

A HANDBOOK
OF THE
KAVIRONDO
LANGUAGE

BY

*Some Fathers of St. Joseph's Society,
(Mill-Hill, London)*

Containing the Grammar and Phraseology.

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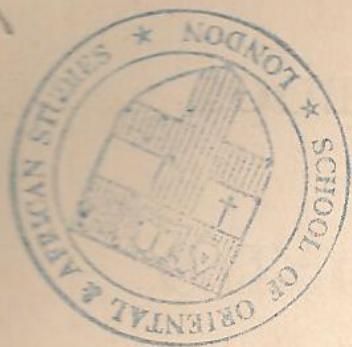


18 0435367 4

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

NAIROBI.

18/3/81



To The Right Rev. J. BIERMANS, D.D.,
Vicar Apostolic of the Upper Nile.

This Grammar
is respectfully dedicated
in remembrance of
His Sacerdotal Jubilee

1896

1921

Introduction.

The language treated in this Grammar is spoken by a tribe inhabiting a great part of Kavirondo. On the north they border on the Mumias 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. Tobo: 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. Paodho: garden.

F as in food. Fuwo: to be foolish.

G as in gab. Gamo: to reach over. Kago: to split. Gem (pronounce game).

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.

N as in nag. Nego: to kill. Neno: to see.

P as in pen. Piny: country. Top: to be rotten

R as in rat. Ramo: to hurt. Gwaro: to scratch

S as in sing. Sara: fishbone. Moso: to greet.

T as in tell. Tado: roof. Rito: to watch.

Th as in thatch. Thedho: to forge. Thieth: 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 Ngege: carp. Ngoro: cowardice.

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 Nyako: girl. Piny: country.

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.

A as in fat. Kal: wimbi.

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. lwedo: 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., Yweyo: 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. Pála: knife. Pélinigo: 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-a-a-a-uchiel: six. Cho-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-lo: 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. Bem-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., Fulo: to inform (for hulo). Lifudu: rainbow (for Lihudu). 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., Kwiny: 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., Oyieyo or Yieyo: 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. Pod'onindo: He is still asleep. Podik'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:
 - (a) Ordinary Class Nouns. Yath: tree. Pi: water.
 - (b) Collective Nouns: Kweth: herd. Oganda: crowd.
 - (c) Abstract Nouns. Hera: love. Lek: dream.
3. 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. Nyako: a girl.
2. For the big domestic animals different names also are employed. Ruath: a bull. Dwasi: a cow. Boya: a heifer. Nyaroya: a calf. Nyuok: He-goat. Sewini: She-goat.

3. The words "Madichwo, 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 penultima 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., Ondiek: 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 "l" and a vowel, e.g., Obwolo: mushroom—Obwolini. Siala: a tree—Sielini.

Except: Adhola: sore, wound.—Adhonde. Dala: village—Mier.

(b) All words ending in "a", e.g., Asoka: basket.—Asokini. Adita: basket—Aditini.

Except: Bura: commandment—Buche. Omuga: rhino.—Omuke. Ajuoga: witchdoctor—Ajuoge (or Ajuoke).

(c) All words ending in a vowel preceded by "s", e.g., Kwesi: pipe—Kwesini. Dwasi: cow—Dwesini.

(d) Words ending in a vowel preceded by a consonant (except "dh"), e.g., Ombembo: caterpillar—Ombembini. Dindo: a spear—Dindini. 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", "r", "d", "p" and "y". Gagi: shell—Gegini. Miahā: bride—Miehini. Fuko: mole—Fukini. Athero: arrow—Atherini. Tado: roof—Tedini. Tipō: shadow—Tipini. Ngaye oar Ngeyini.

II. With some abstract nouns the singular with the word "ji" is employed for the plural, e.g., Chuny ji: the souls. Kit ji: the characters.

III. Those not falling under and of the above rules form their plural as follows:

(a) Words ending in "l" change "l" into "nde"

e.g., Kul: kraal—Kunde. Dwol: voice—Dwonde.

(b) Words ending in "ch" change into "ye." e.g., Wich: head—Wiye. Kwach: leopard—Kweye.

(c) Words ending in "n" or "n" with a vowel change into "nde," e.g., Pien: hide—Piende. Kuon: broth—Kuonde. Pino: hornet—Pinde. Sigana: story—Sigende.

The word Jachien: devil, has a double plural in one—Jochiende.

(d) Words ending in "m" or "m" with a vowel change into "mbe." Em: thigh—Embe. Olemo: fruit—Olembe.

(e) Words ending in "p" add an "e", e.g., Osiep: friend—Osiepe. Bop: earthen shelf—Bope.

(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—Olengini.

(g) Words ending in "t" or "th" change respectively into "de" or "dhe", e.g., Got: mountain—Gode. Get: dogdaisy—Gede. Luth: stick—Ludhe. Othith: palm—Othidhe.

Note.—(a) The word Rath: a single grain, has a double plural in one, Radhini.

(b) The word Ot: house, forms the plural Udi. Cf. Para. 4 (c).

(h) Words ending in "do" or "dho" change into "te" or "the", e.g., Lwedo: hand—Lwete. Atudo: duck—Atute. Puodho: garden—Puothe. Budho: pumpkin—Buthe.

Except: Okwodo: tick—Okwodini. Kudho: thorn—Kudhini.

The word Kidhina, Buphaga, comes under this rule. Kithe.

(i) Words ending in "r" change into "che", e.g., Ong'er: monkey—Ong'eche. Bur: hole—Buche.

Except: Kwer: hoe—Kwe. Wer: hymn—Wende. Rapur: handle—Rapuche. Kwar: ancestor—Kwere. Par: mat—Pere. Magwar: Zebra: Magwerini. Ragwar: pitchfork—Ragwerini. Nyakwar: grandchild—Nyikwaye.

(j) Some words ending in "r" and a vowel (except "a") change into "che," e.g., Akuru: pigeon—Akuche. Odheru: basket—Odheche.

Note: Attention only can teach the student where to employ the "che" and where "ini."

(k) Words ending in "k" change into "ge," Dak: pot—Dege. Lok: handle—Loge. Guok: dog—Guogi (Cf. Para. 4, c).

Except: Lak: tooth—Leke. Gok: shoulder—Goke. Rok: loin—Roke.

(l) Many words ending in "g" with a vowel change into "ke," e.g., Omuga: rhino—Omuke. Chogo: bone—Choke.

Note: Under this rule fall: Kogono: nail—Koke. Nyaragono: kidney—Nyiroke.

(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—Kiepe. Jowi: buffalo—Jope.

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.

(q) Some words ending in "a" change into "e," e.g., Aora: river—Aore. Rawera: youth—Rawere. Roya: calf—Roye. Sanja: handfull—Senje.

NOUNS HAVING A DOUBLE PLURAL.

PARAGRAPH 5.

Law: cloth—Lewini or Lepe. Puga: gourd—Pugini or Puke. Yago: kigelia tree—Yegini or Yeke. Kodhi: seed—Kodhini or Kothe. Tado: roof—Tedini or Tete. Udo: ostrich—Udini or Ute. Ndiga: wheel—Ndigini or Ndike. Higa: season—Higini or Hike. Gogo: fishing net—Gogini or Goke. Bugo: hole—Bugini or Buke. Dago: swamp—Degini or Deke. Rawo: hippo.—Rewini, Rewe or Repe. Mula: brasswire—Mulini or Munde. Hono: marvel—Honini or Honde. Kedo: twig—Kedini or Kete. Atudo: duck—Atudini or Atute.

PARAGRAPH 6.

Words denoting an Agent or a Patient form their plural in "jo," e.g., Jatich: workman—Jotich. Ng'amofuwo: an idiot—Jomofuwo.

PARAGRAPH 7.

Words starting with "Ra" besides falling under one of the foregoing rules, very often change "Ra"

into "Re," e.g., Rang'ol: a lame person—Rongwende. Ragwar: pitchfork—Rogwerini.

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.

(a) The names of diseases: Ang'iew—measles. Nundu—smallpox. Nyalolwe—sleeping sickness.

(b) Generic names of animals: Biye—ants. Dede—locusts.

(c) Abstract nouns: Hera—love. Puonj—doctrine. Rieko—wisdom.

(d) Nouns denoting a place, formed from a verb by prefixing "kar," e.g., Karnindo—sleeping place. Karbet—sitting place.

IRREGULAR PLURALS.

PARAGRAPH 10.

Dhano: man—Jo. Dhako: woman—Mon. Woyi: boy—Yawoyi. Nyako: girl—Nyiri. Ng'ato: person—Ji. Dwe: moon—Dweye. Min: mother—Mine. Dhiang': cattle—Dhok. Pi: water—Pige. Gi: thing—Gik. Gweno: fowl—Gwen. It: ear—Ite. Dala: village—Mier. Le: axe—Leye. Diel: goat—

Diek. Liswa: sacrifice—Lisweche. Chieng': day—Ndalo. Yo: road—Yore. Wer: hymn—Wende. Yie: canoe—Yiedhi. Sulwe: star—Sulini.

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.

The Diminutive is formed by prefixing "Nya" to the singular, and "Nyi" to the plural noun, e.g., Guok—dog. Nyaguok—a pup. Guogi—dogs. Nyiguogi—pups. Ruath—a bull. Nyaruath—a bull-calf. Ruedhi—bulls. Nyiruedhi—bull-calves.

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. 23).

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:—

(a) After words ending in a vowel preceded by a double consonant (except dh), e.g., Misumba—slave. Misumba ruoth—the slave of the chief. Kondo—hat. Kondo Petrus—Peter's hat. Bungu—forest. Bungu Sakwa—the forest of Sakwa.

(b) After nuons 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"

and "r," e.g., Kom—chair. Kom wora—my father's chair. Bop—earthen shelf. Bop ot—the shelf of the house. Pien—hide. Pien dhiang—a cow's hide. Bur—a hole. Bur oyieyo—the whole of a rat.

Except: Lep—tongue. Lew guok—a dog's tongue.

(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 "l" with vowel, or "n" with a vowel change into "nd," e.g., Bel—matama. Bendi Kisii—the matama of Kisii. Sigana—story. Sigandi nyako—the story of the girl.

Except: Agulu—cooking pot. Abila—hut. Agola verandah. Obwolo—fungus. Ndalo—garden.

These words change into "ch."

(b) Words ending in "y," followed and pre-

ceded by a vowel, and nouns ending in "r" with a vowel change into "ch," e.g., Apwoyo—rabbit. Apwoch Petrus, Peter's rabbit. Nyaye—oar. Ngach yie—the oar of the canoe. Chiro—market. Chich Mwa—the market of the foreigners.

Note: Sometimes one hears an "s" instead of "ch," e.g., Nyasas Luo—God of the Luo. Sas 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. Puodho—garden. Puothi bel—a garden of matama. Got—mountain. Godi Nandi—the mountain of Nandi. Ruoth—Lord. Ruodhi 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.

Note: 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.

Except: Kich—bee. Kich ng’ane—the bee of so and so. But Kich—orphan. Ki ng’ane—the orphan of so and so.

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 ruoth—the fame of the chief. This rule, however, is not without its exceptions.

IRREGULAR CONSTRUCT POSSESSIVE. PARAGRAPH 3.

Chwo—husband. Chwor Maria—Maria’s husband. Dhako—wife. Chi Petrus, Peter’s wife. Woyi—son. Wodi—Nyasaye—God’s son. Nyako—girl. Nyar Seme—a girl from Seme. Nyiri—girls. Nyi Gem—the girls from Gem. Yawoyi—sons. Yawoti Jacob—Jacob’s sons. Dhiang’—cow. Dher Min

—the cow for the mother. Pacho—village. Par Otieno—Otieno’s village. Yo—road. Yor Kibos—the road to Kibos. Mo-fat. Mor dhiang’—the fat of the cow (butter). Yier—hair. Yie wich—the hair of the head. Mon—women. Mondi Kisumu—The women of Kisumu.

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. Komb wora—my father’s chairs. Sawo—feast, pl. sepe. Sep Ruodhwa—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 Ruodhwa—The feast of Our Lord. Od Okelo—Okelo’s house.

Chapter II.

ADJECTIVES. PARAGRAPH 1.

- I. The adjectives are divided into:
 - A. Qualitative adjectives, which denote some

quality or attribute, e.g., Maber—good. Mapek—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. Maromo—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.

V. Only a few adjectives undergo a change in the plural, e.g., Good—maber. maboyo. BaJ—marach, maricho (Cf. pg. 6, Remark b). High—mabor, maboyo. Cruel—masasi, masesini Great—maduong', madongo. Small—matin, matindo. Grown up—madit, madito. White—marachar,

marachere. Black—marating', maratinge. Nude
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

Auchiel (or abich g'achiel) six

Abiriyo (or abich g'ariyo) seven.

Aboro (or abich a'gdek) eight.

Ongachiel (or abich g'ang'wen) nine.

Apar ten.

Note (a) Abich g'achiel, etc., is only used by the Nilotic of the Trans Yala location. We usually employ the contracted forms as Auchiel for six. etc.

(b) For nine they also employ: Achiko, Abung'wen, Ongachiel, (ongechiel)—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

following vowel. Twenty—*pier ariyo*. Thirty—*pier adek*. Hundred—*pier apar*.

Note. For hundred the Kiswahili word "mia," and for Thousand the Kiswahili word "alfu" or "gana" 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). *Amiyi florin apar dak*.

(b) Another very common expression is "gi wiye," i.e., "with units." I'll give you thirteen florins—*Abiro miyi florin apar gi wiy (e) adek*. You give me ten florins and how many odd ones?—*Imiya florin apar gi wiy (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—*diriyo* or *nyadiyo*.

Note: The "i" of the prefix is not dropped but retained, but here the next vowel falls away. The word "ongachiel" makes an exception—*Nyadiongachiel*.

2. The word "ndalo—times" is frequently employed 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—*Oloyo ji duto gi rieko*.

Note: (a) The word "loyo" means to surpass. Other verbs with a similar meaning are also employed, e.g., *Hingo*, *Hinyo*, *Hewo*, *Kadho*, *Yombo*. Whereas the first three verbs are used more commonly to express weight or heaviness, the two last ones usually express speed or height. *Sandukuni ohingo macha*—this box is heavier than that one. *Iyomba*—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 adjective, in Nilotic a positive one is used: John is taller than James. Instead of saying Joannes oyombo Jakobus, they say Joannes bor, to Jakobus chiek, 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, Interrogative and Indefinite.

THE PERSONAL PRONOUN. PARAGRAPH 1.

There are two distinct forms of the personal pronoun, viz:—

- (a) The Isolated or Separable.

An	I.
In	Thou.
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—Onenoa.
- (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:—

- (a) All nouns ending in "m," "n," "r" and "ng'" which are not formed from a verb, e.g., Kom—chair. Koma—my chair. Pien—hide. Piena. Wang' face—Wang'a. Bur: swelling—Bura.

Except: Bam—hip. Bamna—my hip.

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 "l'" with a vowel, changing at the same time "l" into "nd," e.g. Kul: kraal—Kunda. Pala: knife—Panda.

Except: Bala: salt—Balana. Dala: village—Dalana. Abila: hut—Abicha. Agulu: cooking pot—Agucha. Agola: verandah—Agocha. Obwolo: mushroom—Obwocha. Ndalo: garden—Ndacha.

- (c) Nouns ending in “r” with a vowel, nouns ending in “y” or “ȳ” with a vowel, changing at the same time into “ch,” e.g., Athero: arrow—Athecha. Apwoyo: rabbit—Apwocha.

Except: Woyi: son—Woda. Dayo: grandmother—Dana. (Ugenya: Dacha, but Dani).

- (d) Nouns ending in “t” or “th,” changing at the same time into “d” or “dh,” and vice versa, e.g., Got: mountain—Goda. Luth: stick—Ludha. Lwedo: hand—Lweta. Puodho: garden—Puotha.

- (e) nouns ending in “k” changing into “g,” and nouns in “g” with a vowel changing into “k,” e.g., Lok: handle—Loga. Dak: vessel—Dago. Puga: gourd—Puka. Chogo: bone—Choka.

Except: Lak: tooth—Laka. Gok: shoulder—Goka. Achiak: groin—Achiaka. Rok: loin—Roka.

- (f) Nouns ending in “w” or “w̄” with a vowel, and nouns ending in “b” 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.

- (i) Nouns ending in “m” with a vowel, changing at the same time into “mb,” e.g., Remo: blood—Remba. Chiemo: food—Chiemba. Jamini: cattle—Jamba.

Except: Nema: grace—Nemana.

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

Except: Piny: land—Pinya. Chuny: soul—Chunya.

II. The second suffix is taken by:—

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

Except: Fup: foolishness—Fupa. Woth: journey—Wodha. Chwat: flogging—Chwada.

- (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.

Except: Bungu: forest—Bunga. Rungu: club—Runga.

- (e) Nouns ending in a vowel preceded by “k,” “h,” “p” or “t,” e.g., Soko: spring—Sokona. Hoho: ravine—Hohona. Dipo: kraal—Dipona. 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—Athechena.

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 Penda. Kom: chair—Komba or Kombena. Pien: hide—Pienda or Piendena.

Note: The unaccentuated "e" should be carefully noted as there is a real difference between: Puothu—your garden, and Puotheu—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.		Plural.
Mara	mine	Maga or Meka
Mari	thine	Magi or Meki

Mare his
Marwa ours

Mage or Meke
Mawa or Magwa or
Mekwa.

Maru yours
Margi theirs

Mau or Magu or Meku
Maggi or Mekigi.

2. The Possessive Pronoun Substantive is used when the pronoun stands in predicate or by itself, e.g., *this* house is mine, where is yours?—Odini mara, to *are* maru? My clothes are good, yours, however, are *fimsy*—Nenga beyo, to mau reprep.

Note: Sometimes one hears expressions as: Ere ot mara?—where is my house? Dhako mara awayo pacho—I leave my wife at home. These expressions are very local and unless for emphasis' sake should never be used.

IRREGULAR POSSESSIVES.

Law: cloth—Lawa; pl., lepa or lepena. Pi: water—Piga; pl., pigena. Kwer: hoe—Kweya; pl., kwena. Kwar: ancestor—Kwara; pl., kwereña or kwera. Wer: hymn—Wenda; pl., wendena. Le: axe—Leya; pl., leyena. Yie: canoe—Yieya; pl., yiedhina. Ringruok: body—Ringra. Lep: tongue—Lewa. Kor: side—Kora. Teko: strength—Tekra or tekona; pl., tekrena. Diel: goat—Dienda; pl., dieka. Gweno: fowl—Gwenda; pl., Gwenda. Chwo: husband—Chwora. Chi: wife—Chiega. Woyi: son—Woda. Mier: village—Mieya or miecha. Ng'ato: person—Ng'ata, Ng'ati, etc.

Gi thing	Gik things	Won Father	Min
			Mother

Gira	Giga or Gika	Wora	Mama
Giri	Gigi or Giki	Woru	Meru
Gire	Gige or Gike	Won mare	Min mare
Girwa	Giwa or Gikwa	Wonwa or Worwa	Minwa

Giru	Giu or Giku	Wonu	Minu
Girgi	Gigi or Gikigi	Wongi or Worgi	Mingi

Note: Gika is used exclusively by Trans Yala people.

The words "Wori and Meri" for thy father and thy mother do not exist.

The words Omin—brother, and Nyamin—sister are the same as the word Min, except Omera—my brother and Nyamera—my sister.

Owadwa—My or Our relation. Owadu—Thy or Your relation. Owadigi—His or their relation. Jowadwa or Jowetewa—My or Our relations. Jowadu or Joweteu—Thy or Your relations. Jowadigi or Jowetegi—His or Their relations.

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. Puodho—garden. Puodhono—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 Jandecha—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—pandani. That high mountain—got maborcha.

VII. A few nouns drop the ending before the suffix, e.g., Ng'ato person. Ng'atni, Ng'atno or Ng'atono. 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'ineno. 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'gac 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 mabiro wamo.

"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'imiyo baruwa ere?

Interrogative Pronoun.

PARAGRAPH 6.

Ng'a, who (singular) whom.	Ng'a gini, who (plural).
Mane, which (sing.)	Mage, which (pl.)
Ng'awa, Ng'ano, who	
Ng'o, what.	Manade, of what sort.

I. Ng'a is used both subjectively and objectively,

B

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 ondieg 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—Dh' iluongi ng'ato moro. Who?—Ng'awa?

V. The words "Ng'ane" or "Ng'anene" and "Gine" or "Ginene" may be classed with the Interj. Pron., e.g., Call so and so—Luongi 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. Chieng' moro nobiro.—

(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.

PARAGRAPH 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.

I. The verbs are divided into:

a) Transitive verbs, which denote an action or feeling which is directed towards some object, e.g., Hero 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. M 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. Chungo—to stand. Petrus chungo—Peter 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., Hero—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—Kiny 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—Jarit odi twech nochiew ka bwok.

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 lakegi. 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 gedo 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 (Prétéríte).

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			Nohero
Ne wahero			Newahero
Ne uhero			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 min 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, nochiemo, ekane odhi nindo. Which you gave—Mane 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 biro duoke ni yande ikia k'wabiro 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

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.

Nyo abiro nyoro or Nyoro abiro nyoro or Nyabiro noyro.

Nyo ibiro nyoro or Nyoro ibiro nyoro or Nyibiro nyoro.

Nyo obiro nyoro Nyoro ibiro nyoro Nyobiro Nyoro.

Nyowabiro Nyoro wabiro nyoro Nyowabiro
nyoro nyoro.

Nyo ubiro nyoro Nyoro ubiro nyoro Nyoubiro
Nyoro.

Nyogibiro nyoro Nyoro gibiro nyoro Nyogibiro
nyoro.

The word “Nyocha” does exactly the same: Nyocha 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 nenindo 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 neluwo wach achiel.

III. Another Past Imperfect is formed with the past of the verb “yudo” or “nwang’o” and the following verb in the present tense, e.g., the house

was burning when we came—Ot nonwang’o owang’ wabiro. 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 etymo-logically 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 ibiro

A obiro

A wabiro
A ubiro
A gibiro

(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 asehero or	Nasehero	I had loved
Ne isehero	Nisehero	Thou hadst loved
Ne osehero	Nosehero	
Ne wasehero	Newasehero	
Ne usehero	Nusehero	
Ne gisehero	Negisehero	

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-ni-her	Niher	Thou wilt love
No-her	Noher	
Wa-na-her	Wanaher	
U-nu-her	Nuher	
Gi-ni-her	Giniher	

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 nucham 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' akedi, mita k'iwang' nihul ni ng'ato—If I tattoo you, perhaps you will tell it to someone.

V. "Chieng'" or "Chieng' moro" is used to express an indefinite future date, but it implies within a few days. Chieng' 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 ber 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 nopidhi 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 locations this unaccentuated "i" is retained between the Future Tense and the Dative suffixed to it. Unuduogina wach—You shall report to me. Ininegina gweno 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.

IMPERATIVE.

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 "are" is very often employed. Kel are—Bring it then. Gamnauru are—Hand it over to me then. Nyiswauru are—Come on, show it to us.

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 jokristus 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, upuonji.

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 entreating someone, the Nilotic takes an "e" at the end. Have mercy on us—Kechwae. Give me some food—Miae Chiemo.

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 ayu. Forgive us—Igolnwae.

Note: (a) The Imperative of the verb "dhiyo" 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.

Onego obi—He must come.

3. Owinjore (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 do so also in the subjunctive.

VI. The word "dak" preceding a subjunctive indicates a polite way of asking. Dak ibi limna?—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'ineno 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 nade? But when his brothers saw the enemy stealing the cattle, they ran—To 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 osedhi (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. 37, 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 auchiel.

If he had studied before, he would know it now—Dine opuonjre chon, d'ong'eyo kawono.

If he had studied before he would have known it—Dine opuonjre chon, dine ong'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 bara, 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 is 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't love.

II. In the Past Tenses, the negative may either precede or follow the sign of the tense, e.g., Ne ck ahero (or) Ok nahero—I did not love. Ne ok aschero (or) Ok nasehero—I had not loved. Ne dak wanyal—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
I shall not love.

Ok niher Okaniher Okan niher

Ok noher Okanoher Okan noher

Ok wanaher

Ok unuher Okanuher Okan nuher

Ok giniher Okaginiher Okan giniher

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., Okdak anene—I did not see him at all.

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

CONJUGATION OF THE VERB.

Affirmative	Negative.
Inf. Hero—to love	(does not exist)
Imp. Her—love	Kik iher
Heruru—love ye	Kik uher
INDICATIVE—PRESENT INDEFINITE.	
Ahero—I love	Okahero—I do not love
Ihero	Okihero
Ohero	Okohero
Wahero	Okwahero

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.—Pek'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.

Oheri

Ohere

Oherwa

Oheru

Ohergi.

II. Some English passives are rendered in Nilotic by an intransitive verb, e.g. To be ashamed—Wich kuot. 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—Iluongi. You are being called—Iluongou. (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 unaccentuated "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 ot maonge dhoge, may mean—A house without an entrance was built for her (or) will be built for her.

Note.—In the future the accent falls on the verb, Pipanoom—The barrel will be fetched. In the

Past Tense it falls on the tense prefix: Pipi 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 doer 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 nogero 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 reflexive 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.

I. The reflexive is formed by adding "re" to the infinitive, e.g., Hero—to love. Herore—to love oneself.

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

III. Aherora—I love myself.

Iherori
Cherore
Waherore

Uheroru (or Uherore)
Gihero

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 Pwore.

(b) If another vowel precedes, they generally drop "yo" before "re," e.g., Tweyo—to bind. Twere Bayo—to miss. Bare Ng'iyore—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. Tetini, 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—lwokore. 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. 23).

RECIPROCAL 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—Waherore.

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 chunye, ng'ato (en) gi chunya. Cf. pg. 91).

III. Oft times too the word "kende" is employed. They said one to another—Neginwacho 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 ahera.

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 reflexive verb or verbs having a reflexive ending, the reduplication is taken from the simple active. He is simply bathing—Olwokore alwoka. He simply fell—Ogore agoya.

DEFECTIVE VERBS.
PARAGRAPH 8.

The verb "To be":

Infinitive Bedo or Bet.

Imperative Bedi—Beduru.

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	That I be
Nibedi		Ibedi	
Nobedi		Obedi	
Wanabedi		Wabedi	
Unubedi		Ubedi	
Ginibedi		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
repeated at the end by “go” or “godo.” I have no
money—Pesa aongego.

Constructions as the following are used: Aonge
pesa, Pesa ongena, 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 wamiyo 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) Owachini—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 behove, 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'okele—He ought to bring the food.

Chapter V.

ADVERBS.

PARAGRAPH 1.

Adverbs of Quantity and Degree:

Opong'—full to the brim. Iole opong'—Pour it full. Kore—half-full. Aol k'opong'?—Shall I fill it? Oyo, iol mana kore—No, half full only.

Mabor—far. Odhi mabor—He went far. Tuwo ti odhine mabor—He is now sick for a long time.

Machiegini—near. Sudi machiegini—Come near.

Ahinya, Ruok, Gilala—very. Aheri ahinya—I like you very much.

Ngang'—very. Ji mathoth ngang'—Very many people. Ti wang'iyoko kodi ngang'—Now we are very much accustomed to you.

Lolwe—very far. Ochweyo lolwe—He went very far.

Moloyo—exceedingly. Aheri moloyo—I love you exceedingly.

Chuth. Chutho—utterly, quite, outright. Neginige chuth—They lined it outright.

Both—nearly. Both notho, to nokwo—She nearly died, but recovered.

Note.—(a) Mabor 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.

Koro, Koro ka, Koro eka—Just now. Koro abiro—I came just now. Koro ka gidhi—They left just now.

Gonyo—now. Adhi 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) Pod' apoda—Not yet.

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

Ti, nowadays.—Ti okanene. 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. Nyoro awachonu nyoro—I told you yesterday.

Nocha—day before yesterday. Nyocha 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. Wanadonji odiewor—We will arrive at midnight.

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

Onyango—at about eight o'clock in the morning.

Chieng' moro—some day (either past or future). Chieng' moro nobiro ka—He came here some day. Chieng' moro 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.)

Manyakanyoro—since yesterday.

Manyakanene, 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 arawo dalau (or) Yande arawo 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.
Indini—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 oliktik—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?
Kanyo, 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) Eri—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—half. Giga kuchiel—Half my things.

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—Sometimes-sometimes. Kamoro adak Gem, kamoro adak Kisumu—Sometimes I live in Gem, sometimes in Kisumu. Kamoro awotho gi tienda, kamoro aringo gi ndiga—Sometimes I walk, sometimes I ride.

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, Thucheu, Thurgi, Thuehgi—home. They went home—Negidhi thurgi. The readers go home on Saturday.—Josomo gidhi thuchegi tich auchiel.

Malo—on top. Kete malo—Put in on high.

Mwalo—on top. Kete ,g?t—a—doraom waoarm

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. Negin'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.

Lihare, 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., “e” when the verb ends in a vowel, but “iye” when the verb ends in a consonant. Whither I go, you cannot come. Ka m'adhiye, un okunyal biroe. I don't know where he lives. Akia ku m'odakiye.

(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, Piyopiyo—quickly. Bi piyo—Come quick.

Mos, Mosmos, Mosomos—slowly, carefully, softly.

Nomake mos—It caught it carefully.

Tir—upright, righteously. Chikri tir—Stand straight.

Adier, Adieri, Adiera—truly, really. Notimo adier, Putuputu—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?
 Apuon jou nono—I am teaching you in vain—Ng'ato
 maber nono—An ordinary 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 uwacho—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—Nomadho 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. Nowuok ratiro—He left
 publicly.

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—Tielo adi?
 Ndalo adi?

ADVERBS OF CAUSE OR CONSEQUENCE.

PARAGRAPH 5.

Momiyo—therefore. Mi, Miti—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 circumlocation 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. Noringo apanda—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" which is followed by the present tense. He came again—Nochako 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 atm.

(b) Generally the word "kendo" is added. They ran away again—Negichako giringo kendo.

II. "First" or "Before" is translated by "kwongo" and the verb follows in the Infinitive. He came here first—Jale nokwongo biro. I came before you—Nakwongou.

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 wacho. They usually go to work Githoro dhi tich.

Chapter VI.

PREPOSITIONS.

Mar—of.	Mag (pl) of.	Nyim—in front of.
Gi—with, and.		Pier—behind, after.
Kodi, koda—with,		But, abut—near, at.
together with.		Kwop—Nikwop—on behalf
E—in, of		of, on account of, con-
I—in, inside		cerning.
Kuom—amongst, from,		Ir—to.
by.		Nyaka a—since, from.
Ni—to, for, for the sake		Nyaka chopi—till, unto.
of.		Kind, ekind—between.
Ka—from, during.		Kanyakachiel gi—together
Dier—in the midst of.		with.
Dho—along		
Dir—on the side of, near.	Machiegini gi—near to.	
Bwo—under.	E wi—on top of.	
Loka—across.	Mana—without, except.	
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 letters, 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' buta.

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: Otieno, Odhiambo, Odiechieng' Onyango.

(e) Before a vowel the final "i" is dropped. She followed him with an old hide. Noluwo bang'e g'adela.

(f) Where we employ "with it," in Nilotic they use: "go," "godo" or "kode." I did not come with it—Ne okabirogo (or) Neo kabirogodo (or) Ne okabiro kode.

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—in, 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. Oyiengore 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—behind, 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'eya. 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, Nikech, 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, therefore.

Momono, therefore.

Mi, 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 ibar yien mathoth gilala.

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 mondigi kendo gi nyithindigi.

III. Ni, is used for out “that,” e.g., He thought that he 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 moro ochungo lum duto manyoro 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 kuome.

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 wacham.

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. Momiyo, Momono—therefore, takes the tense conjugation and the verb follows in the indicative, e.g., Therefore his sister imitated his speech—Emanomiyo nyamin poro dhoge. I want to go to Kisumu, therefore I am prevented from visiting the grave—Adwaro dhi Kisumu, momona dhi ka tho.

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

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

X. As soon as John entered the village, James left—Koro ekane Joannes odonjo dala, Jakobus nowuok (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 kamano, Thanks, well done.

Karang'o? When (resenting a statement)

Jong! Stop!

Wea jong'. Jo! Wea, Jowa! Leave me alone.

Jowa! Ah! Oh! (including disgust).

Iiii! Stop! Nyire! We, nyire! Stop that! Chuck it!

Tho! (Pe! 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! miawa—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.” Tè, orumo duto tè.—Everything was finished, there is absolutely nothing left. Dhok notho duto pep. All the cattle died to the last calf.

Chapter IX.

SALUTATIONS.

Misawa! (or) Okwe! (or) Oboch! (or) Osasore!
(or) Wakia! (or) Oyangore!—Peace. Misawa ruok (or)
ahinya (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 (marach)—I am all right (unwell).

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

Ariyo maber (marach).—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.

Ka 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 cook. Telo—to lead.
Jatelo—a guide.

(b) A verbal noun by prefixing "ja" for the
singular, and "jo" for the plural, e.g.,
Puonjo—to teach. Puonj—doctrine.
japuonj—a teacher. Jopuonj—teachers.
Tiyo—to work. Tich—work. Jatich—a
workman. Jotich—workmen. Temo—to
tempt. Tem—temptation. Jatem—a
tempter. Jotem—tempters.

(c) Ordinary nouns by prefixing "ja" for the
singular, and "jo" for the plural, e.g.,
Miriambo—a lie. Jamiriambo—a liar.
Jomiriambo—liars. Neko—madness. Ja-
neko—a madman. Joneko—madmen.

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).

A person from that side, Jakonono, pl., Jokonono.

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. Ng'amafuwo—a fool. Jomafuwo—fools. Tuwo—to be sick. Ng'amatuwo—a sick person. Jomatuwo—sick people.

(B) Nouns denoting a patient and at the same time expressing a defect in the human body are formed from:—

(a) Nouns by prefixing "ra," e.g., Dhoho leprosy. Radhoho—a leper. Kuom—a hump. Bakuom—a hunchback. Bonde—baldness. Rabondo—a baldman.

(b) Verbs, e.g., Bam—to be crooked. Rabam—a crooked man. Ng'olo—to be lame. Rang'ol—a lame person.

Note: The nouns given under (B) may again prefix "ja" for the singular and "jo" for the plural, e.g., Jaradhoho—a leper. Jarakuom—a hunchback. Jarabondo—a baldman. Jarabam—a crooked man. As regards their plural no fixed rule can be put down, e.g., Radhoho—a leper, forms a plural as Rodhohini or Joradhoho or Joradhohoni. Rakuom, pl., Rokuombe or Jorakuombe or Rakuombe, 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. Ragwar—a pitchfork. Beto—to slash. Rabete—a slasher. Idho—to climb. Raidhi—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.

(b) Verbs ending in "yo" preceded by a vowel form the noun in "ch," e.g., Tiyo—to work. Tich—work. Bayo—to stroll. Bach—a stroll. Goyo—to beat. Goch—a beating.

Note: The verb "dhiyo"—to go, forms its corresponding noun by dropping "yo," e.g., Are you nearly going?—Dhini ti chiegini?

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

Note: The verb "tuwo"—to be sick, remains the same. His sickness is bad—Tuwone rach.

(d) Verbs ending in "d" or "dho" form the noun in "t" or "th" respectively, e.g., Chwado—to flog. Chwat—a flogging. Thiedho—to cure. Thieth—a cure.

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

(f) Some nouns are the same as the infinitive, e.g., Mor—to be glad. Mor—delight. Dum—to ascend, rise. Dum—ascension, flight.

(g) Some nouns are formed by adding "o" to the infinitive, e.g., Gik—to finish. Giko—an end. Ger—to be cruel. Gero—cruelty. Kok—to shout. Koko—a shout.

(h) Some nouns are formed from a verb by dropping the final "o" and prefixing "a," e.g., Luoro—to surround. Aluor—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., Lwoko—to wash. Lwokruok—bathing. Dwanyo—to maltreat. Dwanyruok—misbehaviour.

VII.—Some nouns are reduplicated, e.g., Wira-wira—giddiness. Regerege—a mill. Magungugungu marabou—stork. Runderunde—a swing.

VIII. There are some compound nouns formed from:—

(a) Two nouns, e.g., Wang'yo—a road. Tong'gweno—an egg. Dapi—a waterpot.

(b) A noun and a verb, e.g., Ichlit—jalousy. Wichbar—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'at ang'ata. Ruoth—chief. Ruoth aruotha—an ordinary chief.

(b) In nouns of more than one syllable, i.e., not counting the final vowel, the last syllable only is

reduplicated, e.g., Sibuur: lion—Sibuur abuora. Sabun: soap—Sabun abuna. Kijiko: speck—Kijik ajika.

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—Nonwang'o ojapuonj, kane otho. 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—marachar (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—Nyithinde nodoko madongo, manyako ne nyinge Opoko, to mawowi 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—Oriek. 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 maberber—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'e otho.

(d) By prefixing "ma" to some adverbs, e.g., Fresh milk—Chak manende (makawono). This house here—Ot makani. 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 makani).

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. Pg. 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—Adwarogi an.

(c) With a noun, adverb, etc., when the stress is on the pronoun, e.g., You too—Un bende. He is rich—En japith.

(d) As the object of a verb for emphasis’ sake. Did they speak 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. Ja-duong’ ere e?—Where is the master? Adam ere i?—Adam where art thou?

III.—The isolated pronoun reduplicates like the noun, e.g., Anaana: It is simply myself—Inaina, Enaena, Wanawana, 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—Achiendu (or achiel kuomu) en jand-hok.

POSSESSIVE PRONOUN.

PARAGRAPH 2.

I. The Possessive Pronoun always precedes the demonstrative pronoun, e.g., This my house—Odani.

II. Where in English we can employ two successive Possessive Pronouns Adjective, e.g., Your and my house, in Nilotic we must use a circumlocution. Odi koda: Between us and you—Kindwa kodu.

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’uwothogono. Who give you this fat you oil yourself with?—Ng’ano momiyi mo m’idhiegorini. In this land where now you dwell—E piny ma ti udakiyeni.

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’iduon’ni. You are stronger than I—In m’ihewani. Bring the best cloth—Kel nanga maber moloyono (or) Kel nanga 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 chuodhono. And Jesus took the loaves—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 Jaiskariot. 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 ruothno.

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'inenono 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. Every-thing—Gikmoko dundo. I believe every word—Ayiye 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. Nywol—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—Kwecho. Kawo: to take—Kepo.

IV. Transitive verbs in “yo” used intransitively change into “che,” e.g., Gweyo: to kick—Gwecho. Puoyo: to churn—Puocho.

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

final “o,” e.g., Modo yien: to gather firewood—Moto. Madho: to drink—Metho. Kedo: to make cicatrices—Ket.

VIII. Transitive verbs having an “o” in the stem used intransitively soften the “o,” e.g., Höyo ng’ato—to console somebody. Hoyo—to console. Göyo ng’ato—to beat somebody. Gocho—to beat.

Note: (a) It is unusual to hear an intransitive form of a verb used with a direct object, still one does hear, though seldom: Gemna kibirit—Hand me the matches. Tienda rema—My foot hurts me. These modes should not be adopted.

(b) The intransitive form is used with an indirect object, e.g., Obero ni laktar, to ti odwaro beroni—He cuts (firewood) for the doctor, but now he wants to cut for you.

IX. Some verbs are transitive in English, but intransitive in Nilotic, e.g., To deceive—riambo ni. To lead—telo ni. To accuse—donjo ni. To upbraid—rogo ni. To approach—sudo ni (or ir). To inform—hulo ni. To command—yalo ni. To favour—hero ni. To match—romo kodi (or gi). To resemble—chalo kodi (or gi).

Note: Kelo is sometimes used transitively. Kela kwesina—Bring me my pipe. Also the verb “ringo, to escape.” Oringo (ni) tich—He escapes the work.

X. Some verbs which are intransitive in English are transitive in Nilotic, e.g., To die of—tho. To be sick with—tuwo. To be afraid of—luoro. To tell on—hulo. To speak about—wacho. To wonder at—wuoro. To hope for—geno. To jest at—nyiero. To look at—Ng’iyo.

XI. Some verbs change their meaning when followed by a preposition, e.g., Donjo—to enter. Donjo ni—to accuse. Kecho—to get angry. Kecho ni, to be tenacious of. Ramo—to ache, smart. Ramo ni, to persevere in. Tiyo—to work. Tiyo ni—to serve. Wiro—to anoint, smear. Wiro ni, to assist. Wuok—to go out, vanish. Wuok ni—to appear. Romo—to spread. Romo ni—to assist, to meet.

XII. Some verbs change their meaning according to the preposition. Kwayo ni—to pray for. Kwayo kuom—to pray to. Ng'iewo ni—to buy or sell for. Ng'iewo kodi (or gi)—to buy from or to sell to. Baro ni—to avoid, keep aloof of. Baro kodi (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 tho won mare. He reached me a chair—Nogamona kom. God revealed us—Nyasaye noelonwa. The wind kept me back—Yamo nodinona. I sent you a letter—Nakowoni baruwa moro.

THE SUBJECT. PARAGRAPH 2.

I. (a) A verb predicating 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 hyænas broke through the fence and stole a calf—Ondiegi moko nomwomo chiel.

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 notieko duto, negibiro gi tong', 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 maduong', 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 duto noringo, nodong' 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., *Tichno 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 nogoye.* (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?—*Florin t'anwang'o kanye?* I formerly had ten cows—*Dhok mayande ango, yande apar.* She accused me—*An em'odonjona.* If you knew me, you would know the father too—*Da ung'eya, wora bende da ung'eyo.*

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—*Nchera* or *Noheroa.*

Note: (a) In the 2nd person plural the "o" may elide, but usually it is retained, e.g., He taught you—*Nopuonjou.*

(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—*Negidagine 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—*Nomiya.* You shall offer him up to me as a sacrifice—*Nigolna 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—*Nochiwenigi.*

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

VII. Either direct or indirect or both objects precede the sign of the imperative plural, e.g., Bring them—*Wachnigiuru.* Bring them to me—*Kelnagiuru.* Tell the headman—*Wachniuru 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. *Nyiso*—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 marichoduto to nabar.

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 okochiem kata modho pi ne okomodhi. 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. Onge ng'ato (or) Ok ng'ato—nobody. Onge gimoro (or) Okigimoro (or) Ok gimoro—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 wachni 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' okanabi (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 odakunyal 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:

I. 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 woyo kodi. She went to cultivate—Nodhi 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 forbides 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 "mondo" or "nimondo" is used. He told him to make him a boot like his—Nowachone nimondo ochuogine wor kaka nochuogo mare.

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

(a) The subjunctive, e.g., I want some potatoe shoots to plant—Adwaro kothe rabuon 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 thurwa.

(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-blackening, Your walking stick, where the Gerund is use, 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? I am well.	Iriyo nade? Inindo nade? Ariyo maber. Anindo maber.
Good-morning. Good-evening. Good-bye!	Misawa. Okwe. Misawa. Okwe. Inindi!
What's the news of the day?	Dala (or: Pacho) wacho ang'o?
No news.	Dala oling'. (or) Oling' aling'a.
May I come in? Come in.	Adonji e ot koso? Donjiye.
Who is there? Sit down.	In ng'a? Bedi piny.
Have you something to say?	In gi wach moro? Wachni moro nitiye?
Do you want to speak to me?	Idwaro wacho koda?
What do you want? I am busy now.	Idwaro ang'o? An gi tich mang'eny kawono (or: Tichna ng'eny kawono.)
Come again at a convenient time.	K'ineno kar wang'i, 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.	Luongi bocha, obi. Wachna gi m'idwaro. Okawinjo maber. Dhiyo. Iwinjo? Koro onego adhi. Akia.
What do you say? Say it again. Speak slowly. Answer me Make haste. Be careful, take care.	Adagi, Akwer, Okadwar. Iwacho ang'o? Wachina kendo. Wach mos. We ruyo. Duokina wach. Ret piyo. Wothimos. Maki mos. Kaw mos.
I cannot tell you. What is that? Who are you? What is your name? What tribe do you belong Where do you come from? to?	Okanyal wachoni. Ma ang'o? In ng'a? Nyingi ng'a? I jakanye? Ia kanye?
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!	Idhi kanye? Idwaro ang'o? Bi ka. Wiya owil. Ibayo wachno. Ero! Ber! Mano miriambo. Ok kare Ling! we wach! Oromo.

Never mind!	Ber, oromo. Onge gimoro.
Say on!	Wachi!
It is false!	Mano miriambo.
Are you sure?	Ing'eyo maber?
It is true.	Adieri.
Let me pass.	Barna. Leng'rina.
Yes.	Ee.
No	Oyo.
I do not believe it.	Okayiye.
I think so.	Agalo kamano.
I do not think so.	Okagalo kamo.
What time is it?	Sa adi?
Go and look.	Dhi ne. Dhi ng'i.
That is your fault.	Mano wachni.
It is cloudy.	Polo otimo luoch.
It is clearing up.	Luoch oyawore.
The sun is hot.	Chieng' kech.
It is raining.	Koth chwe.
The rain is over.	Koth ochok.
I do not understand	Dholuo okawinjo maber.
Kavironod well.	

II.

SERVANTS, MEALS, ETC.

Tell the cook.	Wach ni jatedo.
I want something to eat.	Adwaro chiemo.
Bring some hot water.	Kel pi maliet.
Put the water on the fire.	Ket pi e kendo. Mur pi.
Wash those plates.	Lwok sendegi.
That cup is not clean.	Kikombo ok ler.
Where is the tumbler?	Ere birauli?

Wipe the spoon carefully.	Ywe kijiko mos.
Light the lamp.	Mok taya.
There is no oil in it.	Mo orumo.
Don't break the glass.	Kik inegi chimni.
Wipe it carefully.	Ywe mos ahinya.
Clean the table.	Ywe ot.
Sweep the room.	Kwadhi mesa.
Dust the chairs.	Kwadhi buru e kombe.
Air the blankets.	Mo blanketi.
Lay the table.	Pedhi mesa. Ndiki mesa.
Dish up the food at once.	Kel chiemo koro.
The water is not boiling.	Pi pok'oyienyo.
Boil some eggs.	Tedi tong'gwen moko.
Did you break the saucer?	In maninenogo san?
Who broke it?	Ng'a monego?
Fetch the teapot.	Om binika mar chai.
Ring the bell.	Go okot.
Answer when I call you.	Duokina wach k'aluongi.
Come when you hear the bell.	Bi k'iwinjo okot.
At what time do you have your meals?	Pile ichiemo sa adi?
A little coffee when I get up.	Adwaro kahawa matin k'achiew
About six o'clock.	Ka piny odwaro yawore.
Breakfast is at eight o'clock.	Wagago sa ariyo.
Call my servant.	Luongi bocha.
Take this florin.	Kaw florinni.
Go and buy in the market.	Dhi ng'iew e chiro.
This is your duty every day.	Mani tichni pilepile.

Arrange your account with me in the evening.	Wang' nilosna pesani odhiambo.
How many rupees did you spend to-day?	Nende ing'iewo rupiya adi?
Get me some fish.	Dhi omna rech.
What sort of meat is to be had?	Ring'o manade mantiye e chiro?
There is beef every day.	Ring dhiang' emabetiye pilepile.
Sometimes mutton and goat.	Ndalo moko ring rombo gi diel nitiye.
There is plenty of fowl.	Gwen nitiye mang'eny.
Are there any vegetables?	Mboga bende nitiye?
Where does this water come from?	Pigini oa kanye?
Has it been boiled?	Pigini noyienyo?
Make my bed properly.	Pedhina kitandana maber.
Close the door.	Chiegi dhoot.
Give me the keys.	Mia funguo.
Clean my boots.	Ywe wocha. Wirna wocha.
Wash these clothes.	Lwok lepegi.
Have you washed your- self?	Iselwokori?
I have a bath every day?	Alwokora pile.
This is not properly washed.	Mani okolwoki maber.
That cloth is dirty.	Lawno chido.
Do not use dirty dusters.	Kik iywe gi ywech mochido.
Do not go out without permission.	Kik idhi bayo ka podi k'amiyi wach.
Remain at the door.	Chungi e dhoot.

Do not go into the kitchen.	Kik idonji e jikoni.
I will sleep in this room.	Nanindi e odini.
Do not come late again.	Kik ichak iriwri kendo.
What wages do you want?	Idwaro florin adi?
I will give you six florins a month.	Dwe achiel nicham florin auchiel.
Come early in the moringg.	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.	Ter baruwani ka Bwana.
Wait for an answer.	Rit majibu.
Give him my compliments.	Imosnae.
Do not be afraid.	Kik iluor.
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?	Pacho 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?	Iloso 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.	Iyweyo 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.	Adiewo.
I have dysentery.	Adiewo remo.
I cannot sleep during the night.	Nindo otama otieno.
If you want anything, tell me.	K'idwara 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.	Naduogi kendo.
Good-bye.	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'o yien—

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 Good-bye. 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'o 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 abicha dwe achiel.
But no food.	To chiemo 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 kwere.
Dig from here to there.	Pur nyaka a kaeni nyaka chopi kacha.
Put the grass aside.	Ket lum tenge.
Throw away this banana-plant.	Wit raboloni oko.
Bring the banana.	Kel rabolono.
Cut it properly.	Tong' maber.
Bring some stones.	Kel kite moko.
Take the potatoes to the garden.	Ter rabuon e puodho.
You are a lazy man.	In jasamuoyo.
You do not know how to work.	Ikia tich.
You are an ass.	Ifuwo.

Go on, work hard.	Tiuru piyo.
I will beat you.	Wang' nagoi.
I will cut your wages.	Nang'adi musachi.
This man works well.	Ng'atni otiyo maber.
I shall engage you again.	Namedi tich dwe moro. (or) Namedi tich kendo.
Go and plant there.	Dhi pidhi kacha.
Take out the potatoes.	Kuny rabuon.
Take care not to cut them.	Kuny mos, kik ipudhigi.
Put them in these bags.	Rwakigi e kiropegi.
Make haste, it will rain.	Reti, wang' koth nochwe.
Send it home before the rain.	Ter dala ka koth podi.
Go home altogether.	Dhiuru dala uduto.
You will be paid tomorrow.	Kiny nunwang' musachu.
Do not be afraid.	Kik uluor.

V.

IN CARAVAN.

Are any porters to be had?	D'anwang' joting'?
How many do you want?	Idwaro adi?
Five hundred.	Mia abich.
Go and look for some more.	Dhi dwar joting' moko.
The villages are far away.	Miergi bor.
Send out a few men to search.	Or ji moko, modo odwar.
I cannot get any men.	Ji otama.
They have gone to the fields.	Gisedhi puothegi.

I cannot wait for them.	Okanyal ritogi.
They will have 6 florins a month	Ginicham florin auchiel dwe achiel.
Get a good headman.	Dwar nyapara maber.
If you find him out, wait till he comes back.	K'inwang'o oonge, irite nyak'oduogi.
Did you forget my message?	Wiyi owil gi wachna koso?
You have deceived me.	Niwuonda.
If you are good, I shall reward you.	K'iber, namii gir tiendi.
If you steal, you shall go to jail.	K'ikwalo, notwei.
Wake me early in the morning.	Kiny nibi ichiewa okinyi.
Ask if you want to go out.	K'dwaro bayo, ikwa wach.
Admit no one when I am out.	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.	Wachne adwaro nene.
Have they come?	Gisebiro?
I will write down their names at once.	Adwaro ndiko nyingegi kawono.
Go and bring some others.	Dhi, om moko.

We shall start to-morrow.	Kiny wanadhi safar.
Take care you are all ready.	Ng'iuru, ubi udoto.
Have you all the loads ready?	Isetweyo gikmoko duto?
Some of the loads are too heavy.	Musike moko pek.
Take out some things. And make another load.	Gol moko (or we moko). Gi m'igolo itwe kanyak- achiel.
Beat the drum.	Go bul.
Bring out the loads.	Gol gikmoko duto.
Tie them up quickly.	Twe piyo.
I have no rope.	Aonge tol.
Look sharp and get some.	Ret piyo, dhi dwar.
Whose load is this?	Won gigi ere?
Call the porters.	Luongi joting'.
Carry this box upright.	Sandugini iting' tir.
Is the tea ready?	Chai chiek?
I have finished, take it away.	Atieko, kaw oko.
Take this tent down.	Pudhi hema.
Count the loads.	Kwan musike duto.
All ready then.	Girumo giduto.
Beat the drum again.	Go bul kendo.
May we go in front?	Iyiye watel wiye?
Yes, as far as the first Camp.	Ee, wothuru nyaka chopi kama wan ₃ ' wananindiye
Are there robbers in these parts?	Joka jokuo?
Yes, strangers are attacked and their loads stolen.	Ee, jomodong' chien omak- igi, omagi gik ma git- ing'o.

Every man shoulder his load.	Makuru uduto.
No choosing.	Kik'uyier.
Halt, we will rest here.	Weuru, waywe kaeni.
How long shall we stop here?	Waywe nyaka karang'o?
Put the loads together.	Chokuru gikmoko kanya-kachiel.
Call those men back.	Luong joka, aduogi.
What time shall we reach camp?	Wanachopi kampi karang'o?
What is this place called?	Kaeni iluongo n'ang'o?
Is this river deep?	Aorani tut?
Can we wade across?	D'wanyal yoro?
Are there crocodiles?	Nyang' sitiye?
Here we are.	Wasechopo, yaye.
Put the loads down.	Keturu gikmoko piny.
Set the min order	Changiuru maber.
Where is my tent?	Hemba ere?
Bring it here and pitch it.	Kel kani, igur.
The sun is very hot.	Chieng' kech ahinya.
Cook, make some tea.	Jatedo, losna chai.
This water is muddy.	Pigeni rach (or Pigeni oduore).
Go and look for some clean water.	Dhi, dwar pi malew.
What do you want for dinner?	Wang' nicham ang'o otieno?
The meat was finished yesterday.	Ring'o nyo orumo nyoro.
Send a man to buy some food.	Or ng'ato odhi ong'iew chiemo.

Tell him to buy some potatoes.	Wachine ong'iew rabuon.
You have been a long time getting dinner.	Manyakanende ichak teko. dak anwang' chiemo.
Sir, the chief wants to see you.	Bwana, ruoth owaro neni.
Tell him to walk in.	Wachine, odonji.
I want a guide to show me the road.	Adwaro ng'ato, onyisa yo.
Ask him what he wants.	Penje gi m'odwaro.
Tell him he shall get it to-morrow.	Wachine, kiny nonwang'.
I am tired.	Aol.
I shall go to bed.	Adhi nindo.
Grease my boots.	Wirna wocha.
Shut the tent.	Chiegi hema.
Call me early in the morning.	Kiny nibi ichiewa okinyi.
Sir, one porter has run away.	Bwana, jating' achiel opondo.
When did he go?	Nopondo karang'o?
At dusk yesterday.	Nyoro opondo otieno (or nyoro opond ka piny oyuso).
Did you see him take anything?	Ineno odhi kodi gimoro?
Yes, some clothes and some beads.	Ee, odhi gi lewini moko kendo gegini bende odhi go.
Follow him, and if you get him, tie him and bring him back.	Lawe, k'inwang'e t'itwee iduoge.

Two more loads missing, Sanduku ariyo bende onge.
 Bwana, a thief took jakuo nokawogi otieno.
 them in the night.
 The chief will be respon- Mano wach ruoth.
 sible.
 We will stop two days Wananindi ariyo ka.
 here.
 What game is in these Le manade mantiye e
 parts? pinyni?
 We will hunt to-day. Wang' wanadhi dwar tin-
 ende.
 Let the porters have the Jotich gikaw ring'o duto.
 meat.
 Keep the head and horns Kanna wiye gi tunge.
 for me.
 Light large fires. Mok mach maduong'.
 Tell the chief I am coming Wachi ni ruoth, 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. Mia 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 koso 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? Giyiye florin?
 Tell the chief that I Weahi ni ruoth, adwaro
 want a sheep and rombo gi rabuon 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.

A broad bedstead. A small canoe. Beautiful baskets. Tall trees. Bad herdsmen. A good chief. Fierce watchmen. New chairs. An old book. A thick chain. A beautiful child. Clean children. Bad servants. The children of the chief. The chair of the man. The pipes of the woman. Three large poles of the house. Ten good workmen and five lazy porters. The house of the chief. Three long handles. The arm of the sick man. Large villages and fields. Five times. The twelfth cow. The first boy. Ten empty water-jars. The cooking-pot of the girl. The old house of the sick girls. The villages of the new headmen. Three looking-glasses and fifteen umbrellas. The lids of the cooking-pots. The high hills and deep rivers. The sixth hut and the ninth spear of the chief. Dirty cooking-pots of the chief. The small grinding stone. The grandchild of the chief. Three young heifers. Five young bulls.

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 bathe. 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 Kiusmu 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 language by yourself. You ought to beat the boys, if they will not listen. We must observe God's commandments. 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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