

The Style Manual for Monolingual Lūgarati Dictionary

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To compile a monolingual general-purpose Lūgarati dictionary, a Style Manual based on the format of Makerere Institute of Languages was developed (Kiingi 2004). It was the blue print for the process of compilation. Lūgarati terminology for linguistics has hitherto been lacking. Words were coined using functions of the word classes. The coinages were used to give ancillary information on the lexical items being defined. The research involved developing a style manual, compiling the dictionary, testing it for acceptability, and analysing the testing outcomes. The corpus used was a 198-page list of vocabulary in Crazzolaro's book; A Study of Lūgara (Ma'di) Language (1960: 175-373), and a 25-page list of words in Dalfovo's collection of Lūgara proverbs; Lūgara (sic) Proverbs (1984: 249-274).

1. Theoretical Basis for the Lūgarati Dictionary Style Manual

Entries for a dictionary are defined in a systematic way. That was why this style manual for Lūgarati dictionary was developed. It is the blue print for a lexicographer. This style manual looked at the following issues:

1. **Definition of meaning:** In the Lūgarati Dictionary, meaning was looked at as a concept that deals with words and their referents as well as their usage.
2. **Modularity of language:** Lūgarati, like any other language, is modular. It has phonology, phonetics, syntax, semantics, morphology, pragmatics, lexicology, as well as graphology. Each of the modules comes into play in the process of defining words and impinges on meaning.
3. **Ideational anisomorphism:** It causes a problem for linguistic terminology to be used while defining lexical entries in the Lūgarati Dictionary. There are ideas and concepts which exist in other languages such as English, but have no equivalents in Lūgarati. The style manual has to cater for that.
4. **Levels of linguistic analysis:** There is a hierarchy in language. At the smallest level, there is phoneme which surfaces as phones and tones. To cater for that, the correct orthography had to be worked out. For instance, there is a difference between **i** (without a dot under) and **ḯ** (with a dot under), the tense and lax forms of **i** respectively. These differences bring about change in meaning.

The central issues from which the style manual was derived were as follows:

1. The issue of definition: for example, what introductory words to be used in defining the different parts of speech in the Lūgarati Dictionary.
2. The issue of usage labeling and the morphosyntactic information to be given for every lexeme entered as an entry.
3. There were other areas such as abbreviations which were also included in the style manual for purposes of saving space in the Lūgarati Dictionary.
4. Others such as symbols and bold or normal face are to guide the reader.

2. The Style Manual for the Luḡbarati Dictionary

In the style manual decisions had to be made on a number of lexicographical and linguistic issues. The following are the areas that the style manual looked at:

2.1. Abbreviations (E'yo anjuza)

These abbreviations were invented by the researcher and used to indicate either word classes or for purpose of saving space, especially when giving exemplifications. They include:

- *Afaz*: *afa azi* (something)
- *al*: *alu* (singular)
- *e*: *e'yo* (sentence)
- *e*: *e'yo* (clause)
- *ec*: *eceta si* (for example/e.g.)
- *ejp*: *ejjipi* (synonym)
- *ejpg*: *ejjipi ku* (antonym)
- *EO*: *E'yo O'beza* (proverb(s))
- *esl*: *esele* (variant(s))
- *ine*: *ine* (q.v./see)
- *kalf*: *kalafe* (number)
- *Lak*: *La'iku* (uncountable)
- *Lar*: *Laara* (countable)
- *mun*: *munia* (idiom(s))
- *o*: *obi* (adverb)
- *r*: *ru* (noun)
- *rad*: *ruada* (proper name)
- *rp*: *ruparia* (pronoun)
- *tr*: *tre* (plural)
- *usut*: *usutaa* (interjection)
- *vut*: *vutivutia* (postposition)
- *w*: *wura* (adjective)
- *y*: *'yeta* (verb)
- *yl*: *'yele* (object)
- *yelb*: *'yelebe* (transitive)
- *yep*: *'yeepi* (subject)
- *yen*: *'yetani* (verbal)
- *ylp*: *'yele piripiri* (direct object)
- *zit*: *zitani* (interrogative)

2.2. Biblical and Koranic Proper Names

The Luḡbarati forms of the Biblical and Qur'anic proper names had to be decided and adopted in the Luḡbarati Dictionary, especially in the back mater. The researcher chose to use forms that appear in *Biblia* (1966) and *Qurani Takatifu* (1991). The researcher used *Qurani Takatifu* because there is no Qur'an translation in Luḡbarati. For Qur'anic proper names, a Kiswahili translated Qur'an had been used. On the other hand, there are other versions of the Bible in

Lugbarati and they have differences, especially in the proper names. The choice for the two books used was deliberate.

2.3. Citation Forms

The style manual stated the citation forms used in the Lugbarati Dictionary. This was a lexicographical decision taken by the researcher, taking into consideration what can be abbreviated as CHRUNSA. C = Canonicity of the citation form, H = Homonymy, R = Representativeness, U = Unpredictability, N = Naturalness to the native speaker, S = Space conservation, and A = Accessibility of the form.

Canonicity has to do with the form of a word which gives rise to other forms. It is the one which entered in a dictionary entry. For example, in the Lugbarati Dictionary, verbs are entered as **root.zu** like **nya.zu** (to eat). This form gives rise to **nya.za** (that which can be eaten), **nyaa** (eating), **nya ra** (ate), **nya 'bo** (has eaten). Therefore, other forms are not entered as independent entries.

In Lugbarati, homonymy in the Lugbarati Dictionary deals with words with the same spelling, but either the same, or different pronunciations. The word can be of the same or different word classes.

Representativeness deals with the recognisability of a word in the other inflected forms. The same example of the way verbs are entered can be used, i.e. **root.zu** like **nya.zu** (to eat). This form gives rise to **nyaza** (that which can be eaten), **nyaa** (eating), **nya ra** (ate), **nya 'bo** (has eaten). Therefore, **nya** can be recognized in all the other inflected forms.

Unpredictability deals with word forms such as plural forms or verb forms which are not easily predicted. For example, in the dictionary, plural forms which are predictable through addition of either **yí** /yi/ or **kí** /kí/ to a noun are not entered. Those unpredictable like **anjí** /anji/ (children), the plural for **mva** /mvá/ (child) or **ezoanjí** /ezóanji/ (girls) the plural for **zamva** /zámvá/ are entered because they are not predictable.

Naturalness deals with how an entry reflects what the native speakers understand and store in their mind. For example a verb is entered as **root.zu** because that is how they understand it in the present simple form, not the root alone.

To conserve space, predictable forms of verb tenses and plural forms of nouns are not entered in the dictionary as independent entries. For example, a reader will find **nya.zu**, but not **nya.za**.

Predictable forms which are not entered as independent entries may not be accessed from the dictionary proper, but by reading information provided in the front and back matter. Readers are advised to read the guidelines provided in these sections of the dictionary.

Entries in the Lugbarati Dictionary are cited in the following ways:

1. **R.zu** for *y*. e.g. *nya.zu*. where *y* stands for ‘**yetaa**, which is verb. Therefore all verbs are entered in the above way.
2. **RS** for *r, w, o*. e.g. *julu = julua, amgba = amgbaza*, and *ici = icita*. where *r, w, and o* stand for **ru, wura, and obi**. They mean noun, adjective, and adverb respectively.
3. **W** for *r, w, o*. e.g. *bongo, e’yere, and tjrj*. See (2) above. (Note: **R** = root of the word; **S** = suffix attached to the root; **W** = a word that stands alone.)

2.4. Citation

The following were chosen for the purpose of citing in the Lūgbarati dictionary:

1. Normal type (definitions are normal face),
2. Italics (all examples are italicized),
3. Boldface (word entries are bold face), and
4. Separation/serialization (different meanings of the same lexicon are serialized).

Definitions of lexemes in the Lūgbarati Dictionary have normal face. Italics was used for exemplification. For dictionary entries, bold face was used. Serialization was used to give the different senses that entries have. This follows the method used by many other established dictionaries.

2.5. Cross-referencing

Cross-references were used in many instances to refer the reader to

1. Entries
2. Front
3. Back matter

Cross-references help the reader to get further information and detail where he is directed to look up. They further help to conserve space and avoid repetition of definition of a word with the same or similar meaning to one already defined.

2.6. Defining Technique

The criteria for a good definition were adhered to in the Lūgbarati Dictionary. These included

1. Non-circularity of the definition,
2. Replaceability of the definiendum with the definiens
3. Simplicity of the definiens

Dictionaries are meant to define words in a simpler language by using alternative words; not the same words.

2.7. Defining Vocabulary for the Lūgbarati Dictionary

The style manual stipulated what vocabulary to be used to define other words. A segment of words which were used in defining lexical items in the Lūgbarati Dictionary are:

a'a, ecazu/icazu, a'dezu, adrezu/ovuzu, aise(ki)/aise(ku)/ase(ki)/ase(ku), ambu/ambo/ambogo, amuti, an(y)apa/an(y)afa, an(y)agugu(a)/an(y)n(y)agu(a), angiri, angu, aria/iria, aro, arojo, asa(ka)saa, ayuzu, azi, azingaapi, azingazu, bizu/kozu, cazu, dezu, dridazu, dri'idazu/driadazu, drifuzu, edezu/idezu, e'dozu, e'yere, e'yo, ecetaa fezu, ecozu, egataa/igataa, ejeka/ejeleko/kala, geri(ka)/geri(ko)/giri(ka)/giri(ko), 'idezu/okozu/ukozu, ijizu/ejizu/ajizu, engazu/ingazu/edrezu, jere, jo, kalafe, kpara/'bala/'bara, laini, lezu, muke, n(y)aku, ndu, ndundu, nukuta, obi, o'bu/u'bu, oce, ojataa/ujataa, ojazu/ujazu, omvezu, ongulumu/ungulumu, onitaa/unitaa, owi/uwi, pati(ke), patiefi, saa, suru, tre, trotro, vazu, wala, were, werea/mbi(ta)taa, wura, yi, yi a'di, yi alio, ara zoyaa, ...

The defining vocabulary was selected because they are the most common and basic words used in Lūgbarati. However, they still fall under the most common and basic words.

2.8. Introductory Expressions in Defining Lūgbarati

The researcher came up with some standard introductory expressions. They were used in defining the nouns, verbs, adjectives, adverbs, interjections, postpositions, conjunctions, and pronouns.

Nouns:

1. *'ba/agu*. e.g. **oguo** = 'ba aguu ma afa 'duupi eyi ma ti kokori.
2. *afa*, e.g. **olī** = afa afuupi ngulu agu ma ruatia bile paritoari.
3. *adriza/obi/a'ita/ayuta/azita/suru/zota/wura/.../...* e.g. a'ya = adriza afa agu azini, kaniku eri ma driari nezu asisile ta lezu ma ovu miniri siri.

Verbs:

1. **afa R.zu...** e.g. *nya.zu* = afa 'izu sisi. (to grind...)¹
2. **r R.zu...** e.g. *udu.zu* = aci tibazu (to light...)
3. **R.zu...** e.g. *ila.zu* = ujizu (to clean...)

Adjectives:

1. *ovuzu/adrizu...*
2. **w.ru ku** e.g. *ondi* = alaru ku. (not clean)²
3. **w.koko(ru)** e.g. *ondi koko(ru)*. (clean)

Adverbs:

- *geri...*

Interjections:

1. *usuta eceepi...*
2. *ayata aceepi...*

Postpositions:

- *vutivutia aceepi...*

Conjunctions:

¹ **R** for the root of a word, **r** for **ru** (noun), and **zu** for a verbal suffix.

² **w** for *wura* (adjective).

- *iciipi eceepi...*

Pronouns:

- *ruparia ecepi...*

The introductory expressions are particularly important because, they help in bringing about consistency and standardization while defining lexemes in the Luḡbarati Dictionary.

2.9. Luḡbarati Suffixes and Infixes

Luḡbarati has several suffixes which were captured in the back matter of this Luḡbarati dictionary, not as main entries in the dictionary. They include:

1. **-k-**: This is an infix and is interfixed to avoid hiatus in the case of reduplicated adjectives beginning and ending with a vowel. e.g. *ini* (black), *inikini* (darkish) and *uka* (to become sour), *ukakuka* (very sour)
2. **-ka**: This one functions as an essential part of some words. e.g. *aci* (fire), *acika* (smoke) and *etu* (sun), *etuka* (sunshine)
3. **-a**: This suffix is used to form the diminutive of anything, or added to any adjective whose meaning admits of diminutive. It is nasalized. e.g. *were* (small/little), *werea* (very small/little) *julu* (oval), *julua* (oval and small)
4. **-fi**: This is added to terms for ordinary substances to express single particles or pieces or small piece of the substance. e.g. *ira* (stone), *irafi* (a tiny piece of stone), *an(y)a* (millet), *an(y)afi* (a grain of millet)
5. **-ko**: (a) It is often added to nouns or omitted according to dialect. e.g. *giri/geri* (road/path), *giriko/geriko* (road/path), *pari* (place of/scar), *pariko* (place/scar). (b) It is added to a verb which is dependent upon the frame, (ga...si.) (to refuse). e.g. *ga muko si* (he refused to go), and *ga fuko si* (he refused to get out)
6. **-le**: It pins or points a noun (demonstratives). e.g. *'da/'dale* (there) and *'do/'dole* (here)
7. **-pi**: (a1) it is purely (mostly optional) formative suffix for most terms of kinship. e.g. *ati/ata = atipi/atapi* (father), and *adri = /adripi* (brother). (b) It is a grammatical suffix by means of which a relative clause is turned into a noun agent. e.g. *agei* (surrounding), *ageite* (guarding), *ageitepi* (one who guards), and *dra* (death), *draapi* (one who died)
8. **-ri**: It is essentially a relative pronoun. e.g. *muke* (good/fine), *mukeri* (one which is good /fine), *izja* (thin), and *izjari* (one which is thin)
9. **-ta**: It is the suffix by which the verbal noun is made from a verb. e.g. *emba/imba* (to teach), *embata/imbata* (teaching), and *oni/uni* (learn), *onita* (learning)
10. **-ma**: This one functions like **-ta**. e.g. *tiici* (unite), *tiici^{ma}* (unity), *tiici* (unite), and *tiici^{ta}* (unity)
11. **-za**: It is largely used as an adjective formative. e.g. *mvu* (to drink), *mvuza* (for drinking), *a'di* (to cook), *a'diza* (that which is cooked)
12. **-nga**: This also functions like **-ta** and **-ma**. e.g. *a'da* (to criticize), *a'danga* (criticism)

2.10. Luḡbarati Postpositions

Luḡbarati does not have prepositions, but postpositions. They are entered in the Luḡbarati Dictionary as independent entries. These include:

a/alja: (in, to, at, form); *be*: (with); *dri*: (of, to, for); *ma*: (of); *kokori/kokoru*: (without); *ri*: (for, of); *ni*: (for, of); *palja/palea*: (under); *si*: (with, on, account of); *vele/vile/vule*: (of, to, at, from, behind, after); *vu*: (to, with);

vutia: (behind, under); *alea//alenja*: (in, in it); *ageia/agapia*: (near, beside, with); *andratia/andretia*: (in front, before); *dria/drinia*: (on, upon, above, in front); *asala/asakalea/asalja/iŝita*: (between, among); *drilia/drilea*: (before, in front); *eje(le)koa/ejekaa*: (on the side, beside); *agogo*: (near); *etiã/iŝia/ndua*: (under); *ngokoa/ngukua*: (on the back, behind, after); *paria/paritaa/paritaa*: (in place of, instead of); *si(a)*: (up, on, at the top); *tala*: (among, within); *tia*: (on, along); and *rua*: (on, against).

The nouns on which the above postpositions are based are:

a: (inside); *agei/agapi*: (surrounding(s)); *andrat*: (face/front); *dri*: (head); *eje(ka)*: (flank); *eti/iŝi/ndu*: (lower part); *ngoko/nguku*: (back); *pari*: (place); *si*: (teeth/point); *tala*: (fold); *ti*: Mouth; and *rua*: (body).

2.11. Dictionary Article

The Luḡbarati Dictionary has the following under every entry made:

1. main entry (bold face)
2. pronunciations (between forward slashes)
3. morphological information (abbreviated and italicized)
4. syntactical information (abbreviated)
5. etymological information (abbreviated)
6. variant(s) (in brackets)
7. sense number(s) (bold face)
8. sense (normal face)
9. usage label (in square brackets)
10. idioms (bold face)
11. sense exemplification (italicized)
12. compounds (bold face)
13. proverbs (bold face)
14. cross-references to entries
15. front or back matter
16. menu
17. picture

2.12. Luḡbarati Dictionary Parts

The style manual stipulated the following for the general-purpose monolingual Luḡbarati Dictionary:

1. front cover
2. inside front cover
3. title page
4. copyright page
5. table of contents
6. language teaching consultants
7. labels (grammar labels and usage labels)
8. symbols used in the dictionary
9. how to find words and their entries (single words and words in groups)
10. how to use the dictionary
11. dictionary proper
12. appendices
 - a) proper/personal names

- b) deities
- c) geographical names (counties and districts)
- d) colours
- e) days of the week
- f) months of the year
- g) family tree
- h) geometry
- i) sentence patterns
- j) mathematics
- k) period of time
- l) compass direction
- m) punctuation
- n) suffixes
- o) a segment of defining vocabulary
- p) proverbs

2.13. Proverbs/Idioms

Proverbs were entered according to the first content word. All the proverbs are from Dalfovo (1984). These idioms will be entered according to their functional words. Some are found at the end of the segments of the defining vocabulary in the Luḡbarati Dictionary.

2.14. Metalanguage

The metalanguage of the Luḡbarati Dictionary is Luḡbarati, particularly Ayivuti, which is the standard dialect used by the local FM radio stations in Arua, Nebbi, and Koboko districts, and Uganda Broadcasting Corporation Radio.

2.15. Morphological Information

In this Luḡbarati Dictionary, the kind of morphological information that was provided included: class of the word was labeled; and unpredictable inflectional forms were provided. For Luḡbarati noun, unpredictable plural forms were provided; syntax, etymology, Variants were given. These were given as part of the ancillary information that lexicographers traditionally include in the description of a lexeme in a dictionary entry.

2.16. Usage Labeling

The following usage labels were employed in the Luḡbarati Dictionary. They are also part of the information provided for readers in the front matter of the Luḡbarati Dictionary.

Ndaz: ndaza ru (rare/becoming rare); *okpol: okpolo* (archaic/obsolete/old-fashioned); *pir: piri* (formal); *pirk: piri ku* (informal); *a'ir: a'i'i ra* (standard); *a'ik: a'i' iku* (non-standard); *Apurt: Afururtandi/Apurutandi/Purukati* (Protestant); *Din: dinini* (religious); *Islm: Islamuni* (Islamic); *Katk: katuluka/katolika* (Catholic); *adi: adini* (historical); *azit: azitaani* (legal); *tujar: tujari/tujara* (business); *tujar: tujari ru/tujara ru* (trademark); *andr: andruru* (humorous); *awok: awoko fefe* (offensive); *ayi: ayiru* (jocular); *adet: edematararu* (contemptuous/pejorative); *o'bik: o'bini ku* (private); *abinz: obi onzi* (impolite); *njez: njezaru* (spoken); *ango: ongoni* (poetic); *siza: sizru* (written); *Arb: Arabiti* (Arabic); *Frj: Frenji* (French); *Grk: Giriki* (Greek); *Lat: Latini* (Latin); *Ogab: Ogarabati* (English); *Sw: (Ki)sweli* (Swahili); *Acl: Acoliti* (Acoli); *Alr: Aluruti* (Alur); *Kk: Kakwati* (Kakwa); *Ling: Lingala* (Lingala); *Gd: Mugandati* (Luganda); *Nb: Nubiti* (Kinubi); *A: Andrlea* (Terego, Aringa); *Adm: Adumi*; *Arg: Aringa*; *Ayv: Ayivu*; *Log: Logiri*; *M'dA: Ma'di Aavu*; *M'dN: Ma'di Ndri*; *M'dO: Ma'di Okolo*; *M'dR: Ma'di Rigbo*; *M'dV: Ma'di Vivi*; *M'dZ: Ma'i Aza*; *Mrc: Maraca*; *Ol: Oluko*; *Pjl: Pajulu*; *Trg: Terego*; *U: Urulea* (Maraca, Ayivu, Vura); *Vur: Vura*; *Yl: Yaule/Yole*.

Usage labels are used to guide and direct readers of the *Lugbarati Dictionary* to particular sense or senses in which certain lexemes are used, or etymology of certain words.

2.17. Symbols

To save space, the researcher used the following symbols in the dictionary section of the Dissertation:

&	and
~	Repetition
→	Cross-referencing
[]	a) Morphological information b) Syntactical Information
()	a) Occasionality b) Contextualization
.	Segmentation
:	Introductory
/	Alternatively
//	Phonemic transcription
	Alternative example
	Alternative pronunciation

These symbols, just like the abbreviations, help in conserving space in the *Lugbarati Dictionary* part of the Dissertation.

2.18. Tone Marks

In phonemic transcription, conventional marks indicate the tone of a syllable on vowels. The researcher put marks on vowels as exemplified below:

- Marks for simple tones
 - ˆ High tone (h.t.) e.g. **ti /tí/** (cow)
 - ˘ Low tone (l.t.) e.g. **tí /tì/** (give birth)
 - Mid tone (m.t.) e.g. **ti /tī/** (produce a young one)³
- Marks for combined tones
 - ˆ High low (h.l.t.) e.g. **saa /sâ/** (time/watch/clock)
 - ˘ Low high (l.h.t.) e.g. **˘daa /˘dǎ/** (there)

³ Mid tone is the most common tone in *Lugbarati*. Therefore, it is not marked. Therefore, to produce young one is written **ti /ti/** without a mark.

Lugbarati being a tonal language, the tone marks give the reader the correct pronunciation of every lexeme in the Lugbarati Dictionary. The correct pronunciation in turn gives the reader the right sense and meaning of the lexeme.

2.19. Word Classes

The word classes used in the Lugbarati Dictionary include:

1. *Ru* (Noun)
2. *'Yeta* (Verb)
3. *Wura* (Adjective)
4. *Obi* (Adverb)
5. *Usutaa* (Interjection)
6. *Vutivutia* (Postposition)
7. *Ecipiri* (Conjunction)
8. *Ruparia* (Pronoun)

All the linguistic terms used for the word classes in the Style Manual were the researcher's coinages to help him explain grammatical structures in the Lugbarati Dictionary. They are not the kind of vocabulary that a reader may find spoken in everyday situations.

2.20. Orthography

The style manual also stipulated what orthography to be used. This was the orthography suggested by Alo (2003) in *Lugbarati Orthography Standardization*. A decision was made on

1. Vowels: **a, e, i, i, o, u**, and **u**⁴
2. Consonants: **'b, b, c, 'd, d, f, g, h, j, k, l, m, n, p, r, s, t, v, 'w, w, 'y, y, and z**⁵
3. Combined Consonants: **dr, gb, hw, kp, mb, mgb, mv, nd, ndr, ng, nj, ny, nz, and tr**

2.21. Word Boundaries

Lugbarati is an isolating language. This characteristic is reflected in the writing system. However, for words, or particles that do not have separate existence in speech, they are attached to the words they depend on. For example, the particle **-ri** is attached to the subject or object it qualifies. For instance, *mani* + *ri* becomes *maniri*.

⁴ The vowels **i** and **u** are light (lax) vowels; **i** and **u** are heavy (tense) ones.

⁵ Consonants bearing the apostrophe (') represent the implosives, while vowels bearing the apostrophe (') represent glottalized or stressed vowels.

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