A HANDBOOK
OF THE
KAVIRONDO LANGUAGE

BY
Some Fathers of St. Joseph’s Society,
(Mill-Hill, London)

Containing the Grammar and Phraseology.

Price Rs. 2/-

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Printed at the
Caxton Printing & Publishing Works,
"LEADER" OFFICE,
NAIROBI.
Introduction.

The language spoken in this Grammar is spoken by a tribe inhabiting a great part of Kavirondo. On the north they border on the Mumbas people and on the south on the Kisii. It is beyond our scope here to give a history of their settlement in the country round about Victoria Nyanza.

Their language forms one of the many dialects as spoken by the Gang’, Alur, Kumam, Miro and Padhola, not to mention other tribes. The people speaking this language call themselves “Luo”, hence the language is called “Dholuo” (Cf. Grammer, page 15). As many “Luo”, especially the younger generation, go down the line for work, the demand for a grammar and vocabulary has greatly increased of late. To comply with this demand, and after many earnest requests, we decided to have this grammar printed.

The phraseology and the exercises at the end are the same as those in the First Grammar, except for a few changes in the spelling. A vocabulary, both Nilotic—English and English—Nilotic will follow soon after the publication of this.

Our trouble will be amply repaid if this book proves useful to those interested in the study of “Dholuo”.

THE AUTHORS.

Kisumu,
Feast of the Immaculate Conception, 1920.
The Alphabet.

The Alphabet in Nilotic Kavirondo consists of the following consonants:

B as in bell. Bam: to be crooked. Tob: to speak definitely.
Ch as Ch in Kiswahili. Chak: milk. Wacho: to speak.
D as in deed. Dol: Colobus monkey. Tedo: to cook.
Dh as in though. Dhiyo: to go. P/readh: garden.
E as in food. Fuo: to be foolish.
H as in hat. Hato: to cut deeply.
J as in Kiswahili. Jana Jaro: to despise:
K as in keen. Kelo: to bring. Kek: a fishscreen
L as in lid. Lamo: to worship, adore. Lal: to be lost.
M as in Man. Min: mother. Limo: to visit.
P as in pen. Piny: country. Top: to be rotten
R as in rat. Ramo: to hurt. Gvaro: to scratch
Th as in thatch. Thedho: to forge. Thjido: a cure.

Besides these ordinary consonants, there are:
Mb. In the beginning of a word this is one sound.
Nd. This is pronounced as one sound in the beginning of a word. Ndawa: tobacco. Ndemo: tweezers.
Ng. This consists of a DOUBLE sound, viz.:

Ng’ and g, and is pronounced as our “ng” in Finger.
Ng’. This is a distinct nasal, and its pronunciation is very much like the colloquial pronunciation of “ng” in song. Ng’owo: a figtree. Bang’ after behind.
Ny. This is to be pronounced as ONE sound
Nte 1. These consonants should be carefully studied because one is inclined to add an initial vowel.
Note II. In a few words only a slight “i” sound is heard between the “n” and “y” of Ny.

The Vowels.

A as in father. Mako: to hold.
E as “a” in lake. Lemo: to pray.
E as in hen. Lendo: to clean.
E as in the French “pere.” Ler: to be clean.
I as in Police. Limo: to visit.
I as in tin. Lith. Iwedo: finger.
O as “oa” in coach. Moso: to greet.
O as in song. Kwongo: to begin.
O as “aw” in law. Loko: to change.
U as in bull. Bur: a hole.

Note I. The “i” has a third sound between “e” and “i” in, e.g., Matin: small. The “u” has a sound between “u” and “o” in, e.g., Lur: to be barren.
Note II. The “y” followed by a consonant is a semi-vowel resembling “i”. Yweyo: to sweep.
When followed, however, by a vowel it becomes a
consonant. Yako: to rob.

Note III.—The "w" is a semi-vowel, e.g., Twyeyo: to breathe. In this case a slight "u" sound precedes. In some cases again it is a pure consonant and has the continental "w" sound. Wacho: to speak.

Pronunciation.

I. In words ending with a vowel the accent is on the penultima. This accent remains on that syllable notwithstanding the addition of other syllables. Pälá: knife. Pëlinigu: those knives.

II. In words ending in a consonant the accent falls on the last syllable. Manyakachieng: eternal.

III. For emphasis sake some vowels are drawn out to a considerable length. A-a-n-a-a-uchiel: six. Cho-o-o-o-o-n: formerly, early.

IV. In conversation the end-vowel of a word generally drops before the initial vowel of the next word. nga-t(o)achiel obir(o)oma, One man comes to fetch me.

Spelling and Writing.

I. The words are written phonetically. When we have to divide a word in syllables, we should do so on the system of "open" and "closed" syllables, e.g., Ke-do: to bring. O-mo: to fetch.

II. Double consonants as Nd, Mb and Ng, in the middle of a word should be separated, e.g., Ken-do: fireplace. Ben-bo-re: to be tired. Don-go: to grow.

III. The double consonants Nd, Mb and Ng in the beginning, and the consonants Ng' and Ny either at the beginning or at the end may never be separated. e.g., Man-di-wa: very deep.

IV. The "h" is often pronounced as "f", e.g., Fuló: to inform (for hulo). Lifudu: rainbow (for Lifudu). In this grammar we have adopted the "h".

V. The "p" too, occasionally, is interchanged with "f", e.g., Fodi: still (for podi).

VI. Some words may have a double spelling e.g., Kwiný: or Kiny: to get angry. Lwiny or Liny: moth.

VII. Some words beginning with "i" take occasionally a "y" as initial. Here too the "i" has been adopted throughout this Grammar. Imo: to obstruct, or Yimo: Im or Yim: ram.

VIII. Some words lose the initial "o": e.g., Oiyio or Yiyio: rat. Ong'ong'ruok or Ng’ong’ruok: cameleon.

IX. The "a" of Ka, Da and Ma is generally dropped before the next vowel and also before the "w". K’wagero ot: when we build a house. D’atiyo: If I work.

X. The final "i" of Di, Gi, Kodi and Ki is dropped before the initial vowel of the next word. Pódonindo: He is still asleep. Pólik’abiro: I have not come yet.
Chapter I.

THE NOUN.

PARAGRAPH 1.

1. The nouns may be divided into two classes,
   (a) Common nouns.
   (b) Proper nouns.

2. The Common Nouns may be subdivided into:


4. The Proper Nouns take “o” for a man, and “a” for a woman. In case, however a man is named after a woman, his name will take “a” and should a woman happen to be named after a man her name will commence with “o.” However, as this is of little practical use, we do not intend to treat about it.

THE GENDER.

PARAGRAPH 2.

There is no properly defined gender in Nilotic.

But,

1. Quite different words are used, e.g., Dhano: a man. Dhako: a woman. Woyi (or Wowi): a boy.


3. For the big domestic animals different names also are employed. Ruath: a bull. Dwasi: a cow.


Sewini: She-goat.

3. The words “Mádichwo, Mawoyi” for masculine, and “Madhako, Manyako” for feminine are employed. Nyathi manyako: a female child.

4. The word “Mathwon” Male is used for all animals. Gweno mathwon, a cock. “Si” Female is used for all domestic animals. Gweno masi, a hen.

THE ARTICLE.

PARAGRAPH 3.

There is no definite article in the language, but occasionally the “demonstrative pronoun” No or Go is used. Even as in English “the” is a weakened form of the neuter of the old demonstratives. For further explanation, Cf. Part 2. Dem. Pron. and Rel. Pron.

The indefinite pronoun replaces the indefinite article.

THE NUMBER.

PARAGRAPH 4.

Remarks:

(a) It is well nigh impossible to lay down any definite rules for the formation of the plural. Still in order to assist the student, we have attempted to make a few.

(b) As a general rule one may say the “a” of the penultimate changes into “e” in the plural. Pala: knife. Pelini: knives.

(c) Very often the end vowel “e” changes into “i,” when the preceding syllable is soft, e.g., Ondiegi: hyaena. Ondiegi: Ruoth: chief. Ruodhi.

Rules 1. The most common plural is the one in “ini”.
To this class belong:
(a) All words ending in "1" and a vowel, e.g.,
Obwolo: mushroom—Obwolini. Siala: a tree—
Sieli.
Except: Adhola: sore, wound.—Adhonde. Dala: 
village—Mier.
(b) All words ending in "a", e.g., Asoka: basket.
Except: Bura: commandment—Buchu. Omuga:
rhino.—Umuke. Ajuoga: witchdoctor—Ajuuge (or
Ajuoke).
(c) All words ending in a vowel preceded by "s",
e.g., Kwesti: pipe—Kwesini. Dwasi: cow—
Dwesini.
(d) Words ending in a vowel preceded by a
consonant (except "dh"), e.g., Ombombo: cater-
Mineme: chigre—Minemini.
Note: Some of those words may have a double
plural form.
(e) Many words ending in a vowel preceded by
"g", "h", "k", "l", "d", "p" and "y". Gagi:
shell—Gegimi. Miaha: bride—Miehini. Fuko:
mole—Fukini. Athoro: arrow—Athorimi. Tado:
roof—Tedini. Tipo: shadow—Tipini. Ngaye
or Ngene.
II. With some abstract nouns the singular with
the word "ji" is employed for the plural, e.g., Chunji:
the souls. Kitji: the characters.
III. Those not falling under and of the above
rules form their plural as follows:
(a) Words ending in "1" change "1" into "nde"
e.g., Kul: kraal—Kunde. Dwoi: voice—Dwondi.
(b) Words ending in "ch" change into "ye."
e.g., Wich: head—Wieye. Kwach: leopard—Kweye.
(c) Words ending in "n" or "m" with a vowel
change into "nde," e.g., Pien: hide—Piede.
Sigan: story—Sigende.
The word Jachien: devil, has a double plural in
one—Jochiende.
(d) Words ending in "m" or "n" with a vowel
change into "mbe." Em: thigh—Embe. Olemo:
fruit—Olembe.
(e) Words ending in "p" add an "e", e.g.,
(f) Words ending in "ng" take an "e" and the
"ng" becomes hard, e.g., Wang: face—Wenge.
Gweng: district—Gwenge.
Except Olang: a black ant—Olangini.
(g) Words ending in "t" or "th" change
respectively into "de" or "dhe", e.g., Got: moun-
Note.—(a) The word Rath: a single grain, has a
double plural in one, Radini.
(b) The word Ot: house, forms the plural
Udi. Cf. Para. 4 (e).
(h) Words ending in "do" or "dho" change into
"te" or "the", e.g., Lwedo: hand—Lwete. Atudo:
duck—Atute. Puodho: garden—Puote. Budho:
pumpkin—Buthe.
Except: Okwodo: tick—Okwodini. Kudho: thorn
—Kudhini.
The word Kidhina, Bupaha, comes under this rule. Kithe.
(i) Words ending in “r” change into “che,” e.g., Ong’er: monkey—Ong’ech. Bur: hole—Buche.
Except: Kwer: hoe—Kwe. Wer: hymn—Wende.
Nyakwar: grandchild—Nyikwaye.
(j) Some words ending in “r” and a vowel (except “a”) change into “che,” e.g., Akuru: pigeon—Akuche. Oderu: basket—Odcheche.
Note: Attention only can teach the student where to employ the “che” and where “ini.”
(k) Words ending in “k” change into “ge,” e.g., Dak: pot—Dege. Lok: handle—Loge. Guok: dog—Guogi (Cf. Para. 4, c).
Rok: loin—Roke.
(l) Many words ending in “g” with a vowel change into “ke,” e.g., Omuga: rhino—Omuke. Chogo: bone—Choke.
(m) Many words ending in “y” or “’y” with a vowel change into “che,” e.g., Apwoyo: rabbit—Apwoche. Boy: servant—Boche.
(n) Words ending in “w” or “’w” and a vowel change into “pe,” e.g., Kiew: furrow—Kipe. Ifowi: buffalo—Ifope.
Note: Under this rule falls Kowono: waist—Kope.

(o) Words ending in “b” with a vowel change into “pe,” e.g., Kitabu: book—Kitepe. Musalaba: cross—Musalepe.
(p) Most words ending in “ny” change into “nje,” e.g., Piny: country—Pinje. Bony: ring—Bonje.
Note: To this rule belongs: Kanyina: donkey—Kenje.

NOUNS HAVING A DOUBLE PLURAL.

Paragraph 5.

Paragraph 6.
Words denoting an Agent or a Patient form their plural in “jo,” e.g., Jatich: workman—Jotich. Ng’amofo: an idiot—Jomofo:wo.

Paragraph 7.
Words starting with “Ra” besides falling under one of the foregoing rules, very often change “Ra”

COMPOUND NOUNS.

PARAGRAPH 8.

In nouns formed of two substantives only the second noun takes a plural form, e.g., Dapi: water pot—Depige. Tong’gweng’: boundary—Tong’gwenge.

NOUNS HAVING NO PLURAL.

PARAGRAPH 9.

(b) Generic names of animals: Biye—ants. Dede—locusts.
(d) Nouns denoting a place, formed from a verb by prefixing "kar," e.g., Karnindo—sleeping place. Karbet—sitting place.

IRREGULAR PLURALS.

PARAGRAPH 10.


Remark: Finally let it be observed that the use of a singular form for the plural is fairly common, e.g., referring to a bicycle they may say: In gi tielo ariyo—You have two pair of feet.

DIMINUTIVES.

PARAGRAPH 11.


Note: In many cases, however, the word "matin—small" is employed, e.g., Paka matin or Nyathi paka—a kitten.

CASES.

PARAGRAPH 12.

There are four cases in Nilotic, viz: Nominative, Accusative, Dative and Possessive. The nominative and accusative being the same in form present no difficulty. The only difference is the objective personal pronoun. (Cf. pg. 29).

The dative or sometimes called Prepositional case is formed with the preposition "ni," corresponding to our "to" or "for." This will be treated under the heading "Object." (Cf. pg. 96).
Possessive.

The possessive may be divided into:—
(a) The simple possessive.
(b) The construct possessive.

THE SIMPLE POSSESSIVE. PARAGRAPH 1.

Formation and Use.
1. The Simple Possessive is formed by either employing or omitting the preposition of the genitive, e.g., Peter’s pipe—Kwesi mar Petrus or Kwesi Petrus Father’s chairs—Kombe mag won.
2. The preposition "mar" of the singular is used when the noun ruling the Genitive is in the singular; whereas the plural "mag" is used when that noun is in the plural, e.g., Father’s chair—Kom mar won. Father’s chairs—Kombe mag won.
3. The Simple Possessive without the preposition is used:—
(b) After nouns forming their plural in "ini" and which cannot be brought under any of the following rules, e.g., Kwesi—pipe. Kwesi Luo—the pipe of the Luo’s. Adita—basket. Adita Leo—Leo’s basket.
(c) After nouns ending in "m," "n," "p"


(d) After nouns formed from a verb and ending in "ch," Tich—work. Tich puonj—the work of teaching. Wach—word. Wach Nyasaye—God’s word.

Note: (a) Those given under (a), (b) and (c) may, however, take the preposition as well.
(b) The Simple Possessive without the preposition is a form quite distinct from the Construct Possessive.

THE CONSTRUCT POSSESSIVE. PARAGRAPH 2.

All necessary attention should be given to the studying of the Construct Possessive, because it is the only idiomatic rendering of the genitive.

In the Construct Case the possessive is expressed in the noun ruling the genitive, which noun undergoes a change according to the following rules:—
(a) Words ending in "l" or "ll" with vowel, or "n" with a vowel change into "nd," e.g., Bel-matama. Bendí Kisii—the matama of Kisii. Sigana—story. Sigandi nyako—the story of the girl.


These words change into "ch."
(b) Words ending in "y," followed and pre-

Note: Sometimes one hears an "s" instead of "ch," e.g., Nyasas Luo—God of the Luo. Sasch—rech—the bone of a fish. Throughout this Grammar, however, "ch" has been adopted.

(c) Words ending in "d" or "dh" change into "t" or "th," and vice versa, e.g., Tado—roof. Tat ot—the roof of the house. Puotho—garden. Puothi bel—a garden of matama. Got—mountain. Godi Nandi—the mountain of Nandi. Ruoth—Lord. Ruothi Polo—the Lord of Heaven.

(d) Words ending in "m" and a vowel change into "mb," e.g., Remo—blood. Remb ruath—the blood of a bull. Chiemo—food. Chiemb guok—the food of the dog.

(e) Words ending in "w" change into "p," e.g., Ndawa—tobacco. Ndap Nandi—the tobacco of Nandi.

Except: Law—cloth. Law Maria—Mary's cloth.

(f) Words ending in "k" change into "g," and words ending in "g" with a vowel change into "k," e.g., Lok—handle. Log le—the handle of the hatchet. Buk—bellows. Bug theth— the bellows of a forge. Puga—gourd. Puk Okelo—Okelo's gourd. Kogono—nail. Kok lwedo—the nail of the finger.

Except: Chak—milk. Guog—dog. Dhok—cattle. Dhok—mouth, language. These words drop the

...k,... e.g., Cha dhiang—the milk of a cow. Dho Luo—the language of the Luo's. Notice: The word "dak" vessel is regular, except in the words: Dakuon—a pot for matama porridge. Dapi—a water pot. Da ndawa—a pipe. (N.K.). (g) Words ending in "ng" change into the hard "ng" e.g., Gweng—district. Gweng Amolo—Amolo's district.

(h) Words ending in "ch" and not formed from a verb drop "ch," e.g., Kwach—leopard. Kwa Kamagambo—a leopard of Kamagambo. Mach—fire Ma kwesi—the fire of the pipe.


Remark: A fairly safe guidance for a first beginner to the forming of the Construct Possessive is the plural form of a noun without the final vowel, e.g., Bul drum—pl. bunde. Bund Opiyo—Opiyo's drum. Huma, fame—pl. humbe. Humb ruath—the fame of the chief. This rule, however, is not without its exceptions.

IRREGULAR CONSTRUCT POSSESSIVE.

PARAGRAPHS 3.


General remarks on the Construct Possessive.

Remark I. When the noun ruling the possessive is a plural noun, then the plural noun generally drops the final vowel, e.g., Kom—chair, pl. kombe. Kombora—my father's chairs. Sawo—feast, pl. sepe. SepRuodiha---the feast of Our Lord.

II. In case the possessive of the singular is the same as the plural one, the accent falls on the last syllable, whereas in the plural it falls on the penultimate, e.g., Aguch Maria—Mary's cooking-pot (but aguch Maria—Mary's cooking pots).

III. An unaccentuated “i” should be written:

(a) After the consonants “d,” “dh,” “t” and “th,” Bendi Kisii—the matama of Kisii.

(b) One may be written ad libitum after “k,” “g,” “b” and “ch.”

(c) After all other consonants and before a vowel it should be omitted, e.g., Sap Ruodiha—The feast of Our Lord. Od Okelo---Okelo's house.

Chapter II.

ADJECTIVES.
PARAGRAPHS I.

I. The adjectives are divided into:
A. Qualitative adjectives, which denote some quality or attribute, e.g., Maber—good. Mapel—heavy. Masasi—cruel.
B. Quantitative adjectives, which denote how much or how many of that for which the noun stands we have in our thoughts. This class includes:

(a) The cardinal numbers, e.g., adek—three Apar—ten.

(b) The words: Duto or Dundo—all. Manok Matin—few, little. Mathoth, Mang’eny—many. Marome—enough.

C. Demonstrative adjectives which point out that which we are speaking of by indicating some relation which it bears to ourselves, or to some other person or thing. This class includes:

(a) The indefinite adjective Moro, Moko—some.

(b) The adjective pronouns.

(c) The Ordinal Numerals.

II. The adjective in Nilotic used attributively is always preceded by “ma,” except the quantitative adjective, Duto or dundo. All houses—Udi duto.

III. The adjective always follows the noun it refers to. A good man—Dhano maber.

IV. Both qualitative and quantitative adjectives drop the prefix “ma” when used predicatively. The road is bad—wang yo rach.

maduk, maduge, etc.

NUMERALS.
PARAGRAPH 2.

I. The cardinal numbers belonging to the adjectives of Quantity are as follows:
Achiel One
Ariyo Two
Adek Three
Ang’wen Four
Abich Five
Abuchiel (or abich g’achiel) six
Abiriyo (or abich g’ariyo) seven.
Aboro (or abich a g’elek) eight.
Ongachiel (or abich g’ang’wen) nine.
Apar ten.
Note (a) Abich g’achiel, etc., is only used by the Nilotic of the Trum Yala location. We usually employ the contracted forms as Achiel for six.
etc.
(b) For nine they also employ: Achiko, Abung’wen, Ongachiel, (onge achiel)—one missing of the second five fingers.

II. From 10 to 20 the numerals are formed by employing the word Apar and the units are preceded by “gi.” The “i” drops before the following vowel.
Eleven—apar g’achiel. Eighteen—apar g’aboro.
But: Apar gi ongachiel—nineteen.

III. The tens are formed by employing the words “piero”—tens. The final “o” drops before the


Note. For hundred the Kiswahili word “mia,” and for thousand the Kiswahili word “alfu” or “guna” is used nowadays.

Remark. (a) With the word Apar a word is frequently connected such as “dak” or “gumo,” this implies a completeness, e.g., I give you ten florins (and no more). Amiyo florin apar dak.

(b) Another very common expression is “gi wiye,” i.e., “with units.” I’ll give you thirteen florins—Ahiro miyo florin apar gi wiye (e) adek. You give me ten florins and how many odd ones?—Imiyo florin apar gi wiye (e) adi?

ORDINAL NUMBERS.
PARAGRAPH 3.

The Ordinal Numerals belong to the Demonstrative Adjectives and are formed from the Cardinal numbers preceded by “mar,” e.g., Marachiel—first. Mar ariyo—second. Mar apar g’ariyo—twelfth.

Note. For “first,” the word “mokwongo” is generally used.

THE ADVERBIAL NUMERALS.
PARAGRAPH 4.

I. The adverbial numerals are formed from the
cardinal numerals by prefixing “di” or “nyadi,”
   e.g., Once—dichiel. Twice—diryo or nyadiryo.
   Note: The “i” of the prefix is not dropped but re-
   tained, but here the next vowel falls away. The
   word “ongachiel” makes an exception—
   Nyadiongachiel.
2. The word “ndalo—times” is frequently em-
   used instead of the prefix, e.g., He beats me thrice—
   ogoya ndalo adek.
3. Where we sometimes employ a noun and a
   “cardinal number indicating” “how often,” in Nilotic
   we must employ an adverbial numeral. I only
   smoked one pipe—Namadho kwesi dichiel kende.

COMPARISON OF ADJECTIVES.

PARAGRAPH 5.

In Nilotic the adjectives do not compare, but a
circumlocution is used, e.g., He is wise—Oriek. He is
wiser than I am—Oloya gi rieko. He is the wisest—
Oloya ji duto gi rieko.
Note: (a) The word “loyo” means to surpass. Other
verbs with a similar meaning are also employed,
e.g., Hingo, Hinya, Howo, Kando, Yombo.
Whereas the first three verbs are used more com-
monly to express weight or heaviness, the two
last ones usually express speed or height. Sand-
dukuni chingo macha—this box is heavier than
that one. Yombo—you are taller than I am.
A train is quicker than a mule—Gari oyombo
nyumbu (gi ng’wech).

(b) These words are used where we use “too.” It
is too high for me—Ohinga (gi bor is understood),
or Oloya.
(c) Frequently where we employ a comparative ad-
djective, in Nilotic a positive one is used: John is
taller than James. Instead of saying Joannes oyombo Jakobus, they say Joannes bor, to Jako-
bus chief, i.e., Jakobus is short compared to
John, though he is tall himself.
Compare: Odwa ohingowa—our house is too large for
us. Wahingo odwa—we are too many for our
house.

Chapter III.

PRONOUNS.

There are seven kinds of Pronouns: The Personal
Reflective, Possessive, Demonstrative, Relative, In-
terrogative and Indefinite.

THE PERSONAL PRONOUN.
PARAGRAPH 1.

There are two distinct forms of the personal pro-
noun, viz:—
(a) The Isolated or Separable.
An    I.
In    Ti. cu.
En    He, She, It.
Wan    We.
Un    You.
Gin    They.
(b) The Inseparable.
A    I, Me.
I    Thou, Thee.
O    He, She, It, Him, Her, It.
Wa   We, Us.
U    You, You.
Gi   They, Them.

Rules: (a) The objective personal pronoun is the same as the subjective, except in the third person singular the objective is "e" or "go," e.g., he loves me—Cheroa. I love him—Aheroe or Aherogo.
(b) The inseparable pronouns are always used with the verb, either subjectively or objectively, e.g., I come—Abiro. He sees me—Onenoo.
(c) The inseparable pronoun second person singular must be used when speaking to one person. You too come—Ibende ibiro.

Note: About the object (Cf. pg. 96).

REFLECTIVE PRONOUN.
PARAGRAPH 2.

There are no proper Reflective Pronouns in Nilotic, but in order to get over this difficulty they use:

(a) The Reflective Verb. (Cf. pg. 56).
(b) The word "won," which inflects.
   Awon  I myself.
   Iwon  Thou thyself.
   Owon.
   Wawegi.

Uwegi.
Giwegi.

Note: Even as in English the noun "Self" is a substantive, e.g., my own self, so also in Nilotic, "Won" has a substantive meaning "Owner." Like many nouns so also this takes the personal pronoun.

Compare: I like myself—Aherora awon. I myself like—Ahero awon.

(c) The word "Kende" which inflects.
   Kenda  I myself.
   Kendi  Thou thyself.
   Kende.
   Kendwa.
   Kendu.
   Kendigi.

Note: This word really means "alone," but it is employed where we sometimes say "self," e.g., I go myself—Adhi kenda.

PARAGRAPH 3.

POSSESSIVE PRONOUN.

The Possessive Pronoun, the most difficult pronoun for the beginner, is divided into:

(a) Possessive Pronoun Adjective.
(b) Possessive Pronoun Substantive.

ADJECTIVE.

1. The Possessive Pronoun Adjective is suffixed to the noun which often undergoes a change very much
akin to that in the Construct Possessive

Note: For a beginner we advise a plural form of a noun to form the Possessive Pronoun from, e.g., Luth—stick. pl., Ludhe. My stick—ludha.

2. There are two suffixes:—

I. II.
A Na My
I Ni Thy
E Ne His, Her, Its
Wa Our
Gi Their
U Your

Note: The three persons plural are the same respectively. For clearness' sake we divide the nouns, i.e., in singular and plural. It is with great diffidence that we lay down the following rules:—

**SINGULAR NOUN.**

1. The first suffix is taken by:—


Note: Nouns ending in "ng" with a vowel take this suffix and the ng becomes hard, e.g., Ring'o: meat—Ringa. Kong'o: beer—Konga.

(b) Nouns ending in "l" or "ll" with a vowel, changing at the same time "l" into "nd," e.g., Kul: kraal—Kunda. Pala: knife—Panda.

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(c) Nouns ending in "r" with a vowel, nouns ending in "y" or "i" with a vowel, changing at the same time into "ch," e.g., Ather: arrow—Athecha. Apwoyo: rabbit—Apwoolu.


(f) Nouns ending in "w" or "w" with a vowel, and nouns ending in "r" with a vowel, changing at the same time into "p," e.g., Kiew: furrow—Kiepa. Gowi: debt—Gopa. Musalaba: cross—Musalapa.

(g) Words ending in "ch" and not formed from a verb, changing at the same time in "y," e.g., Kwach: leopard—Kwaya. Mach: fire—Maya.

(h) Nouns ending in "n" with a vowel, changing
at the same time into " nd," e.g., Sigana: story—Siganda. Pino: hornet—Pinda.


(j) Nouns ending in "ny," changing at the same time into " nj," e.g., Winjo: bird—Winja. Seny: fetter—Senja.


II. The second suffix is taken by:—

(a) Nouns formed from a verb, e.g., Tim: deed—Timna. Lek: dream—Lekna.


(b) The Reflective verbal nouns, e.g., Lwokruok: washing—Lwokruokna.

(c) Nouns ending in "si" or " sa," e.g., Kwesi: pipe—Kwesina. Ligise: crown—Ligisana.

(d) Nouns ending in a vowel preceded by a double consonant (except dh), e.g., Lwanda: rock—Lwandana. Adundo: heart—Adundona.


Adita: basket—Aditana.

(f) Nouns ending in " p," e.g., Osiep: friend—Osiepna.

PLURAL NOUNS.

Remark:—

Although a noun has an irregular plural, still for the formation of the possessive one may consider it regular.

1. The plural nouns take the second suffix, preceded by an unaccentuated " e," in case there is a danger of being mixed up with the singular, e.g., Athero—arrow. Athecha—my arrow. Atheche: arrows—Athecheni.

2. All the others follow the rules given for the singular noun, although some of them may also take the second suffix, e.g., Pala: knife—Penda or Pendena. Kom: chair—Komba or Kombena. Pien: hide—Pienda or Pienenda.

Note: The unaccentuated " e" should be carefully noted as there is a real difference between: Puothu—your garden, and Puothu—your gardens.

Remark: The plural suffix is often " ga," " gi," " ge." Though this form is less common than the form in " na," etc., it would seem to be more correct. (Cf. Substantives, and pg. 74).

SUBSTANTIVE.

1. The Possessive Pronoun Substantive is really the possessive case of the personal pronoun inseparable.

Singular.
Mara    mine    Maga or Meka
Mari    thine    Magi or Meki

Plural.
IRREGULAR POSSESSIVES.


Gik thing Gi thing Won Father Min
Gik thing Gi thing Won Father Min

Demonstrative Pronoun.

PARAGRAPH 4.

I. There are two forms or suffixes, accordingly, as the pronoun is used adjectively or substantively.

ADJECTIVES.

Ni or Ma this Gi these
No or Cha that Go those

Ni and Ma refer to one person or single object near by. No and Cha refer to one person or single object far removed. Gi and Go respectively to persons or objects, near or far.

Note. “No” and “Go” are also used when speaking of a person or object just mentioned.
II. When the noun ends in a vowel these suffixes are simply attached to the noun, e.g., Pala—knife. Pudoño—garden. Pudoñono—that garden.

III. The consonants “t,” “th,” and “k” before the suffixes “Ni” and “No” frequently change respectively into “d,” “dh” and “g,” and an unaccentuated “o” or “i” might be employed before the suffix, e.g., Got—mountain. Godini or Godni this mountain. Opuk—tortoise. Opugono or Opugno—that tortoise.

Note. No hard and fast rule can be laid down, but only attention and careful listening will help the student. Okot—bell. Okotno (not Okodno).

IV. “Cha” means “that over there.” Sometimes it is joined to the noun, and the noun takes the form of the Constr. Possessive; at other times it is separated from the noun and does not take the Constr. Poss. form, e.g., Yath—tree. Yadhcha (or) Yath cha—that tree over yonder. Jalo cha or Jandecho—that man over there.

V. Another Dem. Adjective is employed to indicate “one spoken of but now absent,” viz. Chande, e.g., Woyi chande m’awacho—that boy I spoke of.

VI. The Dem. Adjective always follows the poss. pron., and the adjective qualifying the noun, e.g., this my knife—pandami. That high mountain—got maborocho.

VII. A few nouns drop the ending before the suffix, e.g., Ng’ato person, Ng’atni, Ng’atno or Ng’atonono. Dhako woman. Dhano of Dhakono. Nyako girl

Nyano or Nyakono.

Note. Nyieno—that man, is generally used of young people, never of an old man.

SUBSTANTIVES.

Ma or Mani this Mano, that
Magi these Mago, those.
Macha or Machacha, that over yonder.
Magi cha, these over yonder.
Mago cha, those over yonder.
Jali (or Jal), this man.
Jalo, that man.
Joka, those men over there.
This is my body—Ma e ringra. Take this outside—Ter mano oko.

Note. The “same” is rendered by “nogo” for the singular, and “gogo” for the plural. These suffixes take frequently the adjective suffixes and are often preceded by “o.” The same man—Ng’ato nogo. The self same man—Ng’ato nogono. The same day—Ndalo nogo. The self same days—Ndalo gogogo. The same road—Yoronogo. (Cf. Part II, pg. 90).

Relative Pronoun.

PARAGRAPH 5.

I. There is only one rel. pron. to correspond to our English ones. Ma, who, what, which, that.

The man whom you see—Ng’ato m’ino. The child whom they beat—Nyathi magigoyo.

II. The “a” drops before the three persons
singular, and before the “w” of the first person plural. The child you beat—Nyathi m’igoyo. The house we build—Ot m’wagero.

III. In the third person singular we sometimes get “ma.” In this case the verb dropped the pronominal prefix, e.g., The man who is dying—N’gato ma matho. The man that dies for the faith. Ng’ato m’otho ni dini. The people who are coming. Ji mabiro. The people who come to pray—Ji mobiro somo.

“Ma” expresses the act as taking place, whereas “Mo” expresses a state or the simple act not taking place. (Cf. pg. 37).

IV. (a) The Genitive of the Relative is formed by “ma,” and the noun following takes the Poss. Pron., e.g., The man whose house—Ng’ato ma ode.

(b) The Dative of the Relative is formed by “ma,” and the verb takes the preposition (or leaves it—Cf. pg. 96) with the isolated pers. pron. The chief whom he serves—ruoth m’otiyone. Where is the man you gave the letter?—Ng’ato m’imivo baruwa ere?

**Interrogative Pronoun.**

**PARAGRAPHS 6.**

Ng’a, who (singular) whom. Ng’a gini, who (plural).

Mane, which (sing.) Mage, which (pl.)

Ng’a wa, Ng ano, who

Ang’o, what.

Manade, of what sort.

I. Ng’a is used both subjectively and objectively.

(b) From the above-mentioned pronouns other compound pronouns are formed, e.g., somebody dies—Ng’ato moro otho. Don’t you give me something?—Dak’imia gimoro? He lived somewhere?—Odak kamoro.

(c) Machielo—the other, is more defined. No, bring the other—Oyo, kel machielo.

**Chapter IV.**

**THE VERB.**

**PARAGRAPHS 1.**

In Dholuo the verb is one of the most important parts of speech, for from it abstract nouns, adjectives and adverbs may be formed. As a rule it consists of the root, which never changes, and the ending which is changeable.

I. As a rule the verb ends in “o,” e.g., Hero—to love. Gedo—to build. There are, however, some exceptions.

(a) Some verbs end in a different vowel, e.g.,

Dagi—to refuse. Yiye—to believe. (The old forms “Dago, Yiyo” are still in use in Ugenya.

(b) Some verbs consist of only one vowel, e.g.,

A to come from. I to fight. O to flow.

(These too seem to be derived from the older forms still in use amongst other Nilotic tribes, e.g., The Acholi).

(c) Some verbs end in a consonant, e.g., Dak—to live. Ywak—to cry. Twak—to gossip.

Lak—to creep. Mer—to be drunk, etc.
e.g., Who comes?—Ng’a m’obiro? Whom do you see?—Ineno ng’a?

II. Ng’a and Ang’o are always followed by the relative pronoun, e.g., Who beats you?—Ng’a m’ogoyi? What do you want—Ang’o m’idwaro?

III. Ng’a is always used for persons. What is your name?—Nyingi ng’a? (Nyingi ang’o would be incorrect). To ask the name of an animal, a tree, etc., the pronoun “Ang’o,” preceded by the construct form of the noun is employed, e.g.,—What is the name of this tree?—En yadh ang’o? What is the name of this animal?—En ondewi ang’o? What is the name of this river?—En aoch ang’o?

IV. The pronouns “Ng’awa, Ng’ano” are used by themselves, e.g., Go and call somebody—Dhi, ilongi ng’ato moro. Who?—Ng’awa?

V. The words “Ng’ané” or “Ng’anene” and “Gine” or “Giname” may be classed with the Inter. Pron., e.g., Call so and so—Longoi ng’anene. Bring such and such a thing—Kel gine.

INDEFINITE PRONOUN.
PARAGRAPH 7.

In Nilotic only two proper indefinite pronouns are employed, viz., Moro—one, any, some, a certain. moko—some.

Bring another.—Kel moro. Some are coming—Moko biro.

Note. (a) The numeral “One” is an indefinite pronoun when used as the article. One day he came. Chikong’ moro nobiro.

The verbs are divided into:
(a) Transitive verbs, which denote an action or feeling which is directed towards some object, e.g., Heró to love.

(b) Intransitive verbs, which denote a state or condition, or an action or feeling which is not directed towards an object, e.g., Dak to live. Mor to rejoice. Bet to sit.

Note: Some verbs are both transitive and intransitive, e.g., Deko—to stay. Ng’ato odeko—a person stays, delays. Ng’ato odeka—a person delays me. Chungo—to stand. Petrus Chungo—Peter is standing. Petrus ochungo nyako—Peter stops a girl. Dongo—to grow. Siko—to stay, stop away, etc.

III. Intransitive verbs may be formed from transitive ones and vice versa. (Cf. pg. 92, etc.).

IV. The verb has an active and passive voice.

CONJUGATION.

PARAGRAPH 2.

There are five moods: Infinitive, Indicative, Imperative, Subjunctive and Conditional.

INDICATIVE.

PRESENT INDEFINITE.

I. The Present Indefinite is formed by adding the pronominal prefix to the Infinitive, e.g., Heró to love.
A—hero I love.
I—hero thou lovest.
O—hero.
Wa—hero.
U—hero.
Gi—hero.

This present speaks of the action as one whole referred to the present time.

II. This present is used: (a) For the Past Indefinite when the action is passed a few hours ago. He came this morning—Obiro okinyi. The visitor has come—Wendo obiro. (b) For the Future when the real time is fixed by the context. To-morrow we shall go—Kinjy wadhi. (c) In a narration when the person imagines himself to be present at the event he is describing.

Note: The present is used practically throughout for past and present and even for the future. In these cases, however, "Time-words" are used to form the tense or to indicate the time. (Cf. pg. 39).

PRESENT IMPERFECT.

I. The Present Imperfect or also Progressive is rendered by the Present Indefinite: I am coming—Abiro.

II. In the Present Imperfect the pronominal prefix of the third person singular and plural is dropped, but only when the subject is very near. The visitor is coming—Wendo biro. The jailer awoke in a fright—Jahiti olid tweeg nohlew ka hweak.

III. This tense is used: (a) To indicate that which is actually taking place, or on the point of happening, e.g., it is raining—Koth chwe. Peter is dying—Petrus tho. I saw a person washing himself—Aneno ng’ato ka lwokore. (b) To state what frequently or habitually takes place, or is universally true, e.g., the Luo take out their teeth—Luo nago lokegi. Slow and still wins the race—Tero mos nyalo gikmoko.

IV.—The English "I am about to" or "I am going to" is rendered by "Biro," which is in the present, whilst the verb denoting the action follows in the infinitive, e.g., I am going to build here—Abiro geđo ka.

V. The above rendering with "biro" is used for an immediate future. I will give it you immediately—Abiro miyi. I am coming at once—Abiro biro.

PAST INDEFINITE (Prétérit).

I. The Past Indefinite is formed by putting "ne" before the Present Indefinite.

Ne ahero I loved (or) Nahero
Ne ihero Thou lovedst Nihero
Ne ohero Thou lovedst Nohero
Ne wahero Newahero
Ne ubero Nuhero
Ne gihero Negihero

Note: In conversation the contracted form is the most common.

II. This tense is used when speaking of an action as one whole referred to past time, and is the one used in a narration. When they went, one girl
remained behind and worked for her mother—Kane gidhiyo, nyako achiel nodong”, netiyo (Cf. Past Imperfect) ni mim mare.

Note: (a) When the narration is told in the first person frequently the present is used, e.g., I went to an island and found the animals dancing—Adhi chula, anwang’o ondiegi miel nyago.

(b) The narrative conjunction “miti” or “mi” is frequently used and is followed by the present tense. Then the animal left him and went—Mi ondiek weye, odhi. Then they entered the village and boiled matama and meat—Miti gidonjo pacho, gitedo kuon gi ring o. When they went, a heavy rain fell, then they lost the road and entered a house—Kane gidhiyo, koth nochwe mang’ongo, miti yo orwenyonigi, mi gidhi e ot moro.

III. The sign of the Past “Ne” is frequently attached to the conjunctions “ka”, “eka”, “di” and to the relative pronoun. When he came he sat down and ate and then went to bed—Kane obiro, nobet piny, nochiembo, ekane odhi nindo. Which you gave—Mame imiyo.

IV. After the adverbs of time, as “Yande”, formerly, previously, already; “Chon”—long ago. “Nene”—some time ago. “Nyoro”—yesterday. “Nyocha”—the day before yesterday, the present tense is used, but only for the first verb. But his father answered him, did you not know before that we were going to build here?—To won mare biko duoke mi yande ikia kwabiro gero ot ka. Why did you throw that cloth away some time ago?—Nene iwito nang-ano, n’ang’o? Their relation hearing this, threw his

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harp down and ran—Nene owadigi owinjo kamano, nowito thum piny, noringo.

V. The words “Nyoro—yesterday” and “Nyocha—the day before yesterday” cause a certain peculiarity.

Nyoro abiro nyoro or Nyoro abiro nyoro or Nyabiro nyoro.

Nybo abiro nyoro or Nyoro ibiro nyoro or Nyibire nyoro.

Nyabo nyoro Nyobo abiro Nyoro.

Nyowabiro Nyoro wabiro nyoro Nyowabiro nyoro.

Nyuo ubiro nyoro Nyuro ubiro nyoro Nyoubiro.

Nyogibiro nyoro Nyoro gibiro nyoro Nyogibiro nyoro.

The word “Nyocha” does exactly the same: Nyochya abiro nyocha.

PAST IMPERFECT (Progressive).

I. This tense is the same as the Past Indefinite, but in the third person either singular or plural the pronominal prefix is left out. (Cf. Pres. Imperf., pg. 37), e.g., A certain woman bore only girls—Dhako moro nenywolo mana nyiri. The boys were sleeping in the “simba”—Yawoyi nenindwo e simba.

II. This tense is used for the same reasons as those given on pg. 37, III., with the only difference of reference to time. Formerly people spoke only one language—Nene rik ji nelowo wach achiel.

III. Another Past Imperfect is formed with the past of the verb “yudo” or “zwang’o” and the following verb in the present tense, e.g., the house
was burning when we came—Ot nonwang'o owang' k'wabin. He was still asleep—Noyudo pod'onindo. They were going to Kibos—Nonwang'o gidhi Kibos.

PRESENT PERFECT.

I. This tense is formed by employing the auxiliary "se" or "seko" and putting it between the pronominal prefix and the infinitive.
Asehero or Aseko hero I have loved
Isehero Iseko hero Thou hast loved
Osehero Oseko hero
Wasehero Waseko hero
Usehero Useko hero
Gisehero Giseko hero

II. This tense is used when it implies that the state of things brought about by the action exists at the present time, e.g., Asedak Winam higini adek—I have lived (and am still so) in Kisumu for three years. Nadak Winam higini adek—I lived (but now no longer) in Kisumu for three years.

III. Frequently the verb "tieko—to finish" is used in the Present Indefinite and the verb follows in the infinitive, e.g., I have come—Atieko biro.
Note: Some contend that the words "seko" and "tieko" are etymologically connected, hence Aseko hero is written in two separate words.

IV. Our Present Perfect may be rendered by:
(a) "A" and the Present tense, e.g., A abiro I have just come.
A abiro
A obiro

(b) Koro (or) Koro k'abiro (or) Koro ek'abiro—I have just come.
(c) Nende and the Present tense. Nende adonjo—I have arrived to-day.
(d) Nyaka and the Present tense, e.g., Nyak'itiyo ang'o?—what have you been doing since (this morning)?

Note: The above renderings of the Present Perfect are the most common ones after the ordinary Present and Past tense.

PAST PERFECT.

I. This tense is formed by employing "ne" separating it from, or prefixing it to, the Present Perfect.
Ne ashehero or Nasehero I had loved
Ne ishehero Nisehero Thou hadst loved
Ne osehero Nosiehero
Ne wasehero Newasehero
Ne usehero Nusehero
Ne gisehero Ngisehero

In conversation the second form is the more common one.

II. This tense indicates that at a certain past time the action was complete.
THE ROOT.

The root of a verb:—
(a) In verbs consisting of one vowel only, is the same as the Infinitive, e.g., A—to come from. I—to fight.
(b) In verbs ending in a consonant or in another vowel but “o,” is the same as the Infinitive, e.g., Dak—to live. Yiye—to believe.
(c) In verbs ending in “yo” preceded by a vowel, is formed by dropping “yo,” e.g., Miyo—to give—Mi: Tiyo: to work—Ti.
(d) In verbs ending in “o,” and not falling under (c), is formed by dropping the “o,” e.g., Kelo: to bring—Kel. Yanyo: to insult—Yany. Neno: to watch—Nen.
Except: Biro: to come—Bi. Neno: to see—Ne.

FUTURE.

I. The Future is formed by adding “ne” after the pronominal prefix and fixing it to the root of the verb. The “e” of the prefix always changes into the vowel of the pronominal prefix.

A-na-her or Naher I shall love
I-ri-her Nihier Thou wilt love
No-her Noher
Wa-na-her Wanaher
U-mu-her Nuher
Gi-ri-her Ginher

Note: The third person singular never takes the pronominal prefix before the sign of the tense, the first and second may take it. However, the more common form is the one as given in the second column.

II. This tense is used speaking of an action as one whole referred to future time.

III. An immediate future is formed with the verb “biro.” (Cf. pg. 38, V.)

IV. To indicate a near future, i.e., something happening within the course of the day, time-words as “Bin” and “Wang” are employed, followed by the ordinary future tense. Bin mucham ang’o?—What are you going to eat by and by? Wang’ wana-dhi—We shall go soon.

Note: (a) After the future with “wang” frequently a word as “mos” is added without affecting a change. Wang’ namii mos—I shall give it you immediately.
(b) “Wang’” or sometimes “Ang’” is occasionally followed by the subjunctive or present indefinite. Needless to say these are not future tenses and in most cases it cannot be translated. Ka wang’ akedii, mita ki’wang’ nibul ni ng’ato—If I tattoo you, perhaps you will tell it to someone.

V. “Chieing’” or “Chieing’ moro’” is used to express an indefinite future date, but it implies within a few days. Chieing’ moro nabi—I am coming one of these days.

VI. “Wang’ini” is used for a more indefinite future. Wang’ini nodhi Ulaya—After some time he is going home. Wang’ini narawnu—I shall call on you some day or other.

VII. A future including a hesitation, uncer-
tainty or doubt is formed by "di," and the subjunctive. What will prevent me?—Ang'o madimona? Who shall be?—Ng'a madibedi? Perhaps I shall come—Chalo d'abi (or) D'abi.

Note: This "di" may be used in mere questions expressing a doubt, e.g., Is it lawful to heal on the sabbath?—Di her chango chieng' sabbath? Whence do you get that living water?—D'inwang'o pigeno mangima kanye? Father, are you building a house?—Wora, d'igero ot?

VIII. Verbs ending in "k" change into "gi" in the future, e.g., Noduogi—He will return. Unu ywagi—You shall weep.

IX. Some verbs take in the future an unaccentuated "i."

(a) Verbs ending in a double consonant always take it, e.g., Kiny nupidhi rabuon—To-morrow he will plant potatoes.

(b) Verbs ending in "r; "n; "m; "w; "l; " never take it, e.g., Ginikow ng'atno—They will accompany that man.

(c) The others may take it ad libitum.

Note: In some localities this unaccentuated "i" is retained between the Future Tense and the Dative suffixed to it. Unudugina wauch—You shall report to me. Ininegina gwenyo marachar—You shall kill me a white chicken, or before the Accusative, Nopogigi—He shall separate them. As this unaccentuated "i" is not universally employed we leave the student free to employ it or not.

I. (a) The Imperative Singular is the mere root of the verb, e.g., her love. Except: (a) The verbs that change "k" into "gi" in the future, do so also in the Imperative Singular and Plural, e.g., Duogi ka—Come back here. Dogi ku—Go back there.

(b) The same verbs that take an "i" in the future, do so also in the Imperative Singular, e.g., Bedi ka—Sit down here.

(b) The Imperative Plural is formed by "uru," e.g., Heruru—love ye.

Note: In conversation the word "uren" is very often employed. Kel ane—Bring it then. Gammurum ane—Hand it over to me then. Nyisawuru ane—Show it to me.

II. The Imperative is used to express:

(a) A command. Bi—Come.

(b) A request. Mia kitabu—Give me a book.

(c) An exhortation. Beduru ka yokristus mabeyo—Behave as good as Christians.

III. When two Imperatives follow, the second one is rendered by the subjunctive, e.g., Come and see—Bi, ine. Go and teach—Dhiuru, uponjii.

Note: When the first Imperative ends in "i," the "i" of the subjunctive is frequently left off, e.g., Dhi, ng'i—Go and look.

IV. Where we employ the Imperative mood entertaining someone, the Nilotic takes an "e" at the end. Have mercy on us—Keewae. Give me some food—Miae Chieno.
V. The imperative sometimes gives way for a Subjunctive, which is a milder way of entreating people, e.g., My friend, bring it quickly—Omera, ikel piyó. Forgive us—Igohnwae.

Note: (a) The Imperative of the verb “dhiyó” to go is “dhi” or “dhiyo,” the latter, however, is more common. The verb “a”—to go, adds a “y” before the plural ending Ayuru.

(b) The verb “Neno” drops the “n” in the Imperative Singular and Plural, but when followed by a Personal Pronoun, the “n” is employed in the three persons singular, e.g., Ne—look. Neuru—look ye. But Nene—see him, look at him. Neneuru—look ye at him.

The same holds good for the Future and Subjunctive.

**SUBJUNCTIVE.**

I. The Subjunctive is formed by prefixing the pronominal prefix to the root of the verb, e.g.:
- A-her That I love
- I-her That thou love
- O-her
- Wa-her
- U-her
- Gi-her

II. This mood is used to express: (a) A will or wish; (b) A command. Thy kingdom come—Pinyi obi.

III. This mood follows:
1. The conjunctions: (a) Mondo or Nimondo—that, in order that. (b) Di—lest.
2. The impersonal verb “Onego”—must.

3. Owinjere (or) Oromo—it behoves, it fits. (Cf. pg. 62).

IV. (a) The subjunctive is used where we employ a future, e.g., in questions: Shall I come?—Abi? Shall I do that?—Atim gine? (b) Occasionally it is used where we employ an imperative. (Cf. pg. 47).

V. The same verb that change “k” into “gi,” and the verbs that take an “i” in the future as so also in the subjunctive.

VI. The word “dak” preceding a subjunctive indicates a polite way of asking. Dak ibi lina?—Are you coming to pay me a visit? Dak imia ndawa?—Won’t you give me some tobacco?

Note: This also resembles our “Should,” e.g., If you think I should not come, tell me—K’ino ni dak abi, hulna.

VII. Where we employ “’let us,’” in Nilotic the subjunctive with the plural form of the imperative is used. Let us kill him—Wanegeuru. Let us go—Wadhiuru.

**PARTICIPLE.**

I. There is no such form in Nilotic, but one has to use a circumlocution.

(a) Our Present Participle is rendered by the conjunction “ka” followed by the present tense, either indefinite or imperfect. How can you eat standing?—Uchiemo k’uchungo naa? But when his brothers saw the enemy stealing the cattle, they ran—Jo jowadigi ka noneno wasigu ka peyo dhok, ne giringo.
Note: “Ka” is frequently left out, e.g., Anwang’o dhako rego (or) ka rego—I found a woman grinding.
(b) Our Perfect Participle is translated by “ka” followed by the present perfect, e.g., She found the other girls gone—Nonwang’o ka nyiri moko osebdhi (or) Nonwang’o nyiri moko k’osedhi.
Note: A anwang’o dhako ka rego—I have met (or have found) a woman whilst grinding. (Ka rego is the present imperfect). But A anwang’o k’orego—I have found (her) whilst grinding. (K’orego is the present imperfect, but because the subject does not immediately precede the pronominal prefix is employed. (Cf. pg. 97, II.).
II. Participles used as adjectives of quality.
(Cf. pg. 87).

CONDITIONAL TENSES.

As it is well nigh impossible to lay down any definite rules, we simply give some examples of how to translate “if” in the different tenses.

PRESENT TENSE.

If I go now, I shall reach this evening—K’awuok kawono, nadonji odhiambo (or) D’awuok, kawono, adon odhiambo (or) Dang’ awuok kawono, dang’ adonjo odhiambo.

PAST TENSE.

If we had left earlier, we should have reached at mid-day—Dine wawuogi chon, da (dang’) wadonjo saa auckieh.
If he had studied before, he would know it now—Dine opunjre chon, d’ong’eyo kawono.
If he had studied before he would have known it—Dine opunjre chon, dine on’eyo chon.
If we had left earlier, we should have reached before this—Dine wawuogi chon, dine wadonjo chon.
If I had not felt tired yesterday (and had proceeded on my journey), I would have returned already—Di nyo awe baru, di koro aduogo.
If I were not lingering on the road now, I would have reached—D’awe riwora ariwa e yo, di koro adonjo.
Note: The Subjunctive Mood is used in the first part.

NEGATIVE CONJUGATION.

PARAGRAPH 3.

I. The negative if formed by (a) “Ok” (or) by (b) “Dak.” The sign of the negative may be either prefixed to the verb or written separate from the verb, e.g., Ok ahero (or) Okahero—I do not love. Dak ahero (or) Dakahero—I don ot love.

II. In the Past Tenses, the negative may either precede or follow the sign of the tense, e.g., Ne ok ahero (or) Ok nahero—I did not love. Ne ok ushero (or) Ok nshehero—I had not loved. Ne dak wayal—We could not. Dak nahero—I did not love.

III. The Future negative is (a) Ok (or) (b) Oka (or) (c) Okan.
Ok naher (or) Okanaher (or) Okan naher
Ok niher Okanihier Okan niher
Ok noher Okanoher Okan noher
Ok wanaher
Ok unuher Okanuhier Okan muher
Ok ginher Okaginher Okan ginhier

Note: The second person plural of the first form may also be Ok nuher.

IV. In the subjunctive the negation "Kiki" or "Kik" is used before the affirmative: That I love not —Kik aher.

V. The negative imperative does not exist, but the subjunctive is used instead: Do not go —Kik idhi.

Note: The negative imperative of "Nego—to kill" is Kik ineki.

Remark: In Nilotic very frequently two negations are combined, e.g., Okdafl anene—I did not see him at all.

For more information on the negation Cf. pg. 98.

CONJUGATION OF THE VERB.

Affirmative
Inf. Hero—to love (does not exist)
Imp. Her—to love
Heruru—love ye

Indicative—Present Indefinite.
Ahero—I love Okahero—I do not love
Ichero Okihero
Ohero Okoher
Wahero Okwahehro

Past Indefinite.
Uhero Okuhero
Gihero Okigihero

Present Perfect.
Asehero—I have loved Okasehero—I have not loved
Isehero Okisehero
Osehero Okosehero
Wasehero Okwasehero
Usehero Okusehero
Gisehero Okigisehero

Past Perfect.
Nasehero—I had loved Ne okasehero—I had not loved
Nisehero Ne okisehero
Noshero Ne okosehero
Newasehero Ne okwasehero
Neusehero Ne okusehero
Negisehero Ne okigisehero
FUTURE.

Nahe—I shall love
Niher
Noher
Wanahe—Okanahe
Unuhere
Ginhere

Okanahere—I shall not love
Okanihere
Okanoher
Okwanahere
Okanuhere
Okaginher (or Okaginher)

SUBJUNCTIVE.

Aher—That I love
Iher
Oher
Waher
Uher
Gihere

Kik ahler—That I love not
Kik iher
Kik oher
Kik waher
Kik uher
Kik gihere (or Kikigihere)

SECONDARY TENSES.

These are not really tenses, but simply adverbs used to express either the continuation or the negation of an act.

THE "STILL" TENSE.

This is formed by employing the adverb "Podi" or "Pod" e.g., He is still in his house—Podi en e ode (or) Podi en e ode. He is still at work—Podi otiyo.

THE "NOT YET" TENSE.

This is formed by employing the adverbs "Poki" (or) "Podi ki" (or) "Podi ok," e.g., He has not come yet.—Pok’obiro (or) Podi k’obiro (or) Podi ok obiro.

(Cf. pg. 63).

PASSIVE VOICE.
PARAGRAPH 4.

The Passive Voice is one of the most difficult in Nilotic from the very fact that they very seldom use it. We advise the student to avoid as much as possible the use of the passive.

The passive is formed from:

I. (a) The root of the transitive verb and prefixing "o" as an impersonal pronoun, e.g., The food has been brought—Chiemo okel. The village has been cleaned—Pacho osepa. Their cattle was stolen—Nope dhogi.

(b) If the subject is a personal pronoun, then the pronoun is suffixed to the root, e.g.
Ohera I am loved.
Oher Oher
Ohere
Oherwa
Oheru
Ohergi.

II. Some English passives are rendered in Nilotic by an intransitive verb, e.g. To be ashamed—Wich knut. To be afraid—Luor. To be frightened—Bwok. To be drunk—Mer.
To be glad—Mor. To be rotten—Top, etc., etc.

III. Other passives have a reflexive ending, e.g., To be spoiled—Kethore. To be spilt—Pukore. To be in need—Chandore. To be tired—Barore, Bambore. To be vexed—Rochore, etc., etc.

IV. (a) When one indicates an action still going on, the "o" is dropped and an "i" is employed with the active verb, e.g., Thou are being called—Huongi. You are being called—Huongou. (But) You are called—Oluongu.

(b) This "i" is also used when the verb is used impersonally, e.g., It is brought—Ikelo. It is also said—Iwacho bende.

Note.—An unaccented "i" is attached to the root according to the rules given. (Cf. pg. 45).

Thy prayer is heard—Lemoni owinji. He who was put in the place of. Ng'a manoketi e lo (or) Ng'a manoket e lo.

V. The conjugation affirmative and negative of the passive is the same as of the active voice. Hence it is clear that there is no distinction between some tenses, e.g., The Past Indef. and Future. In those cases only the context can make it clear, but in conversation the accent, e.g., Nogerne o maongo dhoge, may mean—A house without an entrance was built for her (or) will be built for her.

(Cf.

Note.—In the future the accent falls on the verb. Pipo noom—the barrel will be fetched. In the

Past Tense it falls on the tense prefix: Pipo noom—The barrel was fetched.

VI. In the passive the subject of the sentence stands for the object of the action described by the verb, e.g., The house was built—Ot noger. The barrel was fetched—Pipa noom. When, however, the direct object of the action described by the verb follows in English, the active voice must be used in Nilotic, e.g., The house was built by Peter—Petrus noger ot. The barrel was fetched by a servant—Jatich noomo pipa.

REFLECTIVE VERB.

PARAGRAPH 5.

Strictly speaking only transitive verbs can be used in the reflective form, viz., when the action which it denotes is done by the doer to himself. However, there are many verbs in Nilotic, called Neuter verbs, the signification of which approaches that of the passive, with a reflexive ending, e.g., To be startled—bwogore. To open—Yawo. To be opened—Yawore, etc.

1. The reflective is formed by adding "re" to the infinitive, e.g., Herero—to love. Herore—to love oneself.

The formation of the tenses is the same as in the ordinary verb.

III. Aherora—I love myself.

a

Herori

Chere

Wahehero
Uheroru (or Uherore)  
Gihore  

Note.—The ending of the first and second person singular and of the second person plural changes into the personal pronoun. The second person plural may also be—Uherore. This, however, is local.

IV. Verbs ending in "yo" form the reflexive:  
(a) If "yo" is preceded by "o" they have a double reflexive, e.g., Goyo—to beat. Goyore or Gore Pwoyo—the praise. Pwoyore or Pwoore.
(b) If another vowel precedes, they generally drop "yo" before "re," e.g., Twyore—to bind. Twere Bayo—to miss. Bare Ng'iro—to stare. Ng'ire.

V. In the imperative plural the final "e" is retained before the ending, e.g., Ritreuru—take care of yourselves. Ywagreuru bewail yourselves.

VI. Some verbs have an old reflexive ending in "ini," e.g., Yiengini—to shake. Tiitini, Kirini—to shiver. Ng'ang'ini—to be shiny, etc.

VII. Some verbs which are used without the reflexive pronoun in English have to be used in the reflexive form in Nilotic, e.g., To bathe—Iwokore. To turn—lokore. To spread—landore. To assemble—chokore. To prepare—losore, ikore. To practise—puonjore. To incline—nyagore. To recover—chukore. To dress—rwakore. To undress—gonyore. To pour—pukore. To bend—kulore, lung'ore, etc.

VIII. The Reflexive Verb may be strengthened by adding the pronoun "won" or "kende." (Cf. pg. 28).

RECPROCAL VERB.  
PARAGRAPH 6.

I. There is no separate form for the reciprocal verb, but the ordinary reflexive is used. It is clear that this is only in the three persons plural, e.g., We love one another—Waheore.

II. Often a circumlocution is used, as: They love each other. Giherore (or Ng’ato ohero wadigi ng’ato ohero wadigi—Each one has his own mind—Ng’ato (en) go chunjye, ng’ato (en) gi chunya. Cf. pg. 91).

III. Ofttimes too the word "kende" is employed. They said one to another—Negiwaheo kendigi.

REDUPLICATED FORM.  
PARAGRAPH 7.

The reduplication denotes a state or quality of being simple, and is formed from the root of the verb preceded and followed by "a," e.g., He simply lives—Odok adaka. He simply loves you—Oheri aheri.

I. All the verbs even those in "yo" only drop the "o," e.g., He simply give you. Omiyu amiya.

II. In the imperative plural the reduplication is formed as stated above, e.g., Simply work—Turu atiya.

III. In the reflective verb or verbs having a reflective ending, the reduplication is taken from the simple active. He is simply bathing—Olwokere awoka. He simply fell—Ogore agoya.
DEFECTIVE VERBS.
PARAGRAPH 8.

The verb "To be":
Infinitive Bedo or Bet.
Imperative Bedi—Bedur.
Indicative.

Present
Abedo or Abet I am. Wabedo Wabet
Ibedo Ibet Ubedo Ubet
Obedo Obet Gibedo Gibet

Past
Ne abedo or Ne abet or Nabet I was
Ne ibedo Ne ibet Nibet
Ne obedo Ne obet Nobet
Ne wabedo Ne wabet Newabet
Ne ubedo Ne ubet Nubet
Ne gibedo Ne gibet Negibet

Future
Nabedi I shall be
Abedi Ibedi Obedi
Nibedi Wabedi Unubedi
Nobedi Ubedi Gibedi

Note.—More tenses may be formed according to the general rules.

II. Another way of rendering "to be" is, to use the personal pronoun for the Present, and in the Past to prefix "ne," e.g., We are—Wan. We were—Ne wan. He is one of us—En e wan.

III. A third way is to employ the old locative

"tiye" and prefix the personal pronoun, e.g., Antiye
—I am, Intiye, Wantiye, Untiye, Gintiye.
Past: Ne antiye, Ne intiye, etc.

Note.—This is not the pure meaning of "to be," but rather: to be here present.

To have.

I. There is no such verb in Nilotic, but the expression "to be with" is used, and conjugated as the verb "to be."
Abet gi, I have. Nabet gi, I had.

II. A second way is to use the personal pronoun with "gi," e.g.,
In gi, Thou hast. Né wan gi, We had.

Note.—This "gi" changes into "go" or "godo" when no object follows. Un gi pesa?—Have you money? Ee, wango (or) wangodo—Yes, we have.

To be without. To be missing

Present
Aonge, I am without. I have not.
Ionge
Oonge
Waonge
Uonge
Gionge

Past
Ne aonge or Naonge I was without. I had not.
Ne ionge Nionge
Ne oonge Noonge
Ne waonge Newaonge
Ne uonge Neuonge (or) Nuonge
Ne gionge Negionge
Note.—When the object precedes this verb, it is followed at the end by “go” or “godo.” I have no money—Pesa aongego.

Constructions as the following are used: Aonge pesa, Pesa ongema, Aonge gi pesa.

To have Sufficient.

Oroma I have sufficient
Oromi
Orome
Oromowa
Oromou
Oromogi

It is clear that this means: It suffices me, etc.

Note.—The Quantitative Adjective “enough” is as a rule rendered by the verb “romo,” e.g., There is enough stone—Kite romo.

CAUSATIVE FORM.

PARAGRAPH 9.

The causative is formed by employing the verb “miyo,” which takes the tense conjugation and the other verb follows in the present indicative. We caused our Lord to die. Wan ne wamyo Ruodhwa otho. To walk with bad people leads us to sin. Bayo gi jomaricho miyo waketho. Cf. pg. 62 IX.

MUST.

PARAGRAPH 10.

Must is translated by:
(a) The impersonal verb “onego” followed by the subjunctive. I must learn—Onego apuonjra.
(b) Owächini—You are told, and the subjunctive
(c) Oyalni—You are ordered (by law or precept) and the subjunctive. “Must not” is usually translated by “Kik.”

TO BEHOVE, OUGHT.

PARAGRAPH 11.

To behave, ought is translated by:
The impersonal verbs “owinjore” or “oromo” followed by:
(a) The subjunctive alone, or the subjunctive preceded by “mondo,” e.g., Owinjore okel (or: mondo okel) chiemo—It behoves him to bring the food.
(b) The indicative alone, or preceded by “ka,” e.g., Oromo okelo chiemo (or) Oromo k’okelo—He ought to bring the food.

Chapter V.

ADVERBS.

PARAGRAPH 1.

Adverbs of Quantity and Degree:
Opong—full to the brim. Idle opong—Pour it full. Kore—half-full. Aol k’ang?—Shall I fill it?
Oyo, iol mana kore—No, half full only.
Mabor—far. Odhi mabor—He went far. Tuwoto ti odhine mabor—He is now sick for a long time.
Machiegini—near. Suđi machiegini—Come near.
Ahinya, Ruok, Gilala—very. Aheri ahinya—I like you very much.
Ngang—very. Ji mathoth ungang—Very many people. Ti wang'yo kodi ngang—Now we are very much accustomed to you.
Lolwe—very far. Ochwayo lolwe—he went very far.
Moloyo—exceedingly. Aheri moloyo—I love you exceedingly.
Chuth. Chutho—utterly, quite, outright.
Neginege chuth—they knew it outright.
Both—nearly. Both notho, to nokwo—She nearly died, but recovered.

Note.—(a) Mahor and Machiegini are often preceded by “ka” or “ku,” e.g., Odhi mabor. Sudi ka machiegini.
(b) In some locations “Ngang” seems to be used exclusively in a negative sense. Cf. pg. 99.

ADVERBS OF TIME.

PARAGRAPH 2.

Karang'o—when. Ibiro karang'o?—When did you come? Cf. pg. 99, IV, C.
Kawono—now. Ibiro kawono—I came now.
Gonyo—now. Aidhi gonyo—Shall I go now. (Local)
Podi—still, yet. Podi onindo—He is still asleep.

Note.—As a single word in answer to a question, it has a negative meaning. Gibiro?—Are they coming? Podi—Not yet. In this negative meaning it is often repeated. Podi pot—Not yet (or) Podi gipodi, Chiemo chiek?—Is the food ready? Podi (or) Podi apoda—Not yet.

Nende, Tinende, Tinde, to-day. Nende abiro dak ka—I am coming to live here now.

Ti, nowadays.—Ti okane. I did not see him these days.

Kiny—to-morrow. Kiny wanamondi okinyi mang 'ich—to-morrow morning we will leave very early.

Orucha—day after to-morrow. Orucha wanadhi Winam. The day after to-morrow we will go to Kisumu.

Nyoro—yesterday. Nyo awachonn nyoro—I told you yesterday.

Nocha—day before yesterday. Nyo cha koth nyochwe mang'ongo. The day before yesterday it rained heavy.

Pile, Pilepile—daily, often, constantly. I joga pilepile—You bother me every day—Olimowa pile—he visits us daily.

Otieno—at night. Ondiegi wotho otieno. Hyaenas walk at night.

Odiewor—at midnight. Wanonji odiewor—We will arrive at midnight.

Odiechieng—in the day time. Ondiek nokaye odiechieng—A hyena bit him in daytime.

Onyang'o—at about eight o'clock in the morning.
Chieng'mor'o—some day. (either past or future.)

Chieng'mor'o nobiro ka—he came here some day.

Chieng'mor'o namiu sabun—Someday I will give you soap.
Monde, Mondo, a while. Weuru monde—Leave off a while.
Bang'e—afterwards, later on. Bang'e nobiro—He came later on.
Rat—at the same time. Negibiro rat—They came together.
Manyakanende—continually, constantly. Mama manyakanende achak wachoni—Mother I told you repeatedly. (Litt. Since this morning.)
Manyakanoro—since yesterday.
Manyakanone, Mahito—from eternity, from all ages.
Manyakachieng', Mochwere—eternally.
Nene—some time ago. Nene en ka—Some time ago he was here.
Yande—formerly, before. Yande adak Gem—Formerly I lived in Gem. Yande podi k'anene Uyoma—I have not seen Uyoma before.
Chon—early, long ago. Notundo Nairobi chon—He reached Nairobi long ago.
Note.—(a) Although the present tense is usually connected with “chon,” still it is not uncommon to hear the past or present perfect too.
(b) Chon may also refer to the future. Naduogi chon. I will be back early.
(c) Yande and Chon are frequently used together. Yande chon aravo dalau (or) Yande aravo dalau chon—Long ago I called at your village.
Bin—presently, soon. Bin nabi—I will come presently.
Wang—soon, presently, immediately. Wang nagoi—I will beat you presently.

Koro gi ka—immediately.
Gikanyo—then.
Indimi—these days.

ADVERBIAL PHRASES OF TIME.
Kogwen—at cock’s crow.
Ka piny oyuso (ochido)—at dusk.
Ka piny oru, Ka piny oyawore—at dawn, at daybreak.
Ka chieng’ opilore—at sun rise.
Ang’ich welo—towards evening (past 6 o’clock).
Kar donjo dhok—about 5 o’clock.
Kar nyiedho dhok—about half past five.
Tekre mon—between 2 and 3 in the afternoon.
Odhiambo mar olikiti—about half past six in the evening.

ADVERBS OF PLACE.

PARAGRAPH 3.
Ka—here. Beduru ka—Sit down here.
Ku—here (a little away from the speaker).
Akete ku—I put it down here.
Cha—there, yonder. Gin cha—They over there.
Echa—there. Ech’obiro—There he is coming.
Kucha, Kacha—there, yonder. Dalawa ni kucha—Our village is over yonder.
Kanye, Kune, Kure, Ere—where. Idak kanye?—Where do you live? Idhi kure—Where are you going?
Kano, Kuno, Kuro, Eri—there. Nadak kuno—
I lived there.
Note.—(a) The adverbs of place in a question end in "e." but in an answer in "o."
(b) Ere—there, is an exception. However, the regular form is also used, e.g., Ero—there he (she, it) is. It is frequently employed as a warning against danger, and might be considered as an interjection "Look out." Ero! Ndiga biro—Look out! a bicycle is coming.
(c) "Ere" and "Eri" are used in the singular, but they have a plural form also. Eke gi?—Where are they? Eki gi—There they are.
Koni—this side. Luw koni—Go this side.
Kono—that side.
Koni gi koni—on both side.
Note.—Some locations seem to use Konni—this side. Konni gi konni—on both side.
Konchiel-konchiel—Half-half. Partly—partly. Konchiel jasomo, konchiel jakafiri—He is half a reader, half a heathen.
Kuchiel-kuchiel—half-half, partly—partly. Kuchiel Luo, kuchiel Jamwa. He is half Nilotic and half Bantu.
Kocha—on the other side. Tok ot kocha—At the back of the house.
Loka—side. Lokani. Odak lokani. He lives on this side of the river. Lokacha—across the river. Kiny nadhi lokacha, g’okinyi—To-morrow morning I shall go across the river.
Note.—Sometimes the words "koni" and "kono" are connected with "loka." Rang’ala ni loka Yala koni, to Alour ni loka kono. Rang’ala is at this side of the Yala, but Alour at the other side.

Kamoro—somewhere, anywhere. Okadhi kamoro. I am not going anywhere.
Kamoro-kamoro—in one place—in another place.
Note.—Kamoro-kamoro also refers to time—
Kwonde moko—somewhere.
Kwonde duto—everywhere. Tho ni kwonde duto
Death is everywhere.
Chien—behind, back. Odong’ chien—He remained behind.
Pacho—at home. Ni pacho—He is at home.
Thurwa, Thuchewa, Thuru, Thuchewa, Thurgi, Thuchegi—home. They went home—Negidhi thurgi. The readers go home on Saturday.—Josomo gidhi thuchegi tich aichiel.
Malo—on top. Kete malo—Put in on high.
Mwalo—on top. Kete ,g?t—a—doraom waarm
Mwalo—below. Odong’ mwalo—He stopped down below.
Piny—on the ground. Nogore piny—He fell down.
Diere—amidst, in the midst of, in between, half-
way. Nochung diere—He stood in the midst.
Neging ado diere.—They cut it half-way, in the middle, in two.
Iye—inside. Ni iye—it is inside.
Oko—outside. Puke oko.—Throw it outside.
(Local: Woko.)
Note.—"Oko" connected with some verbs means "off," e.g., Jalo oko—To slash off.

Libare, Lela—in the open.

Note.—(a) The adverbs of place always follow the verb while those of time may either follow or precede it.

(b) Ka and Ku are interchangeable without difference of meaning.

(c) Ka is also a noun meaning Place or Time. When referring to place the verb takes a locative suffix, viz., "a" when the verb ends in a vowel, but "iye" when the verb ends in a consonant. Whether I go, you cannot come. Ka m'adiyiye, un okuuyal bire. I don't know where he lives. Akia ku m'adiyiye.

(d) "Iye" is frequently suffixed to the verb to translate the English "On it," "Inside," "In it." He is sitting on it. Obetiye—Don't enter. Kik udonjiye.

ADVERBS OF MANNER.

PARAGRAPH 4.

Piyo, Piyo piyo—quickly. Bi piyo—Come quick.

Mos, Mos mos, Mos mos mos—slowly, carefully, softly.

Nomake mos—It caught it carefully.

Tir—upright, rightly. Chikir tir—Stand straight.

Adier, Adieri, Adiera—truly, really. Notimo adier, Putupu—truly, really. He did it really.

Nono—gratis, for nothing, gratuitously, vainly, in vain, fruitlessly. Omiya nono—He give it to me for nothing. Adhi nono?—Shall I go without anything? Apaun jou nono—I am teaching you in vain—Ngato mer nono—I am a good man.

Mar ayiem, Mar oyiem—on purpose. Okatimo mar ayiem—I did not do it on purpose.

Kayiem—in vain, for nothing. Ogoya kayiem—He beat me for nothing.

Note.—Generally "nono" is connected with "Kayiem."

Chalo, Donge, Mita—perhaps. Chalo dabi—Perhaps I will come. Donge wacho—Perhaps you say. Mita gituwo—Perhaps they are sick.

Bende—also too. In bende—You too.

Note.—The adverb—too, is translated by:

(a) Bende preceded by a noun, pronoun or verb, e.g., Give him a piece of cloth too—Mie nanga benge. He smoked too—Nomado bende. He came too—En bende nobiro.

(b) by, "Ahinya" preceded by an adjective used predicatively. It is too high—Bor ahinya. It is too high to—Bor ahinya bende. Cf. pg. 22.

Note (b).

Nade—how. Obiro ka nade?—How does he come here?

Kamano—so (litt. like that). Otimo kamano—He did so.

Ratiro—publicly. Nowuuki ratiro—He left public.

Arum—together. Negibiro arum—They came together.

Aming'a—incessantly, constantly, for a long time. Adak ka aming'a—I am living here for a time.
Note.—How many is rendered by “adi” How many florins?—Florin adi? How often—Tiilo adi? Ndalo adi?

ADVERBS OF CAUSE OR CONSEQUENCE.

PARAGRAPH 5.
Momiyo—therefore. Mi, Mitia—consequently.
Marang’o—why, wherefore N’ang’o—why, wherefore
Note. (a) Marang’o generally begins a sentence, while N’ang’o stands at the end. Marang’o ibiro ka
(or) Ibiro ka n’ang’o?—Why do you come here?
(b) Very often a circumlucation is used, as Ang’o
momiyo itimo kamano?—Why did you do that.

ADVERBS OF REPETITION.

PARAGRAPH 6.
Kendo—again. Abiro kendo—I come again.
To this class belong the Adverbial Numerals. Cf.
pg. 20.

ADVERBS OF AFFIRMATION AND NEGATION.

PARAGRAPH 7.
Ee, Aee—Yea, yes.
Oyo—No.
Oki, Ok, Okan, Dak, Kik, Kiki—Not.
Nyak—Never.

FORMATION OF ADVERBS.

PARAGRAPH 8.
Adverbs are formed from:
(a) Abstract nouns by prefixing “ma” and
putting it behind the verb.
Ber—goodness. Maber—well.
Rach—badness. Marach—badly.
Tek—hardness. Matek—hard.

Note.—As will be noticed these adverbs are the
same as the adjectives of quality, but they do not
undergo any change in the plural.

(b) Verbs by prefixing and suffixing an “a.”
Pando—to hide. Apanda—stealthily.
Niringo apando—he ran away stealthily. Kar—to spread out
—Akara. Ng’ato owotho akara—he walks with legs
spread out.

IDIOMS.

PARAGRAPH 9.
To express some English adverbs in Nilotic, verbs
must be used:
I. For “again” the verb “chako” is fol-
lowed by the present tense. He came again—
Nechako obiro.

Note.—(a) If the verb Chako is in the future
tense, the verb following is in the subjunctive. I
will not do it again.—Okanachak atum.
(b) Generally the word “kendo” is added. They
ran away again—Nelichako giringo kendo.
II. “First” or “Before” is translated by
“kwongo” and the verb follows in the Infinitive, He came here first—Jale nokwongo bro. I came
before you—Nakwongo.

Note.—The ordinary adverb “mokwongo” is used
too. Do that first, may be translated by: Tim
mano mokwongo (or) Mokwongo itim mano (or)
Ikwongo itim mano (or) Tim mano monde.
III. “Usually” is rendered by “Hinyo” or
“Thoro,” followed by the infinitive, e.g. We usually
say—Wahinyo waacho. They usually go to work—
Githoro dhi tich.
Chapter VI.

PREPOSITIONS.

Mar—of. Mag (pl.) of.
Gi—with, and.
Kodi, koda—with, together with.
E—in, of
I—in, inside.
Kuom—amongst, from, by.
Ni—to, for, for the sake of.
Ka—from, during.
Dier—in the midst of.
Dho—along.
Dir—on the side of, near.
Bwo—under.
Loka—across.
Bang’—after.

II. (a) Mar (sing.) and Mag (pl.) is the general equivalent of the genitive or possessive. The light of the sun—ler mar chieng.
(b) Followed by a personal pronoun it forms the possessive pronoun. Of me—mara.
(c) It corresponds to our “to,” “addressing,” etc., e.g., To Mr. So and so—Mar Bwana Ng’anene.

III. The prepositions: Bang’, Kuom, Nyim, But, Pier take the personal pronoun inseparable. He stood near me—Nochung’ bura.

IV. Kwop or Nikwop take the isolated personal pronoun. Nikwop gin—On account of them.

V. Ni is the preposition used for the dative.

Cf. pg.

VI. (a) Gi and Kodi are used indiscriminately for things and persons. He came with a spear—Nobiro gi (or: kodi) tong’.
(b) It is used where we use “and” to connect nouns. The mother and her child.—Min gi nyathine.
(c) It has a possessive meaning, e.g.—Opiyo’s village—Dala g’Opiyo. The brothers of the girl—Jowete gi nyako. Cf. Mag.
(d) It is frequently connected with the adverbs of time, as: Otiene, Odhiambo, Odiech’ng’ Onyango.
(e) Before a vowel the final “i” is dropped. She followed him with an old hide. Nolwo bang’e g’adelu.
(f) Where we employ “with it,” in Nilotic they use: “go,” “godo” or “kotre.” I did not come with it—Ne okabiro (or) Neo kabirogodo (or) Ne okabiro kore.

VII. (a) As said under VI, (a), Kodi is interchangeable with Gi, and like Gi it drops the final “i” before a vowel.
(b) Kodi implies—together with. Am I to go with you, is translated by—Wadhi kodi. (Lit. Are we going together.)
(c) It is used where we in English use “To,” e.g., Like to, Equal to, Chalo (or) Chal kodi, Romo kodi, e.g., That cow of mine is like this one of you—Dherano chalo (chal) kodi (or: gi) marini. That cow of mine is equal to this one of you—Dherano rom (or: romo) kodi marini.
Note.—Chalo, as a rule refers to the colour or build. Romo—to its intrinsic value, age, etc.

VIII. (a) E—i n., is occasionally left out, or strengthened by "i," e.g., He came in my house—Nobiro oda (or) Nobiro ei oda.
(b) Within me, is translated by: "e iya," "kuoma" or "e chunya."
(c) Sometimes it renders our "against." He leans against the wall. Oyiengere e kor ot.
(d) See its use—Nowuok, noa e ot—he left the house. Nopudhore e kom—he rose from the chair.
IX. Ir, to, indicates a direction and is sometimes replaced by "ni." He came to me—Nobiro ira (or) Nobirona.

X. Pier—who or rather E pier, is used for persons and things. However, in order to avoid ambiguity one better uses for persons: E dier ng'e.
—He stood behind me. Nochung' e dier ng'e y'a. He stood behind the house.—Nochung' e pier ot.

XI. Without, followed by a verb is translated by: mak, e.g., Without he sitting on it—Mak obetiye. Followed by a noun it is—mana, but it is better to use a circumlocation. He came without a hoe—Nobiro k'oonge kwer. All of us except him—Waduto mana en.

XII. Kuom has got a partitive meaning, e.g., Omiya kuom rech—he gives me some of the fish. It follows the verb "a" to come from. He comes from God—Oa kuom Nyasaye.

XIII. "Ka" indicates (a) a place of, e.g., I am going to Amimo's place—Adhi k'Amimo.
(b) A purpose of an errand, e.g., I am coming for medicine. Abiro ka yath—I am going for fish—Adhi ka rech.

Compare: Adhi ka lweny, i.e., where the fight is Adhi lweny—I am going to fight.

Chapter VII.

CONJUNCTIONS.

Kendo, and also.
Kata, whether.
Gi, am.
Kaka, as, like.
Ka, when, if, while, as, that.
Kata ka, even if.
Kata-kata, whether or, either or.
Koro eka-koro eka, as soon as.
Ni, that.
Nimar, Nikeh, Wira, Niwira, for, because.
Mondo, Nimondo, in order that.
To, but, however, then.
Di, lest, if.
Nyaka a-nyaka chopi, since until.
Eka, thereupon.
Gikanyo, thereupon.
Momiyo, therefo.
Momono, therefore.
Miti, then, in consequence, therefore.
Koro, now.
Da, if.
Di, if.

I. Kendo, and, is used to connect verbs, or to connect the first clause of a sentence to the next one, e.g., They came and went—Negibiro kendo negidhi. You go and dig a very deep hole and cut firewood in
great abundance—In dhiyo, ikung bur matut ahinya kendo i bar yien mathoth gi gila.

II. Gi, and, connects nouns. Matama and wimbi. Bel gi kal—When the preposition “gi” is used, then “kendo” connects the nouns. They came with sticks and clubs—Negibiro gi ludhe kendo gi runge. The people of Kajulu with their women and children—Jokajulu gi monligi kendo gi nyithindigi.

III. Ni, is used for out “that,” e.g., He thought that she could beat her—Nogalo ni onyalo loye.

Note.—(a) To introduce indirect speech, ni, is used, e.g., They went home and told the father, a certain man stands all the grass which we yesterday hoed—Negidhi dala, negiko ni won ni ng’ato more ochungo lum duto manyoror wapuro. He answered him what are you afraid of, are we not men like you—Noduoke n’iluoro ang’o, ok wan ji ka un.

(b) In this case it may be repeated, e.g., He said to her if you tell on me, I will kill you—Nowachone ni k’ihula ni t’anegi.

(c) To introduce direct speech the abverb “niya” is employed, e.g., He said to her, who beat you?—Nowachone niya, Ng’a manogoyi.

IV. Koro—now, is used in a narration. Now the devil left him—Koro jachien noa kuone.

V. (a) Ka, corresponds to our, that, e.g., Do you think that—Igalo ka.

(b) Frequently it is interchanged with “ni.”

(c) Frequently it is employed where we leave it out, e.g., She tasted and found it sweet—Nobi lo, nonwang’o ka mit.

VI. Mondo, Nimondo are followed by the sub-

junctive. Boil some food for us to eat—Tedi kuon mondo wachum.

VII. To—but. The use of this conjunction is very wide and irregular, e.g., What about me?—To an to?

It is used for emphasis’ sake. Tek to tek—it is difficult. (Litt.: considering its strength it is strong, however.)

VIII. Mi, Miti, cf., pg. 39, Note (b).

IX. Momino, Momono—therefore, takes the tense conjugation and the verb follows in the indicative, e.g., Therefore his sister imitated his speech—Emanomomo nyamin poro dhoge. I want to go to Kisumu, therefore I am prevented from visiting the grave—Adwar dihi Kisu, momona dih ka tho.

Note.—(a) Momino—it is which prevents, is used to translate out “therefore” followed by a negative. Therefore he cannot come—Momono biro.

(b) “Therefore” is frequently translated by “Egin,” (litt.: for this reason, for these reasons.) Egin ahulonu tinende. Therefore I tell you to-day.

X. As soon as John entered the village, James left—Koro ekane Joannes odonjo dala, Jakobus nowuk (or) Jakobus koro ekane owuok.

XI. Da and Di. cf., pg. 38, 39.

Chapter VIII.

INTERJECTIONS.

Yaye, indeed, alas.        Ling’! Pshaw! Keep quiet.
Ara! All right. (inwardly resenting).
Nade? How is it possible?
Jong'! Stop!
Tho! Alas! Ah!
Ero! Hey! All right.
Ero kamo. Thanks, well done.
Karang'o? When (resenting a statement)
Jong! Stop!
Wea jong'. Jo! Wea, Jowa! Leave me alone.
Jowa! Ah! Oh! (including disgust).
Hii! Stop! Nyire! We, nyire! Stop that! Chuck it!
Tho! (Pé! local). Tho! (or) A tho! These last
exclamations at times express disgust, at other times
assent.

Note.—"wa" is frequently connected with the
subjunctive where we use "let." Ar' adhi, atimwa
—All right, let me go and do it now. It also seems
to strengthened the subjunctive, e.g., Wadhiuruwa
—Come on, let us go. Sometimes it expresses a
slight resentment, e.g., when the buyer offers too
low a price and the owner finally agrees. Ara!
mwia—All right, give it to me.

Note.—There are two more exclamations which
serve to express the idea of completeness, and are
connected with the word "duto—all." Të, orumo
duto të.—Everything was finished, there is
absolutely nothing left. Dhok notho duto pep. All
the cattle died to the last calf.

SALUTATIONS.

Misawa! (or) Okwe! (or) Oboch! (or) Osasore! (or)
Wakia! (or) Oyangore!—Peace. Misawa ruok (or)
ahtiva (or) matek!—Great peace! Any of the
foregoing words may be used: Okwe ruok! etc.)

Omera, misawa (amosi)—My friend (litt. My
brother), peace!

Inindo nade? How are you (in the morning)?

Anindo maber (marachi)—I am all right (unwell).

Iriyo nade?—How are you (in the course of the
day)?

Ariyo maber (marachi).—I am all right (not well), to
(or mita, mbula) in? but how are you?

Ingima, Nyamera?—My lady friend, how are you?

Angima, Omera, to in?—I am all right, my friend, and
how are you?

Ringri ber, Omera?—How are you?

Ringra ber, to wiya bara matintin—I am all right
except for a slight headache.

Kas m'iaye luwo (or: wacho) ang'o?—What is the news
where you come from?

Oling’—No news.

Inindi—Good bye.

Nyasaye riti—May God protect you.
PART II.
Formation, Remarks and Syntax.

Chapter I.

FORMATION OF NOUNS.

I. Nouns denoting an agent are formed from:
(a) A verb by prefixing “ja” for the singular, and “jo” for the plural, e.g., Tedo—to cook. Jatedo—a cock. Telo—to lead. Jatelo—a guide.

II. Nouns denoting a tribe, country, location or clan take “ja” for the singular and usually take no prefix for the plural, though sometimes one hears the prefix “jo” employed, e.g.:—
A Nilotic Jalu, pl. Luo.
A person from Gem, Jagem, pl., Gem (or Jogem).

III. (A) Nouns denoting a patient are formed from the verb prefixing “ng’ama” for the singular, and “joma” for the plural, e.g., Fuwo—to be foolish. Ngi’amafuwo—a fool. Ngi’amafuwo—fools. Tuwo—to be sick. Ngi’amatuwo—a sick person. Ngi’amatuwo—sick people.
(B) Nouns denoting a patient and at the same time expressing a defect in the human body are formed from:
(b) Verbs, e.g., Bamo—to be crooked. Rabamo—a crooked man. Ng’olo—to be lame. Rang’olo—a lame person.

Note: The nouns given under (B) may again prefix “ja” for the singular and “jo” for the plural, e.g., Jaradhoyo—a leper. Jarakurm—a hunchback. Jarabondyo—a baldman. Jarabamo—a crooked man. As regards their plural no fixed rule can be put down, e.g., Radhoyo—a leper, forms a plural as Rodhohini or Jaradhoho or Joradhoho. Rakurm, pl., Rakuombe or Jorakuombe or Rakumbe, etc.

IV. Nouns denoting an instrument are formed from a verb by prefixing “ra.” The final “o” either drops or changes into “e” or “i.” Gwaro—to scratch. Raqwar—a pitchfork. Beto—to slash. Rubete—a slasher. Ildho—to climb. Ralabi—a ladder.

V. The abstract nouns are formed from the verb:—
(a) As a general rule one might say the verb drops the final "o," and the root is the noun, e.g., Leko—to dream. Lek—a dream. Timo—to do. Tim—a deed, an action. Puonjo—to teach. Puonj—a lesson, a doctrine.


(c) The verb "diyo"—to go, forms its corresponding noun by dropping "yo," e.g., Are you nearly going?—Dhimi ti chieginu?

(d) Verbs ending in "wo" form the noun in "j," e.g., Diewo—to have diarrhoea. Diep—diarrhoea. Puwo—to be foolish. Fup—foolishness. Kowo—to accompany. Kop—accompaniment.

(e) The verb "tuwo"—to be sick, remains the same. His sickness is bad—Tuwone rach.

(f) Verbs ending in "id" or "do" form the noun in "it" or "ith" respectively, e.g., Chwado—to flog. Chwat—a flogging. Thiedho—to cure. Thieth—a cure.

(g) Verbs ending in "go" form the noun in "k," e.g., Bwogo—to frighten. Bwok—a fright. Pogo—to divide. Pok—a division.

(h) Some nouns are formed from a verb by dropping the final "o" and prefixing "a," e.g., Luoro—to surround. Aloro—a fence. Yanyo—to insult. Ayany—a curse, insult. Others take "a" also as a suffix, e.g., Dholo—to form a wound. Adhola—an open wound. Ilo—to itch. Aila—nettles.

VI. Reflexive verbal nouns, i.e., nouns implying something done by the doer to himself are formed by adding "ruok" to the root of the verb, e.g., Lweko—to wash. Lwokruok—washing. Dwanyo—to maltreat. Dwanyruok—misbehaviour.


VIII. There are some compound nouns formed from:

(a) Two nouns, e.g., Wang'yo—a road. Tang'gwen—a egg. Dapi—a waterpot.

(b) A noun and a verb, e.g., Ichlit—jealousy. Wiebha—headache.

REDUPLICATION.

PARAGRAPH 2.

I. In Nilotic a noun reduplicates to express the idea of "being simple."

II. (a) This reduplication is formed by prefixing and suffixing "a" to the noun, e.g., Ng'ato—person. Ng'atat'a—Raath—chief. Raath amotha—an ordinary chief.

(b) In nouns of more than one syllable, i.e., not counting the final vowel, the last syllable only is
Note: The ’o’ of the original word elides before the ’a’.

GENERAL REMARKS ON THE NOUN.
PARAGRAPH 3.

I. Abstract nouns are frequently used together with the verb, e.g., They praised him highly—Negipake pak mar adieri. We work here—Watiyo tich ka. He gave him a sound beating—Nogoye goch maduong’.
II. Nouns denoting an agent or patient take frequently the subjective pronominal prefix, e.g., You are a rich man—Ijamoko. He is a sick man—Ong’-amatuwo. He was a teacher when he died—Non-wang’o ojapo’o, kame oto. See its use here: You are still small, but he is grown up—In ipodi rawera, to en ong’a maduong’.

Chapter II.

ADJECTIVES.
PARAGRAPH 1.

I. For colours there are different adjectives for the masculine and feminine. The masculine generally starts with ’mara,’ e.g., White—marehkar (m), madibo (f). Black—marating’ (m), madichol (f). Chocolate brown—silwal (m), malando (f). II. Even as in English an adjective is often used without having any noun expressed to which it may be attached, viz., when the previously expressed noun is understood, e.g., His children grew up, the girl was called Opoko, the boy Obong’o—Nyithindye nodoko madongo, manyako ne nyinge ‘Opoko, to mawoi ne nyinge Obong’o.

III. When two adjectives, one a quantitative and one a qualitative, predicate something of the same noun, then the qualitative precedes the quantitative one, e.g., Two big knives—Pelini madongo ariyo. Few large stones—Kite madongo manok.
IV. The indefinite article, ’moro, moko,’ is always put between the noun and its qualifying adjective, e.g., A small knife—Pala moro matin.
Note: Adjectives predicating something of the subject very often follow the verb, e.g., A heavy rain fell—Koth nochwe maduong’. They all came—Negibiro giduto. A severe illness befell him—Tuwo nogoye matek. Only a little sugar is left—Sukari odong’ mana matin.
V. Adjectives of quality and quantity may also be used as verbs, e.g., He is wise—Orik. They are few—Ginok.
VI. Adjectives used predicatively and requiring emphasis are repeated and the conjunctions ’to,’ ’ni’ or ’mi’ are put in between, e.g., It is difficult—Tek to tek. It is all right—Ber ni ber.
VII. Both the qualitative and the quantitative adjectives reduplicate, i.e., the last syllable is used twice and as such they express the idea ’slightly,’ ’a little,’ ’somewhat.’ Ng’ato meberber—A fairly good man. Mia matintin (matinmatin)—Give me just a little.
FORMATIVES OF ADJECTIVES.

PARAGRAPH 2.

As there is a scarcity of true adjectives of quality in Nilotic, how then do they get over the difficulty?

I. Adjectives are formed:—
(a) From a noun by prefixing "ma." A rich man—Ng'ato majamoko.
(b) By using a verb denoting a state, e.g., A withered hand—Lwedo mothal. A dried up tree—Yath motwo.
(c) By using a circumlocution, e.g., A blind man—Ng'ato mawank'a otho.
(d) By prefixing "ma" to some adverbs, e.g., Fresh milk—Chak manende (makawono). This house here—Ot makaní. These people here—Ji makagi.

Note: Very often the adverb preceded by "man" is used, e.g., An empty bottle—Chupa man nono (but also chupa manono). This box here—Sanduk man kani (or sanduk makaní).

II. Adjectives indicating the presence or effect of that for which the noun stands are rendered by the verb "timo" and the noun, e.g., The road is muddy—Yo otimo chuodho. The country is hilly—Piny otimo gode.

Note: When the above-mentioned adjectives are used attributively the verb "timo" takes the prefix "ma" or "mo" as explained. Cf. pg. 33. A muddy road—Yo motimo chuodho.

III. Participles used as mere adjectives of quality are formed from the verb—either active or passive

—and the relation pronoun "ma" which changes into "mo" according to the rules given. Pp. 33. A lingering sickness—Tuwo mabudho. Crushed matama—Bel moyo.

Chapter III.

PRONOUNS.

PARAGRAPH 1.

PERSONAL PRONOUN.

I. The isolated pronoun is used:—
(a) When the verb is understood, e.g., Who lives here?—Ng'a modak ka? I—An.
(b) For emphasis' sake together with the inseparable pronoun, e.g., We came—Wan newabiro. Note: In this case it is very often put behind the verb, e.g., I want them—Adwaragi an.
(c) With a noun, adverb, etc., when the stress is on the pronoun, e.g., You too—Un bende. He is rich—En japhit.
(d) As the object of a verb for emphasis' sake. Did theys peak about me?—Negiwacha? Yes, they spoke about you—Ee, negiwacho in.

II. In some cases they use the inseparable pronoun where we would expect the isolated one. Jatong'ere e?—Where is the master? Adam ere i?—Adam where art thou?

III.—The isolated pronoun reduplicates like the noun, e.g., Annaa: It is simply myself—Inaina. Enena, Wanowona, Unauna, Ginagina.

IV. Sentences as Two of you, Three of us, etc., are translated by Un ji ariyo, Wan ji adek. One of
you is a traitor—Achienda (or achiel kuomo) en jand-hok.

Possessive Pronoun.
PARAGRAPH 2.

I. The Possessive Pronoun always precedes the demonstrative pronoun, e.g., This my house—Oduwe.
II. Where in English we can employ two successive Possessive Pronouns Adjective, e.g., Your and my house, in Nilotic we must use a circumlocation. Odi koda: Between us and you—Kindwa kodo.

Demonstrative Pronoun.
PARAGRAPH 3.

I. In case an adjunct clause qualifies the noun, the demonstrative pronoun is attached to the verb of the adjective clause, e.g., That dog you walk with—Guok m'iwotothono. Who give you this fat you oil yourself with?—Ng'ano momiyi mo m'ithiegorini. In this land where now you dwell—E piny ma ti udak iyeni.
II. Some kind of a superlative degree is formed by the Demonstrative Pronoun Adjective, to show that a person or thing possesses the attribute denoted by the adjective in a greater degree than any other among several, of which it is one, e.g., This is a hard saying and who can believe it?—Mano wach matekma, ng'a m'onyalo yiye. You a big chap—In m'iduona ni. You are stronger than I—In m'ihewani. Bring the best cloth—Kel nga maber molyono (or) Kel nga maber ahinyano.

III. The Demonstrative Pronouns “ni” or “no” are added to verbs or adverbs for emphasis’ sake, e.g., Get off from here—A kani. Now—Kawononi. As you said—Kak’iwachono.
IV. The Demonstrative Pronouns “no” or “go” are used where we employ the definite article, e.g., Who is the man that told you?—E ng’ano manowachoni? He made clay of the spittle and spread the clay upon the eyes—Notimo chuodho g’olawo, nowiro wang’e gi chudhono. And Jesus took the leaves—Ekane Jesus okawo makatego.

Relative Pronoun.
PARAGRAPH 4.

I. The Relative Pronoun resembles very much our definite article, e.g., Judas, the Iscariot—Judas ma Jaisariot. Peter, Olowo’s brother—Petrus, omin Olowo. Peter, the brother of Olowo—Petrus, ma omin Olowo. He was a wise man, the servant of the king—Nong’ato mariek, ma jatich ruotno.

Interrogative Pronoun.
PARAGRAPH 5.

I. “The one” referring to persons is frequently rendered by “Ng’a,” or sometimes it is omitted, e.g., Where is the one that is sick?—Ng’amatuwo, ere e? Where did the one you saw go to?—To ng’a m’imenono to nodhi kanye? Who is the one like a madman?—To machalo gi janego e ng’a?
II. When emphasis is laid on the pronoun, the
copula "e" is used, e.g., Who surpasses me?—Ng'a moloya e ng'a? Who are you?—In e ng'a? I am the God of your Fathers—An e Nyasach Woneu. Who are you? (one does not see a person)—In ng'a? I am Peter—An Petrus.

III. When "who" refers to plural persons, there is an addition of "gini," e.g., I know Jesus, I know Paul, but who are you?—Ang'eyo Jesus, ang'eyo Paulus, to un ng'a gini? The people that are passing by there, who are they?—Jo makadhogo gin ng'a gini?

IV. "What" is sometimes rendered by "nade," e.g., What do you think?—Ineno nade? What shall I do with him?—Nabedi kode nade? What are you doing?—Itimori nade? "Timore nade" refers to the character; what are you doing, referring to the work you are engaged upon: Itiyo ang'o?

Remarks.

PARAGRAPH 6.

There are no Distributive Pronouns in Nilotic, but circumlocutions have to be used:—

(a) The adverb "ka" between two nouns is used for our "every," e.g., Every month—Dwe ka dwe. Let every one bring a florin—Ng'ato ka ng'ato mond'okel florin.

(b) The sentence is repeated, e.g., Every one went home—Ng'ato odhi thurgi, ng'ato odhi thurgi. People's character differ—Ng'ato gi chunye, ng'ato gi chunye. Each gets his own—Ng'ato onwang'o mare, ng'ato onwang'o mare.

(c) In some expressions "duto" or "dundo" is used, e.g., Every where—Kwonde duto. Everything—Gilmoko dundo. I believe every word—Ayiwe weche duto.

Chapter IV.

THE VERB.

PARAGRAPH 1.

I. Transitive verbs may be formed from intransitive verbs by adding "o," e.g., Mer—to be drunk. Mero—to make drunk. Ng’we—to smell. Ng’weyo—to smell.

II. Transitive verbs used intransitively drop "o," e.g., Nywolo nyathi—to bring forth a child. Nywali—to bring forth.

III. Transitive verbs having an "a" in the stem used intransitively change "a" into "e" and the consonant of the stem changes according to the rules following, e.g., Ramo: to hurt—Remo. Baro: to split—Bero. Kwayo: to ask—Kweyo. Kawo: to take—Kepo.

IV. Transitive verbs in "yo" used intransitively change into "che," e.g., Gweyo: to kick—Gweho. Puoyo: to churn—Pucho.

V. Transitive verbs in "wo" used intransitively change into "po," e.g., Luwo rech: to catch fish—Lupo. Chiwo: to contribute—Chipo.

VI. Transitive verbs in "go" used intransitively change in "k," e.g., Ng’ogo: to vomit—Ng’ok. Bwogo: to frighten—Bwok.

VII. Transitive verbs in "do" or "dho" change into "to" or "tho" respectively, and some drop the

XII. Some verbs change their meaning according to the preposition. Kwayo ni—to pray for. Kwayo kuom—to pray to. Ng’iwo ni—to buy or sell for. Ng’iwo kodí (or gi)—to buy from or to sell to. Baro ni—to avoid, keep aloof of. Baro kodí (or gi)—to pick or drop on someone constantly.

XIII.—Although some verbs may leave out the preposition in English, in Nilotic it must be used, e.g., He announced us the death of his father—Nohulonwa theo won mare. He reached me a chair—Nogamona korn. God revealed us—Nyassaye noelonwa. The wind kept me back—Yamo nodinona. I sent you a letter—Nakowoni baruwa moro.

THE SUBJECT.

PARAGRAPH 2.

I. (a) A verb predicing something of a plural subject follows in the singular. The trees fell down—Yedhe nogore piny.

(b) If different verbs predicate something of a plural subject, then the first verb only is in the singular, e.g., Some hyenas broke through the fence and stole a calf—Ondieg moko nomwomo chie.
negikawo nyaroya. The brothers of the girl finished it all, they came with a spear and killed it and took their sister out of the house—Jowete gi nyako notiisko duto, negibiro gi tongi, neginege, negigolo nyargi e ot. Note: The conjunction “and” connecting two or more verbs is left out. They came and sat down and asked me—Negibiro, negibet piny, negipenja.

II. A noun denoting a multitude has all its verbs in the singular. A large crowd came and sat down—Oganda nobiro maduondi, nobet piny.

III. When the subject is a person, the first verb singular is often translated by “ja” and by “jo” in the plural, e.g., Their brother is a harp player and went to play in another location—Owadigi jago thum, nodhi gocho gweng moro. All the people fled, only his brother and his sweetheart were left. They took an axe and slashed the python with it— Ji dute no-ringo, nodongi owadigi gi nyako. Nene jokawo ratonge, negibetogo ng’elo. Jonathan and David embraced each other and separated—Jonathan ne jokwakore kodi David, negipogore. Note: When the act expressed by the verb indicates a custom, habit or a thing usually done, the verb drops the “o.”

IV. When the emphasis is laid on the subject, we have to use a circumlocution equivalent to our English, “it is—who.” God created heaven and earth—Nyasaye nochweyo polo gi piny. It is God who created heaven and earth—Nyasaye emanochweyo polo gi piny.

THE OBJECT.
PARAGRAPH 3.

I. Like in English the object follows the verb. Peter builds the house—Petrus ogero ot.

II. In a few idiomatic cases the object of the English sentence becomes the subject in Nilotic, e.g., Tichano oloye (otame)—He cannot do that work. (litt., That work is too much for him). He is perspiring very much. Luya loye—He has smallpox. Nundu omake. (litt., Smallpox got hold of him). He got sick. Tuwo nogove. (litt., Sickness beat him), etc.

III. When the emphasis falls on the object, it may precede the verb, e.g., Where do I get florins?—Floren t’anwang’o kanye? I formerly had ten cows—Dhok mayande anga, yanile apar. She accused me—An em’odenjona. If you knew me, you would know the father too—Da ung’eu, wona bende da ung’eu.

IV. When the direct object is a pronoun it is suffixed to the verb and the “o” of the three persons singular is often elided, e.g., He loved me—Nohera or Nohera.

Note: (a) In the 2nd person plural the “o” may elide, but usually it is retained, e.g., He taught you—Noponjonjou.
(b) In writing one should be careful not to employ the “y” in the Future, Subjunctive and Imperative, when a pronoun follows. Mia kitabu—Give me a book. Wang’ namii—I will give it you immediately.

V. When a direct and indirect object follow, the latter takes precedence and is preceded by “ni.”
Fundi, make me a table—Fundi, losna mesa. They refused him his wages—Ndigadine masache. We thank God—Wagoyo ni Nyasaye erokamano.

VI. (a) When both direct and indirect object are personal pronouns the direct object is left out, except in case of doubt or emphasis, e.g., He gave it to me—Nomiy. You shall offer him up to me as a sacrifice—Nigolwa liswa.

(b) When for emphasis’ sake or to prevent ambiguity the direct object is retained, it precedes the sign of the indirect object, e.g., I bring him to you—Akelenu. He handed him over to them—Nchweniugi.

Note: It follows, however, in the Future and Subjunctive, e.g., I go to look for food to boil for them—Adhi dwaro chimio atemidieg.

VII. Either direct or indirect or both objects precede the sign of the imperative plural, e.g., Bring them—Wachngiuru. Bring them to me—Kelmgiuru. Tell the headman—Wachiniuru nyapara.

Note: It is very common is S.K. to abbreviate “uru” when a noun or verb follows, e.g., Bring the lamp—Kelu taya. Take away the chairs—Kawu kombe. Stop work—Weu tich.

VIII. Some verbs take both objects without “ni”; the indirect object, however, precedes the direct object, e.g., Miyo—to give. Holo—to borrow. Chiko—to promise. Puonjo—to teach. Kwayo—to ask. Nyisio—to show. Penjo—to ask. Mayo—to rob. Your father gave me your stick—Woru nomiya ludhi. He asked me your name—Nopenja nyingi. He showed us the road—Nonyisowa yo.

Note: The verb “miyo hawi—to bless” may have a double accusative and the dative is then preceded by “ni.” Bless our rosaries—Minwa rosachwa hawi.

IX. The repetition of the object understood by a personal pronoun is not necessary. He stole a bull and took it home—Nokwalo ruath, notero pacho. She took away the leaves and put them somewhere else—Nokawo oboke, noketo yore.

PARAGRAPH 4.

I. When the emphasis falls on the verb, the verb is repeated, viz., the first in the infinitive and the second in the required tense preceded by “to,” e.g., With desire I have desired to eat this Pasch with you—Gombo to nagombo chamo kodu Paskani. I will leave of all sin—Baro ni marichudoto mabar.

II. In a negative statement the verb drops the “o” and frequently an unaccentuated “i” is added to the root, e.g., He did not take a thing of a man—Ne okoma ng’ato gire. He did not eat and even water he did not drink—Ne okochem kata modho pi ne okomodi. The devil tempts all people, he leaves none—Jachien temo ji duto, ok owe ng’ato.

THE NEGATION.

PARAGRAPH 5.

I. (a) The defective verb “onge—there is not” is used as a negation. Ongi ng’ato (or) Ok ng’ato—nobody. Onge simoro (or) Okigimoro (or) Ok gimo—Never mind! It does not matter.

(b) It is often connected with the negation “dak,”
e.g., We cannot build here at all. Onge dakwanyal gedo ka.

(c) When used with a verb and no other negation, it is followed by “ka,” e.g., I cannot get anything at all—Onge k’anyal nwang’o gimoro.

II. (a) Another negation is “ongo” at the end of the sentence, e.g., I do not want your talk at all—Adadwaro wachini ongo.

(b) Similar to the above negation is the one used in N.K., e.g., I am not coming—Okabiro da.

Note.—This last one “da” is a corruption of the Bantu “tawe.”

III. “Nyak—never” is very strong and implies completeness, e.g., The case is never finished—Bura nyak orum. God is not despised—Nyasaye nyak ocha (or) Nyasaye nyak ichayo.

IV. The negations “ok” and “dak” may be separated from the verb, e.g., I did not see him these days—Ti okanene (or) Ok ti anene (or) Ti dakanene (or) Dak ti anene—I shall not come. Ok wang’ nabi (or) Wang’ okansabi (or) Dak wang’ nabi (or) Wang’ daknabi.

Note.—(a) “Dak” is very often preceded and followed by the pronominal prefix, e.g., You cannot come—Udakunyal biro. He cannot be—Ok odakonyal bet.

(b) Some adverbs are used as negations, and the tone will make clear. They are not coming—Gibiro ngang’ (or) Gibiro karang’o.

PARAGRAPH 6.

The English Gerundial or Prepositional Infinitive used as:

1. The Subject of a sentence is rendered by the infinitive—either transitive or intransitive, e.g., To teach people God’s word is very hard—Puonjo ji wach Nyasaye tek ahinya. To sit idle is bad—Budho rach.

II. The object of a verb is rendered by the infinitive—either transitive or intransitive, e.g., I want to speak to you—Adwaro woyoo kodi. She went to cultivate—Nohlhi pur—They came to steal.

Negibiro Kwelo.

III. An Indirect Predicate, attached to a substantive and forming with it a phrase which might be the subject or object of a verb, is rendered by the subjunctive preceded by “ni,” e.g., God forbids us to kill—Nyasaye kwerowa ni kik wanegi. Pilate told them to bring Jesus before him—Pilatus nowacho ni gikel Jesus ire. He commanded the man to be hanged—Noyalo ni ng’ato ode. Who told you to build here?—Ng’ano manowachoni ni igedi ka?

Note.—Frequently the conjunction “mendo” or “nimondo” is used. He told him to make him a boot like his—Nowachone nimondo ochuogine wor kaka nochuogo mare.

IV. As an Attributivé Adjunct of a substantive is rendered by:

(a) The subjunctive, e.g., I want some potato shoots to plant—Adwaro kotha rubonu apidhi. Give some food to eat—Mia chiemo acham.

(b) The relative pronoun and the indicative, e.g., The grass to cover my house with, is short—Lum maumogo oda orem. There is no knife to cut it
with—Pala m’ing’ologo onge. I want permission to go home. Adwaro wach madhigo thuwa.

(c) By “mar” and the infinitive, e.g.—I want some water to drink—Adwaro pi mar modho. He has no strength to walk—Oonge teko mar woth.

V. As an Adverbial Adjunct of another verb or of an adjective is rendered by the infinitive, e.g., The sower went forth to sow—Jakir kodhi nowuok kiro. Jakir kodhi nowuok kiro. The water is good to drink—Pi ber modho. I am glad to see you—Amor nenou.

REMARKS.

(a) In sentences as: I want boot-blacking, Your walking stick, where the Gerund is used, the same construction as given IV. (b) is used. Adwaro rangi miwirogo woche. Luth miwothogo.

(b) The preposition required by the verb may be attached to the verb or may be put before the noun it governs, e.g., He has no strength to serve God—Oonge teko matiyogo ni Nyasaye (or) Oonge teko matiyonigo Nyasaye.

PHRASE BOOK.

I.

USUAL.

How do you do? Iriyo nade? Inindo nade?
I am well. Ariyo maber. Anindo maber.
Good-bye! Inindi!
What’s the news of the Dala (or: Pacho) wacho ang’o?
day? Dala oling’. (or) Oling’ aling’a.
No news. Adonji e ot koso?
May I come in? Donjiye.
Come in. In ng’a?
Who is there? Bedi piny.
Sit down. In gi wach moro? Wachni moro nitiye?
Have you something to Do you want to speak to Idwaro wacho koda? say? me?
What do you want? Idwaro ang’o?
I am busy now. An gi tich mang’eny kawono (or: Tichma ng’eny kawono.)

Come again at a convenient K’ineno kar wang’i, time. iduogi.
Wait a little! Ter mos! Rit monde!
Call my servant.
Tell me what you want.
I do not understand.
Go away. Be off.
Do you understand?
I must go now.
I do not know.
I will not.
What do you say?
Say it again.
Speak slowly.
Answer me.
Make haste.
Be careful, take care.

I cannot tell you.
What is that?
Who are you?
What is your name?
What tribe do you belong to?
Where do you come from?

Where are you going to?
What is the matter?
Come here.
I have forgotten.
You have made a mistake.
Quite right! Well done!
Nonsense. It won't do.
Silence! Keep quiet!
That will do! That is enough!

Luongi bocha, obi.
Wachna gi midwaro.
Okawinjo maber.
Dhiyo.
Iwinjo?
Koro onego adhi.
Akia.
Adagi, Akwer, Okadwar.
Iwacho ang'o?
Wachna kendo.
Wach mos. We ruyo.
Duokina wach.
Ret piyo.
Wothimos. Maki mos.
Kaw mos.
Okanyal wachoni.
Ma ang'o?
In ng'a?
Nyingi ng'a?
I jakanye?
Ia kanye?

Idhi kanye?
Idwaro ang'o?
Bi ka.
Wiya owl.
Ibayo wachno.
Ero! Ber!
Mano miriambo. Ok kare
Ling! we wach!
Oromo.

Never mind!
Say on!
It is false!
Are you sure?
It is true.
Let me pass.
Yes.
No.
I do not believe it.
I think so.
I do not think so.
What time is it?
Go and look.
That is your fault.
It is cloudy.
it is clearing up.
The sun is hot.
It is raining.
The rain is over.
I do not understand.
Kavirond well.

Ber, oromo. Onge gimoro.
Wachi!
Mano miriambo.
Ing'eyo maber?
Adier.
Barna. Leng'rina.
Ee.
Oyo.
Okayie.
Agalo kamano.
Okagalo kamo.
Sa adi?
Dhi ne. Dhi ng'i.
Mano wachni.
Polo otimo luoch.
Luoch oyawore.
Chionang' kech.
Koth chwe.
Koth ochok.
Dholo okawinjo maber.

II.

SERVANTS, MEALS, ETC.

Tell the cook.
I want something to eat.
Bring some hot water.
Put the water on the fire.
Wash those plates.
That cup is not clean.
Where is the tumbler?

Wach ni jatelo.
Adwaro chenmo.
Kel pi maliet.
Kat pi e kendo. Mur pi.
Lwok sendege.
Kikombo ok ler.
Ere birauli?
Wipe the spoon carefully.
Light the lamp.
There is no oil in it.
Don’t break the glass.
Wipe it carefully.
Clean the table.
Sweep the room.
Dust the chairs.
Air the blankets.
Lay the table.
Dish up the food at once.
The water is not boiling.
Boil some eggs.
Did you break the saucer?
Who broke it?
Fetch the teapot.
Ring the bell.
Answer when I call you.
Come when you hear the bell.
At what time do you have your meals?
A little coffee when I get up.
About six o’clock.
Breakfast is at eight o’clock.
Call my servant.
Take this florin.
Go and buy in the market.
This is your duty every day.

Ywe kijiko mos.
Mok taya.
Mo orumo.
Kik inegi chimni.
Ywe mos shinya.
Ywe ot.
Kwadhi mesa.
Kwadhi buru e kombe.
Mo blanketi.
Pedhi mesa. Ndiki mesa.
Kel chiemo koro.
Pii pok’oyienyo.
Todi tong’gwen moko.
In manimenogo san?
Ng’a monego?
Om binika mar chau.
Go okot.
Duokina wach k’alhungi.
Bi k’iwinjo okot.
Pile ichiemo sa adi?
Adwaro kahawa matin k’achiew
Ka piny odaro yavore.
Wagago sa arivo.
Luongi bocha.
Kaw florinni.
Dhi m’iwe e chiro.
Mani tichni pilepile.

Arrange your account with me in the evening.
How many rupees did you spend to-day?
Get me some fish.
What sort of meat is to be had?
There is beef every day.
Sometimes mutton and goat.
There is plenty of fowl.
Are there any vegetables?
Where does this water come from?
Has it been boiled?
Make my bed properly.
Close the door.
Give me the keys.
Clean my boots.
Wash these clothes.
Have you washed yourself?
I have a bath every day?
This is not properly washed.
That cloth is dirty.
Do not use dirty dusters.
Do not go out without permission.
Remain at the door.

Wang’ nilosna pesani odhambo.
Nende ing’iwo rupiya adi?
Dhi omna rech.
Ring’o manale maniye e chiro?
Ring dhiang’ emabetiye pilepile.
Ndalo moko ring rombo gi diel nitiye.
Gwen nitiye mang’eny.
Mboga bende nitiye?
Pigini oa kanye?
Pigini novienyo?
Peshina kitandana maber.
Chiegi dhoot.
Mia funguo.
Ywe wocha. Wirna wocha.
Lwok lepergi.
Iselwokori?
Alwokora pile.
Mani okolwoki maber.
Lawno chido.
Kik iywe gi ywech mochide.
Kik idhi bayo ka podi k’amiyi wach.
Chungi e dhoot.
Do not go into the kitchen. Kik idonji e jikoni.
I will sleep in this room. Nanindil e odini.
Do not come late again. Kik iechak iriwir kendo.
What wages do you want? Idwar florin adi?
I will give you six florins a month. Dwe achiel nicham florin auchiel.
Come early in the morning. Kiny nibi okinyi.
Put on respectable clothes. Irwakori gi nanga maber.
Do as I tell you. Tim kak’awachoni.
Go at once. Dhiyo kawono.
Come back quickly. Iduogi piyo.
Take this letter to Mr. Tor baruwani ka Bwana.
Wait for an answer. Rit majibu.
Do not be afraid. Kik iluur.
I come to visit the people. Abiro neno jo dalani.
Are you well? Ringri ber?
I am quite well. Ee, ringra ber.
Are you the chief of this village? In ruoth mar dalani?
Is it an important village? Dalani ng’ongo?
How many people? Jo dalani gin adi?
How many houses? Udi gin adi?
Have you a good number of cattle? In gi dhok mang’eny?
Are the people quiet? Paicho okwe?
May I get something to drink? Mia gimoro, amadhi.
This is not clear water. Pi oduore, oklew.
Do you get the water from the river? Iumbo pi aora?

What sort of food do you eat? Ichamo chiemo manade?
Plenty of sweet potatoes. Robuon emachamo mang’eny.
Are there any beans? Oganda nitiye?
And meal and Indian corn? Gi mogo gi banda?
How do you make this liquor? Ilosi kong’o nade?
With honey or sugar-cane? Gi mor kich koso niyang?
Do you boil the water beforehand? Ikwongo itedo pi koso?
Is the sugar-cane very sweet? Niyang’ mit ahinya?
Where do you get the honey? Mor kich inwang’o kanye?
This house is very small. Odini tin ahinya.
How can I get in by this door? Ti adonji nade e dhoodini?
Your house is very dirty. Odi chido ahinya.
Do you clean it every day? Iywego pilepile?
Do the sheep sleep in the house? Rombe ninde e odini koso?
The cattle rest outside. Dhok nindo oko.
Is there anybody sick? Nitiye ng’ato matuwo?
What is the matter with him? Otuwo ang’o?
I have pains all over my body. Ringra duto rama.
I feel a pain here. Ringra rama ka.
I cannot take any food. Chiemo duto tinde otama.
I have fever.       Midusi maka.
I have diarrhoea.  Adie.wo.
I have dysentery.  Adie.wo reno.
I cannot sleep during the Nindo otama otieno. night.
If you want anything, tell me.         Kidwaru gimoro, wachina.
If you can get into a perspiration, you will feel better. K'ineno ringri golo luya, Wang' nikwo.
My arm is broken. Bada otur.
Put on this ointment. Wiriye yadhini.
Tie it up with this bandage. Itwe gi nangani.
Do not stretch your arm for six days. Kik irie badi ndalo auchiel.
I must go now. Koro onego adhi.
I shall come over again. Nadvogi kendo.
Good-by.           Inindi.

IV.

WORKING.

What is your name? Nyingi ng'a?
Do you want work? Idwaro tich?
Do you know how to work? Ing'eyo tich?
Do you understand cultivation? Ing'eyo pur?
Do you know how to cut trees? Ing'eyo tong'yo yien—

I know a little. Ang'eyo matintin.
Are you a strong man? In ng'ato matek?
Where do you come from? In jakanye?
What village? In jadala ng'a?
Is it very far? Dalau bor?
I give you five florins a month? Namii florin abich dwe auchiel.
But no food. To chimbo. onge.
Bring some more men. Kel ji moko.
I want about six. Adwaro kata auchiel.
Come early in the morning. Kiny nibi okinyi.
You can rest a little in the middle of the day. Unyalo yweyo matin odiechieng.
Come along to the garden. Ero, bi, wadhi puodho.
Come quick. Bi piyo.
Take a hoe. Maki kwer.
Dig from here to there. Pur nyaka a kaeni nyaka chopi kaacha.
Put the grass aside. Ket lum tenge.
Throw away this banana plant. Wit raboloni oko.
Bring the banana. Kel rabolomo.
Cut it properly. Tong' maber.
Bring some stones. Kel kite moko.
Take the potatoes to the garden. Ter rauin e puodho.
You are a lazy man. In jasuuyo.
You do not know how to work. Ikia tich.
You are an a-s. Ifuwo.
Go on, work hard.
I will beat you.
I will cut your wages.
This man works well.
I shall engage you again.

Go and plant there.
Take out the potatoes.
Take care not to cut them.
Put them in these bags.
Make haste, it will rain
Send it home before the rain.

Go home altogether.
You will be paid tomorrow.
Do not be afraid.

Tiuru piyo.
Wang’ nagoi.
Nang’adi musachi.
Ng’atini otiyo maber.
Namaidi tich dwe moro (or)
Namaidi tich kendo.
Dhi pidhi kacha.
Kuny rabuon.
Kuny mos, kik ipudhigi.
Rwikigi e kiropegi.
Reti, wang’ koth nochwe.
Ter dala ka koth podi.

Dhiuru dala uduto.
Kiny nunwang’ musachu.
Kik uluor.

IN CARAVAN.

Are any porters to be had? D’anwang’ joting’?
How many do you want? Idwaro adi?
Five hundred.
Go and look for some more.
The villages are far away.
Send out a few men to search.
I cannot get any men.
They have gone to the fields.

I cannot wait for them.
They will have 6 florins a month.
Get a good headman.
If you find him out, wait till he comes back.
Did you forget my message?
You have deceived me.
If you are good, I shall reward you.
If you steal, you shall go to jail.
Wake me early in the morning.
Ask if you want to go out.
Admit no one when I am out.

Okanyal ritogi.
Ginicham florin auchiel dwe achiel.
Dwar nyapara maber.
K’inwang’o onge, irite nyak’oduogi.
Wiyi owil gi wachna koso?
Niwuonda.
K’iber, namii gir tiendi.
K’ikwalo, notwei.
Kiny nibi ichiewa okinyi.
K’edarwo bayo, ikwa wach.
Kik iyiye ng’ato donji e ot k’aonge.

III.

A VISIT TO A VILLAGE.

Where is the chief? Ruoth ni kanye?
He is at home. En dalane.
Call him out. Dhi luonge, obi.
Tell him I want to see him.
Have they come? Gisebiro?
I will write down their Adwaro ndiko nyingegi
names at once.
Go and bring some others.

Dhi, om moko.
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We shall start to-morrow.
Take care you are all ready.
Have you all the loads ready?
Some of the loads are too heavy.
Take out some things.
And make another load.

Beat the drum.
Bring out the loads.
Tie them up quickly.
I have no rope.
Look sharp and get some.
Whose load is this?
Call the porters.
Carry this box upright.
Is the tea ready?
I have finished, take it away.

Take this tent down.
Count the loads.
All ready then.
Beat the drum again.
May we go in front?
Yes, as far as the first Camp.
Are there robbers in these parts?
Yes, strangers are attacked and their loads stolen.

Kiny wanadhi safari.
Ng’iuru, ubi udoto.
Issetweyo gikmoko duto?
Musike moko pek.
Gol moko (or we moko).
Gi m’igolo itwe kanyakachiel.
Go bul.
Gol gikmoko duto.
Twe piyo.
Aonge tol.
Bet piyo, dhi dwar.
Won giga ere?
Luongi joting’.
Sandugini iting’ tir.
Chai chiek?
Atieko, kaw oko.

Pudhi hema.
Kwan musike duto.
Girumo giduto.
Go bul kendo.
Iyiye watel wiye?
Ee, wothuru nyaka chopi kama wan’, wanamindi?
Joka joku?

Ee, jomodung’ chien omakigji, omagi gik ma giting’o.

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Every man shoulder his load.
No choosing.
Halt, we will rest here.
How long shall we stop here?
Put the loads together.

Call those men back.
What time shall we reach camp?
What is this place called?
Is this river deep?
Can we wade across?
Are there crocodiles?
Here we are.
Put the loads down.
Set the men order.
Where is my tent?
Bring it here and pitch it.
The sun is very hot.
Cook, make some tea.
This water is muddy.

Go and look for some clean water.
What do you want for dinner?
The meat was finished yesterday.
Send a man to buy some food.

Makuru uduto.
Kik’uyier.
Weuru, waywe kaeni.
Waywe nyaka karang’o?
Chokuru gikmoko kanyakachiel.
Luang joka, aduogi.
Wanachopi kampi karang’o?
Kaen’ ihuongo n’ang’o?
Aorani tut?
D’wanyal yoro?
Nyang’ sitiye?
Wasechopo, yave.
Keturu gikmoko piny.
Changuru maber.
Hembia ere?
Kel kani, igur.
Chiong’ kech ahinya.
Jatedo, losna chai.
Pigeni rach (or Pigeni odoure).
Dhi, dwar pi malew.
Wang’ nicham ang’o otieno?
Ring’o nyu orumo nyoro.
Or ng’ato odhi ong’iew chiero.
Tell him to buy some potatoes.
You have been a long time getting dinner.
Sir, the chief wants to see you.
Tell him to walk in.
I want a guide to show me the road.
Ask him what he wants.
Tell him he shall get it tomorrow.
I am tired.
I shall go to bed.
Grease my boots.
Shut the tent.
Call me early in the morning.
Sir, one porter has run away.
When did he go?
At dusk yesterday.
Did you see him take anything?
Yes, some clothes and some beads.
Follow him, and if you get him, tie him and bring him back.

Wachine ong'iew rabuon.
Manyakanende ichak teko.
dak anwang' chiemo.
Bwana, rwoth owarlo neni.
Wachine, odonji.
Adwaro ng'ato, onyisa yo.
Penje gi m'odwaro.
Wachine, kiny nonwang'.
Aol.
Adhi nindo.
Wirna wooha.
Chiegi hema.
Kiny nibi ichiewa okinyi.
Bwana, jating' achiel opondo.
Nopondo karango?
Nyoro opondo otiene (or nyoro opond ka piny oyusol).
Ineno odhi kodi gimoro?
Ee, odhi gi lewini moko kendo gegini bende odhi go.
Laie, k'inwang'e t'itwee iduege.

Two more loads missing.
Bwana, a thief took them in the night.
The chief will be respon-Manow wacho rwoth sible.
We will stop two days here.
What game is in these parts?
We will hunt to-day.
Let the porters have the meat.
Keep the head and horns.
Kanna wiye gi tunge for me.
Light large fires.
Tell the chief I am coming to see him.
Which is the best road to go by?
This road is blocked.
Give me a guide.
There is danger ahead of you.
Go carefully.
Let us lead.
This is a fine country.
Are there many natives?
Is food dear or cheap?
Will we get meat?
Do they sell sheep?
How much a goat?

Sanduku ariyo bende onge.
Bwana, a thief took jakuo nokawogi otiene.
them in the night.
The chief will be Manow wacho rwoth sible.
We will stop two days Wananindi ariyo ka.
here.
What game is in these Le manade mantiye e pinyin parts?
We will hunt to-day. Wang' wanadhi dwar tinende.
Let the porters have the Jotich gikaw ring'o duto meat.
for me.
Light large fires. Mok mach maduong'
Tell the chief I am coming Wachi ni rwoth, abiro nene to see him.
Which is the best road to Yo maber ere?
go by?
This road is blocked. Yorni odinore.
Give me a guide. Miu ng'ato onyisa.
There is danger ahead of Gik maricho ni nyimi.
you.
Go carefully. Wothi mos.
Let us lead. Watel.
This is a fine country. Pinyni ber.
Are there many natives? Ji nitiye mang'eny?
Is food dear or cheap? Chiemo tek kose ber?
Will we get meat? Wanwang' ring'o dala ka?
Do they sell sheep? Nitiye rombe m'ing'iewo?
How much a goat? Diek ing'iewo nade?
Do they take florins? Giyive florin?
Tell the chief that I Weahi ni ruoth, adwaro want a sheep and rombo gi rabuun mar potatoes for the porters. joting’.
How much does he want Magi ing’iewo pesa adi?
for that?
Does he want florins? Odwaro florin?
Or clothes or beads? Koso nanga koso gagi?

EXERCISE I.

EXERCISE II.
I carry a load. We like him. You (pl.) watch us. They come to visit us. You (sing.) fetch a knife. I myself can carry the chair. They themselves make the baskets. My basket is strong. The handle of your knife. The hem of your cloth. My feet and (pl.) arms. His pipe and your (sing.) tobacco. His mother and our father. That canoe is strong. Those bulls are fierce. This hoe is broken. This cow. No, that one over yonder. My cloth is clean, yours (pl.) dirty.
My house is on the other side of the river, theirs on this side. The cow, which I sell, is young. It is I, who built the house of my father. I like the pipe, which you smoke. Who calls me? What do you want? I want to borrow you ox. Where are you going? What kind of food do you like? How many boats of the fishermen? Some boys learn well, others badly. All workmen want their pay. God is everywhere and knows everything. I require many eggs but few hens. Are there any cents, no, there are none? Where do you (pl.) keep them? Who works in my garden?

EXERCISE III.

The day after to-morrow, I shall go on safari. Just now I cannot come to see you. At cock-crow the porters will start. From Nairobi to Kisumu is very far—You can give it to me presently. On account of that wild bull I run away. My chair is outside, yours (pl.) inside. Our garden is near the river on this side. Why do you come here? Because I like to see your nice house. How do you do? What is your health like in these days? (Thank you), I am alright now, but the other day I was sick. I find this knife on the side of the road. Where? Over yonder. When? Just now. Is it yours? No (but) my friend’s, I know it well. Thieves steal often at midnight, but seldom during the day. Alright, I come presently. There lives an old woman at the foot of that hill and a blind man on the top of it. After the storm I shall go for a walk. Where will you be going? I like to go along the side of the river. Alright, are you going alone? No, together with my sister.

EXERCISE IV.

Where do you live? Over yonder. Is it further than my place? A heifer is much dearer than a bull. A Nilotic Kavirondo likes his cattle better than his wife and his children. Which hill is higher, this one or that one? That one is steeper. There are too many stones on that hill, the soil on this one is better. When can you (sing.) finish this work, the day after to-morrow? No, that is too soon—This garden is much larger than ours but yours (sing.) is the largest. This pole is too heavy, one man cannot carry it. The goodness of God surpasses the wickedness of men.

From Kisumu to Mumias is very far, a man sleeps once or twice on the road.

Do not run ahead of me. The plates are put too high for me—He is too sick to walk.

EXERCISE V.

Thou wilt come here. He has annoyed me. I answered the chief. The children are playing. Four boys have killed the goat. We shall hate. The Europeans passed. The cook boiled the water and the boy prepared the table. The porters are carrying the loads. The people have chosen their Chief. The workmen will build a house. I am going to beat you. When are you coming, in order to buy cattle? Where have they brought the boat? Let us help the sick man. If you go, I shall beat you. The tall trees fell. The Chief has killed a bull. Every Kavirondo likes meat very much. How many workmen are you
(short) wanting, in order that you may begin to build your house? Ten workmen can finish the house in one month. To climb a hill is difficult. If you had asked me cloth, I would have given you. If you obey your father and mother, they will love you.

EXERCISE VI.

I shall not go to Kiussmu to-day. Yesterday you did not bring my pipe. Why did you not plant Simsim? Because it has not rained enough yet. The road is too bad, therefore I cannot ride my bicycle. Do not allow the work-people to be idle. May I beat them if they don’t work well. Yes, but do not tell it to me. Why have you not cleaned my bicycle as yet? I was not able to find time as yet? If you do not work better you will get a beating. If the boys be not careful, they will break the plates. If you had not got out of the way, you would have been killed. Please give me some tobacco? No I will not give it to you, because you did not finish your work well. Some people like the Natives very much, others do not like them. I cannot be on guard day and night. If it does not rain soon, famine will kill many people. Though the rain has not stopped as yet we shall play football. Don’t tell so many lies—they will not save you. If you had told the truth, you would not have been punished.

EXERCISE VII.

The heifer has been sold. The huts have been put on fire. I am called. Why have you been punished? When was the chief put in prison? The children are loved by their mother. Is the food ready? It is being brought. Where is the cook? He has been called. The child is being nursed by its mother. The man who serves God is being loved by Him. A good child prays for his father and mother. The Nilotic Kavirondo offer sacrifice to the sun. Our Lord appeared many times to this disciple after His Resurrection. Bring this pipe to your master. The chief gives you this young bull. I will also send a present to the chief. Have you informed the chief that we are approaching (donjo) his village. Yes, he has been called already. Where are my boots? They are being polished. Who has told him to work for me? This man is in prison for stealing cows. Where is the milk? It has been brought but is being boiled. Who has told the work people that they may go near the house? Get out of the way for the bicycle. The bicycle is broken. Where is it? It is being brought.

EXERCISE VII.

He is. You were. We are. They shall be. That they be. Thou art. I was. They were fools. Thou art a glutton. We shall be near the river. I had a beautiful knife. The Kavirondo have many cows. We shall have ten rupees. Thou hast one goat only. The old man had three children, but now he has only
one. A good boy washes himself every day. A cat
and a dog do not love one another. Thou shall love thy
neighbour as thyself. The natives often praise
themselves only. The man fell from the tree. The
murderer tried to hang himself. Tell (sing.) the
children to be quiet. If you want to learn, listen to
my words. You simply do nothing. You don't pay
attention. It is difficult to learn the Kavirondo lan-
guage by yourself. You ought to beat the boys, if
they will not listen. We must observe God's com-
mandments. A child must obey his parents. In
order to learn the Kavirondo language you ought to talk
often to the natives. We shall be without work unless
we look for it ourselves. When is your master at home.
I want to see him? Some boys salute Europeans in
order to attract the latter's attention

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