

manade, manadi? *what sort of?*
 adi? *how many?*

They are used just as other adjectives, following a noun, pronoun or verb.

Gin ji adi? *How many men are there? (Lit., They men how many?)*

Ing'ado makati gi pala manade? *With what sort of knife are you cutting the bread?*

Aluwo yo mane? *Which road am I following?*

En sa adi koro?¹ *What time is it now? (Lit., It hour how many now?)*

Numerals

The numbers from one to ten are:

achiel	one	auchiel	six
ariyo	two	abiriyo	seven
adek	three	aboro	eight
ang'wen	four	ing'achiel ochiko	nine
abich	five	apar	ten

Numerals always follow the nouns they qualify.

Orito ndigni adek. *He is guarding three bicycles.*

Auma ong'iewo pelni ochiko. *Auma has just bought nine knives.*

Where the noun is also qualified by another adjective, there seems to be no general rule as to whether numeral or adjective stands first.

For multiples of ten the plural of **apar**, **piero**,¹ is used with the appropriate number.

piero ariyo ²	tens two, i.e. twenty
piero adek	tens three, i.e. thirty, etc.

For *hundreds*, **piero apar**, *tens ten*, or **mia**, is used with the appropriate number.

piero apar achiel	or	mia achiel	one hundred
piero apar ariyo	or	mia ariyo	two hundred, etc.

¹ Time is counted from sunrise and sunset (reckoned as 6 o'clock), i.e. 7 o'clock is *sa achiel*, lit., *hour one*. If it is not clear from the context, *mar odiechieng'* (of the day), or *mar otieno* (of the night), may be added to distinguish 7 a.m. from 7 p.m.

² The final -o of **piero** is written, but not heard before a following vowel.

For numbers in between, the hundreds, tens and units are joined by **gi** or **kod**, though in some areas, where there would be more than one **gi** or **kod**, the first is omitted. **Gi** is always contracted to **g-**.

apar gadek	thirteen
piero ang'wen gochiko	forty-nine
piero apar abich kod piero	five hundred and
auchiel gaboro	sixty-eight

For *thousands*, **gana** (or **alufu**) is employed. A 'round number' often has **nono** added to it.

piero abiriyo nono	seventy (exactly)
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The Greetings

The common greetings and their replies are listed below, with their literal meanings: it will be useful to know these at this stage, although the grammatical structure may not yet be understood.

General greeting to one person: **Misawa.**

To more than one: **Misawauru.**

Reply to one person: **Misawa.**

To more than one: **Misawauru.**

Morning or first greeting of day and its reply.

To one person: **Oyawore.**¹

To more than one: **Oyaworeuru.**

Afternoon or evening greeting, and its reply.

To one person: **Oimore, Oyimore.**²

To more than one: **O(y)imoreuru.**

To continue the salutation, in the morning one might ask:

Inindo nadi? *How did you sleep?*

The reply being:

Anindo maber. *I slept well.*

Later in the day any of the following would be common:

In nadi?, Ingima?, Iriyo nadi? *How are you? (Un? if many).*

The replies being, respectively:

Aber. Angima. Ariyo maber. *I am well.*

¹ **Osawore (Osaworeuru)** is also coming into use.

² **Okuwe (Okuweuru)** is used in the evening, particularly by older people.

After being asked any of the above questions it is customary to ask:

In to?, Mita in? *And you?*

Another very common question is:

Ere wach?, Wach ang'o? *What news? (Lit., Where is the news?)*

The commonest reply being:

Wach onge. *There is no news.*

To say goodbye, one says:

Oriti. (pl. Oritu.) *May He (God) guard you.*

An alternative is:

Inindi. (pl. Unindi.) *Farewell. May you sleep.*

Though not a greeting, the interjection *Mos!* may well be learned here. It is used when anyone is involved in some mishap or accident, and means roughly, *Hard luck!*

Vocabulary Two

Verbs

bedo, bet, v.i.	to sit, be
chamo, v.t.	to eat
keto, v.t.	to place, put
nego, v.t.	to kill
ng'ado, v.t.	to cut
ng'iewo, v.t.	to buy, sell
nyalo, v.t. & i.	to enable, be able
rito, v.t. & i.	to guard, wait for
tedo, v.t. & i.	to cook
timo, v.t.	to do, make
tiyo, v.t. & i.	to work
winjo, v.t. & i.	to hear,
	understand,
	listen to
wuotho, v.i.	to walk, travel

Adjectives

mang'eny	many, much
manok	few
manyien	new
mapek	heavy
mayot	light, easy
mayom	soft
manono	empty
mopong'	full
moti	old

Other useful words

gi, prep.	with, by
dhako (pl. mon)	woman
jatedo, n.	cook
jatich,	
(pl. jotich)	workman
nyathi,	
(pl. nyithindo)	child

EXERCISE TWO

- 1 Anyango ong'eyo rito nyithindo.
- 2 Ochieng' onego agulni ariyo moti. *machen!*
- 3 Ji ang'wen obiro gi ndiga.
- 4 Jatedo ng'ado rabwon gi pala modik.
- 5 Nythindo ohero winjo sigendni maboyo.
- 6 Ji piero aboro gabich tiyo.
- 7 Dhako achiel nyalo kelo lewni adi?
- 8 Aneno jotich mia achiel gi piero adek gabiriyo.
- 9 En kitabu manadi? En marateng'.
- 10 Giting'o aditni mopong' gi pelni.

- 1 The workman has brought three big pots.
- 2 Many people want a new school.¹
- 3 We are eating all the bananas.
- 4 I understand a little Luo.
- 5 The women are carrying large baskets.
- 6 Otieno is able to travel with an old bicycle.
- 7 At what time do you cook the food?
- 8 I want to buy two good bicycles.
- 9 Many tribes know Swahili.
- 10 Which book is Ojal reading?

¹ Skul.

Chapter Three

Plurals, Classes Two, Three and Four; Some Prepositions; Being with; Adverbs; the Particle ka.

Plurals, Classes Two, Three and Four

Classes Two, Three and to a certain extent Four may be grouped together under a general rule that nouns with a final 'unvoiced' consonant have plural endings in which the consonant is 'voiced', and vice versa.

Plurals, Class Two

Nouns whose last consonants are **d**, **dh**, have plurals ending in **-te**, **-the** (or **-te**, **-the**) respectively, and conversely those with **t**, **th**, have endings in **-de**, **-dhe** (or **-de**, **dhe**). Occasionally the final vowel is **-i**. Examples are:

kidi	kite	stone
kede	kete	twig
lwedo	luetē	hand
puodho	puothe	garden
bat	bede (bade)	arm
got	gode	hill, mountain
luth	ludhe	stick
ot	udi	room, house
ruoth	ruodhi	chief, king, ruler

Exceptions include:

yath	yien (yedhe) ¹	tree, medicine
kido	kido	appearance, colour, shape
it	(ite)	ear

Plurals, Class Three

These are those nouns whose last consonants are **g** or **k**. These have plurals ending in **-ke**, **-ge** respectively.

agak	agege, agage	crow
lok	loge	handle, haft
sanduk(w)	sanduge	box, coffin, cupboard
guok	guogi	dog
ondiek	ondiegi	wild beast, hyena
buk	buge	book
chogo	choke	bone
higa	hike (higni)	year

Exceptions include:

lak	leke	tooth
gok	(goke)	shoulder
dhok	dhok	mouth, language

Plurals, Class Four

These are nouns whose last consonants are **p**, **b**, **w** (**u**). They have plurals ending in **-pe**.

osiep	osiepe	friend
kitabū	kitepe	book
gowi	gope	debt
lowo	lope	soil
barua	barupe	letter
ndowo (ndoo)	ndope	pail, bucket

Some Common Prepositions

Prepositions stand immediately before their nouns or pronouns. In the case of pronouns the short form of the pronoun is normally suffixed to the preposition.

¹ The alternative form is used to mean different kinds of trees.

1 E. This is a general locative preposition with meanings which will be apparent from the following examples. It is never used alone before pronouns.

Wadak e piny Afrika. *We live in (the country of) Africa.*
 Achung' e dhoot. *I am standing at the door.*
 Awuok e ot. *I am coming out of the house.*

It is, however, omitted in certain cases, particularly when a specific place is named, and with **dhiyo**.

Adak Kisumu. *I live at Kisumu.*
 Wadhi dala. *We are going home.*

Some prepositions consist of **e** and a noun:

e.g. e wi¹ (ewi) upon, on (lit., at the head of)
 e i¹ (ei) inside, in (lit., at the stomach of)

(Wi and i are actually constructs, and are dealt with in Chapter Ten.)

Aketo kitabu e wi mesa. *I put the book on the table.*
 Wan e i ot. *We are in the house.*

Wabedo e tiend yath. *We are sitting at the foot of a tree.*

Auma oting'o dapi e wiye. *Auma is carrying a water pot on her head.*

(Wiye is the construct of **wich**, a *head*, plus the possessive adjective, *its*. This is fully dealt with in Chapter Thirteen.)

2 Ni, for, to. (Not used meaning *travelling to* or *towards*.)

Otieno okelo ni Odhiambo *Otieno has brought a book to kitabu. Odhiambo.*

Onyango tiyo ni japuonj. *Onyango works for the teacher.*

Ni followed by a personal pronoun contracts to **n-** except before **gi**, and the whole phrase is suffixed to the verb.

Okelona [O-kele-n(i)-a] kitabu. *He brings me a book.*
 Okeloni kitabu. *He brings you a book.*
 Okelone kitabu. *He brings him a book.*
 Okelonwa kitabu. *He brings us a book.*
 Okelonu kitabu. *He brings you a book.*

¹ In actual fact **e** alone is often used, except where ambiguity would occur.

Okelonigi kitabu. *He brings them a book.*
 Onyango somonigi barua. *Onyango reads a letter to them.*

If the object is also a pronoun, this is also suffixed to the verb; note the order.

Otedonagi. [O-tedo-n(i)-a-gi.] *He cooks them for me.*

3 Gi, kod, with, have overlapping meanings. In the following examples they are mutually interchangeable.

Otieno dhiyo Kisumu kod Aloo. *Otieno is going to Kisumu with Aloo.*

Obiro kod barua. *He is coming with a letter.*
 Ogoya kod luth. *He is beating me with a stick.*

Kisumu bor gi Nairobi. *Kisumu is far from Nairobi.*
 Owuotho gi ndiga. *He is travelling with a (i.e. by) bicycle.*

Kod can be used with personal pronouns, whereas **gi** cannot, except in the special form **-go**, meaning *with it*.

Abiro kodgi dala. *I am coming home with them.*
 Onyango okelo mogo: Aloo *Onyango has brought flour: Aloo is losogo chiemo. preparing food with it.*

Contrast the two following examples:

Gibiro kode Kisumu. *They come to Kisumu with him.*
 Gibirogo Kisumu. *They come to Kisumu with it.*

Gi has other uses, as the next examples show:

Ogero ot gi matafari. *He is building a house with bricks.*
 Gichopo gotieno¹ (gi otieno). *They arrive by night.*

We have already noted that **it** is used to join nouns, with the meaning *and*.

Gichamo rabolo gi rabwon. *They eat bananas and potatoes.*

Sentences or clauses are however joined by the conjunctions **kendo**, **and**, or **mi**, and *then*. See page 34.

¹ Also **godhiambo**, *in the afternoon*.
gokinyi, *in the morning*, etc.

Being with

Gi and **kod** have one other important function. They follow the full form of the personal pronouns in a non-verbal sentence to denote *being with*—i.e. *having*. There is therefore no need for a specific verb for to have as there is in English.

an gi	an kod	<i>I have (Lit., I with)</i>
in gi	in kod	<i>you have</i>
en gi	en kod	<i>He, she, it has</i>
wan gi	wan kod	<i>we have</i>
un gi	un kod	<i>you have</i>
gin gi	gin kod	<i>they have</i>

The object normally stands after the **gi**.

Wan gi chiemo mang'eny. *We have much food.*

In gi rabolo? Ee, wan go. *Have you bananas? Yes we have them.*

If the subject is a noun, the copula **ni** stands between the subject and **gi**.¹

Mesa ni gi tiende ang'wen. *A table has four legs.*

Joluo ni gi tim mabeyo. *The Luo have good customs.*

Some Simple Adverbs

We have already noted that the relative construction is used adverbially, and in this use it stands after the verb. A few common adverbs and some examples are listed below.

ahinya	<i>very</i>	piyo, piyopiyo	<i>quickly</i>
maber	<i>well</i>	mos, mosmos	<i>quietly, gently, slowly</i>
marach	<i>badly</i>	piny	<i>down</i>
matek	<i>hard</i>	oko	<i>outside, away</i>

¹ This copula **ni** is also used in sentences where a noun subject is followed by a predicate denoting position.

Kitabu ni e wi mesa. *The book is on the table.*
Japuonj ni ka. *The teacher is here.*

There is another copula **e** which is used for emphasis, particularly with the relative **ma**.

An e japuonj. *I am the teacher.*
 (Compare **An japuonj.** *I am a teacher.*)
Jaduonj' e ma luongowa *It is the elder who is calling us.*

ngane gi ng'ane e jama (they are they only)

Odhi nyime. *He goes forward. (He continues.)*
Obiro bang'e. *He comes afterwards. (Later.)*
Otimo maber. *He is doing well.*
Nyithindo wito rabolo oko. *The children are throwing the bananas away.*

Aketo kitabu piny. *I am putting the book down.*
Ochung' oko. *He is standing outside.*
Otieno ringo ahinya.
Otieno ringo matek ahinya. } *Otieno is running very hard.*

Note that **ahinya**¹ can be used to follow a verb, and must then be translated by an adverb appropriate to that verb.

The Particle ka

We have already met **ka** meaning *here*: it has a number of other meanings.

1 It can be used to mean *a place*, with the plural **kuonde**.

ka matin *a small place*

kuonde duto *all places, i.e. everywhere*

2 When followed by the relative **ma** it can mean *where*.

Ginyisa ka ma gibedoc. *They are showing me where they are staying.*

Note the **-e** suffixed to the verb: this is usually found in sentences or clauses denoting location, and must not be confused with the pronoun suffix.

Verbs ending in a consonant add **-ie**. **Ka ma adakie.** *Where I live.*

3 There is no specific Luo adjective for *each* or *every*: the noun is repeated twice with **ka** in between.

Ng'ato ka ng'ato ogoyo ombulu achiel. *Each man casts one vote.*

4 **Ka**, standing normally at the beginning of a clause, can mean *when* or *while*. It normally contracts to **k-** before vowels.

Ka olang' oywak, nyithindo *When the bell rings, the children go*
donjo e skol. *into school.*

Ka nyithindo tugo, achung' *While the children are playing, I stand*
e tiend yath. *at the foot of the tree.*

Kotiyo matek, ool piyo. *When he works hard, he tires quickly.*

¹ **Ahinya** must sometimes be translated so.

Oduong' ahinya ma ok onyal donjo. *It is so big it cannot enter.*

Ka can also mean *if*, and this use will be found under conditionals on page 66.

Vocabulary Three

chung', v.i.	to stand	bunde, n.	gun
gero, v.t.	to build	kalam, n.	pen, pencil
goyo, v.t.	to beat, hit	mtoka, n.	car, lorry
konyo, v.t.	to help	e but, prep.	beside
loro, v.t.	to shut, lock	e bwo, prep.	underneath
nindo, v.i.	to sleep	e dier, prep.	in the middle of
nwang'o, v.t.&i.	to find, get	e kind, prep.	in between
olo, v.t.	to pour	e nyim, prep.	in front of
ringo, v.t.&i.	to run, run away from	e tiend, prep.	at the foot of
wuoyo, v.i.	to speak		

EXERCISE THREE

- 1 Ruoth Oloo ong'eyo Swabili ahinya.
 - 2 Ochieng' gero udi ariyo matindo.
 - 3 En gi gope madongo kuonde duto.
 - 4 Oloro dhoudi mos ka nythindo nindo.
 - 5 Mtoka nyalo ting'o ji adi?
 - 6 Ruoth wuoyo ni ji ka ochung' e tiend yath.
 - 7 Oketo barupe e i sanduge.
 - 8 Anyalo neno agege adek e wi yath. E yath mane?
 - 9 Tek ahinya ng'iewo puothe e Nyanza.
 - 10 Japuonj miyo nyathi ka nyathi kitepe adek ka gichako skul.
- 1 I have six letters.
 - 2 The dogs are sleeping under the table.
 - 3 He is writing letters with a pen.
 - 4 He carries a gun where there are many hyenas.
 - 5 They are pouring the soil into the hole with pails.
 - 6 The dogs are eating bones in the garden.
 - 7 We can buy much firewood with sixty shillings.
 - 8 Four men are beating them hard with sticks.
 - 9 We are running away from the dogs.
 - 10 Each man receives forty shillings per month (i.e. every month).

Chapter Four

Plurals, Classes Five, Six and Seven; the Imperative.

Plurals, Classes Five, Six and Seven

These three classes may be grouped under a rule that nouns whose last consonant is an **l** or simple nasal form their plurals by changing it to the corresponding nasal compound and adding **-e**, or **-e**.

Plurals, Class Five

Nouns whose last consonant is **l** or **n** have plurals ending in **-nde** (**-nde**).

tielo	tiende	foot, root
tol	tonde	rope, string
bul	bunde	drum
del	dende	skin, body
dwol	dwonde	voice, sound
thuol	thuonde	snake
pien	piende	skin, hide
rabolo	(rabonde) ¹	bananas
rabwon	(rabuonde) ¹	potatoes
san	sande (sende)	plate
(wer	wende	song)

Exceptions include **agulu**, **pala**, **sigana**, which come under class one, though **pande** (**pende**) and **sigande** (**sigende**) are used in some areas.

¹ Not used except for different types.

Plurals, Class Six

Nouns ending in *ny, ng'* have plurals ending in *-nje, -nge*,¹ respectively.

<i>piny</i>	<i>pinje</i>	<i>country, land, world</i>
<i>lweny</i>	<i>lwenje</i>	<i>war, battle</i>
<i>wang'</i>	<i>wenge (wange)</i>	<i>eye, face</i>
<i>chong'</i>	<i>chonge</i>	<i>knee</i>
<i>tong'</i>	<i>tonge</i>	<i>spear</i>

Exceptions include:

<i>winyo</i>	<i>winy</i>	<i>bird</i>
<i>tong'</i>	<i>tong'</i>	<i>egg</i>

Plurals, Class Seven

Nouns whose last consonant is *m*, have plurals ending in *-mbe, -mbe*.

<i>olemo</i>	<i>olembe</i>	<i>fruit</i>
<i>kalam</i>	<i>kalembe</i>	<i>pen, pencil</i>
<i>hema</i>	<i>hembe</i>	<i>tent</i>
<i>kom</i>	<i>kombe</i>	<i>chair, stool</i>
<i>tim</i>	<i>timbe</i>	<i>deed, action</i>
<i>uma</i>	<i>umbe</i>	<i>fork</i>
<i>em</i>	<i>embe</i>	<i>thigh</i>
<i>bam</i>	<i>bambe, bembe</i>	<i>hip</i>
<i>nam</i>	<i>nembe</i>	<i>lake</i>

The Imperative

In most verbs the imperative consists of a shortened form of the verb.

The suffix *-uru* is added to give the plural.

<i>kelo</i>	<i>to bring</i>	<i>kel</i> (sing.)	<i>keluru</i> (pl.)	<i>Bring!</i>
<i>gonyo</i>	<i>to release</i> (tr.)	<i>gony</i> (sing.)	<i>gonyuru</i> (pl.)	<i>Release!</i>

Verbs ending in *-yo* preceded by a vowel (but not those verbs ending in *-nyo*) drop the *-yo*.

<i>goyo</i>	<i>to hit</i>	<i>go</i> (sing.)	<i>gouru</i> (pl.)	<i>Hit!</i>
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The *y* is retained before a singular pronoun.

	<i>Goye!</i>	<i>Hit him!</i>
but	<i>Gogi!</i>	<i>Hit them!</i>

¹ Pronounced *ng'ge*.

In other verbs—those whose infinitives do not end in *-o, -o*,—the infinitive and imperative are identical.

<i>Infinitive</i>	<i>Sing. Imp.</i>	<i>Pl. Imp.</i>	<i>Meaning</i>
<i>kelo</i>	<i>kel</i>	<i>keluru</i>	<i>bring</i>
<i>timo</i>	<i>tim</i>	<i>timuru</i>	<i>do</i>
<i>konyo</i>	<i>kony</i>	<i>konyuru</i>	<i>help</i>
<i>weyo</i>	<i>we</i>	<i>weuru</i>	<i>cease, leave</i>
<i>loyo</i>	<i>lo</i>	<i>louru</i>	<i>surpass, overcome</i>
<i>miyo</i>	<i>mi</i>	<i>miuru</i>	<i>give, give to</i>
<i>donjo</i>	<i>donji</i> ¹	<i>donjuru</i>	<i>enter</i>
<i>wuok</i>	<i>wuogi</i> ²	<i>wuoguru</i> ²	<i>go out (of)</i>

Two common verbs have irregular imperatives:

<i>biro</i>	<i>bi</i>	<i>biuru</i>	<i>come, come to</i>
<i>nenjo</i>	<i>ne</i>	<i>neuru</i>	<i>see (transitive)</i>

The following table gives the sentence order with possible combinations of objects.

<i>Kel chiemo.</i>	<i>Bring food.</i>
<i>Kele (Kelie).</i>	<i>Bring it. (Politer form.)</i>
<i>Kel ni Otieno chiemo.</i>	<i>Bring (to) Otieno food.</i>
<i>Kele ni Otieno.</i>	<i>Bring it to Otieno.</i>
<i>Kelna chiemo.</i>	<i>Bring (to) me food.</i>
<i>Kelnae. [Kel-n(i)-a-e]</i>	<i>Bring it to me. (Lit., Bring to me it.)</i>
<i>Kelnago.</i> ³	

With the plural imperative the *-uru* suffix stands at the end of the verb complex: otherwise the order is the same.

<i>Kelnauru chiemo.</i>	<i>Bring me food.</i>
<i>Kelnaeuru. Kelnagouru.</i> ³	<i>Bring it me.</i>
<i>Kelnigiuru chiemo.</i>	<i>Bring them food.</i>

The verb *miyo*, *to give*, does not require a preposition, but takes two objects. The word order is again the same as in the above cases with the *ni* (or *n-*) omitted.

¹ Some verbs add a suffix *-i, i*, to the singular imperative when it stands alone.

Compare: *Wuogi! Get out!* with: *Wuog e ot! Get out of the house!*

² In many verbs *k* is realised as *-g* in the imperative.

³ The alternative form in which *e* is replaced by *go* is used in some areas. This *go* is not the same as that which was learned on page 17 meaning *with it*.

Mi Otieno chiemo.	<i>Give Otieno food.</i>
Miye chiemo.	<i>Give him food.</i>
Miyae. Miago. ³	<i>Give me it.</i>
Miuru jotich chiemo.	<i>Give the workmen food.</i>
Migiuru chiemo.	<i>Give them food.</i>
Miyaeuru. Miyagouru. ³	<i>Give me it.</i>

Bring it to them and *Give it to them* must be translated either by omitting the -e- where it can be understood from the context, or by writing *gino*, *that thing*, as a separate word.

Kelnigi gino.	<i>Bring that thing to them.</i>
Migiuru gino.	<i>Give that thing to them.</i>

Prohibitions

These are not, as in English, rendered by negative imperatives, but by use of the subjunctive, and this is dealt with on page 38. In certain cases the imperative of *weyo* may be used.

We timo kamano! *Stop doing that!*

Vocabulary Four

chai, n.	<i>tea</i>	lal, v.i.	<i>to be lost</i>
dala, n. (pl. mier)	<i>home, village</i>	omo, v.t.	<i>to fetch</i>
pi, n.	<i>water</i>	maler, adj.	<i>clean, pure</i>
ring'o, n.	<i>meat</i>	wendo (pl. welo)	<i>guest</i>
sukari, n.	<i>sugar</i>		

EXERCISE FOUR

- 1 Keluru ni welo kombe adek.
- 2 Lwok sende mochido gi pi maler.
- 3 Donji, adwaro winjo wach.
- 4 Omnwago.
- 5 Neguru thuonde piyo.
- 6 Ketnigi sukari e chai.
- 7 Biuru ka uduto, an gi barua.
- 8 In gi tonge ariyo koso? Ee, an go.
- 9 Weuru dware thuonde maratenge.
- 10 Ketna kombe e i hembe.
- 11 Kony dhako moti.

- 1 Go home! (pl.) It is four o'clock.
- 2 Tie the skins with five ropes.
- 3 Stop committing evil deeds.
- 4 Cook the meat for us.
- 5 Open the doors for them.
- 6 There are thirty-nine books and fifteen pens on the table.
- 7 Beat (pl.) the drums hard when they come.
- 8 Five forks and eight knives are lost.
- 9 Give it to them.
- 10 Stop beating the dogs with sticks.
- 11 Leave them outside (pl.)

Chapter Five

Plurals, Classes Eight and Nine; the Past Tenses; the Relative Pronoun.

Plurals, Classes Eight and Nine

Plurals, Class Eight

Nouns ending in *y* (but not *ny*) or *r* have plurals ending in *-che*, *-che*.

apwoyo	apwoche	rabbit
taya	teche (tache, teye)	lamp, light
wuor	wuoche	sandal, shoe
askari	askeche (askache)	soldier, policeman
ndara	ndache	road, highway, path
bur	buche	hole (dug)
bura	buche	law case, meeting, judgement

There are many exceptions to this rule which include:

aora	aore	river
wer	wende	song
kwer	kue	hoe
rawera	rawere	youth

Plurals, Class Nine

Nouns ending in *-ch* have plurals ending in *-ye*, *-ye*.

kwach	kwaye	leopard
wich	wiye	head
ich	iye	stomach, interior

dhorangach	dhorangeye	gate, gateway
mach	meye (mech)	fire
tich	tiye (tije)	work

Plurals in brackets are alternatives used in some areas.

Nouns formed from verbs often do not follow this rule:

wach	weche	word, news (from wacho, to say)
------	-------	---------------------------------

The Past Tenses

There are several past tenses formed by placing adverbs before the present tense. These adverbs may be used with either the incomplete or the complete aspects. As the difference is tonal,¹ the aspects can only be distinguished in print when there is a noun subject by the *-o*, *-o* suffix of the complete aspect. The common adverbs, roughly in order of remoteness, are:

a	very recently, just completed
h ₂ nende	earlier the same day: in the last twenty-four hours
nyoro, nyo ²	yesterday
nyocha	a day or two ago
yande	recently (also formerly)
h ₂ nene	some considerable time ago

A normally stands immediately in front of the verb, but the other adverbs often stand as first word of the sentence.

Nende Otieno dhiyo Kisumu. Otieno was going to Kisumu earlier today.

Nyoro abiro ka (or

Nyabiro ka). I came here yesterday.

jo Nene Luo obiro e Nyanza. Long ago the Luo came to Nyanza.

Both *nende* and *nene* are shortened to *ne*, and it is this form that is the most commonly used past tense. In spoken Luo there is a tonal difference between these two contractions: in written Luo, if the time of the action is important, but not clear from the context, the full adverb could be used. *Ne* is further contracted before the pronouns *a-*, *i-*, *o-* and *-u*, to *n-*.

¹ See Appendix, page 89.

² Sometimes contracted to *ny-* before singular pronouns.

Full	Contracted	Meaning ¹
ne akelo	nakelo	I brought or I was bringing
ne ikelo	nikelo	you brought or you were bringing
ne okelo	nokelo	he, she, it brought or was bringing
ne wakelo	—	we brought or we were bringing
ne ukelo	nukelo	you brought or you were bringing
ne gikelo	—	they brought or they were bringing

The incomplete and complete aspects are only distinguishable in print when the subject is a noun.

Ruoth ne kelo taya.	The chief was bringing a light.
Ruoth nokelo taya.	The chief brought a light.
Jotich ne loso ndara.	The workmen were repairing the road.
Jotich noloso ndara.	The workmen repaired the road.
Luo ne timo misengni.	The Luo used to make sacrifices.

The Relative Pronoun

The relative pronoun, **ma**, *who*, *which*, *that*, is treated under five heads.²

1 The relative pronoun as subject of a clause.

In this case **ma** stands before the verb. In this book we have adopted the convention of writing the **ma** separately unless contraction takes place, but many writers make it a prefix.

Gilawo ng'ato ma ringo matek.	They are pursuing the man who is running hard.
Waluongo nyithindo ma puro.	We are calling the children who are hoeing.
Gipako ng'at motho (ma-otho).	They praise the dead man. (Who has died)
Jodongo ma nong'ado bura otho.	The elders who dispensed justice are dead.

When the relative clause qualifies a pronoun, the verb in the clause also has that same pronoun: contraction usually occurs.

an ma akelo	an makelo	I who bring
in ma ikelo	in mikelo	you who bring
en ma okelo	en mokelo	he who brings

¹ Note that the aspects can only be distinguished tonally.

² The fifth is found on page 69.

wan ma wakelo	wan mwakelo	we who bring
un ma ukelo	un mukelo	you who bring
gin ma gikelo	gin ma gikelo	they who bring

• When the relative stands before the complete aspect of the present tense of the verb, the **ma-o-** contracts to **mo-**, or **mo**.

Compare:

Aneno ji ma biro.	I see the people who are coming.
Aneno ji mobiro.	I see the people who have just come.

2 The relative pronoun as object of a clause.

Here the relative is still the first word of the clause, and the subject comes between it and the verb. Contraction usually occurs if the subject is a pronoun starting with a vowel.

Ng'ato ma ahero (mahero) obiro.	The man (whom) I love has just come.
Nyako mihero ndikoni barua.	The girl (whom) you love is writing you a letter.
Adita ma gidwaro olal.	The basket they are looking for is lost.
Kuon en chiemo ma ji duto chamo.	'Kuon' is food which everyone eats.

3 The relative pronoun used with prepositions.

The relative is used in exactly the same way as if it were the object of the verb, and the preposition plus an appropriate pronoun is added to the verb.

Ahero japuonj ma atiyone (matiyone).	I like the teacher for whom I work. (Lit., who I work for him.)
Odwaro ruoth ma otiyone ¹ (motiyone).	He is looking for the chief for whom he works.
Wapako ruodhi ma watiyonigi (mwa-).	We praise the chiefs for whom we work.
Odwaro ng'iewo sanduk ma ne wanwang'opesa eye	He wants to buy the box in which we found money. (Lit., which we found money in it.)
An gi nyundo ma agoyogo (chuma.) Injinyo	I have a hammer with which I hit the iron. (Lit., which I hit with it the iron.)

¹ This could also mean . . . the chief who works for him.

In relative clauses which have verbs in the past tense, it is common for the subject of the verb to come between the adverb and the verb.

Naneno kue ma ne *I saw the hoes which the workmen were
jotich dwaro.* *looking for.*

4 When the relative is followed by the copula **ni** contraction normally occurs and **ma ni** is written **man**.

Nagero ot man gi *I built a house which has three doors.
dhouidi adek.*

Adwaro pong'o buche *I want to fill all the holes (which are)
duto man e ndara.¹* *in the road.*

EXERCISE FIVE

- 1 Oluru ^ulowo e buche man e yo.
 - 2 Chon ahinya yawuowi ne dwaro kwaye ma noa e gode.
 - 3 Japuoñj ma namokone mach nochula siling' ariyo.
 - 4 A aketo e i sanduk sende ma nayudo e wi mesa.
 - 5 Ka ji ne dwaro chiko ondiegi, ne gikunyo buche.
 - 6 Bur ma nakunyo opong' gi pi.
 - 7 Ne ginego tewni man gi ring'o e igi.
 - 8 Iyie gi weche duto miwinjo koso?
 - 9 Askeche dwaro nyathi ma nyoro amiyo pesa.
 - 10 Jatich ma noloso wuoche nodwaro siling' apar gabiriyo.
- 1 Kill all the rabbits which are eating the crops.
 - 2 The policemen who came from Nairobi yesterday lit many lights in the tents.
 - 3 They gave the shoes which they found in the box to the teacher.
 - 4 The road which everyone follows has many holes.
 - 5 The firewood with which I light the fire is under the table.
 - 6 The child to whom I gave the money ran away with it.
 - 7 Bring me the books which I left on the table.
 - 8 I picked up the hoes which the workmen left beside the road.
 - 9 What sort of road is it that goes to Kisumu?
 - 10 Yesterday I listened to the songs which the youths sang.

¹ Man followed by e is usually pronounced, and often written, **manie** or **ma ni e**.

Chapter Six

Plurals, Class Ten and Irregulars; Demonstrative Adjectives and Pronouns; Some Useful Words.

Plurals, Class Ten

Apart from the completely irregular nouns which have entirely different words for their plurals, there are a number of nouns which merely add -e, sometimes with a minor change to the stem. Open vowels in the singular become close in the plural; the student should get a Luo to say both singular and plural of each noun and note the different vowel values carefully.

rombo	rombe	sheep
liel	liete	grave, ant-hill
aora	aore	river
wach	weche	word, news
lak	leke	tooth
kwar(o)	kwere	grandfather, ancestor
dero	dere	granary
kijiko	kijike	spoon
pi	pige	water, liquid
yo	yore	road, way, path

Irregular Plurals

ng'ato ¹	ji	man, person
dhano	ji	'man' (as human being)
dhako	mon	woman

¹ Often ng'at before adjectives.

nyako	nyiri	girl, daughter
wuowi, wuoyi	yawuowi, yawuoyi	boy, son
nyathi	nyithindo	child
chieng'	ndalo	day (ndalo is sometimes used as sing.)
dbiang'	dhok	cattle (male or female)
dala	mier	village, homestead
wendo	welo	guest
The following are irregular in that they do not end in -e.		
gi	gik	thing
winyo	winy	bird
gweno	guen	chicken

(It will be noted that a number of these irregulars have already appeared as exceptions to other rules.)

Demonstrative Adjectives

Demonstrative adjectives, of which there are three main types, are suffixed to the nouns they qualify.

- 1 **-ni** (pl. **-gi**) meaning *this (these)* much as in English.
- 2 **-no** (pl. **-go**) meaning *that (those)*. These suffixes are used when the object(s) referred to are within reach of the person spoken to: they are also employed as demonstratives of reference (i.e. *that already referred to*) though there are specific forms, **-ono** (pl. **-ogo**), **-nogo** (pl. **-gogo**) which have more the meaning of *that very*. The vowels of the suffixes normally remain open, even after words with close vowels.
- 3 **-cha** (pl. **-ka**) meaning *that (those)*. These are used when the object referred to is out of reach but in sight of the person spoken to, and are roughly equivalent to *that (those) over there*. **Cha, ka** are often written as separate words.

With nouns ending in vowels, and some others as well, these suffixes are added direct. Many other nouns, however, modify their singular endings in a way already made familiar by certain classes of plurals (e.g. **t, th** change to **d, dh**: **k** changes to **g**: **l** changes to **nd** (sometimes). Examples of these will be found in the table below.

Noun	Meaning	This	That (near)	That (far)
kom	chair	komni	komno	kom cha
ot	house	odni	odno	od cha
luth	stick	ludhni	ludhno	ludh cha
guok	dog	guogni	guogno	guog cha
mach	fire	mani	mano	ma cha
yo	road	yorni	yorno	yor cha
pi	water	pigni	pigno	pig cha

Where ease of pronunciation demands it, an unstressed **i** is sometimes heard between the noun and suffix. It is not, however, written.

The plural demonstratives are added to the plural nouns without change.

Noun	Meaning	These	Those (near)	Those (far)
kombe	chairs	kombegi	kombe go	kombe ka
udi	houses	udigi	udigo	udika, etc.

When there is another adjective also qualifying the noun, the demonstrative is suffixed to that adjective.

Ineno ot maduong' cha? *Do you see that large house?*
Wadwaro kombe matindogo. *We want those small chairs.*

There are some irregular usages, the commonest being with **ng'ato**, **ji. jali**, *this man*: **jalo, jalcha**, *that man*: **jogi**, *these men*: **jogo, jo ka**, *those men*. (**Ng'atni, ng'atno, ng'atcha**, are also used, but bear a slightly different shade of meaning in some areas.)

There is a word **chande** (pl. **kande**) which is used as a demonstrative of reference.¹

Ng'at chande biro. *That man (we were speaking about) is coming.*

¹ There is also a form which is used for emphasis, in which an additional word is added after the suffix, e.g. (using **kom** as an example) **komni eri, komno ero, komcha echa; kombegi eki, kombego eko, kombeka eka**).

There is no definite article (*the*) in Luo. Where it is necessary to make clear that the object has been referred to before, an appropriate demonstrative is used.

Jali en ng'atono ma naneno. *This (man) is the man I saw.*

Demonstrative Pronouns

The demonstrative pronouns are formed by suffixing the demonstrative adjectives to **ma**.

mani	<i>this</i>	mano	<i>that (near)</i>	macha	<i>that (far)</i>
magi	<i>these</i>	mago	<i>those (near)</i>	maka	<i>those (far)</i>

Very often **ma** by itself is used instead of **mani**.

Idwaro ma?	<i>Do you want this?</i>
Ooyo, mano e madwaro.	<i>No, that is what I want.</i>
Ma pi maliw koso?	<i>Is this pure water?</i>
Kaw magi.	<i>Take these.</i>

The demonstrative adjectives are also suffixed to some adverbs of place to define their position more accurately.

kacha, kucha	<i>there, in the sense of over there within sight</i>
koni	<i>this side</i>
kocha	<i>that side</i>

These are used when there is some obstacle such as a river dividing two areas, though **koni** is used very loosely.

koni gi koni is used to mean *each side, from side to side, or on all sides*.

Some Useful Words

Some examples are included here of some common little words which the student will often be meeting and needing.

Nikech *because*

This can be used as a preposition, as in the first example, or as a conjunction as in the second: in the latter case it is the first word in its clause.

Nobet dala nikech koth.	<i>He stayed at home because of the rain.</i>
Nyathi ywak nikech olal.	<i>The child is crying because it is lost.</i>

The conjunctions **kendo**, *and, again*; **mi**, *and then*; **to**, *but*. These are all used to join sentences and clauses.

Auma okelo barua, kendo	<i>Auma has brought a letter, and the</i>
japuonj somo.	<i>teacher is reading it.</i>

Nokawo kitabu mosomo.	<i>He took the letter and (then)</i>
(mi osomo).	<i>read it.</i>
Notieko tich eka nodhi dala.	<i>He finished his work and went home.</i>
Naluongo jotich ariyo, to	<i>I called two workmen, but one was</i>
achiel ne tuo.	<i>ill.</i>

Kuom

This preposition has a very wide range of meanings, some of which are given in the following examples.

Nyo gineno ruoth kuom	<i>Yesterday they saw the chief about</i>
wach lowo.	<i>the matter of land.</i>
En achiel kuom jogo ma	<i>He is one of those who killed the</i>
nonego rombe.	<i>sheep.</i>
Baruani oa kuom japuonj.	<i>This letter has come from the teacher.</i>
Ne giolo kuome pi.	<i>They poured water on it.</i>
Gol pesa kuom jakuo.	<i>Take away the money from the thief.</i>
Wayie kuom Yesu.	<i>We believe in Jesus.</i>
Inyalo locho mana kuom	<i>You can only succeed through</i>
rieko.	<i>wisdom.</i>

It is also sometimes used in fractions; e.g. **achiel kuom apar**, *one from ten, one-tenth*.

EXERCISE SIX

- 1 Luonguru nyiri ma tugo e god cha.
- 2 Yath maduong' cha otwo.
- 3 Jali ong'eyo dho Luo koso?
- 4 Ma chieng' ma ne japuonj oyiero.
- 5 Ang'eyo mana yore adek mitedogo ring'o.
- 6 Higa mokadho aoregi noduono.
- 7 Kitepegi ma gisomo konyogi kuom kadho penj.
- 8 Tong' yadhni, to we macha.
- 9 Miya wuochego, adwaro goyo gi range.
- 10 Owuoyo gi nyiri mos nikech nyathi nindo.
- 11 Gol ludhno kuome, onyalo goyigo.

- 1 Plant these seeds in that garden.
- 2 The guard has come for the key which opens that door.
- 3 Those people built that small house.
- 4 The cattle which entered that garden ate all the maize.
- 5 These granaries are full of (i.e. with) maize: those are full of millet.
- 6 Those ant-hills spoil the field.
- 7 Stand over there at the foot of that tree.
- 8 He finished that work and then rested.
- 9 Follow this road: it passes the market you want.
- 10 He is carrying that gun because he wants to kill those birds which are spoiling the maize.
- 11 Choose two of these three chickens.

Chapter Seven

The Subjunctive; Negation of the Verb; Adverbs of Place; More and Other.

The Subjunctive

To form the subjunctive, the personal pronouns are prefixed to a shortened form of the verb stem. This shortened stem was dealt with under the imperative on page 22. After a noun subject the verb normally takes a prefix -o, -o, as in the complete aspect.

akel	<i>that I may bring</i>
ikel	<i>that you may bring</i>
okel	<i>that he, she, it may bring</i>
wakel	<i>that we may bring</i>
ukel	<i>that you may bring</i>
gikel	<i>that they may bring</i>

The student is warned that the English in the above table is only one of a number of meanings: he should not limit the subjunctive in Luo to that one meaning.

The subjunctive is used in the following cases:—

- 1 Final or purpose clauses (those which in English could be introduced by *in order that*). These are introduced by **mondo** or **ni mondo**.

Abiro Kisumu mondo	<i>I have come to Kisumu that I may buy</i>
ang'iew chiemo.¹	<i>food.</i>

¹ Alternatively, when there is no change of subject, the infinitive may be used as in English.

Abiro Kisumu ng'iewo chiemo. *I have come to Kisumu to buy food.*

Gikete oko mondo koth ogoye. *They put it outside so that the rain may beat it. (i.e. that it may rain on it.)*

2 After verbs expressing command or request.

Nokwaya mondo nyathi okelne rabolo. *He asked me that the child might bring him bananas.*

Japuonj nochikowa mondo wapur puodho. *The teacher orderd us to hoe the garden.*

Jaduonj' nokwera mondo kik akwal. *The elder forbade me (not) to steal.*

(Note the double prohibition: in Luo all verbs of prohibition are followed by negatived verbs.)

3 Prohibitions. The second person personal pronoun is suffixed to the stem, which is then preceded by **kik**.

Kik ited ring'o. *Do not cook meat.*

Kik imadh kong'o. *Do not drink beer.*

Kik idogi. *Do not go back.* *have we said dole → dogi?*

Kik uchung' ka. *Do not stand here.*

Kik utim kamano. *Do not do that.*

4 Double commands. When one command is followed by another, the first is put in the imperative, the second usually in the subjunctive.

Bi ka, ine lihudu. *Come here, and see the rainbow.*

Dwar rabolo itedi. *Look for bananas and cook them.*

Kaw ring'o icham. *Take the meat and eat it.*

Note that in Luo the second command does not need a pronoun object (as it does in English) except when the object of the first command is itself a pronoun.

Kawgi itedgi. *Take them and cook them.*

5 In exhortation.

Wadhi! *Let us go! (sometimes Wadhiuru!)*

6 In some conditional clauses, and statements expressing doubt. See under conditionals, page 66.

Koth ok chog; regularly

Negation of the Verb¹

To negate the incomplete aspect of the verb, the negative particle **ok**, **ok** stands before the shortened form of the verb: this has been met under imperatives and subjunctives.

Onyango ok som kitabu. *Onyango is not reading a book.*

Ok wakel pi sani. *We are not bringing water at present.*

In the complete aspect **ok** stands before the verb without any change.

Onyango ok osomo *Onyango has not read this book.*

kitabuni.

Ok gibiro, nikech tich ng'eny. *They have not come because of much work.*

The same rule applies to the past tenses. With pronoun subject the order is usually adverb, **ok**, pronoun prefix, verb: with noun subject the noun usually stands first. Note the difference between the aspects.

Ka nochopo, ne ok andik barua. *When he came I was not writing a letter.*

Ne ok wandiko barua. *We did not write a letter.*

Ka nachopo, Ojal ne ok ndik barua. *When I arrived, Ojal was not writing a letter.*

Ojal ne ok ondiko barua. *Ojal did not write a letter.*

Mond Luo ne ok bil chak. *Luo women used not to taste milk.*

Some Adverbs of Place

ka, ku *here (also a noun, with plural kuonde, places)*

kanyo *there (where an exact spot is indicated)*

kuno, kuro *there (in that locality)*

ka ma *where*

chien *behind, back*

malo *higher up, above, on top (no exact equivalent)*

mwalo *below, lower down (no exact equivalent)*

piny *down, on the ground*

An ka. *I am here.*

Kete kanyo. *Put it there.*

En ja Gem, kendo odak kanyo. *He is a man from Gem (Location) and he lives there.*

¹ See also pok, not yet, on page 48.

EXERCISE SEVEN

Agero ot ka ma pi ng'enyie. Noweyo kitabu chien. Ting' lweti ¹ malo.	<i>I am building a house where water is plentiful. He left the book behind. Raise your hand. (Lit., lift your hand up.)</i>
Odak mwalo. Bed piny.	<i>He lives lower down. (e.g. the hill). Sit down.</i>

More and Other

The adjective **moro** (pl. **moko**) has a number of meanings including *more, certain, other, another, any, some*. There is no indefinite article in Luo and **moro** can also convey this sense. The following examples illustrate common uses.

Nyoro asomo bugnj: kelna moro. Ok adwar chiemo moko. ² Ok adwar chiemo moro. Ng'ato moro nobiro.	<i>I read this book yesterday: bring me another. I don't want any more food. I don't want any other food. A (certain) man came. Or, Another man came.</i>
Jo moko apar nochopo. Ji apar moko nochopo. Jogo ma notiyona tuo: to anyalo nwang'o jo moko. Adwaro ng'iewo gimoro ³ mondo anwang' pesa.	<i>Ten other men arrived. A further ten men arrived. The people who worked for me are ill, but I can find others. I want to sell something to get money. (Lit., that I may get money.)</i>

There is also an adjective **machielo**, which is used for *the other and another*. It is particularly common in sentences of the form *one . . . the other*.

Gin owete: achiel chiek, machielo to bor.	<i>They are brothers: one is short, the other tall.</i>
--	---

- 1 Ruoth odak Ukwala. Adhi kuro mondo anene.
- 2 Los mtoka piyo mondo wadhi Kisumu.
- 3 Wadhiuru e chiro ma nengo yotie.
- 4 Adwaro mondo ipidh kodhi e tipo ka ma chieng' ok nyal wang'ogie.
- 5 Ok ginyal yawo dhoudigi nikech rayaw olal.
- 6 Ka e ka ma ng'at chande noyudoe rombe ma nolal.
- 7 Ok ahero timbe marichogi.
- 8 Kelna kitabu machielo asom: ma tek ahinya.
- 9 Nyathini nokadho penj: machielo pod ni e skul.

- 1 Tell that man to go and fetch the firewood.
- 2 I want something with which to block up the hole.
- 3 I do not want the children to go into the forest where they can get lost.
- 4 We keep the chickens in wire netting so that they may not spoil the crops.
- 5 The teacher forbade us to swim in that deep river.
- 6 This is where I put the dress.
- 7 Put these cups up high so that the children may not break them.
- 8 Only one child arrived at school: the other got left behind.
- 9 They did not finish that job because the rain prevented them.

¹ lweti is the construct of **lwedo** and means *hand of*.

² The usual word for giving some more, e.g. at table, is **medo**, *to add to, increase*.

Amedi koso? *May I give you some more?* (Lit., *May I add to you?*)

³ **gimoro**, *something*. **gik moko duto**, *everything*.

Chapter Eight

The Future Tense; Nouns Formed by Prefixes and from Verbs; Diminutives; Interrogative Pronouns and Adverbs.

The Future Tense

The future tense is rendered by prefixing a tense sign **n-** to the subjunctive form of the verb. Note the position of this particle in the plural, and compare with the **ne** of the past tense. After a noun subject the prefix is **no-**, **no**. The alternative forms are sometimes found.

nakel	anakel	<i>I will bring</i>
nikel	inikel	<i>you will bring</i>
nokel	enokel	<i>he, she, it will bring</i>
wanakel	nwakel	<i>we will bring</i>
nukel	unukel	<i>you will bring</i>
ginikel		<i>they will bring</i>
Ji nokel pi moko.		<i>The people will bring some more water.</i>

There are certain adverbs which are used with the future to indicate how far in the future the action will be.

Ang' (or **wang'**) is used when the action will be later the same day, and always stands in front of the verb.

Kiny (lit., *the morrow*) is used where the action will be some time the next day; it may stand either before or after the verb, and in colloquial speech is often repeated, before and after.

Ang' nobi sa apar.	<i>He will come at four p.m.</i>
Kiny ji nobi.	<i>The people will come tomorrow.</i>
Kiny ginidog¹ dala.	<i>They will go (return) home tomorrow.</i>

¹ Note **dok** becomes **dog**.

Another method of rendering the future is to compound the verb with **biro**, *to come*. This may give the idea of intention, as in the phrase *going to*.

Abiro gero ot.	<i>I am going to build a house.</i>
Pinje mang'eny biro yudo thuolo.	<i>Many countries are going to get independence.</i>

Nouns Formed by the Addition of Prefixes

There is a large number of nouns which are the names of agents or classes of people, which are formed by prefixing **ja-** (pl. **jo-**, **jo**) to a word indicating their work or class.

jatelo	jotelo	<i>leader, guide</i>	telo	<i>to lead</i>
jakuo	jokuo	<i>thief</i>	kuo	<i>theft</i>
jatedo	jotedo	<i>cook</i>	tedo	<i>to cook</i>
jarit	jorit	<i>guard</i>	rito	<i>to guard</i>
jatich	jotich	<i>workman</i>	tich	<i>work</i>
Jaluo	Joluo	<i>Luo (member of tribe)</i>		
jaote	jote	<i>messenger</i>	ote	<i>message</i>

Occasionally the noun forms a plural as well as the prefix, following the rules for its class.

jachien	jochiende	<i>devil, evil spirit</i>	chieno	<i>to haunt</i>
jaduong'	jodongo	<i>elder, senior person</i>	duong'	<i>greatness</i>

The prefix **ra-** is used before certain words to denote instruments, or persons with some peculiarity.

raum	(raumbe)	<i>cover, lid</i>	umo	<i>to cover</i>
rapur	rapuye, rapuche	<i>hoe (traditional)</i>	puro	<i>to hoe</i>
radin	radinde	<i>stopper</i>	dino	<i>to block up</i>
rang'ol	rang'onde	<i>lame person</i>	ng'ol	<i>lameness</i>
rakuom	rakuombe	<i>hunchback</i>	kuom	<i>hump</i>

Nouns Formed from Verbs

There are three ways in which nouns are formed from verbs.

- 1 By dropping the final **-o**, **o**.
- 2 By changing final **-yo**, **yo** into **-ch**.

3 By adding *-ruok* to the stem of verbs which have a reflexive form (see page 73).

The following examples illustrate these three ways.

wach	<i>word, news</i>	from wacho, to say
pak	<i>praise</i>	from pako, to praise
loch	<i>victory, rule</i>	from loyo, to overcome
goch	<i>blow</i>	from goyo, to strike
chandruok	<i>trouble</i>	from chando, to trouble
chokruok	<i>gathering</i>	from choko, to gather

Diminutives

The prefix *nya-* (pl. *nyi-*, *nyi-*), is used before certain nouns to indicate *young* or *small* objects (the adjectives *matin*, *small* and *mayom*, *young* are also used). The nouns form their plurals by following the usual rules for their class.

nyarombo	nyirombe	<i>lamb</i>
nyaguok	nyiguogi	<i>puppy</i>
nyagweno	nyiguen	<i>chick</i>

(Nyasaye, *nyiseche*, *God*, is similar in form only.)

Interrogative Pronouns

These are two:

ng'a? ng'ano? ng'awa?	<i>who?</i> (sing.) (Ng'ano is more polite)
ng'a gini?	<i>who?</i> (pl.)
ang'o?	<i>what?</i>

They are normally followed by the relative, *ma*, except when as object of a verb they stand at the end of the clause.

Ng'a ma kelo kom?	<i>Who is bringing the chair?</i>
Ang'o midwaro?	<i>What do you want? (What is it that you want?)</i>
Idwar(o) ang'o?	<i>What do you want? (less polite)</i>
In ng'a? In ng'ano?	<i>Who are you?</i>
Nyingi ng'a?	<i>What is your name? (Lit., Your name is who?)</i>

Interrogative Adverbs

These are:

kanye? kure?	<i>where?</i>
marang'o? nang'o?	<i>why?</i> (nang'o can sometimes mean <i>how</i>)
karang'o?	<i>when?</i>
sa adi?	<i>when? at what time?</i>
nadi? nade?	<i>how?</i> ¹ (sometimes <i>what? why?</i>)

With the exception of *marang'o*, these adverbs normally follow the verb or its object.

Idhi kanye?	<i>Where are you going?</i>
Itiyo nang'o?	<i>Why are you working?</i>
Niduogi karang'o?	<i>When will you return?</i>
Inichopi sa adi?	<i>What time will you arrive?</i>
In nadi?	<i>How are you?</i>
Iparo nadi?	<i>What do you think?</i>
Marang'o itimo kama?	<i>Why are you acting like this?</i>
Igoya nadi?	<i>Why are you hitting me?</i>

There are two useful interrogatives which must be translated in English to include the verb *to be*.

ere?	<i>where is?</i> (reply: erie <i>here it is</i>)
eke?	<i>where are?</i> (reply: ekigi <i>here they are</i>)

They can sometimes mean *who?* or *what?*

Ere kalam?	<i>Where is the pen?</i>
Eke kombe?	<i>Where are the chairs?</i>
Ere wach?	<i>What's the news? (Lit., Where's the news?)</i>
Ere ng'a ma dwaro chak?	<i>Who wants the milk? (Lit., Where is the man who wants the milk?)</i>

EXERCISE EIGHT

- 1 Jotich kiny notiek tich ma nyoro amiyogi.
- 2 Ang' nabi sa apar gachiel, bang' tich.
- 3 Jote nowito barupe nang'o?
- 4 Ng'ano ma nende ochwako mach? Iro biro ketho chiemo.

¹ The non-interrogative, *how*, *as*, is *kaka*.

- 5 Kik iwe musmandego kanyo, ginilal e lum.
- 6 Ne ok awinjo gi ma nowacho, kendo nakwaye mondo owuo matek.
- 7 Ere ng'at ma biro tero barupegi e posta?
- 8 Osibtal (Hospital) ni gi ot moro ni rang'onde mobiro mondo wathiedhgie.
- 9 Wachnigi mondo kiny giduogi gichan yien maber e tok jikon.
- 10 Anyalo yudo fundi ma kiny nolosna dirisa koso?

- 1 The boat which leaves Kisumu today will arrive at Entebbe tomorrow.
- 2 Beware! Hawks will come and take the chicks which are not in wire netting.
- 3 Where did you put the nails which I bought in Kisumu?
- 4 Who are the leaders? Let them go in front.
- 5 Do not believe everything you hear, because there are many rumours in the country these days.
- 6 They wanted to build the school here, but the chief forbade them.
- 7 He denied that he was the man who stole the calf.
- 8 Ask the cook when he bought these eggs.
- 9 Tomorrow we will go and ask the teacher how to translate this word.
- 10 Which road do I follow to find the market?

Chapter Nine

The -se- Tenses; Pok; Verbs of Surpassing; Direct and Indirect Speech; Days and Dates.

The -se- Tenses

To emphasise the completeness of an action the tense sign *se*, -se¹ is placed between the personal pronoun and the infinitive of the verb. This is the equivalent of the English perfect tense. (It is also being used in written Luo for the complete aspect, to avoid ambiguity.)

asekelo	kom	<i>I have brought</i>
isekelo	..	<i>you have brought</i>
osekelo	..	<i>he, she, it has brought</i>
wasekelo	..	<i>we have brought</i>
usekelo	..	<i>you have brought</i>
gisekelo	..	<i>they have brought</i>

As this is obviously the complete aspect, the *o-* prefix is again used with noun subjects.

Onyango osemoko taya. *Onyango has lit the lamp.*

Nyiri abich osekadho penj. *Five girls have passed the exam.*

The -se- form can be used with the adverbs of past time, and is the equivalent of the English past perfect. The commonest form is with *ne*.

Full	Contracted	
ne asekelo	nasekelo	kom <i>I had brought</i>
ne isekelo	nisekelo	" <i>you had brought</i>

¹ In some areas -seko-.

ne osekelo	nosekelo	he, she, it had brought
ne wasekelo	—	we had brought
ne usekelo	nusekelo	you had brought
ne gisekelo	—	they had brought
Ne gimer nikech nyo giseyudo pok.		They got drunk because they had received (their) wages the previous day.

To negate the *-se-* tenses the particle **ok** stands before the verb as in other tenses.

Otieno **ok** osekelo gimoro. *Otieno has not brought anything.*

Pok

Very often, however, the sense is *have not yet*, and in this case the word **pok** or **pod k-** (possibly from **pod ok**, *still not*) is used with the present tense. This is a very common usage.

Pok alosa chiemo. *I have not yet prepared the food.*

Nyiri pok oyweyo ot. *The girls have not yet swept the house.*

Pok can also be used with the past tenses to mean *had not yet*.

Ouma ne pok oloro dhoot. *Ouma had not yet shut the door.*

Pok is also used in the phrase **ka pok**, literally *when not yet*, to mean *before*. Note the position of subject and tense adverb in the examples.

Ka pok gidonjo, *Before they enter, they knock loudly.*
gidwong'o matek.

Ka ne Okech pok ochopo *Before Okech reached the village, he*
dala, nowinjo koko. *heard an uproar.*

Verbs of Surpassing

There is a number of verbs in Luo with the meaning *to surpass*, each used in a particular context. In the examples below it will be seen that these verbs are used as the equivalent of comparative and superlative adjectives.

The commonest verb is **loyo**, which can be used in a wide range of contexts.

Onyango oloyo Ouma gi *Onyango is prouder than Ouma.* (Lit.,
sunga. *Onyango surpasses Ouma with pride.*)

Hingo and **hewo** are often used where size, weight or strength are concerned.

Ting' mapekno nohingo *That load was too heavy for the car.*
mtoka. (Lit., *That heavy load overcame the car.*)

Otieno ohingo ji duto *Otieno is the strongest (of all).* (Lit.,
gi teko. *Otieno surpasses all people with strength.*)

Yombo is used where speed is compared.

Mtoka yombo ndiga gi *A car is faster than a bicycle.*
ng'wech.

A very common way in which **loyo** is used is the word **moloyo**—literally, *which surpasses*. It can usually be translated by *very*, or *exceedingly*.

Afrika en piný malach moloyo. *Africa is a very large country.*

Direct and Indirect Speech

Both direct and indirect speeches are introduced by the word **ni**.¹ In direct speech it is of course not translated into English. Inverted commas are not yet common, though they are coming into use, and the quotation starts with a capital letter.

Nowacho ni, Adhi dala. *He said, "I am going home."*

Nopenje ni, Anyalo biro *He asked him, "Can I come?"*
koso?

Nodwoke niya, An ng'at *He replied to him, "I am a good man".*
maber.

In indirect speech, which includes all object clauses after verbs of saying, asking, thinking, etc., the tense in the clause is that which was actually used at the time.

Owacho ni odhi dala. *He says that he is going home.*

Nodwoko ni otuo. *He replied that he was ill.*

Literally this is *He replied that he is ill*, because what he actually said was *"I am ill"*.

Ne gichako nyinge² ni *They named him Odhiambo.* (Lit.,
'Odhiambo. *They called his name Odhiambo.*)

¹ In direct speech **niya** is often used.

² **nyinge** is the construct form of **nying'**, and means *his name*.

Days of the Week and Dates

Juma pili, Chieng' Juma, Odira, Chieng' Mudira	Sunday
Wuok Tich, Wuoktich	Monday
Tich Ariyo, Tichariyo	Tuesday
Tich Adek, Tichadek	Wednesday
Tich Ang'wen, Tichang'wen	Thursday
Tich Abich, Tichabich	Friday
Ngeso	Saturday
Abiro limogi Tich Adek ma biro.	<i>I am going to visit them next Wednesday.</i>

The months of the year are generally given their English names when occurring in a full date, but may merely be given a number when they stand by themselves.

Abiro dok dala due mar aboro. *I am going to return home in August.*

For a date the following are used:

Chieng' due apar mar April.	}	<i>The tenth of April. (Day of month ten of April.)</i>
Due apar mar April.		

EXERCISE NINE

- 1 Asetieko tich, kendo an thuolo nyaka sa adek.
- 2 Nyithindo oseweyo bugegi e puodho, kendo koth osekethogi.
- 3 Chiemo pok ochiek, nikech yien ng'ich.
- 4 Asekelo ji duto ma nanwango' e chiro.
- 5 P'ok obedo ka ndalo mang'eny.
- 6 Idwaro pesa mathoth molooyo manyalo chulo.
- 7 Omboga mang'iewo e chiro ber molooyo ma ji kelo e dhoot.
- 8 Owachona ni en e nyathi mariiek molooyo duto e skul, to ok ayie kode.
- 9 Nodwoko ni notuo Tich Abich, to koro ober.
- 10 Nowacho ni, Nakadho penj e higa mar piero abich gaboro, to ne ok ayudo tich.

- 1 Those trees have fallen down.
- 2 I have bought a new pen because the old one did not write well.
- 3 The crops are not yet ripe, but we will harvest them in August.
- 4 He has not yet come, but we are still waiting for him.
- 5 Nairobi is farther from Maseno than Kampala.
- 6 This is the best workman on the farm.
- 7 The witness said, "I saw the car which crashed into the bicycle and knocked the rider on to the road".
- 8 He told me that he had married before the Europeans came.
- 9 After he had said that, he continued: "I bring greetings from those in Gem".
- 10 He denied that he had stolen anything.

Chapter Ten

Possession; Ordinals; Other Tenses in Non-verbal Sentences.

Possession

Although there is a preposition *mar* (pl. *mag*), meaning *of*, and the beginner may make himself understood by using it, it is in fact only used in certain circumstances. There seems to be no hard and fast rule, but the following may give a guide.

Mar (pl. *mag*) is used:

- 1 After abstract nouns.

<i>duong' mar piny</i>	<i>the greatness of the land</i>
<i>lach mar nam</i>	<i>the breadth of the lake</i>
<i>kinde mag yueyo</i>	<i>times of rest</i>
<i>boyo mag yien</i>	<i>the heights of the trees</i>

- 2 Where there is no possessive form, and for reasons of euphony, the noun itself cannot stand adjacent to its possessor, with some Class One plurals and also with many foreign words.

<i>agulni mag mon</i>	<i>the women's water pots</i>
<i>chandruok mar dhano</i>	<i>man's trouble</i>
<i>Parliament mar Ulaya</i>	<i>the Parliament of England</i>

- 3 In certain cases to make the meaning quite clear, where other forms are ambiguous.

- 4 Standing before numerals, to make ordinals: (*first, second, third, etc.*). *First* is an exception: *mokwongo* (lit., *that which precedes*) being used. As other adjectives, they follow the noun they qualify.

<i>mokwongo</i>	<i>first</i>
<i>mar ariyo (marariyo)</i>	<i>second</i>
<i>mar adek (maradek)</i>	<i>third</i>
<i>mar apar (marapar)</i>	<i>tenth, etc.</i>

Eka wuode mar adek notho. And then his third son died.

They are used adverbially without change.

Mar ariyo adwaro komu wach makelo. Secondly I want to tell you the news which I bring.

However the usual method is to change the ending of the thing possessed—a method that may seem strange to those acquainted with classical languages, in which the possessor is in the genitive case. The formation of this possessive case, which has been called by different writers the Construct, the Construct Possessive, and the Inflected Possessive, is very similar to the formation of some plurals.

The general rule for the formation of the singular construct is to change the final consonant in accordance with the rule for its class, and leave off any end vowel. Plural constructs are normally merely the plural of the noun which then stands immediately before its possessor. In the case of Class One nouns (those that ended in *-ni*), the plural construct is found by allocating the noun to the class appropriate to its final consonant, and forming a plural according to the rule for that class.

e.g. *tado* (pl. *tedni*) gives construct *tat* (pl. *tet*)

A few examples of constructs of nouns from each class are given below and in the following lessons, which will also act as a revision of the plural rules. Class One are included beneath their appropriate class.

It may be noted that the construct case is used with the sense *constructed of*, as well as *possessed by*.

tat opanga the roof of corrugated iron

Constructs of Nouns in Classes Two, Three and Four

Class Two nouns were those in which *d, dh* changed to *t, th* and vice versa.

Sing.	Plural	Sing. const.	Pl. const.	Meaning
got	gode	god	gode	hill
luth	ludhe	ludh	ludhe	stick
lwedo	luete	lwet	luete	hand
puodho	puothe	puoth	puothe	garden
kido	kido	kit	kit	appearance
Exception:				
it	(ite)	it	it	ear

Examples:

Waseidho god japur.	<i>We have climbed the hill of the cultivator.</i>
Macha puoth japuonj.	<i>That is the garden of the teacher.</i>
Ludhe jolweny olalnigi.	<i>The sticks of the warriors are lost.</i> (Lit., to them.)

Class Three are those nouns in which **g** changes to **k** and vice versa.

chogo	choke	chok	choke	bone
buk	buge	bug	buge	book
higa	higni	hik	hik (age)	year

Exceptions:

guok	guogi	guo	guo	dog
chak	chege	cha	chege	milk
dhok	dhok	dho	dho	language

Class Four are those nouns in which **p**, **b** and **w** change to **p**.

osiep	osiepe	osiep	osiepe	friend
kitab	kitepe	kitab	kitepe	book
gowi	gope	gop	gope	debt
barua	barupe	barup	barupe	letter
sawo	sewni	sap	sep	feast

Other Tenses in Non-verbal Sentences

We have already seen that the full personal pronouns can be used as the equivalent of the English verbs *to be* and *to have*. The past tenses can be rendered in the same way as verbs—by adding the appropriate adverb before the pronouns. In these cases contraction does not take place. For example:

Nyoro en ka.	<i>He was here yesterday.</i>
Ne en gi ndiga.	<i>He had a bicycle.</i>
Ndalo lweny ne gin askeche.	<i>During the war they were soldiers.</i> (Lit., Days of war . . .)

The future, the subjunctive, the imperative and the **-se-** tenses cannot be formed in this way, and the verb **bedo**, or its shortened form **bet**, is used.

Higa mabiro Otieno nobed Ruoth.	<i>Next year Otieno will be chief.</i>
Osono matek mondo obed japuonj.	<i>He is studying hard to be a teacher.</i> (Lit., in order that he may be . . .)
Beduru gi kuwe!	<i>Be at peace!</i>
Osebedo jarit ndalo mang'eny.	<i>He has been a guard for a long time.</i>

The verb **timo** is also used in expressions which are translated by the verb *to be*.

Yo otimo chuodho.	<i>The road is muddy.</i>
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EXERCISE TEN

- Kit thuol ma ne waneno ne ralum.
- Kik imi guok choke gweno nikech ginyalo deye.
- Cha diel otimo mo moloyo cha dhiang'.
- Kiseng'eyo dho Luo ibiro yudo ni ochalo gi dho Acholi.
- Gope Otieno ne ng'eny ahinya ma ne ok onyal chulogi duto higani.
- Nobed ng'at ma jachir kosedoko maduong'.
- Inibed jatelo kadhi yueyo e due mar abiriyo.
- Skundni noyud 'Secondary' higa ma biro.
- Laktar kiny nopudh lak nyathi ma tuo.
- Lwet jatich ma nyocha le ong'olo biro rame kuom ndalo mang'eny.

- The years of a man are only seventy.
- The teacher's garden will give good crops because he spread manure (dung) before the rains.

- 3 This is Orieno's second visit to the chief's farm.
- 4 He was late because the first lorry was full and he came on the second.
- 5 I had a bicycle when I was still a child.
- 6 The gardens of those who live near the river produce vegetables even in the dry season.
- 7 Let him stay in the hospital today.
- 8 He lives in the fourth house after you have crossed the river.
- 9 Before I go out on a journey show me how to mend a puncture.
- 10 Stay here: I will take the letter home.

Chapter Eleven

Constructs: Classes Five, Six and Seven; Adverbial Numerals; Being Present and Being Absent; Not Having, Being Without.

Constructs: Classes, Five, Six and Seven

Class Five are those nouns in which **l** or **n** change to **nd**.

<i>Sing.</i>	<i>Plural</i>	<i>Sing. const.</i>	<i>Pl. const.</i>	<i>Meaning</i>
sigana	(sigende)	sigand	sigend	story
bul	bunde	bund	bunde	drum
tól	tonde	tond	tonde	rope
dwol	dwonde	dwond	ðwonde	voice
tielo	tiende	tiend	tiende	foot
pala	pelni	pand	pende	knife

Exceptions include those nouns in which **n** is the last letter, and many Class One nouns in **l**, which change to **ch**.

pien	piende	pien	piende	hide
agulu	agulni	aguch	aguiche	pot

Class Six are nouns in **ny**, **ng'** which change to **nj** and **ng** (**ng'g**). The constructs of this class do not follow the rule closely, and many of them remain unchanged.

<i>Sing.</i>	<i>Plural</i>	<i>Sing. const.</i>	<i>Pl. const.</i>	<i>Meaning</i>
lweny	lwenje	lwenj	lwenje	war
chuny	(chunye, chunje)	chuny	—	heart, spirit
piny	pinje	piny	pinje	country
chong'	chonge	chong	chonge	knee

tong'	tong'	tong	tong	egg
wang'	wenge	wang'	wenge	eye
gweng'	gwenge	gweng'	gwenge	district
tong'	tonge	tong'	tonge	spear

Irregular:

dbiang'	dhok	dher	dho	steer, cattle
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Class Seven are those nouns in **m** which change to **mb**.

remo	(rembe)	remb		blood
chiemo		chiemb		food

Exceptions include those nouns in which there is no vowel after the **m**.

kom	kombe	kom	kombe	chair
tim	timbe	tim	timbe	deed
em	embe	em	embe	thigh

Adverbial Numerals

These are rendered by prefixing **di-** or **nyadi-** to the numerals, or by use of the word **ndalo**, *days* or *times*. The **di-** contracts to **d-** before vowels, except in the case of **ongachiel**. The **-o** of **ndalo** is written but not often heard.

dichiel, nyadichiel, ndalo achiel	once
diriyo, nyadiriyo, ndalo ariyo	twice
didi? nyadidi? ndalo adi?	how many times?
Aselimo piny Nandi diriyo.	<i>I have visited Nandi country twice.</i>

Isekadho aora ndalo adi? *How many times have you crossed the river?*

Being Present

There is an adverb **-tie** which is used with the full pronouns in the sense of *being present*:

antie	<i>I am present</i>
intie	<i>you are present</i>
entie	<i>he, she, it is present</i>
wantie	<i>we are present</i>
untie	<i>you are present</i>
gintie	<i>they are present</i>

With noun subjects the form **nitie** is used.

Past tenses can be made in the usual way, by adding the tense adverbs: contraction does not take place.

Tie is not generally used in sentences that indicate the location of the subject more precisely: it is more normal in such cases just to use the full pronouns.

Intie? *Are you here? (i.e. present?)*

Ee, antie. *Yes I am here.*

Koth nitie, koso? *Is there any rain?*

But:

An ka. *I am (right) here.*

Ne an Kisumu. *I was in Kisumu.*

Kitabu ni e wi mesa. *The book is on the table.*

Being Absent

There is a verb **ong** meaning *to be absent, not to be present*: it is declined in the usual way.

aonge	<i>I am not present</i>
ionge	<i>you are not present</i>
oonge	<i>he, she, it is not present</i>
waonge	<i>we are not present</i>
uonge	<i>you are not present</i>
gionge	<i>they are not present</i>

Past tenses can be formed by adding the appropriate tense adverb. The future tense is identical in spelling with the contracted form of the past tense with **ne**, apart from the first and third persons plural. They are, however, different in tone.

naonge can mean *I will not be present* or *I was not present*, but compare **wanaonge**, *we will not be present*, and **ginionge**, *they will not be present*, with **ne waonge**, *we were not present*, and **ne gionge**, *they were not present*.

It is, however, more common to form the future by using **bedo** with the adjectival form **maonge**.

Kiny nabad maonge. *Tomorrow I shall not be present.*

Examples:

Chiamo onge or

Onge chiemo.

There is no food.

Jaduong' nolimowa, to
ne waonge.

*The elder visited us, but we were
absent.*

Onge wach.

It doesn't matter.

Nyithindo onge ka.

The children are not here.

Onge nyithindo ka.

There are no children here.

Not Having, Being Without

Although it is not wrong to use **ok** with the personal pronouns, the most common usage for *not having* is **onge** with the preposition **gi**—literally, *not to be present with*.

Aonge **gi** pesa.

I have no money.

Jatedo onge **gi** ring'o.

The cook has no meat.

The preposition is often omitted:

Waonge chiemo.

We have no food.

EXERCISE ELEVEN

- 1 Sigend japuonj mit ahinya, kendo nyithindo ok dwar bedo maonge.
- 2 Pand rawera nolal dikek ka pok ochopo dala.
- 3 Iselimo piny Lang'o ndalo adi?
- 4 Bende nitie chiemb jotich? Onge!
- 5 Adek kuom ang'wen mag nyithind skundni kadho penj higa ka higa.
- 6 Kiny jo modak e gweng'ni noonge nikech kiny gidhi e baraza.
- 7 Anyalo yudo thuolo e i mtoka koso?
- 8 Kom jaduong' ne ni nono nikech nodhi wuoth.

1 I am walking barefoot¹ because I have no shoes.

2 I heard the voices of women who were drawing water at the well.

3 The warrior's spear pierced the youth's knee.

4 I went to the doctor's house, but he was not there.

¹ Lit., *with my feet empty*.

5 Is there any news? No.

6 Have you brought me the remaining millet? Not yet. Shall I go and get it? No, it doesn't matter.

7 Are there enough workmen? Let us count them to find the names of those who are absent.

8 In these days there are no wars: when I was young there were many.

Chapter Twelve

Constructs: Classes Eight, Nine, Ten, and Irregulars; Self and Owner; More about *ka*; Some Words Connected with Time.

Constructs: Classes Eight, Nine and Ten

Class Eight comprises those nouns in *y* (but not *ny*) and *r*, which change to *ch*.

Sing.	Plural	Sing. const.	Pl. Const.	Meaning
taya	teche	tach	teche	lamp
ndara	ndache	ndach	ndache	road
chiro	chirni	chich	(chiche)	market

Words in which there is no vowel after the *r* remain the same.

wuor	wuoche	wuor	wuoche	shoe
bur	buche	bur	buچه	hole

Class Nine are those nouns ending in *ch* which change to *y*. The constructs drop the *y* in the singular.

wich	wiye	wi	(wiye)	head, top
ich	iyе	i	(iye)	stomach, interior

mach	meye, mech	ma	meye, mech	fire
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Class Ten includes those nouns which add *-e* to form the plurals: they are probably learnt individually, as are the irregular constructs which follow.

yo	yore	yor	yore	way
wach	weche	wach	weche	word, news
it	(ite)	it	it	ear

tich	tije, tiye	tich, tij	tije, tiye	work
liel	liete	liend	liete	grave

Irregular Constructs

wuoro	wuone, wege	wuon	wuone, weg	father (owner)
wuowi, wuoyi	yawuowi (-yi)	wuod	yawuot	son
dhako	mon	chi	mond	wife
nyako	nyiri	nyar	nyi	daughter
dhiang'	dhok	dher	dho	steer, cattle
gi	gik	gir	gi	thing

Self and Owner, Wuon

As well as being the construct of *father*, *wuon* (pl. *weg*) means *owner of*.

En wuon dukano. *He is the owner of that duka.*

Gin weg lowo. *They are the owners of the land.*

When prefixed by the personal pronouns, it takes the meaning *self*.

awuon *myself* wawegi *ourselves*

iwuon *yourself* uwegi *yourselves*

owuon *himself, etc.* giwegi *themselves*

Igero odni iwuon koso? *Are you building this house yourself?*

Wandiko kitabuni *We are writing this book ourselves.*

wawegi.

More about *ka*

Earlier we learned that *ka* could be used at the beginning of a clause to mean *when* (page 19) but examples were only given with the present tense. The following examples include other tenses.

Walani, kwachung' kama. *Let us pray, standing as we are.*
(Lit., *while we stand thus.*)

Nomako jakuo ka kwalo pesa. *He caught the thief stealing the money.*

But:

Nomake kokwalo pesa. *He caught him stealing the money.*¹

(It appears that when the clause qualifies a pronoun, the pronoun must be repeated in the clause, and **ka o-** contracts to **ko-**.)

Nowuok kosetieko tich. *He went out when he had finished work.*
or, *Having finished work, he went out.*

It will be seen that in several of these examples the English participles have been rendered by clauses introduced by **ka**. There is no participle form of the verb in Luo.

Some Words Connected with Time

Podi, pod. Standing entirely by itself, **pod** means *not yet*.

Japuonj osechopo? Podi. *Has the teacher arrived? Not yet.*

Used before a verb, **pod** means *still*.

Usetieko tich? . *Have you finished work?*

Ooyo, pod watiyo. *No, we are still working.*

Auma ne pod puro puodho. *Auma was still hoeing the garden.*

Nyaka (nyaka chop). This means *till* or *until*, and is usually followed by the subjunctive.

Bed ka nyaka chop sa adek. *Stay here until nine o'clock.*

Rit Ojal nyaka obi. *Wait for Ojal until he comes.*

Nyaka a, however, means *since*.

Asedak Maseno nyaka a due mar adek. *I have lived at Maseno since March.*

Bang' means *after*, and can also be used with **ka** to introduce a clause, though often **ka** alone with the perfect tense is sufficient.

Jaduong' biro nenogi bang' chiemo. *The elder will see them after food.*

Nomosogi koselor e mtoka. *He greeted them after he got out of the car. (Lit., when he has . . .)*

Noromo koda bang' kosedok dala. *He met me after he returned home.*

EXERCISE TWELVE

- 1 **Magi gin wuoche ji ma ne waneno ka lwoko lepgi e aora.**
 - 2 **Ma jatedo ne tin ma ne ok nyal tedo chiemo.**
 - 3 **Yawuot japur nobet weg lowo ka ne otho, kendo ne gidhaw kendgi malit.**
 - 4 **Mon odich gi doyo puothe nyaka sa auchiel. Bang'e wanyalo puonjogi tueng'o.**
 - 5 **Chi jalupo norito cham oyuon, mondo rewe kik kethgi.**
-
- 1 The road to Ng'iya is very muddy these days, and it will remain like that until the rains have finished.
 - 2 He fell into an ant-bear's hole at night and broke his leg.
 - 3 The Padre's daughter spoke to the women, standing in front of the house.
 - 4 The police caught the thief entering the store through an open window, and took him to jail.
 - 5 A charcoal fire is hotter than one of wood, and also gives out no smoke.

¹ Or *He was caught . . .*

Chapter Thirteen

Conditionals; Possessive Adjectives; Relative Pronoun; Constructions Using Parts of the Body.

Conditional Clauses

The method of rendering conditional clauses varies according to the degree of probability associated with the supposition, and the tense of the verbs. It is only possible to give some of the simpler forms, and these have been grouped under two heads, possible and impossible conditions.

1 Possible conditions

Where the condition is possible of fulfilment the if clause is introduced by **ka**, and both verbs are in the appropriate tense of the indicative.

Kidwaro nene, luw yorni nyaka chiro. *If you want to see him, follow this road as far as the market.*

Ka kiny adhi Kisumu, nating'i. *If I go to Kisumu tomorrow, I'll take you. (Lit., I'll carry you.)*

2 Impossible conditions

These have different forms according to the tense.

(a) Past tense. Both the if and the main clause are introduced by **di ne**, and the verb of the if clause is the subjunctive. (Sometimes the if clause is introduced by **(ka)di ne**, in which case the verb is in the indicative.)

Di ne achop Kisumu, di ne aneno nam. *If I had reached Kisumu, I would have seen the lake.*

(b) Present tense. The if clause is introduced by **ka da**,¹ and the main clause by **da**, both verbs being in the indicative.

Ka da kikombe obarore, da ochuer. *If the cup were cracked, it would leak.*

(c) Future tense. The if clause is introduced by **ka da**¹ (**ka di po, ka po**) with the verb in the present tense indicative, and the main clause by **da** with the verb in the subjunctive. This also serves for highly unlikely suppositions.

Ka da anyalo huyo, daidh e polo. *If I could fly, I would go up into the sky.*

The words **da** and **di** are used to indicate uncertainty, and also in sentences which should in fact be conditional, but where the if clause has been omitted.

Daher mondo iomna kom. *I would like you to fetch me a chair.*

Dak (da ok) ilimwa? *Why don't you visit us?*

Other words expressing doubt are **chalo, di po; kamoro.**

Chalo kobiro kadho penj. *It seems as if he will pass the exam.*

Di po ka kiny odhi Kampala. *Perhaps he will go to Kampala tomorrow.*

Kamoro ang' wananwang' barua tinende. *Perhaps we shall get a letter today.*

Possessive Adjectives

The possessive adjectives, *my, your, our*, etc., are formed by suffixing the short form of the personal pronouns to the construct of the object possessed.

Examples:

chiemo, food: construct, **chiemb:** **chiembu,** *your food.*

barua, letter: pl. construct, **barupe:** **barupewa,** *our letters or letters for us.*

There are some instances where an **n** is placed between the construct and the singular adjectives. (With some plural constructs, **g** may replace **n**.) These may be classified as follows.

¹ Or **Ka da bed ni**

1 Singular nouns with singular adjectives

An **n** is interposed when the singular noun and its singular construct are identical, and either:

(a) the noun is in class one; (b) the noun ends in **p**; (c) the noun is formed from a verb. Examples of each of these are given below.

Sing. noun and const.	Const. plus adj.	Meaning
(a) soko	sokona	my well
adita	aditana	my basket
nanga	nangana	my cloth
(b) osiep	osiepna	my friend
(c) tim	timna	my deed
chandruok	chandruokna	my trouble
tho	thoña	my death
wach	wachna	my word

2 Plural nouns with singular adjectives

There is no hard and fast rule, and alternative forms are common. Very roughly, where the plural construct is similar to the singular, an **n** or **g** may be found. Where they are clearly different, the final **-e** is dropped, and the adjective added direct.

Sing. const.	Pl. const.	Sing. con. plus adj.	Pl. con. plus adj.	Meaning
iwet	luete ¹	lweta	luetena	my hand(s)
puoth	puothe	puotha	puothena, -ga	my garden(s)

The above two rules apply only to the singular adjectives: the plural adjectives are added direct to the construct in each case, and often the only difference between a singular and plural noun is the unstressed **e** before the adjective in the plural.

e.g. **puothwa**, *our garden*; **puothewa**, *our gardens*

Lastly it may be noted that words whose construct ends in a vowel add **y** or **g** before singular pronouns.

¹ Only pronunciation and tone distinguishes between **lwete**, *his hand* and **luete**, *hands*, and similar cases.

The suffixes **-i**, **-u**, usually change an open vowel in the noun to close. e.g. **oda**, but **odi**, **odu**.

e.g. wich	wi	wiya	my head
pi	pi	pige	its water
dhok	dhō	dhoga	my mouth

Miscellaneous examples:

kom koma	my chair	kombena, -ga, kombā	my chairs
pala panda	my knife	penda, pendena, -ga	my knives
tielo tienda	my foot	tiendena	my feet
piny pinywa	our country	pinjewa	our countries
tich tija,			
tichna	my work	tijegi, tiyegi	their works

Terms of relationship are again irregular in the addition of possessive adjectives, and the forms for *father*, *mother* and *wife* are set out below.

wuoro,¹ *father* (const. **wuon**) (**mego**,¹ **miyo**,¹ *rare*) **mother** (const. **min**)

wuora	my father	mama	my mother
wuoru	your father	meru	your mother
wuon mare	his father	min mare	his, her mother
wuonwa	our father	minwa	our mother
wuonu	your father	minu	your mother
wuongi	their father	mingi	their mother
dhako , <i>woman, wife</i> (const. chi)		Mon , <i>women, wives</i> (const. mond)	
chiega ²	my wife	monda	my wives
chiegi	your wife	mondi	your wives
chiege	his wife	monde	his wives
		mondewa	our wives
		mondeu	your wives
		mondegi	their wives

More about the Relative Pronoun

Where in English we say *whose* or *of whom*, in Luo the object possessed is put in the construct form with the appropriate adjective suffix, and follows **ma**.

ng'ato ma chiembe ochiek. *the man whose food is cooked* (lit., *the man who his food is cooked*)

¹ These forms are not commonly used: **wuon** and **min** are used as if they were ordinary nouns.

² **Chiega** is not polite: **wuon oda** is used in wife's presence.

ji ma kitepegi olal

the people whose books are lost (lit., the people who their books are lost)

wan ma wuonwa otho.

we whose father is dead

Constructions Using Parts of the Body

This is a construction in which some part of the body is thought of as the seat or cause of an emotion or feeling, and used with an appropriate verb. Often the verb in Luo is transitive, with the part of the body as its object, but in English the part of the body becomes the subject of an intransitive verb. Some common examples, with their literal meanings, are given below.

iya owang'	<i>my stomach burns</i>	<i>I am angry</i>
owang'o iya	<i>it burns my stomach</i>	<i>it annoys me</i>
chunye pek	<i>his heart is heavy</i>	<i>he is sad</i>
chunye oduogo	<i>his heart has returned</i>	<i>he is encouraged</i>
wiye owil kode	<i>his head is turned by it</i>	<i>he has forgotten it</i>
wiye tek	<i>his head is hard</i>	<i>he is obstinate</i>
wi Ouma tek	<i>Ouma's head is hard</i>	<i>Ouma is obstinate</i>
ne wakuodo wigi	<i>we swelled their heads</i>	<i>we shamed them</i>
mako ich	<i>to take hold of the stomach</i>	<i>to conceive</i>
iya kaya	<i>my stomach bites me</i>	<i>my stomach aches</i>
tiende rama	<i>my foot pains me</i>	<i>my foot hurts</i>
wiya bara	<i>my head splits me</i>	<i>my head aches</i>

With the exception of **mako ich**, they all change their pronouns according to the subject.

chunywa oduogo	<i>we are encouraged</i>
wigi nowil	<i>they forget</i>
but nyiri nomako ich	<i>the girls became pregnant</i>

There are a number of nouns formed from this construction.

ich wang'	<i>anger</i>
ich lit	<i>selfishness</i>
wich wil	<i>forgetfulness</i>
wich kuot	<i>shame</i>

EXERCISE THIRTEEN

- 1 Ka di ne okadho dala, di ne anene.
 - 2 Wuongi nogologi e skul nikech ne ok onyal chulo pesagi mag somo.
 - 3 Ng'at ma nyocha ode owang', biro gero mboro kwayie konye.
 - 4 Timbene maricho nokuodo wiye.
 - 5 Tiende rame nikech nochwanyore e liel.
 - 6 Ng'ato ka ng'ato moriwo lope noyud cham moloyo ma nyocha oyudo.
 - 7 Kigwonyo dendi inijimb adhondeni.
-
- 1 If I can come and visit you, shall I bring my wife?
 - 2 It is likely that the canoes will be delayed by the high wind.
 - 3 He forgot to bring his chair and is therefore sitting on the ground.
 - 4 When I am angry I cannot think clearly.
 - 5 The woman whose basket of fruit we bought has forgotten to fetch the money.
 - 6 If my son brings your knife, put it in the cupboard.
 - 7 My grandfather can still remember the days when enemies came and stole our cattle.