



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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Reprinted with a new Preface, 1923

KAMPALA: THE UGANDA BOOKSHOP
LONDON: S.P.C.K.

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 unsaleable. 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.

ē, 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 ('té.')'

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 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 nda, pa nga, pa mba.
bā ba : Aba ga nda ; ta zā la : bā lwā la ; a ba ta ma nya ; ka 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 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.

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

i, short; pity : pi, pi, pi, ni, ni, ni, li, li, li, li nda, li mba, si nda,
zi nda.

ki, ki ; nyi ni, mwi ni ; i ga, imi ri ra ; a ba ka zi, ba ngi, nyi ni.

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

o, short; goloshes, go, 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, sā, 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 ; bu 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, bī ka, kō la, ko la, kō ta, ko ta, bū sa, bu sa,
kū la, kū la, la nda, bo nda, po nde, lu mo 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 ‘m̄,’ or in printed books simply as ‘m.’

Exercise—

a a añ añ añ bañ bañ bañ	bañsi bañsi tañsa tañsa bañva
e e eñ eñ eñ beñ beñ beñ	beñsi beñsi teñsa teñsa teñva
i i iñ iñ iñ siñ siñ siñ	siñsi siñsi siñsa siñsa siñva
o o oñ oñ oñ boñ boñ boñ	koñze koñze koñze
u u uñ uñ uñ muñ muñ muñ	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, wo, 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 ca ca ce ce ce ci ci ci co co co cu cu cu.

Form a 'j' similarly and practise—

ju ja ja ja nangu 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
kyा gya tya dya mya nya cya (jya)lyा 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 ntwa ndwa ncwa njwa nswa mpwa mbwa nkya ngya
nkya ngya ntya ndya ncyा (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.

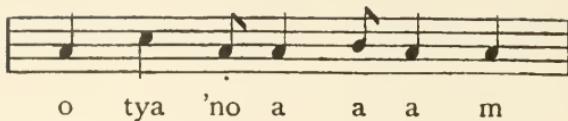
LESSON VI. SOME NECESSARY PHRASES.

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 :—



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, ki '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 kwásama.
 Enkima esala ogwekfíbra?
 Náfira ku kinene, ensánafu ku 'gere 'saja.
 Okwérinda si buti, wansánafu aita agálú'de.
 Ekitá'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 buono bulungi, these little books of mine are good

Let us rewrite these sentences thus—

1. e ki tabo **kya** nge ki no **ki** rungi
2. e bi tabo **bya** nge bi no **bi** rungi
3. a **ka** tabo **ka** nge **ka** no **ka** lungi
4. o **bu** tabo **bwa** 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 kiuwa? Where is the book?
Ebitabo biruwa? Where are the books?

Exercise.—(a) Ekyoto, ekyunna, 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
mpi,	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-canies are long.

LESSON IX. DEMONSTRATIVES AND THIS CLASS.

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

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-canies.

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-canies.
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.

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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 kimp, 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.

ebantu byange ebirungi, my good bowls.

ebantu byange bino ebirungi, these good bowls of mine.

ebantu 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 numetals 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.

Ebinya byange bino ebibiri ebirungi.

or, Ebinya 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-canies 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-canies. Go and look for two pieces-of-iron. Show me the four short pieces-of-plantain-bark. Bring those (near) long sugar-canies 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 substantival 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-canies are five. This bowl is very large. Those sugar-canies 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-canies 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-canies 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.

ebiyuma 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-canies 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-canies 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 **na** genda, the animal will move.

ekyuma ki **na** 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-canies 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-canies 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.

Ekyo kye kirisoka kugenda, this is the one which will go first.

Bwejisoka kugenda, when it begins to go.

The following are some useful verbs :—

kuba,	beat.	gwa,	fall.	njagala,	I want.
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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.	
Subject.	Object.	Subject.	Object.
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. n 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 sugar-canies 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.

N a laba, I saw.

W a laba, thou sawest.

Y a laba, he saw.

Ky a laba, it saw.

PLUR.

Tw a laba, we saw.

Mw a laba, ye saw.

Ba laba (for ba a laba), they saw.

By a laba, they saw (*i.e.* '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 ; kubye.
'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. :—

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

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

ebantu 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,	e bi ntu by oka, the things by only.
bwe ki ti, like this.	bwe bi ti, like this. } referring to
bwe ki tyo, like that.	bwe bi tyo, like } many that, so. } things.

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.	emiti e na, four trees.
emiti e biri, two trees.	emiti e tano, five trees.
emiti e satu, three trees.	emiti e meka? how many trees?

There is no I.V. to the above numbers after one: the 'e'¹ 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 gy 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 gy a nge : my trees.	e mi ti gy a 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 gy a 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 gy a 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:—

omwini, omuwendo gwagwo, the hoe-handle, its price.
emiyini, 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 :—

Numerical.—omuntu **omo**, 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 **atyá?** bwati, like this : bwatyo, like that : ali, he is.

atyá 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 :—

Entebbe, embwa, enyumba, empiso, ensuwa, enyindo, embuzi, ente, emere, emsfufu, 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 gyeyalaba, 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 bubi, she knows that she has done wrong.

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

^{1—2} 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 [ngimuwade].

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 bwenkuigiridza, 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.

Exe. 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 *l*¹ 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* Gibe'a, at Gibeah; but Emengo, Egibea, 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.

A short.

- mala, finish.
- kabakaba, wise.
- omuzanyo, play.
- wala, far.

A long.

- māla, plaster.
- kāba, cry.
- omuzāna, slave-girl.
- wāla, have small-pox.

¹ Certain Baganda sound an initial *l* like *d* in such words as Iwaki--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.
siga, 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.'

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

Many Europeans however notice that the sound is more that of 'I' 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 'I' 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-tond-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 dn ,	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 kimukalubi rira*, 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,—*Omntu 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, *wēru* (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.

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

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

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

luwa, meaning 'where,' we get

ekibya kiuwa? 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.
Ekibania, a building site.	Ekifo, a place.

Ekifuba, the chest.	Ekisasiro, rubbish.
Ekifulukwa, a deserted place.	Ekitenge, a partition, wall.
Ekifumvu, a mound.	Ekisera, a space of time.
Eki'go, a fort.	Ekisikirize, shade, shadow.
Ekigongo, the backbone.	Ekiswa, 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.	Ekiwundi, a wound.
Ekiwempe, a coarse mat.	Ekizikiza, darkness.
Ekirema, 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 "	olaba "	thou seest
a "	alaba "	he sees
tu "	tulaba "	we see
mu "	mulaba "	ye see
ba "	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.

Omkaga, six.
Omusamvu, seven.
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** (**kiange**) my ; **ky e** (**kie**) his. For the Demonstrative we had **kino**, **kiri**, etc. So also for the Relative we have **e kigwa**, which falls ; **ky eyakola** (**kieyakola**), which he made ; and for other forms, **kitya**, **bwe ki tyo**, **ky ona** (**kiona**), etc.

bi, the Plural Objective Prefix in the same way (*ya bi kola*, he made them), makes all the forms : *by ase* (*biasfe*) ; *by eyakola* (*bieyakola*), 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 anti-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
oli, thou art	olina, thou hast
ali, he is	alina, he has
tuli, we are	tulina, we have
muli, ye are	mulina, ye have
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
wali, thou wast	walina, thou hadst
yali, he was	yalina, he had
twali, we were	twalina, we had
mwali, ye were	mwalina, ye 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 ekisananyi, (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 (some) 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 feelings? 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, bili, 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.	Omulimu, work.
Omubiri, the body.	Omuliro, fire.
Omubisi, syrup.	Omulundi, a time.
Omudo, 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.
Omugo, a stick.	Omusiri, plot of cultivated ground.
Omugongo, the back.	Omusingo, a pledge.
Omugugu, bundle of bedding.	Omusota, a snake.
Omukira, the tail.	Omusuja, fever.
Omuka, smoke.	Omuti, a tree.
Omukono, the arm.	Omутwalo, a load.
Omukeka, a mat.	Omутwe, the head.
Omukufu, a watch-chain.	Omuwendo, the price, value.
Omulambo, a corpse.	Omuwumbo, a parcel of food
Omulamwa, the kernel.	Omuzigo, fat.

Omudumu 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.

Omudo, omuka, omuliro, omupunga, omuwendo, omuzigo, are not used in the plural.

Omukufu 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.'

Omubiri 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 *guange*), etc.; the Relative *ogu kola*, which makes, **gwe yakola** (*gue yakola*), which he made ; **gu tyā**, **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** (*giange*), 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 [enkya]. 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 [solöza]. 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.
ebitabobyo 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 negigyo,	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.
omubiriro 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, obuwamvu—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 obuwamvu, bring a longer stick.

ekibanja kyange kisinga ekikyo obuwamvu, 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 nomunyono, 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.	enkya, 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. His

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
amakumi 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 nēbiri, twelve trees.

emiti amakumi abiri mwēbiri, twenty-two trees.

emiti amakumi ana mwēbiri, forty-two trees.

Similarly, emiti csatu, 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, imusamvu, munana, mwenda, six, seven, eight,
nine trees.

Therefore, emiti 'kumi nomukaga, 'kumi nomusamvu, 'kumi 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
ensamvu	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 ebantu, 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.	sererà, 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 [semusu] 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.	inera, grow.
kola, make.	mala, finish.	inira, swallow.

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:—

begä, serve food.	siga, 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 u (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. I have sewn 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. I 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 otunzezo bimeka?

How many parrots have you sold?

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

ekiremba kyanje 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, mye, 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.

manya, 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.	vunama, bend down.
koma, cease, stop	sasana, be scattered.	ziba, block up.
kyama, go wrong.	siba, tie up.	zimba, build.
lagana, make an agreement with.	sima, dig.	

Sima. The passive form means 'be pleasing to.' Manya 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.
riku, be made, become.	leka, leave.	tereka, put away, store.
fumita, pierce.	ményeka, 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.
kulukua, flow (of running water).	serengeta, go down.	
kweka, hide.	s'ndika, 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.	buza, ask a question.	buzidza.
Nyenya, 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.	sōlōza, collect.	yuza, tear.
koleza, ² light.	subiza, promise.	ziza, hinder.
lowoza, think.	tegēza, explain to.	
naza, clean.	teréza, 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.
Wereza, serve.	weredza.	geja,	get saf.

baja, adze.

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.
Gwa, fall.	gude.	lya,	eat.
Gya, remove.	gyide.	lwa,	delay.
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 fall [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’dā]. 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].

(c) Affixes of Relation.

There are four such Affixes, viz. :—

wo, there, where you are.

yo, in that place.

ko, upon.

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) akigudemmu, (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 agudemmu 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, kigamu, 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.

vainu : get out from inside.

Similarly, gobamu, drive out from inside ; but goberamu, drive into : *Vid. 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. (emiti) 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.	Omusatwo,	a doctor.
Omulenzi,	a boy.	Omusiru,	an idiot.
Omusaaja,	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.	Omwnana,	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 nākuwa. So also Emere tulese, 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 :—

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 :—

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 yeye.

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 [enjiril]. 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.

Sing. owa , of.	Omuntu wa kabaka, a man of the king. Omwana womukazi, the woman's child.
Plur. 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.

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 [amagezi] 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 enkyा, 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 [beku].

(f) Miscellaneous.

-tya, can have the following forms :—

Ntya, How am I? Tutyta, How are we?

Otya, How art thou? Mutya, How are you?

Atya, How is he? Batya, How are they?

The phrase 'atyā' is used generally for 'What does it mean?'

otya, more generally 'otyano,' is the usual salutation; *Plur.* Mutynano.

-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. basumba 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.	Kyai, tea (<i>or</i> cai).
Bwino, ink.	Lumonde, sweet potato.
Gonja, plantain.	Mukoka, flood.
Kasoli, Indian-corn.	Sabuni, soap.
Kawa, coffee,	Senyiga, cold in the head.
Kaumpuli, plague.	Tába, tobacco.
Kawáli, small-pox.	Wuju, marrow.
Kibuyaga, a storm.	
And a few obviously foreign words—supu, soup; pudingi, pudding.	

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 [sumba] 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 [kunta] 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. | 1. Netukola, and we did. |
| 2. Nokola, and thou didst. | 2. Nemukola, and ye did. |
| 3. Nakola, and he did. | 3. Nebakola, and they did. |

PLUR.

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 [eril] 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 enkya**, 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 **tekirirawo**).

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.

- | | |
|------------------------------------|------------------------------------|
| 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. nebatakola, and they do not do. |

notokola is preferred to notakola.

PLUR.

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 [ita]. 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	not yet	tetu'naba kugenda, we have	not yet
2. to'naba ,, thou hast			
3. ta'naba ,, he has			

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.

Kigure? 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.

	SING.	PLUR.
i.		
1. nkyafumba, I am		1. tukyafumba, we are
2. okyafumba, thou art	still cooking	2. mukyafumba, ye are
3. akyafumba, he is		3. bakyafumba, they are

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.

	SING.	PLUR.
ii.		
1. nkyali, I am		1. tukyali, we are
2. okyali, thou art	still	2. mukyali, ye are
3. akyali, he is		3. bakyali, they are

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 [kába]. 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'bali, side of things.	E'kovu, snail.
E'banga, 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, temple.
E'dala, piece of scaffolding.	E'sanda, resin.
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,' 'haematite.'

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 :—

Aimadzi, 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—

Sing. li.	Plur. 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.

amasumu g ābula (ga a bula),	the spears were lost.
amasumu 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.	amatfumu ga no, these spears.
e'fumu ery o, that (near) spear.	amatfumu ag o, those (near) spears.
e'fumu li ri, that spear.	amatfumu 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 :—

Sing. e'fumu lirino,	here is the spear.
e'fumu liriri,	there is the spear.
Plur. amatfumu gagano,	here are the spears.
amatfumu 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 [banana] 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 :—

amatfumu 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.	amatfumu atano, five spears.
amatfumu abiri, two spears.	amatfumu omukaga, six spears.
amatfumu asatu, three spears.	amatfumu ekumi, ten spears.
amatfumu ana, four spears.	amatfumu 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. amatfumu 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.

amafumit 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 tulese, 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 [kaba]. 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 ly a kabaka, the king's spear.
Plur. **aga** (a ga a) of: amasanga ga kabaka, the king's ivory.

<i>Sing.</i>	ly a nge , my.	<i>Plur.</i>	ga ange , my.
	ly o , thy.		go , thy.
	ly e , his.		ge , his.
	ly a fe , our.		ga fe , our.
	ly a mwe , your.		ga mwe , your.
	ly a bwe , their.		ga bwe , their.
	e ry a nge , mine.		a ga nge , mine.
	e ri ryo , thine.		a ga nge , thine.
	e ri rye , his.		a ga ge , his.
	e ry a fe , ours, etc.		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: **ly a** means 'of' for the Singular; hence with other classes we get—

lyagwo, lyakyo, of it, its.
 lyagyo, lyabyo, of them, their.

ly o 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 emiti gyalyo,	a canoe its pieces of wood.
ekisikate amagezi gakyo,	a fence its wisdom (<i>i.e.</i> 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'bwa terimulumā,	the sore does not hurt him.
e'bwa teryamulumā,	the sore did not hurt him.
e'bwa talinyize,	the sore he has not dressed it.
e'bwa teyəlinyiga,	the sore he did not dress it.
amasumu tegagwā,	the spears do not fall.
amasumu tegāgwā,	the spears did not fall.
amasumu tagalese,	he has not brought the spears.
amasumu teyagaleta,	he did not bring the spears.

Relative :—

e'bwa eritamulumā,	the sore which does not hurt her.
e'gi eryatagwā,	the egg which does not fall.
e'bangā lyatalese,	the space which he has not left.
e'bangā lyebataleka,	the space which they did not leave.
amasumu 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 :—

amasumu nebatagaleta,	and they did not bring the spears.
e'kubo netutalirāba,	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 [yolehwa].

(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 neriryo, 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 obuwantu, 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 with¹ 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 presents. 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 listed 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:—

ntambulatambulako nemfumitiriza, I meditate walking about ; less commonly, mfumitiriza nga ntambulatambulako.

(a) After the Verbs laba, see ; leka, leave ; sanga, find ; siba, spend the day, it is more idiomatic to omit 'nga':—

laba baba, 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 netuimba, let us sing standing.

(c) Distinguish from the Gerund :—

okukâba 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.

bategéra nti tetukola ku Sabiti, they understand that we do no work on Sunday.

sategéra nti ogenda kukola enkyâ, I did not understand that you were going to work in the morning.

'Whether' after negated verbs of knowing, understanding, hearing, etc., is translated by 'nga,' e.g. :—

simanyi nga agenze, I do not know whether he has gone.

sitegéra 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, 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.

(b) If joined to the Verb to be, use 'banana'; 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.—'banana,' 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.

Exercise.—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 hayagala]. 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*.

Iwalija 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 [febi-sagazi]. 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 Enkukunyi, fleas.
Enarga, a harp.	Enkumbi, a hoe.
Enaswi, little finger.	Enkumu, a heap.
Endabirwamu, a looking-glass.	Enkusu, a parrot.
Endagano, an agreement.	Enkyege, 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.	Ensegga, 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.
Ensimbì, a cowry shell.	Entebé, a chair.
Ensimbù, a fit.	Entiko, top of hill.
Ensinqo, 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.
Ensua, 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 houses, etc., the numbers 1 to 5.
enyumba satu,	three houses		(or compounds of them) being the only invariable ones.
enyumba nya,	four houses		
enyumba tano,	five houses		

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.

Sing.

y ange, my
y o, thy
y e, his
y afe, our
y amwe, your
y abwe, their
e y ange, mine
e yiyo, thine
e yiye, his
e y afe, ours, etc.
y o, it

Plur.

z ange, my
z o, thy
z e, his
z afe, our
z amwe, your
z abwe, their
e z ange, mine
e ziz o, thine
e zize, his
e z afe ours, etc.
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.

Sing. gi. *Plur.* zi.

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 :—

Sing. gy e (gi e). *Plur.* ze (zi e).

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.

tya : *Sing.* et a. *Plur.* zitya.

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?

ti : like this, with accompanying action.

Sing. bweti (seldom eti).
engoma e vuga bw e ti, the drum sounds like this.

Plur. bweziti (sometimes ziti).
ensimbi zi ri bwe zi ti, the shells are like this.
(the way the shells have been spent, received, etc.)

tyo : like that.

Sing. bwetyo. *Plur.* 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 **yona**, all the house.

enyumba **zona**, all the houses.

only: Sing. **yo'ka**. Plur. **zo'ka**.

leta embadzi **yo'ka**, bring the axe only, the axe by itself, and nothing but the axe.

ndabye enjovu **zo'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 atalabeye, 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.

enkova 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 'manya' 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 bwe kuli 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'.	Akasera, 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 ak 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; *obusále 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 *bwo'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 [*us 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 [sumita]. 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.	enkomma
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
Olutabalo, a campaign.	entabalo
Olutiba, a wooden bowl.	entiba
Olutindo, a bridge.	entindo
Oluviri, a hair.	enviri
Oluzizi, a long line of binding on a wall ; the reeds on which it is tied.	enzizi e n viri.

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 olwo or lu li, that day.

olubugo lw etutunze, the barkcloth which we have sewn.

olukomera olu 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, tono, 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. *jurira*, appeal to, *njuride*.

- 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 [leterea] 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*, *lungi*, *amyia*, *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?

(8) 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. enzigi.

'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 [kali] 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 re- turned).	Yota, warm (the body).
Yera, sweep.	Yoza, wash clothes.
Yógána, talk loudly.	Yuwa, empty away.
	Vúza, rend

In the Infinite this 'y' in all the above examples except -yogana, -yuwa, -yuza, -yomba, -yunga, -yonka, the 'y' is dropped, thus :—okwoga, 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 spoilt.

Yóm̄ba, quarrel.

Yunga, join.

Yongera, increase.

Iimirira, 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**, **oiwo**, **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 spilt [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, liimiride.

tunāimba, tunāyagala ; tukyayagala ; akyaimba.

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. Bakyaniba. 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. Gōkya. Sōta. Bambade. Gātise. Zōza. Kōnonese.

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
Wamanta, grope with the hands.	in value only.
Wanda amalusu, spit.	Wona, get well.
Wandika, write.	Wotoka, wither.
Wanga, put in its handle.	Woyawoya, appease.
Wangāla, live long.	Woza, plead, state one's case.
Wangamira, be jammed.	Wuja, fan.
Wangiza, prop up a house.	Wulira, hear.
Wangula, overcome.	Wumba, be worm-eaten.
Wanika, hang up.	Wumula, i. Rest. ii. Bore a hole.
Wasa, marry (of the man).	Wungēra, draw to a close (of the day).
Wāta, peel plantains, potato, etc.	Wunguka, cross a river.
Wawula, rub with sand, polish.	Wunya, smell.
Webuka, be diminished.	Wunyiriza, smell (anything).
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:—wamvn, 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 1 (for **l**) **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 [webale] 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 [entubiro]. 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.

Ekānya, complain.

Ebaka, sleep.

Ekeka, fear.

Ebaza, give thanks.

Ekulukunya, grovel, roll (of a donkey).

E'damu, be renewed, come to one's senses.

Ekolobya, make a detour.

Egomba, desire.

Emulugunya, complain.

Egulumiza, exalt oneself.

Enyumiriza, boast.

Ekaliriza, stare.

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.
	2. onebaka.
	3. anebaka.

<i>Plur.</i>	1. tunebaka
	2. munebaka.
	3. banebaka.

Narrative.

<i>Sing.</i>	1. ninebaka.
	2. newebaka.
	3. netebaka.

<i>Plur.</i>	1. netwebaka.
	2. nemwebaka.
	3. nebebaka.

Negative Forms.

Present Indefinite. Sebaka, toyebaka, teybaka, tetwebaka, etc.

Present Perfect. Sebase, toyebase, teyebase, tetwebase, etc.

Not yet. Si'nebaka, to'nebaka, ta'nebaka, etc.

Narrative.

<i>Sing.</i>	1. nisebaka.
	2. notebaka.
	3. netebaka.

<i>Plur.</i>	1. netutebaka.
	2. nemutebaka.
	3. nebatebaka.

The other negative tenses would supply no difficulty.

Still Tense. Nkyayebaza, I am still giving thanks; okyayebaza, akyayebaza, 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 [ebarwa], 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, sokyakola.

- 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. ‘Manya,’ 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’dā.

vi. 'Can do' or 'cannot do,' use 'inza,' have capability, energy for; e. g.:—
 omulimu guno onoguinza? Aa, siguinza, 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 empisa 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.* 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.

Note: 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.)

Ekitu 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 ‘terā, 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.’

oliiga 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 mangū, 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 or lwakubiri.} *Tuesday*: {lwakusoma,³ 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 (lwamusamu).

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 mangū] 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, Lwakubiri, 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.
bulira, tell.	bulirwa.	bulidwa.
kolera, do for.	kolerwa.	koledwa.

- ii. If the verb be monosyllabic, change 'a' final into ibwa, and if a 'y' precede, omit it, e. g. :—

	PASS.	MOD.
lya, eat?	libwa.	lidwa.
tya, fear.	tibwa.	tidwa.
'ta, kill.	'tibwa.	'tidwa.

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.
sasanya, scatter.	sasanyizibwa.	sasanyizidwa.

- 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-night. 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. :—

lyा, eat :	lira.	fa, die :	fira.
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Exc. Those whose passive ends in 'ebwa' take 'era'; e. g. :—

wa, give :	wera.	ta, let go :	tera.
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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)].
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- 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.
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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.
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Imirira, stand.	Tabala, go on a raid.	Tula, sit.
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Lima cultivate.	Tambula, walk.	Wanika, hang up.
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Soma, read.	Tema, cut.
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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, buka, gula, tunda, kunkumula, tabula, sembera, tegéra, 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.

ctundirira, 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, firidwa, e. g. :—

bafirwa abāna babiri, they lost two children.

afiridwa 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.
samālirira, gape with astonishment.	
sambirira, stamp upon.	samba, kick with sole of foot.
sekerera, laugh at, mock.	seka, laugh.
semberera, go or come near to.	
sindukirira—ememe ensindukirira, I feel sick.	
su'kirira, be over, be superfluous.	
sulirira, take a long sleep or rest.	
sūlirira, leave an interval.	
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).	
zimirira, go right out of sight, as a canoe in the horizon.	zika, go out of cul- tivation.
zingirira, twist up (strands of thread).	zima, kidnap (<i>lit.</i> spirit away).
zitowerera, be a heavy burden.	zinga, fold.
	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,	koza, cause to do.
kyuka,	kyuse, cause to be changed, change

Special Cases.

i. Firira, die for.

Kwata, take hold.

Nyuwa, drink.

firisa, cause to die for.

kwasa, cause to take hold.¹

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, rarely 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, terekwa, menyeka, seka, sindika, kika, yagala, yaka, yambala, yanguwa, yomba, imiriwa, 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; ensonga 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 biriwa ? 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. enegulamu 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.

komekereza, make to reach the end.

koma, end.

kungiriza, exclaim in an undertone.

lowoza, think.

lowolereza, think about, try to remember.

mala, finish.

maliriza, finish completely

nayiriza, take other persons things.

nyiga, press.

nyigiriza, squeeze, press hard.

sikiriza, overshadow.

wereza, serve.

wolereza, intercede.

wa, give.

wunyiriza, sniff.

woza, plead.

yejereza, continually harp on a matter.

wunya, smell.

yogereza, ask in marriage.

(yoga).

yogerereza, 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 [komekereza] 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.

ly'a, 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*, *kwela*, *fuka*?

Verbs in 'na' or 'ny' prefer a form in *ezeka* (*izika*): in exactly the same way as they take *nyezewba* (*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 spoilt 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, unstopp.

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.
wuinbulula, unwrap ;	"	wumba, wrap up.
wundulula, unsew beads, rip off ;	"	
zingulula, disentangle ;	"	zinga, fold up ; zingazinga, entangle.

(f) **Reciprocatative.**

Reciprocal Forms—do to one another—are generally made by the addition of *gana*¹ 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 another.	nyagang'ana, plunder each 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, igiriza, 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.'

1. 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 gyasuka, 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 'fumiba.'

Mbade infumba, 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 nkawata? 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 [küla]? Is this the spot where I am to cultivate? Is this the water which we are to throw away? Is this the pay [tempera] 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, tunākulera, 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] ensiubi, 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.
Bwolibia 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 premise* 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 [eteaka] of God.

(b) Mala.

- 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.

- 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.

- 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.
bamaze gakiriza, they were obliged to agree.

This idiom is only used with persons.

Exercise.—When they shall have spent [malawo] all those shells on [okuzigulamu] 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.

- ‘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 Néar Time—oliose noja, it is a good thing that you have come : or impersonally—

kirose nāsisira ebweru, I had better put up a hut outside.

With the Subject other than a pronoun—

ekibya ckyo kiryose 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, }
yakatuka, } he has just arrived.
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.—Omfumbiro, 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? otegede, 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 nebalyoka 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.
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'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.—I 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.—I 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) kyetunasma kiuwa? 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. . . .—I 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 'sинга' 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 enumा nyo nengwa.

Or if in Near Time, describing what has just happened—

Enjala ebade enumা 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 buli, 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 ki? 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 d'? yoger/ otzano.

When will you go to Sesse? Say 'otzano.

atuse? 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 nyangi: enjoka zimulama.

Great hunger: he has a *very* bad pain.

nsuze bulungi: nasuze bunuma: nasuze bunuma nyo.

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?
tuimirire 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 nkwata 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 nāsa 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 delightsome thing (I.V. omitted in all elements of the substantival expression—ekyokusanyusa, a delightsome 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 nā fumu, he does not save with sword and spear (1 Sam. xvii. 47).

Genda ne bino—a complete substantival expression. Negated---genda na bino.

Nekitala nefumu—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 banj 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 'dala' 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 Adjectively 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 lyomukazi (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 ekitabc, 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.

nawerezebwà, 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 egumbà 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 ebantu, take away the things.

gyako ebantu 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.

b. *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 ekitabo, 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. *wa*:

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 } amasanda, it is from the inside } comes.

Relatively—

omuti {omuva}	amasanda, the tree	{from which exudes resin.
omuti {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 babiryе, call them two by two.

ebintu, bironda kinabibirye, things, pick them up two by two.

Three by three, etc.:

abantu ki'nabasatwe, 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, bwamu^kaga, 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, kiryo^se twala kino, take this instead of that.

obanga agana gwe, kirose 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 erinyalye Yakobo.

I think I will go to-morrow, oba nasitula enky^a, simanyi ; or nkyatesa : mpodzi nāsitula enky^a.

I think it would be best for us to go, ntesedza nti kirungi tugende.

Lowa^za 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 tamanyi, 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 (kyānāgūlamu) 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 wal'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?

Omwezi guno óguliko, the present month, 'instant.'

Wano wabi, tewabereka, this place is unbearable; it isn't
possible to stay here.

Empewo nyangi, 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 okukuba za 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.

Esp. 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 } 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 'enibuga'—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 enkyा, 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 :** lyā 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 ebiti, when work is given out, the various people to be
 employed (or rather their heads) are represented by bits of
 stick (ebiti) 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 ebiti, 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.
 ntegérera ku ki? How am I to be sure of that ?
 kwentegérera 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.

TABLE I

I 57

		Weak Accent.	Strong Accent.	Reflexive.
	yagala	yonona	imirira	eyongera
a strong	{ a (y) 'he' na 'will' 'na 'yet' nya 'stilt' ta 'and . . . not' ba 'they', 'them', ma amaso ga (amaso) ka akanu wa wano na 'and, with'*	ayagala anāyagala <i>la'</i> nayagala akayagala māyagala bārala amāto gāgala kāgala wāgala	ayonona anāyonona <i>la'</i> nayonona abiyonona nātayonona bōnona ² anēmvu gōnona kōmona wōnonye	ayuza anāyuza <i>la'</i> nayuza abiyuza nātayuza bāyuza ⁴ amayuni gāyuya kāyuya wāyuzika
a weak	e (y) (enyumba) e 'self', te 'and . . . not' ne 'and . . . does' e 'which', mi emitii ki ebxntu bi ebxntu li eriso li 'will', audi 'should', gi (emiti)	eyagala -eyanza tayagala nayagala kyayagala ³ emyaka kyāgala byāgala lyāgala	eyononese -eyongera tayonona nāyonona lāwayononye ⁶ emyezi kyōnonese byōnonese lyōnonese	eyuza -eyuna tayuza nāyuza hyoyuza
e strong	te 'and . . . not' ne 'and . . . does' e 'which', mi emitii ki ebxntu bi ebxntu li eriso li 'will', audi 'should', gi (emiti)	tayagala nayagala kyayagala ³ emyaka kyāgala byāgala lyāgala	emiride -emirira tāmirira nāmirira gyōimiride ⁷ emini kiimirira biimirira liimirira	keyongede gyeyongede zeyongede leyongede
e weak	i strong	wayagala	wāndyōnonye gyōnonese zōnonese sōnonye oyononye wayonona	wāndyuyidza gyuyza ziyuza siyuza oyuzu wayuza
i weak	o strong	twāgrala māgrala lwāgrala gāgrala okwāgrala nakwāgrade	twōnonye mānonye lwānonye gānonye okwānonye nakwānonye	tuyuza muuyuza luuyuza guyuza okuyuza nakuyuzida
u final	1 R ^t . yato.	tu 'we', mu 'ye', lu olumuli gu (omukono) ku okugenda aku 'should'	tuimiride muimiride luimiride guimiride okuumiride nakuumiride	1 R ^t . yani. 2 R ^t . yemvu. 3 R ^t . yinja. 4 R ^t . yuni. 5 Nārty' emiaka—R ^t . yaka. 6 Nārty' emieji—R ^t . yeci. In combination, occurs only with I.V.—nakambe, nabo ; nekintu, nekyo ; nobita, nobuo.

? R^t. yani.

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2. n PREFIXED TO

lungi <i>makes</i> nungi	nonya <i>'makes</i> 'nyonya	wesa mpesa	bi mbi	fa mfa	va mva	yagala njagala
yongera <i>makes</i> nyongera	iga njiga	imirira nyimirira	'ja njija	'jukira njijukira	'ta nzita	
'damu <i>makes</i> nziramu	'galawo nzi'galawo	'dza nzidza	'ma nyima	<i>olu</i> nyo enyinyo	<i>olu</i> 'dzi enqidzi	

3. 1 [li-ma CLASS] PREFIXED TO

to <i>makes</i> 'to	(dāla) e'dāla	(papali) e'papali	bi 'bi	(komera) e'komera	(gulu) e'gulu
fu <i>makes</i> 'fu lifu}	vu e'vu	menyesu 'menyesu limenyesu}	nafu 'nafu linafu}	(somero) e'somero	(ziga) e'ziga
'dugavu <i>makes</i> li'dugavu	lungi 'dungi	wamvu gwamvu	(yinja) ejinja	(yenvu) eryemu	yengevu lyengevu

4. THE VERB.

5. DEMONSTRATIVE AND POSSESSIVE.

Suff. Prefix.	Demonstrative.			Possessive.					
	This. No.	That (near), O	That (distant), I.I.	Of. A	Of me ; my., a NGE;	Of him ; thy. a O	Of us ; our. a FE	Of you ; your. a MWE	Of them ; their. a BWE
Omutu abantu	(O) BA	ono bano	oyo abo	oli bali	owa aba	wange bange	wo bo	wafe bafe	wabwe babwe
Omuti emiti	GU	guno	ogwo	guli	ogwa	gwange	gwo	gwafe	gwabwe
Ente	GI	gino	egyo	gin	egya	gyange	gyo	gyafe	gyabwe
ente	E (N) ZI	eno	eyo	eri	eya	yange	yo	yafe	yabwe
Ekitu ebintu	KI	zino	ezo	ziri	ezza	zange	zo	zafe	zabwe
Eryato	BI	kino	ekyo	kiri	ekya	kyange	kyo	kyafe	kyabwe
anáto	LI	bino	ebyo	biri	bya	byange	byo	byafe	byabwe
Olumuli	GA	lino	eryo	liri	criya	lyange	lyo	lyafe	lyabwe
emuli	LU	gano	ago	gali	aga	gange	go	gafe	gabwe
Akantu	ZI	luno	olwo	luli	olwa	lwange	lwo	lwafe	lwabwe
obuntu	KA	zino	ezo	ziri	era	zange	zo	zafe	zabwe
Oitulo	BU	kano	ako	kali	aka	kange	ko	kale	kabwe
Ogantu	TU	buno	obwo	buli	obwa	bwange	bwo	bwafe	bwabwe
agantu	GU	tuno	otwo	tuli	otwa	twange	two	twafe	twabwe
Okutu	GA	guno	ogwo	guli	ogwa	gwange	gwo	gwafe	gwabwe
Wantu	KU	gano	ago	gali	aga	gange	go	gafe	gabwe
Kumpi	WA	kuno	okwo	kuli	okwa	kwange	kwo	kwafe	kwabwe
Munda	KU	kuno	awo	wali	w <i>i</i>				
<i>locatives</i>	MU	muno	okwo	kuli	muli				
	F	eno	omo	eri	eyo				

6. POSSESSIVE, SECOND FORM AND PRONOMINAL ADVERBS.

	Mine.	Thine.	His.	Ours.	Yours.	Theirs.	How?	Like this.	Like that.
Omuntu abantu	BA GU	owange abange	owuwo ababo	owafe abafe	owamwe abamwe	owabwe	ata bay'a	bwati	bwaty'o
Omuti emiti	GI	ogwange egyange	ogungwo egigyo	ogwafe egyafe	ogyanwe egyanwe	gjawbe	guhya	bwebati	bwebaty'o
Ente ente	E(?) ZI	ezange	cyiyo	eyye	eyawwe	egyabwe	giya	bwegeti	bwegity'o
Ekintru ebintu	KI BI	ekyange	ezizo	eaize	ezawwe	eyabwe	eyia	bwei	bweity'o
Eryato amáto	LI GA	ebiyange eryange	ekikyo eribyo	ekyate eryafe	ekyanwe eryanwe	ekyabwe	ziya	bwezii	bweziyo
Olumuli emuli	LU	agange	agago	agafe	aganwe	ekyanwe	kitya	bwekiti	bwekiyo
Akantu obuntu	ZI KA	olwange	olulwo	oluwfe	olwanwe	ebiyane	bitya	bwebiti	bwebityo
Okantu Otulo	BU TU	ezange	ezizo	ezize	ezamwe	eryanwe	liya	bveriti	bverity'o
Oguntu agantu	GU GA	akange	akako	akafe	akamwe	eryabwe	gaya	bwegati	bwegaty'o
Okantu Wantu	KU WA	obwange	obubwo	obwafe	obwanwe	agabwe	luuya	bweruti	bwerity'o
Kumpi Munda <i>locative</i>	KU MU E	okwange	okukwo	okwafe	okwanwe	olwabwe	ziya	bwezii	bweziyo
						ewalwe	kuya	bwekiti	bwekityo
							tuya	guya	
								gaya	
								kuya	
								eyia	

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					
	'does'	'did'		'does'	'did'									
Omuntu	a	eya	ta	na	li	'na	kya	mu	kwata	nga	wo	yo	ko	mu
abantu	aba	abā						ba						
Omuti	ogu	ogwa						gu						
emiti	egi	egya						gi						
Ente	e	eya						gi						
ente	ezi	ezā						zi						
Ekintu	eki	ekya						ki						
ebintu	ebi	ebya						bi						
Eryato	eri	erya						li						
amāto	aga	aga						ga						
Olumuli	olu	olwa						lu						
emuli	ezi	ezā						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."	Object.	Affixes of Place (if any).					
		'does'			'did'				Near	Far				
		'does'	'did'		'does'	'did'								
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	kyā											
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; mpodzi anabitwala, or ebintu byebamuganya oki^{ntu}.

8. AGREEMENT OF ADJECTIVE.

	kulu <i>full-grown</i>	yerere <i>and nothing else</i>	yulifu <i>reni</i>	wamvu <i>tall</i>	'dugavu <i>black</i>	ngi <i>many</i>	meka <i>how many?</i>	oka <i>only'</i>	ona <i>all</i>
Omuntu	omukulu	omwerere	(omuyónjo) (abayónjo)	onuwamvu	omu'dugavu ala'dugavu	abangi	bameka	yeka boka	yena bona
abantu	abakulu	aberere	omuyilifu	abawamvu	omu'dugavu	emangi	emeke	gwoka	gwona
Omunti	omukulu	omwerere	eniyulifu	eniwamvu	emi'dugavu	emangi	emeke	gyoka	gyona
emiti	enikulu	enyerere	eniyulifu	empamvu	enzirugavu	eyingi	emeke	yoka	yona
Ente	enkulu	enjerere	eniyulifu	empamvu	enzirugavu	eyingi	emeke	zoka	zona
ente	enkulu	ekyerere	ekiyulifu	ekiyamvu	eki'dugavu	ebangi	bimeka	kyona	kyona
Ekantu	ebikulu	ebyerere	ebiyulifu	ebiwamvu	ebi'dugavu	ebangi	bimeka	byoka	byona
ebantu	e'kulu	eryerere	eryulifu	egwamvu	eri'dugavu	emangi	ameka	lyoka	lyona
Eryato	amakulu	amerere	amayulifu	anawamvu	ama'dugavu	amangi	ameka	goka	gona
amasto	olukulu	olwerere	oluyulifu	oluwamvu	olu'dugavu	amangi	ameka	lwoka	lwona
Olumui	enkulu	enjerere	eniyulifu	atikawamvu	enzi'rugavu	eyingi	emeke	zoka	zona
Akantu	akakulu	akerere	akayulifu	atikawamvu	aka'dugavu	obungi	bumeke	koka	kona
obuntu	obukulu	obwerere	obuyulifu	obuwamvu	obu'dugavu	obungi	bumeke	bwoka	bwona
Otulu									
Oguntu									
agantu									
okantu	okukulu (walungi)	okwerere werere	okuyulifu wayulifu	okuwamvu wawamvu	oku'dugavu wa'dugavu			kwoka	kwona
Wano								woka	wona
Muno								mwoka	mwona
Kuno								kwona	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 mwere, pot 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	be		banabwe	kinomu	kinababirye
Omuti	gwa	gwe	gwe	gunagyo			
emiti	gya	gyo	gye		ginagyo	kinagumu	kinebirye
Ente	ya	yo	ye	ginazo			
ente	zä	zo	ze		zinazo	kinemu	kinabirye
Ekintu	kyä	kyo	kye	kinabyo			
ebintu	byä	byo	bye		binabyo	kinakimu	kinäbibirye
Eryato	lyä	lyo	lye	linago			
amäto	ga	go	ge		ganago	kinalimu	kinäbirye
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	mwe				
Kumpi							
Munda							

A canoe, its pieces of wood ; eryato, emit [of—gya ; it (canoe) lyo] gyalyo.

A dog, its tail ; embwa, omukira [of—gwa ; it (dog) yo] gwayo.

10. NUMBERS.

a. Variable Cardinals.

Sing.		Omuntu	om'·i	ente	ekintu	eryato	olumuli	akantru	one
	o	gu	e	ki	li	lu	ka	mu	
With na	no	nogu	ne	neri	nolu	naka	nakana		
Na after Negative With Mu.	no	na gu	na ki	na li	na lu	na ka	na ka		
	mu o	mu gu	mu ki	mu li	mu lu	mu ka	mu ka		
Plur.									
	ba	ē	... 1	bi	ā	1	bu	biri	two
With na	na ba	nā	na	nebi	na ā	na	nobu	satu	three
Na after Neg. With Mu.	na mu ba	nē	na	na bi	na ā	na	na	na (nya)	four
	mu ē	mu mu	mu mu	mu bi	mwā	mu	mu	tano	five

¹ In this column use 'nya' for four, with no prefix unless emphatic. If emphatic prefix 'e.'

b. Invariable Cardinals.

6. Omukaga	(Amakumi) ābiri	102. Elikumi mu -biri	2,000. Erikumi biri
7. Omusamvu	(Amakumi) ābiri mu	-mu	3,000. Erikumi satu
8. Omunana	(Amakumi) ābiri mu	-biri	4,000. Erikumi nya
9. Omwenda	(Amakumi) āsatu	120. Elikumi mwabiri	5,000. Erikumi tano
10. E'kumi	(Amakumi) āsatu mu	-mu	6,000. Akakaga
11. E'kumi na	(Amakumi) āsatu mu	-biri	7,000. Akasamvu
12. E'kumi na	-biri	10. (Amakumi) āna	8,000. Akana
13. E'kumi na	-satu	40. (Amakumi) ātano	9,000. Akenda
14. E'kumi na	-na (nya)	50. (Amakumi) ātano	10,000. Akakumi
15. E'kumi na	-tano	60. Enkaga	11,000. Akakumi mu lukumi
16. E'kumi nomukaga		70. Ensamvu	12,000. Olukumi bubiri
17. E'kumi nomusamvu		80. Ekinana	13,000. Olukumi mukaga
18. E'kumi nomunana		90. Ekyenda	14,000. Olwenda
19. E'kumi nomwenda		100. Elikumi	15,000. Olukumi
		101. Elikumi mu -mu	1,000. Olukumi mu
			1,100. Olukumi mu

c. Ordinals.

First,	-okutano	
Second,	-omukaga	
Third,	-omusamvu,	
Fourth,	etc.	
		{ preceded by the particle 'a' of in proper agreement. <i>Vid. § ix. p. 177.</i>
		An equivalent to the Ordinal Number is sometimes given by the use of the I.V. e.g. Zaburi ē'kumi nebiri = the 12 Psalm, i.e. the twelfth Psalm

II. ADVERBS.

Place.	Manner.	Quantity.	Affirmation, or Negation.
Kumpi, near. Wampi, short distance. wampi awo, just a little way off.	Mangu, quickly. Mpoli, slowly. Lwamânyi, by force. Lwa mpaka, by compulsion.	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, Mpodizi, perhaps. Wodzi, perhaps, that may be so. Bepo, possibly. Kadzi, that may be so.
Wala, 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.	Wakiri, better to do. Kyama, secretly. Lwatu (mu lwatu), openly. Mbiro, at a run. 'duka mbiro. Bulungi, nicely. Bubi, badly.	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.) Ebweru, outside. E'ka, at home. Awamu, in one place. Awalala, in another place.	

Adverbs of Time, Vid. pp. 120, 121. Add Bákira, lately, on that occasion (bákira nkela).

12. INTERJECTIONS AND CONJUNCTIONS.

INTERJECTIONS.	CONJUNCTIONS.
Wo! wonder.	Ne, na, ni, and.
Wowe! grief.	Ate, nate, again.
Ai! entreaty.	Nti, saying that.
Kitalo! marvellous!	Kale 'no, well just so.
Owange } Abange } call, remonstrance.	Naye, but.
Abafe }	Nga, thus.
Mbu! you there!	Wabula, } except.
Anti! emphasis.	Wazira, }
Gwama! sympathy, appreciation of a joke, etc.	Okuba, } for, because.
Esi! surprise, anger.	Kubanga, }
Manti! sympathy.	Era, besides.
Kale! exhortation.	Kasoka, since.
Mama! } sympathy.	Kasokede, } since.
Mamawe! }	Kasokanga, }
Kwako! here you are.	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-imma 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, hansi (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-imma, 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 (is, 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—Iωάννης and Ιωάννης 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 diarrhoea.

(or enjoka ezokudukana, or enjoka ensānūsi.)

enjoka ensaja, gonorrhœa.

Besides which there is bronchial trouble or pneumonia, which may be described as Olwoka olunyola mu kifuba muno. Luva ku meme neru-nyola 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	omulgube	okuuwugana
okululukana	omutubo	okuuwutanya

Anger.

Aliko busungu	antunulide oluso
aliko bukambwe	antunulide ekisoso
ankanulide eriso	antunulide eriso e'bi
Okusiiwa	okusisiwala amasavu
okusiika	okusinsimula
okusiya	okusisiriza
okusiienza	

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 ebigure 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	okulembalemiba	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
nākusutiza	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 **sásíra**.
 - 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.
vunama, 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 : **omukosa**, an overseer, who causes others to do the work.

Ending in 'e.'

- All the known participles in 'e' express a *passive state*, e.g. **omusibe**, one tied up against his will : **omufumite**, one wounded in battle.
- 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'.

- From a Causative (*Vid. 'Participles of Causative,' p. 139*) are formed nouns like **Omukozi**, one who works ; **Omuvubi**, one who catches fish.
- 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'.

- From the *prepositional* form 'A place to do anything in' (p. 140), *e'somero*, *e'komagiro*.
- 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.'

- All the known participles in 'u' denote 'state' or 'condition,' e.g. :—
longofu, *kovu*, *gomvu*,
- 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. **Vunama**, 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-lembra*.

se may be a prefix in *Se-leugeta* (serengeta).

iii. BY REDUPLICATION.

a. Of the whole Root. Generally the case when the root is a mono-syllable 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’bavu, 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.* :—

lála, be calm (*ctr. lala*, other) ; léro, to-day (*ctr. olulere*, a lace) ; líma, cultivate (*ctr. omulímu*, work) ; tóla, accept ; súla, spend the night.

This is the universal length of the accented Penult in Swahili, if Steere’s system of spelling be used.

b. By being preceded by a nasalized Consonant, *e. g.* :—

gám̥ba, say ; génda, go ; sínga, excel ; yónka, suck ; kúnta, blow.

y. By being preceded by a Consonant combined with w or y, *e.g.*.—twála, take ; kwéka, hide ; ¹ nyíga, press ; ¹ nyóla, twist ; kyúka, turn.

c. **Long**, the result of contraction ; *e. g.* :—

yimbála (yimbawala), grow dim ; zíza (ziiza), 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.*—yakóla—yakolángā ; 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 ‘sóta’ (si-yota) ; ‘bágala’ (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 ; enyáma, meat ; nyágá, 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. :—

läba, almost läb-ba ; lëka, almost lëk-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 :—
kwäta—kwatírrira ; yaköla—yakolánga.

b. In other cases to the next syllable but one, e.g. :—
ténda—tenderéza ; gúma—gumikírriza.

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. amatékágó.

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.

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. *Zinamagalo*.

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. [ni, *n.*]

There is a noun *Omukumi*, 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—'*-olu*
berryeberrye', first. The Preposition 'a,' of, always precedes; *e.g.*—
ekintu *ekyoluberryeberrye*—si kintu *kya* *luberryeberrye*.

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.₂</i> , 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' (kerez)
<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>p₂</i> , 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> onomatopoetic, 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
 beryeberyे (olu), *n.*
 -oluberryeberyे, 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 baga eki (olu, se) sizi; baga 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
 Baga, *v.* flay; make incision; operate
 bágulula, *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
 Bajagalá, *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
 bala (omu), *n.* drum-beat
 Bala, (*e'*; ama), *n.* spot, colour
 balabala (ebí), *n.*
 -ebibalabala, spotted
 bala, *v.* produce fruit, not plantains.

¹ Baze, my husband; balo (or bawo), thy h.; bawe (or ba) her h.; base, our h.; bamwe, your h.; bababwe (or bábwe), their h. Plur. [Babaze], babafe, [babalo (babawo)], etc. 'ba (Lusoga ibu, 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,
 ebala, *v.* *only*
 webale, *int.* Well done
 ebaza, *c.* say 'Webale'; thank
Bâlabâla, *v.* stroll up and down
Balagala, *v.* smart
Bâlâla, *v.* burn mouth, as hot spices
Balamâ, *vid.* Bali
Balanga, *n.i.*
 agude mu balanga, has gone stark mad
 elbalankanya, *r.* pretend ignorance, madness
Balasasa (em), *n.* viper. ? balagala
Balasi (em), *n.* horset
Balâta, *v.* jest
Bâlbâle (em), *n.*
 ejinja eryembalebale, very hard stone
Bali (e': ama), *n.* ('bali)
 ku mabali, at side of (ku 'bali)
 balama (olu), *n.* shore, edge of lake
 balama, *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
Bâlûka, *v.* scream, yell
Bâma, *v.* be fierce, of a cow
Bamba. Cf. Bamu
 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
 bambuluka, *v.* take out pegs from a skin
Bambâ'a, *v.* be perverse. [vu, pt.]
Bamvu (e': ama), *n.* large dug out ? bâmba 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
Bângâ (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, *rv.* take off the edge
Banja, *v.* exact a debt, press for payment
 amanze nyô, 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.
Bâta (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 *p.*.]
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
Bêga, *v.* help food
 bêgulula, *v.* divide food into portions
Beja (ka)—kabeja, king's second wife
 seja—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 adhering 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, *rv.* take one thing off another
 berula, *rv.* 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, pt]
 Beyabeya, *v.* run about aimlessly
Bi, *adj.* bad
 bi (aka), *n.* danger.
Bibi (eki), *n.* garden-plot; mound for
 potatoes
 bibì (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
Bindzi (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, *rv.* uncover; find place in book.
 [ka, v.i.]
Bika, *v.* bring news of a man's death
Bika, *v.* lay eggs
Bimba, *v.* foam
Bimbì (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.
 bindula,
 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 zam'u'ta
 biro (m), *adv.*
 duka mbiro, run at full speed
 biriga, *v.* play game with sticks (biliga)
 birigo (eni), *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, sub-
 stance of anything
 biri (olu), *n.* the king's enclosure
Bisi, *adj.* in its natural state.
 bisi (omu), *n.* sweet plantain-juice
 omubisi gwenjuki, 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.
Böba, *v.* be thoroughly cooked; of per-
 sons, be comfortable (bôbera)
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'
 ebolereza, *r.* disown
 ebolereza (oniw), *n.* one disowned
Bola,
 bolerera, *v.* be overripe
Bologa, *v.* groan as animal being slaugh-
 tered
Bomba, *v.* escape from captivity
 bonibye (omu), *n.* a runaway
 ebombabomba, *r.* look sheepish
Bona,
 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, *r.* punish
Bonda (e'), *n.* dregs in beer, lees
 bondéra, *v.* stay perfectly still as one
 meditating escape
 bondevu, *pt.* doing above habitually;
 gentle
Bonga, *v.* spin a top,—bonga enje
 bongola, *v.* chip, knock off
 bongota, *v.* be drowsy, nod
Bongo (e'), *n.*
 amataga 'bongo, curdled milk
Botola, *v.* give way, wear through. [ka,
 v.i.]
Bowa, *v.* distract for debt
 bowo,
 omwana wa bowo, a freeman
Boya, *v.* have swimming head from drink;
 be distracted
 aboya, omwenge gumuboyedza
 boyâna, *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
Bübûka, *v.* blaze; be very painful, of
 sore. ? büka
Bubula, *v.* on. have eaten too much
Buga, *v.* desire intensely, yearn

Buga (eki), <i>n.</i> where the king lives	Bungēta, <i>v.</i> have no home
puga (em), <i>n.</i> where a chief lives	Bungo (olu), <i>n.</i> dung-hill
Bu'ga (e'), <i>n.</i> vegetable leaf, small, reddish	Bungulula ebungulula, <i>r.</i> go round, = etolola
Bugo (olu), <i>n.</i> a bark-cloth	Bunwe, <i>n.i.</i> thigh-bone
Bugubugu (em), <i>n.</i> wrinkle on cheek	Bunza, <i>v.</i> hawk about for sale
Bugubugu (em), <i>n.</i>	bunzabunza, <i>v.</i> torment
tunula embugubugu, pass restless night	Buto (olu), <i>n.</i> the abdomen; womb
Bugu , 'splutter splutter'	ba lubuto lwa gundi, be with child by
bugubugu si muliro, <i>prov.</i>	Butu (em), <i>n.</i>
buguma, <i>v.</i> be warm. [mya, <i>c.</i> make warm]	kuba engoma embutu, beat drum with hands
bugumu (e'), <i>n.</i> oppressive foul air	Butula, <i>v.</i> raise a rash. (bubutula)
bugumu (olu), <i>n.</i> warmth	butuka, <i>v.</i> break out of rash. (bubutuka)
Bugutanya, <i>v.</i> attack from different directions; distract	Butula, <i>v.</i> lift a heavy thing
Bu'jabu'ja, <i>v.</i> of a child learning to talk (bumbú'ja)	ebntukira, <i>r.</i> get up
Bükä , <i>v.</i> fly, jump	butulira, <i>v.</i> give a heavy present to
büsabüsa, <i>v.</i> hesitate	Buyabuya, <i>v.</i> talk nonsense
Bukuli (em), <i>n.</i> a club	Buzi (em), <i>n.</i> a goat
Bukuta, <i>v.</i> rustle	Bwa (e'; ama), <i>n.</i> a sore
bukutu (ebi), <i>n.</i> as sign of mourning	bwa (em), <i>n.</i> a dog
Bula, <i>v.</i> <i>t.</i> be lost to	Bwa'gu, <i>adv.</i> empty-handed
ekitabo kimbuze, I cannot find the book	Bwagula, <i>v.</i> eat ravenously
Büla , <i>v.</i> purpose	Bwala,
bulira, <i>v.</i> tell, preach	ebwalabwala, <i>v.</i> cringe
buliriza, <i>v.</i> make careful enquiry	Bwama, <i>v.</i> crouch down in hiding
búza, <i>c.t.</i> , ask about	Bwataka, <i>v.</i> thunder
Bulubuta, <i>v.</i> wander about as if in doubt of road	Bweta, <i>n.</i> a box † bweta yange eno, etc.
Bulugi, <i>n.</i> a bugle. ? buguli transposed	Bwino, <i>n.i.</i> ink †
Bulula, <i>v.</i> be first to see	Bya (eki), <i>n.</i> a native bowl
bulukuka, <i>v.</i> ripen as fruit	Byala, <i>v.</i> plant potato-slips,—byala olumonde
'Bulukuka, <i>v.</i> come to surface of water	C
Bumba , <i>v.</i> mould clay. Cf. wumba	Caka (aka), <i>n.</i> locust in young stage
bumba (e'), <i>n.</i> clay	Coca, <i>v.</i> press hard in pursuit
bumbulula, <i>r.v.</i> crumble	Cwano (aka), <i>n.</i> an uproar, riot
bumbulukuka, <i>v.i.</i> ? be crumbled	Cyu (obu), <i>n.</i> floating dregs in beer
bumbiro (olu), <i>n.</i> a fire-pan	D
Bumba (eki), <i>n.</i> the liver	'Da ¹ (e' ;) <i>n.</i> age
Bumbuga, <i>v.</i> make inarticulate sounds as one dumb	e'da ne'da lyona, for all time
bumbuja, <i>v.</i> of child learning to talk	nalwa'da ki, I met with delay, 'after a bit'
? bu'ja	da (e' ;) <i>adv.</i> long ago
bumbdzzi (—; ba), <i>n.</i> bumble-bee	'Da, <i>v.</i> go or come back ¹
Buna , <i>v.</i> spread	da (ama), <i>u.</i> return journeys
buno (eki), <i>n.</i> gums, palate	amagenda nama'da, both going and returning
bunira, <i>p.</i> be shut, of the mouth	'de (obu), <i>n.</i> time of day
bunira, close your mouth	obude butuse; obude butuse okufumba
buniza, <i>c.</i> close as a wound	'de (eki), <i>n.</i> a bell
Bunda , <i>v.</i> crouch in grass to hide.	'do (omu) <i>n.</i> weeds. ? returning
bundāla, <i>v.</i> crouch for a spring as cat	'du (omu), <i>n.</i> a man-slave
bundula, <i>v.</i> upset. [ka, <i>v.i.</i>]	'du (obu) <i>n.</i> slavery
bundukirira, <i>p.</i> topple as if about to	'dira, <i>p.</i> take, for use
upset; limp	'diriza <i>v.</i> 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
- Dâga, *v.* be homeless
- 'Dala, *adv.* completely ; now, rather than
 later
- Dâla (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, *p.t.* 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
- Dûla, *v.* deride
- Dûma, *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.* ? lya
 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 well?¹
- Eri, *adv.* at that place : used as *prep.* to,
 from
- Esi, *int.* of surprise. (ess)
- F
- Fâ, *v.* die ; come to nothing
 fa (ogu), *n.* skeleton
 fu, *p.t.* dead ; out of repair
 fu (omu), *n.* a dead person
- fîfisa, *r.c.* pretend to be dead
 firirwa, *v.* be bereaved
 mfiridwa omwana, I have lost my child
- Fasagana, *v.i.* be spoilt
- Fâna (em), *n.* tape-worm
- Fâna, *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
- Fêta, *v.* be stunted in growth
 feteka,
 efeteka, *r.* find a seat where you can
- Féte (ebi), *n.* nicotine in pipe ; wax in
 the ear. ? feta
- 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
- Fubutuka, *n.* side-post of door
- Fubutuka, *v.* dash. (fubitika). ? fuba I
 esubutuka, *r.* dart in, as a thief
- Fudu (em), *n.* tortoise
- Fufu (em), *n.* dust. Cf. Vu
- Fusigala, *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
- Fûka, *v.t.* pour ; micturate, *polite*
 fukirira, *p.* water a garden
- fukulula, *v.* decent liquids
- fukunula, *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
- Fûkula, *v.* stir up mud
- Fukuta, *v.* blow the bellows. Cf. Em vu 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 Lala,—Enyumba era'de, is the house quiet? i. e. Is all well? This is only a greeting of intimate friends.

Fuluma, <i>v.</i> go out	gabula, <i>v.</i> make distribution
Fulungu (e'; ama), <i>n.</i> blackbird with red tail	Gâbe (e'; ama), <i>n.</i> small animal amaga nga egâbe ekasuke akambe, <i>prov.</i>
Fulûta, <i>v.</i> snore	Gâbe (en), <i>n.</i> small drum beaten with hands
Fuma, <i>v.</i> tell beast stories	Gabunga (—; ba), <i>n.</i> chief who controls canoes
fumo (em), <i>n.</i> idle tale	Gaga, <i>v.</i>
fumu (omu), <i>n.</i> a diviner	emere egaze, the food is spoilt
Fumba, <i>v.</i> cook	Gâga, <i>v.</i> walk with proud air
fumbiro (e';), <i>n.</i> kitchen	gâga (eki), <i>n.</i> piece of food flattened out; broad hem; anything flat and broad
fumbiro (omu), <i>n.</i> cook	Gâ'ga, <i>adj.</i> rich
fumbo (omu), <i>n.</i> a married person	ga'ga (omu), <i>n.</i> a rich man
fumbirwa, <i>v.</i> get married, of woman	ga'ga (obu), <i>n.</i> wealth
njagala okufumbirwa omusaja oyo	ga'gawala, <i>v.i.</i> become rich. [za, c.]
fumbiriganwa, <i>rec.</i> be married	Gala, <i>adj.</i> red, of animals
Fumbikiriza, <i>v.</i> wash away by flood	? spread out
Fumsfugu (e'; ama), <i>n.</i> clod of earth	galo (olu), <i>n.</i> finger
Fumu (e'; ama), <i>n.</i> a spear	galo (nama; zin.), <i>n.</i> tongs
fumu (eki), <i>n.</i> iron spud for digging holes	egalika, lie on its back, of shells in gambling; 'pitch and toss
fumita, <i>v.t.</i> pierce	galamira, <i>v.</i> lie down
fumite (omu), <i>n.</i> a wounded man	galamira obugazi, lie on one's back
Fumuka, <i>v.i.</i> be blown about as dust.	galanjuka, <i>v.</i> fall head over heels
[la, t.] ? fuma	galangaja (ma), <i>adv.</i> in confusion
Fumvu (eki), <i>n.</i> prairie mound	Gala (eki), <i>n.</i> stock of gun
Funa, <i>v.</i> obtain	Galagalaga (omu), <i>n.</i> king's page
Funda, <i>adj.</i> narrow. ? screwed up	Galata, <i>v.</i> be dull and heavy after eating
fundika, <i>v.</i> tie a knot	Gali (olu), <i>n.</i> tray for winnowing
fundukulula, <i>v.</i> untie a knot	Gali (e), <i>n.</i> cart, =sw. gari + egali eno
fundukiriza, <i>v.</i> fill the mouth full of food	Galubindi, <i>n.</i> telescope, glasses, etc. + galubindi yange, etc.
Funga, <i>v.</i> tie up, as clothes for work	Galwa (e'), <i>n.</i> caulking for canoe ? 'gala
funga omukia, put tail between legs	Gamba, <i>v.t.</i> say to
efungiza, <i>v.</i> tie up one's clothes for work	gambo (eki), <i>n.</i> word
fungo (eki), <i>n.</i> a hinge	egamba, <i>v.</i> pretend to be
Funtula, <i>v.</i> strike with fist. ? funa	Gamba (e'; ama), <i>n.</i> scale of fish
Funya, <i>v.</i> clench the fist; fold clothes.	Gana (e'; ama), <i>n.</i> flock, herd
? funa	Gâna, <i>v.</i> say no
funyiro (olu), <i>n.</i> fold, crease in cloth	egâna, <i>v.</i> deny from oneself, deny a charge
efunyira, <i>v.</i> gather up legs or arms	egâniriza, <i>v.</i> refuse, of oneself
Fuso (eki), <i>n.</i> wad for gun	Ganda (omu), <i>n.</i> brother
Futa (ama), <i>n.</i> oil	ganda (omu), <i>n.</i> a bundle
Futuka, <i>v.</i> break out, of a rash	Gandâla, <i>v.</i> take a siesta
Fuwa, <i>v.i.</i> blow. [ya, c.]	gandâlo (e'), <i>n.</i>
Fuzi (em), <i>n.</i> lamp-wick	obude 'gandalo, siesta time
G	Gango (eki), <i>n.</i> guest-house
'Ga (omu), <i>n.</i> a marsh. ? expanse	Ganja, <i>v.</i> be in favour [zi, n.]
'ga (olu), <i>n.</i> a cane	Ganja (eki), <i>n.</i> a hoof
'gi (olu), <i>n.</i> a door	Ganya, <i>v.</i> consent to.* ? gana
'gala, <i>v.</i> shut the door,—'galawo	Ganzi (en), <i>n.</i> thirst delirium
e'gala, <i>v.</i> shut oneself in	Ganzika, <i>v.</i> put side by side. ? ganja II
'galanda (omu), <i>n.</i> the youngest child	Ga'ta, <i>v.</i> join, compensate.* [si, n.]
'gavu, <i>pt.</i> 'gavu wamatu, deaf; 'gavu	ga'sa, <i>c.</i> be profitable to
wamaso, blind	ga'to (en), <i>n.</i> shoe, sandal
'gula, <i>rv.</i> open door,—'gulawo	Gâti (omu), <i>n.</i> bread †
'gula emindi, unstop a pipe-stem	Gavu (omu), <i>n.</i> smoke for fumigating; the wood so used
Gaba, <i>v.t.</i> distribute	
gabanguzi (omu), <i>n.</i> a liberal man	
gabe (omu), <i>n.</i> leader of an expedition	
gabo (omu), <i>n.</i> portion	
gabo (en), <i>p.</i> a shield	
gabogabo, (e'), <i>n.</i>	
omwezi ogwe'gabogabo, full moon	

Gaya , <i>v.</i> despise gayirira egairira, <i>r.</i> beseech	geye (en), <i>n.</i> colubus monkey Gezi (en), <i>n.</i> current amadzi gengezi, whirlpool
Gaya , <i>v.</i> chew Gayála , <i>v.</i> be idle = nanya [vu, <i>pt.</i>] gayávu, <i>pt.</i> idle gayáza, <i>c.</i> egayázagayáza, <i>r.</i> trifle	Gi (e' ; ama), <i>n.</i> an egg. ?'ga Gigi (e' ; ama), <i>n.</i> a curtain. ?'ga Gimbi (ama), <i>n.</i> spicules on reed grass Gimu, <i>adj.</i> fertile gimuka, <i>v.</i> grow well
Gazi , <i>adj.</i> wide gazi (obu), <i>n.</i> width gaziwa, <i>v.i.</i> be wide. [ya, <i>c.</i>]	Gindi, <i>pron.</i> such and such a place Ginga, eginga, <i>r.</i> play the clown
Ge (omu), <i>n.</i> head-band Gege (en), <i>n.</i> a kind of fish Gegenya, <i>v.</i> mimic Geja , <i>v.</i> grow fat gevu, <i>pt.</i> fat	Ging'rima (olu), <i>n.</i> mane of horse Gira, <i>v.</i> act, do, behave*
Gemu, (e' ; ama), <i>n.</i> bracelet, or anklet ; wristband of coat	Giri (en), <i>n.</i> wart-hog
Gemula , <i>v.</i> bring food. [zi, <i>n.</i>]	Go (en), <i>n.</i> leopard
Genda , <i>v.</i> go gendo (olu), <i>n.</i> journey genda (ama), <i>n.</i> goings amagenda naima'da	Goba, <i>v.t.</i> drive away. [era, <i>p.</i> drive into
egenza, <i>c.r.</i> go unbidden where one likes	Goba , <i>v.</i> make a profit,—gobamu ensimbi goba (ama), <i>n.</i> profits goba (aka), <i>n.</i> a 'win' in games gobo (bu), <i>adv.</i> mira bugobo, swallow whole, gulp
egenzagenza, <i>c.r.</i> pretend to be going egendera, <i>p.r.</i> be clean gone egendereza, <i>r.</i> be circumspect, careful	goberera, <i>p₂.</i> go to meet or fetch ; follow
Genge (omu), <i>n.</i> leper genge (ebi), <i>n.</i> leprosy	Goga, egoga, <i>r.</i> heave, feel sick
Genyi , <i>adj.</i> foreign genyi (omu), <i>n.</i> a visitor, guest genyi (obu), <i>n.</i> guest present	Gogo (eki), <i>n.</i> fresh skin of plantain-tree Gogo (omu), <i>n.</i> collar ; pair
Gera , <i>v.t.</i> measure, compare, tell a pro- verb	Gogojana, <i>v.</i> get up with difficulty
geri (en), <i>n.</i> kind, sort	Gogola, <i>v.</i> dredge. ? golo I
gero (olu), <i>n.</i> proverb, story	Gogoga (ebi), <i>n.</i> flax for making rope. (obu)
gero (e' ; ama), <i>n.</i> a 'wonder'	Gole (omu), <i>n.</i> bride gole (obu), <i>n.</i> marriage-rite
gerera, <i>p₂</i> gerera ekintu ku, compare a thing with	Golo (en), <i>n.</i> a cannibal
geza, <i>c.</i> try by comparison egeza, <i>r.</i> esp.	Golo (obu) <i>n.</i> snuff
egezamu, try on clothes, try a load	Golöba, <i>v.</i> close in, <i>ci</i> day
gezi, <i>adj.</i> clever, men only	Golola , <i>v.</i> stretch out straight egolola, <i>r.</i> be at ease
gezi (ama), <i>n.</i> wisdom, wits -amagezi, clever, ingenious	golokoka, <i>v.i.</i> get up ; be straight golokofu, <i>pt.</i> straight
gerësa, <i>v.</i> propound a riddle, tell a story	Goloma, <i>v.</i> speak reservedly, languidly golomerera, <i>p₂</i> = preceding
Cere (eki), <i>n.</i> foot gere (aka), <i>n.</i> sore between the toes	Golomola, <i>v.</i> launch a canoe golomolo (aka), <i>n.</i> narrow neck of land
Gere, <i>adv.</i> ekirabo gere, an out-and-out present	Golongonya, egolong'onya, <i>r.</i> wriggle as a snake
nyuweza geregere, made quite fast	Goma (en), <i>n.</i> drum ; chieftainship bestowed by drum from king,— olide engoma
Geregeza, <i>v.</i> have sores on corner of mouth	goma, <i>v.</i> show off, as braves gomo (ama), <i>n.</i> folds of fat on body
geregeze (en), <i>n.</i> the sores	gogoma, <i>v.</i> sound flat
Gerenge, <i>n.i.</i> red earth for paint	Goma , <i>v.</i> bend and break, as weak post or spear-shaft
Geya , egeya, <i>r.</i> speak evil of self ; take counsel together	Gomba, egomba, <i>r.t.</i> long for
	Gomba, (ebi), <i>n.</i> dried bananas
	Gomba , <i>v.</i> do plaited reed-work. ? twist gomba emuli, gomba ekisakati
	gombe (en), <i>n.</i> horn trumpet

gombera, <i>p.</i> cross the legs	Gulu (oku ; ama)), <i>n.</i> the leg
gombeza, <i>c.</i> tangle	guluka, <i>v.</i> gallop
gombolola, <i>rv.</i> disentangle	Guma (omu), <i>n.</i> a wooden spear-shaft, iron-shod and used to walk with
Gonda , <i>v.</i> be soft ; obey ; of powder, be fine	guma, <i>v.</i> be courageous
obude bugonze, the weather has improved	guma omwoyo, be brave
gomvu, <i>pt.</i> soft	gumu, <i>pt.</i> hard ; substantial, of cloth
gonza, <i>c.</i>	gumikiriza, <i>k.c.</i> bear patiently
egonza, <i>r.</i> fawn	Gämälä , <i>v.</i> be fooled
Gongo (omu), <i>n.</i> cow or goat that has borne	Gumba , <i>adj.</i> barren
Gongo (omu), <i>n.</i> the back	gumba (e' ; ama), <i>n.</i> bone
gongo (eki), <i>n.</i> the backbone	Guna (eki), <i>n.</i> sore on the head
gong'onyo (omu), <i>n.</i> mid-rib of plantain-leaf	gunya, <i>c.</i> knead, massage the body
Gonja, <i>n.i.</i> plantain, kind of	Gunda , <i>v.</i> dash, thrown down violently
gonja (omu), <i>n.</i> a single 'gonja'	Guvamanti , <i>n.</i> government + guvamanti eno, etc.
Jonjo (omu), <i>n.</i> fishing-net	Guwa (omu), <i>n.</i> rope
Gono'moka, <i>v.</i> have 'magomo,' be exceeding fat ; be overfull	Guya ,
gono'mola, <i>v. t.</i> — ; pour out with a rush	eguya, <i>r.</i> conciliate by presents
Gonya (- ; ba), <i>n.</i> crocodile. <i>Also</i>	Gw (e). <i>Vid.</i> W (eg)
egonya zino, etc	Gwa , <i>v.</i> fall. [gude]. [gwisa, <i>c.</i>]
Goya, <i>v.</i> stir together	gwo (eki), <i>n.</i> a throw in wrestling
goyo (omu), <i>n.</i> mash of potatoes and beans	kuba ekigwo, throw one's opponent
Goye (olu), <i>n.</i> string ; cloth	gwa-njuba (obu), <i>n.</i> the west
Gu (e'), <i>Vid.</i> Wu (e g-)	Gwa , <i>v.</i> come to an end, be finished.
Gu (e' ; ama), <i>n.</i> half-ripe 'mpafu'	<i>Cf.</i> [wede] <i>wera</i>
Gu (eki), <i>n.</i> a trap	'gweréra, <i>p.</i> grow dim, of a light
Gubi (aka), <i>n.</i> a quail	'gne (bu) — bu'gne, <i>n.i.</i> outermost
Gugu (omu), <i>n.</i> mat and bedding tied up for journey	fence which encloses all
gugu, (eki), <i>n.</i> pillow	Gwa (eki), <i>n.</i> enclosure for lubare
Guguba, <i>v.</i> flatly refuse	Gwa (eri ; ama), <i>n.</i> a thorn. (jwa)
Gugumula,	Gwagwa , <i>adj.</i> filthy
egugumula, <i>r.</i> be startled	gwagwa (obu), <i>n.</i> filthiness
Guka, <i>v.</i> go right through to	Gwama , <i>int.</i>
guka mu lugudo, arrive in the road	Gwana , <i>v.i.</i> be expedient
Gula , <i>v.</i> buy ^a	gwanira, <i>p.</i> be expedient for
guza, <i>c.</i> sell to	Gya , <i>v.</i> take away. [gyide ; nziya, take away]
gulana, <i>rec.</i> effect an exchange	esp. gyako, gyawo, and gyamu
gule (en), <i>n.</i> ornamented head-dress	egya, <i>r.</i> run ; —egyawo, start
Gulo (e' ;), <i>n.</i> the time for about two hours before sunset. ? closing in time, 'gula	Gya , <i>v.</i> be cooked ; be on fire
olwe'gulo, <i>adv.</i> in the afternoon	[ide ; mpide, I am burnt]
Gulu (e' ;), <i>n.</i> the sky	Gya (olu, emp-), <i>n.</i> a court-yard
wa'gulu, <i>adv.</i> above	Gya (obu), <i>n.</i> envy.
gulu (en), <i>n.</i> place above	gya (omu), <i>n.</i> a fellow wife
ku ngulu, up there ; on the top	gya (e' ; ama), <i>n.</i> a native adze
gulumma	gye (e' ;), <i>n.</i> a host. <i>Vid.</i> Ye
egulumma, <i>r.</i> give oneself airs	Gyo (olu), <i>n.</i> large piece of broken pot
gulumira, <i>p.</i> be high. [vu, <i>pt.</i> high]	
egulumiza, <i>c.r.</i> exalt oneself	

^a Has two plurals, viz. Empi (as though from root wi), whence kuba empi, 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 anjatabye.

I

Full root form always yi
I (olu), *n.* side.¹ ? yi (yiwa)
I (=yi), *pt.* of Gya II. Esp. (Omulpade) mui, extremely ill

- Iga**, *v.* learn
igiriza, *v.* teach
igiriza (*omu*), *n.* teacher
igulula, *rv.* leave off learning
- T'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, *p₂*, stand. [za, c.]
ima (*omu*), *n.* one who acts as security
eimirira, *p₂-r.* give security for [za, c.]
imuka, *v.t.* 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, *rv.* unloose as a goat
- Imbāla**, *v.* grow dim with age, of eyes
- Impi**, *full form of Mpi*, short. [nyimpī]
impawala, *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) *anjitabye*
- 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
- Jágána**, *v.* scoff
- Jaja** (—; ba), *n.* grandfather, ancestor
- Janja** (aka), *n.* malice
- Janjaba**, *v.* look after, nurse, esp. the sick
- Janjála**, *v.* be all over a place*
janjálo (ebi), *n.* beans
- Je** (en), *n.* for spinning,—*bonga enje*
- Jebéra**, *v.* be soaked with water. (jeba)
- Jegere** (*olu*), *n.* a chain
- Jema**, *v.* rebel
jemula, *rv.* subdue
jemulukuka, *v.i.* surrender,—*bajemulu-kuse*
- Jenjeba**, *v.* be weak [vu, f¹.]
jenjeza, *c.* make weak
- Jérena**,
ejérera, *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
- Jirilwa** (e'; ama), *n.* smith's vice †
- Jo**, *adv.* yesterday, to-morrow
- Jóba**, *v.* be wetted. (jobána)
- Joga**, *v.* bully
- Jolonga**, *v.* be contemptuous
- Jonajona**, *v.* be downcast
- Jonjo** (aka), *n.* secretion from eyes
- Jonkera**, *v.* sob. [njionkedē]
- Jowo**, *n.* woollen cloth; flannel†
- Jugo** (*omu*), *n.* small bell ornament
- Júgo** (eki), *n.* end of spear, or pen-nil
- Jugumira**, *v.* shiver
- Jujubula**, *v.* eat voraciously
- Jújumuka**, *v.* look old for age : say you can do what is beyond you
- Jüka**, *v.* scold
ejusa, *r.* be sorry for
jükirira, *p₂*, 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**, *rv.* annul a law; make to migrate
- 'Julkuka**, *v.* move house; be annulled; change one's mind
- Jula**, *v.* ajula okusa*
jurira, *v.* appeal to; give evidence for
- Julizi** (*omu*), *n.* one who calls in a witness
- jurirwa** (*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, *r.* 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 ; ka nyo—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 clan*
ka (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.c. say yes*

Kaba (obu), *n. profligacy*

kaba (omu), *n. a profligate*

kabakaba, *adj. sharp, knowing*

Kāba, *v. cry, mourn ; sing, birds ; howl, animals*

Kabaka (—; ba), *n. king.¹*

kabaka (obwa), *n. kingdom*

Kabala, *v. clear out roots*

Kabona, *Vid. Bona*

Kabotongo, *n. i. syphilis*

Kabeja, *Vid. Beja*

Kābuga, *v. set grass in a wall*
kābugo, (ebi), *n. reeds as first cut, with all leaves, etc. left on*

Kade, *adj. worn out ; old*

kade (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-wife*

Kadzi, *adv. perhaps*

Kafece, *n. i. blood-pudding*

Kaga, *v. lower head for a charge*

Kago (omu) *n.*

'ta omukago, make blood brotherhood

Kaja (ama), *n. swelling of the legs or arms*

Kajo (eki), *n. sugar-cane*

kajo (e';), *n.*

e'kajo lyenjovu, kind of palm

Kajumbe (en), *n. old thatch*

Kakābiriza, *v. compel ; endure patiently*

ekakābiriza, . screw up courage

Kakampa (eki), *n. crust formed on sore*

? kampa

Kakana, *v. be mild ; 'go down,' pain, inflammation*

kakamu, *pt. humble*

ekakamula, *r. rise with effort, as half-slaughtered cow*

Kakanoo, *adv. now*

Kakanyala, *v. i. become hard.* [za, c.]

kakanyavu, *pt. hard*

¹ Cf. Kaba-role, capital of Toro; Kaba-rega, late king of Bunyoro; Kavi-rondo (=Kaba-rondo) the country east of Busoga.

Kakata, *v. be settled.* [sa, c. ; vu, pt.]
ekakasa, *r. play the man*

Kakati, *adv. this instant*

Kakāтика, *v. make sham anythings*

Kāko(ómu), *n. head-dress for oracle-giving*

Kala, *v. i. get dry*

kalo (omu), *n. piece of dried meat*

kalu, *pt. dry*

kalu (olu), *n. dry land*

kalirira, *p. dry up as water*

Kala'kalira (en), *n.*

-enkala'kalira, sure fast

Kalakata, *v. scrape.* Cf. walakata

Kalāma, *v. be very hot, of the sun*

Kalamata (en), *n. extreme thirst*

Kalambála, *v. grow rigid as a corpse*

Kalamu (e), *n. pencil, pen**

kalamu enkalu, lead-pencil

kalamu ya jinja, slate-pencil

Kalamuka, *v. be hoarse*

Kalanamyé (e), *n. meat dead of itself*

Kalang'anya, *v. overwhelm with words*

Kalanguku, *v. be capable.* [fu, pt.]

Kale, *int.*

Kali (en), *n. urine*

Kalidali, *n. i. mustard*

Kaliriza, *v. affirm confidently.* ? kala
ekaliriza, *r.*

ekaliriza amaso, stare at—okumwe-
kaliriza amaso

Kaluba, *v. be hard*

kalubo, *adj. hard*

kalubirira, *p. be a difficulty to*

Kalwekalwe,

omusota ogwa kalwekalwe, a venomous snake

Kama (omu), *n. lord, master*

Kama, *v. squeeze out as pus.* Luima,
milk cow

ekamirira, *r. drink beer incessantly*

Kamala, *v. do thoroughly = zimula ; do carelessly*

Kamba 'ga, *v. be heavy of eyes with sleep*

Kambakamba, *v. be convalescent*

Kambi (eki), *n. chewed sugar-cane*
kambula, *v. suck juice out*

Kambula, *v. plunder*

kambwe, *adj. fierce*

Kampa (en), *n. native putties' ; socks*

Kamulali, *n. i. cayenne pepper*

Kamwana,

ekamwana, *r. be very angry*

Kanaga (en), *n. shrub with hard wood*

Kanda (e';), *n. a noose for snaring wild-*

boar

Kande (eki), *n. a neglected piece of cultivation*

kandula, *v. clear of weeds*

- ekandula, *v.* 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, *v.* start with alarm
- Kanga (en), *n.* an open-work basket
- Kangabiriza,
ekangabiriza, *v.* 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 ekanagaluse, about 11 a.m. [la, *v. t.*]
- Kangavula, *v.* rebuke
- Kanisa (e), *n.* a church†
- Kanja (en), *n.* grounds in beer
- Kankamuka, *v.* cease, of rain or illness.
? kanya
- kankamula, *v. t.*
ekankamula, *v.* shake its wing (fowl); shake off water (dog); get well
- Kankana, *v.* shake
- Kansa, *v.* bid high
- Kansi (ama), *n.* scissors†
- Kantoloze, *n.* t. 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, *v.* grumble
- 'Kanya, *v.*
'kanya ebigambo, discuss matters
'kanya, *v.* 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*)
- Kasoñi, *n. i.* Indian corn
- Kasuka, *v.* throw a stone, spear, etc.
- Kata**, *v.* press down, as food in a pot.
ekata, *v.* 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
- Kätuka, *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, *v.* fear
- Keka (omu), *n.* a mat
- Kekema, *v.* *on.* cackle
- Ke'keria, *v.* speak in a falsetto; creak of a falling house
eke'keza, *v.* 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
- Kenenia, *v.* be a dandy; get thin
kenene (olu), *n.* wild raspberry
- Kenénuma, *v.* strain
- Ke'nénya, *v.* search diligently
- Kengéra, *v.* examine any object from a distance
ekengera, *v.* avoid from fear
- Kenkula, *v.* be inferior (beer)
- Kenya, *v.* grumble. [kenye]
kenyera (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
- Kesuia (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 , <i>pron.</i> what	Kodo , <i>adj.</i> miserly
Kibonomu. <i>Vid.</i> bona	kodowala, <i>v.i.</i> be miserly
Kika , <i>v.</i> put sideways	Kofira (en), <i>n.</i> hat, cap †
kika (obu), <i>n.</i> side as opposed to end	Kofu (en), <i>n.</i> guinea-fowl
kikiro (omu), <i>n.</i> a cross-beam	Ko'ga, <i>v.</i> get thin
Kika , <i>v.</i> attend court	ko'vu, <i>pt.</i> thin
kiko (olu), <i>n.</i> levée, council	Kojange, <i>n.</i> my uncle ³
kikira, <i>v.</i> pay respects to	Koko (en), <i>n.</i> the domestic fowl
kikira kabaka, omwami, etc.	koko (se ; base), <i>n.</i> cuckoo
Kikulwa, <i>n.i.</i> red earth	kokolima, <i>v.</i> crow as a cock
Kima , <i>v.</i> fetch.	Ko'ko (eki), <i>n.</i> a riddle
kima (en), <i>n.</i> a small monkey	ko'kola, <i>v.</i> propound riddle, puzzle
Kimba , <i>v.</i> lower head to charge ; be rude	Kokola (olu), <i>n.</i> the elbow ; a mantis
kimbula, <i>v.t.</i> be rude to (kimbula abantu)	Kokolo, <i>n.i.</i> cancer
Kimbalala (—; ba), <i>n.</i> pelican	Kokowe (e'; ama), <i>n.</i> large-leaved fig-tree. ? kowe
Kina , <i>v.</i> abound, to a person	Kola , <i>v.</i> do, make. [za, c.; zi, n.]
ebintu byangene binkina	koza (omu), <i>n.</i> an overseer
Kina , <i>v.t.</i> be sarcastic to	Köla , <i>v.</i> weed,—kölamu omudo
kino (eki), <i>n.</i> sarcasm	köla (olu), <i>n.</i> uninhabited land
Kindo (olu), <i>n.</i> a seam	Koleza, <i>v.</i> light a lamp, torch, etc.
Kindu (olu), <i>n.</i> wild-date palm	Koligo (eki), <i>n.</i> slave-stick
Kingi (en), <i>n.</i> boundary	Kolima, <i>v.i.</i> curse
Kira (omu), <i>n.</i> tail of animals	Kolo (eki), <i>n.</i> root ; root-end of anything
'Kira, 'kiriza. <i>Vid.</i> 'ka	Koloba ,
Kira , <i>v.</i>	ekolobyá, <i>c.r.</i> make a detour
abankira, those who are senior to me,	kolobola, <i>v.t.</i> scratch. [ka, <i>v.i.</i>]
who have a choice before me	ekolobola, <i>r.</i> be very angry
kiza, <i>c.</i> get advantage over	koloboza, <i>v.</i> draw a line
kizo (en), <i>n.</i> advantage	koloboze (olu), <i>n.</i> a line
kira-vi (e'), <i>n.</i> boil on knee	Kolo-konda (eki), <i>n.</i> bit of broken knife-blade
Kisa (omu), <i>n.</i> good luck. ? kika II	Kolokoto (en), <i>n.</i>
Kisa , <i>v.t.</i> hide from	wera enkolokoto, shew their loyalty
okumukisa ekintu	Kolola, <i>v.</i> cough
kiso (en), <i>n.</i> a secret	Kolondola, <i>v.</i> clear the throat
Kitange, <i>n.</i> my father ¹	Koma (olu), <i>n.</i> wild palm when cut down
Kiya , <i>v.</i> hate	Koma , <i>v.</i> end, cease
kiriiza, <i>v.</i> want to pick a quarrel with	komawo, return ; komako, touch
Kiya (en), <i>n.</i> shaven patch in front	komekereza, <i>k.c.</i> make to reach to very end
mwa enkiya, shave in that way	komerero (en), <i>n.</i> end as opp. to beginning
Kiza. <i>Vid.</i> kira	komola, <i>v.</i> trim ; cut out clothes
Ko (omu), <i>n.</i> a single piece ²	Koma , <i>v.</i>
Ko (e'), <i>n.</i> filth on the person	'komera, <i>p.</i> fence in
Ko (obu), <i>n.</i> dowry paid for wife	'komera (olu), <i>n.</i> a fence
kodomi (omu), <i>n.</i> brother-in-law (<i>or</i> omuko)	'komerera, <i>p.</i> hammer in
Koba , <i>v.</i>	Komaga, <i>v.</i> beat a bark-cloth
ekoba, <i>v.</i> conspire, good or evil	Koma-mawanga (e'; ama), <i>n.</i> pomegranate
ekobereza, <i>v.</i> accuse another to clear oneself	Komba, <i>v.</i> lick
kobana, <i>v.</i> bespeak	Kome (eki), <i>n.</i> cold season after rains. [? koma II
kobojanya, <i>v.</i> accuse face to face	Kömi (en), <i>n.</i> bonfire. (eki)
Kobe (omu), <i>n.</i> a creeper which bears	
kobe (e'; ama), <i>n.</i> a chestnut-like fruit	
Kobe (en), <i>n.</i> an ape. (<i>Pl.</i> amakobe)	
Koboyokyo (en), <i>n.</i> small lake bird, white	

¹ **Kitawo**, thy father ; **kitawe**, his f. ; **kitafe**, our f. ; **kitamwe**, your f. ; **kitabwe**, their f. *Plur.* **bikitafe**, **bikitamwe**, **bikitabwe**.

² Thus, a single sheet of paper, omuko gumi ; a single coil of wire ; a quire of folded paper.

³ Or **Koja wange** ; **kojawa**, thy uncle ; **kojawe**, his uncle.

- kōmera, *v.* heap up rubbish for bonfire
owemu akomera, *prov.*
- Komo (eki), *n.* brass or copper
ekikomo ekymadzi, brass
ekikomo ekya bwera, 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
konero (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
conde (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.*
kongaja, *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. kom-vuba
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 *p.*, beat on ground to scare birds or a beast
- kubiriza, *v.*
kubiriza ensonga, sum up a case
- Kūba, *v.* rub, smooth over
- ekübira, *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
kusfu (en), *n.* a tumour
- Kufuli, *n.* padlock. † *#* kufuli eno, etc.
- K'u'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
- Küla, *v.* pull out, nails, teeth, etc.
- küli (en), *n.* bunch of feathers on canoe
- Kulembra, *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), <i>n.</i> any swelling or unevenness	kung'anyiza, <i>p.</i> collect in a place
kulubana, <i>v.</i> have dirt on it as mat. [ya, c.]	kungiriza, <i>v.</i> make exclamations, oh!
Kulukumbi (olu), <i>n.</i> ridge, sharp edge olukulukumbi lwenyindo, bridge of nose	Kunguvula, <i>v.</i> wish dead, curse kunguvu, <i>n.i.</i> whydah bird
Kulukunya, <i>v.t.</i> roll in dirt ekulukunya, <i>r.</i> roll as animal	Kunizo (aka), <i>n.</i> a noose
Kulukuta, <i>v.</i> flow	Kunkumula, <i>v.</i> shake. ? kuma III. <i>red.</i> kunkumuka (aka), <i>n.</i> a crumb
Kulula, <i>v.</i> draw, drag. Cf. Kuluma ekulula, <i>r.</i> creep, crawl	Kunku (en), <i>n.</i>
Kuluma , Zulu, speak. ? swelling. ? movement of jaws	ente ya nkunku, hornless cow
ekuluma, <i>r.</i>	Kunta , <i>v.</i> blow, of wind
ekulumo (obw), <i>n.</i>	kunta (eki), <i>n.</i> a blanket
lya obwekulumo, chew the cud	Kununkiriza, <i>v.</i> stretch to reach a thing
kulūmuka, <i>v.i.</i> be gathered, clouds	Kunya , <i>v.</i> rub; dress a skin by rubbing
kulūmulula, <i>v.t.</i> clouds gather in swelling masses	with a stone ; strip of possessions
egulu likulululude ebire	kunyu (omu), <i>n.</i> kind of fig-tree
ekulululula, <i>r.</i> clouds, be gathered as above; of a cat, bristle its tail	kunyula, <i>v.</i> pull cooked meat to pieces
kulumbala, <i>v.</i> cat, arch its back	Kusense (olu), <i>n.</i> measles
kulumbuka, <i>v.</i> have indigestion with feeling of swelling ; =kulumuka	Kusu (en), <i>n.</i> a parrot. (eki)
Kulunga , <i>v.</i> =kulungirira. ? heaping-up	Kuta (ebi), <i>n.</i> peelings. (eki)
ekulunga, <i>v.</i> be round, spherical	kutama, <i>v.</i> bow the head
kulungirira, <i>p.</i> make round ; invent	kutu (omu), <i>n.</i> a strait
kulungirira ebigambo, put on old-fashioned airs	kutula, <i>v.t.</i> snap in two. [ka <i>v.i.</i> whence akutuse, he has departed this life]
ekulungirira, <i>r.</i> be round. [vu, <i>pt.</i>]	kutuko (eki), <i>n.</i>
kulung utanya, <i>v.</i> heap up, as goods for removal	okufa okwerekikutuko, sudden death
Kuluze (en), <i>n.</i> king's store	'Kuta, <i>v.</i> be satisfied with food
Kulwa, <i>prep.</i> for sake of	Kūta , <i>v.</i> rub. ? kuwuta
Kulwe (aka), <i>n.</i> tadpole	kūta ebigere, go fast
Kuma, <i>v.</i> light a fire,—kuma omuliro	kūtira, <i>p.</i> give strict orders to
Kuma, <i>v.</i> keep	kūsa, <i>c.</i> deceive
Kuma , <i>v.</i> heap up	kūsa (o:nu), <i>n.</i> a hypocrite
kūmi (e'; ama), <i>n.</i> ten. (ama, olu, eki)	kūsa (obu), <i>n.</i> deceit
kūmu (en), <i>n.</i> a heap, any amount of	ekūsa, <i>r.</i>
Kumba , <i>v.</i> ? heaping-up	ekūsa ku bire, 'set Thames on fire'
kumbi (en), <i>n.</i> a hoe	kūsi (olu), <i>n.</i> red clay. ? for rubbing
kukumba, <i>v.</i> sweep up in hands	on
ekukumba, <i>r.</i> be assembled	Kutankira, <i>v.</i> finish off to last drop
kukumbiriza, <i>p.</i> c. kukumba	Kuwutanya, <i>v.</i> do a thing without letting a person know ; assassinate with pretended friendship (kuwuwtanya). ? kūta
Kundi (e' ; ama), <i>n.</i> navel ; boss of shield	Kuya , <i>Kavirondo</i> , beat
Kundu'ga, <i>v.</i>	kuyo (en), <i>n.</i> hockey
emere ekundu'ze, . . . is badly cooked	Kwa (en), <i>n.</i> tick
Kundula, <i>v.</i> gather up all that comes to hand	'Kwale (na ; bana), <i>n.</i> a dwarf
Kundulu (en), <i>n.</i> string-cap made in Bussoga	Kwakula, <i>v.</i> snatch away, grab
Kunga , <i>v.</i>	kwākwāba, <i>v.</i> plunder hurriedly. [ira, <i>p.</i>]
kungo (eki), <i>n.</i> assessment	Kwana , <i>v.</i> make friends—ayagala oku-kwana nawe
ekikungo kyente, tax on cows	kwano (omu), <i>n.</i> friend ; friendship
kungu (omu), <i>n.</i> a chief	kwanya, <i>c.</i>
kungula, <i>v.</i> reap	kwanya olubimbi, smooth the plot
kungula (ama), <i>n.</i> harvest	ekwanya, <i>r.</i> make oneself ready
kung'ana, <i>v.</i> be assembled	Kwanga (en), <i>n.</i> smell of foul water in beer
kung'anya, <i>c.</i> collect together	Kwanzzi (obu), <i>n.</i> seed-beads. (aka)
	Kwata , <i>v.t.</i> grasp, seize, catch. [kute]*
	ekwata, <i>r.</i> take for one's own
	kwaso (eki), <i>n.</i> a pin ; book-marker

kwatirira, <i>p₂</i> , support, uphold	labula, <i>v.</i> warn
kwatana, <i>v.</i> fight	Laga, <i>v.</i> shew
Kwawa (en), <i>n.</i> armpit	lagana, <i>rec.</i> make an agreement
Kwaya, <i>v.</i> rustle. (kwakwaya)	lagira, <i>p.</i> give orders, directions to
Kwe (olu), <i>n.</i> guile	otulagire ekubo, shew us the right road
Kwebera, <i>v.</i>	lagiro (ekir-), <i>n.</i> an order
kwebera mu kituli, crawl through a hole	lagirira, <i>p₂</i> , shew the way to do
Kweka <i>v.t₂</i> , hide from	jangu ondagirire omulimu guno
okumukweka ekintu	lagiririza, <i>p₂c.</i>
Kwekwe (omu), <i>n.</i> trail made by dragging	nakulagiriza e'dagala, I shall send
anything along the ground	medicine for you
kwekwesa, <i>v.</i> drag behind one	lagalaganya, <i>v.</i> procrastinate
kwekweta, <i>v.</i> scout ¹	lagula, <i>v.</i> foretell
Kwenyakwenya, <i>v.</i> allure. ? kwekwe	lagajala, <i>v.</i> be absent-minded
Kwero (emí), <i>n.</i> sticks of a house-frame	Lagala (end-), <i>n.</i> plantain-leaves ²
which go in the ground	lagala, (<i>e'd-</i>), <i>n.</i> medicine
Kya, <i>v.</i> dawn; clear up, of rain. [kede]	lagala (ekir-), <i>n.</i> a drag-net
kya (en), <i>n.</i> dawn; <i>adv.</i> to-morrow	Lago (obu), <i>n.</i> throat, front of neck. ? laga
morning	yogera obulago bunene, speak in a
kera, <i>p.</i> be early	loud voice
kera okufumba, cook in good time	lago (end-), <i>n.</i> water-reed
kesa, <i>c.</i>	Laka,
kesa obude, be up with first streak of dawn	eraka, <i>r.</i> love exceedingly
Kyai, <i>n.i.</i> tea. (caí)	lakira, <i>p.</i> choke, with food or drink
Kyala, <i>v.</i> pay a visit. [ira, <i>p.</i>]	lakasira, <i>v.</i> be parched with thirst
kyala (omu), <i>n.</i> woman of position, lady	Läkaläka, <i>v.</i> be thirsty
Kyama, <i>v.</i> go astray, go wrong. [mya, <i>c.</i>]	läkira, <i>v.</i> gasp
kyamu, <i>pt.</i> crooked	Lala, <i>adj.</i> other, of another sort or lot
Kyapa, <i>n.</i> type† ekyapa, eno, etc.	Lála, <i>v.</i> become calm. ? lie down
kuba ekyapa, print, typewrite	lálo (ama), <i>n.</i> where any dead is buried
Kyawa, <i>v.</i> not to want. [ya, <i>c.</i>]	lálo (ekir-), <i>n.</i> where Baima live with
Kyefula, <i>n.i.</i> nuisance	their cows
kyefula wenkuba eno	láliira, <i>p.</i> get stuck
Kyemvu, <i>n.i.</i> ? yemvu	lálikira, <i>v.</i> make an appointment with
-a kyemvu, yellow	eralikirira, <i>r.</i> be anxious about
Kyimba, <i>v.=</i> kimba	Lalama, <i>v.</i> throw head back. (lalambala)
Kyuka, <i>v.i.</i> be turned	Lali (end-), <i>n.</i> ? lála
kyusa, <i>c.</i> turn	owendali, man with a squint
kyusu (omu), <i>n.</i> a proselyte	Lalu, <i>adj.</i> mad

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Laba, <i>v.</i> see, find *	laluka, <i>v.</i> be mad
obalaba, give them my compliments	eralusa, <i>r.</i> pretend to be mad
eraba, <i>r.—</i> ; go their way—berabye	Lama, <i>v.i.</i> be preserved
weraba, farewell. Cf. obalaba	lamu, <i>pt.</i> sound; in good health
labo (ekir-), <i>n.</i> a present	lamuka, <i>v.</i> revive
labira, <i>p.</i> find for, provide	lama'ga, <i>v.</i> do a day's march
omundabira, give him my compli-	Láma, <i>v.</i> give dying directions
ments	Lamba, <i>v.</i> make a mark. ? stretch out ³
erabira, <i>r.</i> forget	lamba, <i>adj.</i> whole, without division
labirwamu (end-), <i>n.</i> looking-glass	lambo (omu), <i>n.</i> a corpse
labirira, <i>p₂</i> , oversee	lambāla, <i>v.</i> lie as if dead
labirirwa, be late, be delayed	lambika, <i>v.</i> go straight ahead
labika, <i>v.i.</i> be found	lambikiriza, <i>k.c.</i> stretch out the legs
labe (omu), <i>n.</i> an enemy	lambula, <i>v.</i> visit, inspect land
	lambulula, <i>n.</i> comb out, as hair

¹ Because the larger expedition comes in their trail.

² Olulagala, one plantain-leaf; amalagala, leaves in general, though more especially potato-slips (*ga lumonge*, 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.

- 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
Laniwa (omu), *n.* kernel
Lana,
 lanya, *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, *r.* stretch out the legs
Landa, *v.* run about, as a creeper ; spread as fire
 landula, *rv.* 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
 tololandaga bigambo, speak briefly
landa gitirira, *p2.c.* go roaming about
Langa, *v.t.* lay to charge of
 onanze ki? what have I done wrong?
Langa, *v.* twist
 langa (e'd-; ama), *n.* a lily
 langulula, *r.v.* untwist
langaja, *v.* loiter about
 langaja (ekir-), *n.* a dummy
 oli kirangaja, towereza
Lángá, *v.* give public notice about
 lángá (omu), *n.* cry of men, birds, and animals
 lángíra (omu), *n.* a prince
 langiriza, *p2.c.* shout after
 lángula, *r.v.* refuse to answer
Langálá, *v.* stand in presence of superiors.
 ? langa I
Lásá, *v.* blab about. Esp. lásalásá
 lálasa, *v.* gossip
 lásira, *v.*
 omute gundasira, my head throbs
Látá. ? bend over
 lasa, *c.* commence a roof by bending the reeds to the frame ; shoot arrows ; flick with finger and thumb
 láto (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, *p2.* swear by
Le (ekir-), *n.* cloud. ? la (lála)
Léba (olu), *n.* bath made of plantain-leaf
- lébéra, *v.* get loose. [vu, pt. ; za, c.]
 lébéta, *v.* hang loosely down
Lega, *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
 eréga, *v.* be strained : be clear, sky ; have chordée
Leka, *v.* leave alone
 lesa, *c.*
 eresa, *v.* nerésilda ekintu okukiwa, I have given it cheerfully of my own accord
 leku (end-), *n.* a small calabash
Lékana, *v.* shout
Lema, *v.* be too much for ; aux. fail *
 lema, *adj.* crippled, lame
 lemala, *v.* become lame
 lemaza, *c.* maim
 lemu (omu), *n.* a rubber-bearing vine
 lemu (e'd-; ama), *n.* a fruit with hard rind
Lembá, *v.* stroll
 lembe (e'd-), *n.* freedom
 -a 'dembe, free
 lembe (emir-), *n.* peace ; duration of king's reign
 lembe (olu), *n.* listlessness
Lembá (ekir-), *n.* a turban, head-cloth
Lembéka, *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 owobulensi, 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. ? lemba, red.
 ererembula, *r.* break of itself
Léro, *adv.* to-day
Lerya (ekir-), *n.* chaff. ? le
Leta, *v.* bring
 letereza, *p2.c.* start a hymn
 eretereza, *r.* 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 , <i>v.</i> cultivate. [isa, <i>c.</i>]	Londo (namu ; <i>zin.</i>), <i>n.</i> throne
limiro (en-), <i>n.</i> garden, cultivated plot	Longo (omu), <i>n.</i> a twin
limiriza, <i>p₂</i> <i>c.</i> cultivate for pay	longo (na ; ban.), <i>n.</i> mother of twins
Limba , <i>v.</i> lie	sabalongo, father of twins
limba (obu), <i>n.</i> falsehood	Longosa, <i>v.t.</i> put to rights. [ka, <i>v.i.</i>]
-a bulimba, false	longofu, <i>pt.</i> clean
limbo (obu), <i>n.</i> bird-lime	Longoti (omu), <i>n.</i> a mast †
Limi , (olu), <i>n.</i> tongue, language	Löpa, <i>v.</i> tell tales about
limi (ekir-), <i>n.</i> lisp	Losa (aka), <i>n.</i> smell
limi (namu ; ban.), <i>n.</i> ant-bear	Lota , <i>v.</i> dream
nanimibirye, a double-dealer	loto (ekir-), <i>n.</i> a dream. (end-)
owenimi biri, a bab, gossip	lotolola, <i>v.</i> interpret a dream
Litmu (omu), <i>n.</i> work	Lowa ,
litmu (emir-), <i>n.</i> material or tools for work	(lowo e'd-;) <i>n.</i> long for a thing—e'dowo
Linda , <i>v.</i> wait	lyamadzi, etc. Cf. yoya
erinda, <i>r.</i> be cautious	lowola,
okwerinda si buti, <i>prov.</i>	lowoza, <i>c.</i> think, meditate
lindirira, <i>p₂</i> , wait for	(lowozesa, cause to think; lowo-
Linga , <i>v.</i> <i>Lusoga</i> , look out	lereza, <i>p.</i>)
lingiza, <i>v.</i> peep	Lu (end-), <i>n.</i> young plantain-shoot
Linimuka, <i>v.</i> whirr, as birds flying ; hum,	Lubare (— ; ba), <i>n.</i> false god
as a crowd passing	Lügube (omu), <i>n.</i> greediness
Linya , <i>v.</i> go, climb up, ascend	Luka , <i>v.</i> plait, esp. mats, and baskets
linyirira, <i>p₂</i> , trample upon	eruka, <i>r.</i> sky, be white and flecky
Lira , <i>v.</i> =kába	Lukwata (— ; ba), <i>n.</i> sea-serpent
liro (omu), <i>n.</i> fire	Luli, <i>adv.</i> two days hence
Lira (aka), <i>n.</i> umbilical cord	Lulu, <i>adj.</i> greedy
Liri (ekir-), <i>n.</i> native bedstead	Lulu (aka), <i>n.</i> ordeal by fire. Cf. Dudu
Lita, <i>v.</i> ensnare	akalulu kaokya, you are guilty
Liwa , <i>v.</i> pay	lulu (end-), <i>n.</i> alarm
liyira, <i>p.</i> pay to	kuba endulu, raise the alarm
liyisa, <i>c.</i> make to pay	Lulwe (aka), <i>n.</i> gall-bladder
Lo (ekir-), <i>n.</i> night. ? la (lala)	Luma , <i>v.</i> bite, pain
lo (ebir-), <i>n.</i> times	lumika, <i>v.</i> bleed by cupping
lo (otu), <i>n.</i> sleep	lumiriza, <i>p₂</i> , <i>c.</i> torture; accuse as eye-
lo (obu), <i>n.</i> small kind of millet ¹	witness; bring home charge to
Loba , <i>v.</i> catch fish. ? pick out	lumata,
lobo (e'd- ; ama), <i>n.</i> a hook	erumata, <i>r.</i> be silent in anger
lobola, <i>v.</i> pick out one's share	luluma, <i>v.</i> haunt, only in
eroboza, <i>r.</i> choose for ones If.	emizimu giruluma
lobobi (e'd- ; ama), <i>n.</i> sound, voice ²	Lumba , <i>v.</i> assault
Lobe (end-), <i>n.</i> worn in lieu of trowsers	lumba (en-), <i>n.</i> hornet
lobera, <i>v.</i> hinder	Lumbi (e'd-), <i>n.</i> lesser rains
Loga , <i>v.</i> bewitch	Lume, <i>adj.</i> male of animals
logo (omu), <i>n.</i> a wizard	lume (sed- ; zis.) <i>n.</i> a male, bull
logo (e'd- ;), <i>n.</i> a charm	Lumonde, <i>n.i.</i> sweet potato. (lumonge)
logojana, <i>v.</i> be delirious	Lunda , <i>v.</i> herd
Logoi (end-), <i>n.</i> donkey	lundi (omu), <i>n.</i> a company
Loka <i>v.</i> shoot, sprout	Lundi (omu), <i>n.</i> a time
loko (end-), <i>n.</i> slip, shoot for trans-	omulundi ogwokusat, ogwokuna, etc.
planting	Lundulunduli (omu), <i>n.</i> shin
Lökalöka, <i>v.</i> throb as a frog ; gasp as a	Lunga , <i>v.</i> season ; fill tobacco-pipe
fowl ; of men, desire intensely	lung'amyia, <i>v.</i> put straight, guide
Lokola, <i>v.t.</i> save. [ka, <i>v.i.</i>]	lungi, <i>adj.</i> good
Lokoli (e'd-), <i>n.</i> the trachea	lungu (ekir-), <i>n.</i> an arrow-shaft
Londa, <i>v.</i> choose	Lungu (e'd-), <i>n.</i> treeless uninhabited grass
Londo (omu), <i>n.</i> vanilla	land

¹ Cf. ekirerya : the ground 'bulo' 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, <i>v.</i> be uncomfortable, of a bed ; bother, of a child	Mandwa (e), <i>n.</i> one possessed
Lungu (ekir-), <i>n.</i> a heap of weeds	Manga, <i>adv.</i> over there
Lunguka, <i>v.</i> be black and blue	Manju, <i>adv.</i> back of house. ? nyumanju
Lungwana (omu), <i>n.</i> a coast man †	Mansa, <i>v.</i> scatter, as seeds
Luse'jera, <i>n.i.</i> <i>Vid.</i> se' jera	mansula, <i>v.</i> sprinkle
Lusi, <i>adv.</i> sometimes,—lusi na lusi	Manya , <i>v.</i> know, be acquainted with
Lusu (ama), <i>n.</i> saliva	manyo (olu), <i>n.</i> knowledge, cleverness
Luyi (ekir-), <i>n.</i> fierce anger	manyira, <i>p.</i> get accustomed to
Luvu (omu), <i>n.</i> glutton. ? lulu I	manyirira, <i>A₂</i> .
Lwa , <i>v.</i> delay. [lude; lwisa, c.]	simanyiride, I did it by mistake
Lwa (ama), <i>n.</i> beer made from millet	Manya, <i>v. or</i>
Lwa, <i>Vid.</i> Olwa	mányula, <i>v.</i> pluck a fowl
Lwala , <i>v.</i> be ill. [lwade]	nákumanyula 'no, 'I'll warm thee
lwade (omu), <i>n.</i> a sick person	Manzamu (e), <i>n.</i> cartridge-belt
lwade (obu), <i>n.</i> illness. (end-)	Masamasa, <i>v.</i> glitter
erwaza, <i>r.</i> pretend to be ill	Masa'de,
Lwana , <i>v.</i> fight. [lwanyisa, c.]	emviri za masa'de, straight hair
lwanyi (omu), <i>n.</i> a fighter	Masuka, <i>v.</i> rebound
Lya , <i>v.</i> eat: [lide ; lira, p.] *	Mawa, <i>n.i.</i> very strong drink. ? malwa
lyamu olukwe, betray	Maya (— ; ba), <i>n.</i> an ostrich
liro (e'd-), where food is eaten	Mbe (olu), <i>n.</i> death
lisa, <i>v.t.</i> feed	Mbeja (omu). <i>Vid.</i> Beja
lirâna, <i>v.</i> be adjacent	Mbowa (omu), <i>n.</i> executioner
lirâno (omu), <i>n.</i> neighbourhood	Mbu, <i>int.</i> you there?
liranwa (omu), <i>n.</i> neighbour	Mega , <i>v.t.</i> throw in wrestling
lya (e'd-), <i>n.</i>	megana, <i>rec.</i> wrestle
ta e'dya, win the heart. ¹	megula, <i>v.</i> break off
lya (end-), <i>n.²</i>	Meka, <i>adj.</i> how many
wa ndya embi, an unsociable man	Meketa, <i>v.</i> gnaw, either literally or of pain
Lyango (omu), <i>n.</i> doorway	Meme (e), <i>n.</i> sternal cartilage
Lyazamanya, <i>v.</i> defraud, treat high-handedly	Memetula, <i>v.</i> make a munching or grinding noise
lyazamanyi (omu), <i>n.</i> a cheat, high-handed fellow	Menya , <i>v.t.</i> break *
Lyoka, <i>aux.</i> 'and then'; 'that I may'	menya, <i>r.</i> give in utterly, make abject subjection to
Lyo'ka, <i>v.</i> adorn	menye, <i>p.t.</i> jointed,—ekiso kimenye, a pocket-knife
Lyolyoma, <i>v.</i> accuse in secret; backbite	menyeka, <i>v.i.</i> be broken. [fu, <i>p.t.</i>] menyomenyo (eki), <i>n.</i> stiffness of limbs.
M	Mera , <i>v.</i> grow
'Ma, <i>n.</i> refuse	meruka, <i>v.</i> be sprouted of fresh sown seed
Magamaga , <i>v.</i> look about cautiously	mererezi (eki), <i>n.</i> self-grown seeds
magalaza, <i>v.</i>	mere (e), <i>n.</i> mashed plantain-food
magalaza amatu, prick the ears	Mese (e), <i>n.</i> a rat
Makwanzi (— ; ba), <i>n.</i> osprey	Meza (e), <i>n.</i> a table †
Malâ , <i>v.</i> finish. [maze ; maliza, c.] *	Miansa, <i>v.</i> flash of lightning
emala, <i>v.</i> take for oneself entirely	Mira , <i>v.</i> swallow
maliriza, <i>v.t.</i> accomplish	miro (omu), <i>n.</i> gullet ; the hollow inside of any long stem
Mâla, <i>v.</i> plaster, smear	mizi (e), <i>n.</i> hollow in tusk of ivory
mâla obusa	Mondo (e), <i>n.</i> serval
Malaika (— ; ba), <i>n.</i> an angel †	Monyere (olu), <i>n.</i> incessant rain or talk ; <i>adv.</i> incessantly
Male (e), cat-fish	Mpadwa (— , ba), <i>n.</i> big strong man
Malekebu (e), <i>n.</i> a ship †	Mpawo, <i>adv.</i> no, there is not
Mambuluga (e), <i>n.</i> mumps	
Mámira, <i>v.</i> sit on eggs	
Mamu, <i>int.</i> in salutations	

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.
kampi 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, r. be at a loss what to say
emunyamunya, r. murmur
Munyenye (e), n. a firefly, a star. ? nye
Mwa, v. shave
mwano (aka), n. a razor
Mwa (aka), n. mouth
mwa (emi), n. lips
Mwenyuinwenyu (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'nbewe, one of them.
Pl. ba'nbewe, 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
- Nába**, v. wash the body [za, c.]
nába mu ngalo, wash the hands
Nabi (— ; ba), n. prophet †
Nabugira, n.i. 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.i. swelling of the eye
Nana, v. be accustomed; be well finished
nanya, v. be idle
enanya, r. be fastidious about
Nánágira, v. *on*. stammer.
Nanga (e), n. harp, harmonium
Nangazi (e), n. hartebeest
Nanika, v. twist on wire bracelets. ? nana
nanula, rv. take off the same
Nankani (e), n. a what's its name
enankanya, v. be particular about
Nantiki, conj. whether
Nánu (olu), n. trail of slug; fiddlestring of
sticky substance
Nanula, v. despise one's master
Naswi, n.i. 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
nenya, v. blame
enanya, 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 plantain
Ng'ola, v. despise
Ng'ona (namu, ban.), n. on. a crow
Ng'ong'onga, v. on. low as a cow
Ng'ong'e (e), n. otter
Ng'unda (e), n. long-necked calabash
Ninga (e), n. native nail or peg
Niya, v. = nyúwa [niyede]
Nkulisi (eki), n. space under bed
Nkumu (eki), n. thumb
'No, int. intensive
Noba, v. run away, of wife
Noga, v. pick fruit

No'ga , <i>v.</i> be rightly seasoned ; season no'ga (e), <i>n.</i> lump for dipping in gravy	Nyéga, <i>v.</i> make a sound, of living things nyéfu, <i>pt.</i> fat, animals only
Nona , <i>v.</i> go to fetch anything from its place nonya, <i>v.</i> seek, look for	Nyégera, <i>v.</i> go to consult the lubare at some distant place ; go off a pilgrimage
Noni (e), <i>n.</i> white chalk, or clay	Nyenyenkule (aka), <i>n.</i> house-cricket. ?nye
Nonogana, <i>v.</i> irritate	Nyere (aka), <i>n.</i> thin wire bracelet nyere (olu), <i>n.</i>
Nsotoka, <i>n.t.</i> cattle-plague	
Ntu (omu), <i>n.</i> a person, man ntu (eki), <i>n.</i> a thing. (aka ; obu)	Nyi (omu), <i>n.</i> pupil of eye † nyi (namu ; ban.), <i>n.</i> kind of orchid ; of wagtail ; of bean
Ntuntunu (e), <i>n.</i> cape-gooseberry ntuntunu (aka), <i>n.</i> bandage for eyes ; mask. <i>Also</i> kantuntunu uno, etc.	Niyibanyiba, <i>v.</i> be on point of crying
Nu (eki), <i>n.</i> wooden mortar	Nyiga , <i>v.</i> press nyigo (aka), <i>n.</i> narrow place in road nyigiriza, <i>pt.</i> squeeze
Nukuta (e'), <i>n.</i> latter of the alphabet †	Nyíga, <i>v.</i> be offended. [za, c.]
Nüla, <i>v.</i> break off growing corn-cobs	'Nyika, <i>v.</i> appoint work to. Cf. 'nyuka
Nüla, <i>v.</i> lengthen by extension, pull out nulo (eki), <i>n.</i> the hoof	Nyika <i>v.</i> dip,—nyika mu madzi 'nyikira, <i>pt.</i> get soaked nyinyikide amafuta
Numbu (e), <i>n.</i> root like English potato to taste	Nyikála, <i>v.</i> be vexed
Nuna, <i>v.</i> suck as through a straw	Nyikira, <i>v.</i> persevere, work hard. [vu, pt.]
Nungu (namu ; ban.), <i>n.</i> a porcupine	Nyina , <i>n.</i> his mother ¹
Nunula, <i>v.</i> redeem	nyoko, thy mother ; term of abuse
Nusu, <i>n.</i> half.† nusu ya, etc	Nyindo (e), <i>n.</i> nose. ?nyi nyindwa (ki), <i>adv.</i> nasally
Nwe (omu), <i>n.</i> a single. ?'na goija omunwe gumu, a single gonja nwe (olu ; enyi), <i>n.</i> index finger nwe (olu), <i>n.</i> thigh	Nyimi (— ; ba), <i>n.</i> owner,—nyini kintu nyini (na ; bana), <i>n.</i> = preceding nyini, <i>adv.</i> truly
Nya formative Na. Hence Nyazala, nyo-ko, etc.	Nyinýala, enyinyala, <i>v.</i> screw up lips in disgust at
nyabo, <i>int.</i> lady, Miss, Mrs.	Nyinyimbwa, <i>v.</i> frown
Nya (eki), <i>n.</i> hole	Nyira (eki), <i>n.</i> a bat nyirira, <i>v.</i> be shiny. [vu, pt.]
nya (obu), <i>n.</i> pit, large hole	nyiriri (olu), <i>n.</i> a row, line of men or things ; a verse
nya (omu), <i>n.</i> a house-lizard	
Nyaga , <i>v.</i> rob by force. [ge, pt.]	Nyira (emi), <i>n.</i> ?nyi nyiza eminyira, blow the nose nyiza mu nyindo, = preceding
nyago (omu), <i>n.</i> spoil	
nyaga (olu), <i>n.</i> first of spoil ; spear-shaft	Nyo, <i>adv.</i> exceedingly
Nyákula, <i>v.</i> plunder	Nyo (omu), <i>n.</i> salt
Nyale (omu), <i>n.</i> stain of smoke on roof	'Nyo (olu ; enyi), <i>n.</i> a stretcher
Nyama (e), <i>n.</i> meat	'Nyogoga, <i>v.</i> be cold [vu, pt.]
nyama (aka), <i>n.</i>	Nyoka, <i>v.</i> smoke
nakanyama, <i>n.i.</i> stiff pains, aches	Nyola , <i>v.</i> twist enyola, <i>v.</i> turn one's head round enyolanyola, <i>v.</i> clear oneself
Nyazala(— ; ba), <i>n.</i> mother-in-law. ?nya zala	
Nye (lu), <i>adv.</i> repeatedly	Nyoma , <i>v.</i> despise
nyenya, <i>v.</i> shake	Nyonyogana, <i>v.</i> try again and again to do a thing
nyenya, <i>int.</i> scoffing to man in trouble. ‘That's all right.’ ‘What you deserve’	Nyonyogera, <i>v.</i> tickle
nyenyéra, <i>pt.</i> amanyo gamunyen'yera, his teeth are set on edge	'Nyuka, <i>v.</i> leave off work e'nyula, <i>v.</i> leave off of one's own accord Cf. 'nyika, ?nyi (nyini)
nyenyegere (lu), <i>adv.</i> incessantly	Nyukirira, <i>v.</i> deliquesce
nyenyuwa (olu), <i>n.</i> persistence <i>adv.</i> persistently	Nyula, <i>v.</i> 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
 nyunikiriza, *k.c.* flatter
 enyumikiriza, *r.* boast = enyumiriza
 nyumu (eki), *n.* drinking-party
Nyuma, *adv.* behind
 nyuma wa, *pref.* behind
 Nyumungula, *v.* rinse
 Nyunyunta, *v.* suck as a bite. Cf. Num
 Nyunyuntula, *v.* leave a pleasant taste in
 mouth
 Nyusi (eki), *n.* core of a boil
Nyuwa, *v.* drink. [nyuwede]
 nyuwanted (e), *n.* teat, udder
 Nyuwa (olu), *n.* tendo Achillis
 Nyúwa, *v.* go to stool. (nyiwa)
 Nywegera, *v.* kiss
 Nyuwera, *v.* be firm. [za, c.]
 Nyuzi (eki), *n.* pith
 Nywanyi (omu), *n.* friend

Q

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

Pakasa, *v.* hire to do. [si, *n.*]
 pakasa amadzi, hire any one to fetch
 water
 pakasa ormulimu, hire people to do the
 work

Pamba, *n.* cotton, cotton-wool.† (pamba
 eno)

Pampagala, *v.*
 epampagala, *r.* 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 †

Pipa (e' ; ama), <i>n.</i> a barrel †	R.
Punga (omu), <i>n.</i> rice †	
Puwa, <i>n.i.</i> steel †	
Radu, <i>n.</i> lightning.† (ladu)	
Randa, <i>n.</i> carpenter's plane.† (landa)	
Sa, <i>v.</i> grind. [sede]	S
Sa, <i>adj.</i> nothing but	
sa (bu), <i>adv.</i> to no purpose	
Sa (omu), <i>n.</i> top of branch, of pole.	

5

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
 sásira. *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.y.c.* beg as a beggar
 Sâba, *v.* smear
 Sabala, *v.* go on board canoe. [za, c.]
 Sabâna, *v.* stain all over
 Sabawa, *n.* target. †

Sabika, *v.* wrap up
 esabika, *r.* bandage oneself
 sabukulula, *rv.* 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
Saga, *v.* jest
Sa'ga, *v.* drive away flies with fan; collect 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

¹ Taken from Swahili ; Mpagazi.

² 'Paper' (*papuros*), transliterated.

Salá, <i>v.</i> cut with knife *	Sána (omu), <i>n.</i> time of daylight and warmth
sala omusango, decide a case	omusana gwase, the sun is hot
saliriza, <i>p.t.c.</i> pervert judgment	sana (<i>e'</i> ;), great heat of sun
salira, <i>p.</i> prune plantains	Sána, <i>v.</i> be fit. [ira, <i>p.</i> be fit for]
sale (omu), <i>n.</i> tribal mark made by cutting	sánu (en), <i>n.</i> niceness, finish—
sale (en), <i>n.</i> cup made by half a gourd	tekibula ensánu,
saló (en), <i>n.</i> boundary of a garden	sánirira, <i>p.</i> treat well
salu (<i>e'</i> ; ama), <i>n.</i> kind of grass which causes itching	esánirira, <i>r.</i> act for oneself
Sála, <i>v. on.</i> ring as metal ; frizzle as fat	sanya olubimbi, smooth a plot = 'tanya
Sála, <i>v.</i> pray set form, esp. Mohamedan +	esánya, <i>r.</i> pretend friendship with ; pretend not to have had a meal
sála (e), <i>n.</i> a set prayer ; collect	esányiriza, <i>r.</i> put on a fair appearance when there is war in the heart
Salaba (omu), <i>n.</i> cross †	Sána , (aka), <i>n.</i> shrub, bark makes red dye for leather
Salamuka, <i>v.</i> become Mohamedan. <i>f.r.</i>	Sanda (<i>e'</i> ; ama), <i>n.</i> sticky juice, resin
Islam	Sanga (<i>e'</i> ; ama), <i>n.</i> tusk of ivory
Sále (omu), <i>n.</i> guide	Sanga (<i>e'</i> ;), <i>n.</i>
sále (aka), <i>n.</i> an arrow-head	alwade kya sanga
Sákala, <i>v.</i> of throat in small-pox	Sanga, <i>v.</i> come upon person, find
Samala, <i>v.</i> [vu, <i>p.t.</i>]	sango (omu), ¹ <i>n.</i> judgment, penalty for wrong-doing
amânyo gasamade, the teeth protrude	onusango gimusinze, he was, in the wrong
amânyo amasamavu, protruding teeth	asinze omusango, he was in the right, innocent
samâlirira, <i>p.</i> gape with astonishment	sala omusango, decide a case
Samamya (aka), <i>n.</i> red insect like centipede	'dza omusango, do wrong ; commit a crime
Samba, <i>v.</i> strike with sole of foot	sangula, <i>v.</i> blot out
esamba, <i>r.</i> avoid	Sanika, <i>v.</i> cover, esp. for cooking
samba (eki), <i>n.</i> the 'sudd'	saniko (ebi), <i>n.</i> leaves in which cooked food has been served up
sambi (eki), <i>n.</i> thigh	sanikira, <i>p.</i> —sanikirako, cover over with
sambirira, <i>p.</i> trample on	sanikizo (eki), <i>n.</i> a cover
samba (<i>e'</i> ; ama), <i>n.</i> irons	Sanja (<i>e'</i> ;), <i>n.</i> withered plantain-leaves
sambagala, <i>v.t.</i> have convulsions	Sanja-bavu (en), <i>n.</i> swollen glands in groin
sambeya, <i>v.t.</i> hurry up	Sanza, <i>v.</i> scatter. ? sa n sa
Sambo (en), <i>n.</i> stubble. (eki) ? samba	sansa (en), <i>n.</i> bleached palm-leaves for mat making
sambula, <i>v.</i> take up stubble	sansa (eki), <i>n.</i> cover for cups made of 'nsansa'
sambula (eki), <i>n.</i> the time of year when stubble is taken up	sanso (<i>e'</i> ; ama), <i>n.</i> topmost branch
Sambwe (en), <i>n.</i>	sansula, <i>v.</i> bust pod, beans ; open out, mushrzoms, etc.
ekyensambwe, bark peeled off and used for tieing ; the shrub from which it is peeled off	sansulukuka, <i>v.</i> become unbraided as rope
sasambula, <i>v.</i> peel bark off a tree	Sansagula, <i>v.</i> have convulsions
Sambya (en), <i>n.</i> tree with wood like sycamore	Sânula, <i>v.t.</i> melt ; stir up a mob. [ka, v.i.]
Sami (<i>e'</i> ; ama), <i>n.</i> an eatable gnat	Sanyu (<i>e'</i> ;), <i>n.</i> joy
Samira, <i>v.</i> give the oracle	sanyuka, <i>v.</i> be glad. [sa, c.]
Sá'mula, <i>v.</i> sprinkle	Sasanala, <i>v.</i> be in an uproar. [za, c.]
esa'mula, <i>v.</i> shake earth from ; refuse to take part in a plot	Sasana, <i>v.t.</i> be scattered. ? sa (sansa), red
Samvu (omu), <i>n.</i> seven. (olu . . 700), (en . . 70), (aka . . 7,000)	Sasi (en), <i>n.</i> sparks. ? sa (sasira)
Samwasaniwa, <i>v.</i> be full of news	
Sana, <i>v.</i>	
sana omukeka, make a pattern in the mat	
Sana, <i>v.</i> drown. <i>Esp.</i> sanawo	
Sanya, <i>n.i.</i> wholesale destruction	

* 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, sásira. *Vid.* Sa
 Sásubuga,
 esásubuga, *r.* 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.t.* cease to bear
Satū, *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
 savuwala, *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
 Säza, *v.* weld
 Sazika, *v.t.* cover, as infant with bark—
 cloth
Se, *formative*, father of; Mr. Hence se-
 zala, sedume (lume), segwanga
 (wanga)
 sabalongo, father of twins
 sebintu (owner of property), 'good sir'
 sebitalo, owner of deformity. (ekitalo)
 semwandu, one whose master has died.
 sebo, Sir. ? father of men
 Sébenga, *v.* consume as log in fire ; trot
 sebengerera, *p2.* get thin
 Sébēra, be always, visiting—gundi ono
 kisébēzi
 Segá (en), *n.* a vulture
 sege (omu), *n.* a wólf
 Ségá, *v.* be bereaved
 Seguka, *v.* move one's position
 segulira, *p.* make room for
 Ségula, *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, *p2.* 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
 Sékēta, *v.* backbite
 Sekula, *v.* pound
 sekuzo (omu), *n.* wooden pestle
 Sekula (en), *n.* calabash with long narrow
 neck
Semba *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, *r.* walk backwards
 Sendekera, *v.* abate of sickness. ? senda
 Sénēka, *v.* leave goods in order to escape
 unsuspected—asénēse ebibye nata-
 'da
 sénēko (omu), *n.* property so left
 sénēki (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, *r.* settle on lees
 Sengeka, *v.* put close side by side. ? senga
 Senke (e'); *n.* blindness of eye, cata-
 ract
 Senkenya, *v.* smculder
 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]
 Sénýasénýa, *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, *p1.* grey
 Sepewo, *n.* a pith hat.† French chapeau
Sera, *v.* wander about, esp. at night ;
 prowl
 sera ebitoke, prowл about the plan-
 tains
 esera, *r.* bubble up, in boiling
 seragana, *rev.* 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), <i>n.</i> a matting bag	siga (bu), <i>adv.</i>
seso (en), <i>n.</i>	tula busiga, sit for a long time.
juza enseso, fill full	Sig'a (e'; ama), <i>n.</i> a scorpion
sere'ja, <i>v.t.</i> of person who has to do all work himself	Siga, <i>v.</i> rub on grease, grease siga amafuta, omuzigo, etc.
sereba, <i>v.</i> be squandered	sige (omu), <i>n.</i> a boy or girl sent to serve the king
Séra (eki), <i>n.</i> a point of time. (aka)	Sika, <i>v.</i> be an heir to, inherit after death
Séra, <i>v.t.</i> charge too much; pay too much	sika (omu), <i>n.</i> an heir
Sereka, <i>v.</i> thatch. [si, <i>n.</i>] ? sera	siko (en), <i>n.</i> jungle, uncultivated land
serekera, <i>p.</i> fill in where thatch is thin	sikiriza, <i>v.</i> overshadow
serekulula, <i>rv.</i> take thatch off	sikirize (eki), <i>n.</i> shade, shadow
Serengeta, <i>v.</i> go in a certain direction, esp. on a slope downwards. ? sera	Sika'ka, <i>v.</i> pull off by jerks
Sérera, <i>v.</i> be slippery. ? séra	esi'ka, <i>r.</i> stalk off—yesi'se nobusungu
Serinyabi (eki), <i>v.</i> a cactus-like plant	si'kasi'kanya, <i>v.</i> devour greedily
Seruwali (e), <i>n.</i> trowsers †	si'kula, <i>v.</i> grab, snatch
Sésa, <i>v.</i> (<i>Lusoga</i> seta, draw near)	Sika (e'; ama), <i>n.</i> anchor †
sesa omuliro, push the fire together	Sika, <i>v.</i> fry
Sesema, <i>v.</i> vomit	Sika, <i>v.</i> load a canoe ; ship
Sésétyuka, <i>v.</i> slip down	sikulula, <i>rv.</i> unload
Setera, <i>v.</i> wave as grass-tufts ; be blurred to the eyes.	Sikína, <i>v.</i> cry out
ebiswa bisetede, . . . are covered with ants	Si'konda, <i>v.</i> have hiccup. ? si'ka
setererá, <i>p.</i> be indistinct, as bad writing	Sikya (en), <i>n.</i> back of neck, neck
Sétula, <i>v.</i> push along without lifting	Sima, <i>v.</i> dig
Setwe (omu), <i>n.</i> a level place	sima enyumba, break into a house
Seyeya, <i>v.</i> glide as canoe on water	simu (en), <i>n.</i> a worn out hoe.
Si, <i>adv.</i> not	Simagira, <i>v.</i> nod and wake up with a start
Si (en). <i>Vid.</i> Sa	Síma, <i>v.</i> be pleased with
Siba, <i>v.</i> tie ; secure a prisoner	símiba, <i>pass.</i> be pleasing to
sibe (omu), <i>n.</i> a prisoner	esíma, be satisfied. Esp. nesimye, I am pleased
sibo (eki), <i>n.</i> where goats are tied up	símo (aka), <i>n.</i> something to please
sibikirira, <i>p.</i> tether goats, etc. to grass	Simatula. ? sumatula
sibirira, <i>p.</i> tie up lot of food for journey	esimatlala, <i>r.</i> disengage oneself from any one's grasp
Sibo (en), <i>n.</i> sandstone	Simba, <i>v.</i> set upright ; plant trees
sibosibo (eki), <i>n.</i> sandstone for potter's clay	simba (obu), <i>n.</i> being on end ; being upright
Siba, <i>v.</i> spend the day	simbo (e';), <i>n.</i> indifference
siba enjala, go without food	tambula e'simbo, walk with indef. ;
sibula, <i>v.</i> dismiss, give leave to go	lya e'simbo, eat with indef.
Sibula, <i>v.</i> cut down a tree and leave the root. [ka, <i>v.i.</i>]	esimbigriza, <i>r.</i> refuse to budge
sibukira, <i>p.</i> sprout of tree-stump ; take its rise in, of a river	Simbagiriza,
sibuka (en), <i>n.</i> sucker of a tree	esimbagiriza, <i>r.</i> walk with stick as old man
Siga, <i>v.</i> sow seed. [zi, <i>n.</i>]	Simbu (en), <i>n.</i> epileptic fit
sigó (en), <i>n.</i> seed ; kidneys	Simula, <i>v.</i> wipe
sigé (eki), <i>n.</i> eyebrow	Sinda, <i>v.</i> groan
sigé (en), <i>n.</i> wrinkles on forehead	sindirira, <i>p.</i>
Siga,	sindirira, emundu, load a gun
esiga, <i>v.t.</i> entrust oneself to	sindika, <i>v.</i> push
esigwa, <i>adj.</i> faithful	Sindukirira, <i>v.</i>
sigira, <i>p.</i> entrust a thing to	ememe ensindukirira, I feel sick
sigire (omu), <i>n.</i> a steward	Sindula, <i>v.</i> pull up tree, roots and all
sigala, <i>v.</i> be left	Singa, <i>v.</i> be better than ; get the better of
sigama,	sinza, <i>v.</i> worship
esigama, <i>r.</i> lean upon	sinzíra, <i>v.</i> be the chief point
Siga, (e'; ama), <i>v.</i> cooking-stone	kyetusinzírako kiuwa, what is our chief point?
sigika, <i>v.</i> arrange the cooking-stones	

- sinziro (eki), *n.* heel
Singa, *v.* pledge
 singira, *A.* give pledge to
 singo (omu), *n.* a pledge
 Sing ana, *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.
 siise (ka), *adv.* in a whisper
 sirikiriro (aka), *n.* interval of silence
Sirimuka, *v.* run fast
Siring'anyi (olu), *n.* a worm
Siringita, *v.* roll=irigita
Siripi (e), *n.* cock of gun †
Sirira, *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
 sisiwala, *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, *re.v.* stand up
 situla, *v.t.* 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-
 sent
So (en), *n.* upper grinding-stone ; knee-
 cap
So (eki), *n.* a foreign made knife +
 ekiso ekimenye, a pocket-knife
Soba, *v.* make a mistake ; be too many,
 too long, etc. on counting,
 measuring
Soba, *v.* pick one's steps
Sobola, *v.* manage. [ka, v.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 ensoke, make water gurgle in
 paddling
 soke (mu)—musoke, *n.i.* rainbow
Sokola, *v.* take out of a parcel without
 undoing it
 esokola, *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. Sola
 solo bija, *v.* cut plantains with the 'luso-
 lobyo'
 solo (olu), *n.* knife on a long stick
Solöza, *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, pt.]
 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, *r.* pick a quarrel
 sonseka, *v.* slip in under
 sonseka ekitabo mu lugoye
 esonseka, *r.* =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, *r.* 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
Sábi (e'), *n.* hope
 súbiria, *v.* hope for
 súbiza, *c.* promise
Subula, *v.* strip the bark off a 'mutuba'
Sübula, *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
Sükira, *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
Súla, *v.* throw away, throw
 súlika, *v.* turn upside down
 esúlika, *r.* stand on one's head ; slope, lean
 súlira, *p.* throw the cloth ovr the shoulder
 súlirira, *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
 sutannuka, *rv.* get up from that position
 suti (en),
 ekyensuti, tail of a fowl
Súta, *v.* praise
 súsúta, *v.* be very familiar with
 súsúto (olu), *n.* familiarity
Suwa (en), *n.* a water-jar
 suwa (omu), *n.* a vein ; sinew
Suyaya, *v.* swagger

suyu (eki), <i>n.</i> sore on corner of mouth	Tagula, <i>v.</i> tear in pieces, of beasts
Swa (eki), <i>n.</i> ant-hill	Tagya (en), <i>n.</i> hyena
swa (en), <i>n.</i> white ant in flying stage	Tai (aka), <i>n.</i> a swallow
Swaga, <i>v.</i> spear fish in the water	Taira, taiza. <i>Vid.</i> Tawa
swāgu, <i>int.</i> , congratulate on successful hunt	Taka (e';), <i>n.</i> soil
swāguza, <i>v.</i> congratulate ‘swāgu,’ ‘swāgu’	taka (obu), <i>n.</i> land inherited in perpetuity and used as family burial ground
Swāla, <i>v.</i> be ashamed. [za, c.]	taka (omu), <i>n.</i> owner of such land; country yokel
Swanta,	takawa, <i>v.</i> become a ‘mutaka,’ be a rustic
eswanta, <i>r.</i> smack lips over good food	Taka , <i>v.</i> announce a theft
Swaswa (en), <i>n.</i> large water-lizard.	takabana, <i>v.</i> search diligently to recover anything lost
Swaswata, <i>v.</i> smart; patter	etakiriza, <i>r.</i> deny what you have not been accused of
Swagiro (en), <i>n.</i> foot-fall	Takata, <i>v.</i> become warm inside
T	
Ta, <i>v.</i> let go. [tade]	Takera (en), <i>n.</i>
Ta (eki), <i>n.</i> a large calabash	gamba entakera, interrupt
Ta (olu), <i>n.</i> a span measure	Tako (e';), <i>n.</i> the buttock
Ta (obu), <i>n.</i> flour. ? sa I	ekyentako, wasp’s sting
Ta (ama), <i>n.</i> milk	Takula, <i>v.</i> scratch as a hen. ? taka I
Ta , <i>v.</i> kill. [se; 'sa, c.]	Ta'kuluzza, <i>v.</i> force to relax grasp
ta aga naga, waver between two opinions	Tala (omu), <i>n.</i> uncultivated land; the other side
Taba , <i>v.</i> join	omutala weno, this side; omutala weri, that side
tabagana, <i>rec.</i> be reconciled	tale (e';), <i>n.</i> moor-land
Taba (ebi), <i>n.</i> rain-water standing in pools	tale (ama), <i>n.</i> iron ore
Tāba, <i>n.i.</i> tobacco	tale (aka), <i>n.</i> a market
Tabāla, <i>v.</i> go on an expedition. ? tabawala	Tala , <i>v.</i> form battle-array,—egye litaze
tabālo (olu), an expedition, campaign	etala, <i>r.</i> get ready for battle
Tabangula, <i>v.</i> stir up the mud	tala ejoba, shave all round the head, leaving the crown
tabanguka, <i>v.</i> be stirred up; get angry ememe entabanguse, I want to be sick	tala enju (emikwero), set up skeleton of house
Tabani (omu), <i>n.</i> a son. ? taba	tala e'zala, stake in gambling
Tabāza (e), <i>n.</i> lamp, candle †	tala (olu), something to sell for profit
Tabāza, <i>v.</i> wash ceremonially before prayer	talo (olu), <i>n.</i> a battle
Tabi (e'; ama), <i>n.</i> bough, branch. ? taba	goba mu lutalo, defeat
Tabika, <i>v.i.</i> be mixed up. ? taba	talo (eki), <i>n.</i> a freak of nature, wonder
tabikiriza, <i>v.</i> put out intentionally in singing, etc.	talo (ki), <i>adv.</i> wonderful, extraordinary
tabiza, <i>c.</i> put out in singing	Talāga (ama), <i>n.</i>
Tabira, <i>v.</i> sprinkle water on forge fire	empagi ezamatālāga, uneven spaces
tabiro (en), <i>n.</i> a sprinkler	Talaga, <i>v.</i> besiege
Tabo (e';), <i>n.</i> hole from which flying ants come	Talage (obu), <i>n.</i> rust
Tabo (eki), <i>n.</i> a book †	Talama, <i>v.</i> sit with legs out to side
Tabula, <i>v.</i> mix, stir up. [ka, v.i.] ? taba etabula, <i>r.</i> become frothy as sea in storm	Talanga, <i>v.</i> stagger like a sick man
etabula, <i>r.</i> become frothy as sea in storm	Tälätäla, <i>v.</i> stroll
Tabwa (en), <i>n.</i> round ornament, knob	Talika, <i>v.</i> dry meat over fire
Tafu (omu), <i>n.</i> wrinkle on forehead	Talisi (omu), <i>n.</i> postman †
Tafūla, <i>v.</i> search among a lot of things	Taliza, <i>v.</i> finish right off
Tāga, cf. Swahili taka etaga, <i>r.</i> need	Tälükä, <i>v.</i> loose restraint of self
Tagala, <i>v.</i> = tegana, be bothered	Tama (e'; ama), <i>n.</i> cheek
Taganjula, <i>v.</i> search under everything	Ta'ma , <i>v.</i> disgust
Taga'lā, <i>v.</i> stagger—of a drunken man	omilumu guno guntamye, I am tired of this job
Tāgo (aka), <i>n.</i> the spleen	ntamidwa, I am tired, dissatisfied with my place
tāgo (en), <i>n.</i>	Tamaga (en), <i>n.</i> light-coloured negro
ejinja eryentāgo, black stone useful for sharpening razors	

Tambira, <i>v.</i> sacrifice	Teba, <i>v.</i> aim
tambiro (e' ;), <i>n.</i> place of sacrifice	tebi (omu), <i>n.</i> a marksman
Tambo (omu), <i>n.</i> spring, gun-lock, etc.	tebereza, <i>v.</i> guess.
Tambula, <i>v.</i> walk	Tebe (en), <i>n.</i> a stool, chair
tambulira ku gari, ride a bicycle	tebe (omu), <i>n.</i> chair-carrier
tambula (en), <i>n.</i> gait	Tēbe (eki), <i>n.</i> bog
tambulire (ama), <i>n.</i> ways of walking	Tebunkanya, <i>v.</i> dodge
Tami'ra, <i>v.</i> get drunk. [vu, pt.]	Tega, <i>v.</i> bend spring of trap; trap; lay
tamirukuka, <i>v.</i> get thoroughly drunk ¹	in wait for *
Tamu (en), <i>n.</i> native cooking-pot	tega okutu, listen attentively
Tamvua (e' ;), <i>n.</i> thread of fringe	tego (omu), <i>n.</i> trap; bow
tamvua (ama), <i>n.</i> a fringe	tega omutego, set a trap
Tana, <i>v.</i> spread	tegula, <i>rv.</i> take out of trap
tana (en), <i>n.</i> hole to bury in, grave	tega (en), <i>n.</i>
Tanaka, <i>v.</i> be sick	tema entega, hough
Tanda, <i>v.</i> stride	Tegana, <i>v.</i> bother. ? tegā
tanda(omu), <i>n.</i> 'width' of barkcloth, etc.	Tegeka, <i>v.</i> make ready
tanda (eki), <i>n.</i> a bedstead	etegeka, <i>r.</i> prepare oneself, be ready
tanda (en), <i>n.</i> food for road. ? lasting	tegula, <i>v.</i> put back what has been put ready
for journey	Tegéra, <i>v.</i> understand. ? tegā
Tanda (e'), <i>n.</i> place of the departed	tegéza, <i>c.</i> explain
genda e'tanda	tegévu, <i>pt.</i> sensible
Tanda (e'), <i>n.</i> ? tanda I	tegréza, <i>v.</i> listen to
sula e'tanda, throw a thing carelessly	etegérezza, <i>r.</i> see and fully understand
to one side, and forget about it	Teka, <i>v.</i> clear, of sky; grow calm, of sea
tandagira, <i>v.</i> throw violently down	tefu, <i>pt.</i> calm; gentle
tandika, <i>v.</i> lay out, start work	Teka, <i>v.</i> place; make a law
tandika emeza, lay the table	teka (e' ; ama), <i>n.</i> a law
tandika endogoi, saddle the ass	teka e'teka, make a law
Tanga, <i>v.</i> be fined, pay fine	tekulula, <i>rv.</i> unship
tanza, <i>c.</i> fine	tekulula e'teka, annul a law
tango (omu), <i>n.</i> a fine	teko (omu), <i>n.</i> heap put together for
Tanga (ebi),	counting
embuzi yebitangatanga, with many	tekateka, <i>v.</i> make ready
small black and white spots	etekateka, <i>r.</i> make oneself ready
tangāla, <i>v.</i> show, reflect light	Teketeke, <i>adv.</i>
tangálja, <i>v.</i> show light through	nungi teketeke, first-class
Tanta, <i>v.</i> be scattered	Tekemuka, <i>v.</i> fear
tanta (obu), <i>n.</i> shuttle	Tékera, <i>v.</i> set fire to
Tanula, <i>v.</i> begin. ? tana	Tema, <i>v.</i> cut with blows
Tanyi (eki), <i>n.</i> human placenta. ? tana	tematema omutwe, gash the head
Tanwa, <i>v.</i> hurt by mistake. [tanidwa]	temya, <i>c.</i>
Tasa, <i>v.</i> separate combatants; abort	temya ekikowe, wink
Tätägana, <i>v.</i> be scattered. Cf. Tanta,	temu (e'), <i>n.</i> violence, highway-robbery
Sasana	temu (omu), <i>n.</i> highwayman
Tavujana, <i>v.</i> speak indistinctly	temula, <i>v.</i> assassinate
Tawa, <i>v.</i> steer a canoe,—tawa eryato;	temera, <i>pt.</i> put earth to roots of tree
circumcise; be importunate	temereza,
tawana, <i>v.</i> be busy	temereza ekikowe, blink
ta'wana (emi), <i>n.</i>	Tembe (e' ; ama), <i>n.</i> wild plantain-fruit
nina emitawana, I am very busy	tembe (eki), <i>n.</i> wild plantain-tree
taya, <i>c.</i>	Tembéta, <i>v.</i> carry in front of one. Cf.
etaya, <i>r.</i> be under no restrictions	Sembesa
taira, <i>pt.</i> be bothered. [za, c.]	Tenda, <i>v.</i> describe, speak of as good.
taiza, <i>c.</i> surround a cover of game.	tendo (e'), <i>n.</i> praise
Tawuliro.(eki), <i>n.</i> short small torch, fire-	tendereza, <i>v.</i> praise, commend
brand	tendeka, <i>v.</i> initiate
Tawuzi (en), <i>n.</i> a paroquet	tendekereza, <i>v.</i> give lessons in, to
Te (en), <i>n.</i> cow, ox	children

¹ According to some, 'get sober.'

Tenga, <i>v.</i> wag the tail	Tinda, <i>v.</i> bridge. Cf. Tanda
tengera, <i>p.</i> shake with fear. [za, c.]	tindo (olu), <i>n.</i> bridge, stairs, ladder, etc.
tengerera, <i>p.</i> be afraid of falling, nervous	tindiro (eki), <i>n.</i> shelves
tengereze (en), <i>n.</i> nervousness, 'funk'	tindikira, <i>v.</i> pile up, firewood
tengesa, <i>v.t.</i> shake	Timinya (aka), <i>n.</i> a very wee scrap
tengetera, <i>v.</i> roll of a boat ; wobble as compass-dial	Tinkiza, <i>v.</i> like, love ; rejoice, exult
tenge'ja, <i>v.</i> float without motion	Tintima, <i>v.</i> shake. ? time
Tenetenge, <i>adv.</i> half full	tintimirita, <i>p.</i> shake inague
Tengu, <i>adj.</i> disobedient	Tira, <i>v.</i> be well spread with leaves, of a garden
Tentegere (eki), <i>n.</i> first bark from 'mutuba'	Tirika, <i>v.</i> be squirted
Tera, <i>v.</i> aux. be on point of	tirisa, <i>c.</i> squirt
Tere (omu), <i>n.</i> rations	Tirimbula, <i>n.</i> murder. [ka, v.i.]
Terebuka, <i>v.t.</i> slip. [la, v.t.]	Titi (obu), <i>n.</i> small beads
Tere'ga, <i>v.</i> speak like a prince	Titi (obu), <i>n. on.</i> chilliness ba nobutiti, feel chilly
Terekwa, <i>v.</i> put by. ? tere	titira, <i>v.</i> shake with cold or fear
teresa, <i>c.</i> entrust to some one's care	titiwala, <i>v.</i> be famished with cold
Teréra, <i>v.</i> surmise	Titiri (ma), <i>adv.</i>
Teréra, <i>v.</i> balance itself ; be level	tula matitiri, sit on the haunches
terévu, <i>pt.</i> level	Titiri (en), <i>n.</i> kind of quail
teréza, <i>c.</i> make level	To, <i>adj.</i> not full grown
Tesa, <i>v.</i> take counsel, discuss. ? teka	Toba, <i>v.</i> get wet
tesa ebigambo, discuss the matter	Tobeka, <i>v.</i> make patchwork, variegate omukeka omutobeke, mat with coloured pattern
teso (ekye), <i>n.</i> freedom from work, leisure	tobekera, <i>v.</i> be going grey of hair
Tétera, <i>v.</i> breathe heavily in illness	Tobera, <i>v.</i> move the lips
Tetenkereza, <i>v.</i> beguile	Tobo (en), <i>n.</i> base of anything
Teza, <i>v.</i> hurry up	Tofali (e' ; ama), <i>n.</i> a brick. †(sofali)
Ti (n), <i>conj.</i> that. ? saying ¹	Togatoga, <i>v.</i> fiddle with
Ti (omu), <i>n.</i> a tree, piece of wood	Togero (e' ; ama), <i>n.</i> large vessel for brewing in
ti (eki), <i>n.</i> small piece of wood ; esp. haft of knife	Togo (ebi), <i>n.</i> papyrus
ti (ebi), <i>n.</i> circlet worn by young girls	To'go, <i>n.i.</i> heavy rains of March, April and May
Tiba, <i>v.</i> spoil	Togolola, <i>v.</i> take up filth with hands
Tiba (olu), <i>n.</i> wooden cup	Togonyola, <i>v.</i> squash, squeeze hard
Tibwa (eki). Vid. Tya	Tojera, <i>v.</i> bud, of trees
Tiguka, <i>v.</i> play	Toke (e' ; ama), <i>n.</i> bunch of plantain
Ti'ka, <i>v.</i> put load on head	toke (eki), <i>n.</i> plantain-tree
eti'ka, <i>r.</i> carry a load	Tokomoka, <i>v.</i> be engulphed, destroyed wholesale
eti'ka emikono, 'hands on head,' a sign of grief	Tokota, <i>v.</i> bubble in boiling
eti'se (omw), <i>n.</i> a porter	Tokoterera, <i>v.</i> mourn for silently ; keep quietly silent
ti'ko (en), <i>n.</i> top of hill	Tola, <i>v.</i> accept
ti'ko (aka), <i>n.</i> a mushroom	tole (eki), <i>n.</i> lump. ? what is accepted
ti'kilo (eki), <i>n.</i> pointed top of native house	Toli (en), <i>n.</i> kuba entoli, snap the fingers
ti'kula, <i>rv.</i> take off a load	Toloba, <i>v.</i> run without turning ; go in pairs
Tikirira, <i>v.</i> be afraid to give one's mind	tolobo'ja,
Tiküla, <i>v.</i> turn everything upside down in searching	etolobo'ja, <i>r.</i> quarrel
Tima, <i>v.</i> mince. Cf. Tema	tolong'anya, <i>v.</i> be clever at work, repartee, etc.
Tima (e'), <i>n.</i> malice	Tolola,
Tima (oni), <i>n.</i> heart	etolola, <i>r.</i> go round. [za, c.]
Timba, <i>v.</i> hang curtains	
timba (eki), <i>n.</i> a curtain	
Timba (— ; ba), <i>n.</i> python	
Timpa (e ;), <i>n.</i> leaves of the arum lily	

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, *rec.* charge as in football
- Tomi** (eli), *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
- Totöla, *v.* take a lot of plunder
- Totoma, *v.* grumble loudly
- Towaza, *v.* humble, esp.
 etowaza, *r.* humble oneself, be humble
 towolokoka, *v.* go down, of a swelling ;
 rest—nykayatowolokoka
- 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
- Tübatüba, *v.* be on the point of crying
- Tubira**, *v.* 'go in' whilst crossing a ford
 titubika,
 etutubika, *r.* sink
- tubüba, *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, *r.* become mature, mer only
 tuko (en), *n.* due, proper time
 tukirira, *p.* be complete ; come right through on a march. [za, c.]
- Tüküma, *v.* be very hungry
- Tukutuku**, *int. adv.* denoting whiteness
 tuknla, *v.* be white. [vu, pt. ; za, c.]
- Tula, *v.* be or become sharp. [tuze]
 tula (olu), *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 ;
 fea-bité
- tulutulu (aka), *n.* = preceding
- tulutulu (ama), *n.* reddening of sky at dawn
 enkya mu matulutulu
- Tulinkirira,
 etulinkirira, *r.* do on one's own responsibility
- Tüllüla, *v.* begin to show grey hairs
- Tuma**, *v.* heap up
 tumo (en), *n.* a heap
- Tuma**, *v.* send
- Túma**, *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, *rv.* 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 (';), *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
- Tyetyemuwa, *v.* laugh loudly; be cut lengthwise
- V
- Va**, *v.* go out. [vude ; vibwa, *pass.*]
'isa, *r.*
visamu amagoba, make a profit *
vo (omu), *n.* strait between two islands
- vanyuma (olu), *adv.* afterwards. ? va-nyuma
- 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** ('; ; ama), *n.* a knee
- Vola**, *v.* deprecate what you know to be good
- Vu (';), *n.* ashes. ? grey state. Cf. Vi
- Vu (eki), *n.* a gadfly
- Vuba**, *v.* catch fish
vuli (omu), *n.* a fisherman
vuvuba, *v.* treat with a high hand
- Vuba (em), *n.* native stocks
- Vūbika,
evubika, *r.* eat meat glutonously
- 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
- Vúma**, *v.* hiss, whizz. ? vú, *on.*
vúmira, *p.* low as cow for calf
vúvúma, *v.* hum, buzz
vúvúmira (';), *n.* a kind of bumble-bee
- Vumula, *v.* sling. ? vúma
- 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
- Vumbéra, *v.* refuse to burn. ? vumba
omuliro guvumbera
- Vumbe (';'), *n.* a savoury smell
- Vumbika**, *v.* put under the ashes
vumbula, *rv.* 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, *rv.* 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
- Vünza (em), *n.* jigger †

W

- Wa**, *v.* *t₂*. 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 mis-
sing
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
ew'a'gula, *r.* separate oneself ; become a
solitary
Wáguka, *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, *rv.* take honey from bees—
wakula enjuki
Wakana, *v.* argue. ? waka
Wákiri, *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 verduless
place
Wála, *v.* have the small-pox. [*wáde*]
wáli (*ka*)—kawáli, *n.i.* small-pox
Waláta (*eki*), *n.* baldness. ? walakata
waláta (*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. [ek'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
Wamu, *adj.* tall, long, etc.
wamuwa, *v.* become tall, long, etc.
Wána, *v.* set, urge on
Wanda, *v.*
wanda amalusu, spit
wandula, *v.* spit out
wandagalá, *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, *rv.* 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
Wangála, *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, *p₂* keep from falling ; sell at
an exorbitant price
Wanjaga, *v.* throw blame on another ;
beseech
wanjagira, *v. t.* throw blame on another
Wankawanka, *v.* pant ; long for
wankawankira, *p.* long for a thing
Wankáki, *n. i.* main front-door in fence.
? wa- nkáki (*káko*)
Wansa, *v.* buy at an exorbitant price
Wansando, *n. i.* main back-gate to fence,
? wa- nsando
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
Wáta, *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
Watatiro (eki), *n.* wing. ? wata
Wawo, *i.e.* 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
Wayá, *v.*
 wayira, *f.* put in a patch; splice
 cwayirira, *r.* attribute words falsely;
 give invented message
 wayiriza, *f₂*. *c.* slander
Wa'ya, *v.*
 wa'yira, *f.* marry, of a woman
Waza, *v.* rouse oneself; compel
Weba, *v.*
 mpebye, I have forgotten it
 webula, *v.* treat with disrespect
Wéba, *v.* oscillate
 wébula, *v.i.* be diminished. [la, v.t.]
We'jwo'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 propita-
 tion
Wementa, *v.* finish off every scrap
Wemuka, *v.i.* act shamelessly
 wemula, *v.t.* speak obscenely
Wenda, (eki), *n.* stern of canoe. ? cleaving
 wenda (olu), *n.* a track made by beating
 down the jungle
 wendo (eki), *n.* human sacrifice
 wendula, *rv.* 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, *f.* 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
Wevúma, *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, *f₂.* 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, *aa'v.* perhaps
Wogoka, *v.* be sprained
 wogola, *v. f.* 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
 wolui, *pt.* cold, of food
 woléra, *v.* abate, of pain. ? wolerera
Wola,
 wolomia, *v.* low as a cow
 woza, *c.* plead
 wolereza, *f₂.* intercede for
 wolerera, *f₂.* 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 [ezá, c.]
 wómerera, *f₂.* be sweet
Womba, *v.* ? wrap up (wumba)
 wombó (olu), *n.* leaf for cooking in
 womvu (eki), *n.* a valley
 wombeka,
 wombefu, *pt.* humble
 ewombeka, *r.* be humble
Wona, *v.i.* be cured
 wonya, *c.* cure
Wonga, *v.* make an offering to
 wongera, *f.* make offering to
Wonzi, (—; ba), *n.* kind of kite
Wótera, *v.* look sad
Wotoka, *v. i.* be withered. [fu, *pt.*]
 wotokerera, *f₂.* begin to wither

- Wowogana, *v.* cry, ‘wowe’; lament
 Wowoja, *v.* squeeze into as small a compass
 as possible. ?wojolc
 Wowongola, *v.* hollow out
 wowongole (*eki*), *n.* anything hollowed
 out, or emptied; an empty-headed
 man
 Wowota, *v.* hush a baby [era, *v. t.*]
 Wayawoya, *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
Wüba, *v.* swing
Wübäla, *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. ?wombu
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, *rv.* unsew. [wundulukuka,
 v. i.]
Wundu (*eki*), *n.* a wound¹
Wungéra, *v.* close in, of the day
 obude bwungede
- Wungula, *v. t.* cross over a ferry. [ka, *v. i.*]
 Wungutuka, *v.* have a deceptive appear-
 ance.
 Wunjila, *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 child-
 hood
 wu'ta (*eki*), *n.* a potato or yam so left
Wüta, *v.* drink with a sucking sound
Wü'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.*]
 yabika, *c.*
 eyabiza, *r.t.* have full confidence in
yabirira, *p.2.* be thin, transparent, as
 bark-cloth. [vu, *pt.*]
yabula, *v.t.* go to other side
 yabula olusizi,
yabulukula, *v.i.* be dispersed—of
 meeting
Yaga (*omu*), *n.* storm
Yaga,
 eyaga, *r.* scratch itself with foot as
 animal
 yagula, *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
Vaka,
 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
 enjouv 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 posi-
 tion 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 in-
 stant
 yanguwa, *v.i.* be quick. [ya, *c.*]
 yanguyako, hurry up
 yangwe (ek), *n.* a loofah
 yanguririza, *pz.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 ; unearth
 what is hidden
 yanjuluza, *c.* unfold
 yanjulukuka, *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. [su, *pt.*]
 yatika (olw-), *n.* a crack
 yatu (lw-), *adv.* openly
 mu lwatu, openly
 yatikirira, *pz.* be famous. (yatukirira)
 yatula, *v.* make known
Yawo, *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.* *ou.* 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
 space to pass
 yegulukuka *v.i.* be shaken
Yejo (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 ba-
 nanas
 yemvin (er ; am-), *n.* a ripe banana
 yengera, *v.* get ripe
 yengera (ek) *n.* time of plenty
 yengerera, *pz.* 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)
Yenja, *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?
 yenkanenkana, *v.* be alike as to size ;
 be abreast
 yenkanyienkanyi (ek), *adv.* alike,
 abreast
Yenyi (ek), *n.* forehead
Yera, *v.* be luxuriant ; grow well, flowers
Tera, *v.* sweep. ? ya
 yejo (olw-), *n.* a broom
yere, *pt.*
 enyama enjere, raw meat
 enyanya 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.
 olusozzi olweru, a treeless hill
 ente enjeru, white cow
yeru (bw-), *adv.* outside ; *esp.* ebweru
 (*e* locative)
yerula, *v.* clean up rubbish—mweru-
 lawo ; bring to light ; clear, sky
eyerula, *v.* come out of hiding, re-
 tirement, 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
Yí (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- · arna), *n.* a stone
Yinüla, *v.*
 eyinüla, *r.* be rash ; attempt what is
 beyond one
Yiya, *v.* extemporize, invent
 yiya amagezi, suggest a way
Yoba (e'j- · ama), *n.* a crest
Yobéra, *v.* be spiritless
 yobéra (ek), *n.* ennui
Yogayoga, *int.* well! done
 yozayoza, *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
Ycgí (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
Vombo (ek), *n.* a foreign boat †
Yonda, *v.* round, finish off, *only in*
 yonda emisubeto, 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 enkyia, wait over to-morrow
 yosana, *v.* bargain
Yota, *v.* warm oneself
 yota (enj-), *n.* thunderbolt
 yoto (ek), *n.* place to warm at ; a fire
yotezea, *v.* fumigate
 yotereza, *c.* fumigate
 yoterezo (ek), *n.* framework for hold-
 ing 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
 yuguma, *v.* shake
Yuki (enj-), *n.* a bee
Yula,
 yuza, *c.* rend
 yulika, *v. i.* be rent
 Yulubuza = yubuluza

Yuma (ek), <i>n.</i> iron ; metal, glass ; machine	zibo (omu), <i>n.</i> border of a country
Yunga , <i>v.</i> join ; catch	zibya , <i>c.</i>
yungu (eki), <i>n.</i> kitchen	zilya obude, go on till quite dark
yungula, <i>v.</i> choose out the best ; draw off best of 'mubisi'	zilbira, <i>p.</i> come to the rescue, defend
yungulukuka, <i>v. i.</i> be boiled to shreds ; be watered to nothing	zilirira, <i>p.</i> close eyes while awake
Yunja , <i>v.</i>	obude butuzibiride, we are belated
yunja amatoke, gather plantains	zilikira, <i>v.</i> cork up
Yunja (ki), <i>adv.</i>	zibikiriza, <i>k. c.</i> restrain from tears, etc. ; forbear towards
tunulira kiyunja, look askance	zibu, <i>pt.</i> hard, difficult
Yuwa , =yiwa, pour	ekigambo ekizibu ; omulimu muzibu
yuwako esubi, spread grass for tying	zibula, <i>rv.</i> unstop. [ka, <i>v.i.</i>]
Yuya , <i>v.</i> shake	zibikula, <i>rv.</i> uncork. [ka, <i>v.i.</i>]
Z	
Za (eki), <i>n.</i> hair of pubes	Zibawo (eki), <i>n.</i> a waistcoat †
Zabu , <i>n.</i> gold. † zabu eno, etc.	Ziga , <i>v.</i> paint on
Zaburi , <i>n.</i> psalm ; book of Psalms. † Za- buri eno, etc.	ziga (e' ; ama), <i>n.</i> a tear
Zala , <i>v.</i> bear, generate ; produce. [zade]	zigo (omu), <i>n.</i> fat, butter
zade (omu), <i>n.</i> parent ; near elder relative	zigo (mu), —muzigo, <i>n. i.</i> cloudiness without rain
zade (e' ;), <i>n.</i> descendants	zigizigi, <i>adv.</i> intensive of blackness
zalwa (en), <i>n.</i> homeborn, native	ekute zigizigi, it is pitch dark
zala, <i>n. i.</i> gambling, game	zigula, <i>rv.</i> brighten, polish, metals
zala ono mulungi : ebitono bizala ebingi	Ziga , <i>v.</i> observe the trail of animals
zalibwa (ama), <i>n.</i> birthday	zige (en), <i>n.</i> locust
zaliro (e' ;), <i>n.</i> birthplace	zigo (eki), <i>n.</i> circle within which a hunted beast is known to be
zalisa (omu), <i>n.</i> midwife	ziga (namu) ;, <i>n.</i> a wooden ring, hoop
zalana, <i>rec.</i>	Zigaga , <i>v.</i> be dirty ; be inhospitable
nzalanwa naye, he and I are of same parentage	zigamira, <i>p.</i> treat with inhospitality—yanzigamide
zaliranwa (obu), <i>n.</i> nature got at birth	Zigaja ,
záma, <i>v.</i> be quenched, =zikira	amabere ga zigaja, full grown but do not hang down
Zanya , <i>v.</i> play	Zigeye ,
zanyo (omu), <i>n.</i> a game	emviri za zigeye, long straight hair
zanyikiriza, <i>k. c.</i> force into play ; tantalize	Zika , <i>v.</i> go out of cultivation—ekyalo kizise
Zána (omu), <i>n.</i> a female slave	ziku (en), <i>n.</i> stricture, gonorrhœa
Zawa , <i>v.</i> be lost, disappear	ziku (omu), <i>n.</i> one who has 'enzi' ; zikira, <i>v.</i> go out. [za, <i>c.</i>]
zaya, <i>c.</i> lose	zikiza (en), <i>n.</i> darkness. (eki)
zawula, <i>rv.</i> find, discover. [ka, <i>v.i.</i>]	zikirira, <i>p.</i> be ruined, poverty-stricken
Ze (omu), <i>n.</i> a bad habit	zikiriza, <i>c.</i> destroy
Zí (omu), <i>n.</i> a small root	Zika , <i>v.</i> bury, cover with earth. ? ziya
gundi alina emizi, so and so is cool, intrepid	zikula, <i>rv.</i> dig up, unbury
zi (emi), <i>n.</i> dung. (ama)	Zima , <i>v.</i> kidnap a person
zizi (eki), <i>n.</i> on a ceiling	zimirira, <i>p.</i> be lost to sight, as things laid aside ; or as canoe on horizon
zizi (olu), <i>n.</i> on a partition, fence, etc.	zimu (omu), <i>n.</i> evil spirit
zizi (se), <i>n.</i> top roll of reeds on a fence	zimu (aka), <i>n.</i> little spirit, applied to rheumatic pains
zizi (omu), <i>n.</i> a weal	zimulula, <i>rv.</i> exorcise
zizika, <i>v.</i> put a log to prevent earth falling, etc.	Zima (ma), <i>adv.</i> exactly so, truly
ziziko (omu), <i>n.</i> the log so put	zima (ama), <i>n.</i> (<i>in trans.</i>) truth = obutalimba
Ziba , <i>v.</i> be stopped up	zimula, <i>v.</i> treat or do magnificently *
obude buzibye, the day is over	Zimba , <i>v.</i> swell ; a limb to feel tense, hot and uncomfortable,—okugulu kuzimbye
ziba (obu), <i>n.</i> mid-lake	zimba (eki), <i>n.</i> an abscess
zibe (omu), <i>n.</i> blind or deaf person	zimbulukuka, <i>v.</i> ferment as yeast
omuzibe wamatu, wamaso	

ozimbulukuse? is the aching pain better?	zirira, <i>p.2.</i> turn up nose at
Zimba , <i>v.</i> build. ? grow in size	zirula, <i>v.</i> reconcile, compensate
zimba (<i>en</i>), <i>n.</i> style of building	zizizizi (omu), <i>n.</i> one who habitually despises what is given to him
zimbulula, <i>rv.</i> take down work badly done	Zira , <i>v.</i> ? not, not to be, do
zimbululawo = temawo	zira (<i>wa</i>), <i>conj.</i> except. wabula
Zimu (eki), <i>n.</i> a buckle	zira (omu), <i>n.</i> sacred animal which members of that clan must not eat
Zimüla, <i>v.</i> elevate the eyebrows in contempt ; take offence at—anizimude	ziza, <i>c.</i> forbid as unlawful
Zina , <i>v.</i> dance	zizo (omu), <i>n.</i> the thing so forbidden
zinyisa, <i>c.</i> keep on the alert	Zira , <i>adj.</i> brave
basuze batuzinyisa	Zira (omu), <i>n.</i> hail
zina (<i>e'</i> ; ama), <i>n.</i> a dance	kuba omuzira, raise a sound of 'ye, ye ye' (joy)
Zinda , <i>v.</i> take by surprise	Zira (en), <i>n.</i> a span
zinda ebyalo, when a debt is unpaid, etc.	Ziro (en), <i>n.</i> soot
zindo (eki), <i>n.</i> a royal raid	Ziru (omu). <i>n.</i> a tree
zindukiriza, <i>v.</i> surprise with intent, as in hunting	ziru (en), <i>n.</i> the fruit of same
Zindäla, <i>v.</i> become deaf. ? zinda	Zito , <i>adj.</i> heavy
amatu gazindade	zitowa, <i>v.i.</i> be heavy. [ya, c.]
zindalo (omu), <i>n.</i> a funnel	zitowerera, <i>p.2.</i> be burdened heavily
Zinga , <i>v.</i> fold. ? encircle	zitowereza, <i>v.t.</i> burden heavily
zinga engoye, enkata, etc.	Ziya ,
zingazinga, <i>v.</i> fold badly ; tangle	ziira, <i>p.</i> be overcrowded, of plants
zinga (eki), <i>n.</i> an island ; honeycomb	ziivu, <i>pt.</i> blocked up, crowded
zinge (nu ; bamu), <i>n.</i> king of birds	ziza, <i>c.</i> hinder. (ziiza)
zingira, <i>p.</i> grip in wrestling	Zuka ,
zingiza, <i>c.</i> surround	? zula, reappearance
zingirira, <i>p.2.</i> wind, twist	zükira, <i>p.</i> awake out of unconsciousness
zingirira wuzi, twist up thread	zükuka, <i>v.</i> be awake
zingoje (omu), <i>n.</i> middle leaf of plantain	zükusa, <i>c.</i> awake
zinzikirira, <i>v.i.</i> = baga, start 'bizizi'	Züla, <i>v.</i> find a lost thing. ? zawa
zingulula, <i>rv.</i> untwist	züka, <i>v.i.</i> be found
zizingirira, <i>v.</i> do work roughly	Zunga , <i>v.i.</i> stagger ; switch through air, as a stick
ozizingiride buzizingirizi ; si kukola	omutwe gunzunze, my head swims
okwo	zunza, <i>c.</i>
zing'ama, <i>v.</i> be stunted in growth	zunza omugo, swish a rod through the air to and fro
zing'amu (omu), <i>n.</i> stunted dump	zung'an'a, <i>rec.</i> go backwards and forwards
olimuzing'amu, a term of great abuse	zung'an'a na ki?
Zinzibala, <i>v.</i> be a silent spectator	zung'anya, <i>c.</i> = tawana, be busied
Zira , <i>v.</i> look down upon ; refuse as insignificant	zungulula, <i>v.</i> 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), <i>v.</i> inza
Able (to be), <i>v.</i> See p. 119, 'can'
About, <i>prep.</i> ku, p. 104
," <i>adv.</i> nga
Above, <i>adv.</i> engulu
Abscess, <i>n.</i> ekizimba
Abundant, <i>adj.</i> ngi

Abuse, <i>v.</i> vuma
Accept, <i>v.</i> tola
Accompany, <i>v.</i> werekera ; besabesa
Accomplished (to be), <i>v.</i> malirira
Account of (on), <i>prep.</i> olwa, kubwa
Accuse, <i>v.</i> lopa
," (publicly), wemukiriza
," (another), ekobereza
Ache, <i>v.</i> luma

Ache, <i>n.</i> (stiff pains), nakanyama	Arrow, <i>n.</i> akasale
Acquire, <i>v.</i> funa	As, <i>conj.</i> nga, nga . . . bwe
,, (chieftainship), lya obwami	Ascend, <i>v.</i> linya, yambuka
,, (royal chieftainship), lya engoma	Ashamed (to be), <i>v.</i> kwatibwa ensonyi
,, (land), lya ensi	Ashes, <i>n.</i> e'vu
Adjoin, <i>v.</i> lirana	Ask, <i>v.</i> (request), saba
Admiration (to cause), <i>v.</i> sanyusa, simya	,, (in marriage), yogereza
Admire = to cause admiration	,, (question), buza
Adultery (to commit), <i>v.</i> yenda	Asleep (to be), <i>v.</i> ebaka
Advice, <i>n.</i> use verb advise	Assemble, <i>v.</i> kungana
Advise, <i>v.</i> wa amagezi	At, <i>prep.</i> (place), e
Adze, <i>v.</i> baja	At noon, <i>adv.</i> mu tuntu
Affair, <i>n.</i> ekigambo	At once, <i>adv.</i> amangwago, kakati
Afraid (to be), <i>v.</i> tyo	At the side, <i>prep.</i> ku 'bali 'lya, ku ma-
After, <i>adv.</i> (of place), enyuma	'bali ga [wa]
,, (of time), oluvanyuma, e'da	Attack, <i>v.</i> lumba
Afternoon (in the), olwegulo, egulo	Aunt, <i>n.</i> sengawo (<i>thy a.</i>), sengange (<i>my a.</i>), etc.
Again, <i>adv.</i> ate, nate	Avoid, <i>v.</i> ewala
(to say), <i>v.</i> 'damu	Awake (to be), <i>v.</i> golokoka
Agree to, <i>v.</i> kiriza	Awaken, <i>v.</i> golokosa
Agreement, <i>n.</i> endagano	Away, <i>v.</i> (get), 'duka
,, (to make an), <i>v.</i> lagana enda-	,, (go), va
gano	,, (take), gyawo, gyako, gyamu
Ague, <i>n.</i> omusuja	,, (throw), sula
Alarm, <i>n.</i> endulu	,, (empty), yuwa
,, (to raise an), <i>v.</i> kuba endulu	Away, <i>adv.</i> (far) wala
All, <i>adj.</i> ona	Axe, <i>n.</i> embadzi
Allow, <i>v.</i> ganya	
Alone, <i>adv.</i> bwomu, p. 152	B
,, (to go), <i>v.</i> tambula omu, genda	Bachelor, <i>n.</i> omuwulu
omu	Back, <i>n.</i> omugongo
Ancle, <i>n.</i> akakongovule	Backbone, <i>n.</i> ekigongo
And, <i>conj.</i> ne (nii); na; after neg., era	Bad, <i>adj.</i> bi
Angry (to be), <i>v.</i> sunguwala	Badly, <i>adv.</i> bubu
Animal (wild), <i>n.</i> ensolo	Bag, <i>n.</i> ensawo
Annoy, <i>v.</i> teganya	Baggage, <i>n.</i> emigugu
Annoyed (to be), <i>v.</i> nyiga	Bale (of cloth), <i>n.</i> omutwalo
Annul, <i>v.</i> julula	Ball, <i>n.</i> omupira
Another, <i>adj.</i> lala	Bandage, <i>v.</i> sabika
Answer, <i>v.</i> 'damu	,, <i>n.</i> olugoye olusiba, enkampa
,, (when called), witaba	Bare, <i>adj.</i> yeru
Ant (white), <i>n.</i> enkuyeye	Bargain, <i>v.</i> lamula
,, (biting), <i>n.</i> ensanafu	Bark, <i>v.</i> (like a dog), bogola
,, (flying), <i>n.</i> enswa	Bark-cloth, <i>n.</i> olubugo
Ant-hill, <i>n.</i> ekiswa	Bark-cloth mallet, <i>n.</i> ensamu
Anxious (to be), <i>v.</i> eralikirira	Basin, <i>n.</i> bakuli
Aperture, <i>n.</i> ekitali	Bask, <i>v.</i> (in the sun), yota omusana
Appear, <i>v.</i> labika	Basket, <i>n.</i> ekibo
,, (as an eruption), butuka	Bat, <i>v.</i> (animal), eking'iro
Appease, <i>v.</i> woyawoya	Be, <i>aux.</i> <i>v.</i> ba
Appoint, <i>v.</i> sawo, tekawo	Beads, <i>n.</i> (small), obukwanzi, obututi
Appointment (to make), <i>v.</i> lalika	,, <i>n.</i> (large), obuvuma
Approach, <i>v.</i> sembera	Bear, <i>v.</i> zala
Appropriate, <i>v.</i> twala ebitali bibyo	,, (patiently), gumikiriza
Argue, <i>v.</i> wakanja	Beard, <i>n.</i> ekirevu
Arise, <i>v.</i> imuka	Beast, <i>n.</i> (wild), ensolo [ing']
Arin, <i>n.</i> omukono	Beat, <i>v.</i> kuba. See p. 170 'Ways of thrash-
Arm-pit, <i>n.</i> enkwawa	,, (earth for floor), samba
Army, <i>n.</i> egye	,, (on the ground), kubirira
Arrange, <i>v.</i> longosa	Because, <i>conj.</i> kubanga
Arrive, <i>v.</i> tuka	

Become, <i>v.</i> fuka	Bowels, <i>n.</i> ebyenda
Bedstead, <i>n.</i> ekitanda	Bowl, <i>n.</i> (small wooden), akatiba
Bee, <i>n.</i> enjuki	„ (larger wooden), olutiba
Beer, <i>n.</i> omwenge	„ (earthenware), ekibya
Begin, <i>v.</i> soka, tandika	„ (European), bakuli
Behind, <i>adv.</i> enyuma	Box, <i>n.</i> esanduku
„, <i>prep.</i> nyuma wa	Boy, <i>n.</i> omulenzi
Belch, <i>v.</i> bejagala, kuba mpiyi	Brains, <i>n.</i> obwongo
Believe, <i>v.</i> = think, suppose, p. 133	Branch, <i>n.</i> e'tabi
Bell, <i>n.</i> ekide	Brass, <i>n.</i> ekikomo
Belong to, beramu, p. 56	Brave, <i>adj.</i> zira
Belly, <i>n.</i> olubuto	Bray, <i>v.</i> (of donkey), kāba
Bend down, <i>v.</i> vunama	Bread, <i>n.</i> omugate
Bereaved (to be), <i>v.</i> firwa	Break, <i>v.</i> menya; yasa
Betray, <i>v.</i> lyamu olukwe	„ (anything brittle), yasa
Better (be), <i>v.</i> (of illness), su'ka. [bususeko]	„ (an egg), kona
„, (get), wona	„ (violently), vuna
Between, <i>prep.</i> wakati mu	„ (in two), menyamu
Bhang, <i>n.</i> enjai	Breast, <i>n.</i> e'bere
Bind, <i>v.</i> siba	Breath, <i>n.</i> omuka
Binding, <i>n.</i> (on a reed wall), oluzizi	Breathe, <i>v.</i> sa omuka
Bird, <i>n.</i> enyonyi	Bride, <i>n.</i> omugole
Birdlime, <i>n.</i> obulimbo	Bridegroom, <i>n.</i> [awasa omugole], omusaja
Birth (to give birth to), <i>v.</i> zala	Bridge, <i>n.</i> olutindo
Bite, <i>v.</i> luma	Bridle, <i>n.</i> olukoba
Black (to be), <i>v.</i> 'dugala	Bring, <i>v.</i> leta
Black, <i>adj.</i> 'dugavu	„ ('material), somba
Blame, <i>v.</i> nyenya, vunana	„ (in), ingiza
Blanket, <i>v.</i> ekitunka	Broad, <i>adj.</i> gazi
Blaze, <i>v.</i> (gently, as a fire), yaka	Broken (to be), <i>v.</i> menyeka ; kutuka
„, (furiously), būbūka	„ (anything brittle), yatika
Bless, <i>v.</i> saba omukisa	„ (in two), menyekamu
Blessing, <i>n.</i> omukisa	Brother, <i>n.</i> (one of the clan), owluganda
Blind-man, <i>v.</i> omuzibe wamaso ; omutulu	„ (of a brother), omuganda
Block, <i>v.</i> ziba, p. 97	„ (of a sister), mwanyina
Blood, <i>n.</i> omusai	Build, <i>v.</i> zimba
Blot out, <i>v.</i> sangula	„ (a boat), siba eryato
Blow, <i>v.</i> (gently), fuwa	Bull, <i>n.</i> ente ya sedume, sedume
„, (as a storm), kunta	Bullet, <i>n.</i> e'sasi
„, (bellows), fukuta	Bundle, <i>n.</i> omuganda
„, (fire), kuma omuliro	„ (long), olusekese
„, (out a light), zikiza	„ (of bedding), omugugu
„, (nose), nyiza mu nyindo, nyiza emi- nyira	„ (of shells, etc.), omutwalo
Boar, <i>n.</i> (wild), embidzi	Burn, <i>v.</i> (brightly as a fire), yaka
Boast, <i>v.</i> enyimiriza	„ (as food), sirira
Boat, <i>n.</i> ekyombo	Burn, (to be), <i>v.</i> gya
Body, <i>n.</i> omubiri	Burst, <i>v.</i> yulika
Boil, <i>v.</i> (cook), fumba	Bury, <i>v.</i> zika
„, (bubble gently), tokota	But, <i>conj.</i> naye, wabula
„, (bubble furiously), esera	Butter, <i>n.</i> omuzigo
Bone, <i>n.</i> e'gumba	Butter-milk, <i>n.</i> amasunda
Book, <i>n.</i> ekitabo	Butterfly, <i>n.</i> ekiwojolo
Boot, <i>n.</i> engato	Button, <i>n.</i> e'pesa
Boot-lace, <i>n.</i> olulere, olukoba	Buy, <i>v.</i> gula
Bore, <i>v.</i> (a hole), wumula	„ (back), nunula
Bother, <i>v.</i> teganya, luma, p. 104	C
Bottle, <i>n.</i> ecupa	Cage, <i>n.</i> ekiguli
Bottom, <i>n.</i> (of a vessel), entobo	Calabash, <i>n.</i> (large), ekita
Bough, <i>n.</i> e'tabi	„ (smaller), endeku
Boundary, <i>n.</i> ensalo	Calf, <i>n.</i> enyana

Calf (of leg), entumbwe	Child (little), akāna
Call, <i>v.</i> tuma, <i>wita</i>	„ (male), omwana owobulenzi
Calm (to be), téka	„ (female), omwana owobuwala
Camel, <i>n.</i> engamira	Chisel, <i>n.</i> ensinjo
Camp, <i>n.</i> ekisulo	Choose, <i>v.</i> siina
„ (encampment), ensísira	„ (pick out), londamu, eroboza
Campaign, <i>n.</i> olutabálo	Church, <i>n.</i> ekanisa
„ (to make), tabála	Churn, <i>v.</i> sunda
Can, <i>v.</i> See p. 119	Circumcise, <i>v.</i> komola
Candle, <i>n.</i> etabaza	City, <i>n.</i> use name of place
Cane, <i>n.</i> (stick), olunga	Clan, <i>n.</i> ekika
„ (sugar-), ekikajo	Clean, <i>adj.</i> lungi, longofu
Cannon, <i>n.</i> omuzinga	„ <i>v.</i> naza
Canoe, <i>n.</i> eryato	„ (to be), <i>v.</i> tukula
Cap, <i>n.</i> enkofira	Clever, <i>adj.</i> -amegezi
„ (gun), fataki	Cleverness, <i>n.</i> amagezi
Capital, <i>n.</i> (town), ekibuga	Climb, <i>v.</i> linya
Captive, <i>n.</i> omusibe	Cling, <i>v.</i> kwata ku
Capture, <i>v.</i> kwata	Clock, <i>n.</i> esawa
„ (by surprise), zinda	Close, <i>v.</i> (stop up), ziba
Care (take care of), <i>v.</i> kuma	„ (as a door), galawo
Careful (to be), <i>v.</i> egendereza	„ (eyes whilst awake), zibirira
Carefully (handle), <i>v.</i> kwata mpola	Clothes, <i>n.</i> engoye
Carpenter, <i>n.</i> omubadzi	Cloud, <i>n.</i> ekire
Carry, <i>v.</i> etika	Coast, <i>n.</i> empwanyi
„ (off), nyaga	Coat, <i>n.</i> ekizibawo
„ (on back), as a child) weka	Cob, <i>n.</i> (of corn), omunuwa
Cait, <i>n.</i> egari	Cockroach, <i>n.</i> enyenje
Cartridge-belt, <i>n.</i> emanzamu	Coffee, <i>n.</i> (bean), emwanyi
Case, <i>n.</i> (matter), ebigambo, ensonga	„ (roasted), kawa
„ (criminal), omusango	Cold, <i>adj.</i> wolu
„ (box), esanduku	„ <i>n.</i> (in the head), senyiga
„ (small tin), ekibweta, bweta	Collect, <i>v.</i> (as tribute), soloza
Cat, <i>n.</i> (wild), omuyayu	„ (as earth, ashes, etc.), yola
„ (tame), ekapa	Comb, <i>v.</i> sansula (emviri)
Catch, <i>v.</i> kwata	Come, <i>v.</i> ja
„ (slaves, animals, etc.), fúga	„ (in), ingira
„ (of rain), kuba, p. 100	„ (back), komawo
„ (rain in a vessel), lembaka	„ (near), sembera
„ (fire), gya mu muliro	„ (off), va ku
Cave, <i>n.</i> empuku	„ (off as an event), bawo
Cease, <i>v.</i> koma, yosa	„ (out), fuluma, va mu
Certain (to make), <i>v.</i> etegéreza	„ (to an end), koma, gwa (gwa-wo,-ko, -mu)
Certainly, <i>adv.</i> mazima	„ (upon), sanga
Chair, <i>n.</i> enteve	„ (to hand), labika
Change, <i>v.</i> kyusa	„ (to one's senses), e'damu
„ (appearance), efula	„ (upon suddenly), zindukiriza
Charge, <i>v.</i> kútira	Command, <i>v.</i> lagira
„ (accuse), lumiriza	Commandment, <i>n.</i> etéka
„ (as a bull), toméra	Company, <i>n.</i> ekibina
Charred (to be), <i>v.</i> sirira	Compel, <i>v.</i> waliriza
Cheat, <i>v.</i> lyazamanya	Complain, <i>v.</i> ekanya
Check, <i>v.</i> ziiza	Complete (to be), <i>v.</i> tukirira
Cheek, <i>n.</i> e'tama	„ <i>v.</i> mala, kamala, maliriza
Chest, <i>n.</i> ekifuba	Completely fast (to be), <i>v.</i> nyuwerera
Chew, <i>v.</i> gaya	Conceal, <i>v.</i> kweka, kisa
„ (the cud), lya obwekulomo	Condemn, <i>v.</i> sala omusango
Chief, <i>n.</i> omwami, omukungu	Conduct (on the way), <i>v.</i> werekera
Chief's residence, <i>n.</i> embuga	Confess, <i>v.</i> yatula
Child, <i>n.</i> omwana	Conquer, <i>v.</i> goba ; wangula
„ (in arms), omwana omuwere	

Consent, <i>v.</i> kiriza ; ganya	Cut (hair), <i>mwa</i>
Consult with, <i>v.</i> tesa na	
Contract a debt, <i>v.</i> lya e'banja	D
Converse, <i>v.</i> nyumya	Daily, <i>adv.</i> bulijo
Convulsions (to have), <i>v.</i> sansagala	Dance, <i>v.</i> zina
Coo, <i>v.</i> kâba	Danger, <i>n.</i> akabi
Cook, <i>v.</i> fumba	Dare, <i>v.</i> yang'anga
„, <i>n.</i> omusumbiro	Darkness, <i>n.</i> enzikiza
Cooked (to be), <i>n.</i> gya	Date-palm, <i>n.</i> olukindu
Cooking-place, <i>n.</i> ekiyungu	„, (fruit), empirivuma
Cooking-pot, <i>n.</i> , (earthen, large), entamu	Daughter, <i>n.</i> omwana
„, „, (smaller), kasaka entamu,	Dawn, <i>v.</i> kya
kasaka	Day, <i>n.</i> olunaku
Cooking-stone, <i>n.</i> e'siga	„, before yesterday, lwa biri
Cool (to be), <i>v.</i> (of things), nyogoga	„, after to-morrow, lwa biri
„, (of men), ba nemizi	Day (by), <i>adv.</i> omusana
Cord, <i>n.</i> omugawa	Day and night, emisana nekiro
Corner, <i>n.</i> ensonda	Days (a few days ago), <i>adv.</i> juzi
Corpse, <i>n.</i> omulambo	Daylight, <i>n.</i> omusana
Cost, <i>n.</i> omuwendo	Dead man, <i>n.</i> omusu
Cotton, <i>n.</i> (thread), wuzi	Deaf man, <i>n.</i> omuzibe wamatu
„, (wool), pamba	Deal in, <i>v.</i> tunda
Cough, <i>v.</i> kolola	Debt, <i>n.</i> e'banja
Council, <i>n.</i> olukiko	Decay, <i>v.</i> vunda
Count, <i>v.</i> bala	Deceitful, <i>adv.</i> -enkwe ; (-a nkwe)
Courageous (to be), <i>v.</i> guma	Deceive, <i>v.</i> limbalimba
Cousin, <i>n.</i> owuloganda	Decide, <i>v.</i> tesa
Cover, <i>n.</i> ekisanikizo	Defeat, <i>v.</i> goba
„, (small mat work), ekisansa	Defraud, <i>v.</i> lyazamanya
„, <i>v.</i> bika	Delay, <i>v.</i> lwa
„, (food in pot), sanika	Delight, <i>v.</i> sanyusa
„, (as bandage), sabika	Delighted (to be), <i>v.</i> sima nyo
Cow, <i>n.</i> ente	Dense (to be), <i>v.</i> (as darkness), kwata
Cowdung, <i>n.</i> obusa	Depart, <i>v.</i> genda
Cowrie, <i>n.</i> ensimbi	Deride, <i>v.</i> dula
Crack, <i>n.</i> olwatika	Derive, <i>v.</i> gyamu
Cracked (to be), <i>v.</i> yatika	Descend, <i>v.</i> 'ka
Cramp (to have), <i>v.</i> sanyalala	Deserted place, <i>n.</i> ekifulukwa
Crane, <i>n.</i> (golden-crested), eng'ali	Deserve, <i>v.</i> sâna
Crawl, <i>v.</i> (as a child), yavula	Desire, <i>v.</i> egomba
„, (as a man), ewalula, ekulula	Despise, <i>v.</i> nyoma, gaya
„, (as a snail), kulula	Destroy, <i>v.</i> lya, p. 100 ; mala, p. 64 ; zikiriza
Cream, <i>n.</i> olububi <i>twamata</i>	Destroy (a house), yabya
Create, <i>v.</i> tonda	Destroyed (to be, of house), <i>v.</i> yabika
Crest, <i>n.</i> e'joba	Detour (to make a), <i>n.</i> ekolobya
Croak, <i>v.</i> kâba	Dew, <i>n.</i> omusulo
Crooked (to be), <i>v.</i> kyama	Diarrhoea (to have), <i>v.</i> 'dukana
Cross, <i>v.</i> (a river), somoka	Die, <i>v.</i> fa
„, (in a boat, etc.), wungula	Different, <i>adj.</i> lala
Crow, <i>n.</i> namung'ona	Difficult, <i>adj.</i> zibu
Crowd, <i>n.</i> ekibina	Dig, <i>v.</i> (as a hole), sima
Crumb, <i>n.</i> akakunkumuka	„, (up), simbula
Crush, <i>v.</i> betenta	Diminished (to be), <i>v.</i> webuka
Cry, <i>v.</i> kâba	Dip, <i>v.</i> nyi'ka
Cultivate, <i>v.</i> lima	Direct, <i>v.</i> lagira
Cup, <i>n.</i> ekikompe	Dirty, <i>adj.</i> bi
Cure, <i>v.</i> wonya	Dirty (to become), <i>v.</i> yononeka
Curse, <i>v.</i> kolima, yumirira	Disapprove, <i>v.</i> neg. form of 'kiriza'
Curtain, <i>n.</i> e'gigi	Discuss, <i>v.</i> tesa
Cut, <i>v.</i> sala	Disentangle, <i>v.</i> zingulula
„, (with axe), tema	

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|--|---|
| Dismiss, <i>v.</i> sibula | Early start (to make), <i>v.</i> kera mu makya |
| Disposition, <i>n.</i> omwoyo | Earnest, <i>adj.</i> nyikivu |
| Dispute, <i>n.</i> empaka | Earth, <i>n.</i> e taka |
| Distribute, <i>v.</i> gaba | Earthquake, <i>n.</i> omusisi |
| Divide, <i>v.</i> yawulamu | East, <i>n.</i> Ebuwanjuba |
| Do, <i>v.</i> gira, kola | Easy, <i>adj.</i> yangu |
| ,, (energetically), nyikira | Eat, <i>v.</i> lya |
| ,, (over again), 'diramu | Eating (place for), <i>n.</i> e'diro |
| Doctor, <i>n.</i> omusawo | Echo, <i>v.</i> ewitabya |
| Dog, <i>n.</i> embwa | Edge, <i>n.</i> (of a tool), obwogi |
| Donkey, <i>n.</i> endogoi | ,, (side), e'balí |
| Door, <i>n.</i> olu'gi | ,, (sharp), olukulukumbi |
| Doorway, <i>n.</i> omulyango | Educate, <i>v.</i> igiriza |
| Doubt, <i>v.</i> búsbúsa | Egg, <i>n.</i> e'gi |
| Dove, <i>n.</i> e'jiba | Eggshell, <i>n.</i> ekisosonkole |
| Dowry, <i>n.</i> (marriage), obuko | Egypt, <i>n.</i> Misiri |
| Doze, <i>v.</i> bongota | Eight, <i>adj.</i> munana |
| Drain off, <i>v.</i> (as water), genda | Elbow, <i>n.</i> o'lukokola |
| Draw, <i>v.</i> (water), sena | Elephant, <i>n.</i> enjovu |
| ,, (out), sowola | Elsewhere, <i>adv.</i> awalala |
| ,, (along ground), kulula | Embrace, <i>v.</i> gwa mu kisuba |
| ,, (to a close) wungéra | Empty, <i>adj.</i> yerere |
| Dream, <i>v.</i> lota | Empty (away), <i>v.</i> yuwa |
| Dream, <i>n.</i> endoto | Encamp, <i>v.</i> sisira |
| Dress, <i>v.</i> yambala | Enclose, <i>v.</i> etoloza, zingiza |
| ,, (finely), yonja | Enclosure, <i>n.</i> ekisakate |
| ,, (wounds), nyiga | Encounter, <i>v.</i> sanga |
| Drink, <i>v.</i> nyuwa | Encroach, <i>v.</i> (in cultivating), nayiriza |
| Drive, <i>v.</i> (out), goba <i>mu</i> | End, <i>v.</i> komererawo, tukiriza |
| ,, (into), gobera <i>mu</i> | End (to come to an), <i>v.</i> gwawo; julukuka, |
| ,, (away), goba | p. 99 |
| ,, (cows, etc.), goba | Endeavour, <i>v.</i> nyikira |
| Drizzle incessantly, <i>v.</i> tonyerera | Endure, <i>v.</i> gumikiriza |
| Drop, <i>v.</i> gwa | Enemy, <i>n.</i> omulabe |
| ,, (off), sumatuka | Engaged (to be), <i>v.</i> ba nemirimu ; tawana |
| Drown, <i>v.</i> sana mu madzi | ,, (in marriage), yogerezabwa |
| Drum, <i>n.</i> eng'oma | English, <i>adj.</i> ngerezza |
| Drum-beat, <i>n.</i> omubala | Enlarge, <i>v.</i> gaziya |
| Drunk (to be), <i>v.</i> tamfra | Enough (to be), <i>v.</i> mala, p. 100 |
| Dry, <i>adj.</i> kalu | ,, (to be long, etc.), tuka, p. 103 |
| Dry (to become), <i>v.</i> kala | ,, (strong), <i>adj.</i> gumu |
| ,, (up), kalirira | ,, (not strong e.), <i>adj.</i> nasu, p. 110 |
| Duck, <i>n.</i> embata | Enquire, <i>v.</i> buza |
| Dumb person, <i>n.</i> omusiru | Enrage, <i>v.</i> sunguwaza |
| Dung (cow), <i>n.</i> obusa | Enslave, <i>v.</i> fuga ; fula omudu |
| During, <i>prep.</i> mu | Entangle, <i>v.</i> zingazinga |
| Dust, <i>n.</i> emfsfu | Enter, <i>v.</i> ingira |
| Dusier, <i>n.</i> ekiworo, ekitambála | Entice, <i>v.</i> sendasenda |
| Dwarf, <i>n.</i> munakwale | Entire, <i>adj.</i> lamba |
| Dwarfs (tribe), <i>n.</i> Bambati | Entirely, <i>adv.</i> dala |
| Dye, <i>v.</i> nyi'ka mu 'dagala | Entrance, <i>n.</i> (in a fence) empitiro |
| Dysentery, <i>n.</i> eki'dukano ekyomusai. | ,, (in a house), ebifugi |
| ,, (to have), <i>v.</i> 'dukana | Entrap, <i>v.</i> tegá |
| | Entreat, <i>v.</i> egairira |
| | Entrust, <i>v.</i> (oneself), esiga |
| | Envy, <i>n.</i> obugya |
| | Equal (to be), <i>v.</i> enkanenkana |
| | Erect, <i>v.</i> (house), zimba enju |
| | ,, (a post), simba empagi |
| | Escape, <i>v.</i> (from prison), bomba |
| | ,, (from danger), wona |

Europe, <i>n.</i> Bulaya	Father, <i>n.</i> kitange (<i>my father</i>); kitawo (<i>thy father</i>); kitawe (<i>his father</i>)
European, <i>n.</i> Omuzungu	Fatigue, <i>n.</i> obukowu
Even (to make), <i>v.</i> sânyiza	,, v. koyesa
Evening, <i>n.</i> ekiro	Fatigued (to be), <i>v.</i> kowa
Evening (in the), <i>adv.</i> , olwegulô, akawu- ngezi	Fault (to find), <i>v.</i> yomba
Every, <i>adj.</i> buli	Fear, <i>v.</i> tyâ, ekeka
Every-day, <i>adv.</i> bulijo	,, n. entisa
Every moment, <i>adv.</i> buli kasera	Feast, <i>n.</i> embaga
Evil (to do), <i>v.</i> soba ; dza omusango	,, (marriage), embaga eyobugole
Evil, <i>adj.</i> bi	,, v. lya embaga
Exact, <i>adj.</i> tukirivu	Feather, <i>n.</i> ekyoya
Exalt, <i>v.</i> (oneself), egulumiza	Feed, <i>v.</i> lisa
Examine, <i>v.</i> kebera	Feel, <i>v.</i> komako, kwatako
Example, <i>n.</i> ekyokulabirako	,, (sick). [ememe ensindukirira]
Excavate, <i>v.</i> simba mu 'taka	Fellow, <i>n.</i> omusaja, omuntu
Exceed, <i>v.</i> su'kirira ; singa	Female, <i>adj.</i> kazi
Exceedingly, <i>adv.</i> nyô nyini	,, (of animals), lusi
Excel, <i>v.</i> kira	Fence, <i>n.</i> ekisakate, olukomera
Except, <i>adv.</i> wabula, wazira	Fertile, <i>adj.</i> gimu
Exchange, <i>v.</i> wanyisa, gulana	Fetch, <i>v.</i> kima ; 'dukira
Exclaim, <i>v.</i> (in an undertone), kungiriza	Fever, <i>n.</i> omusuja
Excuse, <i>n.</i> ensonga	Few days back, <i>adv.</i> juzi
Exert, <i>v.</i> (oneself), fuba	Fibre (plantain), <i>n.</i> ebyai
Exist, <i>v.</i> bererawo	,, (single piece), ekyai
Expect, <i>v.</i> subira	Fierce, <i>adj.</i> kambwe
Expel, <i>v.</i> goha	Fight, <i>v.</i> lwana ; kwatana
Expensive (to be), <i>v.</i> twala wala	Fill, <i>v.</i> juza
Experience, <i>n.</i> olumanyo	Filter, <i>v.</i> sengeja
,, (have e. in), manya, manyi- sibwa	Filthiness, <i>v.</i> obugwagwa
Explain, <i>v.</i> tegéza	,, (on person), e'ko
Eye, <i>n.</i> eriso	Find, <i>v.</i> laba ; vumbula
,, (of a needle), empami	,, (fault), yomba, vunâna
Eyebrow, <i>n.</i> ekisige	Fine, <i>n.</i> omutango
Eyelash, <i>n.</i> olukowekowe	,, v. tanza
F	
Face, <i>n.</i> use mu maso	Finger, <i>n.</i> olugalo
Fade, <i>v.</i> yongobera	,, (little), enaswi
Fail, <i>v.</i> 'gwa	,, (first), olunwe
,, (be too much for), lema	Finish, <i>v.</i> mala
Faint, <i>v.</i> zirika	,, (completely), maliriza
Fall, <i>v.</i> gwa	,, (up), malamu
,, (backwards), gwa obugazi	Finished (to be), <i>v.</i> 'gwa
,, (forwards), evunika	Fire, <i>v.</i> omuliro
,, (sideways), gwa ku 'bali	Fire, <i>v.</i> (a gun), kuba emundu
,, (of rain), tonya	,, (a house), yokereza
,, (slope, as roof), esulika	,, (to make a), <i>v.</i> kuma omuliro
Famine, <i>n.</i> enjala	Firefly, <i>n.</i> emunyenye
Famous (to be), <i>v.</i> yatikirira	Fireplace, <i>n.</i> ekyoto
Fan, <i>v.</i> wuja	Firewood, <i>n.</i> enku
Far, <i>adv.</i> , wala	Firm, <i>adj.</i> nyuwedu
Fast, <i>adv.</i> , mangu, mbiro	,, (to be), <i>v.</i> nyuwera
,, v. siba enjala	Fish, <i>v.</i> vuba
Fat, <i>n.</i> amafuta, omuzigo	Fist, <i>n.</i> ekikonde
,, <i>adj.</i> gevü	Fit, <i>v.</i> tuka
,, (of animals), -amasavu	,, <i>n.</i> (epileptic), ensimbu
Fat (to be), <i>v.</i> geja ; gonomoka	Fits (to have), sansagula
	,, (to have epileptic), gwa mu nsimbu
	Five, <i>adj.</i> tano
	Flame, <i>n.</i> olulimi olwomuliro
	Flash, <i>v.</i> (as lightning), miansa
	Flat, <i>adj.</i> yagâgavu ; -ekigaga (-a kigaga)

Flatter, <i>v.</i> panka	G
Flax, <i>n.</i> obugogwa	Gain, <i>v.</i> (a case), singa omusango
Flea, <i>n.</i> olukunkuni	Gains, <i>n.</i> amagoba
Flee, <i>v.</i> (run away), 'duka	Gamble, <i>v.</i> kuba e'zala
Flesh, <i>n.</i> (hving), omubiri	Gape, <i>v.</i> lengeja
(dead), enyama	,, (with astonishment), samálirira
Fling, <i>v.</i> (down), tandagira	Garden, <i>n.</i> ekyaló
Float, <i>v.</i> yenjera	,, (over-run), ekikande
Flood, <i>n.</i> omujozo	Gate, <i>n.</i> (front), wankaki
,, (water running into house, etc.), omukoka	,, (back), wansanso
,, (water standing in pools), ebitaba	Gather, <i>v.</i> (of people), kung'ana
Flour, <i>n.</i> obutá	,, (of clouds), bindabinda
Flow, <i>v.</i> (of water), kulukuta	,, (up), londa
Flower, <i>n.</i> ekimuli	,, (up skirts), kwata akalenge
Flute, <i>n.</i> endere	,, (vegetables), noga emva
Fly, <i>v.</i> buka	,, (plantain-fruit), yunja amatoke
Fly, <i>n.</i> ensowera	Gaze, <i>v.</i> ekaliriza amaso
Foam, <i>v.</i> e'jovu	Gentle (to be), <i>v.</i> kwata mpola
Fog, <i>v.</i> olusu	,, adj. kakamu
Fold, <i>v.</i> zinga	Gently, <i>adv.</i> mpola
Follow, <i>v.</i> goberera	Germinate, <i>v.</i> (of seeds), meruka
Folly, <i>n.</i> obuwemu	Get, <i>v.</i> webwa, funa
Fond of (to be), <i>v.</i> yagalo nyó	,, (in), gya, p. 100
Food, <i>n.</i> emere	,, (up), golokoka ; imuka
Foot, <i>n.</i> ekigere	,, (away), vawo
Footmarks, <i>n.</i> ebigere	,, (off), vako
Forbid, <i>v.</i> gana	,, (out), vamu
Force, <i>n.</i> amányi	,, (drunk), tamíra
Ford, <i>v.</i> somoka	,, (fat), geja
Forearm, <i>n.</i> omukono	,, (hot), buguma
Forehead, <i>n.</i> ekyenyi	,, (ready), etekateka
Foreign, <i>adj.</i> genyi	,, (well), wona
Foreleg, <i>n.</i> omukono	Giddiness, <i>n.</i> kantoloze
Forest, <i>n.</i> ekibira	Gift, <i>n.</i> ekirabo
Forge, <i>v.</i> (iron), wesa	Giraffe, <i>n.</i> entuga
Forget, <i>v.</i> erabira	Girl, <i>n.</i> omuwala
Forgive, <i>v.</i> sonyiwa	Give, <i>v.</i> wa
Forsake, <i>v.</i> leka	,, (as present), wereza
Fort, <i>n.</i> eki'go	,, (judgment), sala omusango
Found (to be), <i>n.</i> labika	,, (thanks), eyanza
Fountain, <i>n.</i> ensulo	Gizzard, <i>n.</i> ekisakiro
Four, <i>adj.</i> nya (na)	Glad (to be), <i>v.</i> sanyuka
Fowl, <i>n.</i> enkoko	Glare at, <i>v.</i> tunula bukanu
Framework, <i>n.</i> omusekese	Glass, <i>n.</i> use ekyuma
Free, <i>adj.</i> -e'dembe (-a 'dembe)	,, (tumbler), ekikompe ('belouri,' ,, not known)
Frequently, <i>adv.</i> emirundi mingi	,, (looking), endabirwamu
Fresh, <i>adj.</i> (of eggs), lungi	Glisten, <i>v.</i> tukula ; masamasa
,, (of milk), ga kakano	Cnaw, <i>v.</i> meketa
Friday, <i>n.</i> Lwa-mukaga	Go, <i>v.</i> genda, ita, p. 103 ; nyonyola, p. 103
Friend, <i>n.</i> omukwano	,, (in front), kulembera
,, (my), munange	,, (round), etolola
Fright, <i>n.</i> entisa	,, (back), 'dayo
Frighten, <i>v.</i> tisa	,, (down), serengeta, 'ka
Frog, <i>n.</i> ekikere	,, (out), va
Fruit, <i>n.</i> ekipala	,, (in), ingira
Fry, <i>v.</i> sika	,, (up), linya, yambuka
Full (to be), <i>v.</i> juila	,, (backwards and forwards), 'ding'ana
Full-grown, <i>adj.</i> kulu	,, (right out of sight), zimirira
Funnel, <i>n.</i> omubinikiro	,, (wrong), kyama

Go (out, as fire), zikirira	Hair, <i>n.</i> , emviri
„ (to ruin, as garden), zika	„ (a single), oluviri
Goat, <i>n.</i> embuzi	„ (of animal), ebyoya
God, <i>n.</i> Katonda	Hairs (grey), <i>n.</i> emvi
Gold, <i>n.</i> ezabu	Hammer, <i>n.</i> enyondo
Good, <i>adj.</i> lungi	Hand, <i>n.</i> omukono
Goods, <i>n.</i> ebintu	Handle, <i>n.</i> (of axe), ekiti
Goodness, <i>n.</i> obulungi	„ (of hoe), omuiini
Gooseberries, <i>n.</i> (Cape), entuntunu	„ (of saucepan), omukonda
Gospel, <i>n.</i> enjiri	Hang, <i>v.</i> (up), wanika
Govern, <i>v.</i> twala	„ (over), bunduka
Government, <i>n.</i> guvamanti	„ (down), lébéta
Grandchild, <i>n.</i> omudzukulu	„ (in the sun), yanika
Grandfather, <i>n.</i> omudzukulu	„ (oneself), etuga
„ (great), jaja	Happy (to be), <i>v.</i> sanyuka
Grant, <i>v.</i> wa	Harbour, <i>n.</i> omwalo
Grass, <i>n.</i> e'subi	Hard (to be), <i>v.</i> kakanyala
Grave, <i>n.</i> entana	„ (to be <i>h.</i> and unyielding), kaluba
Grease, <i>n.</i> amafuta	Hard, <i>adj.</i> (and yielding), gumi
Great, <i>adj.</i> (size), nene	„ (and unyielding), kalubo
„ (quality), ngi	„ (of men), kakanyavu
„ (age), kulu	Harm, <i>n.</i> akabi
„ (quantity of), ngi	Harmonium, <i>n.</i> enanga
Greatness, <i>n.</i> obukulu	Harp, <i>n.</i> enanga
Greedy, <i>adj.</i> lulu	„ <i>v.</i> (continually on a matter), yeerezza
Greet, <i>v.</i> lamusa	Hasten, <i>v.</i> yanguiza
Grey, <i>adj.</i> senyesfu	Hat, <i>n.</i> enkofira
Grief, <i>n.</i> enaku	Hatch, <i>v.</i> (as chickens), yalula
„ (great), obwinike	Hate, <i>v.</i> kyawa
Grind, <i>v.</i> (corn), sa	Have enough food, <i>v.</i> 'kuta
Grindstone for corn, <i>n.</i> (upper), enso	Hawk, <i>n.</i> kakuba-mpanga
„ (lower), olubengo	He, <i>pron.</i> ye
Groin, <i>n.</i> embalakaso	Head, <i>n.</i> omutwe
Grope, <i>v.</i> (with the hands), wamanta	„ (of bed), omutwetwe
Grovel, <i>v.</i> ekulukunya	„ (of corn), akavumbo
Grow, <i>v.</i> (of plants), mera	Heal, <i>v.t.</i> wonya
„ (mature), kula	„ <i>v.i.</i> wona
„ (fat), geja	Health, <i>n.</i> obulamu
„ (lean), ko'ga	Healthy, <i>adj.</i> lamu
„ (old), kadiwa	Heap, <i>v.</i> kuma
„ (sprout, trees), loka	„ (rubbish for bonfire), 'komera
Grudge, <i>v.</i> 'ma	„ <i>n.</i> enkumu
Grumble, <i>v.</i> emulugunya ; ekanya	„ (of weeds), ekirungu
Guard, <i>v.</i> kuma	Hear, <i>v.</i> wulira
Guava, <i>n.</i> (tree), omupera	Heart, <i>n.</i> omutima
„ (fruit), e'pera	„ (seat of affections), omwoyo
Guide, <i>v.</i> kulembra	Heartily, <i>adv.</i> nylo
„ <i>n.</i> omusále	Heat, <i>n.</i> e'bugumu
Guile, <i>n.</i> olukwe	Heavy (to be), <i>v.</i> zitowa, zitowerera
Guinea-fowl, <i>n.</i> enkofu	Hedge, <i>n.</i> olukomera
Gum, <i>n.</i> (of tree) amasanda	Heel, <i>n.</i> ekisinziro
„ (of the mouth), akabuno	Height, <i>n.</i> obuwamvu, obugulumivu
Gun, <i>n.</i> emundu	Heir, <i>n.</i> omusika
Gunpowder, <i>n.</i> obuganga	Help, <i>v.</i> bera
	„ (food), bega
Habit, <i>n.</i> empisa	Hem, <i>n.</i> oluk'giro
„ (bad), omuze	Hemp, <i>n.</i> obugogwa
Haft, <i>n.</i> (of spear), olunyago	Hen, <i>n.</i> enkoko
„ (of knife), ekiti	Herd, <i>n.</i> lunda
Hail, <i>n.</i> omuzira	Here, <i>adv.</i> wano ; -wo

H

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.* sága
 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), bükä
 ,, (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
 Humbug, *v.* baläta
 Hump, *n.* e'bango
 Humpback, *n.* omututuli ; 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 ; gayälä
 Idleness, *n.* obugayävu
 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.* bükä
 Jungle, *n.* ensiko ; ebisagazi

K

Keep, *v.* kuma
 ,, (put away), terekä
 ,, (back), 'ma
 ,, (hinder), lobera ; ziza

Keep (the mouth open), <i>yasamirira</i>	Later on, <i>adv.</i> <i>e'da</i>
„ (a guilty silence), <i>tokoterera</i>	Laugh, <i>v.</i> <i>seka</i>
Kernel, <i>n.</i> <i>omulanwa</i>	Laughter, <i>n.</i> <i>eniseko</i>
Kettle, <i>n.</i> <i>ebinika</i>	Launch, <i>v.</i> <i>golomola</i>
Key, <i>n.</i> <i>ekisumuluzo</i>	Law, <i>n.</i> <i>e'teka</i>
Kick, <i>v.</i> <i>samba</i>	Lay, <i>v.</i> (eggs), <i>bika amagi</i>
Kidney, <i>n.</i> <i>ensigo</i>	„ (table), <i>tandika emesa</i>
Kill, <i>v.</i> 'ta	„ (mat), <i>yala</i>
Kind, <i>adj.</i> -ekisa (-a kisa)	Lazy (to be), <i>gayāla</i> ; <i>nanya</i>
Kind, <i>n.</i> <i>engeri</i>	Lazy fellow, <i>n.</i> <i>omugayāvu</i>
Kindle, <i>v.</i> (a fire), <i>kuma</i> (<i>kumamu</i>)	Lead, <i>n.</i> (bullet), <i>e'sasi</i>
<i>omuliro</i>	Lead, <i>v.</i> (astray), <i>kyamya</i>
Kindness, <i>n.</i> <i>ekisa</i>	„ (guide), <i>lung'amya</i>
King, <i>n.</i> <i>kabaka</i>	„ (recede), <i>kulembera</i>
Kingdom, <i>n.</i> <i>obwakabaka</i>	Leaf, <i>n.</i> <i>ekiragala</i>
Kiss, <i>v.</i> <i>nyuwegera</i>	„ (plaintain), <i>olulagalda</i>
Kitchen, <i>n.</i> <i>ekiyungu</i>	„ (for cooking in), <i>luwumbo</i>
Kite, <i>n.</i> (bird), <i>akamunyi</i>	„ (of a book), <i>olupapula</i>
Knee, <i>n.</i> <i>e'vivi</i>	Leaves, <i>n.</i> <i>amagalala</i>
Knee-cap, <i>n.</i> <i>enso</i>	„ (plantain), <i>endagala</i>
Kneel, <i>v.</i> <i>fukamira</i>	Leak, <i>v.</i> <i>tonya</i>
Knife, <i>n.</i> <i>akambe</i>	Lean, <i>v.</i> (over), <i>bunduka</i>
„ (European), <i>ekiso</i>	„ (upon), <i>esigama</i>
„ (pocket), <i>ekiso ekimenye</i>	Lean (to be), <i>v.</i> <i>ko'ga</i>
Knock, <i>v.</i> <i>kona</i>	Lean, <i>adj.</i> (meat), <i>kapa</i>
„ (strike), <i>kuba</i>	„ (thin), <i>kovu</i>
Knot, <i>n.</i> (in thread), <i>ekifundiko</i>	Leap, <i>v.</i> <i>būka</i>
„ (in wood), <i>eki'ko</i>	Learn, <i>v.</i> <i>iga</i>
Know, <i>v.</i> (by experience), <i>manya</i>	Leather, <i>n.</i> <i>e'diba</i>
„ (by intuition), <i>tegéra</i>	„ (untanned), <i>ekyanjo</i>
L	
Labour, <i>n.</i> <i>omulimu</i>	Leave, <i>v.</i> <i>leka</i> ; <i>va ku</i>
Labour-pains, <i>n.</i> <i>ebisa</i>	„ (off), <i>lekerawo</i>
Lace, <i>n.</i> <i>olulere</i>	„ (off work), <i>nyuka</i>
Lad, <i>n.</i> <i>omuvubuka</i> ; <i>omulenzi</i>	„ (go out of), <i>vamu</i>
Ladder, <i>n.</i> <i>olutindo</i>	„ (an interval), <i>sulirira</i>
Ladle, <i>v.</i> <i>sena</i>	Leave (to give), <i>v.</i> <i>ganya</i>
„ <i>n.</i> (small), <i>akakai</i>	Left (to be), <i>v.</i> <i>sigalawo</i>
„ (large), <i>olwendo</i>	„ (over), <i>fi'ka</i> , <i>fi'kawo</i>
Lady, <i>n.</i> <i>omukyala</i>	Left-hand, <i>n.</i> <i>omukono ogwa 'kono</i>
Lake, <i>n.</i> <i>enyanja</i>	Leg, <i>n.</i> <i>okugulu</i>
Lamb, <i>n.</i> <i>omwana gwendiga</i> (wendiga)	Lend, <i>v.</i> (what is to be returned), <i>yazika</i>
Lame (to be), <i>v.</i> <i>wenyera</i>	„ (what is to be repaid), <i>wola</i>
„ (to become) <i>lemala</i>	Length, <i>n.</i> <i>obuwamvu</i>
Lame, <i>adj.</i> <i>lema</i>	Leopard, <i>n.</i> <i>engo</i>
Lament, <i>v.</i> <i>kabirira</i>	Lessen, <i>v.</i> <i>webula</i> ; <i>kendeza</i>
Lamp, <i>n.</i> <i>etabaza</i>	Letter, <i>n.</i> <i>ebaruwa</i>
Lamp-wick, <i>n.</i> <i>emfuzi</i>	„ (of alphabet), <i>enukuta</i>
Land, <i>n.</i> <i>ensi</i>	Level, <i>v.</i> <i>teréza</i>
Landing-place, <i>n.</i> <i>omwaloo</i>	Lice, <i>n.</i> <i>ensekere</i>
Language, <i>n.</i> <i>olulimi</i>	Lick, <i>v.</i> <i>kombako</i>
Languid (to be), <i>v.</i> <i>yongobera</i> ; <i>yobéra</i>	Lid, <i>n.</i> <i>ekisanikizo</i>
Lantern, <i>n.</i> <i>etabaza</i>	Lie, <i>v.</i> <i>limba</i>
Lap, <i>v.</i> (as cat), <i>komba</i>	„ (down), <i>galamira</i>
Large, <i>adj.</i> <i>nene</i>	„ (in wait for), <i>tega</i>
Largeness, <i>n.</i> <i>obunene</i>	Life, <i>n.</i> <i>use obulamu</i>
Last, <i>v.</i> <i>lwawo</i>	Lift, <i>v.</i> <i>situla</i>
„ (live long), <i>wangāla</i>	Light, <i>n.</i> (of sun), <i>omusana</i>
Last (to be), <i>v.</i> <i>komererawo</i>	Light, <i>adj.</i> <i>yangu</i>
Laste (to be), <i>v.</i> <i>labirirwa</i>	Light, <i>v.</i> (a candle), <i>koleza</i>
	„ (a fire), <i>kuma</i>
	Lightning, <i>n.</i> <i>radu</i>

Like, <i>v.</i> sima	Make (bullets), fumba
Like (to be), <i>v.</i> fanana	„ (canoes), siba
Likeness, <i>n.</i> ekifananyi	„ (an arrangement with), lagana
Lily, <i>n.</i> e'danga	„ (appointment with), lalika
Limb, <i>n.</i> ekitundu	„ (a vow), eyama
Limp, <i>v.</i> wenyera	„ (reach end), komekereza
Line, <i>n.</i> olunyiriri	„ (a law), teka e'teka
Lion, <i>n.</i> empologoma	„ (a present of), wereza
Lips, <i>n.</i> emimwa	„ (an ‘embuga’), kuba embuga
Lisp, <i>v.</i> yogera ekirimi	„ (a market), kuba akatale
Listen, <i>v.</i> wulira ; tegá amatu	„ (a fire), kuma omuliro
Little, <i>adj.</i> tono	„ (haste), yanguwa, yanguyako
Little, <i>adv.</i> katono	„ (war), talála
Live, <i>v.</i> bera, p. 56	Male, <i>adj.</i> (men), saja
„ (long), wangala	„ (animals), lume
Liver, <i>n.</i> ekibumba	Man, <i>n.</i> omusaja ; omuntu
Lizard, <i>n.</i> omunya	„ (slave), omu'du
Load, <i>n.</i> omutwalo	„ (old), omukade
Lock up, <i>v.</i> siba	„ (brave), omuzira
Locust, <i>n.</i> enzige	Mane, <i>n.</i> oluging'irima
Log, <i>n.</i> (of wood), e'ti	Manner, <i>n.</i> engeri
Loins, <i>n.</i> ebiwato	„ (habit) empisa
Loiter, <i>v.</i> lemba ; latalata	Many, <i>adj.</i> ngi
Long, <i>adj.</i> wanvu	Market, <i>n.</i> akatale
Long enough (to be), <i>v.</i> tuka obuwamvu	Married people, <i>n.</i> abafumbo
Long ago, <i>adv.</i> e'da	Marrow, <i>n.</i> obusomyo
Look, <i>v.</i> (see), laba	„ (vegetable), wuju ; ensuju
„ (at), tunulira	Marry, <i>v.</i> (of man), wasa
„ (for), nonya	„ (of woman), fumbirwa
„ (at distant object), lengera	Marvel, <i>v.</i> ewunya
Looking-glass, <i>n.</i> endabirwamu	Master, <i>n.</i> omwami
Loosen, <i>v.</i> 'diriza	Masticate, <i>v.</i> mugunya
„ (hold), ta	Mat, <i>n.</i> omukeka
„ (a knot), fundukulula	„ (coarse) ekiwempe
Lose, <i>v.</i> say—it is lost to me, kimbuze	Match, <i>n.</i> ekiberiti
„ —it is fallen from me,	Materials (for work), <i>n.</i> emirimu
kingudeko	Matter, <i>n.</i> (affair), ekigambo ; ensonga
„ (hope), gwamu omwoyo	„ (pus), amasira
Lost (to be), <i>v.</i> bula	Mature, <i>adj.</i> kulu
Lot, <i>n.</i> akalulu	Mean, <i>adj.</i> kodo
Louse, <i>n.</i> lusekere	Measles, <i>n.</i> lukusense
Love, <i>v.</i> yagala	Measure, <i>v.</i> gera
Low, <i>adj.</i> mpi	Meat, <i>n.</i> enyama
Lower, <i>v.</i> 'sa	„ (dead of itself), kalanamye
Lump, <i>n.</i> (clod), ekifumfugu	„ (pieces of raw), ebifi
Lung, <i>n.</i> e'gugwe	Medic ne, <i>n.</i> e'dagala
Lust, <i>v.</i> táluka	Meditate, <i>v.</i> fumitiriza, lowoza
M	
Mad, <i>adj.</i> lalu	Meet, <i>v.</i> sanga ; sisinkana
Maggot, <i>n.</i> emvunyu	Melt, <i>v.</i> sánfila
Maiden, <i>n.</i> omuwala	Melted (to be), sánükä
Maize, <i>n.</i> (Indian corn), kasoli	Mercy (to have m. on), <i>v.</i> kwatirwa ekisa
Make, <i>v.</i> kola	Messenger, <i>n.</i> omubaka
„ (full), juza	Metal, <i>n.</i> ekyuma
„ (level), tereza	Mid-day, <i>n.</i> e'tuntu
„ (mat), luka	Middle, <i>adv.</i> wakati
„ (profits), visamu amagoba	Midnight, <i>n.</i> e'tumbi
„ (a point to), songola	Midnight (at), <i>adv.</i> mu tumbi
„ (a temporary hut), sisira	Midwife, <i>n.</i> omuzalisa
„ (room for), segulira	Might, <i>n.</i> amányi
	Mild (to be), <i>v.</i> kakana

Mildew, <i>n.</i> obukuku	Mystery, <i>n.</i> ekyama
Milk, <i>v.</i> lamula	N
Milk, <i>n.</i> amata	Nail, <i>n.</i> (finger), olwala
,, (butter), amasunde	,, (wooden pin), eninga
,, (new), amasununu	,, (foreign iron), omusomari
Millipede, <i>n.</i> e'gongolo	Name, <i>n.</i> erinya
Mimic, <i>v.</i> geganya	Name, <i>v.</i> tuma erinya
Mince, <i>v.</i> tematemamu	Narrow, <i>adj.</i> funda
Mingle, <i>v.</i> tabula	Narrow (to be), <i>v.</i> funda
Minister, <i>n.</i> omuwereza	Narrow-place, <i>n.</i> akanyigo
Minister, <i>v.</i> wereza	Nasty (to be), <i>v.</i> wunya
Minute, <i>n.</i> dakika	Nation, <i>n.</i> e'gwanga
Miracle, <i>n.</i> ekyamagero	Near, <i>adv.</i> kumpi
Mirror, <i>n.</i> endabitwamu	Neck, <i>n.</i> ensikya; ensingo
Miscarr., <i>v.</i> tasa	Necklace, <i>n.</i> akajegere
Mischief, <i>n.</i> e'tima	Need, <i>v.</i> e'taga
Mislead, <i>v.</i> kyamya	Needle, <i>n.</i> empiso
Mist, <i>n.</i> olufu	Neglect, <i>v.</i> (work), leka; va ku
Mistake, <i>v.</i> (I did it by m.), simanyiride;	Neighbour, <i>n.</i> omuliranwa
nawubirwa buwubirwa	Nest, <i>n.</i> ekisu
,, I mistook it, mbade sikiraba	Net, <i>n.</i> ekitimba
bulungi	New, <i>adj.</i> gya
Mistress, <i>n.</i> omugole	News, <i>n.</i> ebigambo
Mix, <i>v.</i> tabula	(What's the news?) amagambo
Moan, <i>v.</i> sinda	byemuwlidé
,, (animal), bologa	Nice (to be), <i>v.</i> woma
Mock, <i>v.</i> sekerera	Nice, <i>adj.</i> lungi
Modest (to be), <i>v.</i> kватиbwa ensonyi	Nicely, <i>adv.</i> bulungi
Moment, <i>n.</i> akasera	Night, <i>n.</i> ekiro
Monday, <i>n.</i> Baraza; Lwa-kubiri	Nine, <i>adj.</i> mwenda
Monkey, <i>n.</i> enkima	Nipple, <i>v.</i> enyuwanto
,, (large), enkobe	(of gun), eriso
Month, <i>n.</i> omwezi	No, <i>adv.</i> aa; neda
Moon, <i>n.</i> omwezi	Nod, <i>v.</i> simagira; bongota
Moot, <i>n.</i> e'tale	Noise (to make), <i>n.</i> (talking), yogana
Morning (in the), <i>adv.</i> enkya	,, (buzzing, etc.), vuvuma
Mosque, <i>n.</i> omuzigiti	Noon (at), <i>adv.</i> mu'tuntu
Mosquito, <i>n.</i> ensiri	Nose, <i>n.</i> enyindo
Moth, <i>n.</i> enyenje	Notch, <i>v.</i> balula; bang'a
Mother, <i>n.</i> nyina (his m.), nyabwe	Notice (to give public), <i>v.</i> langa
(their m.), mange (my m.), nyoko	Nourish, <i>v.</i> lisa
thy m.), nyafe (our m.)	Now, <i>adv.</i> kakano, kakati
Mouldy (to be), <i>v.</i> kватиbwa obukuku	Number, <i>v.</i> bala
Mound, <i>n.</i> ekifumvu	Number, <i>n.</i> omuwendo
Mountain, <i>n.</i> olusozi	Nurse, <i>v.</i> janjaba
Mourn, <i>v.</i> kuba ewibwobe; kabirira	,, (as a child), lera
Mouth, <i>n.</i> akawma	Nut, <i>n.</i> (hard), enje
Move, <i>v.</i> genda	,, (ground), empande
Much, <i>adj.</i> ngi	O
Mud, <i>n.</i> e'tosi; ebitosi	Oar, <i>n.</i> enkasi
,, (caked), ebitomi	Oatb, <i>n.</i> ekirairo
Mule, <i>v.</i> enyumbu	Obedient, <i>adj.</i> mugomvu
Multiply, <i>v.</i> (increase), zala, eyongera	Object, <i>v.</i> gana
Multitude, <i>n.</i> ekibina	Obstinate, <i>adj.</i> -mawa'gali
Mumps, <i>n.</i> mambuluga	Odour, <i>n.</i> (pleasant), akawowo
Munch, <i>v.</i> gaya	Offend, <i>v.</i> nyiza
Murmur, <i>v.</i> emulugunya	Offended (to be), <i>v.</i> nyiga
Mushrooms, <i>n.</i> obutiko	Offer, <i>v.</i> wonga
Mute (to be), <i>v.</i> sirikiri awo	,, (human sacrifice), tambira
Mutter, <i>v.</i> vulungutana	
Muzzle, <i>v.</i> siba akamwa	

- 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), lirana; yoleka
 ,, (to put), liranya
 Oppress, *v.* joga
 ,, (with heat), bugumiriza
 Oppressor, *n.* omulyazamanyi
 Order, *n.* ekiragiro; 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 cooed food), omuwumbo
 ,, (of goods), omutwalo
 ,, (of goods, small), e'tu
 Pardon, *v.* sonyiwa
 Pare, *n.* (nails), sokola
 ,, (potatoes, etc.), wáta
- Parrot, *n.* enkusu
 Part, *n.* ekitundu
 Part, *v.* yawula
 Partition, *n.* ekisenge
 Pass, *v.* i. ita
 Pass, *v.* t. 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
 ensiqubi
 Pay, *n.* empera
 ,, (for smith's work and divination), omukemba
 Peace, *n.* emirembe
 ,, (to make), *v.* tabaganya
 Peasant, *n.* omukopi
 Peel, *v.* wáta
 Feelings, *n.* ebikuta; ebiwáta
 Peep, *v.* lingiza
 Peg, *n.* olubambo
 ,, (for clothes), omuti
 Perfume, *n.* kalifusa
 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 emva,
 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.* ekinuyazi
 Pity, *v.* sásira
 Place, *n.*, *use* prefix wa; ekifo
 ,, (for eating), e'díro
 ,, (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.* *wоза*
 Please, *v.* *sanyusa*
 Pleased (to be), *v.* *sima*
 Pledge, *n.* *omusingo*
 Plot, *v.* (of cultivated ground), *omusiri*
 Plot, *v.* *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), *abajona*
 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.* *amásira*
 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, <i>n.</i> akamwano	Ridge, <i>n.</i> olukulukumbi
Reach, <i>v.</i> tuka	Ridicule, <i>v.</i> sekerera
Read, <i>v.</i> soma	Right, <i>adj.</i> lungi, p. 104
Really, <i>adv.</i> -e nyini	Kind, <i>n.</i> ebikuta
Reason, <i>n.</i> ensonga	Ring, <i>v.</i> (as metal), sâla
Rebel, <i>v.</i> jema	,, (a bell), vuga
Rebound, <i>v.</i> masuka	Ring, <i>n.</i> empeta
Receive, <i>v.</i> webwa	,, (pad for head), enkata
,, (guest present), lya obugenyi	Ripe, <i>adj.</i> yengevu
,, (royal chieftain-ship), lya engoma	Ripe (to get), <i>v.</i> yengera
Reckon, <i>v.</i> bala	Rise, <i>v.</i> imuka ; golokoka
Reconcile, <i>v.</i> yogerereza	,, (wind), bawo, p. 104
Recover, <i>v.</i> wona	,, (as sun), vayo
Red, <i>adj.</i> myufu	,, (in rebellion), jema
,, (of cows), -alukunyu	,, (as river), sibuka
Red clay, <i>n.</i> lukusi	,, (as yeast), zimbulukuka
Reed, <i>n.</i> olumuli	River, <i>n.</i> omu'ga
Reed grass, <i>n.</i> endago	Road, <i>n.</i> (large), olugudo
Refuse, <i>v.</i> gana	,, (small path), e'kubo
Rejoice, <i>v.</i> sanyuka ; jaguza	Roam, <i>v.</i> (persons), egenza
Relate, <i>v.</i> bulira	Roar, <i>v.</i> wuluguma
Release, <i>v.</i> ta	Roast, <i>v.</i> yokya
Remain, <i>v.</i> sigalawo	Rob, <i>v.</i> nyaga
Remember, <i>v.</i> jukira	Robber, <i>n.</i> omutemu ; omunyazi
Remind, <i>v.</i> jukiza	Rock, <i>n.</i> olwazi
Remove, <i>v.</i> gyawo	,, (movable), ejinja
,, (to a new master), senguka	Rod, <i>n.</i> omu'go
,, (migrate), wang'anguka	Roll, <i>v.</i> yiringisa (wiringisa)
Rend, <i>v.</i> yuza	,, (up), zinga
Renewed (to be), <i>v.</i> (persons), e'damu	Roof, <i>n.</i> akasolya
,, (things), 'diramu	Room, <i>n.</i> ekisenge
Repair, <i>v.</i> dabiriza	,, (space), e'banga
Repeal, <i>v.</i> (a law), tékulula	,, (to be r. for), gya mu
Repeat, <i>v.</i> 'damu	Root, <i>n.</i> (large), ekikolo
Reprove, <i>v.</i> bulirira ; nenya	,, (thin, straggling), omuzi
Request, <i>v.</i> egairira	Rope, <i>n.</i> omuguwa
Rescue, <i>v.</i> wonya	Rot, <i>v.</i> vunda
Resemble, <i>v.</i> fanana nga	Round, <i>adj.</i> ekulungiruvu
Resent, <i>v.</i> (take offence), nyiga	Round (to be), <i>v.</i> ekulungirira
Resin, <i>n.</i> amasanda	Round (to go), <i>v.</i> (encircle), etolola
Resist, <i>v.</i> (hinder), ziza	,, (make detour), ekolobya
,, (fight), lwana na	Rub, <i>v.</i> kûta
,, (gainsay), gana, (gana ebigambo)	,, (wipe, a- plates), simula
,, (manage), sobola, (okumusobola)	,, (clean, as knives), zigula
Rest, <i>v.</i> wumula	,, (with sand, etc.), wawula
Restore, <i>v.</i> dzayo	Rubbish, <i>n.</i> (of old cooking-leaves), ebi-saniko
Restrain, <i>v.</i> (from), zibikiriza	,, (of bits of grass), ebisubi
Restraint (to lose), <i>v.</i> tâluka	,, (as old spread grass), ebisasiro
Retain, <i>v.</i> ba na	Run, <i>v.</i> (away), 'dûka
Return, <i>v.</i> (home), komawo	,, (fast), 'dukanako, 'duka mbiro
,, (go back), 'dayo	,, (out, leak), genda
Revenge, <i>v.</i> walana egwanga	,, (out fast, as water), kulukuta
Reward, <i>n.</i> empera	,, (out, come to end), gwavo
Rheumatism, <i>v.</i> , use akazimu	Rush, <i>v.</i> fubittuka
Rhinoceros, <i>n.</i> enkula	Rust, <i>n.</i> obutalage
Rib, <i>n.</i> olubirizi	Rustle, <i>v.</i> kwakwaya
Rice, <i>n.</i> omupunga	S
Rich, <i>n.</i> gaga	Sabbath, <i>n.</i> Sabiti
Riches, <i>n.</i> obugaga	Sack, <i>n.</i> ensawo
Riddle, <i>n.</i> ekiko'ko	
Ride, <i>v.</i> ebagala	

Sad (to look), <i>wūbāla</i>	Seize, <i>v.</i> <i>kwata</i>
Saúdle, <i>n.</i> <i>e'tandiko</i> "(and cloth), <i>amatandiko</i>	Select, <i>v.</i> (pick out), <i>londamu</i> (choose), <i>sima</i>
Saddle, <i>v.</i> <i>tandika</i> ; 'sako <i>amatandiko</i>	Self, <i>pron.</i> <i>mwene</i> ; -eka ; -e nyini
Sail, <i>n.</i> <i>e'tanga</i>	Sell, <i>v.</i> <i>tunda</i> ; <i>guba</i>
Sake of (for), <i>prep.</i> <i>kubwa</i> ; <i>kulwa</i>	Semsem, <i>n.</i> <i>entungo</i>
Salt, <i>n.</i> <i>omunyo</i>	Send, <i>v.</i> (a present), <i>wereza</i> ", (messenger), <i>tuma</i> ; <i>sindika</i>
Salute, <i>v.</i> <i>lamusa</i>	", (away), <i>goba</i>
Salvation, <i>n.</i> <i>obulokozi</i>	", (back), <i>dzayo</i>
Sand, <i>n.</i> <i>omusenyo</i>	Separate, <i>v.</i> <i>yawula</i>
Sandal, <i>n.</i> <i>engato</i>	Serpent, <i>n.</i> <i>omusota</i>
Sandstone, <i>n.</i> <i>ensibo</i>	Servant, <i>n.</i> (male), <i>omusaja</i> ; <i>omu'du</i>
Sap, <i>n.</i> <i>amadzi</i> (<i>agomu muti</i>)	", (boy), <i>omulenzi</i>
Satisfied (to be), <i>v.</i> <i>'kuta</i>	", (female), <i>omukazi</i> ; <i>omuzana</i>
Saucepan, <i>n.</i> <i>esuferiya</i>	", (girl), <i>omuwala</i>
Save, <i>v.</i> <i>wonya</i> ; <i>lokola</i>	Serve, <i>v.</i> <i>wereza</i>
Saviour, <i>n.</i> <i>Omulokozi</i>	", (food), <i>bega</i>
Saw, <i>n.</i> <i>omusumeno</i>	", (up from kitchen), <i>jula</i> ; <i>jurulula</i>
Sawdust, <i>n.</i> <i>obuntu</i>	Set, <i>v.</i> <i>teka</i>
Say, <i>v.</i> <i>yogera</i>	", (upright), <i>simba</i>
", (farewell), <i>sibula</i>	", (aside), <i>tereka</i>
Scab, <i>n.</i> <i>ekikakampa</i>	", (a limb), <i>yunga</i>
Scabbard, <i>n.</i> <i>ekiráto</i>	", (a table), <i>tandika</i>
Scaffolding, <i>n.</i> <i>olubanyi</i>	", (as sun), <i>gwa</i>
", (wood for), <i>amadála</i>	", (out on journey), <i>situla</i>
", (single piece of), <i>e'dála</i>	Settle, <i>v.</i> (as dispute), <i>malawo</i>
Scar, <i>n.</i> <i>enkouvú</i>	", (as beer), <i>sengedza e'bonda</i>
Scatter, <i>v.</i> <i>sasanya</i>	Seven, <i>adj.</i> <i>musamvu</i>
Scattered (to be), <i>v.</i> <i>sásána</i>	Sew, <i>v.</i> <i>tunga</i>
Scent, <i>n.</i> <i>kalifuwa</i>	Shade, <i>n.</i> <i>ekisikirize</i>
Scissors, <i>n.</i> <i>makansi</i> .	Shadow, <i>n.</i> <i>ekisikirize</i>
Scold, <i>v.</i> <i>jíika</i>	Shaft, <i>n.</i> (of spear) <i>olunyago</i> ; <i>omuti</i>
", (find fault), <i>yomba</i>	Shake, <i>v.</i> <i>nenyá</i>
Scorch, <i>v.</i> <i>siriza</i>	", <i>v. i.</i> <i>yugana</i> , <i>yugúma</i>
Scorn, <i>v.</i> <i>nyoma bunyomi</i>	", (out), <i>kunkumula</i>
Scorpion, <i>n.</i> <i>e'siga</i>	", (back as dog), <i>kunkumula</i>
Scrape, <i>v.</i> (as hoe), <i>kalakata</i>	", (shiver), <i>kanakana</i> ; <i>tekemuka</i>
", (as wood, to reduce thickness), <i>wala</i>	Shame, <i>n.</i> <i>ensonyi</i>
Scratch, <i>v.</i> (the body), <i>yagula</i>	Shame, <i>v.</i> <i>kwasa ensonyi</i> ; <i>swáza</i>
", (as dog), <i>eyaga</i>	Share, <i>v.</i> <i>sa ekimu</i>
", (as hen), <i>takula</i>	Sharpen, <i>v.</i> <i>wagala</i>
Scream, <i>v.</i> <i>bálüká</i>	Shave, <i>v.</i> <i>mwa</i>
Scum, <i>n.</i> <i>olububi</i>	Shaving, <i>n.</i> (chip), <i>ekibajo</i>
Sea, <i>n.</i> <i>ený nja</i>	Sheath, <i>n.</i> <i>ekiráto</i>
Seam, <i>n.</i> , <i>use</i> <i>awayungibwa</i> , <i>awatungibwa</i>	Shed, <i>n.</i> (smith's), <i>e'sasa</i>
Search, <i>v.</i> <i>nonya</i>	Sheep, <i>n.</i> <i>endiga</i>
Season, <i>n.</i> <i>omwaka</i>	Shell, <i>n.</i> (cowry), <i>ensimbi</i>
Seat, <i>n.</i> <i>enčebe</i>	", (snail), <i>e'sonko</i>
", (of canoe), <i>olubanga</i>	", (egg), <i>ekisosonkole</i>
Secret, <i>n.</i> <i>ekyama</i>	Shepherd, <i>n.</i> <i>omusumba</i>
Secretly, <i>adv.</i> <i>mu kyama</i>	Shew, <i>v.</i> <i>yolesa</i> ; <i>laga</i>
Section, <i>n.</i> <i>ekitundu</i>	Shield, <i>n.</i> <i>engabo</i>
", (of wall for making), <i>ekituli</i>	Shine, <i>v.</i> (as sun), <i>yaka</i>
Sediment, <i>n.</i> (in beer), <i>e'bonda</i>	", (as mirror), <i>masamasa</i>
See, <i>v.</i> <i>laba</i>	Ship, <i>n.</i> <i>malikebu</i>
Seed, <i>n.</i> <i>ensigo</i>	Shiver, <i>v.</i> <i>jugumira</i> ; <i>kankana</i>
", (offspring), <i>e'zade</i>	Shoe, <i>n.</i> <i>engato</i>
Seek, <i>v.</i> <i>nonya</i>	Shoot, <i>v.</i> <i>kuba emundu</i>
Seem, <i>v.</i> <i>fanana</i>	", (aim), <i>teba emundu</i>
Seem-to-be, <i>v.</i> -li <i>nga</i>	Shooting-star, <i>n.</i> <i>kibonomu</i>
Seen (to be), <i>v.</i> <i>labika</i>	

Short, <i>adj.</i> mpi	Sleep, (spend the night), sula
Shorten, <i>v.</i> salako ; impawaza	, " otulo
Shoulder, <i>n.</i> e'bega	Sling, <i>v.</i> vumula
Shoulder (the), <i>n.</i> ekibegabega	Sling, <i>n.</i> emvumulo
Shout, <i>v.</i> lékána	Slip, <i>v.</i> (down), sésétyaka
" (for joy), kuba olube ; kuba emizira	Slippery (to be), <i>v.</i> sérera
Show, <i>v.</i> laga	Slope, <i>v.</i> esulika
Shriek, <i>v.</i> báluka	Slow (to be), <i>v.</i> lwa
Shut, <i>v.</i> (box), siba	Slowly, <i>adv.</i> mpola
" (mouth), buniza akamwa ; bunira	Small, <i>adj.</i> tono
" (door), 'gala	Small-pox, <i>n.</i> kawáli
Sick (to be), <i>v.</i> lwala	" (to have), <i>v.</i> wála
" (vomit), sesema	Smear, <i>v.</i> (the body), siga
Sickness, <i>n.</i> endwade ; obulwade	" (a floor, etc.), málá
Side, <i>n.</i> obukika ; olui	Smell, <i>v.i.</i> wunya
" (of things), e'bali	" v.t. wunyiriza
" (of man), embrizi	Smell, <i>n.</i> akalosa, olusu
" (on this), ku 'bali eno	Smile, <i>v.</i> mwénayamwenya
" (on this s., of land), ku mutala weno	Smith, <i>n.</i> omuwesi
" (on that s., of land), ku mutala weri	Smoke, <i>n.</i> omu'ka
Sides (on both), <i>n.</i> erui nerui	Smoke, <i>v.</i> (plantain-leaves), babula
" (on all), enjui zona	" (tobacco), nyuwa taba
Sift, <i>v.</i> wewa	Smooth (to be), <i>v.</i> nyirira; wewera
Sigh, <i>n.</i> ekikowe	Snail, <i>n.</i> e'kovu
Sigh, <i>v.</i> sa ekikowe	Snake, <i>n.</i> omusota
Sign, <i>n.</i> akabonero	Snake-poison, <i>n.</i> obusagwa
Sign (to make a), <i>v.</i> wenya	Snap, <i>v.</i> menyeka; kutuka
Silent (to become), <i>v.</i> sirika	" (the fingers), kuba ntoli
Sin, <i>n.</i> , <i>use</i> ebibi	Snare, <i>n.</i> omutego
Sin, <i>v.</i> soba amateka ; <i>use</i> kola ebibi ; yo-	Snare, <i>v.</i> tega
nona	Snatch, <i>v.</i> kwakula
Since, <i>conj.</i> kasoka	Sneeze, <i>v.</i> yasimula
Sing, <i>v.</i> imba	Sniff, <i>v.</i> wunyiriza
" (birds), kábá	Snore, <i>v.</i> fuluta
Singe, <i>v.</i> sirira	So-and-so, <i>n.</i> gundi
Sink, <i>v.</i> (persons), 'bira ; etutubika	Soap, <i>n.</i> sabuni
" (things), 'ka mu madzi	Soak, <i>v.</i> nyuluknsa
Sir, <i>n.</i> sebo	Soaked (to be), <i>v.</i> 'nyikira
Sister, <i>n.</i> (of a sister), omuganda	Sob, <i>v.</i> 'jonkerá
" (of a brother), mwanyina	Sodden (to be), <i>v.</i> bisiwala
Sit, <i>v.</i> tula	Soft, <i>adj.</i> gomvu
" (on haunches), sutama	Soft (to be), <i>v.</i> gonda
Site, <i>n.</i> (for building), ekibanja	Son, <i>n.</i> omutabani ; omwana
Six, <i>adj.</i> mukaga	Soon, <i>adv.</i> mangu
Size, <i>n.</i> obunene	Soot, <i>n.</i> enziro
" (fair, etc.), <i>use</i> form' neneko, etc.	Soothe, <i>v.</i> yagiriza
Skeleton, <i>n.</i> ogufa	Sore, <i>n.</i> e'bwa
Skim, <i>v.</i> (milk), gyako olububi	Sort, <i>n.</i> engeri
" (as canoe 'on water) seyeyá	Sound, <i>n.</i> e'dobozi
Skin, <i>n.</i> e'diba	Sound, <i>adj.</i> lamu
" (on the body), omubiri	Sound, <i>v.</i> vuga
Skin, <i>v.</i> bágá	Sour milk, <i>n.</i> amabongo ; amakwafu
Skull, <i>n.</i> ekiwanga	Sow, <i>v.</i> siga
Sky, <i>n.</i> e'gulu	Space, <i>n.</i> e'banga
Slack, <i>adj.</i> lébévu	" (of time), akasera
Slacken, <i>v.</i> 'diriza	Spark, <i>n.</i> ensasi
" (speed), ta ku bigere	Sparrow, <i>n.</i> enkazalugya
Slander, <i>v.</i> vuúma	Speak, <i>v.</i> yogera
Slave, <i>n.</i> (man), omu'du	" (out, clearly), yatula
" (woman), omuzána	" (reluctantly), golomerera
Sleep, <i>v.</i> ebaka	Spear, <i>n.</i> e'fumu

Spear-shaft, <i>n.</i> olunyago	Sting (nettle), yokya
Speckled, <i>adj.</i> (as hen), -amuyenje (-a ma-yenje)	Sting, <i>n.</i> (of wasp), ekyentako
Spider, <i>n.</i> nabubi	Stink, <i>v.</i> wunya bubi
Spill, <i>v.</i> yuwa	Stir, <i>v.</i> tabula
Spilt (to be), <i>v.</i> yika	„ (up, as a mob), sasamaza
Spine, <i>n.</i> ekigongo	Stocks, <i>n.</i> emvuba
Spirit, <i>n.</i> omuzimu; omwoyo	Stomach, <i>n.</i> olubuto
Spit, <i>v.</i> wanda amalusu	Stone, <i>n.</i> e'jinja
Spittle, <i>n.</i> amalusu	„ (upper-grinding), enso
Split (to be), <i>v.</i> yatika	„ (lower-grinding), olubengo
„, <i>v.</i> (firewood), yasa enku	Stoop, <i>v.</i> kotakota
Spoil, <i>v.</i> yonona	„ (down), vunama
Spoilt (to be), <i>v.</i> yononeka	Stop, <i>v.</i> koma
Sprained (to be), <i>v.</i> wogoka	„ (up), ziba
Spread, <i>v.</i> buna	Store, <i>v.</i> tereka; wanika
„ (as a creeper), landa	„, <i>n.</i> egwanika
„ (as a mat), yala, yalira	Storm, <i>n.</i> omuyaga, ekibuyaga-
„ (out) yanjuluza	Story, <i>n.</i> olugero
Spring, <i>n.</i> (of water), ensulo; oludzi	„ (idle), emfumo
„ (of trap), emanduso	„ (lie), use limba
„ (steel), omutambo	Straight, <i>adj.</i> golokofu
Sprinkle, <i>v.</i> mansula	„ (to be), <i>v.</i> golokoka
Sprout, <i>v.</i> (trees), loka	Strain, <i>v.</i> lega
„ (seeds), meruka	„ (liquids), senge'ja
Spy, <i>v.</i> ke'ta	Stranger, <i>n.</i> omugenyi
„, <i>n.</i> onuke'si	„ (passer-by), omuisse
Squander, <i>v.</i> serebya	Strangle, <i>v.</i> tuga
Squeeze, <i>v.</i> nyigiriza	Stray, <i>v.</i> kyama
Squint, <i>v.</i> tunulira kisoso	Stream, <i>n.</i> omu'ga
Squire, <i>n.</i> omutongole	Strength, <i>n.</i> amânyi
Stab, <i>v.</i> fumita	Stretch out, <i>v.</i> golola
Stagger, <i>v.</i> zungazunga	Strife, <i>n.</i> empaka
Stain, <i>n.</i> e'bala	Strike, <i>v.</i> kuba
Stain, <i>v.</i> (spoil), yonona	String, <i>n.</i> wuzi; olugoye
Stake, <i>v.</i> (gamble), tala e'zala	Striped, <i>adj.</i> -engudo (-a ngudo)
Stake, <i>n.</i> (post), omuti	Strong, <i>adj.</i> -amânyi
Stalk, <i>n.</i> omuti	„ (durable), gumu
Stamp upon, <i>v.</i> sambirira	Struggle, <i>v.</i> lwana
Stand, <i>v.</i> imirira	Stumble, <i>v.</i> esitala
Star, <i>n.</i> emunyenye	Stump, <i>n.</i> ekikonge ; enkonge
Stare, <i>v.</i> ekaliriza amaso	Submit, <i>v.</i> jemulukuka
„ (gape), esamâlirira	Substance, <i>n.</i> omubiri
Start, <i>v.</i> (with fear), ekanga	Suck, <i>v.</i> (at breast), yonka
„ (on journey), situla	„ (through reed, etc.), nuna
Startle, <i>v.</i> kanga	Suffice, <i>v.</i> mala
State, <i>n.</i> (by birth), obuzaliranwa	Sugar-cane, <i>n.</i> ekikajo
„ (by nature), obuwangwa	Summit, <i>n.</i> entiko
Steal, <i>v.</i> 'ba	Sun, <i>n.</i> enjuba
Steer, <i>v.</i> goba; tawa	„ (light), omusana
Stem, <i>n.</i> (long hollow), oluseke	Sunday, <i>n.</i> Sabiti
Stern, <i>n.</i> (of canoe), obulumba	Superfluous (to be), <i>v.</i> su'kirira
Steward, <i>n.</i> omusigere	Surpass, <i>v.</i> singa
Stick, <i>v.</i> (together), gata mu kimu	Surprise, <i>v.</i> (in hunting, etc.), zindukiriza
„ (as spear), fumita	Surround, <i>v.</i> etolola
Stick, <i>n.</i> omuti; omugo	„ (game), zingiza
„ (long iron, shod for walking), omu-wunda	Survey, <i>v.</i> (look at from a distance), lengera
Still (to be), <i>v.</i> tula butuzi	„ (inspect new property), lambula
„ (as meditating escape), bondêra	Suspend, <i>v.</i> (hang up), wanika
Sting, <i>v.</i> (insects), luma	„ (from office, etc.), gyako. obwami

Swallow, <i>n.</i> akatai	Telescope, <i>n.</i> galubindi
Swamp, <i>n.</i> omu'ga	Tell, <i>v.</i> bulira, gamba
Swear, <i>v.</i> lairira	Temple, <i>n.</i> e'sabo
Sweat, <i>v.</i> tuyana	" (Jewish), yekalu
Sweat, <i>n.</i> entuyo	Tempt, <i>v.</i> sendasenda
Sweep, <i>v.</i> yera	" (try), kema
" (through, as wind), itamu	Ten, <i>n.</i> e'kumi
Sweet, <i>adj.</i> womerevu	Tent, <i>n.</i> ewema
Sweet, (to be), <i>v.</i> nyunyuntula; womerera	Terrify, <i>v.</i> tisa
Sweet potato, <i>n.</i> lumonde	Testament, <i>n.</i> endagano
Swell, <i>v.</i> zimba	Thank, <i>v.</i> ebaza
Swim, <i>v.</i> wūga	Thank you, <i>int.</i> webale, mwebale
Swindle, <i>v.</i> lyazamanya	Thanks (to give), <i>v.</i> eyanza
Swing, <i>v.</i> wūba	That, <i>conj.</i> nti
Swollen glands, <i>n.</i> ensanabavu	Thatch, <i>n.</i> e'subi
Swollen limbs, <i>n.</i> amakaja	Thatch, <i>v.</i> sereka
Sword, <i>n.</i> ekitala	There, <i>adv.</i> eri
Syringe, <i>n.</i> ebumba	Thick, <i>adj.</i> -omubiri omunene ; -a mubiri
Syrup, <i>n.</i> omubisi	munene
T	
Table, <i>n.</i> emeza	Thicken, <i>v.</i> (as porridge), kwata
Tail, <i>n.</i> (animal), omukira	Thickness, <i>n.</i> (substance), omubiri
" (bird), ekyensuti	Thief, <i>n.</i> omu'bi
" (snake), akawuwo	Thigh, <i>n.</i> ekisambi
Take, <i>v.</i> (from one place to another), twala	Thin, <i>adj.</i> kovu
" (by force), nyaga	Thing, <i>n.</i> ekintu
" (a dislike to), kyawa	Think, <i>v.</i> (meditate), lowoza " (I think so, etc.), p. 152
" (off), gyako	Thirst, <i>n.</i> enyonta
" (off, clothes), yambula	Thorn, <i>n.</i> erigwa
" (out), gyamu	Though, <i>conj.</i> songa, p. 143 = although
" (out, as tooth), kūla	Thousand, <i>n.</i> olukumi
" (care), egendereza	Thread, <i>v.</i> (shells), tunga
" (a walk), tambulako	Threads, <i>n.</i> wuzi
" (as a present), tola	Threaten, <i>v.</i> kanga " (of rain), bindabinda
" (medicine), mira	Throat, <i>n.</i> omumiro
" (food), lya	Throb, <i>v.</i> boba
" (by surprise), zinda	Throw, <i>v.</i> (away), sula " (water away), yuwa
" (things home), dzayo e'ka	" (spear), kasuka
" (men home), tusa e'ka	" (wrestling), mega
" (away), gyawo	" (down violently), tandagira
" (care of), kuma	Thumb, <i>n.</i> ekinkumu
" (hold), kwata	Thunder, <i>v.</i> duduma
" (pains), nyikira	Thunderbolt, <i>n.</i> enjota
Talk, <i>v.</i> yogera	Tie, <i>v.</i> (a knot), fundika " (up) siba
" (converse), nyumya	Tighten, <i>v.</i> lega
" (loudly, of a single person), kuba	Time, <i>n.</i> omulundi " (of day), obude
amatama	Time (a long t. ago), <i>adv.</i> e'da
" (loudly, of several people), yogana	Tin, <i>n.</i> (small), ekikopo " (small box), ekibweta
Tall, <i>adj.</i> wamvu	Tire, <i>v.</i> koyesa
Tangle, <i>v.</i> zingazinga	Tired (to be), <i>v.</i> kowa
Taste, <i>v.</i> legako, lyako	To, <i>prep.</i> eri
Tax, <i>n.</i> (tribute), omusolo	Tobacco, <i>n.</i> taba
" (due), ekikungo	To-day, <i>adv.</i> lero
Tax, <i>v.</i> soloza	Toe, <i>n.</i> ekigere, akagere " (big), 'gerc 'saja
Tea, <i>n.</i> kyai (cai)	" (little), naswi
Teach, <i>v.</i> igiriza	
Tear, <i>v.</i> yuza	
" (in two), yuzamu	
Tear, <i>n.</i> e'ziga	
Tease, <i>v.</i> teganya	

Together, <i>adv.</i> awamu	Turn (on its side), wunzika
To-morrow, <i>adv.</i> jo	Turn, <i>n.</i> oluwalo
To-morrow morning, <i>adv.</i> enkya	Turned (to be), <i>v.</i> kyuka
Tongs, <i>n.</i> namagalo	„ (upside down), vunika
Tongue, <i>n.</i> olumini	Turns (by), <i>adv.</i> mpalo
Tooth, <i>n.</i> erinyo	Tusk, <i>n.</i> c'sanga
Top (of hill), <i>n.</i> entiko	Twice, <i>adv.</i> emirundi ebiri
Top (on the), <i>adv.</i> kungulu	Twig, <i>n.</i> akati
Torch, <i>n.</i> omumuli	Twin, <i>n.</i> omulongo
Torn, <i>adj.</i> yabifu	Twist, <i>v.</i> nyola
Tortoise, <i>adj.</i> emfudu	„ (as 'byai'), langa
Toss, <i>v.</i> sula	„ (thread), zingirira
Touch, <i>v.</i> kwatako ; komako	Two, <i>adj.</i> biri
Town, <i>n.</i> , <i>use</i> ekibuga	
Track, <i>n.</i> (trail), ebigere	U
„ (path), ebisindi	Udder, <i>n.</i> e'bere
„ (not become a path), olwenda	Ulcer, <i>n.</i> e'bwa
Trade, <i>v.</i> subula	Umbrella, <i>n.</i> mwavuli
Trader, <i>n.</i> omusubuzi	Unbaked, <i>adj.</i> bisi
Trample upon, <i>v.</i> linyirira	Uncleanness, <i>n.</i> obugwagwa
Translate, <i>v.</i> kyusa ebigambo	Uncork, <i>v.</i> zibikula
Trap, <i>v.</i> téga	Uncover, <i>v.</i> bikula
Trap, <i>n.</i> omutégo	Uncultivated land, <i>n.</i> e'tale
Travel, <i>v.</i> tambula	Under, <i>prep.</i> wansi wa
Tread, <i>v.</i> linya	„ (a tree, etc.), mu muti
Treaty, <i>n.</i> endagano	Understand, <i>v.</i> tegéra
Treaty (to make), <i>v.</i> lagana endagano	Unfasten, <i>v.</i> sumulula
Tree, <i>n.</i> oinuti	Unfold, <i>v.</i> (as cloth), yanjuluza
Tremble, <i>v.</i> kankana	Unloose, <i>v.</i> (as goat), yimbula
Trench, <i>n.</i> olusalosalos : olwako	Unpick, <i>v.</i> tungulula
Tribe, <i>n.</i> ekika	Unripe, <i>adj.</i> bisi
Tribute, <i>n.</i> omusolo	Unthatch, <i>v.</i> serekulula
Trim, <i>v.</i> komola	Unthread, <i>v.</i> (as shells), tungulula
Trouble, <i>n.</i> enaku ; obwinike	Untie, <i>v.</i> sumulula
Trouble (to have), <i>v.</i> laba enaku	„ (a knot), fundukulula
Trouble, <i>v.</i> (bother), teganya	Unwrap, <i>v.</i> wumbulula
Trough, <i>n.</i> ekibamvu	„ (food for eating), sosotola
Trousers, <i>n.</i> eseruwali	Upon, <i>prep.</i> ku
Trumpet, <i>n.</i> eng'ombe	Upset, <i>v.</i> yisa ; galanjula
Trunk, <i>n.</i> (headless corpse), ekiwududu	Use, <i>v.</i> twalako
„ (box), esanduku ; ebweta	Useless, <i>adj.</i> bi
Truth, <i>n.</i> amazima ; <i>use neg.</i> of limba	
Try, <i>v.</i> (by comparison), geza	V
„ (on clothes, a load, etc.), gezamu	Vain (in), <i>adv.</i> busa
„ (to do), nyikira okukola	Valley, <i>n.</i> ekiwonvu ; eki'ko
„ (test), kema	Value, <i>n.</i> omuwendo
„ (to remember), lowoloreza	Value, <i>v.</i> (appraise) lamula
„ (by ordeal), kuba akalulu	„ (prize) yagala nyo
Tuesday, <i>n.</i> Lwa kusoma ; Lwa-ku-satu	Vanish, <i>v.</i> zimirira
Tuft, <i>n.</i> e'joha	Vast, <i>adj.</i> nene nyo ; 'lu' <i>prefix</i>
Tumble, <i>v.</i> gwa	Vengeance (to take v. on), <i>v.</i> walana egwanga ku
Turban, <i>n.</i> ekiremba	Very, <i>adv.</i> nyo
Turn, <i>v.</i> kyusa	Very nice (to be), <i>v.</i> womerera
„ (upside down), fula	Vex, <i>v.</i> nyiza
„ (sour, as milk), kwata	Vexed (to be), <i>v.</i> nyiga
„ (out), goba, fulumya	Vice, <i>n.</i> empisa embi
„ (right side up), vunula	„ (smith's), jiribwa
„ (a screw), nyola	Violence, <i>n.</i> amānyi
„ (back), koma ; 'da	
„ (head over heels), galanjuka	

Visible (to be), *v.* labika
 Visit, *v.* (a friend), kyalá
 Visit (a garden), lambula
 Voice, *n.* e'dobozí
 Void (to make), *v.* dibya
 Void (to become), *v.* jilukuka
 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.* ekiisenge
 Wander, *v.* kyama
 Want, *v.* yagala ; etaga
 War, *n.* entalo
 ,, (single engagement), olutalo
 War (to go to), *v.* tabala
 Warm, *v.* bugunya
 ,, (the body), yota *omuliro*
 Warmth, *n.* e'bugumu
 Warn, *v.* labula
 Wash, *v.* (clothes), yoza ; kuba
 ,, (person), naba
 ,, (things or another person), naza
 ,, (the hands), naba mu ngalo
 Watch, *n.* esawa
 Watch, *v.* kuma
 Watch-chain, *n.* omukusu
 Water, *n.* amadzi
 ,, (stretch of), enyanja
 Water-pot, *n.* ensuwa
 Water, *v.* (a garden), fukirira
 Waterfall, *n.* ekiiriyo
 Wave, *n.* e'jengo
 Wax, *n.* (in ear), ebisítete
 Way, *n.* (path), e'kubo
 ,, (custom), empisa
 We, *pron.* tu
 Weak, *adj.* nafu
 Wealth, *n.* obugaga
 Weaned (to be), *v.* ya ku mabere
 Wear, *v.* (clothes), yambala
 Wedding-feast, *n.* obugole ; embaga eyo-
 bugole
 Weed, *v.* kola omu'do
 Weeds, *n.* omu'do

Weep, *v.* kaba 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.* ekitilu ; 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), omuzana
 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.* sumite
 Wrap up, *v.* wumba
 ,, (as parcel), siba
 Wrist, *n.* akakongovule
 Write, *v.* wandika
 Wrong, *adj.* bi

Y

Yam, *n.* balugu
 Yawn, *v.* yayuya

Ye, <i>pron.</i> mu	Yonder, <i>adv.</i> wali ; emanga
Year, <i>n.</i> omwaka	You, <i>pron.</i> mwe
Yeast, <i>n.</i> ekizimbulukusa	Young, <i>adj.</i> to
Yell, <i>v.</i> yana	Youth, <i>n.</i> omuvubuka
Yes, <i>adv.</i> yee ; wewawo	
Yes (to say), <i>v.</i> kiriza	
Yesterday, <i>adv.</i> jo	Z
Yolk (of egg), <i>n.</i> enjuba lye'gi	Zebra, <i>n.</i> 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, ebihya, ebigogo, ebitoke, ebiwago, ebyai, ebita, ebakajo.

b. Ndaga ekibya. Leta ekyai. Genda ononye ebyai. Saba ebithya. 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. Ekyotokitono. Ebita biwamu. Ekyai kimp. Genda ononye ekikajo ekirungi. Genda ononye ekiwago. Ndaga ebyuma ebiwamvu. Leta ebibya ebib. Ebikajo biwamu.

ki CLASS, WITH DEMONSTRATIVES, p. 19.

Ebibya bino ebiwamu. Ekitakijo kyamvu. Ebyoto biri ebirungi. Ekyuma kiri kiwamu. Ekyai kino kibi. Ebiwago ebyo. Ebyai bino birungi. Ekigogo kiri kimp. Ekitaboko kiri kiwamu. Ebiwago biri ebinene. Ebiwago bino binene. Ebibya bino ebitono bibi. Ekyai kino ekiwamu kirungi. Ekibya ekyo kyero (kitukuvu). Leta ebita biri ebinene. Genda ononye ekikajo kiri ekinene. Ndaga ebitaboko ebyo ebinene. Genda olete ebikajo biri ebitono.

ki CLASS, WITH POSSESSIVES, p. 20.

Ekibya kyange. Ekyumakye. Ekitakijo kyafe. Ebitaboko byafe. Ekikajo kyafe. Ekiperekkyo. Ekiwagokye. Ebibyabye. Ebyuma byabwe. Genda olete ekitaboko kyange. Genda osabe ekitakyo. Ekitaboko kirungi. Ebitaboko 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.

Ekitakijo kiri kyani? Kikye. Ekiwago ekyo kyani? Kyafe. Ebyuma biri byani? Bya kabaka. Ebita bino byani? Bilyo. Ekitaboko kyange kino. Ekitaboko kiri si kikyo. Ekiwago ekyo si kikye. Ekitakijo kino kikye? Ekyuma kiri kikyo (kyamwe)? Ekibyakye kiri ekirungi. Ekitakijo kimp; ekyange kiwamu. Ebitabobye birungi; ebyibyo (ebiyamwe) bibi. Ebyoto byafe binene; ebyabwe bitono. Ebibya byangge bibi; ebya kabaka bitono; ebyibyo birungi. Ekiwagokye kiri kinene. Ekintu ekyo kikye; kiri kyafe.

ki CLASS, WITH POSSESSIVES (cont.), p. 21.

Ekibya kyange kiri ekirungi. Ekitakijo kyamvu. Ekitakijo kiri kiwamu kikye. Ebitaboko biri ebiwamu bya kabaka. Ebitaboko ebyo ebya kabaka biwamu. Ebita byamwe (byo) biri ebibibinene. Ekitakijo kiri ekimpi kikyo. Ebitaboko biri ebyeru (ebitukuvu) bibye. Ebyai bino byangge. Ekitakijo kiri kyange; ebyai byakyo birungi. Ebitaboko bino bya kabaka; ebyai byabwo bibye. Ebitabokye bino; ebiwago byabwo; ekigogo kyabwo (ebigogo byabwo); ebyai byabwo. Ekitakijo kiri kitono; ekyange kinene.

ki CLASS, WITH NUMERALS, p. 22.

Ebyai bisatu. Ekitaboko kimu. Ebita bina. Ebyuma bibiri. Ebintu biri bisatu bibye. Ebibyabye bino ebina. Ebita byabwe biri ebibiri; Ebikajobyo ebyo ebitano. Ekitaboko kiri ekinene kyange. Ebitaboko ebibiri bya kabaka binene. Leta ekiwago kimu. Ebibya ebitano bitono.

Ebyoto byange bisatu birungi. Genda olete ebikajo ebitatu. Genda ononye elyuma bibiri. Ndaga ebigogo ebina ebimpi. Leta ebikajobyo ebyo ebiwamu. Ebitoke ebitano ebiwamu bya kabaka. Elita byamwe bibiri bimpi. Ebyuma ebibiri byafe. Ekitere kyange kino kinene. Ebibya biri bisatu biki.

SUPPLEMENTARY, p. 23.

Ebitoke biri bisatu. Ebikajo biwamu biri bitano. Ekipa kina kiyawamu nyo. Ebikajo biri bimpi nyo. Genda olete ebibya nebita. Genda ononye ebigogo nebyai. Ndaga ebibya byonsatule. Ebitoke nebikajo byombi birungi nyo. Leta ebyuma ebibiri, byonibi biwamu nyo. Leta ebitabo byonsatule. Ebyoto ebyo bitono nyo. Ebitu bino ebitano biwamu nyo. Ekyoto kina ekiwamu kirungi nyo. Ebikajo biri bitano biwamu.

THE VERB, p. 24.

Ebikere biri bibiri bibuka nyo. Ebitoke bya kabaka bikula nyo. Ebyuma byonsatule biri mu kibya kyange. Ebitabo byombi biri ku kiwagoky. Ekitolo kya kabaka kigenda mangu, ekyangye kigenda mpolo. Ebiwago biri mu bigogo. Ebikajo bitano biwamu nyo biri ku kisolo-kyo. Ndaga ebiwago. Biri ku kitoke (ekyo)¹ ekiwamu. Genda olete ebitabo ebitonu; biri mu kibya ekyeru. Ebitoke nebikajo bikula. Ebisolo bitambula, era bikula.

VERB (*cont.*), p. 25.

Ebikajo bino si biwamu. Ebitu bino si biki. Ekitoke kina tekikula bulungi. Ebisolo bino binātambula mangu lero. Ebiwago tebiri ku kitoke ekyo. Ebitabo biri ebiwamu si bya kabaka. Ebikajo bino birikula bulungi. Ebitoke byangye tebikula bulungi. Ebiwago tebiri mu bigogo. Ebitabo ebyo tebiri mu kilya ekyeru (ekitukuvu). Ekitolo kya'kalaka tekigenda (tekitambula) nyo. Ekipa kina si kinene nyo.

VERB (*cont.*), p. 26.

Ekitoke kyagala okugwa. Ekilya kija kugwa. Ebitoke lyagala okugwa. Ebisolo bwebirimala (bwebināmala) okutani-bula. Njagala okulaba ebyai. Njagala okusoka wano. Njagala okumala okukuba ekyuma. Ekyuma kija kugwa ku kibya. Njagala okusoka okukuba ekyuma. Eki-

wago kyagala okugwa. Ekyuma bweki-soka 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). Munākisala. Njagala okukikwata.

d. Sigwa. Tokwata (temukwata). Tabala. Takiraba. Tabalaba. Tebamulaba. Tetukikwata. Tebagenda kuja. Taja kugenda. Tayagalalukikuba. Sija kubisula. Tokisala. Sikukuba. Takuwata.

KI CLASS, WITH RELATIVE, p. 27.

Ebikajo ebirkula. Ekyuma kyetukuba. Ekiwago kiri kyebalaba kiri mu kibya. Ebitabo ebitatu byetunāleta. Leta ebitabo byebagenda okusula. Kwata ebitabo elyagala okugwa. Ebyai ebiva ku kitoke. Ekitore kyagala okugwa. Ekiwago kikino kyagala okuvunda. Ebitoke biruwa byebagenda kusalas? Ndaga ebyuma byayagala okutwala. Sirina kitabo kyasaba.² Ekitabo ekitore kyagala okugwa. Ekitoke ekitore kyagala okugwa. Ebitabo biki bibiri byebagenda okuleta byeru.

VERB, PRES. PERF. AND FAR PAST,
p. 27.

a. Nakwata, twasula, basala, etc.

b. Tugenze, agude, badze, etc.

c. Tebagenze, tadze, etc.

d. Ekilya kigude. Ebikere bigenze. Ebitoke bikuze. Tusabye ekitabo. Ebitoke byenala. Ekyuma ekyagwa. Ebyai bivunze. Ebiwago biki bibiri byetwala. Batute ekitabo ekitore kyeyagula. Ebyai biruwa byebasula? Ekitabo³ kiruwa kyeyagala okusala. Ebikere tebigenze. Tetwala. Kitabo. Tebatwala ekilya. Sisude ekitabo. Ebitoke tebigude. Ebitoke tebyagwa. Sikute kibya. Tetusabye kitabo. Ebyai tebivunze. Tebatwala ekilya. Biwago. Teyakuba kyuma. Ekyuma takikubye. Ebiwago tabitute.

MISCELLANEOUS, p. 28.

b. Twala. Ebibya byona. Ebitoke byona ekyagwa. 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: e.g. Ekitabo siri nakyo. Ekitabo sikirabye, etc.

Ebyai bitya (biri bitya)? bivunze? Ebi-byá himeka? Ekigogo kiri kitya? kigude? Ebitoke bigenze bwebiti. Ebyuma biri himeka? Ndaga elyuma byona. Ebita byona birungi. Ebita biri bitya? Ebantu biri bitya? Ebyoto himeka? 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 omutono. Omubiri mutono. Genda onyene omwini omumpi. Ndaga omuga (ogwo) munene. Omugo muwamvu. Leta omuti omuwamvu. Omukwano nubi. Emiga esatu. Emiga esatu eminene. Emiaka ena. Emiezi ebiri. Omukira gumu muwamva. Emikira ebiri mimpí. 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. Emi 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. Omu-gu guli omuwamvu. Omukono guno mimpí. Omuwendo ogwo munene. Omuti guno muwamvu. Emiini giri ebiri. Omulimu guno munene. Omusota guli gugenda mangú nyo. Emikira giri emiwamvu. 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. Omukonogwo. 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. Omukonogwo. Emikono gyamwe (gyo). Emibiri gyabwe. Omulimugwo (gwanwe). Omugogwe muwamvu. Omulinu gwafe mulungi. Genda olete omwini gwange. Omulimugwo guli nubi. Omutwegwo mutono. Omulimu gwabwe munene. Omuliro gwange. Omukwanogwe.

c. Omugo gwani? Gwange. Omukwano guno gwani? Gwabwe. Omwini guli gugwo? Aa, si gwange. Omugogwo munipi, ogwange muwamvu. Omulimu gwange muzibú, ogugwo gwangu. Omulimu guno gwani? Gwabwe. Omutwe guno gwani? Gugwe. Emikono giri gyani? Gigyo (gyamwe). Ekyuma, omwendu gwakyo. Omusota, omubiri gwagwo munene. Ebisolo emitwe gyabyo, emikira gyabyo, emikonya gyabyo. Ekitoke, 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.

Omulimu gweyakola. Omulimu gwakoze. Omugo ogugude. Omwaka ogwagwako. Omukono gweyakuba. Emiini gyebalireta (gyebanáleta). Omusota ogwafa. Emiga gyetulismokoma (gyetulásomoka). Omuliro ogwaka nyo. Omutwe ogulabika. Omuwendo oguli munene. Emitwe gyetulabye. Omuwendo gwetu-wade. Omuliro gwasabye. Omubirigwe ogutukula nyo. Omugo gwange gwatule. Omuwendo gwayagalá okusaba. Omuliro ogugenda okwaka. Omuga ogukulukuta nyo.

mu—mi CLASS, MISCELLANEOUS, p. 32.

Emiga emeka? Emiini giri gitya? Elikere, omutwe gwakyo guli gutya? Omukono bweguti. Omwezi gwona. Emisota bwegiti. Omwaka guno gwoka. Omuliro gugude gwona. Emisota gyagenda bwegiti. Emisota gyona gyafa. Emirimu gyafe gyona givunze. Omulyango gutya? Gufunda nyo. Emikwano gyange. Omukira gwoka gwasigala (gwe gwasigala). Emiga gyona giri esatu gyoka. Kola emiryango bwegiti. Emiryango bagikola misfunda (bagifunza) bwebatyo. Emiaka gyona.

NOUNS, p. 42.

Omulenzi nomuwala. Ekigambo nekkolo. Omusomi nomubaka. Ekigambo nekibya. Omudu nomuzána. Ekipiba nekinya. Ekipira nekkolo. Omusomi

nomulenzi. Ekinya nekibya. Omukazi nomuwala. Ekgere nekinya. Ekkolo nomuwala. Ekyiba nomukazi. Omulenzi nekigere. Omubaka nekibina. Ekyiba nekidiba. Omubumbi nekikayi. Ekyiba nomubumbi. Omuzāna nomuwala. Omusaja nomukazi. Omubaka nomubumbi. Ekyiba nekinya. Omukazi nomubumbi. Omusaja nomudu. Omusaja nekibira. Ekyiba nekikayi. Omusomi nomuwala. Ekkolo nekinya.

NOUNS, PLURAL, p. 43.

a. Abasaja, abakazi, abasomi; abalenzi, abawala, ababaka, abadu, abazāna, ababunibi.

b. Ehbina, ebibira, ebibya, ebidiba, ebigambo, ebigere, ebikayi, ebiporto, ebinya.

c. Abasaja nabakazi. Ebibyo nebikayi. Ehbina nebigambo. Ebiporto nebinya. Abasomi nabalenzi. Ababaka nekilina. Omubumbi nebilya. Ekyiba nebinya. Abasaja nebintu. Abalenzi nabawala. Omubaka nabadu. Ebigere nebinya. Omusaja nabasomi. Abawala nekibya. Abazāna nekikolo. Omubaka nebigambo. Ebigere nomulenzi. Ebikayi nomukazi. Abasomi nekibina.

ADJECTIVES, p. 44.

Omuwala omulungi. Omulenzi omuto. Ebigambo ebyigya. Abadu ababi. Eki-kayi ekinene. Abasomi abampi. Ebigere ebitono (ebimpi). Omukazi onukade. Abalenzi abakulu. Ekkolo ekimpi. Eki-kayi ekibi. Abantu (abasaja) ababi. Ababumbi abalungi. Ekyiba ekibi. Ekgere ekitono (ekimpi). Ebigambo ebizibu. Ekyiba ekinene. Ebintu ebi-kade. Omukazi omuzira. Ebinya ebyerere. Abasomi abaku. Ekyiba ekinene. Ebidiba ebitono. Ababaka abakade. Omubaka omukulu. Ebidiba ebikalu. Omuwala omunene. Ekyiba ekibi. Omukazi omuwamvu. Abantu abampi. Ekyiba ekigya. Ebintu ebikalu. Ekyiba ekitono. Ekgere eki-ramu. Ebiporto ebigumu. Ekinya eki-gazi. Ekkolo ekibi. Ekinya ekiwamu. Ekyayi eki-gumu. Omulenzi omulanu.

INITIAL VOWEL, p. 46.

Abasomi balungi. Abasomi ababi be balenzi. Ekyiba kitono. Kibya ki? Omuwala wani? Omusaja wani? Kibira ki? Si babaka. Si basomi balungi. Mu kinya. Ku'kikolo. Mu badu. Ku bi-kolo. 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.

Ekyiba kiuwa. Wali (wa wali). Kwata bu bikolo. Ndaga ebikayi; biri mu kinya muli. Nonya omuntu mu kibira omwo. Ekiayi kiri ewamwe. Ekgere kiuwa? Genda osabe ekyiba; kiri ewamwe, mu basaja. Nonya awo : kiri okwo. Genda mu kibira, ononye omulenzi. Kiri ku kikolo kuli. Kiri ewafe. Genda womusaja omumpi, osabe ekiayi; kiri ewewe. Genda olete omuwala omuto nyo. Mu kinya muli. Ku kikayi kuno. Ku kigere okwo. Ekyiba kiuwa? kiri wali. Ekiidiba kiuwa? kiri mu kibira. Ebigambo byani? Bya balenzi. Omuwala wani? Wa musomi asula ewafe. Ebigere byani? Bya bawala. Ku balenzi ababi. Ekyiba kiri mu balenzi bato. Abasomi abakulu. Omulenzi omumpi. Ekiidiba ekinene. Omudu omuzira. Ekiayi eki-kalu. Nonya ekkolo ekigomvu. Leta ku bibya ebitono. Biri muli. Ndaga omukazi omugenyi. Abakazi abagenyi; bali wali. Genda womusaja, olete ekiayi. Genda mu kibira, ononye omuwala.

ki CLASS, ADJECTIVES, p. 48.

Ekibajo kimpi. Ekiporta kirungi. Eki-sakate kibi. Ekyiba eki-ramu kiuwa? Ndaga ekiwundu ekinene.¹ Ekitabo eki-rungi kiuwa? Genda osabe ekiwuso eki-rungi. Genda ononye ebi-sananyi ebitono.¹ Leta ekyiba eki-ramu. Leta eki-tundu ekimpi. Si kiramu. Genda ononye ekikusu ekito. Genda osabe ekiporta. Ekinya ekiwamu kiuwa? Eki-ko ekiyga kiuwa? Eki-sakate eki-kade kiuwa? Eki-senge kimpi. Ebi-sakate bigya. Eki-wero kibi? Ebi-wempe ebigumu bi ruwa? Ebi-batu bigumu, si binene. Genda osabe eki-saniko eki-rungi. Leta eki-ko eki-gumu. Ebi-womvu ebi-kalu biruwa? Eki-womvu eki-tono kiuwa? Awalungi wa?

ki CLASS, DEMONSTRATIVE, p. 49.

Eki-konde kino. Eki-sikirize ekyo. Ebi-wundu bino. Ebi-womvu bino. Ndaga eki-konge kiri eki-kade. Genda olete eki-ko ekyo. Eki-ko kino kikade nyo. Wali wagazi, wano wasunda. Saba ebi-wempe bino ebimpi. Ebi-kere bino bito. Ebi-bo bino byerere. Ebi-womvu 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 ebiwanvu 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. Elikusu kino kitono. Ebire bino binene. Genda mu kifulukwa muli olete ebikayi. Genda ononye ebiwempe ku kitanda kiri ekinene. Ebikwaso ebiimpi biri mu kisana muli ekitono. Genda mu bizinga, ogule ebibya biri.

ki CLASS, SUBJECT AND OBJECT, p. 49.

Elikusu kitambula nyo : nkirabye. Bigenda mangu nyo. Kigenda kugwa. Tunākizimba. Babigyawo. Bagenze. Babisude. Banābireta (balibireta). Kināgwa (kija kugwa). Bināgwa. Balibikwata (banābikwata). Babireka. Ebikere bibuka. Ekiwajo kiwoma. Ekiwundu kino kiwunya. Ekiense kiri kyesulise. Ekitakate kino kibunduse. Ekitakiza kikute. Ekitonge kikuba abantu.

ki CLASS, NUMERALS AND ADJECTIVES, p. 50.

Ebibya mukaga. Ebifumvu 'kumi. Ebifo munana. Ebitabo mukaga. Ebisankizo mwenda. Ebisakate musamvu. Ebita munana. Ebyoya 'kumi. Ebitabo binene mwenda. Ekitibwa kingi. Ekiwa kingi. Ebibya bimeka? ebiswa bimeka? 'Kumi. Ebisakate bimeka? Ebiro mukaga ebiramba. Basula ebisasiro bingi. Njagala ebitundu ebiwamvu mukaga. Bakola ebitanda ebirungi bina. Ebifulukwa ebinene mwenda. Ebiwero bino musamvu bifi. Ebizinga biri ebyeru. Ebibira bisatu ebinene. Ebika biri mukaga.

ki CLASS, POSSESSIVE, p. 50.

Ekiwajo kyange. Ekitabokye. Ekituli kyabwe. Ekiwempekye kiwamvu. Ekiwundukye kinene. Ebitabo byabwe birungi nyo. Ndaga ekikusukye. Ekyoto kyabwe kitono. Ekiwa kino kyani? Kyange. Ebibya ebitano ebitono byani? Biri ku kisenge. Ekyeo kyabwe kingi. Genda ononye ekirato kyange kiri ekirungi. Elikusu kiri si kikyo. Ebyalo bino byani? Byafe. Ekitusukye, nalaba ekigere kyakyo ; ebiawatiro byakyo bitono ; ekisa kyakyo kinene. Balireta (banāleta) ebitabo byabwe. Ebitabo, ebitundu byabyo. Baleta ekikusu mu kiguli kyakyo. Ekitusukyo, nakiraba nekiwundu kyakyo. Ekitakande kyange

kitono, ekikyo kinene. Ekitakate ekisakate kyakyo kirungi. Ekitakye kingi. Twalaba ekikusukyo ; ebyoya byakyo bito. Ekitandakyo kimp, ekyange kiwamvu, ekikye kifunda nyo. Baleta ekibo ekirungi nekisanikizo kyakyo ekinene. Ebizinga nebiswa byabyo.

ki CLASS, RELATIVE, p. 50.

Kye kikusu ekikāba. Ebitogo byetwasala. Ekgulü kyejakola. Ekitakate ekirrigwa. Kye kisenge ekyagala okugwa. Ekitanso kyenjagala. Ebitabo biri ebirungi byebāgula. Ekibanja ekiri mu kibira. Leta ekitabo kyewtagula. Kwata ebitabo ebigenda okugwa. Ebikere ebikāba. Ekyeo ekyamngoba. Ekiwo kyebagenda okugula. Ebimuli byebaleta. Ebisaniko byebagyawo. Ekituli ekileta omusana. Ebisakate elirungi bisatu ebyagwa. Ekiwo kyebalivamu (kyebalireka). Ekitundu kyenaleka mu kibya muli. Ekitabo kyebalese ewase. Ekyoto kyebagenda okukola kitono. Leta ebyuma ebikola ekiguli. Saba ekiwero ekisimula ebintu. Ekibya kiruwa kyewasula?

ki CLASS, MISCELLANEOUS, p. 51.

Leta wano ebibajo hyona. Kola ekitakate kimu kyoka. Saba ebisana byombi. Nonya ebiwo byonsatule. Ebitabo bitya? Ebitabo byagenda okugula. Ekitakate kigenda bwekiti. Ebikere bibūka bwebiti. Sula ebisasiro (ebisaniko) byona mu kinya muli. Ekirevkye kiwamvu. Kyenkana wa? Kyenkana bwekiti. Ebikere bimeka? Twalaba ebikere mwenda ebitono nebibiri ebinene. Yagwa ku kyenyikye (*Better yagwa nekuba—struck himself—ekyenyi*). Ekyenyi kitya? Ekyenyi kye nyini. Ebimuli bitya? Ebinuli bye nyini. Ebitabo byange byona byagwa mu kinya muli. Ekitusukye kikāba bwekiti. Ekitusu ekyakāba bwekityo kyafa. Ekiwo kino kitono nyo ; bakikola bwekityo. Ebisakate bino biwamvu ; bakikola bwebityo. Ebikere byakāba bwebityo ekiro kyona. Ekinya kino kyeler ; nakiraba. Ekitusukye kigenze : nkirabye mu bitoke. Kinonya ku kibanja. Kiri wano ku kisakate. Ekitato kiri ekirungi kiruwa kyenakuwa. Ekitato kyange kiri, nakireka ewamwe mu kisenge. Onolaba ebikwaso bingi mu kibyo kyange. Mu kiwomvu nalaba ebimuli biri byebaleta jo. Ebisaniko biri hyona ebiri mu kyoto, bisula mu kinya kyewasima mu kikande. Gyawo ebiwempebyo (byamwe)

bino byona. Leta ebyange tubyalirewo.¹
Ekisa kitya? Ekisakye kingi.

SUPPLEMENTARY, p. 53.

Nina ebfananyi bibiri. Yalina ebi-kusu bisatu. Balina ekisakate ekirungi. Ebisakate byebali nabyo birungi. Ekitabo kyange kyali ku muureka. Ebibya byali bibiri. Waliwo ekibanja ekirungi mu kibira. Mu kibya mulimu ekikwaso? Mu bisaniko mulimu ebimuli. Ekituli kiruwa kyenkola? Mulimu ekisawa. 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. Agendaukola eki-senge? Yee, alikokola. Ebiswa byali mwenda. Ekikajo kyali mu kisenge. Ekizinga ekyo kyali mu nyanya ya kabaka.

SUPPLEMENTARY, i., p. 53.

Nina ebitabo birungi, biri bina. Tulina ebisakate bibi: biri mukaga. Baleta ebirabitoно, byali bibiri. Alina ebisusu ebito, biri bisatu. Balina ebi-senge bikade; biri bitano. Ebiguli ebfunda mukaga. Twalaba ebibira ebitono, byali bisatu. Ebidiba ebinene mwenda. Ebikere ebitono bina. Bakwata ebikusu ebito; byali munana. Olina ebi-sansa ebi-kade, biri bibiri. Alina ebibya ebiramu biri bina. Bagula ebibamvu ebigya musamvu. Ebivomvu ebinene bisatu. Olina ebi-wempe birungi, biri bibiri. Ebinya ebigazi bina. Ebisakate ebi-kade bisatu. Ebiweru ebi-kalu mwenda. Nina ebiweru ebiramu bibiri.

SUPPLEMENTARY, ii., p. 54.

Yalina ebikusu bibiri birungi. Olina (mulinia) ebisakate bisatu bimpi. Ebigo mukaga bigumu. Ebyoto mwenda bitono. Ebitanda bina bibi. Ekitundo 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 ebiwundu bibiri binene. Nina ebigere ebitono bibiri. Alina ebfananyi ebirungi bina. Baleta ebita bitano birungi. Balaba ebi-kere bina bito. Bakola ebitanda bibiri birungi.

mu—mi CLASS, SUBJECT AND OBJECT, p. 54.

Omusota gugenda. Omuganda gu-genda okugwa. Omuliro, ngulese. Emirambo, ngirabye. Emiga gjude (amadzi). Omugongo gukutuse. Omuka mungi. Emisota, nagiraba mu kibira. Emiku-fu gyagwa. Omuti guja kuloka. Omuse-kese tuligukola. Emisota girifa. Omudo tunagusula. Emirinu gidze. Emiryango, 'maze okugigera. Eminya gyagenda mangu. Ornugo gunāgwa. Emiti bali-gireta. Omulamwa bagulaba. Omu-wendo mungi. Emiryango gifunda. Omusingo bagukiriza. Omulinu 'maze okugukola.

mu—mi CLASS, DEMONSTRATIVE AND ADJECTIVE, p. 55.

Omunya guno. Omupunga guli. Omuti ogwo. Emikono giri. Emiti gino. Emifuko giri. Emirere giri mi-rungi. Omuliro guno mubi. Omudumu guli guluwa? Omudumu guguno ku kisenge. Leta wano omubini-kiro guli. Omubala omulala guguno. Omudo guno mungi. Emiku-fu gigino. Emiganda gino miwamvu. Omukono guli mumpi. Emitwe giri mitono. Ndabye emitwe giri eminene. Emirimu gino. Omupunga guguno. Omuliro guguli. Omudumu ogwo. Omunya guno omutono. Emi-para gino mimp. Omukufu guno mu-wamvu. Omuganda guli omumpi bagu-siba bubi. Omusolo guguno. Baguletjo. Emisota giri. Omuka ogwo. Ekitundo kiri ekinene. Omugo guno mu-wamvu; guli mumpi. Mu muga muli mulimu ebitogo? Aa, temuli. Mu mu-solo guli mulimu (bagutadem) emiini. Waliwo emisota (Emisota gyegiri) mu muga guno. Aja kusiga omupunga mu musiri muli.

mu—mi CLASS, NUMERAL AND ADJEC-TIVE, p. 55.

Emiga esatu. Omukira gumu. Eminya mukaga. Emipera munana. Omudo mungi. Emiganda emeka? 'Kumi. Emiku-fu emeka? Ebiri. Leta emi-wumbo giri eminene. Ndaga emipera mu-nana. Twasomoka emiga ena Emidumu gino ebiri. Emigo giri emimpi esatu. Leta emirere giri emirungi ebiri. Enkyu tunasomoka emiga etano; esatu migazi, ebiri mifunda, naye girimu amadzi mangi. Emisiri ebiri mirungi. Yalwala omusu emirundi emeka? Emirundi

¹ I. it.—' That we may spread them in this place.'

ebiri. Omusota yagukuba emirundi emeka. Emirundi ena. Emiti gino giri etano. Bakola emibinikiro ebiri nizagi. Yaleta emiranwa esatu. Emirere giri giri ena. Emigo ebiri miwamvu. Emiti mwenda; ena miwamvu, etano mimpí. Leta ebitundu bisatu biwamvu. Wamulaba emirundi emeka? Emirundi ena.

mu—mi CLASS, POSSESSIVE, p. 56.

Omufukogwe. Omupunga gwabwe. Omugongogwo. Emigo gyabwe. Emikufugyo Emireregye. Emiperagye eminene. Omupunga gwange mungi. Emikonogyo emiwamvu. Omutwe gwange mutono, ogugwo inunene. Emitigye miwamvu: egyangé mimpí. Omuwumbo gunogwani? Gwange. Omugo ogwo gwani? Gwabwe. Omugongo guli gwani? Gugwe. Genda ononye omulere gwange. Omulere gwange mulungi; ogugwo mubi. Emipera gyabwe miwamvu nyó, egyafe mimpí. Leta omusingogwe. Munange, omusingogwo mutono. Omuwumbo guli gwafe. Omuganda guno gwabwe. Ombinikirogwe guno. Omusota, omutwe gwago. Omusota, omugongo gwagwo. Ebikusu, ebawatiro byabyo nebyensuti byabyo nemitiwe gyabyo. Omunya, omukira gwagwo nebigere byagwo. Emipera, ebikolo byagyo. Twalaba ebizinga nemiga gyabyo. Omubisi guno gwani? Gwamwe (gugwo)? Aa, gwabwe. Omuliro gwange mulungi, ogugwo si mulungi. Emiti nebikolo byagyo (emizi gyagyo). Omukufu gwange guli si mulungi. Nalaba omusota guli; omugongo gwagwo gwakutuse. Oruganda gwange nemiti gyagwo. Omulimugwe nebitili byagwo. Omusekese guli gwani? Gwange. Laba omulyango gwagwo.

mu—mi CLASS, RELATIVE, p. 56.

Omuka ogulinya. Omulere gwenakola. Emirambo gyetwalaba. Omusota ogwagenta mbiro. Omuwumbo gweyaleta. Emikono egiingira wanc. Omusolo gwebalisolóza. Omuliro oguja kwaka mangú. Eribala gyebágala okuiga. Omudo gwebagenda okulima. Omugaga gyensibye ku mutwe. Omulimu gwenamuwa (gwenamugabira) okukola. Emipera egirabise. Ndaga omusekese gwakola. Emiga gyetwasomoka. Omusaja ogwamuva. Emiti egikola ekiguli kyange. Ekikusu, ebyoya ebibera mu kyensuti kyakyo. Emisota egibera mu muga. Omudo ogubera mu musiri gwange.

¹ *Lit.*—Had upon them,—the head being not a mere possession but an integral part.

² Also, Omulimu guno nogwo gumi: Ebiwero byange nebibyo bimu, and so throughout.

³ Notice Inf. preferred to 'obu' in some cases.

Omugabo gweyampa (gweyagabira). 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.

Tunásomoka (tulisomoka) omuga gumi gwoka. Emiga gyona girimu (giberamu) amádzi mangi. Emiti gyenkana wa obuwamvu? Omubisi gwali mu mudumu muli. Emiga gyetwasomoka gyali ebiri gyoka; gumi gwali mugazi nyó. Emirere gitya? Emirere gyebaleta jo. Omubiri gwona. Gyawo omudo gwona. Omulimu guno gwona mulungi; bagukola bwegutyo. Omugongogwe gwona. Omusingo gutya? Omusingo gwe nyini. Leta omudumu gwoka. Omusekese yagukola bwegutyo. Leta emikufu gyona. Ndaga omugongo gwona. Yasaba omuso solo 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 emikono gyombi. Emipera gyona gyenasimba. Ebikere byabako¹ (byaliko) emitwe bweguti. Abasaja bakola omulimu guno gwona.

SUPPLEMENTARY, COMPARISONS, p. 58.

Ku bimuli, ebimu birungi, ebimu si birungi. Emyina egimu miwamvu, egimu mimpí. Omulere guno gwe gumi na guli. Omulimu guno gwe gumi nogwo.² Ebiwero byange bye bimu nebibyo. Emiryango gyabwe gyenkana obugazi. Emitwe gino gyenkana obunene. Omusota guno gwe gumi na guli. Emisota gino gyombi (ebiri) gyenkana obuwamvu. Omuga guno gwenakana na guli gwetwasomoka jo (okuberamu amadzi mangi), naye ogwa jo gwasinga obugazi. Omugabogwo gwe gumi nogwange; naye ogugwe gusinga egyafe gyombi. Ekitibwakyé kisinga ekyange. Ku bifumvu byona bina, kino kisinga obuwamvu (obugulumivu); kiri kisinga okuba kímpi.³ Omubinikiro guno gwe gumi na guli. Omubinikiro guli gusinga obugazi guli gwetwakola jo. Omutwalo guno gusinga okuzítowa.³ Balaba ebigo: ebimu bigumu nyó, ebirala si bigumu. Ndaga ebiwempe; ebimu bikade, naye bingi bigya. Ekitanda kyange kisinga ekikyo

obugazi, naye ekikye kisinga obuwamvu; bino byona byenkana. Omubisi guno mubi, leta ogusinga obulungi. Ekisansa kino kitono; leta ekisinga obugazi. Ebitundu biri bitono: nonya ebisinga obuwamvu (obunene). Omuwendo gwe-kikusu kino kye kimu na kiri kyewtagula jo; naye ekikusu kino kisinga obulungi: ebiyawatiro byakyo bisinga obunene, ebyoya byakyo bisinga okukula; ekvensuti kyakyo kisinga obuwamvu. Emitti gino gyombi, omnibiri gwagyo gumu. Omugwo nogwange gwali ku muti gumu.

SUPPLEMENTARY, MISCELLANEOUS,
p. 59.

Okutambula nokugwa nokugolokoka. Okugula nokutunda era nokusula. Okukola nokugyawo era nokuleta. Bakola, baleka, era basula. Balya, banyuwa, bagolokoka era bagenda, mangu. Ekikusukye kitototo, ekyange kikadekade, ekikyo kikade dala. Ebantu ebimu bimpi, ebirala biwanamuwanvu. Ku miti ebimu bituse obuwamvu, ebirala bimpi, ebirala hya mubiri munene. Emiga' gino migazigazi. Ebisenge bineneko. Elitabo bimpimpi, era binene. Emitwe gyona bitonotonu, era neligere. Omulyango guno gweyasala mufundafunda. Ekiwundukye kineneko. Ebi-sananyi bino birungirungi. Omukusu guli mumpimpi. Ebita bino bitonotonu: leta ebirala. Natunda ebirala byona jo. Emitti emirala gyona mimppimpi. Genda mangu. Banaleta ekikusu enkyo. Banaja lero. Tambula mpola. Mpodzi tuliraha (tunālaba) ekikere olwegulo.

SUPPLEMENTARY, NUMERALS, p. 60.

Ebibo ābiri mu bina. Emiti āsatu mwēsatu. Ebigambo āna mu bina. Emigo 'kumi nēna. Eminya ābiri mu gumu. Ebikere 'kumi nebitano. Emi-pera āna mu mwenda. Ebituli 'kumi nebisatu. Ebiro āna. Ebiwero ābiri mu bina. Ebitabo āsatu mu mukaga. Ebi-sansa āna mu munana. Emirambo āsatu mu mwenda. Emisota 'kumi nomwenda. Ebisakate ābiri. Ebiguli āsatu mu kimu. Ebitundu āna mu bisatu. Emiganda ātanu. Ebizinga ābiri mu bibiri. Eliso āsatu. Ebikolo ābiri mu mwenda. Ebika āsatu mu bina. Emikusu āna mwēsatu. Emikira ābiri mwēbiri: emirundi 'kumi nēsatu. Ebikusu ābiri mu bisatu. Emingabo āsatu mwēbiri. Emikono 'kumi nomukaga. Emiti abiri mwēsatu. Ebantu āna mu bibiri. Ebiro āsatu mu munana. Ebikere āna mu kimu. Ebiwero ābiri.

NUMERALS AFTER 50, p. 61.

Bibiri mwāsatu mu bina. Bina mu nkaga mu bitano. Lukumi mwābiri mu bina. Lusamu mwāsatu mu bibiri. Lwenda mwāna mu bitano. Enkumi nya mu bisatu mwābiri mu kimu. Lukumi mu bibiri mwāsatu mu bina. Kakumi mu bina mwāsatu mu kimu. Bükumi bubiri mu nkumi tano mu lukaga mwātano mu kimu. Lwenda mu kinana mu bina. Lusamu mwāna mu bibiri. Lwenda mu mukaga. Lunana mu bina. Bitano mu musamu. Lukumi mu bisatu. Lukumi mu bibiri mwāsatu. Lukumi mwāna mu bitano. Enkumi tano mu nkaga. Kanana mu nsamu mu musamu. Lwenda mu nsamu mu mukaga.

Kikumi mu nkaga mwēna. Bibiri mwāsatu mu musamu. Lwenda mwāna mwēsatu. Lunana mu nsamu mwēbiri. Lwenda mu kinana mu gumu. Lukumi mu nkaga mwēna. Lukumi mu bitano mwāsatu mwēbiri. Lukumi mu lunana mu kyenda mu mukaga. Lusamu mwāsatu mwēbiri. Lukumi mu lwenda mwāna mu mukaga. Enkumi biri mu lunana mwāna mu gumu. Kanana mu lusamu mwāsatu mwēbiri. Bina mwātano mu munana. Lunana mu kyenda mwēbiri. Bina mu nsamu. Bitano mu musamu. Lunana mu nkaga mwēbiri. Lwenda mu nsamu mwēsatu. Enkumi nya mu nkaga. Kanana mu nsamu mwēsatu. 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. 'Mu-gambye lero. Tulamude bulungi. Ose-kude omupunga. Atulagira omulimu bulijo. Bagenda okukyalu. Tusongode. omuti guno. Anyikide okukola omulimu guli. Batabude. Atamide omwenge. Asembede kumpi. Ekifumvu kiri kitukula nyo. Bakyade. Tisiside wano. Tumusaside. Batamira omwenge bulijo. Tubakulembede. Leta ekitundu ekikakanade. Omupunga, tugusekula. Ekitalakte akisowode mu kirato kyakyo. Otegede? Batugambye ku kikusu; twagala okukiraba. Otunulide (mutunulide) ki?

Batusera. Ekirabo ekitubede okugenda. Mutubera bulijo. Batubede ny. Otabude emfufu mu mubisi. Tutabude onu-nyo mu muzigo. Wano wasererera ny. Mutusegulide? Wali watukula ny. Banyakide okukola ekigo kino. Basongode emiti gyona. Tutambude mangi. Banyakala olwegulo. Ategede ebigambo byange.

MODIFIED FORM IN 'ZE,' p. 63.

Kaze, koze, kuze, maze, meze, mize, saze.

Beze, lanze, linze, nyaze, size, sinze, tunze, vuze, vuze, zinze.

Ebidiba bikaze. Onyize? Ekitikusu kimaze ebyai byona. Banyaze omupunga. Asize omuzigo ku mubirigwe. Omugo gumbuze. Bagenze. Nguze ebikusu bibiri. Ebiero bikaze. Omuti gukuze. Basize omupunga mu musiri gwabwe. Okukola ekitanda ye asinze. Ekitandakye kisinz ekyange. Mbaze ebizinga byona. Tumize obutole. Batunze (Bamaze okutunda) omupunga gwona. Ekitikusu kimize ekikwaso. Nsaze ekititali wano. Tubeze emere. Bavuze ny. Babaze emiti gyona. Otunze ebiwero? a-'nyaze ekikajo. Omu'ga gukaze. Atunze ebitabo bingi. Ebitogo bkuze ate. A-'nyize ekiwundu. Osize e'tosi ku bitabo byange. Omusota gubuze ate. Akoze ekiguli. Babaze emirambo kumi nēbiri. Tuguze omu'go guli. Omu'do gukuze. Otemye ebitogo? Ekitikusu kibuze. Eki kivuze

USES OF PRES. PERF., p. 65.

Mukoze! Munyikide! Baguze! Mu-vuze! Amaze okusala ekituli. Tumaze okusala ebisaniko. Kyanyaze kiki? Ebibabo otunze bimeka? Ebikusu olese (mulese) bimeka? Ekituli okisaze 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! Ekiivuze kiki? Ebiwero bimaze okukala? Amaze okukomola ekitabo kyange. Akitkomodo! Bamaze okubasegulira. Omuzigo gumaze okusānūka. Ebigenze biki? Atunze ('so')! Bamaze okusitula omuti. Omaze okukola ekitanda. Tumaze okusomoka omu'ga. Otubede! Nga alamude! 'Maze okubala ebizinga byona. Ekinsinga kiriwa? Ebantu ebikuze biruwa?

MODIFIED FORM IN 'YE,' p. 65.

Bunye, gabye, goby, kakanye, kakanaye, kimye, kolimye, komye, kya-mye, laganye, limye, limbye, lumye, lwanye, nyomye, sabye, sambye, sasanye, simye, simye, sihye, simbye, somye, temye, tuyanye, vumye, vunamye, zibye, zimbye.

Tulimye wano. Asabye enkumbi. Gaboye ebikere. Ekyalo kye'manyi (nze). Byafumbye biki? Batemye emiti munana. Osimbye ebitoke ebirungi mu musirigwo. Nkomye wano. Tukyamye mu 'kubo. Ansambye. Balimye ekyalo kyona. Kyanyomye kiki? Azibye ekituli. Tulinye ku kiswa. Tukunganye. Ekikugobye kiki? aninyeko ekigere. Agabye ebirabo bingi. Nga mulwanyi! Nga balimbye! Ekyalo kiri nkimanyi. Mulimye! Atuvumye! Byagabye biki? Tusimye ebinuya munana. Tusabye omupera emirundi mingi. Anyomye (Azize) ekirabo kyange. Ekitananyi ekyo tukimanyi. Kye'manyi kiki? Tutemye omuti guli. Bamulimbye. Ebikuta babisombye? Ogabeby ebiabajo? Aa, naye babisabye. Osimye? Yee, nsimye ny.

MODIFIED FORM IN 'SE,' p. 66.

Fise, fuse, fuse, fumise, golokose, kassuse, kise, kulukuse, kwese, kyuse, lese, lese, menyese, sānūse, sanyuse, sese, serengese, sindise, sirise, sose, somuse, terese, tuse, vunise, zise, zirise.

Atuse. Tulese ekitikande kiri. Ebantu byafe bivunise. Ofuse amadzi mu kibya kiri? Ebantu bisigadewo bimeka? Afumise ekisakate nomugogwe. Ekitikusu kibuse. Nsanyuse. Bakwese omusolo mu muti muli. Tusanyuse okubalaba. Omugo gwange gumenyese. Asirise. Nsose lero okusoma. Osese. Nga balese! Nga osanyuse! Omusota ogufumise? Omuga guno gukulukuta ny. Ekimenyese kiki? Alese (avude ku) mulimugwe. Ekiwero okikwese wa? Kyakwese kiki? Aterese ebibye. Tulese omusolo. Byolese (byemulese) biki? Kyokasuse kiki? Bakise emiti gyona. Baserengese eri. Ekikyuse kiki? Baterese omupunga mungi. Ekiwine kiki? Ebikwaso bino bisigadewo. Omuti guno gukyuse (guvunise). Akwese omulere gwange. Ebibye abiterese wa? Emikufu gituse lero. Eazise (Bamaze okuzika) emirambo. Ndese ekikusu.

MODIFIED FORM IN 'EDZA,' p. 67.

Būsidza, gasidza, juzidza, kolezedza,

¹ 'so' is sometimes used as above.

lowozedza, názidza, nonyedza, nyumyidza, solozedza, subizidza, tegezedza, terezedza, tesedza, yozedza, yuzidza, zizidza.

Aimusidza omutwe. Banonyedza eki-byá. Tutesedza okuzimba wano. 'Názidza nyo ekibya. Nga banyumyidza! Ekitrabo kimugasidza nyo. Tujuzidza ekibya omupunga. Okolezedza etabaza? Nga otutegezedza! Otuzidza. Abanyenyedza. Tugambe byolowozedza. Babusidzabudza-dza. Oyuzidza ekitabo kyange. Ekimuzidza kiki? Basolozedza omusolo. Tuwozedza nyo. Bayozedza ebiwero. Kyobuzidza kiki? Baterezedza (bamaze okutereza) ekibanja. Batesedza batya? Oimusidza omukono. Kyowozedza kiki? Atusubizidza. Kyosubizidza kiki? Eki-kuzidza kiki?

OTHER MODIFIED FORMS, p. 68.

Bafuye emirere. Tuvude mu kinya. Akirida okukola omulimu. Ekitusuk kifude. Batide. Nkute omuti. Tulude nyo. Munywede mwena ku mwenge. Ntute ebiwuso byona. Kyatide kiki? (Atide ki?). Omusolo gudze. Ebitoke bigedze nyo. Omusekese gungude. Balide omuwumbo gwona. Wano wasiwa. Ekinsene kigude. Atute omupunga gwona. Okute. Ndude. Omupunga guide. Atuwerezeda bulungi. Ekitusukye kigedze. Ebisakate bigude. Tukute ekinsene. Bamukyaye. Nga mubadze bulungi! Nga ofude! Bamaze okuya. Tunaze okubala.

NEAR FUTURE, p. 68.

Tunágenda. Tunályá. Tunágolokoka. Banálwa. Anábuza ekigambo. Tunábabegeza. Anaja. Emikuji ginaja lero. Tunákoma wano. Banátya. Onotwreira bulungi? Onokola lero ekitense kino? Yee, tunáleta emuli nebyai. Anábabuza ki? Kyonosiga kiki? Ekitiguli kyebanámala lero. Omulere gwono-fuwa. Onotulimba. Onoserengeta wa? Omuti gunakyuka, gunágwa. Onosanya-ku okumulaba. Ekitusuk kinábüka, naye tunálikwata. Tunáleka emigugu gyafe. Omusuja gunánukwata. Onóta omusota? Yee, 'nagu'ta. Lero tunálambula ekitulukwa; tunábala ebitoke hyakyo. Banákkweha omupunga. Enkyá tunálaba ebi-zinga. Banáluka ebiwempe bitano. Nálima ekitande.

IMPERATIVE AND SUBJUNCTIVE, p. 69.

Muwa ekitabokye agende. Sala ebyoya bya kikusu kireme okubüká. Alime wano? Katukole ekitiguli. Leta ekitabokyo osome. Sekula omupunga mangu, tufumbe. Golkoka olye. Mulete ebyai, tuzibe ekituli.

Bagamba okuleta emití tukole ekyoto. Tugende tulabe ku kabaka. Basule ebi-saniko ebyo? Nsale wano? Ekisakate kireka kigwe. Mumulekealye ekikajokyé. Kuma omuliro mungi omusuja guleme okunkwata. Ka'nonye omulere gwange. Muje tulange ebyai. Kamale omulimu guno. Katumale okufumba. Kamale okuleta ekitundu kiri. Mugobe ekitikere kiri. Tusindike? Basibula bagende. Bagamba nti balete ebitabo.

FAR FUTURE, p. 69.

Balireta emití mingi. Ndireta ebiyá. Alija. Omusota gulumuluma. Ekitense kiri kirigwa. Tulisimba ebitoke. Balisaba omukeka. Mulisoka okuzimba eki'go e'da. Olisima ekiswa kino? Alinyumya ekiro kyona. Ebiya birimenyeka. Baliseka nyo. Tulibaziza. Balinyaga ebintu-hyo byona. Ekitanda kyange, alikikola e'da. Ekitrabo ekyo kirimugas. Tulitesa ebyalo byona. Omugo gwange gulisinga ogugwo. Tuliiga emibala gyona. Olitereza ekibanja kyona. Yee.. Ndisoka okusima wano. Oliita mu kiwomvu eki-wamvu. Emiti giri tegirigwa. Ekyuma kirikukuba.

FAR PAST, p. 70.

Ekitakate kyagwa. Twasomoka omu'-ga. Omusota gwanuluma. Twasula ebrisasiro. Ekyalo kyazika 'da. Ekitusu bakisala ebyoya. Ba'ta omusota; bazíka omulambo gwagwo. Balwana nyo. Emiti mingi gyasigalawo. Básirika. Ebiya hyamenyeka. Baliseka nyo. Bálezeta ekitrabo ekirungi. Twadzayo ekiwo. Básoka 'da okutereza ekibanja. Omú'ga gwakulu-kuta nyo. Ekitabo kyange kyaya omliro. Walaba ebingiza byona? Yee, nabiraba. Wasima ekiswa? Yee, twakisima. Wakola ekitense? Yee, twakikola. Watunga ekiwero kiri? Yee nakitunga. Balya omuwumbo gwona gwetwagula. Mwavu-ga! Ebiwero bibiri byabula 'da. Básanyuka okutulaba. Omusolo wagukweka wa? Twagukweka mu kinya muli. Bák-wata ekitense. Bákola ebyo bisatu. Twasomoka emí'ga ebiri. Bálezeta ekitusu bina okubitunda.

AFFIXES OF RELATION, p. 72.

Alinyiga ebiwundi byabwe (alibanyiga ebiwundi). Serengeta (muserengete) awo. Musoke wano gyetuli. Mukinya akwesemu ekitabokye? Omuti, gutemako. Mu kitabo kyeyasoma, yagyamu ebigambo bingi. Leta entele tugituleko. Ngagalá okukubuzako. Emí'ga girimu ebitikere. Ebikere biri mu mi'ga. Ekidiba kirimu amadzi.

Gyako ebimuli bino ku meza. Mu kibya ofusemu omubisi? Mu ki'go wagendamu? Ku kiswa olinyeko? Yamugyako ekitabo. Yamulinyako ekigere. Ekyuma kyaamufumi omukono. Twalaba ebirabobye byona: yatuwako. Ku miti agilesoko emeka? Aguzeke emeka? Aguzeke musamvu. Gyamu e'tosi mu kinyā munoo. Gyako c'mukonogwo ku kitabo kyange. Mu musiri mwetalima, yasigamu omupunga. Gyako ekisanikizo, 'Ebiawatiro osazeko ekitundu? Ekiwero kiri ekikade, kisalamu. Lima wali mu kikande kiri (nuli). Somako (musomeko). Omusota agutemyeko omutwe.

mu—ba CLASS, SUBJECT AND OBJECT, p. 73.

Omukopi anulabye. Omulenzi amugambye. Omuwesi tumuwade ekyuma. Omusawo tumugambye okuja. Abakazi 'maze okulabuza. Abasubuzi twagala okulabalaba. Abawala balimye. Abasaja bagenze. Omugenyo atuse. Omujulirwa mubuza (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. Omuhadzi 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 bali. Omuganzi ono. Nalaba omukazi oli jo. Abalenzi bali latuse enkyo. Omusibe ono Omumbeja ono ye mukazi mulungi. Omuwesi ye wuno. Gamba omulenzi oyo. Abakopi babano; tunābabuza. Omfu oli, wamulaba wa? twagenda okulaba abalongo bali. Omuwala ono ayagala ebikajo. Abakazi bano balimye wano. Abadzukulu babano. Omuntu ono asoma. Omugenyo 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. Abazāna bali. Abakozi bano bamaze

omulinu gwewabawa. Omufumbiro ono ye musaja mulungi. Omukyala ono alina ekisa kingi. 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 babi. Ku basibe omu abombye. Baleta abafu babiri mu kibira. Baleta abalwade 'kumi nabatano. Alina abalenzi bana. Tulabye abakazi bali abiri mu labiri. Abasaja 'kumi na bana nabakazi 'kumi na habiri basoma enjiri. Ababaka babiri badze. Abalenzi basatu. Abakozi 'kumi na bana. Twalaba abagenyi batano. Balese abajulirwa mukaga. Basatu bakiade; omu mulenzi; omu mukazi. Abake'si (abo) babiri baluwa? Abasubuzi abo basatu bagenze. Omufumbiro omu mulungi asinga abalenzi basatu. Ku bakopi bali bana omu agenze, naye basatu batya (okugenda). Alina (Yazala) abana batano. Baliri bakuze: omu mwana muwere. Walivo omuwesi omu wano mulungi. Abahadzi babiri babera mu kisakate muli. Tulabye abalenzi basatu nabawala bana. Ku bambeja, babiri bawanvu; omu muwanvuwanvu; babiri banene. Abakazi babiri balima ekyalo kyange. Omuwala omu ababera. Bāleta aliasibe basatu.

mu—ba CLASS, POSSESSIVE, p. 76.

Omulenzi wa mulangira. Omusibewe. Abakozi babewe. Omusika wafe. Abakopi bomusigere. Omubaka womugaga. Omubadzi wange. Abaliranwa bafe bakiade. Abawalabe bawamvu, abewamwe bato. Tusanyuse okulaba omugenyo wafe. Abadzukulu balungi nyo. Omufumbiro wabwe yagenda juzi. Ndabye abalenzi. Abakopibe nonusigere wabwe. Abakozi banyikide nyo (balwanyi). 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 oewamwe. Abambeja abewewe. Omulwadewo oli. Omubakawe ono. Omugenyo ava ewabwe. Abana

¹ If referring to the feathers in the wing of a bird—say, Ebyoya obisaze? Ekiawatiro is the wing itself, not the feathers on it. Ebiawatiro obisaze = Have you cut off the wings?

abobulenzi ba kabaka be balangira, nabana-be abobuwala be bambeja. Kitaweyali mwami owewamwe. Omusawo oweno asinga amagezi oli owewamwe.

mu—ba CLASS, RELATIVE, p. 77.

Abakazi abalima mu kyalokyase. Abalenzi benalaba. Abawala benagamba okuja. Abakopi ababera mu byalo. Omuntu aluwa asaze ekituli kino? Omuntu gwagambye okuja. Omusiru gwebasiba mu nyumba. Abagenyi abavude ewala. Abalongo beyazala jo. Omuwesi alese ekyuma kino. Abana abalese ebimuli bino. Abalabe albayaga ebyafe balabise. Omubadzi eyatema omuti guli adze. Omulabewe gweyavunana. Abalenzi betwala. Omugaga atuwade ekikusu. Omulogo kabaka gweyagoba. Omusubuzi eyaweba omugaga ekyalo. Omuntu gwenakuba. Omuwesi aja wano bulijo. Onumbeja eyaleta omuwala ono omuto. Omufumbiro eyaleta ekibya kiri. Omugenyi eyasula ewafe. Omukade gwetuluba bulijo. Omumbeja eyaja jo. Abaliranwa bafe betwagala, era betuwade ekirabo. Abalabe bebabangula. Omugole gwatute ewuve (e'ka). Omusawo eyawonya omwana wafe. Omuwesi gwetwawa ekyuma kino. Omusigere gweyasawo omwami. Abalenzi ababera ewuve. Abasomi be-naigiriza. Omubadzi gwenagamba okuja. Omusive gwebata. Omwana gweyabeka.

mu—ba CLASS, MISCELLANEOUS, p. 78.

Abakozi bona badze. Ekipuli kiri, nakkola nzeka. Abakyala batya? Tugende fena. Mugolokoke mwena. Buli muuntu alina omukela (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 tukussaside. Ayenkana wa? Bwati. Akusinga obuwamu, naye omulenzive asinze bona. Abawala bona be'manyi babera boka mu kisakate. Basoma bona. Kima ekikusu weka. Fena tutambula bwetutyo. Omwana ono ainza okutambula yeka. Abaliranwa bafe bona baluka emikeka gyabwe bo. Tukoze ebisakate byafe fe. Omugenyi alese omukagwe ye. Abakyala bona batuse. Bagamba nti Omugole adze. Abasubuzi bakola ebisakate byabwe bo.

PERSONIFIED NOUNS, p. 78.

Kyai ono. Sabuni oli. Kawa wafe. Tabawé. 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; mufumbe 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, tumugue yena. Kasoli gwebatuwade. Lumonde wafe yena mutono. Onewabwe era ye mutono: naye owuwe munene. Senyiga yamukwata naye awo.ye. Kawali amukute. Omuyaga eyakunta jo yamenya ebitoke byafe byona. Namirembe ye wuli, mulabye (mulaba): Nakasero ye wuli: twagendyo juzi. Rubaga omulahye? ye wuli. Yee, mulabye ('mulaba.)

NARRATIVE TENSE, POSITIVE, p. 79.

Naja. Nebagenda. Nebaleta ekikusu, ekikusu nekibuka. Nasumba omupunga. Omuyaga nakunta, ekisakate nekigwa. Netusomoka em'i'ga esatu negaberamu amadzi mangi ekitabo nekingwako nebakiraba nebakimpa. Omubadzi nabaja natema omuti nengugera nakola ebiguli bibiri nekibamu kimu nembere nembigula. Omumbeja naja nagamba nti Olide ekikajo kyange kyona nosula nomukeka gwange nomenya nekitandake. Fumba omupunga noguleta. Omukade oli ye mulogo; mumukwate, mumusibe mumulete eri omwami; nebamuleta eri omwami omwami nawulira ebigambo nasala omusango nagamba nti Omuntu ono, 'mamanyi ne'mugoba mu kyalokye. Omulenzi yakuba omusota negugenda negubula. Omubadzi anaja naleta ebigibye nakola ekipuli. Neng'enda neng'amla nti Jangu, omale omulimugwo nokola ekisenge nosala ebuliti; nagamba nti Kanjiye ne'mala omulimugwo nagumala. Netugamba nti Otubutire buli kigambo nebatubulira buli kigambo netutegera netugamba nti Kale mukole bwemutu mulete ebigibya bisatu, mubisule mu kinya muli. Bava mu kyaloyekyo nekizika nekisuka ensiko. Ebyuma byabera bubi nebigwa nebimukuba ekigere nalwala ekigere omwezi omulamba. Emiti negikula negileta ekisikirize kingi; netutitalamu netugitenda.

NEGATIVE TENSES, NOT RELATIVE, p. 80.

Tebakola bibya. Ekyuma tekyagwa. Omusota tegugenze. Abasubuzi teba-

genda kuja. Taje. Sija kugenda. Abalenzibe tebatunda kikusu. Tebadze. Tetugénda kukuvako (tetunákuvangako) Bagamba nti Temugenda. Leta ebikwaso bireme okubula. Tonáza kitundu kino kyoka, naye onáze ebitundu byona. Tatagede. Tetwabasaba. Tewasanyika nyo okubalaba? Abakazi tebamanya kuvuga. Omusigere tecyamanya mubaka wa mwamiwe. Omusolo tegutuse. Simanyi kukola ekitanda. Kwáta ekitabo kyange kireme okugwa. Tebasembere (tebalisembera) kunipi. Omulyango tegufunze; omukonogwe mumpi, tegutuka. Tetusale kituli wano? Ekyuma takikube? Muyako omu'go guli, aleme okukuba omwana. Inuka tuleme okukulinyako. Sala ebyoya byekikusu kireme okubüka. Omukopi oli tamanyi kukola ekisenge. Mutambule mpola, ebitogo bireme okutuziza. Mukweke ebitalo byona omwami aleme okutegera nti tusoma. Baganyi okukola. Tebalikola. Taja kutunda omukufugwe. Omuliro guganyi okwaka. Aganyi okusula ebisaniko. Tetuja kulima omudo. Ekisanikizo kiganyi okutuka. Ebibo bino tebimale. Ekisakate kino tekigenda kuluwano. Togenda kulaha ebikere mu'ga guli.

NEGATIVE TENSE WITH RELATIVE, p. 81.

Ezikusu ekitagwa. Omwami ataja. Omubadzi ataleta omuti. Omuntu ataleta ekikusu. Omutunzi atatunga bulungi. Omusolo gwataleta. Ebiero byatakuba. Ebisasiro byatasula. Ebikuta byatasomba. Omuti gwebatatemba. Ebibya byesinaba kugula. Omunyo gwenalecka, bagulese? Ekipusu kyesasala ebyoya kibuse. Omupunga gwotofumbye enkyo, tunágulya musana. Omuwala wafe gwetatalabye enkyo akomyewo. Ekyalo kyelatalima kizise. Abawala bebatagamba badze okusoma. Bagamba okukola omulimu gwebatanakola. Balese ebyoya lyelagana okugula. Alese ekitabo kycetwagana okugula. Fe abatamunya. Omugenyi gwetutamanya. Abalenzi abatamusima. Abakesi bebatalaba. Omuzibe atamanya abawala bafe. Olese ekyuna ekitatuka. Ekitabo kiri kyesimanyi'kusoma. Omupunga gvesatereka guvunze. Empera gyotoleta. Emiga emiwamu gyetutainza kusomoka.

NARRATIVE TENSE WITH NEGATIVE, p. 82.

Natalya. Notogenda. Natafumba. Nemutatema muti guli. Notoleta ebiwerobyafe. Nataleta ekyanzikye. Natakwata

kikusu kiri. Nesimulaba, Omuleregwe negutalabika. Kawáli natamukwata. Bwinowé natalabika. Ekisakate nekitagwa. Nebataleta muti nogunn. Netutasanga mukwanogwo. Amudzi agomu muga negutagenda. Nebatayogera kigambo nekimu. Nototegera. Abakazi nabatufuma gonja. Ebitogo nebitatuziza. Netutagwa mu kinya muli. Omukynfu negutabula. Abakopi nebatangala ebyai biri. Natanyiga. Ebituli nebitasalibwa. Netutalaba kituli nekimu. Omusana negugana kuita. Notolaba mutu nomu. Kaumpuli natatuka eri. Emikira negitalabika. Omunyo negutanyagibwa. Omuwendo negutatuka. Emisota negitabula. Ekiengene nekitatuka engulu. Ebitabo nebitatundilwa. Ekkusu nekitatumbula. Netutatuka ku kizinga kiri. Ebiwundu nebitatulumu. Ebire nebitatonya. Natalya kikajo kya mune (mulinranawwe).

'STILL' AND 'NOT YET' TENSE, p. 83.

Sí'nala kigerekye. Tukyalya. Tukyaloka kitulikye. Ebikere bikyakaba. Takyalwala. Abalenzi teba'naba kuleta ebitogo. Omuwala ta'naba kutwala ekibya. Ekisakate kigude? Teki'naba. Balese ekikusu? Teba'naba. Olabye ekitabo kyange? Sí'nakiraba, nkyanonya. Omuzigo tegu'naba kusánuka. Abakopi tebakyanyikiranga. Abalenzi bali babiri teba'naba kutubera. Sí'naiga mubala ogwo (guli). Omuka gukyali mu kisenge. Emirambo gikyali mu muga. Tegi'naba kuzikibwa. Omulyango tegukyafunda. Omusuya tegukyamukwata. Ekyuma tekikyaokya. Emiga gikyali miwamu. Emisota giri ebiri tegi'nagenda. Ebitabo bikyagula omuwendo munene? Aa, bigula mutono. Ekiwundi kino kikyali kigazi (kinene). Abawala bafe tebakyasomanga. Omulenzi wange ta'naba kuleta ekitabo. Ebialo bino bikyali birungi. Tebi'nazika. Abakazi abewamwe teba'naba kulima omu'do guli. Amaze kutunda? Ta'naba. To'naba kukunkumula. Emikeka to'naba kugikunkumula. Ebiero likyah bibisi. Tebi'nakala. Ofumbye ki? Sí'naba kufumba. Abawala teba'nagolokoka. Ekihya kikyali kiramu. Teki'naba kumenyeka. Teba'naba kukuma omuliro. Takyatya kikusu. Abasomi tebakyaja. Sí'naba kuwamu. Omwami ta'naba kutwala ekitabo. Tukyalindirira 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. Amasuta gagenze. Ama-langa agalabika ku'tale. Esanyu litukute. Amafumu agamasamasa. E'tosi eritukuby. Amatabi gagwa mu'kubo negakala. Eryato linātutwala enky. Amāto aga-genda okututwala enky. 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'bangalino. Amayembe gali. Eryato lino. Amanyo ago. Amakubo gano. Amanyano gano. E'jiba liri. E'tabi eryo. Ebwalino. E'sonko eryo. Amatabi ago agagude. E'sanga lino. Erinyo liri livudem. Amaso gali. Amato gano gagute. E'tu-nu lyafanana ekiro. Gyawo amagwa gali agaziba e'kubo. Amanya gagano. Erinyo lirino. Ebanja liri liwede. Ama-banga ago agalabika. Amasiga gano. E'bwa lye'nyiga. E'vu eryo. Amasanga gagano. Ekubo lino likyama nyo. Ama-yenbe gano gatukula. E'kubo lino lis-era. E'tabi lino liriroka. Amayiba gano gakaba mu tuntu. Amanya gano. E'taka lirino. Nalaba e'kovu eryo. Amafumu gagano. Amasabo gano gagude. Amagumba gali gasasanyizibwa. Leta amiadala gali. Samba e'taka eryo. Amadzi ga-gano.

li—ma CLASS, ADJECTIVE (PLUR.) AND NUMERAL, p. 87.

Amagi malungi. Amāto mabi. Anaso manene. Amanyo matono. Amasonko makalubo. Amanya mampi. Anagumba magomvu. Amanyo gano amalungi. Amafumu gali amawamu. Amata gano amakalu. Amanya gano amagya. Amadzi gano amabis. 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 ? ana. 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 ána matono nyo. Leta amayinja atano maneneko. Amagwa ago gamfumise. Amayembe gali abiri mawa-invu. Amayengo asatu manene gaja ne-gamenyia amāto gafe amalungi. E'tabi lino liriko amagwa mangi. Alina amabanja abiri manene. Amagi ána mabi. Atano malungi. Amato gano abiri magya. Amatoke gano amato.

li—ma CLASS, OBJECT, p. 87.

E'banja tulisase. E'diba liri naligula. Amabanga tungajuzidza e'taka. E'dobo naliriba jo. Amata ngalese. E'kubo tuliririma. Amasanga teba'nagaleta. Amayinja geyakasuka (-sula). E'subi tunālighula. E'taka lyebasombye. Amagoba getwagobamu. Amaziga geyakaba. E'sa-naga lyenalaba. Amasiga gendese. Amasasi genafumba. Eringwa lyenagya mu kigere kyange. E'jiba lyenakwata. E'vu lyosude. Amasabo gebazimbye. Amanya galese omusomesa ono. Amadala abako-pi gebaleta jo, banāgasiba enky. Amagi genguze ogafumbe enky. Amasuta, 'maze okugafuka mu tabaza. Amagigi omwami gatimbye, twagagula. Amāto, gebasiba Abasese, gadze. Nagalaba. E'gi liri lyenguze 'bi. Erinya lyebakutuma lyali 'dungi. Amalobo gewagula twagatereka mu gwanika. Egigi lyatimbye nalgia mu gwanika.

li—ma CLASS, POSSESSIVES, p. 88.

Edobozirye. Amavivi gabwe. Amazi-gago. Amasasi gange. Amātogo. Esanyu lyange. Erisolyo. Amagigi gabwe. Amafumu gomuvubuka. Amanyo gange. Amasiga gafe. E'sanga lyange. E'dalu-lye. Erinyolyo. Egwanikalye. E'dobozi lyabwe. Amafumugo. Egwanga lyabwe. E'dála lyafe. Esanyu lyomuntu oli. Esubi lyomulenzi wange. Amasabo gabakopi. Abakazi namabwa gabwe. Ama-banja 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. Ekitenge namagigi gakyo. Omuliro ne'bugumu lyagwo. Omusota namanyo gagwo. Elikusu neriso lyakyo. Omuti namasanda gagwo. E'banjalye 'dene, eryange 'tono. E'sanga lino lyani?

Lyange. E'dagala eryo lyani? Liry? Eri-nya lyani? Ly a mukazi oli. E'dobozi lyani? Liry. Eryatolye. Amátoge mawamu, agafe mampi. Amatoke gamwe si makulu. Agage malungi. E'sumu ndirese, era nomuti gwalyo. Amanyá gabwe amagya. Amátoge abiri amagya. Amatogo asatu galí magya. E'sabo lyabwe liri. Amafamu gano anawamu. Amagigigo galí magazi nyo, agange masfunda. E'sabo nomuzimbi gwalyo. E'diba lino lyani? Eryange:

li—ma CLASS, NEGATIVES, p. 89.

Esubi lino terimala. Amafamu tebagatunda. E'banjalye ta'naba kulisasula. Eryato lino terigenda mangú. Ekubo lino terituke? Amagwa tegagenda kuziba ekubo. Amagumba tegasánuka. Amayiba tegakaba ekiro. Erinyo terija kugula omuwendo munene. Amadzi tega'nakala. Efumu liri terítema miti. Ejinja lyesaménya. E'dagala lyebata'naba kumala. E'taka eritawga. Amažiga gátkabá. Amata gotolese galirudawa? Nátwala ku mafuta gátatunda. Baguze amafamu musamu. Balese amafamu musamu, naye teba'naba kugatundako. Balese e'sanga limu, naye sija kuligula. Náteka ejinja wano; terigwe. Amagi negatamenyeka. Amagwa negatatusfumi ebígere. Amadzi negatakukulukua. Efumu natalasuká. E'sabo neritaga muliro. E'taka eryo terimale. Amalanga tegakyalabika wano. Erigwa eryatafumita omukono. E'kovu teriyagenda ku kitabo kyange; lyagenda ku kitabokye. Amagigi agatatiimbwá. Amalanga agatalabika ku 'tale E'vu erita'naba kuyolebwa.

li—ma CLASS, MISCELLANEOUS, p. 90.

Leta amagumba gona. Amagumba gatyá? Amagumba gekikusu kyewazika, Kyusa amabegago bwegati. Nonya ejembe erisanana lino. Bamutuma erinya bwerityo. Balaba e'tabi bwerityo. Balese amatoke goka. Basangayo amagw goka. Mu 'kubo temulinu kintu waluba e'tosi lyoka. Teyalaba eryato nerimf. Eryato litya? Eryato lye nyini lyetwasa. Amátogali ameka? gafanana gatyá? Liri erisinga obunene lyenkana wa? Erisinga obunene lirimu amalanga 'kumi nábirí. Bagamba okuleta amato abiri amanene agalimu amahanga 'kumi natano. E'dála lino terituke. Nonya e'dála erisinga obuwamu. Erinya lyange lisininga eriyo. Amanyá gabwe gafanana gatyá? bwegati? Bagasongla nyo; agafe tetugasongola nyo. E'toke lyafe lino lisininga

nyo eryamwe, Lyenkana namatoke gamwe abiri awamu. Egwanga lyafe lisininga eriyo okubamu abantu abangi? Bawera batya? Amakovu gano gasinga obunene gali getwala jo. Genkana wa? bwegati? Tunálwanza tutya namáto agenkanidawo? tunákola tutya amabaha agenkanidawo. Ku magwa gano erisinga obuwamu liruwa? Eryo lyentade ku meza lye lisininga obuwaniyu. Esanyulye lisininga eryange. Lisiuga litya? Ansínze okuvísamu amagoba manene. Okuzimba evivilye lye lisininga eriyo. Amayembe gano genkana obuwainvu. Amakovu ago genkana. Amayengo gali gasinga gona gendabye. Akusinze (gwe) okusomba e'taka. Okumenya amalanga nkusinze (gwe). Amakubo gona genkane, gona gabánu etosi. E'tuntu ne'tumbi si kigambó kímu. Amafamu gona manafu. Njagala nange amagumu abiri. Ku magi gali asati goka malungi. Njagala e'subi lyoka. Njagala e'subi limu na liri lyewaleta jo. Kale, katulete. Ku magigi gona sirabye malala agasinga obugazi.

CONJUNCTIONS, nga, p. 92.

E'da bagulanga amatoke bulijo. Bagula amatoke bulijo. Tunábaiaanga amagoba (buli lunaku obutayosavo). Eryato terikyabula. E'vu banáliyolanga buli nkya. Wano webatabula e'dagala. Ta-kyanyikiranga. Omwami takyatambula-nágako olwegulo. Amagumbla tegasánukanga. Tagwanganu e'subi (omwoyo). E'dohozirye terimbulanga. Erisolye terikyalabanga. Tebasongolanga amanyo. Amayengo gásitula eryato emirundi emingi. Omuntu eyatunganga amagigi. Abawala abatakyatuberanga kufunba amatoke. Abawala lano balimanga e'da buli nkya era ne buli lwa gulo. Erisolye lirwade naye terimulumanga. Omukazi ono anátaberanga bulijo. Tebakyatamiranga. Tosásiranga bantu? Abantu abamu tebaja kutegera. Abasomi bano banálabikanga báli nkya. Ebiwero tebakiyabiyozanga. Ebitabo tebigábilwanga. Tetuja kuvuna omukade oli. Tetulyanga bikere. Omukusu tegwaja, Buli nkya idira olumonde nomufumba. Abalensi abatunganga e'da bagenze. Amadzi agomu mugá guli tegakalanga.

PARTICIPLES, p. 93.

Namusanga (nga) aimba. Ndabye omusonta nga gulya. Mpulide nti omuga tegulimu amadzi mangi. Nategera nti abambeja tebakolanga mulimu. Obanga a'dayo, ombulire. Ékikajo, obanga kirose,

kirungi. Nganyikira, alimala jo. Nsanze ekitabo kyange nga kigude. Ekitabo nga kirungi. Ekitabo kyatuwade nga kirungi. Ngotambula omusana gwona, olituka olwegulo. Togera kisenge, nge nga si'naba kutuka. Obanga tomubulira, anākusasira atya? oyagala okwebaka nga to'naba kukola enju. Oyagala okuzinga engoye ngoto'naba kuziyoya. Genda olabe nga bamaze okulanga ebayai. Tobega mere nga tetu'naba kutula. Omulere gwolesse, nga mulungi. Munange, ngolwade. Ngosiga kasoli kakano, olimulya emiezi nga guise satu. Twatuka netusanga ekissake nga kigude. Omuzigo nga gunānūse gulete eno. Tofumba mpungwa 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 nabasile babiri nga baita. Omusota guli nga gulluma. Obanga okweka ekitabokyo wano, tewabewo mutu (yena) anākiraba, songa anyikira nyo okukinonya. Nga musirise, nābaigiriza. Ebikere nga bibūka. Ngotambula awo, amagwa ganākufumita ebigere. Olabye abavubuka nga bakasuka amafumu gabwe? Yee, tulabye omulenzi wa Kabaka ngakasuka eriry. Bajuzidza omudunu amata nga teba'naba kugulongoza. Teba'nainanya, amata bwiegayoneneke bwegaty?

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 bwatambula. Akaba nga ekikere (bwekikaba). Omwami oli ayambala nga kabaka (bwayambala). Omuwalawe ayagala okwambala nga omumbeja bwayambala. Kino kiki? kifanana nga omunya, Kifanana nga omunnyo, naye tekiwoma. Ekirabo kino kifanana (kiring'anga—kye kimu na) kiri kyenamuwa. Ebitabo biri byombi bifanana. Kuba engoma, nga hñze bwenkuba. Baja omuti okusanana guno. Bazimba nge se bwetwazimba. Batukole nga bwebagala. Ejinja liri, lisitula nga omuntu owamanyi (bwalisitula). Lima nga omukazi (bwalima). Tambula nga kabaka (bwatambula). Abawala base bakola nga bali abewamwe bwebakola. 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 bwegusā-nūka, gufuke mu kibya kiri. Lwebasula ebisaniko mu kinya kiri, ombulire. Tulawo, omale (okutusa lwonomala) okubala amagi. Gamba abasaja bali babiri okukulembera, tutuke (batutuse) ku mbuga. Buli lwotambula ekiro, twala omugo. Buli lwasoma, yatula ebigambo byona bulungi. Linda, mbaile ('male okubala) amagi. Nawe ogule amagi, nange nāgula amatoke. Nange nazimba; gwe nonya e'subi eryokusereka (erināsereka). Bwe-tunamala okusala ekituli, omusana mungi gunaingira. Buli lwebabega emere, otuite. Buli lwebalina amata, otuwerezko. Nātula wano, omale (okutusa lwonomala), kulya ekikajo ekyo. Bwenkyama mu 'kubo, ombulira (ontegeza). Abakede buli lwebalwana, balwanyisa amafumu. Ababu-bizi 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 ekitilu (edirisa) kino. Amata bwegagya, fumba amagi asatu. Buli lwo-fumba ebijanjalo, tosako kisanikizo. Ndirinda mu kibuga okutusa lwolimala okukung'anya omusōlo.

PLACE, p. 97.

Wano wensekula omupunga. Yang'a-mba nti Genda gyebali nagenda gyebali. Amadzi wegali (mwegali?) Bali balamu? Buli awalabika ejinja (buli werirabika). Genda wali, ebisasiro webiri bingi. Biyola nobisula mu kinya munoo. Buli wetutambula, tusanga abasomi. Buli wentunu 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 oguisse. Abakazi obagambe okulima wenabalagira jo okuliuna. Sikiriza gwe okuzimba. Tolinya awasigibwa ensigo. Buli awazibibwa e'kubo, tema ebisagazi. Waliwo omugaga ngabera wali (ngasula muli). Tewalabika 'banga ly a kusula.

Tewagwa kintu nekimu. Tewatemebwā omuti nogumu. Wali wolaba emiti giri emiwamvu.

N CLASS, SUBJECT, p. 99.

Endagano ejulukuse. Endeku emenye-se. Enkuyege zalya omuti guli. Embwa zagala oku'duka. Engo eride endiga. Enjovu eyalinya ku 'subi. Enyumba eza-gwa. Ensiri ezatuluma. Ensiko etatuz-īza. Enjala etuluma. Enkuyege ziride ekiwero kyange kino. Engo eyaja ekiro tekonyewo. Enkonje emukubye ekigere. Empagi enegwa. Ensiri zituse. Endiga zikyamyē. Nkubye ensiri (ebade) enumye. Engoma evuga bulungi. Enyonta emu-luma. Embadzi entemye ekigere. E-nkovu zigenze. Ensuwa tegyemu. Emese ziride ekitabo kyange. Enkuba etukubye. Enkusu eyabūka. Endabirwamu eyagwa. Leta entebe ebade emenye-se. Endere zituse? Ensawo enegyamu ebintu biri byona? Endogoi enetutwala. Ente ezi-siba ku 'tale. Ensege ezirya emirambo. Enzige ezirya lumonde wafe.

N CLASS, DEMONSTRATIVE AND NUMERAL, p. 100.

Ente eno. Endiga eri. Embwa zino. Embzi ezo. Enso eyo. Embaga eno. Ensuwa eri. Enjuki ziri. Enkasi zino. Emere eno. Enkofu ezo. Enyondo eyo. Emese ziri. Enkuyege zino ziride ekitabo 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 mwā-na 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 ne-mbuzi emu. Emfufu eno etuluma amaso. Asabye empiso satu. Kale muwa (mu-wa-ko) emu. Ku kikajokyē yasalako enyingo satu. Batemye empagi biri. Nagula enkumbi ziri zombi. Akubye enkofu zino nya. Bauza enkasi zino musamvu. Embadzi eno tetema. Enswa zizino, zibuse. Entamu ziziri biri. Ensege 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 yomu-kazi. Empiso yomugenyi. Enyumba yo-

mulwade. Ensawo yomusawo. Enjai yomukopi. Ensuwa yomulenzi. Anyuwa enjai; so talya ku mere (era alese emere okugiryako). Enkata zabakozi. Ente ya-mulangira. 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 nyini-nyo. Ensega nomutwe gwayo. Engo nebigere byayo. Empologoma nemikira gyazo. Ente namayembe gazo. Endiga nebyoya byazo. Engoma yange esinga eyiyo: naye eyomwami esinga ezo zombi. Empisa zafe zisinga ezizo (ezamwe). Embadziye esinga cyiyo. Enso yafe eno esinga eri ya mumbeja. Jangu, omalewo empaka zafe. Empiso zabwe zisinga ezafe. Atute emere yange. Ndese entebeye. Batute (bamugyeko) ensuwaye nebamawa eyafe (eyange), Ndabye enjovu satu; amasanga gazo nga malungi. Muwa emperaye. Twala embalasi yange emuga buli lwa gulo (noginyuwesa). Muwa emperaye, ye impeta yange eri.

N CLASS, OBJECT AND RELATIVE OBJECT, p. 102.

Empagi tunázitema enkyā. Emere agi-ride. Embwa bázigoba. Ente Abaima bazirunda bulijo. Empeta tulinayo; naye tetuja kugitunda. Ensawo eyo nagitunga. Enjovu twazigoberera jo omusana gwona. Enyumba gyeyazimba. Engabo zebaleta. Ensega zetwagoba. Ensolo gyeyakuba emundu. Enkumu zokumye. Empologoma gyetwawulide ekiro. Empiso zengu-ze. Emindi gyomenye (gyoyasidza). Ensanafu nzirabye. Ensanafu ezaingira (ezaingi-de) ekiro naziokya (naziokyedza) omuliro. Entebe gyenaleta. Ensiko abakazi gyebalimye. Embagagyelulide. Embalasi Kaitikiro gyeyagula. Enjovu gyebákuba (gyebák-bye) jo yafa (yafude) ekiro; bagikuba ebi-wundu bisatu. Ensuwa zetujuzidza. Engo tugifumise. Enkoko ziri biri zeyaleka. Enaku zebalaba. Endabirwamu eri, ngi-guze ensimbi kumi netano. Embadzi ene-gula enkoko esatu. Emere gyotolide (gyolese) enkyā, 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 efananganha (ering'anga) eyiyo. Enso-

lo yafanana etya? Ensonga zolese ziri zitya? Ensonga zendese zinyonyola bweziti. Kale, kanziwulire zona. Engoma eyenkana wa? eyenkana bweti. Enkuba etonye nyo wano (einze wano okutonya). Engabo eno esinga eri gye-wagula jo (obulungi bwayo). Engabo zona zifanana bwezityo. Enjovo 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. Bainaze okulya emere yona (eme-re 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 teba-gitunda? endogoi yange tetambula mangu. Engo te'netwala mbuzi. Enswa tezinaba kubuka. Embuzi eno te'naba kuzala. Enzige tezatuka ewase. Enkumbi omukazi gyatagula jo, nágigula kakano. Empeta etatuka (etagyá) ku ngaloye entuka ku yange. Enjuba te'naba kwáka. Eisisri tezitulumaná ekiro. Empewo tekyaita mu nyumba yange. Ntímbye e'gigi empewo neteritamu. Empagi zino zikyamye; tebazisimbye bulungi. Enkoko zange tezikyabika ma'gi. Endabirwanu tezilangal 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 mlisi) enkyá, baja kugifumba ate. Omenye (Oyasidza) ensuwa biri. Ensuwa eruwa gyoto'naba kuenya (kwasamu)? Empungu ye eri; tetuziraha bulijo (tezirabika nyo).

ku CLASS, p. 104.

Enkusus emulume okutu. Okugulu kuma. Okutu okuta'naba kulwala. Okugulu omusawo kwayagalokutema. Okutukwe kwona kulwade. Kwe kugulu kwoka okumuluma. Okunyaga si kirungi. Okusasirakwe tekugwawo (Tagwamu okusasira). Okutegera kwona. Sogede ku bigambo bingi. Njogede ku ekyo el.yokutamira kyoka. Okutamira si kirungi. Tutunze bulungi? Okumanya kuno kwona

kulungi (Byona byetu manyi birungi). Okukirizakwe kunene. Okuwereza kwabwe kwa kitibwa (Omulimu gwabwe ogwoku-wereza gwa kitibwa).

ka, OR DIMINUTIVE CLASS, p. 105.

Obubi, obubonero, obudiba, etc.

Awonye buli kabi. Katulinde akasera. Leta akagubi kákute. Akalulu akamu-gwako. Leta obuti busatu. Obuti buño bumpi; leta obulala obuwamvu. Teka emva eno mu katiba kali. Alina akajegere 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 Bugganda. Akána kenkoko. Londa obukunkumuka bwona nobuwa enkoko. Evivilye lirwade akazimu. Akawuka akabuse wanó. Akambe kange kagude mu 'kubo; okalabye? osanje omuntu akalonze?

bu, OR ABSTRACT CLASS, p. 106.

Obusera huno. Obuganga buli. Obulagobwe. Amaze kuleta obukobwe. Obugaga obwo bwona tebukumala? Obude butuse okutambula (okutambulatambulako). Tunásoma obude di? (*impatient form: better*), tunásoma di? Tunásoma obude obwekiro. Tulide obusera obwo bwona bwewafumbye enkyá. Bamugyako (Bamugoba mu-) obutakabwe. Obutaka obwo bwali bunene. Obitulo bwetwasiga bumeruse. Obusagwa hwe bwamu'ta. Teyála obutwa (obutwa tebwamu'ta). Obulago bunzimbye. Obulimbo bwakwata (bukute) obutai bubiri. Obuwuka buli bwali bungi nyo. Fuwa obuntu obwo. Obukuku hwebwayononyedza ekitabo kyange. Obuko bwali bunene nyo, naye amaze okubuleta.

bu CLASS, FURTHER USES, p. 107.

Omuti buti: ámasuta busuta (omuzigo buzigo). Ekisanikizo busanikizo. Ekisakate busakate. Ekiba bubo. Ebigambo bugambo. Ekibanja bubanja. Alaba bulabi. Abaze bubazi. Baguze buguzi. Tubula bubuzi. Tunátambula butambuzi. Songola busongozi. Ebintu bino byombi bitabula butabuzi. Kino kiki! Omunyo bunyo. Akisaze busazi. E'gigi lino likomola buko-mozí. Lima bulimi wano. Ayagala okugula embuzi? Aa, asabye busabi. Alimbeye bulimbi. Ekihya kyange kyatise bwatisi. Ekyai bwai. Omuliro buliro. Omuka buka. Omudo budo. Omukopi bukopi. Omuwala bwuala. Tutunulira butunulizi. Leta omuzigo gulí, osiga busizi engato zange. Ekisaniko kiganyi (okuva-

ko). Kale, si'ka busi'si. Batanude buta-nuzi. Teba'naha kukola omulim. Musirike busiris nendioka mbagamba. Ekyai kiganyi k'utia mu kisenge; kale (si'ki-gambo), kwata omugo nosumita busumisi. Omunya gwagwa mu madzi nafa bufi. Yekwese bukwesi. Omupunga guguno; gufumbako busumbi. Omu'bi atu'bye bu'bi. Ankubye bukubi.

IU 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 zitugeza ki? Leta olutiba luli, olusemu emva zino. Esanduku, ekisumulizo kyayo kibuze. Olubugo luno lukutuse. Leta olulala oluta'nalha kukutuka (olatali luktufu). 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 enkusizi eri. Si nkade so si nka-mbwe. 'Mutide nyo okungoba. ('Mutide nti aja kungoba) Nsanyuse nyo okukulabako. Entebe eri engumu. Nterese ekitabo kyange. Leka ngolokoke, ntreke ekitabo kyange. Ensonga zino nzibu, naye nzitegede. Wano wenkoma. Akaliga kano (Endiga eno entono) ke kensabye. Ensi eno engazi. Enyanja eri 'nene. Nâkwata enkoko eri entono; nawe ongulire ekitabo. Buli lwensasira omuntu nsubira nti Taja kusoba (kukola bubi) 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 nyangi. Entebe nyimpi. Ensonga nyangi. Entebe eno 'nafu. Ensekese ziri 'nene. Embuzi yange ndusi. 'Nyize. Ndaga (ondage). 'Nyi-

kide nyo. Ba'nyaze olubugo. Balese embuzi nyangi. '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 (empamu). Msum'oye omupunga gwoka. Bwenkuita, ndetera ekibya ekinene (ebakuli enene), era nemva. Empisa zino mbi. Enkoko gyemfumba ekyali mbisi. Enyumba eno msunda (esunda).

THE LETTER N, SECOND SYLLABLE BEGINNING N OR M, p. 110.

Enamba, enamu, enumie, enungi.

Numye, nung'amye, manja, muna (more often mbuna).

Entebe eno nungi. Abantu bano bani-mbye. Embwa enumye. Nwanye nyo. Ampade embuzi enumie. 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 byenanz. 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; ezie za lukunyu. Enkumbi gimpia kakati; nágidzayo olwegulo. Asibye enzigi satu enene, era nolumu lutono. Oludzi lunu lukaze naye wakyasigade enzidzi biri ate ezirimu amadzi. Tonziramu bwotyo. Yam'biza nyo nenzi-ramu buli kigambo bwenti. Kanziyeko empete ezo. Kamale okulya nenjija. Nzi'ke wano? Ampade ente biri enzirugavu; tomanyi bweziri nungi. Yangamba oku'da enkya nenzikiriza. Nebangamba nti 'Duka nenziruka mbiro nebanzi' gu-lirawo olu'gi nebanzikiriza okubera mu nju eyo gyenatuka (gyenatuse). Kale omulabe takyainza kunzi'ta. Enjala enuma; nensaba emere nebaleta emere; nebagamba nti Sula ebisaniko nenziyawo ebi-saniko nenzisula mu lusuku. Ensonga

zino mbi. Tebaja kunzikiriza bwembaga-mba 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. Erinya 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 bwetryo bwatise. Mugambe okwoza engoye. Tuyiye amadzi. Ölulimirwe luyongede okuzimba. Yandikuigirizidu, naye ayazise ekitaboke. Tettwambala? Twagalala okwota omuliro. Kale, myuyuze bwemutyo. Olubugo Iwange Iwabise. Temuyogāna. Tomanyi kwokya gonja? Baganibe okwanguyako okwasa enku. Olupapula luno Iwononese; singa telwayononeka, nandikulwazise. Omugo gwange gwatise. Buli muti gwāgala (gwetaga) omusana. Omunyo guyise. Obusera bwokya nyo. Yogera nyo, tuwulire. Leta omukeka gwange, ogwalire wano. Ayasidza enku nyngi. Kale kirungi; twagala okwongera 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) Vasama akamwako. Emisota gyongede nyo. Emiti egayaga amadzi. Enku zetwasa. Ekyuma kyokya nyo; ekitabo kyange kyatise. Ebibo bino byombi byononese. E'diba 'maze okulyala (oku-lyalira wansi). Erinyo (lisuse); terikyluma. E'dobozi lyenawulira. E'gi eribade lyatifu. Abantu balikwata ekubo lino okuingira wano. E'tosi liinze wano. Tunāyogera. Egwanika lyononese. Ebibabo 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 ngaysidza. Abakopi bāgala empera yabwe. Enkoko ziri sizāgala. Abantu bögede ki? (bagambye ki.) Amaliba gano gombi gönōnese. Abalangira bonsatule mbölesedza enyumba yona. Abakede tebāmbala. Siinza. Embuzi ziingide. Abalenzi bayombye. Amadzi gökya. Babambe okwanguwa (okwanguyako).

Y STEMS AND N PREFIXES, p. 116.

(i) Njabika, njabya, etc.

Nymbala, nyanguwa, etc.

(ii) Ndagi engoye zokubye (zoyozedza). Engoye zizino zenjozedza. Anjalide omukeda? Njuze olugoye wano? (Wano wemba njuza olugoye.) Amadzi ngayuwé? Onjazike ekitabo. Omukono guyongede okunzimba. Onjigiriza okusoma. Amadzi gayongede lero mu mu'ga. Njagala okugula ekitabo. Nyambale ki? Njagala olugoye Iwange olugya. Ngolokoke? Nyingize embuzi. Anjazise ekitaboke. Nayogera ntaya? Njokedza kasoli eminwa ebiri. Njere wa? Maze okuyunga emit i gino gyombi awamu (mu gumi). Sägala njuba (omusana) okunjikira. Njabidza enyumba yange.

W STEMS, p. 117.

(i) Mpa, mpagala, etc.

(ii) Kampoze. Kampumule wano. Okuwakanra kuzib. Buli Iwempakana nabo (Iwebampakanyisa) Iwembawakanyisa baseka. Yainpandika ebaruwa empamu. Webale nyo (webale ge), okuja okundabako. Kankuwerekerako. Omwāmi ampadé amatoke 'kumi (enkota 'kumi). Nätunga olukugiro luno nendioka mpumula. Mpandise endere nya empamu mu gwanika. Buli Iwempesa, ensasi zibuka mu kasolya. Kamuite, aingire. Mponye. Webale okumponya. Gwe onononya endagala empamu nze nempáta amatoke. Mpangizidza enyumba bwenti. Empagi emu empamu wakati nendala satu enyimpi ku ma'bali. Bwensomoka omu'ga guno, onkulembere, ondage entubiro. Tunālya enyama empolu ekiro kino nemfumba amatoke enkya. Wala e'diba lino nga nze bwempaze wano. Nkole bwenti. Mpulide nga ompita. Aa sikuisse, naye

bererawo kumpi okutusa lwenkuita (owu-lire bwenkuita). Munange, onjazike ensimbi lukumi. Sienza kukwazika (Sisobola or Sikwazike) ensimbi ezenkanawo. Kale onjazike nga bwoinza (bwoyagala). Okola ki? (obade ki.) Mpáta lumonde. Kimbuze (Sikiaba) naye kampamante buwamansi. Bwoimpulira nga mpita, wataba. Kampange embadzi yange mu kit.

REFLEXIVES, p. 118.

Yerumye. Onesigamyeko. Kabaka yagamba nti Weti'ka omutwalo guno; nenewunya abantu bona nebkaliriza amaso okulaba Omuzungu nga yetise omutwalo. Tumwesize. Bweye'damu, yategera nti ebariwa agilese enyuma (yerabide okugitwala); nagamba nti Singa seklobye okwewala ebwa eri, sandigires. Obanga nkwegisgamako, sija kwesitala. Beyanza nebagamba nti Ai sebo, nga twewunya okukulaba nga webagade ekisolo ekiwanu; nenziramu nengamba nti Banange, temwewunya, so temutya; ekisolo kino ye ngamira, engamira nezeta ebintu ebizitowa. Engamira yange eno entwala nze nelintu byange byona. Sagala mukwano mlilala; eno esinze, teyekulukunya, so teyesitala. Ekisakate kino kyenetolota enyumba yange enjui zona. Twetesesete okuimba. To'nala kwayama. 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 oku'ha ate; empisa ezo tetuzisobola. Esubi terikyali (liwede) mu lugya (mu lugya temukyali'subi). Twagala enjo-le endala ate atando mu satu, naye siziraba nemu. Njagala okugula (Nágula) ebitabo ate bibiri naye sirina nsimbi (ensimbi zimpwedeko). Nkwiegairide, onjazike. Aa, ensimbi sázakanga. Munange, tonsásira? 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'nala kuiga bulungi oliumba 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). Amáto gano tegaja kumala (tegalimala); gunda ononye amalala ate. Ndabye amalala abiri, naye gátise (matifu). Onjazike ekitabo ekirala. Kale, soka ongambé nti Olikidzayo di. Empagi esatu zikyabuze. Bwebaleta omupunga ate ogwokutunda (ogutundibwa), tuliyongera okugula. Tunayongera jo okwoza engoye. Engoye zino zija okwoneneka nyo bwoziteka ebweru mu nku-ba. Nayongera e'dagalayo 'jo. Soka onmalemu lino lyenkuwade; sija kuyongera lero. Tunawandika amanya amalala ate jo.¹

TIME, p. 122.

Sija kukola kakano; nákola enky. Tunásomanga bulijo olwegulo. Balemwa okutambula omusana. Yatuka ku Lwabaraza nasitula ku Lwa-musamu olwegulo. Tuliiga di okuwandika? Nga muja bulijo olwegulo ku sawa eyekumi, nánnyikiranga okubaigiriza. Tuja kwa-nuguwa okuiga. Nátera kumala. Balingenda olweguri. Nawulira (Bambilira) nti yafa juzi (enaku ziise biri). Omwami wafe atugambye (atulagide) okujululu kaki. Kasokanga ndya si lwa jo? Balya emirundi ebiri gyoka buli lunaku enky era nekiro. E'da nagenda e Bulaya, naye byenalabayo bimbuze (sikyabijukira). Enyumba yaga omuliro ekiro. Tetuja kulwa okuzimba ate. Enyumba yange eno enereta kugwa bugwi. Tunakola tutya? Tunazimba enyumba eyamangu? Nkola buli kasera; olusi nenkowa naye (si kigambo), "that is nothing," expressed by the tone of Naye) omulimu guno ngwagala nyo. Ku Sabiti bakung'aná abantu bangi mu kanisa. Si mpisa ya Bamasiya okukola omulimu ku lunaku olwo; ku naku ezitali za Sabiti (mu Sabiti) basoma oba bakola omulima 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). Ebayi byalangibwa. Embuzi zange zatundibwa jo. Olubugo luno lukyabula okukomelebwa. Olutindo Iwayise enky.

Omupunga gunasekulibwa (-sekulwa) lero ekiro. Twawerekerwa Omwami era nomukyalawe. Emuli zino tezi'naba kuwawulibwa. Amatoke gano teg'a naba kuwátiwbwa. Ensongaze ziriwulirwa e'da. Engoye zino záyozebwá di? Embuzi zinátera okuingizibwa. Omulimu gwase gwona guja kuyongerwa nyó.

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. Watibalibwa ente meka? Kabaka ye yambulira. Engoye zino tezambalibwa (tezambalwa) abakopi. Enyumba yaga onuliro. Enyumba eno ya kwabyá. Esu-lí lino lyona lya kusibibwa (-siba). Amagumba gano gona ga kulondebwa abalenzi. Engoye zino zona za kwozebwá gwe. Gwe onobalagira byona byona. Tebalisasirwa kabaka. Emuli zino si za kutwalibwa abakazi mu nku. Omubisi guno si gwa kunyuwelwa embwa. Ebiero bino bya kusulibwa gwe mu lusuku. Engoye zamwe si za kutungibwa ku Sabiti. Omuti gwagua negumu'ta. Engato tezitundibwa wano; zitudibwa abasubizi. Yalinyirirwa enjovu. Edagala lino si lya kunyuwa kakati. E'dagala lino si za kusiga (kusába).

PREPOSITIONAL FORM, p. 126.

(i) Kubira, gendera, bulira, gulira, tundira, kunkumulira, tabulira, semberera, tegéera, balira, salira, nyagira, nyigira, gabira.

(ii) Omulenzi muite ansomere ku kitabo ekyampebwá 'juzi. Genda onsabire olusuku. Enyama ngisalire wano? Omsumbire enyama eno mu luwombo. Lekerawo. Bamanyira dala nti Njija buli nkyá okusoma mu kanisa. Bakyamide dala. Nábagabira ensimbi zona enkyá. Twala ku 'dagala lino, olikunkumulire okwo. Ensiri, ozigobyemu; tezikalimalu? Ekitabo kyange kisingira dala ekitoyo. Ombegere emere. Engoye oziwanike ku muguwa guli, zikalire okwo. Embwa ebuze; tekyalabika; mpodzi yekwese mu nsiko. Yansindikira mu madzi

CAUSATIVES, p. 129.

Gayaza, situza, kakanyaza, tukuzza, 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, yasamyá, yogeza, imusa, yononya,

wonya, wunyisa, wandisa, wuliza, wumuzá, esitaza, etisa, ewunyisa, etoloza.

CAUSATIVES AND DOUBLY PREPOSITIONAL, p. 131.

Jangu, onguze ebitabo bibiri. Ekikugayazidza kiki? Mutegeza nti tugenda okuigiriza (tunaigirizanga) abantu okuwandika buli nkya ku sawa eyokusatu. Abalenzi habano babiri abágala (abakiriza) okukuwereza. Ekikulese okumperesa (ekikuwerezeseda) kiki? Onjazike ekyokumenyesá amayinja gano. Ekikusazidza enyama eno yona kiki? Lisa omulwade ono amata bulijo emirundi esatú. Letti embadzi eyokutemya emiti ginc. Omwami yamatanza jo era aja okumukomekerezesa, buli nsimbi yena. Kyova ogamba bwotyo ensonga ki? Emirimu giruwa eyokulimya? Ekimwogeba (ebigambo) ebingi kiki? Ensimbi zino zakung'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 (komolekaka), situlika, tegerekeka, simika, temeka, etikika, yogerekeka, tabulikika, gendeka, 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 enyama mu katale. Alinga akiridza okunzimbira enyuriba eye'sumbiro. Balinga teba'nagenda. Kangende ndabe nge bakiriza okukutwálira ebaruwa eyo. Omuntu oyo alwade nyo (omuntu oyo obulwade buinze); alinga anafa ekiro. Olinga otunda ebitabo. Agambye ki (atyá?). 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 neguja negusula enyumba. Nali 'munonya naja yeka. Nali ngenze okutambula ono namala okutimba amagigi gona. Balinga basekula, omupungu nebabulira nti Embuga egya. Balinga bamaze okusimba empagi zona ezomu nyumba nebabaita okutabála? Wali otabude e'dagala e'da? Wali olabye olusuku lwange? Wamusira? Wali olabye ekizibawo? twali tulima enkuba netukuba. Twali tugenda e Busoga nga

tutuse kumpi nenyanya — nebatubulira nti Abayo bajemye. Bamala okuzika emirambo era nokusitulira abafumite bona ku nyinjo abatalina ga tambula nebako-mawo. Balinga bakonawo 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 liruwa lyemba ndeta? Zino ze nsimbi zemba . . .? Lino lye rinyo lyemba . . .? etc.

AUXILIARY 'ba,' CONDITION, p. 136.

Bwebanābanga banyikira, banāganga mangi. Bwobanga okiriza okuja bulijo, nākuigirizanga okuwandika. Bwabanga akiriza okutunda okugulu okwo ensimbi bisatu mwatano, kale kugule. Bwoba mu kibuga sabuni nga alabika mngule. Bwanābanga akiriza okutuwa ensimbi zetwamugamba, tulimala enyumba eyo. Bwaliba akiriza obutalekana bwetuba tusa, nange 'mukiriza oku'da enkyia. Bwotuka e Mitiana nobasanga nga hanaze okutunda ebitabo oterala ensimbi bulungi okutusa enkyia. Obanga okiriza okwoza engoyezo buli Lwa musamvu, nange nakuwanga sabuni; naye bwoliba oyagala, nākuwāngā ensimbi ezokunigula.

AUXILIARY, 'va,' p. 137.

Mva kulya. Bava kuimirira. Tuva kuimba, kyetuva tukowa. Tuva ku lugendo, kyetuva tulumwa enjala. Kyova oyayuwa bwotyo ensonga ki? Mbade enjala enumia. Kyebava bagana kulima amakubo malungi, ensonga ki? Tebakiriza kutesa omulimu, anakubo mabi kyegava gabamala. Kyova ogana okwera olugya

buli nkya, ensonga ki? Mbade sitegede nti Ongambye okwera. Esawani zino kyeziva zātika kubanga tewegenderesa. Kyemva nema okuja mu kanisa buli Sabiti, kubanga sirina ngoye. Kyovude ombza 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 einere, ndiyongera okubawa. Embuzi ziri zafulumye ekiro? Aa, zimaze nezitafuluma; mbade nsilie olugini neniwulira. Mala ga soma. Bagambe nti, Enyumba eno nemala ga 'gwa lero. Maze nesiiga kuwandika. Bwonomaala okulongoeng angato 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 ebinya nebalioka batema empagi okuzenkanankanya nebalioka bazisimba mu 'taka. Oliose nobera awo okubalabirira. Násoka okusoma olunyitiri, nawe nolioka o'da mu bigambo byange olioke obiige nyo era oleme okubycrabira. Olio'se noiga okusoma nokuwandika. Bolioka nebandabira omubadzi. Ekizimba kino kiriose nekyabika.

AUXILIARY, 'ja,' p. 138.

Kyenje ntuke. Emere kyeje egye. Mva kusoma. Ekikusu kyenje ukigula (nakaja okukigula) kibuze. Kyebaje bamale okuzimba enyumba yange. E'gigi 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 ebuntu 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 add¹, 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'sübi*
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. *lya, 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. 9. 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 ebiwamu read ebinene*
- „ „ „ „ *Possessives. After Ekyumakye read thus: Ebitabo byamwe. Ekikajo kyafe. Ekigerekyo. Ekiwagokye Ebyai byange. Ebitabo hyabwe. Ekyoto kyafe. Ekitakyo. Ebihyabye. Ehyuma hyabwe. Genda, etc. etc.*

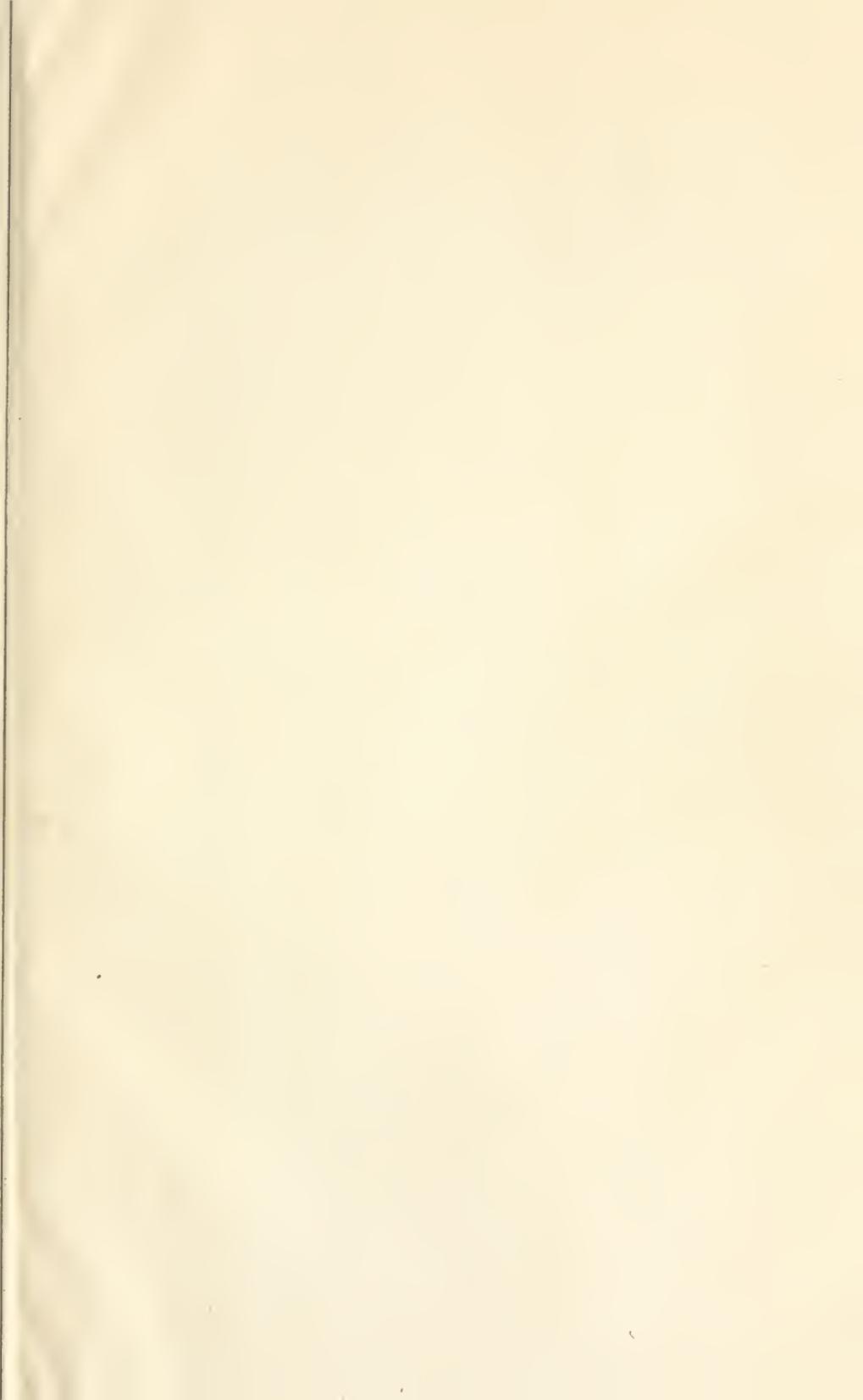
- p. 238. ki Class, with Possessives, p. 21, line 6, for Ekikajo kino *read* Ekikajo kiri.
 " " " (contd.), line 2, for kiwamvu *read* ekiwamvu
 (kikye)
 " A " " line 3, for ebitoke biri *read* ebitoke bino
 " " " 7, omit Ebyai bino byange.
 " " " Numerals, p. 22, line 2, for biri *read* bino (bisatu)
 " " " 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-walaba); 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 gyabwe.
 " " " " 7, for guno *read* guli (gwani?)
 " " " Miscellaneous, " 4, for bwegiti *read* bwegityo
 " " " " 9, after gyange insert gyona
 " " " " 12, for bwebatylo *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 (Ebisumvu)
- 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, i., line 3, after byali bibiri add Nina ebitabo birungi, biri bibiri.
- mu—mi Class, Subject and Object, line 12, for gifunda *read* misunda nyo
 " " " Demonstrative, line 2, for Emiti *read* Emigo
 " " " " 3, for giri *read* egyo (Emifuko)
 " " " " 5, " guli " ogwo (guluwa)
 " " " " 8, " gigino *read* gigiri (Emiku(u)
 " " " " 10, " giri *read* gino (mitono)
 " " " Numeral and Adjective, line 6, after emiga insert emiwamvu
 " " " " " 7, for gino *read* gigino (ebiri)

- p. 243. mu—mi Class, Numeral and Adjective; line 8, after Leta emirere giri emirungi ebiri insert Emidumu
giri ena mirungi.
- p. 244. " " " " " " 7, after etano mimpi insert Nalaba emisota mukaga. Emiti
giri esatu mimpi.
- " " Possessive, line 2, after Omupunga gwabwe insert Omutwe
gwange.
- " " " " " 7, for egyangé read egigyo (mimpi)
- " " Miscellaneous, line 4, after obuwamvu insert Giri bwegiti
- " " " " " 17, omit Akola emiryango gyoka.
- " " " " " 18, after emiga insert giri ; after emeka ?
insert Giwera omusaniyu (Emiga giri emeka ? Giwera omusamvu)
- " Supplementary, Comparisons, line 12, after gwasinga insert nyo
- p. 245. " " Miscellaneous " 15, " musundufunda insert Ebikajo
bino bikalubokalubo.
- p. 246. Modified Form in ze, line 19, for bingi read (Atunze ebitabo) byange
" " " ye, line 5, should read sibye, simye, 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, Anago-
lokoka
" " " " 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 tigituleko 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 musumbe insert Yafa kaumpuli.
" " " " " 12, after abasubuzi insert bona (bamutunda)
Narrative Tense, Positive, line 6, omit nabaja
" " " " " 8, for nembleta read nabileta
- p. 250. Negative Tenses, not Relative, line 9, read thus : Omusigire teyaziza mu-
baka wa mwamiwe
" " " " " line 12, for Tebasemhere (tebalisembera)
kumpi read Tebagende
" " " " " line 22, read thus : okutegera ni tusoma.
Tebalikola. Baganyi okukola. Taja
kutunda onukufugwe.
Negative Tense with Relative, line 6, for Ebibya byesinaba kugula read
Ebibya byesiguze.
" " " " " line 14, for gwebatanakola read gwebatakoze

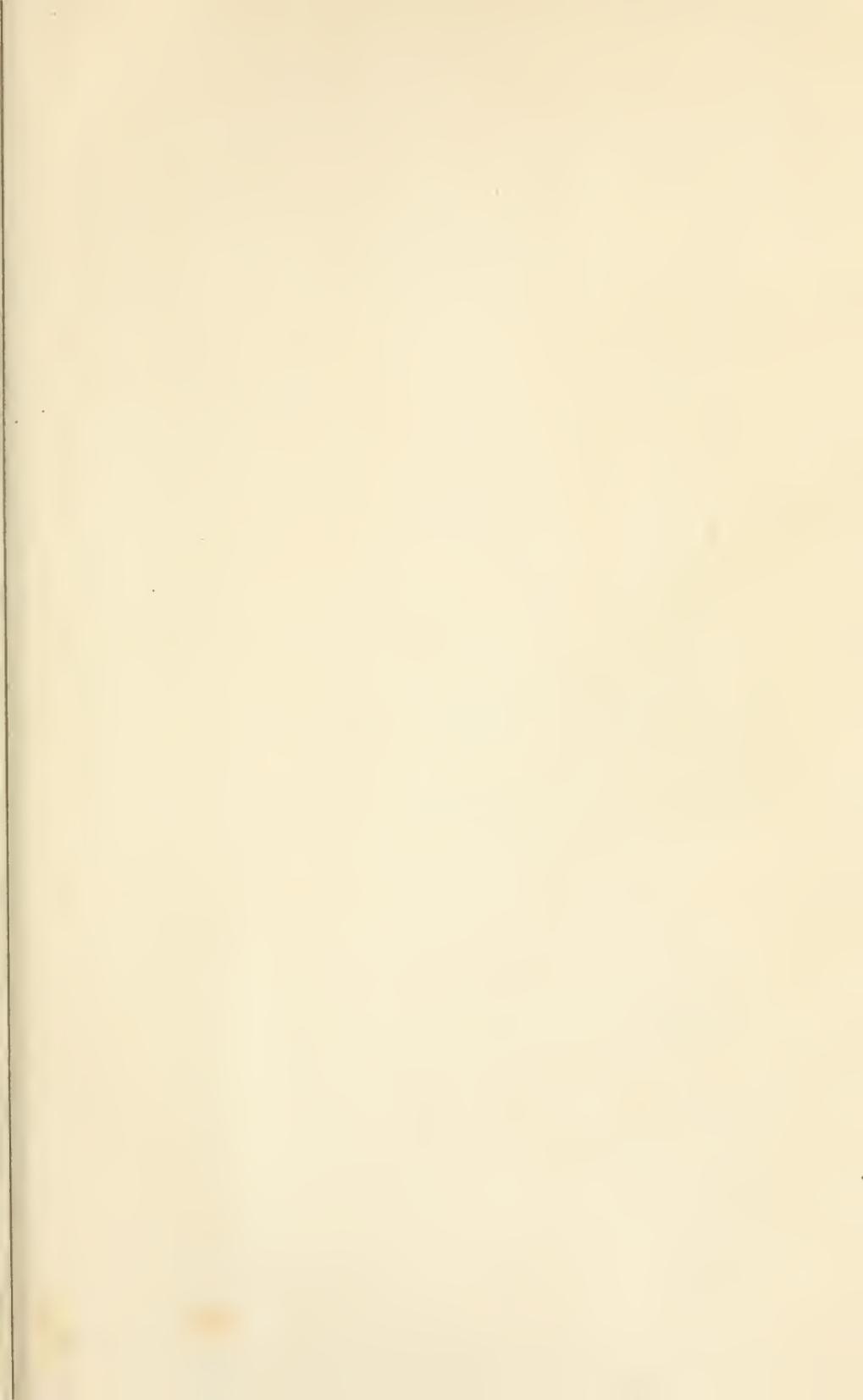
- p. 250. Negative Tense with Relative, last line but two, *for empera read emipera*
 " " " " " 2nd column, line 7, *for na read ne (bata-fumba)*
 " " " " " 2nd column, line 9, *for omukyufu read omukufu*
 " Still' and 'Not Yet' Tense, line 1, *for Tu read Ta(kyakola)*
 " " " " " 7, *for nkyanonya read nkyakinonya*
 " " " " " 24, *omit Tonaba kukunkumula.*
- p. 251. li—ma Class, Demonstrative, line 8, *for Amalo read Amata (gano gakute)*
 " " " " " 13, after E'bwa insert lino (lyenyiga)
 " " " " " 19, *for gagano read gagali*
 " " " " Adjective, line 7, *for gano read gali (amabisi)*
 " " " " 2nd column, line 5, *after ameka? insert Amanyana gona ana mazibu.*
- p. 252. " " Possessive, line 3, *omit Eryatolye*
 " " " " " 9, *for Amafumugano read Amafumugo gano (amawamvu)*
 " " " " Negatives " 9, *for lyebatanaba kumala read lyeyagana kunyuwa, and insert after this Edobozu lyetutawulira. Esabo lyebatanaba kumala.*
 " " " " " 12, *omit Baguze amafumu musamvu.*
 " " " " " 16, *for negatamenye ka read tegamenye ka*
 " " " " " last line but three, *for teryagenda read eritagenda*
- , Conjunctions, *nga*, line 13, *for abatakayatuberanga 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 wenjaga-gala okusimba kasoli. Genda ozimbe eri mu kikande kiri : eyo wenakukiriza okuzimba. (Tolinya awasigibwa ensigo, etc.)*
- p. 254. " line 2, *after nogumu insert Tewatwalibwa kintu na kimu.*
 " N Class, Subject, line 5, *for etatuziza read eyatuziza*
 " " " " " 13, *for Enkovu read Enkofu*
 " " " " last line but one, *for Ensege read Ensegae*
 " " " " Demonstrative and Numeral, line 10, *omit Ensimbì bitano mwana mu mukaga.*
 " " Possessives, line 2, *for Ensamu yange read Ensamu yafe*
 " " " " " 4, *after Engaboye insert Enjuki zabwe. Ensawo yange. Enangayo. Empiso zange. Emereye. Embuзи 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)*

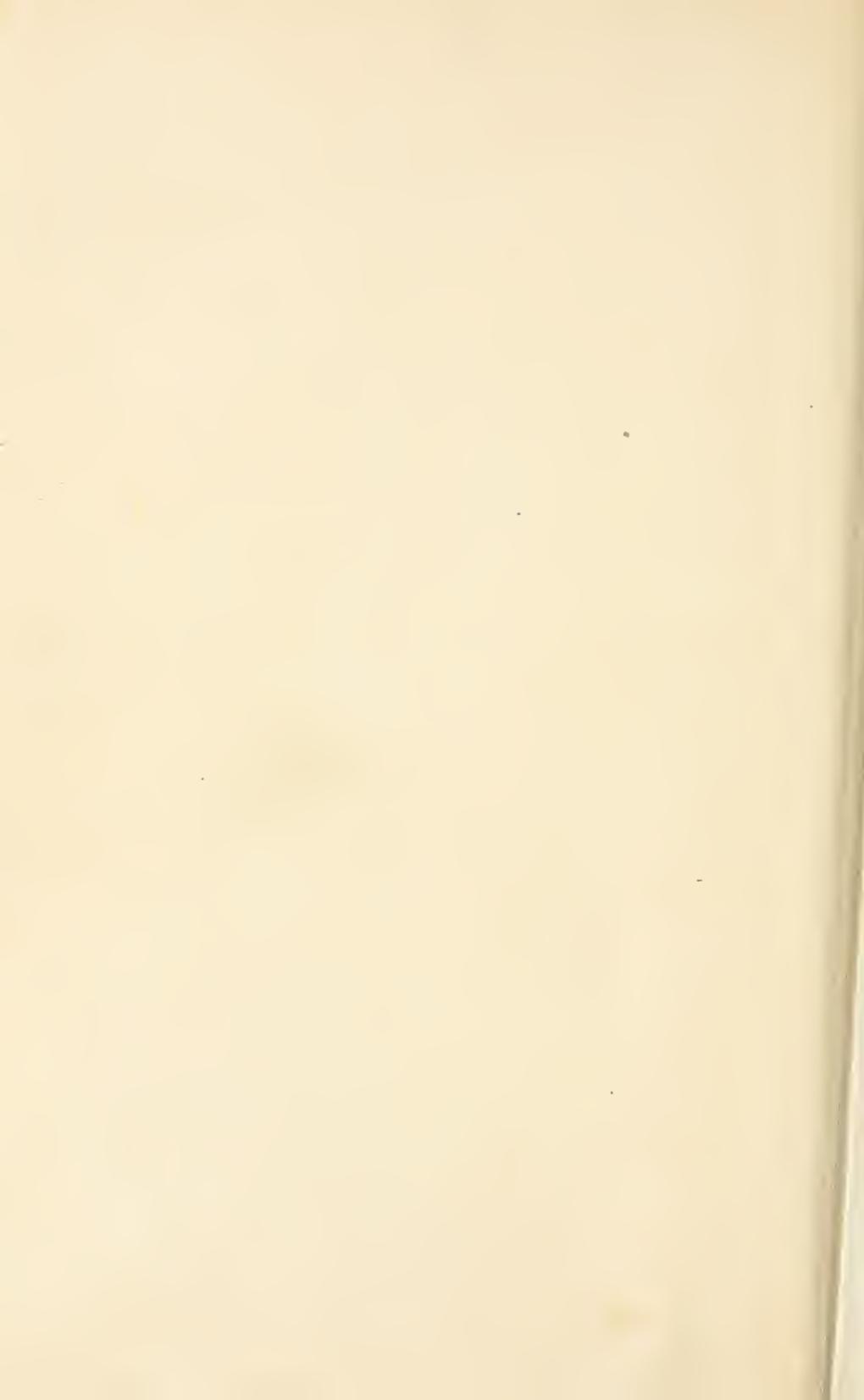
- p. 255. ku Class, line 2, *omit* Okugulu omusawo kwayagala okutema. Okutukwe kwona kulwade.
- ,, ka, or Diminutive Class, line 6, *for* kali *read* kano (katiba)
- ,, bu Class, Further Uses, line 13, *omit* Ekyai bwai.
- p. 256. The Letter N., p. 109, (iii), line 6, *for* engumu *read* ngumu (entebe)
- ,, " " " " 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* atono (Enkoko)
- ,, The letter N and Exploded Consonants, line 6, *for* lumu *read* lwase
- p. 257. W stems, (ii), line 3, *for* lwembawakanyisa *read* (lwembawakanyisa)
- ,, " " " " 4, *for* Yampandika *read* Yampandikira
- ,, " " " " 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
- ,, " " " 19, *for* kyenetolola *read* kyetolola
- ,, Idioms, line 11, *for* onjazike *read* ompole
- ,, " " " 12, *for* sizazikanga *read* siziwolanga
- ,, " 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* lyo 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 bayombagana

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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