

THE MARKING OF SCIENTIFIC CONCEPTS IN LUGANDA

The Marking of Conceptual Bonds

Below I tabulate conceptual bond markers in Present-day Luganda by correlating the conceptual union in which the bond is involved with the expression formation rule in which the marker occurs. [TABLE 2](#)

Exemplification will be orientated towards the order of presentation in Table 2.

(14a)	<i>omunnakibiina</i> <i>omunnakenya</i> <i>entebe y'omuti</i> <i>-nene</i>	"class member" "Kenyan" "wooden chair" "big"
(14b)	<i>-nenewal-</i> <i>-sajja</i> <i>-sajjawal-</i> <i>-tono</i> <i>-toniw-</i> <i>-teg-</i> <i>-teguk-</i> <i>-zib-</i> <i>-zibuk-</i> <i>-kolong-</i> <i>-kolongok-</i>	"to become big" "male" "to reach manhood" "small" "to become small" "to trap" "to get out of trap" "to stop up" "to become unstopped" "to set in line" "to be elongated"
(14c)	<i>omuzigo</i> <i>oguzigo.</i> <i>omusajja</i> <i>Enviiri</i> <i>oguviiri.</i> <i>olutalo</i> <i>-tond-</i> <i>abakyala</i> <i>abasajja</i> <i>amateeka</i>	"butter" → <i>otuzigo, akazigo, oluzigo, ekizigo, ezzigo,</i> "man" → <i>akasajja, olusajja, ekisajja, essajja, ogusajja.</i> "hair" → <i>akaviiri, oluviiri, ekiviiri, omuviiri, evviiri,</i> 'war' <i>Ssematalo</i> "World War" "create" <i>Katonda</i> "Creator" "ladies" <i>Nnaabakyala</i> "Queen" "men" <i>Ssaabasajja</i> "His Majesty" "laws" <i>omunnamateeka</i> "lawyer"
(14d)	<i>Kizungu</i>	"in European style"
(14e)	<i>kungulu</i> <i>wansi</i> <i>munda</i> <i>e Kampala</i> <i>engulu</i>	"on" "below" "inside" "at Kampala" "up, above"

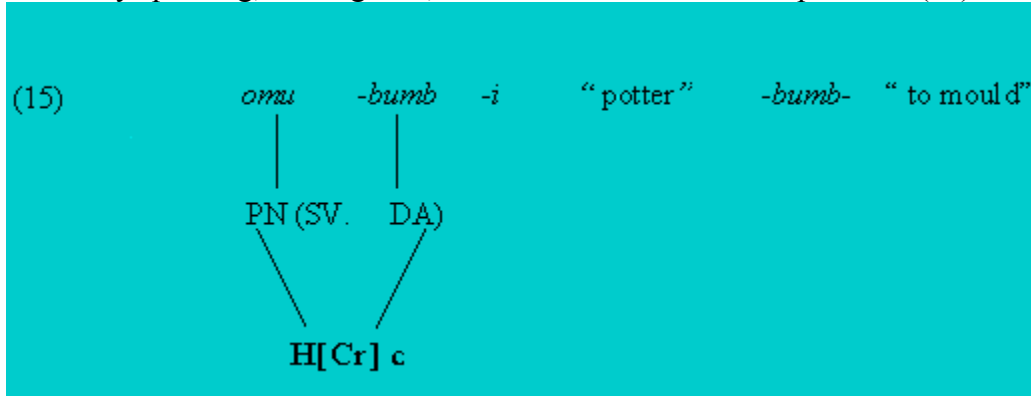
	<i>-kyukil-</i>	"to turn to"
	<i>-somal-</i>	"to read at"
(14f)	<i>-kyukil-</i>	"to turn to"
(14g)	<i>-kolel-</i>	"to work for (a given time)"
(14h)	<i>-tandiikiliz-</i>	"to begin gradually"
(14i)	<i>-gendelel-</i>	"to go on and on"
	<i>-kemelez-</i>	"to cross- question"
	<i>-limbiliz-</i>	"to impute falsely"
	<i>-yogelelez-</i>	"to pester with talk"
	<i>-saanyiikiliz-</i>	"to mitigate"
	<i>-bumbulul</i>	"to crumble"
	<i>-bumbulukuk-</i>	"to fall apart"
	<i>-gombolol-</i>	"to disentangle"
(14j)	<i>-elab-</i>	"to see oneself"
	<i>-ekub-</i>	"to beat oneself"
(14k)	<i>-lagibw-</i>	"to be shown"
	<i>-labagan-</i>	"to see one another"
	<i>-kubagan-</i>	"to beat one another"
	<i>-labw-</i>	"to be seen"
(14l)	<i>-nenewaz-</i>	"to enlarge"
	<i>-sajjawaz-</i>	"cause reach manhood"
	<i>-tondowaz-</i>	"to make sensitive"
	<i>-limy-</i>	"to make cultivate"
	<i>-limis-</i>	"to use for cultivating"
	<i>-tegul-</i>	"to take out of trap"
	<i>-zibul-</i>	"to unstop"
	<i>-kolongol-</i>	"to lay at full length"
(14m)	<i>-somasoma</i>	"to read repeatedly"
	<i>-somang-</i>	"to read habitually"
(14n)	<i>-somek-</i>	"to be readable"
	<i>-labik-</i>	"to be visible"
	<i>-fugik-</i>	"can be ruled"

To conclude this Section, I now precise the morphological and conceptual structure of a deverbal noun in Luganda. Morphologically, a deverbal noun is

N (P'N. SA (SV. D'A)

Conceptually, a deverbal noun is
 $o_1 [o_1 M_2] M_1$.

Generally speaking, for Luganda, there is coincidental isomorphism as (15) shows



Further examples of $o_1 [o_1 M_2] M_1$ are in (16)-(17)

(16) cf. (3)

<i>omuyigiriza</i>	"teacher" "instructor"
<i>omuyigirizwa</i>	"disciple"
<i>omusomesa</i>	"teacher"
<i>omwagalwa</i>	"the beloved"
<i>omulimba</i>	"liar"
<i>omwagazi</i>	"lover"
<i>omulimbi</i>	"liar"
<i>omulokozi</i>	"saviour"
<i>omufuzi</i>	"ruler"
<i>omukessi</i>	"spy"
<i>omulwanyini</i>	"fighter"
<i>omufumbo</i>	"married person"
<i>omulogo</i>	"witch"

(17) cf. (4)

<i>omuyigirize</i>	"the learned"
<i>omufuge</i>	"the ruled"
<i>enfumbe</i>	"cooked (food)"
<i>omuloge</i>	"the bewitched"
<i>omujeemu</i>	"rebel"
<i>omufu</i>	"the dead"

In this Chapter I have conducted a diagnosis of concept marking in Luganda with a view of gaining access to the potentialities of the language in terms of expression formation. The stage for the transformation of Luganda into a medium of specialised discourse has been set