem, *otyi-hende* or *otyi-hende*; —, *otyi-ndimbu* ; see Block ; — of an arm, *oku-ndimbuoko* ; — of a leg, *oku-timburama* ; — of a finger, *o-ndimbunue* ; — of a tooth, *e-kuruayo*; *etekayo.*

Stun, *v.t. Koenena, -e* ; see Deafen.

Stupid, *a. Eyova* : a stupid man, *omundu eyova*, or *e-yova* ; to be —, *yovara* ; to make —, *yovarisa.*

Stupidity, *n. Ou-yova* ; *o-*

— off, chop off, *kepura*; *nyepura*;
— down, *tata* (or *uisa*) *pehi*: he struck him down, *ue mu tata pehi*;
— down, hew down, as a tree, *ka*, *ke*;
— with fear, *tirisa*; *urumisa*.

String, *n.* A rope, cord, *o-ngoze*; a ribbon, *oru-vanda*; a strip of leather, *omu-via*; a thread, *oru-sepa* (twisted, *oru-pungo*);
bow —, fiddle —, *omu-ko*;
— of beads, *oru-ti*;
— of little pieces of bone or ivory, fastened to the neck (of young men) and hanging down the back, *oru-humba*;
—, leather strings, sewed on the ornamental girdle of women, *ovi-to*;
—, latchet, shoe —, *o-ndatua*;
— of the tongue, *o-ndanda y'e-raka*;
—, strings of iron beads, worn by women, *ozo-hanga*;
long — of beads around the neck and hanging down over the breast of women, *otyi-(y)a-mbo* (prop. pledge).

String, *v.t.* To file, put on a line, *honga*, *-o*: he strung the beads, *ua hongo ozondyendye*.

Stringent, *a.* *-Ruru*; *-yake*.

Strip, *v.t.* Strip off, as a skin, strip clean, plunder, &c., *puha*, *-u*: *mbe ya okutuyaumisa no-kupuha ozondyuo zetu*, lit., who - come - to distress us - and to strip or plunder - houses - ours; *pukura*;
—, *hukura*; *tuzura*; *kuza*;
—, oneself, of clothes, food, make oneself quite bare, *rituza*.

Stripe, *n.* *E-vara*;
—, wale, *e-zeze*: and he washed their stripes, *n'a koho omazeze oauo*; *omu-randa*: *u n'omiranda, k'e n'orutu ndu pa seua*, lit., he - with stripes, - not he - with (a spot on the) body - which - there or it - is left (whole), or, not a spot is left on the body which is not covered with stripes;
—, lash, stroke with a whip, *o-ngora*;
— of meat, *oru-hango* (*onyama ndya zengua*); of a roundish form, *o-ndengua*.

Stripped, *a.* *Onguruku* or *onyuruhu* = *tyaara* or *seua otyaara* = stripped of all.

Strive, *v.i.* *Kondya*, *-o*; *rarakana*.

Stroke, *n.* A blow, *otyi-tona* (modernised *otyi-toneno*): the stroke remains in the body to appear again later, causing illness or pain (prov.), *otyitona tyi aä n'orutu* (*tyi aä* pronounced *ty'aä*), lit., the stroke - it - entangles (itself) - with the body (*aä* = *rizengisa* = to entangle, twist, plait, cf. *otyi-ao* [r. *aä*] = wreath, twisted of grass, serving as a cover of a vessel containing liquids);
— with a whip, *o-ngora*;
— with the pen, pencil, *o-ndyira*; *oru-yira*; *e-vara*; to make strokes in the air, *viva*, *-i*.
—, *v.t.* *Sesenga*: *ye risesengere euru* = it (the animal) - rubbed, stroked - (its) nose.

Stroll, *v.i.* *Rianga*; see Roam.
—, *n.* *Oku-rianga*.

Strong, *a.* *-Namasa*: a strong man, *omu-namasa*; *-zeu*;

and strengthen your heart, *rieye mu tindeke omutima uenu.*

Stretch, *v.t.* Draw out to greater length, *nana*, reflex. *rinana*: he is still stretching himself (as one just awake), *inga me rinana ozongango*; *nanununa*; *pananana*;

— out, as the arms, *yanyuna*; *rekamisa*: I am stretching out the arms, *me rekamisa omake*, lit., I - make stretch - the hands;

— arms and legs, *himanana*;

—, as a piece of cloth or leather on a frame, *papera, -e*; *vavera, -e*; unfold and — the arms, *roporora*;

—, cause to extend in length and breadth, "auswalken, rekken, spannen," *taisa*; *tamununa*;

— the whole body, prop. spread oneself out, *rinyaneka, -e*: *n'e rinyaneke k'omuatye* = and he - stretched himself - upon the child;

— out, extend, distend, *nanununa*;

— the back, as in running, hard labour, &c., *minyanana*;

—, as trees their branches, *tandaura*;

— the stomach, eat to the full, eat much, *taya* or *tava*: he has eaten much, has eaten to the full, *ua taya ezumo*, lit., he - has stretched, extended - the belly;

— the udder, push at it, cause the milk to come, *tava*;

— the head, the neck, as in looking ("reikhalzen"), inspect closely, *taviza*;

—, extend in breadth, *parangisa*;

— oneself straight, either in a lying or standing posture, *yanyanana*; cf. Spread.

—, *v.i. Tandavara*; see Extend.

Strew, *v.t.* Scatter, *rimba, -i*;

— as seeds, &c., *handyaura*;

— as grains of seed here and there, sparingly, *handyandyera*;

— upon, *yembera ko*;

— over, sprinkle on, as flour upon dough, *tyonononisa.*

Strife, *n. Ovi-posa*; *oma-pindi.*

Strike, *v.t. Tona, -o*: he strikes, beats his servant, *ma tono omukarere ue*;

— with a knobkirrie or another blunt weapon, *kumanga* (cf. Stamp); *tona, -o*;

— with a sharp or pointed instrument, a sting, &c., *veta, -e*; *tuera, -e*: *ondye tyi mai tuere omundu*, lit., a scorpion - when - he - striketh - a man;

— into the face, on the head, *para*: why do you strike me (on the face or on the head)? *u para tyi*;

— strike on the head, wound the head, *teta o-mbara*;

— with the fist, *tura o-ngomi* or *tona ongomi*: he struck with the fist, *ua turu ongomi*, lit., he - lifted up - the fist;

— as against a stone, *veta, -e*: I struck against a stone, *mbe rivete k'eoe*;

—, shoot, pierce, as the rays of the sun, *veta, -e*: *eyuva mari vete*, lit., the sun - he - strikes (shoots burning rays);

—, as iron on the anvil, *hambura*;

— fire with flints or steel, *tona, -o*;

—, prop. stretch oneself, *ritaisa*; —, filter, *nyenda*, *-e*.

Strait, *a.* *-Mango* ; *-sina*.

Straiten, *v.t.* *Pakata* : they closed upon him, drove him into a corner, *ve mu pakata*.

Straitness, *n.* *Ou-mango* ; *ou-sina* ; —, prop. fulness (no room being left for anything besides), *oku-ura*.

Straits, *n.* Distress, *o-mbamisiro*.

Strand, *n.* *Omu-kuro u'okuvare* (or *u'omeva kokuvare*).

Strange, *a.* *-Ozonganda* ; see Stranger ;

—, different, *-mbangu* : a strange person, *uambangu*, plur. *ova-mbangu* ; a strange land, *okuti kuambangu* ;

—, *he iue* : strange things, *ovina mbi he iue*, lit., things - which - not - are known ;

— parts of a country, or places appearing strange to a traveller, *omu-ura*, pl. *omi-ura viokuti* : *ami mba endere omiura viokuti*, lit., I - I - came to - unknown parts - of the country, or to places that appeared strange to me ;

—, exciting surprise, *n'ongongo* : come, I have something strange to tell you, *indyo, me ku raere otyina, tyityi n'ongongo*, lit., come - I - thee - tell - a thing - which - (is) with a loud sound ; *ongoma* : a strange (sounding) thing, *otyina ongoma* ;

—, wonderful, *-himise* ; cf. Wonderful ; Different ; Other.

Stranger, *n.* *U-ozonganda*, plur. *ov-ozonganda* ; *u-ambangu*, plur. *ovambangu* ; *omu-henendu* ;

—, another, a different one, not of the same stock, *-arue* : another, a different, strange person, *omundu uarue*, plur. *ovandu varue* ; see Visitor ; Traveller.

Strangle, *v.t.* *Sina* ; *reka*, *-e*.

Strap, *n.* *Omu-via* ; see Thong ; Sjambok.

Stratum, *n.* See Layer.

Straw, *n.* *Ovi-yaya*.

Stray, *v.i.* Wander, err, *puka* ; be lost, *pandyara* ; be separated from the flock, *tyeka* : the sheep is separated from the flock, *ondu ya tyeka k'orupanda*.

—, *a.* *Onyazera* : a stray sheep, *ondu onyazera* ; a stray person, *omundu onyazera*.

Streak, *n.* A streak of cloud, light cloud, *oru-suzu* ; streaks of morning light, *omu-kuangu*.

Streaked, *a.* Streaky as the rainbow, as a dress with coloured stripes, &c., *o-ngongoro*.

Stream, *n.* *Omu-pupo* ; *oru-rondu*.

Streamlet, *n.* *Oru-rora* ; *omu-rora* ; *o-ndizira*.

Street, *n.* *Omu-vanda* ; *oru-tyandya*.

Strength, *n.* *Oma-sa* : *mba kakamburua ondyara, mbi n'o-masa are?* lit., I - am being seized - (with) hunger, - (can) I - have strength - then ;

—, virtue of food, *e-ti* ;

—, ableness, *oku-sora* ; *oma-sorero*.

Strengthen, *v.t.* *Zeuparisa* ;

—, encourage, raise, *tundura* ;

—, prop. make hard, strong, *kangamisa* ;

—, *pa oma-sa* ;

—, prop. stiffen (Dutch "stijven"), *tindisa* ; *tindika*, *-e* : eat

—, stuff in, *tuvira, -e* ; *hava* ; *tua mo* ;
—, make stand, cease, *kanuna* ; *yanda* : stop the (running) man, *yandeë omundu*, lit. (cause to) cease the man ;
—, hinder, restrain, *tyaera, -e* ;
—, as the boiling over of milk, food, *tuvira -e* ;
—, hold back, stem, *handa* ; *handisa* : I stop the ox (by taking a firm stand and holding him by the tail or by a thong), *me handis' ongombe* ;
—, shut, as the mouth, the ears, *setika, -e* : stop the mouth, *setika otyinyo* ; stop the ears, *setika omatui*.
—, *v.i.* Stand still, *kurama* ;
—, cease to run, to beg, to rain, &c., *kanuka* : the rain has stopped, *ombura ya kanuka* ;
— running, calm down, abate, keep in, *porinda*, refl. *riporinda* : *tyaera ozongombe, ze riporinde*, lit., turn, check - the cattle - (that) they - may stop (running) ;
—, "aufhören, still halten," cease, stop, stand still, *rikamisa* ;
—, tarry a little, *yatakana* : the wagons stop a little, *omatemba mae yatakana* ;
—, remain, &c., *uhara* : we cannot stand the filth of that person, we cannot stop by him, *omundu ua monoka, ka tu n'okusora okuüihara pu ye*, lit., man - he - (is) rotten, - not - we - with being able - to stay long - by - him.

Stopper, *n.* As of a bottle, *e-kumbu* ; of a gun, *omu-tiri*.

Store, *n.* Large supply, *ou-ingi* ; abundance, *o-ndyoura* ;
—, place or receptacle for storing, laying up, *otyi-puiko* ;
— room, pantry, *otyi-hekero ty'ovina* ;
— house, warehouse, (*o-ndyuo*) *o-mbuiko* or *o-mbuikiro*.

Stork, *n.* *O-ndera yatyihongo* ; the black —, *e-ndongo* ; *e-ndozi* ; the white —, *o-mbumbameno*.

Storm, *n.* *E-vepo* ; *otyi-vepo* : raise a storm, *sekamisa otyivepo* ;
—, *otyi-sukusuku*.

Story, *n.* *E-hungi* ; an old tale, report, fame, &c., *o-ndangu* : he relates an old story, *ma hungire ondangu* ; see Fable.

Story, *n.* (Or storey), loft, floor, *orukondo ru'ondyuo*.

Story-teller, *n.* *Omu-namahondyo* ; *omu-rombo*.

Stout, *a.* See Brave ; Corpulent ; Obstinate.

Stow, *v.t.* To — away, pack closely, *hava* ; *tuvira, -e* ; to lay up, reposit, *puika, -e*.

Straggle, *v.i.* *Puka* ; *vandama*.

Straggler, *n.* *Otyi-ndu ty'omozonganda*.

Straight, *a.* *-Semba* : a straight tree, *omuti omusemba* ;
to be —, right, prop. bent back to its original straightness, *viuka* ;
not —, *oruvango* : the house is not straight, *ondyuo i n'oruvango*.

Straightly, *adv.* *Osemba* ; —, prop. carefully, minutely, *okainya* : cut straightly, *taura okainya*, lit., cut, divide - a little or thin hair.

Straightway, *adv.* Immediately, *nambano*.

Strain, *v.t.* *Kondya, -o* ; *kondyisa*

— as a mixture, food in a pot, &c., *zunga* ; *piarunga* ;
—, shake, as liquids, *zungurura*.
—, *v.i.* Move, *nyinganyinga* ; rise, *penduka*.
—, *n.* Commotion, agitation, *oma-zunganeno* ;
—, noisy scene, *otyi-posa* ; great quarrel, *e-posa*.

Stirred, *p.p.* *Zungua* ; *nyinganyingisiua* ;
—, as in a commotion, *zungana* ;
—, burning (with zeal, indignation, &c.), *yaka* ;
— with anxiety, trouble, pain, &c., *kandakanda*.

Stirrup, *n.* *E-poha* ; *oma-poha*.

Stitch, *v.t.* Sew, *yatata* ; — or sew or, patch, *yatatera* (*-e*) *ko* ;
—, join together, *hondya*, *-o* ; *hondyisa* ;
—, as pain, *hoka*, *-o* : here I feel pain, *opona mape hoko*, lit., place (i.e. here or there) - it - pricks, stitches.

Stitch, *n.* Acute pain, *o-hoko* ; see Soothe.

Stock, *n.* Family tribe, *omu-hoko*.

Stocks, *n.* Pieces of wood, *omi-ti*.

Stoical, *a.* Hardened against pain, without feeling, *otyi-nguvare*.

Stomach, *n.* Belly, or cavity of the belly, —, *e-huri* ; *op-e-huri* (= lower belly ; place of the lower belly) ;
—, *oru-verera* ;
the large — of cattle or other ruminating animals, *e-tangara* ; dimin. *o-ndangarona* ; the upper part thereof, *omu-tiri* ; the thin part, *otyi-nyaze* ; *otyi-nyanyase*.

Stone, *n.* *E-oe* ; sand —, gravel, *otyi-hekeoe* : bring a smooth stone, *eta eoe nde* (*ndi*) *hi n'o-tyihekeoe*, lit., bring - a stone - which - not - with gravel ;
— for grinding, *e-koeye* ; *e-e-koeyero* ;
corner —, *e-zikandyuo* ; *e-oe r'otyikoro* ;
— near the sacred fire or place of sacrifice, for the chief or priest to sit upon, *e-oe orondongero* = stone - that of preparation ;
pipe —, a small — put on the bottom of the pipe to prevent the tobacco from spoiling, *o-ndiuo* or *o-ndio* ;
— heap, raised in honour of the ancestors, *o-mbindi* (cf. the Nama *Heitsi-eibib*).

Stony, *a.* *Ehi ndi n'omaoe* ; *omanyanyue* : stony ground, *ehi omanyanyue* ; *omuhekeoe* ; see Hard ; Cruel.

Stool, *n.* A seat, chair, *otyi-havero* ;
go to —, ease the bowels, *yenda ko* (*me i ko*, *mba i ko*) ; *nia* (*me ni*, *mba nine*). The latter word is chiefly used of children.

Stoop, *v.i.* *Kota*, *-o*, reflex. *ri-kota*, *-o* : he stoops down, *me rikoto* ;
—, bow down low, as in creeping through a hole, *tutumba* ; *ritutumba* ;
—, bend down the head, as when peeping into a native hut, *moteka*, *-e* (*ondyuo*).

Stooping, *a.* *-Koto* : a stooping one, *omukoto*.

Stop, *v.t.* Cause to stand still, *kuramisa* ;

Sticky, *a.* *Kakatera* (*-e*) *ko.*

Stiff, *a.* To be — thick, &c., *tinda*, *-i*;
—, hard, *-kukutu*: a stiff neck, *o-ngukutu-sengo*: speak not with a stiff neck, *a mu hungire n'ozongukutusengo*; to be or become —, hard, *kukuta*; *kanya*; to be —, as a mixture, or tough clay, *rera*: the clay or mud has become stiff, *ominoko via rera*; to be —, stout, swell, protuberate, "starrren, strotzen," *tingana.*

Stiffen, *v.t.* *Tindika*, *-e*; *kukutisa.*
—, *v.i.* *Kukuta.*

Stifle, *v.t.* Smother, *sina*; suppress, quiet, *muinisa.*

Still, *v.t.* Cause to rest, *suvisa*; make quiet, *muinisa*; suppress, allay, *tumba*, *-u*; calm, *porisa*; subdue, *uisa pehi*; *uokisa.*
—, *a.* Be silent, *muina*; be calm, *pora*, *-o*; be subdued, *uoka*; stand —, *kurama.*

Still, *adv. & conj.* *Inga*: I am still standing (waiting), *inga me kurama*; they are still there (or here), *omu nga ve ri*; he is still busy driving the cattle out of the kraal, *inga ma kumukisa* = still - he - causes (the cattle) to march off;
—, *tyandye*: it was still dark, *tyandye kua zorere*, lit., whilst (still) - it - darkened;
—, nevertheless, *nunguari.*

Stink, *v.i.* *Ora*, *-o*; *hokomoka*; *nuka navi.*
—, *n.* *Omu-oro omuvi.*

Stinkard, *n.* *Omu-oru.*

Stint, *v.t.* See Shorten; Curtail; Restrain; to — oneself, *rityaera*, *-e.*

Stillness, *n.* See Silence.

Stimulate, *v.t.* Rouse, *pendura*; urge, *kondyisa*; *ninikiza*; encourage, strengthen, *zeuparisa.*

Sting, *n.* *Otyi-tuere*; — of a bee or wasp, *oru-na.*
—, *v.t.* As a scorpion, bee, &c., *veta*, *-e*: *ami mba vetua engongua*, lit., I - I - have been stung - (by) a wasp;
—, strike, pierce, *tuera*, *-e.*

Stinginess, *n.* *Ou-kopo*; *e-soto*; *oka-nue.*

Stingy, *a.* *Ongopo*: he is stingy, *eye omundu ongopo*;
—, *esotongo* or *omusotongo*: they are stingy, not liberal, they don't give with all their heart, *ouo ovasotongo*; a closefisted person, *omundu esotongo* or *omusotongo*;
to be —, *n'esoto*; *kopa*, *-o*; *tyita ou-kopo.*

Stipulate, *v.i.* Agree with, contract, come to terms, *zuvasana* (*na*); see Contract.

Stir, *v.t.* To put into motion, to agitate, *zunga*; *nyinganyingisa*;
— up to action, stimulate, *pendura*; *pendaparisa*;
— up oneself, *penduka*; *ritaisa*;
— up, as a travelling party from resting, *yaurura*;
— up strife, *hoahoaiza ozombata*; *pendura otyi-posa*;
— up, cause a commotion, disturbance, *zunganisa*;
—, as a fire, *rurumisa* = cause to blaze; *hohiza* = add (fuel); *sunda*, *-u*: *omuriro ua sundua* = the fire - it - is stirred up (to a tremendous heat);

of a ladder, and —, "stufe" generally, *o-ndondo*, plur. *ozo-ndondo* (r. *ronda*, climb) ;
—, progression, *oku-riama* ;
—, footmark, track, *o-ndambo*.

Stern, *a.* *Tara ozo-ndungeho.*

Sternness, *n.* *Ozo-ndungeho* : *ma tara ozondungeho* = he - looks - (with) sternness, sternly.

Steward, *n.* *Omu-tie* (*u'ovina*).

Stewardship, *n.* *Ou-tie* (*u'ovina*).

Stick, *n.* *Oka-ti* ;
long walking —, *o-mbani* ; *oka-honeno* ;
—, rod, switch, *oru-hongue* ;
— for digging roots, &c., *e-pingo* ;
— for stirring, *oka-piraunde* ;
a large one for the same purpose, *otyi-hero* ;
a short — with a knob, a club, knobkirrie, *o-ngunya* or *o-nguinya* ;
— for carrying a burden, (or the burden itself), *omu-tenge* ;
the longer and harder — for drilling fire, *o-ndume* ; the other shorter and softer one for the same purpose, *otyi-ya* ;
a long, strong — as a ramrod, *oru-hingo* (r. *hinga*, to drive) ;
a long thin —, *oru-tendati* ;
—, put through the nose of riding or pack-oxen, in order to guide them, *oru-uri* ;
the chief — or pole, placed first, in constructing a (round) native hut, prop. the beginning of a building, *e-uto* (orig. probably foundation, from *uta* = to begin, to found ; cf. Foundation) ;
—, representing an ancestral spirit, *o-ndume* (= male, strong one, subjugator, hero), also called *omu-makisiua* (r. *maka* = touch with the lips, slightly taste, meat, milk or other food), because on certain special occasions these sticks (cut from trees sacred to the memory of the *ovakuru* or ancestors) are made to touch and taste the sacrificial meat, before it is eaten by the people ;
— for guiding a blind person, *oru-pangu* : he is blind, requires to be led, *ma tyindua k'orupangu* ; I am being led (as a blind person), *ndyi ri k'orupangu*, lit., I - am - at the stick ; cf. Staff.

Stick, *v.i.* Adhere, cleave to, *kakatera*, *-e* : *ovandu mave kakatere m'ehi* = (dead) men - they - will cleave to, stick - in the earth (not appear as ghosts);
— to, cling to, abide by, insist upon, &c., *pandera po* (or *ko*) : I abide by it, stick to it, *me pandere po* ; I shall stick to you (as my master), *me pandere k'orukaku ruoye*, lit., I - stick - to sandal - yours ; *handa po* : *omupore ma handa p'omambo*, lit., a good man - he - will stand fast, stick - to the words (of God) ;
— in, as a thorn in the flesh, *havanga* : *okuiya kua havanga pehuri r'ombaze*, lit., the thorn - it - sits fast, sticks - to the lower belly, i.e. lower part, sole - of the foot ;
— in, — fast, as in mud, *pakahera*, *-e* : *otyi tya pakahere m'omurora*, lit., the thing - it - is squeezed, sticks fast - in the mud.

continue —, *pandera po* ; *handa po.*

Steadfastness, *n.* *Oma-zikameno.*

Steadiness, *n.* Fixedness, *ouzikame*; sticking to, *oku-pandera po* ; *oku-handa po* ; proper conduct, seriousness, *ou-pukurukue.*

Steady, *a.* See Firm ; Steadfast ; Stick ; — in character, conduct, *omupukurukue* ; —(exclaim.), steady ! *takama ko.*

Steal, *v.t. & i.* *Vaka* : *omundu u vaka omutenya* ? lit.. a man - (will) he - steal - (by) day ; the people have been robbed of cattle, *ovandu va vakis' ozongombe*, lit., people - they - let steal - cattle, they allowed the cattle to be stolen ;

— away, hide oneself, *rivaka* ; *riuma*, *-u* : he has slipped away, *ue riumu* ; *hena*, *-e* ;

— upon, approach stealthily, *konina*, *-e* : the lion stole upon the man, *ongeama ya konine omundu*, lit., the lion - he - crept for or toward - the man; *nyonga*, *-o*; *nyonya*, *-o* : " er beschleicht," he comes stealthily, *ma nyonyo* ; *tyungira*, *-e* ;

— upon in a stooping posture, *uauara*, or *oauara*; *yenda ongota*;

— upon, approach closely by stealth, prop. cut off (the retreat), *yuvika*, *-e* ;

— upon each other, *yendasana ozombunda*, lit., go to each other from behind.

Stealthily, *adv.* *Okurivaka* ; *onyondui* : he went stealthily, secretly, *ua ende onyondui* ; *ongota* : she went stealthily, prop. crookedly, in a stooping posture, *ua endere ongota.*

Steam, *n.* *Omu-ku.*

—, *v.i.* *Tuima.*

Steel, *n.* *Otyi-stala.**

Steep, *n.* *Oru-tyene.*

—, *a.* To be —, *kororoka* : *otyikere tya kororoka* = the embankment - it - is steep.

Steer, *v.t.* *Yendisa* ; *riamisa* ; *hinga*, *-i.*

Steinbok, *n.* An antelope (Calotragus campestris), *o-mbuindya.*

Stem, *v.t.* *Handa.*

Stem, *n.* Of a tree or plant, fig. also head or stay of a family or tribe, *otyi-hende* or *otyi-hende* ;

—, stalk, stump, *otyi-hingiza.*

Step, *v.i.* Go, *yenda*, *-e* ; tread, *yata* ;

— in, *hita*, *-i* ;

— aside, *humburuka* ; *handuruka* ; *henguruka* ; *paneka*, *-e* ;

— over, *kambakana* ; *katuka* : then they stepped over the (sleeping) old man, *indino a rire tyi va katuka kombanda y'otyikururume*, lit., then - it - was - that - they - stepped over - on the surface or top - of the old one ;

— on, in, aside, put the foot on something or somewhere, put e.g. the foot into the stirrup, *paneka*, *-e.*

Step, *n.* *O-ndyatero* ;

—, wide stretch of the foot, pace, measure, " schritt, mass, spanne," *omu-kambo* (*tyi ma yata popezu, k'e n'omukambo*, lit., if - he - steps - near, close [i.e., if he walks at the ordinary rate], - not he - with *omukambo*) ;

—, as cut in a well, the round

m'ozombotu, lit., he-is startled-in his sleep; cf. Start.
—, *v.t. Humbirisa*; *urumisa*; *tirisa*; see Frighten.

Starvation, *n. O-ndyara*; *e-rambu*: he perished from starvation, *va t'erambu*.

Starve, *v.i.* Suffer hunger, *t'o-ndyara*; suffer hunger or thirst, *kozeua*: *matu kozeua ondyara*, lit., we-are crushed down, killed-(by) hunger;
—, consume with hunger, lit., perish with leanness, *t'erambu* or *t'omarambu*.

State, *v.t. Hongonona*: *hongonona aehe ngu ua zuvire mu ye* = state, declare-all (words)-which-you-heard-from-him; *nu va hongononene omambo aehe*, lit., and-they-stated in detail-words-all.
—, *n.* Condition, *o-ngaro*: now as to the state of the church, we are getting on pretty well, *nu m'ongaro yetu imba v'ombongo tu ri naua katiti*, lit., now-in state-ours-those-of the congregation-we-are-well-little; *otyi-karo*; *otyi-karero*; *omu-karo*: we are in a sad state, *tu ri m'omukaro omuvi*;
—, condition, conduct, prop. carriage, *ome-rityindiro*; *o-ndye-rityindiro*;
—, (—): and after that they (the children) returned to the same state in which they had been before (when with their parents), *nu indino a rire tyi va aruka kotyinga ave kara*, lit., and-then-it-was-that-they-returned-to the same (state)-they-were (in before);
low —, *ou-tili*;
exalted —, *ou-nene*;
prosperous —, *ou-ua*;
respectable —, *otyi-varo*; *o-ngareko*.

Statement, *n. E-hungi*; *oma-hongononeno*.

Stationary, *a. Kara* (*nai*): *tyi kara nai* = it-remains-so, is stationary.

Stature, *n. Omu-hapo* (r. *hapa*, grow).

Stay, *v.i. Kara*: where are you staying? *mo kara pi*; pray don't stay away long, *o tyi kakara orure*; cause to stay, *kareka*, *-e*;
— away, behind, tarry, *uomba*, *-o*; *senina*, *-e*: where did you stay behind? *ua senine pi*? lit., you-(were) the last-where: *zengapara*; *vandama*: he is going to stay away a long time, *omundu ma kavandama*;
— behind, become separated from, be lost, &c., *roza*;
— behind in working, *hona kombunda*;
— with, lodge, *sekira -e* (= betake to): *n'a sekire p'ondyuo imue*, lit., and he-betook himself to, stayed-at the house-the one; cf. Remain; Wait; Trust.
—, *v.t.* Restrain, hinder, *tyaera*, *-e*; prop, support, *tiza*.
—, *n.* See Abode; Support.

Stead, *n.* Room, *oru-veze*: in thy stead, *m'oruveze ruoye* (cf. For); to be in another's —, to step into the place of another, *pingena*, *-e*; see Place; Instead.

Steadfast, *a. -Zikame*; *zikama*.

Steadfastly, *adv. Tyinene*: look steadfastly, *tara tyinene*:

stretched out, *tikanana omuseka*: the man stands erect, straight, *omundu ua tikanana omuseka* = *ua kara museka* ;
— on tiptoe, prop. stretch oneself, *yanyanana* ;
— still, *kurama* ; *rikama* ; *rikamisa* ;
— still, "stehen bleiben," remain standing, prop. collect oneself, "sich sammeln," *riyanga* ;
— out in relief, *tenga -e* ; see Set (off) ;
— obliquely, *hendama* ; *yendama* ; *tendama* : the appearance of the new moon, prop. the standing aslant of the moon, *okutendama ku'omueze* ; *pikama* ; *tyika* ;
— in another's light or way, *tyivikiza* : why do you stand in his light or way, *mo mu tyivikizire tyike?* you - him - screen (stand before him, hinder him) for - what ;
— in need of, *hepa* ;
— in relation to each other, *karasana* ;
— up, from sitting, *sekama* ; from sleep, *penduka* ;
— fast to, stick to, abide by, insist on, &c., *pandera po* ;
— fast to, be courageous, faithful, enduring, brave, *vanda* ;
— aloof, *rihumina, -e, (na)* ;
—out of the way, *humburuka* ;
— in jeopardy, *hakaena (-e) n'ooma* ; *hakaena n'okuta*.
—, *v.t.* Bear, endure, *zara* ; *uhara* ; see Stop.

Standing, *n.* *Oku-kurama* ; *oma-kurameno* ;
—, continuation, duration, *oku-kareresa* ;
—, something standing, a trace left, as e.g. by rolling zebras, by thieves in breaking through, *otyi-tunda* ;
—, possession of a place, rank, *e-ha* (lit. great significance, importance, r. *hea* or *h'a* = to mean, signify).

Star, *n.* *O-nyose* (r. *nyosa*, to burn) ; morning —, *o-hingoutuku* = chaser of the night ; evening —, *oka-numaihi* = little drinker of sweet milk (from its appearing at milking time) ; *oka-numaere* = the little drinker of fermented milk ; fixed —, *o-nyose ondikame* ; wandering —, planet, *o-nyose ondiange* ; constellation of stars, as the pleiades, *oty'-ose*.

Stare, *v.i.* *Urura* (or *tupura*) *ome-ho* : why do you stare at me so ? *mo ndyi ururire* (or *tupurire*) *tyike omeho?* lit., you - me - lift up for - what - the eyes ;
— at, give a stern look, *tara ozo-ndungeho*.

Start, *v.i.* As from fright, *humbirisiua* ; *uruma* ; *huinda* ;
—, *tuka* : he started up, *ua tuka p'eyuru* ;
— up, as from sleep, *yandimuka* ; cf. Startle ;
—, set out, depart, *kumuka* : *etemba mari kumuka rune?* lit., wagon - it - will start - when ;
—, as for a journey, travel, *kuka* (or *kumuka*).
—, *v.t.* Commence anything, *uta, -u*.

Startle, *v.i.* *Tuka* ; *huinda* ; *uruma* ;
— as in sleep, *tyena, -e* ; *yandimuka* : *ua yandimuka*

the sap of which has been pressed out, *otyi-kambi.*

Squinting, *n.* *Oma-taneho* (turned eyes); *o-nduinya*: he squints, has a squinting eye, *u n'onduinya.*

Squirrel, *n.* *O-ndyere* (r. *yera* = to shine, be bright). A beautiful little animal, of the size of a rat, with long and bushy tail and habits of the European squirrel. The name signifies the bright or shining one, on account of the yellowish, shining skin.

Stab, *v.t.* *Tuera, -e*; *tuvakana.*

Staff, *n.* *Oka-ti*; *oru-tendati*; *oka-tize* (supporting stick); *o-mbani* (a long walking stick); *oka-honeno* (r. *hona*, to creep), stick "for creeping along with," generally used by women;

—, used in carrying things, "tragstange," *otyi-nde* (prop. crutch); *omu-tenge*; cf. Stick.

Stagger, *v.i.* *Teratera.*

Stain, *n.* *E-ni.*

—, *v.t.* *Zorereka, -e*; *zunda.*

Stair, *n.* *Otyi-rondero*; *ovi-rondero*; steps, *ozo-ndondo.*

Stake, *n.* *Otyi-ti*; *otyi-hende.*

Stalk, *n.* *Otyi-hingiza.*

Stammer, *v.i.* *Kokoma*; *takuma.*

Stamp, *v.t.* Stamp and crush by stamping, as with a pestle, &c., *tonda, -o*; *kumanga*;

—, as e.g. a bag of flour on the ground, *kunda -u*: stamp the bag on the ground (as in filling), *ondyatu kunda pehi*; I fall down in a sitting posture, prop. I stamp myself on the ground (fall down as a heavy bag), *me rikundu pehi.*

—, *v.i.* *Haha*: stamp on the ground, *haha pehi.*

Stand, *v.i.* *Kurama*; — for or in the place of, *kuramena, -e* (hence *omu-kuramene*, godfather, and *omu-kuramena*, godchild); also to stand in another's way, to hinder: *mo kuramene ami*, lit., you-stand for or about-me, i.e. you hinder me; recipr. form *kuramasana* = stand opposite to each other, prop. stand together;

—, keep one's place, remain alive, as in time of war, *kurama*: we do not know who of us may remain alive (to the end of the war), *ka tu riï, kutya ngu ma kurama nga korusenina, kutya ouani nouani*, lit., not-we-know ourselves-whether-who-he (will)-stand-till-to the end-whether-who-and who;

— one's ground, challenge, repulse, *piruka*; *pirukira, -e*;

— firmly, stem, &c., prop. strike with the foot on the ground, *handa*: *handa, ze tare nguno* = stand fixedly, immovably-(that) they (the cattle)-may look-this way, here;

— firmly, *zikama, pama*: the ladder stands firmly, *otyirondero tya pama*, lit., the climb thing-it-is squeezed in (between the wall and the ground);

— up, prop. be hard, strong, *kangama*: *kambura ehoro ndi kangama naua*, lit., take-the milk-pail-which-stands up-nicely (the one with a good level bottom);

— straight, erect, prop. be

Spring, *n.* A spring of water, *oru-i* ; *oru-harui* ;
—, the first of the seasons, *okuni* ; the latter part of spring, the hot and dry season, *oruteni.*
Springbuck, *n. O-menye.*
Springhare, *n. O-nyuiyu* (*ongueyu*).
Sprinkle, *v.t. Tyatya* ; *pamenena, -e* ; *hupira, -e* ;
—, strew, as e.g. flour upon dough, *tyonononisa.*
Sprout, *v.i. Nyomoka* ;
— out, as out of the ground, *tunga, -u* (see Spring, *v.i.*) ;
—, grow, *hapa.*
—, *n. E-kono* ; *o-ndombora* ; *otyi-tungo* ; *otyi-tunda.*
Spur, *v.t.* Prick, *hoka, -o* ; drive, urge, *hinga, -i* ; incite, as to quarrelling, &c., *hoahoaiza* (*ozombata*, quarrel).
—, *n.* Prick, *otyi-hoke.*
Spy, *v.t. Hora* ; *kongo, -o* ;
—, pry into, *natera, -e* : you spy or pry into the villages, *mamu natere ozonganda.*
—, *v.i. Yeváyeva* or *yeváeva.*
—, *n. O-hoze* ; *omu-hoze* ; *omukonge* ; *omu-roze* ; *o-ndondoze* ; *omu-tondore.*
Spue, *v.i.* See Vomit ; Spit.
Squander, *v.t. Piza ovi-na* ; *tovatovisa* ; *nyona, -o* (waste) ; *nanisa* (trifle with) ; *yimbirahi* (throw away) ; *hana* (break, scatter).
Squanderer, *n. O-nganguze.*
Square, *a. N'ovikoro vine.*
—, *n.* "Vierheit," *ou-ne* ; —, large, level spot, *omu-vanda.*
Squash, *v.t. Yoya, -o.*
Squashed, *p.p. Yoyoka* : *omu-noko ua yoyoka* = the clay - it - is squashed, well trodden, soft, supple.
Squat, *v.i. Haäma.*
Squeak, *v.i.* See Scream.
Squeeze, *v.t. & i. Kama* ; — or — out much or repeatedly, *kamununa* ; *hamununa* ;
—, *pamisa* ; — in, between others or other things, *pamasana* ; *neya, -e* ; *neyasana* ;
—, as into a bag, stuff in, *huta, -u* ; *tuvira, -e* ;
— together, — into a ball as a lump of dough or clay, &c., *nyuta, -u* ;
—, squash, *yoya, -o* ;
— between or through, *paka* : *kapake 'mba*, lit., squeeze here (viz., through two thorn bushes, squeeze along, pass through between them) ;
— or be squeezed, *pakahera, -e* : the thing is squeezed, sticks fast between the stones, *otyina tya pakahere pokati k'omaoe* ; the thing sticks fast (prop. is squeezed) in the mud, *otyina tya pakahere m'omurova* ;
—, as into a corner, straiten, *pakata* : they drove him into a corner, hemmed him in, pressed upon him, *ve mu pakata* ; cf. Press.
Squeezed, *p.p. Pama* ; *hakama* : I am sitting uncomfortably, am squeezed in, *mba pama, mba hakama*, lit., I - compressed - I - straitened ;
—, pressed, pressed out, *kamua* ;
— much, pressed out thoroughly, *kamunuka* ; *hamunuka.*
—, *a.* Anything squeezed or pressed out, e.g. wax or a dry root

over the surface, for any purpose, *vanda* ;
—, make broad, wide, *parangisa*;
— out, as a sheet, clothes as in drying, *handyaura*; *nyaneka*, *-e*: *ka pe n'oruveze pu matu nyaneke*, lit., not - there - is space, room - where - we - may spread out (the washed clothes) ;
— out on the ground and fasten with pegs, as e.g. a hide to dry, *vavera*, *-e* ; *papera*, *-e* ;
— as wings, *paazarisa* : the bird has bread out its wings, *ondera ya paazarisa ovivava* ;
—, publish, circulate, *parangisa*: his guilt is made public, *ondyo ye mai parangisiua*, lit., guilt - his - it - is being spread ;
— over, as grease, ointment, *hua*, *hu* (perf. *huire*) ;
— over much, repeatedly, as soap over the washing, *hua-huanga* ;
—, open wide, *hamanana* ;
—, as a smell, *andumuka*: the man spreads a bad smell, *omundu ma andumuka omuinyo omuvi*, lit., the man - he - spreads - breath - bad ;
—, scatter, *rimba*, *-i* ;
—, as news, make generally known, *zuvarisa* ;
—, disseminate, *handyaura* ;
— the hands, palms outward, *yara oma-ke*.
—, *v.i.* As trees, branches, &c., *tandavara* ;
—, as pain, *rianga* : the pain of the snake-bite spreads through the whole body, *onyoka mai rianga*, lit., the snake - it - moves about ;
—, as light, over the surface of the earth, *yara* or *ara* : when the light of the morning was spread over the whole field (just before sunrise), *omuhuka tyi pa ara*, lit., morning - when - it (the light) spread ;
—, as a disease, an epidemic, (*y*)*enenapara* or (*y*)*enenepara* : the epidemic has spread over the whole country, *omityise via enenepara m'okuti akuhe*, lit., diseases - they - spread, are prevalent - in the country - the whole ;
—, scatter, *rimbara* ;
—, be or become known, as a report, fame, *zuvara* ; *hondya n'okuti* ; see Public ;
—, lie about in heaps, groups, *tandavara* ; *taravara*.

Sprig, *n.* *E-kono.*

Sprightliness, *n.* *Ou-patye* ; *ou-paime.*

Sprightly, *a.* *Epatye* ; *-paime.*

Spring, *v.i.* Bound, jump, fly up, *tuka* : when the fire springs up (in sparks) from the hearth, *omuriro tyi ua tuka m'ezuko* ; spring up high, *tuka p'eyuru* ;
—, *ruruma* : *ombua ya rurumine omuti* = the dog - he - sprang from - the tree ; *rurumina* (*-e*) *mo* = *tukira* (*-e*) *mo* = spring into ;
—, as seed, *pita*, *-i* (go or come out) ; *tunga*, *-u* (go up) : the things (sown in the garden) have sprung up, *ovina via tungu m'ehi* ;
— up, sprout out, revive, as grass from an old root, a sprout from an old stem, *nyomoka.*
—, *v.t.* Cause to burst, explode, *pamuna.*

the place is spoiled, has become worse, *otyirongo tya tunda* ;
—, plundered, withered, &c., *unda, -u* ; *undisiua* : the plants in the garden are spoiled (by the heat), *ovina m'ekunino via undu* ; the village is spoiled, plundered, destroyed, *onganda ya undisiua.*

Spoil, *n.* Booty, *ovi-pundua* ; *oma-huuriro* ; *ovina mbia huurua.* The original word for booty is probably *otyi-huze*, plur. *ovi-huze* (r. *huza*, allied to *hura, huura* = to capture, make booty), at present used for treasures, precious things.

Spoken, *p.p. Ku za*: do not give, in order to be spoken of as a liberal person, *o yandya, okutya ku ze ove omuharupu*, lit., not thou-give, - that - it - be said - thou - a liberal one.

Spoon, *n. Oru-tuo* ; a small —, *oru-napo* ; a substitute for a —, a dipper, anything to sip broth or soup with, *otyi-yave* ; *o-ndyave.*

Sport, *v.i. Nana* ; *nanisa* ;
—, *hambana* ; *hambanisa* : do not sport with my words, *a mu hambanisa omambo oandye* ;
—, feast oneself, *viara* ; *rivi-arisa* ; see Play ; Wanton.
—, *n. Oku-nana* ; *oku-nanisa* ; *oku-hambana* ; *oku-hambanisa* ;
—, hunting, *oku-kayeva.*

Spot, *n. E-ni* ; *e-ni r'ondova* (spot of mud) ; *e-tyaninga* ;
light, coloured — on the body, *e-viko* ;
— in the field where the grass has been burnt, or where the grass having been burnt, is springing up again (also any spot or mark from burning), *otyi-piro* : *ozongombe ze karie otyipiro*, lit., the cattle - (that) they = (let) them - go and feed - (on) the burnt spot ;
bare, elevated —, or — where zebras are in the habit of rolling, *otyi-tunda* ;
wet —, *otyi-tuto* ;
— from grease, *otyi-tutuma* ; *oty'-eme* ;
— where water is drawn, *otyi-volero* (r. *vota* or *ota*, to draw water) ;
— for sleeping, prop. raised spot, *otyi-yera* ;
brackish —, where the cattle like to lick the ground, *otyi-raso* (r. *rasa*, to lick) ;
bare — on the head, *e-paru* ; cf. Place ; Mark ; Blemish.

Spotted, *a. -Kange* : spotted cattle, *ongombe ongange.*

Spout, *v.i.* Spout out, as boiling water, *suma.*

Sprain, *v.t. Pihura* ; *horisa* : I have sprained my leg, *mba horisa okurama.*

Sprained, *p.p. Pihuka* ; *horisiua.*

Spread, *v.t. Yara* : *va yarere ombate mene y'ondyira*, lit., they-laid, spread - a net - near, by the side - of the road ; *na yara otyinguma p'okuruo*, lit., and - spread out (on the ground) - the skinblanket - by or near the place of the holy fire ; they are dividing the inheritance, *mave yara ehahe*, lit., they spread (on the ground) - the things left (by the deceased relative, in order to divide them) ;
—, as over the surface, move

produce something similar, G. " bilden, nachbilden ; " cf. the *m-kissi* of the Waguha (Central Africa) = carved image of an ancestral spirit or also the spirit himself. The plural of *mu-sisi*, in a mutilated form, seems to be embodied in the Herero word *tya-ngovasi* (perf. *tyere-ngovasi*, see Fancy), prop. *tya-k'ova-si(si)* = say or suppose by the images or gods (cf. Isubu *Obasi* = God [prop. plural, gods] = Otyambo *a[b]a-sisi*), which ancient meaning, however, seems to be entirely effaced from the Herero mind, the three words, *tya-ku-ovasi(si)* having been welded into one irregular verb, *tyangovasi*, meaning at present to fancy, think, imagine, suppose.

Spiritual, *a.* *-Nambepo* ; *-omuinyo :* spiritual things, *ovi-omuinyo* : the spiritual life or state of a Christian, prop. carriage, conduct, as to spiritual things, *o-ndyerityindiro* (or *ome-rityindiro*) *k'oviomuinyo.*

Spit, *v.t. & i. Tyeka, -e* (*omate*) ; —, so as to let the saliva drivel from the mouth, *sia, -e* (perf. *siere*).

Spite, *n. E-ruru* : he slanders his fellowmen from spite, grudge, envy, *ma yamba ovakuao p'eruru* ;

—, *omi-emena* ; *ou-ndandi.*

Spiteful, *a. N'omi-emena* ; *otyindandi.*

Spittle, *n. Oma-te* ; see Saliva.

Splash, *v.t. Tyatya.*

Spleen, *n. Oru-teva* ; also used to express suddenness of death : *ua koka oruteva* = he - died - quite suddenly ;

—, ill humour, *o-surungu* ; *eruka* ; *ovi-eruka.*

Splendid, *a.* Bright, shining, *-yere* ; great, famous, *-nene* ; *-nenenene* ; grand, imposing, *-tuezu.*

Splendidly, *adv. Otyera* : *okuti kua hapa otyera,* lit., the field, pasturage - it - has grown - splendidly, it looks splendid.

Splendour, *n.* Brightness, lustre, *ou-yere* ; *o-mbaera* ; show, pomp, *oty'-era* (chiefly used adverbially) ; beauty, *ou-ua* ; finery, adornment, *ou-renga* ; greatness, majesty, *ou-nenenene.*

Splinter, *n. Oka-rupambaro* ; *otyi-pahukira* ;

—, match, *oka-paro,* plur. *ouparo.*

Split, *v.t. Penda, -e.*

—, *v.i. Panyuka.*

Spoil, *v.t. Zunda* : *zundarisa* ; *tunda* ; *tundarisa* ; *haha* ; *hahaura* ;

—, waste, *nanisa* ; *nyona, -o* ;

—, damp, discourage, prop. cause to fade, *kuhisa* : he spoils, damps, discourages joy or kindness, *ma kuhisa okunyanda* or *otyari* ; cf. Destroy ; Waste.

—, *v.i. Ora, -o* : *mai oro okuhakahana,* lit., it (the meat) - (will) smell, spoil - soon ;

—, become corroded, rotten, *motika.*

Spoiled, *p.p. Hahauka* ; *zundara* : the dress is quite spoiled, torn, useless, *ombanda ya zundara* ; *tundara* : his clothes are torn, out of order, spoiled, *ozombanda ze za tundara* ; *tunda* =

—, assist, help on, *yama* ; *vatera, -e* ; *riamisa* ; *kaondyisa* ;
—, make prosperous, *ningaparisa* ; *puisa*

Speedily, *adv.* *Okuhakahana* ; *tyimanga* ; *kamanga.*

Spend, *v.t.* Give, bestow, *yandya* ;
—, dispose of, give out, consume, exhaust, pass, as time, *mana* : spend things, *mana ovina* ; spend time, *mana* (or *tyita*) *oruveze* ;
— the early morning, *tyirua* : where were you, or, what were you about, in the morning ? *ene mua tyirua pi ?* (cf. Early) ;
— the day or part of the day, *uhara* : where we stayed, outspanned at noon, or, where we spent part of the day, *pu tua uhara* ;
— the evening, part of the night, *toka, -o* ; *tokera, -e* ; *tokerua* : I was detained late in the village, spent part of the evening or night in the village, *mba tokere m'onganda*, lit., I - sunset, darkened - in the village ; I spent the evening with the minister, missionary, *mba tokerua p'omuhonge* (cf. Evening) ;
—, prop. pass, as time, *kapitisa* : spend, prop. pass, the winter, *kapitisa oku-pepera* ;
— oneself, exert oneself much, *mota* (*-o*) *m'oviungura* : *ma moto m'oviungura*, lit., he - bends down or together - in the work, works very hard.

Spent, *pret.* or *p.p.* *Manuka* ; of time, *kapita* ; — in vain ; *nyonoka* : I have spent my strength in vain, *ombindu yandye ya nyonokere pehi*, lit., blood - mine - it - was wasted - on the ground ; *ta* (*tire*) *pehi* ; see Vain.

Spices, *n.* *Ovi-omoro omuüa.*

Spicy, *a.* *Oruoho.*

Spider, *n.* *Oty'-auvi* ; *okaty'auvi* ; a kind of —, "purpur-spinne," appears after rain, *okanakombura* ; spider's web, *otyityauvi.*

Spill, *v.t.* *Tirahi.*
—, *v.i.* *Tika.*

Spilled, *p.p.* *Tirahiua* ; *tika* ;
— in vain, *nyonoka* ; see Spent.

Spin, *v.t.* *Yoza* (*ozo-sepa*).

Spinage, *n.* *O-mbooa* ; *omundove.*

Spine, *n.* *Om-ongo*, pl. *omi-ongo* ;
—, backbone of man, *or-omongo* ;
part of the —, adjoining the neck, *oru-sesengua* ;
spinal marrow, *oru-ruvi* ;
— (Bot.), sharp, thorny points of plants, *o-nyiva.*

Spirit, *n.* *O-mbepo* ; *omu-inyo* ; (see Ghost) ;
—, the Holy Spirit, *M'bepo omuyapuke*, or, *Ombepo ondyapuke* ; in the — of, (—) : in the spirit of love, *punga pe tyita orusuvero*, lit , as - it - is done, usually, naturally - (by) love ; in the spirit of kindness, *punga pe tyita otyari* = as is the nature of kindness or grace to act ;
ancestral —, *omu-kuru* ; *mu-sisi* (*Otyambo* plur. *aa-sisi*). The original meaning of *mu-sisi* seems to be image (of an ancestor or ancestral spirit), for the name is most probably derived from Bantu (Herero) *sisa*, to

you - upset, turn upside down - the tongue - in the mouth ;
— against, gainsay, oppose, *rangaranga* (*ku*) ; *n'esasa* ;
—, confusedly, *hakuha* ; *hungira okuhakuha* ;
— in a roundabout way, *kondoka oma-mbo* : *ma kondoka omambo*, lit., he - goes round about - the words, does not come to the point, is not straightforward, &c. ;
— harshly, *kanyaera* : they speak harshly to one another, *mave kanyaerasana* ; he speaks harshly to his fellowmen, *ma kanyaera ovakuao* ;
— out one's mind, prop. put one's mark on, *tua ko otyihako* ;
— plainly, frankly, &c., *kahura oma-mbo* : make the words plain to him, *mu kahurura omambo*.

Spear, *n. E-nga* ; see Assegai ; a large —, *engenga* or *e-nganga* (redupl. of *e-nga*, plur. *oma-ngenga* or *oma-nganga*.
—, *v.t. Tuvakana* : he has speared the house (constructed of sticks), *ua katuvakana n'ondyuo* ; he speared himself, *ue rituvakanisa*.

Species, *n. Omu-hoko*.

Specify, *v.t. Hungira* (*-e*) *pekepeke* ; describe, *serekarera*, *-e*.

Speckled, *a. -Kange* : speckled cattle, *ongombe ongange*.

Spectacle, *n. Oma-raisiro* ; —, scene, crowd, *oma-nyangatarero* ;
—, crowd, assemblage, show, &c., *oty'-era* or *oty'-ira*.

Spectacles, *n. Oma-kende o'omeho* ; *ou-kende*.

Speech, *n. E-raka* (tongue) ; *oma-mbo* (words) ;
— of the Hereros, *otyi-herero* ;
— without weight or influence, *oty'-angu* (= that of a minor) ; important, weighty — *oty'-erumbi* (that of a firstborn or elder one) : our words have no influence, *matu hungire otyangu* ; their words produce effect, *mave hungire otyerumbi* ;
empty, frivolous —, *oma-pupumbo* ;
— empty, insipid —, *oma-mbo omahahu* ;
dry —, *oma-mbo omakande* ;
plain —, *oma-mbo nge ri kamuaha* : that is plain speech, *omambo e ri kamuaha*, lit., the words - they - are - open ; *okukahura oma-mbo* (= making plain the words) ; satirical, nipping, taunting —, "sticheleien," *omu-tuvirira* ;
crooked, disguised, ambiguous —, see Ambiguous ; Proverb ;
impediment in one's —, *oku-kokoma* ; *oku-takuma*.

Speechless, *a. Muina* ;
—, terrified, frightened, *uruma*.

Speed, *n. Oku-hakahana* (haste) ; *oma-rama* (legs) ; *otyi-manga* : with what speed he returns ! *ma kotoka 'tyimanga tyine* ! lit., he - returns - (with) speed - which or what.
—, *v.i. Hakahana* ; have success, prosper, *ningapara* ; *pua*, *pu* ; fare, *kara*.
—, *v.t.* Despatch, send in haste, *hakahana* : despatch me, send me off quickly, *hakahana ami* ; *hakahanisa* ;

Space, *n.* *Oru-veze* : the oxen pull branches (for a kraal) between this spot and yonder empty space, *ozongombe maze yumb' omaso mokati mui na ind' oruveze indui*, lit., the oxen - they - throw - branches - between - this (spot here) - and - that - empty space - that (there or yonder) ; there is no room where we could spread (the washed clothes, &c.), *ka pe n'oruveze, pu malu nyaneke*, lit., not - there - is space, room - where - we - (may) spread out ; interlying —, proper width, &c., *omu-kambo* ;

— between, width, length, measure, size, distance, *omu-seka.*

Spacious, *a.* *-Komui* : a spacious house, *ondyuo ongomui* ; a large, spacious pail, *ehoro ekomui* ; to be —, *komona* ;

—, *-koroke* : a spacious milkpail, *ehoro ekoroke* (prop. a pail well hollowed out) ;

—, wide, *para* ; *(o)kuvare* : a spacious place, *otyirongo otyikuvare.*

Spade, *n.* *Otyi-hupuro.*

Span, *n.* Space, length, as measured with the fingers, " spanne, handspanne (lang)," *oka-muorongondyo* ; proper measure, proper width, pace, &c. (orig. grasp, span), *omu-kambo* ; cf. Team ; Measure.

Spare, *a.* In small measure, little, *okatiti* ;

—, superfluous, held in reserve, *opehi* ; *pehi* : there are no superfluous or spare sheep or goats, *ka ku n'ozonyanda pehi*, lit., not - there - are small cattle - on the ground, i.e., remaining over or to spare ; a spare room, *e-zumo* (or *otyi-kamera**) *opehi* ; a spare knife, *oruvio opehi* ; a spare dress, *ombanda yopehi* : the spare (Sunday) dress which is not worn every day, *ombanda yopehi ndyi ha zarua aruhe*, lit., dress - the spare one - which - not - is worn - always.

Sparingly, *adv.* *Onguenya* : *ovikokotua via hapa onguenya* = the wheat - it - has grown - sparingly ; *ombura ya rok' onguenya* = the shower - it - has rained - sparingly ;

—, *ohendera* : he gave little, *ua yandya ovina ohendera*, lit., he - gave - things - sparingly.

Spark, *n.* *O-hande.*

Sparrow, *n.* *O-ndyandya.*

Spatter, *v.t.* Sprinkle, *tyatya* ; *pamenena, -e* ;

—, asperse, defame, *yamba.*

Speak, *v.i. & t.* *Hungira, -e* : speak well, *hungira naua* ; speak lies, falsehood, *hungira ovi-zeze* = *yovisa* ; speak face to face, prop. mouth to mouth, *hungira otyinyo k'otyinyo* ;

—, utter words, defend, plead, &c., *nyamukura* ;

— boastingly, *nyenyena, -e* = *hungira okunyenyena* ;

— evil, *yamburura* ; *yamba* ;

— determinately, *raera, -e* ; *raera tyinene* ; *kungurira, -e* ;

— indistinctly or as a foreigner, *takuma* ;

— indistinctly, in a low voice, mutter, *tata e-raka* : you mumble, mutter, speak indistinctly, *mo tata eraka m'otyinyo*, lit.,

—, *v.t.* Separate into classes, divisions, *pangura.*

—, *v.i.* Associate, *uana na.*

Sot, *n. E-yova* ; *omu-hahu.*

Sottish, *a. Eyova* ; *-hahu.*

Sottishness, *n. Ou-yova* ; *ou-hahu.*

Soul, *n. Omu-inyo* ; —, ghost, in the sense of "to give up the ghost," last breath of a dying one, *o-senda.*

Sound, *n. Oku-posa* ; *o-mbosiro* : the sound of trumpets, *ombosiro y'ozohiva* ;

—, of the drum, or music generally, *o-ngoma* ;

—, preceding or accompanying earthquakes, *omu-ngunda* ;

—, bang, "knall" in the air, report of a meteoric explosion, echo, &c., *otyi-zumaoe* (also applied occasionally to the earth) : *ehi mari pose otyizumaoe*, lit., earth - it - sounds - *otyizumaoe*, i.e. it quakes, trembles, with a rumbling noise ;

—, *interj. Ndû* : *omeakokuvare mae tya ndû* ! = the sea - it - says - *ndû* ; *otyipapeko matyi tya, ndû* ! = the door (i.e. a dry skin) - it - says - *ndû* ; *ngete* : *omatupa mae tya, ngete!* lit., the bones (or joints of goats, &c., as in walking) - they - say - *ngete* ; *uo* ! (in answer to a call).

—, *v.i. Posa, -e* ; — loudly, *konga, -o* ;

—, as the rumbling noise, accompanying an earthquake, *kunda, -u* : "die erde dröhnt," *ehi mari kundu* = the earth - it - sounds with a great noise ;

—, emit a hollow sound, as e.g. the ostrich, *mungira, -e* ;

—, as from striking, thrashing shooting, *mukura* : the gun sounded far, *ondyembo ya mukura.*

—, *v.t. Posisa* : sound the trumpet, *posisa o-hiva*, or, *tyita (-i) o-hiva* ;

— the alarm, *uerera, -e* ; *kunda (-u) oma-mbo* ; *kua (ku, k') o-ngo* or *ozo-ngo* : they sound the alarm, *mave k'ongo*, lit., they scream (on account of) an army or attack.

Sound, *v.t. & i.* As the depth of water by the line and lead, *yumba (-u) otyi-saneke.*

Sound, *a.* Good, healthy, *-ua* ; *-mbua* ; *naua.*

Soundness, *n. Ou-ua* ; *o-mbuiro.*

Soup, *n. Oma-nyune.*

Sour, *a. -Ruru* ; *-yake* : *omeva omayake* = vinegar ;

to become —, as milk, *orisa* ;

—, fermented milk, *oma-yere* or *oma-ere* ;

—, as a pasturage, grass, *-reze* : *okuti okureze* = "zuur veld," field, pasturage, with sour grass, on which cattle cannot thrive.

Source, *n.* Fountain, *oru-i* ; see Fountain ;

—, beginning, *e-uta* ; *oku-za* ; *omu-zo* ; *oru-lenga* ;

—, root, *omu-ze.*

Sourness, *n. Ou-ruru* ; *ou-yake.*

South, *n., a. & adv. Kuta k'e-yuru r'okokumoho.*

Sow, *v.t. Kuna, -u* ; —, strew, *handyaura* ; strew here and there, sparingly, *handyandyera.*

Sow, *n. O-mbinda.*

Sower, *n. Omu-kune.*

little or something in the matter, *ua ungurire po katili.*

Sometimes, *adv. Rumue*; *porumue.*

Somewhere, *adv. Porive*; *korive*: he has sent somewhere, *ua hindire korive.*

Son, *n.* Boy, male child, *omuzandu*;
—, child, *omu-na*; *omu-atye*;
elder —, *e-rumbi*; younger —, *omu-angu.*

Song, *n. E-imburiro.*

Soon, *adv. Okuhakahana*: the meat will soon smell, *onyama mai oro okuhakahana*;
—, *tyimanga*; *kamanga*;
as — as, *ngatyi*;
—, shortly, in a short time, prop. in the mean time, *nokunganda*, see Mean;
—, sooner or later, *ngahino ... kombunda*: *nu nanda mu koka ngahino, nanda mu koka kombunda*, lit., and-whether-ye-die-now or soon-(or) whether-ye-die-afterwards, later, &c.

Soot, *n. O-mbize.*

Soothe, *v.t. Poreka, -e*; *tumba, -u*: *matu tumbu ozohoko n'omanyune*, lit., we-soothe-the stitches, pain-with broth.

Soothsayer, *n. O-mbuke*; *ondyai.*

Sorcerer, *n. Omu-ndu onganga*; *o-nganga*; an expert in sorcery, *o-ndyai* (title applied to great chiefs).

Sorcery, *n. Ou-nganga* or *oukanya*; *ou-ndyai.*

Sore, *n.* A boil, ulcer, *omu-suro*; *e-sena*; a wound, *otyi-ruaro*; *otyi-to.*
—, *a. Hihama*: the eye is sore, *eho ri hihama*, lit., eye-it-pains; passive, *hihamua*: my heart is sore, *mba hihamua m'omutima*, lit., I-sore, pained-in the heart.
—, *adv.* Violently, greatly, severely, *tyinene*;
— broken, bowed down, by weakness, pain, disease, &c., *tukara.*

Soreness, *n.* Burning — between the legs, *oma-sakapia.*

Sorrow, *n. Oru-hoze*; *omuhihamo*; *e-urumino*; sorrows, *oma-humbirisiro*; see Remorse; Sadness; Grief.
—, *v.t. Toora oru-hoze*; see Weep; Lament; Mourn.

Sorrowful, *a. Hihamua m'omutima*; *nyanuka omutima*; *kara n'oru-hoze*; *-naruhoze*; *omunaruhoze*; *n'omerikendero.*

Sorry, *a.* To pain, grieve, *hihama*: I feel sorry for the giraffe (killed by the hunter), *ombahe mai hihama koami*, lit., the giraffe-she-gives pain-to me; passive, *hihamua*: *ami mba hihamua tyinene k'ouvi uandye*, lit., I-I-am pained, sorry-much-for sin-mine.

Sort, *n.* Part, class, prop. description (name), *e-na*;
—, division, also difference, *o-mbangu*;
—, the being distinct, separate, *peke* or *pekepeke*: these form a distinct sort or class, *mavi kara peke*;
—, kind, family, stock, *omuhoko*;
—, quality, prop. colour, *otyivara*;
—, manner, *omu-hingo*: after this sort, *k'omuhingo mbui.*

Soil, *v.t. Zorereka, -e* ; *sosisa* ; *zunda.*

Soil, *n. E-hi* : bad soil, *ehi evi.*

Sojourn, *v.i. Kara* (or *tura*) *ouyenda* (stay or dwell abroad) ; *tura m'ozondanda* (dwell in temporary huts).

—, *n. Oku-kara* (or *oku-tura*) *ouyenda* ; *oku-tura m'ozondanda.*

Sojourner, *n.* Stranger, *omu-ndu u'ozonganda* ; —, traveller, *omu-enda.*

Soldier, *n. Omu-soldate.**

Sole, *n.* Of the foot, *e-huri r'ombaze* ; of a shoe, *oru-kaku.*

Sole, *a. Erike*; see Single ; Alone.

Solicit, *v.t.* Entreat, *riheka, -e* ; importune, *kendisa* ; rouse, awaken, *pendura* ; see Awaken ; Entreat ; Beseech.

Solid, *a. -Zeu* : a solid building, *ondungiro ondeu*; solid food, *ovikuria ovizeu* ;

—, firm, substantial, *-kahe* ;

to be —, compact, *papa.*

Solidity, *n. Ou-zeu* ;

—, as of character, *ou-kahu.*

Solitary, *a. Peke* ; *erike* : I feel dull, lonely, *me kara erike* = I - am - single, alone ;

—, living alone, having no family, *-kunga* ; *omukunga* ;

—, retired, shunning society, *onyima* ;

—, of a place, *ongaango*; *ku rianga etunguuze.*

Solitude, *n. Oku-kara erike* ; *oku-rianga e-tunguuze* (*e-tunguuze* said to be a certain small, very shy animal which houses in solitary places) ; see Desert ;

—, ennui, loneliness, *ou-za* (perhaps a contraction of *ou-zia* = surfeit, aversion) ; see Dulness ;

—, a lonely, desolate place, *otyi-rongo ongaango.*

Solve, *v.t.* Untie as a knot, *pandura* ;

guess at, — a riddle, a secret, *haka* ;

—, as an abstruse oration, analyze a sentence, &c., *hiurura oma-mbo.*

Some, *a. Tyiva* ; *tyivatyiva* ; *otyiva* : some of the diseased cattle go out and feed again, *otyiva aze ende, aze ria*, lit., a number - they - going - they - feeding ; some people, *ovandu tyiva* ;

—, some ... others, *mbena ... mbena* : some said, it is a little bird, others, it is the tinkling of bells, &c., *mbena ave tya, oka-zera* ; *mbena ave tya, ongerenge*, lit., those there (some) - they - say or said, - little bird, - those yonder (some, others) - they - said, - tinkling (of metal, wire, bells) ;

—, a person or thing not known, (*omundu* or *otyina*) *rive* ; *-arive.*

Something, *n. Otyi-na* : as we have killed something, *tyi-tua zep' otyina* ; *ovi-na* ; *oka-na* or *oka*-na ; *ou-na* or *ou-na* (see Later) ;

—, or anything, *tyike* : have you got something ? *mu na tyike* ? lit., ye - with - what ; (we have nothing, *ka tu na tyike*) ;

—, *otyi-koro* (prop. corner, edge, point, &c), that I may have something to write, *ami kutya e kare n'otyikoro okutyanga* ;

—, a little, *oka-titi* : he did a

otyo ; is it not so ? *ka tyo* ; is it not so then ? *ka tyo are* ; so it is, *otyo* ;
—, *oye* : he says so, *ma tya oye* ;
—, *vi* : he says so, *ua tya vi*, lit., he - says - what ; it is said, *maku zu vi* ;
— great ! *ta mba* : so great a love ! *orusuvero ndu ta mba* = love - which - is like - this, or, which reaches so far.

Soak, *v.t. Ningeka, -e*; *ningenisa.*

Soaked, *p.p. Ningena.*

Soap, *O-seva.**

Soar, *v.i. Tenga, -e*; *tengerera, -e*; see Fly.

Sob, *v.i. Hekumuna.*

Sober, *a.* Temperate, *kara n'omungutima* ; *rityaera -e* ;
—, in mind, *n'oukahu* ; discreet, *n'ozondunge* ;
—, serious, *n'oupukurukue* ; see Quiet ; Cool ; Grave.

Soberly, *adv. Nongarero y'ozondunge* (with conduct of reason).

Soberness, *n. Omu-ungutima* ; *ome-rityaerero.*

Sobriety *n.* Temperance, prop. contentedness, *omu-ungutima* ; abstinence, self-restraint, *omerityaerero* ; steadiness, seriousness, gravity, *ou-pukurukue* ; calmness, coolness of temper, fairness. justness, *ou-pore* ; discretion, reason, *ozo-ndunge.*

Society, *n.* Dutch "zamenleving, maatschappy," *ou-ndu*; he has procured for himself a place in society (by acquiring some property), *ue rieta m'oundu*, lit., he - brought, worked himself up - into humanity, society.

Sock, *n. Otyi-kousena.**

Socket, *n.* Hole, *otyi-to* ;
— of the eye, *otyi-kongo.*

Sod, *n Otyi-tumbehi.*

Soft, *a, -Tarazu* : soft clothes, *ozombanda ozondarazu* ; soft, gentle words, *omambo omatarazu* ;
—. easily worked as soft wood, *rumia* or *rumya* : soft wood, *omuti omurumia* (*i* short) ;
—, soaked, also weak, worn out, *ningena* ;
—, as soft boiled meat, *-tukuahere* : soft boiled meat, *onyama ondukuahere* ;
very —, too —, as meat which has lost its freshness, *monoka* : the meat is too soft, getting bad, *onyama ya monoka* ;
—, pliable, flexible, supple, prop. squashed, *yoyoka* ; cf. Squashed.

Soften, *v.t. Tarareka, -e* ;
—, alleviate, assuage, *tumba, -u*;
— thoroughly, as in dressing a skin, *kavayura* : soften the skin thoroughly, *kavayura omukova.*
—, *v.i. Rira* (*-e*) *-tarazu* ;
— in character, become less hard, cruel, lit., return to mildness, *yaruka k'ou-kozu.*

Softly, *adv. Katiti* : it (the wind) blows gently, *mai hingi katiti* ;
—, whisperingly, continuously, as a gentle rain, &c., *omuzumbi*: sing (ye) softly, *imbureye omuzumbi* ; they talk softly, whisperingly, *mave hungire omuzumbi* ; *ombura mai roko omuzumbi* = rain, shower - it - rains - gently, continuously.

Softness, *n. Ou-tarazu* ; mildness, *ou-kozu.*

coloured, said to be harmless);
—, *e-zorongondo* (of a greenish, dark colour, very poisonous);
—, (Phyton), the Boa-constrictor of Damaraland, *o-ndara* (blackish colour, length twenty or thirty feet, said to attack with mouth and tail at the same time, and to be so poisonous that its mere breath causes stupefaction and swelling);
—, *o-nguangumbi* (also a very large and dangerous kind);
—, *e-kora* (small, black, with white stripes on the neck, hence the name which seems to be a modified form of *e-koara*, crow);
—, *o-ngoroka* (spitting snake);
—, *e-su* (adder);
—, *oru-viu* (yellowish colour, not poisonous, about two feet long);
—, *otyi-pembanyoka* (of a whitish colour, poisonous).

Snap, *v.i. Poka*: *omuvia ua poka*=the strap-it-is snapped; the rope is broken, snapped, *ongoze ya poka*.
—, *v.t. Poeya* (perf. *poeyere*).

Snare, *n. O-ngoze*; *o-nguehe*;
—, noose, "schlinge, schleife," *e-huha*.
—, *v.t. Tyitira* (*-e*) *ozo-ngoze* (or *o-nguehe*); see Ensnare; Entangle.

Snarl, *v.i. Uenena*, *-e*.

Snatch, *v.t. Hakana*: snatch them (the things) from him, *vi hakana ku ye*;
—, as in rescuing, *hakana*;
— all, rub all, *rasa*: it snatched and carried away all, *ake rasa avehe*, lit., it-licked up-all;
—, tear off, as a piece of meat, *humbura*; cf. Grasp; Seize.

Sneak, *v.i.* Creep, crouch, *hona*, *-o*; withdraw as one ashamed, *n'ohoni*, *t'ohoni*; avoid being seen, sneak along by a roundabout way, *vinda*, *-i*; *vinda-vinda*; behave with meanness and servility, truckle, *n'otya-vivi*: he is a sneak, hypocritical, truckling, &c., "kriechend gegen höhere, frech gegen gleiche," *u n'otyavivi*.

Sneakingness, *n. Oty'-avivi*.

Sneer, *v.i. Nyekera*, *-e*; *yorera*, *-e*.

Sneeze, *v.i. Pata*.

Sneezing, *n. O-mbato*; *otyi-mbandangere*; (interj. at hearing one sneeze, *pahuka*! or *pa huka*).

Sniff, *v.t. & i.* Perceive, as by smelling, &c., *tyiza*: *ombua ya tyiza erunga*, lit., the dog-he-sniffs-the thief.

Snore, *v.i. Ona*, *-o*.

Snoring, *n. Omu-suvo*.

Snort, *v.i. Nyona*, *-o*.

Snow, *n. Oma-kende*.

Snuff, *v.i.* "Schnauben," strongly breathe, *kanyanduka*.

Snuff-box, *n.* (Ovambo), *o-seni*.

So. *adv. Nai*; *nao*: do so, *tyita nai*;
—, thus, *otyi*: so it is, *otyi tyi kara*; did I beat you so much? *otyi mbe ku tono hi*; so I mean, that is my opinion, *otyi mba heë*;
—, just —, exactly —, *otyi nai* or *otyi nao*: so it is exactly, *otyi ku ri nai*, lit., just so-it-is-so; so they spoke, *otyi va hungire nao*;
—, *tyo*, *etyo*, *otyo*: is it so?

—, *n. Omu-nuko*; *om-oro* (*omu-oro*): bad smell, *omoro omuvi*;
—, *omu-inyo:* the things long retain their smell, *ovina vi n'o-muinyo omure*, lit., the things-they-with breath or life-long;
— of burning, "brandgeruch," *o-surungu* (probably a contraction of *o-suru-yungu* = a pot, swelling, rising or boiling over, hence also bad humour, hot temper, crossness).

Smelt, *v.t. Handururа.*

Smile, *v.i. Meta, -e*; one that is in the habit of smiling, a friendly one, *omu-haori.*

Smite, *v.t.* Strike, beat, *tona, -o*;
—, strike, thrust, as with a pointed weapon, *veta, -e*;
— down, *tata pehi*; *nata*; *uisa*;
—, kill, *zepa*;
— on the chest, *ritona k'oty-ari*, or, as e.g. in affirming, *pambara k'oty-ari.*

Smith, *n. Omu-hambure.*

Smitten, *p.p.* or *a.* Infected, *hoangua.*

Smoke, *n. Omu-ise.*
—, *v.i. Tuima.*
—, *v.t.* Apply smoke to, also to scent, perfume, *kanga*;
— tobacco, *nana*; *nua* (*nu, nuine*): when I left you, you were smoking, *mbe ku sie amo nu* = I-thee-left-thou-smoking;
—, prop. fill (the pipe), *tua ko*, or, *tuira ko:* let us smoke, prop. let us fill (the pipe), *tu tuira ko.*

Smooth, *a. -Seruke*: a smooth, level road, *ondyira oseruke*;
to be —, flat, level, *vanda*; *-vanda*: something smooth, *oka-vanda*;
to be —, not protuberant, not projecting, *kaza*;
—, *hi n'ovi-nyuru*: bring a smooth stone, *eta eoe inde hi n'ovinyuru*, lit., bring-a stone-which-(is) not-with roughness.

Smoothly, *adv.* Readily, easily, *noupupu*; satisfactorily, well, nicely, *naua.*

Smoothness, *n. Ou-seruke*; *ou-vanda.*

Smother, *v.t. Sina*: they smothered the goat, *va sinine o-ngombo*; the thirst is smothering, killing (me), *onyota ya kasina*, or *reka, -e*: *onyota mai reke*, lit., thirst-it-smothers (me);
—, *tia.*

Smothered, *p.p. Sineua*; *rekua* or *rekeua*; *tieua:* I am being smothered by dust, *mba tieua oruiima.*

Smoulder, *v.i. Tumba, u*: the fire is smouldering, *omuriro ua tumbu*, lit., the fire-it-is subdued, sinking, not flaming any more.

Smut, *n.* Dirt, generally, *o-ndova*; soot, *o-mbize*; spot, *e-ni* (*r'ondova*; *r'ombize*, &c.)

Snail, *n. O-nguendu.*

Snake, *n. O-nyoka* (generic);
a little, prop. a thin —, *oru-nyoka*;
—, *e-ndyo* (poisonous);
—, *e-raravize* (very poisonous, hence the imprecation, *ng'a t'eraravize* = let him die (by the bite of) the *e-raravize*;
—, *oka-rumatavahona* (small, resembling a rain-worm);
—, *e-soromutati* (very poisonous);
—, *o-mbomi* (large, tortoise-

son, *omundu otyizenge* ; a slow ox, *ongombe otyizenge* ;
—, lazy, *-natyirueyo* ; backward, tardy, *uomba, -o; n'etutira; senopara; nyonganyonga; nyongoha; -nyongohe* ;
—, as in giving, *n'ongoko* : *ngu n'ongoko* = *ngu ma yandya otyina orure*, lit., who - he - gives - a thing - a long time, i.e., who takes a long time in giving a thing.

Slowly, *adv. Katiti*: walk slowly, *yenda katiti* ; speak slowly, *hungira katiti.*

Slowness, *n.* Sluggishness, laziness, *otyi-rueyo* ;
—, delay, *e-tutira* ;
—, backwardness, indolence, *e-seno* ;
—, tardiness, slackness, prop. prostration, *e-tato* ;
—, indecision, " langsame, unstäte arbeit, unentschlossenheit, unsicherheit," prop. folding the arms, *o-ngataoko* ;
—, reserve, reluctance, *o-ngoko* ;
—, reluctance, discretion, *e-pondo* ;
—, clumsiness, *o-ngono.*

Slug, *n.* Snail, *o-nguendu.*

Sluggard, *n. Omu-natyirueyo.*

Slumber, *v.i. Rara ozo-mbotu* ; *kotura.*
—, *n. Oku-rara ozo-mbotu* ; *oku-kotura* ; *o-ngarakatumba* (from *ngara* = to appear, to seem + *katumba* = to be awake), prop. a state of being half awake, not fast asleep.

Sly, *a. -Namite*; *-natyurutyutyu* ; *-navineya.*

Slyly, *adv. Nomite* ; *notyurutyutyu* ; *novineya.*

Slyness, *n. Omi-te* ; *oty-urutyutyu.*

Small, *a. -Titi* ; *okatiti* ;
—, short, low, *-supi* ;
—, bent down, low, *tutumba.*

Smallness, *n. Ou-titi* ;
—, shortness, lowness, *ou-supi.*

Small-pox, *n. Otyi-koraha* * (Nama).

Smart, *v.i. Ninga omi-tyise* ; see Feel (pain) ; *hihamisiua.*

Smart, *a. Himbahimba* ; *-paime* ; *ombandi* ; a little, thin, — one, *oru-pandi.*

Smash, *v.t. Tukutura* ; *taura* ; "zerschmettern auf den boden," smash on the ground, *teta k'oru-pere.*

Smashed, *p.p. Nyaika* : the egg is smashed, *eyi ra nyaika* ;
—, *tauka.*

Smear, *v.t. Hua* (*hu, huire*) : *onyama a hu k'otyinyo*, lit., the meat - he - smeared - at the mouth ;
—, prop. overspread, as the body with grease or other unctuous matter, *vava* ; *vavisa* ; *vaveka, -e.*

Smeared, *p.p.* As with grease, dripping with grease, ointment, *yunda, -u.*

Smell, *v.i. Ora, -o* : the meat smells, *onyama ya oro* ; *orisa* : the milk smells, sticks at the vessel, is getting sour, *omaihi mae orisa* ;
—, *nuka* : *omeva mae nuk' omaruru*, lit., the water - it - smells - bitter, or, *mae nuka navi* = it - smells - badly.
—, *v.t. Nuka* ; —, scent, perceive, *tyiza* ; see Scent ; Perceive.

he - walks - in a sliding manner; see Glide.

Slight, *v.t.* *Nyengura*: he slights, despises his fellowmen, *ma nyengura ovakuao*; you slight, neglect, despise the chief, *mo nyengura omuhona*;

—, *yamburura*: you do not value the knife, you misuse it, *mo yamburura oruvio*, lit., you - slight, despise, abuse - the knife; you slight, disregard the chief, *mo yamburura omuhona*;

—, *pengura*: you slight, disregard, prop. evade my words, *mo pengura omambo oandye*;

—, neglect, despise, prop. look at askance, contemptuously, *siura*.

—, *n.* *O-nyengo*.

Slightly, *adv.* *Epuvo*: it has only rained slightly, just moistening the surface, allaying the dust, *ombura ya roko epuvo* = *ombura ya puva*;

—, little, *katiti*;

—, superficially, *oruviringo*; *okuhakahana* (hastily); *okuhikihira* (galloping over, scarcely touching the surface); see Hastily.

Slightness, *n.* *E-puvo*.

Slily, *adv.* See Slyly.

Slime, *n.* The green — on stagnant water, *o-nguyu*;

—, mud, mire, *oru-noko*; *otyitombo*;

— between the joints, dropsy, "gliedwasser," *e-nanga*.

Sling, *v.t.* *Yumba*, *-u*.

—, *n.* *O-ngoze ombete*.

Slink, *v.i.* *Hena*, *-e*: he slinks away, runs away, *ma hene*;

— aside, as from a work, shirk a duty, *poka*; see Shirk.

Slip, *v.i.* *Heza*, *-e*: *heruka*;

—, steal away, *hena*, *-e*; *riuma*, *-u*: he has slipped away, *ue riumu*; *roza*;

—, stumble, *putara*; one that slips, steals away, as from work, &c., *o-ndoze*; *ngu ma poka*.

—, *v.t.* *Herura*: slip the child (from your back), *herura omuatye* = *henuna omuatye*.

—, *n.* Slip of the tongue, *oku-tataiza e-raka*; *oku-yepisa omambo*.

Slipped, *p.p.* Slid down, *heruka*.

Slipperiness, *n.* *Oma-heziziro*.

Slippery, *a.* *-Heze*; *n'omaheziziro*; a — place, *opo-paheze*.

Slit, *v.t.* *Tanda*; *taura*; *tyita o-hura*; *keka*, *-e*;

—, split, *penda -e*.

Slit, *n.* *O-hura*; *e-hongero*;

—, slight laceration, *ou-keke* (cf. Hurt);

— at the end of an arrow, in which the iron point is fastened, *otyi-kutiriro*;

— at the lower end of an arrow, for the bowstring, *o-nyeto*.

Slobber, *v.i.* Eat or drink sluttishly, *yakakera*, *-e*; slaver, *sia*, *-e* (perf. *siere*).

Slope, *v.i.* *Tyika*; *hendama*.

—, *n.* See Declivity.

Sloping, *a.* See Aslant; Oblique.

Sloth, *n.* *Otyi-rueyo*.

Slothful, *a.* *Toora otyi-rueyo*; *-natyirueyo*.

Slough, *n.* *Otyi-rindinoko*.

Sloven, *n.* *Omu-hazendu*.

Slovenliness, *n.* *Ou-hazendu*.

Slovenly, *a.* *-Hazendu*; *-haze*.

Slow, *a.* *Otyizenge*: a slow per-

ve ndyi tamunine, lit., they - me - mentioned (abusively) ; see Backbite.

—, *n. Oma-yambe* ; *o-ndyambo*; *oma-indyambo* ; *o-mbikaunda* ; *ozo-hukutu* ; *o-nikoniko.*

Slanderer, *n. Omu-yambe* ; *ngu n'onikoniko.*

Slant, *v.i. Hendama* ; *tyika* ; see Aslant.

Slap, *v.t. Tona, -o.*

Slate, *n. Otyi-tyangero* (thing for writing).

Slaughter, *n. Oma-zepero* ; *oku-zepasana* ; *oku-zepa oku-tyatya.*

—, *v.t. Zepa* (kill) ; *zepa oku-tyatya* (kill, shedding [blood]) : he has slaughtered many, has shed much blood, *ua zepere oku-tyatya.*

Slave, *n. Omu-tua* : and they asked their servant or slave, *a rire tyi va pura omutua uauo.*

Slaver, *v.i. Sia, -e* (perf. *siere.*

—, *n. O-ndyeyo.*

Slavery, *n. Ou-tua.*

Slay, *v.t. Koza* ; *zepa* ; *tona, -o*: *ua katoneua ongeama*, lit., he - was slain - (by) a lion.

Sledge-hammer, *n. O-ngungo.*

Sleep, *v.i. Rara* : we shall retire, go to bed, *matu karara* : do (ye) not sleep, *a mu rara* ; *vandu* ! *kona kua rara omuatye*, lit., people - (at) the place - there - sleeps - a child, (therefore be quiet) ;

—, slumber, *rara ozo-mbotu* ;

— with, *rara pu* (*p'*) ; *tyamena, -e* (especially applied to women) ; see Cohabit ;

— together, *rarasana* ;

— together, prop. cling to each other, — close together, *tyamasana.*

—, *n. Ozo-mbotu* : I fell into a deep sleep, *ami mba tuaererua ozombotu ozondeu*, lit., I - I - was carried away - (by) sleep - heavy ;

—, *oku-rara* ; *oma-ra* : he is asleep, *u ri m'omara* ; he stole upon him, *ua endere m'omara*, lit., he - walked - in sleep, i.e. softly, so as not to be perceived ; also the sing. *e-ra* is used : they (the oxen) sleep, *aze rara era* ;

—, not sound, not deep, *omandundue* (" leichter schlaf, das schnellerwachen ") ;

deep — of weakness, unconsciousness of a patient, *e-potu* : *omundu inga u ri m'epotu, k'ea sora okuhungira*, lit., the (sick) man - still - he - is - in a deep sleep, unconscious, - not he yet - can - speak.

Sleepiness, *n. Oku-kotura* (prop. nodding) ; *oku-t'ozombotu* (suffering from sleep).

Sleeping-place, *n. Op-oma-ra* ; as in the field, *otyi-ndanda.*

Sleepy, *a. Kotura* : he is sleepy, prop. he is nodding, *ma kotura* ; *t'ozombotu* : I feel sleepy, am troubled with drowsiness, *mba t'ozombotu* ; make one —, *pa ozombotu* : he made me sleepy, *ue ndyi pe ozombotu.*

Slice, *n. E-hira* : cut a slice of bread, *taura ehira r'omboroto* ; *oru-tau* ; *oka-tau* : *okatau k'omboroto* = a slice of bread.

Slide, *v.i. Heza, -e* ; *rihenga, -e* ; *yenda okanyenga* : *ma ende okanyenga* = " er geht rutschend,"

loins, worn by men, *o-mbuku* ; "plantations of the *ficus*, from the bark of which the (Uganda) national dress, or *mbugu*, is made" (H. M. Stanley, "Through the Dark Continent," vol. i., p. 198) ; dressed —, apron, worn by women in front and behind, as a substitute for a dress, *oru-heke* ; *otyi-heke* ; *oru-hira* ;
a piece of —, *otyi-papu* ; see Bandage.
—, *v.t.* To flay, *pururа* ; *puhura* ; when using the fist for loosening the skin, *tuva*, *tuü* (cf. Poke) ;
—, take off the outer skin, cuticle ("die oberste dünne haut abziehen"), *hukura* ; see Peel.

Skip, *v.i.* Frolic, *nyanda* ; see Leap ; Jump ; Spring ; Bound ; Skipping.
—, *v.t. Ruruma* : the rain has skipped (that place), *ombura ya ruruma* ;
—, as time, a day, *rareka*, *-e* : we have skipped a day, *tua rareke eyuwa*, lit., we-made sleep-a day ; *rareka ozonyombe* = skip the cattle, i.e., let the cattle skip one day, let them remain for a day without drinking.

Skipping, *n. Oku-nana ondunduravahe* : they (the children) play skipping, *mave nana ondunduravahe* ;
—, jumping, *oku-ruruma* ;
—, of animals, *oku-utuka ondondooro* : they (the animals) are skipping, *maze utuka ondondooro*.

Skirt, *n.* The border of any part of dress, the hem, prop. the seam, *omu-pambo* ;
—, hem, prop. corner, edge, "kante," *otyi-koro* ; cf. Hem.

Skulk, *v.i.* See Sculk.

Skull, *n. O-ndua* ; —, crown of the head, of a mountain, &c., *o-ndomba* ; —, head, *o-mbara* : wound the head, or, break the skull, *teta* (*-e*) *ombara* ; —, brain-pan, *otyi-kongo* (*ty'otyiuru*) ; the upper bones of the —, "die oberen schädelknochen," prop. the rounding, filling up, of the —, *otyi-kunda*.

Sky, *n. E-yuru* ; cloudy —, prop. covered —, *e-koö* : it has rained in the night, or, it has become cloudy over night, *otyikamba tya rarisa ekoö*, lit., the cloud-it-made sleep i.e. produced in sleeping time or in the night-a covered, beclouded sky or rain.

Slab, *n. E-hira.*

Slabber, *v.i & t.* See Slobber.

Slack, *a. -Tata* (prop. prostrate) ; *etata* : a slack bow, *outa etata* ; to be —, *tata* : the bow is slack, *outa ua tata* = *outa ua huhunuka* ;
—, as an empty stomach, *tangarara* ; see Empty ;
to be —, backward, stay behind, *huhunuka* ; *uomba*, *-o* : he is slack in his work, *ma uombisa otyiungura*, lit., he-causes to be slack-the work ; he stayed behind, *ua uombo* or *ua huhunuka*.
—, *v.i.* Or slacken, *tata* ; *n'etata* ; *uomba*, *-o*.
—, *v.t. Uombisa* ; —, unbend, as a bow, *rumburura*.

Slander, *v.t. Yamba* ; *tuvirira*, *-e* ;
—, *tamuna* : they slandered me

indé, lit., you-you-sit-there-on-or-not; somebody was sitting on him, *eye ua haverua ko*, lit., he-he-was being sat-upon;
— in a kneeling posture, *kara katonge*: he sits in a kneeling posture, *ma kara katonge*;
— up, raise oneself, prop. make oneself strong, *kangama* or *kengama*;
— in a bending posture, *hundama*;
—, cower, squat, recline, *haiza*; *haäma*;
—, resting on the feet, cowering on the heels, *kara k'ovise*, or, *tongama* (prop. overtop, peep over, others);
—, rest, *suva*; abide, *kara*.

Site, *n. O-ngaro*: *ma saneke ongaro* = he measures the site (of the house, draws a line where or how large it is to be);
— of the chief's house, always on the east side of the village, *e-tandu*; cf. Place.

Situation, *n. O-ngaro.*

Six, *a. Hamboumue.*

Sixteen, *a. Omurongo na hamboumue* (*pehi*).

Sixth, *a. Tya hamboumue*: the sixth child, *omuatye u tya hamboumue*; the sixth day, *eyuva ri tya hamboumue*, &c.

Sixty, *a. Omirongo hamboumue.*

Size, *n. Omu-seka*; of equal —, *ta*: it has the size of a stone, *tyi ta p'eoe*, lit., it-is equal-to a stone; it has not quite the size of an ox, *tya hara okuta p'ongombe*, lit., it-would fain-be equal-to an ox; *teka-i*: it has the size of a house, *tyi teki p'ondyuo.*

Sjambok, *n. O-ngora.*

Skedaddle, *v.i. Hena*, *-e.*

Skeleton, *n. Omu-kuta*; *omatupa*; *omu-ngurova* or *omunguruva.*

Sketch, *n.* Outline, plan, *otyisanekero*; *oru-yira.*

Skew, *a.* See Awry; Aslant.

Skilful, *a. -Nongo*; *onongo*; to be —, *nongopara*; *sora.*

Skilfully, *adv. Nounongo.*

Skill, *n. Ou-nongo.*

Skim, *v.t. Tyenga*, *-e*: skim the fat from the surface, *tyenga omaze*;
— over the surface, treat superficially, *vanda*; *hikihira*, *-e.*

Skimmer, *n. Oru-tuo n'ozondovi.*

Skin, *n. Omu-kova*;
—, raw, unprepared, *omu-ta*;
—, prepared, leather, *o-ndatua*;
a hard —, *otyi-ngava*;
thin outer —, as a snake strips off, *otyi-perere*;
thin —, membrane, as around the fruit in the womb, *e-kaú*;
thin —, cuticle, "oberste dünne haut, die man sich abstösst," *oka-hirikova*;
—, for bundling things, *o-huto*;
—, callus, horny hand, "schwiele in der hand," *e-puva*;
hard — on the sole of the foot, *o-ndyatero*;
— or crust on a healing or old wound, *otyi-patu*;
a large — for sleeping on, a bed, *otyi-nguma*;
— for carrying an infant on the back, *otyi-vereko*;
— bag, *o-ndyatu*;
dressed — for covering the

place about that sinew, *op-evare*; connecting — on the back, prop. ring of the back, *o-ngoho y'etambo*, plur. *ozo-ngoho z'etambo* ;

— of the heel, back part of the hoof of cattle, *oru-una* (= the lower sinew).

Sinful, *a.* *-Runde* ; *-nauvi.*

Sinfulness, *n.* *Ou-runde.*

Sing, *v.i. & t.* *(Y)imbura* ;

—, as birds, *posa, -e* : *ozondera tyi za pose,* lit., birds - when - they - make a noise or sing ; *yandya e-raka* (lit. give tongue or voice) ; *tina* ;

— the praises of, "besingen," *yimba, -i* ; *yimbira, -e* ; *hiva, -i* ; *hivirika, -e.*

Singe, *v.t.* *Vaura* ; *ningiririsa.*

Singer, *n.* One who sings, *omu-impure.*

Singing, *n.* *Oku-imbura.*

Single, *a.* *Peke* ; *erike* (*-yerike, -rike* : *atyiyerike, aruyerike, averike, azerike,* &c.) : a single or only one, *omundu erike,* or, *omundu ngu ma kara peke* ;

—, unmarried, male or female, *omu-kombe* ;

a — one, alone, without a family, *omu-kunga.*

—, *v.t.* Single out, see Select ; Choose.

Singly, *adv.* *Erike* : he alone spoke, *ua hungire erike* ; singly we (children) cannot recite the hymn, in a body we can, *peke ka tu na kutyiua mumue,* lit., singly - not - we - with - knowing, - we - (shall) know - in one (body or together);

—, prop. as when scattered, *ohandyandyera* : speak singly, one by one, *hungireye ohandyandyera,* lit., speak ye - scattering, dispersion.

Sing-song, *n.* *Omu-roro* (attempt at singing, r. *rora,* to try).

Sink, *v.i.* As in water, *tomuina* ;

—, *katumba* : *eoe ra katumba m'omeva,* lit., the stone - it - sank down - in the water ;

—, decline, droop, decay, *puira, -e* ;

— down, as a swollen body, regaining its natural shape, *hakuruka* : the belly (of a patient suffering from flatulency) is not yet sunk down, *ezumo ka ria hakuruka* ;

—, of fire, see Smoulder.

—, *v.t.* Immerse, *tomuinisa* ; press down, *ninikizira ko.*

Sinner, *n.* *Omu-nandyo* ; *omu-runde.*

Sip, *v.t.* As in drinking something hot, *puena* or *poena* ;

—, taste fermented milk, before presenting it to a person, *makera, -e.*

Sir, *n.* *Omu-hona.*

Sister, *n.* The sister of a brother or brothers, *omu-tena :* my (the brother's) sister, *omutena kuandye* ;

elder —, *e-rumbi* ; younger —, *omu-angu* (*om-angu*), plur. *ova-ngu* ;

—, prop. relative, *omu-zamumue.*

Sister-in-law, *n.* *Omu-henendu.*

Sit, *v.t.* Sit down, *kara pehi* ;

— upon something, *havera* (*-e*) *ko* : will you sit down upon it or not ? *ove mo havere ko, pô,*

on - together - with silence, silently ; *oku-muina* ; *oma-muinino* ;
keep —, *muinisa omu-tima* ; *muina k'otyinyo* ;
observe contemptuous —, *kurumana* ;
—, calm, *oku-pora*.
—, *interj. Nye* or *nyee*.
—, *v.t. Muinisa* ;
—, gag, stop, shut the mouth, *setika* (*-e*) *otyinyo* ;
—, comfort, *hekununa* ; see Comfort.

Silent, *a. Muina :* be silent ! *muina k'otyinyo*, lit., be quiet - at the mouth ; he is silent, quiet, *ua muina, nye* ;
—, calm, *pora, -o*.

Silently, *adv. Okumuina* ; *nemui* ; see Silence.

Silliness, *n. Ou-yova* ; *otyi-ova* ; *ou-tyoro* ; *ou-hahu* ; *otyi-kazehakua*.

Silly, *a. Eyova* ; *omuhahu*.

Silver, *n. Otyi-silveri.**

Similar, *a. Ohamukuao* ; *sana*.

Similarity, *n. Ou-sane* ; *oku-sana*.

Similitude, *n. O-saneno* ; *otyi-serekarerua*.

Simple, *a.* Single, *peke* ; easy, *-pupu ;* sincere, *-namutima omusemba* ; harmless, without guile, *-hinovipo* ; foolish, silly, *eyova* ; *-hahu*.

Simplicity, *n.* Straightness, uprightness, *ou-semba* (*m'omutima*).

Simulate, *v.t. Kara n'oty-avivi* ; see Feign.

Simulation, *n. Oty-avivi*.

Simultaneously, *adv. Kumue* ; *panue* ; *mumue*.

Sin, *n. Ou-vi, oma-u-vi* (= wrong, badness) ; *o-ndyo* (= debt, guilt).
—, *v.i. Tyita ouvi* or *oma-uvi* ;
—, commit a crime, prop. burden oneself with debt, *toora o-ndyo* ;
—, transgress, *katuka* ;
—, commit a fault, *tataiza* ;
—, as against custom, society, *tataiza omu-hingo*.

Since, *prep.* After, *kombunda* ; *k'* : I have been sick since the day before yesterday, *ami mba vere k'ererona*, lit., I - I - ill - from or since little yesterday.
—, *adv. & conj.* Long —, *orukuru* ; *rukuru* ;
—, *nganda* ; *ngunda* ; *nda* ;
—, *nga* : I have not eaten since I commenced working, *nga mba ire m'oviungura, hia ria*, lit., since - I - went - into works, - not I yet - (have) eaten ;
—, *tyinga* : we know not where he is, since he left off milking the cows, *ka tu mu i, tyinga ua zu k'okukanda ozongombe*, lit., not - we - him - know, - since - he - came - from milking - the cattle ;
—, because that, *orondu tyi*.

Sincere, *a.* Straight, right, upright, *-semba* ; *osemba* ; *-namutima omusemba* ;
—, without guile, *-hinovipo* ;
—, frank, candid, *n'ou-kahu* ; *tyil' ou-kahu*.

Sincerely, *adv. Osemba* ; *tyiri*.

Sincerity, *n. Ou-semba* (*m'omutima*) ; *omu-tima omusemba* ; frankness, candour, *ou-kahu*.

Sinew, *n. Oru-sepa* ; *omu-sepa* ;
— of the neck, *e-vare* ; the

he - them - gathered, collected - (for) show.

Shower, *n.* *O-mbura* ; pelting —, *omu-vare* (= sheet of water); a good, penetrating —, *otyi-ta* ; —, quickly passing over, *e-peze* ; a slight —, *e-puvo* ; see Rain.

Shred, *n.* See Rag.

Shrewd, *a.* *Onongo* ; *-nongo* ; to be —, sharp, cunning, *nongo-para.*

Shrewdly, *adv.* *Nounongo.*

Shrewdness, *n.* *Ou-nongo.*

Shriek, *v.i.* *Ura, -u* ; *kanyaera, -e.*

—, *n.* *O-ndyuriro.*

Shrink, *v.i.* Contract, wither, dry, *kata* ;

— together, *huta, -u* ; reflex. *rihuta, -u* ; *rituta, -u* ;

—, become wrinkled, *eta oma-onya* ;

—, as from danger, retreat, *yanduka:* the army retreats, *ovita via yanduka* ;

—, recoil, as from fright, *huinda* ; *uruma* ;

— back from aversion, disgust, fear, &c., *yayuka* ; *yauka* ; *yaukua.*

Shrivel, *v.i.* Become wrinkled or crumpled, *eta oma-onya* ; dry up, wither, *kata.*

Shrub, *n.* A small —, much liked by cattle, *otyi-pembati* ;

—, of reddish colour, thornless, with blossoms like ears of corn, *oty'-andya* ;

—, other descriptions, *o-nyainya* ; *o-nguere* ;

—, creeper, used for medicinal purposes, *omu-ndyoze.*

Shudder, *v.i.* *Yauka* ; tremble, shiver, *zezera* ; twitch the body from horror, pain, &c., *huinda* ;

—, *endua oma-kuiya* : the man feared and shuddered all over, *omundu ua t'okutira, n'orutu aru endua omakuiya,* lit., the man - he - died (with) fear, - and (his) body - it - was walked (upon) - (by) thorns.

Shuddering, *n.* *Oku-zezera* ; *oku-huinda* ; *oku-yauka* ; *oku-endua omakuiya* ; *omu-kue* ; see Fright.

Shun, *v.t.* *Humburuka* (*ku*) ; *huhunuka* (*ku*).

Shut, *v.t.* As a hole, the ears, &c., *setika, -e* (prop. stuff in, fill up a hole, close up a gap) : and they shut (their) ears, *nave setike omatui* ;

—, prop. shut two parts together, as a trap, a door, a box, *pata* : shut the door, *pata omuvero* (but also *setika omuvero*) ;

— up, *pata* : he shut him up in prison, *ue mu patere m'ondyuo y'omapando,* lit., he - him - shut up - in the house - of bonds ; our (the school children's) books are shut up (in a box), *omambo oetu ya patua* ;

—, bar, as a kraal, *yezera, -e* ;

— the eye, as in aiming, slumbering, *sika, -e* : he shuts the eye, *ma sike eho.*

—, *v.i.* *Pata:* now the rock closed itself, *indino oruüua rua pata.*

Shy, *a.* *N'ohoni* ; *n'omburuma* : the child is shy, *omuatye u n'omburuma* ; see Bashful ; Reserved ; Coy.

Shyness, *n.* Bashfulness, *o-honi* ; fear, *o-mburuma* ; reserve, *ou-nyima* ;

—, cut through or off, *konda, -o* : shorten your speech, *konda omambo ooye* ;
—, lop, as branches, *pumbura.*

Shortened, *p.p. or a.* As branches, lopped off, pruned, *-pumu* ; —, *kondua.*

Shortly, *adv.* See Soon.

Shortness, n. *Ou-supi.*

Short-sighted, *a.* See Near-sighted.

Should, *v. auxil. Ndakuzu :* should you work, you will receive payment, *ndakuzu mo ungura, ndakuzu mo peua o-ndyambi* ; *tyinangara* : should he come, tell him, &c., *tyinangara mee ya, mu raera,* &c. ; *tyikuriho* ; cf. Case ; If.

Shoulder, *n. Otyi-tuve* ; — blade, *e-vambi* ; *o-hongue, ozo-hongue.*
—, *v.t.* See Carry ; Push.

Shout, *v.i. Vororoka* ; *ravaera, -e.*
—, *n.* An outcry, *o-ndavaerero* ; *oma-ravaerero* ; —, expressing joy, *o-ndyorokero* ; — of victory, *omu-hango.*

Shove, *v.t. Hihiza* ; *vinga, -i* : shove the beam nearer, *vinga omuti* ;
— nearer, *tumbuza* ;
—, roll, *kunguza* ; see Push ; Roll.

Shovel, *v.t.* To take up and throw with a shovel into a heap, as mud out of a pit, &c., *hupa, -u* ;
—, dig with a shovel or spade, *hupura* ;
— off, prop. clean (a garden, a path), *pianga* ;
— somewhat deep, *tyova, tyoö* ;
—, dig, but not deep, "untief einstecken oder umgraben," *tendeza* ; cf. Dig.

Shovel, *n. Otyi-hupuro.*

Show, *v.t. & i. Raisa* : show me the money, *ndyi raisa otyima-riva* ;*
— oneself, *riraisa* ;
—, point out, tell, *raera, -e* ; see Tell ;
—, as with the finger, point out, *(y)urika, -e* ;
— forth, relate, describe, &c., *serekarera, -e* ;
—, make known, *tyivisa* ;
— by throwing light upon, "beleuchten," *munina, -e* ;
— indignation, *ninga (-i) oma-zenge* ; *t'oma-zenge* ; *pindika, -e* ;
— mercy, *tyita (-i) oty-ari* ; *rityariparera, -e* ;
— favour, *ingoneka, -e* ; *pa o-ndyingonekero* ;
— fear, *toora ou-mumandu* ; *tira* ;
—, as the teeth, *eta oma-yo* : please show me your teeth, *ng'o tyi eta omayo ooye* ;
— (prop. produce) fat, *eta o-ndura* : it (the animal) showed fat in the wound, *ya etere ondura m'otyito* ;
—, appear, *munika* ; cause to appear, *munikisa* ;
— very plainly, *handyuruka* : *otyipuka tye rihandyuruka naua,* lit., game - it - shows itself plainly - well ;
— anger, *runga, -u.*
—, *n. Oty'era* (= *otyi-nyinyi-nisa*) : he has collected all his things for show, *ue vi ong' otyera* (or *otyinyinyinisa*), lit.,

(is beginning to shine) ; *pa tyi* = it grows light, shines dimly, dawns.

Shingles, *n.* See Eruption.

Shining, *a.* *-Yere* ; — sparkling, brilliantly, *-kenakene.*

Ship, *n.* *O-ndyuo y'omeva* (house of the water) ; *o-skepi* ;*

—, boat, prop. vessel, *otyi-aha.*

Shipwreck, *n.* See Wreck.

Shipwrecked, *p.p.* Broken, *teka.*

Shirk, *v.t.* As a difficulty, responsibility, duty, slink away, get off from, avoid or neglect duty, prop. snap off from, *poka* : *tarera omuatye, o poka,* lit., look after, take care of - the child, - do not you - snap off (from doing your duty), do not shirk duty.

Shirt, *n.* *O-hema.**

Shiver, *v.i.* *Zezera, -e* ; *huinda.*

Shock, *v.t.* *Rihaka* (*ku*) ; see Shake ;

—, *rianda k'omu-tima* ; see Affect ;

—, strike as with horror or disgust, *nyanuna* ; *yaukisa* ;

—, dismay, *urumisa.*

Shocked, *p.p.* Horror-struck, disgusted, moved to pity, &c., *nyanuka* : I am shocked, deeply grieved, *omutima mau nyanuka,* lit., heart - it - is shocked ;

—, *yaukua, hirimana* ; *uruma.*

Shoe, *n.* Pair of sandals, shoes, *ozo-ngaku* ; sing. *oru-kaku.*

Shoe-latchet, *n.* *O-ndatua* ; *e-poha r'ozongaku.*

Shoot, *v.t.* & *i.* *Yumba, -u* : shoot the arrows, *yumba oviku* ; — each other, as in battle, fight, *yumbana* ;

—, *nyopora* ; *yaha* : *ua yaha n'a teya omuzi,* lit., he - shot - and he - broke - the iron point of the arrow ;

—, fire a gun, *veta, -e* : the chief shot (with the gun), *omuhona ua vete* ;

—, as sunbeams, *veta, -e* : *eyuva mari vete,* lit., the sun - he - thrusts, shoots (fiery beams) ;

— through, *tuvakana* ; *tururunga* ;

— out the lip, *yahamisa otyinyo* ;

— up, as a growing child or plant, *ritonga* ;

— out, sprout, *nyomoka* ; get branches, *eta* (or *pitisa*) *otu-tavi* ; *eta ozo-honga.*

Shoot, *n.* A young branch or plant, *e-kono* ; *otyi-tungo* ; *otyi-tunda* ; *oru-tavi.*

Shop, *n.* *O-ndyuo y'omarandero* (house of trading).

Short, *a.* *-Supi* ; to be —, *susupara* ;

—, as time, *pama* : for the time is short, *oruveze tyinga rua pama,* lit., space, time - as - it - presses, squeezes together ;

— time, shortly, see Soon ;

come —, *kaera, -e* : I come short of food, *me kaere ovikuria* ;

— breath, *otyi-hiku* : *ozongombe za t'otyihiku, tyinga za nuna nai,* lit , the cattle - they - suffer (from) short breath, - as - they - are fat - so.

Short-bodied, *a.* *Ongozo* : a short-bodied person, *omundu ongozo* ; a short-bodied ox, *ongombe ongozo.*

Shorten, *v.t.* Make short, low, small, *susuparisa* ;

—, strip, make bare, *tuzura.*

Sheath, *n. O-nguru* ; *oru-nguru*; — of a sword, *otyi-hueka.*

Shed, *v.t. Tirira, -e* ; *tirahi* ; — blood, see Massacre ; Many.

—, *p.p. Tirahiua* ; *tika.*

Shed, *n.* See Hut.

Sheep, *n. O-ndu*; dimin. *oka-zu*; old —, *otyi-zu* ; — of which only male adults may eat, *ondu onamua* ; — without earlaps (seldom slaughtered), *o-mbata* ; a fat —, fit for (*konda* =) roasting out (its fat), *ondu ongonde.*

Sheep-fold, *n. Oty'-unda* ; plur. *ovi-unda.*

Sheet, *n.* As spread over a bed, *oru-pera* ; — of water, *omu-vare.*

Shell, *n.* As of an egg, a tortoise, *otyi-kongo* : the shell of a tortoise, *otyikongo tyonduzu* ; a piece of an egg —, *o-ndombe* ; —, "muschel," stringed and worn by men as an ornament, *o-ndyenge* ; —, a large kind, *o-ndyiï* ; —, smaller description, also called *kauri* and used as an ornament, *o-mbamba.*

Shelter, *v.t.* See Cover; Defend; Protect ; Screen.

—, *n.* See Hut ; shady —, shade, *otyi-zire.*

Shepherd, *n. Omu-rise* ; a good, faithful —, *omu-tula* : *omundu omutula* = shepherd man, i.e., an exmplary, faithful, trustworthy person; *ondu omutula* = a shepherd sheep = a sheep that does not stray, comes home by itself and leads other sheep home.

Shew, *v.t.* See Show.

Shield, *n. Oru-vao.*

—, *v.t. Tyivikiza* or *tyizikiza* ;

—, surround, *kovera, -e* : (God be praised) who protected and shielded us that the great storms (of war) should do us no harm, *e tu yama n'e tu kovere kuiya ovivepo ovinene avi he tu tyiti otyipo.*

Shift, *v.i.* Move aside, give place, *humburuka* ;

—, change direction, *penguka* : the wind is shifting, blows in another direction, or is passed away, *ombepo ya penguka*, lit., wind - it - has gone aside again, has shifted ;

—, change place, be transposed, be fickle, &c., *runduruka.*

—, *v.t.* Transfer, move from one place to another, *rundurura* ;

—, move aside, *humburura.*

Shin-bone, *n. E-pindi* ; — of man, *omu-ho* ; the part of the — above the ankle bone, *o-mbindo-na* ; small bone of the shin, "kleiner schienbeinknochen," *oru-sandenda.*

Shine, *v.i.* To give light, real or figurative, to beam, to radiate, *yera, -e* ;

—, glitter, — as from ointment, fatness, *uerauera, -e* ;

—, glitter as metal, sparkle as crystal, a precious stone, &c., *kenakena* ;

—, be light, shining, clear, pure, *pemba* ; causat. *pembisa* = to make shine, as e.g. a fire when stirred ;

—, of the morning light, break of day, *tya, tyi : eyuva mari tyi*, lit., sun or day - it - shines,

—, in questions, as, what shall I do? is expressed thus: *ng'e tyite vi*? lit., that I-do-what; what shall we do? *ngatu tyite vi.*

Shallow, *a. Orutyandya*: a shallow river, *ondondu orutyandya*; *otyiharava*; *mongosema*; *ongisa*;

—, moderately filling, as a periodical river, not deep, *yanga*; see Fill;

—, simple, insipid, *-hahu.*

Shallowness, *n. Ou-supi*; insipidity, *ou-hahu.*

Sham, *n.* Delusion, *o-ndyoze*; see Deceit; Trick.

—, *a.* A — fight, *okuviva*; see False; Appear.

—, *v.t. & i.* See Cheat; Deceive; Feign.

Shame, *n. O-honi* (r. *hona*, creep, crouch); *omu-patatyira u'omb'ondyenda* (= tail-turning of a strange dog).

Shame, *v.t. Pa* (*pe*) *o-honi*: you reproach, dishonour me, *mo ndyi pe ohoni*, lit., you-me-give-shame; *tisa o-honi*: he made us ashamed, *ue tu tisa ohoni*, lit., he-us-caused to die-(of) shame.

Shamefacedness, *n. Okuripata.*

Shape, *n. Omu-hapo* (r. *hapa*, to grow); *omu-tungo* (r. *tunga*, to build); *o-saneno* (r. *sana*, to be like); see Form.

Share, *v.t.* Give a share of, *konda, -o*;

—, participate, *uana na*; *tuurunga puna*: a minister who shares with his congregation all troubles, *omuhonge ngu tuurunga puna yo m'omauzeu aehe*, lit., a teacher-who-goes through-with-it (the congregation)-in difficulties-all;

—, find, enjoy, possess, *muna, -u.*

—, *n. Oru-mbembera.*

Sharp, *a. -Tue*: a sharp knife, *oruvio orutue*; a sharp, pointed, iron-headed arrow, *omuzi omutue*; *-yuve*; *tu*: the knife is sharp, *oruvio rua tu*;

—, *ohonga* = point, pointed;

—, shrewd, sagacious, *n'ozondunge*; *n'ozondunge ozongahu*; *onongo.*

Sharpen, *v.t. Yupika, -e*;

—, prop. turn (a grinding-stone), *taka*: they have sharpened their tongues like a serpent, *ve taka eraka rauo tyimuna onyoka.*

Sharply, *adv. Tyinene n'omasa*; *n'outue.*

Sharpness, *n. Ou-tue*;

—, severity, *ou-tue*; *ou-kukutu*; *ou-zeu*;

— of intellect, *ozo-ndunge ozongahu*; *ou-nongo.*

Shatter, *v.t. Hana*; *tukutura*;

—, dash to pieces by throwing, *kumanga*; *nakaura.*

Shave, *v.t. Kurura.*

Shavings, *n.* Chips, wood —, *ovi-hongero*; sing. *otyi-.*

She, *pron.* See He.

Sheaf, *n. Omu-kuta*; *otyi-suka*: bind sheaves, *kuta ovisuka*;

—, *o-mbunga.*

Shear, *v.t. Henya, -e* (perf. *henyene*): the sheep are shorn, *ozondu za henyeua*; his head is shorn, *ozondyise ze za henyeua*, lit., hair-his-it-is shorn (= *za kondua*);

— off, throw off, as a horse, *huka, -u : okakambe ka huka,* lit., the horse - it - shook off (the rider) ;
— violently, cause to tremble, to totter, *huka, -u* : *ua hukire ondyuo m'omauto,* lit., he - shook - the house - in (its) foundations ; *tukisa* ;
—, with a quick motion, as the foot, when treading in fire, or the hand when a poisonous animal has settled on it, *sasa* : and he shook off the beast into the fire, *n'eye ua sasere otyipuka m'omuriro* ;
— the head, *taka otyi-uru* ;
—, prop. move to and fro, *nyinganyingisa* ;
—, as the wind a tree, a reed, *sunga, -u :* a reed shaken with the wind, *oruü, ndu maru sungua ombepo* ;
—, cause to totter, *kurungisa* ; *kurakurisa* ;
—, cause to tremble, *zezerisa* ;
—, as fruit from trees, dust from the feet, — out, as a bag, a garment, &c., *pukumuna* : shake ye (out) the bag, *pukumuneye ondyatu* ; shake off the dust of your feet, *pukumuneye oruüma k'ozombaze zenu ; sakumuna* ; *sasumuna* ; *susumuna* ;
— out, prop. pour out = Dutch "uitschudden, uitstorten," as corn out of a bag, *tirira, -e* ;
—, stir, as liquids in a bottle, *zunga, -u* ; *zungurura* ; cf. Agitate ; Stir ; Move.
—, *v.i.* Move to and fro, *nyinganyinga* ;
—, totter, as from weakness, *kurakura* ;
—, be loose, light, shaky, *kurunga* ;
—, tremble, *zezera, -e* ; t'*eputi* : (heal the breaches thereof), for it (the earth) shaketh, *ondu tyinga ra t'eputi* ;
—, strongly move, struggle, flutter, D. "spartelen," *sakasaka* ;
— from fat, as fat animals or men, *huirira, -e* ;
—, tremble with laughter, *keketa* ; *metameta* ;
— from fear or fright, *endua oma-kuiya* : my whole body was shaking (from fear), *mba endua omakuiya m'orutu ruandye aruhe* (cf. Fright) ;
— with convulsions as a dying one, *huinda.*

Shakiness, *n. E-kurungo* : he is easily moved, led, not firm, not steady, *u n'ekurungo,* lit., he - with shakiness.

Shaky, *a. -Kurungo* ; *n'ekurungo* ; to be —, *kurunga.*

Shall, *v. aux.* The future tense is formed by prefixing *ma* (*m'* ; *maa*) to the root of the pronoun : we shall build, *ma-tu tungu* ; I shall come, *m'e* (*ma-i*) *ya* ; I shall surely come, *mee ya* ; the day shall (or will) come, *eyuva mari ya* ; it will certainly come, *maari ya* ;
— or may, t'*oku-* : (may I get out again with my life), you shall possess the brave country alone for me, *mo t'okukarumata ehi indina,* &c., lit., you - shall or may inherit - land - that, &c. ;
—, must, *s'oku-* : you shall, you must work, *mo s'okuüngura* ;

parated from Katutyiua, have left him, *tua hanika na K.* ;
— by itself, *yapuka* ; *panguka* ; *panguruka* ;
—, one from the other, *kondasana* : we have separated, have no longer connection with each other, *tua kondasana*, lit., we-(have) cut through or off each other ;
—, not associate with others, *rinyenda* ;
—, keep aloof from others, prop. distinguish, honour oneself, *riïndyika, -e* ; *riïtika, -e* ; *riïya* ;
—, despising others, *riyumba okukara peke* = separate-to be-alone ;
—, free oneself, *huhunuka* : separate from him ! *huhunuka ku ye*, lit., make yourself loose-from-him.
—, *a.* Sacred, forbidden, —, *zera* ;
—, (holy), *yapuka* ; *-yapuke* ;
—, set apart for special use, destined for some purpose, *pakuka* : the dish is set apart for some special use, it is not yours, you may not take it, *otyiaha tya pakuka, ke tyi (ri) tyoye*, lit., dish-it-(is) set apart-not-it-(is)-thine ;
—, not common property, *k'omutungo* : *ovina vi kara k'omutungo*, lit., the things-they-are-according to form (rule, custom, usage ?), i.e. separate, not for common use ;
—, isolated, *ongunga* : an isolated tree, *omuti ongunga* ; (*oukunga* = isolation) : we perish, because we are isolated, without help, *ete matu tu oukunga.*

Separated, *p.p. Panguka* ; *pangurua* ; *yapuka* ; *yapurua* ;
—, as a stray sheep from the flock, *tyeka* ; see Stray.
Separately, *adv. Peke* ; *pekepeke* ; *ohandyandyera* ; *ohozohozo* : they went out separately, one after the other, *ouo va piti ohozohozo* ; cf. Alone ; Privately.
Separation, *n. Oku-yapura*, and the infinitives of the other verbs under Separate ; *o-ndyapuriro* ; *o-ndyapukiro* ; see Division ; Divorce ;
—, separating the lambs and calves from the flock and looking after them in the field, *o-mbimbo* ; *oku-punga.*
Sepulchre, *n. E-yendo.*
Sepulture, *n. Oku-paka.*
Serene, *a.* To be —, *pera, -e* : *eyuru ra pere* = the sky-it-is cleared up, serene.
Serious, *a.* Grave, pious, &c., *-pukurukue* ; *kara n'ou-pukurukue* ;
—, dangerous, *-oku-ta* : a serious illness, *omutyise u'okuta.*
Seriousness, *n. Ou-pukurukue.*
Sermon, *n. Oma-mbo oa Mukuru omahongua* ; *oma-peretekero.**
Serpent, *n. O-nyoka* ; see Snake.
Servant, *n. Omu-karere* ; a competent, faithful —, *omundu* or *omu-karere ombondo.*
Serve, *v.t. & i. Karera, -e* ;
—, prepare, get ready, *tuna, -u* : and Martha served, *nu M. ua tunine* ;
—, deal out, *tia, -e* : he serves, deals out food, *ma tie ovikuria.*
Service, *n. Ou-karere* ;
eye —, *o-himbihimbi.*

himununa (= *rundurura*) : he has disposed of his things, has sold or exchanged them, *ua himununa ovina vie.*

Seller, *n.* Dealer, buyer, or seller, *omu-rande.*

Semblance, *n. Oku-sana* ; mere appearance, *oku-ngara.*

Send, *v.t. Hinda, -i* : I send thee, *me ku hindi* ; I am sent, *ami mba hindua* ; he went on his own account, on his own responsibility, *eye ue rihindisa omuini*, lit., he - he - sent himself - self ;

—, *tuma, -u* ; see Commission ;

—, dispatch in haste, *hakahana*; *hakahanisa*; *ramba* : I have sent them just now, *mba ramba nambano nai*, lit., I - hurried - just now - so ; cf. Dispatch ;

— back, home, away, *yarura* ;

— forth water, as a fountain, *sumisa.*

Sense, *n.* Perception, discernment, *oku-tyiza* ; *o-ndyiziro* ;

—, understanding, *ozo-ndunge* : common sense, a sound mind, *ozondunge ozongahu* ;

—, meaning, *oku-ha* : the sense or meaning of words, *okuha ku'omambo* ;

—, usage of language, *e-raka* : the words have the same sense, are used in the same way, *eraka irimue* (or *irimui*), lit., tongue - one ; the word has a different sense, is used differently, *eraka ri ri peke*, lit., tongue, speech - it - is - alone, distinct, different ; different how ? *peke pi* ? lit., different (in) what.

Senseless, *a. Hahu* ; *omuhahu* ; *eyova* ; *ngu hi n'ozondunge.*

Senselessness, *n. Ou-hahu* (insipidity) ; *ou-yova* (stupidity).

Sensible, *a.* Feeling, being affected by, sensitive, *ninga, -i* ; having good sense, *n'ozondunge* or *-nazondunge* ; knowing, *rityiua* ; remembering, *rizemburuka.*

Sensual, *a.* See Carnal.

Sentence, *n.* Decision, judgment, *oku-pangura* ; *o-mbanguriro* ; *o-mbangununino.*

—, *v.t.* Decide, adjudge, *pangura* ; *pangununa.*

Sentinel, *n. Omu-tyevere.*

Separate, *v.t. Hana* ; *hana mokati* ;

—, *pangura* : separate the (fighting) people, *pangura ovandu* ;

—, part, set apart, *yapura* ; *pakura* : *va pakura ozongombe, va isa k'orukupo*, lit.. they - have set apart - the cattle, - they - have taken - for the wedding ; *otyiaha mba pakura tya rire otyoye*, lit., the dish - I - set apart - (that) it - may be or become - thine ;

—, set apart for some special use or purpose, *zeya, -e* ;

—, exclude, prop. cut through or off, *konda, -o* ;

—, remove prop. tear off, *pora* ;

—, divide, cut into strips, divide a garden into beds, make a path, &c., *karurura* ;

—, as the calves from the cows, *punga, -u* : *ma pungu ozondana*, lit., he - throws out, removes, separates - the calves (from the cows).

—, *v.i. Hanika* : we have se-

mape ende omundu, lit., it seems - there - walks, goes or comes - a man.

Seemly, *a. & adv. Naua; pua, pu*; see Becoming; Fit; Proper.

Seen, *p.p. Munika*: where was the dog seen? *ombua ya munikire pi*; by whom have I been seen? *mba munika oa(ni)*.

Seethe, *v.t. & i.* See Boil.

Seize, *v.t. Kambura*: seize the man! *kambura omundu*;

—, capture, subjugate, enslave, rob, *huura*;

—, take possession of by violence, *sura p'outue*, or *sura p'otyira* (*sura* probably a modification of *huura*);

—, catch, prop. reach, overtake, *vaza*: I have caught the thief, *mba vaza erunga*;

—, lay hold of, keep hold of, *takamisa*;

—, as one who is ready to fall, "ergreifen," prop. to lift up from stumbling, to prevent falling down, *putura* (inversive f. of *puta* in *putara* = to stumble); cf. Take; Snatch.

Select, *v.t. Toorora*; *hoorora*;

—, prop. separate, *pangununa*; *pakura*; see Separate.

Self, *pron. -Ini*; *-ni*: he himself, *eye omuini*; the thing itself, *otyina otyini* (see table of Pronouns);

—, *ri-* (refl. f.): I wash myself, *me rikoho*; they wash themselves, *mave rikoho*.

Self-complacency, *n. Oku-zingua.*

Self-denial, *n.* The denial, prop. throwing away of oneself, *oku-imbirahi omuini*; the forbearing to gratify one's own appetites or desires, *ome-rityaerero*; voluntary poverty, self-deprivation, *o-nguzuriro.*

Selfish, *a. N'ongorongova*; *-korokope*; *kumana*;

to be —, grasping, *puputa*: he is very selfish, *ma puputa ovina*, lit., he - pushes, shoves, i.e., appropriates - (all) things (for himself).

Selfishness, *n.* Self-interest, —, *o-ngorongova.*

Self-love, *n. Oku-risuvera omuini.*

Self-respect, *n. Oku-rityunika*; *oku-riitika.*

Self-restraint, *n. Ome-rityaerero*; *oku-rityaera*; *oku-riporinda*; see Check.

Self-righteous, *a. Ngu me rivara omuini kutya omusemba*; *ngu ma paha okutongamisa ousemba ue omuini.*

Self-same, *a.* See Same.

Self-satisfied, *a. Zingua.*

Self-will, *n. O-mbango ombi* (prop. perverse will); *o-ngukutusengo*; *e-sisi*; *oru-kaka*; *e-hipa*; *ou-rangaranga*; see Obstinacy.

Self-willed, *a. N'ombango ombi*: he is self-willed, *u nombango ombi*, lit., he has a perverse will; *n'ongukutusengo*; *otyirangaranga*; *n'esisi*; *ehipa*; cf. Obstinate.

Sell, *v.t. Randa* (*ku*): to whom does he sell? *ma randa ku ani*; he sells (with) deceit, *ma randa ovineya*;

—, *randurura*;

—, dispose of, "umsetzen,"

creeps in secretly, *me rivakere mo*, lit, he - steals himself - in.

Sect, *n.* Class, part, party, prop. name, description, *e-na* ;

—, division, *o-mbangukiro.*

Section, *n. Otyi-ndimbu* ; *otyi-kondero* ; *e-kondero* ; see Part.

Secure, *a. Pua, pu.*

—, *v.t. Puisa* = make sure, good, perfect ;

—, prop. bind, *kutu, -u* : I have secured him, *mbe mu kutu.*

Security, *n. O-ndandarahi* : there is security in the country, one may travel without fear, *okuti ku n'ondandarahi*, lit., country - it - with security ; the sheep are secure, come home regularly, are not stolen, *ǫzondu ze n'ondandarahi*, lit., the sheep - they - with security ;

—, *oku-kara naua* ; *oku-pua.*

Sediment, *n. Ovi-hete* ; *omu-rova* ;

—, as of roasted meat, gravy, *ovi-nyingi.*

Seduce, *v.t. Tuka, -u*: the woman has been seduced, *omukazendu ua tukua* ;

—, "heimlich entführen," *uombiza* ;

—, mislead, prop. cause to wander, to err, *pukisa* ;

—, or endeavour to —, *tyera, -e.*

Seducer, *n.* One who leads astray or guides into error, *omu-pukise.*

See, *v.t. Muna, -u* : I have seen it (the place), *mbe pe munu* ;

—, look, *tara* : let us see, let us have a look at it, *tyila tu tare*, lit., make - (that) we - see ; behold ! *itara* ; see to (this or that), *tarera, -e* ;

—, let us see ! show us the thing ! *koa nai* ;

— one's way clear, *n'ondyira naua* ; see Way ;

— badly, be nearly blind, *n'o-ndunguayerera.*

Seed, *n. O-ndui* ;

—, offspring, *oru-koato* ; see Descendants ;

—, of males, semen maris, *o-mbazu.*

Seek, *v.t. Paha* : I shall seek the sheep, till I find it, *ondu me paha, tyee* (= *nga tyi me*) *i munu* ;

—, will, desire, claim, *vanga* ;

— a track, *konga o-ndambo* : he is looking for the track, *ma kongo ondambo* ;

—, as cattle a little grass (near the kraal), fish for lost things in the water, &c., *tyaätyaä* (Mbanderu *tyavatyava*) : *ozongombe z'esa, ngaze tyaätyaa katiti*, lit., the cattle - let them alone - that they - may seek (grass) - a little; *tyaä-tyaä, kutya u mun' otyina tyitya pandyara*, lit., seek here and there (in the water), whether (perchance) - you - find - the thing - which (was) - lost ; cf. Search.

Seeker, *n. Omu-pahe*; a persevering —, who seeks till he finds, *omu-pambi.*

Seem, *v.i. Ngara* : it would seem, or, it seems, *ma ngara* ;

—, look like, *tyimuna* : it seems it is so, or, it seems it is that, *tyimuna otyo*, lit., appearance = apparently - that ; *mai pose tyimuna k'omie*, lit., he (the lion) - roars - it would seem - by or near the omie trees ; *tyimuna*

—, probe, as in extracting a thorn, &c., *piasa* ;
—, seek, *paha* : search (in) the scriptures, *paheye m'omatyangua* ;
—, as for something hidden, lost or stolen, *tyinga, -i* ;
—, as for good pasture, *konga, -o*;
—, *korakora* : he searched in every corner of the house, *ua kakorakora m'okuara ku'ondyuo*, lit., he - was busy searching - in the inner backpart or on the floor - of the house.

Searcher, *n. Omu-pahe* ; one who goes in search of good pasturage, *omu-konge.*

Season, *n. Oru-veze* : change of the seasons, *epingasaneno r'otuveze* ;
— of the year, see Spring ; Summer, &c. ;
rainy —, *oku-rooro* ;
bad rainy —, little rain, *e-terengenye* ;
in —, *m'oruveze oruüa* = in time ; *m'oruveze ruatyo* = in its time ; *m'eyuva ratyo* = in its day.

Season, *v.t. Tyatisa.*

Seasoned. *p.p.* or *a. Tyatisiua* ; *-tyatise* ; *-yake* : is it properly seasoned, is it according to your taste ? *ku ene omayake uina* ? lit., to - you - (the soup, &c.), agreeable taste - also.

Seat, *n. Otyi-havero.*
—, *v.t. Kareka* (*-e*) *pehi* = cause to sit down ;
—, settle, *zika, -i* ; *zikamisa.*

Seclude, *v.t.* Prevent (from entering or taking part), *tyaera, -e* ; see Exclude ; Separate ;
— oneself, *riyumba* (*-u*) *peke* : he has secluded himself, *ue riyumbu peke.*

Seclusiou, *n. Ou-nyima* ; *okukara peke* ; *okuriyumba peke.*

Second, *a. Tya vari* : the second day, *eyuva ri tya vari*, lit., day - it or which - says or means - two ; the second house, *ondyuo i tya vari.*

Secondly, *adv. Poru tya vari.*

Secrecy, *n. O-horekero* ; *o-ngumumu.*

Secret, *n. Otyi-horekua* ; *omahorekero.*
—, *a. -Hamunika* ; *ohamunika*; *-horekua* ;
— place, *o-hamunika* ; secret place, as a water-closet, &c., *mona mumu patua* ;
keep —, *horeka, -e* ;
—, " verstohlen, geheim," *ombakaiza.*

Secretly, *adv. Ongumumu* : he speaks secretly, makes signs, *ma hungire ongumumu* ;
—, *okuvaka* : he eats secretly, *ma ri tyimuna okuvaka*, lit., he - eats - as if - stealing ;
—, *ombomi*: the people speak secretly, *ovandu ve hungira ombomi*, lit., the people - they - speak - (as) a certain serpent ;
—, prop. quietly, *kumui* : he did it secretly, *ua tyitire kumui* ;
—, *onyondui* : he has gone, has escaped secretly, *ua enda onyondui* ; he has stolen secretly, *ua vaka onyondui* ;
—, *otyikotonyo* (= *onyondui*) : he came or comes secretly, *ue ya otyikotonyo* ; he stole secretly, *ua vaka otyikotonyo*, &c. ;
creep in —, *rivakera mo* : he

—, as in distress, *oku-ura* (or *oku-kua*) *o-ngo* (*o-ngongo*) : the herdsmen called out for help (on account of a band of robbers), *ovatuta va ku ongo* (or *k'ongo*) ; the man screams for help, *omundu ma uru ozongo* (or *ongongo*).

Screamer, *n. Otyi-kua.*

Screen, *v.t. Tyizikiza* ; *tyivikiza* ; — oneself, as from rain, *oama* (*m'omuti*).

—, *n. E-hika* ; shelter, constructed of branches or bushes, *omu-raru* ; *omu-ara* ; *o-ndanda.*

Screw, *v.t. Sotorora* ; —, fasten in, *pangina* ; *panginina, -e.*

—, *n. Otyi-sotoroke* ; *otyi-panginine.*

Scribe, *n. O-nongo y'omamba.*

Scrip, *n. E-kutu.*

Scriptures, *n.* (*Oma-mbo*) *omatyangua.*

Scrotum, *n. O-mbuku* : " das schaf hat einen kranken hodensack," *ondu ya vere ombuku*, lit., the sheep - it - is sick - (at) the scrotum.

Scrub, *v.t. Kura, -u* ; *kurura* ; *koha, -o* ; *kohora* ; *pondora.*

Scrupulous, *a.* Cautious, *ritarera, -e* ; exact, *-hirona* ; conscientious, considerate, prop. shrink (from doing wrong), *n'eyayu.*

Scrutinize, *v.t. Kondonona* ; see Search.

Scrutiny, *n.* Close looking, prop. minute looking, *oka-tarere* ; inspection, *oku-natera.*

Scuffle, *v.i. Rua* (*ru, ruire*) : *mave ru* = they scuffle.

—, *n. Otyi-rua* : they have a scuffle, *mave eta otyirua* ;

—, *otyi-posa* ; *oru-ndandua.*

Sculk, *v.i. Rihoreka, -e.*

Scum, *v.t. Tyenga, -e* ; *isa ko e-suzu.*

—, *n. E-suzu* ; see Foam ; Refuse.

Scurf, *n. Ovi-nyokora* ; *ovinyuti* : there appears scurf on the body, *orutu rua hara ovinyutyi*, lit., the body - it - is producing - scurf ;

—, as on goats, *o-ngana* ; on sheep, *e-tuza.*

Sea, *n. Oku-vare* = the plain-like expanse (of water) : and feathered fowl like as the sand of the sea, *n'ozondera z'ovivava tyimuna eheke r'okuvare* ; *ome-va* (*o*)*kokuvare* = the water - the great expanse ; *o-keana.**

Seal, *v.t.* Fasten, shut, close up, *pata* ;

—, put one's mark on, *tyita* (or *tua po*) *otyi-hako* ; *tua po otyisigela* ;*

—, in Herero fashion, close up, make secure, by plastering over with mud and cow-dung, *rombera ko e-rose* ;

—, impress, *kama* ;

—, confirm, *hongonona* ; see Confirm.

Seam, *n. Omu-pambo.*

Sear, *v.t. Nyosa.*

Search, *v.t. & i.* Inquire, *pura* ; *ripura* (*na*) ;

—, interrogate, examine, &c., *nongonona* ;

— diligently, inquire closely, cross-question, *kondonona* ;

—, examine into, *tondoza* ; *natera mo* : search me, *natera mu ami* ;

—, penetrate, *tuurunga* ;

—, *n.* *Oma-sanekero*; *otyi-sanekero*; see Shape; Plan; Plot.

Scholar, *n.* Disciple, pupil, *omu-hongeua*; a wise, learned one, *o-nongo.*

School, *n.* *O-skole.**

Science, *n.* *Ou-nongo*; *o-ndyiviro.*

Scissors, *n.* *Otyi-konde*; *o-skera.**

Scoff, *v.i.* *Yamba*; *yamburura*; *nyekerera, -e*; *tetura o-hivi.*

Scold, *v.t.* *Tena*; *tima, -i* (milder than *tena*); *hoka, -o.*

Scoop, *v.t.* Scoop out, "ausschöpfen," *hupa, -u*; see Draw (water, liquids); Hollow.

Scope, *n.* *Oru-veze* (space); *omuruko* (compass).

Scorch, *v.t.* *Ningiririsa*; *vaura*; *pyuparisa.*

Scorn, *v.t.* *Nyekera, -e*; *nyekerera, -e.*

—, *n.* *Oma-nyekerero*; *o-sivi*; *o-sivauko.*

Scorpion, *n.* *O-ndye.*

Scoundrel, *n.* *E-hitahi.*

Scour, *v.t.* *Kurura*; *kohora*;

—, clean, polish, "abputzen," *nyanga.*

Scourge, *n.* *O-ngora*; *ozongora.*

—, *v.t.* *Tona* (*-o*) *n'ozongora*; *mukura n'otuti* = beat, thrash with rods; *huahuanga* = flog unmercifully, cover the back with stripes.

Scout, *vi.* *Hora*; *rianga o-hoze.*

—, *n.* *O-hoze*; *omu-hoze.*

Scrape, *v.t.* *Kurura*; *kura, -u*: scrape oneself, as in removing clay or dirt from the skin or clothes with a chip, *rikura, -u*; *pera, -e*;

—, as hair or flesh from a skin, *tota, -o*; *tyeka, -e*;

— out, hollow out, *korora*;

— with the hoof, as a fighting bull, *ponda, -o*;

— or scratch in, as earth into a hole, e.g. in fixing poles, *sira e-hi*;

— together, be stingy, *kopa, -o*; cf. Rub; Scratch.

—, *v.i.* To make a harsh, grating or wheezing sound, *kuana* or *koana.*

—, *n.* Perplexity, *otyi-po*; see Difficulty.

Scraps, *n.* Trifles, *ou-sasero*; *ou-na.*

Scratch, *v.t.* *Para*: *ombua ya para ozonyara*, lit., the dog - he - scratches - (with his) claws; scratch the ozoseu (edible bulbs) out of the fire, *para ozoseu m'omuriro*;

—, *ningota*: the cat scratches, *okahue make ningota*;

— out, dig out, *sosura*; *piza*: *ma piza ehi* = he - scratches out - earth (with the hand or foot); *ozonguari aze piza ehi*, lit., the pheasants - they - scratched - the ground;

— out, efface, *zemisa*; *zengisa*;

—, scrape, *ponda, -o*; *kura, -u*; *pera, -e*;

—, *nyaä*; scrape oneself, *rinyaä*; cf. Scrape.

Scream, *v.i.* As in distress, *ura, -u*; *kua, ku*; *kua o-ngo*: he screams for help, *ma k'ongo*;

—, raise a loud sound, *ravaera, -e*; *karuruka*; *uauana*; *vororoka*; see Call.

—, *n.* *Oru-ravayui*; *oru-ravayero*;

Offence ; this is a scandalous, disgraceful matter, *otyina hi tyi n'omupa(ta)tyira u'omb(ua) ondyenda*, lit., thing, matter - this - it - with tail drawing in - of a dog - a strange one, i.e. it is a shame, a scandal.

Scandalize, *v.t.* Speak evil of, *yamba* ; damage one's reputation, *tetura o-hivi* ; disgrace, *pa o-honi*.

Scantily, *adv. Ohendera*; *outiti*; see Little ; Sparingly.

Scar, *n. Oru-ndya*, plur. *ozondya*, *otyi-mana* ;

—, from a wound, *otyi-vavize* ; from burning, *otyi-piro*.

Scarcely, *adv. Ohinga* = narrowness, as e.g. the neck of a bottle or calabash : the vessel is scarcely full, *tya urisiua ohinga*, lit., it - is filled - narrowly ; *urisa ohinga* = fill (it) scarcely ;

—, prop. little, *katiti* : he had scarcely recovered, *ua veruka katiti* = *ua hara okuveruka*.

Scarcity, *n. Ou-rumbu* ; *ondyara* ; *ou-siona*.

Scare, *v.t. Urumisa* ; *tirisa*.

Scarify, *v.t. Tyanga*; *kuika*, *-e*; *karururu*.

Scarlet, *a. -Serandu* (*pyu*).

—, *n. O-kokino*.*

Scatter, *v.t. Hana* : *mba hana ovandu* = I have scattered - the people ;

—, as seed, &c., *handyaura* ;

—, put here and there, *horahora* : he has scattered all his small cattle, *eye ua horahora ozonyanda ze azehe*, lit., he - he - has hidden, put away - small cattle - his - all ;

—, disperse, *pinyaura*; *rimba*, *-i*; *panyuna* ("zersprengen") ;

—, defeat, rout, *hana* ; *panyuna* ; *piangura*.

Scattered, *p.p. or a. Hanika* : the people have separated, are scattered, *ovandu va hanika* ; *haneua* ;

—, abroad, dispersed, *ohanihani* : the people are scattered, dispersed, *ovandu ve ri ohanihani*, lit., people - they - are - (in) dispersion ; *pinyauka* : the people are all scattered, abroad, not a man is left in the village, *ovandu va pinyauka* ;

—, dispersed, in disorder, *rimbara* ;

—, *tyeka* ; see Stray ;

—, not close together, as e.g. in crops, *ohandyandyera* : "das korn steht undicht," *otyikokotua ohandyandyera*, lit., corn - scattered ;

—, prop. spilled, *tikatika* ;

—, dispersed, "zersprengt," *panyuka* ;

—, neglected, strayed, as animals not looked after, *ovihaze* : scattered, neglected, unclaimed sheep, *ozondu ovihaze* ;

— or broken up in small parties, *otautau* ; see Fraction.

Scene, *n.* Spectacle, crowd, *omanyangatarero*.

Scent, *n.* See Smell.

—, *v.t. Nuka* ; —, perceive, *tyiza* : *ombua ya tyiza*, lit., the dog - he - perceives, scents something, "der hund wittert etwas;" see Smell ; Perfume.

Scepter, *n. Oka-ti k'ouhona* ; or, *oka-ti k'ouvara*.

Scheme, *v.t. Saneka*, *-e*.

payment, atonement, *oma-sutiro* ; see Contentment ; Pleasure ; Enjoyment.

Satisfied, *p.p. & a. Kuta* : I am satisfied, I have enough, *mbe kuta* ;
—, *ko(v)ua* (perf. *koverue*) ;
—, *hurukua* : are you not yet satisfied ? *k'oe ya hurukua* ;
fully —, *unina, -e* : *omutima ua unine*, lit., the heart - it - is satisfied, quite contented ; *omundu ma unine*, lit., the man - he - is quite satisfied, has received good wages, has been liberally paid.

Satisfy, *v.t. Kovisa* ; *kutisa* ;
— demands, claims, *kovisa* ;
—, cause to be sufficient, supply fully, *yenenisa* ;
—, appease, cause to be contented, pleased, *hurukisa* ;
—, content, *tuisa* ; *kovisa* ;
—, pay, atone, *suta, -u.*

Saturday, *n. Oroviungura* = that (day) of work ; *Saturdai.**

Sauce-pan, *n. O-nduzuriro.*

Saucy, *a. Otyirangaranga.*

Saunter, *v.i. Vandama* ; *n'etutira* ; *rianga e-hore.*

Savage, *a.* See Wild.

Savageness, *n.* See Wildness.

Savant, *n. O-nongo.*

Save, *v.t.* To keep safe, protect, *yama* ;
to —, rescue, rid, deliver, *hakana* ;
to — from sin and damnation, *hupisa k'omuinyo* ;
to —, spare, lay by, *hupisa* ; *kopa, -o* ; *puika, -e* ; *heka, -e* : I am still saving for buying a knife, *inga me heke oruvio*, lit., still - I - am collecting - (for) a knife.

Saved, *p.p.* Preserved, *hupi siua* ; *puikua* ;
—, as the soul, *hupisiua k'omuinyo* ; *muna (-u) omu-inyo.*

Saving, *a.* Not wasteful, (*omundu*) *ongorongova* ; see Economical.

Saviour, *n. Omu-vatere* ; *omuyame.*

Savour, *v.i. Tyata.*
—, *n. Oru-tyato.*

Saw, *v.t. Konda, -o* ; *yuva* (*yuü*).
—, *n. Otyi-konde* ; *otyi-yuve* ; *otyi-saga.**

Sawyer, *n. Omu-konde* ; *omuyuve.*

Say, *v.i. Tya* (imperat. *itya*) : say so, *itya nai* ; say (ye) so, *ityeye nai* ; what does he say ? *ma tya vi* ; he has said, *ua tyere* ;
—, *raera, -e* ; see Tell ;
—, *h(e)a* : *otyi me heë* (or *he*) = so I say or mean ; *otyi mba heëre* = so I have said, that was my meaning ;
—, it is said (a phrase), *ku za* : it is said, *maku zu*, or *maku zu vi* ; they knew not what was said, *ka va tyivirue kutya kua za vi* (perf. *zire*) ; cf. Spoken.

Scab, *n. O-ngana* ; *ovi-nyokoro.*

Scabbard, *n. Otyi-hueka.*

Scald, *v.t. Puhura* (*n'omeva omapyu*) ;
—, be scalded, *hondoka* ; *monoka* ; *t'omeva omapyu* ; *t'oupyu.*

Scales, *n.* "Schuppen," *ovinyutyi* ; *ovi-kotyi.*

Scaly, *n. Ovinyuru.*

Scamper, *v.i. Saruka* ; *tupuka* ; *hena, -e.*

Scandal, *n.* See Slander ; Shame ;

—, help, deliverance, *o-mbatero*; —, state of peace and prosperity, *oku-pua* ; *o-mbuiro.*

Sail, *v.i. Hinga* (*-i*) *o-skepi.**

—, *n. O-nguyu* or *o-nguii* ; *o-seila.**

Saint, *n. Omu-yapuke.*

Sake, *n.* For the — of, *-ira* (relat. f.) or doubled, *-irira, -e* : I did it for your sake, *ami mba tyitirire ove* ; see For.

Sale, *n. Oku-randa ko* (selling); *oma-randero* (fair, market).

Saliva, *n. Oma-te* : he spat (saliva) on the ground, *ua tyeke omate pehi* ; *oru-te* ;

—, slaver, an involuntary discharge of saliva from the mouth, *o-ndyeyo.*

Salt, *n. Om-ongua,* prop. salt pan, *omu-ongua,* from *omu* (*vare*) = sheet of water and *vonga* or *onga* = collect ;

—, prop. salt-place, brackishness, *oty-ongua* : the ground is salt, brackish, *ehi otyongua.*

—, *v.t.* Season with salt, prop. counteract insipidness, *hahurura.*

Saltpetre, *n. O-salpeteri.*

Salutation, *n. Oku-minika* ; *o-ngungurririro* ; see Greeting.

Salvation, *n.* Deliverance, help, redemption, *o-mbatero* ; *oma-hupisiro* (*o'omuinyo*) ;

—, state of perfect felicity, *o-mbuiro.*

Salve, *n.* Grease, ointment, *otyirera* ; *oma-ze* ; *o-salva.**

Same, *a. Otyinga* : he will return the same (person he was when he went), *otyinga ma kotoka* ; I came at the same time with you, *ove tyinga ue ya, ami otyinga mbe ya,* lit., you - as - you - came, - I - just so - I - came; the same (village), *otyingayo* or *otyingeyo* ; the same place, *otyingetyo* ; the same word, *otyingaro* or *otyingero,* plur. *otyingeo* : he always speaks the same (words), *ma hungire aruhe otyingeo* ; in the same way or manner, *k'omuhingo otyingeuo* ; the same thing, *otyingotyo,* pl. *otyingavio* : you do the same (things) : *u tyita otyingavio* ;

to be the — (of like mind, speech, &c.), *tuara kumue* ;

the —, of like sort, *teka pamue* ; *ta pamue* : the sticks are of the same length, *oviti vi ta pamue,* lit., the sticks - they - stretch or reach - together ;

all the —, "einerlei," *tyimue* : it is not all the same, not indifferent, *ka tyi ri tyimue,* lit., not - it - is - one (thing).

Sameness, *n. Oku-teka pamue* ; equality, *ou-kuao.*

Sanctification, *n. Oma-yapuriro* ; *oma-yapukiro.*

Sanctify, *v.t. Yapura.*

Sanction, *v.t.* Confirm, *zikamisa* ; support, *tiza* ; allow, *isa* ; *esa.*

Sanctuary *n. Oty-ouyapuke.*

Sand, *n. E-heke* ; sandy country, *oma-heke.*

Sandal, *n. Oru-kaku,* plur. *ozongaku.*

Sandstone, *n. Otyi-hekeoe.*

Sap, *n.* Of trees, "baumsaft," *o-suramuinyo.*

Sarcastic, *a. Ozongonda* ; see Bitter ; Bitterness.

Satiate, *v.t. Kovisa* ; *kutisa.*

Satisfaction, *n. O-ngovisiro* ;

accompany, expedite, further - the deceased; sacrifices are being slaughtered for the dead man, *omundu ma yondyozeua i ozo-ngombe*, lit., the (dead) man - he - is being accompanied, helped on - by - the cattle ;

—, in memory of the dead or in time of war, in epidemics, drought, &c., *yambera, -e* : he sacrifices for, or in memory of, his elder brother, *ua yambere k'erumbi re* (r. *yamba* = to offer, give presents).

—, *n. O-mbunguhiro* ;

— for the deceased, *oku-yo-ndyoza* ; *o-ngondyozero* (the cattle slaughtered, *ozo-ngondyo-za*) ;

—, offering to the ovakuru (ancestors, deities) in memory of the deceased, or in time of war, drought, epidemics, &c., *oku-yambera* ; *o-ndyamberero* ;

burnt —, *ozo-ningiririsiro* ;

— of a special kind, *ozo-maze* (that of the fat) ; *ozo-meva* (that of the water) : take the lamb and offer it for a sacrifice, *kambura ondyona nu i punguha ozomeva* ;

—, offering, gift, *otyi-yandyeua*;

— of thanksgiving and praise, *o-mbunguhiro y'ondangero* ;

a kind of atoning —, *o-hurukise* or (plural) *ozo-hurukise* (from *hurukisa* = to appease, satisfy).

Sad, *a. N'oruhoze* ; *ninga oru-hoze* : he looks sad, *ma ning' oruhoze*, lit., he - is moved with, feels, shows - sadness ; *ningisa o-ndyenda* : he feels sad, prop. miserable, *ma ningis' ondyenda*, lit., he - moves, excites - pity ;

—, disheartened, gloomy, fretting, *yumana* ;

—, feeling sore at heart, *hihamua* : *ua hihamua, ondu tying'e ri peke*, lit., she - is pained, frets, feels sad, - because - that she - is - alone ;

—, pensive, melancholy, *yumana* ; *kumua* ;

to show a — countenance, *tivarisa omu-rungu.*

Sadden, *v.t. Pa ou-ruru* ; *pa e-yuma* (see Deject) ; *kumisa* : he has made the people sad (by his death), *ua kumisa ovandu*, lit., he - has caused amazement, sadness - (to) the people ;

—, cause pain, grief, *hihamisa.*

Saddle, *n. Otyi-kaviriro.*

—, *v.t. Kutira, -e.*

Sadness, *n. Oru-hoze* ; *e-yuma*; *otyi-kukuma.*

Safe, *a. -Ua* : a safe place, prop. a good, fine place, *opona opo-paua* ;

to be —, free from harm, *naua*;

—, free from danger, want, trouble, *pua* (*me pu, mba puire*): they are safe, in the enjoyment of peace and prosperity, *mave pu.*

Safely, *adv.* Without incurring danger, *uri* : you may safely do it, lit., just do it = Germ. "thue es nur," *tyita uri* ; in a safe manner, well, *naua* ; *tyi-nene* : keep safely, in close custody, *takamisa tyinene* ; secure from harm, *okuhupisa* : conduct anyone safely, *tuara okuhupisa.*

Safety, *n.* Protection, *o-ndyamo*; preservation, *oku-hupa* : set him in safety, *mu tua po okuhupa* = *mu hupisa* ;

the heart, *okuri-(y)anda ... k'o-mutima* (see Grieve) ;
—, push against, *puta, -u* ;
— here and there, in order to set oneself right, "sich orientiren," *perapera* ;
— down, *punda, -u* ; *rauka* ;
— down, throw oneself down a precipice, &c., *ruruma* ;
— out, as liquids, be spilled, shed, *tirahiua* ;
— together, as a crowd, *nyangatara* ; *utuka pamue* ;
— for one's life, *tupukisa omuinyo* ;
—, as in a race, *rarakana* : run quickly that you may reach the place, *rarakana otyirongo* ;
— through, as e.g. an assegai, *tuvakana* : the assegai ran quite through, *enga ra tuvakana* ;
— aground, as a ship, *kakatera (-e) kehi* ; *veta (-e) k'oru-uua.*

Run, *n.* *Oma-utukiro* ;
a quick —, "schnelllauf," *oku-yanda* ;
a long continuous —, *oru-ha* ; see Course ; Race.

Runner, *n.* *Omu-utuke.*

Running, *a.* As the eye when inflamed, *onguizi* : a deceased, running eye, *eho onguizi* ;
—, trickling, *ziza* ;
a —, never failing fountain, *o-ndizira* = *oru-harui.*

Rupture, *v.t.* See Break; Burst.
—, *n.* Of the body, *omu-tupa.*

Rush, *n.* A plant, *o-ndeka.*

Rush, *v.i.* Rush upon or between, *tukira mo*;
—, fall upon, *uira kombanda* ; *punda, -u* ;
— in precipitately, act thoughtlessly, &c., *ripumauzira mo* ;
—, as in battle, *ruüka* ;
—, as a periodical river, *sunga, -u* : *ondondu mai sungu*, lit., the river - it - rushes onward, prop. through (the sandy riverbed) ;

Rust, *n.* *Ovi-nyutyi* ; *o-ndeva.*
—, *v.i.* *Hara* (or *tua po*) *ovi-nyutyi*: *otyitenda tya tua po ovinyutyi*, lit., iron - it - put - on - rust, is rusty.

Rustiness, *n.* *Ovi-nyutyi* ; *o-ndeva* ; *oku-t'omureru* (= being dead or bare of brightness).

Rustle, *v.i.* *Hoarakata* ; *porokota.*

Rustling, *n.* Of footsteps, *ozo-nyuaya* : one does not hear the steps of the rhinoceros, *ongava ka i n'ozonyuaya*, lit., the rhinoceros - not - it - with noise of footsteps.

Rusty, *a.* *Hara* (or *tua po*) *ovi-nyutyi* ; *n'ondeva.*

S

Sabbath, *n.* *E-yuva r'okusuva* ; *e-sabata.**

Sable, *a.* See Black.

Sabre, *n.* *E-ngaruvio.*

Sack, *n.* *E-kutu.*

Sackcloth, *n.* *E-kutu* ; *oma-kutu.*

Sacrament, *n.* *E-sakramente.**

Sacred, *a.* *Zera* : it is sacred, interdicted, forbidden, *tyi zera.*

Sacrifice, *v.t.* *Punguha*; *tuara okupunguha* ;
— for the deceased, *yondyoza* : the oxen are sacrificed for the dead, *ozongombe maze yondyoza omukoke*, lit., the oxen - they -

rules in the village, *ma honapara m'onganda* ;
—, prop. feed (a flock), *risa.*
—, *n.* Government, *ou-hona* ; custom, usage, *omu-hingo* ; law, precept, *e-tuako* ; *o-veta* ;*
as a —, see Generally.
Ruler, *n. Omu-hona* ; *o-mbara.*
Rumble, *v.i. Kunda, -u* : the earth (in an earthquake) makes a rumbling sound, *ehi mari kundu,* lit., the earth - it - rumbles, "dröhut ;"
—, in the body, *kukuma pehuri* (fig. feel compassion) : he is moved with, trembles with, compassion, *ma kukuma p'ehuri,* lit. he - moves, rumbles - by or in the abdomen, bowels.
—, *n. Omu-ngunda.*
Rummage, *v.t.* & *i. Paha* ; *korakora* ; see Search.
Rumour, *n. O-mbuze* (or *o-mbuize*) ; *o-ndangu* ;
—, prop. cry, *o-ndavaerero.*
Rump, *n. Otyi-tutuza* ; *oka-sungu.*
Rumple, *n.* See Fold ; Wrinkles.
Run, *v.i. Utuka* : run, make haste ! *utuka.*
—, *tupuka* : how awkwardly you run, *mo tupuka naua, hi* ! lit., you - run - nicely, - fy ;
— off, fly, escape, *tuka* : *umue ua tuka a kahepura,* lit., one - he - ran off, fled, escaped - (and) he - gave information ;
—, make speed, *hakahana* ; *kanyakanya* ;
— fast, *nyokora* ; *pambarera, -e* ; *pananana* ;
—, off, away, *isa otyikara* ; *nana otyikara* or *kokota otyikara* : he began to run, *ua isa otyikara n'a ende* (cf. Race) ; *handika* : the oxen (have taken fright), are running away, *ozongombe maze handika* ;
— off, abscond, *hena, -e* ;
— steadily, continuously, *ruha* ;
—, prop. move on, have a free and prosperous course, make progress, *riama* ;
— over something hurriedly, superficially, *hikihira, -a* or *-e* ; see Gallop ;
—, hasten, prop. flame, blaze, *runda, -u* ;
—, flow, as water, a river, *pupa, -u* ; *yenda, -e* : the river runs towards the sea, *ondondu mai ende kuta k'omeva kokuvare* ;
— away, *yanda* : the cattle (frightened by the lion) run off, *ozongombe maze yanda* ;
— off hurriedly, break loose, *saruka* ;
— back, away, as from fear, *yanduka* ; *tunya ombunda* ;
— after, pursue, *ramba* ; *teza* ;
— up, *ronda, -o* ;
— over, *kunga, -u* : the (milk in the) calabash runs over, *ondyupa ai kungu* ; *surura* (= rise high, swell up) : the pot runs over, *onyungu ya surura* ; *tumba, -u* ; *handeka* ;
— out, as liquids, — over, *tika* ;
—, flow out gently, leak, &c., *ziza* ;
—, gush, trickle down, as tears, a fountain, *randata* ; *ziza* ;
— through, leak, be done, finished, exhausted, *tutuka* ;
— against, shake, *haka* ;
— against, *riyanda* (*ku*) : feeling regret, remorse, prop. the running (of sad feelings) against

hua omaze ; *sesenga* : *sesenga m'orutu* = rub (the grease, ointment) into (the skin of) the body ; *kurura* : rub it and besmear it with grease, *kurura amo huire po omaze* ;

—, as against a wall, prop. shave, scrape off, *kurura* ; *kura*, *-u* : and one day the calves rubbed themselves against the house of K., *nu eyuva rimui* (or *rimue*) *ozondana aze rikurire k'ondyuo ya K.* ;

—, stroke, *sesenga* : it rubbed its nose, *ye risesengere euru* ;

— hard, *roromba* ;

— thoroughly in the hands, as in washing clothes, preparing and softening skins, or rubbing ears of corn, *tukutura* ;

—, as in preparing a mixture, also applied to rubbing a swelling, a tumour, the eyes, and to being consumed ("aufgerieben") by pain, &c., *mianga* : he rubs his eyes, *ma mianga omeho* ; he is consumed by pain, *ua miangua omityise* ;

— or bore fire by the friction of a pointed hard rod upon a softer piece of wood, *zeya -e* ;

— against each other, make a creaking, grating noise, squeeze, press, pinch so as to make a wheezing sound as the chest in severe cold or asthma, *kuana* or *koana* : *omurihu mau kuana*, lit., the throat - it - rubs together, i.e., it makes a grating, wheezing sound like two objects rubbed against each other.

Rubbed, *p.p.* Rubbed off, cleaned, *pondoka*.

Rubbish, *n.* Ruins, heaps of —, Dutch "puin, puinhoopen," *oma-tundu* ; worthless matter, *ovi-yaya* ; *ovi-yanga* ; *ou-sasero*.

Rudder, *n.* *Otyi-tumbure*.

Ruddy, *a.* *Omuhoni* : now he (David) was ruddy, *e ri omuzandu omuhoni*.

Rude, *a.* *N'ekayo* ; *n'ovikaka* ; *otyikakanyuru* : rude speech, *omambo otyikakanyuru* ; cf. Rough ; Coarse.

Rudeness, *n.* *E-kayo* ; *ovikaka*.

Rudiment, *n.* *Otyi-na otyilenga* ; rudiments, *oma-tengero*.

Ruffian, *n.* *Omu-runde* ; *omutue* ; *omu-nyone*.

Rug, *n.* *O-nguava*.

Rugged, *a.* See Rough ; Uneven ; Harsh.

Ruin, *n.* Destruction, *oku-ta* ; *oma-nyoneno* ; perdition, *o-mbandyarero* ; ruins, prop. heaps of earth, stones, rubbish, *e-tundu* ; *oma-tundu* ; a forsaken village, ruins of a town, *otyitundu* (also = a wreck of a man) ; —, to fall into ruins, *okutundara* ; *okutetuka* ; *okupepuka*.

—, *v.t.* *Hana* ; *pepura* ; *tetura* ; *tunda* ; *tundarisa* ; *zunda* ; *zundarisa* ;

—, by witchcraft, cursing or the wrath of ancestral spirits, *huha*, *-u* : *okuhuhua i tate* = being ruined by the father, i.e. ancestral spirit.

Ruined, *p.p.* *Zundara* ; *tundara* ; *teka* ; *tetuka* ;

—, as by witchcraft, a curse, or by the influence of ancestral spirits, *huhua*.

Rule, *v.i.* & *t.* *Honapara* : he

ombeze = *ngu n'ombeze* = *n'ekayo*;
—, rude, as in speaking, dealing, *n'ovikaka.*

Roughness, *n. Otyi-nyuru*; *ovinyuru*: the roughness of a stone, *ovinyuru vi'eoe*;
—, harshness, as in speaking, *ovi-mboro*: he speaks in a rough, harsh manner, *omundu u n'ovimboro*, or, *ma tie ovimboro*;
—, coarseness, brutishness, *ekayo*; *ovi-kaka*; *o-huati*; *ombeze.*

Round, *a. -Putuputu.*
—, *adv. Otupati*: that are round about us, *mba tura otupati na ete*; *komikuma aviñe* = on all sides; see Around.
—, *v.t.* & *i.* See Go (round); Surround.
—, *n.* Circumference, *omu-ruko*; see Circle.

Roundabout, *a.* Move, act, speak in a — way, *kondoroka*: you speak in a roundabout way, you do not come to the point, *ene mamu kondoroka omambo oandye*, lit., you - go round - words - mine;
to take a — way, "umwege machen," *vindavinda.*

Rouse, *v.t. Pendura*;
—, startle up, *yandimukisa.*

Roused, *p.p. Penduka*;
—, startled up, *yandimuka*: *ua yandimuka m'ozombotu*, lit., he - is roused, startled up - in (his) sleep;
—, prop. raising the upper part of the body, *kangama* or *kengama.*

Rout, *v.t. Mana*; *piangura*; *panyuna* (= tear to pieces by force).

Routed, *p.p. Manuka*; *pia nguka*; *panyuka.*

Rove, *v.t. Rianga e-tutira* or *e-hore*; *tyita* (*i*) *oru-pitonganda*; see Roam; Wander; Stroll.

Rover, *n. Otyi-ndu ty'omozonganda*; *ngu ma rianga etutira* or *ehore.*

Row, *n. Oru-teto*: they go in a row, prop. they have formed a row, *za tua po oruteto* = *ve ri nai oruteto*, lit., they - are - so - (in a) row;
—, one following the other, *oru-ondyo* (or *-a*); *omu-poö* or *omu-povo*; *oru-poö*: to walk or follow in a row, *okutona orupoö*, prop. beating a row;
a broad —, walking or sitting shoulder to shoulder, *ozo-mbarakana*: form a row, sit or walk in a broad line, *tyiteye ozombarakana*; *indyo tu ende ozombarakana*, lit., come - (let) us - walk - (in) a broad line;
to form a broad —, *parakana*: let us form a broad row, *tu parakane nai* = *tu tyite ozombarakana*;
— of iron beads around a woman's cap, *o-mbeta*;
— of beads worn by men, *e-koro r'ovarumendu.*

Row, *n.* Noisy disturbance, *oku-posa*; *oku-zungana*; *oku-patasana*; to make a —, *posa, -e*; *zungana*; *patasana.*

Row, *v.t. Riamisa* (*otyi-aha oka-kondise* = vessel, boat).

Rub, *v.t.* To rub, grind, *kova* (*koa*); *koeya*;
— off, *pondora*;
— over with fat, oil, &c., *hua, hu, huire*: rub over with fat,

—, *v.t. Takisa*; *kunguza*: and he rolled the stone, &c., *a rire ty'a kunguza ind' eoe*, lit., it - happened - that he - rolled - that - stone ;
— down, *kurungutisa* ; *turura* ; *turukisa* ;
— up, in, together, *manga*.
—, *n. Otyi-mangua* ;
— of tobacco, *e-kaya*.

Romp, *v.i. Hambana* : come, let us jump about, let us have a good romp, *indyo, tu hambane tyinene*.
—, *n. E-hambano* ; *oku-hambana*.

Roode bok, *n.* An antelope, *o-ngotu* (orig probably "duiker-bok," from *kota* = to bow down, descriptive of its peculiar way of running).

Roode kat, *n.* The Caracal or South African lynx (Felis Caracal), *o-nguirira*.

Roof, *n. Otyi-kutyiriro* (*ty'o-ndyuo*).

Room, *n.* Space, *oru-veze* ;
—, of a house, *e-zumo* (*r'o-ndyuo*) : the house has five rooms, *ondyuo i n'omazumo yetano*, lit., house - it - with bellies - five : *otyi-kamera* ;*
—, corner in a house, *otyi-paka* ; to come into another's —, succeed another, *pingena, -e* ; cf. Space.

Root, *n. Omu-ze* : the root of trees, *omuze u'omiti* ;
— of the omutendereti, *o-ndyerere* ; *omu-tikandyerere* ;
—, edible roots : *otyi-maka* ; *o-mbovo* ; *o-ndape* (growing in water) ; *omu-kahatyinyo* ; *otyi-tore* ; *otyi-kumite* (grows at moist places, water-holes) ; *e-hue* (contains much watery juice) ;
the pounded or squeezed — of the omuvapu which is put on the head of a patient, after he has been anointed on the forehead with the juice, *o-ndomo* ;
consecrated —, insuring success in hunting, *o-nduati* ; see Luck.
—, *v.i. Hitisa omi-ze* ; to be firmly fixed, *zikama*.
—, *v.t.* Pull out, — up, *homona* ; *zukura* ; *pora* ;
—, out, extirpate, dig out, destroy, *piza*.

Rooted, *p. or a. N'omize*.

Rope, *n. O-ngoze*.

Rot, *v.i. Uora* or *ora, -o*.

Rotate, *v.i. Taka* ; *tanauka* ; *kondoroka*.

Rotten, *a. Uora* or *ora* : rotten wood, *ozongune nda ora*.
—, *mota -o* : the calabash is old and rotten, *ondyupa ya moto* ; *motika* : the meat smells, is rotten, *onyama ya motika* ;
—, *monoka* : the dress is quite rotten, *ombanda ya monoka* ; the man is physically or morally corrupt, prop. rotten, *omundu ua monoka*.

Rough, *a.* Not smooth, uneven, *-putarera* ; uneven as a road, prop. hollowed out, *kororoka* ; *-kororoka* : a rough road, *ondyira ongororoka* ;
—, *otyikakanyuru* ; *otyinyaze* ; *ovinyuru* : bring a smooth stone, *eta eoe inde hi n'ovinyuru*, lit., bring - a stone - which - not - with roughness ;
—, rude, disagreeable, *ombeze* : a rough, rude person, *omundu*

ground like a lion, prop. bend the voice to the ground, *uora* or *ora ovimboro* : *ovimboro ya ora kehi*, lit., the roaring - he - bends down - to the ground, or, he causes the sound of his roaring to roll over the ground ;

—, of a bull in fighting, *tia ombao* ;

—, make harsh sounds, speak harsh words, *kanyaera : ondyou mai kanyaera ovandu* = the elephant - he - pursues roaring - the people ;

—, sound loud, *rokoha* ; *posa*, *-e* ; *uauana* ; *karuruka* ; cf. Sound ; Cry.

—, *n. Oku-vandara*, and the infinitive of the other verbs under Roar.

Roast, *v.t. Nyosa* ; *tereka*, *-e* ; *konda*, *-o* ;

— out, melt, as fat, *kondisa* ; *tetisa* ;

—, in the ashes, *sira*, *-e*.

Roasted, *p.p. Pia*, *pi*, *pire* : the meat is roasted (or boiled, done), *onyama ya pi*.

Rob, *v.t. Punda*, *-u* ; *huura* ; *koha*, *-o* ;

—, take away, *yeka* : the men have robbed, *ovandu va yeka* ; the sheep is taken away, *ondu ya yekua* ; did I rob you ? *mbe ku yeka* ;

— another of something, *kungura* ;

— a person of his honour, *tetura o-hivi* = destroy reputation.

Robbed, *p.p.* & *a. Pundua* ; *yekua* ; *kohua* : he is robbed of everything, prop. he is washed, bare, *ua kohua* ;

—, plundered, *ombue* : he is robbed, plundered, lit. left destitute, *ua seua ombue*.

Robber, *n. Omu-punde* ; *omu-huure*.

Robbery, *n. Oma-pundiro* ; *oma-huuriro*.

Robe, *n. O-mbanda* ; *o-nguava*.

Rock, *v.i. Nyinganyinga* ; *teratera* ; *yaráara* : if there is no wind, the ships rock, and remain (on the spot) &c., *tyi ku hi n'ombepo, ozoskepi* nda za yaráara, naze kurama*, &c.

—, *v.t. Takisa* ; *nyinganyingisa*.

Rock, *n. Oru-uua* ; *otyi-uua* ; *e-tyo* ;

a flat extended —, a steep —, precipice, *oru-tyene*.

Rock-rabbit, *n. O-here*.

Rocky, *a. N'omatyo*.

Rod, *n.* Stick, *oka-ti* ;

—, prop. long stick, *oru-ti*, plur. *otu-ti* : he has whipped, thrashed him with rods, *ue mu mukura n'otuti* ;

—, switch, *oru-hongue* ; *otu-hongue*.

Rogue, *n. Omu-navineya* ; *otyi-rumendu* : three sturdy rogues, *ovirumendu vitatu ovizeu*.

Roguery, *n. Ovi-neya* ; *ovi-kauka* ; *oty-urutyutyu*.

Roll, *v.i.* Rock, turn round, —, *taka* ; *takisa* ; see Turn ;

—, wallow, as animals, *ranga* : the donkeys roll (on the ground), *ousino* mau riranga* ; wallow as in sand, mud, *tundaura* ; *ritundaura* ; as a pig in the mud, *karanga* ;

—, tumble down, *turuka* ;

—, go down, *kurunguta* ;

—, as the eyes in the head, *rianga*.

heroes, prophets, &c., *penduka* ;
—, begin, originate, *za*, relat. f. *zira* : when ye see a cloud rise out of the west, *tyi mamu munu otyikamba, tyi matyi zire ku ku hita eyuva*, lit., when - ye - see - a cloud - that - it - comes from - there - where - enters - the sun ;
—, as from resting on a journey, *yauruka* : let us rise and proceed (on our journey), *yaurukeë, tu kaondye*, lit., return ye, - (that) we = let us - proceed ; *sekama* ; *kumuka* ;
—, be promoted, prop. exalted, *tongamisiua* ;
—, be raised, exalted, *yeuka* : he can't get up, or, he is not yet risen, *k'e na p'a yeuka* ; be thou exalted, o God, above the heavens, *yeuka, Mukuru, kombanda y'omayuru* ;
—, be elevated, high, *tongama* ;
—, as in a commotion, *zungana*; *sekama* ; as for war, *sekamisa ovi-ta* ; *ruisa* ;
— up against, persecute, oppose, &c., *sekamena, -e* ;
— up against, be impatient at, offended, rebellious, &c., *yumba o-hama* (*ko*) : we have deserved punishment, we ought indeed not to rebel against the chastisement of the Lord, *tua sa okuverua uri, nu vari ka tu sere okuyumba ohama k'omaverero o'omuhona* ;
—, as passions, anger, carnal desires, *tunda, -u* ; *kara n'ozonduma* ;
—, of waves, *yumba* or *riyumba ozongazona* ;
—, raise oneself, make oneself strong, be in earnest, *kangama* : the clouds are risen (in earnest, now we shall have rain), *ovikamba via kangama* ;
—, lift up itself from something else, *tongoka* ;
— from a fall, from a bed of illness, &c., *yeuka* ;
—, recover from illness, *veruka* ;
—, stand erect, upright, *tunda, -u* ; *zikama* ;
—, as from death, *penduka* ;
—, start, depart, *kumuka* ; *sekama* ;
—, come up again, revive, *tutumukua*.

Risk, *v.t. Roro, -o* : just risk (prop. try) it, *rora uri* ;
— one's life, *hitira m'okuta*.

Rite, *n. Omu-hingo*.

River, *n. O-ndondu* : the river runs towards the sea, *ondondu mai ende kuta k'omeva kokuvare* ;
—, torrent, *omu-ramba*.

Rivulet, *n. Oru-rondu* ; *orunyoka*.

Road, *O-ndyira* ; wide, open level —, *omu-vanda* ; —, as over a height, *otyi-vanda* ; stony —, *o-mbango*.

Roam, *v.i.* Move about, *rianga* ; stroll, idle about, *vandama* ; wander, stray, *puka*.

Roar, *v.i.* Of animals generally, *vandara* ; of a lion, *tia ovimboro* : a roaring lion, *ongeama ndyi mai tie ovimboro* ;
—, the peculiar roar of the lion when he turns round to attack his pursuers (" stossgebrüll "), *eta otyi-mboro* : the lion roars at his pursuers, *ongeama ya eta otyimboro* ;
—, let the voice roll over the

Ring, *v.t.* To — a bell, *tona* (*-o*) *o-ndio*.

—, *v.i.* To sound, *posa*, *-e*; *vandara*.

Ring, *n.* *O-ngoho*; ear —, *o-mburi*; foot —, *otyi-ngore*; *otyi-ngoromena*;

—, halo round the sun or moon, *o-ngongoro*.

Ringing, *n.* *Oku-posa*; *oku-vandara*.

Ringleader, *n.* *Omu-hongore*.

Ring-worm, *n.* *E-ngororo*.

Rinse, *v.t.* *Piarunga*; *piarungura*; *kohora* or *kohorora*.

Rip, *v.t.* *Tanda*: *nu va tandere* = and - they - ripped (the dead pregnant woman) open; *taura*;

—, cut or tear open, undo as a seam, *papurura*; *pamburura*.

Ripe, *a.* *Hora*: ripe fruit, *ovihape mbia hora*; a ripe corn-field, *ovikokotua mbia hora*;

—, fit to be cut, as tobacco leaves, *veta*, *-e*: the tobacco leaves are fit for cutting, prop. they are sun-burnt, yellow, *omakaya ya vete*;

to be —, dry, prop. hard, *kaha*.

Ripen, *v.i.* *Hora*, *-o*;

—, *v.t.* *Horisa*.

Ripening, *a.* *-Hore*: fruit which is ripening or which is to ripen, *ovihape ovihore*.

Ripple, *n.* *O-ngorio*: *ondondu mai yumb' ozongorio, tyi mai ya kokupuira*, lit., the river - it - throws up - ripples, - when - it is going - to dry up, or when the water is shallow.

Rippling, *n.* *Oku-yumba ozongorio*.

Rise, *v.i.* Move upward, ascend, *ronda*, *-o*: if I ascend up into heaven, *nend'e rondo k'eyuru*; the smoke rises up, *omuise mau rondo*;

—, spring, *ruruma*;

—, get up, as from lying down, resting, sleeping, *penduka*: *mba vere*, *hi tyi pendukire*, lit., I - am ill, - not I - (on) that (account) - rise or rose; *mbi pendukira ko kuta k'ongurova*, lit., I - rise there - from - towards - to evening, or, I (am in the habit of working) from (the time) I rise till towards evening, i.e., I work from that I rise till sunset, the whole day; *ovandu va kutire n'omuinyo, nu omuhuka ua pendukire*, lit., the people - they - bound, i.e., buried (him, *Seu*) - alive, - but - (in) the morning - he - rose (again);

—, from a sitting or squatting posture, *sekama*: he just rose and is going now, *ua sekama nambano, ma i nai*, lit., he - got up - just now - he - going - so;

—, as a river, *sura*, *-u* (increasingly *surumuka*): the river is rising, *omeva ya suru*, lit., the water - it - rises, swells;

—, swell, ferment, *sura*, *-u*;

—, increase, fill up, abound, *ura*: the river rises, *ondondu ye ura*; the well is filling up, *ondyombo ye ura*; the flock is increasing, *ozonyanda ze ke ura*;

—, as the sun, break forth, *pamburuka*; come out, go out, *pita*, *-i*;

—, shine, *yera*, *-e*;

— up to view, become visible, appear, *munika*;

—, make their appearance, as

Rib, *n.* *Oru-pati.*

Riband (or Ribbon), *n.* *Oru-vanda* ; *oru-mbanda.*

Rich, *a.* *-Tumbe:* a rich man, *omutumbe* ;
to be —, *tumba ovi-na* ; *tumbara* ; very, extensively —, *otyitambi* : a very rich chief, *omuhona otyitambi.*

Riches, *n.* *Oru-tumbo* ; property, *ou-ini* ; abundance, *o-ndyoura* ;
to have —, *oku-tumba* ; *oku-takavara, hué.*

Richly, *adv.* *Okutakavara* : who giveth us richly all things, &c., *ngu me tu pe avihe okutakavara.*

Richness, *n.* Fatness, *ou-nuna* ; fatness of the ground, *oku-tanga.*

Rid, *v.t.* *Hakana* ; *pora* ; see Rescue ;
to get — of, *za po* (*pu*) ;
—, drive away, *pukumuna* ;
—, clear away, see Clear.

Riddle, *n.* *Oku-haka* ; *e-hakero* ;

Riddle, *n.* Sieve, *otyi-sisiro.*

Ride, *v.i.* & *t.* *Kavira, -e** (Nama) : he rides, *ua kavire* ; it (the animal) is ridden, *ya kavirua* ; I rode on the donkey and fell, *mba kavirire k'okasino* n'e u* ;
—, prop. go or travel on horseback, *yenda n'okakambe* : then, when he travelled on horseback, *indu, ty'a ende n'okakambe.*

Rider, *n.* *Omu-kavire.**

Ridge, *n.* The back, *e-tambo* ;
—, prop. backbone of a mountain, *or-omongo* ;
—, top, brow, *o-ndomba* ;
—, elevation, ground thrown up as by a plough, *o-ndunda.*

Ridicule, *v.t.* *Yorera, -e.*

Rife, *a.* (*Y*)*enenapara* or (*y*)*e-nenepara.*

Rifle, *n.* *O-ndyembo.*

Right, *a.* *-Semba* : a right, proper thing, *otyina otyisemba* ; the right way, *ondyira osemba* ; *opopasemba* (prop. a straight, level spot) : *ripureye oveni, kutya opopasemba,* lit., inquire, judge ye - yourselves, - whether - it be right, &c. ;
—, fit, proper, *-pue* : right, proper actions, *oviungura ovipue* ;
—, in a desirable state, *naua* : I am all right, *mbi ri naua* ;
—, in perfect order, *pua, pu* : they are all right, prosperous, *mave pu* ;
—, in distinction from the left, *kokunene* ;
quite — so ! *osemba nai, indé.*
—, *adv.* *Osemba.*
—, *n.* Ownership, privilege, liberty, *o-semba* ; *oru-semba* : they are in their right, in their own place, *ve ri osemba yauo* ; he procured for them right, liberty, *ue ve etere osemba* ; I am not a servant, I have rights, privileges, am free, *k'oami omukarere, ndyi ri m'orusemba ruandye* ; we are in our right, our own place, are free, *tu ri m'orusemba ruetu* ;
—, the side opposite the left, (*oku-oko*) *oku-nene.*

Righteous, *a.* *-Semba* ; *-pore.*

Righteously, *adv.* *Osemba.*

Righteousness, *n.* *Ou-semba* ; *ou-pore.*

Rigour, *n.* *Ou-tue* ; *ou-zeu.*

Rill, *v.i.* *Ziza.*

Rim, *n.* *Omu-ruko* ; *omu-na* : the rim of a well, *omuna u'o-ndyombo* = lip of a well.

Rime, *n.* *Ou-ngore.*

to the kraal, *yarura ozongombe* ; take the child home, *yarura omuatye* ; put the bullocks to the yoke again, *yarureye ko ozongombe* ; see Requite ; Send.

Reunite, *v.i. Uana kumue rukuao* ; *uanena* (*-e*) *rukuao* ;
—, be reconciled to one another, *hangana.*
—, *v.t. Uaneka* (*-e*) *rukuao* ;
—, reconcile, *hanganisa.*

Reveal, *v.t.* Uncover, lay bare, *vandururа* ;
—, bring hidden things to light, *horora* ; *horokisa* ;
—, betray, *rondorora* : he reveals, betrays the matter communicated to him, *ma rondorora* (or *rondora*) *omambo, nga raerua*, lit., he - betrays - the words - which he - was told ;
—, prop. turn the inside out, *tukauza* ;
—, make known, *tyivisa* ;
—, show, *raisa* ; *munikisa.*

Revelation, *n. Oku-horora* (revealing) ; *oku-horoka* (being revealed) ;
—, apocalypse, *oma-vandururiro.*

Revelling, *n.* Drunkenness, *oma-purukiro o'omavinu** (confusion from wine) ;
—, excess in eating (and drinking), *ozo-ndia z'ondi.*

Revenge, *v.t.* See Avenge ; Requite.
—, *n. Oku-pimba* ; *oku-pimbirika* ; *oku-risutisa* (*mo*) ; *omerisutisiro* ; *oku-rirumba* ;
—, punishment, *oku-vera* ; *omuverero* ;
to take —, *pimbirika, -e* (*mo*) ; *risutisa* (*mo*) ; *rirumba, -u.*

Revengeful, *a. Nongua oku-risutisa mo* : he is revengeful, prop. bent on taking revenge, *omundu ua nongua okurisutisa m'ovandu* ;
—, spiteful, angry, *pindika, -e* ;
—, malignant, *otyindandi.*

Revenger, *n. Omu-rirumbe* ; *omu-risutise* (*m'ovandu*).

Reverence, *n. O-ndira* ; see Honour ; Respect ; Fear.

Reverent, *a. Omunandira* (*ku*).

Reverse, *v.t. Tanaura.*
—, *n. Otyi-onga.*

Review, *v.t. Tara* ; see Inspect ; Survey.

Revile, *v.t. Yamburura* ; *tukana* ; *nyekerera, -e.*

Reviler, *n. Omu-yamburure.*

Revise, *v.t. Varura.*

Revive, *v.i. Nyomoka* ; *ingana* ; *kotora omu-inyo* ; *tutumukua.*
—, *v.t. Nyomona* ; *pa omu-inyo* ; *tutumuna* ; *pepera, -e* ; *pembisa* ; *inganisa* : the rain has revived the people, *ombura ya roko, ya inganisa ovandu*, lit., the rain - it - has rained, - it - has made lively - the people.

Revolt, *v.i.* See Rebel.

Revolve, *v.i. Taka* ; *tanauka* ; *kondoroka.*
—, *v.t. Takisa* ; *tanaura* ; *kondorokisa.*

Reward, *v.t.* Return, *yarura* ; pay, *sutu, -u.*
—, *n. Ondyambi* ; *oma-sutisiro.*

Rewrite, *v.t. Tyangururа.*

Rheumatism, *n. Oka-tepa.*

Rhinoceros, *n. O-ngava* ;
the white —, *o-hengava* ;
—, one with a rather long horn, *e-pangava* ;
young black —, *oka-suvire* ; calf of the —, *otyi-tuva* ; *o-ngavona*

naua ; unsatisfactory result, *okuyenda ko navi* ;
—, *v.i.* Come out, turn out, *yenda ko* ; be effectual, *n'otyiungura.*

Resume, *v.t. Yaruka:* they resumed their work, *va aruka kokuüngura.*

Resurrection, *n. O-mbendukiro.*

Retail, *v.t. Hahiza* : he retails, divides what he has to sell, into small pieces, in order to gain, *ma hahiza.*

Retain, *v.t. Nambata* ; *kara na*: I retain, keep it, *ndyi kara na tyo* ; hold fast, *takamisa* ; hire, *yazema* ; see Hold ; Keep.

Retaliate, *v.t. Pimba, -i* ; *risutisa* ; *horera, -e* ; see Requite.

Retch, *v.i.* Vomit, *kunga, -u.*

Retire, *v.i.* Withdraw, separate oneself, *riyapura* ;
—, depart, *kumuka* ;
—, retreat, *minuka* ; *nambuka* ;
—, rest, *suva.*

Retired, *a. Nyima, -i* ; *nyimapara* ; (*omundu*) *otyimui.*

Retiredness, *n. Ou-nyima* ; *ou-pore.*

Retract, *v.t. Rundururа.*

Retreat, *v.i. Yanduka* : the army has retreated, *ovita via yanduka* ;
—, *riyanda ombunda* ; *minuka* ; *nambuka.*

Retrieve, *v.t. Kotora* ; see Recover ; Reclaim.

Return, *v.i. Kotoka* : how quickly he returns ! *ma kotoka tyimanga tyine,* lit., he - returns - (with) quickness - what ;
— home, to one's own place, or to a former state, *yaruka* : return to the place you come from, *yaruka ku ua zire,* or *yaruka ko tyinga ua kara,* lit., return home - thither - the same - you - were ; *tukuruka* : the wagons have returned, have arrived, *omatemba ya tukuruka* ; the locusts come flying back, return, are near, *ozombahu za tukuruka* ;
—, go back, *uomboka* ; see Remove ;
—, go back or away, remove, *yauruka* : *omundu ua yauruka, ua tyindi, ua ya,* lit., the man - he - has gone back or away, - he - has removed, - he - is gone ;
— to a former state or place, prop. be reunited, something that was separated, *panguruka* ;
—, come up again, *tupuruka* : the clouds return, come up again, *ovikamba via tupuruka* ; the pain (after having left the patient for some time) is returned, *omityise via tupuruka* ;
—, as from a short walk, prop. bend or rebend, *petuka* ;
—, prop. bend, turn oneself, *rioya, -o* ; *ripeta, -e* ;
— halfway, without attaining one's object, *tinyuka* ;
— the same way, *yarura o-ndambo* : return the same way you came, *yarura ondambo yoye,* lit., turn back - footmark - yours ; *yarura o-ndyira* : they went the whole way back, just as the child had walked, *va yarurire ondyira aihe, omatye tyinga a endere* ;
—, *v.t. Kotora* ; *tukurura* ; *yarura* : return the cattle to their rightful owner, *kotora ozongombe* ; take the cattle back

—, answer a question, *zira, -i.*

Response, *n.* *E-itaverero*; *e-ziriro.*

Responsibility, *n.* *Oma-itaverero*;
to go on one's own account or —, *rihindisa omuini*; see Lend.

Responsible, *n.* Account for, *itaverera, -e*: they are responsible for them (the goods), *ve s'okuitaverera vio*, lit., they - must answer for - them;
be —, endowed with reason, *-nazondunge*;
hold —, *nambata*: I hold you responsible, *me nambata ove*; I hold you responsible for the debt, *me nambata ove ondyo.*

Rest, *v.i.* Repose, *suva*: I am going to rest a little, *me tyi kasuva*; we never rest, *ka tu na pu tu kasuva*, lit., not - we - with - or have - where - we - go to rest; let us repose on this spot, *ngatu suve mba*; bring it, that I may rest on it, *eta, mbi suve po*; I have rested enough, *mba suva opuo*;
—, *kara pehi*: we rest, till we get other work, *matu kara pehi, tyaa tu ungura viarue*, lit., we - sit - down - till - we - work - other (things or works);
—, *vora om-ongo*: I am resting, *me voro omongo*, lit., I - am bending - the spine (am reclining in order to rest);
— in, rely on, *riliza (ku).*
—, *n.* *Oru-suvo*; *oma-ra.*

Rest, *n.* Remnant, *otyi-hupe.*

Resting-place, *n.* *Op-orusuvo*; *oru-suvo*; *otyi-suveua*; *oma-suviro*; *oma-ra.*

Restitution, *n.* *Oku-yarurua k'ou-pe* (restoring to newness); *oku-suta* (paying, making good for losses, damage, &c.)

Restless, *a.* *Kandakanda*; *viravira*; prone to wander about, *kanduka*; *kanyanduka.*

Restlessness, *n.* *Oku-kanda-kanda*; *oku-viravira*;
—, anxiety, *oma-kandaiziro*; *oru-viringo.*

Restoration, *n.* *Oma-yaruriro k'ou-pe*; *oma-tunino*; — to health, *oku-veruka.*

Restore, *v.t.* Renew, *yarura k'ou-pe*;
—, repair, amend, *tuna, -u;*
—, rebuild, *tungurura*;
—, return, put or bring to a former place or state, *yarura*; *kotora*;
— to health, cure, amend, *verukisa*;
— to vigour by feeding up, *tutumuna*;
—, prop. restore to oneness what was separated, *pangurura*;
—, prop. revive, *nyomona*;
—, improve, prop. brighten up, *pembisa.*

Restored, *p.p.* Brought back, *kotorua*; renewed, *yarurua k'ou-pe*;
— to health, *veruka*;
— to life, strength, raised, &c., *tutumukua:* he (the fainting one) is restored to life again, *omundu ua tutumukua.*

Restrain, *v.t.* *Tyaera, -e.*

Result, *n.* Advantage, effect, *otyi-ungura*;
—, outcome, *oku-yenda ko*: satisfactory result, *okuyenda ko*

mana; acquiescence, *oku-muina*; cf. Patience; Submission.

Resigned, *a. Ungumana*: I am resigned, contented with my poor circumstances, why do you try to put me up (to discontent, grumbling)? *mba ungumana n'oungundi uandye, mo ndyi piki tyike?* lit., I - am contented - with weakness = poverty - mine, - you - me - incite, put up - what for;

—, quiet, *muina*; *otyimui.*

Resin, *n.* Gum, *e-pia*;

—, from mimosa bushes, one of the ingredients of a mixture prepared for poisoning arrows, *o-ndambua.*

Resist, *v.t.* Check, *tyaera,-e*; refuse, *panda* (*ko*); *ripandisa* (*ko*); oppose, take a stand against, *piruka*; *pirukira, -e.*

Resolute, *a. -Kahu*; *omukahu.*

Resoluteness, *n. Ou-kahu.*

Resolve, *v.i. & t. Vanga*; *rivanga*; *toora m'omutima*; *rikambura m'omutima*: he has resolved to build a house, *ue rikambura kokutunga ondyuo*;

—, be determined, insist upon, *pandera po.*

Resort, *v.i. Sekira, -e.*

Resource, *n.* Supply, *oru-hupo*; refuge, *otyi-kue*; see Source; Support; Refuge.

Respect, *v.t. Yozika, -e*: you are respected in our country, *ove ua yozikua k'okuti kuetu*;

—, *vara:* respect the man, *vareye omundu*, lit., count ye the man;

—, *tyunika, -e*: have self-respect! *rityunika*;

— the person, *tarera otyivara ty'omundu*; *ritarera n'omurungu u'omundu*;

—, honour, *tata*; *indyika, -e*; *itika, -e*; see Honour.

—, *n. Otyi-vara*: (tell him) to show respect to the chief, *nga tue otyivaro k'omuhona*, lit., that he - put - account - to the chief;

—, reverence, *o-ndira:* I re-respect, reverence you, *ami mbi n'ondira k'ove*;

— of persons, *oku-tarera otyivara ty'omundu*; *oku-ritarera n'omurungu u'omundu*;

with — to, *ku, k'*: I mean with regard to all (things), *me he ku avihe*; I mean with regard to both matters, *me here k'ovina vivari*; *tyi ... ri rai*: with respect to them (persons): *tyi ve ri nai*, lit., as - they - are - so; with respect to them (things, matters), *tyi vi ri nai*; with respect to myself, *tyi ndyi ri nai*; cf. Honour.

Respected, *a. Yozikua*; *n'ena*: he is respected, *u n'ena* = he - has a (good) name;

—, dreaded, unapproachable, untouchable, forbidden, *zera*: the whole place is respected (by the enemy on account of its strength), *otyirongo atyihe tyi zera*, lit., the place - the whole - it - (is) forbidden.

Respire, *v.i.* Breathe, *suvira, -e*; rest, *suva.*

Respite, *n. Oku-yanduza* (pause); *oku-suva* (rest); *oku-kurama* (stop).

Respond, *v.t. Itavera, -e*: I have responded (to the call), *mba itavere*;

Requite, *v.t.* To make a return for any treatment, good or bad, *yarura* ; see Render ;
—, *pimba*, *-i* : I shall requite you for the theft which you have committed, *okuvaka kuoye ku ua vaka, me pimbi otyikuao*, lit., stealing - yours - which - you - (have) stolen, - I - exchange - (with) something alike ;
—, prop. imitate, pay like for like, *horera*, *-e* : I shall surely requite him, *me mu horere tyiri*, lit., I - him - imitate - truly, i.e., I shall do unto him, as he has done to me ;
—, pay, repay, *suta*, *-u* ;
—, prop. inquire after, *puririra*, *-e*.

Rescue, *v.t.* Tear from (the grasp of an enemy), deliver, *pora* : how often have I rescued those that faithfully served me, *mbe ere otuingi okupora imba mbe ndyi karere*, lit., I - came - many times - to tear away, rescue - those - who - me - served ; *hakana*.
—, *n. Oku-pora* ; *oku-hakana* ; see Help ; Protection ; Refuge.

Resemblance, *n. O-saneno*.

Resemble, *v.t.* Sana (followed by *na* or *ku*) : he is like him, *eye ma sana ku ye* ; they (the things) resemble them, *vi sana na vio* ; *kara...-kuao* ; they (idolators) are like them (the idols), *ve kara ovakuao na vio*, lit., they - are - equals - with - them.

Resent, *v.t. Pindika*, *-e* ; *yumba o-hama*.

Resentment, *n. Oku-pindika* ; *oku-t'omazenge* ; *oku-yumba o-hama*.

Reservation, *n.* Concealment, *oku-horeka* ; keeping back in the mind, *oku-zinga* ; —, prop. going round, evading, *oku-kondoka* (*oma-mbo*).

Reserve, *v.t.* Keek back for future use, *hupisa* ;
—, keep, *takamisa* ; *kara na* ; see Keep ; Save ; Lay (up) ;
— for special use, *zeya*, *-e* : he himself has reserved the vessel for another or a special purpose, *omuini ue tyi zeya*, lit., himself - he - it - set apart ;
— prop. hide, *horeka*, *-e* ;
— in the mind, *zinga*, *-i*.

Reserve, *n.* Keeping back, *e-soto* ; shyness, modesty, *ounyima*.

Reserved, *a.* Quiet, modest, *onyima* ; —, cautious, *esotongo* ; to be —, *sekisira*, *-e*.

Reservedness, *n. Ou-sonongo* : *u n'ousonongo = omutima mbu ha munika u n'ouvi kutya u n'ouiia*, lit., he - with reservedness = a heart - which - not - shows - (whether) it - with evil - (or) whether - it - with good ;
—, "verschlossenheit," *oru-kaka*.

Reside, *v.i. Kara* ; *tura*.

Residence, *n. Oma-turiro*.

Residue, *n. Otyi-hupe*.

Resign, *v.t.* Give up, as a work, service, *za mo* : he resigned, left the service, *ua za mo m'ou-karere*, lit., he - came - out - out (of) the service ;
—, surrender, *riyandya*.

Resignation, *n.* Giving up, a work, &c., *oku-za mo* (*m'*) ; surrender, *oku-riyandya* ; state of being resigned, *oku-ungu-*

ply), *e-itaverero* (response); *oma-ziriro* (answer, reply).

Report, *v.t. Hepura*: don't report it to (my or our) father, *o hepura ku tate*; he reports himself, *ma hepura*;

—, bring news, *korua*: it is reported thus by him, *eye u korua nai*, lit., he - he - is informed - so (and reports accordingly).

—, *n. O-mbuze* or *o-mbuize*.

—, sound, see Noise; Sound.

Repose, *v.i. Suva*; *muina*; see Rest; Nap.

—, *n. Oma-ra*; *oru-suvo*.

Reprehend, *v.t.* Blame, *hengura*; scold, *tena*; reprove, punish, *vera*, *-e*.

Represent, *v.t.* Show, *raisa*; cause to appear, *munikisa*; describe by drawing figures or in words, *serekarera*, *-e*; act for, — another, *-ira*; *ina*; *-era*; *-ena* (relat. f.): stand for (some one), *kuramena*; work for (somebody), *ungurira*;

— a chase, a battle, *pera*, *-e*; see Play.

Representation, *n.* Show, *oma-raisiro*; see Image; Likeness.

Reproach, *v.t. Yamburura*; *pa o-honi*: you reproach me, *mo ndyi pe ohoni*, lit., you - me - give - shame;

—, blame, censure, find fault, *hengura*.

—, *n. Oru-yambo*; *oma-yamburuririro*; *o-nyaho* (see Load);

—, blame, censure, *oma-henguriro*;

—, shame, *o-honi*.

Reprobate, *v.t. Imbirahi*.

—, *a.* Rejected, *-imbirahiua*; unfit, *ha piuka*.

—, *n. Omu-imbirahiua*.

Reproof, *n.* Discipline (prop. bending right), *oma-viuriro*; scolding, *oma-teneno*; punishment, censure, *oma-verero*; fault-finding, censure, *oma-henguriro*.

Reprove, *v.t.* Blame, *hengura*; punish (with words), *vera*, *-e*; scold, *tena*, *-a* or *-e*; see Rebuke; Blame.

Reptile, *n. Otyi-hone* (creeping thing); see Worm; Caterpillar.

Repulse, *v.t. Yanyuna*; *nakaura*; *ramba*;

—, check, *tyaera*, *-e*.

Repulsed, *p.p. Yanyuka*; *pumbua*: I am repulsed, *ami mba pumbua*; *pumbuka*.

Repulsive, *a. -Yaukise* (causing aversion).

Reputation, Repute, *n. O-ndangu*: you are in bad repute, *ove u n'ondangu ombi*;

—, *e-na*: he is no man of reputation, *eye k'e n'ena*, lit., he - not he - with name;

—, *o-hivi*: to destroy somebody's reputation, *tetura ohivi*; to damage the — of another, *tetura o-hivi*; *haha*; see Traduce.

Request, *v.t. Riheka*, *-e*; *hekera*, *-e*; *hekena*, *-e*; *rihekena*, *-e*; *riarikana*: we request, implore you, *matu riarikana k'ove*; *ningira*, *-e*; cf. Ask.

—, *n. Oku-riheka*; *e-hekeneno*; *e-riarikaneno*; *e-ningiriro*;

in —, sought after, *pahua*; see Desire; Want.

Require, *v.t.* See Demand; Claim; Request; Need; Want.

where one has been before, *uomboka* : the cattle have removed, have run back in the direction of the place where they had been lying, *ozongombe za uomboka.*

Remunerate, *v.t. Pa* (*pe, pere*) *o-ndyambi.*

Rend, *v.t.* Tear like a wild beast, *nyondorora* ;

—, as a garment, *hana* ; *taura* ; *peura* ;

—, of itself, *hanika* ; *tauka* ; see Tear.

Render, *v.t. Yarura* : he renders evil for good, *ma yarura ouvi k'ouüa* ;

— service, *eta ou-karere.*

Renew, *v.t. Yarura k'ou-pe, pereparisa* ; *pereparera, -e.*

Renewal, *n. Oku-yarura k'oupe* ; *oma-pereparisiro.*

Renounce, *v.t. Yeka -e* : *mba yek' ovina,* lit., I - give up - the things (which I had taken), bring them back ; *esa* : he gave it up, renounced it, *ue ty'esa* ;

—, forsake, *poka k'.*

Renovate, *v.t.* See Renew.

Renovation, *n. Oma-pereparisiro* ; *oma-tutumunino.*

Renown, *n. O-ndangu* (*ombua*); a great name, *e-na enene* ; greatness, *ou-nene.*

Rent, *n.* Tear, fissure, breach, &c., *omu-ta* ; *o-ndaukiro* ;

—, in the sole of the foot, *oruhindya,* plur. *ozo-* ;

—, rents in the lips, as from cold or excessive thirst, *otyikahanyo* = hard, dry mouth ;

—, rents, clefts, *omi-kua* (sing. *omu-kua* = navel).

Repair, *v.t. Tuna, -u* ; *ungura* (work) ;

—, by hammering, as a smith, *tondora* ;

—, patch up, *nyanyangiza* ;

—, plaster, *romba, -o* ; *serura* ;

—, rebuild, *tungurura* ; *tundura* ;

—, restore, *yarura* ; *yarura k'ou-pe* ; *tundura.*

—, *v.i.* Betake oneself to, *sekira, -e.*

—, *n. Oma-tunino.*

Reparation, *n.* See Repair ; Restitution ; Restoration.

Repay, *v.t. Yarura* ; *suta, -u.*

Repeat, *v.t. Tyita* (*-i*) *rukuao* ;

—, *yaruka* : do not repeat it, do not try it again, *a mu yaruka ko rukuao* ;

— words, *yarukisa* (or *yarukisira*) *oma-mbo* ;

—, as milking, begging, *yauza* : she repeats milking (the same cow), *ma kayauza* ; again you beg from me, *mo ndyi yauza.*

Repel, *v.t. Yanyuna.*

Repelled, *p.p. Yanyuka.*

Repent, *v.i. Hihamua omutima* ; *rivingurura m'omu-tima* ; *ritanaura omu-tima* ;

—, forbear punishing, have mercy, *rityariparera, -e* ; *rityaripara.*

Repentance, *n.* Heart-ache, grief, *o-ngurunguse* ; *oku-hihamua omutima* ;

—, change, conversion, *o-ndanaukiro* (*y'omutima*) ; *ome-rivingururiro* (*o'omutima*).

Replenish, *v.t. Yenenisa* ; *urisa* ; *takavarisa.*

Reply, *v.i. Zira, -i.*

—, *n. E-raka* (tongue, speech, re-

n'omukova ue erere k'eke re, lit., but or now - day - one - man, husband - he - touched - at, - and skin - it - settled, remained - at hand - his ;
— always, *kararera, -e* ; cf. Stay.

Remainder, *n. Ovi- hupe* ; *ouna mbua hupu.*

Remake, *v.t. Tyitukisa* ; *yarura k'oupe* (restore to newness).

Remedy, *n.* Medicine, *omu-ti* ;
—, something to repair with, *otyi- tunise.*

Remedy, *v.t.* Cure, *verukisa* ; repair, *tuna, -u* ; *verukisa.*

Remember, *v.t. Zemburuka*, refl. *rizemburuka* : remember the words, *zemburuka omambo* ; remember me, *zemburuka na ami* or *zemburuka ami* ;
— *rii* (refl., r. *i* = to know) see Conscious ;
—, send greeting, *minikira, -e* : remember me to my minister, *ndyi minikira omuhonge uandye.*

Remembrance, *n. Oma-zemburukiro.*

Remind, *v.t. Zemburukisa* ; admonish, *ronga, -o.*

Remiss, *a.* Careless, *omuhazendu* ; *omuhaze.*

Remission, *n. O- ndyesiro.*

Remit, *v.t.* Relax, let go, *esa*, pardon, *isira, -e* ; *zembira, -e* ; (see Forgive) ; transmit, send, *hinda, -i.*

Remnant, *n. Otyi-hupe* ; — of a village, tribe, *o-sianda.*

Remonstrate, *v.i. Popa, -o* ; *ronga, -o.*

Remorse, *n. O-ngurunguse* ; *oku-hihamua* : I feel remorse, *mba hihamua omutima*, lit., I - am pained - (at) heart, my heart is sore ; *me hihamua omityise omizeu*, lit., I (am being) pained - (by) pains - heavy = I very much regret ;
to feel—, *rianda k'omu-tima* ; see Grieve.

Remote, *a. Kokure* ; as to time, *rukuru.*

Removal, *n.* From one place of residence to another, *oku-tyinda* ;
—, the train at the — of nomads, *oru-tyindo* ;
forced —, *oku-rambera pendye.*

Remove, *v.t. Humburura* ; *napa* ; *pukumuna* ;
— obstacles, *virura* : clear the road for the wagon, *virureye etemba*, lit., remove ye (things out of the road) for - the wagon = *zeurura ondyira*, prop. lighten the road ;
cause a person to —, *tyindisa* ;
— a person by force, *rambera (-e) pendye* ;
—, put away or aside, *haravara* ; *haravarisa* : remove the bag, put it aside, *haravarisa ekutu* ;
—, take away, *yeka* ;
—, as dust from the body, "sich abstauben, abwischen," *rieka.*
—, *v.i. Humburuka* ; *pukumuka* ; *viruka* ;
—, change the place of residence, *tyinda, -i* ; *rundururа o-ndyuo* ;
—, shift, change place, be fickle, &c., *runduruka* ;
— far, get out of sight, *kaseka* ;
— to a great distance, *kanyanduka* : they remove far away, *mave kanyanduka* ;
—, in the direction of a place

—, projecting, standing out, *oku-tenga* ; see Set (off) ; "etwas hervorragendes," something jutting out, *otyi-himbo*.

Relieve, *v.t.* To lighten, *pu-(pu)parisa* ; to set free, *kutura*; *pandura* ; *pandururа* ; to assuage, ease, as pain, *tumba*, *-u* ; to exchange, take by turns, *pingasana* ; *pingena*, *-e* ; to help, *vatera*, *-e*.

Religion, *n.* Performance of religious ceremonies in connection with ancestor or hero worship, *oku-rangera* ; worship offered to the *ovakuru* (ancestors) at the graves of the departed, *o-ndyamberero* ; sacrifice for the deceased, *o-ngondyozero* ; circumcision, *o-sukarekero* ; see Cape Folk-lore Journal, vol. i., pp. 39-67 ;

—, Christian worship, service of God, *ou-karere ua Mukuru*.

Religious, *a. Naukarere* (*ku Mukuru*) ; steady, grave, pious, *omupukurukue*.

Relinquish, *v.t. Esa* ; *yeka*, *-e* ; see Quit.

Relish, *v.t. Tyata* ; *tyatisa* ; *rora*, *-o* ; see Like ; Taste ; Enjoy.

Reload, *v.t. Tuturura*.

Reluctance, *n. O-ngoko* ; unwillingness, *oku-panda* ; *oku-ripandisa* ; coyness, chastity, *ou-sonongo*; vacillation, timidity, *oma-ngenga* ;

—, *oku-keyakeya*.

Reluctant, *a. Nongoko* ; to be —, unwilling, *keyakeya* : *ma keyakeya okuyandya* = he - is reluctant, unwilling, to give ; timid, undecided, *n'omangenga* ; to be —, coy, chaste, *sonongo-para*.

Rely, *v.i.* To be satisfied, contented, *koua* (perf. *kovere*) ; to repose, be quiet, *suva* ; *muina* ; to trust, *riesa ku* ; *ritiza ku* ; *riyameka*, *-e* ; see Trust ; Confide.

Remain. *v.i. Kara* : *u kara m'ondyuo tyaa koka*, lit., he - remains - in the house - until he dies ; will it (the animal) remain so, or will it become larger ? *mai kara nai*, *pô*, *mai rire onene* ;

—, *rara* : *nga tyi rare mo munga* = let - it - lie, remain - therein - rolled up in a lump ;

— behind, *seua* : during this, Kahavandye had remained behind in the rock, *K. indino ua seua m'oruüua* ; *kara pehi* = sit down : she remained behind, *ua kara pehi* ;

— over, be left to, *seua* : there remaineth therefore a rest, &c., *nu inga vari pa seua orusuvo* ;

—, be left over, be preserved, spared, saved, &c., *hupa*, *-u* ;

— behind, be slow, tardy, *hona* (*o*) *kombunda*; *uomba*, *-o*; *zenga-para* ; *roza* ; refuse to proceed, *panda*, *pandera*, *-e* : who had remained behind in the village, *ngua pandere m'onganda*, lit., who - insisted (on staying behind) - in the village ;

— long, *erera*, *-e* (= come to stay a long time, to settle, dwell, *r. ya*, to come) : now one day the man touched (the corpse of his wife) and (her) skin remained in his hand, *nu eyuva rimui omurumendu ua tunine ko*,

Regular, *a.* *Osemba*: *eta o-ngombe osemba*, lit., bring - the cow - the regular one, i.e., the tiger-spotted one, the cow with regular spots; see Ordinary.

Regularity, *n.* *Oku-kara osemba*; *ou-hirona.*

Reign, *v.i.* *Honapara.*

—, *n.* *Ou-hona*; *oru-vara.*

Rein, *n.* *Otyi-toma.**

Reins, *n.* See Kidney.

Reinstate, *v.t.* *Yarura ko.*

Reject, *v.t.* *Yimbirahi*; *na-kaura*; leave, abandon, *esa*;

—, hate, *nyengua.*

Rejection, *n.* *Oma-imbirahiro.*

Rejoice, *v.i.* *Nyanda*; *yoroka*: they rejoice about the food, *mave yoroka ovikuria*; *viara*; *hangara*: they rejoice, *mave hangara* (= *huangarara or hoangara*).

—, *v.t.* *Nyandisa.*

Rejoicing, *n.* *Oku-nyanda*; *e-hangaro* ("reigen," sort of dance): they are rejoicing, *mave eta ehangaro*;

—, *o-mbiaro*; see Joy;

— after victory, triumphant procession, *oku-tona ombimbi.*

Relate, *v.t.* *Kora*: *kora oma-mbo* = relate some news = *hungira oma-mbo*; *mba korua m'o-vandu*, lit., I - am talked about - among people;

—, communicate, *hea* (*e* short, read *h'a*), *he*, *heere*: *n'a tya*, *heë*, lit., and he - said, - relate ye;

—, describe, *serekarera*, *-e.*

Related, *a.* *Za mumue* = come or descend from one: who was related to her husband, *ngua zire mumue n'o-murumendu ue*; they are related to each other, *va za m'ombindu imue*, lit, they - come from, descend - out of blood - one.

Relation, *n.* Narrative, *e-hungi*;

—, connection between things, or what one thing is to another, *oku-karasana*;

—, kindred, *omu-hoko*; *ou-zamumue.*

Relative, *n.* By marriage, especially father-in-law or also mother-in-law, *omu-kue* (lit. person of his or hers, "der seinige, die ihrige," cf. *omu-kuetu*, *omu-kuenu* = friend, relative);

—, *omu-ndu uetu*, lit., person - of ours, one of the family; *omundu uenu*, lit., person - of yours or your family; = *omu-kuetu*; *omu-kuenu*;

—, *omu-zamumue.*

Relax, *v.t.* *Esa*; see Loosen; Remit; Abate.

Release, *v.t.* *Pandura*; *pandu-rura.*

Relent, *v.i.* *Pora*, *-o*; *ua pehi.*

Reliable, *a.* See Faithful.

Reliance, *n.* See Trust; Confidence.

Relief, *n.* Lightening, *oku-pupuparisiua.*

—, help, *o-mbatero*; *o-ndyamo*;

—, deliverance, D. "uitkomst," *ondyira*: there is no prospect of relief, "wij zien geen uitkomst," *ka tu n'ondyira*, lit., not - we - with a way (of escape or means of relief);

—, alleviation, mitigation of pain, as e.g. by applying poultices, *oku-tumba*, passive *oku-tumboa*;

ndu mba, lit., come ye away - from these men.

Refresh, *v.t. Tarareka, -e* : refresh the heart, *tarareka omutima* = *tindika omutima.*

Refreshed, *p.p.* or *a. Tarara* : my heart is refreshed, *omutima ua tarara.*

Refuge, *n. Otyi-kue* : they must just perish, they have no refuge, *va tu uri, ka ve n'otyi-kue*, lit., they - perish - only, - not - they - with a home or place of refuge ;

place of —, hiding place, *oma-undiro* ; *oma-horekero* ;

take — to, *ritupukisa k'* : I fall back upon you, take refuge with you, *me ritupukisa k'ove.*

Refusal, *n. Oku-panda.*

Refuse, *v.t.* & *i. Panda* : she refuses to (go with her) husband, *ma panda k'omurumendu*; they refuse, are obstinate, *mave panda* ;

—, *zapa* (not used much, perhaps a transposition of *panda*) : he refuses, *ma zapa* ;

—, *oromana* : they refuse (to go or to work), *mave oromana* ;

—, prop. be stiff, oppose, resist, *tinda, -i* : the gun refuses to act, misses fire, *ondyembo ya tindi*, lit., the gun - it - resists ;

—, as from envy, be grudging, *ruruparera, -e* ; *rurupara* : I refuse to give him, *me rurupara ku ye* ; *ruvapara* : do I (grudge or) refuse ? *me ruvapara, pô.*

Refuse, *n. Ovi-yaya* ; *ou-sasero.*

Refute, *v.t.* Repel, *yanyuna* ; convince, *tyivisa* ; show, demonstrate, *raisa* ; set aright (what is false or erroneous), prop. bend straight, *viura.*

Regard, *v.t.* To look, take notice of, *tarera, -e* ;

—, to reckon, consider, *vara* ;

—, to care for, *rikendera, -e* : not regarding his own life, *n'eye k'e rikendere omuinyo ue*, lit., and he - not he - troubled himself for - life - his ;

—, to love, admire, *suvera, -e* ;

—, to esteem, honour, value, *tata* : he is a waster, does not regard his cattle (just goes on killing), *u n'ounganguze, ozongombe k'e na kuzetata*, lit., he - with wasting, - cattle - not he - with - regarding them ; *tyunika, -e* : regard the things, don't spoil them, *tyunika ovina* ; cf. Respect.

—, *n.* See Respect.

Regardful, *a. Rikendera, -e* ; *tyunika, -e* ; *omuharupu* ; *kundasana n'ondyenda.*

Regardless, a. *Ka ... na ko na tya* : he is regardless of, unconcerned, does not care, *k'e na ko na tya.*

Regenerate, *v.t. Koata rukuao.*

Regeneration, *n. Oku-koatoa rukuao.*

Regiment, *n. Otyi-mbumba.*

Region, *n. Oku-ti*, plur. *oma-kuti* ; *e-hi.*

Register, *n.* Book, roll, *e-mbo* ; *otyi-mbuke* ;* names, *oma-na.*

—, *v.t.* Write down names, *tyanga oma-na* ; write down things, *tyanga ovi-na.*

Regret, *v.i. Hihama* ; *hihamua omu-tima* ; *rikera oma-huno.*

—, *n. Oku-hihamua omutima* ; see Pain ; Remorse.

drink - medicine - this - (that) you - may recover ;
—, *pemba, -e* : the man is recovering health and strength, *omundu ua pembe* ;
— strength, *kotora omu-inyo* ; *tutumukua* ;
— a manly spirit, courage, *kangama* or *kengama* ; *ripendapara* ;
— what was lost, reclaim, *kotora* ; *tyengurura*.

Rectification, *n.* *Oku-viura.*

Rectify, *v.t.* Amend, *tuna, -u* ; make right and straight, *sembamisa* ; *viura.*

Rectitude, *n.* *Ou-semba.*

Rectum, *n.* *Omu-haka.*

Red, *a.* *-Saona* ; *-serandu* : a red man, Nama, *omu-serandu* ;
—, *-sazu* (never or seldom applied to men) : a red ox, *ongombe osazu* = *oserandu* ;
—, glowing, *seraera, -e* ;
— clay, ochre, *otyi-ze.*

Redden, *v.t.* *Seraerisa* ; *seraereka, -e.*

Reddening, *n.* Of the sky, at sunrise and sunset, *otyi-serayuva.*

Reddish, *a.* *Ma ngara otyiserandu-rovazu.*

Redeem, *v.t.* Make free, *kutura* ; ransom by price, pay for, *sutira, -e.*

Redeemer, *n.* *Omu-kuture.*

Redemption, *n.* *O-nguturiro.*

Redness, *n.* As between the legs, *oma-sakapia.*

Reduce, *v.t.* *Yarura.*

Reduced, *p.p. & a.* *Yarurua* ;
— to poverty, (*omundu*) *ombue* ;
—, impoverished, plundered, *kungurua* ; —, thin, *-kate* ; (*omundu*) *omukate.*

Reed, *n.* *Oru-u.*

Reel, *v.i.* *Teratera.*

Re-establish, *v.t.* *Tutumuna.*

Refine, *v.t.* *Kohora* (cleanse, purify) ; —, smelt, as metal, *handurura.*

Refiner, *n.* *Omu-kohore* ; *omu-handurure.*

Reflect, *v.i.* Shine, dazzle, *kenakena* ; rebound, revert, *yatuka* ; *tuka* ; consider, think over, *ongamena, -e* ; *ripura* (*na*) ;
— on, bring or cast censure or reproach, *okuyaruka mu* : his speech reflects on me, *ma hungire okuyaruka mu ami*, lit., he - speaks - turning home - in or to - me.

Reflection, *n.* Brightness, shining, *o-mbaera* : *o-ngenakeneno* : *ozo-hanya* ;
— of rays, *oku-tuka ku'ozohanya* ;
—, meditation, *ome-ripuriro* (*na*) ; *oku-ongamena.*

Reform, *v.t.* Form again, shape anew, *tyitukisa* ; *yarura k'ou-pe* ; amend, put right, straight, *tuna, -u.*
—, *v.i.* Reform in mind, life, habits, *pukurukua* ; *vinguruka* ; *tanaura omu-tima* ; *yaruka k'oundu.*

Reformation, *n.* Reparation, *oma-tunino* ; renovation, *oku-yarura k'oupe* ; purification, *oma-kohorero.*

Refractory, *a.* *Rangaranga* (*k'*) ; *n'esasa.*

Refrain, *v.i.* *Rityaera, -e* (check oneself) ;
—, forbear, abstain from, *zako* : refrain from these men (and let them alone), *zakoeye k'ova*

Receive, *v.t. Kambura* : I have not yet received (prop. taken) payment, *hia kambura ondyambi* ;

—, *peua* : *mba peua oty' ozosuta*, lit., I - was given, received (them) - as - payment ;

—, obtain, see, find, *muna*, *-u* : *tua munine omambo k'omuhonge uetu*, lit., we - have found, received - words, i.e. a letter - from - minister - ours ;

—, prop. catch, catch up, *yakura* ;

—, adopt, *isa p'* ; see Adopt.

Receiver, *n. Ngu ma kambura*, or, *ngu ma peua* ;

—, a person who receives all people, in a good or bad sense, *e-taya*.

Reception, *n. Oma-kamburiro*.

Recent, *a. -Anambano* ; *omayuva oanambano*.

Recently, *adv. Nambano* ; *rukurunambano* ; see Lately.

Receptacle, *n.* Anything, as a bag, box, place, to put things in, *otyi-hekero* ; (*ondyuo*) *otyihekero ty'ovina* = store-room, pantry.

Recitative, *n.* See Chant.

Reckless, *a. Otyirangaranga*.

Reckon, *v.t. & i. Vara*.

Reclaim, *v.t. Tyengurura* ; *kotora*.

Reclaimed, *p.p. or a. Tyenguruka* ; *kotorua*.

Recline, *v.i.* Lean on, *ritiza* ; *riyameka*, *-e* (*ko*) ; *ritatera*, *-e* (*ko*) ; repose, rest, *suva*.

Recluse, *n. Omu-ndu ongunga*.

Recognise, *v.t.* See Know ; Recollect ; Avow.

Recoil, *v.i. Huinda*.

Recollect, *v.t. Zemburuka* ; *rizemburuka*.

Recollection, *n. Oku-rizemburuka* ;

—, memory, "erinnerung, eingedenksein, gedächtniss, verstand," *omu-tandu* or *omu-tandu*, perhaps from *omu-*(*ti*) = wood and *tanda* = to make incisions (as on a slab of wood to assist the memory). The materials the Waganda in Central Africa use for writing on and sending messages to one another, are "very thin smooth slabs of cotton-wood ;" see Stanley's "Through the Dark Continent," vol. i., p. 410.

Recommend, *v.t. Virikiza*, *-e* ; *kungurira*, *-e*.

Recompense, *v.t. Suta*, *-u*.

—, *n. -Suta* (*ovi-suta* ; *ozosuta*, &c.) ; *otyi-sutisiro* ; *ondyambi*.

Reconcile, *v.t. Hanganisa* ; *hurukisa* ; *uaneka*, *-e*.

Reconciled, *p.p. or a. Hangana* : she is reconciled to her husband, *ua hangana n'omurumendu ue* ; *uanekua*.

Reconciliation, *n. O-hange* ; *oku-hangana* ; *oma-hanganeno* ; *oku-hurukisa* ; *oma-hurukisiro*.

Reconnoitre, *v.t. Konga*, *-o* ; reconnoitring troop, patrolling party, *oru-kongo* ; *o-sango* : they go about in search for, &c., *mave rianga ozosango* ; *va kumuka ozosangо*, lit., they - go about - (as) patrolling troops ; they - have started - reconnoitring parties.

Recover, *v.i. & t. Veruka* : *nua omuti mbui, u veruke*, lit.,

omambo uri, lit., words - only or really ;
— *i* : it is a real man, not a tree, *i 'mundu, ka 'muti, i 'mundu tyiri.*

Reap, *v.t. Konda, -o* : *ouo mave kondo ovikokotua*, lit., they - they - are cutting, reaping - corn ;
—, gather, heap up, (*v*)*onga* or (*u*)*onga, -o.*

Reaper, *n. Omu-konde* ; *omu-uonge.*

Rear, *v.t.* Bring up, as an infant, an orphan, *kora, -o* ;
—, feed up, *parura* ; *kurisa* ;
—, with trouble, as a sickly child, *pepera, -e* ;
—, cause to grow, of living things, *kurisa* ; of plants, *hapisa* ;
—, attend to, "pflegen, verpflegen," *hungu, -u* ;
—, educate, instruct, *viura* ; *honga, -o* ;
—, set up, "aufrichten," *ruramisa* ; *zika, -i* ;
—, build, *tunga, -u.*

Reason, *n. Ozo-ndunge* ;
by — of, because, *orondu* (or *ondu*) *tyi* ; *orondu kokutya* ; *-ira* (= for, relat. form) : he removes by reason of the severe drought, *ma tyindire ourumbu ouzeu* = *ma tyindi, ondu* (or *orondu*) *ourumbu tyi u ri ouzeu* = *ma tyindi ondu kokutya ourumbu u ri ouzeu* ;
to have — to, *sa oku-* : he had no reason to fear, *op'e ha sa okutira*, lit., therefore he - not - ought - to fear ;
—, (—) : there is no reason why I keep aloof, *hi na tyi me uombo*, lit., not I - with (any reason) - that - I - linger behind.
—, *v.i. Rihungira, -e* ; *ripura na* ; *patasana* ; see Argue ; Debate.

Reasoning, *n. Ome-ripuriro* ; debate, *ozo-mbata.*

Rebel, *v.i. Yumba o-hama* ; see Rise ;
—, fall away, revolt, prop. snap off, *poka* ;
—, revolt, prop. raise a great quarrel, *pendura e-posa* or *ovi-posa ovizeu* ;
—, fight against the chief, *rua n'omuhona* ;
—, resist, refuse to obey, be unwilling to submit, *rangaranga* (*na*) ; *panda oku-.*
—, *n. Omu-poke* ; *ngu me ritie oru-vara* (or *ou-vara* ; *ou-hona*) : they are rebels, *mave ritie oru-vara*, lit., they - deal out to themselves, arrogate - power, authority.

Rebellion, *n. Oku-yumba ohama* ; *oku-poka* ; *ovi-posa ovizeu* ; *e-posa* ; *oku-ritia ouhona* ; *oku-rua n'omuhona.*

Rebellious, *a. -Poke* ; *-rangaranga* (*na*) ; *ritia* (*-e*) *ou-hona* or *ou-vara.*

Rebound, *v.i. Yatuka* ; *tuka.*

Rebuff, *v.t. Tyaera, -e* ; see Check.

Rebuild, *v.t. Tungurura.*

Rebuke, *v.t.* Punish (with words), *vera, -e* (*n'omambo*) ; *veta* (*-e*) *omambo omakukutu* (*mo*) ; scold, *tena.*

Recall, *v.t. Isana* : he has been recalled, *ua isanua.*

Recede, *v.i. Humburuka* ; see Retreat ; Go (back).

nyone ; plunderer, *omu-punde* ; spoiler, *omu-zunde* ;
—, "garausmacher," *e-honga* ; *e-hongora*.

Reach, *v.t. Vaza* or *vasa* : the rope extends from the house to the garden, *ongoze mai zu k'o-ndyuo nai vasa k'ovikunino*, lit., the rope - it - comes from - from the house - and it - reaches - to the garden ; take the child home, *vazisa k'oveni*, lit., cause (the child) to reach - to (its) owners;
— a place, *vaza* ; *tuna* (*-u*) *ko* : I reached, arrived at, the village, *mba tunu k'onganda*, lit., I - touched - at the village ;
—, overtake, *vaza* ; overtake and meet, *vazasana* ;
— from one point to another, *tapakana* or *tiakana* : the beam reaches from one wall to the other, is long enough, *omuti ua tapakana* (or *tiakana*) ;
to —, to hand, *eta* ;
—, attain to, *vaza* ;
— a thing down, *turura* ;
— a place, prop. master (the road), *tuna* ; see Master ;
make an effort to —, *rarakana* : we hurried on to the place, tried hard to reach it, *tua rarakana otyirongo*.

Reach, *n.* Power of extending to, obtainableness, *ou-vaza* : who can reach it? *ouvaza u pi?* lit., reaching or possibility of reach - it - (is) where ;
within —, see Attainable.

Read, *v.t. Isana* ; *leza.**

Readiness, *n.* As for travelling, fighting, &c., *oku-rongerua* ;
— to communicate, liberality, *omu-tima omuharupu*.

Ready, *a.* Able, *sora* : a ready writer, *omutyange ngua sora* ;
—, prepared, of persons, *rituna*, *-u* : I am ready (to work, suffer, &c.), *ami mbe ritunu* ; let us get ready to start, *ngatu ritune tu ende*, lit., that we - prepare ourselves - (that) we - go ;
—, of things, prepared, *tunua* : all things are ready, *ovina avihe via tunua* ;
—, willing, *vanga* ;
— to give, *omuharupu* ;
— to receive, serve and help any who come, *n'etaya* ;
make —, as for a journey, for the chase, for war, *rirongera*, *-e*;
—, disposed to, *hara*: (strengthen the things which remain) that are ready to die, *mbi mavi hara okukoka* ;
—, at the point, *p'oku-* : (he stood before the man) who was ready to fight, *ngue ya p'okurua*, lit., who - (was) coming or going - on (the point of) fighting ;
— for drinking, as fermented milk, *zemua* : *omaere oa zemua*, lit., the fermented milk - it - is ready, poured out.

Real, Really, *a. & adv. Tyiri* (= *tyi ri* = it is) : this one is a real hero, *ingui tyiri ependa* ; do you really want me to call (that person) ? *nge isane tyiri* ; there it is in reality ! *opo tyiri* = there - really ;
—, *uri* : was that really all (*ozondui* = seed) ? *ari opuzo uri* ? lit., was or is - (this) enough or all - then, really or only ; they are real words (spoken and understood by all),

oma-kuturiro ; *o-nguturiro* ; *ovi-sutiro*.

—, *v.t.* Redeem, prop. untie, set free, *kutura* ;

—, pay for, *sutira*, *-e*.

Rap, *v.i. & t.* See Strike ; Knock.

Rape, *n.* *Oku-kondyisa omu-kazendu* (or *omusuko*) ; see Force.

Rapid, *a.* *Hakahana* ; *omuise* : *otyikara omuise* = rapid course or motion (as of galloping horses), exceeding swiftness ; see Quick.

Rapidity, *n.* *Oma-rama* ; *oku-hakahana* ; see Swiftness.

Rapidly, *adv.* *Tyimanga.*

Rapture, *n.* *Oku-tuara omu-tima.*

Rare, *a.* Not often, few (times), *-titi* ; *outiti* ;

—, unusual, curious, *-himise* ;

—, very valuable, precious, *-huze* ; *sana peke* ; see Incomparable.

Rascal, *n.* *Omu-ndu ehipa* ;

—, trickish, dishonest fellow, "schelm," *o-mbika* ;

—, a low, mean person, *omu-hahu.*

Rascality, *n.* *E-hipa* ; *ou-pika* or *ou-mbika* ; *o-mbika.*

Rase, *v.t.* To move over the surface of anything, to graze, "streifen," to level, *vanda* ;

—, blot out, obliterate, *zengisa* ; *zemisa* ;

—, overthrow, break down, destroy, *hana.*

Rash, *n.* See Eruption.

Rash, *a.* Precipitate, *n'eputi.*

Rashly, *adv.* *Neputi* ; to act —, stupidly, *tyita ovina viou-yova.*

Rashness, *n.* Hastiness, recklessness, *e-puti* ; stupidity, *ou-yova.*

Rasp, *v.t.* *Kurura.*

Rat, *n.* Mouse, *e-puku.*

Rate, *v.t.* Scold, *tena.*

Rather, *adv.* *Tyinene ... komeho* = much before : I had rather be a doorkeeper in the house of my God than to dwell, &c., *ami mbe rivangere tyinene oku-kurama k'ozongambezero z'o-ndyuo ya Mukuru komeho yoku-tura*, &c. ;

—, *tyikuriho* : it is rather long since they (the sheep) were lost, *tyikuriho za pandyara orure*, lit., apparently - they - are lost - a long time ;

—, (—) : *o ende pehi, nu kaende k'otyituve*, lit., don't - go - on foot, - but (rather) - go or travel - on the shoulder, let some of the people carry you.

Rational, *a.* *-Nazondunge* ; *onongo.*

Rattle, *v.i.* *Huarakaia* ; *para-kata* ; *purukuta* ; *porokota.*

—, *n.* *Oku-huarakata* ; *oku-parakata* ;

—, noisy talk, *oku-rokoha* ;

death —, *e-punga* : the man is dying, the death rattle has commenced, *omundu u n'epunga* ; *o-senda.*

Ravage, *v.t.* Spoil, destroy, *zunda* ; *nyona*, *-o* ; plunder, *punda*, *-u* ; *huura* ;

—, of war or an epidemic, *pia-ngura.*

—, *n.* *Oma-nyoneno* ; —, as by war, an epidemic, &c., *oku-pia-nguka.*

Ravager, *n.* Destroyer, *omu-*

tongona (by itself, "sich wegheben, von etwas erheben," *tongoka*) ; *tongamisa* ; *tumbisa* ; *nongisa* ;
— up, revive, as after a fainting fit, &c., *tutumuna* or *tundura* ;
—, fortify, sustain, *kangamisa* or *kengamisa* : raise the man, help him to sit upright, *kangamisa omundu* ; (and) they raised (her, the dead woman) nicely, *va kangamisire naua* ;
— oneself, as from a lying to a sitting posture, make or keep oneself strong, lit., be hard, not giving way to drowsiness, depression, &c., *kangama* or *kengama* ;
—, erect, *zika*, *-i* ; *ruramisa* ; *kuramisa* ;
—, put straight, *sembamisa* ;
—, build, *tunga*, *-u* ; rebuild, *tungurura* ;
— an army, go to war, *sekamisa ovi-ta* ; *hanga ovi-tu* : he has raised a large army, *eye ua hanga ovita ovinene* ;
— a storm, *sekamisa otyi-vepo* ;
— expectations, (*y*)*undyisa* ;
—, exalt, promote, — in rank, *tongamisa* ;
— strife, *pendura ovi-posa*.

Raised, *p.p. or a. Yerua* ;
—, high, elevated, *-tongame* ; *tongama* ; *nonga*, *-o* ;
—, high, prop. long, *-re* ; *-nde* ;
—, heightened, heaped up, &c., *-tumba* ;
—, erected, *zikua* ; *-zikame* ; *zikama* ;
— high, *yeruruka* ; *-yeruruke* : (on) a raised spot, *opopayeruruke* ;
—, as on a couch, after sleep, *kangama*.

Rake, *v.t. & i.* See Smooth ; Collect ; Scratch.

Rally, *v.t. & i.* Collect, assemble or reassemble, as warriors, *hanga* ;
—, recover strength, *kotora omu-inyo* ; *kangama* or *kengama*.

Ram, *n. O-nduezu y'ozondu* ; *o-nduezu*.

Ram, *v.t.* To — earth, in filling a hole, *sira*, *-e* : put ground into the hole and ram it, *sira ehi* ; see Stuff ; Cram ; Drive ;
—, batter ; see Batter.

Ramble, *v.i. Rianga* ; *tyita* (*-i*) *oru-pitonganda* ; *vandama*.

Rambler, *n. Otyi-ndu ty'omozonganda*.

Rambling, *n. Oku-vandama* ; *oru-pitonganda* ; *oku-rianga*.

Rampart, *n. Otyi-kere*.

Ramrod, *n. Oru-hingo*.

Rancour, *n. Oma-pindi* ; *oundandi* ; *oku-kara n'ovita* (*na*) ; *oku-tonda* ; *o-nyengo* ; *e-ruru*.

Random, *n.* At —, *osengine : ma hungire osengine*, lit., he-speaks-guessingly, at random, merely guessing that this or that one is the thief ; *ohei* ; *ohamuzemba* ; *ohamure* ; see Chance.

Rank, *v.t. Pangura*.

Rank, *n.* Division, number, prop. row of people, *oru-teto* ; see Class ; Row ;
to be of the same —, *ta pamue* ;
—, dignity, respectability, *o-ndengu* ;
—, standing, *e-ha* ; cf. Home.

Ransack, *v.t. Punda*, *-u* ; *huura*.

Ransom, *n. Ovi-nguluriro* ;

Rage, *n.* *Oma-rungiro* ; *oma-zenge* ; see Fury ;
—, as the raging of a thunderstorm, *e-peze r'ombura.*
—, *v.i.* *Zunga, -u* ; *zungasana* ; *runga, -u* ; *t'omazenge* ;
—, of a storm, *peza, -e* : the thunderstorm rages, *ombura mai peze.*

Ragged, *a.* Poor, *omunyake* ; see Rough ; Uneven.

Raggedness, *n.* Disreputable appearance, want of ointment on the body, prop. smoked skin, *o-nduima* : he looks disreputable, is a ragged, shabby fellow, *u n'onduima* ; cf. Shabby ;
—, poverty, *ou-nyake.*

Rail, *n.* Fence of iron or wood, *otyi-uama.*

Rail, *v.t.* Scoff, mock, *nyekerera, -e* ; reproach, *yamburura* ; use abusive language, *tukana.*

Railing, *n.* Reproach, *oru-yambo* ; *oku-yamburura* ; insulting language, *oma-tukaneno* ; *oku-tukana.*

Railing, *n.* Support, something to lean on, *otyi-uama.*

Railway, *n.* *O-ndyira y'ovite-nda.*

Raiment, *n.* *O-mbanda* ; *ozo-mbanda* ; *ovi-kutyire* : food and raiment, *oviparure n'ovikutyire.*

Rain, *n.* *O-mbura* ;
continuous, general —, *omu-nengendi : ombura mai roko omunengendi*, lit., rain-it-rains-strong, spreading all over the country ;
misty —, drizzling, *oma-nyenya* ; *ou-nyaika* ;
slight —, just a sprinkling, *e-terengenye* ; *oku-roka epuvo* ;
—, pelting shower, prop. sheet of water, *omu-vare* ;
—, the cold rains in the beginning of winter, *otyi-seseta.*

Rain, *v.i.* *Roka, -o* : *indu ya rokererere are ?* lit., then-it-has rained far and wide-then, or, has it rained thoroughly, all over the country ;
—, *hana : tua iyangovasi ombura mai hana*, lit., we-fancied-thunderstorm-it-would break through, burst, bring rain ;
— much, *roora* or *temuna* : we are having, or have had, much rain, *ombura ya roora* or *temuna* ;
— only slightly, *puva* : there has only been a slight shower, *ombura ya puva*, lit., the rain-it-was meagre, poor, slight = *ombura ya roko epuvo* (slightness).

Rainbow, *n.* *Ou-ta u'ombura.*

Raise, *v.t.* Lift, heave, especially something heavy, *yera, -e* ;
—, lift, take up, *yeurura* ; *yeura* : lift up the child (that is fallen down), *yeura omuatye* ; I raise myself, *me riyeura* ;
— (by itself), *yeuka* : he (the patient) cannot raise himself, is too weak, *k'e nakuyeuka* ; *zikama :* my tobacco plants have raised themselves (after having had, for some time, a withered appearance), *omakaya yandye ya zikama* ;
— from sleep, from death, from a depressed state, &c., *pendura* : raise me up, *pendura ami* ; rouse the people from sleep, awake them, *pendura ovandu* ;
—, take up, lift up, elevate,

—, retired, honest, harmless, (*omu-ndu*) *onyima*; *n'ou-nyima*; *nyima*; *nyimapara*; be calm, quiet, *pora*, *-o*: it (the wind) has become quiet, *kua poro*;
—, of animals, tame, *uoka*;
—, satisfied, *kooua* (*koua*): he is quiet, satisfied, *ua ko(u)a* (perf. *koverue*).
—, *v.t. Muinisa*; calm, *suvisa*; satisfy, *kovisa*; comfort, *hekununa*: quiet, comfort the child! *hekununa omuatye*.

Quietly, *adv.* Silently, *nemui*;
—, gently, *katiti*.

Quietness, *n.* Silence, *e-mui*; *oku-muina*;
—, retiredness, harmlessness, &c., *ou-nyima*;
—, peace, *o-hange*;
—, rest, *oru-suvo*.

Quill, *n. E-inya*.

Quit, *v.t. Esa*; see Abandon; Leave; Relinquish; Absolve; Discharge; Disclaim;
a person who quits himself well in work, warfare, &c., showing invariably discretion and good sense, *o-ngengeza*.

Quite, *adv.* Wholly, totally, *omutundu*: he is quite dead, *ua koka omutundu*; it (the snake) devours the bird quite, *i nina omutundu u'ondera*, lit., it-devours-the whole-of the bird;
—, *indé*: the thing is quite spoiled, *otyina tya zundara, indé*;
—, very, *tyinene*;
—, *oku-* (infinitive): I quite forgot it, *okuzemba mba zembi* = forgetting-I-forgot; I did not quite forget it, *okuzemba hia zemba*, lit., (fully) forgetting-not I (did)-forget;
— so, — right, *opousemba*;
—, *interj. Nyee*, preceded by *muina*: he was quite silent, *eye ua muina, nyee*;
— red, *pyu*: the things are quite red, very red, *oviserandu, pyu*;
— alone, *tin*: I am quite alone, *oami erike, tin*;
— white, *tué*: how very white the glass is, or, the glass is quite white, *omakende omavapa, tué*, lit., ice-white-very white;
— black: *tukutuku*: it is quite dark, *ku n'ondorera, tukutuku*.

Quiver, *n. Omu-nguma*.

Quorum, *n. E-ha*; see Number.

R

Race, *n.* Family, stock, tribe, *omu-hoko*.

Race, *n.* A running or contest in running, *otyi-rarakaneno*; *oma-rarakaneno*;
—, race-course, prop. road, *o-ndyira*.
—, *v.i. Utuka*; *rarakana*; *nana otyi-kara* (lit., run, pull or play *otyikara*, probably = starting-place, i.e. race).

Racket, *n. Oku-parakata*; noisy talk, *oku-rokoha*; *o-ndokohero*; see Noise.

Radius, *n.* A straight line, *e-vara*; *o-ndyira*; *oru-yira*; circumference, *omu-ruko*.

Rag, *n. E-koti*: put a rag on, *tua p'ekoti*;
—, *otyi-tau*; *oru-tau*; *oka-vanda*; rags, *ou-kaka*; *ou-kakera*; *ovi-hiringarara*.

cause to —, *lua mo ondanga* : he causes the people to quarrel, *ma lua mo ondanga* ;
—, *ningasana oma-mbo* : they are quarrelling, *va ningasana omambo.*
—, *n. Ozo-mbata* ; *oru-ndandua* ; *otyi-posa* ; *ovi-posa* ; great —, in which many join, *e-posa.*

Quarrelsome, *a. Omukanandu*; see Pugnacious.

Quarrelsomeness, *n. E-piko* ; *o-nikoniko* ; *oru-naku* ; *oru-nakunaku* ; *oru-nyokotora* ; *ozo-huamiti* : the woman is quarrelsome, *omukazendu u n'ozo-huamiti.*

Quarry, *n. Otyi-mengero* ; *otyi-menguriro* (if deep, *oru-*).
—, *v.t. Menga, -e.*

Quarter, *n.* A small part of something divided in the middle, orig. perhaps the divided half, *otyi-konda-ndina* ;
—, side, part, as of a country, *omu-kuma* : they came from all quarters of the world, *uo va zire k'omikuma avihe*, lit., they - they - came - from sides - all ;
—, prop. corner, *otyikoro* : *ovi-koro vine viehi*, lit., the corners, quarters - four - of the earth.

Quartz, *n. O-mbaoe* (= white, shining stone).

Quash, *v.t.* Crush, *tukutura* ; *nyaya* ; overthrow, make void, *yandeka, -e.*

Queen, *n. O-mbara oserekaze* ; *o-serekaze yamuhona* ; *o-mbara* ;
— of bees, *otyi-ina.*

Quell, *v.t.* Calm, quiet, *suvisa* ; subdue, *tumba, -u* ; *tumbisa.*

Quench, *v.t.* As thirst, *isa ko o-nyota* ;
— fire, *zemisa omu-riro.*

Question, *n.* (*E-mbo*) *e-puriro* ;
—, dispute, *ozo-mbata* ; *oku-patasana.*
—, *v.i. Pura* ;
— closely, *nongonona* ; *kondo-zora* ; *kondonona* ; see Examine; Doubt ; Cross-question.

Quick, *a.* Be —, hasten, *haka-hana* ; *himbahimba* ;
—, *n'omarama* : how quick is that person ! *omundu tya u n'o-marama* ! lit., man - how - he - with legs ;
be —, leap, hop, *tyandyara* ;
be —, *zukuka* ; *tyita tyinene* ;
be —, prop. firm on one's legs, "fest auftreten," *handa.*

Quicken, *v.t.* Restore to life, *kotora k'omuinyo* ; see Cheer ; Hasten ; Raise ; Enliven.

Quickly, *adv. Tyimanga* : how quickly he returns ! *ma kotoka tyimanga tyine* ! lit., he - returns - (with) speed - what ; *ka-manga.*
—, *okuhakahana.*

Quickness, *n. Oku-hakahana* (haste) ; *oma-rama* (runners, legs) ; *ou-pandi* (industriousness).

Quicksand, *n. Otu-ndomuina.*

Quiet, *a. Muina*, often followed by the interj. *nyee* : how quiet he is ! *ua muina, nyee* ; it is very quiet here, *kua muina, nyee* ; be quiet ! be still ! *muina k'otyinyo* = be quiet - at the mouth ; (*nyee* = *nye*) ;
keep —, *muinisa omu-tima* ;
—, *otyimui* : a quiet person, *omundu otyimui* ;

— back in its place, *yaurura* ;
— flat on the ground, as e.g. a vessel with the brim downward, *yara pehi* : put the pot flat on the ground, upside down, *onyungu yara pehi* ;
— to a stand, *pirura* ; *tyaera*, *-e* ; puzzle, *pukisa* ; *purukisa* ;
— up to (mischief), incite to, *pika*, *-i* : why do you put me up (to evil, discontent, anger, &c.) ? *mo ndyi pikire tyike* ? lit., you - me - incite for - what ;
— to, drive, urge, press, *hinga*, *-i* ; *ninikiza* ;
— in an appearance, *munika* ; *riraisa* ;
— off to a future time, *yarura kombunda* ; *kara n'etutira* ;
to be — out, be disappointed, *hihimuka* : the man is quite put out, greatly disappointed. *omundu ua hihimuka* ; cf. Set ; Lay ; Place.

Putrefaction, *n.* *Oma-orero.*

Putrefy, *v.i.* *Ora*, *-o* (or *uora*).
—, *v.t.* *Uorisa.*

Putrid, *a.* *Uora* ; *ora* ; *monoka* ; see Corrupt ; Corroded.

Puzzle, *v.t.* *Purukisa* ; *pukisa* : a thing which puzzles me, *otyina tyityi ndyi pukisa.*
—, *n.* Riddle, *oku-haka* ; perplexity, embarrassment, bewilderment, *oku-yaràara.*

Puzzled, *p.p.* *Pukisiua* ; *puruka ozondunge* ; *yaràara* ; see Embarrassed.

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Quadrangle, *n.* See Square.

Quadruped, *n.* *Otyi-navikoti vine.*

Quagga, *n.* An animal resembling the ass in form and the zebra in colour (Asinus quagga), *o-hambarundu* ; *otyi-longame.*

Quail, *v.i.* Sink, languish, *puira*, *-e.*

Quail, *n.* A kind of partridge, *o-hikuinini.*

Quake, *v.i.* *Zezera*, *-e.*

Qualified, *a.* Fitted, adapted, *pua*, *pu.*

Qualify, *v.t.* See Fit ; Prepare ; Furnish.

Quality, *n.* *Otyi-vara* (prop. colour) ; *otyi-karo* (nature, character) ; of inferior —, prop. light, *-pupu* ; bad, *-vi* : things or articles of bad quality, *ovina ovivi* = *ka vi n'oviungura* (useless) = *ka vi nandengu* = *ousasero* (trifles, rubbish).

Quantity, *n.* Bulk, *omu-seka* ; weight, *ou-zeu* ; number, *otyivaro* ;
a large —, *ou-ingi* ; *ov-ingi* (much, many) ; *omu-ria* (extent) : a large quantity of things, *ovingi* = *vi n'omuria* ; see Much ; Many.
a small —, *okatiti* ; *outiti* ; *-titi* ; see Little.

Quarrel, *v.i.* *Posa*, *-e* : *nu m'okuti va posere* = and - in the field - they - quarrelled ; *patasana* ; *sasanekasana* : and they (the children) contended (prop. measured each other), *a rire tyi va sasanekasana* ;
—, *ponda*, *-o* : with whom is he quarrelling ? *ma pondo pumuna ani* ;
—, *tokotora* ;

rua omeva, lit., in - it (the kettle) - there - is put in - water ;
— in, stuff in, *tuva*, *tuii* ; *tuvira*, *-e* ; *hava* ;
— in or under water, *tumbisa kehi* ;
— in deeply, as the hand into the bosom, *rava* (*e-ke m'orukoro*) ;
— in or between, *maneka*, *-e* : *ua maneke ozonguinya m'ekuamo*, lit., he - put or fastened - the kirries - in the girdle ;
— in, as in a bag, *hitisa* : put (it) in the bag, *hitisa m'ondyatu* ;
— in, as a sword in the scabbard, the hand into the bosom, prop. to put under or between, *hueka*, *-e* ;
— out of reach, — away, hide, withdraw, *humina*, *-e* ;
— out, extinguish, *zemisa* : put out the fire, *zemisa omuriro* ; put out the candle, *zemisa emunine* ;
— out of joint, *pihura* (*v.i. & refl. pihuka*) ;
— out, cause to go out, *pitisa* ; take out, remove, *isa mo* ;
— aside, do away, clear away, *yepisa* ;
— by, lay by, *yengera*, *-e* ; *hupisa* ; *puika*, *-e* ; *tyitira* (*-e*) *pehi* : put seed by, keep some in store, *ozondui tyitira pehi*, lit., seeds - do or make for - on the ground = in store ;
— away, throw away, abandon, &c., *imbirahi* ; *esa* ; *yaara* ;
— away, remove, *napa* ;
— together, *tua pamue* ; *uonga*, *-o* : *va ongo omanga n'omaula n'ominguma viao*, lit., they - put together - assegais - and bows - and quivers - theirs ;
— together, complete, *oronganisa* : he is finishing the milk-pail (gives it the finishing stroke, prop. puts it together), *ma oronganisa ehoro* ;
— together, lay together, as one article or piece upon the other, *pambakana* : put the clothes together, or pile them up, in four heaps, *ozombanda pambakana ozombunga ine* ;
— to, — one's hand to, *tua ko* ;
— to shame, *tisa o-honi* ;
— one's trust in God, *riesa ko Mukuru* ;
— to death, *zepa* ;
— an end to, *yandeka*, *-e* ;
— to flight, *ramba* : then the enemy was put to flight, *ovila a rire tyi via rambua*, lit., army - then - (it) happened - that - it - was chased, pursued ;
— forth, stretch out, as the arm, *roporora* : put forth thy hand, *roporora eke r'oye* ;
— oneself forward, *riuta*, *-u* ;
— to sleep, *rarisa* ;
— for, as a trap for wild animals, *tyitera*, *-e* : on the spot where you put (the trap) for the hyena, *pena pu'a tyitire ombungu* ;
— in order, arrange, *rongera*, *-e* ; *oronganisa* ; *perura* ;
— right, adjust, *tuna*, *-u* ; "recht, zurecht setzen," *henuna* (by itself, *henuka*) ;
— right, straight, *sembamisa* ;
—, as from one place or vessel into another, *tuturura* ;
— aslant, *yendeka*, *-e* ; *yendamisa* ; *hendamisa* ;

I have put it up on the top, prop. on the surface, *mba tuire kombanda* ;
— on or upon, — up, as on a shelf, on the top, on the head, &c., *turika, -e* ; *tuika, -e* : put the burden on me, *ndyi tuika omutuaro* ;
— up, as a building, *tunga, -u* ;
— up, raise, fix, &c., *ruramisa* ; *zika, -i* ; (see Raise) ;
— up with, be contented, *ungumana* ; bear, *zara* ;
— on, as on the fire, *yareka, -e*; *zika, -i* : and forthwith they put the meat on (the fire), *a rire tyi va zikire onyama* ;
— on clothes, to dress, *huikika, -e* : dress J., *ombanda huikika mu J.*, lit., coat - put on - in or to J. ;
— on clothes, dress oneself, *ritua mo* ;
— on, as a girdle, a veil, &c., *kutyira, -e* ;
— on, as a rag, in mending clothes, *tua p'ekoti* ;
— on, as a cover on a pot, *papeka, -e* : put the cover on, *papeka otyikamo* = shut, fasten the cover ;
— on, the hand or the paw, (*yamba*), *yambeka, -e* : *yambeka* (or *yamba*) *eke k'otyiuru*, lit., hold, put on - the hand - on the head ;
— on, as a hat, *zika, -i* ; *tua ko* : put on the hat, *zika ekori* = *tua ko ekori k'otyiuru* ;
— on, as one thing on the other, as e.g. the foot into the stirrup, one leg upon the other in sitting, *paneka, -e* ;
—, lay or pile one thing on or over the other, *tendeka, -e* ; *tendekera ovi-tyuma* ; put one branch close upon the other (in making a fence), put up the fence, *tendekera otyunda* ;
— on or up, on some elevated spot, *rondeka* (*-e*) *kombanda* ;
— off, as clothes, *hukura* : *hukura ozombanda n'ozongaku*, lit., put, take off - (your) clothes - and shoes ;
— off, as dirt, bad habits, &c., *tua pehi* ;
— off, postpone, *rareka, -e* (*e-yuva*) ; *kara n'etutira* ;
— under, *hueka, -e* (*hoeka*) ;
— down, *tua pehi* ;
—, lay down, *rareka, -e* ;
— down, as anything carried, prop. slip down, *herura* ;
— through, as thread through the eye of a needle, *tuvakana* ; *huera, -e* ;
— through, as a stick through a ring, *pova, poö* ;
— in, as meat into the mouth, the finger into the ear, &c., *hu:era* : *huera onyama m'otyinyo* = put in - the meat - into the mouth ;
— in the ground, plant, sow, *kuna, -u* ; *tua* : what is being sown there ? *ponamba mape tuüa tyike ?* lit., here - there - is being put - what ;
— in, bury, *paka* : he put himself in, &c., *ue ripakere omuini*, lit., he - squeezed himself in or buried - himself ; put the milk in the calabash, *omaihi pakera m'ondyupa*, lit., the milk - squeeze in (as by a funnel, through the narrow passage of the neck) - in the calabash ; *mu tyo mu pɨke-*

Purpose, *v.i.* *Rivanga*; *n'ombango*; *ritoora*; *rikambura*; *tanda*; *h(e)a*, *he*; see Intend.
—, *n.* Will, *o-mbango*;
on —, intentionally, *uina*: he did it on purpose, *ua tyitire uina*; to no —, in vain, *omungandyo*.
Purposely, *adv.* *Uina*.
Purse, *n.* *Oka-(y)atu*.
Pursue, *v.t.* *Teza*, *-e* or *-a*; *tezisa*: follow the track, *teza ondambo*; *ramba*; *kakatera*, *-e*.
Pursuer, *n.* *Omu-teze*; *omurambe*.
Pus, *n.* *Ou-tuika*.
Push, *v.t.* & *i.* To — forward, as with the feet, — or drive away, — against, hit, &c., *puta*, *-u*; *puma*, *-u*; *pumapuma*; *pumaera*, *-e*: mind the road, you push against the trees, *tarera ondyira*, *mo ripumaere m'omiti*, lit., look to-the road, -you-push yourself-between the trees; you push the (blind) man (by riding or guiding carelessly), *mo pumaere omundu*;
— on, harass, "jagen, nicht ruhen lassen," *pumauza*; *putauza*; *hakaura*;
—, *kuma*, *-u*: you push me, *mo ndyi kumu*; he gave the cattle a push (that they might rise), *omundu ozongombe ua kumu* (= *ua pendura ozongombe*);
— away, *yumbira*, *-e*;
— at, — each other, *yunduka*;
— nearer, or — forward, as with the foot, drive forward, as the wind a ship, —, knock against a door in order to open it, &c., *yundura*;
— or shove, *hihiza*: push the wagon forward that it may come here, *hihiza etemba*, *ngari riame nguno*, lit., shove, push on-the wagon, -that it-may move-hither;
— against some one, *rikoeya*, *-e*: I push you, *me rikoeye k'ove*, lit., I-rub myself-against you; *rihaka*: I have pushed against you, *mbe rihaka k'ove*, lit., I-shook myself-at or against you;
—, *veta*, *-e*; *haha omu-se*;
—, gore, as a bull, without wounding, *tuva*, *tuü*; wounding, *tuera*, *-e*;
—, throw down, *tata pehi*;
— down, as something hung up, *turura*;
— or throw out, *yuka*, *-u*: they pushed him out, *ve mu ukire pendye*;
— forward, drive, *hinga*, *-i*; cf. Drive; Press; Thrust.
Pushing, *n.* The infinitive of the preceding verbs, *oku-puta*; *oku-puma*; *oku-hinga*, &c.;
—, overdoing, bragging, grasping, &c., *oku-puputa*.
Pustule, *n.* *O-mburu*; *otyinyuru*.
Put, *v.t.* & *i.* *Tua* or *tyua*, *tshua* (*ko*, *po*, *mo*): put (it) there, *tua mba*; put (it) on, *tua po*; he put the pot on the hearth, *onyungu ua tuire k'ezuko*; add one more to it, *tua po tyimue rukuao*, lit., put-by-one or once-more; put (it) down, *tua pehi*; put (it) in, *tua mo*; put (it) into the house, *tua m'ondyuo*; put it (the load) on me, *ndyi tuira ko*;
— up, on the top, *tua kombanda*:

stossgebendes," *otyi-himbo* (prop. pointed pole in a pitfall) ;
—, prominence ; see Point ; Height ; Elevation.

Protuberate, *v.i.* To be elevated, raised, *tongama* ;
—, swell, *sura*, *-u* (see Swell).

Proud, *a.* Haughty, *-hama* ; *hamapara* ; *riyumba ohama* ;
—, exalting oneself, *ritongamisa* ;
—, as of dress, vain, *risera*, *-e* or *-i* ;
—, conceited, presumptuous, *ondiona* ; *otyirangaranga* ;
to be — of, prop. swear by, *rianena mu* : I am proud of my mother, cleave to her, *me rianene mu mama*, lit., I - boast of, pride myself in, swear - by - my mother.

Prove, *v.t.* Test, try, *rora*, *-o* ; show, *raisa* ; ascertain, *nongonona* ; *kondonona* ; confirm, establish, *zikamisa* ; *zeuparisa*.
—, *v.i.* Show oneself (to be true, useful, &c.), *riraisa* ; *rityivisa* : he proved faithful, true, *ue tyivisirue* (or *riraisire*) *omutakame*, lit., he - made himself known - (or - showed himself) - a faithful one.

Provender, *n.* See Food ; Meat.

Proverb, *n.* *E-mbo* (= word) ; *omu-ano* (= "witzwort," witty saying, "zweideutiger, doppelsinniger spruch") : they are speaking ambiguously, *mave tie omiano*, lit, they - deal out, entertain with - proverbs ;
—, or, according to some, satirical speech, *omu-kokozira* (lit., probably, crooked or out-of-the-way rejoinder).

Provide, *v.t. & i.* *Hepera*, *-e* : *ma hepere ovandu*, lit., he - provides (food, clothes, &c.) for - the people ;
—, *vongera*, *-e* : provide (food) for the child, *vongera omuatye*, lit., collect, gather, heap up for - the child ;
— for, feed, maintain, *parura* ; *paruka* : I have no one to provide for me, *hi n'omundu ngu me ndyi paruka*, lit., not I - with a person - who - he - me - supplies.

Providence, *n.* *Oku-tara* ; *oku-tarera* ; *oma-tyiviro* (*mu avihe*) : the providence of God, *Mukuru eye u n'omatyiviro mu avihe*, lit., God - he - he - with knowledge, care, superintendence - in - all (things).

Provision, *n.* Supply of food, &c., *o-mbaruriro* ; see Preparation.

Provoke, *v.t.* *Handyisa* : do not provoke the bees, *o handyisa ind' ozonyuityi* ;
—, taunt, *tuvirira*, *-e* ;
—, stir up to anger, quarrel, &c., *hokohora* ; *pika*, *-i* : *mo paha okupika*, lit., you - seek - to provoke (a quarrel) ;
—, prop. make hot, *pyuparisa* ;
—, cause to blaze, stir up the passions, *rundisa* = *rungisa* : "der hund ist gereizt, wenn er nur nicht beisst," *ombua ya rungisiua*, *tyâ mai rumata*, lit., the dog - he - is stirred up, made angry, - if (only) not - he - bites, or, it is to be hoped he will not bite (*tyâ* probably compounded of *tyi* = that or if + *a* = not : *tyi-a* = *tyâ* = that not,

Proportionately, *adv.* *Oku-pua.*

Propose, *v.t.* Bring forward, *eta*; suggest, mention, *tamuna.*

—, *v.i.* Purpose, *vanga*; offer oneself in marriage, *vareka, -e.*

Proprietor, *n.* *Omu-ini.*

Propriety, *n.* *Ou-hirona.*

Proselyte, *n.* *Omu-ueziua po.*

Prospect, *n.* View, prop. face, *omu-rungu*: in prospect of joy, *m'omurungu u'enyando.*

Prosper, *v.i.* To be in a desirable state, *pua, pu*: you will prosper, *mo pu*;

—, be successful, happy, *ningapara*; *kara naua*;

—, grow, flourish, *hapa naua*;

—, sprout, shoot forth, flourish, *nyomoka*;

—, prop. go well, *yenda* (*i*) *ko naua*: the things prosper, *ovina via i ko naua.*

—, *v.t.* Render fortunate or happy, *ningaparisa*;

—, favour, *ingoneka, -e*;

—, help on, *yama*; *vatera, -e*;

—, improve the condition or circumstances of others, *puisa.*

Prosperity, *n.* *Ou-ua*; *ou-indandu*; *ou-ningandu*; *oku-pua*; *o-mbuiro.*

Prosperous, *a.* *Pua, pu*; *ningapara*; *kara naua.*

Prostitute, *n.* *Omu-kazendu ombondi*; *omu-korondu.*

Prostrate, *a.* Lying at length, *tata*; *vandama*; *horombamba*; on the face, *rara ondurumika*; fall down, *ua pehi.*

—, *v.t.* Throw down, *uisa pehi*; *tata pehi*; throw oneself down, *riuisa pehi*; *ritata pehi*; lay oneself flat on the ground, *rivanda pehi*: he prostrated himself before his feet, as if he were dead, *ue rivandere pehi kozombaze ze ayo ua koka*, lit., he - levelled himself - on the ground - before feet - his - as if - he - (were) dead.

Prostration, *n.* *E-tata.*

Protect, *v.t.* *Yama*; *kara n'o-ndyamo*: *u n'ondyamo*, lit., he - with or has protection, i.e., he protects others; guard, *tyevera, -e*; shield, *tyivikiza*; *tyizikiza*; cover, *vandeka, -e*; surround, *kovera, -e.*

Protection, *n.* *O-ndyamo*; *omu-yamo*; *oku-yamua.*

Protector, *n.* *Omu-yame*; *omu-vatere.*

Protest, *v.i.* Declare, *hongonona*; see Object:

—, disapprove, withdraw from, *rihumina na*: I protest against those words, prop. keep aloof, withdraw from them, *ami me rihumine n'omambo.*

Protract, *v.t.* Prolong, *reparisa*; delay, *uomba*; *n'etutira.*

Protracted, *p.p. or a.* Drawn out in time, *orure*; delayed, *uomba.*

Protrude, *v.i.* Shoot forward, "steif sein, strotzen, sich erheben," &c., *tingana*: "der penis des stieres strotzt," *omuhuku* (or *omusepa*) *u'ondvezu mau tingana.*

Protuberance, *n.* Swelling or tumour on the body, *o-ndumbo*;

—, hump, bunch, as on the neck of cattle, *o-ndyuhu*;

— on a tree, knob, *otyi-pa*;

—, anything jutting, shooting forward, "hervorragendes, an-

claims for himself - greatness, authority.

Promotion, *n.* *Oma-riameno* ; exaltation, greatness, *ou-nene.*

Prompt, *a.* *Paima* : *ma paima m'otyiungura tye*, lit., he - is alert, prompt - in business - his ; *omupaime* ;

to be —, quick, ready, *hakahana.*

—, *v.t.* Cause to act, *-isa* : I shall not prompt him to speak, *hi n'okumuhungirisa*, lit., not I - shall cause him to speak.

Promptitude, *n.* *Ou-paime.*

Promptly, *adv.* *Okuhakahana* : he responds promptly, &c., *ma itavere okuhakahana* ; *tyimanga.*

Prone, *a.* Inclined to, *n'ombango* ;

—, as to anger, strife, striking, &c., *n'eputi* ; see Passionate ;

— to evil, *nanukirua k'ouvi* ; cf. Inclined.

Pronounce, *v.t. & i.* *Hungira, -e.*

Pronunciation, *n.* *Oku-hungira* ; manner of uttering words, *omu-hingo u'okuhungira.*

Proof, *n.* *Otyi-raise* ; *otyi-raisiro* ; see Test.

Prop, *n.* *-Tize* : of wood, *omutize* ; of stone, *e-tize.*

—, *v.t.* *Tiza.*

Propel, *v.t.* Drive, *hinga, -i* ; push on, *yundura* ; make go, *yendisa* ; cause to move (onward), *riamisa* ; press (forward), *ninikiza.*

Proper, *a.* One's own, *-a ... omuini* = of - self : his proper name, *ena ore omuini*, lit., name - that of his - himself ;

—, special, peculiar, *peke* ;

—, fit, suitable, adapted, *-pue* ; *pua, pu* ; *opo* ; *po* (cf. Suit) ;

—, decent, good, *-ua* ;

—, right, correct, *-semba* ; *osemba* ;

—, precise, accurate, *-hirona.*

Properly, *adv.* *Naua* : do (the thing) properly, *tyita naua* ; he is careful, accurate, *ma zara ovina vie naua*, lit., he - uses - things - his - properly ;

—, exactly, *nouhirona* : work properly, accurately, *ungura nouhirona* = *puisa.*

Property, *n.* *Ou-ini.*

Prophecy, *n.* *Oma-uukiro* ; *oma-provetero.**

Prophesy, *v.t.* *Uuka, (v)uka, uka, -u* (= foretell) ; *raera, -e* (= tell positively) ; *proveta.**

Prophet, *n.* *Omu-uuke* ; *ombuke*, plur. (not *ozo-mbuke*, but) *ova-uuke* ; *omu-provete.**

Propitiate, *v.t.* *Hanganisa* ; *yingoneka, -e.*

Propitiation, *n.* *O-hanganeno* ; *oma-hanganisiro* ; *o-ndyingonekero.*

Propitiator, *n.* *O-hanganise.*

Propitious, *a.* Good, favourable, *-ua* ; *naua.*

Proportion, *n.* Proper measure, "schrittraum," *omu-kambo* ; *oma-sasanekero* ;

—, equality in size, of different parts, correspondence, symmetry, *oku-sembamena* ; *oma-sembameneno* ;

in — as, *punga* : *matu ri punga pe ri ovikuria*, lit., we - eat - in proportion as - there - is - food.

Proportionate, *a.* *-Semba* ; *sembama* ; *n'ongongo.*

—, *v.t.* *Sembamisa* ; *tuna, -u.*

Progeny, *n.* *Oru-koato* ; *omu-hoko* ; only male offspring, *e-rume* ; only female offspring, *e-kaze* : that woman has only female offspring, *omukazendu u n'ekaze* ; of animals, *otyikazeti* : *ozonyanda ze n'otyikazeti*, lit., cattle - they - have (only) female offspring.

Prognosticate, *v.t.* *Uka* or (*u*)*uka*, (*v*)*uka*, *-u* ; *huna*, *-u*.

Prognosticator, *n.* *Omu-uke* ; *o-mbuke*.

Progress, *v.i.* *Riendeka*, *-e* ; see Make (progress) ;

—, *endapara* : her illness is progressing, is getting worse, *ua endapara m'okuvera, k'e na pa veruka* ;

—, *riama* : he makes progress in knowledge, *ua riama* (or *endapara*) *m'ozondunge*.

—, *n.* *Oku-riama*.

Prohibit, *v.t.* *Zerika*, *-e* ; see Forbid.

Prohibited, *p.p.* *Zera* ; see Sacred.

Prohibition, *n.* *Oku-zerika*.

Project, *v.t.* To scheme, devise, *saneka*, *-e*.

—, *v.i.* Jut, be prominent, *tenga*, *-e* ; *eta o-honga* ; see Set (off).

—, *n.* Scheming, planning, *omerizemburukiro* ; *oma-sanekero* ; see Plan.

Prolific, *a.* *N'orukoato* (*tyi n'orukoato* ; *u n'orukoato*, &c.) ; *koatavara*.

Prolong, *v.t.* *Reparisa* : you lengthen your speech, *mo reparisa eraka roye*.

Prominence, *n.* *Oku-tenga* ; *oku-munika komeho*.

Prominent, *a.* *Munika komeho* ; *tenga*, *-e* ; see Set (off) ; render —, point out, as bodily defects, or also accomplishments, hence to ridicule, but also to please, flatter, *yereka* (= raise, show, "hervorheben") ; recipr. *yerekasana*.

Prominently, *adv.* Conspicuously, *okumunika*.

Promiscuous, *a.* See Mix ; Mixed.

Promise, *v.t.* *Ha* (*hea*), perf. *he*(*e*)*re* : you promised me a knife, *ua here okundyipa oruvio*, lit., you - said, meant, promised - to give me - a knife ; no, he did not promise me anything, *indé, k'a here otyina*. lit., no, - not he - promised - a thing ;

—, prop. mention, *tamuna* : you promised me an ox, *ua tamuna ongombe* (or, *ua ndamunine* = *ue ndyi tamunine* or *ua* [*a*]*m*[*i*] *tamunine*) ;

—, tell positively, *raera*, *-e* : they promised to give him, &c., *ave raere okumupa*, &c. ;

—, with the by-meaning to put away, keep for, *kuzika*, *-e* (also pronounced *kuizika*) : he has promised him something, *ue mu kuzikire otyina*.

—, *n.* *Oma-raerero* ; *oma-ku*(*i*)*-zikiro*.

Promote, *v.t.* Advance, further, *riama* ; *riamisa* ;

—, help, *vatera*, *-e* ; *yama* ; see Help ; Raise ; Exalt ; Elevate ;

— oneself, *riuta*, *-u* : he promotes himself to the chieftainship, *ue riutu ouhona*, lit., he - puts himself forward - to power = *ue ritie ounene*, lit., he -

Prodigal, *a. & n. E-hitahi*: the prodigal son, *omuzandu ehitahi*:
—, *ngu ma horahora ovina vie*; *ngu ma nanisa ovina.*
Produce, *v.t.* Bring forward, exhibit, *raisa*;
—, bring forth, *koata*; *koatisa*; *takavarisa*;
—, grow, yield, *hapa*; *hapisa*;
—, get, *hara*: the man has got a beard, *omundu ua har' omainya*, lit., man - he - got = produced - hair;
—, yield, get, *eta*: the boil produces matter, *esena mari et' outuika*;
— something similar, mould, as a parent, a child's character, *sisa, -i.*
Produce, *n. Ovi-hape*; *ovi-na.*
Productive, *a. Hapisa*; *n'ondyoura*: the field is productive, *okuti kua hapisa = ku n'ondyoura*, lit., field - it - makes grow = it - has abundance;
—, *-tuezu*: a large, good, productive place, *otyirongo otyituezu*;
—, *n'orukoato*; *yandyiruka.*
Profane, *v.t. Zunda*; *hahuparisa.*
—, *a.* Common, bad, *-hahu*; *otyi-hahu*; *omuhahu*;
—, impious, wicked, *-runde*: a wicked, profane person, *omurunde*;
—, common, not regarded as sacred or of consequence, *uriri*: a profane or common thing, *otyina uriri.*
Profess, *v.t. Hongonona.*
Profession, *n.* Declaration, *oma-hongononeno*;
—, work, *otyi-ungura*;
— of teaching, *ou-honge*; of healing diseases, *ou-verukise*, &c.
Professor, *n.* Teacher, *omuhonge*;
—, who is able (in any profession), *omu-sore*; *ngu ma sora*;
— of religion, *omu-kambure.*
Profit, *n. O-ndyambi*; increase, *oku-ueza ko*: *via ueziua ko* = they (the things) are increasing, yield profit; *tumba po*: *ami mba tumbire p'otyiungura hi*, lit., I - I - heap up, profit - by business - this.
—, *v.i.* Gain, *hahiza*: they go to gain profit, *mave ende kokuhahiza*, lit., they - go - to retail (chopping up the animal in order to gain);
—, *munina (-e) po*: I do not gain by it, *ami hi na tyi me munine po*, lit., I - not I - with (anything) - that - I - find there - by.
—, *v.t. Vatera, -e.*
Profitable, *a. -Manise*; *n'oviungura*; *-ua*: *okokua ku ene*, &c. = it is good, profitable - to or for - you.
Profligate, *n. & a. Ombondi.*
Profound, *a. -Re*; *-koto*; *ongoto.*
Profoundness, *n. Ou-re*; *oukoto.*
Profuse, *a. -Ingi*; *takavara (hué!).*
Profusely, *adv. Okutika.*
Profuseness, *n. O-ndyoura*; *oku-takavara.*
Progenitor, *n. Omu-nene*; *omu-kuru*;
—, father, *ihe*; *o-ihe.*

the latter four forms corresponding to the prefixes *ovi-, ozon-, otu-, oma-*) ;
—, *peke* ; *pona peke.*

Privilege, *n.* Right, *o-semba* ;
—, favour, preference, *ou-ingona.*
—, *v.t.* Favour, *ingoneka, -e.*

Privileged, *a.* *-Ingona* : a privileged one, *omuingona* ; *n'ouingona* ; *ingonekua* ;
to be favoured, —, *ingonapara.*

Privily, *adv.* See Privately ; Secretly.

Privy, *a.* See Secret ;
— parts, male, *oru-tyingo* ; female, *o-nini* ; of the mother, *oty-eza* (abusive word) ; *e-kuku.*

Prize, *n.* *O-ndyambi* ; *otyi-suta* ; *otyi-huze.*
—, *v.t.* Rate, estimate the value of, *saneka, -e* ; *sekasana* (*p'ovimariva**) : what do you prize it, what is the value of the animal, the thing ? *mo i saneke p'ovimariva ivinga pi ? otyina hi tya sekasana p'ovimariva ivinga pi?* lit., you - it - measnre, value - by money - till - where = how much ;- thing - this - it - equal, corresponding - to money - till - where ; see Value ; Esteem ; Appreciate.

Probably, *adv.* *Tyikuriho* : probably he will come directly, *nani tyikuriho mee ya nambano nai,* lit , perhaps - (or) probably - he - will come - just now - so.

Probate, *a.* *-Semba* ; *n'osemba* : it is probate, *otyo otyisemba* or *tyi n'osemba.*

Probation, *n.* *Oku-rora* ; *o-ndorero.*

Probe, *v.t.* *Piasa* ; *huera, -e.*

Proboscis, *n.* Of an elephant, *omu-kati.*

Proceed, *v.i.* Move onward, *riama* ; *yondya, -o* ; *kaondya* ; *nanuka* ; *isa otyikara nu kaenda* ;
—, prop. go out of the house round the corner, *nambuka* : let us go further, *ngatu nambuke* ;
—, continue, stick to, *pandera po* ;
— from, come from, *za* (*zu, zire*) ; *zira* (*mu*) ;
—, come out, go out, *pita, -i* ;
—, spring from, as e.g. one road out of another, *homoka.*

Procession, *n.* *Oru-ondyo* or *oru-ondya* (r. *yondya* = proceed, advance).

Proclaim, *v.t.* *Zuvarisa* ; *kunda, -u* (*oma-mbo*).

Proclamation, *n.* *O-ngundiro* ; *oma-kundiro* ; *oma-zuvarisiro.*

Procrastinate, *v.i. & t.* *N'etutira* : he puts off, neglects, &c., *u n'etutira* ; *tutira* (*-e*) *kombunda* : do not procrastinate, *o tutire kombunda* ; see Postpone.

Procrastination, *n.* *E-tutira* ; *oku-tutira kombunda* ; *oku-yarura kombunda.*

Procure, *v.t.* Work, work out, effect, *ungura* ;
— for (some one), *ungurira, -e* ;
—, bring about, *eta* : he procured for them right and liberty, *ue ve etere osemba,* lit., he-them - brought - right ;
—, *munisira* (*-e*) *po* : I shall procure the things for you, *me ku munisire po ovina* ; cf. Gain ; Get ; Purchase.

great —, prop. weight, *ou-zeu* ;
—, paid by a bridegroom for a bride, to her parents, *otyi-tunya* ; *oru-tombe* ; cf. Prize.

Prick, *v.t. Tuera, -e* ;
—, incite, stir, as to anger, &c., *hoka, -o* ;
— up the ears, *ninga* (*-i*) *oma-tui* ; *pakera* (*-e*) *m'oma-tui* ;
—, *n. Otyi-tuere* ;
—, thorny prickle of plants, spine, as of cactus, thistles, &c., *o-nyiva.*

Prickliness, *n. Ou-nyiva.*

Prickly, *a. -Nyiva* ; *okanyiva* ;
—, that may not be touched, something forbidden, *-kava-tyise.*

Pride, *n.* Haughtiness, *o-hama* ; *oku-yumba ohama* ; puffing up, *oku-risurisa* ; *ome-risurisiro* ; boasting, *oku-risera* ; self-elevation, *ome-rilongamisiro* ; splendour, show, *oty'-era.*
—, *v.t. Risera, -i* ; *riana* : *rianena, -e* ; see Boast.

Priest, *n.* One approaching the ancestral spirits (with gifts, prayers), *omu-yambere,* from *yambera* = to offer to (the *ova-kuru* or ancestors sacrificial meat, horns of cattle, prayers, &c.) ;
—, one who offers, sacrifices, *omu-punguhe* ;
—, performer of religious rites, *omu-rangere* ;
—, *omu-pristeri.**

Priestess, *n.* Generally the eldest daughter of a chief, she who has charge of the holy fire, *o-ndangere.*

Prig, *n.* Conceited fellow, *o-ndiona.*

Prince, *n.* Lord, *omu-hona.*

Princess, *n. Omu-honakaze* or *omu-kazehona.*

Principal, *a. -Nene* ; *omunene* (= great) ; first, *-tenga* ; see First.
—, *n.* Head, *otyi-uru* ; leader, *o-hongora* ; *omu-hongore* ; (cf. Leader) ; proprietor, *omu-ini.*

Principle, *n. Otyi-tengero* (*tyi-tyi tenga p'ovina ovikuao* = that which precedes other things) ; *oma-tengero* ;
—, traditionary law, usage, cause, &c., *omu-zo* ;
— root, *omu-ze* ;
—, rule of action, firm resolution, will, purpose, *o-mbango* : I act on fixed principles, *ami ndyi n'ombango yandye ondeu m'okutyita kuandye,* lit., I - I - possess will, purpose - mine - strong - in doing - mine.

Print, *v.t.* Press, *ninikiza* ;
—, *prinda.**

Print, *n.* Mark, as of nails, in crucifixion, *otyi-vavize* ; *otyi-to* ; print of nails, *otyito ty'ozondungo,* lit., wound, hole - of nails.

Prison, *n. O-ndyuo yomapando,* lit., house of bonds ; *o-ndronge.**

Prisoner, *n. Omu-huurua.*

Private, *a.* Apart, separate, *peke* ; individual, personal, *-ini* (*omuini* ; *oveni* ; *oeni,* &c.)

Privately, *adv. A ... rike* : and he said unto them privately, *n'a tya ku uo averike,* lit., and he - said - to - them - alone (cf. *ami erike* = I am single, alone, the only one ; *ove erike* ; *eye erike* ; *ete atuverike* ; *ene amu-yerike* ; *ouo averike* ; *aviyerike* ; *azerike* ; *atuyerike* ; *ayerike* ;

Pretend, *v.t. & i.* Feign, assume, profess to feel or to be, *huna, -u* : he pretended to be a stranger, *ua hunu, kutya eye uozonganda* ; I pretended to sleep, *mba hunu, kutya mba rara* ;
— to be this or that, "sich für etwas ausgeben," *tia, -e* ; *ritia, -e* ; *rityita* (*-i*) *ayo* : he pretended to be, &c., *ue rityiti ayo*, lit., he - did - as if, &c. ;
—, hold out as a (false) appearance, *tyita* (*-i*) *m'okungara* ;
—, act hypocritically, *tyita otyavivi* ;
—, as in playing a trick, — to steal, &c., *n'omungandyo* : he pretends to steal, *u n'omungandyo*, lit., he - with harmlessness, fun, pretence.

Pretension, *n.* Claim, false, *oku-ritia* ... ; true, *oku-vanga* ; *oku-rivara.*

Prettily, *adv. Naua.*

Prettiness, *n. Ou-ua* ; *o-ngongo* : it looks very pretty, *matyi munika ongongo*, lit., it - shows - harmony or neatness.

Pretty, *a. -Ua* ; *-mbua* ; *n'ongongo :* pretty well, *naua katiti* : we are pretty well, *tu ri naua katiti.*

Prevail, *v.i.* Overcome, *ura, -u* ; *nata* : *ovanavita tyi va sekama oty' omapenda kutya mave nata, nu vari nambano ave rambua*, lit., the warriors - when - they - arose - like - heroes - that - they - might conquer, prevail, - but - really - now - they - are defeated ; be strong, *zeupara* ; prosper, *pua, pu* ; operate with effect, *pandipara* ; *n'oviungura* ; *vatera, -e* : ye prevail nothing, *ka mu na tyi mamu vatere*, lit., not - ye - with (anything) - that - ye - help ; see Overcome ; Gain ; Extend ; Spread ; Prosper.

Prevalent, *a.* (*Y*)*enenapara* or (*y*)*enenepara* (see Spread, *v.i.*).

Prevaricate, *v.i. Kovakova* ; *kondoroka* : you shuffle, shift, swerve, &c., "du suchst ausflüchte," *tya mo kondoroka omambo*, lit., how - you - go round - the words.

Prevent, *v.t.* Stop, hinder, *tyaera, -e* ; anticipate, *tenga* (*-e*) *po* ; *hakaenisa na* ; forbid, *zerika, -e.*

Previous, *a.* See Before ; Former.

Previously, *adv.* See Beforehand ; Formerly.

Prey, *n.* Spoil, booty, *-pundua* ; *o-mbundua* ; *ovi-pundua*, &c.

Price, *n. Oputyo* : what is the price of this sheep ? *p'ondu indyi oputyo* (or *putyo*) *tyi pi* ? lit., for sheep - this - the "enough," equivalent - it (is) - where ;
—, *otyi-na* : the price is not at all equal to my sheep, *otyina hi matyi sembamene hi p'ondu yandye*, lit., thing, article of barter - this - it - equals, answers - badly (*hi*, interj.) - to sheep - mine ;
—, *ovi-mariva** (= money) : *ozondu ka ze tyi n'ovimariva m'okuti kuetu*, lit., the sheep - not - they - any more - have (a sum of) money or a price - in country - ours ;
—, *ovi-rande* ; *omu-randero* ; *o-ndandero* ;

tives under Preserve, *oku-hupisa*, &c.

Preserve, *v.t.* Rescue, save, cause to remain over, *hupisa* ;
—, lay by, keep in security, *puika*, *-e* ; *turika*, *-e* ; *hupisa* ;
—, keep alive, sustain, *karisa n'omuinyo* ; *hupisa* ; *parura* ;
—, keep prosperous, *kareka*, *-e* ; *hupisa* ;
—, keep, guard, *tyevera*, *-e* ;
—, keep, hold fast, hold up, *takamisa* ;
—, shield, protect, *tyivikiza* ; *yama* ; *takamisa*.

Press, *v.t. & i. Ninikiza* ;
—, squeeze, *kama* ; *pama* : be pressed, be in a strait, *pama* or *pamena omuinyo*, lit., pressed for life ; he presses the people, makes them uneasy, *eye u pamisa ovandu* ;
—hard, as in wringing out, *kama* ;
—, wring out much, *kamununa* ; *hamununa* ;
—, squeeze, hold with a firm grasp, hold tight, *tirina* ;
— in, stuff in, *huera*, *-e* : *tuvira*, *-e* ;
— toward, strive, struggle, *rarakana* ; *ninikiza* ;
—, urge, *kondya*, *-o* ; *kondyisa* ; *ninikiza* ; *hakahana* ; *hakahanisa* ; *hinga*, *-i* ;
— down, *ninikiza kehi* ;
— down, as by hard work, by heat, hunger, thirst, &c., prop. crush, kill, *koza* : the heat presses me down, *omutenya mau koza*, lit., heat - it - oppresses, crushes, kills (me) ; *ninikiza* : *matu ninikiziua i ondyara* = we are pressed down - by - hunger ;
—, pinch, *ningota* ;
— out, take the last thing (as in robbing, plundering), squeeze out the last drop, *pononona* : *pononona outyi*, lit., squeeze out much - the honey ;
—, as in a crowd, in entering a room, *kuana* (prop. rub each other) : you press me (in entering a room), *mo kuana ami* ;
— to the front, be forward, as in offering one's services, " sich vordrängen," *rituuza* ;
— closely, harass, *pamisa omuinyo* ; *pakata* ;
— through, force one's way through, *tuurunga* ;
—, as in a crowd, by surrounding, *kovera* (*-e*) *tyinene* ; cf. Squeeze ; Pinch ; Wring.

Press, *n. Otyi-kame* ; *otyi-kameno* ; *otyi-ninikiziro* ;
—, crowd, throng, *ou-ingi* (*u'ovandu*).

Pressure, *n. Oku-ninikiza* ;
—, weight, hardship, *ou-zeu* ;
—, urging, *oku-kondyisa* ; *oku-hinga* ; *oku-hakahanisa* ;
—, trouble, *oma-ninikiziro* ; *ou-zeu* ; *e-puti* ;
—, distress, *oku-pama omuinyo* ;
—, harassing, straits, &c., *o-mbamisiro y'omuinyo*.

Presume, *v.i. Haka* ; see Suppose.

Presumption, *n. Ou-ndióna* ; *ou-rangaranga* ; *ou-pikapike*.

Presumptious, *a. -Tiona* : a presumptuous one, *ondióna* ; *-pikapike* ; *otyirangaranga* ; to be —, *tyita* (*-i*) *ou-ndióna* ; *tyita ou-rangaranga* ; *pikapika*.

Pretence, *n. Oku-huna* ; appearance, *oku-ngara* (*tyimuna*) ; hypocrisy, *oty'-avivi* ; cf. Colour.

ney, for war, &c., *rongera, -e* ; refl. *rirongera, -e* ;
— a skin, *tuka, -u* ; *handa.*

Prepossessed, *p.p.* Inclined to, charmed with, *nongoa na.*

Prepuce, *n.* Foreskin, *omu-kova.*

Presage, *v.t. Huna, -u* ; *(u)uka, -u.*

Presence, *n. Oku-kara po* (or *mo*) ;
in my —, *m'omurungu uandye.*

Present, *a. Kara po* ; *kara muno* ; *kara mo* : (friends) absent and present, *mbe ri kokure na mbe ri mo*, lit., them that - are - distant - and - them that - are - in ;
—, *mba* ; *omu* : we are all here, *ete atuhe tu ri mba*, or, *ete atuhe omu tu ri*, lit., we - we all - we - are - here, or, we - we all - here - we - are ;
—, *-amuno* ; in contradistinction to future, *-anambano* : things present, *ovina viamuno* (things here) ; *ovina vianambano* (things now) ;
at —, *nambano* ; *indino* ; *ngahino* ; at the — time, *ngambeno* ; *ngungambenomba* ; cf. Now.

Present, *v.t. Yandya* ; *pa* (*pe, pere*) ; see Give ; Offer.
—, *n. -Yandyeua* ; *otyiyandyeua* ; *o-ndyandyero* ; *otyi-yandyero* ;
—, given to or received from equals, *ou-kuao* : I have received it as a present (from a friend, from one of my equals), *mbe tyi perue oukuao*, lit., I - it - have been given - equality or fellowship ;
—, offered to a sick person, *ovi-kuvera* ;
— to a betrothed girl, by the bridegroom, *otyi-tunya* ; *otyi-yandyera* ; *otyi-vareke* ; *o-mbareke* ;
spousal —, given to a little girl by one who intends marrying her afterwards, *otyi-kurise* ; *ovi-kurise*, &c. : *mbe mu pe* (*otyi-kurise*) *u kure na tyo*, lit., I - her - gave - (a present) - (that) she - may grow - with or by - it ;
some —, *ovi-na* : give me some present or other, anything you may have, *tu pa o ovina, atyihe tyi u na tyo*, lit., us = me - give - well = please - things, - a(ny) thing - which - you - with - it.

Presently, *adv. Nambano* ; *indino* : *ouo va ri, nu indino va sekama ve kaondye*, lit., they - they - ate - and - presently - they - rose - (that) they - might go on ;
—, *tyimanga* : he will be here presently, *mee ya tyimanga*, lit., he (is) sure - (to) come - in a moment's time.

Presentiment, *n. Omu-kue* ; *mbi n'omukue m'orukoro ruandye*, lit., I - with or have a presentiment - in the breast - of mine ;
—, *oku-uka* ; *oku-riuka* ;
to have a —, *(v)uka, -u* : *nariro ty'a uku, onganda yauo kutya mave tu*, lit., and it was, happened - that she ("seherinn," prognosticator, *omu-uke*) - had a presentiment, - (people of) village - theirs - that - they - would die, perish ; refl. *riuka, -u* : *mbe riuku, kutya me tu*, lit., I - am having a presentiment, - that - I - shall die.

Preservation, *n.* The infini-

hirona : he is precise, *u n'ouhirona.*

Precisely, *adv. N'ouhirona.*

Preciseness, *n. Ou-hirona.*

Precocious, *a. Otyi-uti* : a strong, fat child, forward in growth, surpassing in size or being in advance of others of the same age (*omu-atye*) *otyiuti.*

Predestinate, *v.t. Toorora.*

Predestination, *n. Oku-toorora* ; *o-ndoorero.*

Predicament, *n.* See Dilemma; Plight; State; Condition.

Predict, *v.t. Vuka* = *uka* or *uuka*, *-u* ; one who foretells, *o-mbuke.*

Predilection, *n. Oku-nongua* (*na*).

Predisposition, *n.* As for a certain disease, early death, &c., *omu-zo* (= custom, descended from the ancestors, "herkommen") : *ve n'omuzo* (*u*)*okuta*, lit., they - with old custom - of death or to die, i.e., great mortality or dying at an early age is hereditary in that village or tribe.

Pre-eminence, *n.* State of being first, *ou-tenga* ; *oku-kara omu-tenga* ; greatness, *ou-nene* ; leadership, *ou-hongore.*

Pre-eminent, *a. -Tenga* ; *omunene uokomeho.*

Prefer, *v.t.* Have a liking for, *tyata* ; *hoora*, *-o* ; *zara* ; choose, select, *hoorora* ; favour, *ingoneka*, *-e* ; see Like.

Preference, *n.* Liking, *orutyalo* ;
—, favouring, *oku-ingoneka* ;
—, choice, *oku-hoora* ; *o-hoorero* ;
—, state of being preferred, *ou-ingona* : *mo tyangovasi, ove u n'ouingona komeho yovakuao ?* lit., (do) you - think, - (that) you - you - have favour, preference - before - others.

Pregnancy, *n. E-zumo* : the child is born, *ezumo ra u pehi*, lit., belly, pregnancy - it - is fallen - down ;
first —, *e-veripa* ;
second —, *ezumo ri tya vari* ;
beginning of — (women and animals), *o-hohoze* ;
indisposition at the commencement of —, *o-ndungue.*

Pregnant, *a. -Tumba* : a pregnant woman (especially at an advanced stage), *omundu omutumba* ;
— *otyingundi* (euphemism) : she is in the family way, *eye otyingundi*, lit., she - (is) a weak one ;
—, full, productive, *tumba* : *tu ri m'ouye u'ouzeu mbua tumba oruhoze tyinene*, lit., we - are - in a world - of trouble - which - is pregnant or full - (of) sadness - much ; see Productive ; Full ; Rich.

Preparation, *n. Omu-tuno* ; *oma-tunino* ; refl. *ome-ritunino* ; *oma-rongerero* ; refl. *ome-rirongererо.*

Prepare, *v.t. Tuna*, *-u* : away ! that I may get the milk ready (for the people to drink), *za ko, mbi tune omaihi*, lit., come - away, - (that) I - may prepare - the milk ; *mba tunu ehi, nu hi n'ozondui*, lit., I - prepared - the ground, - but - not I - with (or have) seed (to sow) ;
—, make ready, as for a jour-

—, dust, *oru-uma.*

Power, *n.* *Oma-sa*; —, authority, *ou-vara*; *oru-vara*; *ou-hona.*

Powerful, *a.* *-Zeu*; *-namasa.*

Powerfully, *adv.* *Nomasa*; *tyinene.*

Practice, *n.* *O-ndyitiro*: he has done away with their evil practice, *ua isa ko ondyitiro yauo ombi,* lit., he - took - away - doing - theirs - evil;

evil —, prop. insolent behaviour, *o-mbanaha*: this bad thing has become a settled practice in the village, *otyina hi otyivi tya rire ombanaha m'otyirongo,* lit., thing - this - bad - it (has) - become - an evil habit or practice - in the place.

—, *v.t.* Do, *tyita, -i*; work, *ungura*;

— surgery, medicine, *panga.*

Practised, *a.* Be — in, accustomed to, *iririra, -e*: he is practised in doing wrong, *ua iririre ouvi,* lit., he - is accustomed to - evil.

Prairie, *n.* *Oty'-ana.*

Praise, *n.* *O-hivi*; *o-hiviro*;

—, honour, *o-ndyozikiro*;

—, fame, *o-ndangu.*

—, *v.t.* *Tanga*; *hiva, -i*; *hivira, -e*: *ovandu mave hivire,* lit., people - they - are praising; *omundu ua hivirua,* lit., the man - he - is praised for (some good or brave act);

—, if e.g. a chief is concerned, praise combined with honour, *hivirika, -e*;

—, sing the praises of, *yimba, -i*; *yimbira, -e.*

Prank, *n.* See Freak; Trick.

Prattle, *v.i.* *Tyekeha*; *tyakaura*; *rendura.*

Prattler, *n.* *Otyi-takanyo*; *omu-rendure.*

Pray, *v.t. & i.* *Kumba, -u*; — for, *kumbira, -e*; see Ask; Implore;

(I) —, beg, request, *arikana*: pray, give me, *arikana, ndyi pa o,* lit., pray, - me - give - well; *tyi* (= Germ. "doch"): pray, do not mention those words, *o tyi tamuna ing' omambo.*

Prayer, *n.* *Oku-kumba*; *o-ngumbiro.*

Preach, *v.t.* *Zuvarisa*; *kunda, -u* (*oma-mbo*); *pereteka, -e.**

Preacher, *n.* *Omu-zuvarise*; *omu-kunde* (*oma-mbo*); *omu-pereteke.**

Preaching, *n.* *Oku-zuvarisa*; *o-ngundiro*; *oma-kundiro*; *oma-peretekero.**

Precaution, *n.* *Oku-ritarera.*

Precedence, *n.* *Oku-tenga po.*

Precedent, *a.* *Komeho.*

—, *n.* *Oku-visa.*

Precept, *n.* *E-tuako.*

Precious, *a.* Very valuable, *-huze*; of importance, weighty, *-zeu.*

Precipice, *n.* *Oru-tyene*; *oru-tyiva*; *omu-turukira.*

Precipitancy, *n.* *Oru-haka*; *e-puti.*

Precipitant, *a.* To be —, *putauza*; *hakaura*; *n'eputi.*

Precipitantly, *adv.* *Neputi*; *okuripumauza*; see Thoughtlessly.

Precipitate, *v.t. & i.* Hurry rashly, *putauza*; *hakaura*; *pumauza*; *ripumauza.*

Precise, *a.* *Omuhirona*; *n'ou-*

Posterity, *n.* *Ozo-ndekurona*; *ov-okombunda.*

Postpone, *v.t.* Delay, *uomba*, *-o*; adjourn, *rareka*, *-e* (*e-yuva* or *oma-yuva*).

Posture, *n.* Situation, state, *o-ngaro*; *omu-káro*;
to stand in an erect, soldier-like —, *oku-nyanyanana.*

Pot, *n.* *O-nyungu*; *otyi-nyungu*: do we then bring the pot before it is washed? *matu eta onyungu ndyi ha kohua are?* lit., we-bring-the pot-which-not-is washed-then.

Potato, *n.* Wild —, *e-huü*; *otyi-hakautu*; sweet —, *o-na*: and found an old little woman eating sweet potatoes, *na ka vaza okakurukaze ama ri ozona* (*ozo-na* also = lice).

Pot-lid, *n.* *Otyi-kamo.*

Potsherd, *n.* *Otyi-hayo*: *onyungu ai rir' ovihayo*, lit., the (earthen) pot-it-has become-fragments;
—, *oru-tau* (*ru'onyungu*); *otyimbeyo.*

Potter, *n.* *Omu-tunge u'ozonyungu.*

Poultice, *v.t.* *Tumba*, *-u* (*ko oruhere* or *omuti*).
—, *n.* *Oru-here* = pap, paste; *omu-ti* = herbs, medicine.

Pounce, *v.i.* Fall upon, *ua* (*u*, *uire*) *kombanda*; seize, *kambura.*

Pound, *n.* A weight, *otyi-ponda*;*
—, inclosure, *oty'-unda.*

Pound, *v.t.* In a mortar, *kumanga*; *tonda*, *-o*;
—, as meat, beef, to make it tender, *kueta.*

Pounded, *a.* Well —, *orundu-ndura*: well pounded, fine meal *oruhere orundundura*; (applied also to fermented milk well shaken in a calabash: *omaere orundundura*).

Pour, *v.t.* To — out, *tirira*, *-e*;
to — out, shed or throw on the ground, *tirahi*;
to — out and in, as from a calabash into a dish, "einschenken," *hambuna* or *hamuna*: pour out the fermented milk (into the vessels for drinking), *hambuna omaere*; *hamuna nga tyi kore* (or *ure*), lit., pour in,-till-it (the vessel)-be filled;
to — out from one vessel into another, *pakera*, *-e* (see Fill);
— out or off, from the top, *kuüra* (*kuvura*); pour out (a little) water (that the vessel be not too full), *kuüra omeva*;
—, cause to flow, *ninga*, *-i.*

Poured, *p.p.* Poured out, shed, *tirahiua*; *tika*;
— out, as fermented milk, ready for drinking, *zemua*: *omaere oa zemua* = the fermented milk-it-is poured out, ready.

Pout, *v.i.* *Surisa otyi-nyo*: it (the child) pouts, looks sullen, *ma surisa otyinyo*, lit., he or she-makes swell-the mouth.

Poverty, *n.* *Ou-siona*; *ou-nyake*; *ou-ngondi*;
—, visible in everything, *ou-ngorovi*;
—, prop. desolateness, *ou-ngurusu.*

Powder, *n.* *O-sire*;
gun —, *o-sire*; *omu-riro*;
anything burnt to —, *o-surungu*: it is burnt to dust or powder, *tyi rire osurungu*;

Pope, *n.* *Omu-pausa.**

Porch, *n.* A kind of vestibule at the entrance of a native house, *otyi-kombo ty'ondyuo* ;
—, outer gate, *omu-vero uopendye* ; outer room, *otyi-tuo ty'opendye* ;
—, room, *otyi-tuo.*

Porcupine, *n.* *O-mbakata.*

Pore, *n.* *O-ndikitira* ; *o-mburu.*

Pork, *n.* *O-nyama y'ombinda.*

Porridge, *n.* *Otyi-sema* ; soft boiled food, *oru-mia* ; food boiled thin, *e-tata.*

Porter, *n.* *Omu-tute.*

Portion, *n.* Part, *oru-mbembera*;
—, inheritance, *otyi-rumatua* ; that which is left by a deceased person, "nachlass," *e-ta.*

Portrait, *n.* *O-saneno* (likeness); *otyi-serekarerua* (*ty'omundu* = picture of a man).

Portray, *v.t.* *Serekarera, -e.*

Position, *n.* *Kona* ; *pona* ; *mona*: we are in a difficult or dangerous position, *tu ri mona mouzeu* ;
—, state, condition, *otyi-karo* : we are in a bad condition, *tu ri m'otyikaro otyivi* ;
—, situation, *o-ngaro* : what is our position ? *ongaro yetu i ri vi* ? situation - ours - it - is - what.

Positive, *a.* See Real ; True.

Positively, *adv.* *Tyiri* ; *tyiri-tyiri* : I tell you positively, *me ku raere tyirityiri.*

Possess, *v.t.* *Kara na* ; *na* : I possess five oxen, *mbi n'ozongombe indano,* lit., I - (am) with oxen - five ; I possess it, *me kara na tyo,* lit., I - stay, am - with - it ; what do we possess ? *ete tu na tyike* ? lit., we - we - with - what ;
—, prop. (be) possessor, *omuini*: I possess them (the things), *ouami omuini uavio,* lit., I - (am) the possessor - of them ;
—, find, have, *muna, -u* : all the things I possess, *ovina avihe mbi me munu,* lit., things - all - which - I - find.

Possession, *n.* *Ou-ini.*

Possessor, *n.* *Omu-ini* ; one who possesses many things (*omundu*) *omuhamure.*

Possibility, *n.* *Oku-sora* ; *oku-sorua.*

Possible, *a.* *Sora:* all things are possible with God, *Mukuru ma sora ovina avihe,* lit., God - he - is able (as to) - things - all ;
—, *nakusorua* (*ku*) : it is impossible for those who, &c., *ka pe nakusorua ku imba, mba,* &c., lit., not . there - is being able or possibility - to or for - those, - who, &c.

Possibly, *adv.* Likely, apparently, *tyikuriho* ; perhaps, perchance, *nani ; ape* : possibly they found honey, *ouo va munu outyi, ape* ; see Perhaps.

Post, *n.* A pole, *otyi-ti* ; *omu-ti*: *matu sa otyitoto, atu tue mo omuti,* lit., we - dig - a hole, - that we - may put - in - a tree or post, pole ; cf. Pole ;
—, to hang on things or vessels, *omu-reko* ;
door —, *o-ngambezero* ;
—, place ; see Place ; Cattle-post.

Post, *v.t.* *Vandisa* ; see Placard.

Posteriors, *n.* *Oma-tako,* sing. *e-tako* ; *o-ngavaha* ; posterior, hindpart, *o-mbunda.*

Politeness, *n.* *O-nyune*; *ozo-ndyora*; *o-ndatero*; *oku-tumba* (*ovandu*).

Pollute, *v.t.* *Zunda*; *zundarisa*; *tundarisa*; *hahuparisa*.

Pollution, *n.* *O-mbondi*.

Polygamy, *n.* *Oku-kupa pevari*: he lives in polygamy, *ua kupu pevari*, lit., he-married-double.

Pomp, *n.* *Oty'-era*: *ovita via hitira otyera*, lit., the army-it-enters-(with) pomp; see Splendour; Show;

—, *oku-risera*;

—, display of finery, adornment, *ou-renga*.

Pond, *n.* Collection of water in the dry bed of a periodical river, *otyi-zeva*;

—, where reed is growing, *otyi-nduii* (prop. *otyi-*[*rongo*] or place of the *o-nduii*, hippopotamus; "zeekoegat");

—, collection of water in the field, or in a "vley," marsh, *e-rindi*;

— in clay ground, *oru-indyo*;

—, pit at a moist spot in a sandy river-bed, where the water is almost on a level with the bed and within easy reach, *omu-sema*; *otyi-sema*.

Ponder, *v.t. & i.* *Rizemburuka*; *ripura* (*na*); *paka m'omutima* (put in one's heart);

—, view with deliberation, consider thoughtfully, quietly, prop. collect (the thoughts) for, "sich sammeln," *ongamena*, *-e*.

Ponderous, *a.* *-Zeu*.

Ponderousness, *n.* *Ou-zeu*.

Pontoon, *n.* *Otyi-kondise*.

Pooh, *interj.* *Tyok*.

Pool, *n.* *Otyi-zeva*; *e-rindi*; see Pond.

Poor, *a.* *-Siona*: poor people, *ovandu ovasiona*;

—, destitute, *ongondi*; *-nyake*; *omundyake*;

a person without subsistence, a very — creature, *otyihungame* (prop. a dependent creature, dependent on the charity of others, "einer der sich nach andern richten muss," from *hungama* = to go by a thing, "sich nach etwas richten") = *otyiuuu* = *ongondi*;

a —, miserable one, *ekuangara otyikuangara*;

a —, plundered, destitute one, *omu-ndu ombue*;

a comparatively — one, one of the poorer or lower class, in contradistinction to a cattle-possessing Omuherero, *omu-tyimba*;

a — man, a man like a desert, *omunguruhu* or *omungurusu*; *ongurusu*;

a — one, whose poverty betrays itself in everything, *otyi-ngorovi*;

—, shabby, *onyaruha*;

to be —, *sionapara*; *kuruka*: I have become poor, have nothing left me, *mba kuruka*.

Poorly, *adv.* Badly, *navi*.

Poorness, *n.* See Barrenness; Want; Need; Poverty.

Pop, *v.i.* *Moteka*, *-e*: *moteka po-kati k'ovondu* = pop in-between-the people; *moteka o-ndyuo* or *m'ondyuo* = pop into the house, or otherwise, put your head through the hole (door) of the hut (to peep in), prop. dip in; see Dip.

plundered (people, to whom nothing is left) ;
—, *pundua* ; *puhuka* ; *ponyoka* ; *tonyoka*.

Plunderer, *n.* *Omu-punde.*

Plunge, *v.t.* *Tomuina* : *ma tomuine m'omeva*, lit., he - plunges - into the water.
—, *v.t.* *Tomuinisa.*

Pock, *n.* *O-mburu.*

Pocket, *n.* *O-ndyatu.*

Pod, *n.* *Oru-mbonde* ; husk of the omue or ahna tree, *oru-e.*

Poet, *n.* Writer, *omu-tyange* ; singer, *omu-imbure.*

Point, *n.* *E-vize* ; *o-honga* ;
— of a branch, of a stalk, as an ear of corn, *o-ndavi* ; *oru-tavi* ;
—, tip, *o-nyoro* ; see Top ; Peak ;
—, matter, *otyi-na* ; main point, *otyi-tenga* ;
on the —, at —, *po poku-* or *opo poku-* (see About ; Time) ; *hara* : *a rire ty'a hara okuronda*, lit., it - happened - that he - was on the point of - climbing ; they were on the point of perishing or dying, *ouo va hara okuta*, lit., they - they - wanted to, were ready - to die.
—, *v.t.* Point at or out, as with the finger, *yurika* or *urika*, *-e* ; *urikira*, *-e* ; "anzeigen, bezeichnen," *vareka*, *-e* ;
— at or out, show, *raisa* ;
— at, call attention to, *hongaiza* ;
—, sharpen, *yupika*, *-e.*

Pointed, *a.* Sharp, *-tue* ; *-yuve.*

Poison, *n.* *Ou-anga* (prepared of roots, dead and dried animals as e.g. the chameleon, and also of "menstruationsblut" ; generally used for poisoning milk) ; animal —, *e-zuvo* ; *ou-zuvo* : *ya se mo ezuvo* (or *ouzuvo*), lit., it (the snake) - has let - in - poison ;
—, for poisoning arrows, *ouzuvo* ; *ou-zuo.*

Poke, *v.t.* *Tuva*, *tuü* : he pokes into my eye (a sign of contempt), *ma tuü m'omeho*, lit., he - pokes - into the eyes (with the finger) ;
—, thrust, dig with a pointed or sharp instrument, *tyova*, *tyoö* ; *tyovatyova* ;
—, stir the fire, make it blaze, stir it to a great heat, *sunda*, *-u* ; see Thrust ; Push ; Prick ; Stir.

Pole, *n.* *Omu-ti* ; *otyi-ti* ; *otyihende* ;
pointed —, in a pitfall, *otyihimbo* ;
—, pillar, support to the roof of a native hut, *o-ngunde* ;
—, staff, for carrying a burden, *omu-tenge.*

Polecat, *n.* *O-ndanganda.*

Polish, *v.t.* *Nyanga* ; to rub off, *pondora* ; to brighten, *yerisa* ; to smooth, *serura* ; *vanda.*
—, *n.* As of shining metal, *omu-reru* : the iron has lost its polish, is rusty, *otyitenda ty'a t'omureru*, lit., the iron - it - is dead (denuded) of brightness.

Polite, *a.* *Nonyune* : he (or she) is polite, *u n'onyune*, lit., he (or she) - (is) with charm, charming ;
to be —, discreet, considerate, *tumba*, *-u* : he is polite to people, treats them with discretion, *ma tumbu ovandu* ; cf. Courteous.

perplexity, dilemma, *oku-yaráara*; *oku-yaráarisiua.*

Plod, *v.i.* Work hard, exert oneself much, *mota, -o* (*m'ovi-ungura*): he is plodding, working hard, *ma moto m'oviungura*, lit., he - bends down - in the work.

Plot, *n. Oma-tyendye*; *oku-hanga oru-mya*: he forms a plot, *ma hanga orumya* (cf. Mincemeat).

—, *v.i. & t. Hanga orumya*;

—, devise mischief, *tanda*; *pa otyi-po* (see Devise);

—, meditate deceit, *ripura ovine(y)a.*

Plough, *v.t. Taura e-hi*; sow, *kuna, -u.*

—, *n. Otyi-taure ty'ehi*; *otyi-pluge.**

Ploughman, *n. Omu-taure*; sower, *omu-kune.*

Pluck, *v.t. Pora*: *mave pora ozohonga z'ovikokotua*, lit., they - pluck - the points, ears - of corn; *kael' ehozu nda porua*, lit., go, fetch or bring - the grass - which - is plucked; pluck from the tree, *pora k'omuti*; pluck out one's hair, *ripora ozondyise*;

—, pull up, as by the root, *zukura*;

—, pull out, as a plant by the roots, the eye from its socket, &c., *homona*;

— off or out, pull off or out, *ho(o)ra*: *hoora omainya k'omukova*, lit., pluck - the hair - from off the skin; (from fresh skins, *puhura omainya*); it (the animal) stripped itself of all feathers or hair, *ye rihoora omainya aehe*;

—, prop. bend, break, *rumbira, -e*;

—, as berries, fruit, *nikora*;

—, pull out, fringe, *pungurura*;

—, snatch, as a brand from the fire, something out of the hand, "herausreissen, entreissen," *hakana*; cf. Pull; Strip; Snatch.

Plucked, *p.p. or a. Porua*; *hoorua* or *horua*;

— up by itself, or pulled out by itself, *homoka*: be thou plucked up by the roots, *homoka n'omize*; see Stripped.

Plug, *n.* Cork, *e-kumbu*; stopple, as for a gun, *omu-tiri.*

Plum, *n.* Growing wild, of a yellowish colour and stringent taste, *o-ninga.*

Plumage, *n. Oma-inya.*

Plumbline, *n.* (*Ongoze*) *o-sanekero.*

Plume, *n.* Feathers, worn on the head by lion-hunters or warriors, *o-nyange*;

— of feathers, or the bushy part of the tail of the ichneumon, *o-ngara*; *o-ngara y'orupuka.*

Plunder, *v.t. Punda, -u*;

—, strip, *puhura*: we have plundered, prop. stripped, flayed him, *tue mu puhura*;

—, *koha, -o* (make clean, i.e., leave nothing); *tonyona*; *ponyona*; *ponona.*

Plundered, *p.p. or a. Teka*: we have never been plundered, *ka tu napu tua tekere*, lit., not - we - ever - we - were broken; he was never robbed, *k'e nap'a tekere*, lit., not he - ever - was broken (in pieces);

—, (*ovandu*) *ozombue*: *tua rire ozombue* = we - have become -

hard to —, fastidious, *n'ondondonona* ;
—, in entreaty or courtesy, *arikana* : please give me who am a smoker (tobacco), *arikana t'okupa ami ngu mbi nua*, lit., please - be moved to give - me - who - I - am in the habit of drinking, i.e. drawing in, smoking (tobacco) ;
—, *atya* = would : please help! *aty·mu vatera*, lit., would ye (kindly) - help ; *otyo vatera*, lit., wouldst thou (kindly) help ; *atyave* = would they, &c. ;
—, *ta*, t' : *ko moo t'okundyihingira*, &c., lit., (will) not you - you - please drive for me (the wagon, I am ill) ;
— (interj.) *mbua*, plur. *mbueye* : please turn the sheep (this way), *katyaer' ozonyanda, mbu (mbua)*! lit., go turu - the small cattle, - good, well, "schön"; cf. Pray.

Pleased, *p.p. or a.* Glad, *nyanda*;
—, gratified, contented, *hurukua* : are you not yet pleased, contented? *k'oe ya hurukua* ; *hurukisiua* ;
— with, charmed with, *nongua (na)* ;
—, satisfied, pleased with oneself, *zingua* ; cf. Like.

Pleasing, *p. or a.* See Pleasant.

Pleasure, *n. Omu-tyato* ; *orutyato mu* (taste in or for) ;
—, delight, joy, *e-nyando* ; *o-mbiarero* ;
wanton —, *oku-nyandera eviaro*;
—, charm, *o-nyune* ; *omu-horo* ;
—, will, *o-mbango* ;
—, lusts, *ozo-nduma* : live in pleasure, lusts, *viara m'ozonduma.*

Plebeian, *n.* One of the poorer or lower class, in distinction from Omu-herero or cattle-possessing person, *omu-tyimba* ; slave, outlandish fellow, *omutua.*

Pledge, *n. Otyi-(y)ambo* ;
—, engagement, obligation, debt, *o-ndyo* ;
—, pledge, as a ring, an article of dress, &c., given by the young man to the girl, *otyi-(y)ambo* ; see Present.
—, *v.t.* To — oneself, *ritua mo: kara n'ondyo* ; *rira ongunga : mbi ku rire ongunga*, lit., (that) I - (to) thee - become - debtor, or, that I pledge myself to you (for goods bought from you).

Pleiades, *n.* Group of stars, *oty'-ose.*

Plenteous, *a. -Ingi* ; *takavara* ; interj. *hué* ; see Many ; Much.

Plenteousness, *n.* Abundance, as of grass for cattle, *o-ndyoura* ; copious supply of things needed, *-ingi* ; *ovingi* ; *ouingi.*

Plentiful, *a. Takavara* ; *tika* ; *ta (tu) p'eheke* : food is plentiful, *ovikuria via takavara = via tika = via tu p'eheke*, lit., food - it - abounds, - it - runs out or over, - it - is like to, reaches - by the sand ;
—, as water, *hava* : water is plentiful, *ondondu ya hava*, lit., the river - it - is increasing, filling up.

Plenty, *n.* See Abundance.

Pliability, Pliancy, *n. Ou-sotoroke.*

Pliable, Pliant, *a. -Sotoroke* ; *sotoroka* ; cf. Yield ; Supple.

Plight, *n.* Distressed condition,

—, *n.* Clay, *omu-rova* ;
— for a wound, *otyi-tuako.*

Plat, *v.t. Zenga* (*-i, -ire*) : *nave zengi oruzenga ruomakuiya* = and they - platted - a wreath - of thorns ; see Plait.

Plate, *n. Otyi-aha* ; *otyi-tyuma*;
—, platter, flat dish, flat basket, &c., *oru-nyara* ; *oka-nyara.*

Plateau, *n.* High land, "hochebene," *otyi-tonge.*

Plausible, *a. Tyikuriho osemba* (apparently right).

Play, *v.i. & t. Nana* : let us play with you, *tu nane k'ove* ;
— with, make light of, sport, mock, *nanisa* : they were made the objects of any man's sport, *ave nanisiua n'oundandi u'ovandu avehe,* lit., they - were played with - with or by the malice - of men - all ;
—, immoderately, wantonly, "ausgelassen," *hambana* (prop. hop, jump together) : he plays wantonly, jumping, pulling, teasing right and left, *ma hambana* ; do not make a mockery of my words, *a mu hambana n'omambo oandye,* lit., not - ye - play wantonly - with words - mine = *a mu hambanisa omambo oandye* ;
—, manœuvre with the assegai, *hera, -e* ;
—, act, mimic, — dramatically, represent a chase, a battle, &c., *tona* (*-o*) *o-mbimbi* ; *pera, -e* : *ovandu mave pere,* lit., the men - they - play, i.e., they imitate a chase, a battle ;
—, show signs of gladness, of men and animals, *nyanda* ;
—, make music, *tyila o-ngoma* ;
— a stringed instrument, prop. strike, *tona, -o* : who play the guitar, *mbe tona otyikitara* ;*
— the fool with, *oveka, -e* ;
—, be idle, *vandama* ;
— with children, *nanisa* ;
— a trick, *kauka* ;
— tricks, hoax, *hambana.*

Playful, *a. Nyanda* ; *yoroka.*

Plead, *v.t. Nyamukura* ;
—, *tuna, -u* : plead my cause, *tuna otyiposa tyandye.*
—, *v.i.* Supplicate, *riheka, -e* (followed by *ku, k'*); *riarikana* ; *rihekena, -e* : *ouo mave rihekene ye,* lit., they - they - plead for - him ;
—, defend, excuse oneself, — not guilty, *yayuma* ; *yauma* ;
—, ask pardon, use flattering words in pleading, *tatuma.*

Pleasant, *a.* Pleasant to the taste and generally agreeable, *-tyate* ;
—, good, pleasing, *-ua* ; *-mbua*;
—, charming, *n'onyune* ; *n'omuhoro* ;
—, as something perfect in form, finished, *n'ongongo* : it is very pleasant (to look at), *tyi n'ongongo.*

Please, *v.t. & i. Tyata* : it pleases me, *tyi tyata ku ami,* lit., it - agreeable - to - me ;
—, *zara* : these things do not please us well, *ovina mbi ka tu zara ko,* lit., things - these - not - we - like - not ;
—, satisfy, cause to be contented, *hurukisa* ;
—, be pleased, *nyanda* : he is pleased with the food, *ma nyandere ovikuria,* lit., he - is glad about - the food ;

dark, bushy parts, *oku-yere* (from *oku-*[*ti*] = field, country and *yera* = to raise, rise, shine, be light, &c.).
—, *a.* Level, *-vandua* ; *-serurua* ;
—, honest, sincere, *-semba* ;
—, obvious, *munika* ; *tyiukua* ;
—, distinct, *kamuaha* : the words are plain, distinct, *omambo e ri kamuaha*, lit., the words - they - are - open ; = *omambo omatyiuke* or *omambo omasemba* ;
— spoken, straightforward, prop. rectifying (words), *omaviure* ; to make —, as words, *kahururа* or *kahura* : *mu kahururа omambo*, lit., (to) him - make plain - the words ;
—, not good looking, *n'ondarero ombi* : she (or he) is very plain, *eye u n'ondarero ombi*, lit., she - she - with looking - bad.
Plain, Plainly, *adv. Pesaua* ; *okumunika* ; see Distinctly.
Plaintiff, *n. Omu-kuminine* ; *omu-hongonone* ; *ngu ma eta ovipo m'otyira*, lit., an accuser ; a witness ; (one) who - he - brings - cases, crimes, quarrels - into or before the council.
Plait, *v.t. Pamba* ; *yoza* ;
—, entangle, involve, *zenga*, *-i* ; cf. Plat.
Plan, *n.* Sketch, outline, *oruyira* (line) ;
—, model, design, *otyi-sanekero* ; *oma-sanekero* ;
—, representation, drawing, *oiyi-serekarero* ;
—, as a circle drawn on the ground for a native hut, prop. site, *o-ngaro* (from *kara* = to stay, to be) : *ma saneke ongaro*, lit., he - measures - the site, the dimensions (of a house or a kraal), draws a plan, where and how large the house or kraal is to be.
—, *v.t.* Scheme, devise, measure, *saneka*, *-e* ;
—, originate, find out, invent, *uta*, *-u* ; reflex. *riuta*, *-u*.
Plane, *n.* Instrument for smoothing wood, *e-tyika*.
—, *v.t.* Level, *vanda* ; make smooth, *serura* ;
—, as wood, timber, boards, *honga*, *-o* : plane the boards, *honga omiti*.
Planet, *n. O-nyose ondiange*.
Plank, *n. Omu-ti* ; *otyi-planga*.*
Plant, *n. -Hape* ; *otyi-hape* ;
—, tree, *omu-ti* ;
a — with edible leaves, *omundove* ;
—, the poisonous euphorbia, used for poisoning arrows, *e-yavo* ;
a — with a thorny seed-vessel which often troubles men and animals in walking, *o-hongue* (name also for the seed-vessel).
—, *v.t. Zika*, *-i* : plant the tree, *zika omuti* ; *tua* : what is being planted (or sown) there ? *ponamba mape tuüa tyike*, lit., on that spot - there - is being put - what ;
—, sow, *kuna*, *-u* ; see Sow.
Plantation, *n. Otyi-kunino* ; *ovi-kunino*.
Planter, *n. Omu-kune*.
Plaster, *v.t. Romba*, *-o* : plaster the house, *romba ondyuo* ;
—, smooth, *serura* ; level, *vanda*.

— present, in which or where one is, *omo-na* ;
— near, *opo-na* ;
— farther off, *oko-na* ;
a safe —, *opona opopaua* ;
sleeping —, or sleep, *oma-ra* : I am lying down, *ndyi ri m'o-mara* ;
hiding —, — of refuge, *oma-horekero* ;
— for killing cattle, *e-huno* ; *oma-zepero* ;
— for hanging up things, *oma-ko-turiko* ;
— or spot where unequal cuts have been made, — cut or hewn zigzag-like, *oma-hirioko* ;
—, spot, where an incision has been made, as in wood, *oma-hongero* ;
— for cutting open, "aufschneidestelle," *oma-tetero* ;
— where two things meet, *oma-hakaeneno* ;
— before the house of a chief, prop. open, levelled spot, *omu-vanda* ;
resting —, *ok-oru-suvo* ;
fixed dwelling —, prop. "grün dung," settlement, *oru-uto* ;
empty —, "zwischenraum, raum," *oru-veze* ;
cattle —, some distance from the proper village, *o-hambo* ;
cattle —, one of a cluster of werfs or kraals, belonging to the same *oruzo* or clanship, *o-ndyiiva* (sometimes used for *oruzo*) : *pozondyiiva* = by or near the werfs or kraals (of a certain *oruzo* or clanship) ;
to be in its —, *po* : it is not in its place, *ka i po*, lit., not - it - there ; *mo* ; *ko* ;
give —, *humburuka* ; *yepa*, *-e* ;
find a —, have effect, *muna* (*-u*) *oru-veze* : my speaking has no effect on them, *omambo oandye ka e nakumuna oruveze mu uo*, lit., words - mine - not - they - with finding - room - in - them ; in the first —, *porutenga* ; in the second —, *poru tya vari*, &c. ;
to take —, *kara* ; *ri* ; *rira*, *-e* ;
at or in another —, *pona parue* ;
to come in another's —, succeed one, *pingena*, *-e* ;
— for playing, acting (the deeds of departed heroes), *e-herero*.

Place, *v.t.* *Tua* (perf. *tuire*) : place (it) there, *tua mba* ; it is placed on the top, *ty'a tuüa kombanda* ; (*tua* = *tyua*, *tshua*).
—, on high, *turisa* ; see Put ; Set ; Lay.

Placed, *p.p.* Put, set, *tuüa* ; located, *kara* ; fixed, *zikama* ; established, *zikamisiua* ; *utua*.

Plague, *n.* Pestilential disease, *omu-tyise omuzepe* ;
—, chastisement, *oma-toneno* ;
—, epidemic, *otyi-tiro* ; *otyi-ndyumba* ; see Trouble ; Misery ; Evil ; Calamity.
—, *v.t.* Torture, *tatumisa* ; trouble, bother, *kendisa* ; *kendeka*, *-e* ; *kenda*, *-e* ; vex, tease, *pindikisa* ; *tuvira*, *-e* : you vex us from sheer wantonness, *mo tu tuvirire omukona*, lit., you - us - provoke for - wantonness.

Plain, *n.* Extensive level land, *oty'-ana* ;
—, level piece of ground, as a square, *omu-vanda* ;
open —, prop. light tract of country, in contradistinction to

Pious, *a.* *-Pukurukue* ; *-pore.*

Pipe, *v.i.* *Posisa o-hiva.*

—, *n.* Any wind-instrument of music, *o-hiva* ;

—, tube, gutter, &c., *o-hiva* ; *o-nyome* ;

a tobacco —, *o-nyungu yomakaya* ;

fill a — with tobacco, *tua ko* : will you not fill the pipe for the chiefs ? *omakaya k'o tuire ko'vahona* ? lit., tobacco - not thou - wilt stuff or put on (in) - (for) the chiefs.

Piss, *v.i.* *Tutama* ; *nyiña*, *-i.*

—, *n.* *Oma-nyiña.*

Pit, *n.* *Oru-tyiva* ; *oru-horo* ;

— of the stomach, *o-ngorotima.*

Pitfall, *n.* *Oru-horo.*

Pitch, *n.* See Cast ; Throw ; Thrust ; Fix.

—, *n.* *O-ndombo* (tar).

Pith, *n.* See Marrow ; Essence ; Substance.

Pitiful, *a.* Kind, compassionate, *-natyari* ; *n'otyari* ; *t'otyari* ; *rityaripara* ; *n'ondyenda* ;

—, prop. moving compassion, *ningisa o-ndyenda* ;

—, paltry, small, *-titi* ; cf. Worthless.

Pitifully, *adv.* *Notyari* ; *okunyanukira* ; *nondyenda* ; *nounyanutima.*

Pity, *n.* *O-ndyenda* : have you no pity ? *k'o n'ondyenda* ? lit., not thou - with pity ;

—, *ou-nyanutima* ; *oty'-ari* ; see Compassion ; Mercy.

—, *v.t.* T'*ondyenda na* = feel compassion for ; t'*ondyenda* : he pitied me, *ue ndyi tire ondyenda*, lit., he - (for) me - died - (of) grief ;

—, *ningisa o-ndyenda* : I pity him, *me ndyi ningisire ondyenda*, lit., he - me - moves for - pity, or, he moves me to feel pity for him ;

—, *hihama* : I feel pity for the giraffe (killed in the chase), *ombahe mai hihama koami*, lit., giraffe - it - gives pain - to me ;

—, sympathize, condole with, prop. feel pain for, *hihamena*, *-e.*

Placard, *v.t.* Nail or fasten something flat against a wall, *vandisa* (*n'ozondungo*) ;

—, fasten with nails or pegs, *papera*, *-e* ; *vavera*, *-e.*

—, *n.* *Otyi-vandisiua* ; *oma-vandisiua.*

Place, *n.* A prepared, habitable —, a piece of ground, farm, pasturage, &c., *otyi-rongo* : a wide, extensive, open place, *otyi-rongo otyikuvare* ;

— with a good and constant supply of water, *otyi-have* ;

—, quite surrounded by mountains, *otyi-kongo* ;

a suitable, convenient — for building, gardening, outspanning, &c., *otyi-tamba* ;

— where circumcision is performed, outside the village, *otyi-vetero* ;

—, ground, *e-hi* : at divers places, *k'omahimahi* ;

— where the sacred fire is kept burning, altar, *oku-ruo* ;

sacred — near the house of the chief where the *okuruo* is, *otyi-zero* ;

— where things are collected, gathered, *otyi-ongo* ; *otyi-ongero* ;

— where water is drawn, " schöpfstelle," *otyi-sema* ;

Pierce, *v.t. Tuera, -e*; *tuurunga*; *tuvakana* ; *usura* ;
— through and through, *tuera, -e* ; *tuurunga* ; *tukurura* ;
—, of the sun, *tova, toö* : the sun pierces, *eyuva ra toö* ;
— with the eye, look sternly, or angrily, *tara ozondungeho* ; *nyenyeta.*

Piercer, *n. O-nduurungu* : he pierces, wounds, shoots or throws so as to force the assegai or arrow through, *u ri ó-nduurungu*, lit., he - is - a piercer ;
—, nail, needle, awl, *o-ndungo.*

Piercing, *a.* To be penetrating, sharp, as a knife, an axe, the beams of the sun, the heat, &c., *tua* (*tu, tuire*) : the axe is sharp, *ekuva ra tu* ; the heat is piercing, *omutenya ua tu*, lit., noon - it - cuts, pierces.

Piety, *n. Ou-pukurukue* ; *oupore.*

Pig, *n. O-mbinda* ; wild —, *onguruve.*

Pigeon, *n. O-nguti* ; turtle dove, *o-ngutipongo* ; *otyi-kutipongo* ; another description, *etitipongo* ; a very small kind of — (Columba passerina ?), *o-handa.*

Pile, *v.t. Tendekera, -e* : pile the things up, one upon the other, *tendekera ovina* ;
—, heap up, amass, *humbaiza* : heap up much, make a large heap, *humbaiza ovingi.*
—, *n.* See Heap ; Mass.

Pilfer, *v.t.& i.* Steal little things, *vaka oka-na* ; *vaka ou-nauna.*

Pilgrim, *n. Omu-(y)enda.*

Pilgrimage, *n. Ou-yenda* ; also foreign country : *n'a tura ouyenda*, lit., and he - dwelt - pilgrimage, i.e., in a foreign land.

Pillage, *v.t. Punda, -u.*

Pillar, *n. O-ngunde.*

Pillow, *n. Otyi-havero ty'otyiuru* or *o-ndyatu y'otyiuru.*

Pimple, *n. O-mburu* ; see Eruption.

Pin, *n. Oka-ndungo* ;
—, peg, *o-mboha.*
—, *v.t.* Stitch together, *hondya, -o* ; *hondyisa* ;
— to the ground, by means of pegs, as e.g. a skin, *vavera, -e.*

Pincers, *n. O-mbamo.*

Pinch, *v.t. & i. Ningota* : *otyitenda matyi ningota*, lit., the iron (instrument) - it - pinches ; *onyota mai ningota*, lit., thirst - it - pinches ;
—, as shoes, *torokara* : *orukaku maru torokara*, lit., shoe - it - pinches (generally, *maru zepa* = it kills) ;
— off, *kepura* ;
—, to be close, tight, straitened, *pama.*

Pine, *v.i.* Languish, waste away, *puira, -e* ; *yaruka m'ehi* : he is pining away, *ma puire* = *ma yaruka m'ehi*, lit., he - is done for, - he - returns - (in)to the earth ;
—, wither, get dry, prop. shrink together, *kata* ; see Wither.

Pinion, *n.* Wing, *otyi-vava.*
—, *v.t.* To bind or confine, as the arms to the body, especially to the back, *pinyona.*

Pinnacle, *n.* Top, summit, *o-honga* ; *o-ndomba* ;
—, prop. bank, height, elevation, *omu-kuro.*

Perverse, *a. Otyirangaranga* : a perverse child, *omuatye otyirangaranga* ;
—, vexatious, *ehipa* ;
—, silly, insipid, *-hahu* : a perverse, silly fellow, *omundu omuhahu* ;
—, of things, matters, *-oposio* : perverse things, *ovina vioposio* ; perverse disputings, *ozombiri zoposio.*

Perverseness, *n. Ou-rangaranga* ; *ou-pikapike* ; *omu-kona*; *ovi-rundurundu* ; *e-sasa.*

Perversion, *n.* As of law, justice, truth, *oma-tiku* ; *ovi-neya* ; *oty'-urutyutyu.*

Pervert, *v.t.* Turn (the wrong way), *tanaura* ;
—, turn from the right or straight course, *pikurura* ;
—, transplace, subvert, *rundurura* ;
—, cause to wander, to err, *pukisa* ;
—, distort, spoil, *zunda* ; *zundarisa* ; *tunda, -u* ;
—, wrest, as words, *tikura* : *mave tikura omambo,* lit., they - pervert, wrest - the words.

Pest, Pestilence, *n. Omutyise omu-zeu.*

Pestle, *n. Otyi-tonde.*

Pet, *n. -Ingona* : a favourite child, (*omuatye*) *omuingona* ; a petted animal, *o-ndyingona* ; something much prized, *oty'-ingona.*

Phantom, *n.* A fancied vision, "täuschung, traum," *o-ndyoze,* prop. "gespinnst," web, from *yoza,* to twist a cord, to spin.

Pheasant, *n. O-nguari.*

Physic, *n.* Medicine, *omu-ti.*

Physician, *n. Omu-verukise* : *omu-pange.*

Physiognomy, *n. Omu-rungu* : a disagreeable countenance, *omurungu omuvi* ; —, prop. brow, *o-ndua* ; —, prop. bridge of the nose, brow, *o-ndota* ; see Face.

Pick, *v.t.* Strike with a pointed instrument, *veta, -e* ;
—, make a hole with a pointed instrument, *sa* (*se, sere*) ; see Dig ; Hack ;
— up, take up, *toora* : go, fetch that pebble, *katoore ombaoe indyi,* lit., go, pick up - pebble - that ;
— out, choose, *toorora* ;
— up, glean, gather, *nyanga* ;
— a bone, *korokoha e-tupa.*

Pick, Pick-axe, *n. Otyi-vete* ; *e-tema* ; *otyi-ke* ; *otyi-se.*

Picture, *n. Otyi-serekarerua* ; *otyi-sanekero* ; *otyi-prente.**

Piece, *n. Oru-mbembera* ;
a large —, as e.g. of meat, *orukasi* ;
a very small —, *oka-kasi,* or contracted, *oka-si* ;
a small —, broken off, *o-ngoyo* ;
—, of meat, *o-nyama* : bring me a piece of meat, *et' onyama* ; give me some pieces of meat, *tu pa o ozonyama tyiva* ; *oka-viatera* ;
—, cut or broken, *otyi-ndimbu* ; *-tau* ; *otyi-tau* ; *oru-tau* ;
—, bit, crumb, *o-ndutu* ;
—, fragment, *otyi-hayo* ; *otyi-hanikiro* ;
— of cloth, *e-koti* (*r'onguyu*) ;
a long — of cloth, *oru-pera* ;
— of old skin, *otyi-papu,* plur. *ovi-papu.*

—, pursue, *ramba; rambera, -e*;
—, devise mischief, *vanga*: you persecute me without a cause, *mo vanga ami omungandyo*, lit., you - will (i.e. want to hurt) - me - for no reason, innocently;
—, torture, torment, *tatumisa*.

Persecution, *n.* *O-ndambero*; *o-ndatumisiro*.

Persecutor, *n.* *Omu-rambe*; *omu-tatumise*.

Perseverance, *n.* Sticking to, *oku-pandera po*;
—, bravery, *ou-vande*;
—, earnestness, diligence, *ou-pandi*;
—, indefatigableness, *oru-rama*; *e-ravi*; *oku-ramanga*; *oru-ondyo* or *oru-ondya*.

Persevere, *v.i.* *Ramanga*; *kara po* (or *na*): he perseveres in going round, *ma kara pokondoroka*, lit., he - abides - by going round;
—, *pandera po*: he perseveres in his work, is faithful, *ma pandere p'otyiungura ihi*;
—, *uhara*: *me uhara m'otyiungura ihi*, lit., I - continue all day long - in work - this.

Persevering, *a.* *Omupambi*; *ombandi*.

Persist, *v.i.* *Kara po*; *pandera po*.

Persistence, *n.* *Oku-kara po*; see Constancy; Obstinacy.

Person, *n.* *Omu-ndu*; —, self, *omu-ini*.

Personal, *a.* Belonging to a man or woman, *-e*; plur. *-auo* = of him or her; of them (demons. poss. pron.): his personal attendant, *omu-karere oue* (*omuini*); their personal attendants, *ovakarere ove*; his personal effects, things, *ovina ovie*; their personal effects, *ovina oviauo*, &c.;
—, in person, self, *-ini*; *omu-ini*; pl. *oveni*: for some (or a long) time we have not seen nor had personal intercourse with each other, *ka tuya munasana natu hungire kumue oveni*, lit., not - we for long - seen each other - nor we - speak - together - selves or personally.

Personally, *adv.* In bodily presence, self, *omuini*; pl. *oveni*;
—, with respect to, *tyi ... ri nai*: personally, or, as far as I am concerned, *tyi ndyi ri nai*, lit., as - I - am - so; as far as we are concerned, *tyi tu ri nai*.

Perspicuity, *n.* *Oma-tyiukiro*; *oku-munika*.

Perspicuous, *a.* *Munika*; *tyiukua*; *n'oma-tyiukiro*: your conduct is not transparent, not perspicuous, *omihingo vioye ka vi n'omatyiukiro*, lit., manners - yours - not - they - with perspicuity; cf. Obvious.

Perspective, *n.* *E-tunge*; see Distance.

Perspiration, *n.* *Oru-kutu*.

Perspire, *v.i.* *Rukutura*.

Persuade, *v.t.* Speak to, *hungira na*;
—, turn, influence the mind, *tanaura omu-tima*; *yarura*;
—, counsel, *popa, -o*;
—, turn round, get round, as by argument, artifice, &c., *tikura*: they have persuaded the people, *ouo va tikura ovandu*; they have been persuaded to do so, *.va tikurirua po*, lit., they - have been led, turned there - to.

tyinangara mo hiti, lit., if perhaps - you - (should) go into (the house);
—, *ape*: *mamu kumuka nambano, ape*? lit., (will) ye - start - just now - perhaps (or, by the way);
—, *pô*: will you perhaps stay in this place? *oene mamu kara m'otyirongo ihi, pô*? lit., ye - (will) ye - stay - in place - this - or (not);
—, *tyikunde*; *ndavaze*; *ndaze*; *hambaze*: *hambaze muhuka mari ya*, lit., perhaps - to-morrow - it (the wagon) - (will) come; cf. Perchance.

Peril, *n.* *Oku-ta* (death, danger); *ou-oma, o-oma*, plur. *oma-uoma* (horror, fear, danger); *ou-zeu* (heaviness, trial).

Perilous, *a.* Hard, heavy, trying, *-zeu*: perilous times, *otuveze otuzeu* = *omayuva nge n'omauoma.*

Perish, *v.i.* *Ta, tu*: we perish! *matu tu*; *mba tu ondyara* = I - perish - (from) hunger; *tu te puna ye*, lit., (that) we (or let us) - die, perish - with - him;
—, be lost, *pandyara*;
—, *pe pua*; *mape pu*: lo, thine enemies shall perish, *tara, ovanavita na ove mape pu*, lit., see, - men at war - with - thee - it (will) - be finished, done (with them);
—, vanish, *zenga, -i.*

Perished, *p.p.* *Pa pua*; they all perished, *va tu, va yanda, pa pua*, lit., they - died, - they - ceased (to exist), - it - completed, done; all are done for, *pa pua*; —, *manuka.*

Perjury, *n.* *Oty'-ano ty'ovinea*; *oru-yano ruovinea*; *oku-yana posio.*

Permanence, *n.* *Oku-karerera po.*

Permanent, *a.* *Karerera* (*-e*) *po.*

Permeate, *v.t.* *Runga, -u* (as e.g. fat the flesh of an animal, "mit fett durchwachsen sein"); —, penetrate, go through, *tuurunga.*

Permission, *n.* Liberty, scope, *oru-veze*: give me permission to make a trip, *ndyi pa oruveze mbi kuke*, lit., me - give - room - (that) I - may travel;
—, *oku-(y)esa.*

Permit, *v.t.* *Pa* (or *yandya*) *oru-veze*;
—, let, allow, *(y)esa*: permit me, &c., *ndy'esa* (*ndyi esa*); permit him, *mu esa*; permit them, *ve esa*, &c.

Pernicious, *a.* *-Vi*; *-mbi.*

Perpetual, *a.* *-Aruhe*; *pandera po.*

Perpetually, *adv.* *Aruhe*; *nga aruhe.*

Perplex, *v.t.* Confuse, *purukisa*;
—, embarrass, unsettle, &c., *yaráarisa*: indeed you perplex him, *tya mo mu yaráarisa.*

Perplexed, *p.p. or a.* Confused, *purukisiua*; in doubt, *ripura pevari* (*m'omutima*); *ripura n'ondyira*; embarrassed, unsettled, *yaráara*; at a loss, *hirimana.*

Perplexity, *n.* *O-mburuka*; *oku-yaráara*;
—, difficulty, scrape, *otyi-po*; see Difficulty.

Persecute, *v.t.* Watch with evil intentions, waylay, *tyera, -e*;

nani Karunga via zembua ; the man died by accident (we cannot be held responsible for his death), *omundu ua tu Karunga*, lit., the man - he - died - (by the act of) Heaven or God. (Future researches must determine whether *ngarunga* and *Karunga* are identical).

Perdition, *n.* *Ombandyarero.*

Perfect, *a.* *-Pue* : a perfect man, *omundu omupue* ; a good, perfect work, *otyiungura otyipue* ;
to be —, in good order, in a state of perfection, *pua* (*pu, puire*) : it is not yet in a good, perfect state, not quite in order, *ka ty'a pua*, lit., not - it yet - fit, perfect, complete ; *tya pu* = it is perfect ; *otyipeua tyityapu* = a suitable or perfect gift ;
—, prop. sufficient, *-enene* : a perfect work, *otyiungura otyienene* ;
to be —, complete, sufficient, *enena*, *-a* or *-e* ;
—, thoroughly fitted for, able, expert, tried, &c., *-piuke* ;
—, complete, without blemish, *n'okuhinatyipo*; cf. Full ; Intact.

Perfected, *p.p.* *-Puisiua* ; *enenisiua.*

Perfection, *n.* Completeness, perfect make, haleness, *o-mbuiro* : what is to be compared with the perfect make of this dress ? *ombuiro y'ombanda indyi ya sana na tyike ?* lit., the perfection - of dress - this - it - resembles - with - what ;
—, *oma-puisiro* ; *oma-eneneno* ; to be in a state of —, untouched ; see Intact.

Perfectly, *adv.* *Nokupua.*

Perforate, *v.t.* *Topora.*

Perforated, *p.p. or a.* *Topoka* : the pail is perforated, full of holes, *ehoro ra topoka.*

Perforce, *adv.* *Noutue.*

Perform, *v.t.* Do, *tyita*, *-i* ; work, *ungura* ; accomplish, *mana* : when they had performed all things, *tyi va mana ovina avihe* ;
— duties, execute commissions, *ungura ovina* ;
— well, ably, *sora* ;
— religious rites, *rangera*, *-e.*

Performance, *n.* Work, *okuungura* ; *otyi-ungura* ;
—, act, doing, *oku-tyita* ; *o-ndyitiro* ;
religious —, *oku-rangera.*

Performed, *p.p.* *Manuka* : *oviungura avihe tyi via manuka*, lit., things - all - when - they - were performed.

Performer, *n.* *Omu-ungure* ; *omu-tyite* ;
good —, *omu-sore* ;
— of religious ceremonies, *omu-rangere* ; *o-ndangere* ; see Priestess.

Perfume, *n.* *Otyi-zumba* ;
—, "räucherholz," *oru-papa* ("ein baum mit röthlichem, sehr festen kern der zerstampft und zum räuchern gebraucht wird").

Perfume, *v.t.* *Kanga ; kangisa* : they perfumed the clothes, *va kangisa ozombanda.*

Perhaps, *adv.* *Nani* : I thought you were perhaps asleep already, *ne tya, nani ngahino mua rara*, lit, I - said, thought, - perhaps - already - ye - are asleep ;
—, *tyinangara* = if perhaps :

a peculiar manner, *k'omuhingo u'opeke.*

Pederasty, *n. Oku-tundukavarume* ; *oku-tundukavavena* ; to practise —, *tundukavavena.*

Pedestrian, *n. Omu-ndu uopehi,* plur. *ovandu vopehi.*

Pedigree, *n. Oru-koato.*

Peel, *v.t. Tatura* : and she peeled a large *oseu* (edible bulb) for her, *nu ue mu taturire oseu onene* ;

—, flay, *puhura.*

—, *v.i. Tatuka* ;

—, as skin from an old wound, *tuura* ;

—, to lose the skin, *puhuka.*

—, *n. Otyi-tatu.*

Peep, *v.i. Natera, -e* (*mo*) : he peeps into the house, *ma natere m'ondyuo* ; he peeps out, *ma natere pendye* ; cf. Look.

Peeper, *n. Omu-natere mo.*

Peevish, *a.* Grumbling, fretful, &c., *n'eruka* ; *n'ovieruka* ;

—, getting angry about trifles, &c., *n'osurungu.*

Peevishness, *n. Omu-pamatima* ; *e-ruka* ; *ovi-eruka* ; *o-surungu.*

Peg, *n. O-mboha.*

—, *v.t. Hondya, -o* ; *hondyisa* ; *vavera, -e.*

Pelt, *v.t. Veta, -e.*

Pelvis, *n. E-vango.*

Pen, *n. Otyi-tyange.*

—, *v.t. Tyanga.*

Penalty, *n.* Punishment, *omaverero* ;

—, fine, *-suta* : cattle levied as a fine, *ozo-suta* ; money or vessels taken as a fine, *ovi-suta.*

Penetrate, *v.t. & i. Tuurunga* ; *tukira, -e* (*mo*).

Penis, *n. Oru-tyingo* or *oru-tyengo* ;

— of animals, *omu-huku* ; *omu-sepa.*

Penitence, *n. Oru-hoze* ; *oku-hihamua m'omutima* ; *o-nguru-nguse* ; see Remorse.

Penitent, *a. Hihamua m'omutima* (pained in the heart).

Penny, *n. O-mbeni.**

Pensiveness, *n.* Thoughtfulness, *oku-rihungira m'omutima* ; melancholy, *oku-vera oviyoze.*

Pentecost, *n. Pentecoste.**

People, *n. Ova-ndu* : what a number of people ! *ovandu, hué* ;

—, tribe, *otyi-uana* ;

one's own —, *ova-kuao,* or *-auo* (*-etu, -enu*) : she went to her own people, to her home, *ua i koyauo* = she - went - to hers ; we go to our own people, *matu i koyetu* ; you go to your own people, *mamu i koyenu.*

Perceive, *v.t. Tyiza* : *otyipuka tya tyiza ami,* lit., the game - it - has perceived, scented - me ;

—, know, *tyiua.*

Perception, *n. Oku-tyiza.*

Perchance, *adv. Nani* : the traveller may perchance (or easily) miss the road, *omuenda nani ma paruisa ondyira* ; *nani Karunga* (formerly written *ngarunga*) = perhaps (by) Heaven, God = by hap, good luck : perhaps the things will luckily be found, *ovina nani Karunga mavi munika,* lit., the things - perhaps - (by) Heaven, God i.e. good fortune - they - will appear, be found ; perhaps the things were accidentally forgotten, *ovina*

—, mildness of temper, *ou-kozu* ;
—, "nachsicht," lenity, prop. overlooking little (things), *oka-tarera* ;
—, quietness, *ou-nyima* ;
—, prop. slowness, *e-pondo.*

Patient, *a.* Calm, *-kozu* ; *ongo-zu* : a calm, patient person, (*omundu*) *omukozu* or *ongozu* ;
—, enduring, *n'okuzara orure* ; *n'omutima omure* ;
—, quiet, *otyimui* ; see Quiet.

Patiently, *adv. N'omutima omure*; calmly, *n'ou-kozu*; quietly, *n'emui.*

Patriarch, *n. Ihe omunene.*

Patrol, *v.i. & t. Sangauka* : *ma sangauka m'okuti a zep' ovandu,* lit., he - goes about - in the field - in order to - kill - people.
—, *n.* Patrolling party, reconnoitring troop, *o-sango* ; *o-sangero* ; *oru-kongo.*

Pattern, *n. Otyi-horera* ; *otyi-horereroa* (with the by-meaning, continued, a pattern long or continuedly to be imitated) ;
—, model, outline, &c., *otyi-sanekero.*

Paunch, *n. E-tangara.*

Pause, *v.i. Suva* : I shall pause a little, *me tyi suva katiti,* lit., I - (shall) just - rest - a little ;
—, stop, as in running, singing, *kurama* ;
—, *yanduza.*
—, *n. Oku-suva katiti* ; *oku-kurama* ; *oku-yanduza.*

Pavilion, *n.* See Tent.

Paw, *n. O-nyu.*
—, *v.t.* See Scratch ; Scrape.

Pawn, *n. Otyi-(y)ambo.*

Pay, *v.t. Suta, -u* : I will pay thee all, *ami mbe ku sutu ovina avihe,* lit., I - I - thee - pay ; things - all ;
— a fine, make reparation, give satisfaction for a crime, atone, *sutira, -e* ;
make one —, *sutisa* ;
—, *isa ko o-ndyo,* lit., take - away - debt ;
— for the practice of *oupanga* or community of wives, *vo nda, -o.*

Payment, *n.* Reward, fee, wages, —, *o-ndyambi* ;
—, *-suta* : I received them as payment, *mba peua oty' ozosuta* (if cattle ; if things, *ovi-suta*), lit., I - was given - as - payment ;
— for a wife, *otyi-tunya.*

Peace, *n. O-hange* ; make —, *hangana* ; *hanganisa* ; *uana.*

Peaceable, Peaceful, *a. N'o-hange* ; *-nahange* ;
—, quiet, *otyimui* : a peaceable, quiet person, *omundu otyimui.*

Peaceableness, *n. Ou-kozu* ; *ou-pore* ; *ou-nyima.*

Peacemaker, *n. Omu-hanga-nise.*

Peach, *n.* Properly wild medlar, *o-ndyenya.*

Peacock, *n. E-tuangoma.*

Peak, *n. Oru-hungu* ; *otyi-hungu* ; *o-hungu* ; *o-honga* ;
—, summit, top, crown, *o-ndo-mba.*

Pearl, *n. Om-bongora.*

Pebblestone, *n. O-mbaoe* : go fetch that pebble, *katoore ombaoe indyi,* lit., go, pick up - pebble - that.

Peck, *v.i. Kongora.*

Peculiar, *a. Peke* ; *opeke* : in

ombura ya kanukire = rain - it - passed away ;
— away, be perishable, transient, &c., *pe pua* (impersonal) = it will be finished, come to an end.

Passage, *n.* Road, *o-ndyira* ;
—, entrance, *o-hitiro* ; *oma-hitiro* ;
—, exit, *o-mbitiro* ; *oma-pitiro* ;
—, ford, *o-ngondero* ; *oma-kondero* ; see Entrance ; Place ; Event ; Part.

Passenger, *n. Omu-(y)enda.*

Passion, *n.* Burning fire or burning heart, "leidenschaft," *omu-pia* ;
—, suffering, *oma-hihamisiro* ;
—, excitement, agitation of mind, *oku-zungana* : get into a passion, make a noise that the people may fear, *zungana, ovandu ve tire,* lit., get excited - people - (that) they - may fear ; to be in a —, *runga, -u* : *me rungu n'ovandu,* lit., I - am vexed - with the people ;
—, anger, *oru-haka* ; *ou-ndandi* ; *oma-pindi* ; *oma-ngumba* ; *oku-pia* ; *oma-zenge* ;
propensity to violent —, *o-huati* ; *e-puti* (*r'okutona*) ;
—, ardent desire, *o-ndero* ;
—, desire, lust, impatience, anger, &c., *o-nduma* ; *ozo-nduma.*

Passionate, *a. Ohuati* : a passionate person, always ready to strike, *omundu ohuati* = *u n'e-puti r'okutona,* lit., he - has the passion or propensity - of striking or to strike = *kumauza* ;
—, *n'omazenge* : he is passionate, *u nomazenge* = he - with wrath, anger ;
—, excited, vexed, *-zungane* ; *runga, -u* ;
—, *otyindandi* ; see Angry ; Hasty ; Burn.

Past, *p.p. or a. Kapita* : *etemba ra kapita,* lit., the wagon - it - is past ;
—, *ya* = gone : past night, *outuku mbua ya,* lit., night - which - is gone = *outuku uokomeho,* lit., night - before, night which is gone ; see Pass ; End.

Paste, *n. Otyi-sema* ; *e-rose* ; see Dough ; Wax.

Pastime, *n. Oku-vandama* ; see Play.

Pastor, *n. Omu-rise* ; a good, faithful shepherd, a leader in everything good, a pattern, &c., *omu-tuta.*

Pasturage, Pasture, *n. Oututa* : they were captured on the pasturage, *za pundua k'oututa* ;
—, *oma-risiro* ; *o-ndisiro* ; *e-rio* ; *oma-rio* or *oma-rie.*

Pat, *v.t. Pambara.*

Patch, *n. Otyi-koti* ; *e-koti.*
—, *v.t. Nyanyangiza* ; *tua po ovikoti* ; *yatatera po otyikoti* ; *yatera ko ekoti.*

Pate, *n.* Top of the head, *o-ndomba* ; brain-pan, *otyi-kongo ty'otyiuru.*

Path, *n. Oka-ndyira* or *oka-yira* = little road ;
foot —, *omu-rari,* dimin. *oka-rari* ;
long, narrow —, *oru-yira* ;
—, road, way, *o-ndyira.*

Patience, *n.* Forbearance, endurance, *o-ndaro* ; *oku-zara orure* ;
—, long suffering, *omu-tima omure* ;

— of the legs, *e-haneno.*

Partition, *n.* *Oma-pangure* ; *otyi-pangure* ;

—, as between gardens, stones or ground thrown up, *omu-kuma* ;

— fence or wall, *oru-mbo ruo-pokati.*

Partly, *adv.* In part, *orumbembera* ; to some extent, *tyiva* (= some); *k'orumbembera tyiva.*

Partner, *n.* *Omu-naruüano* ;

—, husband, *omu-rumendu,* wife, *omu-kazendu* ;

—, in heathenish Herero fashion, having everything in common, even wives, *e-panga* ;

—, fellow, equal, having the same occupation, *omu-kuao* ;

—, associate, mate, *e-kura* ;

—, fellow-worker, *omu-ungure pamue.*

Partridge, *n.* *O-hikuinini*; *oka-hikuinini.*

Party, *n.* Company, division, rank, row or number of people, *oru-teto* ;

—, a company made up for a given occasion, for trading, &c., *o-mbunga* ; *otyi-mbumba* ; reconnoitring, patrolling party, *oru-kongo* ; *o-sango.*

Pass, *v.i. & t.* Pass by, go past, *kapita* : they passed us (we did not see them), *va kapitire* ; he passed by, *ua kapita* ; they have passed me, *mba kapitoa,* lit., I was passed by ;

— out, go out, *pita, -i* ;

—, go along a place, a house, &c., *yatakana* : *m'okuyatakana, kue,* lit., in going along or passing by - of his, i.e., when he passed by ;

— each other, *pingasana* : we passed each other (on the road), *tua pingasana,* lit., we - exchanged (with) each other ;

— by, spare, prop. forget, *zemba, -i* ;

— from one place to another, prop. go over, through, *konda, -o* ;

— by secretly, *vinda, -i* ; *vinda-vinda* ;

— over, skip, *rareka, -e* ; see Skip ;

—, to be passed over, to be neglected, forgotten, come short, *kaera* or *kayera, -e* : I am passed over, have received nothing, *mba kaere* = I come short ;

— off, come to a good or bad end, *yenda ko* : it passed off well, *tya enda ko naua* ; it passed off badly, *tya enda ko navi* ;

—, as food undigested, *punda, -u* : he passed the *ozoseu* (edible bulbs of the size of a pea) undigested, *ozoseu azehe za kapundire* ;

—, prop. cross the zenith, as the sun, *tiakana* : when the sun passes the zenith, *eyuva tyi mari tiakana,* lit., the sun - when - he - crosses ;

let — by, evade, *pengura* ;

—, of days, life, *pora, -o* : when two days are passed, *omayuva yevari tyi ya poro,* lit., days - two - when - they - are cool ; he has passed away, is dead, *ua poro,* prop. he has become cool, has passed away like a day that has become cool, or, he has become cold in death ;

— away, as clouds, rain, *kanuka* : "der regen zog weg,"

mana yetano, lit., the sheep-divide-in names, parts-five;
—, prop. heap, *o-nduto*; *o-mbunga*: put the clothes together in four parts or heaps, *ozombanda pambakana ozombunga ine* (or *zane*), lit., clothes-put upon each other-(in) heaps, parts-four;
—, separated from the whole, *oru-yapura*;
—, the largest, greatest, prop. much, *ou-ingi*;
—, portion, inheritance, *e-ta*; *otyi-rumatua*;
— of the body; see Member;
the — of the human body between the belly and thighs in front, groin, *otyi-toke* ("leisten"); *otyi-tokorua*; *otyi-mbangue*;
in —, partly, *orumbembera*; *orumbembera tyiva*; *tyiva*;
of this — of the country, of this place, *-amuno*: he is a person of this part (of the country), *eye omundu uamuno*, lit., he-a man-of here;
to take — in, *uana na*;
to take — with one, *karerera*, *-e*; *pandera po*;
for my —, as regards myself, *tyi ndyi ri nai*, lit., as-I-am-so; *poruandye*: *me sutu poruandye* = I-pay-for my part, separately, for myself alone; *ma sutu porue* = he-pays-for his part, &c.

Part, *v.t.* *Hana*: *mave hanasana ozombanda zandye*, lit., they-part amongst them-garments-mine;
—, cut, break, tear, divide, *taura*;
— the hair, as in combing, *topora* (also *taura*) *ozo-ndyise*.
—, *v.i.* *Taura*: he parted, tore away, fled from the village, *ua taurire m'otyirongo*;
—, "scheiden," part from one another, *hanika* (*na*);
— from, prop. tear away from, *ripora ku*; cf. Separate.

Partake, *v.i.* *Uana* (*kumue*) *na*.

Partial, *a.* To be —, *tyita ombangu* = make a difference; be — to, favour, *ingoneka*, *-e*.

Partiality, *n.* *Oku-tyita ombangu*; *oru-suverongo*; *o-suverongo*;
—, favouring, *oku-ingoneka*;
—, fancy, fickleness, caprice, fastidiousness, *omi-tyimba* (abbrev. *omi-tyi* = partiality, especially in favour of strangers).

Partially, *adv.* *Orumbembera*; *tyiva*; *orumbembera tyiva*.

Particle, *n.* *Oka-na*; particles, *ou-na*; *ou-nauna*;
cheese particles of milk, or curdled milk, *ovi-henda*;
butter — in the milk, *o-ndyeke*.

Particular, *a.* Peculiar, unique, &c., *peke*;
—, exact, precise, *-hirona*;
— about dress, *-hirona*; *n'orutyato peke*: he is very particular about dress, *eye u n'orutyato rue peke m'okurihuikika*, lit., he-he-with taste-his-peculiar-in dressing;
—, fastidious, *n'ondondonona*; one who is —, accurate, economical, &c., *omu-ngoringongo*.

Particularly, *adv.* *Tyinene*; see Especially.

Parting, *n.* "Scheiden," *okuhanika*;

—, long for intensely, *zera, -i* : *matu ku zerire tyinene*, lit., we - thee - long for - much.

Panther, *n. Otyi-mbarungue.*

Pantry, *n. Otyi-hekero ty'ovina.*

Pap, *n.* Nipple, *e-vere* ; teat, *omu-yi* or *omu-i* ;

—, soft food, *oru-mia* ; thin boiled food, *e-tata* ; paste, dough, *otyi-sema.*

Paper, *n. O-mbapira.*

Parable, *n. Oma-sanekero.*

Parade, *v.i.* Walk about for show, *rianga otyera* ;

—, show oneself, *riraisa.*

—, *v.t. Riangisa otyera* ; *raisa.*

—, *n.* Splendour, show, *oty'-era.*

Paragraph, *n. E-kondero.*

Parallel, *a. Ozombarakana* : *ovina vi ri ozombarakana*, lit., the things - they - are or lie - parallel ; *varama.*

Parasol, *n. E-hika.*

Parcel, *u.* Bundle, *o-huto* ; *o-mbunga* ; *omu-kuta* ; *omu-tuaro.*

Parch, *v.t. & i. Vaura.*

Parchment, *n. Otyi-pergamente.**

Pardon, *v.t. Isira* : pardon iniquity, *isira ourunde.*

—, *n. O-ndyesiro* ;

— : I beg your pardon, *arikana k'omukarere uoye*, lit., be kind - to servant - yours.

Pare, *v.t.* Clip off, *teta, -e* ; peel, *tatura* ; diminish, *herengisa.*

Parent, *n. Omu-nene* ;

— in law, *omu-kue.*

Parry, *v.t. Piruka* ; *pirukira, -e* ;

—, catch, intercept, "auffangen, abpariren," *yakura.*

Parsimonious, *a. Ongopo* : a parsimonious person, *omundu ongopo.*

Parsimony, *n. Ou-kopo.*

Part, *n.* Portion, share, half,

—, divided lengthways, but also

— in general, *oru-mbembera* : *orumbembera ruondu* = part or half of the sheep, divided lengthways ; the fourth part of the earth, *orumbembera ru tya ine ruehi*, lit., part - which - says or means - four - of the earth ;

— (especially —, divided cross-ways), also equal —, *otyi-ndimbu* : divide the sheep into four equal parts and distribute the meat amongst yourselves, *ondu kondeye ovindimbu ivine nu indino pasaneye*, lit., the sheep - cut ye - (in) parts - four - and - presently, forthwith - give to each other ; cut the sheep into four equal parts, *ondu konda ovindimbu ivine ngavi teke pamue*, lit., the sheep - cut - (into) equal parts - four, - that they - may be equal - together ;

— of a member of the body, a stump, *otyi-ndimbu* ;

—, originally perhaps half, *otyi-ndina* : he has been cut into parts or halves, *ua kondua ovindina* ;

small —, *otyi-konda-ndina* (*tyi tya timbuka* = which is divided in the middle, perh. orig. the divided half or quarter) ;

—, division, also of time, *orukondo* : once, "einmal," lit., one part (of time), *orukondo rumue* ;

—, division, class, *e-na* (name) : divide the sheep into five parts or troops, *ozondu pangura m'o-*

—, pains in childbirth, *ozongama*;
— in the feet, from walking barefoot, *ozo-ndova*: *ngu ri o-huuna, u n'ozondova*, lit., he who-is-barefoot,-he-has *ozondova*; feel —, as in illness, *sangauka*; he (the patient) feels pain, *ma sangauka*; see Sorrow; Remorse; Abate (of pain).
—, *v.t. Hihama*: *ozondyuo zetu maze hihama*, lit., houses-ours-they-cause us pain, i.e., we are attached to them, are sorry to leave them; *hihamisa*: the thing which I have done pains me, *mba hihamisiua k'otyina hi tyi mba tyiti*, lit., I-am pained-about thing-this-which-I-did = *matyi rianda k'omutima uandye*; see Remorse;
—, prop. burn, *tetara*: it pains me, prop. my heart burns, is sore, *omutima mau tetara*;
—, torture, torment, *tatumisa*;
— trouble, *kendeka, -e*; *kendisa.*

Pained, *p.p.* Afflicted, *hihamisiua*; *hihamua*; *n'oru-hoze.*

Painful, *a. -Hihamise*; *hihamisa*; *ningisa o-ndyenda.*

Painstaker, *n.* (*Omu-ndu*) *o-mbandi*; *omu-pambi.*

Painstaking, *a. Ombandi.*
—, *n. Ou-pandi.*

Paint, *v.t. Hua* (*hu, huire*).

Painter, *n. Omu-hue.*

Pair, *n. O-mbangane*; see Couple.

Palatable, *a. -Tyate*; *norutyato*: the things are delicious, *ovina vi n'orutyato tyinene*, lit., things-they-with taste-much; to make —, pleasant, *tyatisa.*

Palate, *n. Oru-ramua.*

Pale, *n. Otyi-ti*; *otyi-hende*;
—, stake, pole in the centre of a hut, substitute for a pillar, *o-ngunde*;
pointed —, as in a pitfall, *otyi-himbo*;
—, *o-himbo*: *ya kavetere k'ohimbo*, lit., she-threw (him)-on the pale.

Pale, *a.* Ash-coloured, dusty looking, *-kuve*; *kuva* (*kuii*); *-kuze*; *onguze*; *tyimuna omutue*: the thing looked ash-coloured, pale, grey, *tya munika tyimuna omutue*, lit., it-appeared-like-ashes;
—, colourless, faded, *kuha, -u*;
—, *-vahe*: a pale horse, *okakambe okavahe.*

Paling, *n. Otu-mbo* (fences, border): *oru-mbo ndua ungurua n'ovihende* = a fence-which-is-worked, made-with stakes.

Palm, *n.* Of the hand, *e-ngaha*;
— tree, *omu-runga*; *omu-vare.*

Palpitate, *v.i. Tona, -o*; *pambara*: his heart is palpitating, *omutima ue mau tono* or *pambara.*

Palsy, *n. Oku-remana*; *oku-tukara*;
one sick of the —, *omu-remane*; *omu-tukare.*

Paltry, *a.* See Worthless.

Pan, *n. Otyi-pana.**

Pan-cake, *n. E-vanda* (*r'otyi-kokotua*); *otyi-kutyisa.**

Pang, *n.* Extreme pain, *omu-hihamo omunene*; see Pain.

Panic, *n. Oku-uruma*; see Alarm; Distress; Fright.

Pant, *v.i.* As in short respiration or ardent desire (D. "hijgen"), *suvana*; *tyema, -e*;

Overwhelmed, *p.p. Vandekua*; *hihamua*; *hirimana*; *ninikiziua kehi*; cf. Crushed.

Overwork, *v.t. Hakaura*; *putauza*; *n'eputi*: he overworks the people, *u n'eputi k'ovandu* (or *m'okuüingirisa ovandu*), lit., he-with pushing, trouble-to people (or,-in making work-people).

Owe, *v.t. Kara n'ondyo k'omundu*, lit., be-with debt-to man (or some one)=*kara omunandyo (na)*;

—, —much, *ri* or *rira ongunga*: I owe you much, *ami mbe ku rire ongunga*, lit., I-I-(to) thee-am or have become-a debtor.

Owl, *n. O-ndyimbi*; a small kind, *otyi-sivui* or *otyi-siui*.

Own, *v.t. Na*: he owns it, *u na yo*, lit., he-with-it (the cattle, house, &c.);

—, (possessive pron.): I own it, it belongs to me, *oandye* (*oyandye, otyandye*, &c.) = it (is) mine; we own it, *oetu* (*oyetu*; *otyetu*, &c.);

—, be owner of, *omuini*: he owneth this girdle, *eye omuini uekuamo ndi*, lit., he-(is) the owner-of girdle-this; cf. Claim; Avow.

Own, *a.* (...) *Omuini*: his own clothes, *ozombanda oze omuini*, lit., clothes-his-himself or owner; his own children, *ovanatye ove omuini*, &c.

Owner, *n. Omu-ini*: owner of the world, *omuini ouye*.

Ox, *n. O-ngombe*;
a large, full-grown —, *o-nduombe*; *o-ngombe'nduombe*;
a favourite —, the subject for praise and song, *o-hivirikua*;
a small —, *o-ndandona*;
pack-, draught, riding —, *o-ngutirua*;
an old —, *otyi-ngombe*; *otyi-ruombe*; cf. Cattle.

P

Pace, *n. Omu-kambo* ("schritt-raum"); see Step;
quick —, "schnellschritt," *orurama*.

—, *v.i.* See Go; Walk; Move.

Pacify, *v.t.* Satisfy, *kovisa*; quiet, *muinisa*; appease, *suvisa*; reconcile, make peace, *hanganisa*; allay, *tumba, -u*.

Pack, *v.t.* As a bale, a bundle, *kuta, -u*;

—, place a load on the back of an animal, *kutira, -e*;

—, put on, *tua ko*; *tua po*;

—, roll up or in, *manga*;

—, stuff in, huddle, *tuvira, -e*; *huera, -e*.

Pad, *n.* Platted of twigs or leaves, and used by women for putting under a pail, carried on the head, *o-ngata*.

Padlock, *n. Otyi-pate*; *oka pate*.

Pagan, *n.* See Heathen; Gentiles.

Page, *n.* Of a book, *omu-kuma*.

Pail, *n. E-horo*; a long, narrow —, *oru-temba*;
a large —, *otyi-kuve*;
a milk —, (*e-horo*) *e-kandero*.

Pain, *n. Omu-hihamo*: you give me pain, *mo ndyi pe omuhihamo*;

—, prop. illness, *omu-tyise*;

ing, *tataiza* ; see Survey ; Superintend ; Connive.

Overmaster, *v.t. Ura, -u* ; see Overcome.

Overpower, *v.t. Ura, -u*: they overpowered him with clamour, *ve mu urire n'ondavaerero*, lit., they - him - overcame - with screaming ;

—, persevere with entreaties or threatenings till success is obtained, *kurungisa* (= move, shake, cause to totter, &c.)

Overreach, *v.t. Nongorongova*: he overreaches, &c., *u n'ongorongova.*

Overreaching, *n. O-ngorongova.*

Overrule, *v.t. Honapara*: He who overrules all things, *ingui ngu honapara mu avihe*, lit., he - who - rules, governs - in - all (things) = *ngu n'ouvara* or *oruvara mu avihe.*

Oversee, *v.t. Tarera, - e* ; inspect, *natera, -e.*

Overseer, *n. Omu-tarere* ; *omukuramene* ; *omu-ndu ombondo* ; see Foreman.

Oversight, *n.* Mistake, *okuparuisa* ; *e-paru* ; *oku-tataiza.*

Overspread, *v.t. Vandeka, -e* ; *vava* ; *vaveka, -e* ; *vavisa.*

Overstep, *v.t. Kambakana* ;

—, transgress, *katuka* ;

— a boundary, *konda* (*-o*) *omuruko* ; cf. Step.

Overtake, *v.t. Vaza* ; — and meet, *vazasana* (reach one another) ;

—, as in running, *sia* (*-e*) *po* : he overtook him, *ue mu sie po*, lit., he - him - outran - there ; he is overtaken, *ua seua po*, lit., he - is left behind - there.

Overthrow, *v.t.* Overturn, *tanaura* ;

—, destroy, spoil, reduce to ruins, *zunda* ; *zundarisa* ; *yumburura* (= throw, shoot, fight much, repeatedly) : they overthrow, destroy the village, *mave yumburura onganda* ;

—, defeat, *tona* ; *nata pehi.*

—, *n. Oku-tanaurua.*

Overthrown, *p.p.* Turned upside down, *tanauka* ;

—, destroyed, as a town, *(y)umburuka* : *onganda ya umburuka*, lit., village - it - (is) overthrown, (*ka mu na kuvandar' ondana, ka mu na kuyukir' ombua, ka mu na kuzuvar' omundu*, lit., not - there - is - bellowing - a calf, - not - there - is - barking - a dog, - not - there - is - being heard - a man ;

—, *natua pehi* ; cf. Throw (over, down).

Overtop, *v.i.* As one mountain peak the other, one head the other, in squatting on the ground, or sitting on the heels, one looking over the other, *tongama*, or *tongama komband' otyikuao.*

Overturn, *v.t. Tanaura* ; *zunga, -u* ; *mongorisa* : overturn the vessel, *mongorisa otyityuma* ; see Upset ; Overthrow ; Overpower.

Overwhelm, *v.t.* Overpower, *ura, -u* ; *ninikiza kehi* ; cf. Crush ;

—, *vandeka, -e* : *n'ooma ua vandeke ami*, lit., and horror - it - hath overwhelmed, covered - me.

venient spot (for outspanning), *otyitamba otyohi.*

Outstrip, *v.t.* Outrun, surpass, *kapita*; one who outstrips all in walking, *omu-ise.*

Outvie, *v.t. Kapita*; *sia, sie* (*po*).

Outward, *a. Kombanda*; *-opendye.*

Outwardly, *adv.* Externally, prop. on the surface, *kombanda*;
—, outside, *pendye*;
—, in appearance, *m'okumunika.*

Outwit, *v.t. Tikura n'ovineya*; *kara n'etyendye*: he outwits the people, *u n'etyendye.*

Oven, *n. Otyi-yakisiro.*

Over, *prep. Kombanda*: power over men, *ouvara kombanda y'ovandu*;
—, at, about, because of, *ku, k'*: (there is joy in Heaven) over one sinner (that repenteth), *k'omunauvi umue* = over sinner-one;
—, (—): *mave yoroka ovikuria*, lit., they-rejoice-(over) the food.
—, *adv.* Run — (or out), *tika*;
cross —, *konda, -o*;
turn —, *tanaura*; see Upset;
—, on the opposite side, *hembandina*; *hembakana.*
—, *a.* See Past.

Overbear, *v.t. Ura, -u*; see Overpower.

Overcast, *p.p.* As the sky, see Becloud; Cloudy.

Overcome, *v.t. & i. Ura, -u*: I have overcome you, *mbe ku uru*; this thing is difficult, it overcomes us, *otyina otyizeu tye tu uru*, lit., thing-heavy-it-us-overcomes;
—, throw down, &c., *nata*;
—, conquer, destroy, *tunda, -u*: I have overcome the people, have conquered, destroyed them, *mba tundu ovandu*;
—, beat, conquer, *tona*;
be —, *urua*;
—, be brave, be a hero, *kara ombande.*
be —, as by sleep, *zingua*; *zingirua*: he was overcome by sleep, *ua zingirue ozombotu*, lit., he-was oppressed-(by) sleep (cf. Oppress; Suppress);
— by surprise, wonder, astonishment, grief, &c., *kumua*: the people are astonished to see so many dying, *ovandu va kuminua okuta okunene ngui*, lit., people-they-are astonished-at dying, death-great-this.

Overflow, *v.t.* To flood, *pupisa*; *vandekisa n'omeva.*
—, *v.i.* Rise, as a river, overflowing its banks, *ronda, -o* (*kombanda*); *tanana*: *omeva ya tanana*, lit., water-it-(is) flowing over (the banks or the dam);
—, as a vessel, flow over the brim, *tika.*

Overflowingly, *adv. Okutika.*

Overhang, *v.i. Hendama.*

Overhead, *adv. Kombanda.*

Overlay, *v.t.* To cover, *vandeka, -e.*

Overleap, *v.t.* Step over, *kambakana.*

Overlook, *v.t.* As a herd, *varura*; *tanana*;
—, survey, *hora*;
—, inspect, *natera, -e*;
—, neglect, slight, *nyengura*; *yamburura*;
—, forget, neglect, *zemba, -i*;
—, make a mistake, as in count-

Outdo, *v.t.* See Leave (behind); Surpass.

Outdoors, *adv.* See Outside.

Outer, *a.* *-Opendye* (*uopendye*; *vopendye*; *tyopendye*; *viopendye*, &c.); *-opendyependye.*

Outflank, *v.t.* *Heverera*, *-e*; see Outrun.

Outgo, *v.t.* Surpass all companions in walking fast, (*kara*) *o-muise.*

Outlet, *n.* *O-mbitiro*; *oka-vero*; *otyi-nyo.*

Outline, *n.* *Otyi-sanekero*; *oma-sanekero*; *omu-ruko.*

Outmanœuvre, *v.t.* *Tikura*: I have outmanœuvred the people, *mba tikura ovandu.*

Outpouring, *n.* *O-hambunino.*

Outrage, *v.t.* *Tyita ou-tue*; *tatumisa.*

—, *n.* Violence, *ou-tue*; ill-usage, *o-ndatumisiro.*

Outrun, *v.t.* *Kapita*; *sia*, *sie* (*po*);

—, *humba*, *-u*;

—, be before, earlier, first, &c., *tenga po* (see First);

—, outflank, anticipate, *heverera*, *-e*: outrun, outflank the cattle, run along to the front, *kaheverere ozonyanda.*

Outside, *n.* & *adv.* *Pendye*, plur. *pomandye*: is it not outside? *pendye ka ri po?* lit., outside - not - (it) is - there; the people who live outside, *ovandu v'opendye*, lit., the people - of the outside; we are outside, *ete tu ri pendye*, or, should there be several doors or exits, *ete tu ri pomandye*; we are outside (the church, belong to the world), *tu ri pomandye*;

—, prop. aside, *okosio*; *kosio*: outside the village, *kosi onganda*; *oposio*; *posio*;

—, behind, at the back, *kongotue*: he threw him away outside, *eye ue mu imbirahi kongotue*, lit., he - he - him - threw away - behind or outside;

—, on the surface, in distinction from *oukoto* (inside), *kombanda*: do not judge a person by his outward appearance, *eyova kombanda*, *n'ozondunge moukoto*, lit., stupid - outside - and clever - inside (prov.); inside and outside, *moukoto na kombanda*;

—, *okene*;

to be —, *pita*, *-i*: he is still outside, *inga ua piti*, lit., still - he goes out or is going out;

—, outdoors, *pendye*; *pomandye*; *kara m'orupanda*: we are left out in the cold, without roof, without protection, *ete tu ri m'orupanda*, lit., we - are - in the herd, kraal, yard, open air;

—, *m'otupikua*; see Field;

—, as of a place, *oma-ko*: the place has still (grassy) outsides where in case of distress the cattle may be sent, *otyirongo tyi n'omako.*

Outskirts, *n.* Border, as of a country, *omu-ruko*: the borders, outskirts of the country, *omiruko viokuli*;

—, *ozo-ngongonona.*

Outspan, *v.t.* *Kutura*: outspan the oxen, *kutureye ozongombe.*

Outspan-place, *n.* *Oma-sekiro*;

—, open, level spot, *otyi-tamba*: here is an open, spacious, con-

was still another one, *hi zuvire, (kutya) pe n'onguao*, lit., not I - heard, - that - there - is another one (of the same description); he left the others behind, *ua sie po ovakuao*; he left something for others, *ua sie p'ovakuao*;

—, *-arue* (= alius), — of a different kind or from a different place: other people (as strangers, foreigners, enemies), *ovandu varue* (in distinction from *ovandu ovakuao* = other men of the same tribe or village); other sheep, of a different sort or of a different flock, *ozondu zarue*;

—, different, distinct, *peke*: the word has another meaning, *eraka ri ri peke*, lit., tongue - it - is - alone, for itself, has a different meaning; what other meaning? *peke pi?* lit., alone, distinct - where or what.

Otherwise, *adv. Atya* (*etye, otyo, atyamu, atyave*, varying according to persons and numbers): *me ungura, etye ya*, lit., I - am working, - otherwise I - would come; *mave ungura, atyave ya*, lit., they - are working, - otherwise they - would come, &c.;

—, *pô*: *tuende, pô me i*, lit., go, - otherwise - I - go;

—, *hi na kutya vi*: why do ye bring (and accuse) these people who do not rob or otherwise transgress? *ovandu mba mamu etere tyike, mbe hi na kupunda, nu mbe hi na kutya vi?* lit., men - these - ye - bring for - what, - who - not - with - robbing, - and - who - not - with - to say - what.

Ought, *v.* T'*oku-*: *porumue ua tyangovasi, kutya ma t'okuyaruka*, lit., sometimes - he - thought, - that - he - ought to return;

—, bound to, must, *s'oku-*: you ought, are bound, to return, must return, *mo s'okuyaruka*; t' = (feel) constrained; *s'* = be forced;

—, *nga ... -e*: ye ought to listen to me, *ene ngamu zuve ku ami*, lit., ye - that ye - shall listen - to - me; you ought to attend to my words, *ove ng'o puratene k'omambo oandye*, lit., thou - that thou - shalt attend - to words - mine.

Our, *pron. -Etu*: our people, *ovandu vetu*; our cattle, *ozongombe zetu*; our things, *ovina vietu*, &c.

Ourselves, *pron. Oete* or *ete oveni*; *oveni*.

Out, *prep.* Out of, from, *mu, m'*: out of what vessel shall I eat? *me rire mu tyi?* lit., I - shall eat - out of - which; go out of the house, *pita m'ondyuo.*

—, *adv. Mo*: take it out, *isa mo*; *va isire mo ehuri* = they - took - out - the liver;

— (int.), out! *zako*; *pita.*

Outbreak, *n. Oku-pamuka.*

Outcast, *n. Ngua imbirahiua*;

—, a plebeian, one of the lower class, a poor one, *omu-tyimba*;

—, a poor, desolate one, *o-nguruhu.*

—, *a. & n. Ongunga*: *ongeama ongunga* = a lion - thrown out (of the troop), a lion roving about alone.

Outcome, *n.* See Result.

Order, *v.t.* *Raya*; *rayera*, *-e* (say with authority); *rakiza* (command); *tua omambo mu*: *inga k'eya tua mo omambo mu ami*, lit., as yet-not he yet-put-in-words-in-me, i.e., as yet he has not ordered me (to do this or that).

Order, *n.* Regularity, *ou-hirona*; to be in —, *pua*, *pu*: *ka tyiya pua*, lit., not-it yet-fit, perfect, i.e., it is not yet in order; follow in —, *pekepeke*: speak in order, one after the other, *hungireye pekepeke*;
put things in —, *rongera*, *-e*; *oronganisa*; *tuna*, *-u*; *tua pekepeke*:
to be out of —, *tundara*; *zundara*; *pinyauka*; *rimbara*;
—, orders, message, greeting, &c., *o-mbirikiza*;
in — to (conj.), *oku-*; *oku-ka-*: *mba sekama okukaenda*, lit., I-am risen-in order to go.

Ordinance, *n.* Commandment, *e-tuako*; custom, &c., *omu-hingo*.

Ordinary, *a.* Not abnormal, usual, *hahuruka* (prop. right again, restored, improved); see Common.

Origin, *n.* *Omu-zo* (see Beginning); *oku-za*: from whom did it originate? *tya zire mu ani*? lit., it-had its origin-out of-whom;
—, *o-mbutiro* (from *uta* = begin).

Original, *a.* First, preceding, *-tenga*;
be —, originate new thoughts, schemes, &c., *riuta*, *-u* (*ri-uta* = self-begin).

Originality, *n.* *Oku-riuta*.

Originate, *v.t. &i.* *Uta*, *-u*; *mema*, *-e*; *eta*; *hara*;
—, *za* (*zu*, *zire*): *avehe va za mumue*, lit., all (people)-they-have their origin-from one (man);
—, *uta*, *-u*: his origin or descent is unknown, *k'e napona pa utirua*, lit., not he-with a place-where or whence (he)-originated.

Ornament, *n.* Beauty, *ou-ua*; *ou-renga*;
—, "schmuck," *omu-zaro*; *otyi-zaro*; *otyi-yaro*;
—, worn round the neck by chiefs, *o-mbongora*;
a similar —, "halsschmuck," *o-nyoka* (snake);
— of metal beads around the waist, worn by women, *e-konda*;
head — of giris, consisting of false hair, one or two feet long, prepared from the sinews of the backs of animals, nicely twisted and fastened to the natural hair, *e-puma*;
—, suspended from the cap of women, a row of thongs, covered with blocktin, hanging down like cues of a wig, *otu-ungu*;
— of the waist, a broad girdle, ornamented with beads, cut from ostrich egg shells, worn by women, *omu-tombe*;
—, strings of beads, *oru-ndye-ndye*; *otu-ndyendye*.

Orphan, *n.* *O-seua*.

Ostentatious, *a.* *Sisivara*.

Ostrich, *n.* *O-mbo*;
a young —, *otyi-mbona*;
a grey female —, *o-mbo okakuze*.

Other, *a.* *-Kuao* (= alter): I did not understand that there

tion-with-what; *parakana na*: the mountains are opposite to each other, *ozondundu za parakana n'ehi*, lit., the mountains-they-run together in a row-with the ground (between); or, *ozondundu za tia ehi mokati*, lit., the mountains-they-divide-the ground, earth-between, i.e., they form two rows, with a valley between, they are opposite each other;

—, adverse, contrary, *n'ovita na*; *n'esasa.*

Opposition, *n.* *Oku-tyaera*; *ovi-ta na*; *e-sasa*; they always oppose a person, *ve n'esasa*, lit., they (are) with opposition, contradiction (against others).

Oppress, *v.t.* *Tyita* (*-i*) *ou-tue* = do violence (to);

—, *n'etyendye*: he oppresses, &c., *u n'etyendye*, &c.; *ninikiza*: *ma ninikiza ovandu m'oruüma*, lit., he-presses-the people-into the dust;

—, maltreat, *tatumisa*;

—, distress, *yaumisa*;

—, act arbitrarily, "gewaltsames verfahren," *zinga*, *-i*: government oppresses that man, *ouhona ua zingi omundu*; he is oppressed by government or those in power, *ua zingua ouhona.*

Oppressed, *p.p. or a.* *Tatumisiua*; *zingua*; *ninikiziua kehi*;

—, pitiable, miserable, *ningis' ondyenda* (moving pity);

—, as on the chest, *pama omuinyo*;

—, depressed, *yumana.*

Oppression, *n.* *Oku-tyita outue*; *oku-zinga*; *oku-ninikiza kehi*; *o-ndatumisiro*;

—, misery, *oku-ningisa ondyenda*;

—, hardship, *ou-zeu*;

— in the breast, *oku-pama omuinyo*;

—, depression of spirits, *oku-yumana.*

Or, *conj.* *Pô*: is it iron or wood? *otyitenda, pô, omuti*; is the animal still small, young, or full-grown already? *outiti, pô, ounene opuo*, lit., smallness-or-greatness, size-sufficient; *tuende, pô, me i*, lit., go-or (else)-I-go;

— not, *pô indé*: will you do it or not? *mo tyiti, pô, indé*; are we to get food or not? *matu peua ovikuria, pô?* lit., (shall) we-be given-food,-or (not);

—, *na*: either ... or, *na* ... *na*, see Either;

—, *nanga*: either you or I, *nanga rire ove, nanga rire ami*, lit., whether-(it) be-you,-or whether-(it) be-I;

—, *nga*: either an ox or a goat (it matters not), *nga rire ongombe, nu nga rire ongombo*;

—, *nanda*; see Whether;

—, *kutya*: whether ... or, *kutya ... kutya*: whether he slept or whether he was awake, *kutya ua rara, kutya ua ri katumba*;

— else, *tyâ*: do so or I shall beat you, *tyita nai, tyâ me ku tono*, lit., do-so-lest-I-thee-beat.

Orator, *n.* *Omu-hungire.*

Orchard, *n.* *Otyi-kunino ty'omiti.*

Ordain, *v.t.* Appoint, establish, *zika*, *-e*; set in order, arrange, decree, *tua ko*, or *tua po*; *tua po omu-hingo.*

—, as a gate, a kraal, a fence, a door, *yezuruka* ;
—, prop. burst open, *pamburuka* : the door is open, *omuvero ua pamburuka* ;
—, of what was rolled together, *nyaturuka* ; *manguruka* ;
—, of what was covered (as when e.g. a piece of plaster falls from a wall), *vanduruka* ;
—, as a water-hole, a ditch, *sosuka* ;
—, of the mouth, *yahama*.
—, *v.t. Paturura* : just open ! (as the eyes, a door, &c.), *paturura nai* ;
—, as the heart, ears, eyes, &c., *seturura* ;
—, burst open, *pamburura* ;
—, as a kraal, by pulling away the thorn branch from the entrance, *yezurura* ;
— the mouth, *yahamisa otyinyo* ;
— the mouth, as in speaking, pleading, &c., *nyamukura* ;
—, what is rolled together, *nyaturura* ; *mangurura* ;
—, what has a cover, as a basket, *papurura* ;
—, uncover, remove the plaster from a wall, &c., *vandurura* ;
—, as the belly of a slaughtered animal, *urura* : open the belly, *urura pehuri* ;
—, as a tumor, *usura* ;
—, explain, expound, *pangununa* ; *paturura*.

Opening, *n.* A hole, *o-ndovi* ; *otyi-toto* ; *otyi-to* ; a small —, *oka-rovi* ;
—, beginning, as of a road, *otyinyo* (= mouth) ;
—, explanation, *oma-pangununino* ; *oma-patururiro*.

Openly, *adv. Okumunika* : he went openly, not secretly, *ua ire okumunika*.

Operate, *v.i.* To exert power or strength, *kondya*, *-o* ;
—, do, act, *tyita*, *-i* ; *-isa* (causat. form of the verb) ; work, *ungura* ;
—, as medicine, purgative or emetic, *pita*, *-i* ; *na* : has the medicine not yet operated ? *omuti ka ua na*.

Operation, *n.* Work, *otyiungura*.

Opinion, *n. Oku-ha* : that is my opinion, *otyi me hee*, lit., so-I-mean = *okuha kuandye okuongui*, lit., opinion-mine-this.

Opponent, *n. Omu-pirukire*.

Opportune, *a. Oporuveze naua* ; *ya naua*.

Opportunity, *n.* Fit time, *oruveze oruüa* ; *op-oruveze* ; *otyikando* : he found an opportunity to, &c., *ua munu otyikando oku-*, &c.

Oppose, *v.t.* Obstruct, hinder, *tyaera*, *-e* ;
—, resist, take a stand against, keep at bay, &c., *piruka* ; *pirukira*, *-e* ;
—, speak against, *rangaranga* (*ku*) ; *nesasa* ;
—, prop. have something (as a complaint, spite, or grudge) against another, *n'okána na* ;
— each other, *kondyisasana* ; *tyakana na*.

Opposite, *a.* Facing, *ohunga na* : opposite the house, *ohunga n'ondyuo* ; opposite to what is it ? *ri ri ohunga na tyike* ? lit., it-is-in a line, front or direc-

—, all at once, on or of a sudden, *ezimui* (applied to a heavy shower, a sudden attack of illness, &c.) ;
at —, immediately, instantly, *nambano* (*nai*) : he will not come all at once, he has not yet made ready, *k'e nokunganda e ya nambano, k'eya rongere*, lit., not he - in the mean time - he - come - now, - not he yet - has prepared.

One, *a.* *-Mue* (also pronounced *mui*) : one Lord, *omuhona iumue* ; one body, *orutu rumue* ; one faith, *ongamburiro iimue*, &c. ;
—, one person of a number, *ou-* : *otyotyiri, ove uina ouauo*, lit., surely - thou - also - (art) one of them ;
— only, — alone, *erike* ;
— by —, singly (adv.), *ohozohozo* : they are going out one by one, *mave piti ohozohozo* ; *ohandyandyera* : speak (ye) singly, one by one, *hungireye ohandyandyera*.

One-eyed, *a.* *N'oru-mongo*.

Oneness, *n.* *Oku-kara mumue* : oneness (referring to *ovina* = things), *vi ri mumue* ; —, (referring to people), *ivemue* ; (to a thing, matter), *ityimue*.

Onion, *n.* *O-nyanga* ;
—, "uintje," a small edible bulb, of the form, but not of the taste of onions, the chief article of food for the poor, *o-seu* ;
to dig for the ozoseu, *tyeza* : now one day they went digging ozoseu, *nu eyuva rimui va ka tyezere*.

Only, *adv.* *Poru-* (with the possessive pronouns of all classes) : I only, *oami poruandye* (= I for my part) ; thou only, *ove poruoye* ; he only, *eye porue* ; we only, *ete poruetu* ; you only, *ene poruenu* ; they only, *ouo poruauo* (or *-avo*) : only these did not die, *imba poruavo ka va tire* ; the ox only, *ongombe poruayo* ; the oxen only, *ozongombe poruazo* ; the things only, *ovina poruavio*, &c. ;
—, *uri* : I only mean, if he wants to, &c., *me hee uri ty'a vanga*, lit., I - mean - only, - if he - will, &c. ; *vari*.
—, *a. & adv.* *Erike* : I am the only one, *ouami erike* ; we only, *atuyeerike* ; he is the only one, there is none besides, *eye erike-peke* ;
—, isolated, *ongunga* : an only one, an only child, without brothers or sisters, or a person without a family, "einzelner, familienloser," *omundu ongunga* ; cf. Outcast.

Onset, Onslaught, *n.* *Oku-tukira mo*.

Onward, *adv.* See Forward.

Ooze, *v.i.* *Ziza* ; —, as gum from a tree, prop. break, burst forth, *tauka* ; see Gum.

Open, *a.* *Kamuaha* : the house is open, *ondyuo i ri kamuaha* ; the land is open, *ehi ri ri kamuaha*.
—, *v.i.* To be —, or to — itself, as a door, a house, a pit, &c., *paturuka* : *ondyuo ya paturuka* = the house - it - has opened itself, or it is open ; *seturuka* ;

tyi mua kara n'omeho ! lit., oh that it - were - that - ye - were - with eyes ; oh that we, each one of us, could say in truth, &c., *a-ndakuzu atya rire ete mbu tya*, &c., lit., oh if - it could - be - we - who - say.

Oil, *n. Oma-oli.**

—, *v.t. Hua* (*hu, huire*) ; *vava.*

Ointment, *n.* "Schmier," *otyirera.*

Old, *a.* Mature, full-grown, —, *-kuru*: an old woman, *omukuru-kaze* ; the old, ancient ones, ancestors or ancestral spirits, *ova-kuru* ;

—, great, *-nene* : an old man, prop. a man to be respected, a great man, an elder, parent, &c., *omunene* : I am older than you, *ouami omunene p'ove*, lit., I - a great one - before thee, i.e., I have lived longer, have more experience, can claim more respect than you ;

—, as applied to times, *komeho* : old times, *omayuva o'okomeho* = *omayuva o'orukuru* ;

to be —, aged, *kurupa* ;

to grow —, become weak, *puira, -e* ; *ngundipara* ;

to be very —, helpless, *nonopa* ; *monoka* ;

—, destitute, plundered, toothless, &c., prop. desolate, *onguruhu* : he is an old, pitiable, worn-out being, *ua kara onguruhu* ;

—, reduced, *ongora* : *omundu ongora* = a man - (like an old) thong ; *otyite* = a dead thing, withered tree, an old, aged man.

Oldness, *n.* Old age, *oku-kurupa* ; antiquity, *oru-veze orukuru* ; or, *ou-kuru.*

Olive, *n. E-laya** (also olive-tree).

Omen, *n.* Bad —, *otyi-hune* ; *otyi-huha.*

Ominous, *a. -Hune* ;

to be —, *huna, -u.*

Omit, *v.t. Tua pendye* ; *imbirahi pendye* ; see Skip.

Omnipotence, *n. Oma-sa aehe* ; *oma-sa kombanda yovina avihe.*

Omnipotent, *a. Omunamasa aehe.*

Omnipresence, *n. Oku-kara po akuhe.*

Omnipresent, *a. Kara po akuhe.*

Omniscience, *n. Oku-tyiua avihe.*

Omniscient, *a. Tyiua avihe.*

On, *prep. Ku, k'* : put the pot on the fire, *onyungu tua k'omuriro* ;

—, *pu, p'* : sit on the ground, *kara p'ehi* ;

—, prop. on the surface of, *kombanda* : and peace on earth, *n'ohange k'ombanda yehi*, lit., and peace - on the surface - of the earth ;

— high, *okombanda* ;

— the right hand, *kokunene* ; *pokunene* ;

— the left, *kokumoho* ;

— foot, *komarama* ; *pehi* ; see Foot.

—, *adv.* See Forward ; go —, *kaondya* ; move —, *riama* ; keep —, *pandera* (*-e*) *po.*

Once, *adv. Rukuru* ;

at —, without interruption or pause, *otyikando tyimue* ; see Time ;