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ABSTRACT: This Luganda textbook for Peace Corps Luganda students follows the first book (1968). The fifteen lessons alternate between conversations on various subjects, to enable students to improve their speaking ability, and notes on grammar, to enable students to gain more confidence in their use of the language. A few lines extracted from the local newspapers about going to the moon were used to form some of the lessons in this book so that students would be able to see and learn styles of language used in newspapers. Lesson 14 consists of a long story and vocabulary, followed by questions to check comprehension. (Author/CLK)
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This is the Luganda Continuation Book II, following the first book of 1968, for Peace Corps Luganda students.

It contains conversations on various subjects to enable the students to improve their knowledge of speaking the language.

It contains a few notes of grammar for students to be able to gain more confidence in their use of the language.

A few extracted lines from the local newspapers about "GOING TO THE MOON" were used to form some of the lessons in this book for students to be able to see and learn styles of language used in newspapers.

There is a long story in this book plus vocabulary and this is followed by questions for one to check one's sense of comprehension.
LESSON 1

LUGANDA CLASS/CONVERSATIONS

Conversation I

S1. Oluganda lwe lulini olusingira ddala obuzibu nu nsi yonna.

S2. Iwaki oyo'gera otyo?

S1. Siyinza kulutegeera oba kulwogera.

S2. Naye waakatandika okuluyiga.

Luganda is the hardest language in the world.

Why do you say that?

I can't understand it or speak it.

But you have just started learning it.

Conversation II

S1. Ikintu kino mukiyita nutya nu Luganda?

S2. Kiyitibwa "nmyondo".

S1. Ebintu by'okubisa ennyondo biyitibwa bitya?

S2. "Misumaali". Okuba enisumaali nu niti.

What do you (pl.) call this thing in Luganda?

It is called "a hammer".

What's the word for the things you hit with a hammer?

"Nails". You pound nails into wood with a hammer.

Conversation III

S1. Oyinza okutegeera bulungi nnyo Oluganda olwogere?

S2. Nnyinza okutegeera, naye abantu abasinga obungi boogera nangu nnyo.

S1. Ng'okwogera? Oyinza okunyunya?

S2. Hu nazina soogera nangu.

Can you understand spoken Luganda very well?

I can understand you, but most people speak too fast.

How about speaking? Can you carry on a conversation?

I'm really not very fluent.

Conversation IV

S1. Osaba otya obi'yambi n'eggonjebwa?

S2. Ogamba "Wattu oyinza okunyanya?"

S1. Kye kyokka ky'oteekwa okwogera?

Yee, kye kyokka.

How do you ask for help politely?

You say"Could you help me, please"?

Is that all you have to say?

Yes, that is all.
LESSON 2

OKUGENDA KU MWEZI (Going to the Moon)

-President Richard Nixon yasinziddde ku kitebe ekikulu ekya Gavumenti y'enisi ye - White House - n'agamba nti akkirizza nti onwaka ogwa 2000 we gunaatuukira, abantu b'oku nsi eno bajja kuba nga beeyongedde okukyalira ensi endala eziri nu bbanga eyinza okubeera enbeera y'obulanu endala.

Omukulenbeze wa America ono yategeezaza nga bw'alina essuubi ku mulundi onulala lwe wanaabaawo okugezaako okunoonyereza eby'onu bwengula bw'ebbang ana, America bagenda kwegattibwako ababaka b'ensi endala, bakolere wamu.

Text - Read and Translate:

Taifa 24 July, 1969

"President Richard Nixon yasinziddde nu kitebe ekikulu ekya Gavumenti y'enisi ye. (he) from the Government Headquarters of his country.

and said that he believed that by

people of this world, will have

visited other new worlds,

which are in the space, on which

there can be a form of another life.

This President of America said, as

he hoped that next time,

when there is another trial of

research in the space, The Americans will be joined by representa-

tives from other countries;

They may work together.
Questions:
1. Erinnya ly'onukulenbeze wa America y'ani? ---
2. Ekitebe ekikulu ekya Gavumenti kiri nu kibuga ki?
3. Ennyunba Omukulenbeze wa America mw'asula eyitibwa etya?
4. Onwaka ogwa 2000 we gunaatuukira abantu baliba beeyongedde kukola ki?
5. Ku nulundi onulala og'okunooyereza, Omukulenbeze wa America agamba abantu b'onu nsi endala bakole ki?

Read the following, filling the blanks:
President Richard Nixon yanzidde kutebe ekiku kya Gavumenti y'ensi e (White House) n'ogan nti onu ka ogwa 2000 we naatuukira aba b'oku si eno jja kuba nga beeyonge okukya ensi dala ezi nu bba eyinza beera embeera y'obula endala.

Omukulenbeze a America ono ategeezenia nga bw'ali ess bi nti ku lundi onula lwe wanaaba okugezza okunoonyere eby'onu bwengula bw'ebba. Abamerica genda kwegattibwako ababa b'ensi endala kolere nu.

Vocabulary:
sinziira (si-widde) - start from, spring from, use as starting point
ensi (N) - country, countries, the world
kkiriza (kkiriza) - believe, accept
kyala (kyadde) - go to pay a call, visit
kyalira (kyalidde) - visit the (or someone)
embeera (N) - condition, being
Omukulenbeze (MU-BA) - leader, president
essuubi (LI-) - hope, promise
noonyereza (m'onyeresza) - carry out research
Onubaka (MU-BA) - representative
LESSON 3

TALKING ABOUT SHOPPING/CONVERSATIONS

Conversation 1

S1. Ogula wa ebintu byo?
S2. Bulijjo ntandikira nu dduuka ya Mukubira.
S1. Olwooza otya ku bintu bye balina?
S2. Balina ebintu birungi era n'eniwendo, gyabwe gy'a wansi.

Where do you do your shopping?
I usually start at the Mukubira's store.
What do you think about their selection?
They have a good selection, and their prices are low, too.

Conversation II

S1. Batunda layisi numene nu dduuka ya Mukasa.
S2. Bintu ki bye batunda layisi?
S1. Baalanze engyo n'ebintu cby'onu nju.
S2. Ndowooza eneebaayo abantu bangi nu dduuka.

They are having a big sale at Mukasa's store.
What sort of things are on sale?
They advertised linens and house furnishings.
I suppose there will be crowds of people in the store.

Conversation III

S1. Mbadde ngula ngoye olweggulo lwonna.
S2. Oguzeyo ki?
S1. Nsanze yo ekkooti ey'enkuba jennungi, era nguzeyo n'engatto.
S2. Ekyo kinzijukiza, nteckwa gjenda ngule ebintu.mangu.

I spent the afternoon shopping for clothes.
What did you buy there?
I found an excellent raincoat, and I bought some shoes.
This reminds me that I have to go shopping soon.

Conversation IV

S1. Ekkooti eyo wagigula wa?
S2. Wagigula ku luguudo lw'e Bonbo, naye dda nnyo.
S1. Yagula nga ssente mmeka?
S2. Kaakati neerabidde ensinti ze yagula.

Where did you buy that coat?
I bought it at Bonbo street, but a long time ago.
About how much did it cost?
At the moment, I have forgotten how much it cost.
The Americans have at last done it.

Both men who landed on the moon, during the night before Monday, they have taken off well in their lunar Module from the moon, and started their journey to reunite the big rocket, which was awaiting them above the moon. This has been the most difficult time.

The lunar pioneer and the scientists were worried, that if the small rocket failed to take off from the moon, this would be the end of Armstrong and Aldrin, they would die there.

Text - Read and Translate into English: Taifa: 22.7.69

Abasajja bonbi Neil Armstrong ne Edwin Aldrin abatonnye ku nwezi nu kiro ekyakeeszza olwa Monday basitudde bulungi nu kazungirizi kaabwe EAGLE okuva ku nwezi ne batandika olugendo lw'okwegatta ku kizungirizi ekine Apollo II kyabaddo kibaliridde waggulu waagwo.

Kino kye kiseera ekibadde kisingira ddala obuzibu, ababwiii ne bakagezi munno ywezi eyo ye yandibadde enkomeroro ya Armstrong ne Aldrin bandifiriddeyo.
Read the following - filling in the blanks:

Abanerica e__ baki__ ze. Abasa__ bon__ Neil Armstrong e Aldrin a__ tonnye u nwe__ nu ki__ ekyakoose__ olwa Monday basi__ dde bu__ ngi nu kazu__ rizi kaab__ EAGLE oku__ u nwezi o batandi__ o__ gendo lw'okwega__ ku kizu__ rizi eki__ ne Apollo II okya__ dde Kibalindi__ dde waggu__ wange.

Kino ye kis__ ra ekibadde ki__ nginga ddala__ buzi__, ababuusi b__ no wanu ne bakagezi nu__ o kye bcbba__ basisi__ ddal__ okweraliki__ ra. Ki__ dde kinanyidd__ bu__ ngi ti singa akazungirizi akato__ kalnreedwa okusi__ la oku__ ku nwe__ oyo ye yandi__ dde enkomero ne Armstrong ne Aldrin bandifirimde__

Questions:

1. Anannya g'abasajja ababiri abatonnya ku nwezi be baani?
2. Baagendera nu ki okutuukira ddala kú nwezi?
3. Singa akazungirizi akatono kaagana'okasitula okuva ku nwezi, abantu abo bandibadde ki?
4. Akazungirizi akatono bwe kava ku nwezi kaagenia wa?
5. Akazungirizi akatono erinnya lyako ke kaani?
6. Ekizungirizi ekinene'erinnya lyakyo kye kyani?
LESSON 5
GOING SHOPPING/CONVERSATIONS

Conversation I

S1. Wagenda nu dduuka ki jjo?
S2. Nagenda nu dduuka'ya Drapers.
S1. Balina ebintu bingi etirungi?
S2. Balina ebintu bingi, naye byonna bya nuwendo numene.

What store did you go to yesterday?
I went to Drapers' Store.
Do they have a good variety of things?
They have lots (to choose from) but it's all very expensive.

Conversation II

S1. Njagala kʊganda kugula bintu?
S2. Onanyi bintu ki by'ogenda okugula?
S1. Sinnananya, naye naubira nnananyà nga ngula.
S2. Nakyawa okugenda okugula ebintu.

I want to go shopping.
Do you know what you are going to buy?
Not yet, but I hope to while shopping.
I hated to go shopping.

Conversation III

S1. Wabaddo okola ki ku dduuka uyo?
S2. Nabadde ngula sutikesi empya?
S1. Mukwano gwa yabaddo okolayo ki?
S2. Yabadde agezako kunonya kkootti.

What were you doing at that store?
I was shopping for a new suitcase.
What was your friend doing there?
She was trying to find a coat.

Conversation IV

S1. Edduuka ziggalwawo essawa miko?
S2. Ezisinga obungi ziggalwawo essawa kkuni na bbutiri.
S1. Tukyalina okiscora okugenda okugula ebintu?
S2. Yee, kaakati essawa zikyali kkuni ne ddakika kkuni na ttaano.

What time do the stores close?
Most of them close at six o'clock.
Do we still have time to go shopping?
Yes, it's only four fifteen now.

LESSON 6

THE PASSIVE FORMS

(a) The normal rule is to change the final a of the verb stem to *ibwa* or *ebwa* with a modified form in *iddwa* or *eddwa* (occasionally *ibbwa*), e.g.

Kola gives kolebwa = be done - Modified form koleddwa or kolebbwa.
Bala gives Balibwa = be counted - Modified baliddwa or balibbwa.

(b) (i) Verbs ending in *ira* or *ora* (mainly prepositional form) change the final a to *wa*, e.g.

Buulïra becomes buulirwa - modified form buuliddwa
Kolera becomes kolerwa - modified form kolerddwa

(ii) Verbs ending in *na*, *ba*, *pa* and some ending in *la* or *ra* form their passive in a similar manner, expect that the *na*, *ba*, and *pa* stems must revert to the full form in the modified formation, e.g.

Lubala (warn) gives labulwa - modified form labuliddwa
Tama (disgust, sicken) gives tamawa (be tired of) - modified form tamiddwa
Labâ gives labwa labibwa - modified form labibddwa

(c) Verbs ending in *Nya*, *Mya*, or *Pya* change the final a into *izibwa* or *ezebwa*, e.g.

Saasanya (scatter) gives saasanyizibwa - modified form saasanyizibbwa
Noonya - gives noonycezbwa - modified form noonyceddwa.

After the passive, the agent is expressed by the simple noun, but the instrument has usually *na* before it. e.g.

Onuyizzi yattibwa embogo.
The hunter was killed by a buffalo.

Onusota gwattibwa n'onugggo.
The snake was killed with a stick.
CONVERSATION I

S1. Oyinza okugenda naffe enkya?
S2. Ndowooza nyinza okwewola ensinbi yende.
S1. Lwaki twagenda ku Lwakutaano olwayita?
S2. Kubanga saalina nsinbi zimala.

CONVERSATION II

S1. Olina sente maeka?
S2. Ssi nnyingi mnyo.
S1. Olina anabanja mangi?
S2. Ssi mangi, ekyonukisa orulungi.

CONVERSATION III

S1. Olubika ng’aliko ekikweralikiriza?
S2. Ndowooza nsudde ensinbi zange.
S1. Oh, okyo kye ekikweralikiriza.
S2. Kituuq’okweralikirira, ssi bwe kiri?

CONVERSATION IV

S1. Okakasa ng’osudde ssente zo?
S2. Nkakasa, nazisuudde.
S1. Oyinza okweyongera okunoonya?
S2. Yee, mannya, naye nkakasa nga temiri wano.
PARTICLES OF TIME

i) **LWE** (when, with reference to particular day) built on LU- and particle -E. **"LWE"** is the Object Relative agreeing with "Olunaku" (day) either stated or understood. Its literal meaning, therefore, is "The day on which", e.g.

1. Olunaku lwe yagenda enkuba yatonnya mnyo.
   The day on which he went there was much rain.
2. Lwe yajja lwe twalima wano.
   The day he came we cultivated here.
   When the King died, the country was full of sorrow.

ii) **BWE** (when) built on BU- and particle -E. **"BWE"** is the Object Relative agreeing with "Obudde" (time of day) either stated or understood. Literally, therefore, it means "The time of day on which". But it is less specific than "LWE", e.g.

1. Emmere bw'eggya onbulira.
   Tell me when the food is ready.
2. Kintu bwe yava e Buddo n'agenda e Magonga.
   When Kintu left Buddo he went to Magonga.

iii) **OKUTUUSA LWE**, (until or till) built on LU- and particle -E.
    "Okutuusa lwe" in the Present tense and Imperative is followed by the Future Tense, e.g.

1. Linda okutuusa lwe nnajja.
   Wait till I come.
2. Yakola okutuusa lwe yakoowa. (past tense)
   He worked till he was tired.

iv) **BULI LWE**, (whenever) built on LU- and particle -E. e.g.

1. Buli lwe tugenda e Kampala enkuba etonnya.
   Whenever we go to Kampala it rains.
2. Buli lwe tusobya tubonerezibwa.
   Whenever we make mistakes we are punished.

v) The subjunctive of **MALA** (while) e.g.

1. Linda tumalë okulya.
   Wait while we finish eating.
2. Leka Omwani analo okudda.
   Wait while the chief comes back.
LESSON 9
GETTING HELP IN STORES/CONVERSATIONS

Conversation I

S1. Oyagala obuyambi?
S2. Yee, ekkalaanu enyufu cyo egula etya?
S1. Eno oba eri?
S2. Eyo eddiridde enzirugavu.

Do you wish some assistance?
Yes, how much is that red pen?
This one or that one?
That one next to the black one.

Conversation II

S1. Nkuyamba?
S2. Yee, Nandyagadde okulaba ku bitabo.
S1. Kale, bitabo ki? Ebiwaandiki-bwanu oba eby'engeru?
S2. Nnoonya ebilabo ebirungi eby'engeru.

May I help you?
Yes, I would like to look at books.
Certainly, which books? Writing books or story books?
I am looking for good story books.

Conversation III

S1. Wattu oyinza okunyamba?
S2. Mkukolere ki?
S1. Nyinza okukebera ku ssaawa ey'oku nukono eyo?
S2. Wattu lindako katono, nfuni okisunuluzo.

Could you help me please?
What can I do for you?
Could I have a look at that wrist-watch?
Just one moment, while I get the key.

Conversation IV

S1. Waliwo onuntu akuyamba?
S2. Wangi?
S1. Oliny oyagala mkuweereze?
S2. Nodd waliwo ampeereza.

Is someone helping you?
I beg your pardon;
Could I help you with anything?
No, someone is already waiting on me.
LESSON 10

COMPARISON OF ADJECTIVES

There are no words in Luganda parallel to the English "better—than" yet there is no lack of words expressing comparison. Comparison is expressed:

(i) By the words Kwenkana (to be equal) followed by either an abstract noun formed on an adjective or by an infinitive, e.g.
1. Omwana ono yenkana n'oyo obukulu. This child is the same age as that one.
2. Essanduuko eno yenkana n'eyiyo okuzitowa. This box is as heavy as yours.

(ii) By the verb Okusina (to surpass) followed by either an abstract noun formed on an adjective or by an infinitive, e.g.

"KUSINGA" may be preceded by the Emphatic pronoun for greater emphasis, e.g.
1. Mukasa y'asinga Kapere okuvuga eggaali. Mukasa is a better cyclist than Kapere.
2. Ekitabo kino kye kisinga ekyo ekunyuma. This book is more interesting that that one.

(iii) By the Root -MU (ono in the singular, and some in the plural, but which means 'same'), e.g.
1. Entebe eno y'emu n'eyo. This chair is the same as that (one).
2. Onugga guno gwe gunu na guli. This stick is the same as that.

There is a further use of -MU, e.g.
1. Ku nitì gino eginu nirungi eginu nibi. Some of those trees are good, some are bad.
2. Abalensi bano abanu-bayonjo, abanu si bayonjo. Some of these boys are clean, some are not.
The Superative

The superlative is expressed by the use of the verb ‘kusinga’ (to surpass) followed by the root –NNA (all) and the abstract noun or the infinitive, e.g.

1. Omulenzi ono asinga bonna okuwandiika.  
   This boy is the best of all in writing.

2. Enyumba ono y'esinga zonna obulungi.  
   This house is the most beautiful of all.

Sometimes the Prepositional form of Kusinga, i.e., ‘kusingira’ and the intensive word ‘ddala’ are used, e.g.

1. Musoke y'asingira ddala ekisa.  
   Musoke is the kindest of them all (there is no question about it).

2. Anagi y'emere esingira ddala obulungi.  
   Eggs are the best food.

Note The New Words:

fuubirwa (fumbiddwa) - to be married (woman to man)
wakana (wakanye) - dispute
doone (dooye) - get tired
doole (dooleezza) - put on (light)
zikiza (zikizza) - put out (light)
saaga (saaze) - jest
doole (dooleedde) - give way
deesigama (eesigamye) - lean against
doeggana (doegganye) - wrestle
zzo omusanga (zzizza omusango) - commit a crime or offence

Vocabulary:

vuga (vuze) - paddle, go off-(gun) ring-(bell) drive-(car)
zitowa (zitoye) - be heavy
nyuma (nyumye) - be interesting, be pleasant
wandiika (wandiise) - write
wanyu - tall, long
kulu - mature, adult, great, important
Truly a person did a landmark in human history yesterday afternoon — when he landed on the moon — this being the first time, for a person to visit another world — since the person was created Eagle, a small rocket which went away from the big one. It took Armstrong and Aldrin to the moon Apollo II, a big rocket which is awaiting them to return them to the earth — in it there remained their third friend, Collins.

Questions:
1. Okugenda ku nwezi kyafaayo kikulu?
2. Baani abakola ekuyaayo ekyo?
3. Guno gwali nulundi gwa kuneka okugenda ku nwezi?
4. Akazungirizzi akatuukira ddaala ku nwezi kayitibwa katya?
5. Ekizungirizzi ekinene kye baagenderanu kiyitibwa kitya?
6. Ani eyasigala nu kizungirizzi ekinene?
7. Bonna abagendera nu kizungirizzi ekinene baali baneka?
8. Anamfya gaabwbe be baani?
Read the following, filling-in the blanks:

Dda o ntu ako ebya yo oluna lw'egggu bwe yatonnye u
uwó, nga uno gwe lundi ogusoo omuntu okukyali ensi e ala
kasooke o ntu atondebwa. E yo ekizungiri eki no "Eagle" ekayagye
Armstrong e nne Aldrin u zungiri e űjene "Apollo" ekibaliridde
okubakonya u nsi era nga e kisigaddenu nunnaa ow'okusa Collins.

Vocabulary:
kizungirizi (KI-BI) - rocket
byaćaayo (KI-BI) - history
tonnya (tonnye) - drop like rain, land
kasookedde - since
lindirira (lindiridde)
konyawo (konezzawo) - return (transitive)
sigalamu (sigaddenu) - remain in there

Proverbs:
a. Onutamiivu tabaaga nbwa.
The drunken man does not skin his dog.
b. Onusango tegunya amynba nbi.
The case does not know the lowly house.
c. Akunoonya anee wola takunoonya masasula.
The (man) who seeks for you for a loan, does not look for to pay.
d. Bakubanja n'tobba.
Better get into debts than steal.
e. Bugubugu ssi nuliro.
Mere erackling is not fire.
LESSON 12
EVENING ACTIVITIES/CONVERSATIONS

Conversation I
S1. Tugendeko nu ssineema leero akawungezi.
S2. Kirungi, Sirina kirala kya kukola.
S1. Wandyagadde kulaba kifanaanyi ki?
S2. Lwaki tetukeberako nu lupapula-l'awulire ku nuko gwa ssineena?

Let's go to the movies tonight.
Fine. I don't have anything else to do.
What film would you like to see?
Why don't we look in the movies section of the newspaper?

Conversation II
S1. Ogenda wa leero akawungeezi?
S2. [Jenda nu lukunaana lw'ebyobufuzi.
S1. Kiwulikise bulungi, Tugende ffena?
S2. Kirungi. Munsange wano essaawa bbiri n'eddakiika kkuni na

Where are you going tonight?
I am going to the political rally.
Sounds interesting. Can we go with you.
Certainly. Meet me here at eight fifteen.

Conversation III
S1. Wandyagadde tugende ffenna ku nizaniyo gya konsati leero akawungeezi?
S2. Yee, weebale nnyo weebalire ddala.
S1. Wandyagadde okugenda ku ssawa ng'ebbir?
S2. Ekyo kinaaba kirungi.

Would you like to go to the concert with me tonight?
Yes, thank you very much.
Would you like to go at about eight o'clock?
That will be fine.

Conversation IV
S1. Ogenda kukola ki leero akawungeezi?
S2. Sinnananyira ddala.
S1. Wandyagadde okugenda nu ssineema?
Nnaakukubira essi nu nkutegesseza oluvannyuma.

What are you going to do tonight?
I haven't decided yet.
Would you like to go to the movies?
I will telephone you and tell you later.
LESSON 13

NOUN CLAUSE VIS QUESTIONS

1. Agenda kubeera wa? Where is she/he going to stay?
   2. Tonanyi? Don't you know?
   3. Tonanyi gy'agenda kubeera? Don't you know where she/he is going to stay?

1. Bateekateeka kugenda ddi? When do they plan to go?
   2. Wattu tubuulire ffena. Please tell all of us.
   3. Wattu tubuulire ffena ddi lwe batookateeka okugenda. Please tell all of us when they plan to go.

1. Lwaki tayogedde naffe? Why hasn't she spoken to us?
   2. Ka tunubuuze. Let us ask her.
   3. Ka tunubuuze ky'avudde tayogera naffe. Let us ask her why she hasn't spoken to us.

1. Baakitwala wa? Where did they take it (book)?
   3. Buli onu yeewuunya wa gye baakitwala. Everyone wonders where they took it.

1. Lwaki tebaagala kugenda? Why don't they want to go?
   2. Wababuuzizza? Did you (sing) ask then?
   3. Wababuuzizza kye bava bataagala kugenda? Did you ask them why they don't want to go?

1. Lwaki Oluganda luzibu bwe lutyo? Why is Luganda so difficult?
   2. Pfenna twewuunya. We all wonder.
   3. Pfenna twewuunya Oluganda kye luva lubeera oluzibu bwe lutyo. We all wonder why Luganda is so difficult.
Awo olwatuuka na wabaawo onusajja erinnya lye Mpoobe, n'abeera nyizizi mnyo wa busolo. Olunaku lwali lemu bwe yali ng'atudde ne nyumba ye, ne wajja onusajja onuzizi, n'anugamba nti "Jjangu tugende tugyigge enisu". Mpoobe ne yesisa obujunbi, n'ayinba enbwa ye (kwe kugisibanu onugwa) ne bagenda ku nsiko. Bwe baatuuka ku kizigo, onuzizi n'agamba Mpoobe nti "Beera wano tugende tutege entuula". Ne bagenda batega. Bwe banala okutega onuzizi n'agamba Mpoobe nti "Yasira enbwa". Mpoobe n'aleega ekumma (kwe kusiba ekumma nu nbwa) n'agita; n'agyasira nti "Ai lyaa. 'kwata' (1).

Embwa teyalwisa n'ebusasa onusu na gudduka ne guyita ku bbali w'entuula (2) awataali bantu ne gugenda. Awo Mpoobe n'agamba abaali nu ngoye nti obanga onusu guyise, nuuleko nguweere enbwa encegukwata. Awo n'agweere enbwa, era naye n'agenda ng'agoberera; banne boma ne banulekayo nu nsiko ne baddayo eka. Mpoobe n'agenda ng'ayigga, obudde ne buziba. Mpoobe n'agamba nti "Onusu ogwo mmaa simagutta siddeyo ka; wabula mmaamala kugutta ne nzirayo". Awo n'agenda ng'agoba onusu; onusu ne guyingira nu bunnya nu ttaka; n'enbwa n'eyingira nu bunnya; ne Mpoobe n'ayigga nu bunnya, n'awulira ebyuma by'enbwa nga bigenda bivuga.

Onusu ne gutuuka wansi ku bantu; ne Mpoobe n'atuuka wansi n'alaba ekylalo n'abantu bangi. Mpoobe n'ababuusa nti "Mundabidde wano onusu n'enbwa yulwe?" Abantu ne banugamba nti "Onusu guserengese wammanga awo, era n'enbwa eserengese".

Awo Mpoobe n'agenda nga bw'atya, n'asanga onusu n'enbwa nga bituwe awali onuntu onukulu erinnya lye Walumbe (3), ne Mpoobe n'afukanira wansi. Awo Walumbe n'anubuusa nti "Ovudde wa?" Mpoobe n'addanu "Mukana wange, nvudde waggulu (4); nbadde njigga nusu gwange ne guyingira obunnya era ne njija nga nmoonya enbwa yange n'onusu.

Walumbe n'abuusa Mpoobe nti "Eno onanyiyo?" Mpoobe n'addanu nti "Nedda eno sinanyiyo; wabula onusu guno gwe guntuusizza eno".
Oba ozze onoonya embwa yo n'omusu: biibyo nkubiwadde bitwale", ne neeyanza. Era n'ambuuza nti "Erinnya lyo gg'ani?" Ne mnaddanu nti "Erinnya lyange nze Mpoobe". N'agamba nti 'Kale genda ewammwe, naye by'olabye eno bw'otuukanga ewammwe tobibuulirangako bantu bona, newakubajie kitaawo ne Nnyoko ne baganda bo'. Nkubuuliddeko katono nnyabo, nkwegayiridde tobuulirangako nuntu". Awo Mpoobe bwe yamala okubuulira nnyina, nnyina n'addayo ewuwe. Obudde bwe bwaziba Mpoobe ne yebaka.

Yali yeebase, ng'awulira omuntu anuyita nti "Mpoobe, Mpoobe". Mpoobe n'ayitaba nti "Eyo" (6). Walumbe n’amugamba nti "Nakuganba ntina?" Mpoobe n’addamu nti "Wagamba nti by’olabye eno bw’otuukanga ewammwe tobyogeranga! Walumbe n’agamba nti "Nkulabye ng’obuulirako omuntu". Mpoobe n’agamba nti "Nkukana wange, mbuuliddeko m’ango yekka". Walumbe n’agamba Mpoobe nti “Lya biibyo byonna; bw’olipala ne ndyoka nkutta". Mpoobe bwo yawulira obyo n’asirika, kubanga yawulira kwogera, cyamugamba tecumulaba.

Até n’addamu onulundi ogw’okubiri, Mpoobe n’alayoka ategeera, n’agamba nti "Ka ntünde ebyange neegulirenu ente ndyco". N’atunda onwana we n’amuggyanu ente, n’agitta n’afumbako katono ng’alaya; n’anala enyaka mingi.

Awo Walumbe n’ayita Mpoobe nti "Ebìryo obinazeewo okubirya?" Mpoobe n’addamu nti "Sinnabina wo".

Awo oluwamnyuma n’asala anagezi og’olwekweka nu kibira nti pozzzi Walumbe taamulabe. Yali ali awo nga Walumbe anuyita nti "Mpoobe, weekwese nu kibira sikulaba?" Mpoobe ne yeekweka ku niti nga Walumbe anulaba. Mpoobe n’abuna ebifo bingi ng’anoonya aw’okwekweka ne wabula, Mpoobe n’agamba nti "Ka ntule nu nnyumba yange Walumbe ajje anzite, kubanga buli we neckweka ng’andaba". Mpoobe n’atula nu nnyumba ye. Walumbe n’ajja n’amubuusaha nti "Ebìryo obinazeewo?" Mpoobe n’agamba nti "Ebìnaazewo". Awo Walumbe ng’aloka okutta Mpoobe. Abantu kwc baggye olugera nti "Otagana nga olwatta Mpoobe".
Walumbe n’anugamba nti "Kale ddayo ewannwe, naye bw’otukanga ewannwe by’olabye eno tobyogoranga, era tobuleirangako bantu newakubadde kitaawo ne nyoko, ne baganda bo, era ne nukazi wo, tobabuulirangako ku by’olabye eno; kubanga bw’olibabuulira ndikutta". Mpoobe n’addamu nti "Nukana wange, sigenda kwogera bye ndabye eno".

Walumbe n’aganba nti "Kale ddayo ewannwe", era n’anuwa n’onusu gwe yajja ayigga n’embwa ye; Mpoobe ne yceyanza nyoo.

Awo n’akonawo ewabwe n’ayingira nu nnyumba ye. Mukazi we n’anuyoza-yosa, n’agenda afumba empire, n’oggya ne bagirya. Awo bwe baamala okulya, onukuzi n’abuusa bbaawe Mpoobe nti "Baze wange, ennaku zino zonna ng’oli nu nsiko?" Mpoobe n’addamu nti "Nga ndi nu nsiko, nali nyayigga musu guno", n’asirika obudde ne bukya. Ate kitaawo n’abuuluza nti "Mwana wange, ennaku zino zonna ng’oli nu nsiko?" Mpoobe n’anugamba nti "Nga ndi nu nsiko, nga njigga".

Ate ne wayitawo onnaku nnyungi, nnyina n’ajja gy’ali okunula ba n’anusanga nu nnyumba ye ng’ali awo bwonu, n’anubuusa nti "Mwana wange, nu nsiko wali okolamu ki era ng’olya ki?" Mpoobe n’agamba nti "Nyabo, siyja kukuuluulira, kubanga bwe maaakuuluulira, naawe bw’onoolaba abalala ng’ obuulirako". Nnyina n’anugambante nti "Mwana wange", Mpoobe, nbuulira katon’ nkwegayiridda". Mpoobe awo ngamba nti "Nyabo, ka nkubuulireko, naye tobuulitangako muntu mulala". Nnyina n’addamu nti "Nga mbuulira ani, mwa wange?" Awo Mpoobe n’ambuulira nti "Bwe nagenda nga njigga, embwa n’agenda ng’egoba omusu. Omusu ne guyingira obunnya n’embwa n’ebuyingira, nange bwe najja ne mbuyingira, ne ajjenda ne ntuuka wala nnyo wansi eyo emagombe, ne ndaba abantu bangi, ente n’enkoko, embuzi, en’iga n’ebirala hingi nnyo kitako. Kale bwe nalab. ne ntya nnyo, awo ne mbuuza abantu. Be naggukirako nti "Bammange, mundabidde embwa yege ezze eno ng’egoba omusu?" Ne baajjamba nti "Embwa yo yiiyo eserengeta wamwanga awo", nange ne nsere-ngeta, ne nsanga embwa ng’etudde awali omuntu onukulu erinnya lye Walumbe era n’onusu nga guli wamu n’embwa yange. Awo Walumbe n’ambuusa nti "Omusajja ono, ovudde wa?" Ne nnuddamu nti "Mukana wange, nvudde, waggulu, nzize nga njigga onusu. Omusu ne guyingira obunnya nange ne mbuyingira nga mnoonya embwa yange, ne ntuuka wano ne nkulaba". Walumbe n’agjamba nti
Vocabulary:

Onuizi - hunter
Onuzizi - trucker (in hunting)
Onusu - edible rat
Akajunbi - kilted bark-cloth (worn by hunters)
Ekizigo - circle where beast is rounded up
Olutuula - net for catching small animals
Ebbali - side
Wammanga - below there, over there
Waggulu - above
Endiga - sheep
Engeyo - nets
Okubusa (-buusizza) - to make fly or jump
Okweerera (-weredde) - to incite, e.g. a dog to follow a beast
Okuserengeta (-serengese) - to cone or go down
Okuyozeyoza (-yozeyozza) - to congratulate
Okusirika (-sirise) - to be silent
Okwegyirira (-egyiridde) - to beseech, beg
Okuggukira (-gukidde) - to cone right through to
Okwekweka (-ekwese) - to hide
Okutaagana (-taaganye) - to lament ceaselessly
Okuyiggo (-yizze) - to hunt
Okuyinba (-yinbye) - to tie up with noose (dog)
Okutega (-teze) - to trap,
Nkitinba or Olutuula - stake out the net
Okwasira (-yasiidde) - to urge on dog in hunting
Okuleega (-leeze) e.g. Okuleega ekwywa - to fasten a bell in the neck
of a dog; ready for hunting
Okulwisa (-lisizza) - to cause to linger, delay
Okugoberera (-goberedd) - to follow, fetch

Notes:

1. Ai lyal kwata (lit. "oh! eat! catch!") this is an expression used by
hunters to spur on the dogs.

2. Ku Bbali w'entuula - at the side of the nets. The nets were set in
such a way that people covered them at the sides and in the middle,
but they were in hiding; when the animal entered the net, they came
rushing from their places of hiding to stop it. But sometimes the
animals instead of running into it, ran by the side of the net where
there were no people and in that case it could escape.
3. **Walumbe** - Mr. Death

4. **Waggulu** - Above. This is a relative term. From down below, the surface of the earth is 'above'. From the surface of the earth, the heavens are 'above'.

5. **Eno** - In this direction, i.e., in this case, 'here below'.

6. **Eyo** - In that direction. This form is often used in answering a call, very much as when one answers a call by saying "Ye-e-e".

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**QUESTIONS FOR COMPREHENSION**

1. Mpoobe yali nuyizzi?
2. Mpoobe yali ayigga ki?
3. Omuzizi eyaddukira Mpoobe yamugamba atya?
4. Mpoobe yatwala ki ng'agenda okuyigga?
5. Omuzizi yágamba atya Mpoobe nga batuuse ki kizigo?
6. Mpoobe yakola ki ng'abantu banaze okutega?
7. Omusu lwaki gwadduka?
8. Mpoobe banne bamuleka wa nga bazzeeyo eka?
9. Omusu gwayingira wa?
10. Mpoobe yakola ki ng'onusu guyingidde nu bunnya?
11. Mpoobe yalaba ki ng'atuuse wansi?
12. Embwa n'onusu byatuula kunpi n'ani cyo wansi?
13. Mpoobe yakola ki ng'atuuse ewa Walumbe?
14. Mpoobe yaddanu atya Walumbe bwe yanubuuza obanga amanyiyo gye yagerda?
15. Mpoobe Walumbe yanukuutira butakola ki?
16. Abantu baneaka ababuuza Mpoobe gye yali agenzę?
17. Mpoobe yabuulirako ani?
18. Mpoobe Walumbe yanugamba atya ng'amaze okuulirako nnyina?
19. Mpoobe yeekweka wa olw'okutya okufa?
20. Mpoobe yakola ki ku nkonero nga abuliddwa gy'aneekweka?
LESSON 15

AUXILIARY VERBS

I can go. I will go.

The words can and will are auxiliary verbs, because they help the other verbs "go" and "come" to form their tenses. In Luganda we have several such verbs as OKUBA and -LI (to be), OKULEKA (to leave off), OKULEMA (to fail), OKUJA (to come), OKUTERA and OKWAGALA (on the point of etc.), OKUVA (just been), OKUHALA (denoting completed action), OKULYOKA (and then etc.), OKUSOOKA (to do first), OKUGIRA (to act).

OKUBA and -LI (to be) e.g.

(i) Simple auxiliary

Tubadde tukola - We have been working.
Babadde bagamba ki? - What did they want (lit. What were they saying?)
Nali nyinba - I was singing.
Mwali mugenze wa? - Where had you gone?

(ii) Identity

Kikopo ki kye nba ndeeta? - Which cup am I to bring?
Ugenda Mbale, baasi ki kye nba nkwata? - I am going to Mbale, which bus must I take (catch)?

(iii) Condition

Oba onojja okeerako - If you are coming, come early.
Bwe nuba mugenze e Kampala, mungulirayo emmere. - If you go to Kampala, buy me food (from there).

OKULEKA or KA (to leave off)

This -LEKA has a short form in KA. It may be followed by an infinitive or by a subjunctive.

(i) When followed by the infinitive it makes a negative command, e.g.
Leka kukola bw'otyo - Do not do that (lit. Leave to do thus.)
Wajjaayu leka kuzannyira Lbuga - Wajjaayu stop playing at the master's place.
Muleke kuleekaana - Stop making noise (lit. stop to make noise)

(ii) When followed by the subjunctive it has the meaning of 'let' e.g.
Ka mende - Let me go (lit. leave that I may go.)
Ka ndabe - Let me see.
Muleke akole emmere - Let her prepare the food (lit. Let her make the food.)
OKULEMA (to fail)

(i) -LEMA as the second of two commands has the meaning of 'so that—not' and is in the subjunctive, e.g.

Muganbe alone okujja - Tell him that he need not to come.
Muyite alene okugenda - Call him and tell him not to go. (lit. Call him so that he does not go.)

(ii) When its modified form is used, it has the meaning of 'ought to have—' e.g.

Walonye kujja ku saawa bbiri - You ought to have come at 8:00.
Twalonye kusooka Kampala - We ought to have gone to Kampala first.

OKUJJA (to come)

- JJi implies an action in the future, and it is followed by the infinitive, e.g.

Ajja kugenda nkya - He will go tomorrow.
Ajja kukola ki? - What will he do?
Mukasa ajja kugenda e Bulaya mu June - Mukasa will go to Europe in June.

OKUTERA, OKWAGALA (on the point of, etc., just)

-TERA is used in the future and is followed by infinitive with the I.V. -AGALA is used in the Present and is followed by the infinitive without the I.V., e.g.

Nnaatera okugenda - I am about to go.
Enkuba eneetura okutonnya - The rain season is about to begin.
Njagala kugenda kuwumula - I am about to go and rest, or, I am about to go on leave.

OKUVa (just been)

- VA has the meaning of 'just been, therefore, why, reason why, or because'.

(i) just been: Here it is followed by the infinitive, e.g.

Nva kusona - I have (just) been reading.
Tuva kudduka - We have (just) been running.

(ii) Therefore: When 'VA' has the meaning of 'therefore' it can be in any tense to suit the context, but the verb following must always be in the present tense, e.g.

Kye nva nkola - Therefore I work or That is why I work.
Kye baza bogaane - Therefore they refused or That is why they refused.
Kye tulive tugenda - Therefore we shall go or That is why we will go.
(iii) Why?: With the words 'nsonga ki' it implies 'why?', e.g.

Nsonga ki kye baava batajja? - Why didn't they come?
Nsonga ki kye nuva mutasasula? - Why don't you (pl.) pay?

(iv) Because: In answer to the question 'why?', e.g.
Ensonga kye baava batajja, tebaalina mmotoka - The reason why they
did not come was that they had no car, or,
They did not come because they had no car.

Kye nuva mutasasula kubanga tenulina sente - You do not pay because
you have no money.

OKUMALA (denoting completed action)

(i) When -MALA is followed by the infinitive it denotes completed action,
e.g.

Onwani anaze okulya? - Has the master finished eating?
Onwana bwe yanala okulya ne yebaka - When the child finished eating,
he went to sleep.

(ii) When the Modified Form or the Past Tense or the Future Tense of -MALA
is followed by the Narrative Tense, it denotes a changed intention,
e.g.

Mnaze ne sigenda - I intended to go, but changed my mind not to go,
or, I ended by not going.
Anaze n'agenda - His intention was not to go, but he has changed his
mind and in the end he went.
Twanala ne tukkirizinganya - In the end we agreed.
Omufunbiro anaamala n'afunba - The cook, in the end, may be induced
to cook.

(iii) When 'ga-' is prefixed to the verb, the Imperative or Subjunctive of
-MALA imply 'no alternative', e.g.

Mala galya - Eat it (although you do not like it).
Munale gagenda - Never mind, go.
Banale gajja - Let them come (whether we/they like it or not).

OKULYOKA (and then, etc.)

-LYOKA has the meaning of 'and then', 'in order that' and 'it is
good that-', e.g.

Anaze kulina n'alyoka afwuba - He first did some digging and then
some cooking.
Yabasasula sente ne balyoka bckola - He had to pay them money before
they worked. (lit. he paid them money and
then they worked.)
Enkuba eryose n'etomnya - It is good that it has rained.