



EMENTS OF LUGANDA
GRAMMAR

EXERCISES AND VOCABULARY

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ELEMENTS OF GRAMMAR
LUGANDA

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TOGETHER WITH
EXERCISES AND VOCABULARY

BY

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PREFACE

THIS book is reprinted by special request of the Uganda Translation Committee. Whatever in it may be of 'scientific' value is from the pen of that able scholar and teacher, G. L. Pilkington; the rest is simply rambling notes of one who has tried to think as the people think. That such a book should find sufficient favour to be worth reprinting confirms my very strong conviction that African studies cannot be expressed in terms of Western scholarship.

If we would understand Africa, we must train ourselves to think as the African thinks. Our knowledge of Latin or Greek, our school training in French or German, and even a certain consciousness that we can write or speak effective English is not going to help us. Such a dictum is not, I know, very palatable to the educated mind. But it is in reality nothing but the amplification of the remarks given in the beginning of these Elements many years ago; and no request has been made that they be omitted from the reprint now called for.

Further, the request of the Syndics of the Cambridge University Press to contribute to their Guides to Modern Languages has brought this point acutely to the front. A *Manual of Luganda* was written as nearly as possible on modern lines. It was favourably noticed by the press; and so far as I am aware contains all the matter in the Elements, except the notes on transliteration and philology. Moreover it was condensed into the handy form of some 250 pages of very clearly printed matter. Yet when it reached Uganda it was found to be almost un-saleable. In fact now and again a man was willing to give nearly four times its price for a copy of the old book, if such could be found second-hand.

What was the reason? The grammatical matter was precisely the same; the vocabulary was fuller and contained all the words known to Mr. Pilkington and a few more; in addition there were short extracts from native texts. None the less the European felt, without doubt, that none of this touched anything whatsoever with which he was familiar. He wanted 'exercises' in far greater number. In brief he wanted that educative process which trains the mind to think as the African thinks.

And that training only comes with practice. It has little or nothing in common with what the western mind knows, containing as it does two essentially new principles, viz.: a peculiar phonetic system and a primitive grammatical structure by prefix and suffix. The first of these appears at first sight so simple that its true import has hitherto been

almost entirely overlooked. There are no difficult sounds; yet the European's speech is not too easily understood and 'mission' speech has become a byword.

The keen student finds it necessary to pay very close attention to the way in which those apparently simple sounds are spoken. These sounds are carefully noted in the *Elements* and remain in the reprint exactly as originally written. Only now after thirty years is the writer beginning to reach the underlying principle which makes the apparently simple system so entirely different from anything western. No change in the quality of the vowel is called for. On the other hand the *length* of the vowel is so varied as to give quite a rhythmic flow of speech, and this is done *by manipulation of the consonant*. How this consonant is at times lengthened, at times pronounced with greater or less stress, cannot be described here.¹ Whichever process is used, experience shews that the length of every vowel is profoundly affected; and if the language has a tendency to intonation, the effect will often manifest itself in the 'pitch.' Hence, all things taken together, the European with his quite different western scheme of phonology does not always speak intelligibly. He fails to appreciate how much depends upon the force with which the consonant is uttered, and especially the lengthening effect of nasal 'n'. In a word, the rough division of vowels into long and short followed in this book, in accordance with western ideas, is far from being exact.

So too with the Prefix system. The exercises are designed to familiarise the mind with the Prefix system. Many of the sentences are nonsense according to African ideas, the mere literal rendering of an English grammatical phrase. It is, however, a necessary process of mind training.² This mastered, the language is found to be remarkably flexible, capable of expressing many shades of meaning quite unknown to modern language. The student has now found out how to think African thoughts. Finally by patient observation and much practice, he will discover the African rendering of English thought.

On all counts, then, Africa claims its own place in any educational programme: and the request to reprint *Elements of Luganda*—a mere crude collection of notes with no attempt at modern methods—conclusively proves it. There is no literary merit in the work; if the reader wants something up-to-date, let him take up the *Manual of Luganda* published by the Cambridge Press. Of one thing, however, I feel more and more certain, and that is, that African subjects need to be studied in a way specially their own. Experience alone can decide what precisely that line should be.

Several things of pressing moment depend upon this. In our Cambridge University an African language can now be taken as part of the Modern Language Tripos. One student has successfully passed in his African language. But he had acquired the thought and mind of Africa in the country itself. Other students who have offered for

¹ See my *Primitive Speech*, Part I.: A Study in African Phonetics. London: S.P.C.K.

² For the meaning of the Prefixes and Suffixes see my *Primitive Speech*, Part II.: Prefix System. London: Trübner & Co.

African languages would not have come up to the standard. Possibly an exception might be found for Swahili or Hausa : but I very much doubt it. At the same time it is highly desirable that African studies should be encouraged ; and an immense amount of valuable time will be saved by preliminary study in England.

Again, we cannot but express regret that so much is made of Swahili as being suitable for an official language. Such encouragement proceeds from too superficial a view of what African language is. Swahili has comparatively few affinities with Bantu Africa and the coastmen who spoke Swahili in old days were not beloved of the people. Luganda, on the other hand, has remarkable affinities over a very wide area. The languages of Unyamwezi, Unyoro and Kavirondo are all very close ; and this affinity extends right down to Luba in its purer forms and Karanga. As I have said elsewhere Swahili is of little help towards learning a Bantu language beyond the general one of familiarising the mind with the Prefix system and then only imperfectly. So long as we have a much closer approximation in Luganda, why not make more use of Luganda ?

Concerning the use of Luganda as a very old and very complete type of Bantu exceedingly useful for philology I must not enlarge here. I only wish to remark that Kikuyu, and probably Kamba, which is closely related, is a quite different type of Bantu. Luganda is not of very great help in learning Kikuyu. Nor is Luganda entirely satisfactory as a stepping stone to Zulu or Cwana. Within such limitations, however, Luganda will be found of incalculable use outside its own sphere. It is probably not an exaggeration to say that Luganda is in every way typical of Bantu speech as spoken over practically the whole Bantu area exclusive of the parts mentioned and possibly a few regions in the West such as Luena, Lunda, Fang and Angola.

In reprinting *Elements of Luganda*, therefore, I trust we are helping forward the true study of Africa. In what way this language *does* help, the author has proved both by pioneer work and by innumerable notes, which, for many reasons, have still to remain in manuscript. Our hope is that others will master this valuable language not merely for personal reasons, but as a preliminary to the wider studies of African history and African philology as a whole.

W. A. CRABTREE.

Cambridge,
July, 1923

PREFATORY NOTE

MUCH that is in this book is from our dearly beloved brother, G. L. Pilkington; but only a very small part indeed is directly from his pen (some sentences of the Introduction, and Section I, Lessons I.—XV.). The rest is either a reflection of ideas gathered from his translations; or verbal notes made during some very happy hours spent with him in the early months of 1893. Had that time been prolonged, these verbal notes would have been written out and worked into his grammar for his revision and correction with a view to a second edition.

Besides the lessons above referred to, he left a most copious collection of words, but in such rough form that they could not be printed as they stood. These, it is hoped, are for the most part given in the Luganda-English Vocabulary correctly; but brevity in most cases necessitates giving only the nearest English to the root-idea. Nothing but a carefully prepared dictionary could do more. Mr. Pilkington had long intended to write a 'Root' dictionary, but never could find the time for it. This Vocabulary is therefore a first attempt to classify the words with a view to that end; and it is hoped that the arrangement will not prove too difficult. It is most important to catch the shades of thought of each word, and thus avoid mistakes. In only a very few cases indeed has a Luganda word an exact English equivalent.

For the idea of the arrangement of this Vocabulary I am most gratefully indebted to 'The Zulu-Kafir Language,' by Roberts.

W. A. C.

The form adopted by the author of this book, of spelling the Luganda for water (madzi), a carpenter (omubadzi), the perfect tense of the verb "to come" (-dze), etc., is not that adopted by the Uganda Translation Committee and of the Church Missionary Society, or used in the Luganda Bible, where the forms ma'zi, omuba'zi, -'ze, etc., are used.

Similarly the nasal before -f, v-, etc., is written by them nf-, nv-, etc., and not mf-, mv-, etc., as in this book.

INTRODUCTION

IN learning an unwritten language, there are many difficulties. Those who have a sensitive ear for sounds readily learn the language on the spot from the people, but have much difficulty in writing it down. Less gifted people often require to work by written rules; and it is only after several years of patient labour that they begin to appreciate the various sounds, and to study the proper value of each vowel and consonant.

And without this study it is well nigh impossible to 'speak like a native,' or even to be understood by the uneducated peasant. No doubt in the case of those first mentioned the study is unconscious; but it is none the less real. Others again seem to occupy an intermediate position; and these require to see the word written down before they feel able to remember it, or to follow the voice-sounds of that word as spoken by a native.

If Europeans were settled down in the country from their early days, then they might have a school for the teaching of unwritten languages; and the correct principle on which to begin would undoubtedly be to first study the sounds and their application to a few simple words. As, however, each European is in the country for a very limited space of time, he must endeavour to learn as rapidly and as accurately as he can; using that method which most readily commends itself to him, and by which he feels he can most readily accomplish his end; only let him be *very* careful not to sacrifice pronunciation to a voluminous vocabulary. A few words well pronounced will be understood; a large number of words badly pronounced will never be understood—except by a few natives to whom he is constantly talking, and who only too soon learn his ways: with the result that they flatter him and make him think that he knows the language. At the same time each European in studying such an unwritten language should be constantly on the *qui vive* to see how his speech can be made more like the speech of the country. For he is in a country where thought, expression and intonation are totally different to anything which he has probably heard before.

This book therefore is divided into two sections. The first section indicates the most accurate and best method: viz. to acquire the language, its sounds and its intonation direct from the people themselves; the second section is an attempt to give rules and suggestions by which not merely Luganda could be mastered, but also any kindred 'Bantu' language.

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ELEMENTS OF LUGANDA

SECTION I

METHOD OF LEARNING

IN learning a new language there are three chief processes :—

- i. Learning to hear the sounds which the natives make in speaking.
- ii. Imitating those sounds.
- iii. Associating objects and ideas with these sounds.

The first of these processes is by far the most difficult and most important—important because indispensable to the other two. It is also the most difficult; and yet nearly every beginner fancies that he can hear and distinguish native sounds. After a few years of half-wasted labour, if he is wise, he may discover his mistake, but only to know that it is then too late to correct the fatal habits of mispronunciation which he has laboriously acquired. To parody a well-known saying, then, the first thing in learning a language is to listen, and the second is to listen, and the third is to listen; but the listening must be intelligent, painstaking, accurate: its value to be reckoned by quality, not quantity.

Then comes occasional and most cautious imitation, wherein the slightest mistake is dreaded and guarded against by constant recurrence to the native source. A mistake once made becomes a habit, and then it is in most cases too late. Remember that the question is not whether you will learn the language slowly or quickly, but whether you will ever really learn it at all; it is only a small proportion of learners who do so: will you be one of them?

Then comes association of objects (in the first instance, by preference, concrete objects) with sounds; not—mark the distinction—with English words; nor must written symbols take the place of sounds. To give an instance; wrong method—you take a vocabulary and look in it for the word 'tree'; you find 'Tree, Omuti,' and you impress these symbols on your mind; right method—you see a tree, and by signs or otherwise inquire the native name from a native; the sound you hear associates itself directly with the object you see, just in the way a child learns; and when you see a tree in future, the object will

recall the sound, and *vice versa*. So with the phrase, so with abstract ideas.

What good is a Grammar, then? None at all, alas, must be the answer, in the case of those who use it otherwise than as an adjunct to the above method, to check and correct and suggest and explain. If so used, invaluable; if otherwise, fatal.

This then is an attempt to help those who desire to put these principles in practice in learning Luganda. Should the question be asked, 'What should I do before I arrive in the country to learn the language by these methods?' Our answer to this question would be 'Study Phonetics'; and for this purpose a *Primer of Phonetics*, by Henry Sweet, Clarendon Press, 1890, is strongly recommended.

LESSON I. THE VOWELS.

Unfortunately the characters used for Luganda are the same as in English, although hardly any of them represent in Luganda the same sound precisely as in English: the resemblance is close enough to mislead the careless or untrained listener; but the differences are sufficient to turn what might be Luganda into unintelligible gibberish: e. g. the sound of 'o' in Luganda is a sound absolutely unknown in English; if the word 'Katonda' is pronounced with any English vowel in its second syllable, no Muganda who has not had much intercourse with Europeans will recognize the word in the least; and a sentence made up in a similar way will only elicit the reply, 'I don't know English.'

The learner is earnestly entreated therefore not to skip these first six lessons, as being too dull or too elementary, even though he wish to learn by another method. The exercises in it are the most important in the whole book for a true mastering of the language; and should be practised with a native at the learner's side; and when that is done, future exercise work should be carefully pronounced many times in the same way.

In Luganda there are five, and only five, vowel sounds, represented by a, e, i, o, u. These sounds may be pronounced rapidly, in which case they are simply written as above; or they may be prolonged, in which case they are distinguished by a long mark above them, thus, ā, ē, ī, ō, ū: that is, any vowel may be either short or long, while the sound remains the same. These five symbols represent five, and only five, sounds; in other words, a, e, i, o, u, always represent the same sounds respectively. This point is reiterated, because it is very important; in English, of course, each of these symbols represents several sounds, according to the letters that are near them; and these associations are most misleading to English learners: for instance, the temptation is great to pronounce the 'a' in such a word as 'banda' like the totally different sound of 'a' in 'ban' or 'man'; or the 'o' in 'bonda' like the 'o' in 'bond.'

The following then are the vowel sounds:—

ā, long, as 'a' in 'balm,' slowly pronounced.

a, short, as 'a' in 'father' said very quickly.

Where a French or German word gives the sound better than the English, the word is put in brackets; and the vowel-sound indicated is underlined>.

ê, long, as 'a' in 'care' said slowly; or the 'ay' in 'say'.
(Ger. 'see.')

e, short, as 'e' in 'berry'; or the 'e' in 'penny' said quickly.
French 'été.')

i, long, nearly as 'ea' in 'sea,' very slowly and much prolonged and somewhat sharpened. (Ger. 'biene.')

i, short, nearly as the first 'i' in 'spirit': or the 'i' in the word 'pity.' (French 'fini.')

ō, long, a medium sound between the 'ow' in 'low,' and the 'aw' in 'law.'

o, short, nearly as the first 'o' in 'goloshes.'

ū, long, as 'oo' in 'stoop' or 'cool' said slowly.

u, short, as 'oo' in foot said very lightly.

Exercise.—ā, long; balm (slowly): bā, bā, bā, bā nda, lā nda.

In the above the first syllables of 'banda' or 'landa' must not sound like the English words 'band' or 'land.' They are therefore divided by syllables.

a, short; father (rapidly): fa, fa, fa, pa, pa, pa, pa nda, pa nga, pa mba.
bā ba: Aba ga nda; tā la: bā lwā la; a ba ta ma nya; kā ba ka;
ga mba.

ē, long: say: sē, sē, sē; care (slowly) kē, kē, kē; tē, tē, tē, tē ra tē ka,
tē sa.

e, short: berry: be, be, be: penny: pe, pe, pe: se, se, se, se ka, se sa, se na, se ra.

tē ge nde; nje re re; te nde te re; le ka; lē ta; ba le se; ba lē se; bā le se; bā lē se.

i, long; sea: (prolonged and sharpened): sī, sī, sī, bī, bī, bī, li, li, li sa, li ra, li ka, tī sa.

i, short; pity: pī, pī, pī, nī, nī, nī, li, li, li, li nda, li mba, sī nda, zī nda.

kī, kī; nyī nī, mwi nī; i ga, imi ri ra; a ba ka zi, ba ngi, nyī nī.

ō, long; (between 'low' and 'law'): lō, lō, lō, kō, kō, kō, bō, bō, bō, lō ta, kō la, bō la.

o, short; goloshes, gō, go, go, lo, lo, lo, ko, ko, ko, lo nda, to nda, go nda, lo ka, ko la, so mba.

tō la; e ki ko lo; lō pa; kō la; ngō li na; mpo la.

ū, long; cool (slowly): kū, kū, kū, sū, sū, sū, tū, tū, tū, kū ta, kū ma, tū ka, sū ka, zū ka.

o mu ntu o mu lu ngi; omu ko no gu gu no; su la; sū la; sū bi ra; tu ku la; bū gu bu gu; wu mbu lu la.

u, short; foot (lightly): fu, fu, fu, pu, pu, pu, lu, lu, lu, lu ka, du ka, lu nda, su nda, lu nga.

mā la, bā la, ba la, sā la, sa la, sē ra, se ra, sē sa, se sa, ma la, sī ka, sī ka, bī ka, bi ka, kō la, ko la, kō ta, ko ta, bū sa, bu sa, kū la, ku la, la nda, bo nda, po nde, lu mō nde, la nga, sa nga, so nga, to nga, wo nga.

Once more, beware lest you so pronounce any of these last nine words that the first four letters rhyme with such English words as 'sand,' 'pond,' 'rang,' or 'song.'

LESSON II. NASALIZATION.

Every sound may be modified by nasalization: that is, it may be pronounced with the nose-passage open, as in ordinary breathing, so that air passes through the nose. So the statement that the five vowel symbols represent only five sounds needs a certain qualification; these symbols may under certain circumstances represent the ordinary sounds pronounced with the nose-passage open.

Nasal vowels are very common in French; *e. g.* 'sang,' 'vin,' 'un,' 'son,' etc. But none of the three vowels which are common to French and Luganda are ever, as it happens, nasalized in French. So we must work from analogy.

In the following exercise 'n' is not an ordinary 'n,' and is therefore marked as in Spanish ñ; it means that the preceding vowel is nasal. In printed books this ñ is not marked.

Before 'f' and 'v'—which in Luganda sound like 'fw' and 'vw' respectively—this sound is more like 'm'; in fact it bears the same relation to 'm' as 'ñ' does to 'n.' For this reason it is much easier for foreigners to read if written as 'm̃,' or in printed books simply as 'm.'

Exercise—

a	a	añ	añ	añ	añ	bañ	bañ	bañ	bañsi	bañsi	tañfa	tañfa	bañva
e	e	eñ	eñ	eñ	eñ	beñ	beñ	beñ	beñsi	beñsi	teñfa	teñfa	teñva
i	i	iñ	iñ	iñ	iñ	siñ	siñ	siñ	siñsi	siñsi	siñfa	siñfa	siñva
o	o	oñ	oñ	oñ	oñ	boñ	boñ	boñ	koñze	koñze			
u	u	uñ	uñ	uñ	uñ	muñ	muñ	muñ	muñsi	muñsi			muñveko

N.B.—Every vowel always has its full force in Luganda, never degenerating into such a colourless vowel as the 'o' or 'er' in 'together.'

LESSON III. CONSONANTS.

There are twenty-one consonantal sounds in Luganda, represented by nineteen symbols (regarding ng' as a separate symbol). The two sounds unrepresented by symbols are:—

ny A nasal j, the French gn; as in Boulogne.

m The glottal stop nasalized. This is the sound into which 'n' is modified before 'f' and 'v' when no vowel precedes.

Besides these inaccuracies in Luganda spelling, with the misuse of 'n' mentioned in the previous lesson, there is one other:—

n before 'g' represents ng', if the next following syllable begins with 'n' or 'm.'

Of course ng' itself is a bad symbol.

Eleven consonant sounds may be regarded as identical with the corresponding English sounds; these are:—

k, g, t, d, y, s, z, p, b, n when not nasalized, and m when not representing a nasalized sound before 'f' or 'v.'

The letters, therefore, requiring special notice and practice are:—w, ng', c, j, ny, l, r, f, v.

ng' is a nasal 'g,' the same as 'ng' in 'singer,' pronounced with

the nose held. It only seems to be difficult in African languages because it is often initial.

c corresponds to the English 'ch.' 'Ch' in English is formed with the point of the tongue; but 'c' in Luganda is formed with the blade of the tongue; the tongue is not turned up in the least but instead a little down, in very nearly the same position as in forming the letter 'y'; in fact 'c' may be described as a slightly lisped 'ch.'

j is the voice-consonant corresponding to 'c'; that is, it is a 'j' formed with the blade of the tongue.

w differs from the English 'w,' being much softer. No native can ever pronounce initial 'w' in English names. It is always followed by a vowel, so that with the vowel it is nearly like ua, ue, ui, uo, uu, pronounced quickly. In some cases it is so faint as to be scarcely audible.

ny is the nasal consonant corresponding to 'j'; *i.e.* it is the Luganda 'j' nasalized; and corresponds to the French 'gn' in 'agneau' or 'Boulogne.'

l and r are not distinguished by natives; but to English ears 'r' seems to occur after 'e' and 'i.' The difference in English between these two sounds is that in pronouncing 'r' air passes above the tongue, in pronouncing 'l' only at the sides. This slight difference is frequently disregarded in Bantu languages.

f and v are pronounced with the lips slightly pouted, so that the upper lip comes into play, not the lower lip and teeth only, as in English; the result is a sound approximating to 'fw' and 'vw' as the case may be.

Obs. In the case of 'c,' 'j' and 'ny,' the sound is made in identically the same way, as regards the tongue and the front of the mouth.

Exercise.—Hold the nose and say—Singer, inger, ing'a, ing'à, ng'a, ng'a, ng'e, ng'i, ng'o, ng'u ng'a nda, ng'a mba.

Then try to make these sounds without holding the nose; imitating a native, or the hornbill whose cry is—ng'a ng'a ng'a.

Pronounce 'chant' with a slight lisp, or in other words, with the point of the tongue touching upon the teeth, the blade, that is, the part just behind the point, pressing against the front of the palate, and so get the Luganda sound

ca caca ce cece ci cici co coco cu cucu.

Form a 'j' similarly and practise—

ju jaja jangu je je je jo joga ju juju.

Form an 'ny' similarly and practise—

nya nye nyi nyo nyu; nyu mba, nya nja, nyi ngo, nyo mbo, nyo ndo, nyi mba.

Pronounce f and v with the lips slightly pouted so as to make a sound like fw and vw, and practise—

fa fe fi fo fu; va ve vi vo vu.

Pronounce 'mfa,' making it as nearly one syllable as possible; then pronounce it without letting the lips come together so as to form a distinct 'm,' and so get the Luganda sounds—

mfa mfe mfi mfo mfu; mva mve mvi mvo mvu; mfu mba, mvu de, mfi sa.

Final 'u' after 'm' is often pronounced as a vocalized 'm': say omu without separating the lips in the last syllable, yet making two distinct syllables:—

omu wamu kamu kakamu gyamu.

LESSON IV. COMBINATIONS OF CONSONANTS.

Four of the Luganda consonants might be called semi-vowels, because they can combine with consonants to form single sounds; they are m, n, w, and y; m and n are used initially; whilst w and y are used medially.

(a) **w** and **y** medial. Pronounce as monosyllables:—

kwa gwa twa dwa mwa nwa cwa jwa lwa rwa swa zwa pwa bwa
kya gya tya dya mya nya cya (jya)lya rya sya zya pya bya
ng'wa nywa
ng'ya

Practise all the above with all other vowels.

Should ng'wa and nywa present any difficulty, first pronounce ng'uwa and nyuwa, and then contract.

(b) **m** and **n** initial. Pronounce as monosyllables:—

nka nga nta nda nca nja nsa nza mpa mba mfa mva
Practise all the above with the remaining vowels, e, i, o, and u.

(c) Double combinations, containing **m** or **n** initially, as well as **w** or **y** medial, though preceded by some other consonant. Pronounce as monosyllables:—

nkwa ngwa ntwā ndwa ncwa njwa nswa npwa mbwa nkya ngya
nkya ngya ntya ndya ncyā (njya) nsya mpya mbya

Practise all the above with the remaining vowels, e, i, o, and u.

N.B.—Should any one of the above sounds prove difficult, continue to practise it until you can produce it with perfect ease. Verify your pronunciation by repeated reference to a native. The reading-sheet in common use might prove helpful.

LESSON V. LONG CONSONANTS.

All the consonants, except l, w, y,¹ and ng' may be either short or long. A long consonant is distinguished by an apostrophe before it; thus:—'f, 't, 'm, 'n, 'ny, 's, 'z, 'f, 'v, are lengthened by being prolonged and at the same time being pronounced with more explosive force. Observe that these are fricative or continuous sounds, or nasal stops.

k, g, t, d, c, j, p, b, being stop or momentary sounds, are lengthened by making an infinitesimal pause before them and also pronouncing them with more explosive force.

'z as zz in 'buzzing' pronounced slowly with a slight pause, thus:—buz-zing.

¹ Very rarely this consonant is lengthened: Mbu'ya (the Kago's capital), wa'ya, and possibly one or two others.

'k as kc in 'took care'	pronounced	very	distinctly.
'g as gg in 'bag game'	"	"	"
't as tt in 'that time'	"	"	"
'd as dd in 'bad door'	"	"	"
'c as tch in 'at church'	"	"	"
'm as mm in 'am mad'	"	"	"

and so on with the others. However, these English sounds are only approximate. The beginner had better defer practising these sounds until he has had ample opportunity of observing them on the lips of natives. Then he may practice the following :—

Exercise.—ba'fe ba'sa ba'ma ba'no otya'no ba'ba e'papāle
 e'ziba ba'da ba'ta so'gola ku'ka e'jiba e'jembe mu'nange
 ba'nange e'zibu mutya'no mu'gulu kita'fe
 baba, ba'ba — taba, ta'ba ; kugula, ku'gula ; kūta, ku'ta, 'kuta ;
 kusa, ku'sa, 'kusa, kusa ; bu'sa, busa.

N.B.—All the above are words in actual use. The accent is on the penultimate.

It will be well to practise daily the last and all the preceding exercises, or at any rate the first three, until the sounds are perfectly learnt.

Before passing on from these purely phonetic exercises to those which deal with the Grammar of the language, attention must be called to the importance of correct intonation and accentuation. Take careful note of accents and tones, especially in questions. Remember that you are not at liberty to raise and lower your tone at your own sweet will. If you attempt to make your meaning clear by such methods, you will only mystify and amuse, unless you frighten, your audience. Until you are sure of the native intonation, aim at a level tone.

LESSON VI. SOME NECESSARY PHRASES.

In the following exercises it is assumed that a Muganda is by your side, and that each word is taken from his lips, repeated by him several times for every single attempt that you make to pronounce it ; and further that the object in each case in question is, if possible, in your hands ; or at any rate before your eyes. Banish English from your mind as far as possible ; also banish symbols, *i. e.* written words, as far as you can, by concentrating your attention on the sound and the object which it represents.

A few sentences, therefore, are given to enable you to question the Muganda who is to teach you, and first of all must come the salutations in most common use. The intonation of these is difficult ; and so some space is devoted to making this important matter as clear as written directions can make it.

- | | | | |
|-------------|--------------|------------------|--|
| A. Otya'no? | How are you? | B. Aaa (or mmm). | I'm all right. |
| | | | <i>lit.</i> No ; <i>i. e.</i> there's nothing wrong. |
| A. M | B. Otya'no? | A. Aaa. | B. M. |

The intonation of this series of questions and answers may be represented musically thus :—



o tya 'no a a a m

The relation of these notes to one another, of course, is all that matters; but the keynote once struck, both questioner and answerer follow the lead given. After the salutation come a series of short grunts, growing shorter and less loud, till they die away. These also should be carefully noted and practised. When there is much difference between the voice of the questioner and answerer, the notes used by them respectively will be separated by a whole octave.

What is this? Kino ki? (*The tone leaps up on the last syllable.*)

Say it again, kyōgere nate.

Repeat it several times, kī 'demu emirundi mingi.

Speak slowly, yogera mpola.

I don't hear, siwulide.

I don't understand, sitége'de.

Come here, jangu. (*The intonation is the same as the first two syllables of 'otya'no.'*)

I have finished, 'maze.

Let us stop now, tulékerawo.

Good-bye, weraba.

Exercise.—Practise the above salutations very carefully with your teacher.

Make use of the above expressions to ask the names of various objects, not trying so much to learn the names, as accustoming your ear to catch the exact sounds which your teacher makes.

As a further exercise of this nature, ask him to repeat the following proverbs until you can reproduce them, intonation and all, without knowing what they mean.

Akwāta empola atūka wala.

Kyoto'nalyá tosōka kwāsama.

Enkima esala ogwekfbira?

Nāfira ku kinene, ensánafu ku 'gere 'saja.

Okwērinda si buti, wansánafu aita agálu'de.

Ekita'ta Muima tekimumálako nte.

In all that follows, it should be borne in mind that this is a method by which to learn from the natives themselves; and therefore the matter is made as brief as possible. A few of the immediately following lessons explain the general rules and principles; the remainder merely state facts, because it is assumed that the learner will spend several days over each lesson. An outline of the course of study is given: the details to be filled in by the learner himself, working with a native teacher. For example: he will find all the forms of the possessive pronoun in agreement with say the Mu—Mi class; he gets an idea of these forms from the particular lesson; and he spends several days, or perhaps a week, finding out from one or more native friends how they are used, and so getting familiar with them.

LESSON VII. THE CLASS PREFIX.

Ekitabo kyange kino kirungi, this book of mine is good.

Ebitabo byange bino birungi, these books of mine are good.

Akatabo kange kano kalungi, this little book of mine is good.

Obutabo bwange buno bulungi, these little books of mine are good

Let us rewrite these sentences thus—

1. e **ki** tabo **ky**a nge **ki** no **ki** rungi
2. e **bi** tabo **by**a nge **bi** no **bi** rungi
3. a **ka** tabo **ka** nge **ka** no **ka** lungi
4. o **bu** tabo **bw**a nge **bu** no **bu** lungi

It then becomes obvious that there is in these sentences a Variable and an Invariable part. This Invariable part is :—

tabo, a nge, no, rungi or lungi. (See Lesson III. for 'l' and 'r.')

The Variable part is :—

1. eki, **ki**, **ky** (before a vowel).
2. ebi, **bi**, **by** " "
3. aka, **ka**, **k** " "
4. obu, **bu**, **bw** " "

Note the Initial Vowel in the first column, printed in small letters. The variable part printed in thick type is different for the singular and for the plural; for 'a book' and for 'a little book'; but does not vary in each sentence. That is, if we are talking about 'books' the variable part is **bi** throughout the whole sentence; if we are talking about 'a little book' the variable part or prefix is **ka** throughout the whole sentence. This Variable part or Prefix is therefore called the Class Prefix.

Every substantive in Luganda (the exceptions may at present be disregarded) has such a prefix, one for the singular, and one for the plural; and all substantives are divided into classes, according to their prefixes.

The invariable part of any word is called its Root.

The object of this and the next few lessons is to give you a complete practical mastery of this one class. This done, it will be a comparatively simple thing to add to your knowledge any other class. This one class thoroughly known will serve as a backbone on which to build up a sound knowledge of the grammar of the whole language. Everything therefore depends on the command you obtain of this foundation.

Sing. Ekitabo, book.

Plur. Ebitabo, books.

The 'e' which precedes the **ki** and **bi** is an Initial Vowel; it is not really a part of the prefix. The use of this Initial Vowel is to denote a pause; therefore if we give the noun by itself it must have the Initial Vowel; no native could understand the word pronounced without it.

The pause does not occur, *i. e.* the Initial Vowel is not used, with substantives and adjectives :—

i. After the Negative :—

Sirina kitabo, I have not a book.

Si kitabo, it is not a book.

ii. When the word is used as a predicate :—

Ekitabo kirungi, the book is good.

Kye kitabo, it is a book.

Observe that the I.V. generally has a secondary accent, *i. e.* in each word, one, and only one, syllable bears a stronger stress than it does.

i often becomes **y** before vowels. **ki** and **bi** of this class always become **ky** and **by** before vowels.

Bring, leta.

Go and bring, genda olete.

Go, genda.

Go and look for, genda ononye.

Look for, nonya.

Go and ask for, genda osabe.

Ask for, saba.

Show me, ndaga.

What does the word 'kitabo' mean? Ekitabo kiki? Lit. What is 'ekitabo'?

N.B.—If we say Kitabo ki? (without the I. V.) it means Which book?

Ekitabo kiruwa? Where is the book?

Ebitabo biruwa? Where are the books?

Exercise.—(a) Ekyoto, ekyuma, ekibya, ekigogo, ekitoke, ekiwago, ekyai, ekita, ekikajo.

Make the plurals of these words, and find out what they mean by means of the above phrases.

(b) Show me a bowl. Bring one-piece-of-plantain-fibre (sing.). Go and look for some-pieces-of-plantain-fibre. Ask for some-bowls. Look for a piece-of-iron (or any article of iron in one piece). Where are the pieces-of-iron? Go and ask for (some) gourds. Bring a piece-of-sugar-cane. Show me some plantain-trees. Bring one-piece-of-green-plantain-bark. Look for a bunchlet.

LESSON VIII. ADJECTIVES AND THIS CLASS.

Sing. e **ki** ntu e **ki** rungi, a good thing.

Plur. e **bi** ntu e **bi** rungi, good things.

Adjectives show the substantive to which they refer by taking the same prefix, singular or plural, as the substantive. In the above example 'lungi' is the root; hence **ekirungi ebirungi**.

Sing. e **ki** tabo e **ky** eru, a white book.

Plur. e **bi** tabo e **by** eru, white books.

The root is **yeru**: e **ky** eru is for e **ki** yeru: the **y** is dropped and the **e** is lengthened in compensation: then e **ki** ēru becomes e **ky** ēru.

bi, bad nene, large wamvu, long.

mipi, short tono, small

If you want to say such a sentence as 'The book is bad,' do not translate the word 'is': merely, 'The book bad,' missing out the I.V. of the adjective.

Exercise.—Translate into Luganda, referring each sentence for approval to your teacher, fixing your attention on the objects named:—

The large bowls. The bowl is large. The fireplace is small. The calabashes are tall (long). The bit-of-plantain-bark is short. Go and bring a good sugar-cane. Go and look for a bunchlet (of plantains). Show me the long pieces-of-iron. Bring the bad bowls. The sugar-canes are long.

LESSON IX. DEMONSTRATIVES AND THIS CLASS.

e **ki** kajo **ki** no, this sugar-cane. e **bi** kajo **bi** no, these sugar-canes.
 e **ki** kajo **eky** o, that sugar-cane. e **bi** kajo **eby** o, those sugar-canes.
 e **ki** kajo **ki** ri, that sugar-cane. e **bi** kajo **bi** ri, those sugar-canes.

ekyo (e **ki** o) and ebyo (e **bi** o) imply that the object is fairly close at hand.

kiri and biri imply that the object is at some distance.

e ki bya	ki no	e ki bi,	this bad bowl.
e ki bya	ki no	ki bi,	this bowl is bad.
e ki gere	ki ri	e ki nene,	that large foot.
e ki gere	ki ri	ki nene,	that foot is large.
e ki ta	e ky o	e ki wamvu,	that (near) tall gourd.
e ki ta	e ky o	ki wamvu,	that (near) gourd is tall.

Observe the order of words.

Exercise.—These large bowls. That (near) calabash is tall. Those good fireplaces. That piece-of-iron is long. This plantain-fibre is bad. Those (near) bunchlets. These pieces-of-plantain-fibre are good. That piece-of-green-plantain-bark is short. This book is long. Those large bunchlets. These bunchlets are large. These small bowls are bad. This long plantain-fibre is good. That (near) bowl is white. Bring those large gourds. Go and look for that large sugar-cane. Show me those (near) large books. Go and bring those small sugar-canes.

LESSON X. POSSESSIVES AND THIS CLASS.

e ki tabo	ky a kabaka,	the book of the king,	the king's book.
e bi tabo	by a kabaka,	the king's books.	
e ki kajo	kya nge,	the sugar-cane of me,	my sugar-cane.
e bi kajo	bya nge,	my sugar-canes.	
e ki ntu	kya fe,	the thing of us,	our thing.
e ki ntu	kya mwe,	the thing of you (plural),	your thing.
e ki ntu	kya bwe,	the thing of them,	their thing.

Thus the Possessives of this class are :—

e ki ntu	kya nge,	my thing	e ki ntu	kya fe,	our things
e bi ntu	bya nge,	my things	e bi ntu	bya fe,	our things
e ki ntu	ky o,	thy thing	e ki ntu	kya mwe,	your thing
e bi ntu	by o,	thy things	e bi ntu	bya mwe,	your things
e ki ntu	ky e,	his thing	e ki ntu	kya bwe,	their thing
e ki ntu	by e,	his things	e bi ntu	bya bwe,	their things.

Observe, i. The possessives of the second and third persons are enclitics, that is, they have no accent of their own, and so need support. It is therefore customary to join them to the noun with which they agree, and write as one word ekintukyo, ebintubye, etc.

ii. Kyamwe, your, always refers to more than one person; and the form 'kyo,' 'byo,' to one person only. They are not interchangeable. The unwary person might translate 'your wife' by a form in 'mwe,' and would mean that she was the wife of at least two people.

Exercise.—My bowl. His piece-of-iron. Your books. Our sugar-cane. Thy foot. His bunchlet. My pieces-of-plaintain fibre. Their books. Our fireplace. Your gourd. Her bowls. Their piece-of-iron. Go and bring my book. Go and ask for his calabash. His book is good. Their books are bad. Show me your gourds. His fireplace is little. My bunch is large. His piece-of-iron is little. Look for your gourd. Ask for their pieces-of-iron. His things are nice.

LESSON XI. POSSESSIVES CONTINUED.

The I.V. is omitted in questions when the Interrogative immediately follows the noun.

ki tabo ky ani?	¹ kya nge
Whose book?	Mine

ky ani, is for **kya** ani, of whom.

bi tabo by ani?	bya fe
Whose books?	Ours

But when any word intervenes the I.V. is not used:—

e ki tabo ki no ky ani?	kya nge
Whose book is this?	Mine

e bi tabo bi no by ani?	bya fe
Whose books are these?	Ours

So also:—

e **ki** tabo **ki** ki? What is the meaning of the word 'ekitabo'?

The following is a list of these possessives—

	SING.		PLUR.
Ekintu,	e kya nge, mine	e kya fe,	ours
	e ki kyo, thine	e kya mwe,	yours
	e ki kye, his	e kya bwe,	theirs
Ebintu,	e bya nge, mine	e bya fe,	ours
	e bi byo, thine	e bya mwe,	yours
	e bi bye, his	e bya bwe,	theirs

Observe that the forms for the second and third persons are reduplicated. This is because they are enclitic; *vid.* last lesson.

These forms take the I.V. unless they are used as predicates or a negative precede:—

e. g.—Ekita ekyo si kyafe? Is not this gourd ours?

And positively, This gourd is not ours.

ekitabokye kimpi, ekyange kiwamvu, his book is short, mine is long.

¹ *Lit.* It is mine, from Ekyange, the I.V. 'e' being omitted by rule to make it Predicate. So all answers to questions. Ekitabo kyani? Kya mulenzi wange. Whose book? My boy's. *Lit.* It is of my boy.

¹ Observe.—*ekitabo kyange kino*, this book of mine: *lit.* this my book.
ekitabo kyabwe kiri, that book of theirs.

Exercise.—Whose sugar-cane is that? His. Whose is that bunchlet (near)? Ours. Whose pieces-of-iron are those? The king's. Whose gourds are these? Thine. This book of thine. That book is not thine. That bunch (near) is not his. Is that sugar-cane his? Is that iron yours? That good bowl of his. Thy calabash is short; mine is tall. His books are nice; yours are bad. Our fireplaces are large; theirs are small. My bowls are bad; the king's are small; thine are nice. That bunch of hers is large. That (near) thing is his. That (over there) is ours.

LESSON XII. POSSESSIVES CONTINUED.

Its, their.

kyo means 'it,' and **byo** means 'them,' referring to a substantive of the **ki bi** class; thus we get—

- e **kyai kya kyo**, the fibre of it (e **ki** toke, a plantain), its fibre.
- e **kyai kya byo**, the fibre of them (e **bi** toke, plantains), their fibre.
- e **byai bya kyo**, its (e **ki** toke) pieces of fibre.
- e **byai bya byo**, their (e **bi** toke) pieces of fibre.

When Possessive Pronouns are combined with other epithets:—

i. The possessives take precedence of all.

As *kyo*, *kye*, etc., must be joined to the substantive, obviously no word can intervene between them; this makes it easy to remember that all the possessives take precedence.

ii. Phrases made with the preposition 'of' (*ekya kabaka*) generally come last of all.

N.B. — When anything intervenes between the substantive and this possessive phrase, the I.V. appears in the preposition; that is, the possessive phrase stands in pause, not intimately connected with what has gone before.

- e. g.—*ekintukyo ekirungi*, thy good thing.
ebintu byange ebirungi, my good bowls.
ebintu byange bino ebirungi, these good bowls of mine.
ebintu byange bino birungi, these bowls of mine are good.
ekibya kino ekirungi ekya kabaka, this good bowl of the king's.
ekibya kino ekirungi kya kabaka, this good bowl is the king's.
ekibya kino ekya kabaka kirungi, this bowl of the king's is good.
ekibya kya kabaka kirungi, the king's bowl is good.

Exercise.—That good bowl of mine. That sugar-cane of his is long. This long sugar-cane is his. These tall plantains are the king's. Those (near) plantains of the king's are tall. Those bad gourds of yours are large. That short sugar-cane is thine. Those white books are his. This plantain is mine. Its fibre is good. These plantains are the king's; their fibre (plur.) is his. These plantains of hers; their bunches; their green-bark; their fibre (plur.). That gourd is small. Mine is large.

¹ Emphatically *ekitabo kino (kiri) ekyafe* either, Is this (that) book mine and no one's else? or (positively), This (that) book is mine and no one's else. Similarly '*ekitabo kiri ekyabwe*,' etc. Cf. note on previous page.

LESSON XIII. THE NUMERALS.

The numerals from one to five are adjectives ; all other numerals are grammatically substantives, though they seem to be used as adjectives as well. This lesson deals only with the adjectival numerals.

-mu ¹	one	-na	four
-biri	two	-tano,	five
-satu	three		

These numerals show their agreement with substantives in the same way as other adjectives would do, except for the I.V.

ekintu ekimu	the one thing	ebintu ebina	the four things
ebintu ebibiri	the two things	ebintu ebitano	the five things
ebintu ebisatu	the three things		

There is also a plural form of 'mu,' ebimu, meaning 'some'; cf. our expression 'ones.'

The I.V. is much less often used with these numerals than with other adjectives. Never insert the I.V. with numeral adjectives, unless the numeral is used definitely, *i.e.* corresponding to the English definite article with the numeral ; and not even so, if the numeral is used predicatively or after a negative.

This rule is really a particular case of the omission of the I.V. in predicates : *e.g.* Nina ebitabo bisatu, I have three books.

bisatu is really part of the predicate—I have books, and they are three.

But, Nina ebitabo ebisatu, I have the three books.

In the first case, the word Bisatu adds a fresh fact ; in the second it is merely a defining epithet. To put it another way, in the one case it is emphatic, being the point of the sentence ; in the other it is subsidiary.

This point is dwelt upon because throughout the language the insertion or omission of the I.V. is governed by the same principle ; the case of the numerals is the easiest for the English learner to begin upon.

The position of numerals is the same as that of adjectives ; if both adjective and numeral are applied to the same substantive, the numeral generally precedes, but the opposite order may also be used.

Ebibya byange bino ebibiri ebirungi.
or, Ebibya byange bino ebirungi ebibiri.
These two good bowls of mine.

leta ebitabo bisatu, bring three books.
leta ebitabo ebisatu, bring the three books.

Exercise.—Three pieces of plantain-fibre. One plantain-tree. Four gourds. Two pieces-of-iron. These three things are his. These four bowls of his. Those two large calabashes of theirs. Those (near) five sugar-canes of thine. This large plantain is mine. The two books of the king are large. Bring

¹ Pronounced 'mo' when used by itself.

one bunchlet. The five bowls are small. My three fireplaces are good. Go and bring the three sugar-canes. Go and look for two pieces-of-iron. Show me the four short pieces-of-plantain-bark. Bring those (near) long sugar-canes of thine. The five tall plantains are the king's. Your two calabashes are short. The two long-pieces-of-iron are ours. This foot of mine is large. Those three bowls are bad.

LESSON XIV. SUPPLEMENTARY.

To translate 'is' or 'are' with numerals, *kiri* and *biri* must be used; *e.g.* *Ekitabo kiri kimu*, the book is one, *i.e.* there is only one book. *Ebibya biri bisatu*, there are only three bowls.

Very, or very much, *Nyo*.

And, *Na*. The 'a' is always dropped before a vowel, especially the initial vowel. This word can only be used to connect substantives and substantial expressions.

Both, *Byombi*; (stronger) *byombiriri*.

All three, *Byonsatule*.

N.B.—'And,' connecting adjectives and verbs, is sometimes omitted; sometimes 'era' is used. When the verb can be used in the narrative tense, the 'and' is supplied by the 'ne' of that tense.

The adverb 'nyo' takes its meaning from the context: *e.g.* *yogera*, speak; *yogera nyo*, speak loud; *tambula*, walk; *tambula nyo*, walk fast.

N.B.—Be careful to pronounce *ny* in *nyo* correctly. The least 'i' sound between the 'n' and the 'y' makes the word into an expression of abuse.

Exercise.—The plantains are three. The large sugar-canes are five. This bowl is very large. Those sugar-canes are very short. Go and bring the bowls and the calabashes. Go and look for plantain-bark and fibre. Show me all three bowls. The plantains and the sugar-canes are both very good. Bring the two pieces-of-iron, both are very long. Bring all three books. Those (near) fireplaces are very small. These five white things are very tall. This large fireplace is very nice. Those five sugar-canes are long.

LESSON XV. THE VERB AND THIS CLASS.

When a substantive of this class is the subject of a verb, this relation is shown by prefixing *ki* or *bi* to the verb: *ki* for the singular, and *bi* for the plural.

If the verb-root begin with 'y' the 'i' of *ki* or *bi* drops out before it; with a reflexive verb *ki* and *bi* become *ky* and *by* respectively.

-*kula*, grow to maturity.

ekitoke kikula, the plantain is growing up.

ebitoke bikula, the plantains are growing up.

-*yokya*, be hot.

ekyuma kyokya, the iron is hot.

ebyuma byokya, the pieces of iron are hot.

-*ebaka*, sleep.

ekikere kyebase, the frog is asleep.

ebikere byebase, the frogs are asleep.

N.B.—*ebase* is the Present Perfect of '-*ebaka*,' and means 'has gone to sleep and still is asleep.'

These prefixes are called the Subjective Prefixes.

The tense thus formed is called the Present Indefinite. It denotes what is going on continuously.

In, inside, Mu.

On, upon, Ku.

The I.V. is dropped after these two words.

mu kibya, in the bowl : ku kitoke, on the plantain.

In Lesson VIII. you were warned not to translate 'is' or 'are' when an adjective or substantive, or substantival expression followed ; however, when an adverb or adverbial expression follows, these words must be translated by *kiri* or *biri* for this class. An adverbial expression is one that answers to one of the questions, How? Why? Where? or When?

Exercise.—Those two frogs jump far [būka nyo]. The king's plantains are growing. All three pieces-of-iron are in my bowl. Both books are on your bunchlet. The king's animal [ekisolo] moves quickly, mine moves slowly. The bunchlets are among the pieces-of-plantain bark. Five very large sugar-canes are on your animal. Show me the bunchlets, they are on the tall plantain. Go and bring the little books They are in the white bowl. Plantains and sugar-canes grow. Animals walk and also grow.

LESSON XVI. THE VERB CONTINUED.

To translate 'is not,' 'are not,' with adjectives or substantives as the predicate, use the single word 'si,' 'not.' *e.g.* :—

ebita bino si biwamvu, these gourds are not tall.

ekibya kino si kyeru, this bowl is not white.

To make a verb negative, prefix 'te' to the verb. *e.g.* :—

ebitabo biri tebiri wano, those books are not here.

ebisolo bino tebitambula nyo, these animals do not travel fast.

There are two future forms in Luganda :—

(a) The Near Future, formed by inserting the prefix **na** after the class prefix :—*e.g.* ekisolo ki **nā** genda, the animal will move.

ekyuma ki **nā** yokya, the iron will be hot.

(b) The Far Future, formed by inserting the Prefix **li** after the class prefix :—*e.g.* ebisolo bi **ri** tambula, the animals will travel.

The Near Future refers to what will take place in the course of the next twelve hours or so ; the Far Future to more distant events.

The Negative Near Future is not given at present, as its formation is quite different from that of the positive tense, and is besides a little difficult.

N.B.—There is no such form as tebinagenda ; there is a form tebi'nagenda, which means 'they have not yet gone.'

The Negative Far Future presents no difficulty : *e.g.* :—

ebisolo tebiritambula, the animals will not travel.

N.B.—Europeans must be very careful in their use of the future tenses ; the tendency is to use one or other of these tenses to the exclusion of the other to express future time. Nothing is more perplexing to a Muganda

than this. When you are talking of what will happen to-day and use the Far Future tense, it sounds as utter nonsense to a Muganda, as to say 'I have gone' instead of 'I shall go' would sound to an Englishman.

Exercise.—These sugar-canes are not long. These calabashes are not bad. This plantain does not grow much [kula bulungi]. These animals will walk fast to-day [lero]. The bunchlets are not on the plantain. Those large books are not the king's. These sugar-canes will grow large [bulungi]. My plantains are not growing much. The bunchlets are not among the pieces-of-plantain-bark. Those books are not in the white bowl. The king's animal does not walk fast. This bowl is not very large.

LESSON XVII. THE AUXILIARY VERB.

The Infinitive of a verb is formed by prefixing 'oku' to the verb :—
e. g.—okugenda, to go : okuleta, to bring.

If the Root begin with **y**, drop out the **y** and lengthen the vowel following, at the same time changing 'oku' to 'okw'; thus :—
yagala, love : okw agala (okwagala), to love.

If the Root is Reflexive, change 'oku' to 'okw'; thus :—
ebaka, sleep : okw ebaka, to sleep.

The 'o' in 'oku' (or 'okw') is the I.V., and the Infinitive is simply a form of noun. The I.V. 'o' is therefore omitted, or put in according to the rules for the I.V.

After an auxiliary verb,¹ the I.V. is generally omitted, unless the speech be slow and deliberate. It occurs, however, after an Auxiliary which is Relative—'which he intends to . . .'

The commonest Auxiliaries are— :

mala,	finish.	soka,	do first, begin.
ja,	be about.	yagala,	intend ; (of things) be likely.

'When' is translated by 'bwe' prefixed to the verb.

Ekitoke bwekirikula, when the plantain shall grow up.
Ekitoke bwekirimala okukula, when the plantain shall have grown up. *Lit.* When it shall finish to grow up.
Kija kugenda, it is about to go.
Bija kugenda, they are about to go.
Kyagala kugenda, it is likely to go.
Byagala kugenda, they are likely to go.
Ekya kye kirisoka kugenda, this is the one which will go first.
Bwekisoka kugenda, when it begins to go.

The following are some useful verbs :—

kuba,	beat.	gwa,	fall.	njagala,	I want.
kwata,	take hold of.	laba,	see.	kigenda kugwa,	it is going to fall.
sula,	throw.	sala,	cut.		

¹ Perhaps it might be more correct to make no exception here to the rules for I.V. ; but to regard the two vowels as so run together as to sound as one. (Cf. note at end of Hymn-book.)

Exercise.—The plantain is likely to fall. The bowl is about to fall. The plantains are likely to fall. When the animals shall have walked. I want to see plantain-fibre. I want to begin here [wano]. I want to finish beating the iron. The iron is about to fall upon the bowl. I want to begin beating the iron. The bunchlet is likely to fall. When the iron begins to get hot.

LESSON XVIII. THE PERSONAL SUBJECT AND OBJECT.

SING.		PLUR.	
<i>Subject.</i>	<i>Object.</i>	<i>Subject.</i>	<i>Object.</i>
n I	n me	tu (tw) we	tu us
o (w) thou	ku thee	mu (mw) you	ba you
a (y) he	mu him	ba they	ba them

The forms in brackets are used before a vowel.

The object always comes immediately before the verb, and the subject comes first: *e. g.* r ku laba, I see you: ba ki kuba, they strike it.

And with the Future (p. 24),

anakiraba, he will see it—Near Future.

balimukwata, they will catch him—Far Future.

When an auxiliary verb is used, the Object Pronominal Prefix goes with the Principal Verb, not with the auxiliary, *e. g.*—

maze okukikwata, I have got hold of it.

Exercise.—(a) Put each of these subject pronouns before the various verb roots already given—laba, leta, gwa, genda, kuba, sala, kwata, sula, etc.

Test these forms by your teacher: they mean—I see, thou seest, he sees, etc.

(b) Next put the Object pronoun in, making sentences thus: I see him, we strike you, etc.

(c) The Object for the **ki** class is **ki** for the singular It: and **bi** for the plural Them.

I see it. They see them. He strikes it. We shall see him. They will see us. We shall throw it (away). You will take hold of it. Thou seest them. I will bring them. You shall see us. He will bring me. You shall cut it. I want to take hold of it.

(d) The Negative is formed by putting 'te' before the Subjective Prefix: the first pers. sing. is, however, always 'si': *e. g.* sigenda.

I am not falling. You do not take hold. He does not see. He does not see it. He does not see them. They do not see him. We do not take hold of it. They are not going to come. He is not about to go. He does not intend to beat it. I am not going to throw them away. You are not cutting it. I am not hitting you. He is not taking hold of you.

LESSON XIX. THE RELATIVE.

Subject.—We have already seen that 'kikula' means 'it grows up.' If we put the I.V. before this we make it Relative; *i. e.*

e kikula (with I.V. 'e'), which grows up.

Similarly,

e bikula (with I.V. 'e'), which grow up.

Hence, eki toke ekikula, the plantain-tree which grows up.

ebi toke ebikula, the plantain-trees which grow up.

Object.—**kye** means 'which' for the singular.

bye means 'which' for the plural.

e **ki** tabo **kye** tulaba, the book which we see.

e **bi** tabo **bye** tulaba, the books which we see.

If a vowel come after the 'e' of kye or bye, the 'e' is dropped.

e **ki** tabo **ky** alaba, the book which he sees.

e **bi** tabo **by** alaba, the books which he sees.

Exercise.—The^ssugar-canes which will grow up. The iron which we strike. That bunchlet which they see is in the bowl. The three books which we will bring (soon). Bring the books which they are going to throw away. Take hold of the books which are likely to fall. The plantain-fibre which comes [va] off [ku] the plantain. The gourd which is likely to fall. This is the bunchlet which is likely to rot [vunda]. Where are the plantain-trees which they are about to cut? Show me the pieces-of-iron which he wants to take [twala]. I have not the book which he asks-for. The book which is about to fall. The plantain which is about to fall. Those two books which they are going to bring are white.

N. B. —The Negative with the Relative is treated later.

LESSON XX. THE VERB CONTINUED.

The Far-past Tense of the verb is formed by putting the vowel 'a' between the Subjective Prefix and the Root ; e. g. laba, see, makes :—

SING.	PLUR.
N a laba, I saw.	Tw a laba, we saw.
W a laba, thou sawest.	Mw a laba, ye saw.
Y a laba, he saw.	Ba laba (for ba a laba), they saw.
Ky a laba, it saw.	By a laba, they saw (<i>i. e.</i> 'things' saw).

Exercise.—(a) Make this tense for all verbs yet given, and correct by your teacher.

A Present Perfect Tense is formed by modifying the stem and adding the Subjective Prefix. It means 'he has seen and still is seeing,' etc.

The following are the modified forms of all the simple verb-stems yet given :—

STEM.	MODIFIED FORM.	STEM.	MODIFIED FORM.
Leta,	bring ; lese.	Kuba,	beat ; kubyē.
'Ja,	come ; dze.	Saba,	ask-for ; sabye.
Genda,	go ; genze.	Sala,	cut ; saze.
Gwa,	fall ; gude.	Sula,	throw ; sude.
Kula,	grow up ; kuze.	Twala,	take ; tute.
Kwata,	take hold ; kute.	Va,	go out ; vude.
Mala,	finish ; maze.	Vunda,	rot ; vunze.
Nonya,	look for ; nonyedza.		

Exercise.—(b) Add the Subjective Prefixes, so as to make the forms for 'we have gone' ; 'they have come,' etc. ; and correct by your teacher.

These are made Negative by putting 'te' before each form : e. g. tebalaba, they did not see, tetulabye, we have not seen.

Except the first person singular, which is 'si': e.g. 'salaba,' I did not see.

Exercise.—(c) Make all these negative forms with your teacher.

Exercise.—(d) The bowl has fallen. The frogs have gone. The plantains have grown up. We have asked for a book. The plantains which I saw. The iron which fell down. The pieces-of-plantain-fibre have rotted. Those two nice bunchlets which we saw. They have taken the nice book which he bought. Where are the pieces-of-plantain-fibre which they threw away? Where is the book which he wanted to ask for? The frogs have not gone. We did not see the book. They have not taken the bowl. I have not thrown away the book. The plantains have not fallen. The plantains did not fall. I have not taken hold of the bowl. We have not asked for a book. The pieces-of-plantain-fibre have not rotted. They did not take the bunchlets. He did not strike the iron. The iron, he has not struck it. The bunchlets, he has not taken them.

LESSON XXI. MISCELLANEOUS.

e bi ntu bi meka? How many things?
e bi ntu bi ri bi meka? How many things are there?

The answer to these questions is Predicative, *i. e.* it takes no I.V.:
e. g. :—

ebintu bimeka? Kumi.
How many things? Ten.
(not Ekumi:) *lit.* they are ten.

Or if the more definite construction with the auxiliary is used :—

ebintu biri bimeka? Biri bitano.
How many things are there? There are five.

Where 'bitano,' without I.V., is directly according to rule.

e ki ntu ky ona, everything.	e bi ntu by ona, all things.	
e ki ntu ky oka, the thing by itself, only.	e bi ntu by oka, the things by themselves, only.	
bwe ki ti, like this.	bwe bi ti, like this.	} referring to many things.
bwe ki tyo, like that.	bwe bi tyo, like that, so.	
ki tya? how?	bi tya? how?	
ki ri ki tya? What is it like?		
bi ri bi tya? What are they like?		

Exercise.—(a) Find out from your teacher how these different forms are used, and get familiar with them.

Exercise.—(b) We saw all the bowls. All the plantains which fell. Bring the iron only. How are the plantain-fibres? have they rotted? How many bowls? How is the green plantain-stem? has it fallen? The plantains have gone like this. How many pieces-of-iron are there? Show me all the pieces-of-iron? All the gourds are good. What are the gourds like? What are the things like? How many fireplaces? There is only one fireplace. The fireplace is one only. All the plantains have grown (to perfection).

LESSON XXII. **mu—mi** CLASS.

We may now take another class: namely, that which expresses (a) trees and other objects of variable form, as also (b) those which tend to produce life, *e. g.* o mu ti, a tree: e mi ti, trees.

Exercise.—(a) Omutwe, omuwendo, omwini, omubiri, omusota, omugo, omukira, omukono, omukwano, omulimu, omulyango: (b) omuga, omwezi, omwaka, omuliro.

Find out from your teacher what these words mean: make the plurals of them, and get thoroughly familiar with the sound of this Class Prefix, **o mu**—**e mi**.

LESSON XXIII. ADJECTIVE AND NUMERAL.

The adjective takes the same Class Prefix as the noun with which it agrees; therefore we have:—

o **mu** ti o **mu** lungi, a good tree.
e **mi** ti e **mi** rungi, good trees.

The agreement with the adjective numeral is:—

omuti o gu mu, the one tree. emitu e na, four trees.
emitu e biri, two trees. emitu e tano, five trees.
emitu e satu, three trees. emitu e mcka? how many trees?

There is no I.V. to the above numbers after one; the 'e' is not the I.V., but stands for **gi**, the Objective Prefix.

It is.

gu li, with numerals or numeral adjectives.
gw e, with substantives or substantival expressions.

They are.

gi ri, for numerals or numeral adjectives.
gy e, for substantives or substantival expressions.

Exercise.—Little work. A large head. The doorway is small. A small doorway. The substance [omubiri] is little. Go and look for the short hoe-handle. Show me the large swamp. The stick is long. Bring the long pole [tree]. The friend is bad. Three swamps. Three large swamps. Four years. Two months. One tail is long. Two tails are short. Two large doorways. The short tails are two. The hoe-handles are four. It is a small head. It is a friendship. The friendship is not good.

LESSON XXIV. (a) SUBJECTIVE AND OBJECTIVE PREFIXES.

The Subjective Prefix is **gu** for the singular, and **gi** for the plural, *e. g.* :—

o mu ti **gu** gude, the tree has fallen.
e mi ti **gi** gude, the trees have fallen.

The Objective Prefixes are the same: *e. g.*

ya **gu** sula, he threw it away.
ya **gi** sula, he threw them away.

¹ The I.V. may be given in a peculiar lengthening of this vowel in some cases: *e. g.* ēna, ēbiri, with ē lengthened.

Exercise.—Combine these objects and subjects with the verbs already given, and with the various simple tenses of them, and refer them to your teacher.

(b) **Demonstrative.**

The Objective Prefixes being **gu** for the singular, and **gi** for the plural, we get at once:—

omuti gu no :	this tree.	emiti gi no :	these trees.
omuti ogw o :	that (near) tree.	emiti egy o :	those (near) trees.
omuti gu li :	that tree	emiti gi ri :	those trees.

Note that the invariable parts are the same as in Lesson IX. : viz. 'no,' this ; 'o' (and I.V. prefixed), that which is near (o **gu** o,—o **gwo** and e **gi** o,—e **gy** o) ; 'li,' that at a distance.

Exercise.—That head. This friendship. That (near) river. These years. Those sticks. Those (near) trees. This value. Those materials-for-work. This arm. That doorway. This handle. These tails. That body. Those ten trees. This large head. These little doors. This nice tail. That long stick. This arm is short. That (near) value is large. This tall tree. Those two hoe-handles are small. This work is great. That snake goes very quickly. Those long tails. These little snakes. Those two large rivers. These three short trees. Those (near) five bad hoe-handles. These two large doorways.

LESSON XXV. POSSESSIVES.

o mu ti gwa kabaka :	the tree of the king,	the king's tree.
e mi ti gy a kabaka :	the trees of the king,	the king's trees.

Therefore **gwa**, of, for the singular.
gya, of, for the plural.

Note that these are formed from the Objective Prefixes **gu** and **gi** by adding the syllable 'a'

Hence we get :—

o mu ti gwa nge :	my tree.	o mu ti gwa fe :	our tree.
e mi ti gya nge :	my trees.	e mi ti gya fe :	our trees.
o mu ti gw o :	thy tree.	o mu ti gwa mwe :	your tree.
e mi ti gy o :	thy trees.	e mi ti gya mwe :	your trees.
o mu ti gw e :	his tree.	o mu ti gwa bwe :	their tree.
e mi ti gy e :	his trees.	e mi ti gya bwe :	their trees.

Compare this with the Notes on Lesson X., and note how each form means literally 'of me,' 'of him,' etc.

Exercise.—(a) My head. His arm. Their sticks. Thy friend. Our doorway. Her hoe-handle. Thy body. His months. Your stick. His work. The king's friend. Our hoe-handles. Thy arm. Your arms. Their bodies. Your work. His stick is long. Our work is good. Go and bring my hoe-handle. That work of thine is bad. Your head is small. Their work is large. My fire. His friend.

The forms for mine, thine, etc., are o **gwange**, e **gyange**, o **gugwo**, e **gigyo**, o **gugwe**, e **gigye**, etc.

Omutwe gwāni ?	whose head ?	ogwange,	mine.
Emiyini gyāni ?	whose hoe-handles ?	egyafe,	ours.

Gwo means 'it': Gyo means 'them' in agreement with this class : hence we get :—

onwini, omuwendo gwagwo, the hoe-handle, its price.
emiyni, omuwendo gwagyo, the hoe-handles, their price.

Similarly we can combine gwa kyo, gwa byo, e. g. :—

ekyuma, omubiri gwakyo, the iron, its thickness.
ebitoke, omubiri gwabyo, the plantain-trees, their thickness.

And so we can get all other possible forms :—byagwo, gyakyo, etc.

Exercise.—(b) Investigate these forms with your teacher.

Exercise.—(c) Whose stick? mine. Whose is this friend? theirs. Is that hoe-handle thine? it is not mine. Your stick is short, mine is long. My work is difficult [zibu], yours is easy [yangu]. Whose work is this? theirs. Whose head is that? his. Whose arms are those? yours. The iron, its price. The snake, its body is large. The animals, their heads, their tails, their forelegs [omukono]. The plantain, its season [omwaka]. That stick is not yours. This snake is not his. That [near] hoe-handle is not hers. The hoe-handle, its iron (piece). The gourds, their price.

LESSON XXVI. THE RELATIVE.

Subject.—o mu ti o gu gwa : the tree which falls.
e mi ti e gi gwa : the trees which fall.

Object.—o mu ti gw na laba : the tree which I saw.
e mi ti gye na laba : the trees which I saw.

The **gu** becomes **gw**, and the **gi** becomes **gy** before a vowel. The 'e' of the Objective Relative drops before a vowel—as we saw in Lesson XIX.

N.B.—omugo gweyagenda okugunonya : the stick which he went to look for.

The Relative Object with 'genda' and the Pronominal Object with the Active Verb 'nonya.'

Exercise.—The work which he did [kola]. The work which he has done. The stick which has fallen. The year which came to an end [gwako]. The arm which he struck. The hoe-handles which they will bring. The snake which died. The rivers which we shall cross. The fire which burns [yaka] brightly. The head which is visible [labika]. The price which is great. The heads which we have seen. The price which we have given [wade]. The fire which he has asked for. His body which is very clean [tukula nyo]. My stick which he has taken. The price which he wants to ask for. The fire which is going to burn. The river which flows [kulukuta] fast.

LESSON XXVII. MISCELLANEOUS.

e mi ti e meka? How many trees?

e mi ti gi ri e meka? How many trees are there?

o mu ti gw oka,	the tree only.	e mi ti gy oka,	the trees only.
o mu ti gw ona,	all the tree.	e mi ti gy ona,	all the trees.
bwe gu ti,	like this.	bwe gi ti,	like this.
bwe gu tyo,	like that.	bwe gi tyo,	like those.
gu tya,	how	gi tya,	how
gu li gu tya,	what is it like?	gi ri gi tya,	what are they like?

Exercise.—How many swamps? How are the hoe-handles? The frog, what is its head like? An arm like this. All the month. Snakes like that. This year only. All the fire has fallen. The snakes went like this. All the snakes died [fa]. All our materials-for-work have rotted. How is the doorway? It is very narrow.¹ All my friends. The tail only was left.² All the swamps are three only. Make the doorways like this. They made the doorways narrow like that. All the years.

The remainder of this section is intended only as a summary. It gives a few leading points which deserve special attention. Make exercises for yourself on the same model as those already given, and go through them step by step with your teacher.

LESSON XXVIII. **w** AND **y** STEMS.³

Verbs.

(a) Those stems which begin with **y**.

In the Present and Present Perfect, the Subjunctive Mood and Infinitive of the verb, note that the **y** of the root drops out, and the vowel immediately following it is lengthened by compensation, after all prefixes ending in the letter 'u.'

e. g. twāgala, we want : for tu yagala.

The first person singular is only 'n' if the second syllable of the root begins with 'n' or 'm': *e. g.* nyongede, I have increased.

But in other cases the forms are njagala, I want ; njeze, I have swept.

(b) Those stems which begin with **w**.

Whenever **n** comes before the **w**, we have **mp**, not **nw**.

Substantives (including Adjectives).

(a) **y** STEMS.

i. With the Class Prefix **n**.

No change if the second syllable of the stem begin with **n** or **m** :

e. g. yengevu, ripe,—empafu enyengevu, ripe slow.

Otherwise change **n** to **nj** and omit the **y**.

e. g. yeru, white,—ente enjeru, a white cow.

ii. With other Class Prefixes.

Omit the **y** and make the necessary change in the vowel of the prefix : at the same time lengthen slightly the first vowel of the stem.

e. g. yengevu, eryengevu (eri engevu),—yeru, obweru (obu eru).

(b) **w** STEMS.

i. With the Class Prefix **n**, change **nw** to **mp** : *e. g.* wamvu, high,—enju empamvu, a high house.

ii. With the Class Prefix **li**, change **li** to **g** : *e. g.* wamvu, long,—ejinja egwamvu, a long stone.

iii. In other cases no change ; but avoid making the **w** hard.

¹ Use the verb 'funda,' to be narrow.

² Use the verb 'sigala,' to be left.

³ The word 'stem' is used as inclusive of the three forms given in Note on Word Analysis, p. 170, viz. true root, derived root and modification.

LESSON XXIX. THE **mu—ba** CLASS.

Find out from your teacher what the following words mean : make their plurals and get thoroughly familiar with this class.

omukyala, omulenzi, omuwala, omukazi, omusaja, omuntu omusomi, omuwesi.

LESSON XXX. NOTES ON THIS CLASS.

The Objective Prefix is **mu** for the singular, and **ba** for the plural.

ya **mu** laba, he saw him. ya **ba** laba, he saw them.

The plural forms are made in the usual way from this Objective Prefix :—

e. g. a **ba** ntu **ba** nge, my : **ba** li, those : **-bo**, thy : **-be**, his, etc.

The singular forms present some difficulty :—

Numeral.—omuntu omu, one man.

Demonstrative.—omuntu ono, this man.

omuntu oyo, that man (near).

omuntu oli, that man.

Possessive.—Wa, of : *e. g.* omulenzi wa kyejo, a boy of insolence, an insolent boy.

Hence, **wa** nge, of me, my : **-wo**, thy : **-we**, his : **wafe**, our etc., in the usual way.

Relative Subj.—omuntu alaba, a man who sees, alabye, who has seen.

This, it will be seen, is the same in form as 'a man sees,' 'a man has seen.'

omuntu eyalaba,¹ a man who saw.

Relative Obj.—omuntu gweyalaba, a man whom he saw.

omuntu gwalabye, a man whom he has seen.

Miscellaneous.—omuntu yena, every man.

omuntu yeka, a man by himself.

omuntu atya? bwati, like this : bwatyo, like that : ali, he is.

atya is frequently used in the sense 'what did he say'

LESSON XXXI. THE **li—ma** CLASS.

Find out what the following words mean : make the plurals of them and get thoroughly familiar with the sound of this Prefix.

eriso, erinyo, erigwa, e'fumu, e'gi, eryato, e'jinja, e'kubo, e'sanyu, e'subi, amadzi, amata, amafuta.

LESSON XXXII. NOTES ON THIS CLASS.

The Objective Prefixes are **li** for the singular.

ga for the plural.

e. g. ya **li** kwata, he caught it.

ya **ga** kwata, he caught them.

¹ Some people say 'ayalaba,' which is consistent with the fact that 'a' as a pronoun denotes 'he.'

All the various forms are made in the usual way from these prefixes :
li (ly) for the Singular ; **ga (g)** for the Plural.

Bracketed forms before a vowel.

e. g. **li** no, this ; **ga** li, that ; **lya** nge, my ; **lyo**, thy ; **lye**, his.

The agreement of the Adjective in the Singular is difficult ; for the adjectives already given it is :—

eryato e'bi	amato amabi
erimpi	amampi
egwainvu	amawamvu
e'dene	amanene
e'tono	amatono

LESSON XXXIII. THE **n** CLASS.

Find out what the following words mean : make the plurals of them and get thoroughly familiar with the sound of this prefix :—

Entebe, embwa, enyumba, empiso, ensuwa, enyindo, embuzi, ente, emere, emfufu, embadzi, empagi.

LESSON XXXIV. NOTES ON THIS CLASS.

The Objective Prefix is **gi (gy)** for the Singular, and
zi (z) for the Plural.

Bracketed forms before a vowel.

All the plural forms are made in the usual way from **zi (z)**.

The SINGULAR FORMS are :—

Numeral.—enyumba emu, one house.

Demonstrative.—enyumba eno, this house.

enyumba eyo, that house (near).

enyumba eri, that house.

Possessive.—**ya**, of : hence **ya** nge, of me, mine ; **yo**, thy ; **ye**, his ; **yafe**, our, etc., regularly.

Relative Subj.—enyumba egude, the house which has fallen.

enyumba eyagwa, the house which fell.

enyumba erigwa, the house which will fall.

i. e. the forms are the same as for 'the house falls,' 'has fallen,' 'will fall,' except in the Far-past Tense.

Relative Object.—enyumba geyalaba, the house which he saw.

enyumba gyalabye, the house which he has seen.

enyumba yona, all the house.

enyumba zona, all the houses.

enyumba yoka, the house only.

enyumba zoka, the houses only.

enyumba etya : zitya,

bweti, like this.

bweziti, like this (plur.),

bwetyo, like that.

bwezityo, like that.

enyumba emeka ?

How many houses ?

eri, it is.

ziri, they are.

LESSON XXXV. IMPERATIVE, ETC.

The simplest form or 'stem' of a verb is the 2nd pers. sing. Imper. The Subjunctive is formed by changing the 'a' final of the stem in the present tense to 'e,' e.g. tugende, we may go (tugenda, we go); bakwate, they may take hold (bakwata, they take hold).

The Subjunctive has various meanings, viz. tugende, we may go, let us go, are we to go? may we go? bagende, let them go, are they to go?

The form mugende is always used for the plural Imperative, Go; the singular, ogende, is used as the Near Imperative—oje enkya, come in the morning; genda olete, go and bring; commands to be executed *not* immediately but in Near Time.

Prohibition.—Use

(a) the negative form of the simple tense: e. g.
togenda, do not go.

To make this a general prohibition, add nga.
togendanga, never go.

(b) 'leka,' leave off: e.g. leka kulinya ku bigere byange, don't tread on my feet; muleke kuzanyirawo, don't play about there.
'that ye may not' use 'lema,' cease: e. g. muleme kugenda, that ye may not go.

LESSON XXXVI. COMPOUND SENTENCES.

Always make your sentences as simple as possible, and avoid a number of dependent sentences. If in English we use a number of sentences depending on one another, the Baganda do not, and they must be broken up so as to consist of simple sentences entirely: e. g. he went . . . and eat . . . and slept . . . etc., or of one simple sentence and one dependent sentence: e. g. he went . . .¹ when he had eaten . . . he laughed¹ because the speaker was funny, etc. A sentence which exceeds the above in complexity cannot be followed by the ordinary native.

nga, meaning 'thus,' can be used to supply most English conjunctions. Practise with your teacher such sentences as:—

genda ngomaze okulya, go as soon as you have eaten.

Lit. Thus, you have finished to eat.

omwami ngakomyewo, muwa ebaruwa eno, as soon as the master has come back give him this letter.

amanyi ngakoze bubu, she knows that she has done wrong.

Nga brings a comparatively distant fact into the immediate present time.

¹—¹ Even here in telling a story the Narrative Tense would be used: 'he eat . . . and he went'; 'the speaker was funny . . . and he laughed.' The use of the conjunction in this case is mostly confined to short, isolated or independent sentences.

Your teacher may also suggest or prefer other expressions, according to his particular way of looking at the matter. Thus:—

Bwobanga omaze okulya (as soon as you have done eating) expresses that the meal has not yet begun, as well as some uncertainty as to when it will begin.

Bwonoba (nga) omaze okulya, expresses much the same, but at a slightly more future time, say from two to eight hours hence.

Similarly—

Bwabanga akomyewo, if he is expected almost immediately.

Bwanāba (nga) akomyewo, if he is expected in a few hours.

Bwaliba akomyewo, if he is not expected until to-morrow or later.

In Narration these become—

yamala okulya nagenda, he went when (as soon as) he had eaten.
or, relating what happened to-day—alide, era agenze.

Similarly—

Relating what happened a day or more ago,

Omwami yakomawo ne'muwa [ni'muwa] ebaruwayo.

I gave the master your note when (as soon as) he came back.

Relating what happened to-day—

Omwami akomyewo : ebaruwayo 'muwade [ugimuwade].

I gave the master your note on his return.

Obanga, if : *e. g.* obanga agenze, komawo, if he has gone, come back.

Ngagenze would be quite intelligible, but not so idiomatic.

Singa : (this requires the use of a tense not yet given, viz. 'ndi' or 'ku' placed before the stem and after the subjective prefix, and meaning 'would have' done) : singa okisude, yandikuku-bye, if you had thrown it away, he would have beaten you.

Note how your teacher uses 'lwe,' for 'when' and sometimes 'bwe' : bwe also means 'how,'—tomanyi bwali, you don't know how he (she) is ; how bad, good, beautiful, etc., is supplied by the context.

nga ye bweyakola, just as he did.

wandika nga bwenkuigidza, write as I have taught you.

This simple construction, mostly with 'and' instead of the more elaborate conjunction, is very common in the Hebrew of the Old Testament. A few instances only out of the many that might be quoted, are given. In nearly every case they could be literally translated into Luganda with 'and' without using our English conjunctions.

The rendering of the R. V. is given in the bracket: the 'and' as it reads literally being put into the text.

'And (*For*) he shall be as a tree . . . and (*but*) his leaf shall be green . . . and (*neither shall*) shall not cease. . . .' Jer. xvii. 8.

'And (*yet*) we did esteem him. . . . And (*but*) he was wounded. . . .' Isaiah liii. 4.

That :

'Ye shall not profane . . . and (*that*) ye die not.' Numb. xviii. 32.

'There must be an inheritance . . . and (*that*) a tribe be not blotted out.' Judges xxi. 17.

Then :

'When ye take . . . and (*then*) ye shall offer. . . .' Numb. xviii. 26.

But :

'The young lions do lack . . . and (*but*) they that . . . ' Ps. xxxiv. 10.

Also in the above quotations from Isaiah and Jeremiah, and very frequently elsewhere.

So :

'Depart . . . And (*So*) they gat them up. . . .' Numb. xvi. 27.

When :

'And Moses heard, and fell on his face.'

R. V. 'and when Moses heard it, he fell. . . .' Numb. xvi. 4.

'And thou¹ hast heard, and thou¹ hast forgiven.'

R. V. 'and when thou hearest, forgive.' 1 Kings viii. 30.

Where :

'I sink . . . and (*where*) there is . . . I am come . . . and (*where*) the floods overflow me.' Ps. lxix. 2.

Let :

'Hide . . . and no man knows where. . . .

R. V. 'Hide . . . and let no man know where. . . .' Jer. xxxvii. 19.

Neither :

'Fight not with the small and the great.'

R. V. 'fight neither with small or great.' 1 Kings xxii. 31.

And above in quotation from Jeremiah.

¹—¹ In this and the following, Dr. Young's Idiomatic Use of the Hebrew Tenses is followed; also in note on 'Must,' p. 141.

SECTION II

The subject being now treated from a slightly different point of view, there will be some expansion of the more elementary principles ; but it is hoped that the repetition will not be tedious.

Orthography.

Since so few of the letters used in English exactly represent the same found in Luganda, it is a matter of some difficulty to write Luganda uniformly. The following suggestions will be found useful : they are based upon two broad principles, viz:—

I. Arbitrary Laws : *i. e.* laws which are made arbitrarily to facilitate the process of writing and of reading that which is written.

II. Phonetic Laws : a term which sufficiently explains itself.

Arbitrary Laws.

1. The pronunciation is so far followed as to combine together the following words when they occur in ordinary conversation :—

(a) The Preposition 'of' with the word following,—obulamu bwabantu, the life of men.

The Preposition 'mu' to the verb preceding, when it forms an integral part of the verb,—nakitulamu, and sat in it.

Also such Prepositional forms as kulwange, on my account ; kubwoyo, for his sake, etc.

(b) The Possessive pronouns -o, -e :—mwanawo, your child ; amasoge, his eyes.

(c) The Conjunctions 'ne' (or 'ni') and 'nga' when followed by a vowel :—nomusaja and a man ; ngayogera, he speaking.

(d) The Relative Particles—Lwe, bwe, we, gye, kwe, mwe—with the verbs with which they are respectively connected. These might perhaps be included in the verb formation.

2. The more important parts of speech are not run together, nor are their vowels elided, as they would be in speaking. They are written grammatically, not phonetically.

Exc. Write as one word, kuberekyo, this being so.

3. No double consonants occur.

4. Every written vowel is, or forms, part of a syllable : thus double vowels do not occur to denote a strong accent. For grammatical purposes the lengthened vowel may be denoted by a horizontal bar :—*amānyi*, strength ; *okukūma*, to keep.

5. An apostrophe may be used to denote an omitted root-letter which has given rise to a lengthened or explosive sound in the following consonant :—*oku'ta*, to kill ; *oku'ba*, to steal ; *ye'ka*, by himself.

6. *r* is written after the vowels *e* and *i* : and *l* in all other cases. Thus *l¹* is written in preference to *r* as an initial consonant, even though it may not be the exact sound.

Exc. All foreign words, or names which are clearer if written with the proper consonant.

7. The particle 'nti' used to introduce reported speech is written by itself, and has no comma or other stop before or after it. The word immediately following 'nti' is written with a capital letter.

8. The stem of all verbs is the imperative form singular ; and all other parts of the verb are formed from this according to the Phonetic Laws, p. 107 and ff., and Tables I, II, III.

Exc. Reflexive Verbs.

9. *w* is scarcely audible when it occurs between two similar vowels—*lowoza*, *amawanga* ; but it is better on analytical grounds to retain it.

In the prefix 'wo' the audibility of the 'w' varies ; but it is best retained uniformly for the same reason as in the previous case.

10. When the name of a person or place is joined to a preceding part of speech, by the above arbitrary methods, then the initial letter of that part of speech bears the capital letter :—*Nomwoyo Omutukuvu*, and the Holy Spirit.

Exc. Foreign names : it adds greatly to the clear understanding of a foreign name to write it by itself, writing any prefixes which this language may require separately—*aba Efeso*, the people of Ephesus, the Ephesians ; but *AbeFeso* is used by many writers.

And for this reason *e* locative is best written apart from the name of the place—*e Mengo*, at Mengo ; *e Gibeā*, at Gibeah ; but *Emengo*, *Egibeā*, are also used.

II. Phonetic Laws. These are summarized in the Appendix, Tables I, II, and III ; and are given in the Exercises, p. 107 and ff.

Summary of the Vowel Sounds.

<i>A short.</i>	<i>A long.</i>
<i>mala</i> , finish.	<i>māla</i> , plaster.
<i>kabakaba</i> , wise.	<i>kāba</i> , cry.
<i>omuzanyo</i> , play.	<i>omuzāna</i> , slave-girl.
<i>wala</i> , far.	<i>wāla</i> , have small-pox.

¹ Certain Baganda sound an initial *l* like *d* in such words as *lwaki*—*dwaki* ; and instances of this spelling are to be found in the earliest translations published. This is now uniformly written as *l*.

E short.

akatebe, a little stool.
sere, grass-seeds.
ke'ta, spy.

O short.

loka, sprout.
kola, do.
enkota, bunch of plantain.

I short.

bi'ka, cover.
siba, tie.
siga, sow seed.

U short.

obusa, dung.
ku'ta, have sufficient.
ensulo, spring.
wulira, hear.

E long.

katēbe, a bog.
sēra, cheat.
kēta, pall (of food)?

O long.

lōka, throb?
kōla, weed.
kōtakōta, stoop.

I long.

bika, lay egg.
siba, spend time.
sīga, bedaub with grease, etc.

U long.

būsabūsa, doubt.
kūta, rub.
sūla, throw.
wūla, beat heavily.

Intermediate sounds may often be heard; the extremes only are given. See note on 'Length of Vowels,' p. 173, iii.

Summary of Consonant Sounds.

Eleven consonants may be regarded as identical with the corresponding English sounds, viz. k, g, t, y, s, z, p, b; n, when not nasalized, and m, when not representing a nasalized sound before p, b, f, v: also d when not modified before a 'z.'

w may be said to have two sounds:—

- i. A voiced consonant; this is not common, and occurs mostly in 'w stems'; e.g. wāta, wagala, etc.
- ii. Most commonly it is a soft-breathed consonant.

n, immediately followed by another consonant other than 'w' or 'y,' is nasalized; the effect being to make 'n' like a semi-vowel.

e.g. enkuba, rain; ensi, land; nsoma, I read.

When this 'n' is nasalized before p, b, f, or v, the sound more resembles a nasalized 'm,' and is therefore sometimes written **m**.

e.g. mba, mfa, mpa, mva.

Note the syllables mwa, mya, nwa, nya, etc.

ny, or nasalized 'j' like 'gn' in Boulogne.

ng, or nasal 'g.'

l and **r**: many Baganda declare that they make no difference.

Many Europeans however notice that the sound is more that of 'l' when initial, or preceded by the vowels a, o, and u; and more that of 'r' when preceded by the vowels e and i. Further, many Baganda are capable of making a sound inclining more to 'r' than 'l' in such proper names as Rebeka,

with 'r' initial. And this is done not on special occasions but constantly in everyday intercourse in some names like this with 'r' initial, though not in all.

f and v are sounds approximating to 'fw' and 'vw' respectively. j should be carefully noticed: *e. g.* bulijo, joga, janjaba. gy in such words as 'gyawo' must be carefully noted.

Lengthened or Exploded Consonants.

These denote an omitted root-letter.

't and 'd: e'taka 'dungi, the soil is good; e'diba, a skin; oku'ta, to kill; oku'da, to go back.

'b (and 'p): oku'ba, to steal; e'banga, space; e'banda, bamboo. 'k and 'g: oka ka, to come down; e'gi, an egg; ye'ka, by himself; e'ka, at home; oku'gulawo, to shut the door.

'f and 'v: are not so easy to hear as the others. Note carefully the pronunciation of 'fe, we; and the first 'v' of e'vivi, a knee.

's and 'z: not very marked: a'se, he has killed; e'sasa, a smith's shed; e'ziga, a tear; e'zibu, hard (in agreement with the li ma class).

'j (and 'c): not easy to hear. Note e'jembe, a charm; e'jiba, a dove; e'joba, a bird's crest.

Lastly, before z (and probably before j) there is a 'd' sound: the 'd' has not its full sound: *e. g.* amadzi, slightly different from ama'zi; akiridza, slightly different from akiri'za.

Probably there is a slight 'd' sound also before the 'j' in okuja. Thus 'okuja' gives 'okwidtha' in Lusoga and 'kwitza' in Kavirondo (Mumia's), a rather plain hint that a 'd' is wanting, even if only slightly sounded.

I. SYLLABLES.

Each word must be carefully pronounced by syllables. The author has found it most helpful to consider each vowel in a word as the end of a syllable; it may have one consonant before it; in certain cases it may have two or even three consonants before it. In any case the vowel marks the best place to divide the syllable.

This division is correct in Swahili, but not quite correct in Luganda. It serves however as a simple rule by which to guard against that most common mistake of making English syllables correspond to Luganda ones, or, to be more correct, to make the vowels in them correspond. Thus we must say Ka-to-nda, not Ka-ton-d-a; ba-nda, not ban-da; Ngo-gwe, not ngog-we. This is one of the commonest mistakes made by Europeans.

II. FORMS OF SPEECH.

The Noun.

The noun is made up of three parts :—

1. The Root or simplest possible part, which never varies.
2. The Class Prefix, which shows what kind of thing is meant.
3. The Initial Vowel or 'I.V.'

Thus—**o mu ntu**, a man. Here—

ntu is the Root or invariable part, and has the meaning 'existence.'

mu is the Class Prefix, and determines what existence we mean.

Now 'mu' denotes 'human,' *i. e.* man as opposed to animal.

Therefore 'mu ntu' is 'human existence,' *i. e.* a man.

o is the Initial Vowel, and must always be used when the word stands by itself.

Again—**e ki ntu**, a thing. Here—

ntu is the same root as before, meaning 'existence.'

ki is the Class Prefix which gives the meaning of 'inanimate,' *i. e.* neither man nor animal; and not having any special characteristics of length, hardness, smallness, or the like. Therefore 'ki ntu' is 'inanimate existence'; *i. e.* a thing.

e is the Initial Vowel, which it will be noted is a different vowel to that in the previous case. Every Class Prefix has its own I.V.; but the only three vowels used for this purpose are 'a,' 'e,' 'o.'

Thus from the root **ntu**, 'existence,' we have two words—**o mu ntu**, a man, and **e ki ntu**, a thing. We can also form from this root **a-ka-ntu**, a little thing; and **o-bu-ntu**, abstract existence; whence comes the expression **Omuntu obuntu**, a mere man.

The following are a few specimen nouns :—

o mu saja , a man.	o mu lenzi , a boy.	o mu du , a man-slave.
o mu kazi , a woman	o mu wala , a girl.	o mu zāna , a woman-slave.
o mu somi , a reader.	o mu baka , a messenger.	o mu bumbi , a potter.
e ki bina , a crowd.	e ki diba , a pool.	e ki kayi , a potsherd.
e ki bira , a forest.	e ki gambo , a word.	e ki kolo , a root.
e ki bya , a bowl.	e ki gere , a foot.	e ki nya , a hole.

The word 'na' means 'and'; when a vowel comes after 'na' the vowel 'a' is dropped, and the 'n' is joined to that word; *e. g.* :—

o mu kazi no mu wala, a woman and a girl.

e ki bya ne ki kayi, a bowl and a potsherd.

Exercise.—A boy and a girl. A word and a root. A reader and a messenger. A word and a bowl. A man-slave and a woman-slave. A pool and a hole. A forest and a root. A reader and a boy. A hole and a bowl. A woman and a girl. A foot and a hole. A root and a girl. A bowl and a woman. A boy and a foot. A messenger and a crowd. A forest and a pool. A potter and a potsherd. A bowl and a potter. A woman-slave and a girl. A man and a woman. A messenger and a potter. A crowd and a hole. A woman and a potter. A man and a man-slave. A man and a forest. A bowl and a potsherd. A reader and a girl. A root and a hole.

The Plural of these Two Classes.

To form the plural, change **o mu** to **a ba**, and **e ki** to **e bi** respectively, thus :—

SING.	PLUR.
o mu ntu, a man.	a ba ntu, men.
o mu kazi, a woman.	a ba kazi, women.
e ki ntu, a thing.	e bi ntu, things.
e ki bira, a forest.	e bi bira, forests.

Exercise.—(a) Make the plurals of all the above nouns.

(b) Men and women. Bowls and potsherds. Crowds and words. Roots and holes. Readers and boys. Messengers and a crowd. A potter and bowls. A forest and holes. Men and things. Boys and girls. A messenger and men-slaves. Feet and holes. A man and readers. Girls and a bowl. Women-slaves and a root. A messenger and news [words]. Footmarks [feet] and a boy. Pieces of potsherd [sherds] and a woman. Readers and a crowd.

III. THE ADJECTIVE WITH THE SUBJUNCTIVE.

The adjective has exactly the same form as the noun; in fact, the adjective is not considered as different from the noun. It has its own root, and the class prefix shows what is meant. Thus the adjective takes precisely the same prefix as the noun, with which it agrees; and this shows in all cases where the noun is understood and not given what sort of thing is referred to.

The following is a list of simple Adjective Roots :—

Bi, bad.	Kalubo, hard.	Nene, large.
Bisi, raw.	Kambwe, fierce.	To, young.
Funda, narrow.	Kulu, fullgrown.	Tono, little.
Gazi, wide.	Lamba, whole.	Wamvu, tall, long.
Genyi, foreign.	Lamu, sound.	Wolu, cold.
Gomvu, soft.	Lume, male.	Yangu, light.
Gumu, hard.	Lungi, good.	Yerere, empty.
Gya, new.	Lusi, female.	Yeru, white.
Kade, worn out.	Mpi, short.	Zibu, difficult.
Kalu, dry.	Nafu, weak.	Zira, brave.

The use of these adjectives should be carefully noticed; they have none of them an exact English equivalent.

bi is the opposite of *lungi*; it is used loosely for 'dirty' as opposed to 'clean' (*lungi*), as well as for 'bad.'

bisi means 'in its natural state'—*amadzi amabisi*, cold water; *omuti omubisi*, a green piece of wood; *enyama embisi*, uncooked meat.

genyi, used only of people. *Omugenyi*, a visitor.

gumu denotes what is hard and yielding. Of a fence or wall, it means 'strong'; of cloth and other fabrics, it means 'stout and durable.'

kade, used of men as well as things; e.g. a man that has passed the vigour of life is considered as 'worn out'; i.e. an old man.

kalubo denotes what is hard and unyielding; metaphorically, of difficult matters, 'difficult,' 'insoluble.' As a verb, *ekigambo kimukalubira*, he finds that a difficult problem.

kambwe, used of animals by preference. Its application to men seems to be European.

lamba, mostly of things, 'undivided'; *omwaka omulamba*, a whole year.

lamu,—*Omuntu omulamu*, a man in full health; *ekibya ekiramu*, a bowl without a crack in it.

lume and *lusi* are used of animals; *saja* and *kazi* are the words for human beings; hence, *omusaja*, a man; *omukazi*, a woman.

nafu applied to human beings is a term of contempt—'enfeebled creatures.' It denotes in all cases that the strength which ought to be there is gone.

to denotes 'undeveloped,' whether of persons or things, 'not full-grown'; *emuli nto* = 'reeds not fully grown,' and which in consequence shrivel up when dried; *e'toke e'to* = 'plantain not fully matured,' and therefore not fit for food; *omwana muto* = 'a child who is not full-grown,' 'young,' and therefore has not its full strength.

kulu is the opposite to 'to,' and means 'adult.' Applied to persons it may mean 'head' or 'chief man.'

tono, little in point of size. More rarely in point of quantity—*Amadzi matono*, a small quantity of water.

wamvu denotes length, either upwards—tall, or downwards—deep. Horizontally it can only be applied to a definite object to mean 'long'; 'a long interval' is expressed by 'nene,' large—*e'banga dene*.¹

wolu is applied to food. If applied to persons it means 'gentle.' This latter use is perhaps peculiar rather to Lusoga and other kindred languages, than to Luganda.

yangu. The primary idea seems to be that of 'quickness'; hence (i.) 'light,' because *soon* carried; (ii.) 'easy,' because *soon* done.

yerere, 'with no adjuncts'—*omuntu omwerere*, a man with no adjuncts, *i.e.* naked; *enyumba enjerere*, a house with no adjuncts, *i.e.* the mere house, or an empty house; *emuli enjerere*, reeds and nothing else.

yeru, lit. 'cleared'; hence, *wëru* (for *wayeru*), a place cleaned of all dirt and undergrowth; *olusozi olweru* (of distant objects), a hill with a smooth surface, because it is clear of all trees; *ente enjeru*, a cow clear of all colour patches, and therefore white.²

For a full explanation of the different forms taken by **w** and **y** stem adjectives (*i.e.* those whose stems begin with **w** and **y**), see Phonetic Laws.

Exercise.—A good girl. A young boy. New words. Bad slaves. A large sherd. Short readers. Little feet. An old woman. Full-grown boys. A short root. A useless [bi] sherd. Bad men. Good potters. A dirty [bi] bowl. A short foot. Difficult words. A large forest. Worn-out things. Brave women. Empty holes. Adult readers. A large crowd. Little pools. Old messengers. An adult messenger. Dry pools. A large girl. An unbaked [bisi] bowl. A tall woman. Short men. A new bowl. Dry things. A little forest. A sound foot. Hard roots. A wide hole. A green root. A deep hole. A hard sherd. A sound boy.

For this agreement, see p. 112, iv.

² For agreements, see Chap. XVII. p. 112, ff.

IV. THE INITIAL VOWEL WITH ADJECTIVES AND NOUNS.

Always use the I.V. with Adjectives and Nouns, unless—

i. A negative precedes.

e. g. 'si,' meaning 'not':—

si mukazi, it is not a woman.

si kigambo, it is not a word. (Used as equivalent to 'Never mind.')

si kirungi, it is not good.

N.B.—When an adjective is joined to a noun, or when two nouns are joined together by the prep. 'of,' both drop their I.V. after a negative; *e. g.*

si kya kutulamu, it is not for sitting in.

sibalina kibya kirungi, they have no good bowl.

Si is rarely if ever followed by an adjective and noun together; either a noun only, or an adjective only, follows it.

ii. They are predicative.

e. g. 'ye' meaning 'he' or 'she':—

ye mulenzi, he is a boy.

ye mulungi, she is nice.

'kye,' meaning 'it is'—kye kibira, it is a forest.

So with adjectives—

Ekibya kino kirungi, this bowl is nice.

N.B.—The adjective is generally made predicative when in agreement with a noun; *e. g.* :—

Ekibya kirungi, generally is the equivalent of the English, A good bowl; whereas Ekibya ekirungi may mean, The good bowl, which you know of, which we are looking at, or the like.

iii. The preposition mu, in or ku, upon precede; *e. g.* :—

mu kibya, in the bowl; ku kikolo, upon the root.

iv. One of the questions Which or Whose is asked, *e. g.* :—

Kitabo ki? Which book?

Kitabo kyani? Whose book?

Provided the words for 'which' and 'whose' immediately follow the noun. If anything whatsoever comes between, the I.V. is used, *e. g.* :—

Ekitabo kino kyani? Whose book is this?

with I.V. (e kitabo), because kino intervenes.

N.B.—Ekitabo kiki? means, What is meant by 'ekitabo'?

N.B.—Form of the I.V. The I.V. is :—

'a' if the vowel of the Class Prefix is 'a.'
'o' " " " " " 'u.'
'e' in all other cases.

POSSESSION : PRONOMINAL COPULA.

In agreement with nouns of the omuntu class :—

SING.

wa, of.

wāni (wa ani)? Whose?

ye, he is.

PLUR.

ba, of.

bāni (ba ani)? Whose?

be, they are.

- e. g.* Muntu wāni? Whose man. Bantu bāni? Whose men?
Ye mukazi, she is a woman. Be bakazi, they are women.

In agreement with nouns of the 'ekintu' Class:—

SING.	PLUR.
kya, of.	bya, of.
kyāni (kya ani)? Whose?	byāni (bya ani)? Whose?
kye, it is.	bye, they are.
<i>e. g.</i> Kintu kyāni? Whose thing?	Bintu byāni? Whose things.
Kye kibya, it is a bowl.	Bye bibya, they are bowls.
Kya mukazi, it is the woman's.	Bya mukazi, they are the woman's.

Mu and Ku.

mu means 'inside'; but with the plural it may also mean:—

(a) 'In the quarter of,' *e. g.*:—

mu bakazi, in the women's quarter.

mu babumbi, in the potter's quarter.

This use is obviously confined to persons.

(b) 'To look for,' 'to fetch' with things; *e. g.*:—

agenze mu muli, he has gone for reeds.

ku means 'upon'; but with the plural it may also mean 'some of,' *e. g.*:—

ku badu, some of the slaves.

ku bibya, some of the bowls.

Exercise.—The readers are good. The bad readers are boys. The bowl is small. Which bowl? Whose girl? Whose man? Which forest? They are not messengers. They are not good readers. In the hole. Upon the root. In the slaves' quarter. Some of the roots. In the men's quarter. The messenger is not old. The girl is not young. In the pools. What is this? It is a bowl. What are these? They are holes. They are forests. What is this? it is not pretty. In the boys' compound. Some of the words. In the women-slaves' compound. It is a crowd in the forest. They are boys in the pool. It is a hole in the foot. He is the slave of the messenger. They are the words of the messenger. It is the potter's sherd.

V. PLACE OR POSITION.

Place or position is indicated thus:—

Wa, place generally.	Ku, upon (place upon).
Wano, here (this place).	Kuno, upon this (place).
Wali, there (that place).	Kuli, upon that (place).
Awo, there (near at hand).	Okwo, upon that (near place).
Mu, in (place inside).	
Muno, inside this.	
Muli, inside that.	
Omwo, inside that (near place).	
ebintu biri mu kinya muli: the things are in that hole.	

Wa drops its ' a ' before a vowel following :—

genda womubumbi, go to the potter's place.

twala womukazi, take it to the woman.

In Lesson X. sec. I. we had the words -fe, us ; -mwe, you ; -bwe, them: joining those to wa (and adding ' e ' to denote place ' at '), we have :—

Ewafe, at our place.

Ewamwe, at your place.

Ewabwe, at their place.

Similarly we get :—

Ewange, at my place.

Ewuwo, at thy place.

Ewuwe, at his place.

For ' it is ' and ' they are ' before mu and ku we must use :—

kiri, it is.

biri, they are.

luwa, meaning ' where,' we get

ekibya kiruwa? Where is the bowl: kiri mu kinya, it is in the hole: kiri muli, it is inside that: kiri okwo, it is upon that (near).

Similarly biri wano, they are here: biri muli, they are in that, etc.

Exercise.—Summary of words from Section I. :—

Nyo, very.

Ndaga, show me.

Kwata, take hold.

Leta, bring.

Genda, go.

Genda olete, go and bring.

Nonya, look for.

Genda ononye, go and look for.

Saba, ask for.

Genda osabe, go and ask for.

Soka oleke, just wait a bit.

Exercise.—Where is the forest? it is there. Take hold of some of the roots. Show me the sherds; they are in that hole. Look for the man in that (near) forest. It is at your place. Where is the foot? Go and ask for a bowl. It is at your place, in the men's quarter. Look just there. They are upon that (near). Go in the forest and look for the boy. It is upon that root. It is at our place. Go to the little man and ask for a potsherd; it is at his place. Go and bring the very young girl. In that hole Upon this potsherd. Upon that (near) foot. Where is the bowl? It is (over) there. Where is the pool? It is in the forest. Whose words? The boys'. Whose girl? Of the reader who sleeps [asula] at our place. Whose feet? Of the girls. Some of the bad boys. The bowl is in the young boys' quarter. Adult readers. A short boy. A large pool. A brave slave. A dry potsherd. Look for a soft root. Bring some of the small bowls. They are inside there. Show me the foreign women. They are over there. Go to the man's place and bring a sherd. Go into the forest and look for the girl.

VI. THE **ki** (OR 'THING') CLASS.

N.B.—In this and the following chapter, it is assumed that Section I., Lessons VII.—XXVII. will be referred to.

Ekibajo, a chip.

Ekibatu, palm of hand.

Ekibamvu, a trough.

Ekibo, a basket.

Ekibegabega, the shoulder.

Ekifananyi, a likeness.

Ekibanja, a building site.

Ekifo, a place.

Ekifuba, the chest.	Ekisasiro, rubbish.
Ekifulukwa, a deserted place.	Ekisenge, a partition, wall.
Ekifumvu, a mound.	Ekisera, a space of time.
Eki'go, a fort.	Ekisikirize, shade, shadow.
Ekgongo, the backbone.	Ekiwa, an ant-hill.
Ekiguli, a cage.	Ekita, a gourd.
Ekika, a clan.	Ekitabo, a book.
Ekikajo, sugar-cane.	Ekitanda, a bedstead.
Ekikande, an over-run garden.	Ekitibwa, glory.
Ekikere, a frog.	Ekitogo, papyrus.
Ekikonde, the fist.	Ekitole, a piece.
Ekikonge, a stump.	Ekituli, an aperture.
Ekikusu, a parrot.	Ekitundu, a part.
Ekikuta, a peeling.	Ekiwawatiro, a wing.
Ekikwaso, a pin.	Ekire, a cloud.
Ekimuli, a flower.	Ekiwero, a rag, duster.
Ekirabo, a present.	Ekiwomvu, a valley.
Ekirato, a sheath.	Ekiwundu, a wound.
Ekiwempe, a coarse mat.	Ekizikiza, darkness.
Ekiremba, a head-cloth.	Ekizinga, an island.
Ekirevu, a beard.	Ekyalo, a garden.
Ekiro, night.	Ekyejo, insolence
Ekisa, kindness.	Ekyenyi, the forehead.
Ekisakate, a fence.	Ekyoto, a fire-place.
Ekisanikizo, a cover.	Ekyoya, a feather.
Ekisansa, a small mat-work cover for cups, etc.	Ekyuma, a piece of iron.

Ekyoya—mostly Plur., ebyoya—denotes any growth, such as down, hair (on a goat), feathers (on a bird) which appears on the skin.

Ekisasiro—nearly always Plur., ebisasiro. The singular would only mean 'a single piece of rubbish'; just as ekyuma means 'a single piece of iron.' True, ekyuma may be a complex machine of many pieces, but the combination forms one piece, and is therefore called 'ekyuma.' Ebisaniko—the leaves used to cook food in—is used if the 'rubbish' is of that nature.

Ekisa and Ekitibwa are only used in the singular.

Nouns beginning with 'ky' are 'y Stem' nouns; *i.e.* they are formed from a root beginning with 'y'; *e.g.* yota, warm, makes ekyoto (eki yoto), a place to warm at. Their plurals are ebyoto, ebyuma, etc.

(a) Adjective.

Exercise.—The shaving is short. The building-site is good. The fence is bad. Where is the sound bowl? Show me the large wound. Where is the good book? Go and ask for a nice pin. Go and look for the small pictures (photographs). Bring a sound bowl. Bring the short part. It is not whole. Go and look for the young parrot. Go and ask for a building-site. Where is the large hole? Where is the new fort? Where is the old fence? The wall is short. The fences are new. Is the duster dirty? Where are the hard coarse-mats? The palms are hard, they are not large. Go and ask for a clean [lungi] cover. Bring a strong [gumu] basket.

Where are the dry mounds? Where is a small valley? Where is a good place.

(b) **Demonstrative and Adjective.**

Exercise.—This fist. That (near) shadow. These wounds. These mounds. Show me that old stump. Go and bring that (near) basket. This fort is very old (out of repair). That place is very wide, this is narrow. Ask for those short coarse-mats. These frogs are young. Those baskets are empty. These valleys are very long. Take hold of this parrot. Go and ask for those large dusters. Where are the dusters? They are on that small bed. Where are those long pins? They are in that cover. This wound is large; those are small. Show me these hard pieces of sugar-cane. Those are hard, these are soft. Bring those short pieces of papyrus. This part is worn out. These likenesses are very good; those are not good. This parrot is small. These clouds are large. Go into that deserted-place and bring some potsherds. Go and look on that large bedstead for the coarse-mats. The small pins are in that small cover. Go to [mu] the islands and buy [gula] those bowls.

(c) **Subject and Object Prefix.**

Brief Summary of the Verb. Laba—see.

n, meaning 'I'	ndaba, means	I see
o ,, 'thou'	olaba ,,	thou seest
a ,, 'he'	alaba ,,	he sees
tu ,, 'we'	tulaba ,,	we see
mu ,, 'ye'	mulaba ,,	ye see
ba ,, 'they'	balaba ,,	they see

The Objective Pronoun always comes immediately before the Verb-stem, unless it is relative.¹

Similarly, putting 'a' before 'laba' we get n a laba, I saw; w a laba, thou sawest, etc.

Putting 'nā' before 'laba' we get tu na laba, we will see (soon); a nā laba, he will see (soon), etc.

Putting 'li' before 'laba' we get n di raba, I will see; o li raba, thou wilt see, etc.

The following words are useful:—

Tambula, walk.	Gula, buy.	Leta, bring.
Gwa, fall.	Kola, make.	Sula, throw away.
Gyawo, take away.	Leka, leave.	

Exercise.—The parrot walks very much; I have seen it. They go very quickly [mangu]. It is going to fall. We will build it. They took them away. They have gone. They threw them away. They will bring them. It will fall. They will fall (soon). They will take hold of them. They left them. Frogs jump [buka]. Sugar-cane is very nice [woma]. This wound is very nasty [wunya]. That wall is leaning over [esulise]. This fence is falling over [bunduse]. The darkness is dense [kute]. The stump knocks people.

(d) **Numeral and Adjective.**

The first five numerals have already been given (Section I., Lesson XIII.). The others do not vary in their agreement. Probably the numbers, six, seven, eight and nine are really adjectives in agreement

¹ For Personal Object Pronoun, see p. 26, Lesson XVIII.

with the word 'omuwendo'—number—understood, viz. the 'six' number, the 'seven' number, etc.

Omukaga, six.	Omwenda, nine.
Omusamvu, seven.	Ekumi, ten.
Omunana, eight.	

N.B.—E'kumi is a substantive of the **li-ma** Class.

These numerals follow the same rules for the I.V. as the five first numerals.

Numeral Adjectives.—*i. e.* adjectives which follow the same rules as numerals with regard to their I.V.

ngi, many. meka? how many?

'Great' as a quality is 'ngi': *e. g.* ekisa ekingi, great kindness. 'Nene' is great only as to size.

Exercise.—Six bowls. Ten mounds. Eight places. Six books. Nine covers. Seven fences. Eight gourds. Ten feathers. Nine large books. Great glory. Great kindness. How many bowls? How many ant-hills? ten. How many fences? Six whole nights. They threw away a great quantity-of [ngi] rubbish. I want six long pieces. They made four nice bedsteads. Nine large deserted places. These seven dusters are dirty. Those two white islands. Three large forests. Those six clans.

(e) Possessive.

Take special note how the Subjective Prefix runs through all these forms. Thus **ki** for the singular (**ki** tambude, it has walked)—whence we get **ky** ange (**ki**ange) my; **ky** e (**kie**) his. For the Demonstrative we had **ki**no, **ki**ri, etc. So also for the Relative we have **e**ki gwa, which falls; **ky** eyakola (**kie**yakola), which he made; and for other forms, **ki** tya, **bwe ki** tyo, **ky** ona (**kio**na), etc.

bi, the Plural Objective Prefix in the same way (**ya bi** kola, he made them), makes all the forms: **by** afe (**bia**fe); **by** eyakola (**bie**yakola), etc.

Exercise.—My sugar-cane. His book. Their aperture. Your coarse-mat is long. His wound is large. Their books are very nice. Show me his parrot. Their fire-place is small. Whose gourd is this? Mine. Whose are the five small bowls? They are on the wall. Their insolence is great. Go and look for that nice sheath of mine. That parrot is not thine. Whose gardens are those? Ours. His parrot, I saw its foot; its wings are small; its kindness is great. They will bring their books. The books, their parts. They brought the parrot in its cage. Your parrot, I saw it and its wound. My over-run garden is small, yours is large. The fence, its shadow is nice. His kindness is great. We saw your parrot; its feathers are young. Your bedstead is short, mine is long, his is very narrow. They brought a good basket and a large cover for it. The islands and their ant-hills.

(f) Relative.

Exercise.—It is a parrot which cries [kāba]. The papyrus (plur.) which we cut down [sala]. The cage which he made. The fence which will fall. It is the wall which is likely to fall. The cover which I want. Those nice books which they bought. The building-site which is in the forest. Bring the book which we bought. Take hold of the books which are going to fall. The frogs which cry. The insolence which drove him away [goba]. The fort which they are going to build. The flowers which they bring. The rubbish which they took away. The aperture through which light comes.

[which brings light—omusana]. The three good fences which fell down. The place which they will leave. The part which I left in that bowl. The present which they have brought to our house. The fireplace which they are going to make is small. Bring the pieces of iron which make a cage. Ask for the duster for wiping [simula] the things [the duster which wipes]. Where is the bowl which you threw away?

(g) **Miscellaneous.**

The most common use of the words *kitya*, *bitya*, etc., is in conversation. A. makes a remark about gardens (*ebyalo*); B. catches up the word thus, *Ebyalo bitya?* what do you mean by 'gardens'?

The form *-tyo* means 'like that,' and states a simple fact, e.g.:—

A.—*ekisenge kino kibi*: B.—*bakikola bwekityo*.

(A. complaining), this wall is crooked: (B. replies), they made it so.

The form *-ti* means 'like this,' and needs to be accompanied by some example, either a motion of the hands, a pushing forward of the lips, or some similar indication. For instance in the expression—

kyenkana wa? How (long, tall, wide, etc., according to the sense) is it? *Lit.* It equals where? The words for length, etc., can be added if necessary

The answer is—

kyenkana bwekiti: it is as (long, etc.) as this.

byenkana wa? How (long, etc.) are they?

byenkana bwebiti: they are so (long, etc.).

Note the words—

kye nyini, itself.

bye nyini, themselves.

They are used like the English words 'literal,' or really'; e.g.:—

ekyalo kye nyini, I mean the literal plantain-garden; or I really do mean a garden, not something else, whether a word less commonly used which sounds like 'ekyalo'; or the word used in some mystical sense.

Exercise.—Bring all the chips here. Make one fence only. Ask for both covers. Look for all three baskets. What do you mean by books? (I mean) the books which he is going to buy. The fence goes like this. Frogs jump like this. Throw all the rubbish in that hole. His beard is very long. How long is it? It is as long as this. How many frogs? We saw nine small frogs and two large (ones). He fell upon his forehead. What do you mean by 'forehead'? (I mean) the forehead itself. What do you mean by 'flowers'? I mean flowers literally. All my books fell into that hole. His parrot cries like this. The parrot which cried like that died. This fort is very small. They made it so. These fences are high; they made them like that. The frogs cried like that the whole night. This hole is empty; I saw it. His parrot has gone: I have seen it in the plantain-trees. Look for it on the building-site. It is here on the fence. Where is that nice sheath which I gave [wa] you? That sheath of mine, I left it in the wall at your house. You will find [laba] a number of [ngi] pins in my basket. In the valley I saw those flowers which they brought yesterday [jo]. All that rubbish which is in the fireplace, throw it into the hole which we dug [sima] in the over-run garden. Take away all these coarse-mats of yours. Bring mine to-spread-in-their-place [tubyalirewo]. What do you mean by kindness? His kindness is very great.

Supplementary.

*To Be and To Have.**Present Time.*

SING.		PLUR.	
ndi, I am	nina, I have	tuli, we are	tulina, we have
oli, thou art	olina, thou hast	muli, ye are	mulina, ye have
ali, he is	alina, he has	bali, they are	balina, they have

Notice.—ndi for n li, and nina for n li na. All the other forms are quite regular.

The word 'na' in many cases corresponds to the English 'with,' but it should be sparingly used to form any adverbial expression. It tends to the meaning 'and': *e. g.* nina, I am, and something else is.

Similarly by inserting the 'a' for Past Time, we have:—

SING.		PLUR.	
nali, I was	nalina, I had	twali, we were	twalina, we had
wali, thou wast	walina, thou hadst	mwali, ye were	mwalina, ye had
yali, he was	yalina, he had	bāli, they were	bālina, they had

If an Object follow—

Ndi nakyo, I have it
Tuli nabyo, we have them

So in Past Time—

Nali nabyo, I had them
Bali nakyo, they had it

For the **ki—bi** Class we have:—

kiri, it is	kirina, it has	biri, they are	birina, they have
kyali, it was	kyalina, it had	byali, they were	byalina, they had

These forms are only required with Numerals, Numeral Adjectives and the Prepositions.

To negative these, prefix 'te' ('t' before a vowel): except for the first person singular, which is 'si,' *e. g.* :—

siri, I am not sirina, I have not (I have not got)
sali, I was not salina, I had not (I had not got)
tali na kyo, he has not got it: tetuli na byo, we have not got them.

With the Relative we must add the word for 'it' or 'them' after the 'na,' if any words follow, *e. g.* :—

ebintu byenina, the things which I have.
ebintu, byeninabyo birungi, the things which I have are good, because the word 'good'—birungi—follows.

With the Prepositions of Place, we have:—

taliwo, he is not here tuliwo, we are here, etc.
talimu, he is not inside balimu, they are inside, etc.

There are also the forms :—

waliwo, there is tewali, there is not
wāliwo, there was tewāli, there was not
mulimu, there is inside, inside there is

e.g. mu kinya mulimu ekitoke, in the hole there is a plantain :
temuli, there is not inside.

e. g. muno temuli kintu, in this place there is nothing.

And more rarely similar forms in 'ku': *e. g.* tekuli, it is not
there, *upon* (the table, etc.) :

(ku kisenge) kuliko ekifananyi, (*upon* the wall) there is a picture.
Yes—yee. No—Aa.

Exercise.—I have two pictures. He had three parrots. They have a nice fence. The fences which they have are good. My book was on the mat. The bowls were two. There is a good building-site in the forest. In the bowl is there a pin? In the rubbish there are (scme) flowers. Where is the aperture which I am-working-at [kola]? In it there is an ant-hill. He has not got a wound. Have you not (got) an aperture-for-work? He has not got a beard. The fort was in the valley. There was one fireplace in the fort. Have you got any peelings? No, we have not (got any). Have you brought the bowl? Yes, I have got it. Have you a parrot? Yes, I have two. Has he a beard? No, he has not. Have they brought a coarse-mat? No, they have brought nothing. Will he make the wall? Yes, he will make it. The ant-hills were nine. The sugar-cane was in the wall. That island (of which I have been speaking) was in the king's lake [*nyanja ya*, lake of].

It is often better to say for 'I have three nice books,' I have three books, they are nice; or, I have nice books, they are three, according to the word which you wish to emphasize most.

i. By placing the numeral after the adjective, a slight emphasis is placed on the numeral, *e. g.* :—

Nguze ebitabo ebirungi bisatu, I have bought three nice books.
Nina ebitabo ebitono, biri bibiri, I have two small books.
Ebigo bikade mukaga, the old forts are six.

Exercise.—(Numeral i. supposed to be slightly emphatic, and therefore to be put last.)

I have four nice books. We have six bad fences. They brought two small presents. I have two nice books. He has three young parrots. They have five old (pieces of) wall. The narrow cages are six. We saw three small forests. Nine large pools. The small frogs are four. They caught eight young parrots. You have two old covers. He has four sound bowls. They bought seven new troughs. Three large valleys. You have two good coarse-mats. Four wide holes. The old fences are three. *Nine* dry dusters. I have two (pieces of) rag that are-not-rotten [sound].

ii. By leaving out the I.V. of the adjective, we throw a sort of emphasis on the adjective, *e. g.* :—

alina ebikusu bibiri, bibi, he has two parrots, they are bad : *i. e.*
he has two *bad* parrots.

Exercise.—(No I.V. to the adjective, which is supposed to be slightly emphasized.)

He has two good parrots. You have three short fences. Six strong forts. Nine small fireplaces. Four bad bedsteads. One good part. Five new baskets. Five large forests, Ten small ant-hills. Seven hard roots. Two dry pools. Eight nice flowers. Two wide holes. Nine large ant hills. Six little girls. We have four short cages. You have two large wounds. I have two small feet. He has four good likenesses. They brought five good gourds. They saw four young frogs. They made two nice bedsteads.

VII. THE *mu—mi* (OR 'TREE') CLASS.

Omubala, drum-beat.	Omulere, a flute.
Omubinikiro, a funnel.	Omulumu, work.
Omubiri, the body.	Omuliuro, fire.
Omubisi, syrup.	Omulundi, a time.
Omu'do, weeds.	Omulyango, a doorway.
Omudumu, a jug (European).	Omunya, a lizard.
Omufuko, a quiver.	Omunyo, salt.
Omuga, a swamp, river	Omupunga, rice.
Omugabo, a portion.	Omupera, a guava-tree.
Omugaga, a bandage.	Omusekese, framework.
Omuganda, a bundle.	Omusolo, tribute.
Omu'go, a stick.	Omusiri, plot of cultivated ground.
Omugongo, the back.	Omusingo, a pledge.
Omugugu, bundle of bedding.	Omusota, a snake.
Omu'kira, the tail.	Omusuja, fever.
Omu'ka, smoke.	Omuti, a tree.
Omu'kono, the arm.	Omutwalo, a load.
Omu'keka, a mat.	Omutwe, the head.
Omu'kufu, a watch-chain.	Omuwendo, the price, value.
Omulambo, a corpse.	Omuwumbo, a parcel of food
Omulamwa, the kernel.	Omuzigo, fat.

Omu'dumu referred originally to a gun-barrel; it is now used for a European jug, and also sometimes for the spout of a kettle, teapot, etc.

Omu'do, omu'ka, omuliuro, omupunga, omuwendo, omuzigo, are not used in the plural.

Omu'kufu denoted originally a ring, sometimes of metal-plate, sometimes of other material, worn round the neck. It cannot be used for heavy chain.

Emirimu means 'materials for work.'

Omu'biri also denotes the 'thickness' or 'substance' of anything.

(a) Subject and Object Prefix.

Exercise.—The snake is going. The bundle is about to fall. The fire, I have brought it. The corpses, I have seen them. The rivers are full [jude]. The back is broken [kutuse]. The smoke is great. The snakes, I shall see them in the forest. The chains fell. The tree will grow [loka]. The framework, we will make it. The snakes will die. The weeds, we will throw them away. The materials have come. The doorways, I have finished measuring [gera] them. The lizards went quickly. The stick will

fall. The pieces-of-wood, they will bring them. The kernel, they saw it. The price is great. The doorways are very narrow. The pledge, they agreed-to [kiriza] it. The work, I have finished doing it.

(b) **Demonstrative and Adjective.**

Note specially how all the various forms are made from the Object Prefix. Thus **gu** is the Singular Object Prefix (ya **gu** kola, he made it): this Object Prefix **gu** gives not only the Demonstrative singular **gu** li (that), etc., but also the Possessive **gw** ange (for **gu** ange), etc.; the Relative **ogu** kola, which makes, **gweyakola** (**gue yakola**), which he made; **gu** tya, **bwe gu** tyo, etc.

Similarly for the plural, **gi** is the Object Prefix, (ya **gi** kola, he made them): hence we get **gi** no, this, **gy** ange (**gi** ange), my, etc.

To express, This is the tree, reduplicate the forms thus: **guguno**, **guguli**, for the singular, and **gigino**, **gigiri**, for the plural.

e. g. omuti guguno, this is the tree.
emikira gigiri, those are the tails.

The form of **ogwogwo**, reduplicated from **ogwo**, can be used, but will not be needed for these Exercises.

Exercise.—This lizard. That rice. That (near) tree. Those arms. These sticks. Those (near) quivers. Those flutes are nice. This bit-of-fire is bad. Where is the jug? This is the jug on the wall. Bring that funnel here. This is another drum-beat. These weeds are many. Those are the chains. These bundles are long. That arm is short. These heads are small. I have seen those large heads. These materials-for-work. This is the rice. That is the fire. That (near) jug. This small lizard. These guava-trees are short. This chain is long. That short bundle, they tied it up [siba] badly [bubi]. This is the tribute. They brought it yesterday. Those snakes. That (near) smoke. That large portion. This stick is long. That is short. In that river is there papyrus? No, there is not. In that tribute there are hoe-handles. There are snakes in this swamp. She will sow [siga] rice in that plot.

(c) **The Numeral and Adjective.**

omulundi gumu, once; emirundi ebiri, twice.

emirundi emeka? how often? always after the verb and its object, if there is one: *i. e.* at the end of the sentence.

asoma emirundi emeka? how often does he read?

yaleta ekyejo emirundi emeka? how often has he been impudent to you?

Exercise.—Three swamps. One tail. Six lizards. Eight guava-trees. Many weeds. How many bundles? ten. How many chains? two. Bring those large parcels-of-food. Show me the eight guava-trees. We crossed four deep rivers. These are two jugs. Those three short sticks. Bring those nice two flutes. Those four jugs are clean. We shall cross [somoka] five rivers to-morrow [enkyā]. Three are wide, two are little, but they are very deep [-limu amadzi mangi]. Two nice plots. How often was he ill with [lwala] fever? twice. How often did he strike the snake? four times. These trees are five. They made two wide funnels. He brought three kernels. Those flutes are four. Two long sticks. Nine pieces-of-wood;

four are long, five are short. I saw six snakes. Those three pieces-of-wood are short. Bring three *long* pieces. How often did you see him? four times.

(d) **Possessive.**

Since 'gwa' means 'of' for the singular; and 'gya' means 'of' for the plural:—

Omulere gwomulenzi, the boy's flute.

Emirimu gyabasaja, the men's material for work.

Gwakyo means 'of it'='its,' in the sentence—ekikusu omukira gwakyo, the parrot, its tail.

Gwabyo means 'of them'='theirs,' in the sentence—ebikere omuga gwabyo, the frogs, their swamp.

And similarly for all these varied forms.

Exercise.—His quiver. Their rice. My head. Your back. Their sticks. Thy chains. His flutes. His large guava-trees. My large-quantity-of-rice. Thy long arms. My head is small, yours is large. His pieces-of-wood are long. Thine are short. Whose parcel-of-food is this? mine. Whose stick is that (near)? theirs. Whose back is that? his. Go and look for my flute. My flute is good. Thine is bad. Their guava-trees are very tall, ours are short. Bring his pledge. My friend, [munange] your pledge is small. That parcel-of-food is ours. This bundle is theirs. This funnel of hers. The snake, its head and its back. The parrots, their wings and their tails [ebyensuti] and their heads. The lizard, its tail and its feet. The guava-trees, their roots. We saw the islands and their swamps. Whose syrup is this? yours? No, it is theirs. My bit-of-fire is good, yours is not good. The trees and their roots. That watch-chain of mine is not good. I saw that snake, its back was broken. My bundle and the sticks belonging to it. His work and its apertures. Whose frame-work is that? mine. Look at [laba] its doorway.

(e) **Relative.**

Exercise.—The smoke which goes up. The flute which I made. The corpses which we saw. The snake which went quickly [mbiro]. The parcel-of-food which he brought. The arms (of the lake) which enter in [ingira] here. The tribute which they will collect [solōza]. The fire which will burn soon [mangu]. The drum-beats which they want to learn [iga]. The weeds which they are going to hoe up [lima]. The bandage which I tied on my head. The work which I gave him to do. The guava-trees which have come-to-hand [labise]. Show me the frame-work which he is making. The swamps which we crossed. The fever which left him [vamu]. The pieces-of-wood which make my cage. The parrot, the feathers which belong-to [beramu] its tail. The snakes which live [bera] in the swamp. The weeds which are [bera] in my plot. The portion which he gave me. The load which fell into the swamp. Go and ask for the chain which I left on the bedstead. Look for the kernels which we threw into that hole. Bring the load which they are going to take.

(f) **Miscellaneous.**

Exercise.—We shall cross one river only. All the rivers are deep. How long are the pieces-of-wood? they are so long. The syrup was in that jug. The rivers which we crossed were only two; one was very wide. What do you mean by flutes? I mean the flutes which they brought yesterday. All the body. Take away all the weeds. All this work is good. They made it so. All his back. What do you mean by 'pledge'? I mean the literal pledge. Bring the jug only. The frame-work, he made it like this. Bring all the chains. Show me your whole back. He asked

three times for all the tribute. Go and look for all the kernels. Bring all the rice. A doorway like this. How many rivers are there? there are no-less-than [wera] seven. All the sticks which they brought are lost [buze]. The tail only is visible. What do you mean by tail? I mean the literal tail. They eat the whole parcel-of-food. Show me both arms. All the guava-trees which I planted [simba]. The frogs had heads like this. The men did all this work.

VIII. SUPPLEMENTARY.

(a) Comparisons: 'same,' 'some,' 'other.'

Same.

ekintu kino kye kimu na kiri,	this thing is the same as that.
ebintu bino bye bimu,	these things are the same.
omugo guno gwe gumu na guli,	this stick is the same as that.
emiti gino gye gimu,	these trees are the same.

And similar expressions according to the sense.

Again:—

ekitabo kyange kye kimu nekikyo,	my book is the same as yours.
ebitabobyoby bye bimu nebyange,	his book is the same as mine.
omugogwe gwe gumu nogwange,	his stick is the same as mine.
emigo gyange gye gimu negigyoy,	my sticks are the same as yours.

Some.

The numeral for 'one' has also a further use, to denote 'some'

ku miti gino, egimu mirungi, egimu mibi,	some of these trees are good, some are bad.
ku bitundu bino, ebimu biwanvu, ebimu bimpi,	some of these parts are long, some are short.

Note the order: the thing divided first, and then the positive word. For Kye, Bye, Gwe and Gye in the above, some Baganda would use Kiri, Biri, Guli and Giri respectively.

In Past Time these would be:—

ekitabokye kyali kimu nekyange,	his book was the same as mine.
ku bitabo biri ebimu byali birungi,	some of those books were nice.
omubiri gwali gumu,	the thickness was the same.

Other Comparisons are given:—

i. By the word 'yenkana.'

ebisikate bino byenkana,	these fences are the same height.
ekisakate kyange kyenkana nekikyo,	my fence is the same height as yours.

A qualifying noun—height, obuwanvu—may be added; but where the sense indicates the relation, as in the above cases, or where the relation is obvious, no qualifying noun is needed.

These qualifying nouns are formed by prefixing 'obu' to the adjective having the required meaning; e.g. gazi, wide—obugazi, width: kulu, full-grown—obukulu, in point of age. Kulu also means great in the sense of honour, chief; and so obukulu might mean 'greatness' in that sense.

ii. By the word 'singa.'¹

ekintu kino-kisinga byona, this thing is the tallest (longest, etc.).

The sense of the conversation will often supply the adjective; when it does not we must use a qualifying noun, as above in case (i.).

e.g. leta omuti ogusinga obuwanvu, bring a longer stick.

ekibanja kyange kisinga ekikyo obuwanvu, my building-site is longer than yours.

naye ekikye kisinga byona obunene, but his is the largest.

Exercise.—Of the flowers, some are pretty, some are not pretty. Some lizards are long, others are short. This flute is the same as that. This work is the same as that (near). My dusters are the same as yours. Their doorways are the same width. These heads are the same size. This snake is the same as that. These two snakes are the same length. This swamp is the same depth as that which we crossed yesterday, but [naye] that of yesterday was much wider. Your portion is the same as mine, but his is bigger than both ours. His glory is greater than mine. Of all four mounds, this is the tallest, that is the shortest. This funnel is the same as that. That funnel is wider than the one we made yesterday. This bundle is the heaviest. They saw the forts; some are very strong, others are not strong. Show me the coarse-mats; some are old, but many are new. My bedstead is wider than yours, but his is the longest; these are all the same. This syrup is bad, bring some better [that which is better]. This cover is too small. Bring a larger. Those pieces are too small; look for some larger. The price of this parrot is the same as that which we bought yesterday; but this parrot is the nicer; its wings are larger, its feathers are more full-grown, its tail is longer. Both these pieces-of-wood are of the same thickness [their thickness is the same]. Your stick and mine were of [ku] the same [one] wood.

(b) Miscellaneous.

*Era and Na.*²

Na³ means 'and,' and is used to join together nouns, adjectives, and pronouns; but it must be used before each one of the parts joined and not merely before the last, as in English, *e.g.* :—

abasaja nabakazi nabana, men, women, and children.

Na is also used in the Narrative tense of the verb meaning 'and.' This is the only case in which 'na' is used to join verbs together, except the Infinitive, which is really a noun with Class Prefix 'ku.' *e.g.* :—

yagenda nalaba nakomawo, he went and saw and came back.

Na after the verb means 'also'; and in continuous conversation is frequently not given in English. *e.g.* sitting at table,

Leta nomunyo, bring the salt.

¹ Singa in this sense is rarely heard amongst the peasants until they have come into contact with European thought. The most common use amongst them is an Appositional one. Thus in the above instances they would say:—

Omuti guno mumpi; leta omuwamvu.

Ye alina ekibanja ekinene nyo (nyo drawn out for emphasis): ekibanja kyange kibade kiwamvuwamvu is fairly long.

² Certain Baganda use 'ni,' not 'na.'

³ In certain cases 'na'—and—represents the English 'with'; but this use of it has been much abused by Europeans, *e.g.* :—

seresa esubi, thatch with grass (not nesubi).

yasanyuka nagenda, he went gladly, happily: (not yagenda nesanyu).

Era is used :—

- i. When a conjunction is wanted and 'na' cannot be used.
- ii. In addition to 'na' before the last of the parts of speech joined together. Era na answers to the English 'as well as,' but is used far more freely.

e. g. analya, ananyuwa, era anagenda, he will eat, drink, and go.
 amanyi okubaja, era nokuwesa, he knows both carpenter's and smith's work.

Some . . . others.

The root 'lala' means 'other'; hence we can say for 'some—others' ebimu—ebirala, *e. g.* :—

ku bintu bino, ebimu birungi, ebirala bibi, of these things, some are good and others are bad.

There is little difference between this and the form ebimu—ebimu; but the word 'ebirala' should be used in cases where the things are dissimilar in shape, size, and the like; or where the terms expressing them have different Class Prefixes.

A few words, mostly Adverbs.

lero, to-day.	enkyā, in the morning.
jo, yesterday or to-morrow.	olwegulo, in the evening (before darkness sets in).
bulijo, every day.	naye, but.
mangu, quickly.	mpola, slowly.
katono, a little.	mpodzi, perhaps.
buli, every, precedes the Noun—buli muti, every tree; buli kintu, everything; wonawona, everywhere. Rarely buli wantu.	

Reduplication.—An adjective can be reduplicated to give the meaning 'moderately'; it is sometimes given in English by the termination 'ish': tallish, littleish :—

omuntu omulungilungi, a fairly nice man.
 ekintu ekiwamvuwamvu, a moderately tall thing

The Adjectives to, little; bi, bad, are repeated three times :—
 ekikusu ekitototo, a fairly young parrot.

The affix 'ko' has a similar meaning :—
 ekintu ekirungiko, a fairly nice thing.

But this is, if anything, more depreciatory than the former.

Exercise.—Walking, falling, and getting up [golokoka]. Buying, selling, as well as throwing away. Making, taking away, and also bringing. They make, they leave, and they throw away. They eat, they drink, they rise up and go, quickly. His parrot is fairly young, mine is rather old, and yours is the-oldest ['kade dala]. Some things are short, others are fairly long. Of the pieces-of-wood, some are long enough [tuse obuwamvu], others are too short, others are very thick. These swamps are rather wide. The partitions are a fair size [neneko]. The books are somewhat short as well as thick. The heads are all rather small as well as the feet. This doorway which he made is rather narrow. These pieces of sugar-cane are somewhat hard. IIis

wound is a trifle large. These likenesses are fairly good. That chain is a little short. These gourds are rather too small. Bring some others. I sold [tunda] all the others yesterday. All the other pieces-of-wood are somewhat short. Go quickly. They will bring the parrot in the morning. They will come to-day. Walk slowly. Perhaps we shall see the frog in the evening.

(c) **The numerals from 10 to 50.**

The numerals from ten upwards are made by a process of addition. They divide into tens, viz. e'kumi, one 'ten'; amakumi, 'tens.'

This word is a substantive, and meant originally the clasping of the two fists together in the way which denotes ten.

amakumi abiri, two tens, twenty. amakumi ana, four tens, forty
 anakumi asatu, three tens, thirty. amakumi atano, five tens, fifty.

These forms can therefore never alter; if however there should be a one, two, three, four, or five, that must agree with the noun; and the agreement will be exactly the same as it would be if there were no tens.

Further, in connecting numbers below twenty together, the conjunction 'na' is used; and if the 'na' stands before a vowel, the 'a' is dropped. For instance, we should say 'nebiri,' and not 'na ebiri'; 'nesatu,' and not 'na esatu.'

In connecting numbers above twenty, the word 'mu' is used; and where a vowel follows 'mu' tends to 'mw'; e. g. mwesatu, rather than mu esatu.

e. g. :—omuti gumu, one tree.

Hence, emiti 'kumi na gumu, eleven trees.
 emiti amakumi abiri mu gumu, twenty-one trees.
 emiti amakumi asatu mu gumu, thirty-one trees.

Again, emiti ebiri, two trees.

Hence, emiti 'kumi nebiri, twelve trees.
 emiti amakumi abiri mwēbiri, twenty-two trees.
 emiti amakumi ana mwēbiri, forty-two trees.

Similarly, emiti esatu, ena, etano, three, four, five trees.

Therefore, emiti 'kumi nēsatu, 'kumi nēna 'kumi nētano, thirteen,
 fourteen, fifteen trees.
 emiti amakumi atano mwēsatu, mwēna, mwētano, fifty-
 three, fifty-four, fifty-five trees.

Again, emiti mukaga, musamvu, munana, mwenda, six, seven, eight,
 nine trees.

Therefore, emiti 'kumi nomukaga, 'kumi nomusamvu, 'kuni no-
 munana, sixteen, seventeen, eighteen trees.

Or, amakumi asatu mu mukaga, amakumi asatu mu musamvu,
 thirty-six, thirty-seven trees.

If we use a noun of the Class e **ki**—**e bi**, first consider what is the way to say one thing, two things, etc.; six things, seven things, etc.

Then put before that the number of tens wanted and the connecting 'mu' (or 'na' if below twenty).

Any English words like 'score,' 'dozen,' must be converted into the corresponding numbers.

Exercise.—Twenty-four baskets. Thirty-three pieces-of-wood. Forty-four words. Fourteen sticks. Twenty-one lizards. Fifteen frogs. Forty-nine

guava-trees. Thirteen apertures. Forty nights. Twenty-four dusters. Three dozen books. Four dozen covers. Thirty-nine corpses. Nineteen snakes. Twenty fences. Thirty-one cages. Forty-three parts. Fifty bundles. Twenty-two islands. Thirty places. Twenty-nine roots. Thirty-four clans. Forty-three chains. Twenty-two tails. Thirteen times. Twenty-three parrots. Thirty-two portions. Sixteen arms. Twenty-three trees. Forty-two things. Thirty-eight nights. Forty-one frogs. Twenty rags.

(d) Numerals beyond 50.

enkaga 60	ebikumi bibiri 200	olusamvu 700
insamvu 70	ebikumi bisatu 300	olunana 800
kinana 80	ebikumi bina 400	olwenda 900
kyenda 90	ebikumi bitano 500	olukumi 1000
ekikumi 100	olukaga 600	
enkumi biri 2000	akakaga 6000	akakumi 10,000
enkumi satu 3000	akasamvu 7000	obukumi bubiri 20,000
enkumi nya 4000	akanana 8000	obukumi busatu 30,000
enkumi tano 5000	akenda 9000	obukumi buna 40,000
		obukumi butano 50,000

All these are built together as the preceding numbers up to 60 ; first the number of thousands is stated, then the word 'mu' ; then the hundreds, then 'mu' ; then the tens, then 'mu' ; and lastly the units in their proper agreement.

It is usual to count shells by bundles :—omutwalo gumu, one bundle, contains 10,000 shells ; so that 30,000 shells is generally denoted by emitwalo esatu, three bundles.

Exercise.—Make the following numbers in agreement with ebintu, things :—

234, 465, 1024, 732, 945, 4321, 1234, 10431, 25651, 984, 742, 906, 804, 507, 1003, 1230, 1045, 5060, 8077, 976.

Make the following numbers in agreement with emigo, sticks :—

164, 237, 943, 872, 981, 1064, 1532, 1896, 732, 1946, 2841, 8732, 458, 892, 470, 507, 862, 973, 4060, 8073, 5006.

IX. THE VERB.

The Verb is one of the most important parts of speech. It not only expresses what in English is understood by 'a verb' ; it has also the power of expressing to an almost unlimited extent the various abstract ideas conveyed either by a noun or adjective. A contentious fellow is 'a fellow who argues' ; the speech (that he made) is 'that which he recommended (tesa),' and so on.

Each Verb starts from a simple Root of three letters with the vowel 'a' added ; or of four letters when the third is 'n' or 'm' before a consonant. The few exceptions to this rule need not be considered. From this simple Root can be made :—

i. A new or 'derived' root ; e. g.—

'vuna'—snap in two, gives 'vunama'—bend down.

ii. Modifications ; such as cause to do ; do with continual effort ; able to be done ; do for oneself, and many others. These correspond more or less to what is often called a 'Conjugation' of the Verb.

It is with the latter only that the following exercises are concerned. The term 'stem' will be used for the simplest possible form of either a Simple root, Derived root, or Modification. This simplest form is always the Second Person Singular of the Imperative unless the verb be Reflexive.

To each Stem there is a Modified form, which is used to form three tenses; viz. Present Perfect, Near Past, and Conditional. The Present Perfect is that which is most difficult to understand. It means, 'has done, and is still doing.'¹ This is generally given in these Exercises by 'I have done'; sometimes by 'I do,' when this is the English idiom, with the letters 'p.pf.' after it.

This 'I have done'—and am still doing—must be carefully distinguished from the other 'I have done,' which means 'I have finished doing.'

(a) **Modified form in 'de.'**

Verbs ending in la or ra make their modified form by changing la or ra into 'de': e. g. sula, throw. *Mod.* su'de.

zala, bear *Mod.* za'de.

Exercise.—What are the Modified forms of bera, help; kyala, visit; sera, overcharge.

Also of:—

komola, trim.	sekula, pound.	tambula, walk.
lamula, bargain.	situla, lift.	tukula, be white.
gayāla, be idle.	songola, make a point to.	vumula, turn upside down.
kakanyala, be hard.	sowola, draw out.	yagala, want.
kunkumula, shake out.	tabula, mix.	

Also of:—

bulira, tell.	sembera, come near.
kulembera, go in front.	serera, be slippery.
lagira, give directions to.	sisira, make temporary hut.
nyikira, do energetically.	tamira, get drunk.
sasira, pity.	tegéra, understand.

Also of:—

segulira, make room for.	tunulira, look at.
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A tense which often seems like the Present Perfect in English is the Present Indefinite; these are sharply distinguished in Luganda.

The Present Indefinite denotes in Luganda:—

- i. What is always and necessarily true.
- ii. What is habitual in life and character.

The following are instances:—

agayāla, he is habitually idle. In the Present Perfect—agayade, he is idling.

¹ 'Alide,' he has eaten,—meaning 'he has done eating'—may seem an exception. Eating, however, is an habitual process and can never be completely finished. He has eaten for the present; or he has eaten, but will eat again at some no very distant time. A third modification in which the Present Perfect is used for an event more or less complete occurs in a few cases: e. g. Ankubye, mfumbye.

atamira, he is an habitual drunkard. In the Present Perfect—
atamide, he is drunk.

anyikira, he works hard every day. In the Present Perfect—
anyikide, he has worked hard at this particular matter.¹

Wa can be used as a Subjective Prefix, just like **ki**, **gu**, etc., and means 'it,' referring to place: e.g. wano watukula, this place glistens.

Exercise.—I have lifted the bundle. They are idling. I have told him to-day. We have bargained well [bulungi]. You have pounded the rice. He directs us (in) the work every day. They are going to pay-a-visit. We have made-a-point-to this stick. He has exerted himself to do that work. They have mixed. He is drunk (with) beer [omwenge]. She has come near [kumpi]. That mound glistens very much. They have paid a visit. We have made a temporary hut here. We have pitied her. They get drunk on beer every day. We have guided them. Bring the part which is hard [p.pf.]. The rice, we pound it. His sword [ekitala] he has drawn it out-of [mu] its sheath. Have you understood? They have told us about [ku] the parrot; we want to see it. What are you looking at? They are overcharging us. The present which helps us to go. You help us every day. They have helped us very much. Thou hast mixed dust [emfufu] with [mu] the syrup. We have mixed salt with the butter. Here it [wa] is very slippery. Have you made room for us? There it is very glistening. They have worked hard to make this fort. They have made points to all the sticks. We have walked quickly. They make visits in the evening. He has understood my words.

(b) Modified form in 'ze.'

Some verbs in la (ra), however, make the Modified form by changing la (ra) into 'ze.' The reason why these differ from those of the same ending which we have just considered is this: they are simple three-letter roots; whereas those which we took in the previous section were all derived roots. Thus:—

SIMPLE.	MODIFIED.	SIMPLE.	MODIFIED.
bala, count.	baze.	gira, do.	gize.
bula, be lost to a person	buze.	gula, buy.	guze.

Exercise.—What are the modified forms of:—

kala, become dry.	kula, grow to maturity.	mera, grow.
kola, make.	mala, finish.	mira, swallow.
		sala, cut.

So also Verbs ending in da and ga, make the Modified form by changing da or ga to 'ze,' e.g. :—

SIMPLE.	MODIFIED.	SIMPLE.	MODIFIED.
Genda, go.	Genze.	Nyiga, be vexed.	Nyize.
Tunda, sell.	Tunze.	Siga, sow seed.	Size.

Exercise.—What are the modified forms of:—

bega, serve food.	sigā, smear on.	vuga, paddle.
langa, twist.	singa, surpass, excel.	vuga, sound.
linda, wait.	tunga, sew.	zinga, fold.
nyaga, take by force.		

¹ The Present Indefinite in these cases is frequently rendered by a Participle in a (p. 139, ii. B). Omugayāvu, an idler; omutamivu, a drunkard; omunyikivu, a hard-worker.

The pools have become dry. Are you vexed [p.pf.]? The parrot has destroyed [mala] all the plantain-fibre. They have taken the rice by force. He has smeared grease on his body. I cannot find the stick [the stick is lost to me] They have gone. I have bought two parrots. The dusters have dried. The tree has grown to maturity. They have sown rice in their plot. To make a bedstead, he [ye] has excelled. His bedstead is better than [p.pf.] mine. I have counted all the islands. We have swallowed the pills [obutole]. They have sold all the rice. The parrot has swallowed a pin. I have cut an aperture here. We have helped the food [emere]. They have paddled hard. They have counted all the pieces-of-wood. Have you sown the dusters. He has taken my sugar-cane by force. The river has dried up. He has sold my books. The papyrus [pl.] has grown again [ate]. He has dressed [nyiga] my wound. You have smeared mud [e'tosi] on my books. The snake is lost [p.pf.] again. He has made a cage. They have counted twelve corpses. We have bought that stick. The weeds have grown. Have you cut (down) the papyrus? The parrot is lost [p.pf.]. The bell [ekide] has rung.

(c) Particular uses of the Present Perfect Tense.

Besides the meaning already given to the Present Perfect Tense, there is a special meaning: viz. to express an exclamation, most commonly in the form of a compliment, but sometimes in the form of a surprise. It might be translated by 'how well': *e.g.* oyambade, how well you are dressed: ofumbye, what a nice dinner you have cooked!

Lit. How well you have cooked (fumbye—*mod. form* of fumba).

No object must be used after the verb in this idiom: unless the verb has a double object, in which case the personal object alone is used: *e.g.*

otuwade: what a nice present you have given us!

Lit. How you have given to us: the word ekirabo for present is not wanted.

The expression is generally preceded by some such exclamation as Munafe! Our friend! But as these belong to a class not yet given, they are omitted here, and referred to later on.

Nga may be added—nga otuwade; but it is not absolutely necessary unless the subject is not a Pronominal Prefix: *e.g.* ebitoke nga bikuze, how nicely the plantains have grown up.

The modified form 'maze' forms a Completed Perfect: *e.g.* in the sentence—'They have pointed the sticks,' if we say, 'bamaze okusongola emiti,' it means that they have finished pointing all the pieces of stick that were given them, and neither expect nor intend to do any more. The action is completed. Translate, 'they have done pointing.'

On the other hand, 'basongode emiti' means, they have pointed all the pieces of stick that were given them, or that they could find: are they to do any more? The action is still incompleted: they have pointed some sticks, and are still in the action of pointing them. Are they to go on, or are they to stop?

In asking questions, the interrogative word should complete the question; and the best order to follow is to put the substantive (if any) which is the point of the question first, *e.g.*:—

emiti balese emeka?

How many pieces of wood have they brought?

If the idea is partitive (some of), the affix 'ko' must be used.

ebikusu otunzeko bimeka?

How many parrots have you sold?

'Wa,' meaning 'where'—adze wa? Where has he gone to?—a useful idiom.

ekirembe kyange okitade wa?

Where have you put my head-cloth?

What sort of? ki with the proper Class Prefix prefixed, e. g. :—

kyamize kiki? what has he swallowed?

byatunda biki? what is he selling?

It is used equally well with all tenses, the Present Perfect and Present Indefinite being the most common.

Exercise.—How well you have made it! How hard you have worked! How well they have bought! How hard you have paddled! He has done cutting the aperture. We have done throwing away the rubbish. What has he taken by force? The books, how many hast thou sold? How many parrots have you brought? Where have you cut an aperture? He has really gone [he has done going]. What a nice visit thou hast paid! They have done sewing the dusters. What has he sown? How many pins has he left? How nicely he has cut this! The tree, how nicely it has grown! What has he made? What a walk you have had! The duster, how hard it has got! What a nice helping of food! [*use bulungi.*] What has sounded? Have the dusters done drying? He has done trimming my book. How nicely he has trimmed it! They have done making room for you. The fat has done melting. What things have gone? How nicely he has sewn it! They have done lifting the piece of wood. Hast thou done making the bedstead? We have done crossing the river. How you have helped us! What a good bargain he has made! I have done counting all the islands. Where is the better thing [the thing which has excelled]? Where are the things which have grown to maturity?

(d) Modified form in 'ye.'

Verbs ending in ba, ma, na, pa and ya (exc. causatives) change their final syllables to bye, nye, nye, and ye respectively, e. g. :—

SIMPLE.	MODIFIED.	SIMPLE.	MODIFIED.
Fumba, cook.	fumbye.	lopa, accuse.	lopye.
Kuma, keep.	kumye.	linya, tread.	linye.
kung'ana, be assembled :	kung'anye.		
mana, know :	makes Modified form		manyi.
gana, say no, refuse :	makes Modified form		ganyi.

Exercise.—What are the modified forms of :—

buna, spread.	lima, cultivate.	sima, be pleased with.
gaba, distribute.	limba, lie.	simba, set upright.
goba, drive away.	luma, bite.	soma, read.
kakana, be mild.	lwana, fight.	tema, cut with an axe.
kankana, shake.	nyoma, despise.	tuyana, perspire.
kima, fetch.	saba, ask for.	vuma, insult.
kolima, curse.	samba, kick with the sole of the foot.	vanama, bend down.
koma, cease, stop		ziba, block up.
kyama, go wrong.	sasana, be scattered.	zimba, build.
lagana, make an agreement with.	siba, tie up.	
	sima, dig.	

Sima. The passive form means 'be pleasing to.'

Manyá is generally used in the Simple Tense in Relative Sentences, and in the Modified Tense in plain statements of fact.

Exercise.—We have cultivated here. She has asked for a hoe [enkumbi]. They have driven out the frogs. The garden which I know. What sort of things has he cooked? They have cut eight pieces-of-wood. You have planted nice plantains in your plot. I have stopped here.¹ We have gone wrong in the road [e'kubo]. He has kicked me. They have cultivated the whole garden. What has he despised? He has blocked up the aperture. We have climbed up [linya] on-to [ku] the ant-hill. We are assembled [p.pf.]. What has driven you away? He has trodden upon my foot. He has distributed many presents. How hard you have struggled with it [lwana]! What lies they have told! That garden, I know it [p.pf.]. How well you have cultivated! He has insulted us. What sort of things has he distributed? We have dug eight holes. We have asked many times for a guava-tree. He has despised my present. That (near) likeness we know [p.pf.] it. What do I know [p.pf.]? We have cut down that tree. They have lied to him. The peelings, have they fetched them? Have you distributed the pieces of sugar-cane? No, but they have asked for them. Are you pleased? [p.pf.]. Yes, I am very pleased.

(e) Modified form in '-se.'

Verbs ending in ka and ta change these syllables to 'se' for the Modified form, e. g. :—

SIMPLE.	MODIFIED.	SIMPLE.	MODIFIED.
Būka, jump.	fly, buse.	fuluta, snore.	fuluse.

Exercise.—What are the Modified forms of :—

fika, be left over.	kyuka, be turned.	soka, begin.
fuka, pour.	leta, bring.	somoka, cross a river.
řuka, be made, become.	leka, leave.	tereka, put away, store.
fumita, pierce.	menyeka, be broken.	tuka, arrive.
golokoka, get up.	sānūka, be melted.	vunika, be turned upside down.
kasuka, hurl.	sanyuka, be glad.	zika, bury.
kika, put sideways.	seka, laugh.	zirika, faint.
kulukuka, flow (of running water).	serengeta, go down.	
kweka, hide.	sādika, push.	
	sirika, be silent.	

He has arrived. We have left that over-run garden. Our things are upside down. Hast thou poured water [amadzi] into that bowl? How many things are left over? He has pierced the fence with his stick. The parrot has flown away. I am glad [p.pf.]. They have hidden the tribute in that tree. We are pleased to see you. My stick is broken [p.pf.]. He is silent [p.pf.] I have begun to read to-day. Thou hast laughed. What a nice addition [how they have brought]. How glad you are! The snake, have you speared it? This river flows very quickly. What is broken [p.pf.]? He has left his work. The duster, where have you hidden it? What has he hidden? He has put away his things. We have brought the tribute. What sort of things have you brought? What have they hurled? They have put all the pieces-of-wood sideways. They have gone down there [eri]. What has turned? They have stored a quantity of rice. What has jumped? These pins are left over [p.pf.] This piece-of-wood has turned (round). He has hidden my flute. Where has he put away his things? The chains have arrived to-day. They have buried the corpses. I have brought a parrot.

¹ Used frequently by any one accompanying a guest, and means 'I want to turn back here.'

(f) Modified form in ‘-edza’ or ‘-idza.’

Verbs ending in sa, Causatives in ya, and verbs ending in za preceded by a long vowel (e. g. ēza, ōza) change their final ‘a’ into ‘edza’ or ‘idza’ to form the Modified form. It is edza if the preceding vowel is e or o : otherwise idza, e. g. :—

SIMPLE.	MODIFIED.	SIMPLE.	MODIFIED.
Imusa, raise up.	imusidza.	buzza, ask a question.	buzidza.
Nyenyā, blame.	nyenyedza.	woza, plead.	wozedza.

Exercise.—What are the modified forms of :—

būsa. ¹	nonya, look for.	tesa, plan, take counsel.
gasa, be profitable for.	nyumya, converse.	yoza, wash clothes.
juza, make full.	solōza, collect.	yuza, tear.
koleza, ² light.	subiza, promise.	ziza, hinder.
lowoza, think.	tegēza, explain to.	
naza, clean.	terēza, make level.	

Exercise.—He has raised his head. They have looked for the bowl. We have planned to build here. I have cleaned the bowl carefully [nyo]. How they do converse ! The present has been very profitable to him. We have filled the bowl (with) rice. Hast thou lit the lamp [etabaza] ? How nicely you have explained it to us ! You have hindered us. He has blamed them. Tell us your opinion [what you have thought]. They have hesitated. You have torn my book. What has hindered him ? They have collected the tribute. We have pleaded hard. They have washed the dusters. What is your question [the thing which thou hast asked] ? They have levelled my building-site. What plans have they made ? Have you lifted up your arm ? What is your complaint [that which thou hast pleaded] ? He has promised us. What is your promise ? What has prevented you ?

(g) Other Modified Forms.

Verbs ending in za, preceded by a short vowel, change the za to ‘dza’ for the Modified form, and Verbs ending in ja change the ja to ‘dza.’

SIMPLE.	MODIFIED.	SIMPLE.	MODIFIED.
Kiriza, believe.	kiridza.	ja, come.	dze.
Wereza, serve.	weredza.	geja, get fat.	gedze.
		baja, adze.	badze.

Verbs in wa change wa to ‘ye’ for the Modified form.

SIMPLE.	MODIFIED.	SIMPLE.	MODIFIED.
Fuwa, blow.	fuye.	siwa, itch.	siye.
Kyawa, hate, not to like.	kyaye		

The following are Irregular :—

SIMPLE.	MODIFIED.	SIMPLE.	MODIFIED.
Fa, die.	fude.	kwata, take hold.	kute.
Gwa, fall.	gude.	lya, eat.	lide.
Gya, remove.	gyide.	lwa, delay.	lude.
Gya, be cooked.	ide.	nyuwa, drink.	nyuwede.

¹ Būsa means to ‘cause to jump or fly : būsabūsa means to ‘hesitate,’ ‘be in doubt.’ The Modified form is merely a repetition of the Modified form of ‘būsa.’

² As a candle, torch, etc.—kuma omuliro, light the fire.

SIMPLE.	MODIFIED.	SIMPLE.	MODIFIED.
Teka, put, place.	tade.	va, go out.	vude.
Tya, fear.	tide.	wa, give.	wade.
Twala, take.	tute.		

Exercise.—They have blown the flutes. We have come out of [mu] the hole. He has agreed to do the work. The parrot has died. They are afraid (p.pf.). I have taken hold of the piece of wood. We have delayed a long time [nyo]. You have drunk all the beer. I have taken all the pins. What is she afraid of? The tribute has come. The plantains have got very large [geja]. The frame-work has fallen. They have eaten a whole parcel of food. This place itches. The wall has fallen. He has taken all the rice. Thou hast taken hold. I have delayed. The rice is cooked (p.pf.). He has served us well. His parrot has grown fat. The fences have fallen. We have taken hold of the wall. They have taken-a-dislike-to [kyawa] him. How nicely you have adzed it! What a poor way thou art in [fa; p.pf.]! They have done eating. We have done coming.

X. THE VERB CONTINUED.

(a) Near Future or 'na' Tense.

(Lesson XVI. p. 24.)

Note that this 'a' is long—nā.

It is usual to say o no fumba, not o nā fumba.
o no kola, not o nā kola,

etc. in the second person.

Exercise.—We will go. I will eat. He will get up. They will delay. He will ask a question [ekigambo]. We will explain to you. She will come. The chains will arrive to-day. We will stop here. They will fear. Wilt thou serve us well? Will you make this wall to-day? Yes, we will bring reeds [emuli] and plantain-fibre. What question will he ask them? What ointment will you use [wilt thou smear on]? The cage which they will finish. The flute which you will blow. You will lie to us. Where will thou go down? The piece-of-wood will roll over [turn]. It will fall. You will be glad to see her. The parrot will fly, but we will take hold of it. We shall leave our baggage [emigugu]. Fever will attack [kwata] him. Wilt you kill the snake? Yes, I will kill it. To-day we will walk over [lambula] the deserted-place. We will count its plantain-trees. They will hide the rice. In the morning we shall see the islands. They will make [luka] five coarse-mats. I will cultivate the over-run garden.

(b) Imperative and Subjunctive.

(Lesson XXXV. p. 35.)

There are three ways of translating the English Imperative:—

i. Present Imperative.

genda, go mugende, go (plur.)
soma, read musome, read (plur.)

ii. Near Future Imperative.

oja enkya, come in the morning

iii. Far Future Imperative.

ojanga olwebiri, come in two days' time

The Subjunctive is formed by changing the 'a' final of the simple tense to 'e': so that we get nkole, okole, akole, tukole, mukole, bakole. These forms mean:—

- i. That I may do, that thou mayest do, that he may do, etc., *e. g.* :—
 saba enkumbi alime : ask for a hoe that she may cultivate.

It *never* means 'so that.'

- ii. Let me do, do thou, let him do, let us do, do ye, let them do.
 iii. Am I to do, is he to do, are we to do, are they to do?

The second person singular and plural can obviously not be used.

- i. The Subjunctive also denotes the second of two Imperatives which follow one another, *e. g.* :—

genda osabe	go and ask for
genda obuze	go and ask
mugamba asabe	tell him to ask for

- ii. The Imperative joined to an Object Pronoun, *e. g.* :—
 muwe, give him mukube, strike him

Except the first person singular, *e. g.* :—

mpa, give me

The word 'ka' is generally added to the first person singular and plural when used in the sense, Let me do, let us do—kankole, katukole.

In this sense it often corresponds to the English, I'll just do so and so (and then I'll come).

Exercise.—Give him his book that he may go. Cut the wings of the parrot that it may fail [lema] to fly. Is she to cultivate here? Let us make a cage. Bring your book that you may read. Pound the rice quickly that we may cook. Get up that you may eat. Bring (pl.) plantain-fibre that we may stop up the aperture. Tell them to bring pieces-of-wood that they may make a fireplace. Let us go that we may see [laba ku] the king. Are they to throw that (near) rubbish away? Am I to cut here? The fence, leave it that it may fall. Leave (pl.) him (alone) that he may eat his sugar-cane. Make a large fire that I may not get fever [the fever may cease to take me]. Let me look for my flute. Come (pl.) that we may twist plantain-fibre. I'll just finish this work. We'll just finish cooking. I'll just bring that piece. Drive out (pl.) that frog. Are we to push? Dismiss [sibula] them that they may go. Tell them (pl.) that [nti] they may bring books.

(c) **Far Future, or 'li' Tense.**

(Lesson XVI. p. 24.)

Exercise.—They will bring many pieces-of-wood. I will fetch the bowls. He will come. The snake will bite him. That wall will fall. We will plant plantains. They will ask for a mat. You will begin to build a fort later on [e'da]. Wilt thou dig (out) this ant-hill. He will converse the whole night (through). The bowls will be broken. They will laugh heartily [nyo]. We shall hinder them. They will take all your property by force. My bedstead, he will make it later on. That (near) present will be very profitable to him. We will take counsel (about) all the gardens. My stick will be a better one than thine. We will learn all the drum-beats. Wilt thou level the whole building-site? Yes; I shall begin to dig here. You will pass through [ita mu] a long valley. Those pieces-of-wood will fall. The iron will hit you.

(d) **Far Past, or 'a' Tense.**

(Lesson XX. p. 27.)

Note that Nakola is 'I did': nākola, 'I will do.'
 bākola is 'they did': bakola, 'they do.'

This tense can be used in the Idiomatic sense, 'How well you did' a long time ago!—in a manner precisely similar to the use of the Present Perfect (Chapter IX. *c.*). It is chiefly used in Narration.

Exercise.—The fence fell down. We crossed the river. The snake bit him. We threw the rubbish away. The garden went to ruin [zika] long ago [e'da]. The parrot, they cut its wings. They killed [ta] the snake. They buried its corpse. They fought hard. Many pieces of wood were left over. They were silent. The bowls were broken. They brought a nice present. We returned [dzayo] the basket. They began to level the building-site long ago. The river flowed fast. My book was burnt (by) fire. Didst thou see all the islands? Yes, I saw them. Did you dig out the ant-hill? Yes, we dug it out. Did you make that wall? Yes, we made it. Did you sew that duster? Yes, I sewed it. They ate the whole parcel-of-food which we brought. You did paddle! Two dusters were lost long ago. They were glad to see us. Where did you hide the tribute? We hid it in that hole. They took hold of the wall. They made three fireplaces. We crossed two rivers. They brought four parrots to sell [them].

(e) Affixes of Relation.

There are four such Affixes, viz. :—

wo, there, where you are.
ko, upon.

yo, in that place.
mu, inside.

wo and **yo** if not affixed to the verb have forms **awo**, **eyo** respectively. **wo** is in constant use; **yo** is not often used, and **eyo** is often preferred in these cases.

aliwo—he is here, where we are : taliwo, he is not here.
limawo, cultivate just there where you are.
taliyo, he is not there : ali eyo, he is there.
lima eyo, cultivate in that place, at some distance.

ko :—

amukomyeko, he has stopped upon him; *i. e.* he has touched him.

It would not be usual to say 'akomye ku ye.'

More often partitive 'some of it,' 'a little of it.' *Vid.* 'ku,' p. 46, which is only another form of 'ko.'

Fumbako, cook it a little.

Gufumbako (referring to omupunga, rice), cook a little of it.

Ku bitogo alanzeko bimeka? of the papyrus (stems) how many has he twisted?

mu :—

(ekidiba) akigudemu, (the pool) he has fallen into it

Here 'agude,' he has fallen : agude mu, he has fallen into, ki, the proper Objective Prefix for 'ekidiba.'

It would not be usual to say 'agude mu kyo,' he has fallen into it.

If however we should add the words for 'man,' 'rice,' 'pool,' in the instances after the verb, then we should have :—

akomye ku muntu : not akomyeko ku muntu.

fumba ku mupunga : not fumbako ku mupunga.

agude mu kidiba : not agudemu mu kidiba.

In other words, the 'ko' or 'mu' belongs to some noun, and when

that noun is expressed immediately after the verb, the verbal affix is no longer needed.

When parts of the body are referred to, the person to whom the part belongs is usually expressed by the Personal Pronoun Prefix and not by the Possessive Pronoun. The idiom is the same as the French.

ankubye omutwe, he has struck my head.

ekikusu kimulumye omukono, the parrot has bitten his arm.

aninye ekigere, he has trodden upon my foot.

Aninyeko ekigere means, he has trodden upon me with his foot; as a man walking in the dark at night might tread on some one sleeping on the floor.

So much is this form preferred that in a sentence such as 'wash his wound,' many people would say 'wash for him the wound,' or even 'wash him the wound.'

Some verbs have special meanings with these prepositions, *e.g.* :—

gyawo : take away from the place where we are.

gyako : take away from upon; *e.g.* things on a table, bigyako.

Take them away, because they are *on* the table. It is not correct to say gyawo, unless it be to remove them from one part of the table to another.

gyamu : take away from inside, take out; *e.g.* anything in a hole, kigyamu, take it out.

The word -gya, take away, generally requires an affix of this sort; it is only used without in a few idioms, such as ekintu kino wakigya wa? Where did you get this thing from?

Similarly the word 'va,' go out, generally takes such an affix, *e.g.* :—

vawo : get out from where we are, get out of the way.

vako : get off from upon, *e.g.* any one sitting on your chair, vako, get off.

vamu : get out from inside.

Similarly, gobamu, drive out from inside; but goberamu, drive into: *l'id.* p. 126.

komawo : come back; *lit.* stop at the place where you are.

malamu, finish up completely; *lit.* finish inside: *e.g.* medicine in a cup, soap *in* the water with which the washing is done.

lyamu olukwe : betray; *lit.* say suitable words, whilst *in* your heart you seek the man's ruin.

salamu : cut in two.

menyamu : break in two.

yuzamu : tear in two.

In these last three, the 'mu' denotes the making of a space *in* between the fibres of the original structure.

menyekamu, be broken in two: here the 'mu' refers to the same idea.

This idea can be expanded, so that we say sala mu bisatu, cut into three pieces; menya mu bina, break into four.

The same idea occurs in the numerals, where the spaces are tens, and we insert units into them: *e.g.* (emititi) abiri mu esatu, twenty-three (trees).

If the words which these Prepositional Affixes govern come immediately after them, they are separated from the verb, but in no other case. The difference in the case of 'mu' (and 'ko' for ku) will be marked by the presence or absence of the I.V. in the verb following it, *e. g.* :—

- omuti gulimu amadzi : the tree has water in it.
 omuti guli mu madzi : the tree is in the water.
 ekintu kiri ku ntebe : the thing is on the chair.
 ekintu kiriko entebe : the thing has a chair upon it.

Exercise.—He will dress [nyiga] their wounds. Go down there. Begin here where we are. Has he hid his book in the hole? The wood, cut off a piece. Out of the book which he read, he derived [gyamu] many ideas [ebigambo]. Bring a chair [entebe] that I may sit upon (it). I want to ask you a few questions [buzako]. The rivers have frogs in them. The frogs are in the rivers. The pool has water in it. Take these flowers off [ku] the table. Into the bowl, have you poured the syrup? Into the fort, did you (really) go in? On to that ant-hill, have you climbed? He took his book from him. He trod on his foot. The iron pierced his arm. We saw all his presents; he gave us some. Of the trees, how many of them has he bought? He has bought seven of them. Take the mud out of this hole. Take your arm off my book. In the plot which she cultivated, she sowed [in] rice. Take off the lid. The wings, have you cut off a piece? That old rag, cut it up [mu]. Cultivate there in that over-run garden. Read a little. The snake, he has cut off [temako] its head.

XI. THE **mu**—**ba** CLASS.

This class contains the names of human beings:—

o mu ntu, a man.

Plur. **a ba** ntu, men.

In addition are a few words with no Class Prefix in the singular; though they have plural Class Prefix **ba**. They are:—

Kabaka, a king,	bakabaka.	Sebo, sir,	basebo.
Kabona, a priest,	bakabona.	Nyabo, lady,	banyabo.
Katonda, God,	bakatonda.	Lubare, a spirit,	balubare.
Gundi, so and so,	bagundi.		

Omubaka,	a messenger.	Omusigere,	a steward.
Omubadzi,	a carpenter.	Omusika,	an heir.
Omu'du,	a man-slave.	Omugenyi,	a stranger.
Omudzukulu,	a grand-child.	Omugole,	a bride
Omufu,	a dead man.	Omukade,	an old man.
Omufumbiro,	a cook.	Omujulirwa,	a witness.
Omugaga,	a rich man.	Omukazi,	a woman.
Omuganzi,	a favourite.	Omukesi,	a spy.
Omukopi,	a peasant.	Omuliranwa,	a neighbour.
Omukozi,	a workman.	Omulogo,	a wizard.
Omukyala,	a lady.	Omulongo,	a twin.
Omulabe,	an enemy.	Omumbeja,	a princess.
Omulamuzi,	a judge.	Omulwade,	a sick person.
Omulangira,	a prince.	Omusawo,	a doctor.
Omulenzi,	a boy.	Omusiru,	an idiot.
Omusaja,	a man.	Omusubuzi,	a trader.
Omusibe,	a prisoner.	Omutongole,	a squire.

Omuvubuka,	a youth.	Omuzana,	a slave-woman.
Omuwala,	a girl.	Omwami,	a master.
Omuwesi,	a smith.	Omwana,	a child.

The Prefix **mu** is often in itself sufficient to express 'man,' thus :—

Omukade, an old man—from the root 'kade,' meaning 'worn out.'
 So also from 'zibe,' 'shut up,' 'omuzibe,' one deaf, or one blind.

Omugole really means 'mistress,' one having control over one or more women.

Omusaja is male as opposed to female—omukazi.

Exercise.—Learn the above nouns, and make the plural of those given in the second list.

(a) **Subject and Object Prefix.**

The Singular Subject is the same as the third person singular :—

omuntu **a** tambula, the man walks.
 omuntu **y** atambula, the man walked.

The Singular Object Prefix is **mu**.

a **mu** labye, he has seen him.
 ya **mu** laba, he saw him.

For the Plural, the syllable **ba** forms both the Subject and also the Object Prefix.

Subject.—**ba** tambula, they walk.

bā tambula (ba a tambula), they walked.

Object.—a **ba** labye, he has seen them.

ki **ba** gudeko, it has fallen upon them.

The Object Prefix is used :—

- i. Instead of the noun to which it refers as Object of the Verb.
- ii. To give the force of the English Article when not especially emphatic. Thus :—

Omuntu, 'mulabye, I have seen the man.

i. e. the man whom you asked about, sent for, etc.

But, ndabye omuntu, I have seen a man, a chance man.

So, Omulenzi namugamba, I will tell the boy.

But, nagamba omulenzi, I will tell a boy.

When very emphatic, add the Near Demonstrative.

Ekibanja ekyo¹ nākikuwa, I will give you the land.

i. e. about which we have been talking. In English often 'that' land.

Exercise.—He has seen the peasant. He told the boy. We have given the smith the iron. We have told the doctor to come. I have done questioning the women. We want to visit [laba] the traders. The girls have cultivated. The men have gone. The stranger has arrived. The witness, question him. The blind man has heard all our words. The

¹ Very common expressions may be given elliptically: *e. g.* above, Ekibanja ekyo nākikuwa. So also Emere tulse, we have brought the food: Kwako = 'take it.' Colloquially, 'here you are' for 'nkuwako.'

prisoner ran away [duka]. They caught the spies. The rich man has given us a present. A girl has brought some flowers. The boy has made a cage. The idiot, they have left him in the road. The workmen have cut two windows. They turned the wizard out. The steward, let us look for him. The carpenter has done adzing that piece of wood. The prisoner has escaped [bomba]. The messengers have arrived. They have gone to see the princess. The doctor has come. The child is in the over-run garden.

(b) With the Demonstrative.

omuntu o no, this man.	abantu ba no, these men.
omuntu oyo, that (near) man.	abantu a b o, those (near) man.
omuntu o li, that man.	abantu ba li, those men.

It will be seen that in the singular the vowel 'o' and not the Object Prefix, makes all the forms. The plural forms are made in the usual way from the Object Prefix 'ba.' Note the 'a' of this 'ba' is weak, and drops out before a vowel: hence 'abo' for 'a ba o.'

Reduplicated Forms:—

Sing. This is the man, ye wuno.
That is the man, ye wuyo (near).
ye wuli (ye oli).

Plur. These are the men, babano.
Those are the men, be babo (near).
babali.

If two nouns of the same class are joined together by the words 'is,' 'are,' the omission of the I.V. of the Predicative word is not in itself sufficient. The Copula must be inserted as well as the I.V. For this Class:—

ye: he is. be: they are.

The word 'ye' is also used for 'he' as an independent personal pronoun.

Analytically, the 'e' of ye 'he' should be shorter than the 'e' of ye 'he is'; but this does not seem to be the case. The form 'be' is for ba they and ye, an old form of the verb 'to be,' meaning 'is.' Similarly kye for ki ye, etc., so that we should have expected 'ye' he is, to be contracted for yeje.

Exercise.—That slave. Those prisoners. These boys. This cook. That (near) dumb man. Those twins. This favourite. I saw that woman yesterday. Those boys came in the morning. This prisoner. This princess is a good woman. This is the smith. Tell that (near) boy. These are the peasants, we will question them. That dead man, where have you seen him? We went to see those twins. This girl is-fond-of [yagala] sugar-cane. These women have cultivated here. These are the grand-children. This man reads. This stranger has arrived. This heir has insulted these peasants. These traders have brought a good many things. This boy is short. That woman is tall. That (near) neighbour is a bad man. Is that man rich? Are those strangers witnesses? Have they caught those spies? That is the steward. Has that messenger arrived? These are the slaves. This bride. Those women-slaves. These workmen have finished the work which you gave them. This cook is a good fellow [omusaja]. This lady is very kind [has great kindness]. That squire is a very old man. This young man is deaf. This carpenter is very clever [wamagezi]. That smith is a stranger.

(c) With Adjective and Numeral.

omuntu omu, one man.	abantu batano, five men.
abantu babiri, two men.	abantu 'kumi, ten men.
abantu basatu, three men.	abantu 'kumi nomu, eleven men,
abantu bana, four men.	etc. the numbers 1 to 5 (or compounds of them) being the only variable ones.

It will be noticed that the Class Prefix with I.V.—o **mu**—is the same as the word for 'one.'

Exercise.—Four women. Three boys. Eight girls. They have caught many spies. One great princess. Two bad wizards. One of the prisoners has escaped. They left two dead men in the forest. They brought fifteen sick men. He has four boys. We have seen those twenty-two women. Fourteen men and twelve women read a gospel [enjiri]. Two messengers have come. Three youths. Fourteen workmen. We saw five strangers. They have brought six witnesses. Three are old men. One is a boy. One is a woman. Where are the two spies? The three traders have gone. One good cook is better than three boys. Of those four peasants one has gone, but three were afraid. He has five children. Two are grown up. One is in arms [omwana omuwere]. There is one good smith here. Two carpenters live inside that fence. We have seen three boys and four girls. Of the princesses, two are very tall; one is fairly tall; two are stout. Two women cultivate my garden. One girl helps them. They brought three prisoners.

(d) With Possessive.

<i>Sing.</i> owa, of.	Omuntu wa kabaka, a man of the king.
	Omwana womukazi, the woman's child.
<i>Plur.</i> aba, of.	Abantu ba kabaka, men of the king.
	Aba'du bomwami, the master's slaves.

SING.	PLUR.
wa nge, my.	ba nge, my.
w o, thy.	b o, thy.
w e, his.	b e, his.
wa fe, our.	ba fe, our.
wa mwe, your.	ba mwe, your.
wa bwe, their.	ba bwe, their.
o wa nge, mine.	a ba nge, mine.
o wu wo, thine.	a ba bo, thine.
o wu we, his.	a ba be, his.
o wa fe, our.	a ba fe, our,
etc.	etc.

Abange is frequently used as an exclamation: You there!
Wangi, also a servant's answer when called.

The forms *Ewafe*, at our place, etc., have already been given (p. 47). To say, Men of our place, it is necessary to say, They of or at our place—*abewafe*.

That girl living at your place (that girl of at your place), *Omuwala oli owewamwe*.

That man living here: *freq.* Omuntu owa kuno—because he is living *on* (ku) this place. It is also possible to say Omuntu oweno: eno meaning 'at this place.'

Exercise.—The prince's boy. His prisoner. Their workmen. Our heir. The peasants of the steward. The rich man's representative. My carpenter. Our neighbours are old men. Her girls are tall, yours are young. We are glad [p.pf.] to see our guest. His great-grandchildren are very nice. Their cook went a-few-days-back [juzi]. I have seen his boys. His peasants and their steward. Your workmen have worked hard. Our prisoner has escaped. That girl of ours. His bride has arrived. Their witnesses have gone. Our boy is a thorough lad [omuvubuka dala]. Whose slave is this? Theirs. Whose child is that? Ours. Your child is bigger than ours. Their neighbours are the rich man's favourites. Her children are four, thine are two. Whose men are these? Of our place. The wizard at thy place. Those princesses at his place. That sick man of thine. This messenger of his. The guest who comes from their place. The king's male [abobulenzi] children are princes, and his female [abobuwala] children are princesses. His father [kitawe] was a chief at your place. The doctor here [oweno] surpasses in cleverness [anamezi] that one of your place.

(e) With Relative.

The **Subject Relative** in the singular is the same as the ordinary subject, except for the Past Tense, *e. g.*:—

omuntu akola ebiguli, the man who makes cages: (also, The man makes cages).

omuntu akoze wano, the man who has worked here: (also, The man has worked here?)

For the **Future**, it is usual to use an auxiliary, viz. 'ja' for the Near, and 'genda' for the Far Future.

omuntu aja kukola wano aluwa? Where is the man who is going to work here?

omuntu agenda okutunda ekikusu kyafe aluwa? Where is the man who will sell our parrot?

There is comparatively little need for the use of the Future with the Relative, and generally only in idiomatic sentences like the above.

For the **Far Past Tense**:—

omuntu eyakola ekisakati kyafe, the man who made our fence.

In the *Plural*, the **Subject Relative** is **Aba**, *i. e.* the ordinary Subject Prefix with I.V. prefixed, *e. g.*:—

abantu **aba** genda jo, the men who went yesterday.

abantu **aba** nāgenda enkya, the men who will go in the morning.

The **Object Relative**:—

Sing. gwe: omuntu **gwe** njagala: the man whom I love.

omuntu **gw** alabye: the man whom he has seen.

Plur. be: abantu **be** njagala: the men whom I love.

abantu **b** alabye: the men whom he has seen.

N.B.—The 1st and 2nd pers. pron. I, we; thou, you; take the same Relative forms as the 3rd pers. He, they.

nze gwewalaba, I whom you saw.
mwe bebakuba, they whom they beat.

Exercise.—The women who cultivate in our garden. The boys whom I saw. The girls whom I told to come. The peasants who live in the gardens. Where is the man who has cut this window? The man whom he has told to come. The idiot whom they shut-up [siba] in the house. The strangers who have come from far. The twins which she bore [zala] yesterday. The smith who has brought this iron. The children who have brought these flowers. The enemy [pl.] who robbed our property have been seen. The carpenter who cut down that tree has come. His enemy whom he blamed [vunāna]. The boys whom we saw. The rich man who has given us a parrot. The wizard whom the king drove out. The trader who was given [webwa] a garden by the rich man. The man whom I hit. The smith who comes here every day. The princess who brought this little girl. The cook who brought that bowl. The stranger who slept at our place. The old man whom we see every day. The princess who came yesterday. Our neighbours whom we like, and to whom we have given a present. The enemies whom they have overcome [wangula]. The bride whom he has taken to his home. The doctor who cured [wonya] our child. The smith (to) whom we gave this iron. The steward whom the chief appointed [sawo]. The boys who live at his place. The readers whom I taught. The carpenter whom I told to come. The prisoner whom they released [ta]. The infant which she carried [beka].

(f) **Miscellaneous.**

-**tya**, can have the following forms :—

Ntya, How am I?	Tutya, How are we?
Otya, How art thou?	Mutya, How are you?
Atya, How is he?	Batya, How are they?

The phrase 'atya' is used generally for 'What does it mean?'
otya, more generally 'otyano,' is the usual salutation; *Plur.*
Mutyano.

-tyo and -ti have the same forms, but bwe is generally prefixed.
otyo is especially used as equivalent to 'just so, yes' in conversation.

The others in such phrases as, Am I to cut it like this? Nsale bwenti? etc. If the previous conversation has implied the verb, 'Bwenti' would be sufficient.

-**na** : 'all' can be applied to all the plural pronouns, thus :—
fena, we all; mwena, ye all, all of you; abantu bona, all men;
omuntu yena, every man.

-**ka** : 'alone' is applied to all persons, thus :—
nze'ka, I alone, by myself. fe'ka, we alone, by ourselves.
we'ka, thou alone, by thyself. mwe'ka, ye alone, by yourselves.
ye'ka, he alone, by himself. bo'ka, they alone, by themselves.

ye nyini : *e. g.* omwami ye nyini, the master himself.

Plur. be nyini : *e. g.* abawesi be nyini, the true smiths, I mean the literal smiths.

His *own*, their *own*, etc., can be made emphatic either—

i. By adding at the end of the sentence the corresponding form for alone : *e. g.* bafumba omupunga gwabwe boka, they cook their *own* rice.

ii. By repeating the pronoun after the possessive :—

okutesa kwabwe bo, their *own* counsel.

omugogwe ye, his very own stick.

Exercise.—All the workmen have come. That cage, I made it myself. How are the ladies? Let us all go. All of you get up. Every man who has a mat. They have brought the prisoners only. Let them all wait. He paddles by himself. What do you mean by princes? I mean the true princes, the children of the king. All of you twist plantain-fibre. Will you build by yourself? He gave the peasants directions like that. The workman has cut his window like this We all pity [p.pf.] you. How tall is he? Like this. He is taller than you, but his boy is the tallest of all. All the girls whom I know live by themselves in his fence. They all read. Fetch the parrot by yourself. We all walk like that. This child can [inza] walk alone. All our neighbours make their *own* mats. We have made our *own* fences. The stranger has brought his *own* mat. All the ladies have arrived. Tell them that the bride is here. The traders make their *own* fences.

(g) Personified Words.

These take the same agreement as the singular of the **mu, ba** Class, but have no class prefix, nor I.V.; nor can they have any plural. They are :—

Balugu, yam.

Bwino, ink.

Gonja, plantain.

Kasoli, Indian-corn.

Kawa, coffee,

Kaumpuli, plague.

Kawáli, small-pox.

Kibuyaga, a storm.

And a few obviously foreign words—supu, soup; pudingi, pudding.

Kyai, tea (*or* cai).

Lumonde, sweet potato.

Mukoka, flood.

Sabuni, soap.

Senyiga, cold in the head.

Tába, tobacco.

Wuju, marrow.

Of these, mukoka is the flood of water left after any heavy shower of rain, and made during the falling of the rain.

kaumpuli is loosely applied to a number of severe illnesses, and even to a severe attack of fever. It is but rarely applied to a true case of bubonic plague.

bwino ono, this ink.

kasoli yena, all the corn.

bwino mulungi, the ink is good.

lumonde mulaya, English potato (fr. Bulaya, Europe).

To say 'a single potato,' etc., use the word Omunwe: *e.g.* :—

omunwe gwa lumonde gumu, a single potato.

Or to say, Bring me three potatoes :—

Leta lumonde eminwe esatu.

eminwe gya gonja esatu, three plantains.

or, gonja èminwe esatu.

Exercise.—This tea. That soap. Our coffee. His tobacco. My potato. This yam is good. That marrow has rotted. Bring all the Indian-corn. This is the soap. Finish up all the soap. The flood has taken the Indian-

corn which we sowed. Here are plantains, cook them. He died of the plague. The plague killed him. We will cook this Indian-corn of ours to-morrow. He has caught a cold [a head-cold has taken him]. The yam, he has brought it now [kakano]. Here is the tea; make [fumba] some now. Cook three potatoes. Roast [yokya] four cobs of Indian-corn. Have you taken my ink? No, I took my own. Where didst thou buy that ink? It is very good. The traders all sell it, but the European [omuzungu] sells the best. The soap which we have brought, what does it cost [it buys how]? The tobacco which grew in his plot; we have bought the whole of it. The Indian-corn which they have given us. All our potatoes are small. Theirs are small also; but his are large. The cold which she caught is better [vona, p.pf.]. He has caught the small-pox. The storm which raged [kuntɔ] yesterday has broken all our plantain-trees. There is Namirembe, I see it. That is Nakasero; we went there a few days ago. Rubaga, do you see it? There it is; yes, I see it.

Note that often the order of the English is reversed. The same happens in such an idiom as—I dropped my book, ekitabo kyange kingudeko.

XII. THE VERB CONTINUED.

(a) Narrative Tense: Positive Forms.

The Narrative Tense is used in describing what took place when a number of verbs depend or hang on each other, and it can only be used when it has some verb to depend on. The verb on which it depends may be in any tense, and this preceding tense gives the precise 'time' referred to by the Narrative Tense. However, the Far Past is by far the most common, and is the only one which need be considered here.

SING.

1. Nenkola, and I did.
2. Nokola, and thou didst.
3. Nakola, and he did.

PLUR.

1. Netukola, and we did.
2. Nenukola, and ye did.
3. Nebakola, and they did.

i. e. it consists in placing 'ne' before the Present Indefinite Tense.

For 'and it did,' 'and they did,' make the forms for 'it does,' 'they do,' and prefix 'ne,' thus:—

kikola, gukola, etc., it does; hence **nekikola, negukola**, etc., *and it did*.
bikola, gikola, etc., they do; hence **nebikola, negikola**, etc., *and they did*.

N.B.—After the word 'gamba,' say, always use the Particle 'nti.'

(For brevity, the verb on which this tense depends is not always given.)

Exercise.—And he came. And they went. And they brought a parrot, and the parrot flew away. And she cooked some rice. The storm blew and the fence fell. And we crossed three rivers, and they were very deep, and I dropped my book, and they found it and gave it to me. And the carpenter cut down a tree, and I measured it, and he made two cages and one trough, and brought them, and I bought them. And the princess came and said, 'Thou hast eaten all my sugar-cane, and thou hast thrown away my mat and broken his bedstead.' Cook rice and bring it. That old man is a wizard; take hold of him, and bind him and bring him to [eri] the chief. And they brought him to the chief, and the chief heard [wulira] the words, and gave judgment [sala omusango] and said, 'This man, I know him,' and drove him out of his garden. The boy hit the snake, and it went and was lost. The carpenter will come and bring his things and make the cage. And I went

and said, 'Come and finish your piece of work, and make the partition and cut the windows,' and he said, 'I will come [kanjije] and finish your piece of work,' and he finished it. And we said, 'Tell us everything,' and they told us everything, and we understood and we said, 'Now [kale] you do like this, and bring us three bowls and throw them into that hole.' They left the garden, and it went out of cultivation, and it became jungle [ensiko]. The pieces-of-iron were put badly [bera bubi], and they fell and hit him on the foot, and he was laid up [ill (in his) foot] a whole month. And the trees grew and brought much shade; and we sat under [mu] them and praised them.

(b) **Negative tenses, not with Relative.**

(Lesson XX. p. 27).

It has already been remarked that these are made by putting 'te' before the positive forms for the following tenses, viz. Present Indefinite, Present Perfect, Near and Far Past and Far Future, except that the first pers. sing. is 'si:' *i. e.* **Sikola** (not tenkola): **sakola** (not tenakola): **sirikola** (not tendikola).

Many Baganda prefer a form with 'si' throughout: *e. g.* situkola, sibakola, etc., but this has not been adopted in our translations. Forms with 'te' throughout occur in Lunyoro and dialects.

For the Near Future negative, prefix 'te' to the Subjunctive form, and 'si' as before for the first pers. sing.: *e. g.* **sikole**, I will not do: **tebakole**, they will not do.

For the Negative Subjunctive, use the Subjunctive of the verb 'lema,' and the Infinitive of the Verb: *e. g.* **baleme okukola**, that they may not do: **neme okugenda enkyā**, that I may not go in the morning.

(Neme for n leme, which latter is an unpronounceable form.)

In all cases of Negative Future translate by the sense, since the word 'will' is not always the sign of the future: *e. g.*—

The bandage will not meet: omugaga gugana okutuka.

gana means 'say no, refuse,' and 'will' here means 'is not able to.'

It would also be possible to say 'tegutuka' in the present, 'It does not reach.'

This work will not take long: omulimu guno tuligukola mangu.

This fort will not last long: ekigo kino tekigenda kulwawo (better than tekirirwawo).

His head will not get through: omutwegwe gugana okugyamu, or tegugenda kugyamu, or tegugyamu, according to the particular meaning given to 'will.'

gyamu = get into a certain space.

'Thou shalt not do' is a Negative Imperative.

Exercise.—They do not make bowls. The iron did not fall. The snake has not gone. The traders are not going to come. He will not come. I am not going [ja] to go. His boys did not sell the parrot. They have not come. We will not leave you [vako]. Tell them 'Do not go.' Bring the pins that they may not be lost. Do not clean this part only, but clean all the parts. He has not understood. We did not ask them. Did we not rejoice very much to see you? The women do not know (how) to paddle. The steward did not hinder his master's messenger. The tribute is not complete [tuka, p. pf.]. I do not know (how) to make a bedstead. Take hold

of my book that it may not fall. They will not go [nr. fut.]. The doorway is not narrow [funda, p.pf.]. His arm is short, it will not reach. Shall¹ we not cut [nr. fut.] an aperture here? Shall he not beat [nr. fut.] the iron? Take that stick from him [gyako], that he may not hit the child. Get up, that we may not tread upon you. Cut the parrot's wings, that it may not fly away. That peasant does not know how to make a wall. Walk [pl.] carefully [mpola] that the papyrus may not delay [ziza] us. Hide [pl.] all the books, that the master may not know that we read. They will not work. They refuse to work. He will not sell his watch-chain. The fire will not burn. He won't [gana, p.pf.] throw away the rubbish. We won't clear [lima] the weeds. The lid will not fit [tuka]. These baskets will not suffice [mala]. This fence will not last. You will not see any frogs in that river.

(c) Negative Tense with Relative.

In **Negative Relative Constructions**, the Negative is always 'ta,' and follows immediately the Subject Prefix. If, therefore, there is an Object, it follows the 'ta,' and comes immediately before the verb, e. g. :—

kyebatalaba, which they did not see.

nze atamulabye, I who have not seen him.

omugo gwatabaja, the stick which he did not make.

omuti ogutamugwako, the tree which did not fall upon him.

Exercise.—The parrot which did not fall. The chief who did not come. The carpenter who did not bring the wood. The man who did not bring a parrot. The tailor who does not sew nicely [bulungi]. The tribute which he does not bring. The dusters which he did not wash [kuba]. The rubbish which he did not throw away. The peelings which he did not collect. The tree which they did not cut down. The bowls which I have not bought. The salt which I left, have they brought it? The parrot whose feathers I did not cut has flown away. The rice which you did not cook in the morning, we will eat [it] at mid-day [misana]. Our girl whom we did not see this morning has come back. The garden which they did not cultivate has become overgrown. The girls whom they did not tell have come to read. Tell them to do the work which they have not done. They have brought the feathers which will not sell [they refuse to buy]. He has brought the book which we would not buy. We who do not know her. The stranger whom we did not know. The boys who are not pleased with him. The spies whom they do not see. The blind man who does not know our girls. Have you brought the piece of iron which is too short [which does not reach]? That book which I am not able to read. The rice which I did not put away has rotted. The guava-trees which you did not bring. The deep rivers which we were unable to cross.

(d) Narrative Tense with Negative.

This can never be used with Relative expressions; but it may be helpful to note that the 'ne' of the Narrative Tense takes the same position as the Relative does in Negative expressions, and the order is then exactly similar.

SING.

PLUR.

- | | |
|------------------------------------|------------------------------------|
| 1. nesikola, and I do not do. | 1. netutakola, and we do not do. |
| 2. notokola, and thou dost not do. | 2. nemutakola, and ye do not do. |
| 3. natakola, and he does not do. | 3. nebatokola, and they do not do. |

notokola is preferred to notakola.

¹ Note the close connection between this and 'Are we not to?' Is he not to? This may explain why the Negative Near Future is the form which properly should be the Negative Subjunctive.

For 'it' and 'they' the proper class prefix must of course be used :
e. g. nekitakola, negutakola, etc. : nebitakola, negitakola, etc.

Single after a Negative for emphasis—not . . . a single; translate by the Numeral for 'one' with the I.V. preceded by the copula 'n' and; e. g. :—

natalaba muntu nomu, and he did not see a single man.
teyayogera kigambo nekimu, he did not speak a single word.

The European seems more partial to this usage than the Muganda.

Exercise.—And he did not eat. And thou didst not go. And she did not cook. And you did not cut down that tree. And you did not bring our dusters. And he did not bring his milk-pot. And he did not catch that parrot. And I did not see him. And his flute was not found [labika]. And the small-pox did not attack him. And his ink was not found. And the fence did not fall. And they did not bring a single tree. And we did not meet your friend. And the river [the water in the river] did not go down [genda]. And they did not say a single word. And thou didst not understand. And the women did not cook the plantains. And the papyrus did not delay us. And we did not fall into that hole. And the chain was not lost. And the peasants did not twist that plantain-fibre. And he was not vexed. And the windows were not cut [salibwa]. And we did not see a single window. And the light was not able to get in [jita]. And you did not see a single person. And the plague did not come there. And the tails did not appear. And the salt was not stolen [nyagibwa]. And the price was not sufficient [tuka]. And the snakes were not lost. And the partition did not reach to the top [engulu]. And the books were not sold [tundibwa]. And the parrot did not walk. And we did not reach that island. And the wounds did not pain us. And the clouds did not rain [tonya]. And he did not eat his neighbour's sugar-cane.

(e) 'Still' and 'Not yet' Tense.

Negative Infinitive.

'Not yet' is generally expressed by the auxiliary 'na,' thus :—

SING.		PLUR.
1. si'naba kugenda, I have	}	tetu'naba kugenda, we have
2. to'naba " thou hast		temu'naba " you have
3. ta'naba " he has		teba'naba " they have

} not yet gone.

And proper forms for 'it' and 'they,' as teki'naba, tegu'naba, tebi'naba, etc. *Lit.* I am not yet to go, etc. It is also possible to say Si'nagenda, I have not yet gone; tonogenda, thou hast not yet gone, etc. This would imply the further condition, 'I have no intention of going.'

'Not yet' as an answer to questions is also expressed by this tense of the Auxiliary 'ba' with the proper subject prefix.

Agenze? Has he gone? ta'naba, not yet.

Kigude? Has it fallen? teki'naba, not yet.

Omupunga guide? Is the rice cooked? tegu'naba, not yet.

Mugenze? Have you gone? tetu'naba, not yet.

Negative Infinitive. obutagenda, not going, not to go.
obutalya, not eating, not to eat.

These are, strictly speaking, nouns (verb-noun or gerund), just in the same way that the positive infinitive is.

Still' Tense.

i.	SING.		PLUR.
	1. nkyafumba, I am	}	1. tukyafumba, we are
	2. okyafumba, thou art		2. mukyafumba, ye are
	3. akyafumba, he is		3. bakyafumba, they are
		still cooking.	}
			still cooking.

This form can be negated by prefixing 'si' to the first pers. sing. and 'te' for the other forms. We thus get Sikyafumba, tokyafumba, etc. This means 'I am no longer cooking,' though I once was.

ii.	SING.		PLUR.
	1. nkyali, I am	}	1. tukyali, we are
	2. okyali, thou art		2. mukyali, ye are
	3. akyali, he is		3. bakyali, they are
		still.	}
			still.

With the proper class prefix (ki, gu, etc.) for 'it,' 'they,' in the third person.

The forms nkyali, tukyali in the sense 'I am here, quite well,' do not seem to belong to Luganda; though common in Busoga.

'I am still here,' and interrogatively 'Are you still there?' are expressed by Gyendi and Gyoli? respectively with corresponding forms for all other persons. If, however, emphasis is to be laid on the 'here,' the forms nkyali wano and okyaliwo? respectively are used; and so for all persons and classes.

The third person occurs as in English, *e. g.* :—

omupunga gukyali mubisi, the rice is still raw.

iii. A third form made from the modified form occurs in the case of a few verbs. Such are 'bakyatude,' 'wakyasigade,' and perhaps a few others; with similar forms for other persons and classes. It seems to mean—They have become seated, and still are continuing so for want of interference.

This form being so rare is not referred to in Table 4, THE VERB.

No longer :

ebitogo tebikyalabika, papyrus is no longer to be found.

All these cases of 'still' and 'not yet' denote an active state, not a mere condition. Thus such a sentence as, The water is no longer deep, should be given by some such paraphrase as, Amadzi gagenze, wasigade matono.

The two forms Si'naba, formed from 'ba' and 'nkyali,' formed from 'li,' illustrate the rule that 'ba' is always used in general statements and 'li' in particular ones. Hence there can be no other forms, as si'nali or nkyaba.

Exercise.—I have not yet seen his foot. We are still eating. He is no longer making his section [ekituli]. The frogs are still croaking [kaba]. He is no longer ill. The boys have not yet brought the papyrus. The girl has not yet taken the bowl. Has the fence fallen? not yet. Have they brought the parrot? not yet. Have they found my book? not yet. I am still looking for it. The fat has not yet melted. The peasants no longer work hard. Those two boys have not yet helped us. I have not yet learnt that drum-beat. The smoke is still in the room [ekisenge]. The corpses are still in

the swamp. They have not yet been buried [zikibwa]. The doorway is no longer narrow. Fever no longer attacks him. The iron is no longer hot. The rivers are still deep. Those two snakes have not yet gone. Do the books still sell [buy] (for) a large price? no, they sell [buy] for a little. This wound is still large. Our girls no longer read. My boy has not yet bought a book. These gardens are still good. They have not yet gone to ruin. The women of your place have not yet cleared those weeds. Has he done selling? not yet. You have not yet shaken the mats. The dusters are still wet. They have not yet dried. What have you cooked? I have not yet cooked. The girls have not yet got up. The bowl is still whole. It is not yet broken. They have not yet lit the fire. She is no longer afraid of the parrot. The readers no longer come. I have not yet gone out of here. The chief has not yet given us a present. We are still waiting at his place. Not to cultivate. Not to understand. Not to walk. Not to paddle. Not to ask. Not to buy. Not to lie. Ignorance. Not working. Want of pity. Not saying.

XIII. THE li—ma (OR 'STONE') CLASS.

Belonging to this Class are mostly things hard, bare and flat, being either parts of the body, or fruits and other natural objects. The Plural form is also applied to fluid substances, there being of course no corresponding singular to such nouns.

E'wali, side of things.	E'kovu, snail.
E'bunga, space.	E'kubo, road.
E'banja, debt.	Erinya, name.
E'bega, shoulder.	Erinyo, tooth.
E'bere, breast.	Eriso, eye.
E'bwa, sore.	Erigwa, thorn.
E'bugumu, warmth.	Eryato, canoe.
E'dagala, medicine.	E'sabo, resin.
E'dala, piece of scaffolding.	E'sanda, temple.
E'danga, lily.	E'sanga, ivory.
E'dobo, hook.	*E'sanyu, joy.
E'dobozi, sound, voice.	E'sasi, bullet, lead.
E'dogo, witchcraft.	E'siga, cooking-stone.
E'fumu, spear.	E'siga, scorpion.
E'gero, wonder.	E'sonko, shell.
E'gi, egg.	*E'subi, grass.
E'gigi, curtain.	*E'subi, hope.
¹ E'goba, profit.	E'tabi, branch.
E'gumba, bone.	*E'taka, earth.
E'gwanga, a nation.	² E'tale, uncultivated land
E'gwanika, store.	E'toke, plantain-fruit.
E'jembe, horn.	*E'tosi, mud.
E'jengo, wave.	*E'tumbi, midnight.
E'jinja, stone.	*E'tuntu, mid-day.
E'jiba, dove.	E'vivi, knee.
E'joba, tuft, crest.	*E'vu, ashes.
E'jovu, foam.	E'ziga, tear.

¹ Mostly, if not entirely Plural—amagoba.

² amatale means 'iron-stone ore,' 'hæmatite.'

It will be noticed that the class prefix is only 'li' in a very few cases; and that in all cases where it is not 'li' the first consonant is an exploded one. This consonant ceases to be an exploded one in the plural, *e.g.* Amafumu, amabega. *Exc.* ama'bali.

Those words which have no plural are marked thus.* Those beginning with 'j' change 'j' to 'y': *e.g.* amayengo from e'jengo, amayovu from e'jovu. Eryato in the plural becomes amāto; eriso, amaso; E'gwanga, amawanga; e'gwanika, amawanika.

Those beginning with 'd,' change 'd' to 'l': *e.g.* e'danga, amalanga.

The following have no singular:—

Amadzi, water.	Amakaja, swollen limbs.	Amānyi, strength.
Amafuta, oil.	Amalala, pride.	Amasira, pus.
Amagezi, wisdom.	Amalusu, spittle.	Amata, milk.

Exercise.—Make the plurals of the above list of nouns.

(a) The Simple and the Relative Subject.

The Simple Subject 'it,' 'they,' is—

<i>Sing.</i> li.	<i>Plur.</i> ga.
e'fumu li buze,	the spear is lost.
amafumu ga buze,	the spears are lost.

To form the Relative Subject, it is only necessary to add the proper I.V. to the Simple Subject: thus:—

e'fumu e ri buze,	the spear which is lost.
amafumu a ga buze,	the spears which are lost.

When li comes before a vowel, li becomes ly, *e.g.*:—

efumu ly abula,	the spear was lost.
efumu e ry abula,	the spear which was lost.

When ga comes before a vowel the 'a' drops, and the vowel before which it is dropped is lengthened.

amafumu g ābula (ga a bula),	the spears were lost.
amafumu a g ābula (a ga a bula)	the spears which were lost.

Exercise.—The spear has fallen. The spear which has fallen. The thorn which has pierced his foot. The doves are cooing in the tree. The doves which are cooing in the tree. The bullets passed here. The bullets which have passed. The waves struck the canoe. (My) knee hurts me. The knee which hurt me. The oil has run-out [genda, p.pf.]. The lilies which grow [labika] on the moor [etale]. We are pleased [joy has caught us]. The spears which glitter. The mud which has struck us. The branches fell in the road; and they dried. The canoe will take us to-morrow. The canoes which will take us in the morning. The grass has come. The milk is going to-turn-sour [kwata]. His eye is going to be bad [lwala]. The eggs are broken [menyeka, p.pf.]. The madness which seized him. A canoe cannot-be-found [bula, p.pf.]. The temples which fell down. The swollen-limbs which pain him. The water which flows here. The sore which hurts you.

(b) Demonstrative.

These are formed in the usual way by means of the prefix 'li' for the Singular, and 'ga' for the Plural: that is, those prefixes which form the Subject.

SING.	PLUR.
e'fumu li no, this spear.	amafumu ga no, these spears.
e'fumu e ry o, that (near) spear.	amafumu a g o, those (near) spears.
e'fumu li ri, that spear.	amafumu ga li, those spears.

Notice 'eryo' for e **li** o, and 'ago' for a **ga** o: according to the rule given at the end of the last section (ly and g before a vowel).

Reduplicated forms:—

<i>Sing.</i> e'fumu lirino,	here is the spear.
e'fumu liriri,	there is the spear.
<i>Plur.</i> amafumu gagano,	here are the spears.
amafumu gagali,	there are the spears.

Exercise.—These eggs. That hanging. This skin. Those wonders. This hook. This space. Those horns. This canoe. Those (near) teeth. These roads. These names. That dove. That (near) branch. This sore. That (near) shell. Those (near) branches which have fallen. This (piece-of) ivory. That tooth has come out. Those eyes. This milk has turned. The mid-day was like [fanana] night. Take away those thorns which stop the road. These are the names. This is the tooth. That debt has come to an end [wede]. Those (near) spaces which appear. These cooking-stones. This sore which I dress. Those (near) ashes. These are the pieces of ivory. This road is very crooked. These horns are white. This road is slippery. This branch will sprout. These doves coo at [mu] mid-day. These names. There is the earth. I saw that snail. Those are the spears. These temples have fallen. Those bones are scattered. Fetch those pieces-of-scaffolding. Stamp [samba] that (near) earth. Here is the water.

(c) The Numeral: Adjective (Plural only).

The Singular agreement of the Adjective presents some difficulty, and will be dealt with later on. The Plural agreement presents nothing difficult or unusual, thus:—

amafumu amalungi, good spears.

i. e. prefix to the adjective root the same I.V. and class prefix as has been prefixed to the noun root.

Numerals.

efumu limu, one spear.	amafumu atano, five spears.
amafumu abiri, two spears.	amafumu omukaga, six spears.
amafumu asatu, three spears.	amafumu ekumi, ten spears.
amafumu ana, four spears.	amafumu ekumi ne limu, eleven spears, etc.

Only the numbers one to five inclusive are variable; and it will be noticed that the 'a' of the forms abiri, asatu, etc., is not an I.V. but a class prefix; there is no I.V. to these forms. amafumu asatu mu abiri,

thirty-two spears; or briefly, asatu mwabiri. Should any confusion be likely to occur as to whether three or thirty, etc., was meant, insert the word 'amakumi' before the higher number; thus, amafumu asatu, three (not thirty) spears; amafumu amakumi asatu, thirty spears, etc.

The order of Adjective, Numeral, and Demonstrative, when prefixed to the same noun, has already been given, p. 22.

amafumu ameka? How many spears.

Exercise.—Good eggs. Bad canoes. Large eyes. Small teeth. Hard [kalubo] shells. Short names. Soft bones. These beautiful teeth. Those long spears. This cheese [dry milk]. These new names. That cold water. One voice. Three snails. Those three snails. Five eggs. These five eggs. Three spaces. Ten spaces. Thirteen spaces. Those (near) thirteen spaces. Those thirteen good eggs. How many roads? four. Twenty nice stones. Twenty-four good canoes. These loud [nene] voices. Five bones. Hard shells. Five hard bones. Those five difficult names. Eighteen lilies. These eighteen bullets are bad. How many names are difficult? these four names are difficult. These two stones are very large. Those four are very small. Bring five fairly large stones. Those (near) thorns have pierced me. Those two horns are long. Three large waves came and broke our nice canoes. This branch has upon it many thorns. How many debts has he? he has two big debts. Four eggs are bad, five are good. These two canoes are new. These young plantains.

(d) Simple and Relative Object Prefix.

The Simple Object Prefix "it," "them," is—

Sing. li.

Plur. ga.

efumu nā li twala,

I will take the spear.

amadzi nā ga leta,

I will bring the water.

amagumba tu ga lonze, we have picked up the bones.

To form the Relative Object, add 'e' to each of these forms, as has been done similarly, to form the Relative Object of other classes. Hence we get—

Sing. lye (li e). *Plur. ge (ga e).*

efumu lye twaleta,

the spear which we brought.

amadzi ge tulesa,

the water which we have brought.

amagumba ge tulonze,

the bones which we have picked up.

Exercise.—We have paid the debt. I will buy that skin. We filled the spaces (with) earth. I found a hook yesterday. I have brought the milk. We will cultivate the road. They have not yet brought the ivory. The stones which he threw. We will buy the grass. The earth which they have brought [somba]. The profits which we made [gobamu]. The tears which she shed [kāba]. The piece of ivory which I saw. The cooking-stones which I have brought. The bullets which I made [fumba]. The thorn which I took-out-of [gyamu] my foot. The dove which I caught. The ashes which thou hast thrown away. The temples which they have built. The names which this teacher has brought. The scaffolding which the peasants brought yesterday, they will tie [it] to-morrow. Cook the eggs which I have bought in the morning. I have done pouring the oil into the lamp. We bought the curtains which the master has put up [timba]. The canoes which the Sese people made [siba] have arrived. I saw them. That egg which I have bought is-bad [wunya]. The name which they called [tuma] you is pretty. We put the hooks which you bought in the store. I took the curtain which he has hung up out of the store.

(e) Possessives.

Sing. **erya** (e li a) of: efumu lya kabaka, the king's spear.
Plur. **aga** (a ga a) of: amasanga ga kabaka, the king's ivory.

Sing. **lya** nge, my.

lyo, thy.

lye, his.

lya fe, our.

lya mwe, your.

lya bwe, their.

e **rya** nge, mine.

e **ri** ryo, thine.

e **ri** rye, his.

e **rya** fe, ours, etc.

Plur. **ga** ange, my.

go, thy.

ge, his.

ga fe, our.

ga mwe, your.

ga bwe, their.

a **ga** nge, mine.

a **ga** nge, thine.

a **ga** ge, his.

a **ga** fe, ours, etc.

ekitabo erinya lyakyo, the book its name.
 omusota erinya lyagwo, the snake its name.
 amagwa ebiwundu byago, the thorns their wounds.

Other forms: **lya** means 'of' for the Singular; hence with other classes we get—

lyagwo, lyakyo, of it, its.

lyagyo, lyabyo, of them, their.

lyo means 'it' in reference to this class; hence—

gwalyo, kyalyo, gyalyo, byalyo, of it, its.

ga means 'of' for the Plural; hence—

gagwo, gakyo, of it, its.

gagyo, gabyo, of them, their.

go means 'it' in reference this class; hence—

gwago, kyago, gyago, byago, of them, their.

Remember the 'of' agrees with the noun immediately preceding, the 'it' with the thing referred to.

eryato emit gyalyo, a canoe its pieces of wood.

ekisikate amagezi gakyo, a fence its wisdom (*i. e.* the way it is made).

ku ma'bali ga, at the side of.

Exercise.—His voice. Their knees. Your tears. My bullets. Thy canoes. My joy. Your eye. Their curtains. The young man's spears. My teeth. Our cooking-stones. My piece of ivory. His madness. Your tooth. His store. Their voice. Thy spears. Their nation. Our piece-of-scaffolding. That man's joy. My boy's hope. The temples of the peasants. The women and their sores. Our debts. Your names. Their spears. His stone. The master's curtain has fallen down at the side of the bed. At the side of the road. At the side of the temple. That tree and its branches. The canoe and its seats [amabanga]. The snail and its shell. The fire and its ashes. The wall and its curtains. The fire and its warmth. The snake and its teeth. The parrot and its eye. The tree and its resin. His debt is large, mine is small. Whose piece of ivory is this? mine. Whose medicine is that (near)? yours. Whose name? that woman's.

Whose voice? his. His canoes are long, ours are short. Your plantain-fruit is not full-grown. His is good. I have brought the spear and its shaft [omuti]. Their new names. His two new canoes. Thy three canoes are new. That temple of theirs. These long spears of yours. Thy curtains are very wide, mine are narrow. The temple and its builder [omuzimbi]. Whose skin is this? Mine.

(f) **Negatives.**

These are similar to those already given; only using as the Class Prefix **li** for the Singular, and **ga** for the Plural.

Direct :—

e'bwā terimuluma,	the sore does not hurt him.
e'bwā teryamuluma,	the sore did not hurt him.
e'bwā talinyize,	the sore he has not dressed it.
e'bwā teyālinyiga,	the sore he did not dress it.
amafumu tegagwā,	the spears do not fall.
amafumu tegāgwā,	the spears did not fall.
amafumu tagalese,	he has not brought the spears.
amafumu teyagaleta,	he did not bring the spears.

Relative :—

e'bwā eritamuluma,	the sore which does not hurt her.
e'gi eryatagwā,	the egg which does not fall.
e'bwā lyatalese,	the space which he has not left.
e'bwā lyebataleka,	the space which they did not leave.
amafumu agatagwā,	the spears which do not fall (agātagwā, which did not fall).
amayinja gatasombye,	the stones which he has not brought.
amayinja gebatasombye,	the stones which they have not brought.

And similarly for the other tenses.

Narrative :—

amafumu nebatagaleta,	and they did not bring the spears.
e'kubo netataliraba,	and we did not find the road.
e'kubo neritalabika,	and a road was not visible.
amalanga negaba mangi,	and the lilies were numerous.

Exercise.—This grass is not sufficient. They do not sell the spears. He has not yet paid his debt. This canoe does not travel fast [mangu]. Will not this road reach? The thorns will not stop the road. Bones do not melt. Doves do not coo at night. The tooth will not sell for much [buy (for) a big value]. The water has not yet dried up. That spear will not cut pieces-of-wood. The stone which I did not break. The medicine which she refused to drink. The voice which we did not hear. The temple which they have not yet finished. The earth which did not fall. The tears which she did not shed. The milk which thou hast not brought, where is it? I will use [twala ku] the oil which he did not sell. They have brought seven spears and have not sold one. They have brought a piece of ivory, but I will not buy it. I will put a stone here and it will not fall [Nar. tense]. The eggs were not broken. And the thorns did not pierce our feet. And the water did not flow. And he did not hurl the spear. And the temple was not burnt [gya omuliro]. That earth will not suffice. Lilies no longer grow here. The thorn which did not pierce my hand. The snail which did not crawl [genda] on my book crawled on hers. The curtains which are not

hung [timbibwa]. The lilies which are not found on the uncultivated land.
The ashes which are not collected [yolebwa].

(g) Miscellaneous.

- tya* : *Sing.* litya. *Plur.* gatya.
e'kubo litya? what do you mean by 'road'?
amanya gatya? names, what do you mean by that?
e'kubo lifanana litya? what is the road like?
amagi gali gatya? what are the eggs like?
- ti* : like this, with accompanying action.
 Sing. bweriti (seldom liti). *Plur.* bwegati (seldom gati).
kwata e'kubo bweriti, keep on this same road (*lit.* keep to the
road like this.
amadzi gali bwegati, the water is like this.
- tyo* : like that.
 Sing. bwerityo. *Plur.* bwegatyo.
e'sabo bālizimba bwerityo, the temple they built it like that.
amanya gawandikibwa bwegatyo, the names were written like
that.
- ona* : all.
 e'gi lyona, all the egg. amagi gona, all the eggs.
- o'ka* : only.
 e'gi lyo'ka, the egg only, the egg by itself (and nothing else).
 amadzi go'ka; water only : water (and nothing else).
- nyini* : e'fumu lye nyini, I mean the literal spear.
 amato ge nyini, the actual canoes : the material canoes.
- same* :
 e'kubo lino lye limu na liri, this road is the same as that.
 amayinja gano ge gamu, these stones are the same.
 eryato lyange lye limu neriry, my canoe is the same as thine.
- The other ideas of comparison by means of the verbs 'singa' or
'yenkana,' or by the preposition 'ku.'
- ku mato gano, abiri gali mabi, two of these canoes are bad.
ku masasi gano agamu gali manene, some of these bullets are
too large.
e'fumu lyange lisinga obuwanvu, my spear is the longer, etc
Vid. p. 57.

Exercise.—Bring all the bones. What do you mean by 'bones'? The bones of the parrot which we buried. Turn your shoulders like this. Look for a horn which is like this (one). They gave him a name like this. They found a branch like that. They have brought plantain-fruit only. They found there [sangayo] thorns only. In the road there is nothing but [wabula] mud. He did not find a single canoe. What do you mean by canoe?—the canoe which we asked for. How many canoes are there? What are they like? How big is the largest? The largest has twelve seats. Tell them to bring two larger ones of fifteen seats. This piece of scaffolding will not reach. Look for a longer piece. My name is nicer than thine. What are

their teeth like? like this. They make them more pointed than we do. This plantain-fruit of ours is much larger than yours. It is equal to two of yours together [awamu]. Our nation is a larger one than yours. How much larger? These snails are bigger than those which we saw yesterday. How big are they? like this. How shall we fight with 'such a vast number of canoes? What shall we do with such nasty sores? Of these thorns which is the longest? The one which I have put on the table [emeza] is the longest. His joy is greater than mine. How greater? He has made [visamu] larger profits than mine. His knee is more swollen than yours. These horns are the same length. Those (near) snails are the same size. Those waves were the largest I have seen. He has brought more earth than you. I have picked [menya] more lilies than you. All the roads are alike, they all have mud in them. Mid-day and midnight are not the same thing [kigambo]. All his spears are poor; I want two better ones. Only three of those eggs are fresh [lungi]. I want grass only. I want the same grass as that which you brought yesterday. Well [kale], let us bring some. These are the widest curtains of all which I have seen.

XIV. MANNER, TIME, AND PLACE.

(a) Nga as an Affix.

Nga added to the end of a verb-form gives the idea of continued action. It can, therefore, not be added to those tense-forms which already denote continued action; *i.e.* to the Present Indefinite and Present Perfect.

It may be interesting to note in this connection that it is not to be added to an Infinite, which refers to a strictly present and continuous event. 'He is wont to read every day' = alina empisaye okusoma bulijo, with no 'nga,' because strictly present: But, Bamugamba okusomanga bulijo, 'they told him to read every day'—here 'nga' is used because the command was given some time ago, and the matter referred to is no longer strictly present. This is by far the most common in books; the former in conversation. Hence apparent differences in the use of 'nga' which may be noticed.

The following are a few examples of its use:—

fumbanga omupunga bulijo, cook rice every day.

musomenga, read continually, read regularly.

yakolanga, he made habitually, he used to make. (E'da is sometimes added to make the meaning more clear.)

omuntu eyakolanga ebibya, the man who used to make bowls.

anāsomanga, he will read continually (at the proper time), he will read every day.

The Far Future has no form with 'nga,' because it can only represent a single action.

The addition of the Negative gives some particular meanings—
takolenga, he will never do.

N.B.—This is Near Future, not Imperative.

abantu tebakyajanga kusoma, people no longer come to read.

The addition of 'nga' to the 'kya' Tense adds an element of uncertainty. They may come occasionally; or, there may be some hope

¹ 'Such a vast number,' 'such nasty,' etc., is expressed by 'yenkana awo.' It is usual to say 'gēnkana' and not 'gayenkana.'

that they will improve in their coming. This form is only to be used rarely, and with a qualifying infinitive after it.

ta'nagendanga, he has never yet gone.

The Present Indefinite with Negative takes 'nga.'
sikolanga bwentyo, I never do so.

These meanings are the obvious result of making the negated verb continuous in its action, and therefore need no explanation.

'nga' always comes immediately after the verb-root, and therefore before any affix such as ko, wo, or mu—

tekigwangamu, it never falls in. tokigyangako, never take it off.

'Never' must only be translated by 'nga' with negative when it denotes continuous action. Where it does not denote continuous action the simple negative must suffice; unless an additional phrase is made to strengthen the assertion 'Something expected never came'; either 'It did not come'; or add to that some such phrase as 'We wanted it very much but (it did not come).'

Exercise.—They used to buy plantain-fruit every day. They buy plantain-fruit every day. We will count the profits regularly. The canoe no longer gets-lost [bula]. They will take away the ashes every morning. This is where they mix medicine. He no longer works hard. The master no longer takes a walk [tambulako] in the evening. Bones never melt. He never loses [gwamu] his hope. His voice never fails [bula] him. His eye no longer sees. They never point their teeth. The waves lifted the canoe repeatedly [many times]. The man who used to sew curtains. The girls no longer help us to cook the plantains. These women used to cultivate every morning and every evening. His eye is bad [lwala], but it never hurts him. This woman will help us every day. They no longer get drunk. Do you never pity people? Some people will never understand. These readers will be seen every morning. They no longer wash the dusters. Books are never distributed [gabibwa]. We shall never insult that old man. We never eat frogs. The chain never came. Take [dira] some potatoes every morning and cook them. The boys who used to sew have gone. The water in [of in] that river never dries up.

(b) Nga as a Prefix.

Nga as a prefix means, lit. 'thus.' Its effect is to bring any action into the immediate present, and describe it as though actually going on. Thus when joined to a Verb form:—

- i. It corresponds to the Greek Participle, serving to express almost any conjunction. See remarks on p. 35.

nga bakola, they working—if they are working.

amadzi nga gaide, the water having boiled—when the water has boiled.

- ii. It represents the English Participle, especially in Narration, and may even take the place of the Narrative Tense:—

twabasanga nga bafumba, nga bazina, nga balya . . . we found them cooking, dancing, eating . . .

It rarely represents the English Participle in other cases:—

ntambulatabulako nemfunitiriza, I meditate walking about; less commonly, mfunitiriza nga ntambulatabulako.

(a) After the Verbs *laba*, see; *leka*, leave; *sanga*, find; *siba*, spend the day, it is more idiomatic to omit 'nga':—

laba baja, see them coming; *mulese aja*, I left him coming; '*musanze asitula*, I found him going; *nsibye nunze*, I have spent the day herding.

(b) If the Participle is at all emphatic, translate by Indicative or Subjunctive:—
tuimirire netumba, let us sing standing.

(c) Distinguish from the Gerund:—

okukāba kwe kuguma? is crying the way to be brave? *linya ku muti guno: bwonotuka*, you will reach by standing on this bit of wood.

iii. It expresses 'how,'—how nice it is, *nga kirungi*; how nicely you are dressed, *nga oyambade*. Cf. p. 64, sec. (c), for a similar use without 'nga.')

iv. Followed by the 'not yet' tense, it expresses 'before,'—especially when the simple sentence is negative, *i.e.* Don't do, before this happens, *e.g.*:—

sirigenda nga ta'naba kutuka, I shall not go before he arrives.

Lit. he not yet having arrived.

totambula nga si'naba kukugamba, Don't walk before I tell you.

'That' after Verbs of knowing and the like is translated by 'nti,' *e.g.*:—

'manyi nti yagenda, I know that he went.

simanyi nti kija kugenda, I did not know that it would go.

bategera nti tetukola ku Sabiti, they understand that we do no work on Sunday.

sategera nti ogenda kukola enkya, I did not understand that you were going to work in the morning.

'Whether' after negatived verbs of knowing, understanding, hearing, etc., is translated by 'nga,' *e.g.*:—

simanyi nga agenze, I do not know whether he has gone.

sitagera nga bakola lero, I do not understand whether they work to-day. Though under certain circumstances it may be better to use 'obanga,' for instance, in the last sentence.

Note how closely these two conjunctions 'that' and 'whether' go together in meaning.

'If' *obanga*, generally put first in the sentence; *e.g.*:—

obanga onokola sitegede, I do not understand if you will work.

obanga agenze, komawo, If he has gone, come back.

Exercise.—I found him singing. I have seen a snake eating. I have heard that the river is not deep. I understood that the princesses do no work. If he goes back ('dayo) tell me. The sugar-cane, if it has sprouted it is well. Working hard, he will finish to-morrow. I found my book fallen. What a nice book! The parrot which he has given us, how nice (it is)! Walking all day [omusana] you will arrive in the evening. Do not measure the partition before I arrive. If you do not tell, how will he pity you? You want to sleep [okwebaka] before you have made a hut [enju]. You want to fold the clothes [engoye] before you have washed them. Go and see whether they have done plaiting the fibre. Don't help the food before we have sat

down. The flute which you have brought, how nice (it is)! My friend, how ill you are! If you sow [sowing] Indian corn now, you will eat it in three months' time [three months having passed]. We arrived and found the fence fallen down. The fat having melted, bring it here. Do not cook the rice before washing it. Do not put anything else [other things] in the store before sweeping [in] it. I will not buy a book again before I have seen it. Waiting here they will see the king and two prisoners passing. How that snake bites! If you hide the book here, there is no one who will see it, even though [songa] he search diligently. When you stop-talking [being silent] I will teach you. How the frogs jump! Walking there, the thorns will pierce your foot. Have you seen the youths throwing their spears? Yes, we have seen the king's boy throwing his. They have filled the jug (with) milk before cleaning it. Do they not know milk is spoilt [yononeka] like that?

(c) **How, just as.**

'how,' meaning 'in what condition'—translate by 'bwe.'
 alwade, tomanyi bwali, he is ill, you don't know how ill he is.
 ejinja lino, tomanyi bwerizitowa, this stone, you don't know
 how heavy it is.

Often, as in the first instance, the context must give the precise shade of meaning.

N.B.—This conjunction has the same root-idea as the Class Prefix *bu* (*vid.* p. 106, ii.), and denotes 'The state in which.'

'Just as' is translated by *nga* . . . *bwe*, thus:—

kola, nga bwenkoze wano, make (it) just as I have made it here.
Lit. Make it thus, The way (state or condition) in which I have made it.
atambula nga kabaka bwatambula, he walks just as the king does.

Note that the English is 'just as he does, did,^b etc. : the Luganda repeats the preceding verb 'walk,' etc.

'like' : (a) As a mere conjunction, is translated by 'nga' ; *e. g.* :—
atambula nga ekikusu kyange, he walks like my parrot.
alya nga ensolo, he eats like a wild beast.

(β) If joined to the Verb to be, use 'fanana' ; *e. g.* :—
omuwala ono afanana omukade, this girl is like an old woman.
etaka lino lifanana liri, this earth is like that.

(γ) 'seems like,' 'looks like,' use '-ling'anga' ; *e. g.* :—
omuwala ono aling'anga mukade, this girl looks like an old woman.
etaka lino liring'anga liri, this earth seems like that.

N.B.—'fanana,' when it does not denote exact identity, is followed by 'nga' ; *e. g.* *omuwala ono afanana nga mukade* (if the identity is not exact), the noun following 'nga' being predicate and having no I.V.

Exercisē.—Write just as I have written. Tell the peasants to cut an aperture just as I have cut it. You do not know how they cut it. You don't know what a debt he has! You don't know how nice their canoes are! You don't know how my book is split [kutuka, p.pf.]! You don't know

how those thorns pierce! That parrot walks just as my boy walks. He croaks like a frog. That chief dresses like the king. Her girl wants to dress like a princess does. What is this? it is like a lizard. It is like salt, but it is not good. This present is like the one I gave him. Those two books are alike. Beat the drum [engoma] just as I do. Adze a stick that it may be like this. They built just as we did. This stick is like a tree. We will work hard just as they did. Let them treat us just as they-want [bagala, *not* bayagala]. That stone, lift it like a strong man. Cultivate like a woman. Walk like a chief. Our girls work just as those of your place do. It flew like a dove. It looks like a stone. They trim their beards just as the Egyptians [Abamisiri] do. How nice this milk is!

(d) **When, until, while, etc.**

When, 'lwe,' means 'when,' of strict time. It is the Objective Relative form in agreement with 'olunaku,' a day understood, and means *The day on which*.

'bwe' is often used for 'when'—especially when it is not strictly temporal. It is the Objective Relative form in agreement with 'obude' (time of day) understood; *lit.* the time of day *on which*.

lwalija ombulire, when he shall come, tell me.

yera wona, bwonomala, onoja eno: (or bwomala, jangu eno), sweep everywhere: when you have finished, come here.

In using 'bwe' and 'lwe' the tenses in the two parts of the sentence should correspond. The Present Indefinite corresponds to the Imperative. The Present Perfect does not seem to be used with 'bwe' or 'lwe.'

Until, Okutusa lwe, followed by the Future Tense. The sense must decide whether the Near or Far Future is to be used; *lit.* to cause the day to arrive when. 'Though here 'day' seems used loosely for 'a point of time.'

okutusa lwendija, until I shall come.

While. When the dependent action is one which is to be finished before the main action is completed, use the Subjunctive of 'mala,' thus:—

tulawo, 'male okukola wano, sit there while I do the work here.
tulindirire tumale okulya, wait for us while we eat.

While or *whilst* denoting two actions going on simultaneously are best given by apposition. It also adds to the clearness to express the pronouns which denote the actors, *e. g.*:—

Whilst you write, let us read:

Mwe muwandike, fe netusoma,

Cook the milk whilst I clean the jug:

Nawe ofumbe amata, nange nanāza omudumu, or—

Gwe onofumba amata, nze nanāza omudumu.

The more complicated English construction may be needed in special cases, but it is not the idiom of the country. Time alone will show whether the change to the use of a conjunction as 'nga,' or 'bwe' (bwemba mfumba)—*whilst I am cooking*) will take place.

Whenever, buli lwe—buli lwetusoma, whenever we read.

Exercise.—When we pound rice again, we will first pour in water. When the fat has melted pour it into that bowl. When they throw rubbish into

that hole, tell me. Sit there until you have done counting the eggs. Tell those two men to go in front until we arrive at the chief's place [embuga]. Whenever you walk (at) night take a stick. Whenever you read pronounce [yatula] all the words nicely. Wait while I count the eggs. While I buy eggs, you buy plantain-fruit. Whilst I am building, look for grass for (of) thatching [okusereka]. When we have cut a window plenty of daylight will come in. Whenever they help food they call us. Whenever they have milk they send [wereza] us some. I will sit here while you eat that sugar-cane. When I go wrong in the road, tell me. Whenever the Bakede fight, they fight with spears. Whenever the traders pass here, they bring parrots. Wait for me until I have done cultivating. Whilst I ask for a knife [akambe] collect [yola] all this rubbish and throw it away. When I have brought a knife, we will cut this window. When the milk is boiled [gya], cook three eggs. Whenever you cook beans, do not put on a lid. I shall wait in the capital [ekibuga] until they have done collecting the tribute.

(e) Place.

There are two particles to denote place, viz. 'wa' and 'e': both of these have already been mentioned.

- i. Wa. From this we have Wa ? = where ? and also the
Demonstrative forms wano, awo, wali, Here, there, etc.

Also reduplicated :—

wa wano, here it is.

wa wali, there it is.

As a Class Prefix, e. g. :—

wano walungi, this place is nice.

wa kusula, a place for sleeping.

Also :— waliwo, there is. wāliwo, there was.

(The latter especially in narration.)

Relatively :—

awali, in the place in which there is.

awali ebitosi, the muddy place : *lit.* in which there is mud.

awatekebwa ebyai, where the fibre is kept.

awasimbibwa ebitoke, where the plantains are planted.

Negatively :—

tewasigade ejinja nerimu, not a single stone is left ; there isn't a single stone left.

tewagwa kitabo nekimu, not a single book fell.

The Adverb corresponding to these is 'we' : it is really an Objective Relative Prefix, e. g. :—

wano wentambula, here where I walk.

awo wotade omukono, there where you have put your hand.

Many of the common people confound this with the 'bwe,' how, or when just given, by neglecting to pronounce the 'b.'

Hence also :—

wendi, here I am : *lit.* the place where I am.

wetuli, here we are.

Interrogatively, as a salutation :—

woli? are you there? *i. e.* still in good health, to which the answer is Wendi.

With 'buli,' every :—

buli wona, everywhere.

buli wenagendanga, wheresoever I shall go.

ii. E, locative 'at': *e. g.* e Mengo, at Mengo; e Ngogwe, at Ngogwe, and by application with some nouns 'to': agenze emuga, he has gone to the river (to draw water); agenze egindi, he has gone to such and such a place.

The forms ewafe, etc., have already been given.

The Demonstrative forms are :—

eno, here; eyo, there (where you are); eri there (at a distance).

The Adverb corresponding to 'e' is 'gye': this is really an Objective Relative form.

gyendi, here I am: *lit.* at the place where I am.

gyetuli, here we are, etc.

And Interrogatively, like 'woli'—gyoli? Are you there?

Cf. idioms Amata mwegali? is there any milk left?

Amadzi mwegali mangi? is there any quantity of water left?

Ebitabo kwebiri? are there any books on (it)?

These forms with 'gye' refer strictly to place where [mwe of course to place inside and kwe to place upon].

These forms are frequently used to express the preposition 'to,' *e. g.* :—

jangu gyendi, come to me.

yagenda gyali, he went to him.

But it is also possible to use the form 'eri' for 'to,' especially if the word following 'to' is a noun and not a pronoun; *e. g.* :—

yagenda eri omwami, he went to the master.

Exercise.—Here where I am pounding the rice. He said to me, 'Go to them,' and I went to them. Is there any water there? Are they in good health? Wherever a stone appears. Go over there where there is a lot of rubbish. Collect it, and throw it into this hole. Wherever we walk, we meet with readers. In every direction [everywhere] I look, I see locusts [enzige]. Come here to me. Go to the chief and ask him, 'Where are you going to build?' And the boy I sent came back and said, 'The chief is going to build in that place which glistens.' Do you not remember where we looked [lengera] yesterday and said, 'That is an excellent place for [of] building?' There is a large forest near. Where there is that large [e'dene] stone, that is a good place to look for stones to build with. In the eating-place [e'diro] where the food [emere] is helped [begebwa], you will find my stick; bring it, that we may go for a walk. Where we are digging is where you buried the parrot last year. Tell the women to cultivate where I gave orders to them yesterday [to cultivate]. I do not agree to your building [you to build] there where I want to sow Indian corn. Go and build over there in that overgrown garden; that is where I will agree to your building. Do not tread there where the seed is sown [where there is sown—sigibwa—seed—ensigo]. Wherever the road is blocked [zibibwa], cut down the jungle [ebisagazi]. There was a rich man living there. There did not appear space for sleeping. Not a single thing fell. Not a single tree was cut down [teme-

bwa]. Not a single thing was taken [twalibwa]. Over there where you see those tall trees.

XV. 'n' (OR 'HOUSE') CLASS.

One more instance only of a Class Prefix will be given in full. It is hoped that by the time this is worked through, the principles of this form of agreement will be fully grasped by every one. So that the remaining forms which are occasionally used may be rapidly run through, and those which are scarcely ever used need not then be referred to.

To this class belong a great many nouns very difficult to classify. Roughly, things which are an annoyance or give trouble to make. Wild beasts, birds, insect pests; but also a few domestic animals and nouns of foreign origin.

The Singular is the same as the Plural.

Embadzi, an axe.	Engabo, a shield.
Embaga, a feast.	Engato, a sandal.
Embalasi, a horse.	Engo, a leopard.
Embidzi, a hog.	Engoma, a drum.
Embuzi, a goat.	Eng'ombe, a trumpet.
Embwa, a dog.	Enjai, bhang.
Emere (plantain) food.	Enjala, hunger.
Emese, a rat.	Enjatifu, a crack.
Emfufu, dust.	Enjota a thunderbolt.
Emindi, (tobacco) pipe.	Enjovu, an elephant.
Empagi, a post.	Enju, a house, hut.
Empaka, a dispute	Enjuki, a bee.
Empera, a reward.	Enkasi, a paddle.
Empeta, a ring.	Enkata, a small ring of grass, etc.
Empewo, wind.	Enkofira, a hat.
Empisa, a custom.	Enkoko, a fowl.
Empisi, a hyena.	Enkovu, a scar.
Empiso, a needle.	Enkonge, a stump.
Empologoma, a lion.	Enkofu, a guinea-fowl.
Empungu, an eagle.	Enkuba, rain.
Enaku, trouble.	¹ Eukukunyi, fleas.
Enarga, a harp.	Enkumbi, a hoe.
Enaswi, little finger.	Enkumu, a heap.
Endabirwamu, a looking-glass.	Enkusu, a parrot.
Endagano, an agreement.	Enkuyege, white ant.
Endago, reed-grass.	Enkwawa, arm-pit.
Endeku, a calabash.	Ensalo, a boundary.
Endere, a flute.	Ensamu, bark-cloth mallet.
Endere, a lace.	Ensanafu, biting-ant.
Endiga, a sheep.	Ensasi, a spark.
Endogoi, a donkey.	Ensawo, a bag.
Endoto, a dream.	Ensega, a vulture.
Endulu, an alarm.	Enseko, laughter.
Endwade, sickness.	

¹ *Singular*, Olukukunyi, not often heard.

Ensi, land.	Enswa, a flying ant.
Ensibo, sand-stone.	Entamu, a cooking-pot.
Ensigo, seed.	Entana, a hole to bury in.
Ensiko, jungle, waste land.	Ente, a cow.
Ensimbi, a cowry shell.	Entebe, a chair.
Ensimbu, a fit.	Entiko, top of hill.
Ensinjo, a chisel.	Entumbwe, calf of leg.
Ensiri, a mosquito.	Entuyo, perspiration.
Enso, the knee-cap.	Enumba, a hornet.
Enso, upper grinding-stone.	Enyana, a calf.
Ensolo, a wild beast.	Enyindo, the nose.
Ensonda, a corner.	Enyingo, a joint.
Ensonga, a reason.	Enyondo, a hammer.
Ensonyi, shame.	Enyonta, thirst.
Ensulo, a spring.	Enyumba, a house, hut.
Ensuwa, water-pot.	Enzige, a locust.

ensonyi is generally plural.

okukuba endulu, to raise an alarm.

enkata, either the first ring on which the house-frame is built, or the pad for carrying upon.

(a) The Simple and Relative Subject.

Simple Subject. It or they.

Sing. e *except* in the Past Tense, when it is y.

This exception is necessary because the 'e' comes before the 'a,' which marks a Past Tense.

embuzi e genze, the goat has gone.

enju y agwa, the hut fell.

entebe e negwa, the chair will fall.

There is a certain tendency in the case of the Near Future to say enegwa, enekola, etc., for enagwa, enakola, etc.

Plur. zi; the i drops before a vowel.

enjovu zi genze, the elephants have gone.

ensega zi naja, the vultures will come.

ensonyi z amukwata, he was overcome with shame; *lit.* shame took him.

Relative Subject.—The I.V. for both singular and plural is e. By prefixing this to the Simple Subject just given, the Relative Subject is formed. e, when it comes before the 'e' of the Simple Subject, coalesces and becomes e; e.g. :—

ensolo etambulanga ekiro, the wild beast which walks about at night.

ensolo eyakwata embuzi, the wild beast which caught a goat.

embwa ezibogola, the dogs which bark.

enswa ez abuka, the ants which flew.

Exercise.—The agreement has come to an end [julukuka]. The calabash has broken. The white ants eat that tree. The dogs want to run away. The

leopard which has eaten a sheep. The elephant which trampled the grass. The huts which fell down. The mosquitoes which bit us. The waste land which stopped us. The hunger which we have [which pains us]. The white ants have eaten this duster of mine. The leopard which came at night has not come back again. The stump has knocked his foot. The post will fall. The mosquitoes have come. The sheep have gone astray. I have killed [kuba] the mosquito which has bitten me. The drum sounds [vuga] well. The thirst which he feels [pains him]. The axe has cut my foot. The guinea-fowl have gone. The water-pot will not get in [gya] here. The rats have eaten my book. The rain caught [kuba] us. The parrot which flew away. The looking-glass which fell. Bring the chair which is [bade] broken [it is broken]. Are the laces long enough [have they reached]? Will the bag hold [gyamu] all those things? The donkey which will take us. The cows which spend their time on the moor. The vultures which feed on corpses. The locusts which destroy [lya] our potatoes.

(b) **Demonstrative and Numeral.**

Demonstrative.

enyumba e no, this house	enyumba zi ri, those houses
enyumba e yo, this house (near: where you are)	enyumba e zo, those houses (near: where you are)
enyumba eri, that house (at a distance)	enyumba zi ri, those houses (at a distance)

These it will be seen are formed quite regularly from the Subject Pronoun, 'e' coming before a vowel making 'ey,' as in 'eyo': and 'zi' before a vowel becoming 'z,' as in 'ezo.'

Reduplicated Forms.

Sing. No proper forms. Use ye eno (often ye ino or nearly yino), it is this: and ye eri (often nearly yeri), it is that.

embuzi ye eno: this is the goat.

enyana ye eri: that is the calf.

Plur. zizi no ensimbi zizino these are the shells.
zizi ri enjuki ziziri: those are the bees.

Numeral.

enyumba emu, one house	enyumba 'kumi, ten houses
enyumba biri, two houses	enyumba 'kumi nemu, eleven
enyumba satu, three houses	houses, etc., the numbers 1 to 5,
enyumba nya, four houses	(or compounds of them) being
enyumba tano, five houses	the only invariable ones.

The numerals from 'two' onwards can have an I.V. for emphasis enyumba enya, the four houses.

Exercise.--This cow. That sheep. These dogs. Those (near) goats. That (near) grinding-stone. This feast. That water-pot. Those bees. These paddles. This food. Those (near) guinea-fowl. That (near) hammer. Those rats. These white ants have eaten my book. Two buffalo. One axe. I have brought three hoes. That reason is not enough [mala]. I want four chisels. Tell him that there are five reasons. 453 shells. 1752 shells. My looking-glass has fallen down and is broken. He bought two mallets and gave me one. He has thirteen cows and five calves. I will give you some of this waste land [ensiko]. He has given

them three sheep and one goat. This dust hurts our eyes. He has asked for three needles. Well, give him one. From his sugar-cane he cut off three joints. They have cut two posts. I will buy those two hoes. He has shot [kuba] these four guinea-fowl. They paddled with [vuza] these seven paddles. This axe does not cut. Here are the flying-ants, they have flown. There are two cooking-pots. Those are the vultures. This is the cooking-pot. This is the reason. These are the paddles. That is the leopard.

(c) Possessive.

Sing. e **y**a, of:— ensonga e **y** okugenda, a reason for (of) going.
enyumba e **y**a kabaka, a king's house.

Plur. e **z**a, of:— embwa e **z** okuiga, dogs for (of) hunting.
embwa e **z**a kabaka, the king's dogs.

<i>Sing.</i>	<i>Plur.</i>
y ange, my	z ange, my
y o, thy	z o, thy
y e, his	z e, his
y afe, our	z afe, our
y amwe, your	z amwe, your
y abwe, their	z abwe, their
e y ange, mine	e z ange, mine
e yi y o, thine	e zi z o, thine
e yi y e, his	e zi z e, his
e y afe, ours, etc.	e z afe ours, etc.
y o, it	z o, them

Hence:—endiga omukira gwayo, a sheep, the tail of it, its tail.
empungu eriso lyayo, an eagle, the eye of it, its eye.

Similarly:—

ekikusu emere yakyo, a parrot, the food of it, its food.
omuliro ensasi zagwo, a fire, the sparks of it, its sparks.

And so on for all the other forms.

Exercise.—His hat. Their fowls. Your paddles. Our mallet. My house. Their customs. Your water-pot. His shield. Their bees. My bag. Your harp. My needles. His food. Their goat. His pipe. Your sheep. The woman's hoe. The stranger's needle. The sick man's hut. The doctor's bag. The peasant's bhang. The boy's water-pot. He smokes bhang [nyuwa] and has left off eating his food. The workmen's pads. The prince's cow. The cows of that man. Bring my tobacco-pipe. Drive out the locusts from our garden. Build my house here. Put those needles of his in the little bowl. Sow these seeds of ours in the newly-cultivated patch. A horse and its master. The vulture and its head. The leopard and its footmarks. Lions and their tails. Cows and their horns. Sheep and their wool [ebyoya]. My drum is a better one than yours; but the master's is better (still). Our customs are better than yours. His axe is superior to yours. This grinding-stone of ours is better than the princess's. Come and settle [malawo] our disputes. Their needles are better than ours. He has taken away my food. I have brought her chair. They have taken away her water-pot and given her ours. I have seen three elephants and their tusks are beautiful. Take my horse to the water every evening. Give him his reward, that ring of mine

(d) Simple and Relative. Object Prefix.

The Simple Object Prefix 'it,' 'them,' is.

<i>Sing. gi.</i>	<i>Plur. zi.</i>
enyumba na gi zimba,	the house, I will build it.
empagi tu zi rese,	the posts, we have brought them.
ensega tu zi rabye,	the vultures, we have seen them.

To form the Relative Object Prefix, add 'e' to each of these forms respectively. Thus:—

<i>Sing. gy e (gi e).</i>	<i>Plur. ze (zi e).</i>
embuzi gy ebalese,	the goat which they have brought.
enkofu z ebakubye,	the guinea-fowl which they have shot.
enkumbi gy aguze,	the hoe which he has bought.
enkonge z asimbude,	the stumps which he has dug up.

Exercise.—We will cut the posts to-morrow. He has eaten the food. They drove the dogs away. The Baima herd the cows every day. We have the ring; but we will not sell it. I made [tunga] that bag. We followed the elephants all day yesterday [yesterday all the daylight]. The house which he built. The shields which they brought. The vultures which we drove away. The wild beast which he shot. The heaps which you have made. The lion which we heard in the night. The needles which I bought. The tobacco-pipe which you have broken. I have found the biting-ants. The ants which came-in in the night I burnt [them] with fire. The chair which I brought. The waste land which the women have cultivated. The feast which we have eaten. The horse which the Katikiro bought. The elephant which they shot yesterday died in the night; they wounded him in three places [three wounds]. The water-pots which we have filled. We have speared the leopard. Those two fowls which he left. The troubles which they experience [laba]. I have bought that looking-glass (for) fifteen shells. You will be able to buy an axe (for) three fowls. The food which you left here in the morning the dogs have eaten [it].

(e) Miscellaneous.

<i>tya</i> :	<i>Sing. et a.</i>	<i>Plur. zitya.</i>
	endeku e tya, what do you mean by 'calabash'?	
	ensasi zi tya, what do you mean by 'sparks'?	
	engo yafanana e tya, was the leopard like?	
	embadzi zi ri zi tya, what are the axes like?	
<i>ti</i> :	like this, with accompanying action.	
	<i>Sing.</i> bweti (seldom eti).	
	engoma e vuga bw e ti, the drum sounds like this.	
	<i>Plur.</i> bweziti (sometimes ziti).	
	ensimbi zi ri bwe zi ti, the shells are like this.	
	(the way the shells have been spent, received, etc.)	
<i>tyo</i> :	like that.	
	<i>Sing.</i> bwetyo.	<i>Plur.</i> bwezityo.
	endogoi e koze bw e tyo, the donkey has done so.	
	enzige zi yononese ekyalo bwe zi tyo, the locusts have spoiled the garden like that.	

- all*: *Sing.* yona. *Plur.* zona.
 enyumba y ona, all the house.
 enyumba z ona, all the houses.
- only*: *Sing.* yo'ka. *Plur.* zo'ka.
 leta embadzi y o'ka, bring the axe only, the axe by itself, and
 nothing but the axe.
 ndabye enjovu z o'ka, I have seen nothing but elephants.
- nyini*: enkusu ye nyini, I mean the literal parrot.
 embadzi ze nyini, the actual axes, the material axes.
- same, etc.* ensi eno ye emu na eri (neri), this country is the same as that.
 ensawo zino ze zimu, these bags are the same (in style).
 ensawo zino zenkana, these bags are the same (in size).

Other idea of comparison, *e. g.*:—

- endiga yange esinga eyiyo, my sheep is larger than yours.
 ku nte zino ezimu ziri nungi, ezimu ziri mbi, of these cows
 some are good and some are bad.

(See below for Adjective.)

Exercise.—Put all the goats in this house. The donkey we will tie up by
 itself. Bring one chair only. Where does the boundary go [ita]? It goes
 like this. What were those cooking-pots like? They were like this.
 What do you mean by 'nose'? I mean his actual nose. A lion begins to
 roar [wuluguma] like this, and then it does [gira] like this. They made six
 pads like this. This chair of mine is like yours. What was the wild beast
 like? What is the nature of the reasons which you have brought? The
 reasons which I have brought go [nyonyola] like this. Well, let me hear
 them all. How big is the drum? So big. There has been more rain here
 [the rain has rained—tonya—more]. This shield is brighter than the one
 you brought yesterday. All the shields are like that. All the elephants
 have run away. The hoes and their handles I have brought them all.
 Well, let us begin to cultivate here. Every hut has fleas in it. All our
 cows have [vamu] milk these days. He has put away all the paddles in the
 house. I have stuck [fumita] all the needles in my bag. They have eaten
 all the food. They smoke bhang only. I have only a hoe. I have no
 handle. Let us read the agreement only. Don't let us read any other
 words.

(f) Negative.

The Relative with Negative is as follows:—

- endiga gy ebatalese, the sheep which they have not brought.
 endiga gy atalabye, the sheep which he has not seen.
 embadzi ezi tatundibwa, the axes which are not for sale.
 ensega z etutainza kulaba, the vultures which we cannot see.
 endogoi e tegenda mangu, a donkey which does not travel quickly.

The other forms present no difficulty.

- enkovu netalabika, and the scar does not appear.
 enkoko eno tebika magi, this fowl does not lay eggs.
 ensonga zino tezigendeka, these reasons will not work.

Exercise.—This ring is not large enough [tuka]. Do they not sell it
 this axe? My donkey does not travel fast. The leopard has not yet taken a
 goat. The ants have not yet flown. This goat has not borne yet. The

locusts did not come to our place. The hoe which the woman did not buy yesterday I will buy [it] now. The ring which did not fit her finger will fit mine. The sun has not yet got hot [yaka]. The mosquitoes never bother [luma] us at night. The wind no longer sweeps through [ita] my house. I have hung up a curtain through which the wind does not come. Those posts are crooked; they have not put them in [simba] straight [bulungi]. My fowls are no longer laying eggs. Looking-glasses never fetch a high price [they do not buy, etc.]. Throw away those seeds which will-not [gana] grow. The locusts will not go until the wind rises [bawo]. This house will not fall [will delay to fall] for a long time [many years]. The paddle which you could-not-find [use bula] is in the corner. My shield is not there; I put it in the place where we were working. Let us read until the food is cooked. The food which was not cooked this morning they will cook [it] again. You have broken two water-pots. Where is the pot which you have not broken? There is an eagle; we do not often see them.

XVI. SOME CLASSES WHICH OCCUR LESS FREQUENTLY.

(a) 'ku' Class.

These are all infinitives: 'ku' is the Class Prefix as well as the Subject Prefix from which all the forms are derived. Thus:—

okuseka **ku** muluma, laughing hurts him.
 okusaba **ku** no **kwona kubi**, all this begging is wrong.
 okufa **kw**eyafa, the death which he died.

There are also two nouns, which take this agreement, viz.

okutu, an ear. okugulu, a leg.

In the Plural they become amatu and amagulu respectively.

The infinitive can supply a certain number of Abstract nouns, *e. g.*:—
 okufa, death; okukiriza, faith; okumanya, knowledge.

But such nouns are to be used with discretion, *e. g.*:—

The 'knowledge of good' is okumanya ebirungi (bwebiri), because 'many' is an active verb: we could not have Okumanya okwebirungi. The bracketed word may or may not be required.

Again, in certain combinations it is better to use some form of the verb other than the infinitive, *e. g.*:—

The understanding which he has, is wonderful.

ategera ebingi nyo kitaio, he understands very many things in a wonderful way.

Though the European who said Okutegerakwe tomanyi bwekuli would be understood by an intelligent native.

Exercise.—i. Make all possible forms in the way already indicated—this, all, that, which, etc.

ii. The parrot has bitten his ear. (My) leg hurts me. The ear which has not yet become bad. It is only his leg which hurts him. Taking by force is not right [lungi]. His pity does not fail. The whole understanding. I do not speak about [ku] many things. I speak [njogede] about that (near) getting drunk only. Getting drunk is not a right thing. Is our sewing good [have we sewn well]? All this knowledge is good. His faith is great. Their service is honourable.

(b) 'ka' (or diminutive) Class.

Very many of these are Diminutives of other nouns; they take *o bu* for the Plural.

Akabi, harm.	Akamwa, the mouth.
Akabonero, sign.	Akāna, a little child.
Akadiba, a small pool.	Akantu, a little thing.
Akagubi, a quail.	Akanyere, thin wire.
Akajegere, a necklace.	Akanyigo, a narrow place.
Akakai, a ladle.	Akasále, an arrow.
Akai, a small piece of 'kyai'.	Akasea, a little space of time.
Akakongovule, ankle.	Akasolya, a roof.
Akakunkumuka, a crumb.	Akatale, a market.
Akakwanzi, a small bead.	Akati, a twig.
Akalosa, smell.	Akatiba, a small wooden bowl.
Akalulu, lot.	Akawuka, a small insect.
Akambe, a native knife.	Akazimu.

The Plurals are *obubi*, *obubonero*, etc.

Akai makes *obwai*; *akāna*—*obwana*; *akambe*—*obwambe*.
teri kabi, there is no danger.

akawuka is applied to almost every kind of insect.

akazimu (a little spirit) is applied to rheumatic pains in the joints—they being attributed to this cause; or to any similar pain.

The Subject Prefix being exactly the same as the Class Prefix both in the Singular and Plural, we get at once all the forms, *e. g.* :—

akabonero ka no, this sign; *akawuka a k* o, that insect.

akati k endese, the twig which I have brought.

akantu a ka gude wano, the little thing which has fallen down.

akantu a ka bi, a bad thing; *obusāle obulungi*, good arrows.

obunyere bubu no, this is the wire.

obukwanzi bw endese, the beads which I have brought.

obuwuka o bu buse, the insects which have flown.

Exercise.—i. Make all the plurals of the above nouns: write them in agreement with such adjectives as make sense; and make all the derived forms: this, which, that, etc.

The forms for 'all' are *kona* and *bwona*: for 'only' *ko'ka* and *bw'o'ka*.

ii. He has escaped [wona] every danger. Let us wait a little bit. Bring the quail which he has caught. The lot which fell upon him. Bring three twigs. Those twigs are too short: bring some longer ones. Put this vegetable into this wooden bowl. She has a pretty necklace which her mother [nyina] gave her. There is left one small pool of water. His whole mouth was full of sugar-cane. They hold [kuba] a market every day. What sort of a market? a large market where the people of the islands and the mainland [Buganda] meet [*use* tunda]. A wee chicken [child of a fowl]. Pick up all the crumbs and give them to the fowls. He has got rheumatism in his knee [he is ill with]. The insect which has jumped here. My knife has dropped in the road; have you seen it? have you seen any one who has picked it up?

(c) 'bu' (or 'abstract') Class.

Some nouns however are found only in the form **o bu**. These do not require any plural form. With some apparent exceptions the meanings of this 'o bu class' of noun may be given as:—

- i. Things which tend to break up into elemental particles: either as powders, or by fermentation, or decomposition.
- ii. A state or condition. There is a strong objection to utilize this, however, for the formation of new words.

Obubane, incense.	Obulo, a small kind of grain.
Obude, time of day.	Obulokozi, salvation.
Obugaga, wealth.	Obulumba, stern (of a canoe).
Obuganga, gunpowder.	Obusagwa, snake poison.
Obugogwa, flax.	Obusera, porridge.
Obugole,	Obusomyo, marrow, pith.
Obugwagwa, filthiness.	Obuta, flour.
Obugya, envy.	Obutaka, inheritance.
Obukade, old age.	Obutukirivu, completeness.
Obukika, side.	Obutwa, poison.
Obuko, marriage dowry.	Obuwemu, folly.
Obukuku, mildew.	Obuzaliranwa, state by nature.
Obulago, neck.	Obwogi, edge of a tool.
Obulimbo, birdlime.	

obugole is used as—embaga eyobugole. a marriage feast: but only in this way.

obulokozi is only used in religious teaching and works.

obukika obwa dyo, the right side; obukika obwa kono, the left side; more especially in reference to locality.

Examples:—

obugya **bu** mukute, envy has taken possession of him.

obulimbo **bw** asābye wano, the birdlime which he has spread here.

embadzi teriko bwogi, the axe is blunt. Lit. has not upon it an edge.

alowoza ku bugaga **bw** o'ka, he thinks about nothing but wealth.

Exercise.—This porridge. That gunpowder. His neck. He has paid [leta] his marriage-dowry. Does not all that (near) wealth suffice you? The time has come to take a walk. At what time shall we read? We will read at night-time [time of night]. We have eaten all that porridge which you cooked in the morning. They took from him his inheritance. That (near) inheritance was a large one. The millet which we sowed has come up [meruka]. Snake poison was what killed him. He did not die of poison (from food). My neck is swollen. The bird-lime caught two sparrows [akatai]. Those insects were very many. Blow away that (near) sawdust [obuntu]. Mildew is what has spoilt my book. The marriage dowry was very large but he has finished paying it.

(d) Further use of the 'bu' Class.

i. The forms obugazi, width; obulungi, goodness, etc., in Comparisons have already been dealt with: (p. 57).

- ii. By repeating the Root of the noun with this prefix, the meaning 'mere' is added : *e. g.* omuntu buntu, a mere man.
 evu buvu, mere ashes.

And similarly with Verbs, the Root being slightly changed thus :—

- (a) Verbs ending in la, ra, da, or ga, change the la, ra, da, or ga to zi.
 twala butwazi, just take it.
 ingira buingizi, merely come in.
 vuga buvuzi, merely paddle.
- (β) Verbs ending in ta or ka change the ta or ka to si.
 sirika busirisi, merely keep quiet.
 leta bulesi, merely bring.
- (γ) Verbs ending in ya, change the ya to i.
 okulya buli, merely to eat.
- (δ) Others merely change the final a to i.
 kuba bukubi, merely strike.
- (ε) Passives make no change.

Occasionally the sense may almost, if not quite, require the meaning 'without cause' : *e. g.* yatukuba bukubi ; yatugoba bugobi.

iii. The negative infinitive ; *e. g.* obutakola, the not doing.

Sometimes this may serve the purpose of a noun, *e. g.* :—

obutamanya, not knowing, *i. e.* ignorance.
 obutategera, want of comprehension.

Exercise.—A mere tree. Merely fat. A mere cover. Merely a fence. Merely a basket. Mere words. Merely a building-site. He merely sees. He has merely counted. They have merely bought. We are just lost. We will (near) just take a walk. Merely make a point. Just mix these two things together. What is this? merely salt. He has merely cut it. Just trim this curtain a bit. Cultivate a bit here. He wants to buy a goat? No, he has merely asked for it. He has been lying. My bowl is merely cracked [yatika]. Merely fire. Mere smoke. Mere weeds. A mere peasant. A mere girl. We are merely looking at (it). Bring that fat and just smear a little on my boots [engato]. The lid will not come off ; merely pull it [sika]. They have merely begun. They have not yet done any work. Just be silent [pl.], and then I will tell you. The 'kyai' will not go through the partition ; never mind take a stick and just make a hole [fumita]. The lizard fell into the water and it just died. He has merely hidden himself [ekweka]. This is the rice ; just cook a little. The thief has robbed us without reason [merely robbed]. He has hit me without cause [merely hit].

In the same way can be used nouns like Otudzi (tu Class) a drop of water, a little water ; otubisi, a drop of syrup.

Or nouns like Oguntu, a 'gawky' thing ; *pl.* agantu (gu Class). They are scarcely ever wanted and should present no difficulty.

XVII. PHONETIC CHANGES—ROOTS NOT BEGINNING WITH **w** OR **y**.

(a) *Introductory. Lu (or long) Class.*

To this class belongs the idea of Length or of Vastness.¹

SING.	PLUR.	
Olubambo, a peg.	emambo	for e n bambo.
Olubanga, a seat in a canoe.	emanga	e n banga.
Olubengo, a nether grindstone.	emengo	e n bengo.
Olubirizi, a rib.	embirizi	e n birizi.
SING.	PLUR.	
Olubugo, a barkcloth.	embugo	e n bugo.
Olubuto, the belly.	embuto	e n buto.
Olukokola, the elbow.	enkokola	e n kokola.
Olukoma, a palm-tree.	enkoma	
Olukomera, a hedge.	enkomera	
Olukonko, a ravine.	enkonko	
Oluku'giro, a hem.	enku'giro	
Olukwe, guile.	enkwe	
Olulere, a lace.	endere	e n lere.
Olulimi, a tongue.	enimi	e n limi.
Olumuli, a reed.	emuli	e n muli.
Olunaku, a day.	enaku	e n naku.
Olunyago, a spear-shaft.	enyago	e n nyago.
Olunyiriri, a line.	enyiriri	e n nyiriri.
Olupapula, paper (a sheet of).	empapula	e n papula.
Olusekese, a long bundle.	ensekese	
Olusozi, a hill.	ensozi	
Olusumuluzo, a key.	ensumuluzo	
Olutabālo, a campaign.	entabālo	
Olutiba, a wooden bowl.	entiba	
Olutindo, a bridge.	entindo	
Oluviri, a hair.	emviri	e n viri.
Oluzizi, a long line of binding on a wall; the reeds on which it is tied.	enzizi	

Learn these plurals, and note the changes.

For a complete list of all the Phonetic laws, see Tables I, II, III.

The various forms for this, that, which, etc. In the Plural they are precisely the same as for the **n** Class. For the Singular **lu** is the Subject Prefix and **o** is the I.V. Thus:—

- olunaku **lu** no, this day; o **lu** naku o **lw** o or **lu** li, that day.
 olubugo **lw** etutunze, the barkcloth which we have sewn.
 olukomera o **lu** gude, the hedge which has fallen.

¹ Strikingly exemplified in the words 'oluye,' a vast host; (fr. e' gye) oluyovu, a vast herd of elephants; oluse'jera, a crowd of hoppers, *i. e.* young locusts.

Exercise.—These days. That bridge. The bridge which they built. The reeds which they have brought. The three bark-cloths which I bought. I have bought one sheet of paper. The five seats which this canoe has. Show me your tongue. Sit here whilst we climb that little hill. What a high hill! How many verses have you read? Four. That will do [lekerawo]. What do those verses tell us about [tegeza]? Bring that wooden bowl and put these vegetables in it. The box [esanduku], its key is lost. This bark-cloth is torn [kutuka]. Bring one which is not torn. Cut down those three palm-trees, and to-morrow lift them and bring them to the building-site. That palm is too short, look for a longer one. All these hills which we see belong to [are of] the Sekibobo. One day only. One bark-cloth only. He has bought three sheets of paper. Four days have gone, but he has not yet come.

(b) The Letter 'n.'

(a) Cases of no change.

It will be noticed in the list of nouns just given, that in certain cases the addition of an 'n' makes no change. Also that in these cases the letter before which the 'n' comes is **k**, **s**, **t** or **z**.

The same would be true of the letter **g**, unless the following syllable begin with **n** or **m**, in which case the 'ng' becomes decidedly nasal. Contrast the pronunciation of engato with that of eng'oma, eng'ano (wheat).

This and the remarks in (β) and (γ) following do not apply to monosyllabic roots.

Exercise.—i. Taking the following adjectives (p. 43), gazi, genyi, gomvu, gumu, kade, kalu, kambwe, kulu, tonu, zibu, zira, make their agreements with the nouns of the **n** Class given in Chap. XV.; also with the plurals of the Nouns given on the previous page.

ii. Take all the verbs beginning with these letters, **k**, **g**, **s**, **t**, and **z**, and make the 1st pers. sing. of the Present Indefinite and Present Perfect, 'I do' and 'I have done.'

iii. Those old paddles. I have cut two full-grown palm-trees. I have decided that it is good to buy that parrot. It is not an old one; and it is not fierce. I am very afraid [tya, p. pf.] that he will turn me out [goba]. I am very glad to see you. That chair is strong. I have put away my book; let me get up and put away my book. These reasons are difficult, but I understand them. This is where I turn back [koma]. This little sheep is the one which I have asked for. This land is wide. That stretch-of-water [enyanja] is vast. Whilst I catch that little fowl, you [nawe] buy a book for [gulira] me. Whenever I pity a man I expect [subira] him not to do wrong again.

(β) The second syllable of the root does not begin with **n** or **m**.

In the word olubengo, the root is bengo, and the second syllable begins with **n**; on the other hand, olutiba, the root is tiba, and the second syllable does not begin with **n** but with **b**. The latter case only (second syllable not beginning with **n** or **m**) is considered now.

i. **n** before **b**, **p**, **f**, or **v** is nasalized (p. 40) and the sound is perhaps best represented by **m**. Thus, in the list on the preceding page, there occur—

embuto, empapula, emviri.

Again in the list on p. 98 there occur—

embaga, empaka (see on **w** stems) emfufu.

Exercise.—Make the agreements of these two classes with *bisi*, *funda*, *bi* and *to* (which, though monosyllabic, follows the same agreement), and take the verbs which begin with **b**, **p**, **f**, and **v** and make the 1st pers. sing. of the Present Indefinite and Present Perfect, 'I count,' and 'I have counted.'

ii. **n** before **l**, change the **l** to **d**; **n** before **n** or **m**, drop the **n** and let the **n** or **m** remain, *e. g.* :—

endere, *enaku*, *emuli*, *endeku*, *enaku*, *emese*.

Exercise.—*lusi*, *nafu*, *naku*, being the only adj. coming under this head, take all the verbs beginning with **l**, **n** and **m** and make the 1st pers. sing. of the Simple and Modified tenses; and also the forms with obj. 'him'; I have hit him; I see him, etc.

iii. Scarcely any root begins with **j**; so that it does not need much consideration here. When **n** is prefixed to such a root it undergoes no change; *e. g.* *julira*, appeal to, *njulide*.

iv. Monosyllabic roots beginning with **n** (or **m**) take *nyi* instead of **n**.

ente nyingi, many cows.

empagi nyimpi, a short post.

olunyo, a stretcher. PLUR. *enyinyo*.

olunwe, a finger. PLUR. *enyinwe*.

Exercise.—A short needle. Much trouble. A low chair. Many reasons. This chair is weak. Those long bundles are large. My goat is a female. I am vexed. Show me. I have tried very hard. They have robbed me by force (of) my bark-cloth. They have brought many goats. I have swallowed all the medicine. Whenever he accuses me I will come to you. My cows are large, yours are small. Her hoe is large, mine is small. I have made an agreement with him to give me a female dog. The chair which you have bought is low. All men know me that I am kind [*wa kisa*]. The boys insult me every day when I take a walk. This axe is not-strong-enough [*nafu*]. Bring another, a strong one. What large hills these are! I have cooked rice only. When I call you, bring-to [*letera*] me a large bowl as well as the vegetables. These customs are bad. The fowl which I am cooking is still raw. This house is narrow.

(γ) The second syllable of the root begins with **n** or **m**.

i. **n** before **b** becomes **m** and the **b** is dropped.

emambo for *e n bambo*, because the second syllable begins with **m**.

emengo for *e n bengo*, because the second syllable begins with **n**.

Similarly, *emundu*, a gun, came from the Swahili *bunduki*: first **n** was added—thus *nbunduki*; this became *munduki*, by this rule. Finally, the syllable 'ki' was dropped and an I. V. added, so as to make the word like *Luganda*.

ii. **n** before **l**, the **l** is dropped, *e. g.* :—

enimi, for *e n limi*.

e'bwa linuma, the sore hurts me. (*linuma* for *li n luma*.)

iii. In other cases there is no other change than that already given.

e. g. *empungu*, *enkonge*, etc.

Exercise.—Take the adjectives *lamba*, *lamu*, *lume*, *lungi*, and make them in agreement with these nouns.

All such verbs as *luma*, *lung'anya*, *banja*, *buna*, whose first syllable begins with **l** or **b** and the second with **n** or **m**; put before them the **n** for 'I' or 'me' in the forms 'I do,' 'I have done,' 'it hurts me.'

This chair is nice. These men have told me a lie. The dog has bitten me. I have worked [lwana] hard. He has given me a he-goat. Is this pot sound? He has taken a whole potful [ensuwa] of water. A whole goat is not sufficient for such a number of people. These paddles are poor. Bring some nice sound ones. Here where I have cultivated is very hard. All these bridges are in good condition [lungi] and strong. This is the fibre which I have plaited. That (near) chair is all right [lamu]; it will not break. I have bought two good water-pots. These reeds are not nice; they are not full-grown. These pieces of paper which I have brought are large. Here where I have fallen is very slippery. These biting-ants have bitten me very much. These fowls are poor; bring me two nice fat [gevu] ones. Do you want a whole house to yourself?

(δ) n before Stems with Initial letter Long.

These are :—

'ba, steal from.	'gula, open the door.
'da, go back.	'kiriza, accept, agree to.
'dugala, be black.	'kuta, be satisfied, have had enough.
'duka, run.	'ma, grudge.
'gala, shut the door.	'ta, kill.

Whenever n precedes one of these, the 'n' becomes nzi, e. g. :—
nzikiriza, I agree.

oludzi, a well (rt. dzi). PLUR. enzidzi.

olu'gi, a door (rt. 'gi). PLUR. enziggi.

'd however is changed to r, e. g. :—

nziruse, I have run.

'ma makes nyima, I grudge (being a monosyllabic root in m.—*vid.* p. 110, β iv.).

Otherwise there is no change in the prefixes.

'ba takes two objects : banzibye ekitabo, they have stolen a book from me, or they have stolen my book.

'damu, answer what is said.

'gala and 'gula nearly always 'galawo and 'gulawo.

ja, come, makes njija : and m.f. dze makes nzidze, I have come.

'dayo, go back.

dza, cause to go back, makes nzidza.

dzayo, restore, put back.

It will be noticed that after the addition of nzi, the consonant following loses all its exploded sound. All the kindred languages have an 'i' in the place of this exploded sound; e. g. ika, ita, etc., for 'ka, 'ta, etc.

Further, 'd always represents an original l (or r) sound; and in the kindred languages forms like 'iruka, 'ira' for 'duka, 'da, are in common use.

gya, take away, makes nziya.

gya, burn, makes mpide, I am burnt.

Exercise.—I have killed a fowl. The leopard which eat two of my goats I have killed it to-day. All my cows are black. His are red [-a lukunyu]. Give me the hoe now and I will return it [nar. tense] in the evening [egulo].

He has made three large doors and one small one. Our well is dry, but there are yet two other wells with water in them. Don't answer [*'damu*] me like that. He asked me a great many questions [questioned me much], and to each question [every word] I answered like this. Let me take those rings off. Let me finish eating and I will come [*nar. t.*]. Am I to climb down this way? He has given me two black cows; you don't know how nice they are! He told me to come in the morning and I agreed. And they said to me, 'Run,' and I ran hard [*mbiro*], and they opened to [*'gulira*] me the door, and they agreed to my being in that house which I reached. Well, my enemy can no longer kill me. I am very hungry [hunger pains me]; and I asked for food and they brought me food. And they said to me, 'Throw away the leaves' [*'ebisaniko*], and I took away the leaves and threw them into the garden. Those reasons are bad. They will not accept me when I tell them that-tale [tell them like that]. Let me go over them again [*'damu*].

(c) The letter 'l' of the Class Prefix 'li.'

Turning back to the list of nouns on page 84, it will be at once remembered that the majority begin with an exploded letter. This exploded letter takes the place of the Class Prefix *li*; in other words *li* is shortened to *l* and the *l* prefixed, thereby causing this exploded letter. Turning then to the plural forms, where there is no so such exploded sound, but a prefix *ma*, we obtain the root. Thus we can see what effect this *l* has on the root. Thus:—

i. *e'danga*, PLUR. *amalanga*. The Root is therefore *langa*, and *llanga* becomes 'danga. Hence *ll* becomes 'd.

Therefore any adjective beginning with *l* does the same when in agreement.

e. g. *lungi*: *etaka e'dungi*, good earth.
lamba: *eryato e'damba*, a whole canoe.
lamu: *e'sonko e'damu*, a sound snail-shell.

ii. With the letters **b, f, g** (not **gw**), **k, n** (not monosyllabic), **s, t, v**, and **z** the preceding *l* is absorbed and the consonant exploded.

e'kubo e'bi, a bad road.
e'gi e'bisi, a raw egg.
e'kubo e'funda (*better ekubo lifunda*), a narrow road.
e'gigi e'kade, a worn-out curtain, etc.

It will be noticed that *e'dāla* makes PLUR. *amadāla*, and therefore *l* before *d* becomes 'd—a very rare combination; this being the only one likely to be met with.

iii. If the Noun or Adjective Root begin with an exploded letter, prefix *li* and not *l*:—*e'taka lirugavu*, black earth; 'd to *r* as in the preceding exercise.¹

iv. Monosyllabic stems (except to, undergrown) add *li*; hence the Nouns *Erinya* and *Erigwa*. Hence also the Adjectives *Ngi*, many, and *Mpi*, short, make respectively *Eringi*, *Erimpi*, and *Erigya*.

v. 'nene' makes *e'dene*:—*e'banja e'dene*, a large debt.

¹ This accounts for the forms *eriso*, and *erinyo*; in kindred languages their plurals are *Amaiso* and *Amaino* respectively.

Exercise.—A bad spear. A raw egg. A wide canoe. Plantain-fruit not fully grown. A great nation. Great joy. A sound eye. A soft stone. A short bone. A hard bullet. Good resin. A new road. An old tooth. Dry earth. A large store. A little temple. A dry stone. A large sore. A new curtain. A whole bullet. A full-grown dove. A little canoe. A name as difficult as this. A short name. This piece of uncultivated land is wide. That snail-shell is large. This curtain of mine is new. Cut off that dried-up [kalu] branch. Bring a sound canoe. This one is bad.

XVIII. PHONETIC CHANGES; **y** STEMS.

The following is a list of verbs beginning with the letter **y**, or 'y Stem' verbs. It will be found convenient to divide them into those whose second syllable begins with **n** (or **m**), and those whose second syllable does not do so.

Yabika, be destroyed.	Yaka, be hot (as the sun); blaze (as a fire).
Yabya, destroy (a house).	Yalira, spread out (a mat).
Yagala, want.	Yogera, speak.
Yasa, split (firewood).	Yokya, roast.
Yasama, open the mouth.	Yolesa, show.
Yatika, be split.	Yoleza, wash upon (a board, etc.).
Yatula, confess, speak out what is not known.	Yosa, cease.
Yazika, lend (what is to be returned).	Yota, warm (the body).
Yera, sweep.	Yoza, wash clothes.
Yógāna, talk loudly.	Yuwa, empty away.
	Yúza, rend

In the Infinite this 'y' in all the above examples except -yogana, -yuwa, -yuza, -yomba, -yunga, -yonka, the 'y' is dropped, thus:—*okwo*-gera, not *okuyogera*, and *okwota*, not *okuyota*, but *okuyomba*, *okuyuza*, etc., are found.

yokya, of a nettle, sting.

yabika refers to that which is pulled to pieces (as a house), or broken to pieces by accident, as (a gourd).

There are also a few beginning with **yi**, but as the **y** is so slightly, if at all, pronounced, they are usually written with **i** initial.

iga, learn.	i'ga, hunt.
igiriza, teach.	i'ganya, persecute.

Those whose second syllable begins with **n** (or **m**).

Yambala, wear clothes.	Yónka, suck (at the breast).
Yambula, take off clothes.	Yonona, spoil by dirt, etc.
Yanguwa, be quick.	Yononeka, be spoiled.
Yóm̄ba, quarrel.	Yunga, join.
Yonger̄a, increase.	
Imirira, stand.	Ingiza, bring in.
Imuka, get up,	Inza, be able,
Ingira, go in.	Ingira, come in.

All changes which take place when any prefix is added to a **y** stem should be considered first with regard to the rapidity of their utterance. Is the word pronounced slowly and in deliberate speech or rapidly? Is it some noun in very common use, or is it a formation required only now and then? Bearing this in mind, the subject may be conveniently divided into two heads:—

I. When the first syllable of the Stem or Root is strongly accented naturally; or when in slow deliberate speech the first syllable has a stem accent (see Chap. XXVI. Stress) marked in the above list.

Verbs whose Stems begin with **i** (for **yi**) and **yu** always fall under this head:—

II. When the first syllable of the Stem or Root is not strongly accented.

Under this head include most nouns formed from **y** stems.

e. g. omwezi (yeza), the moon; ekyoto (yota), a fireplace.

Following the same rules as are the Formatives **o** (that near you), and **e** (that which : obj. rel.).

e. g. (ekintu) ekyo; (omuti) ogwo, etc.

(ekintu) kyeyalaba; (omuti) gwebatema.

also **e** reflexive; and **a** to denote Past Time.

(a) After Prefixes ending in 'u.'

In Case I. there will generally be no change.

In Case II. the **y** will drop out and the **u** remaining before a vowel will tend more and more to the breathed **w**. Write this **u** as **w**, taking every opportunity to notice how the sound is pronounced by the people.

The Prefixes with **u** are **ku**, **tu**, **mu**, **bu**, **lu**, **gu**, **aku**.

Examples:—

Okwagala, wanting, to want: mwagala, twagala.

Okwokya, roasting, to roast: gwokya, twokye, mwokye.

Okwonona, spoiling, to spoil: bwononese, lwononese.

Ekita kyakwabise: the gourd would have been spoilt.

(**aku** is an alternative form for **andi**.)

Okuimba, singing, to sing: oluimba, tuimbe, muimbe.

Okuyomba, quarrelling, to quarrel: muyombe, oluyombo.

Nouns. omwezi (omu yezi): omwaka (omu yaka).

Formatives. **o**—okwo, omwo, obwo, olwo, ogwo, that near.

e—kwe, mwe, bwe, lwe, gwe, that which.

a—kwagenda, twagenda, mwagenda, bwagenda, lwagenda, gwa-genda, it (they) went.

Exercise.—i. Practise these various combinations with a native so as to get quite familiar with the true sound.

ii. Get up [pl.]. Let us sing. The stern of the canoe is split. Tell him to wash the clothes. We have emptied away the water. His tongue has swollen more [has increased to swell]. He would have taught you, but he has lent his book. Are we not to wear (fine) clothes? We want to warm (at) the fire. Well, rend [pl.] (it) like that. My bark-cloth is destroyed. Do not talk so loud. Are you not able to roast plantains? Tell them to be quick [yanguyako]. Split firewood. This paper is dirty [yononeka]. If [singa] it was not dirty I would have lent it to you [sing.]. My stick is split. Every tree wants light. The salt is split [yika]. The

porridge is very hot. Speak loud that we may hear. Bring my mat and spread it here. He has split a lot of firewood. Well, that is good, we want to buy more.

(b) After Strong Prefixes.

A strong Prefix is one whose vowel is strong; *i. e.* whose vowel does not drop out before another vowel. It has strength to hold its own. *E. g.* **ki** is a Strong Prefix; hence it makes the form **ekyo**, that near: **kye**, that which. Hence also such nouns as **ekyoto** (yota, warm at the fire), a place to warm at; **ekyalo** (yala, spread out), an expanse of plantain-trees, a plantain-garden.

The Strong Prefixes are **mi**, **ki**, **bi**, **li**, **andi**, **gi**; **na**, **kya**.

The same rule applies to these as to the previous case of **u** prefixes. In Case I. probably no change; in Case II. change the **i** to **y**, and leave out the **y** of the stem. In both Cases leave an 'a' Prefix without any change or omission of **y**.

Examples:—

Kyagala, byatise, lyokya, biyongede, aliyogera, yandiimbye.
liyongede, lümiride.
tunäimba, tunāyagala; tukyayagala; äkyaimba.

Nouns. emiaka, emiezi (**y** omitted); ebyalo, ekyejo, eryato.
(ekyuma is from Swah. chuma, and therefore not included.)

Formatives. **o**—**ekyo**, **ebyo**, **eryo**, **egyo**, that near.
e—**kye**, **bye**, **lye**, **gye**, that which.
a—**kyagenda**, **byagenda**, **lyagenda**, **gyagenda**, it (they) went.

Exercise.—i. What do the following mean?

Ekyalo kyagala okuzika. Ekibya kino kyatise. Bandiyogede. Bakya-iniba. Tunāyagala. Kyengede. Gyasamye. Lyokya. Lyandigenze. Gyononese. Byanguye.

ii. Open your mouth. The snakes have increased very much. The trees which want water. The sticks [enku] which we split. The iron is very hot. My book is split. These two baskets are spoilt. I have done spreading out the skin. The tooth has stopped aching. The voice which I heard. The egg which is cracked [yatifu]. The men will come in by this way. There is a lot of mud here [the mud is abundant—inga—p pf.] here. We will speak. The store is spoilt. The books are fallen over [yika]. A light stone.

(c) After Weak Prefixes.

A weak Prefix is one whose vowel is weak and drops out before another vowel. The weak Prefixes are **ba**, **ma**, **ka**, **ga**, **wa**, **ta**; **zi**, **si**; **te**, **ne**, **e** (obj. rel.).

In Case I. there will be no change.

In Case II. drop out the **y** and the vowel of the Class Prefix, and lengthen the remaining vowel in compensation.

zāgala for zi yagala; gāmbade for ga yambade.

Nouns. akālo (aka yalo, fr. ekyalo); akai (aka yai, fr. ekyai).

Formatives. **o**—**abo**, **ako**, **ago**, **awo**, **ezo**, that near.
e—**be**, **ke**, **ge**, **we**, **ze**, that which.
a—**bāgenda**, **kāgenda**, **gāgenda**, **wāgenda**, **zāgenda**, it (they) went.

Exercise.—i. What do the following mean?

Bōgede. Sāgala. Gōkyā. Sōta. Bāmbade. Gātise. Zōza. Kōnōnese.

ii. Bring in those sheep. I have split the firewood. The peasants want

their pay. I do not want those fowls. What have the men said? These two skins are spoilt. I have shown the three princes all the house. The Bakede wear no clothes. I am not able. The goats have come in. The boys have quarrelled. The water is hot. Tell them to be quick.

(d) After 'n' Prefixes.

i. If the second syllable of the root begins with **n** or **m** no change takes place.

ii. If the second syllable of the root does not begin with **n** or **m**, then **y** becomes **j**. Thus, njagala, njogede.

Exercise.—i. Make all forms such as 'I do,' 'I may do,' 'I have done,' etc., with the lists of verbs on p. 113.

ii. Show me the clothes which you have washed. These are the clothes which I have washed. Has he spread a mat for me? Am I to tear the cloth here? Am I to empty the water? Lend me a book. My arm has swollen more. Teach me to read. There is more water in the river to-day. I want to buy a book. What am I to wear? I want to wear my new cloth. Am I to get up? Am I to bring in the goats? He has lent me his book. How shall I speak? I have roasted two cobs of Indian corn. Where am I to sweep? I have joined together two pieces of wood. I do not want the sun to shine upon [yakira] me. I have pulled down my house.

XIX. MISCELLANEOUS

(a) w Stems.

The following is a list of verbs beginning with the letter **w—w**
Stem verbs:—

Wa, give.	Werekera, conduct on the way.
Wagala, sharpen.	Wereza, send a present to.
Wakana, argue.	Wesa, forge iron.
Wala, scrape, as a skin.	Wita, call.
Waliriza, compel to work.	Witaba, answer when called.
Waluka, (dukana, see note).	Wola, lend, what is to be returned in value only.
Wamanta, grope with the hands.	Wona, get well.
Wanda amalusu, spit.	Wotoka, wither.
Wandika, write.	Woyawoya, appease.
Wanga, put in its handle.	Woza, plead, state one's case.
Wangala, live long.	Wuja, fan.
Wangamira, be jammed.	Wulira, hear.
Wangiza, prop up a house.	Wumba, be worm-eaten.
Wangula, overcome.	Wumula, i. Rest. ii. Bore a hole.
Wanika, hang up.	Wungera, draw to a close (of the day).
Wasa, marry (of the man).	Wunguka, cross a river.
Wata, peel plantains, potato, etc.	Wunya, smell.
Wawula, rub with sand, polish.	Wunyiriza, smell (anything).
Webuka, be diminished.	
Weka, carry (as a child) on the back.	

Wita in the imp. is sounded 'ita.'

Waluka, have diarrhoea (waluka omusai, have dysentery). The polite word is 'dukana'; which should be used when practicable.

Wanda should be used with 'amalusu,' and means to void spittle; used by itself (to void urine) it is not polite; in this sense use **fuka** or **ewonya** (heal oneself).

Witaba, also **yitaba**. Hence two possible forms, **mpitabye** and **njitabye**.

These verbs have only one peculiar change; viz. whenever **n** comes before them, **nw** becomes **mp** :—**mpāta**, I am peeling plantains.

Exercise.—i. Make all such forms as I give, I have given, let me give, etc., for all this list of verbs.

Adjectives:—**wamvu**, tall; **wolu**, cold.

With the **n** class prefix they of course follow the preceding rule, e. g. :—**enyama empolu**, cold meat.

emindi empamvu, a long pipe.

emere empolu, cold food; **ensuwa empamvu**, a tall water-pot.

With the Class Prefix **l** (for **li**) **lw** becomes **gw**, e. g. :—

etaka egwamvu, deep earth.

edagala egwolu, cold medicine (as opposed to hot).

This same change is exemplified in the nouns 'egwanga' and 'egwanika,' the roots being **wanga** and **wanika** : as seen by the plur. forms, **amawanga** and **amawanika**. [**Wanika**, hang up; hence **egwanika**.]

ii. Let me state my case. Let me bore a hole here. To argue is difficult. Whenever I argue with them they laugh. He wrote me a long letter. Thank [**webile**] you so much for coming to see me. Let me conduct you on your way. The chief has given me ten bunches-of-plantain. I will sew this seam and then [**nendioka**] I (will) rest. I have hung up four long laces in the store. Every time I forge iron the sparks fly up into the roof [**kasolya**]. Let me call him. I have got well. Thank you for making me well [**wonya**]. Whilst I peel the plantains, you look for some long leaves. I have propped up the house like this. One long pole in the middle [**wakati**] and three short ones at the side. Whilst I cross this river, walk in front and show me the deep places [**entabiro**]. We will eat cold meat to-night, and I (will) cook plantains in the morning. Scrape this skin just as I have scraped (it) here. Am I to do it like this? I have heard that you have called me. No, I did not call you; but stay close by until I do call you. My friend, lend me a thousand shells. I cannot lend you so many shells. Never mind, lend me as many as you can. What are you doing? I am peeling potatoes. I cannot find it, but let me grope with my hands. When you hear me calling, answer. Let me put my axe in its handle [**ekiti**].

(b) Reflexives.

A Verb is made Reflexive by prefixing **e** to the root.

Almost every active verb may be made Reflexive in this way, e. g. :—**e'ta**, kill oneself; **ekuba**, strike oneself, etc.

Many Reflexives have however special meanings. The following are among the principal :—

Ebagala, ride.

Ebaka, sleep.

Ebaza, give thanks.

E'damu, be renewed, come to one's senses.

Egomba, desire.

Egulumiza, exalt oneself.

Ekaliriza, stare.

Ekānya, complain.

Ekeka, fear.

Ekulukunya, grovel, roll (of a donkey).

Ekolobyā, make a detour.

Emulugunya, complain.

Enyumiriza, boast.

Erabira, forget.

Esiga, entrust oneself to.	Etolola, go round.
Esigama, lean (oneself).	Ewala, avoid.
Esitala, stumble.	Ewunya, be astonished.
Etekateka, get ready.	Eyama, make a vow.
Eti'ka, carry.	Eyanza, give thanks.

esigama ku, lean upon:—anesigamako, he is leaning on me.

i. This 'e' reflexive is strong and never undergoes any change; if prefixed to a *y* stem, the *y* is always retained, though in Case II. (Chap. XVIII. p. 114) it may be only very slightly heard.

ii. Prefixes undergo the usual changes indicated above as taking place before vowel formatives.

iii. Special forms.

Imp. Webaka, go to sleep.

<i>Simple Tense.</i>	nebaka, I sleep.	twebaka, we sleep.
	webaka, thou sleepest.	mwebaka, ye sleep.
	yebaka, he sleeps.	bebaka, they sleep.

Modified Tense. Nebase, webase, yebase, etc.

Far Past. Has the same form as the Simple Tense.

Near Future.

<i>Sing.</i>	1. nebaka.	<i>Plur.</i>	1. tunebaka
	2. onebaka.		2. munebaka.
	3. anebaka.		3. banebaka.

Narrative.

<i>Sing.</i>	1. ninebaka.	<i>Plur.</i>	1. netwebaka.
	2. newebaka.		2. nemwebaka.
	3. netebaka.		3. nebebaka.

Negative Forms.

Present Indefinite. Sebaka, toyebaka, teyebaka, tetwebaka, etc.

Present Perfect. Sebase, toyebase, teyebase, tetwebase, etc.

Not yet. Si'nebaka, to'nebaka, ta'nebaka, etc.

Narrative.

<i>Sing.</i>	1. nisebaka.	<i>Plur.</i>	1. netutebaka.
	2. notebaka.		2. nemutebaka.
	3. netebaka.		3. nebatebaka.

The other negative tenses would supply no difficulty.

Still Tense. Nkyayebaza, I am still giving thanks; okyayebaza, akayebaza, etc.
akyayebase: he is still asleep.

Exercise.—He has bitten himself. You are leaning on me. The king said, 'Carry this load'; and I wondered, and all the people stared to see the white-man [omuzungu] carrying a load. We have entrusted ourselves to him. When he came to his senses he found that he had forgotten his letter [ebaruwa], and he said, 'If [singa] I had not made a detour [p. pf.] to avoid that dog, I should not have forgotten it.' If I lean upon you, I shall not stumble. They gave thanks and said, 'O [Ai] sir [sebo], how [nga] we wonder to see you riding on such a tall animal' [ekisolo]. And I answered and said, 'My friends [banange], wonder not, nor [so] be afraid; this animal is a

camel [engamira], and camels carry things which are heavy.' This camel of mine carries [twala] me and all my things. I do not desire a better friend; it does not roll in the dust like a donkey, nor does it stumble. This fence goes round my house on all sides. We are ready to sing. You have not yet made a vow. He is still asleep. They carry very heavy things, but they do not complain.

(c) **A few Idioms.**

More.

- i. 'Yongera' is often used; *e. g.* :—

Give me some more, yongera or ate yongera.

His face is more swollen to-day, etamalye liyongede okuzimba.

N.B. There is no one word corresponding to 'face'; we must therefore indicate the part, as 'etama, the cheek,' 'obulago, the neck,' etc.

'To-day' in the above sentence is superfluous in Conversation, and would frequently be omitted.

No more : is translated

- i. By a negative form of the 'kya' Tense; *e. g.* :—

I will do it no more, sikyakola.

- ii. If of quantity, by the p. pf. of gwa, come to an end; *e. g.* :—

There is no more milk, amata gawede; or gawedemu,
the mu meaning *in* the vessel.

- iii. By the Present Indefinite Negative.

Will you have any more? No more (thank you), ate nyongere?

Aa, sagala munange.

Ate may be added; *e. g.* :—

I want no more insolence, sagala kyejo ate.

Can, Cannot.

- i. 'Manyā,' know, *e. g.* :—

amanyi okusoma? Aa, tamanyi, can he read? No, he cannot

- ii. Negative form of Near Future; *e. g.* :—

tetusome lero, we shall not be able to read to-day.

- iii. Sirina (mānyi) ga, I have no strength to; *e. g.* :—

sirina ga tambula, I cannot walk, being physically unfit.

The word 'mānyi' is frequently left out as in the above example, and is therefore put in brackets.

The full form Sirina mānyi ga kutambula, is possible, but the 'ku' of the Infinitive is generally omitted.

Other forms as Tolina (tetulina, etc.) ga are, of course, possible.

- iv. 'Bula,' be lost to; *e. g.* :—

kimbuze, I can't find it.

Similarly Enku zibuze, I cannot buy any firewood. The setting of the conversation supplies the idea of 'buying,' otherwise the full form is used, viz. Enku zimbuze: tezikyagulikika. For gulikika, *Vid.* p. 131, *infra*.

- v. 'I cannot see you just now,' and similar expressions must be given by the sense—Nkyakola: nakulaba e'da.

vi. 'Can do' or 'cannot do,' use 'inza,' have capability, energy for; *e. g.* :—
omulimu guno onoguinza? Aa, signinza, can you do this work?
No, I cannot.

Quick, quickly: Yanguyako, be quick. (Note—yako, not wako.)
Yanguwa okufumba, be quick and cook.

First: Use the verb Soka: Soka ofumbe, First cook.

And then: Use the Narrative tense of lioka, followed by the Present; *e. g.* :—
soka oyere wano, nolioka oja, first sweep here and then come.

Early: Kera, be early; *e. g.* :—

Cook it early, kera okufumba.

We shall go early, tunākera okugenda.

kesa obude (*lit.* Cause the time of the day to be early), be occupied until daylight :—tunakesa obude ngatukola, we shall work all night.

Find Fault: Yomba is frequently used, as though 'finding fault' is not to be distinguished from 'quarrel' in the moral code.

Vunāna is rather stronger. It is freely used in Omvunanye ki?
What have I done wrong?

Exercise.—Pour out some more water. There is no more water. Well, bring some more. Tell him to take off those clothes which he has stolen from me, and bring them to me. I want no more of his theft. We cannot stand it [sobola enpisa ezo]. There is no more grass in the yard. We want 53 more bundles [enjole], but I cannot find one. I want to buy two more books, but I have no more shells. Can you find me some? No, I never lend shells. My friend, won't you take pity on me? I cannot find any more. Tell them that we want to buy some more meat. First sweep the yard and then clean my boots. This rice is not sufficiently cooked; cook it a little more. When you cook any more rice, first wash it in cold water, then cook it. You have not yet learnt that hymn thoroughly. First read it through and then learn it more (thoroughly). Have you found my needle? I cannot find it. These canoes will not be sufficient. Go and look for some more. I have found two more, but they are split. Lend me another book. Well, first tell me when [di] you will return [dza] it [you will return it when]? We want three more posts. When they next [ate] bring rice to sell, we will buy some more. We shall do some more washing to-morrow. These clothes will be (still) more spoilt if you leave them out [ebweru] in the rain. I will give you some more medicine to-morrow. First finish this which I have (just) given you. I cannot give you any more to-day. We shall write down more names [other names] to-morrow.

(d) Time.

When? 'di? always at the end of the sentence; *e. g.* :—
oligenda 'di? when will you go?

On, Upon: A point of time is expressed by ku; *e. g.* :—
ku lunaku luli, upon that day.

In: *i. e.* *During, in the course of*: mu, *i. e.* the time in the course of which an action takes place; *e. g.* :—

mu naku ezo, in the course of those days about which we have been speaking.

mu mwaka guno, during this year.

At what time? 'di? or more idiomatically, obude bwa ki? or obude bwa 'di?

Since: Kasoka or Kasoka nga, followed by the Simple Tense; e. g. :—kasoka agenda, enaku si biri? Is it not two days since he went?

Yesterday: Jo. *Emph.* I.lwa jo. *To-morrow:* enkya. *Lit.* In the morning.

Kasoka nga nkulaba, si lwa jo? Is it not a long time since I saw you?

To-day: lero. *Emph.* Lwa lero.

To-morrow: Use **Enkya**, in the morning, if that be the meaning; otherwise use **Jo**.

Every day: bulijo. *Lit.* Every to-morrow.

Day before yesterday: (or about that time—two or three days ago), Luli. [*Lit.* That (day—'olunaku' understood).]

Two days ago

Day before yesterday } (precisely) olwebiri. *Lit.* (a space of time—
Day after to-morrow } olunaku) of two days.

(*Two days hence*):

By night: Ekiro. *Emph.* Bwa Kiro (*sup.* Obude—time).

By day: Omusana. *Emph.* Bwa musana (*sup.* Obude).

In the morning: enkya. *At mid-day:* mu tuntu.

In the afternoon: e'gulo. (Also olwe'gulo.)

In the evening: akawungezi. (This is uncommon, but serves as a very useful division; in common parlance Ekiro denotes any time after dark until the following day's light.)

At midnight: mu tumbi.

Now: kakano. *Lit.* at this epoch of time—akasera ka kano. At this very instant, kakati. If the meaning is general, use Enaku zino, these days.

Every moment: buli kasera.

Immediately: amangwago. (For Amangu ago.)

Ekintu ekyamangu; a thing got on the spur of the moment.

Omuntu owamangu: a man appointed on the spur of the moment.

Soon.

When it denotes the Completion of an Action, by the verb 'tera, usually in the Near Future, e. g. :—

anatera okumala, he will soon have finished.

anatera okuiga, he will soon have done learning, if the learning will be finished in a few hours. But 'alitera okuiga,' he will soon have done learning, if the learning will take some time.

ii. When applied to an Action extended over time, not necessarily Complete. In this case use 'mangu.' It might also be paraphrased by 'Without much trouble, without much delay.'

oliga mangu, you will soon learn.

iii. Sometimes e'dako may be used: tunafumba e'dako, we shall cook soon.

In this case the Action is neither Complete nor Extended: it is entirely in the Future—we are going to do soon.

iv. Paraphrase:—teyalwa, yasitula mangu, he was soon off.

A long time ago: E'da. The *e* is an I.V., and should only be used when the word before it is Relative, or has an I.V. Be careful to pronounce the 'd in 'da very distinctly, otherwise it will not be understood.

A very long time ago: 'da-a-a . . ., repeating the 'a' in proportion to the time emphasized.

Repeatedly: olunye. Say repeatedly: yogera emirundi mingi.

(Emirundi mingi has, however, been introduced by the European, to supply a deficiency. The Native Idiom is to repeat the word, Say: njogera nenjogera, or to express the idea by intonation and some such particle as Owa, or merely to say, I told you and you do not hear.)

Incessantly: obutayosa. Speak incessantly: yogera olutata.

At one time, at another time: olusi . . . olusi.

At times: olusi.

Once: omulundi gumu: twice, emirundi ebiri, etc.

Sunday, Sabiti; ¹*Monday*: {lwa baraza,² } *Tuesday*: {lwakusoma,³
or lwakubiri. } or lwakusatu.

Days of the week: An attempt is being made to make Sunday the first day; Monday the second (lwakubiri); Tuesday the third (lwakusatu); Wednesday the fourth (lwakuna); Thursday the fifth (lwakutano); Friday the sixth (lwamukaga); Saturday the seventh (lwamusamvu).

Exercise.—I am not going to work now. I shall work in the morning. We will read every day in the afternoon. They could-not [lemwa] travel by day. They travelled by night. He arrived at mid-day on Monday and went on Saturday afternoon. When shall we learn to write? If you come every afternoon at four o'clock [sawa eyekumi] I will do-my-best [nyikira] to teach you. We shall soon learn. I shall soon finish. They will go in two days' time. I heard that he died two days ago. Our master wants (the food) served up [has told us to serve up—julula] immediately. What a long time since I had a meal! They only eat twice a day, in the morning and at night. I once [eda] went to Europe [Ebulaya], but I do not now remember what I saw there. The house caught fire [gya omuliro] at midnight. We shall soon build another. This house of mine will soon have fallen down. What shall we do? shall we build a temporary [-a mangu] hut? I am at work every moment; at times I am tired, but (that is nothing), it is a very happy work; on Sunday many people come to [kungana mu] church [kanisa]. It is not a Christian [-a Bamasiya] custom to work on that day. During the week they read or [oba] they do the work of every day. In that month there no European arrived; but now there are many Europeans in the country.

¹ With extended application, A week; because reckoned from Sunday to Sunday.

² Or briefly Baraza—tulija ku Baraza, we will come on Monday.

³ Until these are recognized as names there will be an ever-recurring tendency to return to the literal meaning 'A reading day,' 'A second day,' etc. Hence Lwokusoma, Lwokubiri, Lwokusatu, etc., will be heard. *Vid.* INITIAL VOWEL, XXVII. i., p. 146.

XX. VERB FORMATION.

(a) Ways of forming the Passive.

There are in Luganda three ways of expressing a Passive idea.

- i. By the Reflexive form ; this is not common, *e. g.* :—
esima, be delighted (*sima*, delight in, be pleased with).
- ii. By the Neuter ending *ka*.
 - a. If the word end in *la*, change *la* to *ka*, *e. g.* :—
yawula, separate : *yawuka*, be separated.
sanūla, melt : *sanūka*, be melted.
 - b. Change a final of the root into *eka* if the preceding vowel be *e* or *o*, and into *ika* if that vowel be *a*, *i*, or *u*, *e. g.* :—
menya, break : *menyeka*, be broken.
sula, throw away : *sulika*, be thrown upside down.

This form will express the state or nature of that which the verb refers to, rather than any action taking place upon it.

This is a very general principle throughout the language. It will nearly always be found that there are two possible forms for a Passive state, distinguished in this way.

N.B.—This 'ka neuter' is very closely allied to another *ka*, for which see below. [Chap. XXI. (c).]

- iii. By the Passive ending '-bwa' (or 'wa'), which denotes an action as being done by outside interference.
 Thus it is the Converse of the Active :—
 He made the shoes : the shoes were made by him.

(b) Passive in 'bwa' (wa).

- i. If the Verb end in *ira* (*era*), change *ira* (*era*) into *irwa* (*erwa*) for the Passive, and into *idwa* (*edwa*) for the Modified Form, *e. g.* :—

	PASS.	MOD.
<i>bulira</i> , tell.	<i>bulirwa</i> .	<i>bulidwa</i> .
<i>kolera</i> , do for.	<i>kolerwa</i> .	<i>koledwa</i> .

- ii. If the verb be monosyllabic, change 'a' final into *ibwa*, and if a 'y' precede, omit it, *e. g.* :—

	PASS.	MOD.
<i>lya</i> , eat?	<i>libwa</i> .	<i>lidwa</i> .
<i>tya</i> , fear.	<i>tibwa</i> .	<i>tidwa</i> .
' <i>ta</i> , kill.	<i>'tibwa</i> .	<i>'tidwa</i> .

Exc. *wa* and *ta* : see below.

- iii. Verbs in *nya*, *mya*, *bya* (*pya*) change 'a' final into *izibwa* if the preceding vowel is *a*, *i*, or *u* ; and into *ezebwa* if that vowel is *e* or *o*, *e. g.* :—

	PASS.	MOD.
<i>sasanya</i> , scatter.	<i>sasanyizibwa</i> .	<i>sasanyizidwa</i> .

- iv. In other cases change 'a' final into 'ibwa' if the preceding vowel is a, i, or u; and into 'ebwa' if that vowel is e or o. The Modified form will be idwa (edwa), *e. g.* :—

	PASS.	MOD.
kola, make, do.	kolebwa.	koledwa.
bala, count.	balibwa.	balidwa.

The following are apparently exceptions—though not really so.

	PASS.	MOD.*
wa, give.	webwa.	weredwa (wedwa not used).
ta, let loose.	tebwa.	tedwa.
sonyiwa, forgive.	sonyibwa.	sonyidwa.

Many Verbs in la, ma, ba (pa) prefer a Passive form in lwa, mwa, bwa (pwa), respectively; *e. g.* :—

lamulwa, be valued (lamulibwa); tamwa, be tired of; labwa, be seen.

*Exercise.*¹—Have these shells been counted? This book has not yet been read. All the plantain-fruit was stolen. The plantain-fibre was plaited. My goats were sold yesterday. This bark-cloth is still untrimmed. The bridge was carried away [yika] this morning. The rice will be pounded to-might. We were conducted on our way by the master and his wife. These reeds want to be polished. These plantains are not yet peeled. His pleas [ensonga] will be heard later [e'da]. When were these clothes washed? The goats will be brought in soon. All our work will be greatly increased.

(c) Uses of the Passive in 'bwa' (wa).

One use of the Passive is to express For doing.

embuzi eyoku'tibwa, a goat for killing. *Lit.* of being killed.

Or, omitting the I.V.

embuzi eno ya ku'tibwa, this goat is for killing, is to be killed.

Interrogatively this would mean, Is this goat to be killed?

So, Ebisasiro bino bya kusulibwa? Is this rubbish to be thrown away?

Sometimes the same idea is expressed by the Active Infinitive, *e. g.* in the previous example, it would also be possible to say, Ebisasiro bino bya kusula?

So also to express the term 'a liniment,' edagala eryokukutira ku mubiri, *i. e.* a medicine to be rubbed on the body.

The difference must be looked for in Passive submission or in Active application.

The Agent after a Passive is given without any preposition, if it has life—ya 'tibwa empologoma, he was killed by a lion.

If it has no life, and is inanimate, use 'na'—yakubibwa nomugo, he was struck with a stick.

Exercise.—Are these shells to be counted? Is this rice to be pounded? All the cows were looted by the enemy. How many cows were taken? I'

¹ The Active form is much preferred to the Passive, and when possible use it. This Exercise is more intended to illustrate a principle than for actual use. Always use the Active form when it can be used without making the sentence clumsy.

was told it by the king [the king is he who, etc.]. These clothes are not worn by peasants. The house was destroyed by fire. This house is to be pulled down. All this grass is to be tied up. All these bones are to be picked up by the boys. All these clothes are to be washed by you. All the directions are to be given by you [you will direct, etc.]. They will get no pity from [not be pitied by] the king. These reeds are not to be taken by the women for [mu] firewood. This syrup is not to be drunk by the dog. These rags are to be thrown away by you into the garden. Your clothes are not to be sewn on Sunday. He was killed by a falling tree [the tree fell and, etc.]. Boots are not sold here. They are sold by the traders. He was trampled upon by an elephant. This medicine is not to be drunk at once [kakati]. This medicine is an ointment [is for smearing].

(d) **The Prepositional Form.**

The Prepositional or Applied Form is made—

- i. By changing 'a' final into 'ira' if the preceding vowel be a, i, or u, and into 'era' if that vowel be e or o; *e. g.* :—

leta, bring :	letera, bring to.
kwata, grasp :	kwatira, grasp for.
kola, do :	kolera, do for.

- ii. When the stem is monosyllabic, change 'a' into 'ira,' and if a 'y' precede, drop it out; *e. g.* :—

lya, eat : lira. fa, die : fira.

Exc. Those whose passive ends in 'ebwa' take 'era'; *e. g.* :—

wa, give : wera. ta, let go : tera.

In the occasional cases where the verb ends in sa or za :—

- i. Revert to the root-form of which sa or za is the causative ending, and make the caus. of the prep. form of that root; *e. g.* :—

woza, plead. woleza, plead for [Chap. XXI. (a)].

- ii. Where this is not possible, change a final into eseza (isiza); *e. g.* :—

sinza, sinzisa : tesa, teseza.

It is not possible when the form in sa or za either is a root-form (? tesa), or where the form in sa or za has acquired by usage a special meaning, quite different from that of the root—

e. g. Singa, excel; sinza, (*lit.*) cause to excel : only now used in the sense 'worship.'

The uses of the Prepositional Form are three—

- i. To translate 'do for,'¹ *e. g.* :—

leta, bring; letera, bring for—ondetere, bring for me.
yamuleta, he brought him.
yamuletera emere, he brought food for him.

- ii. With the intensive word 'dala.' This means—

- a. Now and not later, *e. g.* :—

amatoke, kangatwalire dala, let me take the plantains now and not later.

¹ Mostly with the idea 'for the advantage of': sometimes 'at' or 'to'—sanyukira ekirabo, rejoice at (for) a present.
badalira, be rude to.

β. Completely, with a leaning to the previous meaning given 'now and not later.'

kwatira dala, gwa'ma, come on, catch hold tight.

meaning, of course, 'Now.'

okufira dala, to be quite dead, at the time of speaking.

afiride dala? is he quite dead?

This form is seldom used in Past Time.

iii. To express action done in a place, unless the verb has in itself any idea of place.

Verbs having an idea of place are :—

Fumba, cook.	Sula, sleep	Tesa, discuss.
Imirira, stand.	Tabāla, go on a raid.	Tula, sit.
Lima cultivate.	Tambula, walk.	Wanika, hang up.
Soma, read.	Tema, cut.	

The Prepositional form with these is either unnecessary or—

a. introduces a new and uncommon idea; *e. g.* :—

Tambulira ku gari, ride on a bicycle.

b. Throws emphasis on the place; *e. g.* :—

yateseza mu lukiko, he gave his advice in the council, not in the house, etc.

In few cases it may be possible to say 'do *for* some one *on*.' Both the Italic words require a Prepositional form. Hence a doubly Prepositional form must be used, *e. g.* :—

Isa Masiya yatufirira ku msalaba,

Jesus Christ died for us on the cross.

Exercise.—i. What are the Prepositional forms of—

Kuba, genda, bula, gula, tunda, kunkumula, tabula, sembera, tegera, bala, sala, nyaga, nyiga, gaba.

ii. Call the boy to read [subj.] for me out-of [ku] the book which was given to me the other day. Go and ask for a garden for me. Am I to cut the meat here? Cook this meat for me in a leaf [oluwombo]. Leave off just there [awo]. They know quite well that I come every morning to read in the church. They have gone completely astray. I will distribute all the shells to you in the morning. Take some of this medicine and shake it over that (near) spot. Have you turned the mosquitoes completely out? My book is infinitely nicer [singa] than yours. Help me to some food. Hang the clothes upon that rope, and let them dry there [okwo]. The dog is completely lost; perhaps [mpodzi] it has hid itself in the long grass [ensiko]. He pushed me into the water.

(e) Special Uses.

The Pronominal Adverb 'awo,' at that place, requires the Prepositional form. In a few phrases it may be so joined to the verb as to sound like the affix 'wo.' It differs from this affix by being more emphatic. Thus

Taliwo, he is not here; gyawo, take away from here, etc.

but, Temerawo (for temera awo), cut it precisely at that point which you have indicated.

Lekerawo, Stop, that's enough. *Lit.* Leave off at that very point where you now are.

Salirawo, cut it just there.

The emphasis may be increased by a forward movement of the lips, or by intonation.

Some verbs have a special meaning in the Prepositional form. They are—

duka, run away : duka mu nju, run out of the house.

goba, drive away : goba mu nju, drive out of the house.

But—

dukira, run into : dukira mu nju, run into the house.

gobera, drive into : gobera mu nju, drive into the house.

kyama mu kubo, go out of the road, go astray.

kyamira mu kubo, turn off from the main road into a by-path.

Doubly Prepositional forms are made by changing 'a' final into 'irira' (erera); *e. g.* :—

zikirira, go out (of a fire).

They usually *intensify* the action and give the meaning, 'be done with effort or persistency.' They are generally without an object, *i. e.* intransitive.

Where this is not the case, it will be found that there is an ordinary prepositional form in use as well. The ordinary prepositional form has the meaning most commonly wanted, and the double form the meaning seldom wanted, *e. g.* :—

etundira mu mukonogwo, sell oneself into your hand.

etundirira, sell for one's own advantage.

Etundirira is not urgently needed, because there is a synonym—*esubulira*.

Firide is used as the mod. form of *fira*, because a form 'fide' would not be euphonic.

Firwa, be bereaved of—mod. form, *fridwa*, *e. g.* :—

bafirwa abāna babiri, they lost two children.

afridwa omwana, she has lost her child.

Intensity, if not given by the Doubly Prepositional form, may be expressed—

i. By the Infinitive, thus :—

alimbye nokulimba, he has told a downright lie.

akoze nokukola, he has worked really hard.

alimye nokulima, she has done a first-rate bit of cultivating.

This form seems to be used only with the Present Perfect. In translations, where another tense is needed, the order is reversed.¹

ii. By an Intensive Adverb, of which there are a great variety, *e. g.* :—

tukutuku, whiteness ; geregere, quite tight ; da da da, quite tight, full up, etc. ; du, full to the brim, etc. ; enzikiza ekute zigizigi, it is pitch dark.

¹ According to Rev. H. W. Duta, who is responsible or most of the translation.

Doubly Prepositional verbs with an intensive meaning :—

bonerera, repent, be sorry for wrong-doing.	bonabona, be afflicted
eralikirira, be anxious, be troubled about.	
etulinkirira, do on one's own responsibility, invent a message.	
fukirira, pour water upon (as the hands) ; water a garden.	fuka, pour.
gayirira, despise utterly. [cgairira, beseech]	gaya, despise.
golomerera, speak reluctantly, languidly.	
kābirira, mourn, lament.	kāba, cry.
komerera, be last.	koma, end.
kubirira, beat on the ground with a stick.	kuba, beat.
lagirira, prescribe, show the way.	laga, show.
lindirira, wait patiently, wait a bit.	linda, wait.
linyirira, trample upon.	linya, go up, tread on.
malirira, be completely finished, accomplished.	mala, finish.
samālrira, gape with astonishment.	
sambirira, stamp upon.	samba, kick with sole of foot.
sekerera, laugh at, mock.	seka, laugh.
semerera, go or come near to.	
sindukirira—ememe ensindukirira, I feel sick.	
su'kirira, be over, be superfluous.	su'ka, step over.
sulirira, take a long sleep or rest.	sula, pass the night.
sūlirira, leave an interval.	sūla, throw.
tokoterera, regret in silence, keep a guilty silence.	
tomerera, prevaricate.	toma, complain.
tonyerera, drizzle incessantly.	tonya, drop, rain
womerera, be very nice.	woma, be good.
yasamirira, keep the mouth open.	yasama, open.
zibirira, close the eyes whilst awake (of the day), close in.	ziba, stop up.
zikirira, go completely out (of fire).	zika, go out of cul- tivation.
zimirira, go right out of sight, as a canoe in the horizon.	zima, kidnap (<i>lit.</i> spirit away).
zingirira, twist up (strands of thread).	zinga, fold.
zitowerera, be a heavy burden.	zitowa, be heavy.

Exercise.—Study the uses of these words with the people, and learn to appreciate their force. For this purpose, where possible, the simple form of the verb from which they come is given in the right hand column.

XXI. VERB FORMATION.

(a) The Causative.

A verb is called **causative**, when by some change in its form it is made to mean 'cause to do,' instead of 'to do.'

The most general rule for making a Causative is :—Change the 'e' of

the Modified form into 'a,' and the result will be the Causative. If, however, the Modified form end in 'de,' 'de' must be changed into 'za,'
e. g. :—

	MOD.	CAUS.
kola,	koze,	koza, cause to do.
kyuka,	kyuse,	kyusa, cause to be changed, change

Special Cases.

- | | |
|---------------------|---|
| i. Firira, die for. | firisa, cause to die for. |
| Kwata, take hold. | kwasa, cause to take hold. ¹ |
| Nyuwa, drink. | nyuwesa, cause, give to drink. |

ii. Monosyllabic roots :—

Fa, die ;	fisa, cause to die.	Lwa, delay ;	lwisa, cause to delay.
Gwa, fall ;	gwisa, cause to fall.	Tya, be afraid ;	tisa, frighten.
Gya, take } out ;	gyisa, cause to take.	Va, go out ;	visa, cause to go out.
Lya, eat ;	lisa, cause to eat, feed.	Wa, give ;	wesa, cause to give.

iii. Verbs ending in **ba, pa, ma** and **na** prefer to change 'a' final into *esa (isa)*, though in some cases the form obtained by the general rule given above is used.

- | | |
|---------------|--|
| fumba, cook ; | fumbya and fumbisa, cause to cook. |
| jema, rebel ; | jemesa, cause to rebel, <i>rarely</i> jemya. |

iv. Verbs in *ya* (other than causative) always change 'a' final into *isa (esa)*—*linya, go up ; linyisa, cause to go up.*

v. Verbs in *sa* and *za*—either not already causative, or with the causative meaning so absorbed that they may be treated as non-causative.

Change *sa* into *seza (siza)*, and *za* into *zesa (zisa)* ; these are sometimes identically the same as the corresponding prepositional form, *e. g.* :—

- | | |
|----------------------|--------------------------------|
| lowoza, think ; | lowozesa, cause to think. |
| tesa, take counsel ; | teseza, cause to take counsel. |

Exercise.—What are the Causative forms of :—

Gayala, situla, kakanyala, tukula, tamira, tegera, bula, gula, kala, sala, linda, zinga, sima, soma, tema, saba, buka, kweka, tereka, menyeka, seka, sindika, kika, yagala, yaka, yambala, yanguwa, yomba, inirira, yasama, yogera, imuka, yonona, wona, wunya, wandika, wulira, wumula, esitala, etika, ewunya, etolola?

(b) **Uses of the Causative.**²

- i. To give the meaning 'Cause to do.'
- ii. Sometimes to express such an idea as 'A knife to cut with'—

¹ Used in many idioms ; *e. g.* kwasa ensonyi, make ashamed ; kwasa ensonga, convict.

² The Causative form denotes Active agency, *i. e.* it means 'cause to do' and not 'cause to be.' Hence this form of 'why' is only applicable in a limited number of cases. [Chap. XXIII. (a), *s. v.* Why.]

e. g. Why is this food hard?

emere eno enkakanyavu : onsonga ki? This food is hard, what is the reason?

To say, Ekikanyazidza emere eno? (What cause makes this food hard? *not* What causes this food to be hard) would imply Active treatment, as a new process of cooking.

Akambe akasaza enyama; or akambe akokusaza enyama, a knife to eat meat with.

Ebyokulwanyisa, things to fight with, offensive weapons.

Ebisimya etaka biruwa? Where are the tools to dig with?

iii. Sometimes to ask the question Why? Thus:—

Ekikukoza bwotyo kiki? Why do you act thus?

Ekibalwisidza kiki? Why have they been delayed?

Visamu, make a profit out of (mu): esp. visamu amagoba.

Cf. enegulamuni ensimbi meka? How many shells will you make out of it? (ente.)

tunavisamu amagoba mangi, we shall make a large profit out of it.

guza, sell to—guza omuntu oyo ekitabo, sell that man a book.

tundira omuntu ekitabo, sell a book for a man.

-ereza, -iriza.

A few of the Doubly Prepositional verbs on p. 128 may be made Transitive by making them Causative. A form in 'ereza' or 'iriza' is thus obtained. This form is often however taken by verbs in some special meaning. They all denote primarily 'do with persistency and effort,' or more correctly an action which is the result or sum-total of a number of infinitesimal actions; *e. g.*:—

nyiga, press; nyigiriza, squeeze: a more continued action, the total result of a number of infinitesimal 'pressings.'

The following are examples of these forms of the verb which have special meanings:—

bugumiriza, oppress with heat.	buguma, be warm.
egendereza, walk carefully.	genda, go.
ekobereza, accuse another in order to clear oneself.	koba, take counsel.
eretereza, bring upon oneself.	leta, bring.
gumikiriza, bear patiently.	guma, be courageous.
igiriza, teach.	iga, learn.
komekerereza, make to reach the end.	koma, end.
kungiriza, exclaim in an undertone.	
lowolereza, think about, try to remember.	lowoza, think.
maliriza, finish completely	mala, finish.
nayiriza, take other persons things.	
nyigiriza, squeeze, press hard.	nyiga, press.
sikiriza, overshadow.	
wenukiriza, accuse publicly.	
wereza, serve.	wa, give.
wolereza, intercede.	woza, plead.
wunyeriza, sniff.	wunya, smell.
yeyereza, continually harp on a matter.	
yogereza, ask in marriage.	(yoga).
yogereza, reconcile	yogera, say.
zibikiriza, restrain oneself from words, tears,	ziba, stop up.
etc.	

zindukiriza, come upon suddenly.

zinda, capture by surprise.

Exercise.—i. Work through the above forms with the people.

ii. Translate:—

Come [jangu] and sell me two books. Why are you idle? Explain to him that we want to teach writing every morning at nine o'clock [sawa eyokusatu]. Here are two boys who want to serve you. Why do they want to serve me? Lend me something which will break these stones. Why have you cut up all this meat? Feed this sick man on milk three times every day. Bring an axe to cut these trees with. The chief fined [tanza] him yesterday, and will make him pay up [komekerezala] the very last shell. Why do you think so? Where are the tools to cultivate with? Why does he talk so much? These shells were collected in church last Sunday. Who is responsible for leaving [caused them to be left] them here? Give my boy some medicine to cure his sickness.

(c) The 'ka' or Capable Form.

Many verbs are able to express the idea 'Able to be done.'¹

To give this idea, change 'a' final into eka if the preceding vowel be 'e' or 'o'; and into ika if that vowel be 'a', 'i', or 'u.' *e.g.* koleka, able to be done; gulika, able to be bought; inza, be able to do, makes inzika, quite able to be done; interrogatively Kiinzika? Is it at all possible?

Sometimes this ending is doubled: ikika (ekeka); *e.g.* :—

balikika, able to be counted

simbulikika, able to be dug up.

lya, eat, makes.

lika, able to be eaten, eatable.

sonyiwa, forgives, makes. sonyika, able to be forgiven, forgivable.

Exercise.—What are the 'ka' forms of:—

yambala, wumula, komola, situla, tegera, sima, tema, etika, yogera, tabula, genda, singa, zinga, saba, kweka, fuka?

Verbs in 'na' or 'ny' prefer a form in ezeka (izika): in exactly the same way as they take nyezebwa (nyizibwa) in the Passive, *e.g.* :—

nonyezeka, able to be searched out.

(d) The 'ka' Neuter Form.

Closely allied to this Capable Form is the 'ka' Neuter Form.

i. It means to be in a state, *e.g.* :—

sanyu, joy. sanyuka, be in a state of joy.

lalu, mad. laluka, be in a state of madness.

ii. Hence it is used to denote the Passive state of many transitive verbs ending in 'la,' *e.g.* :—

laba, see. labika, be in a state of being seen, appear.

yonona, spoil. yononeka, be in a spoiled condition.

It is occasionally reduplicated, *e.g.* :—

golola, stretch out. golokoka, be in a stretched out condition.

Contrast with this:—

komola, trim. komolebwa, be trimmed.

¹ Also 'very difficult to do,' if the speaker is unwilling or too lazy to attempt a certain piece of work.

Because this is not a Passive state, but something done by active interference with a knife or otherwise

(e) **Reversive Form.**

A verb can be made to mean its exact opposite by changing 'a' final into ula, or ulula. Such an ending is called Reversive, and might be translated in English by 'un.'

simba, plant. simbula, unplant, dig up.
ziba, stop up. zibula, unstop.

Some verbs are only used in this form, *e.g.* :—

sumulula, untie. There is no form 'suma' in use for 'tie.'

The Passive of these verbs is nearly always by changing 'la' to 'ka,' because a Passive state is represented. If the ending is doubled (ulula), the Passive will generally be of the form ulukuka, *e.g.* :—

sumulula : sumulukuka, be untied.
simbula : simbuka, be dug up.

Sometimes these verbs are found closely connected with the one of opposite meaning,

vunula, turn upside down. vunika, turn right way up.
'gula, shut a door. 'gala, open a door.

Reversive verbs :—

fundukulula, untie ;	from	fundika, tie.
jemulula, submit ;	„	jema, rebel.
julula, annul ;	„	jula, be full of.
serekulula, unthatch ;	„	sereka, thatch.
sumulula, untie ;	„	
tekulula, unmake a law ;	„	teka eteka, make a law.
tungulula, unsew, unthread ;	„	tunga, sew, thread.
wumbulula, unwrap ;	„	wumba, wrap up.
wundulula, unsew beads, rip off,,		
zingulula, disentangle ;	„	zinga, fold up ; zingazinga, entangle.

(f) **Reciprocal.**

Reciprocal Forms—do to one another—are generally made by the addition of gana¹ to the stem, *e.g.* :—

kyawagana, hate one another. wuliragana, hear one another.

If, however, the stem is monosyllabic or ends in ga, the addition will be ng'ana, not gana, *e.g.* :—

oku'bang'ana, to steal from one nyagang'ana, plunder each
another. other.

'da makes 'ding'ana, go backwards and forwards.

¹ This 'gana' is used as a noun, 'e'gana, 'a herd, flock. The connection is obvious. It is not clear whether the ending āna (*e.g.* vunāna), is connected: vunāna, contract, for vunagana or perhaps vunawana.

Exercise.—What are the Reciprocal forms of:—
sonyiwa, kwata, lagana, yagala, sanyuka, igriza, yolesa, wakana, woza, gaba,
limba, goba, wereza?

What do these forms mean?

XXII. AUXILIARY VERBS.

The Verb 'to be' as an Auxiliary.

The Verb 'to be' has two forms:—

- i. The form 'li' which is only used as a Simple Tense in Present
Time: Ndi, I am; oli, thou art, etc.; and as a Far Past in Past
Time: Nali, I was; wali, thou wast, etc.
- ii. The form 'ba,' which is used in all possible forms of the Verb.

The form 'li' is always used in particular statements of fact. The form 'ba' in general statements. Hence its use with Adjectives a. Numerals: bali babi, ziri kumi, etc.

wano we wali amadzi, Here there is water.

If, however, there is no form of 'li' available, the required form must be made from 'ba.'

I. USES OF 'LI.'

(a) In Near Time.

Near Time.—*i. e.* Time which deals with the immediate Present, or the Near Future.

li followed by nga gives the idea 'probably,' 'I suppose'; the time of the Action is marked by the tense of the verb following nga, *e. g.* :—

ali nga agenda, he is probably going.

ali nga ta'nawona, I think he is not well yet.

ali nga anālwala, he will probably be ill.

ali nga akyali mulwade (akyalwala), I believe he is still ill.

Exercise.—I believe he has taken the shells. He will probably carry that box. I don't think he has gone yet. They are probably selling meat (today) in the market. I think he has agreed to build a cook's house for me. They have probably not gone yet. Let me go and see if they will take that letter for you. That sick old man is very ill. He will probably die to-night. I believe you are selling books. What has he said? Probably he has asked for a book. We have probably got out of the road. He has probably done counting the shells.

(b) In Far Time.

Far Time.—*i. e.* Time which deals either with the Far Past or with the Far Future.

-ali, with or without nga, to denote what took place some time ago, gives two tenses:—

I was doing: nali ngenda Emengo, bwebankwata mu kubo, I was going to Mengo when they arrested me.

I had done: yali nga agenze, he had gone.

For the first the Present tense is used after nga; so that the *literal* meaning is, 'I was thus, I am going.'

For the second the Present Perfect is used after nga; so that the *literal* meaning is, 'He was thus, he has gone.'

These are frequently abbreviated into :—

nali ngenda, I was going.
yali agenze, he had gone.

Interrogatively :—

wali omulabyeko? Have you ever seen him?
wali ogenze Engogwe? Have you ever been to Ngogwe?

For 'whilst' or 'when' in this exercise—I fell down whilst I was walking—say, 'I was walking and I fell down.'

Exercise.—He had tried very hard to read, but it was too much [lema] for him. He had finished counting all the shells when the storm came and threw down the house. He came whilst I was looking for him. He had hung up all the curtains whilst I was out. They were pounding rice when they heard of the fire at the 'embuga.' They had set up all the posts of the house, when they were called out for-war [okutabala]. Have you ever mixed medicine before [eda]? Have you ever seen my garden? Did you take pity upon her? Have you ever sewn a waistcoat [ekizibawo] before? We were cultivating when the rain came down. We were going to Busoga, and had nearly reached the lake [enyanja] when we heard of the revolt there [when they told us that, etc.]. They returned from the fight [olutalo] after they had [when they had finished to] buried all the dead and laid [galamiza] all the wounded [abafumite], who could not walk, on stretchers. They were coming back when we met them.

(c) **Idiomatic Use.**

- i. With the Affix 'ko,' followed by the Relative.
siriko kyenkola, I have nothing in particular to do.
taliko gyasula, he has nowhere to sleep.
omulimu gwebaliko, the work which is their business, in which they are engaged.
- ii. Preceded by the Pronominal Object.
gundi akuli wala, so and so is far from you.
- iii. 'li' repeated.
nali ndi awo, I happened to be there.
oliba oli awo, you will happen to be there.
- iv. With 'ko' or 'mu' followed by the Initial Vowel.
omuti ogwo gulimu amadzi, that tree has sap in it.

2. USES OF 'BA.'

(a) **Mbade.**

'Ba' means literally 'be in a state of existence,' 'exist.'

Hence its use in such general statements as :—

awaba amadzi, we waba e'tosi, where there is water, there is mud.

Hence also the idioms :—

Obade otya? What are you doing?

Siriko kyembade, I am nothing in particular.

Lit. I have not upon me (I am not engaged in) that which (kye) you call 'mbade.'

Two idioms should be carefully noticed :—

mbade mfumba, I am cooking, and
mbade mfumbye, I have cooked.

Any other verb may be used instead of ‘fumba.’

Mbade mfumba, I am cooking: The expression is almost apologetic; I am cooking, but it may not be what is wanted.

mbade njagala okugenda empwanyi, I should like to go the coast (but I do not know if you will agree).

mbade ng’amba, I am thinking, I suppose (but I do not know if my suggestion will meet with your approval).

In each of these three instances, the Present Tense after Mbade marks the action as continuous and not completed.

Mbade mfumbye, I have cooked: Again apologetic. I have cooked, but I do not know if I have cooked what was wanted.

abade agenze Emengo—he was on his way to Mengo (but came back, fell ill or the like).

In these cases the Present Perfect marks the action as in some sense completed. The Negative goes with the Verb, not the Auxiliary, *e. g.*:—

Mbade sisena madzi? Was I not drawing water?

Exercise.—Try the meaning of the word ‘mbade’ with different verbs, and note how the people use it.

(b) For Emphasis.

engato zino zemba nongosa? Are *these* the shoes which I am to clean?

Kubo ki lyemba nkwatera? Which *is* the road which I am to take?

This form is mostly if not entirely Relative.

Exercise.—Which canoe am I to bring? Are these the shells which I am to count? Is this the tooth which I am to pull out [kūla]? Is this the spot where I am to cultivate? Is this the water which we are to throw away? Is this the pay [empera] which he is to have [twala]? Is this the cow which he is to sell? Are these the reeds which they are to polish? Is that the river which we are to bridge [tinda]?

(c) Condition.

It is possible to use the verb ‘ba’ as an auxiliary in almost any tense not yet given. Nga will generally be used after ‘ba,’ but not always. These combinations are very various, but are always used in Conditional sentences, with the particle ‘bwe,’ *e. g.*:—

bwoba otuwa nga bwetwalagana, tunākolanga, if you give us what we agreed for, we will work.

A general statement, with the idea that the gift is to be habitual; like the giving of a food allowance, wages, etc.

bwonoba otuwade, tunākukolera, when you shall have given us, —if only you will give us it,—we will work for you.

In Near Time:—

bwaba anātuwa [bwanāba atuwa] ensimbi, tunākola, if he is willing to give us shells, we will work.

In Far Time:—

bwaliba agenze, komawo, if you find he is gone, come back.
(Giving directions to a messenger who is to go to a distance.)

Note two idioms :—

Oba oli awo (oboli awo), if you happen to be there.

Bwoliba oli awo, if you shall happen to be there.

Exercise.—If they will but persevere, they will soon learn. If you will promise to come every day, I will teach you to write. If he agrees-to-take [kiriza okutunda] 350 shells (for) that leg, buy it. If you can buy some soap when you are in the Capital, do so. If only he will give us the shells we ask for, we will finish that house. If he will promise-not-to [kiriza] shout in school [when we read] I will take him back [agree that he come back] to-morrow morning. If they have done selling books when you get to Mitiana, put away the shells carefully until the morning. If you will wash your clothes every Saturday, I will give you the soap; or if you prefer it, I will give you shells to buy the soap with.

XXIII. OTHER AUXILIARIES.

(a) **Va, Just been; therefore.**

- i. **Mva kukola** : I have just been working.
tuva kukola, we have just been reading.

No other tense of 'va' is used in this way.

- ii. '**Therefore**' : to express that one fact results from another.
kyemva nkola, therefore I work.

The expression is probably elliptical, and applied first to things, *e. g.* :—
kyekiva kitambula; *lit.* from which *promise* it comes out walking.

Hence probably arises the fact that whilst the 'va' may be in any tense to suit the context, the verb following must always be in the Present, *e. g.* :—

kyebavude bagenda, therefore they have gone.

kyaliva akola, therefore he will do.

kyanava akola, therefore he will do, in near time

kyetwava tugenda, therefore we went.

The form 'Let us therefore do' does not seem to be used. In such case use Kale : thus Kale tukole.

Why?

One special use of this form is to ask the question Why? thus :—

Kyebava bagenda, ensonga ki? Why did they go? For what reason did they go? *Lit.* therefore they went, what reason?

kyemva nsoma bwenti, ensonga ki? Why do I read like that?

Because; in answer to above question 'Why.'

Use Kubanga For: Kyebava bagenda? kubanga balumwa enjala :
Why did they go? because they were hungry

If emphasis is to be laid on the words, This is the reason they went; repeat the words of question; but without 'ensonga ki.' Thus :—

kyebava bagenda, kubanga balumwa enjala, the reason of their going was that they were hungry.

This is the reason that in writing prose, in an exposition, etc.

Herode kyeyava a'ta abāna, kubanga yatya, Fear was the reason why Herod killed the children.

Exercise.—I have just been eating. They have just been standing up. We have just been singing, therefore we are tired [p.pf.]. We have just come off the road [olugendo], therefore we are hungry. What is the reason that you yawn so much? I am hungry. Why do they not make better roads? because the peasants quarrel amongst themselves. They cannot agree about the work, and therefore they are content with such bad roads [the bad roads are sufficient—mala—etc.]. What is the reason you do not sweep the yard every morning? I did [mbade] not understand that I was [you told me] to do so. The reason why these plates are broken is your carelessness [you not going carefully—egendereza]. The reason I do not come to church on Sunday is that I have no clothes to wear; but why do you ask this question? Because it is a Christian custom to worship God [Katonda] in church one day in seven. The reason why Christians rest one day in seven is because it is the commandment [eteka] of God.

(b) **Mala.**

- i. To denote Completed action, in all tenses.

amaze kugenda, he has gone (completed perfect).

bwalimala kugenda, when he shall have gone.

And so on for most other tenses.

- ii. With the Negative form of the Narrative Tense to denote non-completed, though intended action.

wagenda Engogwe? Did you go to Ngogwe?
'Maze nesigenda. As a matter of fact I did not go.

And in *Far Time*—

yamala natakola, as a matter of fact he did not do the work.

- iii. Followed by 'ga' and the verb-stem.

Mala galya, eat it; just as it is, whether nice or nasty, too much or too little.

mala gagenda, never mind go.

It sometimes has the idea, Go just as you are; sometimes is almost if not quite the English 'must'—emphatic, compulsion.

'mala' may be used in all tenses; but the other part of the idiom is invariable.

tumala gogera (gayogera), we must say so—though we've no intention of doing it.

yamala gagenda, he had to go—though it was against his will.

bamaz gakiriza, they were obliged to agree.

This idiom is only used with persons.

Exercise.—When they shall have spent [malawo] all those shells on [okuzigulamun] food, I will give them some more. Did those goats get out last night? As a matter of fact they did not, because I tied up the door when I heard them. Never mind, read. Tell them that they will have to finish the house to-day. As a matter of fact I did not learn to write. When you shall have done cleaning my boots, bring them here that I may see. When that house shall have fallen down we will build another.

(c) **Lioka.**

- i. 'And then.'

yasoma nalioka awandika, he reads and then writes.

ii. 'In order that.'

imuka olioke oyogere, get up in order that you may speak.

iii. 'A good thing that.'

In Near Time—oliöse noja, it is a good thing that you have come :
or impersonally—

kiriose nāsira ebweru, I had better put up a hut outside.

With the Subject other than a pronoun—

ekibya ekyo kiryöse nekyatika, it is a good thing that that bowl
is broken.

In Far Time—

walioka nombulira, it was a good thing that you told me.

Exercise.—It is a good thing that you have tied up my goat. It was a good thing they finished that work before the rain came. They first made holes and then they cut the poles to the right length [enkanankanya empagi], and then they put them upright [simba] in the ground. It is a good thing that you are there to oversee them. I will first read a verse [olunyiriri] and then you repeat [diriza mu] my words in order that you may learn it thoroughly, and that you may not forget it. It is a good thing that you have learnt how to read and write. It was a good thing that they found for [labira] me a carpenter. This abscess [ekizimba] is burst [yabika] and a very good thing too.

(d) On the point of, etc.: Just.

i. Aja kugenda, he is on the point of going.

anatera kugenda, he is going in a few minutes.

ayagala kugenda, he intends to go.

Of things—

enyumba eyagala okugwa, the house is likely to fall.

enyumba egenda okugwa, the house will fall, is going to fall.

All these can be used in all tenses and with any noun, animate or inanimate—

ng'enda kutambula, I am just off for a walk.

ii. 'Just.'

kyaje atuke, } he has just arrived.

yakatuka, }

yakaja atuke, }

amadzi kyegaje gagye, the water is just boiled.

Or—amadzi gakagye.

amadzi gaja kugya = the water is almost boiling.

The Relative form—

the cows which have just come, ente ezakaja zije.

Otherwise—

the cow which I have just bought, ente gyemva kugula.

Exercise.—I have just arrived. The food is just cooked. I have just been reading. The parrot which I have just bought is lost. They have just finished building my house. The curtain has just fallen down. He has only just got up. They have just sold out all the copies of that book. Just put it down.

XXIV. MISCELLANEOUS.

(a) **Infinitive.**

- i. okugenda ndigenda naye sirituka, I shall go, but I do not expect to arrive.
okuwulira mpulide, naye sitegede, I have heard, but I have not understood.
- Lit.* as to hearing I heard, it was superficial ineffective hearing.
okulimba alimbye naye nāmusonyiwa, he has lied it is true, but I will forgive him.
- ii. alimbye nokulimba, he has told a downright lie.
alimye nokulima, she has done a capital piece of cultivating.¹

(b) **Participles.**

Active Participle—'doing': use 'nga,' followed by the Present Tense—
nga bakola, they doing.
nga mfumba, I cooking.

Passive Participle. This can not be used with either Causative or Prepositional forms, since it means—

'having been done and being still in that condition.'

- i. Change 'a' final into 'e,' *e.g.* :—
omufumite, a wounded man.
omusibe, a bound man, a prisoner.

These denote active interference from outside, and cannot be used to denote a mere passive state.

ii. A mere passive state—a being in a certain condition—is denoted by an ending 'u.' It is applied to neuter verbs only—*i.e.* those which denote 'to be *something*.' If the verb end in 'ga' change 'ga' to 'vu.' Otherwise change 'a' final into 'u,' unless the root end in 'la' or 'ra' making modified form in 'de.' These change 'la' or 'ra' into 'vu' if the preceding syllable is accented.

The following are a few examples :—

- longofu—longoka, be clean—in a clean state.
yeru—yera, be clear—in a cleared state, *i.e.* having no trees, colour-marks, etc.
yabifu—yabika, be torn—in a torn state.
wolu—wola, be cold—in a cold state.
kakanyavu—kakanyala, be hard—in a hard state.

Participles of Causatives. Ending in 'a' the stem undergoing no change—

omukoza, one causing (others) to work, an overseer.

Ending in 'i,' 'a' final being changed to 'i'—

- omukozi, a man working, a workman.
omuwesi, a smith (weta, bend ; wesa, cause to bend, forge).
omulyazamanyi, an oppressor, cheat.

¹ See p. 127—'Intensity . . . may be expressed.

The Causative form is required on the same ground that it is needed for 'a hoe to cultivate with.'

In the case of causative ending in *bya, pya, mya*, the 'y' is dropped before the 'i'—

omusomi, one reading, a reader.
omuzimbi, one building, a builder.

Participle of Prepositional form.

These are formed by changing 'a' final into 'o,' and denote 'a place to do anything in,' *e. g.* :—

e'somero, a place to read in.
egwatiro (*e l watiro*), a place to peel plantains in, or a place where plantains are peeled.
efumbiro, a place to cook in.

N.B.—*Omufumbiro*, a kitchen-person, a cook, formed from the derived noun, rather than from the verb.

This form is always used in the *li ma* class.

(c) **Verbal Adverb.**

yakola bukozi, he merely did.
yafumba bufumbi, he merely cooked.

The omission of the I.V. form shows that this is Adverbial. It is made—

i. By changing 'a' final of the stem to 'i' in the case of verbs ending in *ba, pa, ma, na, nya, ya*.

ii. By changing 'la' or 'ra' to 'zi'—
yatula butuzi, he merely sat there.
kera bukezi, be sure to be early.

iii. By prefixing 'bu' to the stem of Passive forms in 'bwa' or 'wa,' and to all stems ending in 'za' and 'wa.'

iv. By changing 'ka' or 'ta' to 'si'—
duka budusi, run hard.

(d) **Must.**

There is no word 'must' in Luganda; nor probably in any Bantu language, but the idea can be conveyed by certain forms of emphasis.

There is no such word in the Hebrew of the Old Testament—a form of language very closely like Luganda in its primitive simplicity. Wherever the word 'must' occurs in the English translation of the Old Testament, it represents merely some idiom conveying that meaning—very often a construct infinitive, going you will go, *i. e.* you must go. This form can often be used in Luganda—

okuyera onoyeranga olugya bulijo, you must sweep the court yard every day.

In the first place consider what the word 'must' means in the sentence you wish to translate.

i. It may mean 'will not fail'—just as the English, It must come out

(of some animal, say, in a hole) is the same as, It cannot fail to come out. This in Luganda is the Negative tense of 'lema'—ensolo tereme kuvayo.

ii. It may mean compulsion, this is often given by mala ga.

mala galya, you must eat it.

anāmala gagenda, he must (will have to) go.

iii. It may mean 'assuredly,' 'without fail'; this is frequently given by the Infinitive construction, as above—

okwera onoyeranga, you must sweep.

iv. In commands, the order may be further emphasized by such words as Nkugambye, I have told you; owulide, have you heard? otegedede, have you understood?

yera olugya: owulide, you must sweep the yard (now then, sweep).

v. If a mere emphasis is indicated, use one of the forms given under Emphasis below—

The master must first eat, and then the boys:

omwami ye asoka okulya, abalenzi nebaloyoka balya.

vi. In Relative constructions make two sentences as follows—

Things which must come to pass, ebigenda okubawo: okubawo biribawo.

Or less emphatically—

ebitalema kubawo.

Or more emphatically—

ebigenda okubawo: okubawo tebirema kubawo.

Avoid using gwanira' in any form: it differs but little from 'sanira,' and means 'be fitting for,' 'be suitable for.'

The following are other suggestions for translating 'must' according to the sense—

Kiriose nenkiwandika,

Wakiri nkiwandike,

Kale kankiwandike,

Kirungi ekyo: kankiwandike,

} I must make a note of it.

'MUST' AND 'OUGHT' IN THE OLD TESTAMENT.

The Reading of the Revised Version is followed, and therefore the following passages in which 'must' or 'ought' occurs in the Authorized Version are not given, viz. :—

Gen. xxix. 26; xliii. 11. Lev. iv. 2, 27; xxiii. 6. Num. xx. 12. Deut. xii. 8. 2 Sam. xxiii. 3.

'Must' and 'ought' represent—

i. A Positive Statement.

And so it is not done.

Which thing ought not to be done.—Gen. xxxiv. 7.

For it is not so done.

No such thing ought to be done.—2 Sam. xiii. 12.

Deeds which are not done.

That ought not to be done.—Gen. xx. 9.

So he does according to the law.

So he must do after the law.—Num. iv. 21.

All that the Lord speaks, that I do.

All that the Lord speaketh, that I must do.—Num. xxiii. 26.

What Israel does.

What Israel ought to do.—1 Chron. xii. 32.

Thou art coming in.

Thou must come in to me.—Gen. xxx. 16.

It is put in the water.

It must be put into water.—Lev. xi. 32.

That I observe for speaking (take heed to speak).

Must I not take heed to speak?—Num. xxiii. 12.

The way in which we go up.

The way by which we must go up.—Deut. i. 22.

For I (am) dying in this land . . . I (am) not going over.

I must die . . . I must not go over.—Deut. iv. 22.

Cf. Mpawo nze okusomoka.

Thy days for dying.

Thy days . . . that thou must die.—Deut. xxxi. 14.

The way in which ye go.

The way by which ye must go.—Josh. iii. 4.

To the Lord thou art offering it.

Thou must offer it unto the Lord.—Judges xiii. 16.

Behold me, I die.

And lo, I must die.—1 Sam. xiv. 43.

A man . . . is armed with (Heb. filled with).

The man . . . must be armed with.—2 Sam. xxiii. 7.

Do ye not walk in the fear?

Ought ye not to walk? . . . Neh. v. 9.

For this use of a positive statement, cf. (obulamu nokufa) kyetunasima kiruwa? which ought we to choose?

ii. 'It is upon us for doing.'

There is not for carrying the ark of God, but only.

None ought to carry the ark. . . —1 Chron. xv. 2.

Is it not upon you for knowing?

Ought you not to know?—2 Chron. xiii. 5.

It is on us for doing.

So must we do.—Ezra x. 12.

For this use, cf. tuliko kyetukola.

iii. Infinite absolute.

Carrying, they are carried.

They must needs be borne.—Jer. x. 5.

iv.

And they say, An inheritance of the escaping to Benjamin (those o Benjamin that escape) and a tribe be not. . . .

And they said, There must be an inheritance. . . .—Judges xxi. 17.

Bring a present to the fear.

Bring presents unto him that ought to be feared.—Ps. lxxvi. 11.

XXV. CONJUNCTIONS.

(a) **Singa : If . . not.**

To express what might have happened and did not

i. With no chance of its happening.

(ku and ndi are interchangeable forms)

Singa wambulira, nandisanyuse, if you had told me I should have been glad.

Sometimes the clause with 'singa' is not given—

nandisanyuse, naye sandiinzidza, I should have been glad to do it, but I should not have been able.

ii. With just a bare possibility of its happening.

Singa in both Protasis and Apodosis.

Singa twakede, singa tutuse kakano, had we been early, we should have arrived by this time.

Singa wambulira singa nsanyuka (or Nsanyuse), had you told me, I should have been glad.

(b) **Although. so that.**

Sometimes difficult conjunctions may be given by two sentences joined by 'and' or perhaps 'but.' An instance has been given—

he was cooking whilst I was out—I was out, and he was cooking.

The following will further illustrate this :—

So that.

i. Simple Narrative Tense—

I was so hungry that I fell down, Enjala yali enuma nyo nengwa.

Or if in Near Time, describing what has just happened—

Enjala ebade enuma nyo nengwa.

The Passive form Nali numwa enjala, is grammatical but strained.

ii. The sun was so hot that I fainted, Omusana gwali gwase nyo, nokuzirika nenzirika.

Although.

i. Although you have done wrong, I will forgive you, Okoze bubi, naye nākusonyiwa.

ii. Newakubade nga, a strongly adversive conjunction.

Although (even though) you are poor, I shall fine you, Newakubade nga oli mwavu, nākutanza.

iii. And yet—

Bakola bubi : songa Bamasiya—although they are Christians, they act wrongly.

(They act wrongly, and yet they are Christians.)

XXVI. TONE AND EMPHASIS.

(a) *Tone.*

The tone in Luganda is level, therefore it is impossible to emphasize as in English.

Intonation is an integral part of every language: the writer has known Baganda imitate the intonation of the Basoga exactly, and yet have no knowledge of the language of the Basoga. The European frequently errs the other way; he knows the language analytically, but his intonation is nowhere.

Luganda intonation is on the whole level.

First aim at a level intonation, and then imitate the native intonation in questions.

In questions the tone leaps up on the last accented syllable, and then drops on the following syllable or syllables. Up to the rising-point it is level. It is thus represented by Diagram :—

kino kɪ? kino kiki?

What is this?

erinyalyo gwani? oliko kyokola? emere eide?

What is your name? Are you doing anything? Is the food cooked?

wali ogenze Ebulaya? Abange. Abafe. Owa.

Have you ever been to Europe? You there. Oh, dear!

oligenda d'Esese? Esese oligenda dɪ? yogera otyano.

When will you go to Sesse? Say 'otyano.

atase? wasuze otya obulwade? nsuze bulungi.

Has he come? How is your illness to-day? I am pretty well.

nasuze bunuma.

I am not at all well.

In simple stress there is a lengthening of the accented vowel as well as the intonation. Study the following :—

Abange. Abafe. Owa.

enjala nyingi: enjoka zimukuma.

Great hunger: he has a very bad pain.

nsuze bulungi: nasuze bunuma: nasuze bunuma nyɔ.

The level tone, after the rise, by which the stress is given, is denoted by the upper line.

(b) *Emphasis.*

Having studied Intonation and Stress, next consider the most pointed and emphatic ways of expressing an idea.

i. **Place the word which is the point of your sentence first.**

embuzi oziingizidza? Have you brought the goats in?

tuumirire netuimba, let us sing standing.

enkya tunagenda? Is the morning the time when we shall go?

tunagenda enkya? Shall we go at all, and if so will it be on the morrow?

ii. **By the use of an I.V. where in ordinary cases it would be left out.** This is especially the case with Numeral Adjectives and Numerals.

abantu omunana, *the* eight people.

bakungana abantu abangi, they were gathered together *many* people.

iii. **By a Relative construction, thus:—**

ebitabo byenjagala, I want *books* (not something else).

ekyo kyenjagala, that's the one I want.

Mukasa ye yambulira, Mukasa was the person who told me (not somebody else).

ekigambo kyenjagala okubategeza kye kino, what I want you to understand is this.

iv. **By a Relative and the Verb 'ba.'** Thus:—

simanyi gyemba ngenda, I don't know where on earth to go.

ekubo lyemba nkwaya liriwa? what road is it that I *am* to take?

v. **By a Relative particle, as 'bwe.'**

bwebakola bwebati, *that's* what they did.

alwade: tomanyi bwali, he is ever so ill; *lit.* you do not know how ill he is.

vi. **By a Negative construction.**

kyenjagala, si kitabo? it's a book that I want.

si lwa jo, ever so long ago.

vii. **By a Substantive.**

This cow is not *large* (implying that it *is* something else). Ente eno obunene si nene.

He's a mere man (not a god). Ye muntu buntu.

What are you doing? Are you writing? No, I'm *reading*.

Okola ki? owandika? Neda, nsoma busomi.

Don't tell him, but if you *do* tell him. Tomubuliranga, naye okubulira bwolibanga omubulide.

I don't even know him. Nokumanya simumanyi.

N.B.—The Infinitive is a Noun of the **ku** Class.

viii. **By Kiriose, with 1st pers. fut., or 2nd pers. imp.**

I'll *die* rather than run, kiriose nāfa nesiduka.

If you won't go, *I* will, oba toja kugenda, kiriose nze nāgenda.

You didn't do so *then*, do so *now*, e'da tewakola bwotyo, kiriose kola bwotyo kakano.

ix. In the case of the pronouns, it is always possible to repeat them with 'na,' *e. g.* :—

nange bwenkola bwenti, nawe gira oti, as for me, I will do like this, while you do like that.

And also to Inanimates, *e. g.* :—

nekyo kirungi, yes, and that's good.

N.P.—Certain words never seem to be anything else than emphatic : they are Yee, yes ; Aaa, no ; dala.

XXVII. THE INITIAL VOWEL.

One of the first things that strikes any one learning Luganda is that no Native can give a substantive singly, or understand a substantive given by itself, unless a vowel is placed before it. This vowel is called the Initial Vowel.

An Initial Vowel represents a pause, and therefore is indispensable to a word given by itself.

Okukola, doing ; amānyi, strength.

Def. A Substantival expression is one which conveys a complete idea which is either the subject or object of a verb. It includes Adjectives, which are a particular variety of the noun, Numerals, and the Preposition -a of.

The Initial Vowel is omitted—

i. In all proper names, *e. g.* :—

Kasaja, Lwabudongo, Lugwana-kulya.

The last two are instances of a substantival expression—

Lwabudongo, of "Budongo,"¹ Lugwana-kulya, it befits eating (part of the proverb, Oluyomba lugwana kulya).

ii. When a Substantive or Substantival expression is used Predicatively, *e. g.* :—

kirungi, it is a good thing.

kye kya kusanyusa, it is a delightful thing (I.V. omitted in all elements of the substantival expression—ekyokusanyusa, a delightful thing).

The Predicate may be a Pronominal Copula as above, or it may be the Copula 'li' not having any affix, such as wo, yo, etc. (aliwo), *e. g.* :—

bali balungi, they are nice.

bali bantu kumi, they are ten persons.

The Verb 'ba,' or 'bera,' denotes existence, and is therefore not reckoned as a Copula.

iii. After a Negative—the omission of the I.V. will continue throughout the substantival expression following the Negative.

si kirungi, it is not good.

siinza kugenda na bino, I cannot go with these.

¹ 'Budongo' is now used for 'The clay used in the mud-walls of houses'—from Swahili 'Udongo.' Whether this is its meaning in this name is not yet clear.

talokola na kitala na fumu, he does not save with sword and spear (1 Sam. xvii. 47).

Genda ne bino—a complete substantival expression. Negated—
-genda na bino.

Ne kitala ne fumu—a complete substantival expression.

iv. **After the words mu, ku, buli, oba, nanyini, nyini.**

ondabire embuzi etundibwa oba lubugo, find me a goat for sale or a bark-cloth.

Nanyini kintu kino alirudawa? Where is the owner of this thing?

Special Cases.

The Noun. When a Noun is followed by the Interrogative Pronoun Ki, or ani, its I.V. is omitted.

Balenzi bani abo? Whose boys are those?

Kantu kano ki? What is this little thing?

N.B.—This does not apply to -a ki? For what purpose?

Akantu kano ka ki? What is the use of this little thing?

The answer is always predicate, *e. g.* :—

Kano ki? kambe. What is this? A knife.

Akantu kano ka ki? Ka kunsaza enjala, What is this for? For cutting my nails.

The substantival expression is complete in Akokunsaza: anything added is merely an independent word of explanation.

The Adjective, omits its I.V.

When in agreement with a noun whose I.V. is omitted.

tainza mulimu munene, he can't do heavy work.

Except that noun be preceded by mu, ku, or the Pronominal Copula.

ye muntu omulungi, he is a nice man.

mu nyumba eyo enene, in that large house.

N.B.—There are special cases where the adjective is emphasized by being made Predicate, and therefore the I.V. is omitted.

(a) When two or more adjectives agree with the same noun, the more emphatic one may be put second and without the I.V.

be balenzi abato balungi, they are good little boys.

(β) Such expressions as—

waliwo amadzi matono, there is only a little water.

The Adverb. The adverbs 'dalā' and 'nyini' seem to have no I.V., otherwise the Adverb always omits its I.V. unless—

i. It begins a Clause :—

e'da nagenda, I went long ago.

enkya nāsoma, I will read to-morrow.

ii. It follows a word which has the I.V., *e. g.* :—

omuntu omuwamvu enyo, a very tall man.

iii. It qualifies a Relative Verb, which is not also negative, *e. g.* :—

munange gwenjagala enyo, my friend, whom I am very fond of.

iv. It qualifies a Substantive used Adjectivally after the Pronominal Copula, or a substantive which is incapable of prefixing an I.V. when otherwise the I.V. would appear.

ye wa kisa enyo, he is extremely kind.

Obviously the natural place for an adverb is in dependence on some other parts of speech, and therefore not in Pause; *i. e.* the Adverb naturally omits its I.V. Hence in such expressions as *gula buguzi*, it is obvious that 'buguzi' is an adverb.

The Preposition '-a' of.

The full form being *ekintu ekya omukazi* (by contraction *ekyomukazi*), it is obvious that two I.V.'s have to be dealt with, *viz.* *e* and *o* in the above case.

i. The first of these is omitted when the dependent noun denotes possession or other very intimate relation, such as part of the body, a measure, *e. g.* :—

enyumba yomwami, the master's house.

akambe komulenzi, the boy's knife.

ezade ly'omukazi (Gen. iii. 15).

Under this include those words which have no I.V., *e. g.* :—

edobozi lya kabaka, the king's voice.

Or those words which omit the I.V. in certain combinations, *e. g.* :—

edobozi lya mukaziwo, your wife's voice.

In this case both I.V.'s are omitted after a Negative or Predicate,

e. g. :—*si kya mukazi*, it does not belong to a woman.

si dobozi lya mukazi, it is not a woman's voice.

ii. In other cases insert both I.V.'s.

Include under this head words which have no I.V., or whose I.V. has been omitted because of combination with the Possessive Pronoun; *e. g.* :—

omukono ogwa dyo, the right hand.

In this case omit both I.V.'s after a Negative or a Predicate, *e. g.* :—

ensolo eno si ya mu nsiko, this animal is not wild (*ensolo eyomu nsiko*).

si bantu ba mirembe gino, not people of this reign (*abantu abemirembe gino* (Matt. xii. 42).

Numerals are divided as :—

i. Numeral substantives, *viz.* *e'kumi*, *amakumi*, *olukumi*, etc., and all substantives made by adding a Class Prefix to 'Kumi.'

ii. Numeral Adjectives are the first five numerals from one to five inclusive—*tono*, little; *ngi*, many; *meka*, how many?

The numbers six to nine inclusive are adjectives in agreement with *Omuwendo*, number understood. Though called adjectives, it must be understood that their being already in agreement with a noun not expressed tends to make them into semi-nouns, and their I.V. following mainly the rule for numeral adjectives may occasionally deviate to that for numeral substantives.

Numeral Adjectives omit the I.V. unless—

i. They are used definitely, and no *Negative* precede, e.g. *The two chairs, entebe ebiri.*

It corresponds to the English definite article in this particular case.

Numeral Substantives take the I.V. in ordinary cases and also after the Predicate. They omit the I.V. after a *Negative*—

si lukumi, it is not a thousand.

ziri olukumi, they are a thousand.

The I.V. is used in both cases after any verb to which is joined a Relative Suffix (ko, mu, wo, yo), e.g. :—

yongerako esatu, add three more.

Infinitive after Auxiliary. In the majority of cases the connection is so close that there can be no pause, and therefore no I.V., e.g. :—

leka ku'ninya ekigere, don't tread on my foot.

In a few cases of slow enunciation a pause is made and the I.V. put in. The same may be observed in a person reading who does not read quickly or with understanding. In such a case a careful observer would find an occasional I.V. after a *Negative* or a *Predicate*.

The following words do not take an I.V. when joined to a Possessive Pronoun :—

omukazi—mukazi wange.

So also muka gundi, so-and-so's 'wife.'

omusaja—musajawe.

omuganda—muganda wafe.

omwana—mwanawo.

XXVIII. IDIOMS.

Verbs with Double Object are :—

i. Doubly Transitive Verbs, e.g. :—

'ba banzibye ekitabo, they have stolen a book from me.

nyaga bamunyaga amatoke, they robbed him of plantains.

wa bamuwade olusuku, they have given him a garden.

ii. Some Causative forms, e.g. :—

guza, cause to buy—onguze, sell me a book.

iii. Many Prepositional forms, e.g. :—

ongulire ekitabo, buy me a book.

onkwatireko, take hold of it for me.

Idioms of Present Time—

nsibye nunze, I have spent the day herding.

'mulese yebaseko, I have left him having a little sleep.

Sometimes, Leka aje, he is just coming, he will come at once.

(A boy sent to call any one may bring back such an answer)—

musanze alima, I found her cultivating.

The Prefixes 'wo,' 'yo,' 'ko,' 'mu,' with—

i. *gwa* : come to an end.

enaku zigwawo, the days come to an end.

emyezi gigwako, the months come to an end.

omwaka ogwagwako, last year.

Perhaps because the 'moon,' omwezi, which measures the month and the year, is in the heaven; the days are 'here where we are' (wo).

amata gawedemu, the milk is finished in (the vessel).

ii. *sigala* : be left.

Usually with an Affix—

sigalawo, with reference to things close to one of which one is just speaking.

sigalako, in a few cases—ko referring to a *part* of the whole.

sigalayo, in other cases.

iii. *wa* : give, as a present.

Hence Give (at table), as a fork, salt, etc.

wayo, give into any one's hand.

mpayo ebinika, give me the kettle.

wereza, make a present of—omwami akuweredza etoke li lino, the chief has made you a present of this bunch of plantains.

nawerezebwa, or bampereza (in the market), I was sent shells to buy with.

'Give' in other senses—

give me that bowl, leta (ndetera) bakuli eyo.

give this to that man, twala wa muntu oli.

give the dog this bone, twalira embwa egumba lino.

iv. *gya* : take out.

ensimbi zino wazigya wa? Where did you get these shells from?
ekita ekyo wakigyamu ensimbi meka? How many shells did you
get for that calabash (of beer).

gyawo ebintu, take away the things.

gyako ebintu ku ntebe yange, take the things off my chair.

gyamu, take it out, as things from a box.

bigyamu, take them out.

Distinguish this 'gya' from—

a. *gya*, get into a space.

tekigyamu, it does not get in; the space is not big enough for it.

β. *gya* omuliro, be burnt; be destroyed by fire.

γ. emere okugya, of food to be cooked.

emere eide, the food is ready.

v. Auxiliary 'li.'

taliko gyasula, he has nowhere to sleep.

siriko kyengula ekitabò, I have nothing to buy a book with.

Contrast—ekiriko amadzi, which has water upon it;

with ekiri ku madzi, which is on the water.

And ekirimu amadzi, which has water in it;

with ekiri mu madzi, which is in the water.

ku muti kuliko amasanda? Is there any resin on the tree?

vi. *va* :

mu muti muvamu amasanda? Does any resin come out of the tree?

ku muti {guvako } amasanda, resin comes off the tree.
 {kuva }

mu muti {guvamu } amasanda, resin exudes out of the tree.
 {muva }

Emphatically—

ku muti kweguva } amasanda, it is from the surface } that resin
mu muti mweguva } it is from the inside } comes.

Relatively—

omuti {omuva } amasanda, the tree {from which exudes resin.
 {omuli } {in which there is resin.
 {okuli } {which has resin upon it.

vii. Lastly note—

omuti kwebabajira, the tree upon which they adze.
enyumba mwebasula, the house in which they sleep.
enyumba esulamu abantu, there are people living in that house.

Distributive Numerals.

One by one :

kina followed by the Numeral in agreement with the Class referred to.

of men, ki'nomu (kina omu)—baita ki'nomu, bring them one by one sheep, endiga—zireta, ki'nemu, bring them one by one.

Two by two :

abantu baita kina babirye, call them two by two.
ebintu, bironda kinabibirye, things, pick them up two by two.

Three by three, etc. :

abantu ki'nabatatwe, men three by three.
abantu ki'nabana, men four by four.
abantu ki'nabatanwe, men five by five.

One of a number, etc. For persons—

mu'nabwe, one of them, their companion.

Hence mu'nange, my friend.

mu'nafe, our friend.

mu'no, thy friend.

mu'namwe, your friend.

mu'ne, his friend.

mu'nabwe, their friend.

For things, see Table 9. *One of two* :

ku mbuzi zino ebiri, ginayo edze wa? Where has one of these two goats gone?

ku mbuzi zino esatu, eyokusatu edze wa? Where has the third of these goats gone? etc.

One of many :

ba'nange, my friends.

ba'nafe, your friends.

ba'no, thy friend.

ba'namwe, your friends.

ensimbi eno teka mu zi'nazo, put this shell with the others.

e'gi lino liteka mu ga'nago, put this egg with the others.

ku bali bagenzeko babiri, two of these people have gone.

All two, all three, etc. :

bombi, both of them (men).

bonsatule, all three of them (men).

bombiriri, both of them, without any part missing.

Bwomu, being alone.

ndi bwomu, I am alone.

The analogous forms bwababiri, bwabasatu, bwamukaga, etc., are also used. Tuli bwabana, we are four.

This use of Bwa is also found in the nouns Bwakabaka, Bwakatonda.

Miscellaneous.

Instead of :

mu lugoye luno ayagalamu ensimbi, he wants shells instead of this cloth.

oba ogana kino, kiriyose twala kino, take this instead of that.

obanga agana gwe, kiriyose nze kangende, if he refuse you, I had better go instead of you.

Think :

I think so, bwengamba (bwentyo).

I thought his name was James, mbade ngamba nti erinyaliye Yakobo.

I think I will go to-morrow, oba nasitula enkya, simanyi; or nkyatesa : mpodzi nāsītula enkya.

I think it would be best for us to go, ntesedza nti kirungi tugende. Lowoza means 'meditate,' not think, as in English.

wa in fables, added to class prefix to personify Wango, Mr. Leopard; Wanpologoma, Mr. Lion.

ndiko in fables, indeclinable, he said : ndiko Wante, Mr. Cow said.

konze (ku nze) 'I say' : as for me.

gamba gamba tamaanyi, suppose he does not know.

From . . . to: okuva wano okutuka Emengo, from here to Mengo.

okuva ku Sabiti okutusa ku Sabiti, from Sunday to Sunday.

Since, in Near Time : We, with Far Past of Prepositional form :

wewagendera, mpandise ebaruwa esatu, since you went I have written three letters.

Phrases.

okutuka Emengo, arrive at Mengo.

okutusa mu kibuga, arrive in the city.

omusaja wange talina kyanāguza (kyaṅāghlamu) emere, my man has nothing to buy food with.

ekikajo kyafe kivudemu amadzi mangi, a lot of juice has come out of our sugar-cane.

omusaja ono ekimulese kiki? what has this man come about?

omuntu yena ayogera bwatyo alina e'dalu, whoever said that is mad.

bakabaka bona Abebuganda bwebakolanga bwebatyo, that is the way of all the kings of Buganda.

okusiruwala omwoyo, to be downright stupid.

bufa magoba, many a slip.

kyotonolya tosoka kwasama, don't count your chickens, etc.

Baba {amatugo} ga (or bagatekako o-) kuwomya omutwe, Are
{amasogo} your ears (eyes) merely ornamental?

Ayeyereza omunafu, yamulwanyisa, continual harping on a matter makes even a weak man fight.

Emundu evugide ki? Mpodzi baliko kyebakuba? Why has that gun gone off? Probably they are shooting something.

Omwami ali'da 'di? Si'namanya wali'dira. When will the master return? I have no idea.

This is said not to be polite: si'namanya means rather 'I do not know, and I do not care.'

Ndeseko ebiri, I have brought two of them.

Omusango guno guna'kira wa? What will be the issue of this? What will they do in this matter?

Omwazi guno oguliko, the present month, 'instant.'

Wano wabi, tewabereka, this place is unbearable; it isn't possible to stay here.

Empewo nyingi, tezinganya kwebaka, it is so cold that I cannot sleep.

(And so in innumerable cases to express consequence.)

Okugejera mu mvuba, 'grow fat in the stocks'—a figure to express stolid indifference.

Ndyose nenyambula engato, it was a good thing that I took off my boots.

kiri ng'anga bwekiri, I think so.

mbade ngamba, I think (it would be well, etc.), mbade ngambye, I thought.

gendera awo, go as you are.

nga takyajulula weyaigira, when it is too late to unlearn.

ku'kira walabira awo, the event will show.

'omuti' gwolaba gwoleta, bring the first bit 'of wood' you find.

SPECIAL USES OF VERBS.

Berera: kyekiberera kizibu, for this reason it is difficult.

bika: endeku ogibi'seko ekiwero? have you covered the calabash with a cloth?

bi'ka ku kitabokyo, shut up your book.

buna: mwena mubune emiti, all of you go for wood.

It correspond to "all hands" for wood.

emiti gubunyewo? have the pieces of wood covered all the space? Are they sufficient?

buza: tombuza? don't you say How do you do? (Otyano.)

njagala okukubuza ekigambo, I want to ask you a question.

'da: ekubo lino lina'da wa? where will this road go to?

'damu, reply; na'damu, and he answered.

-e'damu, come to one's senses.

-e'damu omwoyo, take fresh courage.

'dira, take for protection, for cooking, and the like.

Obadiya na'dira banabi nabakweka (1 Kings xviii. 4) : Obadiah took prophets and hid them.

akaweke omuntu keya'dira (Matt. iii. 31) : a grain which a man took.

'dirira, go before or come after, succeed, precede.

omwami eyamu'dirira, his predecessor as chief.

enaku ezina'diriranga, the days which will follow.

'diriza, make to repeat or say again.

tumu'dirizemu omuwendo, let us ask him again the price.

'dza, put back ; 'dzayo, put back, return to its place.

tumu'dzemu ate, let us make him answer again, let us ask him again.

fa : ebifayo, the things which take place there where you have come from.

ebiyafayo e'da, what took place long ago, 'history.'

Ekanisa, ebyafamu e'da, Church History.

omulimu gwange gufude, my work has come to nothing, fallen through.

emundu yange efude, my gun is broken, is useless.

amemvu gafude, the bananas are no use for beer making.

Exp. as Proverb—Naganafa gasalirwa esubi, bananas that will prove useless
have grass (by which the juice is extracted) cut for them = it's worth trying.

mfude, hard lines : that's a hard hit, that's one for me, etc.

ganya : kabaka tanganya kuja, the king refuses me leave to come.

ensiri tezinganya kwebaka, I cannot sleep for mosquitoes.

omwami atuganya okukyala, the master has given us leave to visit.

gata : compensate.

bamugata omutwalo gwensimbi, they gave him a load of shells as compensation.

gira : gira otula wano, just sit there a bit.

ogira weraba, well, good-bye ; good-bye for the present.

gira obukika, put sideways.

gira ekyejo, act insolently.

kigize, it has gone wrong, as a measuring-string getting caught.

gula : embuzi eno egulamu muwendo ki? what is the price of this goat? (also, embuzi eno evamu muwendo ki?)

wagugyamu ensimbi meka? how many shells did you sell it for?

inga : empagi eno einze (obuwamvu), this post is too long.

abantu bainze, too many men have come.

inza : omulimu guno, tunāguinza? shall we be able to do this?

janjāla : Abazungu bajanjade munsi muno, the Europeans have spread over this land.

amatoke gajanjade, kubanga mangi, plantains are plentiful and can be had anywhere.

engoye zijanjade, kubanga za muwendo mutono, cloth has come into general use, because cheap.

jula : ajula } okufa, there's nothing left but d ing for him.
 ajulirira }
 ajulirira okubera omukopi, he is nothing but a peasant (raw rustic) (?)
 ajulirira obwami, he must be given a chieftainship. (?)

kuba : kuba amabega, turn the back upon.
 „ ekibuga, make an ' embuga '—the large cleared place before a chief's fence.
 „ endulu, raise an alarm.
 „ olube, shout for joy.
 „ emizira, shout for joy.
 „ akalulu, trial by ordeal (in translation ' cast lots ').
 „ embuzi, drive goats ; drive goats out of the way.
 „ emundu, fire a gun.
 „ enanga, play a harp.
 „ akatale, make a market.
 „ amatama, talk in a loud voice (Owamatama, a man who so talks)
 „ ebiwobe, mourn.
 „ ekyapa, print.
 „ e'zala, gamble.
 „ ekuba—ekuba ku 'bali, go a little to one side.

kwata : ensonyi zimukute, he is ashamed.
 obusungu bumukute, he has a fit of temper.
 amata gakute, the milk has gone thick, *i. e.* sour.
 amadzi gakute, the water has frozen (hail is the only instance known to Baganda),
 enzikiza ekute, the darkness is dense.

kya : obude bukede, the day has dawned.
 bwebwakya enkyā, as soon as it was light.
 kesa obu'de, be up with first streak of dawn.

laba : tolabwa kisa, you are not to be equalled for kindness.
 embuzi terabwanga obunene, the goat has not its equal in size.
 labira—ondabire akambe, find me a knife. A very common way of asking for a present among the lower classes.

lema : emere emulemye, he has more food than he can eat.
 omulimu gumulemye, the work has beaten him, is too difficult for him.
 atulemye (okumukwata), he was too much for us (to catch).
 olemede ku nsimbi emeka ? what is the lowest figure you will take ?
 esasi limulemedemu omukono, the bullet is lodged in his arm ; more commonly ' lilemedemu.'
 [esasi liisemu, the bullet has passed through.]
 alemede mu lusuku lwange, he has taken possession of my garden (and refuses to leave, *cf.* Eng. (of a bailiff) taking possession).

- lya** : lya e'banja, contract a debt.
 „ obwami, acquire a chieftainship, become chief.
 „ ensi, acquire land.
 „ obugenyi, receive a guest present.
 „ empera, he paid a wage.
 „ eng'oma, receive a royal chieftainship, of which a drum given by the king is the sign and pledge.
 „ lyamu olukwe, betray.
- mala** : ekitabo kimu kināmala, one book will be enough.
 emiti gino ginātumala okuzimba, these pieces of wood will be enough for building with.
 wamaze enaku meka okulwala, how long have you been ill?
 (Also Wakamala enaku meka okulwala.)
- menya** : menya ebite, when work is given out, the various people to be employed (or rather their heads) are represented by bits of stick (ebite) and the work thus counted out; or for a tax; or for the posts of a house to be counted out, each man to bring so many.
 Hence Menya ebite, is nearly Reckon it out.
 menya amanya, make a list of names (probably derived from the same custom).
- sala** : sala amagezi, be wise, consider the best way of doing a thing.
 sala omusango, decide a case, give judgment.
 salira—omwami akusalide mulimu ki? what work has the master decided on your doing?
 gunsinze nebansalira ebingi, the case has gone against me, and I have to pay heavily.
 nākusalira embuzi okulongosa esawayo, I shall charge a goat for mending your watch.
- soba** : kale mwana watu, sobyamu asatu (ensimbi), please give me thirty more (shells, in addition to what you have given me as payment).
 ansobede, he is 'one too many' for me.
- sobola** : (omulimu) sigusobola, I cannot manage that work.
 ekubo lino terisoboka, this road is impracticable.
- tega** : tega okutu, 'lend the ear,' pay careful attention.
 tegéra, understand; tegéza, explain to.
 ntegréra ku ki? How am I to be sure of that?
 kwentegéera kye kino, this is how I am to be sure.
- va** : visamu amagoba = gyamu amagoba, make a profit.
- zimula** : ekitabo yakisiba nazimula, he bound that book splendidly, first-rate.
 onimbye nonzimula buzimuzi, you *have* told a downright lie.
 (*emph. on have*)

I. PHONETIC LAWS.

	Weak Accent.		Strong Accent.		Reflexive.
	yagala	yona	imirira	yūza	cyongera
a strong	ayagala anāyagala ta nayagala akayagala natayagala	ayonona anāyonona ta nayonona akayonona natayonona	amirira anāmirira ta mirira akimirira natimirira	ayūza anāyūza ta yūza akayūza natayūza	yeyongede aneyongera ta neyongera akayayongera natayongera
a weak	bāgala amāto gagala kagala wāgala	bōnona amōnyu gonona kōnona wōnyonye	bāmirira amayinja gimirira kimirira wimirira	bāyūza amayuni gayūza kayūza wayūzika	beyongede geyongede keyongede weyongede
e strong	eyagala -eyanza	eyononese -eyongera	eimiride -eimirira	eyūza -eyuna	
e weak	tayagala nayagala kyayagala	tayonona nayonona lwayononye	timirira nimirira gyimiride	tayūza nayūza byūza	
i strong	emyaka kyāgala byāgala lyāgala	emyezi kyōnonese byōnonese lyōnonese	emini kimirira limirira lumirira	kijūza bijūza liyūza	kicyongede byeyongede lyeyongede
i weak	mandāgade gyāgala zāgala sāgala	mandyōnonye gyōnonese zōnonese sōnyonye	mandimiride gimirira zimiride simirira	mandiyūzida gijūza zijūza sijūza	mandeyongede gyeyongede zeyongede seyongede
o strong	oyagala wayagala	oyononye wayonona	oimiride wimirira	oyūza wayūza	
u final	twāgala mwāgala lwāgala gwāgala okwāgala makwāgala	twōnonye mwōnonye lwōnonese gwōnona okwōnona makwōnonye	timiride mimirira lumiride gimirira okimirira makimirira	tuyūza muyūza luyūza guyūza okuyūza makuyūzida	tweyongede nweyongede lweyongede gweyongede kweyongede makweyongede

1 *Kt.* yato.2 *Kt.* yemvu.3 *Kt.* yinja.4 *Kt.* yuni.5 *Nearly* emuka—*Kt.* yaka.6 *Nearly* emizi—*Kt.* yezi.7 *Kt.* yini.

In combination, occurs only with I, V.—nakambe, nabo; nekintu, nekyo; nobuta, nobwo.

2. n PREFIXED TO

<i>lungi</i> <i>makes</i> nungi	nonya 'nonya	wesa mpesa	bi mbi	fa mfa	va mva	yagala njagala
<i>yongerera</i> <i>makes</i> nyongerera	iga njiga	imirira nyimirira	'ja njija	'jukira njijukira	'ta nzita	
'damu <i>makes</i> nziramu	'galawo nzi'galawo	'dza nzidza	'ma nyima	<i>olu'nyo</i> enyinyo	<i>olu'dzi</i> enzidzi	

3. l [li—ma CLASS] PREFIXED TO

<i>to</i> <i>makes</i> 'to	(dāla) e'dāla	(papali) e'papali	bi 'bi	(komera) e'komera	(gulu) e'gulu
<i>fu</i> <i>makes</i> 'fu } lifu }	vu e'vu	menyefu 'menyefu } limenyefu }	nafu 'nafu } linafu }	(somero) e'somero	(ziga) e'ziga
'dugavu <i>makes</i> li'dugavu	lungi 'dungi	wamvu gwamvu	(yinja) ejinja	(yemvu) eryemvu	yengevu lyengevu

4. THE VERB.

Negative.		Subject.										Verb.										
		Persons.			Things.							Present Indefinite.		Far Past.		Near Future (Voz with Voz.)		Far Future.		Still 'no longer' 'yet' only with Voz.		
		1	2	3	gu	e (y)	ki	li	lu	ka	tu	gu	ku	wa	ku	mu	a	na	li	kya	'na	laba
te		n (nj, nzi)	o (w)	a (y)	gi	e (y)	ki	li	lu	ka	tu	gu	ku	wa	ku	mu	a	na	li	kya	'na	laba
te		tu	mu	ba	gi	zi	bi	ga	zi	bu	ga	ga					a	na	li	kya	'na	laba
<p><i>Rem.</i> onolaba, eneraba ; to'notaba, te'neraba. (si) is the form for Negative 1st person. Imp. 2nd sing. is the same as the Root or Stem of the Verb.</p>																						
Negative.		Subject.										Present Perfect.		Conditional.		Modified Form of Verb.						
		Persons.			Things.							Present Perfect.		Conditional.		Modified Form of Verb.						
		1	2	3	gu	e (y)	ki	li	lu	ka	tu	gu	ku	wa	ku	mu	a	andi	or	aku	labye	
te		n (nj, nzi)	o (w)	a (y)	gi	e (y)	ki	li	lu	ka	tu	gu	ku	wa	ku	mu	a	andi	or	aku	labye	
te		tu	mu	ba	gi	zi	bi	ga	zi	bu	ga	ga					a	andi	or	aku	labye	
<p>Narrative Tense.</p> <p><i>Rem.</i> notolaba, neteraba.</p>																						
Negative, for Near Fut.		Subject.										Subjunctive.										
		Persons.			Things.							Subjunctive.										
		1	2	3	gu	e (y)	ki	li	lu	ka	tu	gu	ku	wa	ku	mu	'that I may.'	'that I may not.'				
te		n (nj, nzi)	o	a	gu	ey	ki	li	lu	ka	tu	gu	ku	wa	ku	mu	labe	leme okulaba				
te		tu	mu	ba	gi	zi	bi	ga	zi	bu	ga	ga					labe	leme okulaba				
<p>with Neg. 'I will not.'</p>																						
'And.'		Subject.										Negative.										
		Persons.			Things.							Negative.										
		1	2	3	gu	e (y)	ki	li	lu	ka	tu	gu	ku	wa	ku	mu	te <td colspan="2">laba</td>	laba				
ne		n (nj, nzi)	o	a	gu	e (y)	ki	li	lu	ka	tu	gu	ku	wa	ku	mu	te	laba				
ne		tu	mu	ba	gi	zi	bi	ga	zi	bu	ga	ga					te	laba				

5. DEMONSTRATIVE AND POSSESSIVE.

	Demonstrative.			Possessive.						
	This.	That (near).	That (distant).	Of.	Of me; my.	Of thee; thy.	Of him; his.	Of us; our.	Of you; your.	Of them; their.
	NO	O	LI	A	a NGF.	a O	a F.	a FE	a MWE	a BWE
Omuntu	ono	oyo	oli	owa	wange	wo	we	wafe	wamwe	wabwe
abantu	bano	abo	bali	aba	bange	bo	be	bafe	bamwe	babwe
Omuti	guno	ogwo	gali	ogwa	gwange	gwo	gwe	gwafe	gwanwe	gwabwe
emiti	gino	egyo	giri	gya	gyange	gyo	gye	gyafe	gyamwe	gyabwe
Ente	eno	eyo	eri	cya	yange	yo	ye	yafe	yamwe	yabwe
ente	zino	ezo	ziri	eza	zange	zo	ze	zafe	zanwe	zabwe
Ekintu	kino	ekyo	kiri	ekya	kyange	kyo	kye	kyafe	kyamwe	kyabwe
ebintu	bino	ebyo	biri	bya	byange	byo	bye	byafe	byamwe	byabwe
Eryato	lino	eryo	liri	erya	lyange	lyo	lye	lyafe	lyamwe	lyabwe
aniālo	gano	ago	gali	aga	gange	go	ge	gafe	gamwe	gabwe
Olamuli	lano	olwo	luli	olwa	lwange	lwo	lwe	lwafe	lwamwe	lwabwe
emuli	zino	ezo	ziri	eza	zange	zo	ze	zafe	zamwe	zabwe
Akantu	kano	ako	kali	aka	kange	ko	ke	kafe	kamwe	kabwe
obuntu	buno	obwo	buli	obwa	bwange	bwo	bwe	bwafe	bwamwe	bwabwe
Otulo	tuno	otwo	tuli	otwa	twange	two	twe	twafe	twamwe	twabwe
Oguntu	guno	ogwo	guli	ogwa	gwange	gwo	gwe	gwafe	gwanwe	gwabwe
agantu	gano	ago	gali	aga	gange	go	ge	gafe	gamwe	gabwe
Okutu	kuno	okwo	kuli	okwa	kwange	kwo	kwe	kwafe	kwamwe	kwabwe
Wantu	wano	awo	wali	wa						
Kumpi	kuno	okwo	kuli							
Munda	muno	omwo	muli							
MU	eno	eyo	eri							
E.										

7. RELATIVE PRONOUNS.

a. Subject.

	Subject Relative.		NEGATIVE.	Future. ¹		Only with Neg. 'Not yet.'	'Still' with Neg. 'No longer.'	Object.			Affixes of Place (if any).			
	'does'	'did'		Near	Far						wo	yō	ko	mu
Omuntu	a	eya	ta	na	li	'na	kya	mu	kwata	nga	wo	yō	ko	mu
abantu	aba	abā						ba						
Omuti	ogu	ogwa						gi						
emiti	egi	egya						gi						
Ente	e	eya						gi						
ente	ezi	eza						zi						
Ekintu	eki	ekya						ki						
ebintu	ebi	ebya						bi						
Eryato	eri	erya						li						
amāto	aga	aga						ga						
Olumuli	olu	olwa						lu						
emuli	ezi	eza						zi						
Akantu	aka	aka						ka						
obuntu	obu	obwa						bu						
Otulo	otu	otwa						tu						
Oguntu	ogu	ogwa						gu						
agantu	aga	aga						ga						
Okutu	oku	okwa						ku						
Wano	awa	awa						wa						
Kuno	oku	okwa						ku						
Muno	omu	omwa						mu						

b. Object.

	Relative Subject.	Subject.		NEGATIVE.	Future. ¹		Only with Neg. 'Not yet.'	'Still' with Neg. 'No longer.'			Affixes of Place (if any).			
		'Does'	'did'		Near	Far					wo	yo	ko	mu
Omuntu	gwe	a	ya	ta	nā	li	'na	kya	kwata	nga	wo	yo	ko	mu
abantu	be	ba	bā											
Omuti	gwe	gu	gwa											
emiti	gye	gi	gya											
Ente	gye	e	ya											
ente	ze	zi	za											
Ekintu	kye	ki	kya											
ebintu	bye	bi	bya											
Eryato	lye	li	lya											
amāto	ge	ga	ga											
Olumuli	lwe	lu	lwa											
emuli	ze	zi	za											
Akantu	ke	ka	ka											
obuntu	bwe	bu	bwa											
Otulo	twe	tu	twa											
Oguntu	gwe	gu	gwa											
agantu	ge	ga	ga											
Wano	we	wa	wa											
Muno	mwe	mu	mwa											
Kuno	kwe	ku	kwa											

¹ Not much used with Negative or Relative. *Alternative* 'ja, genda; or for Negative gana.

N.B.—For the Present Perfect and Near Past—Strike out the Columns from nā to kya inclusive and change 'kwata' into the Modified form.

The Conditional is very rarely Relative. Take the Present Perfect and insert 'andi' or 'ku' after the 'ta.'—The Near Future and Subjunctive are not used with Relative. Things which he may take: ebintu bibino; mpozdi anabitwala, or ebintu byebamuganya okuwat.

8. AGREEMENT OF ADJECTIVE.

	<i>full-grown</i>	<i>and nothing else</i>	<i>rent</i>	<i>tall</i>	<i>black</i>	<i>many</i>	<i>how many</i>	<i>only</i>	<i>ona</i> <i>all</i>
Omuntu	omukulu	omwerere	(omuyónjo)	omuwamvu	omu'dugavu	abangi	bameka	yeka	yena
abantu	abakulu	aberere	(abayónjo)	abawamvu	aba'dugavu			boka	bona
Omuti	omukulu	omwerere	omuyúlfu	omuwamvu	omu'dugavu		emeka	gwoka	gwona
emiti	emikulu	emyerere	emiyúlfu	emuwamvu	emi'dugavu	emingi		yoka	gyona
Ente	enkulu	enjerere	enjúlfu	empamvu	enzirugavu	enyingi	emeka	zoka	yona
ente	enkulu	enjerere	enjúlifu	empamvu	enzirugavu			kyoka	kyona
Ekinu	ekikulu	ekyerere	ekiyúlfu	ekiwamvu	eki'dugavu	ebingi	bimeka	byoka	byona
ebintu	ebikulu	ebyerere	ebiyúlfu	ebiwamvu	ebi'dugavu			lyoka	lyona
Eryato	c'kulu	eryerere	eriyúlfu	egwamvu	eri'dugavu		ameka	lwoka	lwona
amaso	amakulu	amerere	amayúlfu	amawamvu	ama'dugavu	amangi		zoka	zona
Olmuli	olukulu	olwerere	oluyúlfu	oluwamvu	olu'dugavu	enyingi	emeka	koka	kona
emuli	enkulu	enjerere	enjulifu	empamvu	enzi'rugavu			bwoka	bwona
Akantu	akakulu	akerere	akayúlfu	akawamvu	aka'dugavu	obungi	bumeka		
obuntu	obukulu	obwerere	obuyúlfu	obuwamvu	obu'dugavu				
Otulu									
Oguntu									
sgantu									
Okuntu	okukulu	okwerere	okuyúlfu	okuwamvu	oku'dugavu			kwoka	kwona
Wano	(walungi)	werere	wayúlfu	wawamvu	wa'dugavu			woka	wona
Muno								mwoka	mwona
Kuno								kwoka	kwona

The Initial vowels in italics are seldom used.

Omuntu omwerere, a naked man; abantu aberere, naked men; whereas Abantu berere—men and nothing else. (Omuntu mwerere, not needed.) This is merely idiomatic and cannot of course apply to the other forms.

9. PARTITIVE FORMS.

	of	it: them	it is: they are	one of them	the other	one by one	two by two
Omuntu	wa	-e	ye	munabwe			
abantu	ba	bwe bo	be		banabwe	kinomu	kinababirye
Omuti	gwa	gwe	gwe	gunagyo			
emiti	gya	gyo	gye		ginagyo	kinagumu	kinebirye
Ente	ya	yo	ye	ginazo			
ente	za	zo	ze		zinazo	kinemu	kinabirye
Ekintu	kya	kya	kya	kinabyo			
ebintu	bya	byo	bye		binabyo	kinakimu	kinābibirye
Eryato	lya	lyo	lye	linago			
amāto	ga	go	ge		ganago	kinalimu	kinābirye
Olumuli	lwa	lwo	lwe	lunazo			
emuli	za	zo	ze		zinazo	kinemu	kinabirye
Akantu	ka	ko	ke	kanabwo			
obuntu	bwa	bwo	bwe		bunabwo	kinakamu	kinabubirye
Otulo	twa	two	twe				
Oguntu	gwa	gwo	gwe				
agantu	ga	go	ge				
Okutu	kwa	kwo	kwe				
Wantu	wa		we				
Kumpi			kwe				
Munda			mwe				

A canoe, its pieces of wood ; eryato, emiti [of—gya ; it (canoe) lyo] gyalyo.

A dog, its tail ; embwa, omukira [of—gwa ; it (dog) yo] gwayo.

10. NUMBERS.

a. Variable Cardinals.

	Omuntu	omi'i	ente	ekintu	eryato	olamuli	akantu	one
<i>Sing.</i>	o	gu	e	ki	li	lu	ka	mu
Na after Negative With Mu.	no no mu o	nogu na gu mu gu	ne ne mu e	neki na ki mu ki	neri na li mu li	nolu na lu mu lu	naka na ka mu ka	
<i>Plur.</i>	ba	ē	bi	ā	i	bu	two
Na after Neg. With Mu.	naba na ba mu ba	nē nē mu ē	na na mu	nebi na bi mu bi	na ā na ā mwā	na na mu	nobu na bu mu bu	three
								four
								five
								satu na (nya)
								tano

1 In this column use 'nya' for four, with no Prefix unless emphatic. If emphatic prefix 'e'.

b. Invariable Cardinals.

6. Omukaga	20. (Amakumi) ābiri	102. Ekikumi mu -biri	2,000. Enkumi biri
7. Omusamvu	21. (Amakumi) ābiri mu -mu	110. Ekikumi mu 'kumi	3,000. Enkumi satu
8. Omunana	22. (Amakumi) ābiri mu -biri	120. Ekikumi mwabiri	4,000. Enkumi nya
9. Omwenda	30. (Amakumi) āsatu	130. Ekikumi mwasatu	5,000. Enkumi tano
10. E'kumi	31. (Amakumi) āsatu mu -mu	200. (Ebi)kumi bibiri	6,000. Akakaga
11. E'kumi na -mu	32. (Amakumi) āsatu mu -biri	300. (Ebi)kumi bīsatu	7,000. Akasamvu
12. E'kumi na -biri	40. (Amakumi) āna	400. (Ebi)kumi bina	8,000. Akanana
13. E'kumi na -satu	50. (Amakumi) ātano	500. (Ebi)kumi bitano	9,000. Akenda
14. E'kumi na -na (nya)	60. Enkaga	600. Olukaga	10,000. Akakumi
15. E'kumi na -tano	70. Ensamvu	700. Olusamvu	11,000. Akakumi mu lukumi
16. E'kumi nomukaga	80. Ekinana	800. Olunana	20,000. Olukumi bubiri
17. E'kumi nomusamvu	90. Ekyenda	900. Olwenda	60,000. Olukumi mukaga
18. E'kumi nomunana	100. Ekikumi	1,000. Olukumi	100,000. Akasrivu
19. E'kumi nomwenda	101. Ekikumi mu -mu	1,100. Olukumi mu kikumi	1,000,000. Akakade

c. Ordinals.

First,	-oluberyebye	Fifth,	-okutano
Second,	-okubiri	Sixth,	-omukaga
Third,	-okusatu	Seventh,	-omusamvu,
Fourth,	-okuna	etc.	etc.

An equivalent to the Ordinal Number is sometimes given by the use of the I. V. e.g. Zaburi e'kumi nebiri = the 12 Psalm, i. e. the twelfth Psalm

preceded by the particle 'a' of in proper agreement. *l'id.* § ix. p. 177.

II. ADVERBS.

Place.	Manner.	Quantity.	Affirmation, or Negation.
Kumpi, near. Wampi, short distance. wampi awo, just a little way off.	Mangu, quickly. Mpola, slowly. Lwamanyi, by force. Lwa mpaka, by compulsion. Lwa kisa, out of kindness. Wakiri, better to do. Kyama, secretly. Lwatu (mu lwatu), openly. Mbiro, at a run. 'duka mbiro. Bulungi, nicely. Bubi, badly.	Nyo, very. Nyini, exceeding. Nyo nyini, very much, exceedingly. Dala, Katono, a little.	Yee, yes. Otyo, just so. Wewawo, it is so. Aa, no. Ne'da, not so. Awo, Kale, Mpodzi, perhaps. Wodzi, perhaps, that may be so. Bepo, possibly. Kadzi, that may be so.
W'ala, far. wala eri, some way over there. Wansi, on the ground. wansi awo, down there. wansi eri, over there on the ground. •Wakati, in the middle. Munda, inside. Wagulu, up above. engulu, above. Manga, down there ; esp. Manga eri.			
Ku 'bali (ma'bali), at the side. ku mutala weno, on this side. Ku mutala weri, on that side. Mu nzivuniko, other side of hill. Nyuma, behind. (Enyuma.) Ebwero, outside. E'ka, at home. Awamu, in one place. Awalala, in another place.			

12. INTERJECTIONS AND CONJUNCTIONS.

INTERJECTIONS.	CONJUNCTIONS.
Wo! wonder. Wowe! grief. Ai! entreaty. Kitalo! marvellous! Owange } Abange } call, remonstrance. Abafe } Mbu! you there! Anti! emphasis. Gwama! sympathy, appreciation of a joke, etc. Esi! surprise, anger. Manti! sympathy. Kale! exhortation. Mama! } Mamawe! } sympathy. Kwako! here you are.	Ne, na, ni, and. Ate, nate, again. Nti, saying that. Kale 'no, well just so. Naye, but. Nga, thus. Wabula, } Wazira, } except. Okuba, } Kubanga, } for, because. Era, besides. Kasoka, since. Kasokede, } Kasokanga, } since. Nandiki, or not. Newakubade, although. Oba, if. So, nor.

TRANSLITERATION :

FOREIGN NAMES AND WORDS.

The object in all transliteration should be :—

- i. To preserve the identity of the name.
- ii. To give the transliterated word a resemblance to the language ;
in other words, to naturalize it.

It is to be noticed that the people invariably try to make a new word like some existing sound : thus at one time the peasants wished to make Andrea into Endegeya, a familiar bird.

The following suggestions are made :—

- i. Take the oldest known form of the name, and see if it transliterates well.
- ii. If that fails, take the form either in Arabic (Swahili form) or in some modern language, choosing that which transliterates best, *e.g.* Thesalonica is not easy, but its modern name Saloniki presents no difficulty.
- iii. Where the word is in very common use in English, the English form is to be preferred, *e.g.* Caina—China—the word Cai, tea, derived from it, being very familiar.

This is preferable to the older form Sini (Sinim).

- iv. Where an English word is to be transliterated, a similar sound as near as possible must be found, *e.g.* Guvamanti, government.
A prefix must be added in some cases, *e.g.* Ba-rijenti, Regents.

Difficult Sounds.

l and r are much better retained as in the original name or word ; this prevents endless confusion.

Combinations as **St.** (Stefano) ; **Bl** (Blasto) (*cf.* Bulangi, nearly Blangi) ; **Dr.** (Andreya) ; **Fl** (Flavio) (*cf.* fuluma, nearly fluma), are not absolutely impossible. All that is needed is a semi-vowel, and it might be supplied by those who read and cannot pronounce rather than denoted by a full vowel, which only exaggerates an insertion which is not in the original.

h becomes w (y), and is therefore often inaudible or nearly so. *Vid* note on 'w,' p. 13, p. 39, § 10, and p. 40.

Thus the Swahili words hema, sahani, are universally known as wema and sawani respectively. Whilst in names the Baganda always use Kawola for Kahora ; Mu-amadi for Muhamed ; Mu-ima for Muhima ; Mu-indi for Muhindi.¹

This change is fully born out by the kindred languages of Lunyoro, Kavirondo and Kisukuma, where we find hano, hansī (ha'si), -ho, etc., for the Luganda wano, wansi, -wo, etc. ; and muhara (Luima) = muwala ; hona = wona ; ha = wa ; hurira = wulira ; and many others. In muhini (Luima and Kavirondo) for mu-ini (rt. yini) we find a 'y' for the 'h.' *Cf.* Vocabulary, the letter I, where the 'y' in 'yi' is nearly always inaudible except as an initial letter in the Imperatives. In the last two names—Mu-ima, Mu-indi—given above the 'h' may very possibly be represented by this silent 'y.'

th preferably written t. It is then parallel to the Semitic alphabets, which have a T pronounced in certain cases as Th.

Many Baganda prefer S ; if this is followed out, then the popular usage of Si, negative (sibainza, siwali, etc.) should be much more extensively followed than it is. Secondly, by writing S for 'Th' in names of a Semitic origin, we are introducing confusion, there being already two 's' sounds besides a third (ts, or tz), which is represented by 's' in Musalaba and Isaka.

Lastly, it is to be noted that when the Baganda knowingly read S for Th, it has a different sound to that which 'S' usually has in their language. It is lisped so as to be more like a Th.

Other difficult combinations should be avoided by one of the methods first indicated.

SPECIAL WORDS.

A very large number indeed exists on special subjects which are not given in the Vocabulary. They are most extensive, and do not help the European outside the special subject. They may be classed as follows :—

Botany.

Very many names for different kinds of bananas ; the three important genera into which they are divided are :—

Nkago (or Amatoke ga nkago), which are used for food.

¹ In the Mission the use of 'k' for 'h' has sprung up. This is contrary to all analogy, as shown above. The author is not aware that the Roman Catholics use anything but 'w'—*e. g.* bayawudi, Jews ('yahudim' full form of 'yudim') ; but does not know about the Mahomedans.

Yokana John is preferred in the Mission to distinguish from Yoanna, a woman (Luke viii. 3) ; but the Greek distinguished only by endings—*Ἰωάννη* η σ and *Ἰωάννη* α.

Mbide (or Amatoke ga mbide), which are used for beer.

Gonja, a kind for roasting and boiling.

A single tree, Etoke lya mbide, lya gonja, etc.

Very many names for different kinds of sweet potato.

Names for nearly all grasses, ferns and flowers, as well as trees and shrubs.

Sometimes when a wild plant bears any resemblance to a cultivated one, the wild one takes the prefix Olu, *e. g.* :—

olulo resembles obulo.

olutungotungo resembles entungo, semsem.

Natural History.

A good many names for insects, but very deficient as compared with the last. Probably no names for different kinds of moths and butterflies. Ants alone seem to have been carefully observed and named. Names for birds and beasts in great variety; a few names for fish found in the lake, but no general name for 'fish.' Snakes also are distinguished by several names.

Medicine.

A great many names for parts of the body and different ailments and deformities, as well as skin diseases. The different kinds of Njoka are perhaps the most commonly heard; the principal and most useful are :—

enjoka enkalu, colicky pains, constipation.

enjoka embisi, dysentery or diarrhœa.

(or enjoka ezokudukana, or enjoka ensânüsi.)

enjoka ensaja, gonorrhœa.

Besides which there is bronchial trouble or pneumonia, which may be described as Olwoka olunyola mu kifuba muno. Luva ku meme nerunyola bweruti, etc.

Synonymous and Slang Words.

These are found in endless variety and are immensely interesting. Want of time has prevented any extensive classification of these. But the following, written down by a Muganda, may serve as examples—

In times of hunger.—Enjala webawo.

Omululu	omulugube	okuwuwugana
okululukana	omutubo	okuwuwutanya

Anger.

Aliko busungu	antunulide oluso
aliko bukambwe	antunulide ekisoso
ankanulide eriso	antunulide eriso e'bi
Okusiiwa	okusisiwala amasavu
okusiika	okusinsimula
okusiya	okusisiriza
okusiiriza	

Ways of walking.—amatambulire.

Okuva wano
okutambula

okwegyawo	okwenyigiriza	okutwala mu ngere
okwekanyuga	okwesi'ka	okwetwala
okwererembula	okwesi'kula	okwewawagula
okulya mu ngere	okwesimba	okweyasa
okwemalawo	okwesindika	okwatika
okumega ebigere ku 'taka	okwesula	okwewalakata
okwemeketa	okutwala amagulu	

Go in anger, okusukira—ye muntu agenda nobusungu.

When weak or ill, ye muntu atambula ngatalina manyi.

okulatalata	okulembalemba	okusoba
okulemba	okunyegera	okutalatala

When tired—ye muntu akoye.

atakyagya	okutambulatambula
okwesindikiriza	okuwaza

When fresh and vigorous—ye muntu atambula namanyi.

okwefumita ku 'taka.
okwewalabula.

Ways of thrashing—amakubire.

Nākukuba	nākupiya	nākutemerera
nākubatula	nākusawa emigo	nākutijula
nākufutiza	nākusawula	nākuwewula
nākwasa emigo	nākusekula	nākuwutula
nākumanyula		

WORD ANALYSIS.

Roots.—It is convenient to divide these into—

i. **The True Root**, or simplest possible form to which any word can be traced. It may be either—

a. *A monosyllable*, e. g. **sa**, whence **Ekisa** and **sásira**.

b. *A dissyllable*. This is the most common.

e. g. **guma**, **laba**.

ii. **A Derived Root**, or form made from the true root by the addition of some affix or prefix, by which the new form thus made behaves exactly as the true root from which it was made, but with a new meaning.

e. g. **Komola**, *stop at a certain point, trim*—from **koma**, *stop*.

vanama, *bend down*—from **Vuna**, *break in two*.

iii. **A Modification**, that is, some such derivation as the Causative, the Prepositional, the 'kiriza' or other form which is more in the nature of a conjugation, being varied to suit the sense—

e. g. **koleka**, *able to be done* : **kolera**, *do for* : **kola**, *do*.

It differs from a Derived Root in being recognized by the people as a form of the verb. No Muganda connects **koma** with **Komola**; but every Muganda connects **koleka** and **kolera** with **Kola**.

Ending in 'a'—The true ending of a root is probably 'a.' There-

fore nouns or adjectives ending in 'a' express the simple idea of the root, whether true or derived and of the modification, e. g. :—

ekisa, *n.* pity : **sasira**, *v.* pity.

koza, cause to do : **omukoza**, an overseer, who causes others to do the work.

Ending in 'e.'

- a. All the known participles in 'e' express a *passive state*, e. g. **omusibe**, *one tied up* against his will : **omufumite**, *one wounded* in battle.
- b. Therefore it would be reasonable to expect that all nouns, whose roots end in this way had this meaning. This is not yet clear, but the following meanings are suggested :—

LE **ekire**, *that which is spread out* (Vid. Vocabulary *le*).

ZIGE **enzige**, *that which is observed as a trail or mark*—ziga.

MERE **emere**, *that which is grown*—mera.

'DE **obu'de**, *that which is brought back in regular rotation*—'da.

Ending in 'i'.

- a. From a Causative (Vid. 'Participles of Causative,' p. 139) are formed nouns like **Omukozi**, one who works ; **Omuvubi**, one who catches fish.
- b. Therefore it would be reasonable to suppose that nouns or adjectives, whose roots end in 'i', had a similar idea of Active state, e. g. :—

Lungi (Rt. *lunga*, season), a being good : **bisi**, a being raw : **bi**, a being bad. But **enviri**, **omukazi**, **olulimi** are not yet explainable.

Ensi—possibly the spreading out, expanse of land (Vid. Vocabulary **sa**).

Amadzi—water—may perhaps be a more primitive root and not included in this. It occurs in this form in all Bantu languages : as **Pi** in the Nile Valley group ; as **Mai** (**Mei**), 'waters of,' in Hebrew and Arabic, 'i' being the ending in every case.

Ending in 'o'.

- a. From the *prepositional* form 'A place to do anything in' (p. 140), **e'somero**, **e'komagiro**.
- b. From a *root* (probably including Derived Roots) it generally denotes 'the ultimate effect of what is denoted by the gerund,' e. g. :—
e'kubo, the ultimate effect of striking on the ground with the feet, *i. e.* a path or track.
ekigambo, the ultimate effect of speaking, a word.
olutindo, the ultimate effect of bridging; a bridge.

Endings in 'u.'

- a. All the known participles in 'u' denote 'state' or 'condition,' e. g. :—
longofu, **kovu**, **gomvu**,
- b. It may therefore be reasonably supposed that nouns, whose roots end in 'u' also denote state.
ntu, existence : **omuntu**, human existence : **ekintu**, inanimate existence, etc.

wamvu, condition of distance. *Cf.* wala.
lungu (e'dungu), (?) an uninhabited condition. Similarly e'sanyu, e'salu, e'bavu, obusungu. But no explanation can be yet offered of e'fumu.

Derived Roots—Their Formation.

i. BY AFFIXES, a very common method. Such are—

La, probably Definitive, *e. g.* **komola**, stop at a point.

tambula, go either with an object or to a definite point (connected with Zulu *Hamba*, go).

Note that the 'a' final of the true root is replaced by a connecting vowel, for euphony. This is a fairly general principle in the use of affixes.

Ma, probably restrictive, 'gently,' 'cautiously.' *Cf.* **ma**, stint.

e. g. **Vunana**, stoop down; **vuna**, break in two.

lanama, stretch out the legs (not a violent action).

Aga, *e. g.* **Lanama**, **wandaga**.

'ja, *e. g.* **lenge'ja**, **senge'ja**.

āna, *e. g.* **vunana**, **sabana**.

(?) Contract. for 'awana' and connect with 'wala,' be, become; or 'gana.'

ta, *e. g.* **fumita**, do action of an 'e'fumu,' pierce.

fuluta, serengeta.

ka, *e. g.* **sanyuka**, be or become happy (e'sanyu).

Ka, possibly for 'Kala,' used in Toro and elsewhere as verb 'to be.'

wala, *e. g.* **sunguwala**, become angry (obusungu); perhaps akin to 'kala.'

ba, *e. g.* **witaba**, from **wita**, call; (?) call back.

āta, *e. g.* **balāta**.

ii. BY PREFIXES. This method is not yet understood, but appears to exist, *e. g.* :—

ka as a prefix appears in some ten words.

Cf. **ka-lambāla**, grow rigid as a corpse, *with* **lambāla**, lie as if dead.

Probably also in **ka-la'kalira**, **ka-languka**, **ka-lanamye**, **ka-lang'anya**, **ka-lamata**, **ka-luba**.

ku may be a prefix in **Ku-lembera**.

se may be a prefix in **Se-lengeta** (serengeta).

iii. BY REDUPLICATION.

a. *Of the whole Root.* Generally the case when the root is a monosyllable or onomatopoeic.

sa, pity, **sasira** (sá sá ira).

vu, buzz, **vúvúma**.

b. *Of the Root without its final 'a.'*

kun kum ula, shake. *Root*, **kuma**, reduplicated.

sun sum ala, be temporarily in a place: *root*, **suma**, appearing in **Sumuka**, and possibly in **Sumatuka** and **Sumika**.

c. *Of the first syllable of the Root*

Bū būka, blaze; *from* **Buka**, jump, fly, etc.

Su suta, be very familiar with; *from* **Suta**, praise.

Some Nouns are Composite, *e. g.* :—

Suti gives 'sutama,' but only occurs itself in Ekyensuti, a bird's tail.

Sambwe occurs in Ekyensambwe; Sambula (sasambula), strip bark off a tree, and as the noun Ekyensambwe.

TWO OTHER GENERAL PRINCIPLES IN ROOT FORMATION should be noticed. They apply to all forms. The first two apply equally to true and derived Roots; and the third to all forms of Roots and Modifications.

i. NASALIZATION.—That is, the insertion of a nasal **n**, *e. g.* :—

e'bau, a blister, is readily connected with a root **baba**, but this is only found with the nasal 'n' inserted; viz. **ba m bala**, blister.

Probably **Sa n sa**, scatter, is from same root **sa** as **sasana**, but has a nasal 'n' inserted.

The occurrence of this **n** is frequent, but not easy to explain.

ii. AGGLUTINATION.—This seems rare.

e. g. **Gulu**, leg; **tumbu** (tumbwe, calf of leg)—**tumbugulu**, fore-leg. Perhaps **Kulukumbi** (olu); both parts, **Kulu** and **Kumbi**, are clearly defined roots.

iii LENGTH OF VOWELS.—Vowels are either—

a. *Short*; *e. g.* :—

läba, see; leka, leave; mira, swallow; kola, do; gula, buy.

b. *Medium*, lengthened.

a. By receiving the Accent—as the Penult in most roots in which the Penult is not a short vowel, *e. g.* :—

läla, be calm (*ctr.* lala, other); léro, to-day (*ctr.* olulere, a lace); líma, cultivate (*ctr.* omulimu, work); tóla, accept; súla, spend the night.

This is the universal length of the accented Penult in Swahali, if Steere's system of spelling be used.

β. By being preceded by a nasalized Consonant, *e. g.* :—

gámba, say; génda, go; sínga, excel; yónka, suck; kúnta, blow.

γ. By being preceded by a Consonant combined with w or y, *e. g.* :—

twála, take; kwéka, hide; ¹nyíga, press; ¹nyóla, twist; kyúka, turn.

c. *Long*, the result of contraction; *e. g.* :—

yimbála (yimbawala), grow dim; ziza (züza), hinder.²

There are perhaps exceptions in a few words; *e. g.* kwáta, grasp; tyemula, cut lengthwise; mpébwa, I am given.

β and γ can also result from the lengthening of a short vowel, *e. g.*—yakola—yakolánga; ekyálo for ekiyálo and all forms from 'y' Stems with short Penult; unless the view be taken that these are contract-long vowels, in which case the quality of the Vowel (ekyálo, okwógera, etc.) must be the same as in the directly contracted forms 'sōta' (si-yota); 'tāgala' (bayagala), etc.

¹ 'Ny' may be either the liquid 'n' combined with 'y,' as probably in these instances; or it may be 'y' nasalized—as perhaps in the words nyika, dip; enyāma, meat; nyāga, plunder—accounting for the short vowel.

² The difference between Medium-accented and Long contract Vowels is often very difficult to determine and will probably only be finally decided by analysis and com-

The differences may be marked as above ; but in ordinary literature the short mark will never be needed, and the medium only occasionally where, as in the instances contrasted above (under a), some mistake might be made.

ACCENT.

Usually on the Penultimate of the Root, as in the previous paragraph, where the accented Vowels only have been marked, according to their quality.

The effect of the accent on short vowels is to draw back something of the sound of the following consonant, *e. g.* :—

lāba, almost lāb-ba ; lēka, almost lēk-ka.

The following cases should be noted :—

i. If there is any Modification of the Root which adds one or more syllables to it—as in many modifications of the Verb—

a. The original accent of the Root is retained.

b. If this is impossible, the accent is shifted forward.

a. In the case of short vowels generally to the next syllable :—
kwāta—kwatírira ; yakóla—yakolánga.

β. In other cases to the next syllable but one, *e. g.* :—
ténda—tenderéza ; gúma—gumikiriza.

In cases of shifted accent, the original accent might perhaps be called a Secondary Accent.

ii. If the root is of more than two syllables and contain a nasalized consonant, accent accordingly, *e. g.* :—

seréngeta, go down ; sánsula, open out.

iii. The Root is monosyllabic and

a. Enclitic ; *e. g.* ekísa, kindness ; ekínya, a hole.

The Accent though not on the root returns to the Penult.

b. Accented. The word is oxytone, *e. g.* :—
omutí, a tree.

Words like omuntu are Paroxytone because of the nasal 'n.'

Enclitics.

These are Possessive Pronoun -o, thy, and -e, his and very many Monosyllabic roots.

The presence of one of these may necessitate two accents following each other, *e. g.* amatékágo.

But ekúbolyó, because the 'o' follows the combination 'ly' and so becomes a medium vowel lengthened.

Intonation or Tone Accent.

Often on the 'a' final of Verbs ; also on the final vowel of the words Era, naye ; and -ona, all.

In some cases it would seem as though the Tone Accent exceeded in intensity the True Accent.

Monosyllabic Roots if enclitic can obviously not have a tone accent on the last syllable.

parative study. The time available for the preparation of this book has made it quite impossible to use these marks accurately and uniformly.

VOCABULARY

INTRODUCTION—EXPLANATORY REMARKS

To find any word in this Vocabulary, proceed as follows :—

i. For a Noun, Adjective, or Adverb—

Take off the Class Prefix and look for the word under the first three or four letters of the part that is left. If that part be of one syllable only, the word may appear in that form, or with its vowel changed to 'a.' *e. g.* **Ensi**—root 'si,'—is found under 'sa,' this being the true Root.

When the third (or fourth) letter of the part left on removal of the Class Prefix is **s**, the word may be found with this **s** changed to **t** or **k**; if this third letter be a **z**, the word may be found with this **z** changed to **l** (or **r**), or **b** or **j**, if **d** or **n** precede the **z**, *e. g.* :—

omubadzi—badzi	appears under	Baja.
omukoza—koza	” ”	Kola.
naza	” ”	Naba.
omusizi—sizi	” ”	Siga.
omwetise—e'tise	” ”	Ti'ka.

Note this last, as being reflexive.

Special Cases.

- a. The Class Prefix appears as **mw**, **lw**, **bw**, **ky**, or **k**. These are found by adding **y** to the part that remains after taking off any one of the above combinations of letters, *e. g.* :—

Omwoyo—yoyo ; **ekyalo—yalo** ; **akana—yana.**

Very rarely, as in Omwetise above, the part may come from a Reflexive Verb.

- b. The Class Prefix appears as **e'd** or **end**. These are found by adding **l** to the part left after taking off the **e'd** or **end**, *e. g.* :—

endagala—lagala.

e'dogo—logo—loga.

- c. The Class Prefix appears as **e'g**, or **e'gw**. The root is given by

taking off the e'g, and, if a **w** does not follow, add one
e. g. :—

e'gugwe—wugwe.

e'gwanga—wanga.

d. Compound prefixes are Namu, nama, ekyen, owolu, and perhaps a few others.

ii. For a Verb.

Think what is the Infinitive, and take off the Infinitive sign Oku.

If the Infinitive begin Okw, then add **y** to what follows and remove the Okw, e. g. **okwala—yala**.

If the Infinitive begin Okwe, and the Verb is Reflexive, take off the Okwe, e. g. **okwebaka—baka**; **okwebaza—baza** appearing under **Bala**.

The endings KA and LA are sometimes interchangeable—KA being the passive, and LA the active ending. It has not been found possible to keep to one form in giving these.

Explanation of Abbreviations.

i. Unless a '**Modification**' has a special meaning, it will not be given. e. g. *Kolera* is a Modification of *Kola*, and would naturally mean 'do for' It has no special meaning, and therefore nothing is said about it.

If however the Modification is in very common use, it is indicated by its ending, in square brackets. The meaning is a natural one according to law and not given, e. g. :—

Sanyuka, *v.* be glad [sa, c.]

which means that the **Causative** is Sanyusa, cause to be glad.

ii. A Modified form of a stem is also given in square brackets, e. g. :—

Kwata, *v.* take hold [kute]

kute being the Mod. form from which to make the Present Perfect.

iii. **Variant forms** of a word, or a **Variant Class Prefix** with no special difference of meaning is given by round brackets. Thus—

Lumonde, *n. i.* sweet potato (lumonge)

lumonge being frequently heard.

Zikiza (en), *n.* darkness (eki)

The form ekizikiza is also used commonly.

iv. The **Class Prefixes** are given in round brackets, as in the last instance. In the case of the **li—ma** Class, the plural is given thus—(e' ; ama) or (e' ;) if there is no plural.

v. **Miscellaneous Abbreviations.**

A hyphen is used to denote the omission of the first letter of the Root in any combination : e. g. :—

Yangu (m-), *adv.* quickly

The hyphen shows that the **y** of *yangu* is omitted when joined to this **m**. The Adverb is therefore *Mangu*.

Wugwe (e'g- ; ama), *n.* a lung

The 'g' takes the place of the 'w', so that the Sing. is *E'gugwe*.

Yalo (ek), *n.* a plantain-garden .

The singular is *Ekyalo*, being really for Eki yalo.

Lubare (—, ba), *n.* false god

The Singular is *Lubare*, without change, the Plur. is *Balubare*.

Galo (nama; zin.), *n.* tongs

The Sing. is *Namagalo*; Plur. *Zinamaḡalo*.

Wáli (ka)—kawáli, *n. i.* small-pox

The 'ka' is not used here as a Class Prefix, but has made a personified noun *Kawáli*.

Kuma, *v.* keep. [mi, *n.*]

There is a noun *Omuḡumi*, a keeper,—it being understood that the Prefix in all these cases is Omu.

Kolobola, *v. t.* scratch.

[ka, *v. i.*] The Verb Intransitive is *Koloboka*, be scratched.

Lebéra, *v. i.* be loose, hanging down. [vu, *pt.*]

There is a Participle *Lebévu*, which means by rule, 'The state of being loose.'

Ebaza, *r. t.* give thanks for

The verb is both Reflexive and Transitive, *i. e.* it takes an Object.

Kunkumula, *v.* shake. ? kuma III, *red.*

The probable Root is *Kuma*, the third (III) given in the Vocabulary and Reduplicated, thus, kum kum ula.

Loba, *v.* catch fish. ? Pick out.

'Pick out' is suggested as the Root idea which binds all the forms together.

Sasana, *v.* scatter. ? sa (sansa), *red.*

The Root suggested is Sa, with the shade of meaning it takes in 'sansa' and reduplicated.

vi. No attempt is made to denote the Nasalizing of Roots, *e. g.* Sansa above from Sa, *reduplicated* and *nasalized*—sa n sa.

vii. A Root is given in heavy face type, and if assumed, in italics.

The words so marked are not all true Roots. To attain this end would have made the Vocabulary too long. It must then be understood as an Approximation: either True Root, with final Vowel, not 'a' or Derived Root, or some form of Derived Root.

viii. Sometimes the meaning of the Root is not well known, or unsuitable for this Vocabulary, and is omitted.

ix. Compound Adjectives are preceded by a hyphen; thus—'*oluberyeberyé*,' first. The Preposition '-a,' of, always precedes; *e. g.*—*ekintu ekyoluberyeberyé*—si kintu *kya* luberyeberyé.

Special Abbreviations.

A single dagger † indicates the word to be of foreign origin.

A double dagger ‡ shows that the word, if not carefully pronounced, will sound like something improper.

An asterisk * shows that various idiomatic uses of the word are to be found under Special Uses of Verbs, p. 153.

Sometimes a metaphorical meaning is given after a semicolon; and if the direct meaning is obvious, this is indicated by a dash; *e. g.*

Kusa, c. ekusa, r.—; go as empty as you came.

<i>n.</i> noun	<i>v.t.</i> verb transitive
<i>v.</i> verb	<i>v.t.</i> ₂ takes a double object
<i>adj.</i> adjective	<i>r.</i> reflexive
<i>adv.</i> adverb	<i>rec.</i> reciprocal
<i>int.</i> interjection	<i>r.t.</i> reflexive and transitive
<i>conj.</i> conjunction	<i>rv.</i> reversive
<i>pron.</i> pronoun	<i>k.</i> capable form in 'ka'
<i>pt.</i> participle	<i>k.c.</i> form in 'kiriza' (kereza)
<i>n.i.</i> noun invariable or personified noun	<i>k.p.</i> form in 'kirira' (kerera)
<i>p.</i> prepositional form of Verb	<i>p.</i> ₂ doubly prepositional
<i>c.</i> causative form of Verb	<i>p.c.</i> causative form of prepositional
<i>v.i.</i> verb intransitive	<i>on.</i> onomatopoeitic, made from the sound

LUGANDA-ENGLISH

A

Aa, *int.* no
 Abange, *int.* to call attention, you fellows there
 Ai, *int.* of entreaty followed by name
 Anti, *int.* of emphasis; why, to be sure
 Ate, *adv.* again, moreover
 Awo, *conj.* so

B

Ba, *v.i.* be. [bera, *p.*] [bade]
 berera (olu), *n.*
 -oluberera, everlasting
 beryberye (olu), *n.*
 -oluberyeberye, first
 Ba (olu), *n.* the lower jaw
 *Ba, *v.t.*₂ steal from
 anzibye ekitabo
 *Ba, *n.* husband¹
 Bába, *int.* sir; often please, kindly
 Babe (e'), *n.*
 emere ewunya e'babe, has a nasty taste
 babira, *v.* blacken earthenware; smoke bark-cloth
 babula, *v.* smoke plantain-leaves; singe
 Badala, *v.* be rude. [ira, *p.* be rude to]
 Baga, *v.* lift and put in position, *only in*
 бага eki (olu, se) sizi; бага esubi
 bagaja, *v.* lift with effort

bagala,
 ebagala, *r.* ride as a horse, mule, etc.
 bagula, *v.* hoist long load by lowering the head (ebagula)
 Baga (em), *n.* a feast
 baguka, *v.*
 nebabaguka mu kuimba, broke out into singing
 Bāga, *v.* flay; make incision; operate
 bāgulula, *v.* cut deeply
 Baja, *v.t.* work with an axe
 baja omuti; baja entebe
 badzi (em), *n.* an axe
 badzi (omu), *n.* a carpenter
 bajula, *v.* split firewood with hands
 Bajagala, *v.* belch (ebajagala)
 Baka, *v.* catch in hand. ? vacancy of hand
 baka (omu), *n.* a representative
 ebaka, *r.* sleep
 Bákira, *adv.* lately, on that occasion
 bákira nkola, on that occasion, lately I was doing
 Bakuli, *n.* basin (European)† bakuli eno, etc.
 Bala, *v.* count
 hala (omu), *n.* drum-beat
 Bala, (e'; ama), *n.* spot, colour
 balabala (ebi), *n.*
 -ebibalabala, spotted
 bala, *v.* produce fruit, not plantains.

¹ Baze, my husband; halo (or bawo), thy h.; bawe (or ba) her h.; bafe, our h.; bamwe, your h.; bababwe (or bābwe), their h. Plur. [Babaze], babafe, [babalo (babawo)], etc.

*ba (Lusoga *iba*, also a verb, be husband to); the 'b suggests that this is not the same as ba in *sebo*, *baba*, *abantu*.

There is a coincidence with the first syllable of the Semitic Baal (lord, master) and no wide difference of meaning.

- bala, (em), *n.* kind
 balabe (em), *n.* pimple
Bala,
 cbala, *v.* only
 webale, *int.* Well done
 elaza, *c.* say 'Webale'; thank
 Bālabāla, *v.* stroll up and down
 Balagala, *v.* smart
 Bālāla, *v.* burn mouth, as hot spices
 Balama, *vid.* Bali
 Balanga, *n. i.*
 agude mu balanga, has gone stark mad
 elalankanya, *v.* pretend ignorance, madness
 Balasasa (em), *n.* viper. ? balagala
 Balasi (em), *n.* horset
 Balāta, *v.* jest
 Bālebāle (em), *n.*
 cjinja eryembalebale, very hard stone
Bali (e'; ama), *n.* ('bali)
 ku mabali, at side of (ku 'bali)
 balama (olu), *n.* shore, edge of lake
 lalama, *v.* go along the edge, side
 ebalama, *v.* abstain from
 baliga, *v.* walk with toes turned out
 Balugu, *n. i.* a kind of yam
 Baluka, *v.* be chipped
 balula, *v. t.* —; flog
 Bālūka, *v.* scream, yell
 Bāma, *v.* be fierce, of a cow
Bamba. *Cf.* Bavu
 bambula, *v.* blister, peel off. [ka, *v. i.*]
 bambulukuka, *v.* be peeled off
 bambaga, *v.* walk painfully
Bamba, *v.* peg out a skin to dry
 bambo (olu), *n.* a peg for that purpose
 bambulula, *v.* take out pegs from a skin
 Bambāla, *v.* be perverse. [vu, *pl.*]
 Bamvu (e'; ama), *n.* large dug out ? bam-
 mba I
 bamvu (eki), *n.* a wooden trough (em)
 Banda (e'; ama), *n.* bamboo
 Bandala, *v.* lie on one's stomach
 Bandi, *pron.* other people's
 Banduka, *v. i.* go off with a pop
 bandula *v. t.* —; flog
 banduso (em), *n.* the trip of a snare
Banga, *v. t.* cut a space; mortice
 bangamu amanyo, make crutch to
 post
 banga (e'; ama), *n.* space; interval
 bauga (olu), *n.* seat in canoe
 Bānga (e'; ama), *n.* precipice
 Bango (e'; ama), *n.* a hump on cow; or
 on man
 Bangula, *v. t.* sharpen a razor; train dog
 to hunt
 bangulula, *v.* take off the edge
Banja, *v.* exact a debt, press for payment
 amanze nyo, he pressed me hard
 banja (e'; ama), *n.* a debt
 ba nebanja erya, owe to
 banja (eki), *n.* a building-site
 Banula, *v.* have large udder, as cow
 Banyi (olu), *n.* scaffolding
 Basitola, *n.* a pistol revolver †
 basitola yange, eno, etc.
 Bāta (em), *n.* a duck
 batabata, *v.* waddle with legs apart
 Batika, *v.* put 'mpafu' in water to cook;
 hold in the cheek as water, a stone, etc.
 Batiza, *v.* baptize. † [batizisa, *c.* and *pl.*]
 Batu (eki), *n.* palm of hand. ? batika
 batu (olu), *n.* a handful
 Bavu (e'; ama), *n.* a blister. *Cf.* Bamba
 Bawo (olu), *n.* a board. †
 Baya (eki), *n.* a papyrus boat
 Baza, *vid.* Bala
 Be (eki), *n.* a fox, a jackal
 Beba, *v.* importune
 Bebera, *v.* bleat
 Bebera, *v.* walk with effort
 Bebetala, *v.* be flattened, squashed out
 bebetaza, *c.* flatten out
Bega (ama), *n.* back of men or animals
 kuba amabega ku, turn the back upon
 ku mabega ga, behind
 begabega (eki), *n.* shoulder
 Bēga, *v.* help food
 bēgulula, *v.* divide food into portions
 Beja (ka)—kabeja, king's second wife
 beja—mbeja (omu), a princess
 Bejagala, *v.* = bajagala, belch
 Bejerera, *v.* slander. ? beja
Bemba, *v.* skin over, of a sore
 bembereza, *v.* neglect a sore
 bembeka, *v.* put side by side
 bembula, *v.* separate carefully two ad-
 hering surfaces (bembulula)
 Bemula, *v.* throw down heavily
 Bendobendo (aka), *n.* roll of reeds at edge
 of roof
 Bene, *pron.* other peoples
 Benga, *v.* whet (bengula)
 bengo (olu), *n.* nether grindstone
 bengo (aka), *n.* enlarged spleen
 benguka, *v. i.* hate, dislike
 Bepo, *adv.* it may be, it may do
 Bepo ewuwo? what may be at your
 home?
Bera, *v.* help. [bede]
 bereka, *k.* carry two separate things one
 on the other.
 berekulula, *v.* take one thing off an-
 other
 berula, *v.* throw sideways, in wrestling
Bere (e'; ama), *n.* breast, udder
 Bere (obu), *n.* canary-seed
 Berenge (em), *n.* dried cob of Indian corn
 Besabesa, *v.* keep company. ? beka =
 weka
 jangu ombesebese

- Betegera, *v.* run slowly
 Betenta, *v.* crush, pound
 betenteka, *v.* be crushed. [fu, p']
 Beyabeya, *v.* run about aimlessly
Bi, *adj.* bad
 bi (aka), *n.* danger.
Bibi (eki), *n.* garden-plot; mound for potatoes
 bibi (em), *n.* border, marches
 bibira, *v.* make a dam of earth
 bibiro (olu), *n.* the dam so made
 Bide (em), *n.* bananas for beer-making
 Bidzi (em), *n.* a wild hog
 Bigita, *v.* bother, 'nag'
 Bigula, *v.* lever up as potatoes with a stick
 Bigya, *v.* frown; go bad.
Bi'ka, *n.* cover *
 bi'ko (olu), *n.* the caul
 bikirira, *p.* cover up carefully
 ebikirira, *r.* wrap oneself quite up
 bi'kula, *r.* uncover; find place in book.
 [ka, *v.i.*]
 Bika, *v.* bring news of a man's death
 Bika, *v.* lay eggs
 Bimba, *v.* foam
 Bimbi (olu), *n.* made up bed in garden
Bina, *v.* collect together; frown
 bina (eki), *n.* a crowd
 binika, *v.* overload
 binula, *v.* in building, prolong the roof over the door
Bindabinda, *v.* threaten rain
 egulu libinzebinze
 bindi (em-), *n.* tobacco-pipe.
 bindūla,
 ebindula, *r.* be overcast of sky
 Binika, *n.* kettle † binika yange, eno, etc.
 Binzari, *n.* curry † binzari eno, etc.
Bira (eki), *n.* forest. ? disappearing
 ebirira, *r.* slip away
 biririra, *v.* be sodden of food; be soaked with perspiration
 biro (em), *n.* running
 embiro ze zamu'ta
 biro (m), *adv.*
 duka mbiro, run at full speed
 biriga, *v.* play game with sticks (biliga)
 birigo (em), *n.* one of the sticks
 birizi (em), *n.* the side
 birizi (olu), *n.* a rib
 Bira, *v.* dive; sink out of sight
 'birira, *v.* creep up behind
Biri, *adj.* two
 biri (ebi), *n.* two hundred
Biri (omu), *n.* the body; thickness, substance of anything
 biri (olu), *n.* the king's enclosure
Bisi, *adj.* in its natural state.
 bisi (omu), *n.* sweet plantain-juice
 omubisi gwanjuki, honey
- Biza, *v.* parboil. ? bira
 biriza, *p.* (biziza)
 Bo (eki), *n.* stem of leaf of a palm
 'Bo (eki), *n.* a basket
 Boba, *v.* throb
 omutwe gumboba, my head throbs.
 Bōba, *v.* be thoroughly cooked; of persons, be comfortably (bōbera)
Bogo (em), *n.* a buffalo
 bogo (e'), *n.* angry words
 bogola, *v.* speak roughly; bark
 Boja, *v.* peck of birds; bite of snakes
Bola, *v.* drive out of the 'butaka'
 eholereza, *r.* disown
 ebolereze (omw), *n.* one disowned
Bola, *Lusoga*, rot
 bolerera, *v.* be overripe
 Bologa, *v.* groan as animal being slaughtered
Bomba, *v.* escape from captivity
 bonbye (omu), *n.* a runaway
 ebombabomba, *r.* look sheepish
Bona, *Lusoga*, see
 bona (ka; baka), *n.* a priest
 bonero (aka), *n.* a sign
 boneka, *v.* be new, of moon
 bonomu (ki), *n.i.* shooting-star
 ebonanya, *r.* choose out = eroboza
 Bonabona, *v.* be afflicted, suffer
 bonerera, *v.* repent
 bonereza, *c.* punish
Bonda (e'), *n.* dregs in beer, lees
 bondēra, *v.* stay perfectly still as one meditating escape
 bondevu, *p.* doing above habitually; gentle
Bonga, *v.* spin a top.—bonga enje
 bongola, *v.* chip, knock off
 bongota, *v.* be drowsy, nod
 Bongo (e'), *n.*
 amata ga 'bongo, curdled milk
 Botola, *v.* give way, wear through. [ka, *v.i.*]
 Bowa, *v.* distraint for debt
 bowo,
 omwana wa bowo, a freeman
 Boya, *v.* have swimming head from drink; be distracted
 aboya, omwenge gumuboyedza
 boyāna, *v.* rush about frantically
 Bozi (em), *n.* conversation
 leta embozi, gossip
 tula mu mbozi, sit gossiping
 Bu (olu), *n.* a row of posts in a house
 Bubi (na; zina), *n.* a spider
 bubi (olu), *n.* scum on stagnant water; cream
 Būbūka, *v.* blaze; be very painful, of sore. ? būka
 Buhula, *v. on.* have eaten too much
 Buga, *v.* desire intensely, yearn

Buga (eki), *n.* where the king lives
 buga (em), *n.* where a chief lives
 Bu'ga (e'), *n.* vegetable leaf, small, reddish
 Bugo (olu), *n.* a bark-cloth
 Bugubugu (em), *n.* wrinkle on cheek
 Bugubugu (em), *n.*
 tunula embugubugu, pass restless
 night
Bugu, 'splutter splutter'
 bugubugu si muliro, *prov.*
 buguma, *v.* be warm. [mya, *c.* make
 warm
 bugumu (e'), *n.* oppressive foul air
 bugumu (olu), *n.* warmth
 Bugutanya, *v.* attack from different direc-
 tions; distract
 Bu'jabu'ja, *v.* of a child learning to talk
 (bumbú'ja)
Búka, *v.* fly, jump
 búsabúsa, *v.* hesitate
 Bukuli (em), *n.* a club
 Bukuta, *v.* rustle
 bukutu (ebi), *n.* as sign of mourning
 Bula, *v. t.* be lost to
 ekitabo kimbuze, I cannot find the
 book
Búla, *v.* purpose
 bulira, *v.* tell, preach
 buliriza, *v.* make careful enquiry
 búza, *c. t.* ask about
 Bulubuta, *v.* wander about as if in doubt
 of road
 Eulugi, *n.* a bugle. ? buguli transposed
 Bulula, *v.* be first to see
 bulukuka, *v.* ripen as fruit
 'Bulukuka, *v.* come to surface of water
Bumba, *v.* mould clay. *Cf.* wumba
 bumba (e'), *n.* clay
 bumbulula, *v.* crumble
 bumbulukuka, *v. i.* ? be crumbled
 bumbiro (olu), *n.* a fire-pan
 Bumba (eki), *n.* the liver
 Bumbuga, *v.* make inarticulate sounds as
 one dumb
 bumbuja, *v.* of child learning to talk
 ? bu'ja
 bumbudzi (—; ba), *n.* bumble-bee
Bana, *v.* spread
 buno (eki), *n.* gums, palate
 bunira, *p.* be shut, of the mouth
 bunira, close your mouth
 buniza, *c.* close as a wound
Bunda, *v.* crouch in grass to hide.
 bundála, *v.* crouch for a spring as cat
 bundula, *v.* upset. [ka, *v. i.*]
 bundukirira, *p.* topple as if about to
 upset; limp

Bungêta, *v.* have no home
 Bungo (olu), *n.* dung-hill
 Bungulula
 ebungulula, *r.* go round, = etolola
 Bunwe, *n. i.* thigh-bone
 Bunza, *v.* hawk about for sale
 bunzabunza, *v.* torment
 Buto (olu), *n.* the abdomen; womb
 ba lubuto lwa gundi, be with child by
 Butu (em), *n.*
 kuba engoma embutu, beat drum with
 hands
 Butula, *v.* raise a rash. (bubutula)
 butuka, *v.* break out of rash. (bubutuka)
 Butula, *v.* lift a heavy thing
 ebutukira, *r.* get up
 butulira, *v.* give a heavy present to
 Buyabuya, *v.* talk nonsense
 Buzi (em), *n.* a goat
 Bwa (e'; ama), *n.* a sore
 bwa (em), *n.* a dog
 Bwa'gu, *adv.* empty-handed
 Bwagula, *v.* eat ravenously
 Bwala,
 ebwalabwala, *v.* cringe
 Bwama, *v.* crouch down in hiding
 Bwatuka, *v.* thunder
 Bweta, *n.* a box † bweta yange eno, etc.
 Bwino, *n. i.* ink †
 Bya (eki), *n.* a native bowl
 Byala, *v.* plant potato-slips,—byala olu-
 monde

C

Caka (aka), *n.* locust in young stage
 Coca, *v.* press hard in pursuit
 Cwano (aka), *n.* an uproar, riot
 Cyu (obu), *n.* floating dregs in beer

D

'Da¹ (e';) *n.* age
 e'da ne'da lyona, for all time
 nalwa 'da ki, I met with delay, 'after
 a bit'
 da (e';) *adv.* long ago
Da, *v.* go or come back¹
 'da (ama), *n.* return journeys
 amagenda nama'da, both going and
 returning
 'de (obu), *n.* time of day
 obude butuse; obude butuse oku-
 fumba
 'de (eki), *n.* a bell
 'do (omu) *n.* weeds. ? returning
 'du (omu), *n.* a man-slave
 'du (obu) *n.* slavery
 'dira, *p.* take, for use
 'diriza *v.* slacken

¹ Possibly not **da** but **la**, stretch out, lie still (as in Lala, in most Bantu languages); so *Extent of time*. This **la** may also appear as **le** in ekire (that which is stretched out), and as **lo** in ekiro.

'dizo (obu), *n.* answer to a charge;
 'return' time, in herding
 obudizo bwembuzi butuse
 'ding'ana, *v.* go to and fro
 ding'anya, *c.* send to and fro
 Dabiriza, *v.* patch, mend up
 Dāga, *v.* be homeless
 'Dala, *adv.* completely; now, rather than
 later
 Dāla (e'; ama), *n.* piece of scaffolding
 Di, *int. adv.* when? ? li
 Diba, *v.* fall into disuse
 dibya, *c.* annul as a law
 Dinda (e'; ama), *n.* a wooden harmonicon
 Dini (e), *n.* religion. † dini yange, etc.
 Dodoma, *v.* speak with base voice
 Du, *adv.* full to the brim
 amadzi mwegali mangi? Du
 Dubi (e';) *n.* deep water
 Dudu (ama), *n.* ordeal. *Cf.* Lulu
 Duduma, *v. on.* thunder. *Cf.* Dodoma
 Dudumo (e'; ama), *n.* a wheel †
 'Dugala, *v. i.* be black
 dugavu, *pl.* black, dark-coloured
 'Duka, *v. t.* run from. [ira, *p.* run to]
 'dukira, *v.* come and fetch
 'dukana, *v.* run fast—dukanako; have
 diarrhoea, or dysentery
 'dukano (eki), *n.* diarrhoea; eki'dukano
 ekyomusai, dysentery
 Dūla, *v.* deride
 Dūma, *v.* give word of command, interpret
 duma emundu, do gun-drill
 Dumbi (e';) *n.* the lesser rains. ? dubi
 Dumu (omu), *n.* a gun-barrel; a European
 jug
 Dyo (e';) *n.* ? Iya
 omukono ogwa 'dyo, right hand
 Dzamu (e), *n.* watch, sentry-go †
 edzamu yange, etc. *Cf.* Manzamu
Dzi (ama), *n.* water
 dzi (otu), *n.* a little drop of water
 dzi (olu; enzi), *n.* a well
 Dzukulu (omu), *n.* grandson or grand-
 father

E

Era, *conj.* besides, and
 Era'de, *salutation*, are you well¹
 Eri, *adv.* at that place: used as *prep.* to,
 from
 Esi, *int.* of surprise. (ess)

F

Fa, *v.* die; come to nothing
 fa (ogu), *n.* skeleton
 fu, *pl.* dead; out of repair
 fu (omu), *n.* a dead person

efisa, *r. c.* pretend to be dead
 fiirirwa, *v.* be bereaved
 mfridwa omwana, I have lost my child
 Fafagana, *v. i.* be spoilt
 Fāna (em), *n.* tape-worm
Fanaana, *v. t.* be like, resemble
 fananyi (eki), *n.* likeness, picture, etc.
 Fataki, *n.* gun-cap. † fataki eno, etc.
 Fe, *pron.* we
 -afe, *poss. pron.* our
 Fefeta, *v.* snuff
Fōta, *v.* be stunted in growth
 fētēka,
 efeteka, *r.* find a seat where you can
 Fētete (ebi), *n.* nicotine in pipe; wax in
 the ear. ? fēta
 Feza (e), *n.* silver. † efeza yange, etc.
 Fi'ka, *v. i.* be over and above a total
 Fo (eki) *n.* spot, place. ? fa
 Fu (olu), *n.* mist. ? fa
 Fuba, *v.* exert oneself; work hard
 Fuba (eki), *n.* chest; (measure) two yards
 fuba (olu), *n.* bronchitis
 Fubeto (omu), *n.* side-post of door
 Fubutuka, *v.* dash. (fubitika). ? fuba I
 efubutuka, *r.* dart in, as a thief
 Fudu (em), *n.* tortoise
 Fufu (em), *n.* dust. *Cf.* Vu
 Fufugala, *v.* have point turned, as pen-nib
Fuga, *v. t.* catch slaves or animals; tame;
 rule
 fuza, *c.* search for and kill hidden fugitives
 fuzi (omu), *n.* an orphan. (omwana
 mufuzi)
Fuka, *v. i.* be made, become
 fula, *v. t.* make to become; turn upside
 down
 efula, *r.* —; stand on head
 fusi (em). ? changeableness. *Hence*
 obunamfusi, *n.* hypocrisy
 efusa, *r.* pretend to be
Fūka, *v. t.* pour; micturate, *polite*
 fukirira, *p.* water a garden
 fukulula, *v.* decant liquids
 fukumula, *v.* shake things out of a bag;
 speak one's mind
 fukama, *v.* micturate, *vulgar*
 fukamira, *p.* kneel
Fuko (omu), *n.* a quiver
 fuko (eki), *n.* crowdedness
 fukula, *v.* throw up earth, of burrowing
 things
 efukula, *r.* move stomach in dancing
 Fūkūla, *v.* stir up mud
 Fukuta, *v.* blow the bellows. *Cf.* Emvu bu.
 ? fuku, *on.* = vu vu
 Fulube (olu), *n.* crowd, lot of things
 Fulukwa (eki), *n.* deserted place or house

¹ La'de may be modified form of La-la.—Enyumba era'de, is the house quiet? *i. e.* Is all well? This is only a greeting of intimate friends.

Fuluma, *v.* go out
 Fulungu (e'; ama), *n.* blackbird with red tail
 Fulūta, *v.* snore
Fuma, *v.* tell beast stories
 fumo (em), *n.* idle tale
 fumu (omu), *n.* a diviner
Fumba, *v.* cook
 fumbiro (e'); *n.* kitchen
 fumbiro (omu), *n.* cook
 fumbo (omu), *n.* a married person
 fumbirwa, *v.* get married, of woman
 njagala okufumbirwa omusaja oyo
 fumbiriganwa, *rec.* be married
 Fumbikiriza, *v.* wash away by flood
 Fumfugu (e'; ama), *n.* clod of earth
Fumu (e'; ama), *n.* a spear
 fumu (eki), *n.* iron spud for digging holes
 fumita, *v.t.* pierce
 fumite (omu), *n.* a wounded man
 Fumuka, *v.t.* be blown about as dust.
 [la, t.] ? fuma
 Fumvu (eki), *n.* prairie mound
 Funa, *v.* obtain
Funda, *adj.* narrow. ? screwed up
 fundika, *v.* tie a knot
 fundukulula, *v.* untie a knot
 fundikiriza, *v.* fill the mouth full of food
Funga, *v.* tie up, as clothes for work
 funga omukira, put tail between legs
 fungiza, *v.* tie up one's clothes for work
 fungo (eki), *n.* a hinge
 Funtula, *v.* strike with fist. ? funa
Funya, *v.* clench the fist; fold clothes.
 ? funa
 funyiro (olu), *n.* fold, crease in cloth
 efunya, *v.* gather up legs or arms
 Fuso (eki), *n.* wad for gun
Futa (ama), *n.* oil
 Futuka, *v.* break out, of a rash
 Fuwa, *v.t.* blow. [ya, c.]
 Fuzi (em), *n.* lamp-wick

G

'Ga (omu), *n.* a marsh. ? expanse
 'ga (olu), *n.* a cane
 'gi (olu), *n.* a door
 'gala, *v.* shut the door,—'galawo
 e'gala, *v.* shut oneself in
 'galanda (omu), *n.* the youngest child
 'gavu, *pl.* 'gavu wamatu, deaf; 'gavu
 wamaso, blind
 'gula, *v.* open door,—'gulawo
 'gula emindi, unstop a pipe-stem
Gaba, *v.t.* distribute
 gabanguzi (omu), *n.* a liberal man
 gabe (omu), *n.* leader of an expedition
 gabo (omu), *n.* portion
 gabo (en), *p.* a shield
 gabogabo, (e'), *n.*
 omwezi ogwe'gabogabo, full moon

gabula, *v.* make distribution
 Gābe (e'; ama), *n.* small animal
 amaga nga egābe ekasuke akambe, *prov.*
 Gābe (en), *n.* small drum beaten with
 hands
 Gabunga (—; ba), *n.* chief who controls
 canoes
 Gaga, *v.*
 emere egaze, the food is spoilt
 Gāga, *v.* walk with proud air
 gāga (eki), *n.* piece of food flattened
 out; broad hem; anything flat and
 broad
 Ga'ga, *adj.* rich
 ga'ga (omu), *n.* a rich man
 ga'ga (obu), *n.* wealth
 ga'gawala, *v.t.* become rich. [za, c.]
 Gaju, *adj.* red, of animals
Gala, ? spread out
 galo (olu), *n.* finger
 galo (nama; zin.), *n.* tongs
 egalika, lie on its back, of shells in
 gambling; 'pitch and toss
 galamira, *v.* lie down
 galamira obugazi, lie on one's back
 galanjuka, *v.* fall head over heels
 galangaja (ma), *adv.* in confusion
 Gala (eki), *n.* stock of gun
 Galagala (omu), *n.* king's page
 Galāta, *v.* be dull and heavy after eating
 Gali (olu), *n.* tray for winnowing
 Gali (e), *n.* cart, = *sw.* garit† egali eno
 Galubindi, *n.* telescope, glasses, etc.†
 galubindi yange, etc.
 Galwa (e'), *n.* caulking for canoe ? 'gala
Gamba, *v.t.* say to
 gambo (eki), *n.* word
 egamba, *v.* pretend to be
 Gamba (e'; ama), *n.* scale of fish
 Gana (e'; ama), *n.* flock, herd
Gāna, *v.* say no
 egāna, *v.* deny from oneself, deny a
 charge
 egāniriza, *v.* refuse, of oneself
Ganda (omu), *n.* brother
 ganda (omu), *n.* a bundle
Gandāla, *v.* take a siesta
 gandālo (e'), *n.*
 obude 'gandalo, siesta time
 Gango (eki), *n.* guest-house
 Ganja, *v.* be in favour [zi, n.]
 Ganja (eki), *n.* a hoof
 Ganya, *v.* consent to.* ? gana
 Ganzi (en), *n.* thirst delirium
 Ganzika, *v.* put side by side. ? ganja II
Ga'ta, *v.* join, compensate.* [si, n.]
 ga'sa, *c.* be profitable to
 ga'to (en), *n.* shoe, sandal
 Gati (omu), *n.* bread†
 Gavu (omu), *n.* smoke for fumigating; the
 wood so used

Gaya, *v.* despise
 gayirira
 egairira, *r.* beseech
Gaya, *v.* chew
Gayāla, *v.* be idle = nanya [vu, *pt.*]
 gayāvu, *pt.* idle
 gayāza, *c.*
 egayāzagayāza, *r.* trifle
Gazi, *adj.* wide
 gazi (obu), *n.* width
 gaziwa, *v.i.* be wide. [ya, *c.*]
 Ge (omu), *n.* head-band
 Gege (en), *n.* a kind of fish
 Gegenya, *v.* mimic
Geja, *v.* grow fat
 gevu, *pt.* fat
Gemu, (e'; ama), *n.* bracelet, or anklet ;
 wristband of coat
 Gemula, *v.* bring food. [zi, *n.*]
Genda, *v.* go
 gendo (olu), *n.* journey
 genda (ama), *n.* goings
 amagenda nama'da
 egenza, *c.r.* go unbidden where one
 likes
 egenzagenza, *c.r.* pretend to be going
 egendera, *p.r.* be clean gone
 egendereza, *r.* be circumspect, careful
Genge (omu), *n.* leper
 genge (ebi), *n.* leprosy
Genyi, *adj.* foreign
 genyi (omu), *n.* a visitor, guest
 genyi (obu), *n.* guest present
Gera, *v.t.* measure, compare, tell a pro-
 verb
 geri (en), *n.* kind, sort
 gero (olu), *n.* proverb, story
 gero (e' ; ama), *n.* a 'wonder'
 gerera, *p.*
 gerera ekintu ku, compare a thing
 with
 geza, *c.* try by comparison
 egeza, *r. esp.*
 egezamu, try on clothes, try a load
 gezi, *adj.* clever, men only
 gezi (ama), *n.* wisdom, wits
 -amagezi, clever, ingenious
 gerēsa, *v.* propound a riddle, tell a
 story
 Gere (eki), *n.* foot
 gere (aka), *n.* sore between the toes
 Gere, *adv.*
 ekirabo gere, an out-and-out present
 nyuweza geregere, made quite fast
 Geregeza, *v.* have sores on corner of
 mouth
 geregeze (en), *n.* the sores
 Gerege, *n.i.* red earth for paint
Geya,
 egeya, *r.* speak evil of self ; take counsel
 together

geye (en), *n.* colubus monkey
 Gezi (en), *n.* current
 amadzi gengezi, whirlpool
 Gi (e' ; ama), *n.* an egg. ?'ga
 Gigi (e' ; ama), *n.* a curtain. ?'ga
 Gimbi (ama), *n.* spicules on reed grass
 Gimu, *adj.* fertile
 gimuka, *v.* grow well
 Gindi, *pron.* such and such a place
 Ginga,
 eginga, *r.* play the clown
 Ging'irima (olu), *n.* mane of horse
 Gira, *v.* act, do, behave*
 Giri (en), *n.* wart-hog
 Go (en), *n.* leopard
 Goba, *v.t.* drive away. [era, *p.* drive
 into
Goba, *v.* make a profit,—gobamu ensimbi
 goba (ama), *n.* profits
 goba (aka), *n.* a 'win' in games
 gobo (bu), *adv.*
 mira bugobo, swallow whole, gulp
 goberera, *p.* go to meet or fetch ;
 follow
 Goga,
 egoga, *r.* heave, feel sick
 Gogo (eki), *n.* fresh skin of plantain-tree
 Gogo (omu), *n.* collar ; pair
 Gogojana, *v.* get up with difficulty
 Gogola, *v.* dredge. ? golo I
 Gogwa (ebi), *n.* flax for making rope.
 (obu)
 Gole (omu), *n.* bride
 gole (obu), *n.* marriage-rite
 Golo (en), *n.* a cannibal
 Golo (obu) *n.* snuff
 Golōba, *v.* close in, *c.* day
Golola, *v.* stretch out straight
 egolola, *r.* be at ease
 golokoka, *v.i.* get up ; be straight
 golokofu, *pt.* straight
 Golōma, *v.* speak reservedly, languidly
 golomerera, *p.* = preceding
 Golomola, *v.* launch a canoe
 golomolo (aka), *n.* narrow neck of land
 Golongonya,
 egolong'onya, *r.* wriggle as a snake
Goma (en), *n.* drum ; chieftainship
 bestowed by drum from king,—
 olide engoma
 goma, *v.* show off, as braves
 gomo (ama), *n.* folds of fat on body
 gogoma, *v.* sound flat
 Gōma, *v.* bend and break, as weak post
 or spear-shaft
 Gomba,
 egomba, *r.t.* long for
 Gomba, (ebi), *n.* dried bananas
Gomba, *v.* do plaited reed-work. ? twist
 gomba enuli, gomba ekisakati
 gombe (en), *n.* horn trumpet

gombera, *p.* cross the legs
 gombeza, *c.* tangle
 gombolola, *vt.* disentangle
Gonda, *v.* be soft; obey; of powder, be fine
 obude bugonze, the weather has improved
 gomvu, *pt.* soft
 gonza, *c.*
 egonza, *r.* fawn
 Gongo (omu), *n.* cow or goat that has borne
Gongo (omu), *n.* the back
 gongo (eki), *n.* the backbone
 gong'onyo (omu), *n.* mid-rib of plantain-leaf
 Gonja, *n.i.* plantain, kind of
 gonja (omu), *n.* a single 'gonja'
 Gonjo (omu), *n.* fishing-net
 Gono'moka, *v.* have 'magomo,' be exceeding fat; be overfull
 gono'mola, *v. t.* —; pour out with a rush
 Gonya (-; ba), *n.* crocodile. *Also*
 egonya zino, etc
 Goya, *v.* stir together
 goyo (omu), *n.* mash of potatoes and beans
 Goye (olu), *n.* string; cloth
 Gu (e'), *Vid.* Wu (e'g.)
 Gu (e'; ama), *n.* half-ripe 'mpafu'
 Gu (eki), *n.* a trap
 Gubi (aka), *n.* a quail
 Gugu (omu), *m.* mat and bedding tied up for journey
 gugu, (eki), *n.* pillow
 Guguba, *v.* flatly refuse
 Gugumula,
 egugumula, *r.* be startled
 Guka, *v.* go right through to
 guka mu lugudo, arrive in the road
Gula, *v.* buy*
 guza, *c.* sell to
 gulana, *rec.* effect an exchange
 gule (en), *n.* ornamented head-dress
 Gulo (e';), *n.* the time for about two hours before sunset. ? closing in time,
 'gula
 olwe'gulo, *adv.* in the afternoon
Gulu (e';), *n.* the sky
 wa'gulu, *adv.* above
 gulu (en), *n.* place above
 ku ngulu, up there; on the top
 guluma
 eguluma, *r.* give oneself airs
 gulumira, *p.* be high. [vu, *pt.* high]
 egulumiza, *c.r.* exalt oneself

Gulu (oku; ama), *n.* the leg
 guluka, *v.* gallop
Guma (omu), *n.* a wooden spear-shaft, iron-shod and used to walk with
 guma, *v.* be courageous
 guma omwoyo, be brave
 gumu, *pt.* hard; substantial, of cloth
 gumikiriza, *l.c.* bear patiently
 Gümāla, *v.* be fooled
 Gumba, *adj.* barren
 gumba (e'; ama), *n.* bone
 Guna (eki), *n.* sore on the head
 gunya, *c.* knead, massage the body
 Gunda, *v.* dash, thrown down violently
 Guvamanti, *n.* government† guvamanti eno, etc.
 Guwa (omu), *n.* rope
 Guya,
 eguya, *r.* conciliate by presents
 Gw (e). *Vid.* W (eg)
Gwa, *v.* fall. [gude]. [gwisa, c.]
 gwo (eki), *n.* a throw in wrestling
 kuba ekigwo, throw one's opponent
 gwa-njuba (obu), *n.* the west
'Gwa, *v.* come to an end, be finished.
Cf. [wede] wera
 'gwerera, *p.* grow dim, of a light
 'gwe (bu) — bu'gwe, *n.i.* outermost fence which encloses all
 Gwa (eki), *n.* enclosure for lubare
 Gwa (eri; ama), *n.* a thorn. (jwa)
 Gwagwa, *adj.* filthy
 gwagwa (obu), *n.* filthiness
 Gwama, *int.*
 Gwana, *v.i.* be expedient
 gwanira, *p.* be expedient for
 Gya, *v.* take away. [gyide; nziya, take away]
esp. gyako, gyawo, and gyamu
 egya, *r.* run;—egyawo, start
Gya, *v.* be cooked; be on fire
 [ide; mpide, I am burnt]
 Gya (olu, emp-), *n.* a court-yard
 Gya (obu), *n.* envy.
 gya (omu), *n.* a fellow wife
 Gya (e'; ama), *n.* a native adze
 Gye (e';), *n.* a host. *Vid.* Ye
 Gyo (olu), *n.* large piece of broken pot

I

Full root form always yi
 I (olu), *n.* side.¹ ? yi (yiwa)
 I (=yi), *pt.* of Gya II. *Esp.* (Omulwade)
 mui, extremely ill

¹ Has two plurals, viz. Empi (as though from root wi), whence kuba empt, strike the sides, *i. e.* box the ears, and Enjui (as though from root yui), whence the expression enjui zona, on all sides.

I is probably the root yi found in yiwa; second form yuwa; this may explain the reduplication yuyi, whence enjui.

For confusion of root, cf. witaba, fr. wita, sometimes itaba as anjityabe.

Iga, *v.* learn
 igitiza, *v.* teach
 igitiza (omu), *n.* teacher
 igulula, *v.* leave off learning
I'ga, *v.* hunt.
 idzi (omu), *n.* a hunter
 i'go (omu), *n.* what is got by hunting
 i'gana, *v.* throng
 i'ganya, *rec. c.* persecute
 i'gayigana, *v.* force one's way through a crowd

Ima, *v.* take up a position
 imirira, *p.* stand. [za, c.]
 ima (omu), *n.* one who acts as security
 eimirira, *p.* *v.* give security for [za, c.]
 imuka, *v. i.* stand up
 imusa, *c.* raise up

Imba, *v.* sing
 imba (olu), *n.* a song
Imba, *v.* tie up with a noose, as a goat
 imbula, *v.* unloose as a goat

Imbāla, *v.* grow dim with age, of eyes
Impi, *full form of* Mpi, short. [nyimpi]
 inpawala, *v.* become short. [za, c.]

Inga, *v. i.* be much—ingi *full form of* Ngi*
 enkuba einze, the rain is heavier
 omulimu guinze, what a great lot of work, etc.
 ingirizi (ej), *n.*
 ampade kya jingirizi . . . more than enough
 ingira, *p.* enter. [za, c.]
 inza, *c.* have the ability to do.
Ita, *v. i.* pass. (wita)
Ita, *v. t.* call. (wita)
 itaba, *v.* answer when called. (witaba)
 anjitiba

J

Ja, *v.* come [dze]. *Cf.* 'da, dza

jangu, *imp.* come
Jabiriza, *v.* talk fast
Jaga, ? patchy
 jagi (obu), *n.*
 embuzi ya bujagi, with black and white spots
 jagali (eki), *n.* skin made of pieces sewn together
 jagalala, *v.* cultivate in odd patches
Jaga, ? excitement
 jagalala, *v.* be on *qui vive*, as sentry; be seditious. [za, c.]
 jaganya, *v.* dance for joy
 jaguza, *v.* exult, shout for joy

Jāgāna, *v.* scoff
 Jaja (-; ba), *n.* grandfather, ancestor
 Janja (aka), *n.* malice
 Janjaba, *v.* look after, nurse, *esp.* the sick
 Janjāla, *v.* be all over a place*
 janjālo (ebi), *n.* beans
 Je (en), *n.* for spinning,—bonga enje

Jebāra, *v.* be soaked with water. (jeba)
Jegere (olu), *n.* a chain
Jema, *v.* rebel
 jemula, *rv.* subdue
 jemulukuka, *v. i.* surrender,—hajemulukuse
 Jenjeba, *v.* be weak [vu, *p.*]
 jenjeza, *c.* make weak
Jerera,
 ejerera, *v.* get better in ordeal (madudu), be acquitted

Jigi (obu), *n.*
 luma bujigi, grind the teeth
 jigija, *v.* be self-contained
 Jijira, *v.* bite violently
Jira, *v.* ? gyira (gya): only in
 jira esubi, pull up grass for thatch
Jiribwa (e'; ama), *n.* smith's vice †
Jo, *adv.* yesterday, to-morrow
Jōba, *v.* be wetted. (jobāna)

Joga, *v.* bully
 Jolonga, *v.* be contemptuous
Jonajona, *v.* be downcast
Jonjo (aka), *n.* secretion from eyes
Jonkera, *v.* sob. [njijonkede]
Jowo, *n.* woollen cloth; flannel †
Jugo (omu), *n.* small bell ornament
Jūgo (eki), *n.* end of spear, or pen-nib
Jugumira, *v.* shiver
Jujubula, *v.* eat voraciously
Jūjūmuka, *v.* look old for age: say you can do what is beyond you

Jūka, *v.* scold
 ejūsa, *v.* be sorry for
 jūkirira, *p.* find fault with
Jukira, *v.* remember. [njijukide]. *Cf.* 'jula

'Jukiza, *c.* remind
'Jula, *v.* be filled with; be dished up
 ekibya kijude amata
 'juza, *c.* fill with,—juza ekibya amadzi
 'julula, *v.* annul a law; make to migrate
 'julukuka, *v.* move house; be annulled; change one's mind

Jula, *v.* ajula okufa*
 julira, *v.* appeal to; give evidence for
 julizi (omu), *n.* one who calls in a witness
 julirwa (omu), *n.* one who has seen an event

Jumba (olu), *n.*
 enkoko ya lujumba . . . with red feathers
Jumbi (aka), *n.* kilt of strips of bark-cloth
Jumula,
 ejumula, *v.* be very angry

Juna, *v.* help
Junga, *v.* rebuke
Juzi, *adv.* day before yesterday. ?'jula
Juwa (omu), *n.* nephew
Jwa (ama), *n.* thorns, = amagwa

K

Ka, *int.* in salutations.

ka—ka ; kanyo—ka nyo ; ka ge—ka ge

ka (mu), *n.* only as

muka gundi, so and so's wife

muka mwana, daughter-in-law

ka (eki), *n.* a clanka (e' ;), *n.* home

ewafe e'ka, at our own home

tugenda 'ka, we are going home

Ka (omu), *n.* smoke'Ka, *v.* go down ['se]'sa, *c.* put down'sa (obu), *n.* cow-dung'kira, *p.* be best'kira-vi (e'), *n.* a boil on knee'kiriza, *p.* say yesKaba (obu), *n.* profligacykaba (omu), *n.* a profligatekabakaba, *adj.* sharp, knowingKāba, *v.* cry, mourn ; sing, birds ; howl, animalsKabaka (- ; ba), *n.* king.¹kabaka (obwa), *n.* kingdomKabala, *v.* clear out rootsKabona, *vid.* BonaKabotongo, *n.* i. syphilisKabeja, *vid.* BejaKābuga, *v.* set grass in a wallkābugo, (ebi), *n.* reeds as first cut, with all leaves, etc. left on**Kade**, *adj.* worn out ; oldkade (omu), *n.* an old man ; elder

abakade bange, my parents

kadiwa, *v.* become old. [ya, c.]Kadu (- ; ba), *n.* a hump-back.kadulubare (- ; ba), *n.* king's chief-wifeKadzi, *adv.* perhapsKafece, *n.* i. blood-puddingKaga, *v.* lower head for a chargeKago (omu) *n.*

'ta omukago, make blood brotherhood

Kaja (ama), *n.* swelling of the legs or armsKajo (eki), *n.* sugar-canekajo (e' ;), *n.*

e'kajo lyenjovu, kind of palm

Kajumbe (en), *n.* old thatchKakābiriza, *v.* compel ; endure patiently

ekakābiriza, . screw up courage

Kakampa (eki), *n.* crust formed on sore

? kampa

Kakana, *v.* be mild ; 'go down,' pain, inflammationkakamu, *pt.* humbleekakamula, *r.* rise with effort, as half-slaughtered cowKakano, *adv.* nowKakanyala, *v.* i. become hard. [za, c.]kakanyavu, *pt.* hardKakata, *v.* be settled. [sa, c. ; vu, *pt.*]ekakasa, *r.* play the manKakati, *adv.* this instantKakātika, *v.* make sham anythingKāko (omu), *n.* head-dress for oracle-giving**Kala**, *v.* i. get drykalo (omu), *n.* piece of dried meatkalu, *pt.* drykalu (olu), *n.* dry landkalirira, *p.* dry up as waterKala'kalira (en), *n.*

-enkala'kalira, sure fast

Kalakata, *v.* scrape. *Cf.* walakataKalāma, *v.* be very hot, of the sunKalamata (en), *n.* extreme thirstKalambāla, *v.* grow rigid as a corpseKalamu (e), *n.* pencil, pen*

kalamu enkalu, lead-pencil

kalamu ya jinja, slate-pencil

Kalamuka, *v.* be hoarseKalanamye (e), *n.* meat dead of itselfKalang'anya, *v.* overwhelm with wordsKalanguka, *v.* be capable. [u, *pt.*]Kale, *int.*Kali (en), *n.* urineKalidali, *n.* i. mustardKaliriza, *v.* affirm confidently. ? kalaekaliriza, *r.*

ekaliriza amaso, stare at—okumwe-

kaliriza amaso

Kaluba, *v.* be hardkalubo, *adj.* hardkalubirira, *p.* be a difficulty to

Kalwekalwe,

omusota ogwa kalwekalwe, a venomous snake

Kama (omu), *n.* lord, masterKama, *v.* squeeze out as pus. *Luima*, milk cowekamirira, *r.* drink beer incessantlyKamala, *v.* do thoroughly = zimula ; do carelesslyKamba 'ga, *v.* be heavy of eyes with sleepKambakamba, *v.* be convalescent**Kambi** (eki), *n.* chewed sugar-canekambula, *v.* suck juice outKambūla, *v.* plunderkambwe, *adj.* fierceKampa (en), *n.* native putties ; socksKamulali, *n.* i. cayenne pepper

Kamwana,

ekamwana, *r.* be very angryKanaga (en), *n.* shrub with hard woodKanda (e' ;), *n.* a noose for snaring wild-boarKande (eki), *n.* a neglected piece of cultivationkandula, *v.* clear of weeds¹ *Cf.* Kaba-role, capital of Toro ; Kaba-rega, late king of Bunyoro ; Kavi-rondo (=Kaba-rondo) the country east of Busoga.

- ekandula, *r.* go off in a rage, without listening
- Kandwa, *n.* shrub with hard wood, but not thorny like 'enkanaga'
- Kanga** (bu), *adv.* = bukanu
 tunula bukanga, look fierce
 kanga, *v. t.* threaten
 kanga (omu), *n.* extortioner
 ekanga, *r.* start with alarm
- Kanga (en), *n.* an open-work basket
- Kangabiriza,
 ekangabiriza, *r.* hide guilt by words
- Kangalala, *v.* stand on tip-toe
- Kangaluka, *v. i.* be high, of a price, or of the sun
 omuwendo gukangaluse; enjuba ekan-galuse, about 11 a.m. [la, *v. t.*]
- Kangavula, *v.* rebuke
- Kanisa (e), *n.* a church†
- Kanja (en), *n.* grounds in beer
- Kankamuka, *r.* cease, of rain or illness.
 ? kanya
 kankamula, *v. t.*
 ekankamula, *r.* shake its wing (fowl); shake off water (dog); get well
- Kankana, *v.* shake
- Kansa, *v.* bid high
- Kansi (ama), *n.* scissors†
- Kantolozé, *n. i.* giddiness
 kantiriza, *v.* hypnotize, soothe, as by gently rubbing a furious bull behind the ear
- Kantuntunu, *n. i.* a mask. *Also* Kantuntu-nu kano, etc.
- Kanu** (bu), *adv.*
 tunula bukanu, look fierce by showing whites of eyes
 kanula, *v.* show whites of eyes
- Kanya, *v.* be heavy of rain
- Kānya,
 ekānya, *r.* grumble
- 'Kanya, *v.*
 'kanya ebighambo, discuss matters
 e'kanya, *r.* recognize by careful scrutiny
- Kanyanya (olu), *n.* wrinkles (not on face)
- Kanyuga, *v.* hurl
- Kanzu (e), *n.* 'smock' reaching to the feet†
- Kapa, *adj.* lean
- Kapa (e), *n.* a tame cat †
- Kasi (en), *n.* a paddle
- Kasikolindo, *n. i.* fowl-droppings
- Kasoka, *conj.* since. (kasokede)
- Kasofi, *n. i.* Indian corn
- Kasuka, *v.* throw a stone, spear, etc.
- Kata**, *v.* press down, as food in a pot.
 ekata, *r.* reach down to
 kata (en), *n.* pad for head; centre ring in a round house
 katiriza, *v.* lean upon
 kato (olu), *n.* a native stiletto.
- Katonda, (—; ba), *n.* God. ? tonda
- Kātuka, *v.* ferment. [fu, *pt.*]
- Kaumpuli, *n. i.* plague; any severe illness
- Kawa, *v.* be bitter, be salt
- Kawáli, *n. i.* small-pox. *Vid.* Wála
- Kawawa, *n. i.* a biting fly
- Kaya (omu), *n.* a diver
- Kayana, *v.* make a noise
 mukayanira ki?
 kayu (e'), *n.* ill-temper
 kayukira, *v.* speak angrily to
- Kayi (eki), *n.* piece of broken pot
- kayi (aka), *n.* a ladle
- Kaza, *v.* pronounce correctly
- Kaza-lugya (en), *n.* a house-sparrow
- Kazi**, *adj.* female
 kazi (omu), *n.* a woman
- Kebe (ama), *n.* calves' 'mumps'
- Kebera, *v.* scrutinize
- Kebuka, *v.* look back
 kebuka enyuma
- Keje (en), *n.* small fish, esp. dried
- Keka,
 ekeka, *r.* fear
- Keka (omu), *n.* a mat
- Kekema, *v. on.* cackle
- Ke'kera, *v.* speak in a falsetto; creak of a falling house
 eke'keza, *r.* pretend not to be able to do
- Kekereza, *v.* use sparingly
- Kema, *v.* sigh or grunt on exertion
- Kema**, *v.* test, tempt
 kemereza, *v.* question closely
- Kemba (omu), *n.* pay for smith's work or for divination
- Kendeza, *v.* diminish
- Kenena, *v.* be a dandy; get thin
 kenene (olu), *n.* wild raspberry
- Kenénula, *v.* strain
- Ke'nēnya, *v.* search diligently
- Kengēra, *v.* examine any object from a distance
 ekengera, *v.* avoid from fear
- Kenkula, *v.* be inferior (beer)
- Kenya, *v.* grumble. [kenye]
 kenyerá (en), *n.* convalescence
- Kéra, *Vid.* Kya
- Kere (eki), *n.* a frog
- Kereketa, *v.* melt, of fat only
- Kerenda (e'; ama), *n.* lump of salt or similar substance
- Kerebwe (en), *n.* a squirrel
- Kero (en), *n.* nozzle of bellows
- Kesula (e'), *n.* poison taken internally
- Keta, *v.* pall of food
- Ke'ta, *v.* spy out
- Kewa**, *v.* be scarce, esp. of water going down
 keya, *c.* make scarce
 keyerera, *p.* catch the breath
 omwoyo gukeyerede

- Ki, *pron.* what
 Kibonomu. *Vid.* bona
 Kika, *v.* put sideways
 kika (obu), *n.* side as opposed to end
 kikiro (omu), *n.* a cross-beam
Kika, *v.* attend court
 kiko (olu), *n.* levée, council
 kikira, *v.* pay respects to
 kikira kabaka, omwami, etc.
 Kikulwa, *n.i.* red earth
Kima, *v.* fetch
 kima (en), *n.* a small monkey
Kimba, *v.* lower head to charge; be rude
 kimbūla, *v.t.* be rude to (kimbūla abantu)
 Kimbala (—; ba), *n.* pelican
Kina, *v.* abound, to a person
 ebintu byange binkina
Kina, *v.t.* be sarcastic to
 kino (eki), *n.* sarcasm
 Kindo (olu), *n.* a seam
 Kindu (olu), *n.* wild-date palm
 Kingi (en), *n.* boundary
 Kira (omu), *n.* tail of animals
 'Kira, 'kiriza. *Vid.* 'ka
Kira, *v.*
 abankira, those who are senior to me,
 who have a choice before me
 kiza, *c.* get advantage over
 kizo (en), *n.* advantage
 kira-vi (e'), *n.* boil on knee
 Kisa (omu), *n.* good luck. ? kika II
Kisa, *v.t.* hide from
 okumukisa ekintu
 kiso (en), *n.* a secret
 Kitange, *n.* my father¹
Kiya, *v.* hate
 kiiriza, *v.* want to pick a quarrel with
 Kiya (en), *n.* shaven patch in front
 mwa enkiya, shave in that way
 Kiza. *Vid.* kira
 Ko (omu), *n.* a single piece²
 Ko (e'), *n.* filth on the person
Ko (obu), *n.* dowry paid for wife
 kodomi (omu), *n.* brother-in-law (*or*
 omuko)
Koba, *v.*
 ekoba, *v.* conspire, good or evil
 ekobereza, *v.* accuse another to clear
 oneself
 kobana, *v.* bespeak
 kobjanya, *v.* accuse face to face
 Kobe (omu), *n.* a creeper which bears
 kobe (e'; ama), *n.* a chestnut-like fruit
 Kobe (en), *n.* an ape. (*Pl.* amakobe)
 Kobyokobyō (en), *n.* small lake bird, white
- Kodo, *adj.* miserly
 kodowala, *v.i.* be miserly
 Kofira (en), *n.* hat, cap †
 Kofu (en), *n.* guinea-fowl
 Ko'ga, *v.* get thin
 ko'vu, *pl.* thin
 Kojange, *n.* my uncle³
Koko (en), *n.* the domestic fowl
 koko (se; base), *n.* cuckoo
 kokolima, *v.* crow as a cock
Ko'ko (eki), *n.* a riddle
 ko'kola, *v.* propound riddle, puzzle
 Kokola (olu), *n.* the elbow; a mantis
 Kokolo, *n.i.* cancer
 Kokowe (e'; ama), *n.* large-leaved fig-
 tree. ? kowe
Kola, *v.* do, make. [za, *c.*; zi, *n.*]
 koza (omu), *n.* an overseer
 Kōla, *v.* weed,—kōlamu omudo
 kōla (olu), *n.* uninhabited land
 Koleza, *v.* light a lamp, torch, etc.
 Koligo (eki), *n.* slave-stick
 Kolima, *v.i.* curse
 Kolo (eki), *n.* root; root-end of anything
Koloba,
 ekolobyā, *c.r.* make a detour
 kolobola, *v.t.* scratch. [ka, *v.i.*]
 ekolobola, *r.* be very angry
 koloboza, *v.* draw a line
 koloboze (olu), *n.* a line
 Kolo-konda (eki), *n.* bit of broken knife-
 blade
 Kolokoto (en), *n.*
 wera enkolokoto, shew their loyalty
 Kolola, *v.* cough
 Kolondola, *v.* clear the throat
 Koma (olu), *n.* wild palm when cut down
Koma, *v.* end, cease
 komawo, return; komako, touch
 komekereza, *k.c.* make to reach to very
 end
 komerero (en), *n.* end as opp. to be-
 ginning
 komola, *v.* trim; cut out clothes
 'Koma, *v.*
 'komera, *p.* fence in
 'komera (olu), *n.* a fence
 'komerera, *p.* hammer in
 Komaga, *v.* beat a bark-cloth
 Koma-mawanga (e'; ama), *n.* pome-
 granate
 Komba, *v.* lick
 Kome (eki), *n.* cold season after rains.
 [? koma II
Kōmi (en), *n.* bonfire. (eki)

¹ **Kitawo**, thy father; **kitawe**, his f.; **kitafe**, our f.; **kitamwe**, your f.; **kitabwe**, their f. *Plur.* bakitafe, bakitamwe, bakitabwe.

² Thus, a single sheet of paper, omuko gumu; a single coil of wire; a quire of folded paper.

³ Or **Koja wange**; **kojawo**, thy uncle; **kojawe**, his uncle.

- kōmera, *v.* heap up rubbish for bonfire
owemu akomera, *prov.*
- Komo (eki), *n.* brass or copper
ekikomo ekyamadzi, brass
ekikomo ekya bweru, copper
- Komola. *Vid.* koma
- Kōmōla, *v.* take a large piece
- Kompe (en), *n.* socket of eye
- Kompe (eki), *n.* foreign cup or mug †
- Komvuba, *v.* waste away from sickness
- Kona**, *v.* refuse to answer; be underdone, of food
- kokonya, *v.* tantalize
- Kōna, *v.* rap, knock
- koneru (e'; ama), *n.* for beating 'ensu-mwa' on
- Kōna (en), *n.* something hard, smooth and round; *e.g.* back of head; large cowry-shell; large vulture, from its head
- kuba omuntu enkōna, turn one's back on a man
- Konda** (omu), *n.* handle. ? projecting
- konde (eki), *n.* the fist
- kondo (eki), *n.* a prop
- kondere (e'; ama), *n.* trumpet made of calabash
- Konga**, *v.* sniff with nose uplifted (of animals). ? sticking up
- konge (en), *n.* a stump; moss
- kongoba, *v.*
- kongoja, *v.* hop
- kongola, *v.* strip vegetable leaves off stalks; Indian corn off cob, etc.
- ekongola, *r.* be left alone; go as empty as you came
- wekongode, I shan't give it you
- kongoteza, *v.t.* blunt. [vu, *pt.*]
- kong'ontera, *v.i.* be blunted
- kongovule (aka), *n.* the ankle-bone, ankle
- Kongōla, *v.* make faces at; take from a man the spoil which he has brought
- Konja, *v.* caulk
- Konko (olu), *n.* a ravine, nullah
- Kono** (omu), *n.* arm, hand. ? kona
- kono (e';), *n.*
- omukono ogwa 'kono, left arm
- kono (aka), *n.* consumption. *Cf.* komvuba
- konona, *v.* be dwarfed, badly grown
- Kontola, *v.* click with tongue
- Konyi (en), *n.* euphorbia
- Kota**, *v.* stoop. (kotakota)
- ekota, *r.* stoop, be round-shouldered
- kota (en), *n.* bunch of plantains
- Kota**,
- kosa, *c.* knock a sore place
- kokota, *v.* scrape
- Kovu (e'; ama), *n.* a snail
- Kovu (en), *n.* a scar
- Kowa**, *v.* be tired. [ya, *c.*]
- koyesa, *v.t.* weary, make tired
- kowu (obu), *n.* fatigue
- kulika obukowu
- Kowe (eki), *n.* eyelid
- temya ekikowe, wink
- kowekowe (olu), *n.* eyelash
- 'Kowe (eki), *n.* a sigh
- 'sa eki'kowe, heave a sigh
- Kowola, *v.t.* shout for any one,—kowola omuntu
- Koza, *v.* dip in relish
- Kozimba, *v.* be paralyzed
- Ku** (en), *n.* firewood. (olu)
- Kuba**, *v.* beat, strike *
- ekuba, *r.* go off, as a gun
- kuba (en), *n.* rain
- enkuba etukubye
- kubo (e'; ama), *n.* path trodden down
- ekubaganya, *r.* 'raise the wind'
- kubirira *pt.* beat on ground to scare birds or a beast
- kubiriza, *v.*
- kubiriza ensonga, sum up a case
- Kūba, *v.* rub, smooth over
- ekūbira, *r.* be restless in fever
- Kubagiza, *v.* comfort a bereaved person
- Kuba-mpanga (aka), *n.* kind of hawk
- Kubenda, *v.* crawl (of children). ? kuba enda
- Kubwa, *prep.* for sake of
- Kudāla, *v.i.* laugh to scorn. [ira, *v. t.*]
- Kudumu (ebi), *n.* dregs of 'mubisi'
- Kudzi (eki), *n.* long hair of goat
- Kufu (omu), *n.* chain ornament, watch-chain
- kufu (en), *n.* a tumour
- Kufuli, *n.* padlock. † ‡ kufuli eno, etc.
- Ku'gira, *v.* hem
- ku'giro (olu), *n.* a hem
- Kuku (obu), *n.* mildew
- kuku (eki), *n.* a skin disease
- kukula, *v.* get, go mouldy
- Kukunala, *v.i.* project as potatoes out of ground; bones in lean person or animal (kukunuka)
- Kukunyi (olu), *n.* a flea
- Kula**, *v.* grow to maturity
- kulu, *adj.* full grown
- kulu (omu), elder, head-man
- kulu (ama), *n.* meaning
- Kula (e'; ama), *n.* valuables
- Kula (en), *n.* a rhinoceros
- kuza, *c.*
- ekuza, *r.* exalt oneself
- Kūla, *v.* pull out, nails, teeth, etc.
- kūli (en), *n.* bunch of feathers on canoe
- Kulembera, *v.* go first, guide
- Kulika, *v.* well done,—mukulike
- kulisa, *c.* say 'kulika' to
- Kulira, *v.* smooth earthenware
- ekulira, *r.* be stunted in growth. [vu, *pt.*]

Kuluba (e'; ama), *n.* any swelling or unevenness

kulubana, *v.* have dirt on it as mat. [ya, c.]

Kulukumbi (olu), *n.* ridge, sharp edge
olukulukumbi lwenyindo, bridge of nose

Kulukunya, *v.t.* roll in dirt

ekulukunya, *r.* roll as animal

Kulukuta, *v.* flow

Kulula, *v.* draw, drag. *Cf.* Kuluma

ekulula, *r.* creep, crawl

Kuluma, *Zulu*, speak. ? swelling. ? movement of jaws

ekuluma, *r.*

ekulumo (obw), *n.*

lya obwekulumo, chew the cud

kulūmuka, *v.t.* be gathered, clouds

kulūmulula, *v.t.* clouds gather in swelling masses

egulu likulumulude ebire

ekulumulula, *r.* clouds, be gathered as above; of a cat, bristle its tail

kulumbala, *v.* cat, arch its back

kulumbuka, *v.* have indigestion with feeling of swelling; = kulumuka

Kulunga, *v.* = kulungirira. ? heaping-up

ekulunga, *v.* be round, spherical

kulungirira, *p.* make round; invent

kulungirira ebigambo, put on old-fashioned airs

ekulungirira, *r.* be round. [vu, *p.*]

kulung'utanya, *v.* heap up, as goods for removal

Kuluze (en), *n.* king's store

Kulwa, *prep.* for sake of

Kulwe (aka), *n.* tadpole

Kuma, *v.* light a fire, —kuma omuliro

Kuma, *v.* keep

Kuma, *v.* heap up

kūmi (e'; ama), *n.* ten. (ama, olu, eki)

kūmu (en), *n.* a heap, any amount of

Kumba, *v.* ? heaping-up

kumbi (en), *n.* a hoe

kukumba, *v.* sweep up in hands

ekukumba, *r.* be assembled

kukumbiririza, *p.* c. kukumba

Kundi (e' : ama), *n.* navel; boss of shield

Kundu'ga, *v.*

emere ekundu'ze, . . . is badly cooked

Kundula, *v.* gather up all that comes to hand

Kundulu (en), *n.* string-cap made in Busoga

Kunga, *v.*

kungo (eki), *n.* assessment

ekikungo kyente, tax on cows

kungu (omu), *n.* a chief

kungula, *v.* reap

kungula (ama), *n.* harvest

kung'ana, *v.* be assembled

kung'anya, *c.* collect together

kung'anyiza, *p.* collect in a place
kungiriza, *v.* make exclamations, oh! oh!

Kunguvula, *v.* wish dead, curse

kunguvu, *n.i.* whydah bird

Kunizo (aka), *n.* a noose

Kunkumula, *v.* shake. ? kuma III. *red.*

kunkumuka (aka), *n.* a crumb

Kunku (en), *n.*

ente ya nkunku, hornless cow

Kunta, *v.* blow, of wind

kunta (eki), *n.* a blanket

Kununkiriza, *v.* stretch to reach a thing

Kunya, *v.* rub; dress a skin by rubbing

with a stone; strip of possessions

kunyu (omu), *n.* kind of fig-tree

kunyula, *v.* pull cooked meat to pieces

Kusense (olu), *n.* measles

Kusu (en), *n.* a parrot. (eki)

Kuta (ebi), *n.* peelings. (eki)

kutama, *v.* bow the head

kutu (omu), *n.* a strait

kutula, *v.t.* snap in two. [ka *v.i.* whence
akutuse, he has departed this life]

kutuko (eki), *n.*

okufa okwekikutuko, sudden death

Kuta, *v.* be satisfied with food

Kūta, *v.* rub. ? kuwata

kūta ebigere, go fast

kūtira, *p.* give strict orders to

kūsa, *c.* deceive

kūsa (omu), *n.* a hypocrite

kūsa (obu), *n.* deceit

ekūsa, *r.*

ekūsa ku bire, 'set Thames on fire'

kūsi (olu), *n.* red clay. ? for rubbing on

Kutankira, *v.* finish off to last drop

Kuwutanya, *v.* do a thing without letting a person know; assassinate with pretended friendship (kuwuwutanya). ? kūta

Kuya, *Kavirondo*, beat

kuyo (en), *n.* hockey

Kwa (en), *n.* tick

'Kwale (na ; bana), *n.* a dwarf

Kwakula, *v.* snatch away, grab

kwākwāba, *v.* plunder hurriedly. [ira, *p.*]

Kwana, *v.* make friends—ayagala oku-kwana nawe

kwano (omu), *n.* friend; friendship

kwanya, *c.*

kwanya olubimbi, smooth the plot

ekwanya, *r.* make oneself ready

Kwanga (en), *n.* smell of foul water in beer

Kwanzi (obu), *n.* seed-beads. (aka)

Kwata, *v.t.* grasp, seize, catch. [kute]*

ekwata, *r.* take for one's own

kwaso (eki), *n.* a pin; book-marker

kwatirira, *p.*₂. support, uphold
 kwatana, *v.* fight
Kwawa (en), *n.* armpit
Kwaya, *v.* rustle. (kwakwaya)
Kwe (olu), *n.* guile
Kwebera, *v.*
 kwebera mu kituli, crawl through a hole
Kweka *v.*₂. hide from
 okumukweka ekintu
Kwekwe (omu), *n.* trail made by dragging
 anything along the ground
 kwekwesa, *v.* drag behind one
 kwekweta, *v.* scout¹
Kwenyakwenya, *v.* allure. ? kwekwe
Kwero (emi), *n.* sticks of a house-frame
 which go in the ground
Kya, *v.* dawn; clear up, of rain. [kede]
 kya (en), *n.* dawn; *adv.* to-morrow
 morning
 kera, *p.* be early
 kera okufumba, cook in good time
 kesa, *c.*
 kesa obude, be up with first streak of dawn
Kyai, *n.i.* tea. (cai)
Kyala, *v.* pay a visit. [ira, *p.*]
 kyala (omu), *n.* woman of position, lady
Kyama, *v.* go astray, go wrong. [mya, *c.*]
 kyamu, *pl.* crooked
Kyapa, *n.* type† ekyapa, eno, etc.
 kuba ekyapa, print, typewrite
Kyawa, *v.* not to want. [ya, *c.*]
Kyefula, *n.i.* nuisance
 kyefula wenkuba eno
Kyemvu, *n.i.* ? yemvu
 -a kyemvu, yellow
Kyimba, *v.* = kimba
Kynka, *v.i.* be turned
 kyusa, *c.* turn
 kyufu (omu), *n.* a proselyte

L

Lab, *v.* see, find *
 obalaba, give them my compliments
 eraba, *r.* —; go their way—berabye
 weraba, farewell. *Cf.* obalaba
 labo (ekir-), *n.* a present
 labira, *p.* find for, provide
 omundabira, give him my compliments
 erabira, *r.* forget
 labirwamu (end-), *n.* looking-glass
 labirira, *p.*₂. oversee
 labirirwa, be late, be delayed
 labika, *v.i.* be found
 labe (omu), *n.* an enemy

¹ Because the larger expedition comes in their trail.

² **Olulagala**, one plantain-leaf; **amalagala**, leaves in general, though more especially potato-slips (**galumonge**, may or may not be added); **ekiragala**, a single leaf (not plantain), rarely heard.

³ *I usoga*, *Lambāla*, lie down; Torrend, 'Comparative Grammar' (p. 12), gives *Angola*, *lambarala* and *Lower Congo*, *lavalala*, both = lie down.

labula, *v.* warn
Laga, *v.* shew
 lagana, *rec.* make an agreement
 lagira, *p.* give orders, directions to
 otulagire ekubo, shew us the right road
 lagiro (ekir-), *n.* an order
 lagirira, *p.*₂. shew the way to do
 jangu ondagirire omulimu guno
 lagiririza, *p.*₂. *c.*
 nakulagiriza e'dagala, I shall send
 medicine for you
 lagalaganya, *v.* procrastinate
 lagala, *v.* foretell
 lagajala, *v.* be absent-minded
Lagala (end-), *n.* plantain-leaves²
 lagala, (e'd-), *n.* medicine
 lagala (ekir-), *n.* a drag-net
Lago (obu), *n.* throat, front of neck. ? laga
 yogera obulago bunene, speak in a
 loud voice
 lago (end-), *n.* water-reed
Laha,
 eraka, *r.* love exceedingly
 lakira, *p.* choke, with food or drink
 lakasira, *v.* be parched with thirst
Lakalāka, *v.* be thirsty
 lakira, *v.* gasp
Lala, *adj.* other, of another sort or lot
Lāla, *v.* become calm. ? lie down
 lālo (ama), *n.* where any dead is buried
 lālo (ekir-), *n.* where Baima live with
 their cows
 lālira, *p.* get stuck
 lālira, *v.* make an appointment with
 eralikirira, *r.* be anxious about
Lalama, *v.* throw head back. (lalambala)
Lali (end-), *n.* ? lāla
 owendali, man with a squint
Lalu, *adj.* mad
 lalu (e'd-), *n.* madness
 laluka, *v.* be mad
 eralusa, *r.* pretend to be mad
Lama, *v.i.* be preserved
 lamu, *pl.* sound; in good health
 lamuka, *v.* revive
 lama'ga, *v.* do a day's march
Lāma, *v.* give dying directions
Lamba, *v.* make a mark. ? stretch out³
 lamba, *adj.* whole, without division
 lambo (omu), *n.* a corpse
 lambāla, *v.* lie as if dead
 lambika, *v.* go straight ahead
 lambikiriza, *k.c.* stretch out the legs
 lambula, *v.* visit, inspect land
 lambulula, *n.* comb out, as hair

lalambala, *v.* = lalama, throw head back
Lamula, *v.* judge; name a price
 lamula (e'd-), *n.*
 omugo 'damula, the Katikiro's sceptre
 Lamula, *v.* milk. *Cf.* kama, kamula
 Lamusa, *v.* salute. ? lama (lamuka)
 Lamu (omu), *n.* brother or sister-in-law
 Lamwa (omu), *n.* kernel
Lana,
 lanyā, *c.* pay first visit to king
 lanama, *v.* stretch out the legs
 lanamiro (emir-), *n.* foot of bed
 lanamula, *v.* stretch out at full length
 eranamula, *v.* stretch out the legs
Landa, *v.* run about, as a creeper; spread
 as fire
 landula, *v.* pluck up a creeper
 (landulula, landulukuka, landukirira)
 landiza, *v.* write long straggling letters;
 start a lot of work and not finish
 landaga, *v.* be long-winded; go long
 marches
 tolandaga bigambo, speak briefly
 landa'girira, *p.* go roaming about
Langa, *v.* lay to charge of
 onanze ki? what have I done wrong?
Langa, *v.* twist
 langa (e'd-; ama), *n.* a lily
 langulula, *v.* untwist
 langaja, *v.* loiter about
 langaja (ekir-), *n.* a dummy
 oli kirangaja, towezeza
Langa, *v.* give public notice about
 lānga (omu), *n.* cry of men, birds, and
 animals
 lāngira (omu), *n.* a prince
 langiriza, *p.* shout after
 lāngula, *v.* refuse to answer
 Langāla, *v.* stand in presence of superiors.
 ? langa I
Lāsa, *v.* blab about. *Esp.* lāsālāsa
 lalasa, *v.* gossip
 lāsira, *v.*
 omutwe gundasira, my head throbs
Lāta. ? bend over
 lasa, *c.* commence a roof by bending the
 reeds to the frame; shoot arrows;
 flick with finger and thumb
 lāto (ekir-), *n.* a sheath, bent over knife
 La'tala'ta, *v.* dawdle about
Lawa, *v.* castrate
 lawe (omu), *n.* a eunuch
 lawo (omu), *n.* wooden spoon
Lawa, *v.* sound the alarm, of drums
 laya, *c.*
 laya mu kamwa, cast this in his teeth
 laira, *p.* affirm stoutly, swear
 lairo (ekir-), *n.* affirmation; oath
 lairira, *p.* swear by
 Le (ekir-), *n.* cloud. ? la (lāla)
 Léba (olu), *n.* bath made of plantain-leaf

lébéra, *v.* get loose. [vu, *pt.*; za, *c.*]
 lébéta, *v.* hang loosely down
Legā, *v.* taste
 legama, *v.* lie in pools
 legeya (end-), *n.* weaver-bird
 legete (aka), *n.* a shell's worth, *esp.* of
 tobacco
Léga, *v.* stretch out tight
 lega engoma, stretch a drum
 éréga, *v.* be strained: be clear, sky;
 have chordée
Leka, *v.* leave alone
 lesa, *c.*
 eresa, *v.* neresilza ekintu okukiwa,
 I have given it cheerfully of my
 own accord
 leku (end-), *n.* a small calabash
 Lékāna, *v.* shout
Lema, *v.* be too much for; *aux.* fail*
 lema, *adj.* crippled, lame
 lemala, *v.* become lame
 lemaza, *c.* main
 lemu (omu), *n.* a rubber-bearing vine
 lemu (e'd-; ama), *n.* a fruit with hard
 rind
Lemba, *v.* stroll
 lembe (e'd-), *n.* freedom
 -a 'dembe, free
 iembe (emir-), *n.* peace; duration of
 king's reign
 lembe (olu), *n.* listlessness
 Lemba (ekir-), *n.* a turban, head-cloth
 Lembeka, *v.* catch rain-water
Lenga, *v.* lenga amadzi, divine by water
 lengera, *v.* look at a distant object
 lengeja, *v.* gape as a bad-fitting joint;
 be unable to reach ground with feet
 Lenga (aka), *n.* a tree-frog
 Lenge (aka), *n.*
 kwata akalenge, hold up the skirts for
 walking
 lenge (ekir-), *n.* 'corner' of a cloth
 Lenzi (omu), *n.* a boy
 lenzi (obu), *n.*
 omwana owobulenzi, a male child
 Lera, *v.* bring up a child
 lezi (omu), *n.* a nurse
 Lere (olu), *v.* a lace
 Lere (omu), *n.* a flute. (end-)
 Lerembula. ? lemha, *red.*
 ererembula, *v.* break of itself
Léro, *adv.* to-day
 Lerya (ekir-), *n.* chaff. ? le
Leta, *v.* bring
 letereza, *p.* start a hymn
 eretereza, *v.* bring upon oneself
 Levu (ekir-), *n.* beard. ? leba
 levu (aka), *n.* the chin
 Liba (e'd-; ama), *n.* skin
 Libuka, *v.* be notched
 Liga (end-), *n.* sheep. (aka)

- Lima**, *v.* cultivate. [isa. *c.*]
 limiro (en-), *n.* garden, cultivated plot
 limiriza, *v.* cultivate for pay
- Limba**, *v.* lie
 limba (obu), *n.* falsehood
 -a bulimba, false
 limbo (obu), *n.* bird-lime
- Limbi**, (olu), *n.* tongue, language
 limi (ekir-), *n.* lisp
 limi (namu; ban.), *n.* ant-bear
 nanimiliryē, a double-dealer
 owenimi biri, a blab, gossip
- Limu** (omu), *n.* work
 limu (emir-), *n.* material or tools for work
- Linda**, *v.* wait
 erinda, *v.* be cautious
 okwerinda si buti, *prov.*
 lindirira, *v.* wait for
- Linga**, *v.* look out
 lingira, *v.* peep
- Linimuka**, *v.* whirr, as birds flying; hum,
 as a crowd passing
- Linya**, *v.* go, climb up, ascend
 linyirira, *v.* trample upon
- Lira**, *v.* = kāōa
 liro (omu), *n.* fire
- Lira** (aka), *n.* umbilical cord
- Liri** (ekir-), *n.* native bedstead
- Lita**, *v.* ensnare
- Liwa**, *v.* pay
 liyira, *v.* pay to
 liyisa, *v.* make to pay
- Lo** (ekir-), *n.* night. ? la (lala)
 lo (ebir-), *n.* times
 lo (otu), *n.* sleep
 lo (obu), *n.* small kind of millet¹
- Loba**, *v.* catch fish. ? pick out
 lobo (e'd-; ama), *n.* a hook
 lobola, *v.* pick out one's share
 eroboza, *v.* choose for one's lf.
 lobozi (e'd-; ama), *n.* sound, voice²
- Lobe** (end-), *n.* worn in lieu of trousers
 lobera, *v.* hinder
- Loga**, *v.* bewitch
 logo (omu), *n.* a wizard
 logo (e'd-;), *n.* a charm
 logojana, *v.* be delirious
- Logoi** (end-), *n.* donkey
- Loka** *v.* shoot, sprout
 loko (end-), *n.* slip, shoot for trans-
 planting
- Lokalōka**, *v.* throb as a frog; gasp as a
 fowl; of men, desire intensely
- Lokola**, *v.t.* save. [ka, *v.i.*]
- Lokoli** (e'd-), *n.* the trachea
- Londa**, *v.* choose
- Londo** (omu), *n.* vanilla
- Londo** (namu; zin.), *n.* throne
- Longo** (omu), *n.* a twin
 longo (na; ban.), *n.* mother of twins
 sabalongo, father of twins
- Longosa**, *v.t.* put to rights. [ka, *v.i.*]
 longofu, *pt.* clean
- Longoti** (omu), *n.* a mast †
- Lōpa**, *v.* tell tales about
- Losa** (aka), *n.* smell
- Lota**, *v.* dream
 loto (ekir-), *n.* a dream. (end-)
 lotolola, *v.* interpret a dream
- Lowa**,
 (lowo e'd-;) *n.* long for a thing—e'dowo
 lyamadzi, etc. *Cf.* yoya
 lowola,
 lowoza, *v.* think, meditate
 (lowozesa, cause to think; lowo-
 lereza, *v.*)
- Lu** (end-), *n.* young plantain-shoot
- Lubare** (—; ba), *n.* false god
- Lūgube** (omu), *n.* greediness
- Luka**, *v.* plait, *esp.* mats, and baskets
 eruka, *v.* sky, be white and flecky
- Lukwata** (—; ba), *n.* sea-serpent
- Luli**, *adv.* two days hence
- Lulu**, *adj.* greedy
- Lulu** (aka), *n.* ordeal by fire. *Cf.* Dudu
 akalulu kaokya, you are guilty
 lulu (end-), *n.* alarm
 kuba endulu, raise the alarm
- Lulwe** (aka), *n.* gall-bladder
- Luma**, *v.* bite, pain
 lumika, *v.* bleed by cupping
 lumiriza, *v.* torture; accuse as eye-
 witness; bring home charge to
 lumata,
 erumata, *v.* be silent in anger
- luluma**, *v.* haunt, *only in*
 emizimu giruluma
- Lumba**, *v.* assault
 lumba (en-), *n.* hornet
- Lumbi** (e'd-), *n.* lesser rains
- Lume**, *adj.* male of animals
 lume (sed-; zis.) *n.* a male, bull
- Lumonde**, *n.t.* sweet potato. (lumonge)
- Lunda**, *v.* herd
 lundi (omu), *n.* a company
- Lundi** (omu), *n.* a time
 omulundi ogwokusatu, ogwokuna, etc.
- Lundulunduli** (omu), *n.* shin
- Lunga**, *v.* season; fill tobacco-pipe
 lung'aniya, *v.* put straight, guide
 lungi, *adj.* good
 lungu (ekir-), *n.* an arrow-shaft
 Lungu (e'd-), *n.* treeless uninhabited grass
 land

¹ *Cf.* ekirerya: the ground 'bulō' looks very much like chaff.

² Denoting any kind of sound: it 'picks out,' discriminates, what that sound is: man's voice; lion's roar; gun's report.

lunguja, *v.* be uncomfortable, of a bed ;
 bother, of a child
 Lungu (ekir-), *n.* a heap of weeds
 Lunguka, *v.* be black and blue
 Lungwana (omu), *n.* a coast man †
 Lusejera, *n. i.* *Vid. se'jera*
 Lusi, *adv.* sometimes,—lusi na lusi
 Lusu (ama), *n.* saliva
 Luyi (ekir-), *n.* fierce anger
 Luvu (omu), *n.* glutton. ? lulu I
 Lwa, *v.* delay. [lude ; lwisa, *c.*]
 Lwa (ama), *n.* beer made from millet
 Lwa. *Vid. Olwa*
 Lwala, *v.* be ill. [lwade]
 lwade (omu), *n.* a sick person
 lwade (obu), *n.* illness. (end-)
 erwaza, *v.* pretend to be ill
 Lwana, *v.* fight. [lwanyisa, *c.*]
 lwanyi (omu), *n.* a fighter
 Lya, *v.* eat. [lide ; lira, *p.*] *
 lyamu olukwe, betray
 liro (e'd-), where food is eaten
 lisa, *v. t.* feed
 lirāna, *v.* be adjacent
 lirāno (omu), *n.* neighbourhood
 liranwa (omu), *n.* neighbour
 lya (e'd-), *n.*
 'ta e'dya, win the heart.¹
 lya (end-), *n.*²
 wa ndya embi, an unsociable man
 Lyango (omu), *n.* doorway
 Lyazamanya, *v.* defraud, treat high-
 handedly
 lyazamanyi (omu), *n.* a cheat, high-
 handed fellow
 Lyoka, *aux.* 'and then' ; 'that I may'
 Lyo'ka, *v.* adorn
 Lyolyoma, *v.* accuse in secret ; backbite

M

'Ma, *n.* refuse
 Magamaga, *v.* look about cautiously
 magalaza, *v.*
 magalaza amatu, prick the ears
 Makwanzi (— ; ba), *n.* osprey
 Mala, *v.* finish. [maze ; maliza, *c.*] *
 emala, *v.* take for oneself entirely
 maliriza, *v. t.* accomplish
 Māla, *v.* plaster, smear
 māla obusa
 Malaika (— ; ba), *n.* an angel †
 Male (e), cat-fish
 Malekebu (e), *n.* a ship †
 Mambuluga (e), *n.* mumps
 Māmira, *v.* sit on eggs
 Mamu, *int.* in salutations

Mandwa (e), *n.* one possessed
 Manga, *adv.* over there
 Manju, *adv.* back of house. ? nyumanju
 Mansa, *v.* scatter, as seeds
 mansula, *v.* sprinkle
 Many, *v.* know, be acquainted with
 manyo (olu), *n.* knowledge, cleverness
 manyira, *p.* get accustomed to
 manyirira, *p.*
 simanyiride, I did it by mistake
 Mānya, *v. or*
 mānyula, *v.* pluck a fowl
 nākumanyula 'no, 'I'll warm thee
 Manzamu (e), *n.* cartridge-belt
 Masamasa, *v.* glitter
 Masa'de,
 emviri za masa'de, straight hair
 Masuka, *v.* rebound
 Mawa, *n. i.* very strong drink. ? malwa
 Maya (— ; ba), *n.* an ostrich
 Mbe (olu), *n.* death
 Mbeja (omu). *Vid. Beja*
 Mbowa (omu), *n.* executioner
 Mbu, *int.* you there ?
 Mega, *v. t.* throw in wrestling
 megana, *rec.* wrestle
 megula, *v.* break off
 Meka, *adj.* how many
 Meketa, *v.* gnaw, either literally or of pain
 Meme (e), *n.* sternal cartilage
 Memetula, *v.* make a munching or
 grinding noise
 Menya, *v. t.* break *
 emenya, *v.* give in utterly, make abject
 subjection to
 menyē, *pl.* jointed,—ekiso kimenye, a
 pocket-knife
 menyeka, *v. i.* be broken. [fu, *pl.*]
 menyomenyo (eki), *n.* stiffness of limbs.
 Mera, *v.* grow
 meruka, *v.* be sprouted of fresh sown
 seed
 mererezi (eki), *n.* self-grown seeds
 mere (e), *n.* mashed plantain-food
 Mese (e), *n.* a rat
 Meza (e), *n.* a table †
 Miansa, *v.* flash of lightning
 Mira, *v.* swallow
 niro (omu), *n.* gullet ; the hollow inside
 of any long stem
 mizi (e), *n.* hollow in tusk of ivory
 Mondo (e), *n.* serval
 Monyere (olu), *n.* incessant rain or talk ;
adv. incessantly
 Mpadwa (—, ba), *n.* big strong man
 Mpawo, *adv.* no, there is not

¹ Of women, not men. Yata e'dya: takyavawo. She has settled down nicely, and will not leave her husband.

² Bakutute mu ndya mbi, said to a little girl, who had apparently left her work to go to a neighbour's = You ought not to have done so.

Mpi, *adj.* short. (impi)
 mpi (ku), *adv.* near
 mpi (ka), *adv.*
 kambi gano, now
 Mpukumpuku (bi), *n.* a small brew of
 beer
 Mpu'tu
 omuntu owempu'tu, a wilful man
Mu *prep.* in, inside
 Mugoya (—; ba), *n.* a blindworm
 Mugunya, *v.* nibble, eat with mouth shut
 Mulekwa (—; ba), *n.* an orphan. ? leka
Muli (olu), *n.* a reed
 muli (eki), *n.* a flower
 mulisa, *v.t.* light with a torch
 Mulugunya,
 emulugunya, *r.* murmur
 emulugunyiza, murmur at
 Mulula,
 emulula, *r.* slip away, esp. snakes
 Mulungula, *v.* crumble
 Mundu (e), *n.* a gun, rifle † for n-bunduki
Munya,
 mumunyala, *v.* be at a loss what to say
 emunyamunya, *r.* murmur
 Munyenye (e), *n.* a firefly, a star. ? nye
Mwa, *v.* shave
 inwano (aka), *n.* a razor
Mwa (aka), *n.* mouth
 mwa (emi), *n.* lips
 Mwenyumwenyu (aka), *n.* smile
 omuntu wa kamwenyumwenyu, one
 who is always smiling
Myu (ebi), *n.*
 siba ebimyu, tie up cloth for work

N

'Na (mu; ba), *pref.* one of, man of
 mu'na Budu, man of Budu
 mu'nagwanga, man of another nation,
 stranger
 mu'namwandu, one of the spoil, a
 widow
 mu'nafe, one of us; mu'namwe, one of
 you; mu'nabwe, one of them.
Pl. ba'nabwe, etc.
 mu'nange, my friend; mu'no, thy friend;
 mu'ne, his friend. *Pl.* ba'nange,
 etc.
 'na (ki, etc.), one of. *Vid.* Table 9.
Na, *conj.* and. (ni) (ne)
 nadzi kuno, *adv.* in old time
 na guno gujwa, *adv.* up to the present
 nabaki, *inter.* of what sort, how
Na, or **Nya**, *adj.* four
Na, *formative*, mother, Mrs. Hence—
 na-bubi; na-kwale; namu-limi; namu-
 londo; na-longo; namu-ng'ona;
 na-nungu; namu-nyi; naka-were;
 na-wolovu; naka-nyama

Naba, *v.* wash the body [za, c.]
 naba mu ngalo, wash the hands
 Nabi (—; ba), *n.* prophet †
 Nabugira, *n.t.* mint
 Nabula, *v.* be bruised, take skin off
Nafu, *adj.* weak ? naka (naku)
 nafuwa, *v.* be weak [ya, c.]
 Naga, *v.* play a prelude, tune up
 Nakanyama. *Vid.* Nyama
 Naku (olu), *n.* day of 24 hours
 Naku (e), *n.* trouble ? naka
 nakuwala, *v.i.* be troubled. [za, c.]
 Namfusi (obu), *n.* hypocrisy *Vid.* Fuka.
 Nampwa, *n.t.* swelling of the eye
 Nana, *v.* be accustomed; be well finished
 nanya, *v.* be idle
 enanya, *r.* be fastidious about
 Nānāgira, *v. on.* stammer.
 Nanga (e), *n.* harp, harmonium
 Nangazi (e), *n.* hartebeest
 Nanika, *v.* twist on wire bracelets. ? nana
 nanula, *r.* take off the same
 Nankani (e), *n.* a what's its name
 enankanya, *v.* be particular about
 Nantiki, *conj.* whether
 Nānu (olu), *n.* trail of slug; fiddlestring of
 sticky substance
 Nanula, *v.* despise one's master
 Naswi, *n.t.* little finger
 Naye, *conj.* but
 Nayiriza, *v.* encroach in cultivating
 Ne=na, *conj.* and
 Neda, *adv.* no
 Nekaneka, *v.* be glossy
Nena, *v.* grind the teeth
 nenero (aka), *n.* jaw-bone, cheek-bone
 nenyā, *v.* blame
 enenya, *v.* blame oneself, repent
 Newakubade, *conj.* neither, nor (newan-
 kubade). *Lit.* and there would'
 have been
 Nga, *conj.* See Notes
 Ng'ali (e), *n.* crested crane
 Ng'amira (e), *n.* camel †
 Ng'ang'a, *n. on.* hornbill
 Ng'ano (e), *n.* wheat †
 Ngereza, *adj.* English
 Ngi, *adj.* many (ingi)
 Ng'o (e), *n.* blossom of plartain
 Ng'ola, *v.* despise
 Ng'ona (namu, ban), *n. on.* a crow
 Ng'ong'onga, *v. on.* low as a cow
 Ng'onge (e), *n.* otter
 Ng'unda (e), *n.* long-necked calabash
 Ninga (e), *n.* native nail or peg
 Niya, *v.* = nyūwa [niyede]
 Nkulisi (eki), *n.* space under bed
 Nkumu (eki), *n.* 'humb
 'No, *int.* intensive
Noba, *v.* run away, of wife
Noga, *v.* pick fruit

- No'ga**, *v.* be rightly seasoned; season
no'ga (e), *n.* lump for dipping in gravy
- Nona**, *v.* go to fetch anything from its place
nonya, *v.* seek, look for
- Noni** (e), *n.* white chalk, or clay
- Nonogana**, *v.* irritate
- Nsotoka**, *n. i.* cattle-plague
- Ntu** (omu), *n.* a person, man
ntu (eki), *n.* a thing. (aka; obu)
- Ntuntunu** (e), *n.* cape-gooseberry
ntuntunu (aka), *n.* bandage for eyes; mask. Also kantuntunu ono, etc.
- Nu** (eki), *n.* wooden mortar
- Nukuta** (e'), *n.* latter of the alphabet †
- Nūla**, *v.* break off growing corn-cobs
- Nūla**, *v.* lengthen by extension, pull out
nulo (eki), *n.* the hoof
- Numbu** (e), *n.* root like English potato to taste
- Nuna**, *v.* suck as through a straw
- Nungu** (namu; ban.), *n.* a porcupine
- Nunula**, *v.* redeem
- Nusu**, *n.* half † nusu ya, etc
- Nwe** (omu), *n.* a single. ?'na
gouja omunwe gumu, a single gonja
nwe (olu; enyi), *n.* index finger
nwe (obu), *n.* thigh
- Nya** formative Na. Hence Nyazala, nyo-ko, etc.
nyabo, *int.* lady, Miss, Mrs.
- Nya** (eki), *n.* hole
nya (obu), *n.* pit, large hole
nya (omu), *n.* a house-lizard
- Nyaga**, *v.* rob by force. [ge, *pt.*]
nyago (omu), *n.* spoil
nyaga (olu), *n.* first of spoil; spear-shaft
- Nyākūla**, *v.* plunder
- Nyale** (omu), *n.* stain of smoke on roof
- Nyama** (e), *n.* meat
nyama (aka), *n.*
nakanyama, *n. i.* stiff pains, aches
- Nyazala** (—; ba), *n.* mother-in-law. ? nyazala
- Nye** (lu), *adv.* repeatedly
nyenya, *v.* shake
nyenya, *int.* scoffing to man in trouble.
'That's all right.' 'What you deserve'
nyenyéra, *p.*
amanyo gamunyenyerera, his teeth are set on edge
nyenyegere (lu), *adv.* incessantly
nyenyuwa (olu), *n.* persistence
adv. persistently
- Nyēga**, *v.* make a sound, of living things
nyēfu, *pt.* fat, animals only
- Nyēgera**, *v.* go to consult the lubare at some distant place; go on a pilgrimage
- Nyenyenkule** (aka), *n.* house-cricket. ?nye
- Nyere** (aka), *n.* thin wire bracelet
nyere (olu), *n.*
- Nyi** (omu), *n.* pupil of eye †
nyi (namu; ban.), *n.* kind of orchid; of wagtail; of bean
- Nyibanyiba**, *v.* be on point of crying
- Nyiga**, *v.* press
nyigo (aka), *n.* narrow place in road
nyigiriza, *p.* squeeze
- Nyiga**, *v.* be offended. [za, *c.*]
- 'Nyika**, *v.* appoint work to. Cf. 'nyuka
- Nyika**, *v.* dip,—'nyika mu madzi
'nyikira, *p.* get soaked
nyinyikide amafuta
- Nyikāla**, *v.* be vexed
- Nyikira**, *v.* persevere, work hard. [vu, *pt.*]
- Nyina**, *n.* his mother¹
nyoko, thy mother; term of abuse
- Nyindo** (e), *n.* nose. ?nyi
nyindwa (ki), *adv.* nasally
- Nyini** (—; ba), *n.* owner,—nyini kintu
nyini (na; bana), *n.* =preceding
nyini, *adv.* truly
- Nyinyala**,
enyinyala, *v.* screw up lips in disgust at
Nyinyimbwa, *v.* frown
- Nyira** (eki), *n.* a bat
nyirira, *v.* be shuny. [vu, *pt.*]
nyiriri (olu), *n.* a row, line of men or things; a verse
- Nyira** (emi), *n.* ?nyi
nyiza eminyira, blow the nose
nyiza mu nyindo, =preceding
- Nyo**, *adv.* exceedingly
- Nyo** (omu), *n.* salt
- 'Nyo** (olu; enyi), *n.* a stretcher
- 'Nyogoga**, *v.* be cold [vu, *pt.*]
- Nyoka**, *v.* smoke
- Nyola**, *v.* twist
enyola, *v.* turn one's head round
enyolanyola, *v.* clear oneself
- Nyoma**, *v.* despise
- Nyonyogana**, *v.* try again and again to do a thing
- Nyonyogera**, *v.* tickle
- 'Nyuka**, *v.* leave off work
e'nyula, *v.* leave off of one's own accord
Cf. 'nyika, ?nyi (nyini)
- Nyukirira**, *v.* deliquesce
- Nyula**, *v.* be fat, of meat and beasts

¹ 'Nya or Na reduplicated. Nyoko,—the 'ko'=thy, occurs in Swahili, Zulu, and other Bantu languages.

Other forms: Mange, *my mother*; nyafe, *our m.*; nyamwe, *your m.*, and nyabwe, *their m.* **Plural forms.** banyinafe, banyiname, banyinabwe. These words also include aunts on the mother's side.

'Nyula, *v.* draw up out of water
 'nyulula, *v.* draw out copper-wire
 Nyulukusa, *v.* soak, steep. [ka, *v.i.*]
Nyuma, *v.* be in time, as drums
 nyumya, *v.* converse with
 nyumiriza,
 enyumiriza, *r.* boast
 nyumikiriza, *k.c.* flatter
 enyumikiriza, *r.* boast = enyumiriza
 nyumu (eki), *n.* drinking-party
Nyuma, *adv.* behind
 nyuma wa, *prep.* behind
 Nyumungula, *v.* rinse
 Nyunyunta, *v.* suck as a bite. *Cf.* Nuna
 Nyunyuntula, *v.* leave a pleasant taste in
 mouth
 Nyusi (eki), *n.* core of a boil
Nyuwa, *v.* drink. [nyuwede]
 nyuwanto (e), *n.* teat, udder
 Nyuwa (olu), *n.* tendo Achillis
 Nyúwa, *v.* go to stool. (nyiwa)
 Nyuwegera, *v.* kiss
 Nyuwera, *v.* be firm. [za, *c.*]
 Nyuzi (eki), *n.* pith
 Nywanyi (omu), *n.* friend

O

Oba, *conj.* either, or; if
 obanga, *if*, though
 Olwa, *prep.* because of;—olwensonga eno,
 olwebyo, lwa ki, for what reason?
 Owa, *int.* of surprise

P

¹Pakasa, *v.* hire to do. [si, *n.*]
 pakasa amadzi, hire any one to fetch
 water
 pakasa omulimu, hire people to do the
 work
 Pamba, *n.* cotton, cotton-wool.† (pamba
 eno)
 Pampagala, *v.*
 epampagala, *v.* clap one's hands in vehe-
 ment denial; or in shaking off
 bees
 Panka, *v.* flatter
 Papali (e'; ama), papaw. †
Also papali eno, etc.
 papali (omu), *n.* the papaw-tree
 Papira, *v.* travel rapidly
²Papula (olu), *n.* paper
 Patika,
 epatika, *r.* venture on
 Pekyu (eki), *n.* haste
 Pera (omu), *n.* a guava-tree †
 pera (e'; ama), *n.* guava-fruit
 Pesa (e'; ama), *n.* a button †
 Pilipili, *n.i.* pepper
 Pima, *v.* weigh †

¹ Taken from Swahili; Mpagazi.

Pipa (e'; ama), *n.* a barrel †
 Punga (omu), *n.* rice †
 Puwa, *n.i.* steel †

R.

Radu, *n.* lightning.† (ladu)
 Randa, *n.* carpenter's plane. † (landa)

S

Sa, *v.* grind. [sede]
Sa, *adj.* nothing but
 sa (bu), *adv.* to no purpose
Sa (omu), *n.* top of branch, of pole.
 ?spreading out
 si (en), *n.* surface of the land, land
 su (obu), *n.* top of drum where beaten
 sasira, *v.* spread grass in a house—sasi-
 ra esubi
 sasiro (ebi), *n.* rubbish
Sa (eki), *n.* kindness
 sasira, *v.* pity
Sa, *v.* put down; bear fruit, bananas and
 plantains only. ?'ka
 'sako, count in—obuta'sako bakazi,
 without counting the women
 'sa (obu), *n.* cow-dung
 e'sa *r.* trust; be uninterrupted
Saba, *v.* ask for
 sabiriza, *p.c.* beg as a beggar
 Sāba, *v.* smear
 Sabala, *v.* go on board canoe. [za, *c.*]
 Sabāna, *v.* stain all over
 Sabawa, *n.* target. †
Sabika, *v.* wrap up
 esabika, *r.* bandage oneself
 sabukulula, *v.* unwrap
 Sabiro (e'; ama), *n.* collar-bone
 Sabiti (e), *n.* Sunday; a week †
 Sabo (e'; ama), *n.* lubare hut. ? saba
 Sabuliza, *v.* talk fast. ? saba
 Sabulukuka, *v.* be watered down
 Sabuni, *n.i.* soap. †
 Sadaka (e), *n.* sacrifice †
 Saga, *v.* put flooring of sticks into canoe
 Sāga, *v.* jest
Sa ga, *v.* drive away flies with fan; col-
 lect men by force for work
 sa'gazi (ebi), *n.* growth of tall reed
 grass
 sa'gasa'gana, *v.* waver from side to
 side
 Sa'guka, *v.* spread, of a sore
 Sai (omu), *n.* blood
Saja, *adj.* male
 saja (omu), *n.* a man
Saka, *v.* lay in food,—saka emere
 saka (eki), *n.* small cooking-pot. (en)
Also, ekisaka-ntamu
 sakiro (eki), *n.* crop of a bird

² 'Paper' (*papuros*), transliterated.

- Sala**, *v.* cut with knife *
 sala omusango, decide a case
 saliriza, *f.* *c.* pervert judgment
 salira, *f.* prune plantains
 sale (omu), *n.* tribal mark made by cutting
 sale (en), *n.* cup made by half a gourd
 salo (en), *n.* boundary of a garden
 salu (e'; ama), *n.* kind of grass which causes itching
- Sāla**, *v.* *ou.* ring as metal; frizzle as fat
Sāla, *v.* pray set form, *esp.* Mohamedan +
 sāla (e), *n.* a set prayer; collect
- Salaba** (omu), *n.* cross †
Salamuka, *v.* become Mohamedan. *jv.*
 Islam
- Sāle** (omu), *n.* guide
 sāle (aka), *n.* an arrow-head
- Sākāla**, *v.* of throat in small-pox
- Samala**, *v.* [vu, *f.*]
 amānyo gasamade, the teeth protrude
 amānyo ama-samavu, protruding teeth
 samālirira, *f.* gape with astonishment
 Samanya (aka), *n.* red insect like centipede
- Samba**, *v.* strike with sole of foot
 esamba, *v.* avoid
 samba (eki), *n.* the 'sudd'
 sambi (eki), *n.* thigh
 sambirira, *f.* trample on
 samba (e'; ama), *n.* irons
 sambagala, *v.* have convulsions
 sambeya, *v. i.* hurry up
- Sambo** (en), *n.* stubble. (eki) ?samba
 sambula, *v.* take up stubble
 sambula (eki), *n.* the time of year when stubble is taken up
- Sambwe** (en), *n.*
 ekyensambwe, bark peeled off and used for tying; the shrub from which it is peeled off
 sasambula, *v.* peel bark off a tree
- Sambya** (en), *n.* tree with wood like sycamore
- Sami** (e'; ama), *n.* an eatable gnat
Samira, *v.* give the oracle
- Sa'mula**, *v.* sprinkle
 esa'mula, *v.* shake earth from; refuse to take part in a plot
- Samvu** (omu), *n.* seven (olu . . 700). (en . . 70), (aka . . 7.000)
- Samwasamwa**, *v.* be full of news
- Sana**, *v.*
 sana omukeka, make a pattern in the mat
- Sana**, *v.* drown. *Esp.* sanawo
Sānya, *n. i.* wholesale destruction
- Sāna** (omu), *n.* time of daylight and warmth
 omusana gwase, the sun is hot
 sana (e';), great heat of sun
- Sāna**, *v.* be fit. [ira, *f.* be fit for]
 sānu (en), *n.* niceness, finish—tekibula ensānu,
 sanirira, *f.* treat well
 esanirira, *v.* act for oneself
 sānya, *c.*
 sānya olubimbi, smooth a plot = 'tānya
 esānya, *v.* pretend friendship with; pretend not to have had a meal
 esānyiriza, *v.* put on a fair appearance when there is war in the heart
- Sāna**, (aka), *n.* shrub, bark makes red dye for leather
- Sānda** (e'; ama), *n.* sticky juice, resin
- Sanga** (e'; ama), *n.* tusk of ivory
- Sanga** (e';), *n.*
 alwale kya sanga
- Sanga**, *v.* come upon person, find
 sango (omu), *n.* judgment, penalty for wrong-doing
 omusango gumusinze, he was, in the wrong
 asinze omusango, he was in the right, innocent
 sala omusango, decide a case
 'dza omusango, do wrong; commit a crime
- sangula**, *v.* blot out
- Sanika**, *v.* cover, *esp.* for cooking
 saniko (ebi), *n.* leaves in which cooked food has been served up
 sanikira, *f.*—sanikirako, cover over with
 sanikizo (eki), *n.* a cover
- Sanja** (e';), *n.* withered plantain-leaves
- Sanja-bavu** (en), *n.* swollen glands in groin
- Sansa**, *v.* scatter. ? sa n sa
 sansa (en), *n.* bleached palm-leaves for mat making
 sansa (eki), *n.* cover for cups made of 'nsansa'
 sanso (e'; ama), *n.* topmost branch
 sansula, *v.* burst pod, beans; open out, mushroom, etc.
 sansulukuka, *v.* become unplaited as rope
- Sansagula**, *v.* have convulsions
- Sānūla**, *v. i.* melt; stir up a mob. [ka, *v. i.*]
- Sanyu** (e';), *n.* joy
 sanyuka, *v.* be glad. [sa, *c.*]
- Sasamala**, *v.* be in an uproar. [za, *c.*]
- Sasana**, *v. i.* be scattered. ? sa (sansa), *red*
- Sasi** (en), *n.* sparks. ? sa (sasira)

¹ Omusango, — 'the effect of meeting a wrong;' either the crime itself, or the judgment it brings; an idea of fear,—the judgment for the wrong-doing—being the prominent idea.

- Sasi (e'; ama), *n.* lead; bullet †
 Sāsi (en), *n.* a rattle
 Sasira, sāsira. *Vir. Sa*
 Sāsibuga,
 esāsibuga, *v.* mourn bitterly
 Sasula, *v.* pay back a debt
 sasula ebanja
 Sata, *v.* separate as men searching
 Sata (en), *n.* goat, cow, etc. that has only
 borne once
 satuwala, *v.i.* cease to hear
Satu, *adj.* three
 Sa'tuka, *v.i.* be frayed, cloth. [la, *v.t.*]
Sava (e';), *n.*
 ente ya 'sava, fatted cow
 savu (ama), *n.* fat, of animals
 sawuwala, *v.t.* get fat. [za, *c.*]
 Sawa, *v.* clear down jungle,—sawa ensiko
 sawe (eki), *n.* a clearing
 Sawani (e), *n.* a plate †
 Sawo (omu), *n.* a medicine-man
 sawo (en), *n.* a bag
 Saza (e'; ama), *n.* province. ? sala
 Sāza, *v.* weld
 Szika, *v.t.* cover, as infant with bark-
 cloth
Se, *formative*, father of; Mr. Hence se-
 zala, sedume (lume), segwanga
 (wanga)
 sabalongo, father of twins
 sebitu (owner of property), 'good sir'
 sebitalo, owner of deformity. (ekitalo)
 semwandu, one whose master has died.
 sebo, Sir. ? father of men
 Sēbenga, *v.* consume as log in fire; trot
 sebengerera, *p.* get thin
 Sēbēra, be always visiting—gundi ono
 kisēbēzi
 Sega (en), *n.* a vulture
 sege (omu), *n.* a wolf
 Sēga, *v.* be bereaved
 Seguka, *v.* move one's position
 segulira, *p.* make room for
 Sēgula, *v.* use indecent language
 Se'jera, *v.* go on one leg
 se'jera (olu), *n.* a crowd of young locusts.
 (aka)
Seka, *v.* laugh
 seko (en), *n.* laughter
 sekerera, *p.* laugh at, mock
Seke (eki), *n.* wrist
 seke (olu), *n.* drinking-stem
 sekese (olu), *n.* a long bundle
 sekese (omu), *n.* framework of house
 Sekere (en), *n.* a louse
 Sēkēta, *v.* backbite
 Sekula, *v.* pound
 sekuzo (omu), *n.* wooden pestle
 Sekula (en), *n.* calabash with long narrow
 neck
Bemba *v.*
 semba egye, make a reserve or cover-
 ing force.
 -sembe (eki), *n.* the diaphragm
 sembera, *p.* go or come near
 sembeza, *c.* welcome a guest
 Sembesa, *v.* carry in front
 Semeza, *v.* allay suspicion falsely in order
 to entrap
 Semyula, *v.* be lame
Sena, *v.* ladle, bale a boat
 senero (omu), *n.* a brewer.
Sendasenda, *v.* lead astray morally
 esendasenda, *v.* walk backwards
 Sendekera, *v.* abate of sickness. ? senda
 Sēnēka, *v.* leave goods in order to escape
 unsuspected—asēnēse ebibye nata-
 'da
 sēnēko (omu), *n.* property so left
 sēnēki (ki), *adv.* acting in above way
 Senene (en), *n.* grasshopper
Senga, *v.* join a new master
 senguka, *v.* leave one's master for
 another
 senge (eki), *n.* partition, room
 Sengawe (—; ba), *n.* his aunt on father's
 side
 sengange, my aunt; sengawo, thy
 aunt
 Sengeja, *v.* filter
 esengeja, *v.* settle on lees
 Sengeka, *v.* put close side by side. ? senga
 Senke (e';), *n.* blindness of eye, cata-
 ract
 Senkenya, *v.* smoulder
 Sensera, *v.* walk in a stooping position
 Senso (eki), *n.* kilt of grass. *Cf.* Sansa
 sensula, *v.* tear or shred in pieces
 Senya, *v.* brush the teeth; break wood
 for fire. [senyedza]
 Sēnyasēnya, *v.* of negro hair, lose colour
 from overgrowth
 Senyenta, *v.* run at a jog-trot; smooth
 iron with hammer
 senyi (olu), *n.* prairie
 Senyiga, *n.i.* cold in head. ? se-nyiga
Senyu (omu), *n.* sand
 senyuka, *v.* be grey
 senyufu, *pt.* grey
 Sepewo, *n.* a pith hat. † *French* chapeau
Sera, *v.* wander about, esp. at night;
 prowl
 sera ebiloke, prowling about the plan-
 tains
 esera, *v.* bubble up, in boiling
 seragana, *v.* go backwards and for-
 wards
 sera (eki), *n.* wrinkle on neck
 sera (obu), *n.* gruel
 sera (omu), *n.* fulness; full-grown
 chicken
 juza omusera, fill to the brim

- seso (eki), *n.* a matting bag
 seso (en), *n.*
 juza enseso, fill full
 sere'ja, *v.* of person who has to do all work himself
 sereba, *v.* be squandered
 Sêra (eki), *n.* a point of time. (aka)
 Sêra, *v.t.* charge too much; pay too much
 Sereka, *v.* thatch. [si, *n.*] ? sera
 serekerera, *p.* fill in where thatch is thin
 serekulula, *v.* take thatch off
 Serengeta, *v.* go in a certain direction, esp. on a slope downwards. ? sera
 Sérera, *v.* be slippery. ? séra
 Serinyabi (eki), *v.* a cactus-like plant
 Seruwali (e), *n.* trousers †
 Sêsa, *v.* (*Lusoga seta*, draw near)
 sêsa omuliro, push the fire together
 Sesema, *v.* vomit
 Sêsétuka, *v.* slip down
 Setera, *v.* wave as grass-tufts; be blurred to the eyes.
 ebiswa bisetede, . . . are covered with ants
 seterera, *p.* be indistinct, as bad writing
 Sêtula, *v.* push along without lifting
 Setwe (omu), *n.* a level place
 Seyeya, *v.* glide as canoe on water
 Si, *adv.* not
 Si (en). *vid.* Sa
 Siba, *v.* tie; secure a prisoner
 sibe (omu), *n.* a prisoner
 sibo (eki), *n.* where goats are tied up
 sibikirira, *p.* tether goats, etc. to grass
 sibirira, *p.* tie up lot of food for journey
 Sibo (en), *n.* sandstone
 sibosibo (eki), *n.* sandstone for potter's clay
 Siba, *v.* spend the day
 siba enjala, go without food
 sibula, *v.* dismiss, give leave to go
 Sibula, *v.* cut down a tree and leave the root. [ka, *v.i.*]
 sibukira, *p.* sprout of tree-stump; take its rise in, of a river
 sibuka (en), *n.* sucker of a tree
 Siga, *v.* sow seed. [zi, *n.*]
 sigo (en), *n.* seed; kidneys
 sige (eki), *n.* eyebrow
 sige (en), *n.* wrinkles on forehead
 Siga,
 esiga, *v.t.* entrust oneself to
 esigwa, *adj.* faithful
 sigira, *p.* entrust a thing to
 sigire (omu), *n.* a steward
 sigala, *v.* be left
 sigama,
 esigama, *v.* lean upon
 Siga, (e; ama), *v.* cooking-stone
 sigika, *v.* arrange the cooking-stones
 siga (bu), *adv.*
 tula busiga, sit for a long time.
 Si'ga (e; ama), *n.* a scorpion
 Siga, *v.* rub on grease, grease
 siga amafuta, omuzigo, etc.
 sige (omu), *n.* a boy or girl sent to serve the king
 Sika, *v.* be an heir to, inherit after death
 sika (omu), *n.* an heir
 siko (en), *n.* jungle, uncultivated land
 sikiriza, *v.* overshadow
 sikirize (eki), *n.* shade, shadow
 Si'ka, *v.* pull off by jerks
 esi'ka, *r.* stalk off—yesi'se nobusungu
 si'kasi'kanya, *v.* devour greedily
 si'kula, *v.* grab, snatch
 Sika (e; ama), *n.* anchor †
 Sika, *v.* fry
 Sika, *v.* load a canoe; ship
 sikulula, *v.* unload
 Sikina, *v.* cry out
 Si'konda, *v.* have hiccough. ? si'ka
 Sikya (en), *n.* back of neck, neck
 Sima, *v.* dig
 sima enyumba, break into a house
 simu (en), *n.* a worn out hoe.
 Simagira, *v.* nod and wake up with a start
 Sîma, *v.* be pleased with
 simibwa, *pass.* be pleasing to
 esîma, be satisfied. *Esp.* nesimye, I am pleased
 símo (aka), *n.* something to please
 Simatula. ? sumatula
 esimatula, *r.* disengage oneself from any one's grasp
 Simba, *v.* set upright; plant trees
 simba (obu), *n.* being on end; being upright
 simbo (e;), *n.* indifference
 tambula e'simbo, walk with indif.;
 Iya e'simbo, eat with indif.
 esimbigiriza, *r.* refuse to budge
 Simbagiriza,
 esimbagiriza, *r.* walk with stick as old man
 Simbu (en), *n.* epileptic fit
 Simula, *v.* wipe
 Sinda, *v.* groan
 sindirira, *p.*
 sindirira, emundu, load a gun
 sindika, *v.* push
 Sindukirira, *v.*
 ememe ensindukirira, I feel sick
 Sindula, *v.* pull up tree, roots and all
 Singa, *v.* be better than; get the better of
 sinza, *v.* worship
 sinzira, *v.* be the chief point
 kyetusinzirako kiruwa, what is our chief point?

- sinziro (eki), *n.* heel
Singa, *v.* pledge
 singira, *f.* give pledge to
 singo (omu), *n.* a pledge
 Singana, *v.* meet
 Singisira, *v.* have swell on, of sea
 Sinjo (en), *n.* a chisel
Sira (ama), *n.* pus
Sira, *v.* rub with water, as Indian ink ;
 smooth a floor
Sira,
 esira, *v.* be stunted in size
 siri (omu), *n.* cultivated plot of ground
 siri (en), *n.* mosquito
 Sira, *v.* face danger with indifference
 sira emuli, put reeds on
 Siriba (en), *n.* wooden charm beads
 Sirika, *v.* be silent. ? sira III.
 sirise (ka), *adv.* in a whisper
 sirikiriro (aka), *n.* interval of silence
 Sirimuka, *v.* run fast
 Siringanyi (olu), *n.* a worm
 Siringita, *v.* roll = iringita
 Siripi (e), *n.* cock of gun †
 Siŕita, *v.* be consumed, scorched by fire.
 sira II.
 siriza, *c.* consume, scorch
 siriza (aka), *n.* cinder
 Sirivu (aka), *n.* a very large number ; a
 million
 siriza, *v.* reach 'akasirivu'
Siru, *adj.* idiotic. ? sira III.
 siru (omu), *n.* deaf or dumb person
 sirusiru (omu), *n.* an idiot
 sirusiru (obu), *n.* nonsense
 siruwala, *v.* become foolish ; be con-
 fused by contrary orders
Sisi, (omu), *n.* earthquake. ? shaking
 sisi (en), *n.* fear, trembling
 esisiwala, *v.* be startled ; wince. [za, c.]
 sisiwaza, *c.* startle
 Sisisi, *adv.* pitch black, 'dugala sisisi
 Sisimuka, *v.* awake
 sisimuka (eki), *n.* watch of night
 Sisinkana, *v.* come upon unexpectedly
Sisira, *v.* put up a temporary hut. ? rita
 sisira (en), *n.* a temporary hut.
 sisira (olu), *n.* collection of such huts ;
 camp
 sisiro (eki), *n.* where beer is brewed
 Sisiriza, *v.* touch up anything damaged to
 escape punishment
 Sisitera, *v.* hush a baby ; bring to per-
 fection
 Sisiwala, *v.* have had a good feed
Sita, *v.* make a fence
 sitala, *v.* trip, stumble
 esitala, *v.* be tripped up. [za, c.]
 situka, *v.* stand up
 situla, *v.* lift up
 (en), *n.* little hard red berries
 Situnkana, *v.* be uneasy
Siwa, *v.* rub as salt into meat
 siwo (en), *n.* ferment for beer
Siwa, *v.* be itchy
 siwuka, *v.* be scabby
 siwukirira, *v.* be whitish-grey, as part
 scratched
 Siya, *v.* hiss
 So, *conj.* but, before a negative
 'So, *adv.* intensive—ngoyambade 'so, how
 well you are dressed
 alide obugenyi 'so, such a lot of pre-
 sents
 So (en), *n.* upper grinding-stone ; kneecap
 So (eki), *n.* a foreign made knife +
 ekiso ekimanye, a pocket-knife
Soba, *v.* make a mistake ; be too many,
 too long, etc. on counting,
 mea-suring ?
 Sōba, *v.* pick one's steps
 Sobola, *v.* manage. [ka, r. i.] *
 sobolola, *v.* decide a disputed point
 Soga (en), *n.* castor-oil berries
 sogasoga (omu), *n.* castor-oil plant
 So'ga, *v.* spear a wounded man
 Sogola, *v.* brew by crushing
 So'gola, *v.* go into particulars ; clear old
 potatoes out of field
Soka, *v.* begin ; be first
 Sokasoka, *v.* question with a view to get
 something against one
 Soke (en), *n.*
 kuba ensoko, make water gargle in
 paddling
 soke (mu)—musoke, *n.* rainbow
 Sokōla, *v.* take out of a parcel without
 undoing it
 esokōla, *v.* trim one's nails, hair, etc. ;
 birds, plume the feathers
 Sokomola, *v.* pull things out of a box
Solo (omu), *n.* tribute
 solo (en), *n.* wild beast
 Soloba, *v.* get out of line. Cf. Solo
 solobija, *v.* cut plantains with the 'luso-
 lobyō'
 solobyō (olu), *n.* knife on a long stick
 Solōza, *v.* collect or levy tribute. ? solo
 Solosozi (en), small venomous ant
 Solya (aka), *n.* movable framework of a
 round-house ; roof. (olu)
Soma, *v.* read
 somesa, *v.* teach ; conduct prayers
 somera, *v.* challenge
Soma (omu), *n.* tongue of land ; peninsula
 somoka, *v.* cross over
 somoko (omu), *n.* a ford
 somola, *v.* remove little by little, as
 thief
Somba, *v.* bring by handfuls, basketfuls,
 etc.

- somberera, *v.* bring up one thing after another in speaking
 somboja, *v.* go in a continuous stream
 Sōmya, *v.* pride oneself
 Somyo (obu), *n.* marrow. ? soma II.
Sona,
 sonyi (en), *n.* shame
 Sonda, *v.* contribute to a fund; meditate
 Sonda (en), *n.* a corner, angle
Songa, *v.* prod. *Cf.* So'ga
 songola, *v.* make a point to. [vu, *pl.*]
 songezo (e'; ama), *n.* a canine tooth
 songezo (aka), *n.* the very end of a branch
 Sonjola, *v.* finish right off
 Sonko (e'; ama), *v.* a snail-shell
 Sonona, *v.* walk like a chameleon
Sonsa, *v.* start a quarrel. ? poke in
 esonsa, *v.* pick a quarrel
 sonseka, *v.* slip in under
 sonseka ekitabō mu lugoye
 esonseka, *v.* = ebi'ka
 Sonseka, *v.* sting as a burn
 sonsomola, *v.* smart as an extensive burn
 Sonyiwa, *v.* forgive
 Soso (ki), *adv.*
 tunulira kisoso, look away from, squint
 Sosola, *v.* pick and choose
 Sosonkole (eki), *n.* eggshell
 Sosotola, *v.* unwrap food for eating
 Sota (omu), *n.* a snake
 Soto (eki), *n.* caked mud on sole of foot, etc.
Sowa,
 esoweka, *v.* wear several garments on top of each other
 sowera (en) *n.* house-fly
 sowola, *v.* draw out of sheath; cast-off shoes; cast young
 Soya, *v.* prod.
 Soza, *v.* make sucking noise with lips to express contempt
 Sozi (olu), *n.* a hill; mountain
 Su, *adj.* new, fresh—of beer, milk, and food just cooked
 Su (omu), *n.* an eatable rat
 Su (eki), *n.* a bird's nest
 Su (olu), *n.* smell, odour
 Suba, *v.* escape being hit
 Subi (e';) *n.* grass
Sūbi (e';) *n.* hope
 sūbira, *v.* hope for
 sūbiza, *c.* promise
 Subula, *v.* strip the bark off a 'mutuba'
 Sūbūla, *v.* sell at profit; trade. [zi, *n.*]
 Suferiya (e), *n.* metal cooking-pot †
 Sui (eki), *n.* an elephant-trap
 Suja (omu), *n.* fever
 Suju (en), *n.* small vegetable marrow
 Su'ka, *v.* step over
 su'ko (ebi), *n.* soreness after shaving
 'Suka, *v.*
 obulwade bu'suse, I am better to-day
 Sūkira, *v.* froth like beer
 Suku (olu), *n.* a plantain-garden
 Sukusa (en), *n.* young plantain slip suitable for transplanting. ? suku
Sula, *v.* spend the night
 sulo (eki), *n.* sleeping-place, camp
 ebisulo bimeka, how many days journey?
 Sula (eki), *n.* salt in lumps
Sūla, *v.* throw away, throw
 sūlika, *v.* turn upside down
 esūlika, *v.* stand on one's head; slope, lean
 sūlira, *pl.* throw the cloth over the shoulder
 sūlirira, *v.* leave an interval
 Sulo (omu), *n.* dew. ? sula
 sulo (en), *n.* spring, of water
 Sulungutana, *v.* be restless as prisoner seeking to escape
 Sulumba, *v.* menstruate
 Sumatuka, *v.* fall off
 sumatuka mu mikono, fall out of the hands
 Sumba (omu), *n.* shepherd
 Sumbi (en), *n.* small water-jar
 Sumeno (omu), *n.* saw †
 Sumika, *v.* knot the cloth on shoulder
 sumika ekifundikwa
 Sumuka, *v.* go on further, grow
Sumulula, *v.* untie
 sumuluzo (eki), *n.* a key
 sumulukuka, *v.* be untied
 Sumwa (eki), *n.* plantain-sponge
 sumwa (e';), *n.* sponge for washing dead; beer for a wake
Suna, *v.* pinch
Sunda, *v.* churn
Sunga, *v.* suck through a reed; chaff publicly
 Sungu (obu), *n.* anger
 sunguwala, *v.* be angry
 Sunsula, *v.* comb the hair
 sunsuli (eki), *n.* patch of hair left unshaven
 Sunsumala, *v.* be temporarily in a place
Susa, *v.* shell out of pod or husk
 susunku (ebi) *n.* chaff
Suta,
 sitama, *v.* sit on the haunches
 sutamuka, *rv.* get up from that position
 suti (en),
 ekyensuti, tail of a fowl
Sūta, *v.* praise
 sūsūta, *v.* be very familiar with
 sūsūto (olu), *n.* familiarity
Suwa (en), *n.* a water-jar
 suwa (omu), *n.* a vein; sinew
 Suyaya, *v.* swagger

suyu (eki), *n.* sore on corner of mouth
Swā (eki), *n.* ant-hill
 swa (en), *n.* white ant in flying stage
 Swaga, *v.* spear fish in the water
 swāgu, *int.*, *congratulate on successful hunt*
 swāguza, *v.* congratulate 'swāgu,'
 'swāgu'
 Swāla, *v.* be ashamed. [za, c.]
 Swanta,
 eswanta, *r.* smack lips over good food
 Swaswa (en), *n.* large water-lizard.
 Swaswata, *v.* smart; patter
 Swagirow (en), *n.* foot-fall

T

Ta, *v.* let go. [tade]
 Ta (eki), *n.* a large calabash
 Ta (olu), *n.* a span measure
 Ta (obu), *n.* flour. ?sa I
 Ta (ama), *n.* milk
 Ta, *v.* kill. ['se; 'sa, c.]
 'ta agana, *v.* waver between two opinions
Taba, *v.* join
 tabagana, *rec.* be reconciled
 Taba (ebi), *n.* rain-water standing in pools
 Tāba, *n. i.* tobacco
 Tabāla, *v.* go on an expedition. ? taba-
 wala
 tabālo (olu), an expedition, campaign
 Tabangula, *v.* stir up the mud
 tabanguka, *v.* be stirred up; get angry
 ememe entabanguse, I want to be sick
 Tabani (omu), *n.* a son. ? taba
 Tabāza (e), *n.* lamp, candle †
 Tabāza, *v.* wash ceremonially before
 prayer
 Tabi (e'; ama), *n.* bough, branch. ? taba
 Tabika, *v. i.* be mixed up. ? taba
 tabikiriza, *v.* put out intentionally in
 singing, etc.
 tabiza, *c.* put out in singing
 Tabira, *v.* sprinkle water on forge fire
 tabiro (en), *n.* a sprinkler
Tabo (e';), *n.* hole from which flying ants
 come
 Tabo (eki), *n.* a book †
 Tabula, *v.* mix, stir up. [ka, v. i.] ? taba
 etabula, *r.* become frothy as sea in storm
 Tabwa (en), *n.* round ornament, knob
 Tafu (omu), *n.* wrinkle on forehead
 Tafūla, *v.* search among a lot of things
 Tāga, cf. *Swahili* taka
 etaga, *r.* need
 Tagala, *v.* = tegana, be bothered
 Taganjula, *v.* search under everything
 Tāga'ta, *v.* stagger—of a drunken man
 Tāgo (aka), *n.* the spleen
 tāgo (en), *n.*
 ejinja eryentāgo, black stone useful
 for sharpening razors

Tagula, *v.* tear in pieces, of beasts
 Tagya (en), *n.* hyena
 Tai (aka), *n.* a swallow
 Taira, taiza. *Vid.* Tawa
Taka (e';), *n.* soil
 taka (obu), *n.* land inherited in per-
 petuity and used as family burial
 ground
 taka (omu), *n.* owner of such land;
 country yokel
 takawala, *v.* become a 'mutaka,' be a
 rustic
Taka, *v.* announce a theft
 takabana, *v.* search diligently to recover
 anything lost
 etakiriza, *r.* deny what you have not
 been accused of
 Takata, *v.* become warm inside
 Takerā (en), *n.*
 gamba entakera, interrupt
 Tako (e';), *n.* the buttock
 ekyentako, wasp's sting
 Takula, *v.* scratch as a hen. ? taka I
 Ta'kuluza, *v.* force to relax grasp
Tala (omu), *n.* uncultivated land; the
 other side
 omuntala weno, this side; omutala
 weri, that side
 tale (e';), *n.* moor-land
 tale (ama), *n.* iron ore
 tale (aka), *n.* a market
Tala, *v.* form battle-array,—egye litaze
 etala, *r.* get ready for battle
 tala ejoba, shave all round the head,
 leaving the crown
 tala enju (emikwero), set up skeleton of
 house
 tala e'zala, stake in gambling
 tala (olu), something to sell for profit
 talo (olu), *n.* a battle
 goba mu lutalo, defeat
 talo (eki), *n.* a freak of nature, wonder
 talo (ki), *adv.* wonderful, extraordinary
Talāga (ama), *n.*
 empagi ezamatalāga, uneven spaces
 Talaga, *v.* besiege
 Talage (obu), *n.* rust
 Talama, *v.* sit with legs out to side
 Talanga, *v.* stagger like a sick man
 Tālatāla, *v.* stroll
 Talika, *v.* dry meat over fire
 Talisi (omu), *n.* postman †
 Taliza, *v.* finish right off
 Tālūka, *v.* loose restraint of self
 Tama (e'; ama), *n.* cheek
Ta'ma, *v.* disgust
 omulimu gunguntamye, I am tired
 of this job
 ntamidwa, I am tired, dissatisfied
 with my place
Tamaga (en), *n.* light-coloured negro

- Tambira**, *v.* sacrifice
 tambiro (e'); *n.* place of sacrifice
Tambo (omu), *n.* spring, gun-lock, etc.
Tambula, *v.* walk
 tambulira ku gari, ride a bicycle
 tambula (en), *n.* gait
 tambulire (ama), *n.* ways of walking
Tami'ra, *v.* get drunk. [vu, *pt.*]
 tamirukuka, *v.* get thoroughly drunk¹
Tamu (en), *n.* native cooking-pot
Tamvua (e'); *n.* thread of fringe
 tamvua (ama), *n.* a fringe
Tana, *v.* spread
 tana (en), *n.* hole to bury in, grave
Tanaka, *v.* be sick
Tanda, *v.* stride
 tanda (omu), *n.* 'width' of barkcloth, etc.
 tanda (eki), *n.* a bedstead
 tanda (en), *n.* food for road. ? lasting
 for journey
Tanda (e'), *n.* place of the departed
 genda e'tanda
Tanda (e'), *n.* ? tanda I
 sula e'tanda, throw a thing carelessly
 to one side, and forget about it
 tandagira, *v.* throw violently down
 tandika, *v.* lay out, start work
 tandika emeza, lay the table
 tandika endogoi, saddle the ass
Tanga, *v.* be fined, pay fine
 tanza, *c.* fine
 tango (omu), *n.* a fine
Tanga (ebi),
 embuzi yebitangatanga, with many
 small black and white spots
 tangala, *v.* show, reflect light
 tangalija, *v.* show light through
Tanta, *v.* be scattered
 tanta (obu), *n.* shuttle
Tanula, *v.* begin. ? tana
 Tanyi (eki), *n.* human placenta. ? tana
Tanwa, *v.* hurt by mistake. [tanidwa]
Tasa, *v.* separate combatants; abort
Tatagana, *v.* be scattered. *Cf.* Tanta,
 Sasana
Tavujana, *v.* speak indistinctly
Tawa, *v.* steer a canoe,—tawa eryato;
 circumcise; be importunate
 tawana, *v.* be busy
 tawana (emi), *n.*
 nina emitawana, I am very busy
 taya, *c.*
 etaya, *r.* be under no restrictions
 taira, *p.* be bothered. [za, *c.*]
 taiza, *c.* surround a cover of game.
Tawuliro (eki), *n.* short small torch, fire-
 brand
Tawuzi (en), *n.* a paroquet
Te (en), *n.* cow, ox
- Teba**, *v.* aim
 tebi (omu), *n.* a marksman
 tebereza, *v.* guess.
Tebe (en), *n.* a stool, chair
 tebe (omu), *n.* chair-carrier
Têbe (eki), *n.* bog
Tebunkanya, *v.* dodge
Tega, *v.* bend spring of trap; trap; lay
 in wait for *
 tega okutu, listen attentively
 tego (omu), *n.* trap; bow
 tega omutego, set a trap
 tegula, *v.* take out of trap
 tega (en), *n.*
 tema entega, hough
Tegana, *v.* bother. ? tega
Tegeka, *v.* make ready
 etegeka, *r.* prepare oneself, be ready
 tegula, *v.* put back what has been put ready
Tegéra, *v.* understand. ? tega
 tegéza, *c.* explain
 tegévu, *pt.* sensible
 tegézeza, *v.* listen to
 etegézeza, *r.* see and fully understand
Teka, *v.* clear, of sky; grow calm, of sea
 tefu, *pt.* calm; gentle
Teka, *v.* place; make a law
 teka (e'; ama), *n.* a law
 teka e'teka, make a law
 tekulula, *v.* unship
 tekulula e'teka, annul a law
 teko (omu), *n.* heap put together for
 counting
 tekateka, *v.* make ready
 etekateka, *r.* make oneself ready
Teketeke, *adv.*
 nungi teketeke, first-class
Tekemuka, *v.* fear
Têkera, *v.* set fire to
Tema, *v.* cut with blows
 tematema omutwe, gash the head
 temya, *c.*
 temya ekikowe, wink
 temu (e'), *n.* violence, highway-robbery
 temu (omu), *n.* highwayman
 temula, *v.* assassinate
 temera, *p.* put earth to roots of tree
 temereza,
 temereza ekikowe, blink
Tembe (e'; ama), *n.* wild plantain-fruit
 tembe (eki), *n.* wild plantain-tree
Tembêta, *v.* carry in front of one. *Cf.*
 Sembesa
Tenda, *v.* describe, speak of as good.
 tendo (e'), *n.* praise
 tendereza, *v.* praise, commend
 tendeka, *v.* initiate
 tendekereza, *v.* give lessons in, to
 children

¹ According to some, 'get sober.

- Tenga**, *v.* wag the tail
 tengera, *p.* shake with fear. [za, *c.*]
 tengerera, *p.* be afraid of falling,
 nervous
 tengereze (*en*), *n.* nervousness, 'funk'
 tengesa, *v.* shake
 tengetera, *v.* roll of a boat; wobble as
 compass-dial
 tenge'ja, *v.* float without motion
Tengetenge, *adv.* half full
Tengu, *adj.* disobedient
Tentegere (*eki*), *n.* first bark from 'mutuba'
Tera, *v.* aux. be on point of
Tere (*omu*), *n.* rations
Terebuka, *v.* slip. [la, *v.* *t.*]
Tere'ga, *v.* speak like a prince
Tereka, *v.* put by. ? tere
 teresa, *c.* entrust to some one's care
Teréra, *v.* surmise
Teréra, *v.* balance itself; be level
 terévu, *pl.* level
 teréza, *c.* make level
Tesa, *v.* take counsel, discuss. ? teka
 tesa ebigambo, discuss the matter
 teso (*ekye*), *n.* freedom from work,
 leisure
Tētéra, *v.* breathe heavily in illness
Tetenkereza, *v.* beguile
Teza, *v.* hurry up
Ti (*n*), *conj.* that. ? saying¹
Ti (*omu*), *n.* a tree, piece of wood
 ti (*eki*), *n.* small piece of wood; *esp.*
 haft of knife
 ti (*ebi*), *n.* circlet worn by young girls
Tiba, *v.* spoil
Tiba (*olu*), *n.* wooden cup
Tilwa (*eki*). *Vid.* Tya
Tiguka, *v.* play
Ti'ka, *v.* put load on head
 eti'ka, *v.* carry a load
 eti'ka emikono, 'hands on head,' a
 sign of grief
 eti'se (*omw*), *n.* a porter
 ti'ko (*en*), *n.* top of hill
 ti'ko (*aka*), *n.* a mushroom
 ti'kiro (*eki*), *n.* pointed top of native
 house
 ti'kula, *v.* take off a load
Tikirira, *v.* be afraid to give one's mind
Tikūla, *v.* turn everything upside down in
 searching
Tima, *v.* mince. *Cf.* Tema
Tima (*e'*), *n.* malice
Tima (*omu*), *n.* heart
Timba, *v.* hang curtains
 tumba (*eki*), *n.* a curtain
Timba (—; *ba*), *n.* python
Timpa (*e*), *n.* leaves of the arum lily
- Tinda**, *v.* bridge. *Cf.* Tanda
 tindlo (*olu*), *n.* bridge, stairs, ladder, etc.
 tindiro (*eki*), *n.* shelves
 tindikira, *v.* pile up, firewood
Tininya (*aka*), *n.* a very wee scrap
Tinkiza, *v.* like, love; rejoice, exult
Tintima, *v.* shake. ? tima
 tintimirira, *p.* shake in ague
 'Tira, *v.* be well spread with leaves, of a
 garden
Tirika, *v.* be squirted
 tirisa, *c.* squirt
Tirimbula, *v.* murder. [ka, *v.* *t.*]
Titi (*obu*), *n.* small beads
Titi (*obu*), *n.* *on.* chilliness
 la nobutiti, feel chilly
 titira, *v.* shake with cold or fear
 titi'wala, *v.* be famished with cold
Titiri (*ma*), *adv.*
 tula matitiri, sit on the haunches
Titiri (*en*), *n.* kind of quail
To, *adj.* not full grown
Toba, *v.* get wet
Tobeka, *v.* make patchwork, variegate
 omukeka omutobeke, mat with col-
 oured pattern
 tobekera, *v.* be going grey of hair
Tobera, *v.* move the lips
Tobo (*en*), *n.* base of anything
Tofali (*e'*; *ama*), *n.* a brick. † (*sofali*)
Togatoga, *v.* fiddle with
Togero (*e'*; *ama*), *n.* large vessel for
 brewing in
Togo (*ebi*), *n.* papyrus
To'go, *n.* heavy rains of March, April
 and May
Togolola, *v.* take up filth with hands
Togonyola, *v.* squash, squeeze hard
Tojera, *v.* bud, of trees
Toke (*e'*; *ama*), *n.* bunch of plantain
 toke (*eki*), *n.* plantain-tree
Tokomoka, *v.* be engulfed, destroyed
 wholesale
Tokota, *v.* bubble in boiling
Tokōterera, *v.* mourn for silently; keep
 quietly silent
Tola, *v.* accept
 tole (*eki*), *n.* lump. ? what is accepted
Toli (*en*), *n.*
 kuba entoli, snap the fingers
Toloba, *v.* run without turning; go in
 pairs
 tololo'ja,
 etololo'ja, *v.* quarrel
 tolong'anya, *v.* be clever at work,
 repartee, etc.
Tolola,
 etolola, *v.* go round. [za, *c.*]

¹ In Zulu 'ti' means 'say,' possibly it was originally adv. 'in the saying manner. Possibly also the meaning of 'nti' may go to connect -ti, -tyo, and -tya with this same root.

- Tolontoka**, *v.* penetrate right through
Toma, *v.* complain of unfair treatment; aim
 tomo (en), *n.*
 wa ntomo, a good shot
 tomera, *p.* charge, as a cow
 tomeragana, *v.c.* charge as in football
Tomi (ebi), *n.* mud on boots
Tona, *v.* depict by marks; make a present
Tonda, *v.* create; be conceived
Tondo (e'; ama), *n.* drop of water; rash of small-pox
Tondobereza, *v.* turn about in mind
Tondoka, *v.* be cut in two; die. [la, *v.t.*]
Tongeza, *v.* keep up
Tongole (omu), *n.* a squire
 tongole (eki), *n.* land of a 'mutongole'
Tongo (e';), a deserted spot, once inhabited
Tongolola, *v.* explain
Tongonya, *v.* finger. *Cf.* Toga
Tongotera, *v.* look hopelessly at a difficulty
Tono, *adj.* little
 tono (aka), *adv.* a little
Tontogola, *v.*
 tontogolo (en), *n.* fruit of wild fig
Tontoma, *v.* say off pat
Tonya, *v.* leak; fall of rain. ? tona
 tonyeza, *v.* dot
 tonyezi (olu), *n.* a shower
 tonyezi (aka), *n.* a drop
 tonyerera, *p.* drizzle incessantly
Tosi (e';), *n.* mud. (ebi)
Totatota, *v.* cross words with
 sija kutotatota nawe
Totola, *v.* drench, of rain
Totōla, *v.* take a lot of plunder
Totoma, *v.* grumble loudly
Towaza, *v.* humble, *esp.*
 etowaza, *v.* humble oneself, be humble
 towolokoka, *v.* go down, of a swelling;
 rest—nkyatowolokoka
Tu (oku; ama), *n.* an ear
 tu (e';), *n.* a wee packet of anything
Tuba (omu), *n.* a bark-cloth tree
 tubatuba (en), *n.* strips of 'mutuba'
 bark
 olutubatuba, one strip
Tūbatūba, *v.* be on the point of crying
Tubira, *v.* 'go in' whilst crossing a forā
 tutubika,
 etutubika, *v.* sink
 tubūba, *v.* wade in water up to mouth
Tuga, *v.* strangle
 tuga akatale, raise a disturbance in the market
Tu'ga, *v.* knot
Tu'ga (en), *n.* a giraffe
Tugunda, *adj.* fruit-bearing
Tuja, *v.* throb
Tu'jo (en), *n.* drums at birth of twins
Tuju (omu), *n.* elephant-hunter
Tuka, *v.* reach a mark; arrive; be enough; be complete
 etuka, *v.* become mature, mer only
 tuko (en), *n.* due, proper time
 tukirira, *p.* be complete; come right through on a march. [za, *c.*]
Tūkūma, *v.* be very hungry
Tukutuku, *int. adv.* denoting whiteness
 tukula, *v.* be white. [vu, *p.t.*; za, *c.*]
Tula, *v.* be or become sharp. [tuze]
 tula (obu), *n.* wild acid kind of tomato
Tula, *v.* sit. [tude]
Tula, *v. t.* cause a relapse
 'tuka, *v. i.* have a relapse,—nzituse
 'tulula, *v.* decant
 'tulukuka, *v.* be decanted; be quite straight
Tuli (eki), *n.* aperture. ? tula II.
 tulika, *v.* be burst
 tulu (e';), *n.* a blind eye
 tulu (omu), *n.* a blind man
Tulituli (eki), *n.* an inflamed spot; flea-bite
 tulutulu (aka), *n.* = preceding
 tulutulu (ama), *n.* reddening of sky at dawn
 enkyā mu matulutulu
Tulinkirira,
 etulinkirira, *v.* do on one's own responsibility
Tūlūla, *v.* begin to show grey hairs
Tuma, *v.* heap up
 tumo (en), *n.* a heap
Tuma, *v.* send
Tūma, *v.*
 tuma erinya, give name to
 mutume erinya, give him a name
Tumba (en), *n.* very round shoulders
Tumbi (e';), *n.* midnight
Tumbikana, *v.* be quarrelsome
Tumbira, *v.* rise to great height. [za, *c.*]
Tumbu
 tumbwe (en), *n.* calf of leg
 tumbugulu (en), *n.* fore-leg
Tunda, *v.* sell
 tundu (eki), *n.* a part
 tundula, *v.* lance an abscess; *esp.* tundula emvunza, extract jiggers [ka, *v. i.*]
 tundu'ga, *v.* throb
Tunga, *v.* sew
 tungulula, *v.* unsew
Tungo (en), *n.* semsem
Tungulu (e'; ama), *n.* a red acid fruit
Tungulu (eki), *n.* an onion †
Tungulula, *v.* keep in line in marching; put a matter in the right light.
Tung'ununa, *v.* be sweet
Tuntu (e';), *n.* mid-day

- Tuntugulu (eki), *n.* large straw for sucking through
 Tunuka (en), *n.* abscess, *esp.* on hand
 Tunula, *v.* look
 tunulira, *p.* look at
 Tunumba (en), *n.* back of hill
 Tutira, *v.* be distended
 Tutuli (eki), *n.* a short thick bundle
 tutuli (omu), *n.* a hunchback
 Tutumo (e'); *n.* fame
 tutumuka, *v.* be renowned
 Tutunuka, *n.* sprout of seeds. ? tunuka
 Tutwa (ebi), *n.* tassel
Tuyo (en), *n.* perspiration
 tuyana, *v.* perspire
 Twa (obu), *n.* poison
 Twākāla, *v.* be very red, crimson.
Twala, *v.* take from one place to another
 twalo (omu), *n.* a native load, *esp.* of shells
 Twala, *v.* govern
 twale (ama), *n.* sphere of government
Twe (omu), *n.* head
 twetwe (omu), *n.* head of bed
 Twere (en), *n.* beer during fermentation
Tya, *v.* fear
 tibwa (eki), *n.* glory
 tisa, *v.* frighten
 tisa (en), *n.* fear
 Tyaba, *v.* gather dry sticks for firewood
 Tyanka, *v.* bully
 Tyemula, *v.* cut lengthwise
 kintyemula ememe, it terrifies me
 Tyetyemuka, *v.* laugh loudly; be cut lengthwise
- V
- Va**, *v.* go out. [vude; vibwa, *pass.*]
 'isa, *c.*
 visamu amagoba, make a profit *
 vo (omu), *n.* strait between two islands
 vanyuma (olu), *adv.* afterwards. ? vanyuma
 vanjuba (obu), *n.* the east. ? va-njuba
 Va (em), *n.* vegetables
 Vi (em), *n.* grey hairs. *Cf.* Vu
Viri (em), *n.* hair of head
 viri (olu), *n.* a single hair
Vivi (e' ; ama), *n.* a knee
Vola, *v.* depreciate what you know to be good
 Vu (e'); *n.* ashes. ? grey state. *Cf.* Vi
 Vu (eki), *n.* a gadfly
Vuba, *v.* catch fish
 vubi (omu), *n.* a fisherman
 vuvuba, *v.* treat with a high hand
 Vuba (em), *n.* native stocks
 Vūbika,
 cvubika, *r.* eat meat gluttonously
 Vubo (em), *n.* hole for catching flying ants
 in
- Vubo (em), *n.* blacksmith's bellows
 vubikiriza, *v.* sprinkle forge fire with water, = tabira; interrupt
Vubu (em), *n. on.* a hippopotamus
 Vubuka, *v.* reach puberty
 vubuka (omu), *n.* a youth
Vuga, *v.* sound, go off, as a gun
Vuga, *v.* paddle
 Vuja, *v.* bring beer
 Vule (omu), *n.* a teak-tree
 Vuluga, *v.* mix
 vulungutana, *v.* speak indistinctly
 Vulumula, *v.* stare with wide-open eyes,
 —vulumula amaso
 vulumulira, *p.* stare at
Vuma, *v.* revile, speak rudely to
 vumirira, *p.* curse
Vūma, *v.* hiss, whizz. ? vū, *on.*
 vūmira, *p.* low as cow for calf
 vūvūma, *v.* hum, buzz
 vūvūmira (e'); *n.* a kind of bumble-bee
 Vumula, *v.* sling. ? vūma
 vumulo (em), *n.* a sling
 Vumula, *v.* be an antidote to
Vumba, *v.* arrest, seize
 avumba e'toke, he eats ravenously
 vumbo (em), *n.* resin
 vumbo (omu), *n.* lock of hair; bunch of flowers; bunch of tassel
 vumbagira, *v.* grip with both arms; encircle; enfold
 Vumbēra, *v.* refuse to burn. ? vumba
 omuliro guvumbera
 Vumbe (e'); *n.* a savoury smell
Vumbika, *v.* put under the ashes
 vumbula, *r.* take out of the ashes; discover
 vumbula obulago, speak up
 Vumvubika, *v.* swallow anything disagreeable
 evumvubika, *r.* go against great odds
Vuna, *v.* break
 vunama, *v.* bend down
 vunana, *v.* lay to charge of; avenge
 omvunanira ki? What have I done wrong?
 Vunda, *v.* rot, go bad
Vunika, *v.* turn upside down ? vuna
 evunika, *r.* hide face on ground, or in arms
 vunula, *r.* put right side up; explain to
 evunulira, *r.* in wrestling, turn tables on
Vunuka, *v.*
 'vunuka olusozi, get to other side of hill
 'vunuko (enzi), *n.* other side of hill
 mu nzivunuko, on the opposite side
Vunya, *v.* eat ravenously
 vunyo (em), *n.* a maggot
 Vunza (em), *n.* jigger †

W

- Wa**, *v.* *to* give. [wade; webwa, *pass.*]
 wa (bu), *adv.* gratis
 wera, *p.* give to, as bribe, pay, etc.
 wera (emp-), *n.* gift for service; pay
 wereza, *c.* make a present to; send to;
 serve
- Wa** (olu), *n.* whistle,—fuwa oluwa
- Waba**, *v.* go astray
- Wabula**, *v.* tell name of guest
- Wabula**, *conj.* except. *Lit.* there is missing
- Wade**, *conj.* nor
- Wafu** (omu), *n.* wild plum-tree
 wafu (emp-), *n.* fruit of above
- Waga**, *v.* support
 wagi (emp-), *n.* post of house
- Wa'gala**, *v.* sharpen
 wa'gali (ama), *n.* hard edge; obstinacy
 mawa'gali nga 'kambe e 'ziba, *prov.*
- Wagama**, *v.* get stuck
- Waganya**, *v.* squeeze through
- Wago**, (olu), *n.* dried bladder
 wago (emp-), *n.* hollow between two hills
 wagula, *v.* break through jungle
- Wa'guka**, *v.* grow tall
 ewa'gula, *r.* separate oneself; become a solitary
- Wāguka**, *v.* have a surfeit, food or drink
- Waka**, *v.* be with young
 wasa, *c.* marry, of man
 wako (eg; ama), *n.*
 bamu egwako, be with young, sheep,
 goats
 wakula, *r.* take honey from bees—
 wakula enjuki
- Wakana**, *v.* argue. ? waka
- Wākiri**, *conj.* better (do)
- Wala**, *adv.* long way off
 ewala, *r.* keep at a distance, avoid
- Wala**, *v.* scrape as skin, or bark. [waze]
 walana, *v. only as* walana egwanga ku,
 take vengeance on
 walakata, *v.* scrape potatoes
 walakate (eki), *n.* parched verdureless
 place
- Wāla**, *v.* have the small-pox. [wāde]
 wāli (ka)—kawāli, *n. i.* small-pox
- Walāta** (eki), *n.* baldness. ? walakata
 walāta (emp-), *n.* a baldheaded person
- Walaza**, *v.* be exuberant; promise not to do
- Wali**, (eg), *n.* stubbornness
 waliriza, *v.* compel to work
 walula, *v.* drag. [kulula]
 ewalula, *r.* crawl, as a man
 waluka, *v.* have diarrhoea. [dukana]
 walukó (eki), *n.* diarrhoea. [eki'du-
 kano]
- ekiwaluko ekyomusai, dysentery
- Walucoco** (—; ba), *n.* tall weak man
- Walugungu** (—; ba), *n.* full-grown man
 not filled out
- Wa'ma**, *int.*
- Wa'ma**, *v.* try to raise the wind
- Wamanta**, *v.* grope after
- wamatuka**, *v.* rush. *Cf.* fubutuka—fuba
- Wamba**, *v.* appropriate; take men as
 prisoners in war
 wambatira, *v.* embrace in arms
 wambula, *v.* run off with
 ensolo ewambude efumu lyange
- Wampa**, *int.* answer of servant to call
 wampanya, *v.* invent lying excuses
- Wamvu**, *adj.* tall, long, etc.
- wamvuwa**, *v.* become tall, long, etc.
- Wāna**, *v.* set, urge on
- Wanda**, *v.*
 wanda amalusu, spit
 wandula, *v.* spit out
 wandagaia, *v.* pelt of rain, bullets, etc.
 wandagirira, *v.* drizzle of rain
- Wandika**, *v.* write †
- Wanga**, *v.* fix in handle, mortice, etc.
 ewanga, *r.* be able for, venture on.
 wangwa (obu), *n.* inherent nature
 wangula, *r.* take out of handle, etc.
 wanga (eki), *n.* a skull
 wanga (eg; ama), *n.* a nation
 wang'anguka, *v.* emigrate
- Wanga**, *v.* injure
 wanga (eg), *n.*
 walana egwanga ku, take vengeance
 on
- Wanga** (emp-), *n.* a cock-fowl
 wanga (seg; bas), *n.* a cock-bird
- Wangāla**, *v.* live, last a long time. [za, c.]
- Wangi**, *int.* answer of a servant
- Wangiza**, *v.* prop up. ? waga
- Wangula**, *v.* triumph over
- Wanika**, *v.* hang up; raise the price of
 wanika (eg; ama), *n.* a store
 wanula, *v.* unhang, take down
 wanirira, *p.* keep from falling; sell at
 an exorbitant price
- Wanjaga**, *v.* throw blame on another;
 beseech
 wanjagira, *v. i.* throw blame on another
- Wankawanka**, *v.* pant; long for
- wankawankira**, *p.* long for a thing
- Wankāki**, *n.* : main front-door in fence.
 ? wa- nkāki (kāko)
- Wansa**, *v.* buy at an exorbitant price
- Wansanso**, *n. i.* main back-gate to fence,
 ? wa- nsanso
- Wanuza**, *v.* show what is right: correct
 wanuliza, *p.*
- Wanyi** (olu), *n.* strychnia plant
- Wanyisa**, *v.* exchange
- Wata**, *v.* change one's place of living

wato (eki), *n.* flank, loin
Wata, *v.* peel plantains
 wátula, *v.* drop its leaves
 Wátu, *int.*
 mwana wátu, my good friend
 Wawagula, *v.* prune; treat roughly.
 ? wagula
 Wawála, *v.* sing, of ears
 amatu gampawade
 Wawatiro (eki), *n.* wing. ? wata
 Wawo, *i.c.* wa awo
 Muganda wawo, a true born Muganda
Wau (olu), *n.* sand-paper leaf; scraper
 used by potters
 wawula, *v.* polish, rub smooth
 emuli empawule, polished reeds
Waya, *v.*
 wayira, *p.* put in a patch; splice
 ewayirira, *r.* attribute words falsely;
 give invented message
 wayiriza, *p₂.c.* slander
Wa'ya, *v.*
 wa'yira, *p.* marry, of a woman
 Waza, *v.* rouse oneself; compel
Webá, *v.*
 nipebye, I have forgotten it
 webūla, *v.* treat with disrespect
Wéba, *v.* oscillate
 wébuka, *v.i.* be diminished. [la, *v.i.*]
We'jawe'ja, *v.* pant, be out of breath
 we'jera, *v.* speak incessantly; breathe
 hard in illness
Weka, *v.* carry on back, as a child
 Wema, *v.* eat rice, beans, etc., without
 using the hands
 Wéma, *n.* a tent † wema eno, etc.
 Wemba, *v.* take a present as propitiation
 Wementa, *v.* finish off every scrap
 Wemuka, *v.i.* act shamelessly
 wemula, *v.t.* speak obscenely
Wénda, (eki), *n.* stern of canoe. ? cleaving
 wenda (olu), *n.* a track made by beating
 down the jungle
 wendo (eki), *n.* human sacrifice
 wendula, *v.* call in help
 Wendo (omu), *n.* a number, value. ? wera
 Wenja, *v.* search for a lost thing
 Wenjula, *v.*
 emundu empenjule, a breachloader
 Wenyera, *v.* be lame
Wera, *v.* reach a number; brandish a
 weapon in token of loyalty. [za, *c.*]
 ? gwa
 ensimbi ziweze: enaku ziwera meka?
Wera, *v.* forbid
 werera, *p.* tell a man what to say; set
 dogs, etc., on
 werekera, *v.* escort on way
 Wesa, *v.* work in metal, forge. ? weta
 wesi (omu), *n.* a smith

Weta, *v.* bend
 eweta, *r.* warp
 Wewūma, *v.* pant
Wewa, *v.* winnow
 wewa olubuto, draw in the stomach
 wewa (eki), *n.* winnowing-tray
 Wewera, *v.* be smooth
 Wiringisa, *v.t.* roll [ta, *v.i.*]
Wita, *v.* pass ('w' only sounded after 'n')
 wisa, *c.* cause to pass; practise habits
 isa wuzi mu mpiso, thread a needle
 wisa (emp-), *n.* habits, custom
 witirira, *p₂.* be advanced in age, time,
 etc.
 witiriza, *c.* make progress
Wita, *v.* call ('w' only sounded after 'n')
 witaba, *v.* answer when called (yitaba)
 ewitabya, *r.* answer without being
 called; echo.
Wo (eki), *n.* abscess
Woba, *v.* cry dolefully. ? wowe, *on.*
 wobe (eki), *n.* lamentation
 kuba ekiwobe, lament
 Wodzi, *adv.* perhaps
Wogoka, *v.* be sprained
 wogola, *v. t.* break off
 wogole (emp-), *n.* plantains cooked in
 their skins
 fumba empogole
 Wojolo (eki), *n.* a butterfly
Wola, *v.* borrow what is to be returned in
 value
 ewola, *r.* borrow for oneself
Wola, *v.* grow cold
 wolu; *p.t.* cold, of food
 woléra, *v.* abate, of pain. ? wolerera
Wola,
 woloma, *v.* low as a cow
 woza, *c.* plead
 wolereza, *p₂.* intercede for
 wolerera, *p₂.* be attentive
 wologoma (emp-), *n.* a lion
 Wólera, *v.* avenge. [za, *c.*]
Woma, *v.* prop. up; plaster
 ewoma, *r.* dodge a spear
Woma, *v.* be good [eza, *c.*]
 wómerera, *p₂.* be sweet
Womba, *v.* ? wrap up (wumba)
 wombo (olu), *n.* leaf for cooking in
 womvu (eki), *n.* a valley
 wombeka,
 wombefu, *p.t.* humble
 ewombeka, *r.* be humble
Wona, *v.i.* be cured
 wonya, *c.* cure
Wonga, *v.* make an offering to
 wongera, *p.* make offering to
 Wonzi, (—; ba), *n.* kind of kite
 Wótera, *v.* look sad
 Wotoka, *v. i.* be withered. [fu, *p.t.*]
 wotokerera, *p₂.* begin to wither

Wowogana, *v.* cry, 'wowe'; lament
 Wowoja, *v.* squeeze into as small a compass as possible. ?wojole
 Wowongola, *v.* hollow out
 wowongole (eki), *n.* anything hollowed out, or emptied; an empty-headed man
 Wowota, *v.* hush a baby [era, *v.* *t.*]
 Woyawoya, *v.* soothe
 Wóza, *v.* levy a due
 wóza (emp-), the due levied
 Wuba, *v.* slip from memory
 nawubirwa buwubirwa, I did it by mistake
 wubyawubya, *c.* make a feint
 Wúba, *v.* swing
 Wúbála, *v.* look sad
 Wuge (olu), *n.* verdigris
 wugwe (eg-; ama), *n.* a lung
 Wugulu (eki), *n.* an owl
 Wugusa,
 ewugusa, *r.* pretend not to know
 Wuja (ma), *adv.*
 laba mawuja, glance sideways
 Wu'ja, *v.* fan
 Wuju, *n.* *i.* native marrow
 Wukira, *v.* swell
 Wula (ama), *n.* creeper used for tying (eg-)
 Wula, *v.* thresh; make distant raid on
 wulula, pull grains off cob, beads off thread, etc.
 Wula, ?wola III.
 wufu, *pt.* guka mu luwufu, of two people arriving unexpectedly at the same point on a road
 wulira, *v.* hear; perceive by smell
 wuliru (emp-), *n.* orifice of ear; nostril; note (hole) on a flute
 wuliriza, *p.* *c.* listen to
 wulikika, *k.* be audible
 wuluguma, *v.* roar
 wulunguta, *v.* rumble
 Wulu'tuka, *v.* slip-of a noose.
 Wumba, *v.* wrap up for cooking. ?womba
 Wumba, *v.* be worm-eaten
 wumbu (emp-), *n.* dust from worm-eaten wood
 Wumula, *v.* bore a hole.
 Wumula, *v.* rest
 Wuna, *v.* *on.* hoot
 wunya,
 ewunya, *r.* be astonished; say wo o o . . .
 wunikirira, *p.* be astonished in silence. [za, *c.*]
 Wunda, *v.* sew beads in pattern.
 wundulula, *v.* unsew. [wundulukuka, *v.* *i.*]
 Wundu (eki), *n.* a wound¹
 Wungéra, *v.* close in, of the day
 obude buwungede

Wungula, *v.* *t.* cross over a ferry. [ka, *v.* *i.*]
 Wungutuka, *v.* have a deceptive appearance.
 Wunjula, *v.* turn sideways
 wunzika, *v.* incline to one side
 ewunzika, *r.* be on slant
 Wunya, *v.* *i.* smell, have a smell
 wunyiriza, *v.* *t.* smell
 Wu'ta, *v.* leave potato or yam too long in the ground; be in second childhood
 wu'ta (eki), *n.* a potato or yam so left
 Wúta, *v.* drink with a sucking sound
 Wu'tula, *v.* thrash
 Wuwo (aka), *n.* tail of snake
 Wuwutanya, *v.* eat as when a thing is very hot to mouth
 Wuzi, *n.* *i.* thread, cotton
 Wuzuma, *v.* hunt for what is visible

Y

Yaba, *v.*
 yabya, *c.* pull down; remove old work
 yabya olumbe, finish mourning
 eyabya, *r.* be free, 'on his own hook'; find room,—seyabya, I have no room: = eyabiza
 yabika, *v.* *i.* be destroyed. [fu, *pt.*]
 yabiza, *c.*
 eyabiza, *r.* *t.* have full confidence in
 yabirira, *p.* be thin, transparent, as bark-cloth. [vu, *pt.*]
 yabula, *v.* *t.* go to other side
 yabula olusozzi,
 yabulukuka, *v.* *i.* be dispersed—of meeting
 Yaga (omu), *n.* storm
 Yaga,
 eyaga, *r.* scratch itself with foot as animal
 yagala, *v.* scratch itchy place
 Yaga,
 yagiriza, *p.* *c.* sooth
 yagala, *v.* want, love
 yagagala, *v.* be spread out
 Ya'ga, *v.* cry for grief
 Yagi (omu), *n.* tomato-plant
 yagi (enj-), *n.* tomato-fruit
 yagi (ek), *n.* grain-store
 Yai (ek), *n.* dry plantain-bark
 yai (enj-), *n.* bhang
 Yaka, *v.* burn brightly; be hot
 omusana gwase; omuliro gwaka
 yakayakana, *v.* shine. glitter
 Yaka,
 eyaka, *r.* walk fast. [sa, *c.*]
 Yako (olw-), *n.* a trench
 Yala, *v.* spread
 yala (omw-), *n.* mid-stream
 yala (olw-), *n.* nail, of hand or foot

¹ Strikingly like a transliteration.

yala (ek), *n.* thumb
 yalo (ek), *n.* a plantain-garden
 yalo (omw-), *n.* a landing-place
 yazi (olw-), *n.* rock as spread out
 yaliri (e'j-); *n.*
 okuwebwa e'jaliri oku-, be wholly given to
 bamuwade e'jaliri
 yalula, *v.* be unspread
 Yalula, *v.* hatch eggs
Yama (ek), *n.* a secret
adv. secretly; -akyama, secret
 eyama *v.* make a vow
 eyamo (obw), *n.* a vow
Yamba, *v.* help. ? stick to
 yambi (e'j-); *n.* a kind of fish
 yambala, *v.* put on clothes
 yambula, *rv.* put off clothes
 Yambuka, *v.* go up
 Yana, *v.* be homeless
Yana, *v.* make a loud piercing noise.
 ? make evident
 enjovu eyana; emundu eyanye
 yanya, *c.* flower, as Indian corn, etc.
 yana (omw-), *n.* child, chicken, kid, etc.
 yana (en), *n.* a calf
 yana (ek), *v.* a calf-elephant
 yana (ak-), *n.* a very wee mite
 yanika, *n.* put out in sun; expose a wrong-doer
 yanula, *rv.* take out of sun
 yanukula, *v.* respond when spoken to
Yanda (er); *n.* a hot cinder
 yanda (am-), *n.* charcoal
 yanda (ek), *n.* drought
 yanda (bw-), *adv.*
 simba obwanda, keep up one's position permanently
 yandayanda, *v.* be spent, in running
 Yanga (e'j); *n.* watery eyes
Yanga,
 yangu, *pt.* light; not difficult
 yangu (m-), *adv.* quickly.
 amangwago (amangu ago), this instant
 yanguwa, *v.i.* be quick. [ya, *c.*]
 yanguyako, hurry up
 yangwe (ek), *n.* a loofah
 yanguririza, *p₂.c.* do hastily
 yanga'nga, *v.* dare, make light to do.
For yangayanga
 yanza, *c.*
 yanza emikono, feel about with hands
 eyanza, *r.* give thanks
 yanzi (e'j-); *n.* cicala, cricket
Yanja (en), a stretch of water
 yanjo (ek), *n.* an untanned hide
 yanjala, *v.* cover a large area
 amadzi gayanjala. ? yanjawala

yanjala, *v.* spread out
 eyanjala, *r.* stand astride
 yanjula, *v.* announce a visitor
 yanjulula, *v.* unfold as leaves; unearthing what is hidden
 yanjuluza, *c.* unfold
 yanjululukuka, *v.i.* be unfolded; melt
 Yanzi (ek), *n.* a wooden milk-pot.
 Yasi (ek), *n.* a cartridge
Yata, *v.* deflower
 yato (er), *n.* a canoe. (obw-)
 yasa, *c.* split firewood
 yasama, *v.* open, as mouth
 yatika, *v.i.* be split. [fu, *pt.*]
 yatika (olw-), *n.* a crack
 yatu (lw-), *adv.* openly
 mu lwatu, openly
 yatikirira, *p₂* be famous. (yatukirira)
 yatula, *v.* make known
Yawa, *v.* pluck leaves for vegetables
 yawula, *v.t.* separate. [ka, *v.i.*]
 yawukana, *rec.* be separated from each other
 yawulula, *v.* diminish a too heavy load
Yayu (omu), *n.* *on.* a wild cat
 yayuwa, *v.* yawn
 yayuyo (ek), *n.* a yawn
Ye (olu), *n.* a vast host
 ye (eg;), *n.* a host, army
 Yegulula, *v.* shake and threaten to fall
 eyegulula, *r.* shift; to allow another space to pass
 yegulukuka *v.i.* be shaken
 Vejo (ek), *n.* insolence
 gira ekyejo, act insolently
 Yekanya, *v.* urge on dogs, hunters
Yembe (e'j-; ama), *n.* a horn; a clay charm. ? hooklike
Yenda, *v.i.* commit adultery. [zi, *n.*]
 yenda ku (or ne), *c.* ad. with
 Yendo (olw-), *n.* a ladle
Yenga, *v.* make a decoction of medicine, by kneading with hands
 yenge (omw-), *n.* native beer from bananas
 yemvu (er; am-), *n.* a ripe banana
 yengera, *v.* get ripe
 yengera (ek) *n.* time of plenty
 yengerera, *p₂* be at forging heat, iron; be ripe, as a boil
 yengetuka, *v.* droop with the sun
 Yengo (e'j-; ama), *n.* a wave. ? yenga (yengetuka)
Yanja, *v.* totter as a drunkard
 yenje (en), *n.* a moth, cockroach
 yenje (e'j-; ama), *n.* kind of cricket
 yenje (ma),
 enkoko ya mayenje, speckled fowl
 yenjebuka, *v.* be weak from illness
 yenjera, *v.* float on water
Yenkana, *v.* be equal

- ayenkana wa? how tall is he?
 yankanenkana, *v.* be alike as to size; be abreast
 yenkanyienkanyi (ek), *adv.* alike, abreast
 Yenyi (ek), *n.* forehead
 Yera, *v.* be luxuriant; grow well, flowers
 Yera, *v.* sweep. ? ya
 yevo (olw-), *n.* a broom
 yere, *pt.*
 enyama enjere, raw meat
 enyanja enjere, islandless sea
 yerere, *adj.* with nothing in it
 yerere (bw-), *adv.* in vain
 yakola obwerere, he worked naked
 yerero (ek), *n.* clear place under a tree; shallow in a river
 yeru, *pt.* clear of trees, colour, etc.
 olusozi olweru, a treeless hill
 ente enjeru, white cow
 yeru (bw-), *adv.* outside; *esp.* ebweru (*e* locative)
 yerula, *v.* clean up rubbish—mwerulawo; bring to light; clear, sky
 eyerula, *v.* come out of hiding, retirement, etc.
 Yerende (ak-), *n.* lump of salt
 Yeya (ek), *n.* dry season. ? ya (yera)
 Yeyendere (ek), *n.* voluntary act
 yeyendere (ek) *adv.* voluntarily
 Yeyereza, *v.* continually harp on a matter
 Yi (eki), *n.* a handful
 yiwa, *v.* pour away. [yiye] (yuwa)
 yira (Ki-), *pr.* *n.* the Nile
 yiriro (eki-), *n.* rapids
 Yiba (e'j-; ama), *n.* a dove
 Yima (aka), *n.* a hare
 Yini (omu-), *n.* a hoe-handle
 Yinja (e'j-; ama), *n.* a stone
 Yinūla, *v.*
 eyinūla, *v.* be rash; attempt what is beyond one
 Yiya, *v.* extemporize, invent
 yiya amagezi, suggest a way
 Yoba (e'j-; ama), *n.* a crest
 Yobera, *v.* be spiritless
 yobera (ek), *n.* ennui
Yogayoga, *int.* well! done
 yozayozza, *c.* congratulate
 yogo (olu), *n.* din of applause
 yogana, *v.* make a din
 yogera, *v.* say
 yogera (enj-), *n.* pronunciation, accent
 yogerera wagulu, shout
 yogereza, *v.* ask in marriage
 yogerereza, *v.* reconcile
 Yogi (obw-), *n.* edge of a knife
 Yoka (olw-; enj), *n.* that which causes most internal complaints
Yokya, *v.* be hot; roast
 yokyo (olw-), *n.* tattoo-mark made by fire
 yokereza, *v.* set fire to
 Yola (olu), *n.* pattern on a native pot
 yola, *v.* make that pattern; carve
Yola, *v.* collect and remove with hands
 yole (enj-), *n.*
 enjole zesubi, 'handfuls' of grass
 yoleka, *v. i.* be reviewed, army. ? be mustered
 yolesa, *c.* show
Yomba, *v.* find fault with, quarrel
 yombo (olu), *n.* dissension
 Yombo (ek), *n.* a foreign boat †
Yonda, *v.* round, finish off, *only in*
 yonda emifubeto, tie reeds of side-posts
 yondo (ek), *n.* large bay, gulf
 Yondo (en), *n.* a hammer
Yongera, *v.* increase
 eyongera, *v. i.* be increased
 Yongo (obw-), *n.* brains
 Yongobera, *v.* be weak, illness; droop. trees
Yonona, *v.* dirty, as a bird; spoil
 yononeka, *v. i.* be spoiled
 yonyi (en), *n.* a bird
 kanyonyi, a little bird
 Yonja, *v.* adorn, embellish
 yonjo (ek), *n.* a coop
 Yonka, *v.* suck. [sa, c.]
 akyayonka (ayonka), of child, he is quite well
 Yonzira (ek), *n.* offering
Yosa, *v.* rest
 yosawo enkya, wait over to-morrow
 yosana, *v.* bargain
Yota, *v.* warm oneself
 yota (enj-), *n.* thunderbolt
 yoto (ek), *n.* place to warm at; a fire
 yoteza, *v.* fumigate
 yotereza, *c.* fumigate
 yoterezo (ek), *n.* framework for holding barkcloth to be fumigated
 Yovu (enj-), *n.* elephant; weevil
 Yoya, *v.* long for
Yoyo (omw-), *n.* heart, spirit. ? flutter
 yoyo (ek), *n.* the darter bird
 Yoza, *v.* wash clothes. [zi, n.] ? yola
 yoleza ku sanduku, wash on a box
Yuba (enj-), *n.* sun. ? coming out
 yubwe (eki), *n.* cast off snake-skin
 yubula, *v.* strip off
 yubuluza, *v.* peel midriff off plantain leaf
Yuga, *v.* swim
 yugana, *v.* shake
 yugūma, *v.* shake
 Yuki (enj-), *n.* a bee
Yula,
 yuza, *c.* rend
 yulika, *v. i.* be rent
 Yulubuza = yubuluza

Yuma (ek), *n.* iron; metal, glass; machine
Yunga, *v.* join; catch
 yungu (eki), *n.* kitchen
 yungula, *v.* choose out the best; draw
 off best of 'mubisi'
 yungulukuka, *v. i.* be boiled to shreds;
 be watered to nothing
Yunja, *v.*
 yunja amatoke, gather plantains
 Yunja (ki), *adv.*
 tunulira kiyunja, look askance
 Yuwa, = yiwa, pour
 yuwako esubi, spread grass for tying
 Yuya, *v.* shake

Z

Za (eki), *n.* hair of pubes
 Zabu, *n.* gold. † zabu eno, etc.
 Zaburi, *n.* psalm; book of Psalms. † Za-
 buri eno, etc.
Zala, *v.* bear, generate; produce. [zade]
 zade (omu), *n.* parent; near elder rela-
 tive
 zade (e'), *n.* descendants
 zalwa (en), *n.* homelorn, native
 zala, *n. i.* gambling, game
 zala ono mulungi: ebitono bizala
 ebingi
 zalibwa (ama), *n.* birthday
 zaliro (e'), *n.* birthplace
 zalisa (omu), *n.* midwife
 zalana, *rec.*
 nzalanwa naye, he and I are of same
 parentage
 zaliranwa (obu), *n.* nature got at birth
 Zāma, *v.* be quenched, = zikira
Zanya, *v.* play
 zanyo (omu), *n.* a game
 zanyikiriza, *k. c.* force into play; tan-
 talize
 Zāna (omu), *n.* a female slave
Zawa, *v.* be lost, disappear
 zaya, *c.* lose
 zawula, *rec.* find, discover. [ka, *v. i.*]
 Ze (omu), *n.* a bad habit
Zi (omu), *n.* a small root
 gundi alina emizi, so and so is cool,
 intrepid
 zi (emi), *n.* dung. (ama)
 zizi (eki), *n.* on a ceiling
 zizi (olu), *n.* on a partition, fence, etc.
 zizi (se), *n.* top roll of reeds on a fence
 zizi (omu), *n.* a weal
 zizika, *v.* put a log to prevent earth
 falling, etc.
 ziziko (omu), *n.* the log so put
Ziba, *v.* be stopped up
 obude buzibye, the day is over
 ziba (obu), *n.* mid-lake
 ziba (omu), *n.* blind or deaf person
 omuzibe wamatu, wamaso

zibo (omu), *n.* border of a country
 zibya, *c.*
 zibya obude, go on till quite dark
 zibira, *p.* come to the rescue. defend
 zibirira, *p.* close eyes while awake
 obude butuzibiride, we are belated
 zibikira, *v.* cork up
 zibikiriza, *k. c.* restrain from tears, etc.;
 forbear towards
 zibu, *p.* hard, difficult
 ekigambo ekizibu; omulimu muzibu
 zibula, *rec.* unstop. [ka, *v. i.*]
 zibikula, *rec.* uncork. [ka, *v. i.*]
 Zibawo (eki), *n.* a waistcoat †
Ziga, *v.* paint on
 ziga (e'; ama), *n.* a tear
 zigo (omu), *n.* fat, butter
 zigo (mu),—muzigo, *n. i.* cloudiness
 without rain
 zigizigi, *adv.* intensive of blackness
 ekute zigizigi, it is pitch dark
 zigula, *rec.* brighten, polish, metals
Ziga, *v.* observe the trail of animals
 zige (en), *n.* locust
 zigo (eki), *n.* circle within which a
 hunted beast is known to be
 ziga (namu); *n.* a wooden ring, hoop
 Zigaga, *v.* be dirty; be inhospitable
 zigamira, *p.* treat with inhospitality—
 yanzigamide
 Zigaja,
 amabere ga zigaja, full grown but do
 not hang down
 Zigeeye,
 emviri za zigeeye, long straight hair
Zika, *v.* go out of cultivation—ekyalo
 kizise
 ziku (en), *n.* stricture, gonorrhoea
 ziku (omu), *n.* one who has 'enziku'
 zikira, *v.* go out. [za, *c.*]
 zikiza (en), *n.* darkness. (eki)
 zikirira, *p.* be ruined, poverty-stricken
 zikiriza, *c.* destroy
 Zika, *v.* bury, cover with earth. ? ziya
 zikula, *rec.* dig up, unbury
Zima, *v.* kidnap a person
 zimirira, *p.* be lost to sight, as things
 laid aside; or as canoe on horizon
 zimu (omu), *n.* evil spirit
 zimu (aka), *n.* little spirit, applied to
 rheumatic pains
 zimulula, *rec.* exorcise
Zima (ma), *adv.* exactly so, truly
 zima (ama), *n.* (*in trans.*) truth = obuta-
 limba
 zimula, *v.* treat or do magnificently *
Zimba, *v.* swell; a limb to feel tense, hot
 and uncomfortable, —okugulu ku-
 nzimbye
 zimba (eki), *n.* an abscess
 zimbulukuka, *v.* ferment as yeast

- ozimbulukuse? is the aching pain better?
- Zimba**, *v.* build. ? grow in size
zimba (en), *n.* style of building
zimbulula, *rv.* take down work badly done
zimbululawo = temawo
- Zimu (eki), *n.* a buckle
- Zimūla, *v.* elevate the eyebrows in contempt; take offence at—anzimude
- Zina**, *v.* dance
zinyisa, *c.* keep on the alert
basuze batuzinyisa
zina (e'; ama), *n.* a dance
- Zinda**, *v.* take by surprise
zinda ebyalo, when a debt is unpaid, etc.
zindo (eki), *n.* a royal raid
zindukiriza, *v.* surprise with intent, as in hunting
- Zindāla, *v.* become deaf. ? zinda
amatu gazindade
zindālo (omu), *n.* a funnel
- Zinga**, *v.* fold. ? encircle
zinga engoye, enkata, etc.
zingazinga, *v.* fold badly; tangle
zinga (eki), *n.* an island; honeycomb
zinge (mu; bamu), *n.* king of birds
zingira, *p.* grip in wrestling
zingiza, *c.* surround
zingirira, *p.* wind, twist
zingirira wuzi, twist up thread
zingoje (omu), *n.* middle leaf of plantain
zinzikirira, *v. i.* = бага, start 'bizizi'
zingulula, *rv.* untwist
zizingirira, *v.* do work roughly
ozizingiride buzizingirizi; si kukola okwo
zing'ama, *v.* be stunted in growth
zing'amu (omu), *n.* stunted dump
olimuzing'amu, a term of great abuse
- Zinzibala, *v.* be a silent spectator
- Zira**, *v.* look down upon; refuse as insignificant
- zirira, *p.* turn up nose at
zirula, *v.* reconcile, compensate
zizizi (omu), *n.* one who habitually despises what is given to him
- Zira**, ? not, not to be, do
zira (wa), *conj.* except. wabula
zira (omu), *n.* sacred animal which members of that clan must not eat
ziza, *c.* forbid as unlawful
zizo (omu), *n.* the thing so forbidden
- Zira, *adj.* brave
- Zira (omu), *n.* hail
kuba omuzira, raise a sound of 'ye, ye ye' (joy)
- Zira (en), *n.* a span
- Ziro (en), *n.* soot
- Ziru (omu), *n.* a tree
ziru (en), *n.* the fruit of same
- Zito**, *adj.* heavy
zitowa, *v. i.* be heavy. [ya, c.]
zitowerera, *p.* be burdened heavily
zitowereza, *v. t.* burden heavily
- Ziya**,
ziira, *p.* be overcrowded, of plants
ziivu, *pt.* blocked up, crowded
ziza, *c.* hinder. (ziiza)
- Zuka**, ? zula, reappearance
zūkira, *p.* awake out of unconsciousness
zūkuka, *v.* be awake
zūkusa, *c.* awake
- Zūla, *v.* find a lost thing. ? zawa
zūka, *v. i.* be found
- Zunga**, *v. i.* stagger; switch through air, as a stick
omutwe gunzunze, my head swims
zunza, *c.*
zunza omugo, swish a rod through the air to and fro
zung'ana, *rec.* go backwards and forwards
ozung'ana na ki?
zung'anya, *c.* = tawana, be busied
zungulula, *v.* go round
ekisakate kizungulude enju

ENGLISH-LUGANDA ·

The pages quoted refer mostly to those on which an Exercise occurs containing a sentence illustrative of the use of the word.

A

- Ability (to have a. for), *v.* inza
Able (to be), *v.* See p. 119, 'can'
About, *prep.* ku, p. 104
,, *adv.* nga
Above, *adv.* engulu
Abscess, *n.* ekizimba
Abundant, *adj.* ngi
- Abuse, *v.* vuma
Accept, *v.* tola
Accompany, *v.* werekera; besabesa
Accomplished (to be), *v.* malirira
Account of (on), *prep.* olwa, kubwa
Accuse, *v.* lopa
,, (publicly), wemukiriza
,, (another), ekobereza
Ache, *v.* luma

Ache, *n.* (stiff pains), nakanyama
 Acquire, *v.* funa
 ,, (chieftainship), lya obwami
 ,, (royal chieftainship), lya engoma
 ,, (land), lya ensi
 Adjoin, *v.* lirāna
 Admiration (to cause), *v.* sanyusa, simya
 Admire = to cause admiration
 Adultery (to commit), *v.* yenda
 Advice, *n.* use *verb* advise
 Advise, *v.* wa amagezi
 Adze, *v.* baja
 Affair, *n.* ekigambo
 Afraid (to be), *v.* tyā
 After, *adv.* (of place), enyuma
 ,, (of time), oluvanyuma, e'da
 Afternoon (in the), olwegulo, egulo
 Again, *adv.* ate, nate
 (to say), *v.* 'damu
 Agree to, *v.* kiriza
 Agreement, *n.* endagano
 ,, (to make an), *v.* lagana enda-
 gano
 Ague, *n.* omusuja
 Alarm, *n.* endulu
 ,, (to raise an), *v.* kuba endulu
 All, *adj.* ona
 Allow, *v.* ganya
 Alone, *adv.* bwomu, p. 152
 ,, (to go), *v.* tambula omu, genda
 omu
 Ankle, *n.* akakongovule
 And, *conj.* ne (ni); na; *after neg.*, era
 Angry (to be), *v.* sunguwala
 Animal (wild), *n.* ensolo
 Annoy, *v.* teganya
 Annoyed (to be), *v.* nyiga
 Annul, *v.* julula
 Another, *adj.* lala
 Answer, *v.* 'damu
 ,, (when called), witaba
 Ant (white), *n.* enkuyege
 ,, (biting), *n.* ensanafu
 ,, (flying), *n.* enswa
 Ant-hill, *n.* ekiswa
 Anxious (to be), *v.* eralikirira
 Aperture, *n.* ekitali
 Appear, *v.* labika
 ,, (as an eruption), butuka
 Appease, *v.* woyawoya
 Appoint, *v.* sawo, tekawo
 Appointment (to make), *v.* lalika
 Approach, *v.* sembera
 Appropriate, *v.* twala *ebitali bibyo*
 Argue, *v.* wakana
 Arise, *v.* imuka
 Arm, *n.* omukoro
 Arm-pit, *n.* enkwaawa
 Army, *n.* egye
 Arrange, *v.* longosa
 Arrive, *v.* tuka

Arrow, *n.* akasale
 As, *conj.* nga, nga . . . bwe
 Ascend, *v.* linya, yambuka
 Ashamed (to be), *v.* kwatibwa ensonyi
 Ashes, *n.* e'vu
 Ask, *v.* (request), saba
 ,, (in marriage), yogereza
 ,, (question), buza
 Asleep (to be), *v.* ebaka
 Assemble, *v.* kungana
 At, *prep.* (place), e
 At noon, *adv.* mu tuntu
 At once, *adv.* amangwago, kakati
 At the side, *prep.* ku 'bali'lya, ku ma-
 'bali ga [wa]
 Attack, *v.* lumba
 Aunt, *n.* sengawo (*thy a.*), sengange (*my*
a.), etc.
 Avoid, *v.* ewala
 Awake (to be), *v.* golokoka
 Awaken, *v.* golokosa
 Away, *v.* (get), 'duka
 ,, (go), va
 ,, (take), gyawo, gyako, gyamu
 ,, (throw), sula
 ,, (empty), yuwa
 Away, *adv.* (far) wala
 Axe, *n.* embadzi

B

Bachelor, *n.* omuwulu
 Back, *n.* omugongo
 Backbone, *n.* ekigongo
 Bad, *adj.* bi
 Badly, *adv.* buli
 Bag, *n.* ensawo
 Baggage, *n.* emigugu
 Bale (of cloth), *n.* omutwalo
 Ball, *n.* omupira
 Bandage, *v.* sabika
 ,, *n.* olugoye olusiba, enkampa
 Bare, *adj.* yeru
 Bargain, *v.* lamula
 Bark, *v.* (like a dog), bogola
 Bark-cloth, *n.* olubugo
 Bark-cloth mallet, *n.* ensamu
 Basin, *n.* bakuli
 Bask, *v.* (in the sun), yota omusana
 Basket, *n.* ekibo
 Bat, *n.* (animal), eking'iro
 Be, *aux. v.* ba
 Beads, *n.* (small), obukwanzi, obutiti
 ,, *n.* (large), obuvuma
 Bear, *v.* zala
 ,, (patiently), gumikiriza
 Beard, *n.* ekirevu
 Beast, *n.* (wild), ensolo [ing'
 Beat, *v.* kuba. See p. 170 'Ways of thrash-
 ,, (earth for floor), samba
 ,, (on the ground), kubirira
 Because, *conj.* kubanga

Become, *v.* fuka
 Bedstead, *n.* ekitanda
 Bee, *n.* enjuki
 Beer, *n.* omwenge
 Begin, *v.* soka, tandika
 Behind, *adv.* enyuma
 „ *prep.* nyuma wa
 Belch, *v.* bejagala, kuba mpiyi
 Believe, *v.* = think, suppose, p. 133
 Bell, *n.* ekide
 Belong to, *beramu*, p. 56
 Belly, *n.* olubuto
 Bend down, *v.* vunama
 Bereaved (to be), *v.* firwa
 Betray, *v.* lyamu olukwe
 Better (be), *v.* (of illness), su'ka. [bususeko]
 „ (get), wona
 Between, *prep.* wakati mu
 Bhang, *n.* enjai
 Bind, *v.* siba
 Binding, *n.* (on a reed wall), oluzizi
 Bird, *n.* enyonyi
 Birdlime, *n.* obulimbo
 Birth (to give birth to), *v.* zala
 Bite, *v.* luma
 Black (to be), *v.* 'dugala
 Black, *adj.* 'dugavu
 Blame, *v.* nyenya, vunana
 Blanket, *v.* ekikunta
 Blaze, *v.* (gently, as a fire), yaka
 „ (furiously), būbuka
 Bless, *v.* saba omukisa
 Blessing, *n.* omukisa
 Blind-man, *v.* omuzibe wamaso; omutulu
 Block, *v.* ziba, p. 97
 Blood, *n.* omusai
 Blot out, *v.* sangula
 Blow, *v.* (gently), fuwa
 „ (as a storm), kunta
 „ (bellows), fukuta
 „ (fire), kuma *omuliro*
 „ (out a light), zikiza
 „ (nose), nyiza mu nyindo, nyiza emi-nyira
 Boar, *n.* (wild), embidzi
 Boast, *v.* enyimiriza
 Boat, *n.* ekyombo
 Body, *n.* omubiri
 Boil, *v.* (cook), fumba
 „ (bubble gently), tokota
 „ (bubble furiously), esera
 Bone, *n.* e'gumba
 Book, *n.* ekitabo
 Boot, *n.* engato
 Boot-lace, *n.* olulere, olukoba
 Bore, *v.* (a hole), wumula
 Bother, *v.* teganya, luma, p. 104
 Bottle, *n.* ecupa
 Bottom, *n.* (of a vessel), entobo
 Bough, *n.* e'tabi
 Boundary, *n.* ensalo

Bowels, *n.* ebyenda
 Bowl, *n.* (small wooden), akatiba
 „ (larger wooden), olutiba
 „ (earthenware), ekibya
 „ (European), bakuli
 Box, *n.* esanduku
 Boy, *n.* omulenzi
 Brains, *n.* obwongo
 Branch, *n.* e'tabi
 Brass, *n.* ekikomo
 Brave, *adj.* zira
 Bray, *v.* (of donkey), kāba
 Bread, *n.* omugate
 Break, *v.* menya; yasa
 „ (anything brittle), yasa
 „ (an egg), kona
 „ (violently), vuna
 „ (in two), menyamu
 Breast, *n.* e'bere
 Breath, *n.* omuka
 Breathe, *v.* sa omuka
 Bride, *v.* omugole
 Bridegroom, *n.* [awasa omugole], omusaja
 Bridge, *n.* olutindo
 Bridle, *n.* olukoba
 Bring, *v.* leta
 „ (material), somba
 „ (in), ingiza
 Broad, *adj.* gazi
 Broken (to be), *v.* menyeka; kutuka
 „ (anything brittle), yatika
 „ (in two), menyekamu
 Brother, *n.* (one of the clan), owoluganda
 „ (of a brother), omuganda
 „ (of a sister), mwanyina
 Build, *v.* zimba
 „ (a boat), siba *eryato*
 Bull, *n.* ente ya sedume, sedume
 Bullet, *n.* e'sasi
 Bundle, *n.* omuganda
 „ (long), olusekese
 „ (of bedding), omugugu
 „ (of shells, etc.), omutwalo
 Burn, *v.* (brightly as a fire), yaka
 „ (as food), sirira
 Burn, (to be), *v.* gya
 Burst, *v.* yulika
 Bury, *v.* zika
 But, *conj.* naye, wabula
 Butter, *n.* omuzigo
 Butter-milk, *n.* amasunda
 Butterfly, *n.* ekiwojolo
 Button, *n.* e'pesa
 Buy, *v.* gula
 „ (back), nunula

C

Cage, *n.* ekiguli
 Calabash, *n.* (large), ekita
 „ (smaller), endeku
 Calf, *n.* enyana

- Calf (of leg), *entumbwe*
 Call, *v.* tuma, *zwita*
 Calm (to be), *téka*
 Camel, *n.* engamira
 Camp, *n.* ekisulo
 ,, (encampment), *ensísia*
 Campaign, *n.* olutabálo
 ,, (to make), *tabála*
 Can, *v.* See p. 119
 Candle, *n.* etabaza
 Cane, *n.* (stick), *oluga*
 ,, (sugar-), *ekikajo*
 Cannon, *n.* omuzinga
 Canoe, *n.* eryato
 Cap, *n.* enkófira
 ,, (gun), *fataki*
 Capital, *n.* (town), *ekibuga*
 Captive, *n.* omusibe
 Capture, *v.* kwata
 ,, (by surprise), *zinda*
 Care (take care of), *v.* kuma
 Careful (to be), *v.* egendereza
 Carefully (handle), *v.* kwata mpola
 Carpenter, *n.* omubadzi
 Carry, *v.* etika
 ,, (off), *nyaga*
 ,, (on back), as a child) *weka*
 Cat, *n.* egari
 Cartridge-belt, *n.* emanzamu
 Case, *n.* (matter), *ebigambo*, *ensonga*
 ,, (criminal), *omusango*
 ,, (box), *esanduku*
 ,, (small tin), *ekibweta*, *bweta*
 Cat, *n.* (wild), *omuyayu*
 ,, (tame), *ekapa*
 Catch, *v.* kwata
 ,, (slaves, animals, etc.), *fúga*
 ,, (of rain), *kuba*, p. 100
 ,, (rain in a vessel), *lembeka*
 ,, (fire), *gya mu muliro*
 Cave, *n.* empuku
 Cease, *v.* koma, *yosa*
 Certain (to make), *v.* etegereza
 Certainly, *adv.* mazima
 Chair, *n.* entebe
 Change, *v.* kyusa
 ,, (appearance), *efula*
 Charge, *v.* kúitira
 ,, (accuse), *lumiriza*
 ,, (as a bull), *tóméra*
 Charred (to be), *v.* sirira
 Cheat, *v.* lyazamanya
 Check, *v.* ziiza
 Check, *n.* e'tama
 Chest, *n.* ekifuba
 Chew, *v.* gaya
 ,, (the cud), *lya obwekulumo*
 Chief, *n.* omwami, *omukungu*
 Chief's residence, *n.* embuga
 Child, *n.* omwana
 ,, (in arms), *omwana omuwere*
- Child (little), *akāna*
 ,, (male), *omwana owobulenzi*
 ,, (female), *omwana owobuwala*
 Chisel, *n.* ensinjo
 Choose, *v.* sima
 ,, (pick out), *londamu*, *eroboza*
 Church, *n.* ekanisa
 Churn, *v.* sunda
 Circumcise, *v.* komola
 City, *n.* use name of place
 Clan, *n.* ekika
 Clean, *adj.* lungi, *longofu*
 ,, *v.* naza
 ,, (to be), *v.* tukula
 Clever, *adj.* -amagezi
 Cleverness, *n.* amagezi
 Climb, *v.* linya
 Cling, *v.* kwata ku
 Clock, *n.* esawa
 Close, *v.* (stop up), *ziba*
 ,, (as a door), *galawo*
 ,, (eyes whilst awake), *zibirira*
 Clothes, *n.* engoye
 Cloud, *n.* ekire
 Coast, *n.* empwanyi
 Coat, *n.* ekizibawo
 Cob, *n.* (of corn), *omunuwa*
 Cockroach, *n.* enyenje
 Coffee, *n.* (bean), *emwanyi*
 ,, (roasted), *kawa*
 Cold, *adj.* wolu
 ,, *n.* (in the head), *senyiga*
 Collect, *v.* (as tribute), *solozá*
 ,, (as earth, ashes, etc.), *yola*
 Comb, *v.* sansula (*emviri*)
 Come, *v.* ja
 ,, (in), *ingira*
 ,, (back), *komawo*
 ,, (near), *sembera*
 ,, (off), *va ku*
 ,, (off as an event), *bawo*
 ,, (out), *fuluma*, *va mu*
 ,, (to an end), *koma*, *gwa (gwa-wo-*
 ko, -mu)
 ,, (upon), *sanga*
 ,, (to hand), *labika*
 ,, (to one's senses), *e'damu*
 ,, (upon suddenly), *zindukiriza*
 Command, *v.* lagira
 Commandment, *n.* e'téka
 Company, *n.* ekibina
 Compel, *v.* waliriza
 Complain, *v.* ekanya
 Complete (to be), *v.* tukirira
 ,, *v.* mala, *kamala*, *maliriza*
 Completely fast (to be), *v.* nyuwerera
 Conceal, *v.* kweka, *kisa*
 Condemn, *v.* sala omusango
 Conduct (on the way), *v.* werekera
 Confess, *v.* yatula
 Conquer, *v.* goba ; *wangula*

- Consent, *v.* kiriza ; ganya
 Consult with, *v.* tesa na
 Contract a debt, *v.* lya e'banja
 Converse, *v.* nyumya
 Convulsions (to have), *v.* sansagala
 Coo, *v.* kaba
 Cook, *v.* fumba
 „ *n.* omufumbiro
 Cooked (to be), *n.* gya
 Cooking-place, *n.* ekiyungu
 Cooking-pot, *n.*, (earthen, large), entamu
 „ „ (smaller), kasaka entamu,
 kasaka
 Cooking-stone, *n.* e'siga
 Cool (to be), *v.* (of things), nyogoga
 „ (of men), ba nemizi
 Cord, *n.* omuguwa
 Corner, *n.* ensonda
 Corpse, *n.* omulambo
 Cost, *n.* omuwendo
 Cotton, *n.* (thread), wuzi
 „ (wool), pamba
 Cough, *v.* kolola
 Council, *n.* olukiko
 Count, *v.* bala
 Courageous (to be), *v.* guma
 Cousin, *n.* owoluganda
 Cover, *n.* ekisanikizo
 „ (small mat work), ekisansa
 „ *v.* bika
 „ (food in pot), sanika
 „ (as bandage), sabika
 Cow, *n.* ente
 Cowdung, *n.* obusa
 Cowrie, *n.* ensimbi
 Crack, *n.* olwatika
 Cracked (to be), *v.* yatika
 Cramp (to have), *v.* sanyalala
 Crane, *n.* (golden-crested), eng'ali
 Crawl, *v.* (as a child), yavula
 „ (as a man), ewalula, ekulula
 „ (as a snail), kulula
 Cream, *n.* olububi *lwamata*
 Create, *v.* tonda
 Crest, *n.* e'joba
 Croak, *v.* kaba
 Crooked (to be), *v.* kyama
 Cross, *v.* (a river), somoka
 „ (in a boat, etc.), wungula
 Crow, *n.* namung'ona
 Crowd, *n.* ekibina
 Crumb, *n.* akakunkumuka
 Crush, *v.* betenta
 Cry, *v.* kaba
 Cultivate, *v.* lima
 Cup, *n.* ekikompe
 Cure, *v.* wonya
 Curse, *v.* kolima, vumirira
 Curtain, *n.* e'gigi
 Cut, *v.* sala
 „ (with axe), tema
- Cut (hair), mwa
- D
- Daily, *adv.* bulijo
 Dance, *v.* zina
 Danger, *n.* akabi
 Dare, *v.* yang'anga
 Darkness, *n.* enzikiza
 Date-palm, *n.* olukindu
 „ (fruit), empirivuma
 Daughter, *n.* omwana
 Dawn, *v.* kya
 Day, *n.* olunaku
 „ before yesterday, lwa biri
 „ after to-morrow, lwa biri
 Day (by), *adv.* omusana
 Day and night, emisana nekiro
 Days (a few days ago), *adv.* juzi
 Daylight, *n.* omusana
 Dead man, *n.* omufu
 Deaf man, *n.* omuzibe wamatu
 Deal in, *v.* tunda
 Debt, *n.* e'banja
 Decay, *v.* vunda
 Deceitful, *adv.* -enkwe ; (-a nkwe)
 Deceive, *v.* limbalimba
 Decide, *v.* tesa
 Defeat, *v.* goba
 Defraud, *v.* lyazamanya
 Delay, *v.* lwa
 Delight, *v.* sanyusa
 Delighted (to be), *v.* sima nyo
 Dense (to be), *v.* (as darkness), kwata
 Depart, *v.* genda
 Deride, *v.* dula
 Derive, *v.* gyamu
 Descend, *v.* 'ka
 Deserted place, *n.* ekifulukwa
 Deserve, *v.* sana
 Desire, *v.* egomba
 Despise, *v.* nyoma, gaya
 Destroy, *v.* lya, p. 100; mala, p. 64 ; ziki-
 riza
 Destroy (a house), yabya
 Destroyed (to be, of house), *v.* yabika
 Detour (to make a), *n.* ekolobyā
 Dew, *n.* omusulo
 Diarrhoea (to have), *v.* 'dukana
 Die, *v.* fa
 Different, *adj.* lala
 Difficult, *adj.* zibu
 Dig, *v.* (as a hole), sima
 „ (up), simbula
 Diminished (to be), *v.* webuka
 Dip, *v.* nyi'ka
 Direct, *v.* lagira
 Dirty, *adj.* bi
 Dirty (to become), *v.* yononeka
 Disapprove, *v.* neg. form of 'kiriza'
 Discuss, *v.* tesa
 Disentangle, *v.* zingulula

Disgusted with (to be), *v.* tamwa
Dismiss, *v.* sibula
Disposition, *n.* omwoyo
Dispute, *n.* empaka
Distribute, *v.* gaba
Divide, *v.* yawulamu
Do, *v.* gira, kola
,, (energetically), nyikira
,, (over again), 'diramu
Doctor, *n.* omusawo
Dog, *n.* embwa
Donkey, *n.* endogoi
Door, *n.* olu'gi
Doorway, *n.* omulyango
Doubt, *v.* būsabūsa
Dove, *n.* e'jiba
Dowry, *n.* (marriage), obuko
Doze, *v.* bongota
Drain off, *v.* (as water), genda
Draw, *v.* (water), sena
,, (out), sowola
,, (along ground), kulula
,, (to a close) wungéra
Dream, *v.* lota
Dream, *n.* endoto
Dress, *v.* yambala
,, (finely), yonja
,, (wounds), nyiga
Drink, *v.* nyuwa
Drive, *v.* (out), goba *mu*
,, (into), gobera *mu*
,, (away), goba
,, (cows, etc.), goba
Drizzle incessantly, *v.* tonyerera
Drop, *v.* gwa
,, (off), sumatuka
Drown, *v.* sana *mu madzi*
Drum, *n.* eng'oma
Drum-beat, *n.* omubala
Drunk (to be), *v.* tamfra
Dry, *adj.* kalu
Dry (to become), *v.* kala
,, (up), kalirira
Duck, *n.* embata
Dumb person, *n.* omusiru
Dung (cow), *n.* obusa
During, *prep.* mu
Dust, *n.* emsfu
Duster, *n.* ekiwero, ekitambála
Dwarf, *n.* munakwale
Dwarfs (tribe), *n.* Bambati
Dye, *v.* nyi'ka *mu 'dagala*
Dysentery, *n.* eki'dukano ekyomusai
,, (to have), *v.* 'dukana

E

Each, *adj.* buli
Eagle, *n.* empungu
Ear, *n.* okutu
Early (to be), *v.* kera

Early start (to make), *v.* kera *mu makya*
Earnest, *adj.* nyikivu
Earth, *n.* e'taka
Earthquake, *n.* omusisi
East, *n.* Ebuwanjuba
Easy, *adj.* yangu
Eat, *v.* lya
Eating (place for), *n.* e'diro
Echo, *v.* ewitabya
Edge, *n.* (of a tool), obwogi
,, (side), e'bali
,, (sharp), olukulukumbi
Educate, *v.* igitira
Egg, *n.* e'gi
Eggshell, *n.* ekisisonkole
Egypt, *n.* Misiri
Eight, *adj.* munana
Elbow, *n.* olukokola
Elephant, *n.* enjovu
Elsewhere, *adv.* awalala
Embrace, *v.* gwa *mu kifuba*
Empty, *adj.* yerere
Empty (away), *v.* yuwa
Encamp, *v.* sisira
Enclose, *v.* etoloza, zingiza
Enclosure, *n.* ekisakate
Encounter, *v.* sanga
Encroach, *v.* (in cultivating), nayiriza
End, *v.* komererawo, tukiriza
End (to come to an), *v.* gwawo; julukuka,
p. 99
Endeavour, *v.* nyikira
Endure, *v.* gumikiriza
Enemy, *n.* omulabe
Engaged (to be), *v.* ba nemirimu; tawana
,, (in marriage), yogerezebwa
English, *adj.* ngerenza
Enlarge, *v.* gaziya
Enough (to be), *v.* mala, p. 100
,, (to be long, etc.), tuka, p. 103
,, (strong), *adj.* gumu
,, (not strong e.), *adj.* nafu, p. 110
Enquire, *v.* buza
Enrage, *v.* sunguwaza
Enslave, *v.* fuga; fula omudu
Entangle, *v.* zingazinga
Enter, *v.* ingira
Entice, *v.* sendasenda
Entire, *adj.* lamba
Entirely, *adv.* dala
Entrance, *n.* (in a fence) empitiro
,, (in a house), ebifugi
Entrap, *v.* tega
Entreat, *v.* egairira
Entrust, *v.* (oneself), esiga
Envy, *n.* obugya
Equal (to be), *v.* enkanenkana
Erect, *v.* (a house), zimba enju
,, (a post), simba empagi
Escape, *v.* (from prison), bomba
,, (from danger), wona

Europe, *n.* Bulaya
 European, *n.* Omuzungu
 Even (to make), *v.* sānyiza
 Evening, *n.* ekiro
 Evening (in the), *adv.* olwegulò, akawu-ngezi
 Every, *adj.* buli
 Every-day, *adv.* bulijo
 Every moment, *adv.* buli kasera
 Evil (to do), *v.* soba ; dza omusango
 Evil, *adj.* bi
 Exact, *adj.* tukirivu
 Exalt, *v.* (oneself), egulumiza
 Examine, *v.* kebera
 Example, *n.* ekyokulabirako
 Excavate, *v.* simba mu 'taka
 Exceed, *v.* su'kirira ; singa
 Exceedingly, *adv.* nyo nyini
 Excel, *v.* kira
 Except, *adv.* wabula, wazira
 Exchange, *v.* wanyisa, gulana
 Exclaim, *v.* (in an undertone), kungiriza
 Excuse, *n.* ensonga
 Exert, *v.* (oneself), fuba
 Exist, *v.* bererawo
 Expect, *v.* subira
 Expel, *v.* goba
 Expensive (to be), *v.* twala wala
 Experience, *n.* olumanyo
 „ (have e. in), manya, manyi-sibwa
 Explain, *v.* tegéza
 Eye, *n.* eriso
 „ (of a needle), empami
 Eyebrow, *n.* ekisige
 Eyelash, *n.* olukowekowe

F

Face, *n.* use mu maso
 Fade, *v.* yongobera
 Fail, *v.* 'gwa
 „ (be too much for), lema
 Faint, *v.* zirika
 Fall, *v.* gwa
 „ (backwards), gwa obugazi
 „ (forwards), evunika
 „ (sideways), gwa ku 'bali
 „ (of rain), tonya
 „ (slope, as roof), esulika
 Famine, *n.* enjala
 Famous (to be), *v.* yatikirira
 Fan, *v.* wuja
 Far, *adv.*, wala
 Fast, *adv.* mangu, mbiro
 „ *v.* siba enjala
 Fat, *n.* amafuta, omuzigo
 „ *adj.* gevu
 „ (of animals), -amasavu
 Fat (to be), *v.* geja ; gonomoka

Father, *n.* kitange (*my* father) ; kitawo (*thy* father) ; kitawe (*his* father)
 Fatigue, *n.* obukowu
 „ *v.* koyesa
 Fatigued (to be), *v.* kowa
 Fault (to find), *v.* yomba
 Fear, *v.* tya, ekeka
 „ *n.* entisa
 Feast, *n.* embaga
 „ (marriage), embaga eyobugole
 „ *v.* lya embaga
 Feather, *n.* ekyoya
 Feed, *v.* lisa
 Feel, *v.* komako, kwatako
 „ (sick), [ememe *erisindikirira*]
 Fellow, *n.* omusaja, omuntu
 Female, *adj.* kazi
 „ (of animals), lusi
 Fence, *n.* ekisakate, olukomera
 Fertile, *adj.* gimu
 Fetch, *v.* kima ; 'dukira
 Fever, *n.* omusuja
 Few days back, *adv.* juzi
 Fibre (plantain), *n.* ebyai
 „ (single piece), ekyai
 Fierce, *adj.* kambwe
 Fight, *v.* lwana ; kwatana
 Fill, *v.* juza
 Filter, *v.* sengeja
 Filthiness, *v.* obugwagwa
 „ (on person), e'ko
 Find, *v.* laba ; vumbula
 „ (fault), yomba, vunāna
 Fine, *n.* omutango
 „ *v.* tanza
 Finger, *n.* olugalo
 „ (little), enaswi
 „ (first), olunwe
 Finish, *v.* mala
 „ (completely), maliriza
 „ (up), malamu
 Finished (to be), *v.* 'gwa
 Fire, *v.* omuliro
 Fire, *v.* (a gun), kuba emundu
 „ (a house), yokereza
 „ (to make a), *v.* kuma omuliro
 Firefly, *n.* emunyenyé
 Fireplace, *n.* ekyoto
 Firewood, *n.* enku
 Firm, *adj.* nyuwevu
 „ (to be), *v.* nyuwera
 Fish, *v.* vuba
 Fist, *n.* ekikonde
 Fit, *v.* tuka
 „ *n.* (epileptic), ensimbu
 Fits (to have), sansagula
 „ (to have epileptic), gwa mu nsimbu
 Five, *adj.* tano
 Flame, *n.* olulimi *olwomuliro*
 Flash, *v.* (as lightning), miansa
 Flat, *adi.* yagāgavu ; -ekigaga (-a kigaga)

Flatter, *v.* panká
 Flax, *n.* obugogwa
 Flea, *n.* olukukunyi
 Flee, *v.* (run away), 'duka
 Flesh, *n.* (hving), omubiri
 „ (dead), enyama
 Fling, *v.* (down), tandagira
 Float, *v.* yenjera
 Flood, *n.* omujuzo
 „ (water running into house, etc.),
 „ omukoka
 „ (water standing in pools), ebitaba
 Flour, *n.* obuta
 Flow, *v.* (of water), kulukuta
 Flower, *n.* ekimuli
 Flute, *n.* endere
 Fly, *v.* buka
 Fly, *n.* ensowera
 Foam, *v.* e'jovu
 Fog, *v.* olufu
 Fold, *v.* zinga
 Follow, *v.* goberera
 Folly, *n.* obuwemu
 Fond (to be), *v.* yagalo nyo
 Food, *n.* emere
 Foot, *n.* ekigere
 Footmarks, *n.* ebigere
 Forbid, *v.* gana
 Force, *n.* amányi
 Ford, *v.* somoka
 Forearm, *n.* omukono
 Forehead, *n.* ekyenyi
 Foreign, *adj.* genyi
 Foreleg, *n.* omukono
 Forest, *n.* ekibira
 Forge, *v.* (iron), wesa
 Forget, *v.* erabira
 Forgive, *v.* sonyiwa
 Forsake, *v.* leka
 Fort, *n.* eki'go
 Found (to be), *n.* labika
 Fountain, *n.* ensulo
 Four, *adj.* nya (na)
 Fowl, *n.* enkoko
 Framework, *n.* onusekese
 Free, *adj.* -e'dembe (-a 'dembe)
 Frequently, *adv.* emirundi mingi
 Fresh, *adj.* (of eggs), lungi
 „ (of milk), ga kakano
 Friday, *n.* Lwa-mukaga
 Friend, *n.* omukwano
 „ (my), munange
 Fright, *n.* entisa
 Frighten, *v.* tisa
 Frog, *n.* ekikere
 Fruit, *n.* ekibala
 Fry, *v.* sika
 Full (to be), *v.* jufa
 Full-grown, *adj.* kulu
 Funnel, *n.* omubinikiro

G

Gain, *v.* (a case), singa omusango
 Gains, *n.* amagoba
 Gamble, *v.* kuba e'zala
 Gape, *v.* lengeja
 „ (wi'h astonishment), samáirira
 Garden, *n.* ekyalo
 „ (over-run), ekikande
 Gate, *n.* (front), wankaki
 „ (back), wansanso
 Gather, *v.* (of people), kung'ana
 „ (of clouds), bindabinda
 „ (up), londa
 „ (up skirts), kwata akalenge
 „ (vegetables), noga emva
 „ (plantain-fruit), yunja amatoke
 Gaze, *v.* ekaliriza amaso
 Gentle (to be), *v.* kwata mpola
 „ *adj.* kakamu
 Gently, *adv.* mpola
 Germinate, *v.* (of seeds), meruka
 Get, *v.* webwa, funa
 „ (in), gya, p. 100
 „ (up), golokoka ; imuka
 „ (away), wavo
 „ (off), vako
 „ (out), vamu
 „ (drunk), tamíra
 „ (fat), geja
 „ (hot), buguma
 „ (ready), etekateka
 „ (well), wona
 Giddiness, *n.* kantolozé
 Gift, *n.* ekirabo
 Giraffe, *n.* entuga
 Girl, *n.* omuwala
 Give, *v.* wa
 „ (as present), wereza
 „ (judgment), sala omusango
 „ (thanks), eyanza
 Gizzard, *n.* ekisakiro
 Glad (to be), *v.* sanyuka
 Glare at, *v.* tunula bukanu
 Glass, *n.* use ekyuma
 „ (tumbler), ekikompe ('belouri';
 „ not known)
 „ (looking), endabirwamu
 Glisten, *v.* tukula ; masamasa
 Gnaw, *v.* meketa
 Go, *v.* genda, ita, p. 103 ; nyonyola, p. 103
 „ (in front), kulembera
 „ (round), etolola
 „ (back), 'dayo
 „ (down), serengeta, 'ka
 „ (out), va
 „ (in), ingira
 „ (up), linya, yambuka
 „ (backwards and forwards), 'ding'ana
 „ (right out of sight), zimirira
 „ (wrong), kyama

Go (out, as fire), zikirira
 ,, (to ruin, as garden), zika
 Goat, *n.* embuzi
 God, *n.* Katonda
 Gold, *n.* ezabu
 Good, *adj.* lungi
 Goods, *n.* ebintu
 Goodness, *n.* obulungi
 Gooseberries, *n.* (Cape), entuntunu
 Gospel, *n.* enjiri
 Govern, *v.* twala
 Government, *n.* guvamanti
 Grandchild, *n.* omudzukulu
 Grandfather, *n.* omudzukulu
 ,, (great), jaja
 Grant, *v.* wa
 Grass, *n.* e'subi
 Grave, *n.* entana
 Grease, *n.* amafuta
 Great, *adj.* (size), nene
 ,, (quality), ngi
 ,, (age), kulu
 ,, (quantity of), ngi
 Greatness, *n.* obukulu
 Greedy, *adj.* lulu
 Greet, *v.* lamusa
 Grey, *adj.* senyefu
 Grief, *n.* enaku
 ,, (great), obwinike
 Grind, *v.* (corn), sa
 Grindstone for corn, *n.* (upper), enso
 ,, (lower), olubengo
 Groin, *n.* embalakaso
 Grope, *v.* (with the hands), wamanta
 Grovel, *v.* ekulukunya
 Grow, *v.* (of plants) mera
 ,, (mature), kula
 ,, (fat), geja
 ,, (lean), ko'ga
 ,, (old), kadiwa
 ,, (sprout, trees), loka
 Grudge, *v.* 'ma
 Grumble, *v.* emulugunya ; ekanya
 Guard, *v.* kuma
 Guava, *n.* (tree), omupera
 ,, (fruit), e'pera
 Guide, *v.* kulembera
 ,, *n.* omusále
 Guile, *n.* olukwe
 Guinea-fowl, *n.* enkofu
 Gum, *n.* (of tree) amasanda
 ,, (of the mouth), akabuno
 Gun, *n.* emundu
 Gunpowder, *n.* obuganga

H

Habit, *n.* empisa
 ,, (bad), omuze
 Haft, *n.* (of spear), olunyago
 ,, (of knife), ekiti
 Hail, *n.* omuzira

Hair, *n.* emviri
 ,, (a single), oluviri
 ,, (of animal), ebyoya
 Hairs (grey), *n.* emvi
 Hammer, *n.* enyondo
 Hand, *n.* onukono
 Handle, *n.* (of axe), ekiti
 ,, (of hoe), omuini
 ,, (of saucepan), omukonda
 Hang, *v.* (up), wanika
 ,, (over), bunduka
 ,, (down), lébéta
 ,, (in the sun), yanika
 ,, (oneself), etuga
 Happy (to be), *v.* sanyuka
 Harbour, *n.* omwalo
 Hard (to be), *v.* kakanyala
 ,, (to be *h.* and unyielding), kaluba
 Hard, *adj.* (and yielding), gumu
 ,, (and unyielding), kalubo
 ,, (of men), kakanyavu
 Harm, *n.* akabi
 Harmonium, *n.* enanga
 Harp, *n.* enanga
 ,, *v.* (continually on a matter),
 yeyereza
 Hasten, *v.* yanguiza
 Hat, *n.* enkofira
 Hatch, *v.* (as chickens), yalula
 Hate, *v.* kyawa
 Have enough food, *v.* 'kuta
 Hawk, *n.* kakuba-mpanga
 He, *pron.* ye
 Head, *n.* omutwe
 ,, (of bed), omutwetwe
 ,, (of corn), akavumbo
 Heal, *v.* *t.* wonya
 ,, *v.* *i.* wona
 Health, *n.* obulamu
 Healthy, *adj.* lanu
 Heap, *v.* kuma
 ,, (rubbish for bonfire), 'komera
 ,, *n.* enkumu
 ,, (of weeds), ekirungu
 Hear, *v.* wulira
 Heart, *n.* omutima
 ,, (seat of affections), omwoyo
 Heartily, *adv.* nyo
 Heat, *n.* e'bugumu
 Heavy (to be), *v.* zitowa, zitowerera
 Hedge, *n.* olukomera
 Heel, *n.* ekisinziro
 Height, *n.* obuwavu, obugulumivu
 Heir, *n.* omusika
 Help, *v.* bera
 ,, (food), bega
 Hem, *n.* oluku'giro
 Hemp, *n.* obugogwa
 Hen, *n.* enkoko
 Herd, *n.* lunda
 Here, *adv.* wano ; -wo

Hesitate, *v.* busabusa
 Hide, *v.* kweka
 Hide, *n.* e'diba
 High, *adj.* wamvu
 Hill, *n.* olusozi
 Hinder, *v.* ziza
 Hippopotamus, *n.* emvubu
 Hit, *v.* kuba
 Hoax, *v.* sāga
 Hoe, *n.* enkumbi
 Hoe, *v.* lima
 Hog, *n.* embidzi
 Hold, *v.* kwata
 „ (a market), kuba *akatale*
 „ (as a bag), gyamu, p. 100
 Hole, *n.* ekinya
 „ (to bury in), entana
 Hollow out, *v.* bajamu
 Home (at), *adv.* e'ka
 Honest (to be), *v.* ba mwesigwa
 Honey, *n.* omubisi gwenjuki
 Honour, *n.* ekitibwa
 Hoof, *n.* ekinulo
 Hook, *n.* e'dobo
 Hook, *v.* kwasa e'dobo
 Hop, *v.* (frog), būka
 „ (person), kongo'ja
 Hope, *v.* subira
 Hope, *n.* e'subi
 Horn, *n.* e'jembe
 Hornet, *n.* enumba
 Horse, *n.* embalasi
 Hot (to make), *v.* bugumya
 „ (to be), *v.* yokya
 „ (as sun), yaka
 House, *n.* enyumba ; enju
 How many? *adv.* meka
 Hubbub (to raise), *v.* kayana
 Hug, *v.* vumbagira
 Humble, *adj.* wombefu
 Hump, *v.* balāta
 Hump, *n.* e'bango
 Humpback, *n.* omutululi ; kadu
 Hundred, *adj.* ekikumi
 Hunger (to be), *v.* lumwa enjala
 Hungry, *n.* enjala
 Hunt, *v.* i'ga
 Hurl, *v.* kasuka
 Hurry, *v.* yanguwa
 Hurt, *v.* luma
 Husband, *n.* 'ba (*her h.*), 'baze (*my h.*),
 'balo (*thy h.*)
 Hut, *n.* enju
 „ (temporary), ensisira
 Hyæna, *n.* empisi

I

Idiot, *n.* omusirusiru
 Idle (to be), *v.* nanya ; gayāla
 Idleness, *n.* obugayāvu
 If, *conj.* obanga

Ignorance, *n.* obutamanya
 Ill (to be), *v.* lwala
 Illness, *n.* obulwade
 Immediately, *adv.* amangwago
 Impudence, *n.* ekyejo
 Impudent (to be), *v.* gira ekyejo
 In, *adv.* mu
 Incessantly, *adv.* obutayosa
 Increase, *v.* yongera
 Indian corn, *n.* kasoli
 Industrious, *adj.* nyikivu
 Infant, *n.* omwana omuwere
 Infirm, *adj.* nafu
 Inform, *v.* bulira
 Inheritance, *n.* obutaka
 Ink, *n.* bwino
 Inquire, *v.* buza
 Insect, *n.* (small), akawuka
 Inside, *adv.* munda
 Insignificant, *adj.* tono
 Insolence, *n.* ekyejo
 Insult, *v.* vuma
 Intellect, *n.* amagezi
 Intercede, *v.* wolereza
 Interpret, *v.* kyusa ebigambo
 Interrupt, *v.* gamba ntakera
 Interval, *n.* e'banga
 Interval (to leave an), *v.* sulirira
 Invalid, *n.* omulwade
 Invent, *v.* yiya amagezi
 „ (a message), etulinkirira
 Invite, *v.* ita
 Iron, *n.* ekyuma
 Island, *n.* ekizinga
 Itch, *v.* siwa
 Itch, *n.* obuwere
 Ivory, *n.* amasanga
 „ (a single tusk), e'sanga

J

Jackal, *n.* ekibe
 Jammed (to be), *v.* wagama
 Jaw, *n.* oluba
 Jealousy, *n.* obugya
 Jerk, *v.* si'ka
 Join, *v.* yunga
 Joint, *n.* enyingo
 Journey, *n.* olugendo
 Joy, *n.* e'sanyu
 Judge, *v.* sala omusango ; lamula
 Judge, *n.* omulamuzi
 Jug, *n.* omudumu
 Jump, *v.* būka
 Jungle, *n.* ensiko ; ebisagazi

K

Keep, *v.* kuma
 „ (put away), tereka
 „ (back), 'ma
 „ (hinder), lobera ; ziza

Keep (the mouth open), yasamirira
 ,, (a guilty silence), tokoterera
 Kernel, *n.* omulanwa
 Kettle, *n.* ebinika
 Key, *n.* ekisumuluzo
 Kick, *v.* samba
 Kidney, *n.* ensigo
 Kill, *v.* 'ta
 Kind, *adj.* -ekisa (-a kisa)
 Kind, *n.* engeri
 Kindle, *v.* (a fire), kuma (kumamu)

omuliro

Kindness, *n.* ekisa
 King, *n.* kabaka
 Kingdom, *n.* obwakabaka
 Kiss, *v.* nyuwegera
 Kitchen, *n.* ekiyungu
 Kite, *n.* (bird), akamunyi
 Knee, *n.* e'vivi
 Knee-cap, *n.* enso
 Kneel, *v.* fukamira
 Knife, *n.* akambe
 ,, (European), ekiso
 ,, (pocket), ekiso ekimenye
 Knock, *v.* kona
 ,, (strike), kuba
 Knot, *n.* (in thread), ekifundiko
 ,, (in wood), eki'ko
 Know, *v.* (by experience), manya
 ,, (by intuition), tegera

L

Labour, *n.* omulimu
 Labour-pains, *n.* ebisa
 Lace, *n.* olulere
 Lad, *n.* omuvubuka ; omulenzi
 Ladder, *n.* olutindo
 Ladle, *v.* sena
 ,, *n.* (small), akakai
 ,, (large), olwendo
 Lady, *n.* omukyala
 Lake, *n.* enyanja
 Lamb, *n.* omwana gwendiga (wendiga)
 Lame (to be), *v.* wenyera
 ,, (to become) lemala
 Lame, *adj.* lema
 Lament, *v.* kabirjra
 Lamp, *n.* etabaza
 Lamp-wick, *n.* emfuzi
 Land, *n.* ensi
 Landing-place, *n.* omwalo
 Language, *n.* olulimi
 Languid (to be), *v.* yongerera ; yobéra
 Lantern, *n.* etabaza
 Lap, *v.* (as cat), komba
 Large, *adj.* nene
 Largeness, *n.* obunene
 Last, *v.* lwawo
 ,, (live long), wangāla
 Last (to be), *v.* komererawo
 Late (to be), *v.* labirirwa

Later on, *adv.* e'da
 Laugh, *v.* seka
 Laughter, *n.* enseko
 Launch, *v.* golomola
 Law, *n.* e'teka
 Lay, *v.* (eggs), bika *ama'gi*
 ,, (table), tandika *emeza*
 ,, (mat), yala
 Lazy (to be), gayāla ; nanya
 Lazy fellow, *n.* omugayāvu
 Lead, *n.* (bullet), e'sasi
 Lead, *v.* (astray), kyamya
 ,, (guide), lung'anya
 ,, (precede), kulembera
 Leaf, *n.* ekiragala
 ,, (plaintain), olulagala
 ,, (for cooking in), luwumbo
 ,, (of a book), olupapula
 Leaves, *n.* amalagala
 ,, (plantain), endagala
 Leak, *v.* tonya
 Lean, *v.* (over), bunduka
 ,, (upon), esigama
 Lean (to be), *v.* ko'ga
 Lean, *adj.* (meat), kapa
 ,, (thin), kovu
 Leap, *v.* būka
 Learn, *v.* iga
 Leather, *n.* e'diba
 ,, (untanned), ekyanjo
 Leave, *v.* leka ; va ku
 ,, (off), lekerawo
 ,, (off work), nyuka
 ,, (go out of), vamu
 ,, (an interval), sulirira
 Leave (to give), *v.* ganya
 Left (to be), *v.* sigalawo
 ,, (over), fi'ka, fi'kawo
 Left-hand, *n.* omukono ogwa 'kono
 Leg, *n.* okugulu
 Lend, *v.* (what is to be returned), yazika
 ,, (what is to be repaid), wola
 Length, *n.* obuwamvu
 Leopard, *n.* engo
 Lessen, *v.* webula ; kendeza
 Letter, *n.* ebaruwa
 ,, (of alphabet), enukuta
 Level, *v.* teréza
 Lice, *n.* ensekere
 Lick, *v.* kombako
 Lid, *n.* ekisanikizo
 Lie, *v.* limba
 ,, (down), galamira
 ,, (in wait for), tega
 Life, *n.* use obulamu
 Lift, *v.* situla
 Light, *n.* (of sun), omusana
 Light, *adj.* yangu
 Light, *v.* (a candle), kofeza
 ,, (a fire), kuma
 Lightning, *n.* radu

Like, *v.* sima
 Like (to be), *v.* fanana
 Likeness, *n.* ekifananyi
 Lily, *n.* e'danga
 Limb, *n.* ekitundu
 Limp, *v.* wenyera
 Line, *n.* olunyiriri
 Lion, *n.* empologoma
 Lips, *n.* emimwa
 Lisp, *v.* yogera ekirimi
 Listen, *v.* wulira; tega amatu
 Little, *adj.* tono
 Little, *adv.* katono
 Live, *v.* bera, p. 56
 „ (long), wangala
 Liver, *n.* ekibumba
 Lizard, *n.* omunya
 Load, *n.* omutwalo
 Lock up, *v.* siba
 Locust, *n.* enzige
 Log, *n.* (of wood), e'ti
 Loins, *n.* ebiwato
 Loiter, *v.* lemba; latalata
 Long, *adj.* wamvu
 Long enough (to be), *v.* tuka obuwanvu
 Long ago, *adv.* e'da
 Look, *v.* (see), lala
 „ (at), tunulira
 „ (for), nonya
 „ (at distant object), lengera
 Looking-glass, *n.* endabirwamu
 Loosen, *v.* 'diriza
 „ (hold), ta
 „ (a knot), fundukulula
 Lose, *v.* say—*it is lost to me, kimbuzo*
 „ —*it is fallen from me,*
 „ kingudeko
 „ (hope), gwamu omwoyo
 Lost (to be), *v.* bula
 Lot, *n.* akalulu
 Louse, *n.* lusekere
 Love, *v.* yagala
 Low, *adj.* mpi
 Lower, *v.* 'sa
 Lump, *n.* (clod), ekifumfugu
 Lung, *n.* e'gugwe
 Lust, *v.* táluka

M

Mad, *adj.* lulu
 Maggot, *n.* emvunya
 Maiden, *n.* omuwala
 Maize, *n.* (Indian corn), kasoli
 Make, *v.* kola
 „ (full), juza
 „ (level), tereza
 „ (mat), luka
 „ (profits-), visamu amagoba
 „ (a point to), songola
 „ (a temporary hut), sísira
 „ (room for), segulira

Make (bullets), fumba
 „ (canoes), siba
 „ (an arrangement with), lagana
 „ (appointment with), lalika
 „ (a vow), eyama
 „ (reach end), komekereza
 „ (a law), teka e'teka
 „ (a present of), wereza
 „ (an 'embuga'), kuba embuga
 „ (a market), kuba akatale
 „ (a fire), kuma omuliro
 „ (haste), yanguwa, yanguyako
 „ (war), tabála
 Male, *adj.* (men), saja
 „ (animals), lume
 Man, *n.* omusaja; omuntu
 „ (slave), omu'du
 „ (old), omukade
 „ (brave), omuzira
 Mane, *n.* olung'irima
 Manner, *n.* engeri
 „ (habit) empisa
 Many, *adj.* ngi
 Market, *n.* akatale
 Married people, *n.* abafumbo
 Marrow, *n.* obusomyo
 „ (vegetable), wuju; ensuju
 Marry, *v.* (of man), wasa
 „ (of woman), fumbirwa
 Marvel, *v.* ewunya
 Master, *n.* omwami
 Masticate, *v.* mugunya
 Mat, *n.* omukeka
 „ (coarse) ekiwempe
 Match, *n.* ekiberiti
 Materials (for work), *n.* emirimu
 Matter, *n.* (affair), ekigambo; ensonga
 „ (pus), amasira
 Mature, *adj.* kulu
 Mean, *adj.* kodo
 Measles, *n.* lukusense
 Measure, *v.* gera
 Meat, *n.* enyama
 „ (dead of itself), kalanamyé
 „ (pieces of raw), ebifi
 Medicine, *n.* e'dagala
 Meditate, *v.* fumitiriza, lowoza
 Meek, *adj.* tefu
 Meet, *v.* sanga; sisinkana
 Melt, *v.* sánúla
 Melted (to be), sánúka
 Mercy (to have m. on), *v.* kwatirwa ekisa
 Messenger, *n.* omubaka
 Metal, *n.* ekyuma
 Mid-day, *n.* e'tuntu
 Middle, *adv.* wakati
 Midnight, *n.* e'tumbi
 Midnight (at), *adv.* mu tumbi
 Midwife, *n.* omuzalisa
 Might, *n.* amányi
 Mild (to be), *v.* kakana

Mildew, *n.* obukuku
 Milk, *v.* lamula
 Milk, *n.* amata
 „ (butter), amasunde
 „ (new), amasununu
 Millipede, *n.* e'gongolo
 Mimic, *v.* gegenyu
 Mince, *v.* tematemamu
 Mingle, *v.* tabula
 Minister, *n.* omuwereza
 Minister, *v.* wereza
 Minute, *n.* dakika
 Miracle, *n.* ekyamagero
 Mirror, *n.* endabirwamu
 Miscarr, *v.* tasa
 Mischief, *n.* e'tima
 Mismatch, *v.* kyamya
 Mist, *n.* olufu
 Mistake, *v.* (I did it by m.), simanyiride ;
 nawubirwa buwubirwa
 „ I mistook it, mbade sikiraba
 bulungi
 Mistress, *n.* omugole
 Mix, *v.* tabula
 Moan, *v.* sinda
 „ (animal), bologa
 Mock, *v.* sekerera
 Modest (to be), *v.* kwatibwa ensonyi
 Moment, *n.* akasera
 Monday, *n.* Baraza ; Lwa-kubiri
 Monkey, *n.* enkima
 „ (large), enkobe
 Month, *n.* omwezi
 Moon, *n.* omwezi
 Moor, *n.* e'tale
 Morning (in the), *adv.* enkyu
 Mosque, *n.* omuzigiti
 Mosquito, *n.* ensiri
 Moth, *n.* enyenje
 Mother, *n.* nyina (his m.), nyabwe
 (their m.), mange (my m.), nyoko
 thy m.), nyafe (our m.)
 Mouldy (to be), *v.* kwatibwa obukuku
 Mound, *n.* ekifumvu
 Mountain, *n.* olusozi
 Mourn, *v.* kuba ebiwobe ; kabirira
 Mouth, *n.* akamwa
 Move, *v.* genda
 Much, *adj.* ngi
 Mud, *n.* e'tosi ; ebitosi
 „ (caked), ebitomi
 Mule, *v.* enyumbu
 Multiply, *v.* (increase), zala, eyongera
 Multitude, *n.* ekibina
 Mumps, *n.* mambuluga
 Munch, *v.* gaya
 Murmur, *v.* emulugunya
 Mushrooms, *n.* obutiko
 Mute (to be), *v.* sirikiri'awo
 Mutter, *v.* vulungutana
 Muzzle, *v.* siba akamwa

Mystery, *n.* ekyama

N

Nail, *n.* (finger), olwala
 „ (wooden pin), eninga
 „ (foreign iron), omusomari
 Name, *n.* erinya
 Name, *v.* tuma erinya
 Narrow, *adj.* funda
 Narrow (to be), *v.* funda
 Narrow-place, *n.* akanyigo
 Nasty (to be), *v.* wunya
 Nation, *n.* e'gwanga
 Near, *adv.* kumpi
 Neck, *n.* ensikya ; ensingo
 Necklace, *n.* akajegere
 Need, *v.* e'taga
 Needle, *n.* empiso
 Neglect, *v.* (work), leka ; va ku
 Neighbour, *n.* omuliranwa
 Nest, *n.* ekisu
 Net, *n.* ekitimba
 New, *adj.* gya
 News, *n.* ebigambo
 „ (What's the news?) amagambo
 byemuwulide
 Nice (to be), *v.* woma
 Nice, *adj.* lungi
 Nicely, *adv.* bulungi
 Night, *n.* ekiro
 Nine, *adj.* mwenda
 Nipple, *v.* enyuwanto
 „ (of gun), eriso
 No, *adv.* aa ; neda
 Nod, *v.* simagira ; bongota
 Noise (to make), *n.* (talking), yogana
 „ (buzzing, etc.), vuvuma
 Noon (at), *adv.* mu'tuntu
 Nose, *n.* enyindo
 Notch, *v.* balula ; banga
 Notice (to give public), *v.* langa
 Nourish, *v.* lisa
 Now, *adv.* kakano, kakati
 Number, *v.* bala
 Number, *n.* omuwendo
 Nurse, *v.* janjaba
 „ (as a child), lera
 Nut, *n.* (hard), enje
 „ (ground), empande

O

Oar, *n.* enkasi
 Oath, *n.* ekirairo
 Obedient, *adj.* mugomvu
 Object, *v.* gana
 Obstinate, *adj.* -mawa'gali
 Odour, *n.* (pleasant), akawowo
 Offend, *v.* nyiza
 Offended (to be), *v.* nyiga
 Offer, *v.* wonga
 „ (human sacrifice), tambira

Offering, *n.* ekyonzira
 Oil, *n.* amafuta
 Old, *adj.* kade
 Old age, *n.*, *use* itirira (obukade)
 Old man, *n.* omukade
 On, *prep.* ku
 Once, *adv.* omulundi gumu
 One, *adj.* mo ; mu
 Onion, *n.* ekitungulu
 Open, *v.* (door), gula
 „ (box), sumulula
 „ (book), bikula
 „ (mouth), yasama
 Openly, *adv.* mu lwatu
 Opposite, *adv.*, *use* yoleka
 „ (to be), lirāna ; yoleka
 „ (to put), liranya
 Oppress, *v.* joga
 „ (with heat), bugumiriza
 Oppressor, *n.* omulyazamanyi
 Order, *n.* ekiragiwo ; e'teka
 „ (to put in), *v.* longosa
 Order, *v.* lagira ; gamba
 Orphan, *n.* omulekwa
 Ostrich, *n.* emaya
 Other, *adj.* lala
 Otherwise, *adv.* bulala
 Otter, *n.* eng'onge
 Outcry, *n.* endulu
 Outside, *adv.* ebweru
 Overcome, *v.* wangula
 Overflow, *v.* yanjala
 Overseer, *n.* omukoza
 Overshadow, *v.* sikiriza
 Overthrow, *v.* (throw down), sula ; (de-
 stroy), zikiriza
 Overturn, *v.* galanjula ; fula
 Owl, *n.* ekiwugulu
 Owner, *n.* nanyini
 Ox, *n.* ente ya sedume, sedume

P

Pad, *n.* (for head), enkata
 Paddle, *n.* enkasi
 „ *v.* vuga
 Pain, *v.* luma
 „ (gnawing), meketa
 Palm, *n.* (of hand), ekibatu
 „ (tree), olukindu
 „ (tree, for cutting), olukoma
 Papaw, *n.* (tree), omupapale
 „ (fruit), e'papale
 Paper, *n.* olupapula
 Papyrus, *n.* ebitogo
 „ (a single stalk), ekitogo
 Parcel, *n.* (of cooked food), omuwumbo
 „ (of goods), omutwalo
 „ (of goods, small), e'tu
 Pardon, *v.* sonyiwa
 Fare, *n.* (nails), sokola
 „ (potatoes, etc.), wāta

Parrot, *n.* enkusu
 Part, *n.* ekitundu
 Part, *v.* yawula
 Partition, *n.* ekisenge
 Pass, *v.* i. ita
 Pass, *v.* i. isa
 „ (through), ita mu, isa mu
 Path, *n.* e'kubo
 Patient (to be), *v.* gumikiriza
 Pawn, *v.* singa
 Pay, *v.* liwa ; wayo
 „ (debt), sasula
 „ (for goods, marriage dowry, etc.), leta
ensinyi
 Pay, *n.* empera
 „ (for smith's work and divination),
 omukemba
 Peace, *n.* emirembe
 „ (to make), *v.* tabaganya
 Peasant, *n.* omukopi
 Peel, *v.* wāta
 Peelings, *n.* ebikuta ; ebiwāta
 Peep, *v.* lingiza
 Peg, *n.* olubambo
 „ (for clothes), omuti
 Perfume, *n.* kalifuwa
 Perhaps, *adv.* mpodzi
 Perish, *v.* fa
 Perplexed (to be), *v.* siruwala ; lemwa
 Persecute, *v.* i'ganya
 Perspire, *v.* tuyana
 Perspiration, *n.* entuyo
 Pick, *v.* (up), londa
 „ (flowers), menya ebimuli
 „ (vegetables), noga emwa,
 Picture, *n.* ekifananyi
 Piece, *n.* ekitole
 „ (single), *use sing. of many nouns*,
 ekyuma, ekyai, etc.
 Pierce, *v.* fumita
 Pillow, *n.* ekigugu
 Pills, *n.* obutole
 Pin, *n.* ekikwaso
 Pinch, *v.* suna
 Pipe, *n.* (tobacco), emindi
 Pistol, *n.* basitola
 Pit, *n.* obunya
 Pitch dark, *adv.* zigizigi
 Pith, *n.* ekinyuzi
 Pity, *v.* sāsira
 Place, *n.*, *use prefix wa* ; ekifo
 „ (for eating), e'difo
 „ (for reading in, etc.) *use the forms*
 e'somero, etc.
 Plague, *n.* kawumpuli
 Plait, *v.* (as string), langa
 „ (as mat, basket), luka
 Plan, *v.* tesa
 Plane, *n.* eranda
 Plant, *v.* simba
 Plantain, *n.* (tree), ekitoke

Plantain (fruit), e'toke
 ,, (roasting kind), gonja
 Plaster, *v.* māla
 Plate, *n.* esawani
 Play, *v.* zanya
 ,, (a harp), kuba enanga
 Plead, *v.* woza
 Please, *v.* sanyusa
 Pleased (to be), *v.* sima
 Pledge, *n.* omusingo
 Plot, *v.* (of cultivated ground), omusiri
 Plot, *n.* ekoba
 Pluck, *v.* (fruit), noga
 ,, (fowl), mānya
 ,, (snatch), kwakula
 Plunder, *v.* nyaga
 Point (to make a p. to), *v.* songola
 Poison, *n.* obutwa
 Pole, *n.* omuti
 Polish, *v.* wawula
 Pomegranate, *n.* e'koma-mawanga
 Pool, *n.* ekidiba
 Poor, *adj.* yavu.
 Porcupine, *n.* namunungu
 Porridge, *n.* obusera
 Portion, *n.* omugabo
 Possible (to be), *v.* inzika
 Post, *n.* empagi
 Pot, *n.* (cooking), entamu
 ,, (water), ensuwa
 Potato, *n.* (sweet), lumonde
 ,, (English), lumonde mulaya
 Potsherd, *n.* ekikayi
 ,, (large), olugyo
 Potter, *n.* omubumbi
 ,, (clan in Mengo), alajona
 Pound, *v.* sekula
 Pour, *v.* fuka
 ,, (decant), fukulula
 ,, (away), yuwa
 Praise, *v.* tendereza
 Pray, *v.* saba
 Preach, *v.* bulira
 Pregnant, *v.* (to be), ba olubuto
 ,, (goats, etc.), banu e'gwako
 Prepare, *v.* tekateka; tegeka
 Prescribe, *v.* lagirira
 Present, *n.* ekirabo
 Present (to be), *v.* bawo
 Presently, *adv.* e'dako
 Press, *v.* nyiga
 ,, (squeeze hard), nyigiriza
 Pretend, *v.* egamba
 ,, (to be ill, etc.), *use reflective form*,
 erwaza, etc.
 Prevaricate, *v.* tomerera
 Price, *n.* omuwendo
 Pride, *n.* amalala
 Priest, *n.* kabona
 Prince, *n.* omulangira
 Princess, *n.* omumbeja

Print, *v.* kuba ekyapa
 Prisoner, *n.* omusibe
 Privately, *adv.* mu kyama
 Profit, *n.* amagoba
 Profit (to trade for), *v.* subula
 Profitable for (to be), *v.* gasa
 Promise, *v.* subiza
 Promontory, *n.* ekikono
 Pronounce, *v.* yatula
 Prop, *n.* enkondo
 Prop up, *v.* (a house), wangiza
 Pull, *v.* walula, kulula
 ,, (with jerks), si'ka
 ,, (out, as tooth), kūla
 ,, (up by roots), simbulula
 Pus, *n.* amāsira
 Push, *v.* sindika
 ,, (a person), sindikiriza
 Put, *v.* teka
 ,, (back), dzayo
 ,, (sideways), kika
 ,, (away), tereka
 ,, (out, a light), zikiza
 ,, (down), sa wansi
 ,, (up, curtains), timba
 ,, (to flight), goba
 ,, (to rights), longosa
 ,, (in its handle), wanga
 ,, (in, as post), simba
 Puzzle, *v.* buza
 Puzzle (to propound a), *v.* ko'kola.

Q

Quail, *n.* akagubi
 Quantity of, *adj.* ngi
 Quarrel, *v.* yomba
 Question, *v.* būza
 ,, (closely), buliriza
 ,, (to ask), *v.* būza ekigambo
 Quick (to be), *v.* yanguwa
 Quickly, *adv.* mangu
 ,, (at a run), mbiro
 ,, (to do), *v.* yanguyako; yanguwa
okukola
 Quiet (to become), *v.* sirika
 Quietly, *adv.* mpola
 Quiver, *n.* omufuko

R

Rag, *n.* ekiwero
 Rage, *v.* (storm), kunta
 ,, (anger), jūmūla; kwatibwa obusungu
 obungi
 Raid, *v.* tabāla
 Rain, *n.* enkuba
 Rain, *v.* tonya
 Rainbow, *n.* musoke
 Raise, *v.* imusa
 ,, (an alarm), kuba endulu
 Rat, *n.* emese
 Raw, *adj.* bisi

- Razor, *n.* akamwano
 Reach, *v.* tuka
 Read, *v.* soma
 Really, *adv.* -e nyini
 Reason, *n.* ensonga
 Rebel, *v.* jema
 Rebound, *v.* masuka
 Receive, *v.* webwa
 ,, (guest present), lya obugenyi
 ,, (royal chieftain-ship), lya engoma
 Reckon, *v.* bala
 Reconcile, *v.* yogerereza
 Recover, *v.* wona
 Red, *adj.* myufu
 ,, (of cows), -alul'unyu
 Red clay, *n.* lukusi
 Reed, *n.* olumuli
 Reed grass, *n.* endago
 Refuse, *v.* gana
 Rejoice, *v.* san'yuka ; jaguza
 Relate, *v.* bulira
 Release, *v.* ta
 Remain, *v.* sigalawo
 Remember, *v.* jukira
 Remind, *v.* jukiza
 Remove, *v.* gyawo
 ,, (to a new master), senguka
 ,, (migrate), wang'anguka
 Rend, *v.* yuza
 Renewed (to be), *v.* (persons), e'damu
 ,, (things), 'diramu
 Repair, *v.* dabiliriza
 Repeal, *v.* (a law), tékulula
 Repeat, *v.* 'damu
 Reprove, *v.* bulirira ; nenyá
 Request, *v.* egairira
 Rescue, *v.* wonya
 Resemble, *v.* fanana nga
 Resent, *v.* (take offence), nyiga
 Resin, *n.* amasanda
 Resist, *v.* (hinder), ziza
 ,, (fight), lwana na
 ,, (gainsay), gana, (gana ebigambo)
 ,, (manage), sobola, (okumusobola)
 Rest, *v.* wumula
 Restore, *v.* dzayo
 Restrain, *v.* (from), zibikiriza
 Restraint (to lose), *v.* táluka
 Retain, *v.* ba na
 Return, *v.* (home), komawo
 ,, (go back), 'dayo
 Revenge, *v.* walana egwanga
 Reward, *n.* empera
 Rheumatism, *v.*, *use* akazimu
 Rhinoceros, *n.* enkula
 Rib, *n.* olubirizi
 Rice, *n.* omupunga
 Rich, *n.* gaga
 Riches, *n.* obugaga
 Riddle, *n.* ekiko'ko
 Ride, *v.* ebagala
 Ridge, *n.* olukulukumbi
 Ridicule, *v.* sekerera
 Right, *adj.* lungi, p. 104
 Rind, *n.* ebikuta
 Ring, *v.* (as metal), sāla
 ,, (a bell), vuga
 Ring, *n.* empeta
 ,, (pad for head), enkata
 Ripe, *adj.* yengevu
 Ripe (to get), *v.* yengera
 Rise, *v.* imuka ; golokoka
 ,, (wind), bawo, p. 104
 ,, (as sun), vayo
 ,, (in rebellion), jema
 ,, (as river), sibuka
 ,, (as yeast), zimbulukuka
 River, *n.* omu'ga
 Road, *n.* (large), olugudo
 ,, (small path), e'kubo
 Roam, *v.* (persons), egenza
 Roar, *v.* wuluguma
 Roast, *v.* yokya
 Rob, *v.* nyaga
 Robber, *n.* omutemu ; omunyazi
 Rock, *n.* olwazi
 ,, (movable), ejinja
 Rod, *n.* omu'go
 Roll, *v.* yiringisa (wiringisa)
 ,, (up), zinga
 Roof, *n.* akasolya
 Room, *n.* ekisenge
 ,, (space), e'banga
 ,, (to be r. for), gya mu
 Root, *n.* (large), ekikolo
 ,, (thin, straggling), omuzi
 Rope, *n.* omuguwa
 Rot, *v.* vunda
 Round, *adj.* ekulungirivu
 Round (to be), *v.* ekulungirira
 Round (to go), *v.* (encircle), etolola
 ,, (make detour), ekolobya
 Rub, *v.* kúta
 ,, (wipe, a- plates), simula
 ,, (clean, as knives), zigula
 ,, (with sand, etc.), wawula
 Rubbish, *n.* (of old cooking-leaves), ebi-
 saniko
 ,, (of bits of grass), ebisubi
 ,, (as old spread grass), ebisasiro
 Run, *v.* (away), 'duka
 ,, (fast), 'dukanako, 'duka mbiro
 ,, (out, leak), genda
 ,, (out fast, as water), kulnkuta
 ,, (out, come to end), gwawo
 Rush, *v.* fulutuka
 Rust, *n.* obutalage
 Rustle, *v.* kwakwaya

S

- Sabbath, *n.* Sabiti
 Sack, *n.* ensawo

- Sad (to look), wūbāla
 Saadle, *n.* e'tandiko
 " (and cloth), amatandiko
 Saddle, *v.* tandika; 'sako amatandiko
 Sail, *n.* e'tanga
 Sake of (for), *prep.* kubwa; kulwa
 Salt, *n.* omunyo
 Salute, *v.* lamusa
 Salvation, *n.* obulokozi
 Sand, *n.* omusenyu
 Sandal, *n.* engato
 Sandstone, *n.* ensibo
 Sap, *n.* amadzi (agomu muti)
 Satisfied (to be), *v.* 'kuta
 Saucepan, *n.* esuferiya
 Save, *v.* wonya; lokola
 Saviour, *n.* Omulokozi
 Saw, *n.* omusumeno
 Sawdust, *n.* obuntu
 Say, *v.* yogera
 " (farewell), sibula
 Scab, *n.* ekikakampa
 Scabbard, *n.* ekirāto
 Scaffolding, *n.* olubanyi
 " (wood for), amadāla
 " (single piece of), e'dāla
 Scar, *n.* enkovu
 Scatter, *v.* sasanya
 Scattered (to be), *v.* sāsāna
 Scent, *n.* kalifuwa
 Scissors, *n.* makansi.
 Scold, *v.* jūka
 " (find fault), yomba
 Scorch, *v.* siriza
 Scorn, *v.* nyoma bunyomi
 Scorpion, *n.* e'siga
 Scrape, *v.* (as hoe), kalakata
 " (as wood, to reduce thickness), wala
 Scratch, *v.* (the body), yagula
 " (as dog), eyaga
 " (as hen), takula
 Scream, *v.* bālūka
 Scum, *n.* olububi
 Sea, *n.* enyinja
 Seam, *n.* use awayungibwa, awatungibwa
 Search, *v.* nonya
 Season, *n.* omwaka
 Seat, *n.* enebe
 " (of canoe), olubanga
 Secret, *n.* ekyama
 Secretly, *adv.* mu kyama
 Section, *n.* ekitundu
 " (of wall for making), ekituli
 Sediment, *n.* (in beer), e'bonda
 See, *v.* laba
 Seed, *n.* ensigo
 " (offspring), e'zade
 Seek, *v.* nonya
 Seem, *v.* fanana
 Seem-to-be, *v.* -li nga
 Seen (to be), *v.* labika
 Seize, *v.* kwata
 Select, *v.* (pick out), londamu
 " (choose), sima
 Self, *pron.* mwene; -eka; -e nyini
 Sell, *v.* tunda; guza
 Sense, *n.* entungo
 Send, *v.* (a present), wereza
 " (messenger), tuma; sindika
 " (away), goba
 " (back), dzayo
 Separate, *v.* yawula
 Serpent, *n.* omusota
 Servant, *n.* (male), omusaja; omu'du
 " (boy), omulenzi
 " (female), omukazi; omuzana
 " (girl), omuwala
 Serve, *v.* wereza
 " (food), bega
 " (up from kitchen), jula; julula
 Set, *v.* teka
 " (upright), simba
 " (aside), tereka
 " (a limb), yunga
 " (a table), tandika
 " (as sun), gwa
 " (out on journey), situla
 Settle, *v.* (as dispute), malawo
 " (as beer), sengedza e'bonda
 Seven, *adj.* musamvu
 Sew, *v.* tunga
 Shade, *n.* ekisikirize
 Shadow, *n.* ekisikirize
 Shaft, *n.* (of spear) olunyago; omuti
 Shake, *v.* nanya
 " *v. i.* yugana, yugūma
 " (out), kunkumula
 " (back as dog), kunkumula
 " (shiver), kanakana; tekemuka
 Shame, *n.* ensonyi
 Shame, *v.* kwasa ensonyi; swāza
 Share, *v.* sa ekimu
 Sharpen, *v.* wagala
 Shave, *v.* mwa
 Shaving, *n.* (chip), ekibajo
 Sheath, *n.* ekirāto
 Shed, *n.* (smith's), e'sasa
 Sheep, *n.* endiga
 Shell, *n.* (cowry), ensimbi
 " (snail), e'sonko
 " (egg), ekisosonkole
 Shepherd, *n.* omusumba
 Shew, *v.* yolesa; laga
 Shield, *n.* engabo
 Shine, *v.* (as sun), yaka
 " (as mirror), masamasa
 Ship, *n.* malikebu
 Shiver, *v.* jugumira; kankana
 Shoe, *n.* engato
 Shoot, *v.* kuba emundu
 " (aim), teba emundu
 Shooting-star, *n.* kibonomu

- Short, *adj.* mpi
 Shorten, *v.* salako; impawaza
 Shoulder, *n.* e'beḡa
 Shoulder (the), *n.* ekibegabega
 Shout, *v.* lékāna
 „ (for joy), kuba olube; kuba emizira
 Show, *v.* laga
 Shriek, *v.* bālūka
 Shut, *v.* (box), siba
 „ (mouth), buniza akamwa; buirira
 „ (door), 'gala
 Sick (to be), *v.* l'wala
 „ (vomit), sesema
 Sickness, *n.* endwade; obulwade
 Side, *n.* obukika; olui
 „ (of things), e'balī
 „ (of man), embirizi
 „ (on this), ku 'balī eno
 „ (on this s., of land), ku mutala weno
 „ (on that s., of land), ku mutala weri
 Sides (on both), *n.* erui nerui
 „ (on all), enjui zona
 Sift, *v.* wewa
 Sigh, *n.* ekikowe
 Sigh, *v.* sa ekikowe
 Sign, *n.* akabonero
 Sign (to make a), *v.* wenya
 Silent (to become), *v.* sirika
 Sin, *n.*, *use* ebibi
 Sin, *v.* soba amateka; *use* kola ebibi; yonona
 Since, *conj.* kasoka
 Sing, *v.* imba
 „ (birds), kāba
 Singe, *v.* sirira
 Sink, *v.* (persons), 'bira; etutubika
 „ (things), 'ka mu madzi
 Sir, *n.* sebo
 Sister, *n.* (of a sister), omuganda
 „ (of a brother), mwanyina
 Sit, *v.* tula
 „ (on haunches), sutama
 Site, *n.* (for building), ekibanja
 Six, *adj.* mukaga
 Size, *n.* obunene
 „ (fair, etc.), *use form* neneko, etc.
 Skeleton, *n.* ogufa
 Skim, *v.* (milk), gyako olububi
 „ (as canoe on water) seveya
 Skin, *n.* e'diba
 „ (on the body), omubiri
 Skin, *v.* bāga
 Skull, *n.* ekiwanga
 Sky, *n.* e'gulu
 Slack, *adj.* lébévu
 Slacken, *v.* 'diriza
 „ (speed), ta ku bigere
 Slander, *v.* vuma
 Slave, *n.* (man), omu'du
 „ (woman), omuzāna
 Sleep, *v.* ebaka
 Sleep, (spend the night), sula
 „ *n.* otulo
 Sling, *v.* vumula
 Sling, *n.* emvumulo
 Slip, *v.* (down), sēsētuka
 Slippery (to be), *v.* sērera
 Slope, *v.* esulika
 Slow (to be), *v.* lwa
 Slowly, *adv.* mpola
 Small, *adj.* tono
 Small-pox, *n.* kawāli
 „ (to have), *v.* wāla
 Smear, *v.* (the body), siga
 „ (a floor, etc.), māla
 Smell, *v.i.* wunya
 „ *v.t.* wunyeriza
 Smell, *n.* akalosa, olusu
 Smile, *v.* mwenyamwenya
 Smith, *n.* omuwesi
 Smoke, *n.* omu'ka
 Smoke, *v.* (plantain-leaves), babula
 „ (tobacco), nyuwa taba
 Smooth (to be), *v.* nyirira; wewera
 Snail, *n.* e'kovu
 Snake, *n.* omusota
 Snake-poison, *n.* obusagwa
 Snap, *v.* menyeka; kutuka
 „ (the fingers), kuba ntoli
 Snare, *n.* omuteḡo
 Snare, *v.* tega
 Snatch, *v.* kwakula
 Sneeze, *v.* yasimula
 Sniff, *v.* wunyeriza
 Snore, *v.* fuluta
 So-and-so, *n.* gundi
 Soap, *n.* sabuni
 Soak, *v.* nyulukusa
 Soaked (to be), *v.* 'nyikira
 Sob, *v.* 'jonkera
 Sodden (to be), *v.* bisiwala
 Soft, *adj.* gomvu
 Soft (to be), *v.* gonda
 Son, *n.* omutabani; omwana
 Soon, *adv.* mangu
 Soot, *n.* enziro
 Soothe, *v.* yagiriza
 Sore, *n.* e'bwa
 Sort, *n.* engeri
 Sound, *n.* e'dobozi
 Sound, *adj.* lamu
 Sound, *v.* vuga
 Sour milk, *n.* amabongo; amakwafu
 Sow, *v.* siga
 Space, *n.* e'banga
 „ (of time), akasera
 Spark, *n.* ensasi
 Sparrow, *n.* enkazalugya
 Speak, *v.* yogera
 „ (out, clearly), yatula
 „ (reluctantly), golomerera
 Spear, *n.* e'fumu

- Spear-shaft, *n.* olunyago
 Speckled, *adj.* (as hen), -amayenje (-a mayenje)
 Spider, *n.* nabubi
 Spill, *v.* yuwa
 Spilt (to be), *v.* yika
 Spine, *n.* ekigongo
 Spirit, *n.* omuzimu; omwoyo
 Spit, *v.* wanda amalusu
 Spittle, *n.* amalusu
 Split (to be), *v.* yatika
 „ *v.* (firewood), yasa enku
 Spoil, *v.* yonona
 Spoilt (to be), *v.* yononeka
 Sprained (to be), *v.* wogoka
 Spread, *v.* buna
 „ (as a creeper), landa
 „ (as a mat), yala, yalira
 „ (out) yanjuluzza
 Spring, *n.* (of water), ensulo; oludzi
 „ (of trap), emanduso
 „ (steel), omutambo
 Sprinkle, *v.* mansula
 Sprout, *v.* (trees), loka
 „ (seeds), meruka
 Spy, *v.* ke'ta
 „ *n.* omuke'si
 Squander, *v.* serebya
 Squeeze, *v.* nyigiriza
 Squint, *v.* tunulira kisoso
 Squire, *n.* omutongole
 Stab, *v.* fumita
 Stagger, *v.* zungazunga
 Stain, *n.* e'bala
 Stain, *v.* (spoil), yonona
 Stake, *v.* (gamble), tala e'zala
 Stake, *n.* (post), omuti
 Stalk, *n.* omuti
 Stamp upon, *v.* sambirira
 Stand, *v.* imirira
 Star, *n.* emunyenyé
 Stare, *v.* ekaliriza amaso
 „ (gape), esamāririra
 Start, *v.* (with fear), ekanga
 „ (on journey), situla
 Startle, *v.* kanga
 State, *n.* (by birth), obuzaliranwa
 „ (by nature), obuwangwa
 Steal, *v.* 'ba
 Steer, *v.* goba; tawa
 Stem, *n.* (long hollow), oluseke
 Stern, *n.* (of canoe), obulumba
 Steward, *n.* omusigere
 Stick, *v.* (together), gata mu kimu
 „ (as spear), fumita
 Stick, *n.* omuti; omugo
 „ (long iron, shod for walking), omuwunda
 Still (to be), *v.* tula butuzi
 „ (as meditating escape), bondēra
 Sting, *v.* (insects), luma
 Sting (nettle), yokya
 Sting, *n.* (of wasp), ekyantako
 Stink, *v.* wunya bubu
 Stir, *v.* tabula
 „ (up, as a mob), sasamaza
 Stocks, *n.* emvuba
 Stomach, *n.* olubuto
 Stone, *n.* e'jinja
 „ (upper-grinding), enso
 „ (lower-grinding), olubengo
 Stoop, *v.* kotakota
 „ (down), vunama
 Stop, *v.* koma
 „ (up), ziba
 Store, *v.* tereka; wanika
 „ *n.* egwanika
 Storm, *n.* omuyaga, ekibuyaga-
 Story, *n.* olugero
 „ (idle), emfumo
 „ (lie), *usc* limba
 Straight, *adj.* golokofu
 „ (to be), *v.* golokoka
 Strain, *v.* lega
 „ (liquids), senge'ja
 Stranger, *n.* omugenyi
 „ (passer-by), omuise
 Strangle, *v.* tuga
 Stray, *v.* kyama
 Stream, *n.* omu'ga
 Strength, *n.* amānyi
 Stretch out, *v.* golola
 Strife, *n.* empaka
 Strike, *v.* kuba
 String, *n.* wuzi; olugoye
 Striped, *adj.* -engudo (-a ngudo)
 Strong, *adj.* -amānyi
 „ (durable), gumu
 Struggle, *v.* Iwana
 Stumble, *v.* esitala
 Stump, *n.* ekikonge; enkonge
 Submit, *v.* jemulukuka
 Substance, *n.* omubiri
 Suck, *v.* (at breast), yonka
 „ (through reed, etc.), nuna
 Suffice, *v.* mala
 Sugar-cane, *n.* ekikajo
 Summit, *n.* entiko
 Sun, *n.* enjuba
 „ (light), omusana
 Sunday, *n.* Sabiti
 Superfluous (to be), *v.* su'kirira
 Surpass, *v.* singa
 Surprise, *v.* (in hunting, etc.), zindukuriza
 Surround, *v.* etolola
 „ (game), zingiza
 Survey, *v.* (look at from a distance), lenger
 „ (inspect new property), lambula
 Suspend, *v.* (hang up), wanika
 „ (from office, etc.), *gyako. obwami*
 Swallow, *v.* mira

Swallow, *n.* akatai
 Swamp, *n.* omu'ga
 Swear, *v.* lairira
 Sweat, *v.* tuyana
 Sweat, *v.* entuyo
 Sweep, *v.* yera
 „ (through, as wind), itamu
 Sweet, *adj.* womerevu
 Sweet, (to be), *v.* nyunyuntula; womerera
 Sweet potato, *n.* lumonde
 Swell, *v.* zimba
 Swim, *v.* wüga
 Swindle, *v.* lyazamanya
 Swing, *v.* wüba
 Swollen glands, *n.* ensanjabavu
 Swollen limbs, *n.* amakaja
 Sword, *n.* ekitala
 Syringe, *n.* ebumba
 Syrup, *n.* omubisi

T

Table, *n.* emeza
 Tail, *n.* (animal), omukira
 „ (bird), ekyensuti
 „ (snake), akawuwo
 Take, *v.* (from one place to another), twala
 „ (by force), nyaga
 „ (a dislike to), kyawa
 „ (off), gyako
 „ (off, clothes), yambula
 „ (out), gyamu
 „ (out, as tooth), kûla
 „ (care), egendereza
 „ (a walk), tambulako
 „ (as a present), tola
 „ (medicine), mira
 „ (food), Iya
 „ (by surprise), zinda
 „ (things home), dzayo e'ka
 „ (men home), tusa e'ka
 „ (away), gyawo
 „ (care of), kuma
 „ (hold), kwata
 „ (pains), nyikira
 Talk, *v.* yogera
 „ (converse), nyumya
 „ (loudly, of a single person), kuba
 „ „ amatama
 „ (loudly, of several people), yogana
 Tall, *adj.* wamvu
 Tangle, *v.* zingazinga
 Taste, *v.* legako, lyako
 Tax, *n.* (tribute), omusolo
 „ (due), ekikungo
 Tax, *v.* soloza
 Tea, *n.* kyai (cai)
 Teach, *v.* igiriza
 Tear, *v.* yuza
 „ (in two), yuzamu
 Tear, *n.* e'ziga
 Tease, *v.* teganya

Telescope, *n.* galubindi
 Tell, *v.* bulira, gamba
 Temple, *n.* e'sabo
 „ (Jewish), yekalu
 Tempt, *v.* sendasenda
 „ (try), kema
 Ten, *n.* e'kumi
 Tent, *n.* ewema
 Terrify, *v.* tisa
 Testament, *n.* endagano
 Thank, *v.* ebaza
 Thank you, *int.* webale, mwebale
 Thanks (to give), *v.* eyanza
 That, *conj.* uti
 Thatch, *n.* e'subi
 Thatch, *v.* sereka
 There, *adv.* eri
 Thick, *adj.* -omubiri omunene; -a mubiri
 „ „ munene
 Thicken, *v.* (as porridge), kwata
 Thickness, *n.* (substance), omubiri
 Thief, *n.* omu'bi
 Thigh, *n.* ekisambi
 Thin, *adj.* kovu
 Thing, *n.* ekintu
 Think, *v.* (meditate), lowoza
 „ (I think so, etc.), p. 152
 Thirst, *n.* enyonta
 Thorn, *n.* erigwa
 Though, *conj.* songa, p. 143 = although
 Thousand, *n.* olukumi
 Thread, *v.* (shells), tunga
 Threads, *n.* wuzi
 Threaten, *v.* kanga
 „ (of rain), bindabinda
 Throat, *n.* omumiro
 Throb, *v.* boba
 Throw, *v.* (away), sula
 „ (water away), yuwa
 „ (spear), kasuka
 „ (wrestling), mega
 „ (down violently), tandagira
 Thumb, *n.* ekinkumu
 Thunder, *v.* duduma
 Thunderbolt, *n.* enjota
 Tie, *v.* (a knot), fundika
 „ (up) siba
 Tighten, *v.* lega
 Time, *n.* omulundi
 „ (of day), obude
 Time (a long t. ago), *adv.* e'da
 Tin, *n.* (small), ekikopo
 „ (small box), ekibweta
 Tire, *v.* koyesa
 Tired (to be), *v.* kowa
 To, *prep.* eri
 Tobacco, *n.* taba
 To-day, *adv.* lero
 Toe, *n.* ekigere, akagere
 „ (big), 'gerc 'saja
 „ (little), naswi

Together, *adv.* awamu
 To-morrow, *adv.* jo
 To-morrow morning, *adv.* enkya
 Tongs, *n.* namagalo
 Tongue, *n.* olulimi
 Tooth, *n.* erinyo
 Top (of hill), *n.* entiko
 Top (on the), *adv.* kungulu
 Torch, *n.* omumuli
 Torn, *adj.* yabifu
 Tortoise, *adj.* emfudu
 Toss, *v.* sula
 Touch, *v.* kwatako ; komako
 Town, *n.*, *use* ekibuga
 Track, *n.* (trail), ebigere
 „ (path), ebisindi
 „ (not become a path), olwenda
 Trade, *v.* subula
 Trader, *n.* omusubuzi
 Trample upon, *v.* linyirira
 Translate, *v.* kyusa ebigambo
 Trap, *v.* tēga
 Trap, *n.* omutēgo
 Travel, *v.* tambula
 Tread, *v.* linya
 Treaty, *n.* endagano
 Treaty (to make), *v.* lagana endagano
 Tree, *n.* omuti
 Tremble, *v.* kankana
 Trench, *n.* olusalosalo : olwako
 Tribe, *n.* ekika
 Tribute, *n.* onusolo
 Trim, *v.* komola
 Trouble, *n.* enaku ; obwinike
 Trouble (to have), *v.* laba enaku
 Trouble, *v.* (bother), teganya
 Trough, *n.* ekibamvu
 Trousers, *n.* eseruwali
 Trumpet, *n.* eng'ombe
 Trunk, *n.* (headless corpse), ekiwududa
 „ (box), esanduku ; ebweta
 Truth, *n.* amazima ; *use neg. of* limla
 Try, *v.* (by comparison), geza
 „ (on clothes, a load, etc.), gezamu
 „ (to do), nyikira okukola
 „ (test), kema
 „ (to remember), lowolereza
 „ (by ordeal), kuba akalulu
 Tuesday, *n.* Lwa kusoma ; Lwa-ku-
 satu
 Tuft, *n.* e'joba
 Tumble, *v.* gwa
 Turban, *n.* ekiremba
 Turn, *v.* kyusa
 „ (upside down), fula
 „ (sour, as milk), kwata
 „ (out), goba, fulumya
 „ (right side up), vunula
 „ (a screw), nyola
 „ (back), koma ; 'da
 „ (head over heels), galanjuka

Turn (on its side), wunzika
 Turn, *n.* oluwalo
 Turned (to be), *v.* kyuka
 „ (upside down), vunika
 Turns (by), *adv.* mpalo
 Tusk, *n.* e'sanga
 Twice, *adv.* emirundi ebiri
 Twig, *n.* akati
 Twin, *n.* omulongo
 Twist, *v.* nyola
 „ (as 'byai'), langa
 „ (thread), zingirira
 Two, *adj.* biri

U

Udder, *n.* e'bere
 Ulcer, *n.* e'bwaa
 Umbrella, *n.* mwavuli
 Unbaked, *adj.* bisi
 Uncleanliness, *n.* obugwagwa
 Uncork, *v.* zibikula
 Uncover, *v.* bikula
 Uncultivated land, *n.* e'tale
 Under, *prep.* wansi wa
 „ (a tree, etc.), mu *muti*
 Understand, *v.* tegera
 Unfasten, *v.* sunulula
 Unfold, *v.* (as cloth), yanjuluzza
 Unloose, *v.* (as goat), yimbula
 Unpick, *v.* tungulula
 Unripe, *adj.* bisi
 Unthatch, *v.* serekulula
 Unthread, *v.* (as shells), tungulula
 Untie, *v.* sumulula
 „ (a knot), fundukulula
 Unwrap, *v.* wumbulula
 „ (food for eating), sosotola
 Upon, *prep.* ku
 Upset, *v.* yisa ; galanjula
 Use, *v.* twalako
 Useless, *adj.* bi

V

Vain (in), *adv.* busa
 Valley, *n.* ekiwoinvu ; eki'ko
 Value, *n.* omuwendo
 Value, *v.* (appraise) lamula
 „ (prize) yagala nyo
 Vanish, *v.* zimirira
 Vast, *adj.* nene nyo ; 'lu' *prefix*
 Vengeance (to take v. on), *v.* walana
 egwanga ku
 Very, *adv.* nyo
 Very nice (to be), *v.* womerera
 Vex, *v.* nyiza
 Vexed (to be), *v.* nyiga
 Vice, *n.* empisa embi
 „ (smith's), jiribwa
 Violence, *n.* amānyi

Visible (to be), *v.* labika
 Visit, *v.* (a friend), kyala
 Visit (a garden), lambula
 Voice, *n.* e'dobozi
 Void (to make), *v.* dibya
 Void (to become), *v.* julukuka
 Vomit, *v.* sesema
 Vow, *v.* eyama
 Vow, *n.* obweyamo
 Vulture, *n.* ensega

W

Waddle (as duck), *v.* batabata
 Wages, *n.* empera
 „ (to smith), omukemba
 Wail, *v.* kuba ekiwobe
 Waistcoat, *n.* ekizibawo
 Wait, *v.* linda ; lindirira
 „ (upon), wereza
 „ (a bit), berawo ; gira otulawo
 „ (for), linda ; lindirira
 Walk, *v.* tambula
 „ (go for a walk), tambulatambulako
 „ (over), lambula
 „ (carefully), egendereza
 Wall, *n.* ekisenge
 Wander, *v.* kyama
 Want, *v.* yagala ; etāga
 War, *n.* entalo
 „ (single engagement), olutalo
 War (to go to), *v.* tabāla
 Warm, *v.* bugumya
 „ (the body), yota *omuliro*
 Warmth, *n.* e'bugumu
 Warn, *v.* labula
 Wash, *v.* (clothes), yoza ; kuba
 „ (person), nāba
 „ (things or another person), nāza
 „ (the hands), nāba mu ngalo
 Watch, *n.* esawa
 Watch, *v.* kuma
 Watch-chain, *n.* omukufu
 Water, *n.* amadzi
 „ (stretch of), enyanja
 Water-pot, *n.* ensuwa
 Water, *v.* (a garden), fukirira
 Waterfall, *n.* ekiiriro
 Wave, *n.* e'jengo
 Wax, *n.* (in ear), ebifētete
 Way, *n.* (path), e'kubo
 „ (custom), empisa
 We, *pron.* tu
 Weak, *adj.* nafu
 Wealth, *n.* obugaga
 Weaned (to be), *v.* va ku mabere
 Wear, *v.* (clothes), yambala
 Wedding-feast, *n.* obugole ; embagā eyo-
 bugole
 Weed, *v.* kōla omu'do
 Weeds, *n.* omu'do

Weep, *v.* kāba amaziga
 Weigh, *v.* pima
 Well, *n.* oludzi
 Well, *adv.* bulungi
 Well, *int.* kale
 Wet (to be), *v.* toba
 Wet season, *n.* e'togo
 Wheat, *n.* eng'ano
 Wheel, *n.* (a bicycle), sindika egari
 Wheel, *n.* namuziga
 When, *adv.* di ?
 Where, *adv.* wa ?
 White, *adj.* yeru
 White (to be), *v.* tukula
 White, *adv.* (dazzling), tukutuku
 Whole, *adj.* lamba
 Wide, *adj.* gazi
 Widen, *v.* gaziya
 Widow, *n.* 'namwandu ; mu'namwandu
 Width, *n.* obugazi
 Wife, *n.* muka *gundi* ; omukazi ; omu-
 kyala
 Wind, *n.* empewo
 Wind, *v.* (a watch), nyola
 „ (thread, etc.), zinga
 Window, *n.* ekituli ; dirisa
 Wing, *n.* ekiwawatiro
 Wink, *v.* temya ekikowe
 Wipe, *v.* simula
 Wire, *n.* (thin), obunyere
 Wisdom, *n.* amagezi
 Witchcraft, *n.* e'dogo
 Wither, *v.* wotoka
 Witness, *n.* omujulirwa
 Witness (to call in), juliza
 Witness, *v.* julira
 Wizard, *n.* omulogo
 Woman, *n.* omukazi
 „ (slave), omuzāna
 Wonder, *n.* e'gero
 Wool, *n.* ehyoya, p. 101
 Word, *n.* ekigambo
 Work, *v.* kola (omulimu)
 Work, *n.* omulimu
 Workman, *n.* omukozi
 Worm, *n.* olusiring'anyi
 Worm-eaten (to be), *v.* wumba
 Worn out, *adj.* kade
 Worship, *v.* sinza
 Wound, *n.* ekiwundu
 Wounded, *adj.* fumite
 Wrap up, *v.* wumba
 „ (as parcel), siba
 Wrist, *n.* akakongovule
 Write, *v.* wandika
 Wrong, *adj.* bi

Y

Yam, *n.* balugu
 Yawn, *v.* yayuya

Ye, *pron.* mu
Year, *n.* omwaka
Yeast, *n.* ekizimbulukusa
Yell, *v.* yana
Yes, *adv.* yee ; wewawo
Yes (to say), *v.* kiriza
Yesterday, *adv.* jo
Yolk (of egg), *n.* enjuba lye'gi

Yonder, *adv.* wali ; emanga
You, *pron.* mwe
Young, *adj.* to
Youth, *n.* omuvubuka

Z

Zebra, *n.* entulege

KEY TO EXERCISES

THE CLASS PREFIX, p. 18.

A fireplace, iron, a bowl, green plantain-bark, a plantain-tree, a bunchlet, dry plantain-fibre (one piece of), a calabash (gourd), sugar-cane (one piece of).

a. Ebyoto, ebyuma, ebibya, ebigogo, ebitoke, ebiwago, ebyai, ebita, ebikajō.

b. Ndaga ekibya. Leta ekyai. Genda ononye ebyai. Saba ebibya. Nonya ekyuma. Ebyuma biruwa? Genda osabe ebita. Leta ekikajo. Ndaga ebitoke. Leta ekigogo. Nonya ekiwago.

ki CLASS, WITH ADJECTIVES, p. 18.

Ebibya ebinene. Ekibya kinene. Ekyoto kitono. Ebita biwamvu. Ekyai kimpī. Genda ononye ekikajo ekirungi. Genda ononye ekiwago. Ndaga ebyuma ebiamvu. Leta ebibya ebibi. Ebikajo biwamvu.

ki CLASS, WITH DEMONSTRATIVES, p. 19.

Ebibya bino ebiamvu. Ekita ekyo kiwamvu. Ebyoto biri ebirungi. Ekyuma kiri kiwamvu. Ekyai kino kibi. Ebiwago ebyo. Ebyai bino birungi. Ekigogo kiri kimpī. Ekitabo kino kiwamvu. Ebiwago biri ebinene. Ebiwago bino binene. Ebibya bino ebitono bibi. Ekyai kino ekiwamvu kirungi. Ekibya ekyo kyeru (kitukuvu). Leta ebita biri ebinene. Genda ononye ekikajo kiri ekinene. Ndaga ebitabo ebyo ebinene. Genda olete ebikajo biri ebitono.

ki CLASS, WITH POSSESSIVES, p. 20.

Ekibya kyange. Ekyumakye. Ekikajo kyafe. Ebitabo byafe. Ekikajo kyafe. Ekigerekyo. Ekiwagokye. Ebibyabye. Ebyuma byabwe. Genda olete ekitabo kyange. Genda osabe ekitakye. Ekita-bokye kirungi. Ebitabo byabwe bibi. Ndaga ebita byamwe. Ekyotokye kitono.

Ekiwago kyange kinene. Ekyumakye kitono. Nonya ekitakyo. Saba ebyuma byabwe. Ebintubye birungi.

ki CLASS, WITH POSSESSIVES (cont.), p. 21.

Ekikajo kiri kyani? Kikye. Ekiwago ekyo kyani? Kyafe. Ebyuma biri byani? Bya kabaka. Ebita bino byani? Bibyo. Ekitabo kyange kino. Ekitabo kiri si kikyō. Ekiwago ekyo si kikyē. Ekikajo kino kikyē? Ekyuma kiri kikyō (kyamwe)? Ekibyakye kiri ekirungi. Ekitakyo kimpī; kyange kiwamvu. Ebitabobye birungi; ebibyo (ebyamwe) bibi. Ebyoto byafe binene; ebyabwe bitono. Ebibya byange bibi; ebya kabaka bitono; ebibyo birungi. Ekiwagokye kiri kinene. Ekintu ekyo kikyē; kiri kyafe.

ki CLASS, WITH POSSESSIVES (cont.), p. 21.

Ekibya kyange kiri ekirungi. Ekikajokye kiri kiwamvu. Ekikajo kino kiwamvu kikye. Ebitoke biri ebiamvu bya kabaka. Ebitoke ebyo ebya kabaka biwamvu. Ebita byamwe (byo) biri ebibi binene. Ekikajo kiri ekimpī kikyō. Ebitabo biri ebyeru (ebitukuvu) bibye. Ebyai bino byange. Ekitoke kino kyange; ebyai byakyo birungi. Ebitoke bino bya kabaka; ebyai byabyo bibye. Ebitokebye bino; ebiwago byabyo; ekigogo kyabyo (ebigogo byabyo); ebyai byabyo. Ekita kiri kitono; kyange kinene.

ki CLASS, WITH NUMERALS, p. 22.

Ebyai bisatu. Ekitoke kimu. Ebita bina. Ebyuma bibiri. Ebintu biri bisatu bibye. Ebibyabye bino ebina. Ebita byabwe biri ebibiri; Ebikajobyō ebyo ebitano. Ekitoke kino ekinene kyange. Ebitabo ebibiri bya kabaka binene. Leta ekiwago kimu. Ebibya ebitano bitono.

Ebyoto byange bisatu birungi. Genda olete ebikajo ebisatu. Genda ononye ebyuma bibiri. Ndaga ebigogo ebina ebimpi. Leta ebikajobyoye ebyo eliwamvu. Ebitoke ebitano eliwamvu bya kabaka. Ebita byamwe bibiri bimpi. Ebyuma ebibiri byafe. Ekigere kyange kino kinene. Ebibya biri bisatu bibi.

SUPPLEMENTARY, p. 23.

Ebitoke biri bisatu. Ebikajo biwamvu biri bitano. Ekibya kino kiwamvu nyo. Ebikajo biri bimpi nyo. Genda olete ebibya nebita. Genda ononye ebigogo nebyai. Ndaga ebibya byonsatule. Ebitoke nebiakajo byombi birungi nyo. Leta ebyuma ebibiri, byombi biwamvu nyo. Leta ebitabo byonsatule. Ebyoto ebyo bitono nyo. Ebintu bino ebitano biwamvu nyo. Ekyoto kino ekiwamvu kirungi nyo. Ebikajo biri bitano biwamvu.

THE VERB, p. 24.

Ebikere biri bibiri bibūka nyo. Ebitoke bya kabaka bikula nyo. Ebyuma byonsatule biri mu kibya kyange. Ebitabo byombi biri ku kiwagokyo. Ekisolo kya kabaka kigenda mangu, ekyange kigenda mpola. Ebiwago biri mu bigogo. Ebikajo bitano biwamvu nyo biri ku kisolokyo. Ndaga ebiwago. Biri ku kitoke (ekyo)¹ ekiwamvu. Genda olete ebitabo ebitono; biri mu kibya ekyeru. Ebitoke nebiakajo bikula. Ebisolo bitambula, era bikula.

VERB (cont.), p. 25.

Ebikajo bino si biwamvu. Ebita bino si bibi. Ekitoke kino tekikula bulungi. Ebisolo bino binātambula mangu lero. Ebiwago tebiri ku kitoke ekyo. Ebitabo biri eliwamvu si bya kabaka. Ebikajo bino birikula bulungi. Ebitoke byange tebiakula bulungi. Ebiwago tebiri mu bigogo. Ebitabo ebyo tebiri mu kibya ekyeru (ekitukuvu). Ekisolo kya kabaka tekigenda (tekitambula) nyo. Ekibya kino si kinene nyo.

VERB (cont.), p. 26.

Ekitoke kyagala okugwa. Ekibya kija kugwa. Ebitoke byagala okugwa. Ebisolo bwibirimala (bwebināmala) okutanibula. Njagala okulaba ebyai. Njagala okusoka wano. Njagala okumala okukuba ekyuma. Ekyuma kija kugwa ku kibya. Njagala okusoka okukuba ekyuma. Eki-

wago kyagala okugwa. Ekyuma bwekisoka okwokya.

PERSONAL SUBJECT AND OBJECT, p. 26.

a. Ndaba, Ndeta, ngwa, ngenda, okuba, osala okwata, asula, etc.

b. Nkulaba, tukukuba, etc.

c. Nkiraba. Babiraba. Akikuba. Tunāmulaba. Banātulaba. Tunākisula. Olikikwata. Obalaba. Nābireta. Onotulaba. (not Onātulaba) (olitulaba). Alindeta (anāndeta). Munākisula. Njagala okukikwata.

d. Sigwa. Tokwata (temukwata). Talaba. Takiraba. Tabalaba. Tebamulaba. Tetukikwata. Tebagenda kuja. Taja kugenda. Tayagala kukikuba. Sija kubisula. Tokisala. Sikukuba. Takuwata.

ki CLASS, WITH RELATIVE, p. 27.

Ebikajo ebirikula. Ekyuma kyetukuba. Ekiwago kiri kyelalaba kiri mu kibya. Ebitabo ebisatu byetunāleta. Leta ebitabo byebagenda okusula. Kwata ebitabo ehyagala okugwa. Ebyai ebiva ku kitoke. Ekita ekyagala okugwa. Ekiwago kikino ekyagala okuvunda. Ebitoke biruwa byebagenda kusala? Ndaga ebyuma byayagala okutwala. Sirina kitabo kyasaba.² Ebitabo ekigenda okugwa. Ekitoke ekigenda okugwa. Ebitabo biri bibiri byebagenda okuleta byeru.

VERB, PRES. PERF. AND FAR PAST, p. 27.

a. Nakwata, twasula, basala, etc.

b. Tugenze, agude, badze, etc.

c. Telagenze, tadze, etc.

d. Ekibya kigude. Ebikere bigenze. Ebitoke bikuze. Tusabye ekitabo. Ebitoke byenalaba. Ekyuma ekyagwa. Ebyai bivunze. Ebiwago, biri bibiri byetwalaba. Batute ekitabo ekirungi kyeayagala. Ebyai biruwa byebasula? Ekitabo³ kiruwa kyeayagala okusaba. Ebikere tebigenze. Tetwalaba kitabo. Tebatwala ekibya. Sisude ekitabo. Ebitoke tebigude. Ebitoke tebyagwa. Sikute kibya. Tetusabye kitabo. Ebyai tebvunze. Tebatwala biwago. Teyakuba kyuma. Ekyuma takikubye. Ebiwago tabitute.

MISCELLANEOUS, p. 28.

b. Twalaba ebibya byona. Ebitoke byona eiyagwa. Leta ekyuma kyoka.

¹ This Demonstrative takes the place of the English definite article in some cases where that article is emphatic.

² Better Ekitabo kyasaba, siri nakyo.

³ For the way to express the article 'the,' see p. 73: viz. put the object first in the sentence: c. g. Ekitabo siri nakyo. Ekitabo sikirabye, etc.

Ebyai bitya (biri bitya)? bivunze? Ebi-
bya bimeka? Ekigogo kiri kitya? kigude?
Ebitoke bigenze bwebiti. Ebyuma biri
bimeka? Ndaga ebyuma byona. Ebita
byona birungi. Ebita biri bitya? Ebintu
biri bitya? Ebyoto bimeka? Ekyoto
kiri kimu kyoka. Ebitoke byona bikuze.

mu—mi CLASS, p. 29.

a. A head, value (price), hoe-handle,
body (thickness of anything), snake, stick,
tail, arm, friend (friendship), work, a
doorway.

b. A river, month (moon), year, fire.

Plurals. Emitwe, emiwendo (*very rare*),
emiini, emibiri, emisota, emigo, emikira,
emikono, emikwano, emirimu, emiryango.
Emiga, emiezi, emiaka, (none).

**mu—mi CLASS, ADJECTIVE AND
NUMERAL, p. 29.**

Omulimu omutono. Omutwe omunene.
Omulyango mutono. Omulyango omu-
tono. Omubiri mutono. Genda ononye
omwini omumpi. Ndaga omuga (ogwo)
munene. Omugo muwamvu. Leta omuti
omuwamvu. Omukwano mubi. Emiga
esatu. Emiga esatu eminene. Emiaka
ena. Emiezi ebiri. Omukira gumu mu-
wamvu. Emikira ebiri mimp. Emiryango
ebiri eminene (emigazi). Emikira emimpi
giri ebiri. Emiini giri ena. Gwe mutwe
mutono. Gwe mukwano. Omukwano
ogwo si mulungi.

mu—mi CLASS, DEMONSTRATIVE, p. 30.

a. Agukute, bagisala, etc.

b. Omutwe guli. Emikwano gino.
Omuga ogwo. Emiaka gino. Emigo
giri. Emiti egyo. Omuwendo guno.
Emirimu giri. Omukono guno. Omulyango
guli. Omwini guno. Emikira
gino. Omubiri guli. Emiti giri 'kumi.
Omutwe guno omunene. Emiryango gino
emitono. Omukira guno omulungi. Omugo
guli omuwamvu. Omukono guno mumpi.
Omuwendo ogwo munene. Omuti
guno muwamvu. Emiini giri ebiri.
Omulumu guno munene. Omusota guli
gugenda mangu nyo. Emikira giri emi-
wamvu. Emisota gino emitono. Emiga
giri eminene. Emiti gino esatu emimpi.
Emiini egyo etano. Emiryango gino ebiri
eminene (emigazi).

mu—mi CLASS, POSSESSIVES, p. 30.

a. Omutwe gwange. Omukonogwe.
Omukwanogwo. Omulyango gwafe.
Omwinigwe. Omubirigwo. Emiezigye.

¹ Means "Materials for work," more often than "Several pieces of work."

Omugogwo. Omulimugwe. Omukwano
gwa kabaka. Emiini gyafe. Omukono-
gwo. Emikono gyamwe (gyo). Emibiri
gyabwe. Omulimugwo (gwamwe). Omugo-
gwe muwamvu. Omulumu gwafe mu-
lungi. Genda olete omwini gwange.
Omulimugwo guli mubi. Omutwegwo
mutono. Omulumu gwabwe munene.
Omuliro gwange. Omukwanogwe.

c. Omugo gwani? Gwange. Omuk-
wano guno gwani? Gwabwe. Omwini
guli gugwo? Aa, si gwange. Omugogwo
mumpi, ogwange muwamvu. Omulumu
gwange muzibu, ogugwo gwangu. Omuli-
mu guno gwani? Gwabwe. Omutwe
guno gwani? Gugwe. Emikono giri
gyani? Gigyo (gyamwe). Ekyuma, omu-
wendo gwakyo. Omusota, omubiri gwa-
gwo munene. Ehisolo emitwe gyabyo.
Emikira gyabyo, emikono gyabyo. Eki-
toke, omwaka gwakyo. Omugo guli si
gugwo. Omusota guno si gugwe. Omwini
ogwo si gugwe. Omwini, ekyuma kyagwo.
Ebita, omuwendo gwabyo.

mu—mi CLASS, RELATIVE, p. 31.

Omulumu gweyakola. Omulumu gwa-
koze. Omugo ogugude. Omwaka gwa-
gwako. Omukono gweyakuba. Emiini
gyebalireta (gyebanaleta). Omusota ogwa-
fa. Emiga gyetulisomoka (gyetunaso-
moka). Omuliro ogwaka nyo. Omutwe
ogulabika. Omuwendo oguli munene.
Emitwe gyetulabye. Omuwendo gwetu-
wade. Omuliro gwasabye. Omubirigwe
ogutukula nyo. Omugo gwange gwatute.
Omuwendo gwayagala okusaba. Omuliro
ogugenda okwaka. Omuga ogukulukuta
nyo.

mu—mi CLASS, MISCELLANEOUS, p. 32.

Emiga emeka? Emiini giri gitya?
Ekikere, omutwe gwakyo guli gutya?
Omukono bweguti. Omwezi gwona.
Emisota bwegiti. Omwaka guno gwoka.
Omuliro gugude gwona. Emisota gwafa.
Genda bwegiti. Emisota gyona gyafa.
Emirimu gyafe gyona giunze. Omulya-
ngo gutya? Gufunda nyo. Emikwano
gyange. Omukira gwoka gwasigala (gwe
gwasigala). Emiga gyona giri esatu gyoka.
Kola emiryango bwegiti. Emiryango ba-
gikola mifunda (bagifunza) bwabatyo.
Emiaka gyona.

NOUNS, p. 42.

Omulenzi nomwala. Ekigambo nekikolo.
Omusomi nomubaka. Ekigambo nekibya.
Omudu nomuzana. Ekidiba nekinya.
Ekibira nekikolo. Omusomi

nomulenzi. Ekinya nekibya. Omukazi nomuwala. Ekigere nekinya. Ekikolo nomuwala. Ekibya nomukazi. Omulenzi nekigere. Omubaka nekibina. Ekibira nekidiba. Omubumbi nekikayi. Ekibya nomubumbi. Omuzāna nomuwala. Omusaja nomukazi. Omubaka nomubumbi. Ekibina nekinya. Omukazi nomubumbi. Omusaja nomudu. Omusaja nekibira. Ekibya nekikayi. Omusomi nomuwala. Ekikolo nekinya.

NOUNS, PLURAL, p. 43.

a. Abasaja, abakazi, abasomi, abalenzi, abawala, ababaka, abadu, abazāna, ababumbi.

Ebibina, ebibira, ebibya, ebidiba, ebigambo, ebigere, ebikayi, ebikolo, ebinya.

b. Abasaja nabakazi. Ebibya nekikayi. Ebibina nebigambo. Ebikolo nebinya. Abasomi nabalenzi. Ababaka nekibina. Omubumbi nebibya. Ekibira nebinya. Abasaja nebintu. Abalenzi nabawala. Omubaka nabadu. Ebigere nebinya. Omusaja nabasomi. Abawala nekibya. Abazāna nekikolo. Omuhaka nebigambo. Ebigere nomulenzi. Ebikayi nomukazi. Abasomi nekibina.

ADJECTIVES, p. 44.

Omuwala omulungi. Omulenzi omuto. Ebigambo ebigya. Abadu ababi. Ekikayi ekinene. Abasomi abampi. Ebigere ebitono (ebimpi). Omukazi omukade. Abalenzi abakulu. Ekikolo ekimpi. Ekikayi ekibi. Abantu (abasaja) ababi. Ababumbi abalungi. Ekibya ekibi. Ekigere ekitonon (ekimpi). Ebigambo ebizibu. Ekibira ekinene. Ebintu ebikade. Omukazi omuzira. Ebinya elyerere. Abasomi abakulu. Ekibina ekinene. Ebidiba ebitono. Ababaka abakade. Omubaka omukulu. Ebidiba ebikalu. Omuwala omunene. Ekibya ekibisi. Omukazi omuwamvu. Abantu abampi. Ekibya ekigya. Ebintu ebikalu. Ekibira ekitonon. Ekigere ekiram. Ebikolo ebigumu. Ekinya ekigazi. Ekikolo ekibisi. Ekinya ekiwamvu. Ekikayi ekigumu. Omulenzi omulamu.

INITIAL VOWEL, p. 46.

Abasomi balungi. Abasomi ababi be balenzi. Ekibya kitono. Kibya ki? Omuwala wani? Omusaja wani? Kibira ki? Si babaka. Si basomi balungi. Mu kinya. Ku kikolo. Mu badu. Ku bikolo. Mu basaja. Omubaka si mukade. Omuwala si muto. Mu bidiba. Kino kiki? Si kirungi. Mu balenzi. Ku

bigambo. Mu bazāna. Kye kibina mu kibira. Be balenzi mu kidiba. Kye kinya mu kikolo. Ye mudu wa mubaka. Bye bigambo bya mubaka. Kye kikayi kya mubumbi.

PLACE, p. 47.

Ekibira kiruwa. Wali (wa wali). Kwata bu bikolo. Ndaga ebikayi; biri mu kinya muli. Nonya omuntu mu kibira omwo. Ekikayi kiri ewamwe. Ekigere kiruwa? Genda osabe ekibya; kiri ewamwe, mu basaja. Nonya awo: kiri okwo. Genda mu kibira, ononye omulenzi. Kiri ku kikolo kuli. Kiri ewafe. Genda womusaja omumpi, osabe ekikayi; kiri ewuwe. Genda olete omuwala omuto nyo. Mu kinya muli. Ku kikayi kuno. Ku kigere okwo. Ekibya kiruwa? kiri wali. Ekidiba kiruwa? kiri mu kibira. Ebigambo byani? Bya balenzi. Omuwala wani? Wa musoni asula ewafe. Ebigere byani? Bya bawala. Ku balenzi ababi. Ekibya kiri mu balenzi bato. Abasomi abakulu. Omulenzi omumpi. Ekidiba ekinene. Omudu omuzira. Ekikayi ekikalu. Nonya ekikolo ekigomvu. Leta ku bihya ebitono. Biri muli. Ndaga omukazi omugenyi. Abakazi abagenyi; bali wali. Genda womusaja, olete ekikayi. Genda mu kibira, ononye omuwala.

KI CLASS, ADJECTIVES, p. 48.

Ekibajo kimpi. Ekibanja kirungi. Ekisakate kibi. Ekibya ekiram kiruwa? Ndaga ekiwundu ekinene.¹ Ekitabo ekirungi kiruwa? Genda osabe ekikwaso ekirungi. Genda ononye ebfananyi ebitono.¹ Leta ekibya ekiram. Leta ekitungu ekimpi. Si kiramu. Genda ononye ekikusu ekito. Genda osabe ekibanja. Ekinya ekiwamvu kiruwa? Ekigo ekigya kiruwa? Ekisakate ekikade kiruwa? Ekisenge kimpi. Ebisakate bigya. Ekiwero kibi? Ebiwempe ebigumu biruwa? Ebibatu bigumu, si binene. Genda osabe ekisaniko ekirungi. Leta ekibo ekigumu. Ebifumvu ebikalu biruwa? Ekiwomvu ekitonon kiruwa? Awalungi wa?

KI CLASS, DEMONSTRATIVE, p. 49.

Ekikonde kino. Ekisikirize ekyo. Ebiwundu bino. Ebifumvu biri. Ndaga ekikonge kiri ekikade. Genda olete ekibo ekyo. Ekigo kino kikade nyo. Wali wagazi, wano wafunda. Saba ebiwempe biri ebimpi. Ebikere bino bito. Ebibo biri byerere. Ebiwomvu bino biwamvu nyo. Kwata ekikusu kino. Genda osabe

¹—¹ For the way to denote English definite Article 'the' when emphatic, see p. 73.

ebiwero biri ebinene. Ebiwero biruwa? Biri ku kitanda kiri ekitono. Ebikwaso biri ebiwamvu biruwa? Biri mu kisanikizo kiri (muli). Ekiwundu kino kinene; biri bitono. Ndaga ebikajo biri ebikalubo. Biri bikalubo, bino bigomvu. Leta ebitogo biri ebimpi. Ekitundu kino kikade. Ebifananyi bino birungi nyo: biri si birungi. Ekikusu kino kitono. Ebire bino binene. Genda mu kifulukwa muli olete ebikayi. Genda ononye ebiwempe ku kitanda kiri ekinene. Ebikwaso ebimpi biri mu kisansa muli ekitono. Genda mu bizinga, ogule ebibya biri.

ki CLASS, SUBJECT AND OBJECT, p. 49.

Ekikusu kitambula nyo: nkirabye. Bigenda mangu nyo. Kigenda kugwa. Tunākizimba. Babigyawo. Bagenze. Babisude. Banābireta (halibireta). Kināgwa (kija kugwa). Bināgwa. Balibikwata (banābikwata). Babireka. Ebikere bibuka. Ekikajo kiwoma. Ekiwundu kino kiwunya. Ekiyenge kiri kyesulise. Ekiyakate kino kibunduse. Ekizikiza kikute. Ekikonge kikuba abantu.

ki CLASS, NUMERALS AND ADJECTIVES, p. 50.

Ebibya mukaga. Ebiwamvu 'kumi. Ebiwo munana. Ebitabo mukaga. Ebi-sanikizo mwenda. Ebiyakate musamvu. Ebita munana. Ebyoya 'kumi. Ebitabo binene mwenda. Ekitibwa kingi. Ekisa kingi. Ebibya bimeka? ebiswa bimeka? 'Kumi. Ebiyakate bimeka? Ebiwo mukaga ebiramba. Basula ebiyasiro bingi. Njagala ebitungu ebiwamvu mukaga. Bakola ebitungu ebirungi bina. Ebifulukwa ebine-ne mwenda. Ebiwero bino musamvu bibi. Ebizinga biri ebyeru. Ebiwera bisatu ebinene. Ebika biri mukaga.

ki CLASS, POSSESSIVE, p. 50.

Ekikajo kyange. Ekitabokye. Ekituli kyabwe. Ekiwempekyo kiwamvu. Ekiwundukye kinene. Ebitabo byabwe birungi nyo. Ndaga ekikusukye. Ekyoto kyabwe kitono. Ekita kino kyani? Kyange. Ebibya ebitungu ebitungu byani? Biri ku kisenge. Ekyejo kyabwe kingi. Genda ononye ekirato kyange kiri ekirungi. Ekikusu kiri si kikyoto. Ehyalo bino byani? Byafe. Ekikusukye, nalaba ekigere kyakyo; ebiwawatiro byakyo bitono; ekisa kyakyo kinene. Balireta (banāleta) ebitabo byabwe. Ebitabo, ebitungu byabyo. Baleta ekikusu mu kiguli kyakyo. Ekikusukyo, nakiraba nekiwundu kyakyo. Ekikande kyange

kitono, ekikyo kinene. Ekiyakate ekisikirize kyakyo kirungi. Ekiyakye kingi. Twalaba ekikusukyo; ebyoya byakyo bito. Ekitandakyo kimpiki, ekyange kiwamvu, ekikye kifunda nyo. Baleta ekibo ekirungi nekisanikizo kyakyo ekinene. Ebizinga nebiswa byabyo.

ki CLASS, RELATIVE, p. 50.

Kye kikusu ekikāba. Ebitogo byetwasala. Ekiguli kyeyakola. Ekiyakate ekirigwa. Kye kisenge ekyagala okugwa. Ekiyansa kyenjagala. Ebitabo biri ebirungi byebāgala. Ekibanja ekiri mu kibira. Leta ekitabo kyetwagula. Kwata ebitabo ebigenda okugwa. Ebikere ekikāba. Ekyejo ekyamugoba. Ekigo kyebagenda okugula. Ebiwuli byebaleta. Ebiyaniko byebagyawo. Ekituli ekileta omusana. Ebiyakate ebirungi bisatu ebyagwa. Ekifo kyebalivamu (kyebalireka). Ekitundu kyenaleka mu kibya muli. Ekirabo kyebalise ewafe. Ekyoto kyebagenda okukola kitono. Leta ebyuma ebikola ekiguli. Saba ekiewero ekisimula ebintu. Ekibya kiruwa kyewasula?

ki CLASS, MISCELLANEOUS, p. 51.

Leta wano ebibajo byona. Kola ekiyakate kimu kyoka. Saba ebiyasiro byombi. Nonya ebiko byonsatule. Ebitabo bitya? Ebitabo byagenda okugula. Ekiyakate kigenda bwekiti. Ebikere bibūka bwebiti. Sula ebiyasiro (ebisaniko) byona mu kinya muli. Ekirevukye kiwamvu. Kyenkana wa? Kyenkana bwekiti. Ebikere bimeka? Twalaba ebikere mwenda ebitungu nebibiri ebine-ne. Yagwa ku kyeniyikye (*Better ya-gwa nekula—struck himself—ekenyi*). Ekenyi kitya? Ekenyi kye nyini. Ebiwuli bitya? Ebiwuli bye nyini. Ebitabo byange byona byagwa mu kinya muli. Ekikusukye kikāba bwekiti. Ekikusu ekyakāba bwekityo kyafa. Ekigo kino kitono nyo; bakikola bwekityo. Ebiyakate bino biwamvu; bakikola bwebityo. Ebikere byakāba bwebityo ekiro kyona. Ekinya kino kyerere; nakiraba. Ekikusukye kigenze: nkirabye mu bitoke. Kinonya ku kibanja. Kiri wano ku kiyakate. Ekirato kiri ekirungi kiruwa kyenakuwa. Ekirato kyange kiri, nakireka ewamwe mu kisenge. Onolaba ebikwaso bingi mu kibo kyange. Mu kiwomvu nalaba ebimuli biri byebaleta jo. Ebiyaniko biri byona ebiri mu kyoto, bisula mu kinya kyetwasima mu kikande. Gyawo ebiwempekyo (byamwe)

bino byona. Leta ebyange tubyalirewo.¹
Ekisa kitya? Ekisakye kingi.

SUPPLEMENTARY, p. 53-

Nina ebifananyi bibiri. Yalina ebikusu bisatu. Balina ekisakate ekirungi. Ebisakate byebati nabyo birungi. Ekitabo kyange kyali ku mukeka. Ebibya byali bibiri. Waliwo ekilanja ekirungi mu kibira. Mu kibya mulimu ekikwaso? Mu bisaniko mulimu ebimuli. Ekituli kiruwa kyenkola? Mulimu ekiswa. Talina kiwundu. Tolina kituli? Talina kirevu. Ekigo kyali mu kiwomvu. Waliwo ekyoto kimu mu kigo. Mulina ebikuta? Aa, tetulina. Olese ekibya? Yee, ndi nakyo. Olina ekikusu? Yee, nina ebibiri. Alina ekirevu? Aa, talina. Balese ekiwempe? Aa, tebalese kintu. Agenda kukola ekisenge? Yee, alikikola. Ebiswa byali mwenda. Ekikajo kyali mu kisenge. Ekizinga ekyo kyali mu nyanja ya kabaka.

SUPPLEMENTARY, i., p. 53.

Nina ebitabo birungi, biri bina. Tulina ebisakate bibi: biri mukaga. Baleta ebirabo bitono, byali bibiri. Alina ebikusu ebito, biri bisatu. Balina ebisenge bikade; biri bitano. Ebiguli ebifunda mukaga. Twalaba ebibira ebirabo, byali bisatu. Ebidiba ebinene mwenda. Ebikere ebirabo bitono bina. Bakwata ebikusu ebirabo; byali munana. Olina ebisana ebikade, biri bibiri. Alina ebibya ebiramu biri bina. Bagula ebibamu ebigya musamvu. Ebiwomvu ebinene bisatu. Olina ebiswempe ebirungi, biri bibiri. Ebinya ebigazi bina. Ebisakate ebikade bisatu. Ebiwero ebikalu mwenda. Nina ebiswero ebiramu bibiri.

SUPPLEMENTARY, ii., p. 54.

Yalina ebikusu bibiri birungi. Olina (mulina) ebisakate bisatu bimpi. Ebigo mukaga bigumu. Ebyoto mwenda bitono. Ebitanda bina bibi. Ekitundu kimu kirungi. Ebibo bitano bigya. Ebibira bitano binene. Ebiswa 'kumi bitono. Ebikolo musamvu bigumu. Ebidiba bibiri bikalu. Ebimuli munana birungi. Ebinya bibiri bigazi. Ebiswa mwenda binene. Abawala mukaga bato. Tulina ebiguli bina bimpi. Olina ebiswempe bibiri binene. Nina ebigere ebirabo bitono bibiri. Alina ebifananyi ebirungi bina. Baleta ebirabo bitano birungi. Balaba ebikere bina bito. Bakola ebirabo bibiri birungi.

mu—mi CLASS, SUBJECT AND OBJECT,
p. 54.

Omusota gugenda. Omuganda gugenda okugwa. Omuliro, ngulese. Emirambo, ngirabye. Emiga gijude (amadzi). Omugongo gukutuse. Omuka mungi. Emisota, nagiraba mu kibira. Emikufu gyagwa. Omuti guja kuloka. Omusekese tuligukola. Emisota girifa. Omudo tunagusula. Emirimu gidze. Emiryango, 'maze okugigera. Eminya gyaganda mangu. Omugo gunagwa. Emiti bali-gireta. Omulamwa bagulaba. Omuwendo mungi. Emiryango gifunda. Omusingo bagukiriza. Omulimu 'maze okugukola.

mu—mi CLASS, DEMONSTRATIVE AND
ADJECTIVE, p. 55.

Omunya guno. Omupunga guli. Omuti ogwo. Emikono giri. Eniti gino. Emifako giri. Emirere giri mirungi. Omuliro guno mubi. Omudumu guli guluwa? Omudumu guguno ku kisenge. Leta wano omubinikiro guli. Omubala omulala guguno. Omudo guno mungi. Emikufu gigino. Emiganda gino miwamvu. Omukono guli mumpi. Emitwe giri mitono. Ndaye emitwe giri eminene. Emirimu gino. Omupunga guguno. Omuliro guguli. Omudumu ogwo. Omunya guno omutono. Emipera gino mumpi. Omukufu guno miwamvu. Omuganda guli omumpi bagusiba bubu. Omusolo guguno. Bagulete jo. Emisota giri. Omuka ogwo. Ekitundu kiri ekinene. Omugo guno miwamvu; guli mumpi. Mu muga muli mulimu ebirabo? Aa, temuli. Mu musolo guli mulimu (bagutademu) emini. Waliwo emisota (Emisota gyegiri) mu muga guno. Aja kusiga omupunga mu musiri muli.

mu—mi CLASS, NUMERAL AND ADJECTIVE, p. 55.

Emiga esatu. Omukira gumu. Eminya mukaga. Emipera munana. Omudo mungi. Emiganda emeka? 'Kumi. Emikufu emeka? Ebiri. Leta emi-wambo giri eminene. Ndaga emipera omunana. Twasomoka emiga ena Emidumu gino ebiri. Emigo giri emimpi esatu. Leta emirere giri emirungi ebiri. Enkya tunasomoka emiga etano; esatu migazi, ebiri mifunda, naye girimu amadzi mangi. Emisiri ebiri mirungi. Yalwala omusuja emirundi emeka? Emirundi

¹ *lit.* — 'That we may spread them in this place.'

ebiri. Omusota yagukuba emirundi emeka. Emirundi ena. Emiti gino giri etano. Bakola emibinikiro ebiri migazi. Yaleta emiranwa esatu. Emirere giri giri ena. Emigo ebiri miwamvu. Emiti mwenda; ena miwamvu, etano mimp. Leta ebitundu bisatu biwamvu. Wamulaba emirundi emeka? Emirundi ena.

mu—mi CLASS, POSSESSIVE, p. 56.

Omufukogwe. Omupunga gwabwe. Omugongogwo. Emigo gyabwe. Emikufugyo Emireregye. Emiperage eminene. Omupunga gwange mungi. Emikonogyo emiwamvu. Omutwe gwange mutono, ogugwo munene. Emitigye miwamvu: egyange mimp. Omuwumbo guno gwani? Gwange. Omugo ogwo gwani? Gwabwe. Omugongo guli gwani? Gugwe. Genda ononye omulere gwange. Omulere gwange mulungi; ogugwo mubi. Emipera gyabwe miwamvu nyo, egyafe mimp. Leta omusingogwe. Munange, omusingogwo mutono. Omuwumbo guli gwafe. Omuganda guno gwabwe. Omubinikirogwe guno. Omusota, omutwe gwagwo nomugongo gwagwo. Ebikusu, ebawatiro byabyo nebyensuti byabyo nemitwe gyabyo. Omunya, omukira gwagwo nebigere byagwo. Emipera, ebikolo byagwo. Twalaba ebizinga nemiga gyabyo. Omubisi guno gwani? Gwanwe (gugwo)? Aa, gwabwe. Omuliro gwange mulungi, ogugwo si mulungi. Emiti nebkolo byagyo (emizi gyagyo). Omukufu gwange guli si mulungi. Nalaba omusota guli; omugongo gwagwo gwakutuse. Oruganda gwange nemiti gyagwo. Omulimugwe nebituli byagwo. Omusekese guli gwani? Gwange. Laba omulyango gwagwo.

mu—mi CLASS, RELATIVE, p. 56.

Omuka ogulinya. Omulere gwenakola. Emirambo gyetwalaba. Omusota ogwagenda mbiro. Omuwumbo gweyaleta. Emikono egiingira wanc. Omusolo gwebalisolōza. Omuliro oguja kwaka mangu. Emibala gyebāgala okuiga. Omudo gwebagenda okulima. Omugaga gyensibye ku mutwe. Omulimu gwenamuwa (gwenamugabira) okokola. Emipera egirabise. Ndaga omusekese gwakola. Emiga gyetwasomoka. Omusuja ogwamuvamu. Emiti egikola ekiguli kyange. Ekikusu, ebyoya ebibera mu kyensuti kyakyo. Emisota egibera mu muga. Omudo ogubera mu musiri gwange.

Omugabo gweyampa (gweyangabira). Omutwalo ogwagwa mu muga. Genda osabe omukufu gwenaleka ku kitanda. Nonya emiramwa gyetwasula mu kinya muli. Leta omutwalo gwebagenda okutwala.

mu—mi CLASS, MISCELLANEOUS, p. 56.

Tunāsomoka (tulisomoka) omuga gumu gwoka. Emiga gyona girimu (giberamu) amadzi mangi. Emiti gyenkana wa obuwamvu? Omubisi gwali mu mudumu muli. Emiga gyetwasomoka gyali ebiri gyoka; gumu gwali mugazi nyo. Emirere gitya? Emirere gyebaleta jo. Omubiri gwona. Gyawo omudo gwona. Omulimu guno gwona mulungi; bagukola bwegutyō. Omugongogwe gwona. Omusingo gutya? Omusingo gwe nyini. Leta omudumu gwoka. Omusekese yagukola bwegutyō. Leta emikufu gyona. Ndaga omugongo gwona. Yasaba omusolo gwona emirundi esatu. Genda ononye emiramwa gyona. Leta omupunga gwona. Akola emiryango gyoka. Omulyango bweguti. Emiga emeka? Emiti gyona gyebaleta gibuze. Omukira gwoka gulabika. Omukira gutya? Omukira gwe nyini. Balya omuwumbo gwona. Ndaga emikongo gyombi. Emipera gyona gyenasimba. Ebikere byabako¹ (byaliko) emitwe bwegiti. Abasaja bakola omulimu guno gwona.

SUPPLEMENTARY, COMPARISONS, p. 58.

Ku bimuli, ebimu birungi, ebimu si birungi. Eminya egimu miwamvu, egimu mimp. Omulere guno gwe gumu na guli. Omulimu guno gwe gumu nogwo.² Ebiwero byange bye bimu nebibyo. Emiryango gyabwe gyenkana obugazi. Emitwe gino gyenkana obunene. Omusota guno gwe gumu na guli. Emisota gino gyombi (ebiri) gyenkana obuwamvu. Omuga guno gwenkana na guli gwetwasomoka jo (okuberamu amadzi mangi), naye ogwa jo gwasinga obugazi. Omugabogwo gwe gumu nogwange; naye ogugwe gusinga egyafe gyombi. Ekitibwakye kisinga ekyange. Ku bifumvu byona bina, kino kisinga obuwamvu (obugulumivu); kiri kisinga okuba kimp.³ Omubinikiro guno gwe gumu na guli. Omubinikiro guli gusinga obugazi guli gwetwakola jo. Omutwalo guno gusinga okuzitowa.³ Balaba ebigo: ebimu bigumu nyo, ebirala si bigumu. Ndaga ebimwempe; ebimu bikade, naye bingi bigya. Ekitanda kyange kisinga ekikyō

¹ *Lit.*—Had upon them,—the head being not a mere possession but an integral part.

² Also, Omulimu guno nogwo gumu: Ebiwero byange nebibyo bimu, and so throughout.

³ Notice *Inf.* preferred to 'obu' in some cases.

obugazi, naye ekikye kisinga obuamvu; bino byona byenkana. Omubisi guno mubi, leta ogusinga obulungi. Ekisansa kino kitono; leta ekisinga obugazi. Ebitundu biri bitono: nonya ebisinga obuamvu (obunene). Omuwendo gwelikusu kino kye kimu na kiri kyetwagula jo; naye ekikusu kino kisinga obulungi: ebiwawiro byakyo bisinga obunene, ebyoya byakyo bisinga okukula; ekyensuti kyakyo kisinga obuamvu. Emiti gino gyombi, omubiri gwagyo gumu. Omugwo nogwange gwali ku muti gumu.

SUPPLEMENTARY, MISCELLANEOUS,
p. 59.

Okutambula nokugwa nokugolokoka. Okugula nokutunda era nokusula. Okukola nokugyawa era nokuleta. Bakola, baleka, era basula. Balya, banyuwa, bagolokoka era bagenda, mangu. Ekikusukye kitototo, ekyange kikadekade, ekikyo kikade dala. Ebitu ebimu bimpi, ebirala biwamvuamvu. Ku miti ebimu bituse obuamvu, ebirala bimpi, ebirala bya mubiri munene. Emiga gino migazigazi. Ebisenge bineneko. Ebitabo bimpimpi, era binene. Emitwe gyona bitonotono, era nebigere. Omulyango guno gweyasala mufundafunda. Ekiwundukye kineneko. Ebi-fananyi bino birungirungi. Omukufu guli mumpimpi. Ebita bino bitonotono: leta ebirala. Natunda ebirala byona jo. Emiti emirala gyona mumpimpi. Genda mangu. Banäleta ekikusu enkyä. Banaja lero. Tambula mpola. Mpodzi tuliraba (tunätaba) ekikere olwegulo.

SUPPLEMENTARY, NUMERALS, p. 60.

Ebibo äbiri mu bina. Emiti äsatu mwäsatu. Ebigambo äna mu bina. Emigo 'kumi nena. Eminya äbiri mu gumu. Ebikere 'kumi nebitano. Emipera äna mu mwenda. Ebituli 'kumi nebisatu. Ebiro äna. Ebiwero äbiri mu bina. Ebitabo äsatu mu mukaga. Ebisansa äna mu munana. Emiranbo äsatu mu mwenda. Emisota 'kumi nomwenda. Ebisakate äbiri. Ebiguli äsatu mu kimu. Ebitundu äna mu bisatu. Emiganda ätano. Ebizinga äbiri mu bibiri. Ebifo äsatu. Ebikolo äbiri mu mwenda. Ebika äsatu mu bina. Emikufu äna mwäsatu. Emikira äbiri mwëbiri: emirundi 'kumi näsatu. Ebikusu äbiri mu bisatu. Emigabo äsatu mwëbiri. Emikono 'kumi nomukaga. Emiti äbiri mwäsatu. Ebintu äna mu bibiri. Ebiro äsatu mu munana. Ebikere äna mu kimu. Ebiwero äbiri.

NUMERALS AFTER 50, p. 61.

Bibiri mwäsatu mu bina. Bina mu nkaga mu bitano. Lukumi mwäbiri mu bina. Lusamvu mwäsatu mu bibiri. Lwenda mwäna mu bitano. Enkumi nya mu bisatu mwäbiri mu kimu. Lukumi mu bibiri mwäsatu mu bina. Kakumi mu bina mwäsatu mu kimu. Bukumi bubiri mu nkumi tano mu lukaga mwätano mu kimu. Lwenda mu kinana mu bina. Lusamvu mwäna mu bibiri. Lwenda mu mukaga. Lunana mu bina. Bitano mu musamvu. Lukumi mu bisatu. Lukumi mu bibiri mwäsatu. Lukumi mwäna mu bitano. Enkumi tano mu nkaga. Kanana mu nsamvu mu musamvu. Lwenda mu nsamvu mu mukaga.

Kikumi mu nkaga mwëna. Bibiri mwäsatu mu musamvu. Lwenda mwäna mwäsatu. Lunana mu nsamvu mwëbiri. Lwenda mu kinana mu gumu. Lukumi mu nkaga mwëna. Lukumi mu bitano mwäsatu mwëbiri. Lukumi mu lunana mu kyenda mu roukaga. Lusamvu mwäsatu mwëbiri. Lukumi mu lwenda mwäna mu mukaga. Enkumi biri mu lunana mwäna mu gumu. Kanana mu lusamvu mwäsatu mwëbiri. Bina mwätano mu munana. Lunana mu kyenda mwëbiri. Bina mu nsamvu. Bitano mu musamvu. Lunana mu nkaga mwëbiri. Lwenda mu nsamvu mwäsatu. Enkumi nya mu nkaga. Kanana mu nsamvu mwäsatu. Enkumi tano mu mukaga.

MODIFIED FORM IN 'DE,' p. 62.

Bede, kyade, sede.

Komode, lamude, gayade, kakanyade, kunkumude, sekude, situde, songode, sowode, tabude, tambude, tukude, vunude, yagade.

Bulide, kulembede, lagide, nyikide, saside, sembede, serede, siside, tamide, tegede.

Segulide, tunulide.

Nsitude omuganda. Bagayade. 'Mugambye lero. Tulamude bulungi. Osekude omupunga. Atulagira omulimu bulijo. Bagenda okukyala. Tusongode omuti guno. Anyikide okukola omulimu guli. Batabude. Atamide omwenge. Asembede kumpi. Ekifumvu kiri kitukula nyo. Bakyade. Tuiside wano. Tumusaside. Batamira omwenge bulijo. Tubakulembede. Leta ekitundu ekikakanayade. Omupunga, tugusekula. Ekitalake akisowode mu kirato kyakyo. Otegede? Batugambye ku kikusu; twagala okukiraba. Otunulide (mutunulide) ki?

Batusera. Ekirabo ekitubede okugenda. Mutubera bulijo. Batubede nyo. Otubude emfufu mu mubisi. Tutubude omunyo mu muzigo. Wano wasererera nyo. Mutusegulide? Wali watukula nyo. Banyikide okukola ekigo kino. Basongode emiti gyona. Tutambude mangu. Bakyalala olwegulo. Ategede ebiganbo byange.

MODIFIED FORM IN 'ZE,' p. 63.

Kaze, koze, kuze, maze, meze, mize, saze.

Beze, lanze, linze, nyaze, size, sinze, tunze, vuze, zuze, zinze.

Ebidiba bikaze. Onyize? Ekikusu kimaze ebyai byona. Banyaze omupunga. Asize omuzigo ku mubirigwe. Omugo gumbuze. Bagenze. Nguze ebikusu bibiri. Ebiwero bikaze. Omuti gukuze. Basize omupunga mu musiri gwabwe. Okukola ekitanda ye asinze. Ekitandakye kisinze ekyange. Mbaze ebizinga byona. Tumize obutole. Batunze (Bamaze okutunda) omupunga gwona. Ekikusu kimize ekikwaso. Nsaze ekituli wano. Tubeze emere. Bavuze nyo. Babaze emiti gyona. Otunze ebiwero? a'nyaze ekikajo. Omu'ga gukaze. Atunze ebitabo bingi. Ebitogo bukaze ate. A'nyize ekiwindu. Osize e'tosi ku bitabo byange. Omusota gubuze ate. Akoze ekiguli. Babaze emirambo kumi nebiri. Tuguze omu'go guli. Omu'do gukuze. Otemye ebitogo? Ekikusu kibuze. Ekide kivuze

USES OF PRES. PERF., p. 65.

Mukoze! Munyikide! Baguze! Muvuze! Amaze okusala ekituli. Tumaze okusala ebisaniko. Kyanyaze kiki? Ebitabo otunzeko bimeka? Ebikusu olese (mulese) bimeka? Ekituli ekisaze wa? Amaze okugenda. Okyade! (otulabye!) Bamaze okutunga ebiwero. Kyasize kiki? Ebikwaso aleseko bimeka? (Nga) asaze! Omuti nga gukuze! Kyakoze kiki? (Nga) otambude (Mutambude)! Ekiwero nga kikakanyade. Nga obeze bulungi! Ekivuze kiki? Ebiwero bimaze okukala? Amaze okukomola ekitabo kyanze. Aki-komode! Bamaze okubasegulira. Omuzigo gumaze okusanika. Ebigenze biki? Atunze ('so)! Bamaze okusitula omuti. Omaze okukola ekitanda. Tumaze okusomoka omu'ga. Otubede! Nga alamude! Maze okubala ebizinga byona. Ekisinga kiruwa? Ebintu ebikuze biruwa?

MODIFIED FORM IN 'YE,' p. 65.

Bunye, gabye, gobye, kakanye, kankanye, kimye, kolimye, komye, kyanmye, laganye, limye, limbye, lumye, lwanze, nyomye, sabye, sambye, sasanye, simye, simye, sibye, simbye, somye, temye, tuyanye, vumye, vunanyi, zibye, zimbye. Tulimye wano. Asabye enkumbi. Bagobye ebikere. Ekyalo kye'manyi (nze). Byafumbye biki? Batemye emiti munana. Osimbye ebitoke ebirungi mu musirigwo. Nkomye wano. Tukyanye mu 'kubo. Ansambye. Balimye ekyalo kyona. Kyanomye kiki? Azibye ekituli. Tulimye ku kiswa. Tukung'anye. Ekikugobye kiki? aninyeko ekigere. Agabye ebiwero bingi. Nga mulwany! Nga balimbye! Ekyalo kiri nkimanyi. Mulimye! Atuvumye! Byagabye biki? Tusimye ebinye munana. Tusabye omupera emirundi mingi. Anyomye (Azione) ekirabo kyanze. Ekifananyi ekyo tukimanyi. Kye'manyi kiki? Tutemye omuti guli. Bamulimbye. Ebikuta babisombye? Oga-bye ebikajo? Aa, naye babisabye. Osi-mye? Yee, nsimye nyo.

MODIFIED FORM IN 'SE,' p. 66.

Fise, fuse, fuse, fumise, golokose, kasuse, kise, kulukuse, kwese, kyuse, lese, lese, menyese, sanuse, sanyuse, sese, serengese, sindise, sirise, sese, somuse, terese, tuse, vunise, zise, zirise.

Atuse. Tulese ekikande kiri. Ebintu byafe bivunise. Ofuse amadzi mu kibya kiri? Ebintu bisigadewo bimeka? Afumise ekisakate nomugogwe. Ekikusu kibuse. Nsanyuse. Bakwese omusolo mu muti muli. Tusunyuse okubalaba. Omugo gwange gumenyese. Asirise. Nsese lero okusoma. Osese. Nga balese! Nga osanyuse! Omusota ogufumise? Omuga guno gukulukuta nyo. Ekimenyese kiki? Alese (avude ku) mulimugwe. Ekiwero okikwese wa? Kyakwese kiki? Aterese ebibye. Tulese omusolo. Byolese (byemulese) biki? Kyokasuse kiki? Bakise emiti gyona. Base-rengese eri. Ekikyuse kiki? Baterese omupunga mungi. Ekibuse kiki? Ebikwaso bino bisigadewo. Omuti guno gukyuse (guvunise). Akwese omulere gwange. Ebibye abiterese wa? Emikufu gituse lero. Bazise (Bamaze okuzika) emirambo. Ndeese ekikusu.

MODIFIED FORM IN 'EDZA,' p. 67.

Büsidza, gasidza, juzidza, kolezedza,

¹ 'so' is sometimes used as above.

lowozedza, nāzidza, nonyedza, nyumyidza, solozedza, subizidza, tegezdedza, terezdedza, tersedza, yozedza, yuzidza, zizidza.

Aimusidza omutwe. Banonyedza eki-bya. Tutesedza okuzimba wano. Nāzidza nyo ekihya. Nga banyumyidza! Eki-rabo kimugasidza nyo. Tujuzidza ekihya omupunga. Okolezedza etabaza? Nga otutegezdedza! Otuzidza. Abanyenyedza. Tugambe hyolowozedza. Babusidzabusi-dza. Oyuzidza ekitabo kyange. Ekinu-zizidza kiki? Basolozedza omusolo. Tu-wozedza nyo. Bayozedza ebiwero. Kyo-buzidza kiki? Baterezdedza (hamaze oku-terezedza) ekibanja. Batesedza batya? Oimusidza omukono. Kyowozedza kiki? Atusubizidza. Kyosubizidza kiki? Eki-kuzidza kiki?

OTHER MODIFIED FORMS, p. 68.

Bafuye emirere. Tuvude mu kinya. Akiridza okukola omulimu. Ekikusu ki-fude. Batide. Nkute omuti. Tulude nyo. Muniwede mwena ku mwenge. Ntute ebikwaso byona. Kyatide kiki? (Atide ki?). Omusolo gudze. Ebitoke bigedze nyo. Omusekese gugude. Balide omuwumbo gwona. Wano wasiwa. Eki-senge kigude. Atute omupunga gwona. Okute. Ndude. Omupunga guide. Atu-werezdedza bulungi. Ekikusukye kigedze. Ebisakate bigude. Tukute ekisenge. Bamukyaye. Nga mubadze bulungi! Nga ofude! Bamaze okulya. Tumaze okubala.

NEAR FUTURE, p. 68.

Tunāgenda. Tunālya. Tunāgoloko-ka. Banālwā. Anābūza ekigambo. Tu-nābategēza. Anaja. Emikufu ginaja lero. Tunākomā wano. Banātya. Onotūwe-reza bulungi? Onokola lero ekisenge kino? Yee, tunāleta emuli nebyai. Anā-babūza ki? Kyonosiga kiki? Ekiguli kyebanāmala lero. Omulere gwonofuwa. Onotulimba. Onoserengeta wa? Omuti gunakuyulka, gunāgwa. Onosanyuka okumulaba. Ekikusu kinābūka, naye tunā-kikwata. Tunāleka emigugu gyafe. Omu-suja gunānukwata. Ono'ta omusota? Yee, 'nagu'ta. Lero tunālambula ekifu-lukwa; tunābala ebitoke byakyo. Banā-kweka omupunga. Enkya tunālabā ebi-zinga. Banālwaka ebwiwempe bitano. Nā-lima ekikande.

IMPERATIVE AND SUBJUNCTIVE, p. 69.

Muwa ekitabokye agende. Sala ebyoya bya kikusu kireme okubūka. Alime wano? Katukole ekiguli. Leta ekitaboko osome. Sekula omupunga mangu, tufumbe. Golo-koka olye. Mulete ebyai, tuzibe ekituli.

Bagamba okuleta emiti tukole ekyoto. Tugende tulabe ku kabaka. Basule ebi-saniko ebyo? Nsale wano? Ekisakate kireka kigwe. Mumuleke alye ekikajokye. Kuma omuliro mungi omusuja gweme okunkwata. Ka'nonye omulere gwange. Muje tulange ebyai. Kamale omulimu guno. Katumale okufumba. Kamale okuleta ekitundu kiri. Mugobe ekikere kiri. Tusindike? Basibula bagende. Bagamba nti baleta ebitabo.

FAR FUTURE, p. 69.

Balireta emiti mingi. Ndireta ebihya. Alija. Omusota gululumula. Ekisenge kiri kirigwa. Tulisimba ebitoke. Bali-saba omukeka. Mulisoka okuzimba eki'go e'da. Olisima ekiswa kino? Alinyumya ekiro kyona. Ebihya birinenyeka. Bali-seka nyo. Tulibaziza. Balyinga ebintu-byo byona. Ekitanda kyange, alikikola e'da. Ekirabo ekyo kirimugasa. Tulitesa ebyalo byona. Omugo gwange gulisinga ogugwo. Tuliiga emibala gyona. Olite-reza ekibanja kyona. Yee. Ndisoka okusima wano. Oliita mu kiwomvu eki-wamvu. Emiti giri tegirigwa. Ekyuma kiikukuba.

FAR PAST, p. 70.

Ekisakate kyagwa. Twasomoka omu-ga. Omusota gwamuluma. Twasula ehisasiro. Ekyalo kyazika 'da. Ekikusu bakisala ebyoya. Ba'ta omusota; bazika omulambo gwagwo. Balwana nyo. Emiti mingi gyalawo. Bāsirika. Ebiya byamenyeka. Baliseka nyo. Bāleta eki-rabo ekirungi. Twadzayo ekibo. Bāsoka 'da okutereza ekibanja. Omu'ga gwakulu-kuta nyo. Ekitabo kyange kyagya omliro. Walaba ebizinga byona? Yee, nabiraba. Wasima ekiswa? Yee, twakisima. Wako-la ekisenge? Yee, twakikola. Watunga ekiwero kiri? Yee nakitunga. Balya omuwumbo gwona gwetwagula. Mwavuga! Ebiwero bibiri byabala 'da. Bāsan-yuka okutulaba. Omusolo wagukweka wa? Twagukweka mu kinya muli. Bā-kwata ekisenge. Bākola ebyoto bisatu. Twasomoka emi'ga ebiri. Bāleta ebikusu bina okubitunda.

AFFINES OF RELATION, p. 72.

Alinyiga ebiwundu byabwe (alibanyiga ebiwundu). Serengeta (muserengete) awo. Musoke wano gyetuli. Mu kinya akwesemu ekitabokye? Omuti, gutemako. Mu kitabo kye yasoma, yagyamu ebigambo bingi. Leta entebe tugituleko. Njagala okuku-buzako. Emi'ga girimu ebikere. Ebikere biri mu mi'ga. Ekidiba kirimu amadzi.

Gyako ebimuli bino ku meza. Mu kibya ofusemu omubisi? Mu ki'go wagenda mu? Ku kiswa olinyeko? Yamugyako ekitabo. Yamulinyako ekigere. Ekyuma kyamufumita omukono. Twalaba ehirabobye byona: yatuwako. Ku miti agileseko emeka? aguzeko emeka? Aguzeko musamvu. Gyamu e'tosi mu kinya muno. Gyako mukonogwo ku kitabo kyange. Mu musiri mweyalima, yasigamu omupunga. Gyako ekisanikizo. ¹Ebiwawatiro osazeko ekitunda? Ekiwero kiri ekikade, kisalamu. Lima wali mu kikande kiri (nuli). Somako (musomeko). Omusota agutemyeko omutwe.

mu—ba CLASS, SUBJECT AND OBJECT, p. 73.

Omukopi amulabye. Omulenzi amugambye. Omuwesi tumuwade ekyuma. Omusawo tumugambye okuja. Abakazi 'maze okubabuzi. Abasubuzi twagala okubalaba. Abawala balinye. Abasaja bagenze. Omugenyi atuse. Omujulirwa mubuzi (mubuliriza). Omuzibe awulide ebigambo byafe byona. Omusibe ya'duka. Abakesi babakwata. Omugaga atuwade ekirabo. Omuwala alese ebimuli. Omulenzi akoze ekiguli. Omusiru bamulese mu 'kubo. Abakozi basaze ebituli bibiri. Bamugoba. Omusigire tumunonye. Omubadzi amaze okubaja omuti guli. Omusibe abombye. Ababaka babiri badze (batuse). Omumbeja, bagenze okumulaba. Omusawo adze. Omwana ali mu kikande.

mu—ba CLASS, DEMONSTRATIVE, p. 74.

Omodu oli. Abasibe bali. Abalenzi bano. Omufumbiro ono. Omusiru oyo. Abalongo bafe. Omuganzi ono. Nalaba omukazi oli jo. Abalenzi bali batuse enkya. Omusibe ono Omumbeja ono ye mukazi mulungi. Omuwesi ye wuno. Gamba omulenzi oyo. Abakopi babano; tunababuzi. Omufu oli, wamulaba wa? twagenda okulaba abalongo bali. Omuwala ono ayagala ebikajo. Abakazi bano balimye wano. Abadzukulu babano. Omuntu ono asoma. Omugenyi ono atuse. Omusika ono avumye abakopi bano. Abasubuzi bano balese ebintu bingiko. Omulenzi ono mumpi. Omukazi oli muwamvu. Omuliranwa oyo ye muntu mubi. Omuntu oli mugaga? Abagenyi bali bajulirwa? Bakute abakesi bali? Omusigire ye wuli. Omubaka atuse? Abadu babano. Omugole ono. Abazana bali. Abakozi bano bamaze

omulimu gwewabawa. Omufumbiro ono ye musaja mulungi. Omukyala ono alina ekisa king'. Omutongole oli ye mukade nyo. Omuvubuka ono muzibe (wamatu). Omubadzi ono ye wamagezi. Omuwesi oli mugenyi.

mu—ba CLASS, ADJECTIVE AND NUMERAL, p. 75.

Abakazi bana. Abalenzi basatu. Abawala munana. Bakute abakesi bangi. Omumbeja omu omukulu. Abalogo babiri bali. Ku hasibe omu abombye. Baleka abafu babiri mu kibira. Baleta abalwade 'kumi nabatano. Alina abalenzi bana. Tulabye abakazi bali abiri mu babiri. Abasaja 'kumi na bana nabakazi 'kumi na babiri basoma enjiri. Ababaka babiri badze. Abalenzi basatu. Abakozi 'kumi na bana. Twalaba abagenyi batano. Balese abajulirwa mukaga. Basatu bakade; omu mulenzi; omu mukazi. Abake'si (abo) babiri baluwa? Abasubuzi abo basatu bagenze. Omufumbiro omu mulungi asinga abalenzi basatu. Ku bakopi bali bana omu avenge, naye basatu batya (okugenda). Alina (Yazala) abana batano. Babiri laukaze; omu mwana mulwera. Waliwo omuwesi omu wano mulungi. Ababadzi babiri babera umu kisakate muli. Tulabye abalenzi basatu nabawala bana. Ku bambeja, babiri bawamvu; omu muwamvuwamvu; babiri banene. Abakazi babiri balima ekyalo kyange. Omuwala omu ababera. Baleta abasibe basatu.

mu—ba CLASS, POSSESSIVE, p. 76.

Omulenzi wa mulangira. Omusibewe. Abakozi babwe. Omusika wafe. Abakopi bomusigere. Omubaka womugaga. Omubadzi wange. Abaliranwa bafe bakade. Abawalabe bawamvu, abewamwe bato. Tusanyuse okulaba onugenyi wafe. Abadzukulube balungi nyo. Omufumbiro wabwe yagenda juzi. Ndabye abalenzibe. Abakopibe nonusigere wabwe. Abakozibo banyikide nyo (balwanyii). Omusibe wafe abombye. Omuwala wafe oli. Omugolewe atuse. Abajulirwa babwe bagenze. Omulenzi wafe ye muvubuka dala. Omudu wani ono? Wabwe. Omwana oli wani? Wafe. Omwanawo asinga owange obukulu. Abaliranwa babwe be baganzi bomugaga. Abanabe bana, ababo babiri. Abantu bano bani? Bewafe. Omulogo owewamwe. Abambeja abewuwe. Omulwadewo oli. Omubakawe ono. Omugenyi awa ewabwe. Abana

¹ If referring to the feathers in the wing of a bird—say, Ebyoya obisaze? Ekiwawatiro is the wing itself, not the feathers on it. Ebiwawatiro obisazeko = Have you cut off the wings?

abobulenzi ba kabaka be balangira, naba-nabe abobuwala be bambeja. Kitawe yali mwami owewamwe. Omusawo oweno asinga amagezi oli owewamwe.

mu—ba CLASS, RELATIVE, p. 77.

Abakazi abalima mu kyalo kyafe. Abalenzi benalaba. Abawala benagamba okuja. Abakopi ababera mu byalo. Omuntu aluwa asaze ekituli kino? Omuntu gwagambye okuja. Omusiru gwebasiba mu nyumba. Abagenyi abawude ewala. Abalongo beyazala jo. Omuwesi alese ekyuma kino. Abana abalese ebimuli bino. Abalabe abanyaga ebyafe balabise. Omubadzi eyatema omuti guli adze. Omulabewe gweyavunana. Abalenzi betwalaba. Omugaga atuwade ekikusu. Omulogo kabaka gweyagoba. Omusubuzi eyawebwa omugaga ekyalo. Omuntu gwenakuba. Omuwesi aja wano bulijo. Omumbeja eyaletala omuwala ono omuto. Omufumbiro eyaletala ekibya kiri. Omugenyi eyasula ewafe. Omukade gwetulaba bulijo. Omumbeja eyaja jo. Abaliranwa bafe betwagala, era betuwade ekirabo. Abalabe behawangula. Omugole gwatute ewuwe (e'ka). Omusawo eyawonya omwana wafe. Omuwesi gwetwawa ekyuma kino. Omusigere gweyasawo omwami. Abalenzi ababera ewuwe. Abasomi benaigiriza. Omubadzi gwenagamba okuja. Omusibe gwebata. Omwana gweyabeka.

mu—ba CLASS, MISCELLANEOUS, p. 78.

Abakozi bona badze. Ekiguli kiri, nakikola nzeka. Abakyala batya? Tugende fena. Mugolokeke mwena. Buli muntu alina omukeka (buli na nyini mukeka). Balese abasibe boka. Balinde (balindirire) bona. Avuga yeka. Abalangira batya? Abalangira be nyini, abana ba kabaka. Mwena mulange ebyai. Olizimba weka? Abakopi yabalagira bwatyo. Omukozi asaze ekitulikye bwatyo. Fena tukusaside. Ayenkana wa? Bwati. Akusinga obuwamvu, naye omulenziwe asinze bona. Abawala bona be'manyi babera boka mu kisakate. Basoma bona. Kima ekikusu weka. Fena tutambula bwetutyo. Omwana ono aina okutambula yeka. Abaliranwa bafe bona baluka emikeka gyabwe bo. Tukoze ebisakate byafe fe. Omugenyi alese omukekagwe ye. Abakyala bona batuse. Bagamba nti Omugole adze. Abasubuzi bakola ebisakate byabwe bo.

PERSONIFIED NOUNS, p. 78.

Kyai ono. Sabuni oli: Kawa wafe. Tabawe. Lumonde wange. Balugu ono

awoma. Wuju oli avunze. Leta kasoli yena. Sabuni ye wuno. Malamu sabuni yena. Omukoka atute kasoli gwetwasiga. Gonja ye wuno; mufumbe. Kaumpuli yamu'ta. Tulifumba kasoli wafe ono jo. Senyiga amukute. Balugu amulese kakano. Kyai ye wuno; mufumba kakano. Fumba lumonde eminwe esatu. Yokya kasoli eminwe ena. Otute bwino wange? Aa, ntute owange. Bwino oyo wamugula (wamugya) wa? Ali mulungi nyo. Abasubuzi bamutunda, naye gwatunda Omuzungu asinga. Sabuni gwetulese agula atya? Taba eyali mu musirigwe, tumuguze yena. Kasoli gwebatuwade. Lumonde wafe yena mutono. Owewabwe era ye mutono: naye owuwe munene. Senyiga yamukwata naye awowe. Kawali amukute. Omuyaga eyakunta jo yamenya ebitoke byafe byona. Namirembe ye wuli, mulabye (mulaba); Nakasero ye wuli: twagendayo juzi. Rubaga omulabye? ye wuli. Yee, mulabye (mulaba.)

NARRATIVE TENSE, POSITIVE, p. 79.

Naja. Nebagenda. Nebaletala ekikusu, ekikusu nekibuka. Nafumba omupunga. Omuyaga nakunta, ekisakate nekigwa. Netusomoka em'iga esatu negaberamu amadzi mangi ekitabo nekingwako nebakiraba nebakimpa. Omubadzi nabaja natema omuti nengugera nakola ebiguli bibiri nekibamvu kimu nembireta nembigula. Omumbeja naja nagamba nti Olide ekikajo kyange kyona nosula nomukeka gwange nomenya nekitandakye. Fumba omupunga noguleta. Omukade oli ye mulogo; mumukwate, mumusibe munuulete eri omwami; nebamuleta eri omwami omwami nawulira ebigambo nasala omusango nagamba nti Omuntu ono, 'munanyi ne'mugoba mu kyalokye. Omulenzi yakuba omusota negugenda negubula. Omubadzi anaja naleta ebibye nakola ekiguli. Neng'enda neng'amla nti Jangu, omale omulimugwo nokola ekisenge nosala ebituli; nagamba nti Kanjije ne'mala omulimugwo nagumala. Netugamba nti Otubuire buli kigambo nebatubulira buli kigambo netutegera netugamba nti Kale mukole bwemuti mulete ebiba bisatu, mubisule mu kinya muli. Bava mu kyalo ekyo nekizika nekifuka ensiko. Ehyuma byabera buhi nebigwa nehimukuba ekigere nalwala ekigere omwezi omulamba. Emiti negikula negileta ekisikirize kingi; netugitulamu netugitenda.

NEGATIVE TENSES, NOT RELATIVE, p. 80.

Tebakola bibya. Ekyuma tekyagwa. Omusota tegugenze. Abasubuzi teba-

genda kuja. Taje. Sija kugenda. Abalenzibe tebatunda kikusu. Tebadze. Tetugenda kukuvako (tetunākuvangako) Bagamba nti Temugenda. Leta ebikwaso bireme okubula. Tonāza kitundu kino kyoka, naye onāze ebitundu byona. Tategede. Tetwabasaba. Tetwasanyuka nyo okubalaba? Abakazi tebamanya kuvuga. Omusigere teyamanya mubaka wa mwamiwe. Omusolo tegutuse. Simanyi kukola ekitanda. Kwata ekitabo kyange kireme okugwa. Tebasembere (tebalisempera) kunipi. Omulyango tegufunze; omukonogwe mumpi, tegutuka. Tetusale kituli wano? Ekyuma takikube? Muggyako omu'go guli, aleme okukuba omwana. Imuka tuleme okukulinyako. Sala ebyoya byekikusu kireme okubūka. Omukopi oli tamanyi kukola ekisenge. Mutambule mpola, ebitogo bireme okutuziza. Mukweke ebitabo byona omwami aleme okutegera nti tusoma. Baganyi okukola. Tebalikola. Taja kutunda omukufugwe. Omuliro guganyi okwaka. Aganyi okusala ebisaniko. Tetuja kulima umudo. Ekisanikizo kiganyi okutuka. Ebibo bino tebinale. Ekisakate kino tekigenda kulawo. Togenda kulala ebikere mu mu'ga guli.

NEGATIVE TENSE WITH RELATIVE, p. 81.

Ekikusu ekitagwa. Omwami ataja. Omubadzi ataleta omuti. Omuntu ataleta ekikusu. Omutunzi atatunga bulungi. Omusolo gwataleta. Ebiwero byatakuba. Ebisasiro byatasula. Ebikuta byatasoniba. Omuti gwebatama. Ebibya byesinaba kugula. Omunyo gwenaleka, bagulese? Ekikusu kyesasala ebyoya kibuse. Omupunga gwotofumbye enkyā, tunāgulya musana. Omuwala wafe gwetutalabye enkyā akomyewo. Ekyalo kyetalalima kizise. Abawala bebatagamba badze okusoma. Bagamba okukola omulimu gwebatanakola. Balese ebyoya byebagana okugula. Alese ekitabo kyetwagana okugula. Fe abatumanya. Omugenyi gwetutamanya. Abalenzi abatamusima. Abakesi bebatalaba. Omuzibe atamanya abawala bafe. Ole-e ekyuma ekitatuka. Ekitabo kiri kyesimanyi kusoma. Omupunga gwesatereka guvanze. Empera gyotoleta. Emiga emiwamvu gyetutainza kusomoka.

NARRATIVE TENSE WITH NEGATIVE, p. 82.

Natalya. Notogenda. Natafumba. Nemutatema muti guli. Notoleta ebiwero byafe. Nataleta ekyanzikye. Natakwa-

kikusu kiri. Nesimulaba, Omuleregwe negutalabika. Kawali natamukwata. Bwinowe natalabika. Ekisakate nekita-gwa. Nebataleta muti nogumu. Netutasanga mukwanogwo. Amwadi agomu muga negutagenda. Nebatayogera kigambo nekimu. Nototegera. Abakazi nabatafumba gonja. Ebitogo nebitatuzza. Netutagwa mu kinya muli. Omukyufu negutabula. Abakopi nebatalanga ebyai biri. Natanyiga. Ebituli nebitasaliwa. Netutalaba kituli nekimu. Omusana negugana kuita. Notolaba muntu nomu. Kaumpuli natatuka eri. Emikira negitalabika. Omunyo negutanyagibwa. Omuwendo negutatuka. Emisota negitalabula. Ekisenge nekitatuka engulu. Ebitabo nebitatundilwa. Ekikusu nekita-tambula. Netutatuka ku kizinga kiri. Ebiwundu nebitatuluma. Ebire nebitatonya. Natalya kikajo kya mune (muliranwawe).

'STILL' AND 'NOT YET' TENSE, p. 83.

Si'nalaba kigerekye. Tukyalya. Tukyakola kitulikyē. Ebikere bikyakaba. Takyalwala. Abalenzi teba'naba kuleta ebitogo. Omuwala ta'naba kutwala eki-byā. Ekisakate kigude? Teki'naba. Balese ekikusu? Teba'naba. Olabye ekitabo kyange? Si'nakiraba, nkyanōnya. Omuzigo tegu'naba kusanūka. Abakopi tebakyanyikiranga. Abalenzi bali babiri teba'naba kutubera. Si'naiga mubala ogwo (guli). Omuka gukyali mu kisenge. Emirambo gikyali mu muga. Tegi'naba kuzikibwa. Omulyango tegukyafunda. Omusuja tegukyamukwata. Ekyuma tekikyaokya. Emiga gikyali miwamvu. Emisota giri ebiri tegi'nagenda. Ebitabo bikyagula omuwendo munene? Aa, bigula mutono. Ekiwundu kino kikyali kigazi (kinene). Abawala bafe tebakyasomanga. Omulenzi wange ta'naba kuleta ekitabo. Ebyalo bino bikyali birungi. Tebi'nazika. Abakazi abewamwe teba'naba kulima omu'do guli. Amaze kutunda? Ta'naba. To'naba kukunkumula. Emikeka to'naba kugikunkumula. Ebiwero bikyali bibisi. Tebi'nakala. Ofumbye ki? Si'naba kufumba. Abawala teba'nagolokoka. Ekibya kikyali kiramu. Teki'naba kumenyeka. Teba'naba kukuma omuliro. Takyatya kikusu. Abasomi tebakyaja. Si'naba kuvamu. Omwami ta'naba kutuwa ekirabo. Tukyālindirira ewuwe. Obutalima. Obutategera. Obutatambula. Obutavuga. Obutasaba. Obutagula. Obutalimba. Obutamanya. Obutakola. Obutasasira. Obutayogera.

li—ma CLASS, SUBJECT, p. 85.

Efumu ligude. Efumu erigude. Eri-gwa erimufumise ekigere. Amayiba gaka-ba mu muti. Amayiba agakaba mu muti. Amasasi gaita wano. Amasasi agaise. Amayengo gakuba eryato. Evivi linuma. Evivi eryanuma. Amafuta gagenze. Amalanga agalabika ku 'tale. Esanyu litukute. Amafumu agamasamasa. E'tosi erituku-bye. Amatabi gagwa mu'kubo negakala. Eryato linātutwala enkyā. Amāto aga-genda okututwala enkyā. Esubi lidze. Amata gaja kukwata. Erisolye ligenda okulwala. Amagi gamenyese. E'dalu eryamukwata. Eryato libuze. ; Amasabo agagwa. Amakaja agamuluma. Amadzi agakulukuta wano. Ebwa erikuluma.

li—ma CLASS, DEMONSTRATIVE, p. 86.

Amagi gano. Egigi liri. E'diba lino. Amagero gali. E'dobo lino. E'bunga lino. Amayembe gali. Eryato lino. Amanyo ago. Amakubo gano. Amanya gano. E'jiba liri. E'tabi eryo. Ebwala. E'sonko eryo. Amatabi ago agagude. E'sanga lino. Erinyo liri livudemu. Amaso gali. Amato gano gakute. E'tuntu lyafanana ekiro. Gyawo amagwa gali agaziba e'kubo. Amanya gagano. Erinyo lirino. Ebanja liri liwede. Amabanga ago agalabika. Amasiga gano. E'bwā lye'nyiga. E'vu eryo. Amasanga gagano. Ekubo lino likyama nyo. Amayembe gano gatukula. E'kubo lino liserera. E'tabi lino liriroya. Amayiba gano gakaba mu tuntu. Amanya gano. E'taka lirino. Nalaba e'kovu eryo. Amafumu gagano. Amasabo gano gagude. Amagumba gali gasasanyizibwa. Leta amadala gali. Samba e'taka eryo. Amadzi gano.

li—ma CLASS, ADJECTIVE (PLUR.) AND NUMERAL, p. 87.

Amagi malungi. Amāto mabi. Amaso manene. Amanyo matono. Amasonko makalubo. Amanya mampi. Amagumba magomvu. Amanyo gano amalungi. Amafumu gali amawamvu. Amata gano amakalu. Amanya gano amagya. Amadzi gano amabisi. E'dobozi limu. Amakovu asatu. Amakovu gali asatu. Amagi atano. Amagi gano atano. Amabanga asatu. Amabanga 'kumi. Amabanga 'kumi nasatu. Amabanga ago e'kumi nasatu. Amagi gali amalungi, gali 'kumi nasatu. Amakubo ameka? āna. Amayinja amakumi abiri amalungi. Amāto abiri mu ana amalungi. Amalobozi gano amanene. Amagumba atano. Amasonko

makalubo. Amagumba atano amakalubo. Amanya gali atano amazibu. Amalanga 'kumi nomunana. Amasasi gano e'kumi nomunana mabi. Amanya mazibu gali ameka? Amayinja gano abiri manene nyo. Ago āna matono nyo. Leta amayinja atano maneneko. Amagwa ago gamfumise. Amayembe gali abiri mawamvu. Amayengo asatu manene gaja negamenya amāto gafe amalungi. E'tabi lino liriko amagwa mangi. Alina amabanja ameka? Alina amabanja abiri manene. Amagi āna mabi. Atano malungi. Amato gano abiri magya. Amatoke gano amato.

li—ma CLASS, OBJECT, p. 87.

E'banja tulisasude. E'diba liri naligula. Amabanga tugajuzidza e'taka. E'dobo naliraba jo. Amata ngalese. E'kubo tuliririma. Amasanga teba'naleta. Amayinja geyakasuka (-sula). E'subi tunaligula. E'taka lyebasombye. Amagoba getwagobamu. Amaziga geyakaba. E'sanga lyenalaba. Amasiga gendese. Amasasi genafumba. Eriwga lyenagya mu kigere kyange. E'jiba lyenakwata. E'vu lyosude. Amasabo gebazimbye. Amanya galese omusomesa ono. Amadala abakopi gebaleta jo, banāgasiba enkyā. Amagi genguze ogafumbe enkyā. Amafuta, 'maze okugafuka mu tabaza. Amagigi omwami gatimbye, twagagula. Amāto, gebasiba Abase, gadze. Nagalaba. E'gi liri lyenguze 'bi. Erinya lyebakutuma lyali 'lungi. Amalobo gewagula twagatereka mu gwanika. Egigi lyatimbye naligya mu gwanika.

li—ma CLASS, POSSESSIVES, p. 88.

Edobozirye. Amavivi gabwe. Amazigago. Amasasi gange. Amātogo. Esanyu lyange. Erisolyo. Amagigi gabwe. Amafumu gomuvubuka. Amanyo gange. Amasiga gafe. E'sanga lyange. E'dalu-lye. Erinyolyo. Eganikalye. E'dobozi lyabwe. Amafumugo. Egwanga lyabwe. E'dāla lyafe. Esanyu lyomuntu oli. Esubi lyomulenzi wange. Amasabo gabakopi. Abakazi namabwa gabwe. Amabanga gafe. Amanya gamwe. Amafumu gabwe. Ejinjalye. Egigi lyomwami ligude ku 'bali lyekitanda. Ku 'bali lye'kubo. Ku 'bali lye'sabo. Omuti guli namatabi gagwo. Eryato namabanga galyo. E'kovu ne'sonko lyalyo. Omuliro ne'vu lyagwo. Ekisenge namagigi gakyō. Omuliro ne'bugumu lyagwo. Omusota namanyo gagwo. Ekikusu neriso lyakyo. Omuti namasanda gagwo. E'banjalye 'dene, eryange 'tono. E'sanga lino lyani?

Lyange. E'dagala eryo lyani? Liryo? Eri-nya lyani? Lya mukazi oli. E'dobozi lyani? Lirye. Eryatolye. Amátoge mawamvu, agafe mampi. Amatoke gamwe si makulu. Agage malungi. E'fumu ndirese, era nomuti gwalyo. Amanya gabwe amagya. Amátoge abiri amagya. Amatogo asatu gali magya. E'sabo lyabwe liri. Amafumu gano amawamvu. Amagigigo gali magazi nyo, agange mafunda. E'sabo nomuzimbi gwalyo. E'diba lino lyani? Eryange.

li—ma CLASS, NEGATIVES, p. 89.

Esubi lino terimala. Amafumu tebatunda. E'banjalye ta'naba kulisasula. Eryato lino terigenda mangu. Ekubo lino terituke? Amagwa tegagenda kuziba ekubo. Amagumba tegasánuka. Amayiba tegakaba ekiro. Erinyo terija kugula omuwendo munene. Amadzi tega'nakala. Efumu liri teritema miti. Ejinja lyesamenya. E'dagala lyebata'naba kumala. E'taka eritagwa. Amaziga gatakaba. Amata gotolese galiridawa? Natwala ku mafuta gátatunda. Baguze amafumu musamvu. Balese amafumu musamvu, naye teba'naba kugatundako. Balese e'sanga limu, naye sija kuligula. Náteka ejinja wano; terigwe. Amagi negatamenyeka. Amagwa negatatumfuma ebigere. Amadzi negatakulukuta. Efumu natalikasuka. E'sabo neritagya muliro. E'taka eryo terimale. Amalanga tegakyalabika wano. Eri-gwa eryatumfuma omukono. E'kovu teryagenda ku kitabo kyange; lyagenda ku kitabokye. Amagigi agatambilwa. Amalanga agatalabika ku 'tale E'vu erita'naba kuyolebwa.

li—ma CLASS, MISCELLANEOUS, p. 90.

Leta amagumba gona. Amagumba gatyá? Amagumba gekikusu kyetwazika. Kyusa amabegago bwegati. Nonya e'jembe erifanana lino. Bamutumia erinya bwerityo. Balaba e'tabi bwerityo. Balese amatoke goka. Basangayo amagw goka. Mu 'kubo temulimu kintu wabula e'tosi lyoka. Teyalaba eryato nerimit. Eryato litya? Eryato lye nyini lyetwasaba. Amato gali ameka? gafanana gatyá? Liri erisinga obunene lyenkana wa? Eri-singa obunene lirimu amabanga 'kumi nabiri. Bagamba okuleta amato abiri amanene agalimu amabanga 'kumi natano. E'dála lino terituke. Nonya e'dála erisinga obuwamvu. Erinya lyange lisinga eriryo. Amanya gabwe gafanana gatyá? bwegati? Bagasongola nyo; agafe tetugasongola nyo. E'toke lyafe lino lisinga

nyo eryamwe, Lyenkana namatoke gamwe abiri awamu. Egwanga lyafe lisinga eriryo okubamu abantu abangi? Bawera batya? Amakovu gano gasinga obunene gali getwalaba jo. Genkana wa? bwegati? Tunálwana tutya namato agenkanidawo? tunákola tutya amabwa agenkanidawo. Ku magwa gano erisinga obuwamvu liruwa? Eryo lyentale ku meza lye lisinga obuwamvu. E'sanyulye lisinga eryange. Lisinga litya? Ansinze okuvisamu amagoba manene. Okuzimba evivilye lye lisinga eriryo. Amayembe gano genkana obuwamvu. Amakovu ago genkana. Amayengo gali gasinga gona gendabye. Akusinze (gwe) okusomba e'taka. Okumenya amalanga nkusinze (gwe). Amakubo gona genkana, gona gabamu etosi. E'tuntu ne'tumbi si kigambo kimu. Amafumuge gona manafu. Njagala nange amagumu abiri. Ku magi gali asatu goka malungi. Njagala e'subi lyoka. Njagala e'subi limu na liri lye-mwaleta jo. Kale, katulete. Ku magigi gona sirabye malala agasinga obugazi.

CONJUNCTIONS, nga, p. 92.

E'da bagulanga amatoke bulijo. Bagula amatoke bulijo. Tunábaranga amagoba (buli lunaku obutayosawo). Eryato terikyabula. E'vu banáliyolanga buli nkya. Wano webatabula e'dagala. Takyanyikiranga. Omwami takyatambulangako olwegulo. Amagumba tegasánukanga. Tagwangamu e'subi (onwoyo). E'dobozirye terimubulanga. Erisolye terikyalahanga. Tebasongolanga amanyo. Amayengo gāsítula eryato emirundi emingi. Omuntu eyatunganga amagigi. Abawala abatakya tuberanga kufumba amatöke. Abawala bano balimanga e'da buli nkya era ne buli lwa gulo. Erisolye lirwade naye terimulumanga. Omukazi ono anátuberanga bulijo. Tebakyatamiranga. Tosásiranga bantu? Abantu abantu tebaja kutegera. Abasomi bano banálabikanga buli nkya. Ebiwero tebakyabiyozanga. Ebitabo tebigabilwanga. Tetuja kuvuma omukade oli. Tetulyanga bikere. Omukufu tegwaja, Buli nkya 'dira olumonde nomufumba. Abalenzi abatunganga e'da bagenze. Amadzi agomu muga gali tegakalanga.

PARTICIPLES, p. 93.

Namusanga (nga) aimba. Ndaye omusota nga gulya. Mpulide nti omuga tegulimu amadzi mangi. Nategera nti abambeja tebakolanga mulimu. Obanga a'dayo, ombulire. Ekikajo, obanga kirose,

kirungi. Nganyikira, alimala jo. Nsanze ekitabo kyange nga kigude. Ekitabo nga kirungi. Ekikusu kyatuwade nga kirungi. Ngotambula omusana gwona, olituka olwegulo. Togera kisenge, nze nga si'naba kutuka. Obanga tomubulira, anākusasira atya? oyagala okwebaka nga to'naba kukola enju. Oyagala okuzinga engoye ngoto'naba kuziyoza. Genda olabe nga bamaze okulanga ebyai. Tobega mere nga tetu'naba kutula. Omulere gwolese, nga mulungi. Munange, ngolwade. Ngosiga kasoli kakano, olimulya emiezi nga giise satu. Twatuka netusanga ekisakate nga kigude. Omuzigo nga gusanūse gulete eno. Tofumba mupunga nga to'naba kugunaza. Toteka ebintu ebirala mu gwanika nga to'naba kuliyeramu. Sija kugula ekitabo nga si'naba kukiraba. Nga tulinda wano, tunālaba kabaka nabasibe babiri nga baita. Omusota guli nga guluma. Obanga okweka ekitabokyo wano, tewabewo muntu (yena) anākiraba, songa anyikira nyo okukinonya. Nga musirise, nabaigiriza. Ebikere nga bibūka. Ngotambula awo, amagwa ganākufumita ebigere. Olabye abavubuka nga bakasuka amafumu gabwe? Yee, tulabye omulenzi wa Kabaka ngakasuka erirye. Bajuzidza omudumu amata nga teba'naba kugulolingosa. Teba'namanya, amata bwegayoneneka bwegatyo?

HOW, JUST AS, p. 94.

Wandika nga bwempandise. Abakopi obagambe okusala ekituli nga bwenkisaze. Tomanyi kukisala. Ebanjalye tomanyi bweriri. Amāto gabwe, tomanyi bwegali malungi. Ekitabo kyange tomanyi bwekikutuse. Amagwa ago tomanyi bwegafumita. Ekikusu kiri kitambula nga omulenzi wange hwatambula. Akaba nga ekikere (bwekikaba). Omwami oli ayambala nga kabaka (bwayambala). Omuwalawe ayagala okwambala nga omumbeja bwayambala. Kino kiki? kifanana nga omunya, Kifanana nga omunyo, naye tekiwoma. Ekirabo kino kifanana (kiring'anga—kye kimu na) kiri kyanamuwa. Ebitabo biri byombi bifanana. Kuba engoma, nga nze bwenkuba. Baja omuti okufanana guno. Bazimba nga fe bwetwazimba. Batukole nga bwabagala. Ejinja liri, lisitula nga omuntu owamanyi (bwalisitula). Lima nga omukazi (bwalima). Tambula nga kabaka (bwatambula). Abawala bafe bakola nga bali abawemu bwabakola. Kyabuka nga e'jiba bweribuka. Kiri ng'anga 'jinja. Bakomola ebirevu byabwe nga Abamisiri

bwebabikomola. Amata gano nga malungi.

WHEN, UNTIL, ETC., p. 95.

Bwetulisekula omupunga ate, tulisoka okufukamu amadzi. Omuzigo bwegusanūka, gufuke mu kibya kiri. Lwebasula ebisaniko mu kinya kiri, ombulire. Tulawo, omale (okutusa lwonomala) okubala amagi. Gamba abasaja bali babiri okutukulembera, tutuke (batutuse) ku mbuga. Buli lwotambula ekiro, twala omugo. Buli lwosoma, yatula ebigambo byona bulungi. Linda, mbale ('male okubala) amagi. Nawe ogule amagi, nange nāgula amatoke. Nange nazimba; gwe nonya e'subi eryokusereka (erināsereka). Bwetunamala okusala ekituli, omusana mungi gunāingira. Buli lwebabega emere, otuite. Buli lwebalina amata, otuwerezeko. Nātula wano, omale (okutusa lwonomala), kulya ekikajo ekyo. Bwenkyama mu 'kubo, ombulira (ontegeza). Abakede buli lwebalwana, balwanyisa amafumu. Abasubuzi buli lwebaita wano, baleta ebikusu. 'Nindirira, 'male okulima kwange (obulimi bwange—oku'nyuka). Yola ebisaniko (ebisasiro) bino byona nobisula; nange nāsaba akambe. Bwenamala okuleta akambe, tunāsala ekituli (edirisa) kino. Amata bwegagya, fumba amagi asatu. Buli lwofumba ebijanjala, tosako kisanikizo. Ndirinda mu kibuga okutusa lwolimala okukung'anya omusolo.

PLACE, p. 97.

Wano wensekula omupunga. Yang'amba nti Genda gyebali nagenda gyebali. Amadzi wegali (mwegali?) Bali balamu? Buli awalabika ejinja (buli werirabika). Genda wali, ebisasiro webiri bingi. Biyola nobisula mu kinya muno. Buli wetutambula, tusanga abasomi. Buli wentunula ndaba enzige. Jangu wano gyendi. Genda womwami, omubuze nti Ogenda kuzimba wa. Omulenzi na'da nagamba nti Omwami agenda kuzimba wali awatukula. To'jukira wetwalengera jo netugamba nti Wali we walungi wa kuzimba. Waliwo ekibira kumpi. Awali ejinja liri e'dene we wasinga okunonya amayinja agokuzimba. Mu 'diro muli omubegebwa (awabegebwa) emere, onolaba omugo gwange; gulete tugende tutambule. Wano wetusima we wewazika ekikusu mu mwaka, guli oguise. Abakazi obagambe okulima wenabalagira jo okulima. Sikiriza gwe okuzimba. Tolinya awasigibwa ensigo. Buli awazibibwa e'kubo, tema ebisagazi. Waliwo omugaga ngabera wali (ngasula muli). Tawalabika 'banga lya kusula.

Tewagwa kintu nekimu. Tewatemebwa omuti nogumu. Wali wolaba emitu giri emiwamvu.

N CLASS, SUBJECT, p. 99.

Endagano ejulukuse. Endeku emenyese. Enkuyege zalya omuti guli. Embwa zagala oku'duka. Engo eride endiga. Enjovu eyalinya ku'suli. Enyumba ezagwa. Ensiri ezatuluma. Ensiko etatuziza. Enjala etuluma. Enkuyege ziride ekiwero kyange kino. Engo eyaja ekiro tekomyewo. Enkonge emukubye ekigere. Empagi enegwa. Ensiri zituse. Endiga zikyamyey. Nkubye ensiri (ebade) enumye. Engoma evuga bulungi. Enyonta emuluma. Embadzi entemye ekigere. Enkuvu zigenze. Ensuwa tegyemu. Emese ziride ekitabw kyange. Enkuba etukubye. Enkusu eyabũka. Endabirwamu eyagwa. Leta entebe ebade emenyese. Endere zituse? Ensawo enegyamu ebintu biri byona? Endogoi enetutwala. Ente ezisiba ku'tale. Ensege ezirya emirambo. Enzige ezirya lumonde wafe.

N CLASS, DEMONSTRATIVE AND NUMERAL, p. 100.

Ente eno. Endiga eri. Embwa zino. Embuzi ezo. Enso eyo. Embaga eno. Ensuwa eri. Enjuki ziri. Enkasi zino. Emere eno. Enkofu czo. Enyondo eyo. Emese ziri. Enkuyege zino ziride ekitabw kyange. Embogo biri. Embadzi emu. Ndese enkumbi satu. Ensonga eri temala. Njagala ensinjo nya. Mugamba nti Ensonga ziri (weziri) tano. Ensimbi bina mwatano mu satu. Ensimbi bitano mwana mu mukaga. Ensimbi lukumi mu lusamvu mwatano mu biri. Endabirwamu yange yamala kugwa nemenyeka. Yagula ensamu oiri nampako emu. Alina ente kumi nesatu, era ne nyana tano. Nakuwa ku nsiko eno. Abawade endiga satu nembuzi emu. Emfufu eno etuluma amaso. Asabye empiso satu. Kale muwa (muwako) emu. Ku kikajokye yasalako enyingo satu. Batemye empagi biri. Nagula enkumbi ziri zombi. Akubye enkofu zino nya. Bavuza enkasi zino musamvu. Embadzi eno tetema. Enswa zizino, zibuse. Entamu ziziri biri. Ensega ziziri. Entamu ye ino. Ensoga ye ino. Enkasi zizino. Engo ye eri.

N CLASS, POSSESSIVES, p. 101.

Enkofiraye, Enkoko zabwe. Enkasi zamwe. Ensamu yange. Enyumba yange. Empisa zabwe. Ensuwayo. Engaboye. Emindiye. Endigayo. Enkumbi yomukazi. Empiso yomugenyi. Enyumba yo-

mulwade. Ensawo yomusawo. Enjai yomukopi. Ensuwa yomulenzi. Anyuwa enjai; so talya ku mere (era alese emere okugiryako). Enkata zabakozi. Ente yamulangira. Ente za musaja oli. Leta emindi yange. Goba enzige mu kyalo. Zimba enyumba wano. Teka empisoze ziri mu kibya (ekyo) ekitono. Siga ensigo zafe zino mu nimiro. Embalasi ne nyinyo. Ensega nomutwe gwayo. Engo nebigere byayo. Empologoma nemikira gyazo. Ente namayembe gazo. Endiga nebyoya byazo. Engoma yange esinga eyiyo: naye eyonwami esinga ezo zombi. Empisa zafe zisinga ezizo (ezamwe). Embadziye esinga eyiyo. Enzo yafe eno esinga eri ya mumbaja. Jangu, omalewo empaka zafe. Empiso zabwe zisinga ezafe. Atute emere yange. Ndese entebeye. Batute (bamugyeko) ensuwaye nelamuwa eyafe (eyange). Ndabye enjovu satu; amasanga gazo nga malungi. Muwa empenye. Twala embalasi yange emuga buli lwa gulo (noginyuwesa). Muwa emperaye, ye mpeta yange eri.

N CLASS, OBJECT AND RELATIVE OBJECT, p. 102.

Empagi tunazitema enkya. Emere agiride. Embwa bazigoba. Ente Abaima bazirunda bulijo. Empeta tulinayo; naye tetuja kugitunda. Ensawo eyo nagitunga. Enjovu twazigoberera jo cmusana gwona. Enyumba gyezazimba. Engabo zebaleta. Ensega zetwagoba. Ensolo gyeyakuba emundu. Enkumu zokumye. Empologoma gyetwawulide ekiro. Empiso zenguze. Emindi gyomenye (gyoyasidza). Ensanafu nzirabye. Ensanafu ezazingira (ezazingide) ekiro naziokya (naziokyedza) omuliro. Entebe gyenaleta. Ensiko abakazi gyebalimye. Embagayetulide. Embalasi Katikiro gyezagula. Enjovu gyebakuba (gyebakubye) jo yafa (yafude) ekiro; bagikuba ebivundu bisatu. Ensuwa zetuzidza. Engo tugifumise. Enkoko ziri biri zeyaleka. Enaku zebalaba. Endabirwamu eri, ngiguze ensimbi kumi netano. Embadzi enegula enkoko esatu. Emere gyotolide (gyolese) enkya, embwa zigiride.

N CLASS, MISCELLANEOUS, p. 103.

Ingiza (gobera) embuzi zona mu nju eno. Endogoi tunagisiba yoka. Leta entebe emu yoka. Ensalo eita wa? Eita bweti. Entamu ziri zafanana zitya? Zafanana bweziti. Enyindo etya? Enyindo ye nyini. Empologoma esoka okuwuluguma bweti nerioka egira bweti. Basiba enkata mukaga nga eno (bwebati). Entebe yange eno efanananga (ering'anga) eyiyo. Enso-

lo yafanana etya? Esonga zolese ziri zitya? Esonga zendese zinyonyola bweziti. Kale, kanziwulire zona. Engo-ma eyenkana wa? eyenkana bweti. Enkuba etonye nyo wano (einze wano okutonya). Engabo eno esinga eri gye-wagula jo (obulungi bwayo). Engabo zona zifanana bwezityo. Enjovu zona zi-'duse. Enkumbi nemiini gyazo, mbirese byona. Kale, tusoke (tutandike) okulima wano. Buli nyumba eberamu (esulamu) enkukunyi. Ente zafe zona zivamu amata enaku zino. Aterese enkasi zona mu nyumba. Empiso zona nzifumise mu nsawo yange. Bamaze okulya emere yona (emere yona bagimaze—bamaze okugirya). Banyuwa enjai yoka. Nina enkumbi yoka. Sirina muini. Katusome endagano yoka. Tuleme okusoma (tetusome) ebigambo ebirala (ebitali bya mu ndagano).

N CLASS, NEGATIVE, p. 103.

Empeta eno tetuka. Embadzi eno tebagitunda? endogoi yange tetambula mangu. Engo te'netwala mbuzi. Enswa tezinaba kubuka. Embuzi eno te'naba kuzala. Enzige tezataka ewafe. Enkumbi omukazi gyatagula jo, nāgigula kakano. Empeta etatuka (etagya) ku ngaloye enetuka ku yange. Enjuba te'naba kwāka. Fusiiri tezitulumanga ekiro. Empewo tekyaita mu nyumba yange. Ntimbye e'gigi empewo neteritamu. Empagi zino zikyamyē; tebazisimbye bulungi. Enkoko zange tezikyabika na'gi. Endabirwamu tezizigulanga muwendo munene. Sula ensigo ziri ezigana okumeruka. Enzige tezija kugenda, empewo nga te'naba kubawo. Enyumba eno erirawo emiaka mingi okugwa (obutagwa). Enkasi eyakubula eri awo mu nsonda. Engabo yange teriwo. Nagiteka wali wetukola (wetwali tukola). Katusome emere nemala kugya. Emere gyebaleka kufumba (eyali mbisi) enkya, baja kugifumba ate. Omenye (Oyasidza) ensuwa biri. Ensuwa eruwa gyoto'naba kumenya (kwasamu)? Empungu ye eri; tetuziraba bulijo (tezirabika nyo).

ku CLASS, p. 104.

Enku emulumye okutu. Okugulu kumana. Okutu okuta'naba kulwala. Okugulu omusawo kwayagala okutama. Okutukwe kwona kulwade. Kwe kugulu kwoka okumuluma. Okunyaga si kirungi. Okusasirakwe tekugwawo (Tagwamu okusasira). Okutegera kwona. Sogede ku bigambo bingi. Njogede ku ekyo ekyokutamira kyoka. Okutamira si kirungi. Tutunze bulungi? Okumanya kuno kwona

kulungi (Byona byetumanyi birungi). Okukirizakwe kunene. Okuwereza kwabwe kwa kitibwa (Omulimu gwabwe ogwokuwera gwa kitibwa).

ka, OR DIMINUTIVE CLASS, p. 105.

Obubi, obubonero, obudiba, etc. Awonye buli kabi. Katulinda akasera. Leta akagubi kākute. Akalulu akamugwako. Leta obuti busatu. Obuti bunu bumpi; leta obulala obuwanwu. Leta emva eno mu katiba kali. Alina akajegera akalungi nyina keyamuwa. Wasigade akadiba kamu ka madzi. Akamwake kona kajula ekikajo. Bakuba akatale bulijo. Akatale katya? Akatale akanene webatunda abantu aboku bizinga era nabe Buganda. Akāna kenkoko. Londa obukunukumuka bwona nobuwa enkoko. Evivilye lirwade akazimu. Akawuka akabuse wano. Akambe kange kagude mu 'kubo; okalabye? osanze omuntu akalonzē?

bu, OR ABSTRACT CLASS, p. 106.

Obusera buho. Obuganga buli. Obulagobwe. Amaze kuleta obukobwe. Obugaga obwo bwona tebukumala? Obude butuse okutamula (okutambulatangulako). Tunāsoma obude di? (*impatient form: better*), tunāsoma di) Tunāsoma obude obwekiro. Tulide obusera obwo bwona bwewafumbye enkya. Bamugyako (Bamugoba mu-) obutakabwe. Obutaka obwo bwali bunene. Obulo bwetwasiga bumeruse. Obusagwa lwe bwamu'ta. Teyafa obutwa (obutwa telwamu'ta). Obulago bunzimbye. Obulimbo bwakwata (bukete) obutai bubiri. Obuwuka buli bwali bungu nyo. Fuwa obuntu obwo. Obukuku bwelwayonyedza ekitabo kyange. Obuko bwali bunene nyo, naye amaze okubuleta.

bu CLASS, FURTHER USES, p. 107.

Omuti buti: amafuta bafuta (omuzigo buzigo). Ekisanikizo busanikizo. Ekisakate busakate. Ekibo bubo. Ebigambo bugambo. Ekibanja bubanja. Alaba bulabi. Abaze bubazi. Baguze buguzi. Tulula bubuzi. Tunātambula butambuzi. Songola busongozi. Ebintu bino byombi bitabula butabuzi. Kino kiki! Omunyo bunyo. Akisaze busazi. E'gigi lino likomola bukomozzi. Lima bulimi wano. Ayagala okugula embuzi? Aa, asabye busabi. Alimbye bulimbi. Ekibya kyange kyatise bwatisi. Ekyai bwai. Omuliro buliro. Omuka buka. Omudo budo. Omukopi bukopi. Omuwala buwala. Tutunulira butunulizi. Leta omuzigo guli, osiga busizi engato zange. Ekisaniko kiganyi (okuva-

ko). Kale, si'ka busi'si. Batanude butanuzi. Teba'naba kukola omulimu. Musirike busirisi nendioka mbagamba. Ekyai kiganyi kuita mu kisenge; kale (si-kigambo), kwata omugo nofumita bufumisi. Omunya gwagwa mu madzi nafa bufi. Yekwese bukwezi. Omupunga guguno; gufumbako bufumbi. Omu'bi atu'bye bu'bi. Ankubye bukubi.

lu CLASS, p. 109.

Enaku zino. Olutindo luli. Olutindo lwebakola. Emuli zebalese. Embugo esatu zenagula. Nguze olupapula (omuko gumu). Amabanga atano agomu lyato lino. Leta (Ondage) olulimilwo. Tula wano; tuja kulinya ku kasozi kali. Olu-sozi nga luwamvu. Osomye enyiriri meka? Nya. Kale lekerawo. 'Enyiriri ezo zitu-tegeza ki? Leta olutiba luli, olusemu emva zino. Esanduku, ekisumuluzo kyayo kibuze. Olubugo luno lukutuse. Leta olulala oluta'naba kukutuka (olotali lukutufu). Tema enkoma ziri satu: enkya ozisitule, ozirete ku kibanja. Olukoma olwo lumpi; nonya olusinga obuwamvu. Ensozi zino zona zetulaba za Sekibobo. Olunaku lumu lwoka. Olubugo lumu lwoka. Aguze empapula satu (emiko esatu). Enaku ziise nya, naye ta'naja.

THE LETTER **N**, p. 109.

(i) Engazi, engenyi, engomvu, engumu, enkade, enkalu, enkambwe, enkulu, entono, enzibu, enzira.

(ii) Nkola, ngamba, etc.

(iii) Enkasi ziri enkade. Ntemye enkoma biri enkulu. Ntesedza nti kirungi okugula enkusu eri. Si nkade so si nkambwe. 'Mutide nyo okungoba. ('Mutide nti aja kungoba) Nsanyuse nyo okukulabako. Entebe eri engumu. Nterese ekitabo kyange. Leka ngolokoke, ntereke ekitabo kyange. Ensonga zino nzibu, naye nzitegede. Wano wenkoma. Akaliga kano (Endiga eno entono) ke kensabye. Ensi eno engazi. Enyanja eri 'nene. Nākwatera enkoko eri entono; nawe ongulire ekitabo. Buli lwensasira omuntu nsubira nti Taja kusoba (kukola bubu) nate.

THE LETTER **N**, SECOND SYLLABLE NOT BEGINNING **N** OR **M**, p. 110.

(i) Embisi, emfunda. embi, ento.

Mbala, mvude, etc.

(ii) Ndabye, 'nyola, 'meze, etc.

Empiso nyimpi. Enaku nyingi. Entebe nyimpi. Ensonga nyingi. Entebe eno 'nafu. Ensekese ziri 'nene. Embuzi yange ndusi. 'Nyize. Ndaga (ondage). 'Nyi-

kide nyo. Ba'nyaze olubugo. Balese embuzi nyingi. 'Mize e'dagala lyona. Buli lwandopa, najanga gyoli. Ente zange 'nene, ezizo entono (si 'nene). Nkumbiye 'nene, eyange entono. Maze okulagana naye okumpa embwa endusi. Entebe gyolese (nga) nyimpi. Abantu bona ba'manyi nze nga wa kisa. Abalenzi bamvuma bulijo bwentambula. Embadzi eno 'nafu. Leta endala engumu. Ensozi zino nga 'nene (empamvu). Mfumbye omupunga gwoka. Bwenkuita, ndetera ekibya ekinene (ebakuli enene), era nemva. Empisa zino mbi. Enkoko gyemfumba ekyali mbisi. Enyumba eno mfunda (efunda).

THE LETTER **N**, SECOND SYLLABLE BEGINNING **N** OR **M**, p. 110.

Enamba, enamu, enume, enungi.

Numye, nung'anye, manja, muna (*more often* mbuna).

Entebe eno nungi. Abantu bano banimbye. Embwa enumye. Nwanye nyo, Ampade embuzi enume. Entamu eno namu? Atute ensuwa enamba eyamadzi. Embuzi enamba temala abantu abenkana-wo. Enkasi zino 'nafu. Letako endala enungi enamu. Wano wenimye wakalubo nyo. Entindo ziri zona nungi era engumu. Ebyai bibino byenanze. Entebe eyo namu. Teja kumenyeka. Nguze ensuwa biri enungi. Emuli zino si nungi; si nkulu. Empapula zino nene zendese. Wano wengude waserera nyo. Ensanafu zino zinumye nyo. Enkoko zino entono; ndetera ebiri enungi engevu. Oyagala weka enyumba enamba.

THE LETTER **N** AND EXPLODED CONSONANTS, p. 111.

Nzise enkoko. Engo eya'ta embuzi zange biri, ngi'se lero. Ente zange zona nzirugavu; ezize za lukunyū. Enkumbi gimpa kakati; nāgidzayo olwegulo. Asibye enzigi satu enene, era nolumu lutono. Oludzi lumu lukaze naye wakyasigade enzidzi biri ate ezirimu amadzi. Tonziramu hwotyo. Yambūza nyo nenzi-ramu buli kigambo bwenti. Kanziyeko empeta ezo. Kamale okulya nenjija. Nzi'ke wano? Ampade ente biri enziru-gavu; tomanyi bweziri nungi. Yanga-mba oku'da enkya nenzikiriza. Nebanga-mba nti 'Duka nenziruka mbiro nebanzi-gulirawo olu'gi nebanzikiriza okubera mu nju eyo gyenatuka (gyenatuse). Kale omulabe takyainza kunzi'ta. Enjala enuma; nensaba emere nebaleta emere; nebangamba nti Sula ebisaniko nenziyawo ebisaniko nenzisula mu lusuku. Ensonga

zino mbi. Tebaja kunzikiriza bwembagama bwa bwentyo. Ka'male okuzi'damu.

THE LETTER L FOR PREFIX li, p. 113.

Efumu e'bi. E'gi e'bisi. Eryato e'gazi. E'toke e'to. Egwanga e'dene. Esanyu lingi. Eriso e'damu. Ejinja e'gomvu. Egumba limpi. E'sasi e'kalubo. E'sanda e'dungi. E'kubo erigya. Erinyo e'kade. E'taka e'kalu. Egwanika e'dene. E'sabo e'tono. Ejinja e'kalu. E'bwa e'dene. Egigi erigya. E'sasi e'damba. Ejiba e'kulu. Eryato e'tono. Erinya e'zibu eryenkanawo. Erinya erimpi. E'tale lino 'gazi. E'sonko liri 'dene. E'gigi lyange lino ligya. Tema e'tabi liri e'kalu. Leta eryato e'damu. Lino 'bi.

Y STEMS, PREFIXES IN u, p. 114.

Muinuke. Tuimbe. Obulumba bwe-ryato bwatise. Mugambe okwoza engoye. Tuyiye amadzi. Olulimirwe luyongede okuzimba. Yandikuigirizida, naye ayazise ekitabokye. Tetwambala? Twagala okwota omuliro. Kale, muyuze bwemutyo. Olubungo lwange lwabise. Temuyogana. Tomanyi kwokya gonja? Bagambe okwanguyako okwasa enku. Olupapula luno lwononese; singa telwayononeka, nandikulwazise. Omugo gwange gwatise. Buli mui gwagala (gwetaga) omusana. Omunyo guyise. Obusera bwokya nyo. Yogera nyo, tuwalire. Leta omukeka gwange, ogwalire wano. Ayasidza enku nyingi. Kale kirungi; twagala okwongerera okuzigula.

Y STEMS, STRONG PREFIXES, p. 115.

(i) The garden is likely to go out of cultivation. This bowl is split. They would have said. They are still singing. We shall want. It (ki class) has got ripe. They (gi, tree class) have opened. It (li class) is hot. It (li class) would have gone. They (gi, tree class) are spoilt. They (bi—ki class) have been quick.

(ii) Vasana akamwako. Emisota gyongede nyo. Emiti egyagala amadzi. Enku zetwasa. Ekyuma kyokya nyo; ekitaboko kyange kyatise. Ebibo bino byombi byononese. E'diba 'maze okulyala (okulyalira wansi). Erinyo (lisuse); terikyaluma. E'dobozi lyanawulira. E'gi eribade lyatifu. Abantu balikwata ekubo lino okuingira wano. E'tosi liinze wano. Tunayogera. Egwanika lyononese. Ebitabo biyise. Ejinja eryangu.

Y STEMS, WEAK PREFIXES, p. 115.

(i) They have spoken. I do not want. They (ga, li—ma class) are hot. I am not warming (myself). They have put on (clothes,—how nicely they are dressed). They (ga, li—ma class) are split. Wash them (zi, clothes, engoye). It (ka class) is spoilt.

(ii) Endiga ziri ziingiza. Enku nyasidza. Abakopi bagala empera yabwe. Enkoko ziri sizagala. Abantu bogede ki? (bagambye ki.) Amaliba gano gombi gononese. Abalagira bonsatule mbolesedza enyumba yona. Abakede tebambala. Siinza. Embuzi ziingide. Abalenzi bayombye. Amadzi gokya. Bagambe okwanguwa (okwanguyako).

Y STEMS AND N PREFIXES, p. 116.

(i) Njabika, njabya, etc.

Nyambala, nyanguwa, etc.

(ii) Ndaga engoye zokubye (zoyozedza). Engoye zizino zenjozedza. Anjalide omukeka? Njuze olugoye wano? (Wano wemba njuza olugoye.) Amadzi ngayuwe? Onjazike ekitabo. Omukono gyongede okuzimba. Onjigiriza okusoma. Amadzi gayongede lero niu mu'ga. Njagala okugula ekitabo. Nyambale ki? Njagala olugoye lwange olugya. Ngolokoke? Nyingize embuzi. Anjazise ekitabokye. Nayogera ntya? Njokedza kasoli eminwa ebiri. Njere wa? Maze okuyunga emiti gino gyombi awamu (tuwumu). Sagala njuba (omusana) okunjakira. Njabidza enyumba yange.

W STEMS, p. 117.

(i) Mpa, mpagala, etc.

(ii) Kampoze. Kampumule wano. Okuwakana kuzibu. Buli lwempakana nabo (lwebampakanyisa) lwembawakanyisa baseka. Yampandika ebaruwa empamvu. Webale nyo (webale ge), okuja okundabako. Kankuwerekerako. Omwami ampade amatoke 'kumi (enkota 'kumi). Natunga olukugiro luno nendioka mpumula. Mpanise ndere nya empamvu mu gwanika. Buli lwempesa, ensasi zibuka mu kasolya. Kamuite, aingire. Mponye. Webale okumponya. Gwe onononya endagala empamvu nze nempata amatoke. Mpangizida enyumba bwenti. Empagi emu empamvu wakati nendala satu enyimpi ku ma'bali. Bwensomoka omu'ga guno, onkulembere, ondage entubiro. Tunalya enyama empolu ekiro kino nenfumba amatoke enkya. Wala e'diba lino nga nze bwempaze wano. Nkole bwenti. Mpulide nga ompita. Aa sikuisse, naye

bererawo kumpi okutusa lwenkuita (owulire bwenkuita). Munange, onjazike ensimbi lukumi. Siinza kukwazika (Sisobola or Sikwazike) ensinibi ezenkanawo. Kale onjazike nga bwoinza (bwoyagala). Okola ki? (obade ki.) Mpata lumonde. Kimbuze (Sikiraba) naye kampamante buwamansi. Bwompulira nga mpita, wataba. Kampange embadzi yange mu kiti.

REFLEXIVES, p. 118.

Yerumye. Onesigamyeko. Kabaka yagamba nti Wetika omutwalo guno; nenwunya abantu bona nebekaliriza amaso okulaba Omuzungu nga yetise omutwalo. Tumwesize. Bweye damu, yategera nti ebaruwa agilese enyuma (yerabide okugitwala); nagamba nti Singa sekolobye okwewala ebwa eri, sandigirese. Obanga nkwesiganiako, sija kwesitaba. Beyanza nebagamba nti Ai sebo, nga twewunya okukulaba nga webagade ekisolo ekiwamvu; neziramu nengamba nti Banange, temwewunya, so temutya; ekisolo kino ye ngamira, engamira nezetika ebintu ebizitowa. Engamira yange eno entwala nze nelintu byange byona. Sagala mukwano mulala; eno esinze, teyekulukunya, so teyesitaba. Ekisakate kino kwenyetolola enyumba yange enjui zona. Twetesetese okuimba. To'naba kweyama. Akyebase. Betika ebintu ebizitowa nyo, naye tebekanya.

IDIOMS, p. 120.

Yongera okufuka amadzi (Ate ofuke). Amadzi gawede. Kale leta ate (yongera okugaleta). Mugamba okwambula engoye ziri zanzibye nokuzireta eno gyendi. Sagala ye okuba ate; empisa ezo tetuzisobola. Esubi terikyali (liwede) mu lugya (mu lugya temukyali'subi). Twagala enjole endala ate atano mu satu, naye siziraba nemu. Njagala okugula (Nagula) ebitabo ate bibiri naye sirina nsimbi (ensimbi zimpwedeko). Nkwegairide, onjazike. Aa, ensimbi sizazikanga. Munange, tonsasira? Tezija kulabika mangu. Bagamba nti Twagala kugula enyama ate. Soka oyere olugya, nolioka olongosa engato zange. Omupunga guno teguide; yongera okugufumba. Bwofumba omupunga ate, soka ogunaza mu madzi amabisi nolioka ogufumba. To'naba kuiga bulungi olumba olwo; soka olusome (ebigambo byona) nolioka oyongera okuluiga.

¹ These translations may seem free; but will it is hoped direct attention to the vast difference between the English way of saying a thing and the Luganda. Europeans frequently err in translating literally such sentences as those given above. It is unfortunately very difficult to tabulate these differences; the broad principles must be grasped, and then it will not be so hard to fall in with the conversational style of Luganda

Olabye empiso yange? Sigirabye (embuze; si'nagiraba. Amato gano tegaja kumala (tegalimala); genda ononye amalala ate. Ndabye amalala abiri, naye gatise (matifu). Onjazike ekitabo ekirala. Kale, soka ongambe nti Olikidzayo di. Empagi esatu ziyabuze. Bwebaleta omupunga ate ogwokutunda (ogutundi-bwa), tuliyongera okugula. Tunayongera jo okwoza engoye. Engoye zino zija okwononeka nyo bwoziteka ebweru mu nkuba. Nayongera e'dagalayo jo. Soka omalemu lino lyenkuwade; sija kuyongera lero. Tunawandika amanya amalala ate jo.¹

TIME, p. 122.

Sija kukola kakano; nakola enkya. Tunasomanga bulijo olwegulo. Balemwa okutambula omusana. Yatuka ku Lwabaraza nasitula ku Lwa-musamvu olwegulo. Tuliiga di okuwandika? Nga muja bulijo olwegulo ku sawa eyekumi, nanyikiranga okubaigiriza. Tuja kwanguwa okuiga. Natera kumala. Bali-genda olwebiri. Nawulira (Bambulira) nti yafa juzi (enaku ziise biri). Omwami wafe atugambye (atulagide) okujulula kakati. Kasokanga ndya si lwa jo? Balya emirundi ebiri gyoka buli lunaku enkya era nekiro. E'da nagenda e Bulaya, naye byenalabayo bimbuzi (sikyabijukira). Enyumba yagya omuliro ekiro. Tetuja kulwa okuzimba ate. Enyumba yange eno enetera kugwa bugwi. Tunakola tulya? Tunazimba enyumba eyamangu? Nkola buli kasesa; olusi nenkwa naye (si kigambo), "that is nothing," expressed by the tone of Naye omulimu guno ngwagala nyo. Ku Sabiti bakung'ana abantu bangi mu kanisa. Si mpisa ya Bamasiya okukola omulimu ku lunaku olwo; ku naku ezitali za Sabiti (mu Sabiti) basoma oha bakola onulimu ogwa bulijo. Mu mwezi guli temwatuka Omuzungu nomu; naye kakano Abazungu bali awo bangi (bajanjade) mu nsi.

THE PASSIVE, p. 124.

Ensimbi zino zimaze okubalibwa? ekitabo kino teki'naba kusomebwa. Amatoke gona ganyagibwa (ga'bibwa). Ebyai byalangibwa. Embuzi zange zatundibwa jo. Olubugo luno luyabula okukomelebwa. Olutundo lwayise enkya.

Omupunga gunasekulibwa (-sekulwa) lero ekiro. Twawerkerwa Omwami era nomukyalawa. Emuli zino tezi'naba kuwawulibwa. Amatoke gano tega'naba kuwátibwa. Ensongaze ziriwulirwa e'da. Engoye zino záyozebwa di? Embuzi zinátera okuingizibwa. Omulimu gwafe gwona guja kuyongerwa nyo.

Nearly all Passive forms are disliked.

USES OF THE PASSIVE, p. 124.

Ensimbi zino za kubalibwa (kubala)? Omupunga guno gwa kusekulibwa (kusekula)? Ente zona zanyagibwa abalabe. Watwalibwa ente meka? Kabaka ye yambulira. Engoye zino tezambalibwa (tezambalwa) abakopi. Enyumba yagya omuliro. Enyumba eno ya kwabya. Esubi lino lyona lya kusibibwa (-siba). Amagumba gano gona ga kulondebwa abalenzi. Engoye zino zona za kwozebwa gwe. Gwe onobalagira byona byona. Tebalisasirwa kabaka. Emuli zino si za kutwalibwa abakazi wu nku. Omubisi guno si gwa kunywebwa embwa. Ebiwero bino bya kusulibwa gwe mu lusuku. Engoye zamwe si za kutungibwa ku Sabiti. Omuti gwagwa negumu ta. Engato tezitundibwa wano; zitundibwa abasubuzi. Yalinyirirwa enjovu. Edagala lino si lya kunyuwa kakati. E'dagala lino si za kusiga (kusäba).

PREPOSITIONAL FORM, p. 126.

(i) Kubira, gendera, bulira, gulira, tundra, kunkumulira, tabulira, semberera, tegérera, balira, salira, nyagira, nyigira, gabira.

(ii) Omulenzi multe ansomere ku kitabo ekyampebwa 'juzi. Genda onsabire olusuku. Enyama ngisalire wano? Omfumbire nyama eno mu luwombo. Lekerawo. Bamanyira dala nti Njija buli nkyá okusoma mu kanisa. Bakyamide dala. Nábagabira ensimbi zona enkya. Twala ku 'dagala lino, olikunkumulire okwo. Ensiri, ozigobyemu; tezikyalmu? Ekitabo kyange kisingira dala ekikyo. Ombe gere emere. Engoye oziwanike ku muguwa guli, zikalire okwo. Embwa ebuze; tekyalabika; mpodzi yekwese mu nsiko. Yansindikira mu madzi

CAUSATIVES, p. 129.

Gayaza, situza, kakanyaza, tukuza, tamíza, tegéza, buza, guza, kaza, saza, lindisa, zinza (zingisa), simya, somesa, temya, sabya (sabisa), búsa, kwesa, teresa, menyesa, sesa, sindisa, kisa, yagaza, yasa, yambaza, yanguya, yombesa (yombya), imiriza, yasamya, yogeza, imusa, yononya,

wonya, wunyisa, wandisa, wuliza, wumuza, esitaza, etisa, ewunyisa, etolozá.

CAUSATIVES AND DOUBLY PREPOSITIONAL, p. 131.

Jangu, onguze ebitabo bibiri. Ekikugayazidza kiki? Mutegeza nti tugenda okuigiriza (tunaigirizanga) abantu okuwandika buli nkyá ku sawa eyokusuta. Abalenzi habano babiri abágala (abakiriza) okukuwereza. Ekikulese okumpezeza (ekikuwerezesedza) kiki? Onjazike ekyokumenyesa amayinja gano. Ekikusazidza nyama eno yona kiki? Lisa omulwale ono amata bulijo emirundi esatu. Leta embadzi eyokutemya emiti gino. Omwami yamutanza jo era aja okumukomekerezesa, buli nsimbi yena. Kyova ogamba bwotyo ensonga ki? Emirimu giruwa egyokulimya? Ekimwogeza (ebigambo) ebingi kiki? Ensimbi zino za kung'anyizibwa mu kanisa ku Sabiti eri eyaise. Ani aziresedza wano? Omulenzi wange alwade muwa e'dagala awone (eryokumuwonya).

ka FORMS, p. 131.

Yambalika, wumulikika, komoleka (komolekeka), situlika, tegerekeka, simika, temeka, etikika, yogerekeka, tabulikika, gendekeka, singika, zingika, sabika, kwekeka, fukika.

AUXILIARY 'li,' IN NEAR TIME, p. 133.

Ensimbi ali nga azitute. Alinga aná twala sanduku eri. Alinga ta'nagenda. Balinga batunda nyama mu katale. Alinga akiridza okanzimbira enyumba eye'fumbiro. Balinga teba'nagenda. Kangende ndabe nga bakiriza okukutwalira ebaruwa eyo. Omuntu oyo alwade nyo (omuntu oyo obulwade buinze); alinga anafa ekiro. Olinga otunda ebitabo. Agambye ki (atya?). Alinga asabye ekitabo. Tulinga tukyamye mu kubo. Alinga amaze okubala ensimbi.

AUXILIARY 'li,' IN FAR TIME, p. 134.

Yali anyikide okuiga okusoma naye kwamulema. Yali nga amaze okubala ensimbi zona omuyaga nejuja negusula enyumba. Nali 'munonya nama yeka. Nali ngenze okutambula ono namala okutimba amagigi gona. Balinga basekula, omupunga nebawulira nti Embuga egya. Balinga bamaze okusimba empagi zona ezomu nyumba nebabaita okutabála? Wali otabude e'dagala e'da? Wali olabye olusuku lwange? Wamusasira? Wali olabye ekizibawo? twali tulima enkuba netukuba. Twali tugenda e Busoga nga

tutuse kumpi nenyanja — nebatubulira nti Abayo bajemye. Bamala okuzika emirambo era nokusitulira abafumite bona ku nyinyo abatalina ga tambula nebakomawo. Balinga bakomawo netubasanga.

AUXILIARY 'ba' FOR EMPHASIS, p. 135.

Lyato ki lyemba ndeta? Ensimbi zino zemba mbala? Erinyo lino, lyemba nkula? Wano wemba nima? Amadzi gano getuba tuyuwa? Empera eno gyaba atwala? Ente eno gyaba atunda? Emuli zino zetuba tuwawula? Omu'ga guli gwetuba tutinda?

Also, Eryato liuruwa lyemba ndeta? Zino ze nsimbi zimba . . ? Lino lye rinyo lyemba . . ? etc.

AUXILIARY 'ba,' CONDITION, p. 136.

Bwebanabanga banyikira, banaganga mangu. Bwobanga okiriza okuja bulijo, nakuigirizanga okuwandika. Bwabanga akiriza okutunda okugulu okwo ensimbi bisatu mwatano, kale kugule. Bwoba mu kibuga sabuni nga alabika mugule. Bwanabanga akirirza okutuwa ensimbi zetwamugamba, tulimala enyumba eyo. Bwaliba akiriza obutalekana bwetuba tusoma, nange mukiriza oku'da enkya. Bwotuka e Mitiana nobasanga nga banaze okutunda ebitabo otereka ensimbi bulungi okutusa enkya. Obanga okiriza okwoza engoyezo buli Lwa musamvu, nange nakuwanga sabuni; naye bwoliba oyagala, nakuwanga ensimbi ezokumugula.

AUXILIARY, 'va,' p. 137.

Mva kulya. Bava kuimirira. Tuva kuimba, kyetuva tukowa. Tuva ku lugendo, kyetuva tulumwa enjala. Kyova oyayuya bwotyo ensonga ki? Mbade enjala enuma. Kyebava bagana kulima amakubo malungi, ensonga ki? Tebakiriza kutesa omulimu, amakubo mabi kyegava gabamala. Kyova ogana okwera olugya

buli nkye, ensonga ki? Mbade sitegeda nti Ongambye okwera. Esawani zino kyeziva zatika kubanga tewegendereza. Kyemva nena okuja mu kanisa buli Sabiliti, kubanga sirina ngoye. Kyovude ombuza ekyo, ensonga ki? Kubanga yempisa ya Bamasiya okusinza Katonda mu kanisa, olunaku lumu buli 'banga lyenaku musamvu. Abamasiya kyebava bawumula olunaku lumu buli 'banga lyenaku musamvu, kubanga lye teka lya Katonda.

AUXILIARY 'mala,' p. 137.

Bwebalimalawo ensimbi ziri zona okuzigulamu emere, ndiyongera okubawa. Embuzi ziri zafulumye ekiro? Aa, zimaze nezitafulumu; mbade nsilye olugi nenziwulira. Mala ga soma. Bagambe nti, Enyumba eno enemala ga 'gwa lero. Mazinge nesiiga kuwandika. Bwonomala okulongosa engato zange, zirete wano ndabe. Enyumba eri bwerimala kugwa, tulizimba nate.

AUXILIARY 'lioka,' p. 138.

Oliose nosiba embuzi yange. Baliose nebamala omulimu guli, enkuba nga te'naja. Basoka okusima ebinye nebalioka batema empagi okuzenkanankanya nebalioka bazisimba mu 'taka. Oliose nobera awo okubalabirira. Nasoka okusoma olunyiriri, nawe nolioka o'da mu bigambo byange olioke ohiige nyo era oleme okubyerabira. Olio'se noiga okusoma okuwandika. Balioka nebandabira omubadzi. Ekizimba kino kiriose nekyabika.

AUXILIARY, 'ja,' p. 138.

Kyenje ntuke. Emere kyeje egye. Mva kusoma. Ekikusu kyenje nkigula (nakaja okukigula) kibuze. Kyebaje bamale okuzimba enyumba yange. Egigi kyerije ligwe. Kyaje agolokoke. Kyebaje batunde ebitabo byona engeri eyo. Mala ga teka wansi.

ERRATA FOR 'ELEMENTS OF LUGANDA GRAMMAR,'

S.P.C.K. 1902

- Prefatory Note, last line but 4, omit 'and' after Committee
 Contents, Grammar, Nouns. Mu—Ba Class :
 List of Nouns, *for* page 47 *read* 42
 With Adjective, *for* page 44 *read* 43
 N Class, Object Prefix *for* page 101 *read* 102
 With Relative, *for* page 101 *read* 102
- p. vii. Adverbs, Interrogative. What? ki? *for* page 143 *read* 144
- p. 19. Lesson X., para. 2 line 1, *for* (ekintu kyafe, our) things *read* thing
 ,, ,, ,, 6, *for* ekintu bye *read* ebintu bye.
- p. 21. 1st Exercise, line 3, *for* thine *read* mine (book of mine)
 ,, ,, lines 3 and 7, *for* bunch *read* bunchlet
 ,, 2nd Exercise, line 6, *for* bunch *read* bunchlet
- p. 26. Lesson XVIII., Exercise (b), *for* him *read* you (I see you)
- p. 31. ,, XXVI., Object, line 1, *for* gw na laba *read* gwe na laba
- p. 32. ,, XXVIII., Substantives (a) i., line 2, *for* slow *read* wild plum
- p. 37. Let, *for* Jer. xxxvii. 19 *read* Jer. xxxvi. 19.
- p. 41. Lengthened Consonants, 'k and 'g, *for* oku' gulawo *read* oku' galawo (shut door)
- p. 43. III., *for* SUBJUNCTIVE *read* SUBSTANTIVE
- p. 44. last line, *before* For *add* ¹, in note, also *for* p. 112, iv, *read* 112, v.
- p. 45. IV. i. N.B. line 4, *for* sibalina *read* tebalina (kibya)
- p. 46. Exercise, last line but one, *for* foot *read* root
- p. 57. VIII., Again, line 2, *for* his book is *read* your books are (the same)
 ,, Other Comparisons are given, i., line 2, *for* ebisikate *read* ebisakate
- p. 68. 1st Exercise, last word, *for* coming *read* counting
 2nd Exercise, line 8, *for* will *read* wilt (thou go down)
 ,, ,, ,, 11, *for* you *read* thou (kill the snake)
- p. 72. List of Nouns, *for* omusigere *read* omusigire
- p. 76. (e) With Relative, For the Far Past Tense, *for* ekisakati *read* ekisakate
- p. 83. Exercise, line 5, *for* they *read* you (found my book)
- p. 84. List of Nouns, *for* E'siga, scorpion *read* E'si'ga; *for* E'subi, hope *read* E'sūbi
- p. 88. (e) Possessives, line 10, *for* a ga nge, thine *read* a ga go, thine
 ,, line 26, go means, &c., *for* reference *read* reference to (this class)
 ,, ,, 31, *for* ekisikate *read* ekisakate
- p. 89. (f) Negatives, Relative, line 2, *for* eryatagwa *read* eritagwa
- p. 100. (b) Demonstrative, line 1, *for* ziri, those *read* zino, these (houses)

- p. 102. last line but one, *for* zi yononese *read* zi yononye (ekyalo)
- p. 108. omit the second SING. and PLUR., line 10
- p. 110. 3rd Exercise, line 6. *for* mine s *read* mine is (small)
- p. 114. Last line but three, *read* ' (yanguyako) and split firewood' instead of making two sentences.
- p. 115. 1st Exercise, ii., line 6, *omit* here *after* bracket.
- p. 127. line 14, kyamira mu kubo, *read* turn into the road when out of it *instead of* turn off from main road into a by-path
- „ last line but four, *for* tight *read* right (quite right)
- „ last line. *for* or *in* note *read* for
- p. 134. 2, (a) Mbade, line 6, *insert* doing *after* am (I am doing nothing)
- p. 151. One of many, line 1, *for* your *read* our (banafe, our friends)
- „ „ line 2, *for* friend *read* friends (bano, thy friends)
- „ „ last line, *for* these *read* those (those people)
- p. 152. Instead of, line 3, *for* kino *read* kiri (ogana kiri)
- „ Phrases, line 2, *for* okutusa *read* okutuka. (ku kibuga)
- p. 155. kya, line 3, *for* up with *read* occupied until (first streak of)
- p. 156. Iya, line 5, *for* he *read* be (paid a wage)
- p. 157. Strong Accent, yuza, line 12, *for* -eyuna *read* -eyuza
- „ Reflexive, eyongera, line 4, *for* akyayeyongera *read* akyeyongera
- p. 159. Narrative Tense, Things, column 2, *for* ey *read* e (y)
- p. 162. b. Object, *for* Relative Subject *read* Relative Object
- p. 164. g. Partitive Forms, *for* the other *read* some of them
- „ column 3, it: them, line 4, *for* gwe *read* gwo
- p. 180. Bomba, *for* omubombye *read* omubombi
- p. 190. kongoja, *add* carry on the shoulder
- p. 192. Kya, kesa obude, *for* up with *read* occupied until
- „ Kyawa, *add* not to like
- p. 198. saka (eki), *n.* a small cooking-pot. *After this add* saka (eki), *n.* a thicket
- p. 200. semba, *v.*, *add* bring up the rear
- p. 201. sera, *v.*, *for* much *read* little (pay too little)
- „ si'ga, scorpion, *add* centipede.
- p. 202. Soga (en), *n.* castor-oil berries, *for* Soga *read* Sogasoga
- p. 203. sumbi (en), *n.*, *add* meaning, milk-pot
- „ Suta, *for* sitama *read* sutama
- p. 206. Tere (mu), *n.*, *add* meaning, banana flour
- p. 208. Vu (eki), *n.*, gadfly, *add* meaning, tsetse
- p. 212. *for* yanguririza *read* yanguiriza. *After* yayuyo *add* Yazika, *v.* lend what is to be returned

ERRATA TO KEY TO LUGANDA EXERCISES

- p. 238. ki Class, with Adjectives, line 3, *for* ononye *read* olete
- „ „ „ Demonstratives, line 1, *for* ebiwamvu *read* ebinene
- „ „ „ Possessives. *After* Ekyumakye *read* thus: Ebitabo byamwe. Ekiakajo kyafe. Ekiyerekyo. Ekiwagokye Ebyai byange. Ebitabo hyabwe. Ekyoto kyafe. Ekitakyo. Ebi-byahye. Ebyuma byabwe. Genda, etc. etc.

- p. 238. ki Class, with Possessives, p. 21, line 6, *for* Ekikajo kino *read* Ekikajo kiri.
 " " " " (contd.), line 2, *for* kiwamvu *read* ekiwamvu (kikyé)
 " " " " line 3, *for* ebitoke biri *read* ebitoke bino
 " " " " " 7, *omit* Ebyai bino byange.
 " " " Numerals, p. 22, line 2, *for* biri *read* bino (bisatu)
 " " " " " 4, *after* biri *insert* ebinene (ebibiri)
- p. 239. line 7, *after* ebibiri *insert* ebiwamvu (byafe)
 " Supplementary, p. 23, line 1, *for* biwamvu *read* binene (biri)
 " " line 2, *for* kiwamvu *read* kinene (nyo)
 " " " 9, *after* ebitano *insert* byeru (biwamvu)
 " The Verb, p. 24, line 2, *omit* nyo (*after* bikula)
 " line 7, *for* biwamvu *read* binene
 " Verb (cont.), p. 25, line 5, *for* ebiwamvu *read* ebinene
 " " Pres. Perf. and Far Past, *d.*, line 4, *after* bibiri *insert* ebirungi (bye-
 twalaba); line 8, *for* tebatwala *read* tebatute
- p. 240. mu—mi Class, Adjective and Numeral, line 5, *for* munene *read* omunene
 " " " Demonstrative, *b.*, line 11, *after* ebiri *insert* mitono
 " " " " " 15, " giri " ebiri (eminene)
 " " " " " 16, " etano " emibi
 " " " Possessive, *a.*, line 1, *after* Omukonogwe *insert* Emigo gya-
 bwe.
 " " " " *c.*, " 7, *for* guno *read* guli (gwani?)
 " " " Miscellaneous, " 4, *for* bwegiti *read* bwegityo
 " " " " " 9, *after* gyange *insert* gyona
 " " " " " 12, *for* bwebatyo *read* bwegityo
- p. 241. Adjectives, p. 44, lines 9 and 10, *for* Omukazi omuzira *read* Abakazi abazira
 " Initial Vowel, p. 46, line 8, *after* Kino kiki? *insert* Kye kibya. Bino biki?
 " Bye binya. Bye bibira. Kino kiki?
 " Place, p. 47, line 2, *for* bu *read* ku (kikolo)
 " " " " 4, *omit* Ekikayi, *and for* kiri *read* Kiri (ewamwe)
 " " " " 6, *for* kiri (okwo) *read* Biri (okwo)
 " " " " 22, *omit* omukazi omugenyi, *and for* Abakazi *read* abakazi
 " ki Class, Demonstrative, p. 49, line 2, *for* biri *read* bino (Ebifumvu)
- p. 242. " " line 5, *for* biri *read* bino (ebikalubo)
 " Numerals and Adjectives, line 5, *for* kingi *read* ekingi
 " " " " 6, " kingi " ekingi (ekisa)
 " " " " 12, *after* biri *insert* bibiri (ebyeru)
 " " Possessive, line 10, *for* bino *read* biri (byani)
 " " Relative, line 9 *for* okugula *read* okuzimba
- p. 243. " " " 2, *after* kingi *add* nyo
 " " Supplementary, l. line 3, *after* byali bibiri *add* Nina ebitabo biru-
 ngi, biri bibiri.
 " mu—mi Class, Subject and Object, line 12, *for* gifunda *read* mifunda nyo
 " " " Demonstrative, line 2, *for* Emiti *read* Emigo
 " " " " 3, *for* giri *read* egyo (Emifuko)
 " " " " 5, " guli " ogwo (guluwa)
 " " " " 8, " gigino *read* gigiri (Emikufu)
 " " " " 10, " giri *read* gino (mitono)
 " " " Numeral and Adjective, line 6, *after* emiga *insert* einiwamvu
 " " " " " 7, *for* gino *read* giginu (ebiri)

- p. 243. mu—mi Class, Numeral and Adjective; line 8, *after* Leta emihere giri emirungi ebiri *insert* Emidumu giri ena mirungi.
- p. 244. " " " " " " 7, *after* etano mimpí *insert* Nalaba emisotamukaga. Emiti giri esatu mimpí.
- " " " Possessive, line 2, *after* Omupunga gwabwe *insert* Omutwe gwange.
- " " " " " " 7, *for* egyange *read* egigyó (mimpí)
- " " " Miscellaneous, line 4, *after* obuwavu *insert* Giri bwegiti
- " " " " " " 17, *omit* Akola emiryango gyoka.
- " " " " " " 18, *after* emiga *insert* giri ; *after* emeka ? *insert* Giwera omusamvu (Emiga giri emeka ? Giwera omusamvu)
- " Supplementary, Comparisons, line 12, *after* gwasinga *insert* nyo
- p. 245. " Miscellaneous " 15, " mufundafunda *insert* Ebikajo bino bikalubokalubo.
- p. 246. Modified Form in ze, line 19, *for* bingi *read* (Atunze ebitabo) byange
- " " " ye, line 5, *should read* sibye, sinye, simye, simbye
- " " " se, line 4, *for* somuse *read* somose
- " " " para. 2, line 14, *for* Kyokasuse *read* Kyebakasuse
- p. 247. line 15, *after* ekibanja *insert* kyange
- " Other Modified Forms, line 4, *read thus*: Munyuwede omwenge gwona.
- " Near Future, p. 68, line 1, *for* Tunalya, Tunagolokoka *read* Nalya, Anagolokoka
- " " " " line 8, *omit* lero. (Kyebanamala)
- " Far Future, p. 69, line 9, *after* kirimugasa *add* nyo
- " Far Past, p. 70, line 7, *omit* Baliseka nyo.
- " " " " " 10, *for* omliro *read* omuliro
- " Affixes of Relation, line 6, *for* tugituleko *read* ngituleko
- p. 248. mu—ba Class, Subject and Object, line 13, *for* Bamugoba *read* Omulogo bamugoba.
- " " " " " " line 15, *omit* babiri (badze)
- " " " Possessive, line 9, *for* omusigere *read* omusigire
- p. 249. " " Relative, line 21, *for* bebawangula *read* bebawangude
- " " " " " 24, *for* omusigere *read* omusigire
- " " " Miscellaneous, line 14, *for* kisakate *read* kisakatekye
- " Personified Nouns, 2nd column, line 4, *after* mufunbe *insert* Yafa kaumpuli.
- " " " " " 12, *after* abasubuzi *insert* bona (bamutunda)
- " Narrative Tense, Positive, line 6, *omit* nabaja
- " " " " " 8, *for* nembileta *read* nabileta
- p. 250. Negative Tenses, not Relative, line 9, *read thus*: Omusigire teyaziza mubaka wa mwamiwe
- " " " " " line 12, *for* Tebasembere (tebalis-embera) kumpi *read* Tebagende
- " " " " " line 22, *read thus*: okutegera ni tusoma. Tebalikola. Baganyi okukola. Taja kutunda omukufugwe.
- " Negative Tense with Relative, line 6, *for* Ebibya byesinaba kugula *read* Ebibya byesigire.
- " " " " " line 14, *for* gwebatanakola *read* gwebatakoze

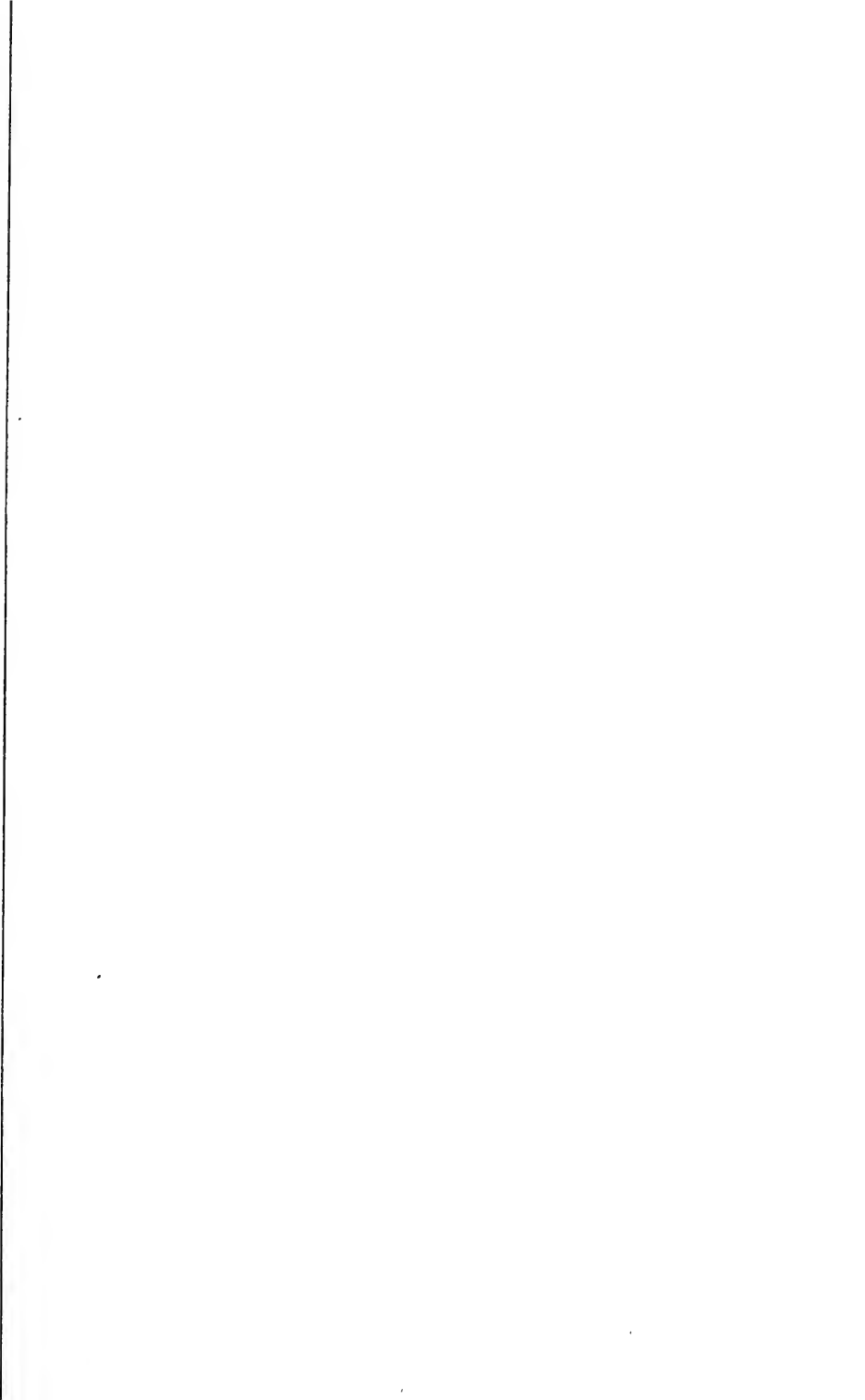
- x. 250. Negative Tense with Relative, last line but two, *for empera read emipera*
 " " " " " 2nd column, line 7, *for na read ne (bata-*
fumba)
 " " " " " 2nd column, line 9, *for omukyufu read*
omukufu
 " 'Still' and 'Not Yet' Tense, line 1, *for Tu read Ta(kyakola)*
 " " " " " " 7, *for nkyanonya read nkyakinonya*
 " " " " " " 24, *omit Tonaba kukunkumula.*
 p. 251. li—ma Class, Demonstrative, line 8, *for Amato read Amata (gano gakute)*
 " " " " " " 13, *after E'bwa insert lino (Iyenyiga)*
 " " " " " " 19, *for gagano read gagali*
 " " " Adjective, line 7, *for gano read gali (amabisi)*
 " " " " 2nd column, line 5, *after ameka? insert Amanya*
gona ana mazibu.
 p. 252. " " Possessive, line 3, *omit Eryatolye*
 " " " " " 9, *for Amafumu gano read Amafumugo gano*
(amawamvu)
 " " " Negatives " 9, *for Iyebatanaba kumala read Iyeyagana*
kunyuwa, and insert after this Edobozi
Iyetutawulira. Esabo Iyebatanaba kumala.
 " " " " " 12, *omit Baguze amafumu musamvu.*
 " " " " " 16, *for negatamenyeka read tegamenyeka*
 " " " " " last line but three, *for teryagenda read*
eritagenda
 " Conjunctions, nga, line 13, *for abatakyatuberanga read tebakyatuberanga*
 p. 253. How, Just as, line 19, *after Bazimba nga fe bwetwazimba insert Omugo*
guno guli ng'anga omuti. Tunanyikiranga nga bo (bwe-
banyikira)
 " " " line 22, *for kabaka read omwami*
 " When, Until, etc., line 11, *for amagi read amatoke*
 " " " " " 12, *for amatoke read amagi*
 " " " " " 15, *for otuite read batuita*
 " " " " " 16, *for otuwerezeko read batuwerezako*
 " Place, line 10, *after omulenzi insert gwenatuma (na'da nagamba)*
 " " last line but four, *read thus: Sikiriza gwe okuzimba eyo wenja-*
gala okusimba kasoli. Genda ozimbe eri mu kikande kiri: eyo
wenakukiriza okuzimba. (Tolinya awasigibwa ensigo, etc.)
 p. 254. " line 2, *after nogumu insert Tawatwalibwa kintu na kimu.*
 " N Class, Subject, line 5, *for etatuziza read eyatuziza*
 " " " " " 13, *for Enkovu read Enkofu*
 " " " last line but one, *for Ensege read Ensega*
 " " Demonstrative and Numeral, line 10, *omit Ensimbi bitano mwana*
mu mukaga.
 " " Possessives, line 2, *for Ensamu yange read Ensamu yafe*
 " " " " 4, *after Engaboye insert Enjuki zabwe. Ensawo*
yangе. Enangayo. Empiso zange. Emereye.
Embuzi yabwe. (Emindiye)
 " " " column 2, line 6, *after kyalo insert kyafe*
 " " " " " 7, *after enyumba insert yange (wano)*
 " " " " " 22, *omit Muwa emperaye.*
 p. 255. " Negative, line 11, *for zino read ziri (zikyamye)*

- p. 255. ku Class, line 2, *omit* Okugulu omusawo kwayagala okutema. Okutukwe kwona kulwade.
- „ ka, or Diminutive Class, line 6, *for* kali *read* kano (katiba)
- „ bu Class, Further Uses, line 13, *omit* Ekyai bwai.
- p. 256. The Letter N., p. 109, (iii), line 6, *for* engumu *read* ngumu (entebe)
- „ „ „ „ „ „ 11, *for* engazi *read* ngazi (ensi)
- „ „ „ „ „ 2nd column, line 4, *for* entono *read* ntono (si nene)
- „ „ „ second syllable beginning with N or M, line 11, *for* ziri *read* zino (Entindo zino zona)
- „ „ „ last line but two, *for* entono *read* ntono (Enkoko)
- „ The letter N and Exploded Consonants, line 6, *for* lumu *read* lwafe
- p. 257. W stems, (ii), line 3, *for* lwembawakanyisa *read* (lwembawakanyisa)
- „ „ „ „ 4, *for* Yampankika *read* Yampankikira
- „ „ „ „ 11, *omit* aingire
- p. 258. „ „ „ 2, *for* onjazike *read* ompole
- „ „ „ „ 3, *for* kukwazika *read* kukwola
- „ „ „ „ 4, *for* (Sikwazike) *read* (Sikwole)
- „ „ „ „ 5, *for* onjazike *read* ompole
- „ Reflexives, line 18, *after* teyekulukunya *insert* nga endogoi
- „ „ „ 13, *for* kyenetolola *read* kyetolola
- „ Idioms, line 11, *for* onjazike *read* ompole
- „ „ „ 12, *for* sizazikanga *read* sizizwola
- „ „ 2nd column, line 2, *read* Sigirabye (embuze : si'nagiraba)
- „ „ last line but two, *for* kuyongera *read* kwongera
- „ Time, line 3, *after* omusana *insert* Batambulanga kiro.
- „ *after* Yatuka *insert* etuntu (ku Lwabaraza)
- p. 259. Uses of the Passive, last line, *for* si za kusiga *read* lye lyokusiga
- „ Causatives and Doubly Prepositional, line 6, *for* ekikulese *read* ekibalese
- „ „ „ „ „ „ 7, *for* (ekikuwerezesedza) *read* (ekibawerezesedza)
- „ Auxiliary 'li' in Far Time, line 6, *omit* comma *after* basekula
- „ „ „ „ last line but one, *for* olabye *read* otunze
- p. 260. Auxiliary 'ba,' Condition, line 7, *for* akirirza *read* akiriza
- „ Auxiliary 'va,' line 6, *after* ensonga ki? *insert* Kubanga abakopi bayo-
mbagana

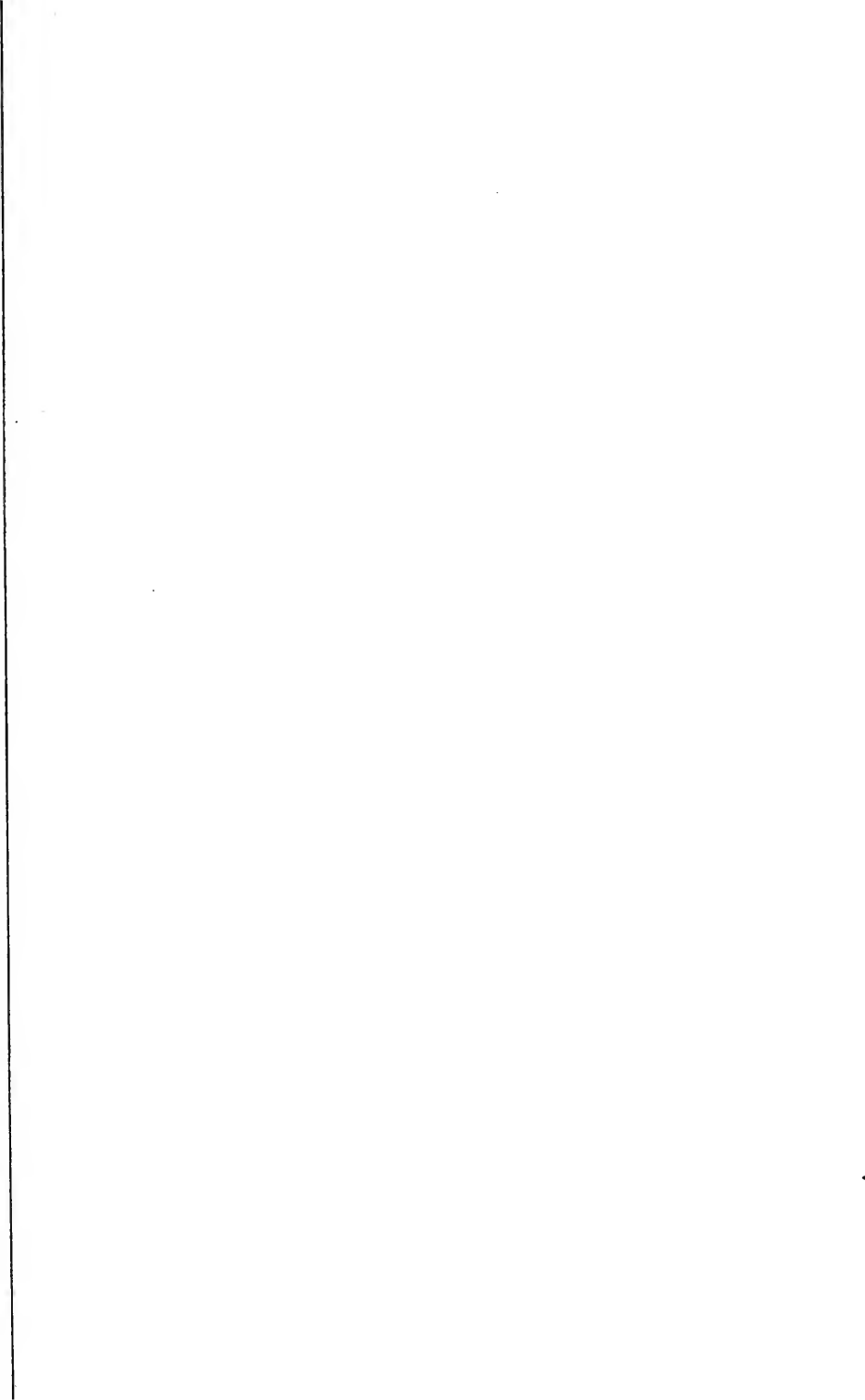
No notice has been taken as a rule of errors in stops or small letters put instead of capitals and *vice versa*. These have been left in order to reduce the number of corrections. The student can make these corrections for himself. In many cases the stops in the Exercises are not the same as those in the Key.

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