

LHUKONZO LITERATURE

GRAMMAR

CONTENTS

PRELUDE.....	2
Chapter One	4
Lhukonzo Orthography	4
Nouns and Pronouns	6
Adverbs and Adjectives	8
Tenses, verbs and sentences.....	8
Classes of Nouns.....	11
Objective Pronouns	13
Indicative Pronouns	14
Interrogative pronouns	18
Preposition	21
Bakonzo clans and their totems	23
Bakonzo names	23
Bakanzo Dances:.....	24
CHAPTER TWO	25
Class: E- ESYO.....	25
The Irregular Verb: Asi – Know	25
The verb eribya to–be and to become	28
Pronoun Description	33
Passive form.....	35
Conjunctive : IF	36
Imperative Mood.....	37
Possessive Adjectives + Pronouns	38
ABAKONZO N, EMIBERE YABO	44
Amena aw,obubuthiranwa wano: (family names) Aw’ Abalhume.	45

PRELUDE

A human being does not realize that he or she exists till he or she reaches the age of reason, and understands his or her environment. The age of reason brings a person to the state of self realization. When that stage is reached, life starts taking its course. Afterwards there comes the time of maturity. Maturity is the stage when a person starts making personal decisions. However, people mature at different ages.

I happened to be born among the Bakonzo, a tribe living along the Rwenzori Mountains, formerly known as the Mountains of the Moon. Having reached the state of understanding, I came to realize that Lhukonzo language has been spoken for centuries, but its literature has not been produced. For this reason, I decided to sit down and write this book for the good of those people who want to learn the Lhukonzo language.

Father Balinandi Kambale

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Contents

Chapter one

1. Lhukonzo orthography	5
2. Nouns and Pronouns	5
3. Adverbs and Adjectives	7
4. Tenses, Verbs and Sentences	8
5. Classes of Nouns	11
6. Objective Pronouns	13
7. Indicative Pronouns	13
8. Bakonzo clans and their Totems	23
9. Bakonzo Names	23
10. Bakonzo Dances	23

Chapter Two

11. Class: E- Eryo	24
12. The irregular verb: Asi- Know	24
13. The verb: Eri-Bya – To be	24
14. Pronoun Description	33
15. Passive form	34
16. Imperative mood	36
17. Possessive Adjectives and Pronouns	37

Chapter One

Lhukonzo Orthography

1. Lhukonzo language has five (5) vowels and sixteen (16) consonants.

The Vowels are: **A E I O U**

The consonants are: **B D F G H K L M N P Q R S T V W Y Z.**

The number of letters in Lhukonzo is therefore twenty- one (21)

Lhukonzo has double and triple consonants.

The double consonants are:

**1. bb 2. bw 3. by 4. dw 5. fw 6. gh 7. kw 8. ky
9. lh 10. ly 11. mb 12. mw 13. my 14. nd 15. ng 16. nw
17. ny 18. nz 19. pw 20. py 21. rw 22. ry 23. sw 24. sy
25. th 26. ts**

Diphthongs:

Erikania - To talk.

Omunio - the act of passing a leg over somebody.

Ekirengekanio - A thought.

The triple consonants are:

**1. bbw 2. mbw 3. mby 4. lhw 5. ndw 6. ndy 7. ngw 8. ngy 9. nyw 10. nzw
11. thw 12. thy 13. tsy.**

The prefix **Eri** before a verb stands for **to** in English.

E.g.: Ghenda - go

Eri-ghenda -To go

The following words and Nouns bear the double consonants mentioned:

1. Eribbasa	To cool down
2. Obwabu	Beer
3. Ebyeya	Feathers
4. Eridwangya	To conflict
5. Erighenda fwa	To go aimlessly
6. Erikwa	To die
7. Olhulha	An intestine
8. Ekyuna	A hole
9. Ebyalya	Food
10. Embaya	A he Goat
11. Omwagha	Arrogance
12. Emyaka	Years
13. Enda	Stomach
14. Olhukanga	Rib
15. Omunwe	A finger
16. Enyama	meat
17. Ezalha	Hunger
18. Eripwetha	To become weak
19. Pyapyapya	Very sharp
20. Orwangara	An open place
21. Eryubaha	To fear
22. Eriswekera	To mock
23. Omusyakuhu	An old man
24. Thatha	Father
25. Eritsaha	To go into exile.

Some of the words and nouns that bear triple consonants are:

1. Eribbwilinga	To fasten
2. Embwa	A dog
3. Embyani	The heavens
4. Olhuwanzo	Love
5. Obundwendwe	Beans that are not yet fully developed
6. Esyondyo	Hairs that grow on genetic parts.
7. Enggwe	A leopard
8. Omungya	Tomorrow
9. Erinywa	To drink
10. Omwanzwa	The beloved
11. Erithalyo	A stone that sharpens
12. Eritswa	To escape
13. Erithwalha	To take
14. Eriyitsyuda	To jump

The following syllables don't exist in Lhukonzo:

Nka	nke	nki	nko	nku
Mpa	mpe	mpi	mpo	mpu
Nsa	nse	nsi	nso	nsu
Nta	nte	nti	nto	ntu

The letter g exists in Lhukonzo, but it is not used alone with the vowels.

E.g.: **ga ge gi go gu** don't apply in Lhukonzo: unless the word used is borrowed from another languages. For example: Omugaga- A rich man.

- In Lhukonzo the letter g usually goes with n before it and with h after it. Eg. Ngaghenda – I am going
- The letter z exists in Lhukonzo, but it is not used alone with a vowel like the letter g. E.g.: **za ze zi zo zu** – don't apply z is always used with n before it. For example: Enzalha – Hunger.
- There is a strong l and a soft l

The strong l remains l the soft l is followed by an h

There is also a strong b and a soft b.

e.g.

Erisoma	To speak too much
Eryibbakya	To interfere
Erisolhoma	To remove some beans from a garden
Eribugha	To speak

There is a strong t and a soft t

The strong t remains as it is and the soft t is followed by an h. Eg.: Omutoho- A certain tree that bears small fruits.

Omuthahwa – A doctor

There is a soft i and a strong i

The soft i remains as it is and the strong i is preceded by y. **Eg:**

Ibuka – Remember.

Yibule – let it disappear.

Nouns and Pronouns

A Noun: Is a word by which a person, thing, qualify or named.eg

Kambere, Muhindo, Biira, Masika, Omuthi are nouns.

A Pronoun: Is a word used in place of a noun.

Subjective pronouns:

Ingye	I	Nyiri	I am
Iwe	You	Indi	I am
Iyo	she/he	Uli	you are
Ithwe	We	Nimu	He/she is
Inywe	You	Thuli	we are
Ibo	They	Niba	They are

Ingye nyiri mwenge - I am generous

Ingye indi mwenge - I am generous

Iwe uli mwenge - You are generous

Iyo ni mwenge He/she is generous

Ithwe thuli benge	we are generous
Inywe	You are generous
Ibo ni benge	They are the ones
Ningye	I am the one
Niwe	you are the one
Niyo	We are the ones
Nithwe	She/he is the one
Ninywe	We are the ones
Nibo	They are the ones

Ningye – nga- bughha – I am the one speaking
 Niwe – uka- bughha- You are the one speaking
 Niyo – yuka- bughha – He/she is the one speaking
 Ninywe – muke- bughha- You are the ones speaking
 Nibo – babaka bughha – they are the ones speaking

Alternative:

Ningye – nga – bughha – I am the one speaking
 Niwe uka – bughha – You are the one speaking
 Nithwe – thuka – bughha – we are the ones speaking
 Yu-ka- thuka- bughha – You are the ones speaking
 Baba – ka – bughha – They are the ones speaking.

In the above phrases:

Nga – Stands for who
 Uka – Stands for who
 Yuka – Stands for who
 Muka – Stands for who
 Babaka – Stands for who

Emphasis (positive)

Nina-ngye	I am the very one
Nina-we	You are the very one
Nina-yo	He/she is very one
Nina-thwe	we are the very one
Nina-nywe	you are the very ones
Nina-bo	They are the very ones.

Alternative:

Yona-ya	He/she is the very one
Bana-bo	They are the very ones

Emphasis (Negation)

Singye	I am not the one
Siwe	You are not the one
Siyo	He/she is not the one
Sithwe	We are not the ones
Sinywe	You are not the ones
Sibo	They are not the ones

Adverbs and Adjectives

An adverb: Is a word that answers questions:

How, When, Where and modifies verbs and adjectives

E.g.: Kambere akabugha ndeke	Kambere speaks well
Muhindo akabugha bolho	Muhindo speaks slow
Masika akaghenda hayi?	Where is masika going
Akaghenda e Bwera	she is going to Bwera

In the above examples: ndeke, bolho, mugholho, e are adverbs.

An adjective: Is a word that names a quality

E.g.: Masika ni mubuya Masika is beautiful

Kambere ni mubi Kambere is bad

Omuthi ni munene The tree is big

Omutwe ni muke The head is small

Mbusa ni mweru Mbusa is brown

- When constructing sentence in Lhukonzo, the adjectives follow the nouns.
- Simple sentences including nouns and adjectives, the adjectives follow the nouns.

E.g.: Masika akabugha ndeke Masika speaks well.

Tenses, verbs and sentences

A tense: Is a verb form that shows time.

The tenses in Lhukonzo are:

1. hathya Now
2. Munabwire To Day
3. Omungya tomorrow
4. Mulighplho Yesterday
5. Mwalindi A day before yesterday
6. Kera some time back
7. Kerakera Long ago
8. Buli kiro every day.

A verb: is a word or phrase indicating what somebody or something does, what state somebody or something is in. what is becoming of something or somebody.

E.g.: Erirya	To eat
Erinywa	To day
Eribugha	To speak
Eritsotsobera	To become weak
Erikinia	To contam Inate, polite
Erikina	To curse
Erikirirya	To accept
Eribinyahirirwa	To rejoice
Eribugha buhunuhunu	to speak through the nose
Erihombekerera	To be set
Eriholhokya	To cool something

Erilhawulha	To diagnose
Erighotha	To surround
Eryotha	To warm oneself on fire
Erikubaghalya	To roll.

- When constructing sentence in Lhukonzo, the adjectives follow the nouns.
- Simple sentences including nouns and adjectives, the adjectives follow the nouns.

E.g: Masika akabugha ndeke Masika speaks well.

A sentence: Are words especially with subject and predicate or object that form a statement, question or request, making complete sense.

E.g.: Hathya – Now or buli kiro – Every day

Ngalya ebyalya	I am eating food
Ukalya ebyalya	You are eating food
Akalya ebyalya	She is eating food
Thukalya ebyalya	We are eating food
Mukalya ebyalya	You are eating food
Bakalya ebyalya	They are eating food.

The following conjugation applies only to now: Hathya

Indi mulya - ebyalya	I am eating food
Uli mulya - ebyalya	you are eating food
Ali Mukalya - ebyalya	He is eating food
Thuli mulya- ebyalya	We are eating food
Muli mulya- ebyalya	You are eating food
Bali mulya- ebyalya	they are eating food.

Ngayalya	I am going to eat
Ukayalya	you are going to eat
Akayalya	He /She is going eating to eat
Thukayalya	we are going to eat
Mukayalya	You are going to eat
Bakayalya	There are going to eat.

Tenses:

Munabwire - Today

Ngendirya -	I will eat
Ukendirya	You will eat
Akendirya	He will eat
Thukendirya	We will eat
Mukendirya	You will eat
Bakendirya	They will eat.

Mungalya	I ate	Nalire -I have eaten
Muwukalya	you ate	Walire - you have eaten
Mwakalya	He ate	Alire – She /he has eaten

Muthukalya	We ate	Thwalire – We have eaten
Mumukalya	you ate	Mwalire – You have eaten
Munbakalya	They ate	balire – they have eaten

Omungya Tomorrow (or far future)

Ngendisalya	I shall eat
Ukendisalya	you shall eat
Akendisalya	she /he will eat
Thukendisalya	We shall eat
Mukendisalya	You shall eat
Bakendisalya	They shall eat

MulighoIho – Yeaterday or Mwalindi- A day before yesterday

Munalire	I ate
Muwalire	you ate
Muwalire	He/she Ate
Muthwalire	we ate
Mumwalire	You ate
Mubalire	they ate

Kera – Sometime back or kerakera- long ago.

Munalya	I ate
Muwalya	you ate
Mwalya	She/he ate
Muthwalya	We ate
Mumwalya	You ate
Mubalya	They ate

Subject and object

- Muhindo akalya ebyalya buli kiro.
 -Muhindo eats food everyday
 Embwa muyalire enyama muligholho
 -The dog ate meat yesterday
 Omumbesa mwabutha omwana
 -A girl produced a child.

In the above sentences: **Muhindo, Embwa, Omumbesa**, are subjects and **ebyalya, enyama, omwana** are objects.

NEGATION

1. Hathya kutse buli kiro- now or every day

Sindirya	- I am not eating or I don't eat
Singalirya	- I am not eating or I don't eat
Siwylirya	- You are not eating or you don't eat
Siwerya	- You are not eating or you don't eat
Syalirya	- He/she is not eating or She doesn't eat
Sithulirya	- we are not eating or we don't eat
Sithwerya	- We are not eating or we don't eat
Simulirya	- you are not eating or you don't eat
Simwerya	- you are not eating or you don't eat
Sibalirya	- They are not eating or they don't eat

<u>2. Munangendirya</u>	<u>Today</u>
Sithulirya	I won't eat
Siwendirya	you won't eat
Syawendirya	He/she will/wont eat
Sithwendirya	we won't eat
Simwendirya	you won't eat
Siwathalya	they won't eat
Sinathalya	I didn't eat
Siwathalya	You didn't eat
Syalithalya	She/ he didn't eat
Sithwethalya	we didn't eat
Simwethalya	you didn't eat
Sibethalya	They didn't eat
Sibalithalya	They didn't eat.

<u>3. omungya</u>	<u>Tomorrow</u>
Singedisalya	I wont eat
Syendisalya	you wont eat
Syendisalya	Won't eat
Sibendisalya	They won't eat.

<u>4. Mulighollho</u>	<u>Yesterday</u>
Mwinderya	I didn't eat
Muwundthery	You didn't
Mwathalya	He/ She didn't eat
Muthutherya	We didn't eat
Mutherya	You didn't eat
Mubatherya	they didn't eat.

<u>5. Mwalindi</u>	<u>A day before yesterday</u>
Mwindalya	I didn't eat
Muwuthalya	You didn't eat
Muthuthalya	He/she didn't eat
Mumwathalya	we didn't eat
Mubathalya	You didn't eat

<u>6. Kera kutse kerakera- Some time back or long ago</u>	
Munathalya	I didn't eat
Mungathalya	I didn't eat
Muwuthalya	You didn't eat
Mwathalya	He/she didn't eat
Muthwalya	we didn't eat
Mumwathalya	You didn't eat
Mubathalya	they didn't eat

Classes of Nouns

There are 45 classes of nouns in Lhukonzo.

Singular	plural	
1. Mu.....	ba.....	Mundu - Bandu
2. ki.....	bi.....	Kindu - Bindu
3. mu.....	mi.....	Muthi - Mithi
4. ri.....	ma.....	Ribwe - Mabwe
5. ka.....	bu.....	Kahuka - Buhuka
6. lhu.....	nyu.....	Lhusi - Nyusi
7. bu.....	ma.....	Butseke – Matseke
8. Ku.....	ma	Kuboko – Maboko
9. Bwi.....	mi	Bwiruka – Miruka
10. lhu.....	Ma.....	lhulha - malha
11. yi.....	si.....	Yisuki – sisuki
12. kyo.....	byo.....	Kyondo – byondo
13. kyu.....	byu.....	Kyuna – byana
14. lhu.....	Syo.....	Lhumekeke – syomekeke.
15. kya.....	Bya.....	kyambu – byambu
16. mwa.....	mya.....	mwaka – myaka
17. mu.....	my.....	mutso – myuts
18. lhuki.....	ngi.....	lhukigha – ngigha
19. lhuba.....	mba.....	lhubanza – mbanza
20. mwi.....	Bi.....	mwigha – bigh
21. bwe.....	Me.....	bwerere – mwerere
22. bwa.....	Ma.....	Bwabu – mabu
23. mwe.....	be.....	mwe – ma – bema
24. mwa.....	ba.....	mwana – bana
25. lhu.....	ngu.....	Lhughuthu – nguthu
26. lho.....	bo.....	lhokwe – bokwe
27. ri.....	me.....	Riko – bokwe
28. ka.....	hya.....	kana – hyena
29. ka.....	ma.....	Ka- maka
30. Lhu.....	nyi.....	lhutho – nyitho
31. lhwi.....	nyi.....	lhwymbo – nyimbo
32. lhubi.....	Mbi.....	lhubibi – mbibi
33. mu.....	bu.....	muhwa – buhwa
34. bu.....	mu.....	Buno – muno
35. ryo.....	Mo.....	Ryoli - muno
36. ka.....	Thu.....	Kalikuku - thulikuku
37. ka	hi.....	Kathwa - hithwa
38. Lhu...	si.....	lhuseke – siseke
39. mwo....	Myo...	mwokyo - myokyo
40. Lhuywi...	nzwi....	Lhuywire – nzwir
41. Lhwe....	Bwe....	Lhuweya – bweya
42. mwi....	Mi.....	mwinda - minda
43. kye.....	bye.....	kyeya – byeya
44. e	Syo....	Embene – Esyombene
45. ka.....	bwa....	Kana- bwana

When these nouns are spoken about, they are constructed as follows:

<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
1. Omundu	abndu	a person	persons
2. Ekindu	ebindu	a thing	things

3. omuthi	emithi	a tree	trees
4. eribwe	ambwa	a stone	stones
5. akhuka	obuhuka	an insect	insects
6. olhsi	esyonyusi	a river	rivers
7. obutseke	amatseke	a weakness	weaknesses
8. okuboko	amaboko	an arm	arms
9. obwiruka	am Iruka	an escarpment	escarpments
10. olhulha	amlha	an intestine	intestines
11. Eyisuki	esisuki	a fly	flies
12. ekyombolerya	esyombolerya	a stodge	stodges
13. ekyuna	ebyuna	a hole	holes
14. olhumekeke	esyomekeke	a baby	babies
15. ekysmbu	ebyambu	a bait	baits
16. omwka	emyaka	a year	years
17. omutso	emyetso	a walking stick	walking sticks
18. olhukigha	esyongigha	an eyebrow	eyebrows
19. olhubanza	esyombanza	a case	cases
20. omwigha	abigha	a learner	learners
21. obwerere	amerere	arid land	arid lands
22. obwabu	amabu	beer	beers
23. omwema	abeema	a witness	witnesses
24. omwama	abana	a child	children
25. olhughuthu	esyonguthu	a fence	fences
26. Olhokwe	obwokwe	a mushroom	mushrooms
27. Eriko	Ameko	a furnace	furnaces
28. akana	ehyana	a kid	kids
29. Eka	amaka	a home	homes
30. olhutho	esyonyutho	a nest	nests
31. olhwimbo	esyonyimbo	a song	songs
32. Olhubibi	esyombibi	a demarcation	demarcations
33. omuhwa	abuhwa	a nephew	nephews
34. obuno	amuno	a mouth	mouths
35. eryoli	Amoli	a pumpkin	pumpkins
36. akalikuku	othlikuku	a pigeon	pigeons
37. akathwa	ehithwa	a hill	hills
38. olhuseke	esiseke	a reed	reeds
39. omwokyo	emyokyo	a decorative scar	decorative scars
40. olhuyiwiri	esyonzwiri	a hair	hairs
41. olhweya	obweya	a hair	hairs
42. omwinda	eminda	a debt	debts
43. ekyeya	ebyeya	a feather	feathers
44. Embene	Esyombene	a goat	goats
45. Akana	obwana.	a kid	kids

Objective Pronouns

Ghe	Stands for	me
Wu	stands for	you
Yo	stands for	him or her

Thu	stands for	us
Nyu	stands for	you
Bo	stands for	Them
E.g.: Buugha nag he		I am speaking to you
Ngabugha na wu		I am speaking to him or her
Ngabugha na yo		He/she is speaking to us
Akabugha ne thu		he are speaking to them
Akabugha na bo		we are speaking to them.

Indicative Pronouns

Indicative pronouns are constructed according to their classes:

E.g.: Omulhume oyu	this man
abalhume aba	the men
omuthi oyu	This tree
Emithi eyi	These trees
Ekisoro eki	This animal
Ebisoro ebi	These animals

Omuihume olya	That man
Abalhume balya	those men
Omuthi olya	that tree
Emithi erya	those trees
Ekisoro kirya	That animal
Ebisoro birya	Those animals

CLASS MU – BA

Yo-yo	That is the one
Ba-bo	Those are the ones

CLASS KI –BI

Kye- kyo	That is the one
Bye – byo	Those are the ones

CLASS MU – MI

Wo – yo	That is the one
Ye – yo	Those are the ones

Class RI – MA

Lye – ryo	That is the one
Wa –yo	These are the ones
.o.....o.....	

CLASS MU – BA

Yo – bi	This is the one
Ba – ba	These are the ones

CLASS KI –BI

Kye – ki	This is the one
Bye – bi	These are the ones

MU – MI

Wo-yu this is the one
 Ye- yi These are the ones

Class ri –ma

Lye – ri This is the one
 Wa - ya these are the ones

Class mu- ba

Yo- lya There he is
 Baba-lya there they are

Class ki-bi

Kya- kirya there it is
 Bya-biryā There they are.

Class mu - mi

Wo – lya There it is.
 Ye – nya There they are.

Class ri- ma

Lyali –rya there it is
 Wa – lya There they are

Class mu-ba

Oyu This one
 Aba These ones

Class ki- bi

Eki this one
 Ebi these ones

Class mu –mi

Oyu This one
 eyi These ones

Class Ri-ma

Eri this one
 Aya these ones

Class mu – ba

Oyo that one
 Abo Those ones

Class ki – bi

Ekyo that one
 Ebyo Those ones

Class mu – mi

Oyo that one

Lhu-nyu	lhwahayi	syahayi
Bu-ma	bwahayi	ahayi
Bwi-mi	bwahayi	ahayi
Lhu-ma	lhwahayi	ahi
Yi-si	yahayi	syahayi
Kyo-byo	kyahayi	byahayi
Kyu-byu	kyahayi	byahayi
Lhu-syo	lhwahayi	syahayi
Lhu-bya	kyahayi	byahayi
Mwa-mya	wahi	yahi
Mu-myu	wahi	yahi
Lhuki-ngi	kyahayi	syahayi
Lhuba-mba	lhwahi	syahayi
Bwe-me	bwahayi	ahi
Bwa-ma	Bwahi	ahi
Lhu-ngu	lhwahi	syahi
Lho-bo	lhwahi	bwahi
Ri-me	lyahi	ahi
Ka-hya	kahi	hyahi
Ka-ma	yahi	ahi
Lhu-nyi	lhwahi	syahi
Lhwi-nyi	lhwahi	syahi
Lhubi-mbi	lhwahi	syahi
Bu-mu	bwahi	ahi
Ryo-mo	lyahi	ahi
Ka-thu	kahi	thwahi
Ka – hi	kahi	hyahi
Lhu-si	lhwahi	syahi
Mwo-Myo	wahi	yahi
Lhuywi—Nzwi	lhwahi	syahi
Mwi-mi	wahi	yahi
Kye-Bye	kyahi	byahi
Ka-Bwa	kahi	Bwahi

How? (adv) Today - Munabwire

Ngalyasa –hyithi	How did I come
Ngalyasa – indi	How did I come
Ulyasa – uthi	How did you come
Alyasa – athi	How did he come
Thulyasa – thuthi	How did we come
Mulyasa – muthi	How did you come
Balyasa – bathi	How did they come

Yesterday – Muligholho or Long ago – Kera

Nasa – nyithi	How did I come
Nasa – indi	How did I come
Wasa – uthi	How did you come
Asa – athi	How did he come
Thwasa – thuthi	How did we come
Mwasa – muthi	How did you come
Basa – bathi	How did they come

Long ago	- kera
Munasa – nyithi	How did I come
Munasa – indi	How did I come
Muwasa – uthi	How did you come
Mwasa – athi	How did he come
Muthwasa – thuthi	How did we come
Mumwasa – muthi	How did you come
Mubasa – bathi	How did they come

When? (Interrogative)

Today- munabwire

Ngalyasa-Mughulhu	wahi?	When did I come?
Indyasa- Mughulhu	wahi?	When did I come?
Ulyasa-muwulhu	wahi?	When did you come?
Alyasa-muwulhu	wahi?	When did he come?
Thulyasa-muwulhu	wahi?	When did we come?
Mulyasa-muwulhu	wahi?	When did you come?
Balyasa-muwulhu	wahi?	When did they come?

Yesterday-muligholho or long ago – kera

Nasa muwulhu wahi?	When did I come?
Wasa muwulhu wahi?	When did I come?
Asa muwulhu wahi?	When did he come?
Thwasa muwulhu wahi?	When did we come?
Basa muwulhu wahi?	When did they come?

Tomorrow-Omungye

Nasyasa ndambi ndambi ki?	When should I come?
Ukendisyasa ndambi ki?	When will you come?
Akendisyasa ndambi ki?	When will he come?
Thusyasa ndambi ki?	When should we come?
Mukendisyasa ndambi ki?	When will you come?
Basyasa ndambi ki?	When should they come?

Interrogative pronouns

Class mu-ba

Oyu nindi?	Who is this?
Aba nibahi?	Who are these?
Oyo nindi?	Who is that?
Abo ni bahi?	Who are those?

Class ki-bi

Eki ni kihi?	What is this?
Ebi ni bihi?	What are these?
Eyo ni kihi?	What is that?
Ebyo ni bihi?	What are those?

Class mu-mi

Why should:

Ekyangaleka inghenda niki?
 Ekyangaleka iwaghenda niki?
 Ekyangaleka iniaghenda niki?
 Ekyangaleka ithwaghenda niki?
 Ekyangaleka ibaghenda niki?

Why should I go?
 Why should you go?
 Why should he go?
 Why should we go?
 Why should you go?

Ngaghaleka ki?
 Ukaghendera ki?
 Akaghendera ki?
 Thukaghendera ki?
 Mukaghendera ki?
 Bakaghendera ki?

What am I going for?
 What are you going for?
 What is he going for?
 What are we going for?
 What are you going for?
 What are they going for?

In the above questions, **ki** stands for **what**

Munabwire- today

Ngendikwira ki?
 Ukendikwiraki?
 Akendikwiraki?
 Thukendikwiraki?
 Mukendikira ki?
 Bakendikwira ki?

What will I die for?
 What will you die for?
 What will he die for?
 What will we die for?
 What will you die for?
 What will they die for?

Tomorrow omwungya or far future:

Ngendisyakwira ki?
 Ukendisyakwira ki?
 Akendisyakwira ki ?
 Thukendisyakwira ki?
 Mukendisyakwira ki?
 Bakendisyakwira ki?

What shall I die for?
 What shall you die for?
 What shall he die for?
 What shall we die for?
 What shall you die for?
 What will they die for?

Long ago-kera kera

Naghendera ki?
 Waghendera ki?
 Aghendera ki?
 Thwaghendera ki?
 Mwaghendera ki?

What did I go for?
 What did you go for?
 What did he go for?
 What did we go for?
 What did they go for?

The above could also mean

Why did I go?
 Why did you go?
 Why did he go?
 Why did we go?
 Why did you go?
 Why did they go?

Whom ? (interrogative)**Now-Hathya:****Singular:**

Ngalya – nandi

With whom am I eating?

Ukalya-nandi	With whom are you eating?
Akalya-nandi	With whom is he eating?
Thukalya-nandi	With whom are you eating?
Mukalya-nandi	With whom are we eating?
Bakalya-nandi	They whom are they eating?

Plural:

Ngalya-nabahi	With whom am I eating?
Ukalya –nabahi	With whom are you eating?
Akalya-nabahi	With whom is he eating?
Thukalya-nabahi	With whom are we eating?
Mukalya-nabahi	With whom are they eating?
Bakalya – nabahi	With whom are they eating?

Whenever – Omuwulhu (Everyday - Buli kiro)

Ngabya – namabugha bakowa	- Whenever I speak they hear
Ukabya – wamabugha bakowa	- Whenver you speak they hear
Akabya – amugubha bakowa	- Whenever he speaks they hear
Thukabya – thwamabugha bakowa	- Whenever we speak they hear
Mukabya – mwamabugha bakowa	- Whenever you speak they hear
Bakabya – bamagubha bakowa	- Whenever they speak they ear

Preposition

A preposition is: a word used to express the relations of a word to another word: or a noun to another noun, or a pronoun to another.

Na	means with
Oo	means in or into
Oko	means on

Examples:

Ngalya na Kambere	I am eating with Kambere
Ngkere omo nyumba	I am sitting in the house
Ngikere oko kithumbi	I am sitting on a seat
Ngaghenda omo nyumba	I am going into the house

E means **to** or **from**

Muhindo akaghenda e Kasese	- Muhindo is going to Kasese
Thukaghenda e Kahindangoma	- We are going to Kahindangoma
Masereka akalhwa e Kisinga	- Masereka is coming from Kisinga

When the movement originates from inside: **Omo** stands for inside; and when the movement originates from the top: **Oko** stands for top.

Examples:

Masika akalhwa **omo** nyumba

- Masika is coming **from** the house

Kabughu akalhwa **oko** kithwa

- Kabughu is coming **from** the mountain

When – Omuwulhu (Every day – Buli kiro)

Omuwulhu ngabugha bakowa

- When I speak they hear

Omuwulhu ukabugha bakowa

- When you speak they hear

Omuwulhu akabugha bakowa

- When he speaks they hear

Omuwulhu thukabugha bakowa

- When we speak they hear

Omuwulhu Mukabugha bakowa

- When you speak they hear

Omuwulhu bakabugha bakowa

- When they speak they hear

Long ago – Kera kera

Omuwulhu naghenda e Bwera munabandana e ndale

- When I went to Bwera I met a lion

Omuwulhu wghenda e era muwabandana e ndale

- When you went to Bwera you met a lion

Omuwulhu aghenda e Bwera mwabanadana e ndale

- When he went to Bwera he met a lion

Omuwulhu thwaghenda e bwera muthwabandana e ndale.

- when we went to bwera we met a lion.

Omuwulhu mwaghenda e bwera mumwabandana e ndale.

- when you went to bwera you met a lion.

Omuwulhu baghenda e bwera mubabandana e ndale.

- when they went to bwera they met a lion.

Alternative:

Nabere ingaghenda e bwera munabandana e ndale.

- When I was going to bwera I met a lion.

Wabere ukaghenda e bwera muwabandana e ndale.

- When you went to bwera you met a lion

Abere akaghenda e bwera mwabandana e ndale

- When he was going to bwera he met a lion

Babere ibakaghenda e bwera mubadandana e ndale.

- When they were going to bwera they met a lion.

As soon as:

Nanabere ingahika munalya

As soon as I arrived I ate

Wanabere iwukahika muwalya

As soon as he arrived he ate

Anabere akahika mwalya
 As soon as we arrived we ate
 Thwna bere ithukahika muthwalya
 As soon as we arrived we ate
 Mwanabere imukahika mumwalya
 As soon as you arrived you ate.
 Banabere ibakahika mubalya
 - As soon as they arrived they ate.

Alternative:

Nabere nanahika nalya
 As soon as I arrived I ate
 Wabere wanahika walya
 As soon as you arrived you ate
 Abere anahika alya
 As soon as he arrived he ate
 Thwabere thwanahika thwalya
 As soon as you arrived they ate.
 Mwabere mwanahika mwalya
 As soon as you arrived you ate
 Babere banahika balya balya
 As soon as they arrived ate.

Bakozzo clans and their totems

<i>Clan</i>	<i>Totem</i>
1. Abasu	Engabi-Ekisu-Enyamulimi
2. Abaswagha	Engwe-akayundi-Akahungera
1. Abahiira	Enganga
2. Abakiira	Embogho
3. Abathangi	Embwa – Ekibbandu
4. Abahambu	Endungulha
5. Abahambu	Engabi
6. Abaseru	Engabi
7. Abasongora	Engabi
8. Ababinga	Ebbaku.

NB: Abaseru – This clan treats broken bones.

Bakozzo names

<i>Male</i>	<i>Female</i>
1 st born: Kambere or Baluku, Nzanzu,	Masika or Kanyere
2 nd born: Bwambale, Kambale, Kambasu or Tsongo...	Biira, Kabiira
3 rd born: Masereka, Mathe, Kabuhyahya or Walina	Kabugho or Kaswera
4 th born: Kule, Kakule	Mbambu, Kathungu
5 th born: Thembo, Kathembo	Thungu, Kathungu

6th born Mbusa, Kabusa
7th born: Ndungo
8th born:

Kyakimwa
Nzyabake
Kathya or Kalibanda.

The first male to follow a female is called Muhindo or Mbindule.
The first female to follow a male is called muhindo or mbindule.

Twins:

The first born is called Nguru both male and female.
The second born is called Ndobyia both male and female.

The one who follows the twins either male or female is called Kitsa. The one who follows Kitsa is called Kamalha both male and female.

Bakanzo Dances:

- | | |
|---------------|---------------|
| 1. Ekikiibi | 5. Ekiseghera |
| 2. Amasinduko | 6. Omukumo |
| 3. Endara | 7. Omukobo |
| 4. Amahandi | 8. Eluma. |

CHAPTER TWO

Lhukonzo is a language spoken by the people called Bakonzo. They live in the western Uganda. Others live in the Eastern Zaire and are known as the banandi. They have the same customs as the Bakonzo in Uganda.

Class: E- ESYO

All nouns beginning with E in singular and followed by the following consonants: **Mb, Nd, Ng, Nz, Ny**, and in plural, they begin with **Esyo**

Eg.

<i>Singular</i>	<i>Plural</i>
Embene	Esyomene
A goat	Goats
Ende	Esyonde
A cow	cows
Engunza	Esyongunza
A bag	Bags
Enzoka	Esyonzoka
A snake	snakes
Enyuma	Esyonyuma
A bedbug	Bedbugs

N.B There are some nouns which are neither singular nor plural.

Those don't have classes.

The examples are:

Amaghetse	Water
Obubuya	Beauty
Obuuha	Jealousy.
Olhukengerwa	Respect
Obukuuthu	Silence
Obusingiri	Fornication

The Irregular Verb: Asi – Know

It has no infinitive.

Positive

Ngasi	I know
Nyasi	I know
Wasi	You know
Asi	He/she knows
Thwasi	We know
Mwasi	You know

Basi They know

Alternative

Nganasi I know
Nyinasi I know
Unasi You know
A nasi Heshe/ knows
Thunasi We know
Munasi You know
Banasi They know

Negation

Singasi I don't know
Sinyasi I don't know
Siwasi You don't know
Syasi He/she doesn't know
Sithwasi We don't know
Simwasi You don't know
Sibasi they don't know

Positive (perfect)

Nabya inganasi I knew
Nabya inyinasi I knew
Wabya iwunasi You knew
Abya inianasi He/she knew
Thwabya inianasi We knew
Mwabya ithunasi You knew
Babya imunasi They knew

Negation

Singabya ngasi I didn't know
Sinyabya nyasi I didn't know
Siwabya wasi You didn't know
Sabya asi He didn't know
Sithwabya mwasi we didn't know
Simwabya mwasi You didn't know
Sibabya basi They didn't know

.....0.....0.....

Nanabya- inganasi I knew
Nanabya- inyinasi I knew
Wanabya –iwunasi You knew
Anabya-inanasi he know
Thwanabya ithunasi we knew
Mwanabya-Imunasi You knew
Bababya-Ibanasi They knew

Eri – minya – To know

Nga- minye I should know
U-minye You should know
A-minye He/she should know

Thu – nibye	We should know
Mu-minye	You should know
Ba – minye	They should know

Ingye musa	I alone
Iwe musa	you alone
Iyo musa	He/she alone
Ithwe basa	We alone
Inywe basa	You alone
Ibo basa	They alone

Alternative

Ingyowene	I alone
Iwowene	You alone
Iyowene	He/she alone
Ithwibene	We alone
Inywibene	You alone
Ibobene	They alonbe

Ingye musa ngasi	I alone know
Iwe musa wasi	You alone know
Iyo musa a si	He/she alone knows
Itwe basa thasi	We alone know
Inywe basa mwasi	You alone know
Ibo basa basi	They alone know

Ngalya ingyowene	I eat alone
Ukalya iwowene	You eat alone
Akalya iyowene	He/she eats alone
Thukalya ithwibene	We eat alone
Mukalya inywibene	You eat alone
Bakalya ibobene	They eat alone

Verb Asi

Ngayasi	I know myself
Uyasi	You know yourself
Ayasi	He/she knows him/herself
Thuyasi	We know ourselves
Muyasi	You know yourself
Bayasi	They know themselves.

Alternative:

Nganayasi	I know myself
Unayasi	You know your self
Anayasi	we know ourself
Munayasi	You know yourself
Banayasi	they know themselves

Negation:

Singayasi	I don't know myself
Siwuyasi	You don't know him/her self

Siyayasi	He doesn't know themselves
Sithunyasi	We don't know ourselves
Sithunyasi	You don't know themselves
Sibayasi	They know themselves.

In the above phrases: **Ya** stands for **self**

The verb eribya to-be and to become

Ingye **eribya** mwenge **ni** kibuya
 - I **to be** generous **is** good
 Iwe eribya mwenge ni kibuya
 - You **to be** generous **is** good
 Ilyo eribya benge ni kibuya
 -He **to be** generous **is** good
 Ithwe eribyabenge ni kibuya
 -We **to be** genenous **is** good
 Inywe eribya benge ni kibuya
 - You **to be** generous **is** good
 Ibo eribya benge ni kibuya
 -Them **to be generous is** good

Ngabye	Let me be
Ubye	You be
Abye	Let him/her be
Thubye	Let us be
Mubye	You be
Babye	Let them be.
.....o.....o.....	

Munabwire – Today

Ngendi-bya	I will be
Ukendi-bya	You will be
Akendi-bya	He will be
Thukendi-bya	We will be
Mukendi-bya	You will be
Bakendi-bya	they will be

Kera -Long ago

Nabya	I was
Wabya	You were
Abya	He was
Twabya	We were
Mwabya	You were
Babya	They were
Nanabya	I used to be
Wanabya	You used to be
Anabya	He/she used to be
Thwanabya	We used to be
Mwanabya	You used to be

Banabya They used to be

Omungya- Tomorrow or far future

Ngendisa-bya- I shall be
Ukendisa- You shall be
Akendisa-bya He/she will be
Thukendisa-bya We shall be
Mukendisa-bya You shall be
Bakendisa-bya They shall be

Munabwire-today

Nabere I have become
Wabere You have become
Aberere He/she has become
Thwabere We have become
Mwabere you have become
Babere They have become

Nga-bere mumbere I have been
Na- bere mumbere I have been
Wa-bere mumbere You have been
Thwa- bere bambere He/she has been
Mwa-bere bambere you have been
Ba-bere bambere They have been

Nga- bere mumbere I have been the first
Na-bere mumbere I have been the first
Wa- bere mubere You have been the first
A- bere bamumbere he/she has been the first
Thwa- bere bambere We have been the first
Mwa-bere bambere You have been the first.
Ba-bere bambere They have been the first.

Kera-long ago

Munabya mubere I became the first
Muwabya mumbere You became the first
Mwabya mumbere He became the first
Muthwabya bambere We became the first.
Mumwabya bambere You became the first
Mubabya bambere They became the first

NEGATION:

Munathabya I didn't become
Muwathabya You didn't become
Mwathabya We didn't become
Muthwathabya You didn't become
Mumwathabya they didn't become

Nanabya nuya naho munatsanda
-I used to be good but you got spoilt.
Wanabya muya naho muwatsanda
-You used to be good but he got spoilt.

Anabya mubuya naho mwatsanda
 -He used to be goo but we got spoilt.
 Thwanabya babuya naho muthwatswanda
 We used to be good but we got spoilt.
 Banabya babuya naho munatsanda.
 -They used to be good but they got spoilt

Buli kiro – Every day

The verb **to- be** and **To-become**

Namathitha **ngabya** mukoni

- When I run **I become** sick.

Wamathibitha **uka- bya** mukoni

- When you run, **you become** sick.

Amathibitha **aka-bya** mukoni

- When he/she runs he/she becomes sick

Thwamathibitha **thuka-bya** bakoni

- When we run **we become** sick

Mwamathibitha **muka-bya** bakoni

- When you run **you become** sick

Bamathibitha **baka-bya** bakoni

- When they run **they become** sick

Negation:

Namathibitha **sindi-bya** mukoni

Namathibitha **sinyiri-bya** mukoni

- When I run **I don't become** sick

Wamathibitha **siwuli-bya** mukoni

- When you run **you don't become** sick

Amathibitha **Sali – bya** mukoni

- When he/she runs **he/she doesn't become** sick

Thwamathibitha **sithuli-bya** bakoni

- When we run **we don't become** sick

Mwamathibitha **simuli-bya** bakoni

- When you run **you don't become** sick

Bamathibitha **sibali-bya** bakoni

- When they run **they don't become** sick

Munabwire – Today

Nabiribya

I have become

Wabiribya

You have become

Abiribya

He/she has become

Thwabiribya

We have become

Mwabiribya

You have become

Babiribya

They have become

Nabiribya mubuya

I have become good

Wabiribya mubuya

You have become good

Abiribya babuya

He/she has become good

Thwabiribya babuya

We have become good

Mwabiribya babuya

You have become good

Babiriya babuya

They have become good.

NEGATION:

Sinathabya	I have not become
Siwathabya	you have not become
Syalithabya	He/she has not become
Sithwethabya	We have not become
Simwethabya	You have not become
Sibethabya	They have not become.

THE VERB: WITH- TO- HAVE

Nga-withe	I have
U- withe	You have
A-withe	He/she has
Thu-withe	we have
Mu-withe	You have
Ba-withe	They have

Nga-with esyombene

-I-have goats

U-with esyonbene

-You -have goats

A- with esyombene

-He -has goats

Thu - with esyombene

-We -have goats

Mu-with esyombene

- You -have goats

Ba-with esyombene

- They –have goats

Negation

Singa- withe	I don't have
Siwu-withe	you don't have
Siya-withe	he don't have
Sithu- withe	we don't have
Simu- with	you don't have
Siba-with	they don't have

Ingye ngatha – with sinangabugha

- I who don't-have cannot speak

Iwe utha – wthe siwangabugha

- you whodont have cannot speak

Oyutha- with syawangabugha

- He who doesn't have cannot speak

Ithwe thutha-with sithwangabugha

-We who don't have cannot speak

Nga-withe ki	What do I have?
U-withe ki	What do you have?
A- withe ki	What does he have?
Thu-withe ki	What do we have?
Mu-withe ki	What do you have?
Ba-withe ki	What do they have?

Singa-withe ki	I don't have any anything
Sya-withe ki	You don't have anything
Sithu-withe ki	He doesn't have anything
Simu – withe ki	We don't have anything
Siba withe ki	They don't have anything

Ngana-withe	I do have
Una-withe	you do have
A na-withe	he does have
Thuna- with	we do have
Muna-with	You do have
Bana-with	They do have

Ngana-with ebyaghe
-I have yours
Ana-with ebyenyu
-he has his
Thuna-with ebyethu
You have yours
Bana-with ebyabo
They have theirs.

NGINA –CAN

Nangina	I can
Wangina	You can
Angina	He can
Thwangina	We can
Mwangina	You can
Bangina	They can

Nangina- ghenda namanza
- I can go if want
Wangina-ghenda wamanza
- You can go if you want
Angina ghenda amanza
- He can go if he wants
Thwangina – ghenda thwamanza
- We will go if we want
Mwangina – ghenda mwamanza
- You can go if you want
Bangina – ghenda bamanza
- They can go if they want

POSITIVE

Ingye nga – with nanginabugha

- I who have can speak

I we u-with **wanginabugha**

- You who have can speak

Oyu-withe **anginabugha**

- He who has can speak

Ithwe thu-with **thwanginabugha**

- We who have can speak

Inywe mu-with **mwanginabugha**

- You who have can speak

Aba – with **banginabugha**

- Those who have can speak

NEGATION

Ingye ngatha-with sinangabugha

- I who don't have cannot speak

Iwe utha-with siwangabugha

- You who don't have cannot speak

Oyutha-with syangabugha

- He who doesn't have cannot speak

Ithwe thutha-with sihwangabu gha

- We who don't have cannot speak

Inywe mutha-with simwangabugha

- You who don't have cannot speak

Abatha- with sibangabugha

- those who don't have cannot speak

.....o.....o.....

Wamanyisulhusuthya nangina- ghenda

-If you disturb me I can go

Amakusulhusuthya angina-ghenda

-If he disturbs him he can go

Amathusulhusuthya thwangina- ghenda

If he disturb us we can go

Amabasulhusuthya mwangina – ghenda

- If he disturbs you, you can go

Amabasulhusuthya bangina- ghenda

If he disturbs them, they can go.

Pronoun Description

Nga-ghenda	I am going
Uka-ghenda	You are going
Aka-ghenda	He is going
Thu-ghende	We are going
Muka-ghenda	You are going
Baka-ghenda	They are going

Nga Stands for I am

Uka	“	You are
Aka	“	He/she is
Thuka	“	we are
Muka	“	you are
Baka	“	they are

.....o.....o.....

- | | |
|-------------------|------------------|
| 1. Muga-nyirre | You forgive me |
| 2. Mu-gha-nyire | You forgive him |
| 3. Mu-ba-ghanyire | You forgive them |
| 4. Muthu-ghanyire | You forgive us |
| 5. Mu-mu-ghanyire | You forgive him |

1. **Mu** stands for **you** and nga for me
2. **Mu** stands for **you** and him
3. **Mu** stands for **you** and ba for them
4. **Mu** stands for **th** for us
5. **Mu-Mu** stands for **you** and him

Na- ghenda	I was going
Wa-ghenda	You were going
A- ghenda	He is going
Thwa-ghenda	We were going
Mwa-ghenda	You were going
Ba-ghend	They were going

Na stands for **I was**

Wa stands for **You were**

A stands for **He was**

Thwa stands for **We were**

Mwa stands for **you were**

Ba stands for **they were**

1. Ukendinyi-thwala
- You will take **me**
2. Ukendi-**ndwa** – lha
- You will take **me**
3. Ukendi – **mu-** thwalha
- You will take **him**

Nyi stands for me

Ndwa stands for take and me

Mu stands for him

- | | |
|---|---------------------------|
| 4. Akendi- ku - thwalha
- He will take you | Ku stands for you |
| 5. Akendi- mu -thwalha
-He will take him | Mu stands for us |
| 6. Akendi- thu -thwalha
- He will take us | Thu stands for you |
| 7. Akendi- ba -thwalha
-He will take you | Ba stands them |
| 8. akendi- ba -thwalha
-He will take them | Ba stands for them |
| 9. Akendithwalha- bo
-He will take them . | Bo stands for them |

Passive form

Erya – ghalibwa	To be tortured
Hathya – now	
Ngaghalibawa	I am being tortured
Ukaghalibawa	You are being tortured
Akaghalibwa	He is being tortured
Thukaghalibawa	We are being tortured
Mukaghalibawa	You are being tortured
Bakaghalibawa	They are being tortured

Munabwire – Today

Ngendya – ghalibwa	I will be tortured
Ukendya – ghalibwa	You will be tortured
Akendya – ghalibwa	He will be tortured
Thukendya – ghalibwa	you will be tortured
Bakendya – ghalibwa	They will be tortured.

Tomorrow or (Far future)

Ngendisya- ghalibwa	I shall be tortured
Ukendisya – ghalibwa	You will be tortured
Akendya – ghalibwa	He will be tortured
Thukendya – ghalibwa	we will be tortured
Mukendya – ghalibwa	you will be tortured
Bakengdya -ghalibwa	They will be tortured

N.b: for the far future the verb bear **sya** or **sa**

E.g.: Ngendisyaaghalibwa
or ngendisaghalibwa.

Kera – Long ago.

Na- ghalibawa	I was being tortured
Wa-ghalibawa	You were being tortured
A-ghalibawa	He were being tortured
thwa-ghalibawa	We were being tortured

mwa- ghalibawa	You were being tortured
Ba- ghalibawa	They were being tortured
Muna-ghalibwa	I was tortured
Muwa- ghalibwa	You were tortured
Mua-ghalibwa	He was tortured
Muthwa-ghalibwa	We were tortured
Mumwa-ghalibwa	You were tortured
Muba-ghalibwa	They were tortured

Munabwire Today

Munyika – ghalibawa	I have been tortured
Muwuka- ghalibawa	You have been tortured
Mwaka – ghalibawa	He has been tortured
Muthuka- ghalibawa	we have been tortured
Mumuka-ghalibawa	You were tortured
Mubaka- ghalibawa	They have been tortured

Nga- nzibirwe	I am loved
Wa- nzibirwe	You are loved
A- nzibirwe	He is loved
Thwa- nzibirwe	We are loved
Mwa- nzirwe	They are loved

OR

Nga- nzirwe	I am loved
Wa- nzirwe	You are loved
Thwa- nzirwe	He is loved
Mwa- nzirwe	You are loved
Ba- nzirwe	They are loved

Conjunctive : IF

Munabwire – Today

Ngendighennda wama-nza
 -I will go if I want
 Ukendighenda wama-nza
 -You will go if you wants
 Akendighenda thwama-nza
 - We will go if we want
 Mukendighenda mwama-nza
 -you will go if you want
 Bakendighenda bama-nza
 -they will go if they want

Tomorrow or far future

Ngendighesyaghenda namasya-ihama
 You shall go if you recover
 Akendisyaghenda amasya-lhama
 -He shall go if he recovers
 Thukendisyaghenda thwamasya- lhama
 -we shall go if you recover

Bakendisyaghenda bamasya- lhama
-They shall go if they recover.

Namasya stands for if I
Wamasya stands for if you
Amasya stands for if he
Thwamasya stands for if we
Mwamasya stands for if they

Imperative Mood

The verb beginning with the following syllables, when used applying to the first person in the imperative mood, change as I will indicate.

The syllables are:

1. Re	E.g.: Eri-reka	to leave
2. Thwa	Eri- thwalha	to take
4. gha	“ Eri-ghanyira	To forgive
5. bu.	“ Eri-bulya	To ask
6 tsa	“ Eri-tsandya	To spoil
7. ha	“ Eri-hamba	To catch
8. he	“ Eri heka	To carry
9. swi	“ Eri-swiryra	to beat
10 su	“ Eri-subulya	To bring back
11. ku	“ Erkundulha	To un tie
12. hu	“ Eri- hulhukya	To le tout
13, swe	Eri-swekera	To ridicule
14. si	Eri- sigha	To leave
15. wa	Eri-wathikya	To assist
16. so	eri-sondya	To seek
17.lho	Eri-lhogha	To bewitch
18. lhw	Eri-lhwika	To release

1. Re	changes to	nde
2. thwa	change to	ndwa
3. sa	change to	nza
4. gha	change to	nga
5. bu	“	mbu
6. tsa	“	nza
7. ha	“	mba
8. he	“	mbe
9. swi	“	nzwi
10. su	“	nzu
11. ku	“	ngu
12. hu	“	mbu
13. swe	“	nzwe
14. si	“	nzi
15. wa	“	ngwa
16. so	“	nzo
17. lho	“	ndo

18. Ihwi “ ndwi

Sentences in the imperative mood

1. Nde-ke	leave me
2. ndwa-le	take me
3. Nza- bule	Save me
4. Nga-nyire	forgive me
5. Mbu-lhayе	ask me
6. Nza-ndaye	spoil me
7. mba –mbe	catch me
8. Mbe-ke	carry me
9. Nzwi-raye	beat me
10. Nzu-bulhayе	bring me back
11. Ngu-ndule	Unitie me
12. Mbu-lhukaye	let me out
13. Nzwe-kere	ridicule
14. Nzi-ghe	leave me behind
15. Ngwa-thikaye	assist me
16. Nzo-ndaye	seek me
17. Ndo-ghe	bewitch me
18. Ndwi-ke	Release me.

Possessive Adjectives + Pronouns

Singular

Waghe	my
Wawu	Your
Wiwe	His/her
Wethu	our
Wenyu	You
Wabo	Their

E.g.:

Waghe	my
Wawu	your
Wiwe	his/hers
Wethu	our
Wenyu	your
Wabo	their

Omwana wiwe	His/her child
Omwana wethu	Our child
Omwana wenyu	your child
Omwana wabo	Their

Plural

Baghe	my
Bawu	your
Bethu	his

Benyu	our
Benyu	your
Babo	Their

E.g.:

Abana baghe	my children
Abana bawu	your children
Abana biwe	his/her children
Abana bethu	our children
Abana benyu	your children
Abana babo	Their children

Singular

Niwa-ghe	He is mine
Niwa- wu	He is yours
Niwi-we	He is His/hers
Niwe – thu	He is ours
Niwe-nyu	He is yours
Niwa- bo	He is theirs

E.g.:

Omwana niwa-ghe	The child is mine
Omwana niwa-wu	The child is yours
Omwana niwi-we	The child is his/hers
Omwana niwe-thu	The child is ours
Omwana niwe-nyu	The child is yours
Omwana niwa-bo	The child is theirs

Plural:

niba-ghe	they are mine
Niba –wu	they are yours
Niba-we	The are His/hers
Niba-thu	they are ours
Niba-nyu	They are yours
Niba-bo	They aretheirs

E.g.: Abana niba-ghe	The children are mine
abana niba-wu	The children are yours
abana nibi we	the children are his/hers
abana nibe-thu	The children are ours
abana nibe- nyu	The children are yours
abana niba-bo	The children are theirs

For negation: ni is replaced by si

E.g.: Omwana siwa-ghe	The child not mine
Omwana siwa-wu	The child not yours
Omwansiwa-we	the child not his
Omwana siwe-thu	The child is not ours
Omwana siwe-nyu	the child is not yours
Omwana siwa-bo	The child is not theirs

CLASS KI-BI

Singular

Ekindu kyaghe	my thing
Ekindu kyawu	Your thing
Ekindu kiwe	His/she thing
Ekindu kyethu	our thing
Ekindu ktenyu	your thing
Ekindu kyabo	Their thing

Plural:

Ebindu byaghe	my things
Ebindu byawu	your things
Ebindu biwe	His things
Ebindu byethu	our things
Ebindu byenyu	your things
Ebindu byabo	there things

Class mu – mi

Singular:

Omuthi waghe	My tree
Omuthi wawu	Your tree
Omuthi wiwe	His tree
Omuthi wethu	our tree
Omuthiwenyu	your tree
Omuthiwabo	their tree

Plural:

Emithi yaghe	My trees
Emithi yawu	your trees
Emithi yiwe	his trees
Emithi Yethu	our trees
Emithi yenyu	your trees
Emithi yabo	Their trees

Class lhu – nyu

Singular

Olhusi lhwaghe	My river
Olhusi lhwawu	your river
Olhusi lhwawe	His river
Olhusi lhwethu	our river
Olhusi lhwenyu	Your river
Olhusi lhwabo	Their river

Plural

Esyonyusi syaghe	My rivers
Esyonyusi syawu	Your rivers
Esyonyusi siwe	His rivers
Esyonyusi syethu	Our rivers
Esyonyusi syenyu	Your rivers
Esyonyusi syabo	Their rivers

CLASS BU- MA

Singular:

Obukamatha bwaghe	my banana
Obukamatha bwawu	your banana
Obukamatha bwiwe	his banana
Obukamatha bwethu	Our banana
Obukamatha bwenyu	your banana
Obukamatha bawbo	Their banana

Plural

Amakamatha aghe	My bananas
Amakamatha awu	your bananas
Amakamatha iwe	his bananas
Amakamathaethu	our bananas
Amakamatha ennyu	your bananas
Amamatha abo	Their bananas

CLASS RI – MA

Singular

Eririmalyaghe	my garden
Eririma lyawu	your garden
Eririma liwe	his garden
Eririma lyethu	our garden
Eririma lyenyu	your garden
Eririma lyabo	their garden

Plural

Amalima aghe	My gardens
Amalima awu	Your gardens
Amalima iwe	His gardens
Amalima ethu	Our gardens
Amalima enyu	You gardens
Amalima abo	Their gardens

Class ka-bu

Singular

Akahuka kaghe	my insect
Akahuka kawu	your insect
Akahuka kiwe	His insect
Akahuka kenyu	their insect
Akahuka kabo	your insect

Plural

Obuhuka bwaghe	My insects
Obuhuka bwawu	your insects
Obuhuka bwethu	Our insects
Obuhuka bwewe	His insects
Obuhuka bwabo	Their insects

Class ku-ma

Singular

Okuboko kwaghe	my arm
Okuboko kwawu	your arm
Okuboko kwiwe	his arm
Okuboko kwethu	our arm
Okuboko kwenyu	your arm
Okuboko Kwabo	Their arm

Plural

Amaboko aghe	My arms
Amaboko awu	Your arms
Amaboko iwe	His arms
Amaboko ethu	Our arms
Amaboko enyu	Your arms
Amaboko abo	Their arms

When an action is taking place the sentence are constructed as follows:

1. Omuthabana **alimu**-ghenda
-The boy is going
Abathabana balimu- ghenda
- the boys are going
2. Ekisoro **birimu**- dwira
-The animals are wailing.
3. Omuthi alimu-thera
Emithi **yirimu**-thera
-The tree is falling
4. Eribwe **ririmu**-kumbaghalha
-The stone is rolling -
Amabwe **alimu**- kumbaghalha
- The stones are rolling
5. Akahuka **kalimu** – thubitha
-The insect is running
Obuhuka **bulimu**- thibitha
-The insects are running
6. Olhusi Lhulimu- sulha
- the river is flooding
7. Obulhwere bulimu – kanya
- The sickness is deteriorating
Amalhawere alimu – kanya
- The sicknesses are deteriorating
5. Okuboko kulimu – thwika
- the arm is breaking
- Amaboko alimu-thwika
- The arms are breaking.

When an action is going to take place, **ya** stands for **going to or about to**. Eg.

Ngaya	I am going to eat
Ukaya-Iya	You are going to eat
Akaya – Iya	He is going to eat
Thukaya-Iya	We are going to eat
Mukaya-Iya	You are going to eat

Bakaya-Iya	They are going to eat
Ngaya-subalha	I am going to urinate
Ukaya-subalha	You are going to eat
Akaya-subslha	HE/she is gong to urinate
Thukaya-subalha	We are going to urinate
Mukaya subalha	You are going to urinate
Bakaya-subalha	They are going to urinate.

1. Omulhume **akaya**-Iya
-The man is going to eat
- Ablhume **bakaya**-Iya
- The men are going to eat
2. Ekisoro **Kikaya**-Iya
- The animal is going to eat
- Ebisoro **bikaya** –Lya
- the animals are going to eat
3. Omuthi **akaya**- there
- The tree is going to fall
- Emithi **yikaya**-thera
- The trees are going to fall
4. Eribwe **likaya** - Kumbaghala
- The stone is going to roll
- Amabwe akaya – Kumbaghalha
- The stone s are going to roll
5. Akahuka **kakaya** – holha
- The insects are going to die.
- Obuhuka **bukaya** – holha
- the insects are going to die
6. Oluhi **Ihukaya** – Sa
- war is coming
- Esyonyuhi **sikaya** – sa
- Wars are comming
7. Obugheni bukaya – sa
- A feast is coming
- Amagheni **akaya** – sa
- Feasts is coming
8. Okuboko **kukaya** – bbunika
-The arm is going to break
- Amaboko **akaya** - bbunika
- The arms are going to break.

ABAKONZO N, EMIBERE YABO

(The Bakonzo and their way of life)

1.Omwana syalihukawa erina kithakithya. Naho akalhukawa erina erilhusirirya oko mibere amabuthwamo, kutse obuthuku amabuthirwamo kutse nganiwakangahi omonda ya nyinya. Hali amena awemisyo naw'obubuthirarwa. Amena aw'emisyo ali n'omwatsi owakakanganaya ekiri ok'omuthima w'omundu oyukalhuka amena ayo, kutse abakayilaka amena ayo. amaghuma oko mana awkalhukawa omundu erilhusirirya oko mibere abuthawamo wamno: **Bulenge**, erina eryo likalhukawa omundu amatsuka erihulhukya amaghulhu akalhwa omonda ya nyinya. **Mubalhami**, Erina eryo likalhukawa omundu amabutwa nyinya anabalhamure. **Kamabu:** Kutse **nyamabu:** eryo likalhukawa omundu amabuthwa obwabu bune ok,omuyi owakabuthirawako. **Musoki**, eryo likalhukawa omwana w'obukali amabuthwa abasokulhu biwe n'abamukaka biwe abosi bakineho. **Mutsuba:** kutse **Katsuba:** likalhukawa omana oyukasubuka abaholire.

Abandu abakabuthawa babiri omobukule bughuma bawithe amena abo aw'embaghane. Abakabuthawa babiri omo bukule bughuma bakahulhuhwamo Bahasa. Neryo oyukathangirihwa omu bukule akalhukawa lina liwe n'oyukamusubuka akalhukawa liwe. Bamabya balhume basabasa, omubere akahulhawamo nguru n'owakabiri inahulhwamo ndobya bamabya bakali basabasa, omumbere akahulhuhwamo nguru n'owabya bakali inahulhwamo ndobya bamabuthwa omulhume nomukali, oyukatsuka erilhwa omo bukule akahulhawamo.

E Bukonzo, Abalhume n'Abakali bawithe embaghane. Kikaleka ibabughu bathi: 'Omukali syasubalha ngamulhume' Omulhume mwahngikwa omo mibere yiwe, N'omukali omo mibere yiwe. Kikaleka obuthuku obwe mibalha Abalhume ibikalha bwabo N'Abakali ibikalha bwabo. Neryo kandi kinasibwe kiithi obulengekania obw, Omulhume N, obw'omukali Sighuma, kundi emikanirya siyisosene kandi nerithwalira haghuma, omulenge w'omukali akabya muke ok'owomulhume.

Neryo ni kwenene embaghane yineho. Wamayithendya, Olhuthongo ni lhunene omo bakali kulhaba omo balhume, n'Abalhume batsurumire kulhaaba abakali. Oyowangaghania ebyanamabughha, isyawithe okwenene omo bulengekania bwiwe.

Ibbwa nawu wamathalebya, omulhume anganaminya omukali kwakayowa akabutha? Neryo kandi anginaminya omukali kwakayowa enyongero yiwe yikanyunywa omwana akonga? Ebyosi ebyo bikaleka embaghane iyikalha yineho. Hali emibiiri kwakayowa eyikakolhawa abalhume n'eyikakolhawa abakali. Obuthuku bunene, abalhume bakakolha embiiri eyikalhakalire n'abakali ibakola eyilhobire. Aleriryo hane n'obuthuku abakali ibakolha emibiri eyikalhakalire. Obutsumbe, kyasibwe ni mubiiri owabakali. Oku buli muyi e bukanzo abalibatsumbi. Ow'abakali. Oku bumuyi e Bukonzo abakali babatsumbi. Omulhume akabya amatsumba, hakabya ihane ekikaleka, neryo ibbwa nikyaswekera eryeya omulhume ane omo mahigha akatsumba. Aleriryo obuthuku bw'emibalha minene- minene, abalhume bakawathikaya abakali.

Amena aw'Abakali.

1. **Masika** Kutse **Kanyere** oyo y'omwana omuna omumbere ow'obukali.
2. **Biira**, Kutse **kabiira**, oyo y'omwana owobukali iwa kabiri.
3. **Kabugho** kutse **kaswera**, oyo y'omwana ow'obukali owa kasathu.
4. **Mbambu** kutse **Kahambu**, oyo y'oomwana ow'obukali owa kathano.
5. **Thungu** kutse **Kathungu** oyo y'o omwana owobukali owa kathano.
6. **Kyakimwa**, oyo y'omwana owobukali owe ndathu.
7. **Nzyabake**. Oyo y,omwana ow'obukali o'wirinda.
8. **Kathya** kutse **Kalibanda**, oyo y,omwana ow'obukali owa munani.

Amena aw'Abakali ni manene ok'ow'Abalhume.

Lbbwa mbino ekyo kyasa kithi? Obulengekania bw, Abakonzo bukabugha buthi: Abakali abakabuthawa bakabya banene oko balhume nokweryo ekyo kyaleka amena aw'abakali inabya manene okawabalhume.

Lbb wa ni kwenene, nomuwangathimba omo kihungo kyosi ahakinikya, Abakali ba banene ko balhume. Nibbwa kwesi obulengekania bw'Abakonzo kabukaliire!!!

Omundu amayithendya okobyangalhya okwibugha, kwesi sihali ekihanda ekyanganyisyetha kithi kiwithe ebindu eby'ekihanda ekindi kithawithe. Neryo ibbwa abandu kubalengalengenie ebindu, oyowangasinga athi alhabire owundi nindi?

Lbbwano kwesi emyiheko yitholere iyalekwa, buli mundu inikalha kwali. Buli kihangwa kiwithe muthambo waky. Nindi wangambwira ekyalekire abakali ibabya banene oko balhume omo kihungo kyosi ahakinikya.

Nguru n'owakabiri inabulhwamo **Ndoby**a. Ibbwa n'abana abakasubuka abahasa nabo bawithe amena abo aw'embaghane. Oyukasubuka abahasa mulhume na mukali akalhukawamo **Kitsa** oyukasubuka Kitsa mulhume na mukali akahulhawamo **Kamalha**.

Amena aw,obubuthiranwa wano: (family names) Aw'Abalhume.

1. **Kambere**, kutse **Baluku**, kutse **Nzanzu**, oyo y'omwana omumbere ow'obulhume.
2. **Bwambale**, kutse **Kambale**, **Kambasu**, **Tsongo**, oyo yo'mwana ow'obulhume owakabiri.
3. Masereka, Mathe, Kabuhyahya, Walina, oyo y,omwana owoulhume owakasathu.
4. Kule, kathambo, oyo y'omwana owbuthlume owakani.
5. Thembo, Kathembo, oyo y'omwana owobulhume owakathan.
6. Mbusa, Kabusa, y'omwana ow'obulhume ow'endathu kutse owa mukagha.
7. Ndungo oyo y'omwana ow'eririnda owobulhume.

N.b: Erina Muhindo kutse Mbindule likalhukawa omwana ow'obulhume oyukasaba oko Masika, kandi likalhukawa omwana ow'obukali oyukasubuka Kambare.

Omo Bakonzo, amena awakalhukawa abana ab'ubulhume omwana ow'obulhume n'irinda. Ngalengekanaya nyithi amena n'iringa masa kundi kikalire eributha abana ab'obulhume

