

Vita vya Wadachi
etymologies of Arabic borrowings
by Leston Buell
developed for a project of Tom Hinnebusch
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Verse	Swahili Word	Dict.	Swahili Definition	Related Swahili Words	Arabic Word	Arabic Root	Arabic Definition	Remarks
title	tamalaki		to take over	maliki, miliki, malkia, mamlaka	tamallak, yatamallak (V)	m-l-k	to take over, appropriate; to become king over	
1	bismillahi		in the name of God	Allah, isimu	bi-smi-l-laahi		in the name of God: bi -- in, by, ('i)smi -- name (gen.); al-laahi -- (the) God	
1	al-Ghafari		the Forgiving One	ghofiri	<u>gh</u> affaar	gh-f-r	readily inclined to forgive, much forgiving (esp. of God)	
1	al-		the		al-		the (def. article)	The <i>l</i> assimilates to any following coronal consonant, e.g. <i>ar-r...</i> , <i>as-s...</i> , <i>ad-d...</i> but <i>al-m...</i> , <i>al-k...</i> , <i>al-h...</i>
1	al-Wahidi		the One and Only	hedashara	waHiid	w-H-d	only (adj.), alone	
1	al-Kahari		the Subduer, the Almighty	kahiri	qahhaar	q-h-r	the Subduer, the Almighty	From the same root as <i>al-Qaahira(t)</i> "Cairo"
1	hui		to give life to	hai, hayati	'aHyaa, yuHyii (IV)	H-y-y	to give life to	
1	shajari		trees		<u>sh</u> ajar	sh-j-r	trees (collective)	

1	jinni		demons, spirits	majinuni	jinn	j-n-n	demons, spirits (collective)	
1	insiya		mankind	insi, nisai	'ins	'-n-s	man, mankind (collective)	The <i>-iya</i> suffix has been added to achieve a rhyme. However, the Arabic suffix <i>-iyya(t)</i> can be used to form an abstract noun from a noun. Thus the form <i>'insiyya(t)</i> is a "potential" Arabic noun.
2	ar-Rahamani		the Compassionate	rehema, rehemu	raHmaan	r-H-m	compassionate	
2	thani		second; other	thenashara	thaanii	th-n-y	second; other, another	The meaning of "other, another" is from colloquial Arabic.
2	mruzuku		the Provider	ruzuku, riziki	razaq, yarzuq (I)	r-z-q	to bless with (said of God)	Prefix <i>m-</i> in this case is Bantu.
2	dunia		world		dunyaa	d-n-w, d-n-y	world	From <i>al-Hayaa(t) ad-dunyaa</i> "the lower life".
3	Janata		Paradise		janna(t)	j-n-n	paradise; garden	<i>-a</i> suffix corresponds to Arabic accusative case, which is appropriate here as it can denote direction, i.e. "to Paradise".
3	maasi		sins	asi, mwasi	ma`aaSii (pl of. ma`siya)	`-S-y	sin; (Singular also means "disobedience".)	
3	ar-Rahimi		the Merciful	rahimu, rehemu, rehemu, marehermu	al- "the" + raHiim	r-H-m	merciful, compassionate	Epenthetic <i>-i</i> instead of expected <i>-u</i> is arbitrary.
4	Janati		Paradise		janna(t)	j-n-n	paradise; garden	<i>-a</i> suffix corresponds to Arabic genitive, appropriate here because it means "of Paradise".
4	Jaliya		the Great	Jalali	jaliil	j-l-l	great, lofty, exalted	This seems to be a corruption of <i>Jalali</i> .
5	bahari		sea		baHr	b-H-r	sea	

5	shamsi		sun		<u>sh</u> ams	sh-m-s	sun	
5	kamari		moon		qamar	q-m-r	moon	
5	<u>kithiri</u>		to be much, many; to increase		<u>kathur</u> yak <u>thur</u>	k-th-r	to be much, many; to increase	Vocalization may reflect a dialect of colloquial Arabic.
6	tuyuri		birds		Tuyuur, <i>pl. of Tayr</i>	T-y-r	birds	
6	Jabbari		the Almighty		jabbaar	j-b-r	omnipotent, almighty (of God); giant, tyrant (of a person)	
6	waala				?			
6	Taaa		May He be exalted.	taala	ta`aalaa, yata`aalaa (VI)	`-l-w	to be exalted; May He be exalted.	Sometimes used in Arabic instead of of a name of God. E.g. <i>qaala ta`aalaa...</i> "God said...".
6	jalla		May he be exalted.	jalili, jalali	jall(a)	j-l-l	to be great, exalted; May he be exalted.	This is usually found in the expression <i>jalla jalaaluh (u)</i> "May His glory be exalted".
7	rasuli		messenger, prophet	risala	rasuul	r-s-l	messenger	
7	mfadhili		one who is kind or does favors	tafadhali, fadhila, fadhili	mufaDDil (?) (II), mufaaDil (?) (III), mufDil (?) (IV)	f-D-l	one who is kind or does favors	It is unclear exactly which Arabic form this word is derived from.
7	jamili		to make beautiful	jamali, jamala	jammal yujammil (II)	j-m-l	to make beautiful	
7	haiba		beauty of countenance, appearance, but esp. of character (Johnson)		hayba(t)	h-y-b	fear; reverence, venerableness, dignity	
8	lulu		pearls		lu'lu'	l-'-l'	pearls (collect.)	

8	yakuti (ma-)		rubies		yaaquut		ruby	
8	shufai		to heal, cure	shufaa, shifaa	shifaa'	sh-f-y	cure, healing	Vocalisation may reflect a colloquial variant. The Swahili verb seems to be derived from the Arabic noun.
8	umati		people, nation	umma	'umma(t)	'-m-m	nation, people	The Swahili reflex of the usually unpronounced <i>t</i> is unusual. <i>Umati</i> and <i>umma</i> appear to derive from the same source word.
9	Kur'ani		Quran	karaa, kiraa	qur'aan	q-r-'	Quran; recitation	
9	sabaa		seven	sabini	sab`a(t)	s-b-`	seven	The form found here, <i>sabaa</i> , (as opposed to the usual <i>saba</i>) would be the predicted Swahili reflex of Arabic <i>sab`a(t)</i> , since it has a discrete segment (the extra <i>a</i>) corresponding to the Arabic `.
9	mathani			??	??	??	??	??
9	nuru		light	nari, nawiri, mnara	nuur	n-w-r	light	
10	jamii		all	jamaa, juma	jamii`	j-m-`	all	
10	shahidi (ma-)		confessor	shahada, shuhudi	shaahid	sh-h-d	witness; someone who testifies	
11	huba		love	hababi	Hubb	H-b-b	love	
11	Manani		the Benefactor		mannaan	m-n-n	kind, benign; generous; the Benefactor (attribute of God)	
11	kabla		before	kabila, kibla, kabaila, kabili, kabali	qabl(a)	q-b-l	before	

11	tawaffaa		to pass on, die	tawafu	tawaffaa, yatawaffaa (V)	w-f-y	to pass on, die (euphemism)	In Classical Arabic this should be passive and have the vocalisation <i>tuwuffi</i> , <i>yatawaffa</i> . The final long vowel in the Swahili form is an atypical reflex of the final long vowel in Arabic.
12	sifa		praise	wasifu	Sifa(t)	w-S-f	quality, characteristic	The form I Arabic verb from this root <i>waSaf</i> , <i>yaSif</i> means "to describe".
12	Rabbi		Lord		rabb	r-b-b	lord	Vocalisation may reflect Arabic vocative forms <i>rabbi</i> , <i>rabbii</i> "(My) Lord!"
12	Majidi		glorious		majiid	m-j-d	glorious	
12	jitahidi			jihadi, juhudi	ijtihad yajtahid (VIII)	j-h-d	to strive, make efforts, work hard	
12	kufuru		unbelief, infidelity	kafiri	kufur	k-f-r	unbelief, infidelity	
13	kalamu		pen		qalam	q-l-m	pen	
13	shamu		the Levant		al- <u>sh</u> aam		the Levant (Syria, Palestine, Jordan, Lebanon...)	
13	fahamu		to understand		fahim yafham (I)	f-h-m	to understand	
14	tafakuri		to think over, ponder, contemplate	fikara, fikira, fakiri	tafakkar yatafakkar (V)	f-k-r	to think over, ponder, contemplate	
14	nadhari		attention	nadharia, nadhiri	na <u>Dh</u> ar	n-Dh-r	sight, vision; inspection; notice, heed	
14	ushairi		poetry	shairi	<u>sh</u> i`r	sh-`-r	poetry	
15	ghashi		cheating, deceit		<u>gh</u> ashsh	gh-sh-sh	cheating, deceit	

15	khubiri		to inform, tell	habari	'akhbar, yukhbir (IV)	kh-b-r	to inform, tell	
16	awali		beginning	aula	'awwal	'-w-l	first	
16	akhiria		end	ahera, ahirisha, taahira	'akhir (?), 'akhiir (?)	'-kh-r	last	The Swahili form is not attributable to any one particular Arabic form.
17	auni		help, aid		`awn	`-w-n	help, aid	
17	amini (adj.)		trustworthy, loyal; authorized representative	muumini, imani, amana, amani, amini (v.)	'amiin	'-m-n	trustworthy, loyal; authorized representative	
18	dhukuru		to mention; to repeat (a name of God)	dhikiri	dhakar, yadhkur (I)	dh-k-r	to mention, name	In Arabic the verbal noun <i>dhikr</i> also has the meaning of invoking God.
18	Allahumma		Oh God!	Allah	al-laahumma	'-l-h	Oh God!	
18	abudu		to worship	abdi, abidi, maabadi	`abad, ya`bud (I)	`-b-d	to worship	
18	dawama		always, perpetually	daima, dumu	dawaam(an)	d-w-m	always, perpetually	
19	nusuru		to help, defend, preserve (esp. of God)	nusra	naSar yanSur (I)	n-S-r	to help; <i>but usually</i> to render victorious, let triumph; to deliver, save (said of God)	
19	kataa		to refuse	kata	qaTa` yaqTa` (I)	q-T-`	to cut; to break off	<i>kataa</i> and <i>kata</i> both appear to derive from the same Arabic word.
19	dini		religion		diin	d-y-n	religion	
19	sala l-Lahu		God bless him and grant him mercy.	(add here)	Sallaa l-laahu (`alayhi wa sallam)	S-l-w	God bless him and grant him mercy.	Eulogy pronounced after the name of the Prophet Muhammad.
19	wadudi		the Favorably disposed		waduud	w-d-d	favorably disposed, friendly	
21	karimu		the Generous	karama	kariim	k-r-m	noble; generous; benefactor	

23	dhabihu		sacrificed		<u>dh</u> abiiH	dh-b-H	slaughtered	
23	waladi		son		walad	w-l-d	boy	
24	Dhu 'l-Kifili				dhuu l-???	???	<i>dhuu</i> : he who has; <i>al-k...</i> :	
24	tasihili		quickly	sahili	tashiil (II) <i>verbal noun</i>	s-h-l	(act of) facilitating, making easy	The meaning here may stem from a colloquial Arabic usage.
24	sahili		to make it easy (on someone)	tasihili	sahhal yusahhil (II)	s-h-l	to facilitate, make easy	
25	Wahabu		the Bestower		wahhaab	w-h-b	one who gives	
27	thuma		then		<u>th</u> umma		then	
27	Yahya		John the Baptist		yaHyaa		John	Note that the Arabic name <i>yaHyaa</i> refers to John the Baptist, not John the Apostle, which is <i>yuHannaa</i> .
27	ezi		power	azizi	`izz	'-z-z	might, power	The other meaning of <i>ezi</i> , namely "era, epoch" does not seem to derive from Arabic.
28	sayyidna		our master	sayyidi (etc.)	sayyid + -naa (<i>our</i>)	s-y-d	our master	<i>sayyidi</i> ("my master") and <i>sayyid(u)naa</i> ("our master") are both honorifics used before the name of a Muslim saint.
28	khalifa		successor; caliph	halafu, halifu	<u>kh</u> aliifa(t)	kh-l-f	successor; caliph	
28	mfadhaa		?		?			Perhaps this is a corruption of <i>mfadhili</i> .
29	sheikhe		sheikh		<u>sh</u> aykh	sh-y-kh	elder; sheikh	The variant <i>shekhe</i> appears in verse 382 and elsewhere in the poem.

29	Abdirahmani		(man's name)		`abd(u) r-raHmaani			The vocalisation <i>abd<u>i</u></i> , as opposed to <i>abd<u>u</u></i> reflects loss of case marking in colloquial Arabic.
30	majusi		Magian; adherent of Mazdaism		majuus		Magian; adherent of Mazdaism	
30	Kuddusi		the Holy One		qadduus	q-d-s	most holy	
31	dhuria		descendents, offspring		<u>dh</u> urriyya(t)	dh-r-r	descendents, offspring	
32	kufari		infidels, unbelievers	kafiri, kufuri	kuffaar (<i>pl. of</i> kaafir)	k-f-r	infidels, unbelievers	
32	saifi		sword		sayf	s-y-f	sword	
32	khanjar		dagger		<u>kh</u> anjar	kh-n-j-r	dagger	
33	mlotimu		?		?			
33	shaka		doubt	shuku	<u>sh</u> akk	sh-k-k	doubt	
33	tuwa		disgrace, stain					Origin is obscure. Johnson cites both <i>TawH</i> and <i>Taw<u>kh</u></i> as possible Arabic source words.
34	hadidi		iron; (by extension) weapons	hadi	Hadiid	H-d-d	iron	
35	balaa		calamity, misfortune; scourge, plague		balaa'	b-l-w	calamity, misfortune; scourge, plague	
37	dua		prayer, supplication; call	daawa	du`aa'	d`-w	prayer, supplication; call	Arabic-speaking Muslims make a clear distinction between <i>du`aa</i> "praying (for something/someone)" and <i>Salaa(t)</i> "ritual prayer".

38	Maryama		Mary		maryam		Mary	Vocalisation may reflect genitive or accusative Arabic form <i>maryama</i> . The genitive is used after prepositions, while the accusative is used after the particle <i>wa</i> when it means "with" (but not when it has the more usual meaning of "and").
38	Imraniya				'imraan + -iiy/-iyy + -a(t)		-iyy -- suffix deriving an adjective from a verb -a(t) -- feminine suffix	Not that <i>binti Imraniya</i> is really a noun/adjective construction, "Imrani daughter".
39	Ummi Kulthumiya		(woman's name)		`umm kul <u>th</u> uum			-iya has been added to achieve a rhyme.
42	Kuddusa		holy	<i>stand.</i> Kudusi	qadduus	q-d-s	most Holy	Compare with stanza 30 <i>Kuddus</i> and 438 <i>Kudusi</i> . The vocalization seems to have been altered merely to achieve a rhyme.
42	subhana		May He be praised.	tasbihi	subHaanah(u)	s-b-H	May He be praised.	This expression is used after uttering a name of God. Often part of the longer expression, <i>subHaanahu wa ta`aala</i> , as it is here.
43	shujaa		brave, courageous	shajaa	<u>sh</u> ujaa`	sh-j-`	courage	
44	jalia		grant	jaalia, majaliwa	ja`al yaj`al (I)	j-`-l	to make (s.th. s.th.); to put; to give, grant	The variant <i>jaali</i> occurs in verse 430.
44	wasaa		abundance, wealth; blessing (?)		wus`a	w-s-`	roominess, room (for something); abundance, wealth	Vocalisation undoubtedly reflects a colloquial variant of this word.
45	haja		need	hitaji	Haaja(t)	H-w-j	need	

45	kusudi (v.)		to mean, intend	makusudi	qaSad yaqSud (I)	q-S-d	to intend, mean; to aim for	
46	kusudi (n.)		intention, purpose	makusudi	qaSad yaqSud (I)	q-S-d	to intend, mean; to aim for	The Swahili noun seems to be derived from the Swahili verb rather than from an Arabic noun.
46	kisa		story	makasi	qiSSa(t)	q-S-S	story	
46	hadithi		to tell		Haddath yuHaddith	H-w-j	to speak to	
47	kutubu		to write	kitabu, maktaba, maktabu	katab yaktub	k-t-b	to write	
47	kususu		priests	kasisi	qusus <i>pl. of</i> qissiis	q-s-s	priest	
47	rahibu		monk		raahib	r-h-b	monk	
48	majahili			jahili	majaahil (?)	j-h-l	??	The root has the meaning of ignorance, while the derived word <i>jaahili</i> (yy) is an adjective denoting things and behaviors associated with the pre-Islamic era.
48	Taurati		Torah		tawraa(t)		Torah	
48	Injili		Gospel(s)		'injiil		Gospel; (by extension) the Bible	
48	ratili				rattal hurattil (II)	r-t-l	to chant, recite in singsong	
48	wakaa				waq`a(t)	w-q-`	battle	The basic meaning of the root is "to fall".
49	mawti		death	maiti	mawt	m-w-t	death	
50	kitali		fighting, battle, killing	katili	qitaal	q-t-l	battle, fighting	
50	mithali			mathalani	mithaal	m-th-l	example	

50	dhili		to be lost	dhalala	<u>D</u> hall ya <u>D</u> hall (I)	Dh-l-l	to be lost, lose one's way	Note that the Arabic word is not usually used to mean "to be lost" in the sense of "to perish", as it seems to be used here. Homophonous Swahili words with meaning of "baseness" are derived from a different root: <i>dh-l-l</i> .
50	kariya		(the act of) reading	Kurani	??	q-r-'	(The root means "to read".)	Exact Arabic source word is unclear.
51	hakika		clearly; with certainty	haki	Haqiiqa(t)	H-q-q	truth	
52	dalili		evidence, sign	dalali	daliil	d-l-l	evidence, sign	
52	jihadi		war	juhudi, jitahidi	jihaad	j-h-d	struggle, fight; holy war	
52	wasili		to arrive		waSal yaSil (I)	w-S-l	to arrive	Note vocalization.
52	Sawahili		coast(s)		sawaaHil pl. of saaHil	s-H-l	coasts	

53	shauri		advice	ishara	<u>sh</u> aawar yush <u>aawir</u> (III)	sh-w-r	to ask for someone's advice	The Swahili noun seems to be derived from the Swahili verb, modelled in turn on the Arabic verb. Note that the semantic directionality of the Swahili verb <i>shauri</i> "to give advice" is not the same as that of its Standard Arabic counterpart <i>yushaawir</i> "to ask for advice". The observed phonetic form of the Swahili verb <i>shauri</i> rather than the expected * <i>shawiri</i> probably reflects high vowel deletion in certain contexts in colloquial varieties of Arabic: e.g. Standard Arabic <i>yushaawiruu(na)</i> , Egyptian colloquial Arabic <i>yishawru</i> .
53	fikiri		to think	dikira, fikra, tafakuri	fakkar yufakkir (II), fikra(t)	f-k-r	yufakkir -- to think fikra(t) -- thought, idea	
54	baini		to see clearly, recognize; to make clear, show	baina, bayana	bayyan yubayyin (II)	b-y-n	to make clear; to announce, state; to show, demonstrate, to explain	
56	damu		blood		damm	d-m-m	blood	
56	ajabu		wonder, great thing	staajabu, taajabu	`ajab	`-j-b	wonder, marvel	
56	ajaa				?			Probably a contraction of <i>ajabu</i> .
57	dhalili		feeble; humble; lowly	dhili, dhilifu, dhila, dhalala	<u>dh</u> aliil	dh-l-l	lowly, base; despicable; humble	Homophonous Swahili words with meaning of "to lose one's way" and "shade" are derived from a different root: <i>Dh-l-l</i> .

57	kabili		to meet, face	kibla, kabla, kabali, takabali, kabaila, kabaili, kabila	qaabal yuqaabil (III)	q-b-l	to meet	
57	harubu		war(s)		Harb (sing.), Huruub (pl.)	H-r-b	war	Is unclear whether the <i>u</i> of the second syllable comes from influence of the Arabic plural or as an echo of the final <i>u</i> , which itself is the predicted epenthetic vowel due to the final labial consonant. The form <i>uharabu</i> "military" occurs in verse 479.
59	yakini		clearly; with certainty		yaqiin	y-q-n	sure, certain	
59	azimia		to intend		`azam ya`zim (I)	`-z-m	to decide, resolve, be determined (to do something)	
60	maana		because, for (conj.)		ma`naa	`-n-y	meaning	A related word in Arabic, <i>ya`nii</i> "it means", is used to mean "I mean", which is somewhat closer to the meaning of <i>maana</i> in Swahili.
61	jamaa		group of people, family, society	jamii, juma	jamaa`a(t)	j-m-`	group (of people)	
62	mwalimu (wa-)		teacher	elimu, alimu	mu`allim	`-l-m	teacher	
62	azimu		to resolve, intend, decide on		`azam ya`zim (I)	`-z-m	to decide, resolve, be determined (to do something)	
62	takalamu		to speak	kalima	takallam yatakallam (V)	k-l-m	to talk	
62	samaa laka wa taa				samaa` laka wa Taa`a(t)		May you be heard and obeyed!	

64	makamu		??	kaimu, stakimu	maqaam	q-w-m	stature (lit. and fig.)	
64	stakimu		to prosper; to settle; to turn out to be true	makamu, kaimu	istaqaam yastaqiim (X)	q-w-m	to stand up, arise; to be straight	
64	fahamu		understand		fahima yafham (I)	f-h-m	to understand	
66	kula	-J	(= <i>kila</i>); each, every, any		kull		all (when in construct with def. pl. noun); each (when in construct with indef. sing. noun); all (of something) (when in construct with def. sing. noun)	Although Classical Arabic has the form <i>kull</i> , Omani and Zanzibar Arabic have <i>kill</i> . So, it appears as if <i>kila</i> replaced <i>kula</i> in Standard Swahili under the influence of the synchronic Arabic form.
66	jeuria		violence, brutality	jeuri, jirani	jawr	j-w-r	injustice,; tyranny, oppression	
67	rukhusu		allow, permit	rahisi, ruhusa	rakhkhaS yurakhkhiS (II)	r-kh-S	to give someone authority or permission	
68	sultani		sultan	saliti	sulTaan	s-l-T	sultan	
69	hamamu		high-minded; generous, magnanimous; heroic, gallant (?)		humaam	h-m-m	high-minded; generous, magnanimous; heroic, gallant	Note that this comes from a different root as the Swahili <i>hamamu</i> meaning “dove”.
70	tajiri (ma-)		merchant	tijara	taajir	t-j-r	merchant	
70	safiri		travel	safari, msafiri	saafar yusaafir (III)	s-f-r	to travel	

70	tadbiri		plans, arrangements	dabiri	tadbiir, verbal noun of dabbar yudabbir (II)	d-b-r	to arrange, plan for	The variant <i>tadibiri</i> occurs in verse 437. TUKI lists only the variants <i>tadbiri</i> and <i>tadubiri</i> , while Johnson lists only <i>tadhibiri</i> [sic] and <i>tadubiri</i> . Johnson's etymology is slightly inaccurate, as he cites the form V verb <i>tadabbar</i> rather than the form II verbal noun <i>tadbiir</i> .
71	jamii		all	jamaa, juma	jamii`	j-m-`	all; (with def. art.) everyone	
72	dukhani		steamer, steam boat		dukhaan	d-kh-n	smoke	
73	dhihiri		to appear	dhahiri, dhuhuri	Dhahar yaDhhar (I)	Dh-h-r	to appear	The vocalization may reflect colloquial Arabic, e.g. Egyptian <i>Dhihir yiDhhar</i> , but the verb seems, oddly, to be based on the perfect, rather than the usual imperfect, stem.
73	amria		order, command	amri, amuru, amiri	'amr	'-m-r	order, command; matter, affair	-iya suffix has been added only to achieve a rhyme.
74	kuli		to say	makala, kauli	qaal yaquul (I)	q-w-l	to say	
74	tasihili		quickly	sahali, sahili	tashiil, verbal noun of sahhal yusahhil (II)	s-h-l	(act of) facilitation	
76	nakhodha		captain		Ar	rt	Johnson cites <i>naakhudhaa</i> as the "Arabic" source word. However, this is not actually Arabic.	
76	maulia		Oh, king!	walia, walii	mawlaaya: mawlaa + -ii/-ya "my"	w-l-y	my master, my lord	Used in Arabic to address a king.

77	khamasi		five	hamsini	<u>kh</u> ams, <u>kh</u> amsa (t)	kh-m-s	five	Vocalisation is notable, since the citation form in Arabic is <i>khamsa(t)</i> rather than <i>kham</i> s. (Cf. <i>sita</i> , not * <i>siti</i> "six".) Neither Standard nor Egyptian Arabic allow the <i>khams</i> form in the expression "five months": Standard Arabic disallows it due to agreement rules, while Egyptian Arabic retains the residual <i>t</i> in this case because the following plural noun begins with a vowel.
77	ashhuri		months	shahari	'ashhur, pl. of <u>sh</u> ahr	sh-h-r	month	
78	sharti		must, necessarily	shuruti	<u>sh</u> rT	sh-r-T	condition, provision, stipulation	
78	ila		lest, but		'illaa		except, but for; (with neg.) only	
79	lujjati		thief, robber, pickpocket (Johnson)		liSS (?), lajja(t) (?), lujja(t) (?)	l-S-S, l-j-j	liSS -- thief lajja(t) -- clamor, hubbub lujja(t) -- depth of the sea; chasm	These etymologies, which follow Johnson, are dubious. The <i>-ati</i> ending may actually represent the Arabic sound plural suffix <i>-aat</i> .
79	kalzamu				??			This doesn't appear to be Arabic.
79	uyuni		evil eyes, envy, coveting	aina, aini	`uyuun, pl. of `ayn	`-y-n	eyes; evil eyes, envy, coveting	
79	dhulamu			dhuluma, dhulumu, dhalimu	<u>Dh</u> ullaam, pl. of <u>Dh</u> aalim	Dh-l-m	tyrant, oppressor	

80	ishari		sign, indication	ishara	' <u>ish</u> aara(t)	sh-w-r	sign, indication	Vocalization of the usual <i>ishara</i> seems to have been altered to achieve a rhyme.
80	akhadari		green		' <u>akh</u> Dar	kh-D-r	green	
81	bandari		harbor		bandar		seaport	
82	nuri		light	nawiri, nari	nuur	n-w-r	light	
84	biladi		country	baladi	bilaad	b-l-d	country	
84	mtamalaki		ruler	maliki, malkia, miliki, tamalaki, mamlaka	tamallak yatamallak (V)	m-l-k	to gain control of	
84	junudi		soldiers	cf	junuud, <i>pl. of</i> jund(iyy)	j-n-d	soldiers	
84	sharki		east	mashariki	<u>sh</u> arq	sh-r-q	east	
84	gharibia		west	magharibi	<u>gh</u> arb	gh-r-b	west	Suffix has been added to achieve a rhyme.
85	nasabu		lineage, descent		nasab	n-s-b	lineage, descent	
85	kabila		tribe	makabaila, kibla, kabla, kabali, takabali, kabaila, kabaili, kabuli, kubali	qabiila(t)	q-b-l	tribe	
85	kiarabu		Arabic (language)		`arab	`-r-b	Arabs (collect.)	
86	asli		origin	asili, asilani, asilia, asilimia	'aSl	'-S-l	origin	
86	imamu		imam		'imaam	'-m-m	imam	
87	sairi		all (the other)		saa'ir	s-'-r	(with following def. pl. noun) all, all the other..., the remaining...	

87	buldani		countries	biladi, baladi	buldaan, <i>pl. of</i> bilaad	b-l-d	countries	
89	maruhubana		monks		ruhbaan, <i>pl. of</i> raahib	r-h-b	monk	Note that the plural is doubly marked.
90	hamu		grief; concern	muhimu	hamm	h-m-m	anxiety, concern; worry; grief, distress	
90	ezi		power	azizi	`izz	'-z-z	might, power	The other meaning of <i>ezi</i> , namely "era, epoch" does not seem to derive from Arabic.
91	baada		after		ba`d(a)		after	
92	roho		soul		ruuH, colloq. rooH	r-w-H	soul	
92	baa		calamity, misfortune	balaa	balaa'	b-l-w	calamity, misfortune; scourge, plague	
93	kitab		book	maktaba, maktabu	kitaab	k-t-b	book	Note reinterpretation of <i>ki-</i> as a class prefix. Other such examples from Arabic include <i>kibla/vibla</i> and <i>kima/vima</i> . A more recent example from English is <i>kitab/vilabu</i> .
93	abu		father		'ab	'-b-w	father	The epenthetic <i>-u</i> is the vowel expected, given the bilabial stop <i>b</i> . However, this may have been further reinforced by the Arabic form <i>'abuu</i> , the construct state form of <i>'ab</i> .
93	jaribu		to try, attempt		jarrab yujarrib (II)	j-r-b	to try (s.th.)	In Standard Arabic this verb must take a direct object and cannot be used in the sense of "to attempt". This may not be true of the dialect of Arabic from which the word was borrowed.

94	fau		(letter of the alphabet)		faa'		(name of the letter of the Arabic alphabet representing the sound "f")	The Swahili form undoubtedly reflect a colloquial Arabic pronunciation, most probably faaw.
94	akhiria		last; end	aheri, ahiri	'aakhir, 'akhiir	'-kh-r	last	Suffix has been added to achieve a rhyme. Although <i>akhiriya</i> is, strictly speaking, not an Arabic word, the fact that it is feminine in form is in accord with the fact that it modifies <i>fau</i> , since the names of the letters of the alphabet in Arabic are feminine.
95	maalumu		here: well-known	alama, alimu, mwalimu	ma`lum	`-l-m	well-known	
95	laamu		(letter of the alphabet)		laam		(name of the letter of the Arabic alphabet representing the sound "l")	
95	isimu		name	bismillaah	'ism	s-m, s-m-y	name	
96	mdhiki		annoying person; scourge	dhiki	Daayaq yuDaaiyiq (III)	D-y-q	to annoy, bother	
97	kaumu		people	makamu, kaimu, stakimu	qawm	q-w-m	people; large group of people	
98	khofu		to fear		khoof, <i>colloq.</i> <i>for</i> khawf	kh-w-f	fear	The Swahili verb seems to be based on the Swahili noun, borrowed from the Arabic noun.
98	rejeza		(See <i>rejea</i> , verse 371.) to return something					
98	sifu		<i>here:</i> to describe	sifa, wasifu	waSaf yaSif (I)	w-S-f	to describe	

99	kasiri		to make angry, offend		?	?	?	Johnson's etymology, a derivation from a putative (and unvowelled) Arabic word of the root <i>q-S-r</i> , which he claims means to "cast down one's looks" seems at best questionable. The affair becomes even more confusing if we take the semantically and phonetically similar word <i>hasira</i> into account. Johnson derives this word from the unlikely Arabic root <i>H-S-r</i> . The more likely candidate is the root <i>H-s-r</i> , from which stem words with meanings such as "grief", "sorrow", and fatigue. Again, the exact source word is unclear, but it is quite probably that two or more similar sounding words became confused by Swahili speakers. Under this account, one sense of <i>hasiri</i> "to lose" and one sense of <i>kasiri</i> "to decrease" may both stem from the Arabic <i>yu-khassir</i> . (See also verse 511.)
99	khatima		end, conclusion	hitima, hitimu	<u>kh</u> aatima(t)	kh-t-m	end, conclusion	Note that this is not related to the semantically close <i>timu</i> and <i>timia</i> .
101	maarufu	-J	well known	arifu, taarifa	ma`ruuf, passive part. of `araf ya`rif (I)	`-r-f	known; well known	

103	khatima		(= <i>hatimaye</i>)	hitima, hitimu	<u>kh</u> aatima(t)	kh-t-m	end, conclusion	Note that this is not related to the semantically close <i>timu</i> and <i>timia</i> .
103	sifiya		(See verse 98.)					
103	bakia		<i>here</i> : to withhold (from someone); to remain	baki, bakaa, bakaya	baqiy yabqaa (I)	b-q-y	to remain	
104	mithaa		(= <i>mithali</i>); an equal, match	methali, mathalani, mithili	<u>mith</u> aal	m-th-l	equal, match; example	
105	wajihi		face	wajihi (v.)	wajh	w-j-h	face	
105	kamari		(See verse 5.)					
105	mdawari		round	duru, duara, doria, dira (?), dari	mudawwar	d-w-r	round	
105	busuri		to look at, gaze upon	busara	baSar yabSur	b-S-r	to look, see; to realize, understand	
105	haiba		(See verse 7.)					
106	kitara		curved sword, scimitar	kitaar (Hindi)				
107	fazaa		<i>here</i> : amazing; worry, fear	fazaika	faza`	f-z-`	fright, terror, alarm, panic	
107	ajaa		(= <i>ajabu</i>) (See verse 56.)					
108	hariri		silk		Hariir	H-r-r	silk	
108	akhdari		green (See <i>akhadari</i> , verse 80.)		' <u>akh</u> Dar	kh-D-r	green	

109	johari		jewel(s)		jawhar		jewel	
109	mathoreya		glass (?); chandalier (?)		thurayyaa	th-r-y, th-r-w	chandalier; Pleiades	
110	baraza		audience chamber (src); council		baraz yabruz (I)	b-r-z	to be prominent, stand out, stick out	This questionable etymology follows Johnson.
110	taajabu		to be amazed	ajabu, ajibu, staajabu	ta`ajjab yata`ajjab (V)	`-j-b	to be amazed, surprized	
110	hali		the way; condition, state	muhali, hila	Haal	H-w-l	condition, state	
111	imara		strength	amiri (n.), amri, amuru	`imaara(t)	`-m-r	pricedom, princehood; principality, emirate; authority, power	
111	kurubia		(= <i>karibia</i>); to approach	karibu, karibuni	qarub yaqrub (I)	q-r-b	to be near; to get close to, approach	The standard form <i>karibia</i> also occurs in verse 491.
112	wasili		(See verse 52.)					
112	ghadhaba		(= <i>ghadabu</i>); anger	ghadabu, ghadhibika	ghaDab	gh-D-b	anger	Follows -u/-a pattern.
113	sefu		sword; (cf. <i>saiifi</i> verse 32)		sayf	s-y-f	sword	
113	khanjari		(See verse 32.)					
113	maarufu		(See verse 101.)					
113	shujaa		(See verse 43.)					
113	khofu		(See verse 98.)					
113	ru'uba		fear, terror		ru`b	r-`-b	fear, terror	
114	shitaki		to accuse	shtaki	ishtakaa yashtakii	sh-k-w	to complain; to lodge a complaint	The related Arabic noun <i>shakwaa</i> can be used in the sense of "accusation".

115	makini		calm, peacefulness	tamakani	makiin	m-k-n	strong, firm; firmly established	Meaning could be influenced by Arabic verb <i>istakann</i> <i>yastakinn</i> (V) “to calm down (said of a situation, etc.)”
115	fazaa		(See verse 107.)					
115	tuwa		(See verse 33.)					
116	hukumu (n.)		judgement	hakimu, hekima, hikima, hukumu (v.)	Hukm	H-k-m	judgement	
116	idili		(= <i>adili</i>); just, fair	adili; adilifu	`aadil	`-d-l	just, fair	Alternatively, the Arabic source word could be the noun ` <i>adl</i> “justice, fairness” or an adjective akin to the Egyptian ` <i>idil</i> “proper”.
116	saili		to ask	swala, swali	saa'al yusaa'il (III); sa'al yas'al (I)	s-'-l	to ask	
116	dhalili		(See verse 57.)					
117	ayna bi 'layni		(Arabic)		`aynan bi l- `ayni		An eye for an eye.	
117	udhna bi 'ludhni		(Arabic)		' <u>udh</u> nan bi l-' <u>udh</u> ni		An ear for an ear.	
117	sinna bi 'ssini		(Arabic)		sinnan bi s-sinni		A tooth for a tooth.	
118	kaumu		(See verse 97.)					
118	timu		<i>here</i> : to be chosen (?); to be finished, complete(d)	tama; tamati, tamamu	tamm yatimm (I)	t-m-m	to be(come) complete, finished	
118	katta		(= <i>katu</i>); not at all; never	katu	qatt(u)		never, ever	The -a vocalization is not possible in Classical Arabic.

118	tabasamu		to smile		tabassam yatabassam (V)	b-s-m	to smile	
119	saifu		(= <i>sefu</i>); (See <i>sefu</i> verse 113, and <i>saifi</i> verse 32.)					
120	dhihaka (n.)		laugh	dhihaki	DaHaq yaDHaq (I)	D-H-q	to laugh	Other source possible forms include <i>DiHq</i> “laughter”.
121	Ajemi		Persians		`ajam	`-j-m	Persia; non-Arabs	
121	ghadhabu (n.)		(cf. <i>ghadaba</i> , verse 112); anger	ghadabu, ghadhibika	ghaDab	gh-D-b	anger	Doesn't follow <i>-u/-a</i> pattern.
122	ahli		(= <i>ahali</i>); people	ahali, stabili	`ahl	`-h-l	kin, family; people	
122	nadhamu		picked (?)	nidhamu	niDhaam	n-Dh-m	order, system	The adjective <i>niDhaami</i> , derived from <i>niDhaam</i> , is used in the sense of “regular (army)”.
122	dharghamu		lion		Dargham		lion (poet.)	Classical Arabic is known for having many esoteric, poetic synonyms for “lion”, the usual word for which is <i>asad</i> .
123	kabila		(See verse 85.)					
123	Hadharume		Hadhrami		HaDrami(yy)		Hadhrami, of or pertaining to Hadramawt	
123	afadhali		(it is) better (to), (you had) better	fadhili, fadhila	`afDal	f-D-l	preferable, better	
124	askari		soldiers		`askar		soldier	
124	mashhuri		famous; <i>here</i> : fine (?)	shahari, shahiri	mashhuur	sh-h-r	famous	
124	jikiri		“practise”		?			
126	rakibu		to mount, ride	rekebisha, merikebu	rakib yarkab (I)	r-k-b	to ride, mount	Vocalization may reflect colloquial variety of Arabic.

126	kaumu		(See verse 97.)					
127	askari		(See verse 124.)					
127	mashujaa		(See verse 43.)					
128	baghala		kind of boat					Persian.
128	marikabu		(= <i>merikebu</i>); ship	rakibu, rekebisha	markib	r-k-b	boat	TUKI also lists the variant <i>markebu</i> .
128	kam	--	how much?, how many?	kemkemu	kam		how much?, how many?	The form <i>kem</i> , which is listed in Johnson, appears in verse 369.
128	hisabu		number; arithmetic	hesabu, mhasibu	Hisaab	H-s-b	calculation; arithmetic; bill	
129	tahayari		to be ashamed	tahayuri	taHayyar yataHayyar (V)	H-y-r	to be confused, bewildered, perplexed	Note that this form is not etymologically related to Swahili <i>haya</i> “shame” with which it has come to be associated, the latter being derived from Arabic <i>Hayaa</i> ’ “shame”.
131	hitaji		to need	haja	iHtaaj yaHtaaj (VIII)	H-w-j	to need	
132	siraji		lamp, light		siraaj	s-r-j	lamp, light	TUKI denotes this word as poetic, while Johnson remarks that it is seldom used.
132	sura		appearance; face, expression	tasawari, taswiri	Suura(t)	S-w-r	picture, image	Contrary to Johnson’s etymology, Swahili <i>sura</i> “chapter of a book”, is derived from a different source word, <i>suura</i> (with unlaryngialized “s”).
133	kitaa		(= <i>kitali</i>) (See verse 50.)					
134	biladi		(See verse 84.)					

134	junudi		(See verse 84.)					
134	asadi		lion		‘asad	‘-s-d	lion	This is the usual word for “lion” in Arabic.
134	namiriya		leopard		namir	n-m-r	leopard; tiger	The <i>-iya</i> suffix has been added to achieve a rhyme. However, at least in Egyptian Arabic, the <i>-iyya</i> suffix is used to form the plur of a few nouns, most (all/) of them referring to professions, e.g. <i>tarziyya(t)</i> “tailors”. A more common example of this from Swahili is <i>abiria</i> “passenger”, which was probably originally a plural formed from Arabic <i>`aabir</i> .
136	bara		mainland		barr	b-r-r	land, terra firma, as opposed to sea (baHr)	
136	Isilamu		(= <i>Islam</i>); Islam	silimu, salaam, salimu,	‘islaam	s-l-m	Islam	The underlying meaning behind the Arabic <i>‘islaam</i> is “submission (to God)”.
137	hodari		skilled		?			Johnson derives this from an (unvowelled) Arabic word <i>`...d...r</i> meaning “to be bold”. This root is not listed in Hans Wehr. Boshu derives the form from <i>HaaDir al-badiina</i> , which seems phonologically implausible.
137	miukari		war (?)		?			
137	(ku)tubia		to serve (?)		?			
138	khabari		(piece of) news		<u>kh</u> abar	kh-b-r	(piece of) news	
138	fikiri		(See verse 53.)					

140	maskini		poor		miskiin		poor thing, pitiable	Vocalization probably reflects global change of CiCCiC template to CaCCiC in some dialects.
141	buldani		(See verse 87.)					
141	shujaani		brave men	shujaa	shuj`aan, <i>pl. of shujaa`</i>	sh-j-`	brave, courageous; hero	
142	kam kam		(= <i>kemkemu</i>); many		kam		how much?, how many; so much, so many	
142	kunuzi		<i>here</i> : retainers (?)	kanzi	kunuuz, <i>pl. of kanz</i>	k-n-z	treasure	
142	ezi		(See verse 27.)					
143	taifa		nation, tribe	tufu	Taa'ifa(t)	T-w-f	group, party; sect	
143	Khalifa		(See verse 28.)					
143	harubu		(See verse 57.)					
144	bure		in vain					Johnson gives two possible etymologies, one Hindi and one Arabic. The Arabic one seems implausible; the source word given, <i>b...r...`</i> , is not to be found (with the relevant definition) in Hans Wehr.
144	atiya		(= <i>atia</i>); gift		`aTiyya(t)	`-T-y	gift	
145	radidi		to repeat	rudi, taradadi, ritadi	raddad yuraddid (II)	r-d-d	to repeat	
145	-safidi		gleaming (?); fine (?)					Evidently from Persian <i>safid/sepid</i> "white".
146	khofu (v.)		(See verse 98.)					
146	khatia		fault, crime, sin, transgression		khaTii`a(t), khaTiyya(t)	kh-T-'		

147	rudi		to return; to retort, scold	radidi, taradadi, ritadi	radd yarudd (I)	r-d-d	to return; to reply; to talk back to	
147	hadithi		(See verse 46.)					
148	nakhodha		(See verse 76.)					
149	muda		period of time	mada	mudda(t)	m-d-d	period of time	
149	saa		hour		saa`a(t)	s-w-`	hour	
149	akili		mind		`aql	`-q-l	mind	
150	labda		perhaps, maybe	budi	laa budd(a)	b-d-d	“must”, necessarily	Divergence in meaning probably reflects a variety of local Arabic.
150	shauri		(See verse 53.)					
152	daima		always	dawama, dumu	daa`iman	d-w-m	always	
153	(ta)harabu (?)							
154	tamani		to desire, long for, covet	tumaini	tamannaa yatamanna (V)	m-n-y	to wish for	Johnson points out that <i>tamani</i> and <i>tumaini</i> are derived from the same root (word?) and that the former is treated as if it were derived from <i>tamaa</i> . However, <i>T-m-n</i> , which he gives as the source root, is probably incorrect.
154	miliki	TJ	to rule, govern; to own, possess	maliki, malkia, tamalaki, mamlaka	malak yamlik (I)	m-l-k	to own, possess	
155	khatia		(See verse 146.)					
156	dhukuri		(= <i>dhukuru</i>); to mention; to repeat (a name of God)	dhikiri	dhakar, yadhkur (I)	dh-k-r	to mention, name	Compare with <i>dhukuru</i> , verse 18. The fact that the final vowel is <i>-u</i> verse internally, shows that <i>dhukuru</i> is the usual form.

156	shauri		(See verse 53.)					
157	rukhusi	--	(= <i>ruhusu</i>); allow, permit	rahisi, ruhusa	rakhkhaS yurakhkhiS (II)	r-kh-S	to give someone authority or permission	Compare with <i>rukhusu</i> , verse 67. The fact that the final vowel is <i>-u</i> verse internally, shows that <i>rukhusu</i> is the usual form.
158	gharama	TJ	expense, cost	gharimu	gharaama(t)	gh-r-m	fine, penalty, charges	
158	ushuru	TJ	tribute, tax	hedashara, thenashara	`ushr	`-sh-r	tenth (1/10); tithe	
159	kula	-J	(= <i>kila</i>); (See verse 66.)					
159	jiri	TJ	to pass; to come to pass, happen		jaraa yajrii (I)	j-r-y	to run; to happen	
159	gharimia	TJ	to spend money, incur expense for	gharama	gharima yaghram (I)	gh-r-m	to pay (a fine)	Compare with translation.
160	tena	TJ	then; furthermore; again	thenashara	taani, <i>colloq.</i> <i>for thaani</i>	th-n-y	again, more	Since this source word, following Johnson, is from Egyptian Arabic, the etymology is questionable.
161	ridhika	TJ	to be pleased	radhi	raDiy yarDaa (I)	r-D-y	to be satisfied, pleased, willing	
161	ahadi	TJ	promise	ahidi	`ahd	`-h-d	commitment, pledge, vow, promise	
161	mara	TJ	(a) time		marra(t)	m-r-r	(a) time	
161	faragha	TJ	privacy, seclusion, secrecy, leisure		faraagh	f-r-gh	void, empty space, vacuum; leisure, spare time	
162	msafiri (wa-)	TJ	traveller		musaafir, <i>act.</i> <i>part. of saafar</i> yusaafir (III)	s-f-r	traveller	
162	hila	TJ	trick, deceit	hali, muhali	Hiila(t)	H-w-l	trick, deceit	

162	tafakuri	TJ	(See verse 14.)					
162	nakaa	J	(= <i>nakawa</i>); good looking, in sound condition	jinaki	naqaawa(t)	n-q-w, n-q- y	purity; elite, best	
164	khadaa	TJ	deception, cunning, trickery		<u>kh</u> idaa`	kh-d-`	deception, trickery, betrayal	
165	busara	TJ	good sense, prudence, skill;	tabasuri, busuri	baSaara(t)	b-S-r	perception, discernment; sharp-wittedness	
168	thuma		(See verse 27.)					
168	dhaifu		weak, feeble; of poor quality, deficient; base, despicable	dhoofu	Da`iif	D-`-f	weak, feeble	
168	asikofu	TJ	(= <i>askofu</i>); bishop		‘asqf		bishop	
169	kahati	T-	plague (?)		?			Possible Arabic source words are <i>qaHt</i> “drought; famine; dearth” and <i>kaHt</i> (Egypt.) “to scrape”.
169	umati		(See verse 8.)					
169	sifia		(See <i>sifu</i> verse 98.)					
170	thalathata	--	three	thelathini, thuluthi	<u>th</u> alaatha(t)	th-l-th	three	The expected form would be <i>thalatha</i> or <i>thelatha</i> , the latter being listed by Johnson. The final syllable, which corresponds to a possible final syllable for this word in Arabic as well, seems to have been used to achieved the desired rhythm.

171	thalatha	--	three	thelathini, thuluthi	<u>th</u> ala <u>ath</u> a(t)	th-l-th	three	Johnson lists the form <i>thelatha</i> .
171	haba	--	few, small (in amount)		Habba(t)	H-b-b	(a) grain, (a) seed; <i>colloq.</i> a little bit	
172	safari		journey	safiri, msafiri	safar, <i>verbal noun of saafar yusaafir (III)</i>	s-f-r	(act of) travelling	
172	shauri		(See verse 53.)					
172	khadaa		(See verse 164.)					
173	forodha		customs house; harbor	faridhi	furDa(t)	f-r-D	seaport, river harbor, small port town	
173	sayyidi		master		sayyid	s-y-d	master	
173	fedha		money; silver		fiDDa(t)	f-D-D	silver	
173	kadi madha		cut and dry (?)		?			
173	zamani		time		zaman	z-m-n	time	
174	katibiana	-J	<i>katibu</i> : to make an agreement, draw up a contract	kitabu, katibu (n.), mkataba	katiiba(t)	k-t-b	piece of writing, paper, document	
175	dukhani		(See verse 72.)					
175	sawasawa	TJ	equally, just the same; <i>here</i> : precisely	sawa, sawia	sawaa'	s-w-y	equal; equality, sameness	
175	safu		line		Saff	S-f-f	line, queue	(See also <i>sufufu</i> , verse 358.)
175	wasili		(See verse 52.)					
175	khofu (n.)		fear		khoof, <i>colloq.</i> <i>for khawf</i>	kh-w-f	fear (n.)	The homophonous Swahili verb seems to be based on the Swahili noun, borrowed from the Arabic noun.

176	biladi		(See verse 84.)					
176	junudi		(See verse 84.)					
176	fuadi		heart		fu'aad	f-`-d	(<i>poetic</i>) heart	
176	ruuba		(<i>Seeru'uba</i> verse 113.)					
176	ajaa		(= <i>ajabu</i>) (See verse 56.)					
177	juta		to regret, miss		(See remark.)			Johnson says that this is the Bantu reflexive <i>ji-</i> plus an unvowelled Arabic source word `Vtt "to blame, rebuke". This looks like an error, since '-t-t is not listed and since the similar `aatab yu`aatib (V) has precisely the meaning "to blame, rebuke". However, given the final consonant, the latter is an unlikely source word.
177	nafusi	--	(= nafsi); self	nafasi	nafs	n-f-s	self	
177	dasisi	--	to doubt (?)	dadisi (?)	dass yaduss (I), dassas yudassis (II)	d-s-s	<i>yaduss</i> : to intrigue, plot, scheme; <i>yudassis</i> : to put in, slip in; to hide, conceal	This seems the most likely source root, if the word is indeed Arabic. <i>Yaduss</i> is also the source word Johnson gives for <i>dadisi</i> .
177	ghumiwa		to faint; to be astonished		ghumiy yughmaa `alaihi (I) <i>impersonal</i> <i>passive</i>	gh-m-y	to faint (<i>literally something</i> <i>like</i> "it was fainted upon him")	It is interesting that this form, which has been borrowed from an Arabic passive, has also been passivized in Swahili.
178	zabani	--	guards (?)		?			

178	ghadhbani	--	angry	ghadhabu, ghadhibika	<u>ghaDh</u> baan	gh-Dh-b	angry	It would be nice to know if how many words have survived in Swahili with the <i>-aan</i> suffix. One example is <i>sakarani</i> .
180	takalumu	--	to speak	kalima	takallam yatakallam (V), or it verbal noun: takallum	k-l-m	to speak	Since <i>takallum</i> , the regular verbal noun of <i>yatakallam</i> , is normally substituted with the form <i>kalaam</i> , this Swahili form is probably derived from the verb, with the penultimate <i>u</i> being the effect of labial spread from the following <i>m</i> .
180	dharghamu		(See verse 122.)					
180	makamu		(See verse 64.)					
180	hitaji		(See verse 131.)					
181	baiti 'lajaibu		house of wonders	ajabu; ubeti	baytu l-`ajaa'ib	b-y-t, `-j-b	house of wonders, house of marvels	Final vowel on <i>baiti</i> reflects loss of case marking in colloquial Arabic. Note that Arabic singular <i>bayt</i> means either "house" or "verse", the latter meaning having been borrowed into Swahili in the form <i>ubeti</i> . However, the two meanings have distinct plurals in Arabi, <i>buyuut</i> and ' <i>abyaat</i> , respectively. The form <i>baiti</i> is listed in TUKI as poetic. It is not listed in Johnson. The variant <i>beti</i> , unlisted in either dictionary, appears in verse 284.

181	sababu		reason, cause		sabab	s-b-b	reason, cause	
182	amani	TJ	peace, security, safety, confidence	muumini, imani, amana, amini	‘amaan	‘-m-n	peace; security, safety	
182	shari	TJ	evil; malice; disaster	mshari	<u>sh</u> arr	sh-r-r	evil	
183	jibu	TJ	to answer	jawabu	‘ajaab yujiib (IV)	j-w-b	to answer	
184	maulana	TJ	our lord (also in reference to God); (See also <i>maulia</i> , verse 76.)	walia, walii	mawlaa + naa “our”	w-l-y	our lord	Cf. <i>mauliya</i> , verse 76.
184	mzayana	--	adorned, decorated (?)	zaini	muzayyan, <i>passive part. of</i> zayyan yuzayyin (II) (Persian)	z-y-n	adorned, decorated	The relevant sense of the related word <i>zaini</i> is listed in TUKI, but not in Johnson.
184	safidiwa	--	made gleaming (?)					See Persian etymology for <i>safid</i> (adj.), verse 146.
185	harufu	TJ	smell, scent	arifu, maarifa	‘arf	‘-r-f	scent, perfume	This etymology follows Boshā. Johnson’s etymology, with <i>Haraafa(t)</i> “acidic or pungent flavor” as the Arabic source word, seems unlikely. Bear in mind that the sound ‘ is the voiced counterpart of <i>H</i> .
185	akili		(See verse 149.)					
186	gharibu	--	stranger	magharibi	<u>gh</u> ariib	gh-r-b	stranger; strange, odd	
186	nasibu (v.)	--	?	nasibu (n.)	?	n-S-b	?	

188	Nasari	--	Christian (person)	(= Nasara); tanasari	naSaaraa, <i>pl. of</i> naSraaniyy	n-S-r	(a) Christian	The final vowel seems to have been altered to achieve a rhyme. However, the form <i>manasari</i> also appears in verse 193.
188	zidi		to increase; to do something more	ziada	zaad yaziid (I)	z-y-d	to increase (transitive)	
188	tanadhari		to beware, be on one's guard; <i>here</i> : to look around	nadhari	tanad <u>dh</u> har yatana <u>dh</u> har (V)	n-dh-r	to watch attentively, look closely	
188	mnawari		shining, bright	nuru, nari, nawiri, mnara	munawwar, <i>passive part. of</i> nawwar yunawwir (II)	n-w-r	lighted; shining, bright	
189	hakika		(See verse 51.)					
189	malika		(= <i>maliki</i>); king	tamalaki, miliki, malkia, mamlaka	malik	m-l-k	king	The final vowel seems to have been altered to achieve a rhyme.
189	nuru		(See verse 9.)					
189	duri		pearl		durr	d-r-r	pearls (collective)	
189	yakutiya	--	(= <i>yakuti</i>) rubies		yaaquut		ruby	The usual form <i>yakuti</i> appears in verse 9. For use of the suffix <i>-iya</i> , see <i>insiya</i> at verse 1.
190	maarifiya	--	(= <i>maarifa</i>) knowledge; information	arifu, harufu	ma`rifa(t)	`-r-f	knowledge, information	The usual form <i>maarifa</i> appears below in verse 191. For use of the suffix <i>-iya</i> , see <i>insiya</i> at verse 1.
191	balozu		consul; district administrator		(See remark.)			Johnson gives etymology as "Turkish, through Arabic <i>baalyuus</i> ". The latter form is not listed in Hans Wehr.

191	hakimu	TJ	judge, ruler, chief	hukumu, hekima, mahakma	Haakim	H-k-m	ruler	
191	tamayazi	--	to discern, differentiate (?)	maizi	mayyaz yumayyiz (II); tamayyaz yatamayyaz (V)	m-y-z	<i>yumayyiz</i> : to distinguish, differentiate; <i>yatamayyaz</i> : to be distinguished, differentiated	
191	maarifa		knowledge; information	arifu, harufu	ma`rifa(t)	`-r-f	knowledge, information	
192	tasihili		(See verse 74.)					
192	hishima	T-	respect	heshimu	Hishma(t)	H-sh-m	modesty, bashfulness; decency, decorum	
192	jamali	T-	beauty; <i>but here</i> : = jamala; courtesy, good manners	jamili, tajamali	jamaal	j-m-l	beauty	
193	khamri		alcohol, spirits, wine	hamira	<u>k</u> hamr	kh-m-r	alcohol, spirits, wine	
193	manasari		(See verse 188.)					
193	sakari		drunken	sakarani	sakar; sakra(t); sakaaraa, <i>pl. of</i> sukraan	s-k-r	<i>sakar</i> : an intoxicant; wine; <i>sakra(t)</i> : drunkenness; <i>sukraan</i> : drunk.	It is hard to pinpoint the precise Arabic source word.
194	jamii		(See verse 71.)					
195	khatima		(See verse 103.)					
195	tamani		(See verse 154.)					
195	forodha		(See verse 173.)					

196	kubali		to agree	kabIIa, makabaila, kibla, kabla, kabali, takabali, kabaila, kabaili, kabuli	qabil yaqbal (I)	q-b-l	to accept	
196	mali		property, wealth, riches		maal	m-w-l	property, wealth, riches	
196	tahamali	--	to be loaded (with cargo) (?)	hamali, himila, himili, stahimili	taHammal yataHammal (V)	H-m-l	to tolerate, put up with; <i>possibly colloq.</i> to be loaded	Form V verbs often also serve as passive of form II verbs in colloquial Arabic. Form II of this root, <i>hammal yuhammil</i> , means "to load".
196	ushuru		(See verse 158.)					
197	Maulana		(See verse 184.)					
198	makusudi		purpose, intention	kusudi	maqSuud	q-S-d	intended; deliberate; meant	
198	fuadi		(See verse 176.)					
198	kusudia		(See <i>kusudi</i> , verse 45.)					
199	idadi		number		`adad	`-d-d	number, count	
199	bawabu		porter, doorkeeper; guard	babu, bawaba	bawwab	b-w-b	porter, doorkeeper	
199	radidi		(See verse 145.)					
199	rukhusa		permission	ruhusu	ruk <u>h</u> Sa(t)	r-kh-S	permit, licence; authorization; leave	
200	jibu		(See verse 183.)					
201	idhini		permission		‘id <u>h</u> n	‘-dh-n	permission	
203	nafsi		self	nafasi	nafs	n-f-s	self	

204	fazaa		(See verse 107.)					
204	baraza		(See verse 110.)					
204	haibaye		his Excellence (See <i>haiba</i> , verse 7.)					This sort of possessive honorific construction is quite common in Arabic.
206	sefu		(See verse 113.)					
207	shujaani		(See verse 141.)					
207	shimali	T-	left, left-hand; north	shamla	<u>sh</u> imaal	sh-m-l	left, left-hand; <i>colloq.</i> north	In Classical Arabic, the word for north has a distinctive vowelling: <i>shamaal</i> .
207	yamini	TJ	right, right- hand; oath		yamiin	y-m-n	right, right-hand; oath	
208	kadhi (ma-)	TJ	judge	kidhi	qaaDii	q-D-y	judge	
208	takarabu	--	(= karibia) to draw near	karibia, karibu	taqarrab yataqarrab (V)	q-r-b	to draw near	
208	jamii		(See verse 71.)					
209	muujiza		miracle	ajizi, ajuz	mu`jiza(t)	`-j-z	miracle	
209	ghumiwa		(See verse 177.) Note that ??? translates this as “their hearts sank”.					
210	roho		(See verse 92.)					
210	fazaika		(See <i>fazaa</i> , verse 107.)					
211	kisa		(See verse 46.)					
212	ajili	T-	to hurry		`ajjal yu`ajjal (II)	`-j-l	to hurry	Note that this comes from a different root than the Swahili <i>ajili</i> of <i>kwa ajili ya...</i>

213	imamu		(See verse 86.)					
213	takalumu		(See verse 180.)					
213	ya	-J	(vocative particle)		yaa		(vocative particle)	The Johnson listing is as <i>yaa</i> . In Arabic this word is almost always used before a name or title when addressing someone.
213	maliku		(= <i>maliki</i>); king	tamalaki, miliki, malkia, mamlaka	malik	m-l-k	king	The usual form is, of course, <i>maliki</i> . The vocalization of <i>maliku</i> is probably Arabic nominative case marking, as is appropriate following the particle <i>yaa</i> .
213	'lhamamu		(See <i>hamamu</i> , verse 69.)					
214	sitak'adi	--	to settle	kawaida, kaida	istaq`ad yastaq`id (X)	q-`-d	to settle (? , see remark)	The verb <i>yastaq`id</i> is not listed as such in Hans Wehr. However, it is a possible form. Form X verbs often having the sense of “to attempt to (do something)”, making the compositional meaning of this verb “to try to stay”.
214	ridhika		(See verse 161.)					
214	forodha		(See verse 173.)					
216	wasaa		(See verse 44.)					
217	bandari		(See verse 81.)					
218	laki		ten thousand		(Hindi, according to Johnson.)			
218	u		and		u, <i>colloq. for</i> wa		and	

218	nusu		half					
218	ulusu		thievery; (???) translates <i>kufanya ulusu</i> this as “to default”)	lusu	liSS	l-S-S	thief	<i>Lusu</i> is listed in TUKI but not in Johnson.
219	sharti		(See verse 78.)					
219	ukiri	-J	acknowledgement; <i>here</i> agreement	kiri, ikirari	‘aqarr yuqirr (IV)	q-r-r	to confirm, establish; to agree; to acknowledge; to confess	The <i>u-</i> prefix is Bantu, not borrowed. TUKI lists a verb <i>ukiri</i> “kosa kukubali jambo linalosemekana kwamba umelifanya au umelisema”, which may also be derived from this verb. However, the presence of the initial <i>u</i> and the reserval of the meaning makes this odd. The basic meaning of this verb in Omani Arabic is “to confess (to something)”.
219	fikiri		(See verse 53.)					
221	ahadi		(See verse 161.)					
221	bakia		(See verse 103.)					
222	kubali		(See verse 196.)					
222	wala		nor		walaa (= wa “and” + laa “no, not”)		nor; not even	
223	dhiki		to cause difficulties for, distress; to harm; ??? to suppress		Daayaq yuDaayiq (III)	D-y-q	to annoy, bother	

223	junudi		(See verse 84.)					
223	ufisadi	TJ	corruption; vice; viciousness, stirring up of trouble, destructiveness; slander	fisidi	fisaad	f-s-d	corrupt; rotten	Note the grammatical shift that has occurred in this borrowing. <i>Fisaad</i> is already an abstract noun in Arabic, but its direct Swahili reflex, <i>fisadi</i> , is an adjective. The corresponding adjective in Arabic is <i>faasid</i> .
223	kodi				(Hindi or Persian, according to Johnson)			
224	mkataba (mi-)	TJ	contract, agreement	katiba, katibu, kitabu, kitiba, maktaba, maktabu	mukaataba(t)	k-t-b	correspondence, exchange of letters	
225	furaha	TJ	happiness, cheer	furahi	faraH	f-r-H	happiness, cheer	
225	tamani		(See verse 154.)					
226	arifu		to inform, tell	maarifa, harufu	`arraf yu`arrif (II)	`-r-f	to inform	
226	jamaa		(See verse 61.)					
227	khubiri		(See verse 15.)					
227	jamii		(See verse 71.)					
227	nasari		(See verse 188.)					
228	zidisha		(See <i>zidi</i> verse 188.)					
229	biladi		(See verse 84.)					
229	rudi		(See verse 147.)					
230	tilifu	J-	to destroy; to waste		'atlaf yutlif (IV)	t-l-f	to destroy; to ruin; to waste	Only the form <i>tilifika</i> is listed in TUKI.

230	jeuria		(See verse 66.)					
231	mahali		place		maHall	H-l-l	place; residence; shop, store	Note that this is also cognate with <i>Taj Mahall</i>
231	liwali		governor	walia, walii, wilaya	al- "the" + waalii	w-l-y	ruler; governor	This appears to be the only Swahili word in which the <i>l</i> of the article <i>al-</i> (but not the whole article) has been interpreted as part of the root. Incorporation of <i>al-</i> in its entirety is more common, e.g. <i>alhamisi</i> , <i>alfajiri</i> , etc.
232	khabari		(See verse 138.)					
233	yakini		(See verse 59.)					
236	bara		(See verse 110.)					
238	Dari-'sSalam a		= Dar es-Salaam	duru, duara, doria, dira (?); salama, salamati, salamu, salimini, salimu	daar as-salaam (see remark)	d-w-r; s-l-m	house of peace: <i>daar</i> : house; <i>salaam</i> : peace	Contrasts with <i>daar al-Harb</i> "house of war". In Classical Arabic, the definite article takes the form <i>al-</i> in isolation and phrase-initially. Elsewhere, the vowel is elided and, if the preceding word ends in a consonant, the default epenthetic vowel <i>i</i> is inserted. In Classical Arabic, which has overt case marking, this phrase could take three different forms-- <i>daaru-s-salaam</i> (nom.), <i>daari-s-salaam</i> (gen.), <i>daara-s-salaam</i> (acc.)--the nominative case being the citation form.

241	basari	--	(= busuri) to look	busuri, busara	baSar, <i>verbal noun of</i> baSar yabSur (I)	b-S-r	to look	Since verbs seem to never be borrowed in their perfect form, it is more reasonable to suppose that the form was borrowed as a verbal noun. A few transparent examples of this phenomenon exist of this, e.g. <i>tabaruku, tabasuri</i> .
242	idi	--	holiday, feast		`iid	`-y-d	holiday, feast	
243	sali		to pray	msala / mswala	Sallaa yuSallii	S-l-w	to pray	Note the variance with current usage of this word, where, curiously, <i>swala</i> (n.) and <i>swali</i> (v.) are reserved for Muslim ritual prayer, while <i>sala</i> (n.) and <i>sali</i> (v.) are used for Christian prayer. Both verbs must derive from the same Arabic verb, <i>yuSallii</i> , while both nouns probably ultimately both derive from Arabic <i>Salaa</i> . Since Swahili does not borrow Arabic laryngealized consonants as labialized, it is probable the Swahili <i>swala</i> and <i>swali</i> forms result from confusion with phonetically and semantically similar Swahili <i>swali</i> “question”, which is a straightforward borrowing of Arabic <i>su’aal</i> “question”.

244	himili	TJ	to carry; to bear, tolerate	stahimili, hamali	Hamal yaHmil (I)	H-m-l	to carry	At least in Classical Arabic, only forms V (<i>yataHammal</i>) and X (<i>yastaHmil</i>) can be used in the sense of “to tolerate, bear”.
245	baruti	TJ	gunpowder		baaruud		saltpeper; gunpowder	Devoicing in borrowings in unattested, therefore Johnson’s indication that the borrowing is from Turkish <i>barut</i> seems likely.
245	duka (ma-)		shop		dukkaan	d-k-k	shop	The etymology seems to follow this line: <i>dukkaan</i> was borrowed as <i>dukani</i> , the final syllable of which was then reanalyzed as locative <i>-ni</i> .
246	bendera		flag		<i>Port. bandeira; or Arabic bandeera (from Spanish)</i>		flag	
246	muadhamu	--	glorified, venerated; glorious, splendid	adhamu, adhimu	mu`aDhDham	`-Dh-m	glorified, venerated; glorious, splendid	
246	azimu		(See verse 62.)					
248	feli	TJ	act, deed; misdeed	fila	fi`l	f-`-l	activity, function; deed,act; effect; verb	
252	`lasiri		(= alasiri) afternoon	asira (kitu kilichotolewa uto wake), asiria	al- + `aSr	`-S-r	afternoon; afternoon prayer; squeezing	
252	jifiri	--	?		?			
252	kishari		(See <i>shari</i> , verse 182.)					

255	laili	--	night; (last night?)		layl	l-y-l	night	Although this word does not have a listing in TUKI, it is found under <i>nahari</i> in the expression <i>laili wa nahari</i> “usiku na mchana; mfululizo”.
256	tafaka	--	gun		tafaq (<i>Omani</i>)		gun (borrowing from Persian)	
256	khasirika		(See <i>kasiri</i> , verse 99.)					
256	idadia	--	(See <i>idadi</i> , verse 199.)					
257	kiasi	TJ	amount, quantity	kisi (= fikiri)	qiyaas	q-y-s	measure(ment); analogy	
258	huni	TJ	to roam about as a vagrant; to leave (a place) for good; to rebel	haini	<u>kh</u> aan ya <u>kh</u> uun (I)	kh-w-n	to betray	The variant <i>khuni</i> appears in verse 412.
258	marikebu	--	(= <i>merikebu</i>) (See <i>marikabu</i> , verse 128.)					
259	hakika		(See verse 51.)					
259	haribika		to be ruined	harabu	<u>kh</u> arab ya <u>kh</u> rib (I); <u>kh</u> arab ya <u>kh</u> arrib (II)	kh-r-b	to destroy, ruin	

260	sibu		to afflict; to happen to	masaibu, msiba	'aSaab yuSiib (IV)	S-w-b	to hit (a target); to attain; to befall	Similar to the Swahili form, the passive form of the Arabic can mean "to be afflicted". Note that Johnson derives <i>subiani</i> "a kind of evil spirit" from the same root as <i>sibu</i> , which is improbable. A more likely source for <i>subiani</i> is Arabic <i>Subyaan</i> , plural of <i>Sabiy</i> "boy".
260	kalibu	--	to turn	kalibu (= mould)	qalab yaqlib (I)	q-l-b	to turn (over), invert, reverse	The vocalization could be influenced by the form II derivative <i>yuqallib</i> "to turn s.th. over and over".
261	maiti	TJ	dead (person); corpse	mauti	mayyit	m-w-t	dead	
261	khasiriwa		(See <i>kasiri</i> , verse 99.)					
263	amri	--	<i>here</i> : matter, affair; order, command	amri, amuru, amiri	'amr	'-m-r	order, command; matter, affair	Neither TUKI nor Johnson document this meaning. Note that the two meanings of ' <i>amr</i> ' have distinct plurals: ' <i>awaamir</i> ' "orders", ' <i>umuur</i> ' "matters".
264	shughuli	TJ	business, work; worry, concern	shaghalabaghala	<u>shughl</u>	sh-gh-l	work; worry, concern	
264	bure		(See verse 144.)					
265	liwali		(See verse 231.)					
266	labda		(See verse 150.)					
266	haribu		to destroy, ruin	harabu	<u>kh</u> arab yak <u>h</u> rib (I); <u>kh</u> arab yuk <u>h</u> arrib (II)	kh-r-b	to destroy, ruin	It is curious that a text which distinguishes <i>kh</i> from <i>h</i> does not have <i>kharibu</i> . This is not an isolated case, wince we also find <i>haribika</i> in verse 259.

266	sababu		(See verse 181.)					
267	zana		ammunition (~ <i>za vita</i>); fittings, apparatus		?			Johnson tentatively gives two possible Arabic source words: <i>zayn</i> (which should actually be <i>ziina(t)</i>) “adornment”, and <i>San`a(t)</i> “workmanship” / <i>Sinaa`</i> (actually <i>Sinaa`a(t)</i>) “industry, etc.”.
267	silaha		weapons		silaaH	s-l-H	weapon	
268	kiri		to acknowledge, admit, accept	ikirari	‘aqarr yuqirr (IV)	q-r-r	to confirm, establish; to agree; to acknowledge; to confess	
268	uraia		citizenship; civilian status; <i>here</i> : status of being subject (to a monarchy)	raia	ra`iyya(t)	r-`-y	subjects, citizens (collectively); herd flock; subject, citizen	
269	miliki		(See verse 154.)					
269	shitaki		(See verse 114.)					
270	ahadi		(See verse 161.)					
270	ushuru		(See verse 158.)					
271	tahayari		(See verse 271.)					
271	ari		shame, disgrace; determination, resolve, effort		`aar	`-y-r	shame, disgrace	

272	kasirani		anger		? (See remark.)			Johnson and Bosha differ on this word. Bosha give the source word <i>yankasir</i> “to be broken, defeated”, while Johnson gives <i>q-S-r</i> “to cast one’s eyes down”. however, the latter root does not have this meaning in any of the dictionaries consulted.
272	zaini	T-	to embellish, adorn; <i>here</i> : to outfit, gear up; to incite, tempt (esp. of the devil)	zana (?)	zayyan yuzayyin (II)	z-y-n	to embellish, adorn, ornament	Neither TUKI nor Johnson give theintended meaning here. If the meaning really is “to gear up”, this perhpas supports an etymology for <i>zana</i> coming from the same source root. Johnson only lists <i>zaini</i> in the sense of “to deceive”. However, contrary to the etymology he proposes, this sense of the word also derives from <i>yuzayyin</i> , from expressions to the effect that “the deveil made it seem good to his eyes”.
273	marikebu		(See verse 128.)					
275	sitakimu		(= <i>stakimu</i>) to prosper; to settle; to turn out to be true; <i>here</i> : to arise	kaumu, makamu, kaimu	istaqaam yastaqiim (X)	q-w-m	to stand up, arise; to be straight	Neither TUKI nor Johnson list this meaning. The form <i>sikamu</i> appears in verse 64.
275	hukumu		(See verse 116.)					
275	Isilamu		(See verse 136.)					

276	tarajia		to hope, expect	taraja, rajua	tarajjaa yatarajjaa (V)	r-j-w	to hope; to expect; to request	
278	namiria		(See <i>namiriya</i> , verse 134.)					
279	isimu		(See verse 95.)					
280	mashhuri		(See verse 124.)					
280	kula		(See verse 66.)					
280	shari		(See verse 182.)					
281	maarufu		(See verse 101.)					
281	alufu	--	(= <i>elfu</i>) a thousand		'alf	'-l-f	a thousand	<i>Alufu</i> would actually be the expected Swahili form or this borrowing. Johnson lists the variant <i>elafu</i> .
282	rafiki		friend, companion		rafiiq	r-f-q	companion	
283	barizi	--	to receive guests; to attend a meeting; to sit outside (Johnson); to exorcise a spirit (TUKI)	baraza (?)	baaraz yubaariz (III)	b-r-z	to meet in duel	
284	beti	--	(Cf. <i>baiti</i> ' <i>lajaibu</i> , verse 181.) house	ubeti	bayt	b-y-t	house	Note the <i>beti</i> "house" and <i>ubeti</i> "verse" come from the same source word. See also remark at <i>baiti</i> ' <i>lajaibu</i> , verse 181.
284	kuti	T-	daily bread, food; God's provision (= <i>riziki</i>)		quut	q-w-t	daily brea, food	

284	shukuru		to thank	shukrani, shakiri	shakar yashkur (I)	sh-k-r	to thank	
284	Taaa		(See verse 6.)					
285	jiria		(See <i>jiri</i> , verse 159.)					
287	laana		curse (n.)	laani, maleuni, maluuni	la`na(t)	l`-n	curse	
288	dhukuri		(See verse 156.)					
290	tamani		(See verse 154.)					
291	wazuka		?		?			
292	baini		(See verse 54.)					
292	asubuhi		morning	sabahi, sabalkheri	aS-SubH: al- + SubH	S-b-H	morning	
293	diwani (ma-)		councillor, governor; council; collection of poetry		diiwaan	d-w-n	councillor, governor; council; collection of poems (by a single author)	
294	dhihiri		(See verse 73.)					
294	ahli		(See verse 122.)					
294	'lmashauri		committee, advisory board	(= <i>halmashauri</i>) shauri	'ahl + al- + ma- (<i>Bantu pl.</i>) + shuuraa	'-h-l; sh-w- r	' <i>ahl</i> : people; deserving; people having, possessing s.th (with gen. noun); <i>shuuraa</i> : counsel, advice	
297	waama		further, moreover, then	ama	wa "and" + 'amma		as for, as far as... is concerned; but; yet, however	Johnson's etymology, citing appears to be incorrect. Bosha follows the etymology given here.

298	tanakali		to be transported; to roam, travel about, move about	nakili, nakala	tanaqqal yatanaqqal (V)	n-q-l	to be transported; to roam, travel about, move about	<i>Tanakali</i> occurs again in verse 361, translated by JA as “to be scattered”.
298	feli		(See verse 248.)					
299	rudi		(See verse 147.)					
299	abidi		slaves	abdi, abudu, maabadi	`abiid	`-b-d	slaves	
301	khandaki		trench		<u>khandaq</u>		trench	
301	bunduki		gun, rifle		bunduqiyya(t)		gun, rifle	
304	waziri (ma-)		minister (gov.)	wizara	waziir	w-z-r	minister	
304	furahiwa		to be pleased, glad (by/about) something	furaha	fariH yafraH (I)	f-r-H	to be(come) glad, cheerful	
306	mshenzi		barbarian	Zanzibar	zinjiyy, zanjiyy		Negro	
307	bara		(See verse 110.)					
307	dawama		(See verse 18.)					
351	turahiwa?							
352	afadhali		(See verse 123.)					
354	'lAsadi		(= def. art + <i>asadi</i> , which see, verse 134) (the) lion					
358	sufufu	--	<i>here</i> : rows, pl. of <i>safu</i>	safu	Sufuuf, <i>pl. of Saff</i>	S-f-f	row, line	The form is listed in TUKI as follows: “ <i>kl</i> -ingi kupita kiasi: <i>Ana pesa ~.</i> ”

358	'lAmiri tarafu		(the) general (mil.) (See remark at this entry, but also <i>amiri</i> and <i>tarafu</i> , verse 358.)					This form is curious because it uses the Arabic article <i>al-</i> where it would be ungrammatical in Arabic. Being a construct phrase, ' <i>amiir Taraf</i> ', literally "commander of a region", takes its definite form by putting the article on its last term, i.e. ' <i>amiir al-Taraf</i> ', not * <i>al-'amiir Taraf</i> .
358	amiri	TJ	commander, leader	amri, amuru	'amiir	'-m-r	prince; commander, leader	
358	tarafu	--	an administrative region (TUKI: "sehemu ya eneo iliyo ndogo kuliko wilaya na kubwa kuliko kata: <i>Katibu</i> ~.	(= <i>tarafa</i>)	Taraf	T-r-f	tip, end; side; region	
361	tanakali		<i>here</i> : to be scattered (Cf. verse 298.)					
364	jeshi		army, troop		<u>jaysh</u>	j-y-sh	army	
364	boma		rampart, wall, stockade; fort; government offices		<i>Persian</i> bum (?): garrison.			(Confirm the Persian.)
367	daima		(See verse 152.)					
368	shawishi		to persuade, coax, entice; <i>here</i> : to disturb		<u>yushawwish</u> (II)	sh-w-sh	to muddle, disturb, complicate	

369	basi		so, and then		bass (<i>colloq.</i>)		but; enough (Omani usage.)	
369	kem	-J	how much?, how many?		kam		how much?, how many?	The variant <i>kam</i> , which is not listed in Johnson or TUKI, appears in verse 128.
369	hesabu		to count, calculate; to consider	hisabu, mhasibu	yaHsib (I)	H-s-b	to count, calculate; to consider	
371	rejea		to return, go back		raja` yarja` (I)	r-j-`	to return, go back	
371	khaiba	--	disappointed, frustrated, heavy-hearted (?)		<u>kh</u> ayba(t)	kh-y-b	failure, defeat, frustration; flop; disappointment	
371	shiba		to be satisfied, to have had enough to eat	shibe	yishba` (I)	sh-b-`	to be satisfied, to have had enough to eat	
371	hamu		(See verse 90.)					
373	shtadi	--	to become strong, violent; to become aggrevated	shida, shadidi, shada, shad (?)	yashtadd (VIII)	sh-d-d	to become strong, violent; to become aggrevated	
373	hebu		well then!, come then!		hubb, <i>imper. of</i> yahubb (I)	h-b-b	to start moving; to get up; to proceed (doing s.th.); to wake up	This etymology follows Johnson and Bosha. The source dialect ostensibly had the vocalization <i>yahibb</i> . Note that the source is different from that of the verb <i>hebu</i> “to like”.
373	muradi		intention, plan, resolve	ilimradi	muraad, <i>passive</i> <i>part. of</i> yuriid “to want”	r-w-d	desired, wanted; intention, purpose	
374	Maulana		(See verse 184.)					

374	jitihadi	TJ	effort, endeavor, exertion	jitahidi, juhudi	ijtihaad	j-h-d	effort, endeavor, exertion	
374	kila		(See <i>kula</i> , verse 66.)					
375	nafsi		(See verse 203.)					
375	fidia		(applic. of <i>fidi</i>) to ransom, pay ransom for, sacrifice oneself for	fidia (n.)	yafdi (I)	f-d-y	to ransom; to sacrifice (s.th. for s.th.)	
376	taratibu		arrangement, method, system; in an orderly way	ratibu	tartiib, <i>verbal noun of yurattib</i> (II)	r-t-b	arrangement, order	
377	mgonezi, gonekea		magician; to cast spells		?			
377	mmaizi		adept (?); intelligent (?); discriminating, discerning (?)	maizi (v.)	yumayyiz (II); mumayyiz, <i>active part. of yumayyiz</i>	m-y-z	<i>yumayyiz</i> : to distinguish; to differentiate; <i>mumayyiz</i> : distinguishing; characteristic (adj.); discriminating, discerning	It is unclear whether the form is derived from the Swahili form <i>maizi</i> “to know, understand, recognize” with the <i>m-</i> noun class prefix, or whether it was borrowed directly from the Arabic form <i>mumayyiz</i> .
378	mualimu		(= <i>mwalimu</i> , which see, verse 62.)					
378	falaki		astronomy, astrology; orbit		falak	f-l-k	celestial body, star; orbit; <i>ilm al-falak</i> : astronomy, astrology	

378	nujumu		(poet.) star; fortune, luck (?)	mnajimu, jumu (?)	nujuum, <i>pl. of</i> najm	n-j-m	stars	Although Johnson's etymology is correct, the only definition he gives for <i>nujumu</i> is as a synonym for <i>jumu</i> "fortune, luck". TUKI gives both senses of <i>nujumi</i> , but does not give a relevant definition of <i>jumu</i> .
379	gharibu		(See verse 186.)					
379	mtabibu	--	scholar (?); doctor (?)	tibu, tabibia, tiba	yuTabbib (II); muTabbib <i>active part. of</i> yuTabbib	T-b-b	to treat medically	<i>Mtabibu</i> most likely derives from the Arabic verb <i>yuTabbib</i> plus the Bantu noun class prefix <i>m-</i> , since the noun "doctor" is normally rendered in Arabic as <i>Tabiib</i> .
381	saghiri	TJ	small; young		Saghiir	S-gh-r	small; young	
382	takalamu		(See verse 62.)					
382	shekhe		(See <i>sheikhe</i> , verse 246.)					
246	muadhamu		(See verse 246.)					
382	fahamu		(See verse 64.)					
383	tena		(See verse 160.)					
384	mfuradi	-J	a verse of poetry (Johnson); alone (in verse 402)	faridi	mufrad	f-r-d	single, lone; word, vocabulary item	Not listed in TUKI. Johnson only has it meaning "a verse of poetry".
385	sahibu	TJ	friend, companion	suhubu	SaaHib	S-H-b	friend, companion; owner	
385	ridhia		(See <i>ridhika</i> , verse 161.)					
386	ghubuni	--	to cheat, deceive		yaghibin (I)	gh-b-n	to cheat, dupe	The form probably reflects a colloquial vocalization: *yaghibun.

387	kufuli	TJ	padlock		qufl	q-f-l	padlock	
387	silisili	T-	chain		silsila(t)		chain	Johnson only has the variant <i>silisila</i> , which is closer to the Arabic. In TUKI, <i>silisili</i> seems to be the preferred form.
387	batili (v.)		to annul, abolish, cancel, render worthless or ineffective; to defy	batili (n.)	yubaTTil (II)	b-T-l	to annul, abolish, cancel, render worthless or ineffective	
390	sahiri	--	magician	sihiri	saaHir	s-H-r	magician	
390	zamani		(See verse 173.)					
391	ibura	TJ	something wonderful, a miracle; lesson, admonition; spot, patch of color, stain (Johnson)	ibara, abiri, abiria				Only Johnson give the meaning of "spot,...".
394	rupia		rupee		?? (Hindi)			
394	arubaini	--	(= <i>arobaini</i>) forty	aroba, arobatahara	'arba`iin, <i>gen./acc. of and colloq. for</i> 'arba`uun(a)	r-b-`	forty	Given the principles of epenthesis in Swahili, <i>arubaini</i> is the expected form.
395	hima	TJ	(adv.) quick(ly), hastily; energy, urgency, importance	muhimu	himma(t)	h-m-m	ambition, determination, zeal	
395	taisiri	--	quickly (?)		taysiir, <i>verbal noun of</i> yuyassir (II)	y-s-r	facilitation	
396	haraka	TJ	quickly	harakati	Haraka(t)	H-r-k	movement, move	

396	barua	TJ	letter		barwa(t) (<i>Omani Arabic, from Persian</i>)		letter, document	
396	muhibu	TJ	beloved, dear, friend	haba, hebu (= penda), mahaba, huba, muhebi, stahabu	muHibb	H-b-b	loving; lover, fan; friend	
397	ila		to		'ilaa		to	Note that this is not related to the Swahili <i>ila</i> in its usual sense of “except, unless, but”, which comes from the unrelated Arabic <i>'illaa</i> .
397	'lmuhibu		(= <i>al-</i> + <i>muhibu</i> , which see, verse 396.)					
397	kitabu		(See verse 93.)					
397	ajili		(See verse 212.)					
399	harubu		(See verse 57.)					
401	bi 'llaili wa 'nnahari		night and day (adverbial expression) (See <i>laili</i> , verse 255, and <i>nahari</i> , verse ?.)		bi l-layl(i) wa n-nahaar(i)		by day and night	The final <i>-i</i> in both <i>laili</i> and <i>nahari</i> in this expression could be either epenthetic or the genitive case marker.
401	nahari	T-	daytime		nahaar	n-h-r	daytime	
402	baidi	TJ	far, distant	baada	ba`iid	b-`-d	far, distant; improbable	
402	salama	TJ	safety; sound health; salvation	salaam, salamu, salimu, taslimu	salaama(t)	s-l-m	safety, wellness, sound health	
403	tawakali	TJ	to put trust in, be confident in, rely on	wakala, wakili	yatawakkal (V), <i>used with preposition</i> `alaa	w-k-l	to put trust in, be confident in, rely on	The poem uses <i>tawakali</i> transitively, while Johnson uses it with <i>kwa</i> : <i>tawakali kwa Mungu</i> .

404	Jalali	TJ	the Glorious	jalili	jalaal	j-l-l	loftiness; splendor, glory	Note that the form used in Arabic as an epitaph for God is not <i>al-jalaal</i> but <i>al-jaliil</i> , which has transparent Swahili reflexes in both <i>jalili</i> and <i>Jalia</i> .
404	jumaapili	--	(= <i>jumapili</i>) Sunday	jamaa, jamii	jum`a(t)	j-m-`	week	
404	magharibi		west	gharibu	maghrib <i>or its plural maghaarib</i>	gh-r-b	west; <i>al-maghrib</i> : Morocco; North Africa	
406	baki		(See <i>bakia</i> , verse 103.)					
407	rabbi		(See verse 12.)					
407	jalia		(See verse 44.)					
410	haba		(See verse 171.)					
411	akili		(See verse 149.)					
412	khuni		(See <i>huni</i> , verse 258.)					
412	hatua		step; opportunity, time		<u>kha</u> Twa(t)	kh-T-w	step	
415	thakili (v.)	--	to weigh heavy on s.o., burden	thakili (n.)	yuthaqqil (II)	th-q-l	to weigh heavy on s.o., burden, encumber	
415	homa	TJ	fever		Hummaa	H-m-m	fever	
417	sita		six		sitta(t)	s-t-t	six	
419	faragha		(See verse 161.)					
422	ghilibu	TJ	to beat, get the better of, trick, deceive	aghalabu, ghalibu, mghalaba	yaghlib (I)	gh-l-b	to beat, get the better of, trick, deceive	
423	kuli		(See verse 74.)					

425	ghururi	TJ	arrogance, conceitedness; vanity, folly; blindedness	ghuri	<u>ghuruur</u>	gh-r-r	arrogance, conceitedness; vanity, folly; blindedness	
426	sharuti	--	(= <i>sharti</i>) necessity, obligation; necessary condition	shuruti	<u>sharT</u> , or <i>its pl.</i> <u>shuruuT</u>	sh-r-T	necessity, obligation; necessary condition	TUKI does list this form, but not in this exact sense.
428	Rabbuka	--	your Lord, God	Rabi, Rabana	rabb-u-ka	r-b-b	your Lord, God	
430	jaali		grant, be gracious to, favor	jalia, majaliwa	ja`al yaj`al (I)	j-`-l	to make (s.th. s.th.); to put; to give, grant	Both TUKI and Johnson give only the applicative form <i>jaalia</i> . The variant <i>jalia</i> occurs in verse 44.
430	alufu		(See verse 281.)					
431	maana		(See verse 60.)					
431	sura		(See verse 132.)					
437	tadibiri		(See <i>tadbiri</i> , verse 70.)					
437	hitajia		(See <i>hitaji</i> , verse 131.)					
438	Kudusi		(See <i>Kaddusa</i> , verse 42.)					

438	Jala wa Ala Taaa		(See also <i>jalla</i> and <i>taaa</i> , verse 6.)						It is unclear what <i>ala</i> means here, the most plausible answer being Arabic <i>`alaa</i> , perfect and optative of <i>ya`luu</i> , “to be high”. However, <i>jalla wa `allaa</i> does not seem to be a common phrase in Arabic and rings particularly odd here when followed by <i>Taaa</i> , from Arabic <i>ta`aalaa</i> , which is cognate with <i>`alaa</i> .
440	kafara		offering, sacrifice made to avert evil	kafiri, kufuru	kaffaara(t)	k-f-r	penance, atonement; expiatory gifts distributed to the poor at a funeral		
440	jiria		(See <i>jiri</i> , verse 159.)						
441	adui		enemy	adawa	`aduww	`-d-w	enemy		
442	azima		(See <i>azimu</i> , verse 62.)						
442	fahama		(= <i>fahamu</i> , which see, verse 64.)						The final vowel appears to have been altered merely to achieve a rhyme.
443	laili		(See <i>laili</i> , verse 255.)						
443	rijali	TJ	<i>here</i> : men		rijaal, <i>pl. of</i> rajul	r-j-l	man		Note that in this verse <i>rijali</i> is used as a plural, like its Arabic cognate. TUKI and Johnson both have <i>rijali</i> as singular, with the plural <i>marijali</i> .
445	saa		(See verse 149.)						

446	sirajia	--	(See verse 132.)					Note that <i>sirajia</i> here is used as a plural, which provides yet another instance of a possible plural suffix <i>-ia</i> .
447	shubaka (ma-)	TJ	small window; shelf built into a wall	shibaka	<u>sh</u> ubbaak	sh-b-k	window	Johnson gives the intended meaning of “window”, but TUKI does not.
449	jamani	T-	Listen! I do say! (= <i>enyi</i>)	jamii, jamaa, jamati, juma, jumuia, jamia	jamaa`a(t) or jam`	j-m-`	<i>jamaa`a(t)</i> : group of people; gang, troop; <i>jam`</i> : crowd, throng	The <i>-ni</i> ending seems to be the Bantu distributive suffix. TUKI also lists the variant <i>jama</i> .
449	mnara (mi-)	TJ	lighthouse; minaret, tower	nuru, nawiri, nari				
449	nuru		(See verse 9.)					
452	abedeni		(= <i>abadani</i>) never; certainly not		‘abadan	‘-b-d	never; certainly not, not at all	
457	sahiba	--	(= <i>sahibu</i> , which see, verse 285.)					Although the vocalization of the usual <i>sahibu</i> appears to have been changed to <i>sahiba</i> to achieve a rhyme, the result is in accord with Classical Arabic grammar, where <i>SaaHibaa</i> is the pause form of the accusative <i>SaaHiban</i> , sometimes used in vocatives.

457	kariba	--	(= <i>karibu</i>) near, close; a relative	karibia	qariib	q-r-b	near, close; a relative	Although the vocalization of the usual <i>karibu</i> appears to have been changed to <i>kariba</i> to achieve a rhyme, the result is in accord with Classical Arabic grammar, where <i>qariibaa</i> is the pause form of the accusative <i>qariiban</i> , appropriate in this context.
458	rafiki		(See verse 282.)					
458	amri		(See verse 263.)					
460	kurubia		(See verse 460.)					
461	suturi	--	lines, rows	mstari	suTuur, <i>pl. of</i> saTr	s-T-r	line	
462	sebule		reception room					Johnson tentatively lists the root of <i>Sabr</i> “patience” as an Arabic source root.
462	amini (v.)		to trust	amana, imani	<i>colloq.</i> yu’aamin (III)	‘-m-n	yu’ <i>ammin</i> : to entrust; to reassure; yu’ <i>aamin</i> : to trust	Bosha give yu’ <i>ammin</i> (II) as the Arabic source word. This is unlikely, since it has the meaning “to entrust; to reassure”. The existence of the Swahili noun <i>muamana</i> is an unambiguous reflex of Arabic <i>mu’aamana(t)</i> , the predicted verbal noun of the form III verb yu’ <i>aamin</i> , which does not exist in Classical Arabic.
462	fazaa		(See verse 107.)					
464	stara		covering, concealing; modesty, reserve	stiri	sitaar	s-t-r	veil, screen; covering; curtain	

464	dhara (ma-)	--	hurt, harm, violence	dhuru	maDarra(t)	D-r-r	harm, damage, loss	Note that the singular form <i>dhara</i> results from a reanalysis of the Arabic derivational prefix <i>ma-</i> as a Bantu class marker.
465	sadiri	T-	chest, bosom		Sadr	S-d-r	chest, bosom	TUKI denotes this word as poetic.
465	jasiri	TJ	to risk, be bold, be daring		yujsir (IV), <i>or colloq.</i> *yujaasir (III)	j-s-r	to dare, risk, be bold, be audacious	
467	zidi		(See verse 188.)					
467	muamana	T-	confidence, trust; trustworthiness	amana, amini	mu'aamana(t), <i>verbal noun of</i> yu'aamin (III)	'-m-n	trust, (the act of) trusting	The source word and its related verb are postulated colloquial forms. See <i>amini</i> , verse 462.
468	azima	TJ	charm, talisman	azimu, azimo	`aziima(t)	`-z-m	incantation; spell; determination, resolution	
469	maki	TJ	thickness, girth		`amq, `umq, <i>or their pl.</i> 'a`maaq	`-m-q	depth	
469	shibiri	TJ	span (unit of measure)		<u>shibr</u>	sh-b-r	span	The preferred form in TUKI is <i>shubiri</i> , which is unlisted in Johnson.
470	hila		(See verse 162.)					
471	khandaki		(See verse 301.)					
471	siki, ma-	--	spike		<u>siikh</u>	s-y-kh	spit, skewer; rapier	
471	sumu	TJ	poison		simm	s-m-m	poison	Vocalization reflects a colloquial variant.
472	baruti		(See verse 245.)					
472	madari, madaria		???					
474	sadiki		to believe	sadaka	yuSaddiq (II)	S-d-q	to believe	

474	mahali		(See verse 231.)					
474	imara		(See verse 111.)					
476	rejea		(See <i>rejea</i> , verse 371.)					
476	bunduki		(See verse 301.)					
476	safu		(See verse 175.)					
477	hima		(See verse 395.)					
479	taratibu		(See verse 376.)					
479	uharabu	--	military	harubu	Harb	H-r-b	war	Johnson lists this word as meaning “destructiveness, vandalism”, relating it to such words as <i>haribu</i> which derive from a different Arabic root: <i>kh-r-b</i> . The two roots seem to have neutralized in Swahili, since TUKI gives two senses for <i>harubu</i> , each one of which can be related to a different Arabic root.
481	dhihiri		(See verse 73.)					
482	kataa (n.)	--	impediment (?)	kataa (v.)	ya-qTa` (I)	q-T-`	to cut, tear; to prevent, hinder	
483	abadi	-J	never	abadani	‘abad, ‘abadan	‘-b-d	ever, never	Johnson only gives an affirmative meaning, “ever, always, constantly”.
483	dhani	TJ	to think, suppose	dhana	ya-Dhunn (I)	Dh-n-n	to think, suppose	The Swahili vocalization is unusual. It is possible, but not likely, that this verb actually derives from the related Arabic noun <i>Dhann</i> “idea, supposition”.

483	rudi		(See verse 147.)					
485	huba	TJ	love	hebu, haba,mahaba, mahebu, mahuba	Hubb	H-b-b	love	
485	mithaa		(See verse 104.)					
486	dalili (v.)	--	to conjure up (?)	dalili (n.)	daliil <i>or</i> ya-dull (I)	d-l-l	<i>daliil</i> : sign, indication; <i>ya-dull</i> : to indicate	
486	kitali		(See verse 50.)					
487	shari	TJ	evil; adversity, mischief (Contextual meaning?)	mshari	<u>sh</u> arr	sh-r-r	evil	
488	fursani	--	horseman, cavalier (pl. of <i>farisi</i>)	farisi, farasi	fursaan, <i>pl. of</i> faaris	f-r-s	horseman, cavalier	
488	watimu?? (wa timu ??)	--						
491	mmaizi (mumaizi?), wa-	--	distinguished, favored, priviledged	maizi	mumayyaz	m-y-z	distinguished, favored, priviledged	(Or am i misinterpreting this syntactically?)

491	karibia	TJ	to approach	karibu	qariib	q-r-b	close; relative	This form appears to be derived from the Swahili adjective <i>karibu</i> rather than directly from an Arabic verb. Although a form II verb of the Arabic root <i>q-r-b</i> occurs in some forms of Arabic with the non-causative meaning “to approach”, it is not clear as to whether this is the case in the source dialects for Swahili. The form <i>kurubia</i> , which derives directly from the Arabic verb <i>ya-qrub</i> , occurs in verse 111.
492	tafuta	TJ	to look for		taftiish, verbal noun of yu-fattish (II)	f-t-sh	to search, look for	This follows Johnson’s etymology, which entails reanalysis of <i>iish</i> of the source word as the Bantu causative, and its subsequent dropping.
492	himili	TJ	to be able to bear, stand, or carry something; to bear, carry; to become pregnant	hamali, stahamili, himila	ya-Hmil	H-m-l	to carry, bear	
492	kitaa		(= <i>kitali</i>) (See verse 50.)					
493	Mfaransa		French(man)		faransaa		France	
495	farasi	TJ	horse	farisi	faras	f-r-s	horse, mare	
495	risasi	TJ	tin; bullet; lead	rasisi, marisaa			lead; bullets	At least in standard Arabic, this word never means “tin”.
496	fazaika		(See <i>fazaa</i> , verse 107.)					

496	furahika		(See <i>furahiwa</i> , verse 304.)					
496	jamaa		(See verse 61.)					
497	kariri	TJ	to repeat, say over and over, rehearse		yu-karrir (II)	k-r-r	to repeat	
497	sihiri	TJ	witchcraft, sorcery		siHr	s-H-r	witchcraft, sorcery	
497	kiri		(See verse 268.)					
500	Nasariya		Christian	Nasara	naSaaraa, <i>pl. of</i> naSraaniyy	n-S-r	Christians	The suffix <i>-ya</i> has been added to achieve a rhyme.
501	jamii		(See verse 227.)					
502	ila		to (See verse 397.)					
502	maarufu		(See verse 101.)					
502	Muarabu		an Arab		`arab, <i>pl. of</i> `arabiyy	`-r-b	Arabs	Note that <i>mu-</i> prefix is Bantu and not borrowed from Arabic.
502	rijaa		(See <i>rijali</i> , verse 443.)					
503	kisa		(See verse 46.)					
504	mshahara	TJ	salary	shahari	mushaahara(t)	sh-h-r	salary	
506	dabiri		(See <i>tadbiri</i> , verse 70.)					
506	nasari		(See <i>Nasariya</i> , verse 500.)					
506	fedha		(See verse 173.)					
506	tayari		read		(Persian and Hindi, according to Johnson.)			

507	sahau	TJ	to forget		ya-shuu (I) (<i>past tense is sahaa</i>)	s-h-w	to be inattentive, distracted; to neglect, forget	The vocalization is curious, as neither of the <i>a</i> vowels in the Swahili word derives from the present tense Arabic source word.
509	hebu		(See verse 373.)					
510	ramli	TJ	to divine, take omens		raml	r-m-l	sand; geomancy (divination based on patterns found in the sand)	Johnson gives a definition close to the Arabic source: “soothsaying from figures in the sand”. In TUKI the sense is more general: “utabiri wa kutumia elimu ya nyota; bao”.
510	kitali		(See verse 50.)					
510	mahali		(See verse 231.)					
511	khasiri	TJ	(=hasiri) to harm	hasara	yu- <u>kh</u> assir (II)	kh-s-r	to cause a loss; to harm	Note the two distinct meanings of <i>kasiri</i> found in TUKI: “1. fanya kuwa na hasira. 2. punguza”. For a discussion of the first (“to anger”), see verse 99. The second meaning may have a different Arabic source word: <i>yu-khassir</i> (II), “to
511	dabiri		(See <i>tadbiri</i> , verse 70.)					
512	kitaa		(= <i>kitali</i>) (See verse 50.)					
513	mali		(See verse 196.)					
514	humra		<i>here</i> : blood	ahamaru, ahamari	Humra(t)	H-m-r	the color red (<i>noun</i>), redness	
514	mithaa		(See verse 104.)					

515	fali		sign, omen; bad omen; (good) luck		fa'l	f-'-l	good omen; optimistic outlook; sign, omen	
515	shauri		(See verse 53.)					
516	jibu		(See verse 183.)					
516	Muarabu		(See verse 502.)					
516	harubu	T-	disaster	harabu, haribu, uharabu	<u>kh</u> arb	kh-r-b	destruction; devastation	Johnson gives related forms, but not this one. TUKI gives two senses for <i>harubu</i> : "1. shida, tabu, adha. 2. vita." For the latter sense's distinct etymology, and some discussion, see verse 479.
517	faraghani		(See <i>faragha</i> , verse 161.)					
517	yakini		(See verse 59.)					
518	ashara	TJ	ten	edashara, thenashara, thelatashara	`a <u>sh</u> ara(t)	`-sh-r	ten	
518	barizi	--	to launch an attack	baraza	yu-baariz (III)	b-r-z	to combat, duel	This sense of <i>barizi</i> is not found in either Johnson or TUKI. The more usual sense of <i>barizi</i> also stems from the same root, although possible from a different word, such as <i>yu-barriz</i> (II).

519	natiki	--	to reply (?); to speak to, address (?)		ya-nTuq (I) ?	n-T-q	to pronounce; to utter, speak	The vocalization of <i>natiki</i> would correspond more closely to a hypothetical form III source word <i>yu-naaTiq</i> , which would have the meaning of “to speak to”. This word is unlisted in Hans Wehr, but it may have existed in a source dialect.
520	la haula		God forbid! What next!	hali	laa Hawla walaa quwwata ‘illaa bi-l-laah, <i>and its abbrev.</i> laa Hawl-l-laah	H-w-l	There is no power but that of God.	The phrase is used as an exclamation in both Swahili and Arabic.
520	kuli		(See verse 74.)					
520	dalili		(See verse 52.)					
521	amri		(See verse 263.)					
521	Aziza		(=Azizi) dear, precious; scarce; <i>here also:</i> mighty	ezi	`aziiz	`-z-z	mighty, powerful; precious, dear; scarce	
522	ridhika		(See verse 161.)					
523	diwani, ma-		(See verse 293.)					
524	jamii		(See verse 227.)					
524	sabaa		(See verse 9.)					
525	bunduki		(See verse 301.)					
526	mara		(See verse 161.)					
526	kasi		quickly; intensely		qaasii	q-s-w	hard, harsh; cruel	

526	risasi		(See verse 495.)					
526	jilisi		to sit	julusi, majilisi	ya-jlis (I)	j-l-s	to sit	
527	zahama		confusion, noise; distress		zaHma(t)	z-H-m	crush, jam; crowd, throng	
527	shahidia		to praise (?), bear testimony to God (?)	shahidi (n.), shuhuda, shuhudia	ya- <u>sh</u> had (I), <i>or</i> <u>sh</u> aahid	sh-h-d	<i>ya-<u>sh</u>had</i> : to witness; to testify; <i><u>sh</u>aahid</i> : witness (n.)	The vocalization leads one to believe that this verb is a derivitive of the Swahili noun <i>shahidi</i> rather than a direct derivitive of the Arabic verb
527	Karima		(See <i>karimu</i> , verse 21.)					The final <i>-a</i> seems to be used merely to achieve a rhyme. However, it is not incomparable with Arabic grammar, as the accusative case would be expected.
528	risasi		(See verse 495.)					
529	wasia	TJ	commission, order, charge, advice, will and testiment	usia, wasii, wosia	waSiyya(t)	w-S-y	commission, order, charge, advice, will and testament	
531	tawakali		(See verse 403.)					
531	Aziza		(See verse 521.)					
531	ezi		(See verse 27.)					
532	risasi		(See verse 495.)					
532	sirsari	--	(?) whistling, screeching		SirSaar, <i>intensive verbal</i> <i>noun of yu-</i> SarSir	S-r-S-r	to let out a piercing cry, scream, shrill	
534	tifaka		?					
534	walika		?					

535	wafaa		?					
536	amiri		(See verse 358.)					
536	takadamu	TJ	to precede, proceed, go before, lead the way	kadamu, mkadamu, kadamnasi, madimisha, kidamu	ya-taqaddam (V)	q-d-m	to precede, proceed, go before, lead the way; to advance, make progress	
537	mahali		(See verse 231.)					
538	jahili	TJ	(<i>here:</i>) infidel; ignorant, foolish; cruel	ujuhula, juhaa (verse 551), majahili (verse 48)	jaahil	j-h-l	ignorant, foolish	The Arabic form <i>jaahilii</i> , derived from <i>jaahil</i> is closer to the sense used here: “(adj.) pagan, pertaining to pre-Islamic times”.
538	khaili	--	horse		<u>khayl</u>	kh-y-l	horses (collect.)	
538	farasi		(See verse 495.)					
539	dhukuri		(See verse 156.)					
539	askari		(See verse 124.)					
540	shujaa		(See verse 43.)					
540	hitajia		(See <i>hitaji</i> , verse 131.)					
541	tawakali		(See verse 403.)					
542	risasi		(See verse 495.)					
543	shtadi		(See verse 373.)					
543	kama	TJ	like, as		ka-maa		like, as (<i>introduces tensed clause</i>)	
543	radi		thunder		ra'd	r-'-d	thunder	
543	zidi		(See verse 188.)					

544	shujai (ma-)		(See verse 43.)					
545	bunduki		(See verse 301.)					
545	risasi		(See verse 495.)					
545	kama		(See verse 543.)					
546	zahama		(See verse 527.)					
546	dhukuru		(See <i>dhukuri</i> , verse 156.)					
546	Allahumma		(See verse 18.)					
546	rehema		mercy	rehemu, rahimu	raHma(t)	r-H-m	mercy	
546	Jalla wa Ala Taaa		(See verse 438.)					
547	salama		(See verse 402.)					
547	nakama	T-	calamity		naqma(t)	n-q-m	revenge; grudge; misfortune	
547	Karima		(See <i>karimu</i> , verse 21.)					
547	ila		(See verse 78.)					
548	khuluki	-J	to create	hulka, mahluki, mahluku	ya- <u>kh</u> luq (I)	kh-l-q	to create	
548	riziki	TJ	subsistence, necessities of life (esp. as provided by God)	ruzuku, tarazaki	rizq	r-z-q	subsistence, necessities of life (esp. as provided by God)	
548	dhiki	TJ	narrowness, confinement; annoyance, distress		Diiq	D-y-q	narrowness; distress; lack; anger, annoyance, irritation	
549	nusurika		(See verse 19.)					

549	karama	TJ	generosity, grace; gift, talent (as bestowed by God)	karimu, karamu, kirimu, takaramu	karam, karaama (t)	k-r-m	<i>karam</i> : generosity; <i>karaama(t)</i> : honor, dignity, nobility	There is a great deal of overlap in the senses of Arabic <i>karam</i> and <i>karaama(t)</i> . So, it is not surprising that they have been borrowed as a single word in Swahili.
549	Rabbuka		(See verse 548.)					
549	khasirika		(See verse 511.)					
550	kani (kugea kani)	T-	Translated or paraphrased here as “sacking (the stockade)”. (See remark.)					TUKI lists four distinct entries for <i>kani</i> , two of which are covered by Johnson’s single listing of the word as meaning “anger, strength, energy, insistence”, for which he gives a questionable Arabic source word (<i>qaasi</i> “cruel, severe”). TUKI has a separate entry for <i>kani</i> as used in the phrase <i>kugea kani</i> , but in a sense somewhat removed from its usage here: “ <i>neni linlotumiwa wakati wa kusherehekea harusi...</i> ”
550	kidhi	TJ	to fulfill; to satisfy, grant	kadhi, kadhia	yu-qaDDi (II)	q-D-y	to carry out, perform	The vocalisation is unusual, but may be due to a colloquial form I verb (?) <i>yi-qDi</i> .
550	muradia	--	(See <i>muradi</i> , verse 373.)					The <i>-a</i> seems to have been added merely to achieve a rhyme.
551	mali		(See verse 196.)					
551	maiti		(See verse 261.)					
551	Isilamu		(See verse 136.)					

551	juhaa	--	infidels, unbelievers	jahili	juhalaa', <i>pl. of</i> jaahil	j-h-l	ingorant; fool	See also <i>jaahil</i> at verse 538.
552	idadi		(See verse 199.)					
552	juhali		(See <i>juhaa</i> , verse 551.)					
552	khamsini	TJ	fifty	alhamisi, humusi, hamsa	<u>khamsiin</u> , <i>colloq. for</i> <u>khamsuuna</u> / <u>khamsiina</u>	kh-m-s	fifty	
552	zaidi	TJ	more	zidi, ziada, zawadi	zaayid (<i>colloq.</i>)	z-y-d	more	
553	idadi		(See verse 199.)					
553	zaidi		(See verse 552.)					
553	ama	TJ	exclamation of surprise, annoyance; exclamation used to introduce a question		'amma	--	as far as... is concerned, as for; (<i>colloquially</i>) exclamation of surprise	I cannot find Johnson's proposed source word `ma "truly, indeed" (presented unvocalized. However, the usage so well parallels the colloquial ' <i>ammaa</i> that the present etymology seems the most reasonable. (See also <i>waama</i> , verse 297.)
553	junudi		(See verse 84.)					
554	Isilamu		<i>here</i> : Muslim(s) (See verse 136 for etymology.)					
554	hata	TJ	until; even, even though; not even		Hattaa		until, even	
554	fahamu		(See verse 13.)					
554	jamaa		(See verse 61.)					
555	jamii		(See verse 10.)					

556	laili		(See verse 255.)					
557	Shekhe		(See <i>sheikhe</i> , verse 557.)					
557	kadha'	--	divine decree, destiny, fate; judgement, decision, sentence	kadhaa (?), kidhi, kadhia, kadhi	qaDaa'	q-D-y	divine decree, destiny, fate; judgement, decision, sentence	
558	amri		(See verse 263.)					
558	Jalia		(See <i>Jaliya</i> , verse 4.)					
558	Shekhe		(See <i>sheikhe</i> , verse 557.)					
559	Rabbi		(See verse 12.)					
560	kheri		good (thing), bounty, blessing; better	hitari, sabalkheri	<u>khayr</u>	kh-y-r	good (thing), bounty, blessing; better; charity	
560	safari		(See verse 172.)				(See verse 172.)	
560	laili wa nahari		(See <i>bi 'llaili wa 'mahari</i> , verse 401.)					
561	kula		(See verse 66.)					
561	huruma	TJ	pity, compassion, sympathy	rehema, marehemu, rahimu	raHma(t)	r-H-m	pity, compassion, sympathy	This etymology is in accord with Johnson and is based on a metathesis of two of the Arabic consonants. Presumably, the vocalisation is due to a rounding before <i>m</i> and vowel harmony between the first and second vowels.

562	taghayari	T-	to change (<i>intr.</i>); to be ??? (see remark)	ghairi, minghairi, baghairi	ya-tag ^h ayyar (V)	gh-y-r	to change (<i>intr.</i>)	Get a decent English equiv. TUKI: kuwa katika hali nyingine hasa ya kuharibika; badilika hali agh. kwa kuharibika au kuoza.
562	khabari		(See verse 138.)					
562	jamii		(See verse 10.)					
564	basi		(See verse 369.)					
564	roho		(See verse 92.)					
564	makafara		(See verse 440.)					
566	hata		(See verse 554.)					
566	salimina		safe (<i>pl.</i>)	salama, salamati, salamu, salimu, islamu, muslimu, taslimu	saalim+iina, saalim+uuna, <i>pl. of saalim</i>	s-l-m		
566	jamaa		(See verse 61)					
567	tena		(See verse 160.)					
567	haba		(See verse 171.)					
567	khabari		(See verse 138.)					
567	marikebu		(See verse 258.)					
568	khamasa	TJ	five	hamsini, alhamisi	<u>k</u> hamasa(t)	kh-m-s	five	(See also <i>khamasi</i> verse 77.)

568	wa	TJ	and (<i>used only in certain expressions, such as compound numbers</i>)		wa		and	
568	sabaini	TJ	seventy	saba	sab`iina, sab`uuna	s-b-`	seventy	Colloquial Arabic has only sab`iina, which corresponds to the accusative/genetive form in Classical Arabic.
569	zibau, ma-	--	tunic?		?			Possibly not Arabic.
569	sahau		(See verse 507.)					
570	dkhani		(See verse 72.)					
570	wasili		(See verse 52.)					
570	dalili		(See verse 52.)					
571	dukhani		(See verse 72.)					
571	wasili		(See verse 52.)					
571	sabaa		(See verse 9.)					
572	jumaa		(See <i>jumapili</i> , verse 404.)					
573	kama		(See verse 543.)					
573	raadi	--	thunder, thunderclap	(= radi)	ra`d	r-`-d	thunder	
574	kama		(See verse 543.)					
574	roho		(See verse 92.)					
547	madufaa	--	(artillery) shells		madfa` , madfa`iiya(t)	d-f-`	<i>madfa`</i> : gun, cannon; <i>madfa`iiya(t)</i> : artillery	(According to Wehr, the Standard Arabic forms of these words are <i>midfa`</i> and <i>midfa`iiya(t)</i> .)

575	jamii		(See verse 10.)					
575	yakini	TJ	to be certain	yakini (adv.)	ya-qan (<i>verb</i> , <i>n.b. ya- here is verbal prefix, root y has been elided</i>), yaqiin (<i>noun</i>)	y-q-n	to be sure, know for certain	Although a relatable verb can be found in Classical Arabic, it is questionable whether a reflex occurs in the source dialect. The vocalism seems to suggest that the verb is a Swahili innovation. (See also as adverb, verse 59.)
575	bunduki		(See verse 301.)					
575	kama		(See verse 543.)					
575	tufani	TJ	storm, hurricane	tufu	Tuufaan	T-w-f	flood, deluge	
576	magharibi		(See verse 404.)					
576	baraza		(See verse 110.)					
576	khabori		(See verse 138.)					
577	Rabbi		(See verse 12.)					
578	risasi, ma-		(See verse 495.)					
578	kiasi, vi-		(See verse 257.)					
578	nafasi	TJ	time to breathe, chance to do something, respite; interval	nafsi, tanafusi, nafisi	nafas	n-f-s	breath	kabili
579	majahili		(See verse 48.)				57890	
579	kabili		(See verse 57.)					

579	junudia	--	soldier	(= junudi)	junuud (<i>pl. of jundiyy</i>), or <i>jundiyya(t)</i>	j-n-d	<i>jundiyy</i> : soldier; <i>jundiyya(t)</i> : the military, army	Although example occur in the poem of adding an <i>-a</i> to Arabic words where there is no corresponding <i>-a(t)</i> in Arabic, this form may have been partially influenced by the existence of <i>jundiyya(t)</i> in Arabic.
580	mashua	TJ	boat		(Of Hindi origin according to Johnson.)			
580	risasi		(See verse 495.)					
581	Diwani		(See verse 293.)					
582	ikeli		??					
582	nafasi		(See verse 293.)					
582	hata		(See verse 554.)					
583	bakia		(See verse 103.)					
584	shukuru		(See verse 284.)					
584	Aziza		(See verse 521.)					
585	haba		(See verse 171.)					
585	bunduki		(See verse 304.)					
586	ahli biladi		townspeople		ahl bilaad (<i>for etymology of the individual words see ahli, verse 122, and biladi, verse 84</i>)		townspeople	
586	junudi		(See verse 84.)					

586	amani		(See verse 182.)					
586	hitajiya		(See verse 131.)					
587	tifakia		(?, see verse 534.)					
588	bunduki		(See verse 301.)					
588	taharuki	TJ	to be agitated, excited, troubled, worried; to be in a hurry, bustled	haraka	taHarruk, <i>verbal noun of</i> ya+taHarrak (V)	H-r-k	to move (intr.), be stirred	This is one of several cases whether the Swahili verb is based on the Arabic verbal noun, although the expected verb-derived <i>taharaki</i> also occurs.
588	sadiki		(See verse 474.)					
590	merikebu		(See <i>marikabu</i> , verse 128.)					
590	launi	TJ	likeness, kind, shape; color		lawn	l-w-n	color; kind, type, ilk	
591	fahamu		(See verse 13.)					
591	mwalimu		(See verse 62.)					
591	hakimu		(See verse 191.)					
593	khatimaye		(See <i>khatima</i> , verse 103.)					
594	nasibu		(See verse 186.)					
594	Kiarabu		(See verse 85.)					
594	taajabu		(See verse 110.)					
594	jinsi	TJ	kind, type, way		jins	j-n-s	kind, sort; species; sex	
595	ridhia		(See <i>ridhika</i> , verse 161.)					
596	takalama		(See <i>takalamu</i> , verse 62.)					

596	rudi		(See verse 147.)				
596	hima		(See verse 395.)				
597	hata		(See verse 554.)				
598	khofu		(See verse 98.)				
598	roho		(See verse 92.)				
598	rudi		(See verse 147.)				
598	jamii		(See verse 10.)				
599	jamii		(See verse 10.)				
601	wasaa		(See verse 44.)				
602	Allahuma		(See <i>Allahumma</i> , verse 18.)				
602	ya		(See verse 213.)				
602	Moletu		= <i>Mola yetu</i> , our Lord (See <i>maulana</i> , verse 184.)				The change of vocalization from <i>aw</i> to <i>o</i> could indicate borrowing from colloquial Arabic, in some dialects of which this change is quite regular.
602	ulua		(= <i>uluwa</i> in TUKI) glory, stature, greatness	taala	`uluww	`-l-w	height, tallness, elevation; greatness, grandeur
603	Allahuma		(See <i>Allahumma</i> , verse 18.)				
603	ya		(See verse 213.)				
603	Wadudi		(See verse 19.)				

603	jaalia		(See <i>jalia</i> , verse 603.)					
603	hasidi, ma-	TJ	jealous person, envious person, enemy	husudu, husuda, hasada	Haasid	H-s-d	envious; envier; one who casts “the evil eye” on someone	The <i>ma-</i> plural does not seem to be a reanalysis of any Arabic prefix.
603	muda		(See verse 149.)					
603	saa		(See verse 149.)					
604	Allahuma		(See <i>Allahumma</i> , verse 18.)					
604	ya		(See verse 213.)					
604	Manani		(See verse 11.)					
604	burhani	--	?		burhaan	b-r-h-n	proof, evidence; sign, augery	
604	ezi		(See verse 27.)					
604	zidia		(See <i>zidi</i> , verse 188.)					
605	Rabbi		(See verse 12.)					
605	zidisha		(See <i>zidi</i> , verse 188.)					
605	ezi		(See verse 27.)					
606	Rabbi		(See verse 12.)					
606	zidisha		(See <i>zidi</i> , verse 188.)					
606	jaha	TJ	honour, glory, prosperity, good fortune		jaah	(none)	rank, dignity, honour	
606	furaha		(See verse 225.)					

606	karaha	TJ	aversion, disgust, abhorrence	kirihi, kirahi, makuruhi	karaaha(t)	k-r-h	hatred, dislike, abhorrence	
607	Rabbi		(See verse 12.)					
607	zidi		(See verse 188.)					
607	sifa		(See verse 12.)					
607	khalifa		(See verse 28.)					
607	enzi	TJ	power, dominion, might, rule; era	ezi, azizi	`izz	`-z-z	power, might	The Swahili words <i>ezi</i> and <i>enzi</i> appear to have the same origin.
607	Latifa	--	(= Latifu) kind, patient; the Kind (one of the names for God)		laTiif	l-T-f	gentle, kind	The ending seems to have been changed to <i>-u</i> only to achieve a rhyme. There is no basis for this ending from the Arabic, and the expected epenthetic vowel after an <i>f</i> would be <i>u</i> .
607	Subhana		(See verse 12.)					
607	wa		and		wa		and	
607	Taaa		(See verse 6.)					
608	ya		(See verse 213.)					
608	Rabbi		(See verse 12.)					
608	umri	TJ	age, lifetime	imara, amiri (only in the sense of “to build up”)	`umr	`-m-r	age, lifetime	
608	kheri		(See verse 560.)					
608	shari		(See verse 182.)					
608	ezi		(See verse 27.)					

608	Jalia		(See <i>Jaliya</i> , verse 4.)					
609	hifadhi	TJ	to preserve, keep, protect, save		ya-HfaDH (I)	H-f-dh	to keep; to guard, protect	
609	roho		(See verse 92.)					
610	biladi		(See verse 84.)					
610	taadi	T-	to do wrong, offend, treat badly	(= tadi)	ya-ta`addaa (V)	`-d-w	to go beyond, pass; to transgress; to assault; to behave unjustly	TUKI prefers the form <i>tadi</i> , which is the only form listed in Johnson. <i>Taadi</i> is closer to the original Arabic. The final vocalization is unexpected and might possibly reflect the local Arabic.
610	asadi		(See verse 134.)					
611	jalia		(See verse 44.)					
611	ezi		(See verse 27.)					
611	adui		(See verse 441.)					
612	hifadhi		(See verse 609.)					
612	gharadhi	TJ	aim, object, intention		gharaD	gh-r-D	aim, object intention	
612	zidi		(See verse 188.)					
612	hadhi	TJ	respect, honour		HaDHDH	luck, fortune, prosperity		
612	raia	TJ	subject, citizen; civilian (For etymology see <i>uraia</i> , verse 268.)					

613	sitiri	TJ	to hide; to protect	(= stiri, setiri)	ya-stir (I)	s-t-r	to cover; to hide; to shield, protect	
613	kheri		(See verse 560.)					
613	jeuri		(See also <i>jeuria</i> , verse 66.)					
614	jaalia		(See <i>jalia</i> , verse 44.)					
614	baraka	TJ	blessing; benefit, advantage; gift, favour	bariki, tabaruki	baraka(t)	b-r-k	blessing	
614	muluka	--	kingdom(?)	miliki, malki, malkia, tamalaki, milki	mulk	m-l-k	rule, reign; sovereignty	
614	shabuka	TJ	(Johnson:) quarrelsome person; snare, fishing net; (TUKI:) trouble	shabaki	<u>sh</u> abaka(t)	sh-b-k	net; snare	
615	ezi		(See verse 27.)					
615	kula		(See verse 66.)					
615	zidi		(See verse 188.)					