

GRAMMAR OF SPACE: A STUDY OF DHOLUO MOTION VERBS

BY

ONGONG'A, PHYLISTINE AKINYI

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DECLARATION

This research dissertation is my original work and has not been submitted for a degree in any other university.

Signature

Ongong’a Phylistine Akinyi

Date

This research dissertation has been submitted for examination with our approval as the appointed university supervisors.

Signature..... ..

Prof. Okoth Okombo

Date

Signature

Dr. James Orao

Date

DEDICATION

To the loving memory of my dad, the late Martin Ongong'a, who taught me that other than the knowledge of God, education is the key that opens every door in life. I love you dad, and may you eternally rest in peace.

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“If only I have seen further, it is only by standing on the shoulders of giants”-Isaac Newton.

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ABBREVIATIONS AND SYMBOLS

ACC.....	Accusative
BE.....	Verbs of being
BEN.....	Benefactive
CONJ.....	Conjunction
BU.....	Boro-Ukwala
CAUS.....	Causative
DEM.....	Demonstrative
DIM.....	Diminutive
F.....	Feminine
FUT.....	Future
IMP.....	Imperfective
IMPER.....	Imperative
INF.....	Infinitive
INST.....	Instrumental
KSN.....	Kisumu South Nyanza
LOC.....	Locative
M.....	Masculine
MOD.....	Modal
NEG.....	Negation
NOM.....	Nominative

PFV.....Perfective verb
PL.....Plural
1PL.....First Person Plural
2PL.....Second Person Plural
3PL.....Third Person Plural
1SG.....First Person Singular
2SG.....Second Person Singular
3SG.....Third Person Singular
PASS.....Passive
POSS.....Possessive
PRO.....Pronominal
PROG.....Progressive
PST.....Past Tense
PT.....Present Tense
RFL.....Reflexive
SG.....Singular
SVO.....Subject
VOC.....Vocative

ABSTRACT

This study focuses on the grammar of space analysis of the Dholuo motion verbs using the conceptual framework of Talmy's typology with the underlying hypotheses that the expression of Dholuo verbal motion expression is lexicalized in the main verb; that Dholuo expresses the Figure, Ground, Path, Motion, Manner and Cause in a motion event, while taking into account Talmy's typology especially for the satellite frame pattern lexicalization of Dholuo motion verbs.

The study presents the data on Dholuo motion verbs which express intransitive, transitive and deictic motions for analysis, and discusses the semantic components of a motion event and how they are realized in the Dholuo verbal and satellite expressions. Various motion descriptions such as accompanied, causative and orientation motions, and the satellite framing of the Dholuo verbal constructions are also discussed and analysed, with the observation that Dholuo tends to express Motion and Manner or Cause in the verb while the Path is expressed in the satellites, an observation which further revealed that the Dholuo motion constructions exhibit the satellite lexicalization pattern. The study reaches the conclusion that the Figure, Ground, Path, Motion, Manner and Cause are all elements of a Dholuo motion event and that in Dholuo, motion verbal expressions are lexicalized in the verb.

CHAPTER ONE

BACKGROUND

1.0 Introduction

Spatial cognition in linguistics explains how languages structure space. In this study, spatial grammar will describe how space is conceptualized in Dholuo. Grammars of space is a “Spatial language [which explains] the way languages structure the spatial domain” (Levinson and Wilkins 2006:1). Levinson and Wilkins (2006:3) postulate that, “the essential nature of spatial concept [is] relational. Most...natural language[s] describe the location or motion of one thing with respect to other things. Thus in a spatial description...the ‘figure’...is generally located with respect to...the ‘ground’.” This study aims to discuss how this notion takes place in Dholuo, especially by zeroing in on motion verbs.

This chapter examines lexicalization patterns according to Talmy’s (1985) Typology which establishes the relationship between semantic components of Figure, Ground, Path, Motion, Manner and Cause, and the surface elements. He describes verbs and satellites as the surface elements in a motion event. Talmy (1985, 1991, 2000) also groups languages into two: verb-framed languages in which Motion and Path are conflated in the verb while Manner is expressed in an isolated element, and satellite-framed languages which have Motion and Manner conflated in the verb while the Path is expressed in the satellite. Dholuo verbal lexicalization patterns are analysed, and directed motion events as well as directional or orientation motion events are discussed with respect to the typology.

1.1 Background to Dholuo language

Dholuo is the language of a people called the Luo who largely inhabit the western parts of Kenya. The Luo are a Nilotic group and are part of the Nilotes who originated from Wau, along the Sue and Jur rivers in Bahr-el-gaza of Sudan. The Luo people moved from their original home in southern Sudan through eastern and northern parts of Uganda before entering western Kenya leaving behind the other related groups (Ochieng’ 1985:35 & Ochieng 1990:10). They, thereafter, settled in western Kenya around 1500-1550 AD (Cohen 1974). Today, the Luo occupy the area bordering Lake Victoria in Kenya and the northern parts of

Tanzania. According to the population census of 2009, the Luo population now stands at 4,044,440 (Otieno 2014:2).

Several studies (Stafford 1967, Okombo 1986, Oduol 1990) have established that Dholuo has two mutually intelligible dialects namely: the Trans-Yala (TY) also known as the Boro-Ukwala (BU) dialect whose speakers live in the County of Siaya and the South Nyanza also known as Kisumu-South Nyanza (KSN) dialect which is associated with speakers from Kisumu, Migori and Homa-Bay counties.

Okombo (1986:2) observes that although the KSN and BU are highly mutually intelligible, by just listening to a speaker, one easily distinguishes the dialectal region the speaker comes from due to the lexical and phonological variations that exist between the two dialects. The KSN variety is considered the standard used in Dholuo publications such as the majority of the Dholuo literature, the Bible and the lower primary school readers. It is also the variety that is spoken in a wider geographical area (Okombo 1997:2). This study will therefore use the KSN dialect because of its standardized nature, and also because it is the variety spoken by the researcher.

1.2 Background to the study of spatial grammar and the satellite frame

The spatial domain, as considered by Levinson and Wilkins (2006:3-4), may be interpreted as comprising stasis and kinesis. Static relations describe space in terms of a located figure with respect to time. Stasis consists of non-angular description discussed within topology in which the figure remains constant from all directions for example “*The book is on the table*”, and angular description in which observation from different angles gives different perspectives because the information given depends on the direction of the figure as in “*The chair is to the left of the table*”. The angular relation consists of frames of reference which are further divided into intrinsic, relative and absolute references. Kinetic relations are those in which the figure is in motion regarding space in relation to time for example “*He is driving to town*”. Regarding motion, Levinson and Wilkins (2006:4,17) observe, “Nearly all descriptions of motion...involve...reference to landmarks or ground locations.... Motion is typically specified as motion to (towards) a ‘goal’, or from a ‘source’.” They further note that a motion event comprises: “(a) the figure, i.e. the thing moving, (b) the ground, specifying source or goal of

motion, (c) the path or trajectory of motion, (d) manner of motion, (e) the predicated event itself (others are the site or medium in which the motion takes place, and means or instrument of motion)”.

A background summary of spatial language is illustrated here below:

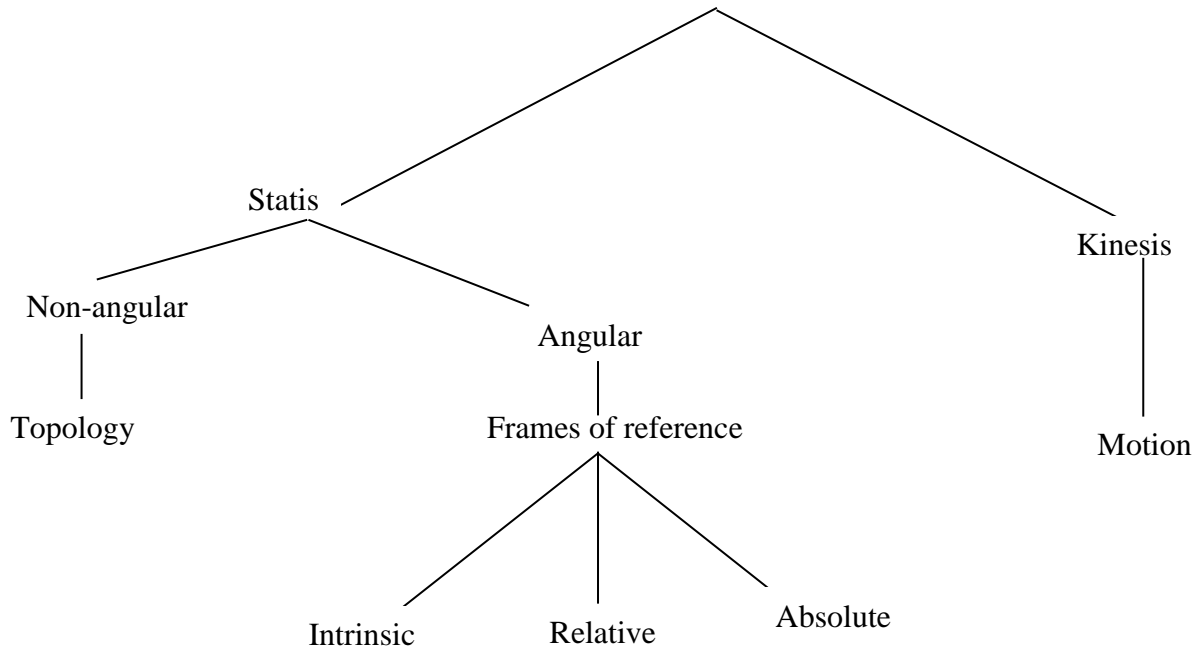


Figure 1.1 Conceptual divisions of the spatial domain (Adapted from Levinson & Wilkins 2006:3)

Talmy’s (1985, 1991, 2000) typology also describes a motion event, comprising components each of which begins with a capital letter, as consisting of Figure, the moving object in relation to Ground; Ground, the object with respect to which the Figure is moving or located; Path, the course followed by the moving or located object; Motion, the movement or stationariness of the Figure; Manner, how motion is performed; and Cause, what initiates motion itself. In Talmy’s typology the satellite frame is the lexicalization pattern of a language in which Path is the core component of a motion event. Thus, in the satellite frame Motion is conflated with Manner or Cause in the verb while Path is expressed in the satellite. Talmy’s notion may be exemplified using a Dholuo construction such as *Ne gi leng’ore oko e ot* ‘They leaped out of the house’ in which the Figure is *gi* ‘they’, Manner and Motion are conflated in the verb root - *leng’o* ‘leap’, Path is *oko* ‘out’, and Ground is *ot* ‘house’. This example demonstrates that the

way spatial grammar describes space in relation to time relates to Talmy's satellite lexicalization pattern and has a bearing on the Dholuo satellite frame lexicalization as well.

1.3 Statement of the problem

Space grammars is a relatively new area of research that has not been done by many researchers in many languages (Peters 2016:10), even less so on Kenyan languages. While studies on Dholuo within the framework of cognitive linguistics have been done, and aspects of grammars of space have also been studied (see Ochola 2011), studies on motion verbs have not been done, despite the fact that, verbs are probably the most used part of speech in any language. Ochola (2011), for example, investigates Dholuo spatial prepositions using Image Schema Theory within cognitive semantics, where she observes that Dholuo prepositions have a limitation as components of spatial semantics because spatial prepositions can be given a non-spatial use through metaphorical extension. However, her study does not look into the connection between spatial prepositions and verbs that lexicalize movement, something I strongly feel is relevant to this study since motion takes place from one point to another using prepositions as the connectors expressing the relationship between the different entities (from Figure to Ground) in a motion event.

This research, therefore, sets out to study the grammars of space using Dholuo motion verbs. It investigates the coding of spatial elements in Dholuo, especially by verbal use. The focus of this study is, therefore, on the motion verbs, that is verbs which express movement of persons and things with regards to space and time; and to establish whether Dholuo lexicalizes Figure, Ground, Motion, Path and Manner or Cause as part of the motion event. Using Talmy's Typology the study aims to try and explain how semantic components are expressed in verbs and satellites in spatial semantics of Dholuo within the satellite frame.

1.4 Research Questions

To tackle the problem stated above, the following research questions will guide the study:

1. In which of the verbal elements does Dholuo express motion?
2. What lexicalizations take place as part of the motion event in Dholuo?

3. Which semantic elements describe motion events in Dholuo?
4. How does Dholuo lexicalize the Path component of a motion event?
5. To what extent can Talmy's Typology account for the lexicalization of motion in Dholuo within the satellite frame?

1.5 Objectives

The main objective of this study is to establish the verbal lexicalization of motion events in Dholuo. The following specific objectives have been derived from this objective:

1. To identify and catalogue Dholuo motion verbs.
2. To describe how Dholuo lexicalizes motion verbs in motion events.
3. To determine which semantic elements describe motion events in Dholuo
4. To discuss how Talmy's Typology can be used to account for the lexicalization of motion in Dholuo within the satellite frame.

1.6 Scope and Limitations

This study focuses solely on Dholuo motion verbs, defined as the verbs that indicate the presence of motion within a given construction, in relation to spatial description. It also analyses how space relations are marked on such verbs, and their relevance to speakers. Verbs that do not relate to motion and space are not discussed.

1.7 Definition of concepts

The study of Grammars of Space has its own peculiar terms used for its description. These terms are here defined according to Talmy's (1985, 1991, 2000) typology.

Figure- the entity that is moving or is located and changes its position in relation to another entity called the Ground.

Ground- the entity which the Figure is moving or located in relation to.

Path- the course followed by the moving or located object, the Figure.

Motion- the presence of motion (MOVE) per se or location (BE_{LOC}) (Talmy 1985:102).

Manner- how motion is carried out.

Cause- what initiates the motion itself.

Conflation- a case in which more than one semantic element is lexicalized in one linguistic unit.

Satellites- “certain immediate constituents of a verb root other than inflections, auxiliaries, or nominal arguments” (Talmy 1985). They may either be bound or free morphemes.

Verb-frame- a kind of language in which a verb root expresses both Motion and Path while Manner is expressed in a separate component such as a participial adjunct.

Satellite-frame - a kind of language in which Motion and Manner are expressed in the verb while Path is expressed in a satellite.

Motion event – an event “containing movement or the maintenance of a stationary location” (Talmy 1985:85).

1.8 Literature review

A lot of research in Dholuo has been done employing different linguistic categories. A review of available literature shows syntax, semantics, pragmatics, lexical and grammatical aspects have been studied by many researchers.

However, regarding spatial grammar, Ochola (2011) in her study of Dholuo spatial prepositions uses Image Schema Theory within cognitive semantics. She observes that Dholuo spatial prepositions can be given a non-spatial use through metaphorical extension. This observation reveals that our everyday speech events contain concepts which determine how we communicate, think and act. She concludes that ‘The domain of spatial prepositions, relate primarily with the domain of physical space, whereas the figurative senses of the same prepositions activate more abstract domains’. The study on Dholuo spatial prepositions discusses the question of how space is coded in Dholuo using prepositions. This relates to how Dholuo verbs of motion also express movement regarding time and space. Dholuo motion verbs co-occur with prepositions in the motion event constructions. It is in the prepositions that the Path or trajectory of motion, the core component of a motion event, is expressed. This argument is further developed by Leonard Talmy’s (1985, 1991, 2000) typology which analyses how meaning may be expressed in surface elements (the verbs and satellites). He discusses a motion event as comprising the Figure, Ground, Path and Motion, all of which are

the minimal semantic components, together with Manner and Cause which are the co-events. In his analysis, he describes the distinction between verb-framed and satellite-framed languages as lying in semantic components lexicalized in the verb and those that are expressed in the satellites.

Talmy's Typology has attracted contributions from scholars such as Levinson and Wilkins (2006), in their edition of *Grammars of Space: Exploration in cognitive diversity*, which analyses the typology of verbal semantic packaging concerning the contrast between the satellite-framed and verb-framed languages. They observe that direction of motion (the Path) does not conflate with Manner to form one verb root. In satellite-framed languages, the Path is coded in the satellites while Manner is conflated with the verb root, while in the verb-framed languages Motion and Path are expressed in the verb as Manner is expressed in some other item, for instance in a gerund. Regarding this semantic packaging typology, it is anticipated that languages exhibit a distinguishing tendency in the direction of satellite framing or verb framing system using Path as the element of differentiation.

Ibarretxe (2002) compares English, Basque and Spanish regarding their motion events lexicalization. He argues that the satellite languages (S-languages) express the core information (the Path) of the motion event in a particle outside the verb, whereas the verb languages (V-languages) express the core information (the Path) with Motion in the verb. According to his observation on how languages lexicalize the information of the Path element, he concludes that English is, depending on its characteristic way of expressing Motion, an S-language since it realizes Path in the satellite. However, Basque and Spanish, are V-languages because they conflate Path with Motion and express Manner elsewhere in a gerund. This is an important observation to this study as it helps to relate the Dholuo constructions to the English ones and helps to establish where the Path is realized in Dholuo.

Ameka and Essegbey (2013) analyse the similarities and differences between S-languages, V-languages and serialising languages using Ewe and Sranan languages. They look at Path as what has traditionally constituted to language classification as either satellite-framed or verb-framed since in the satellite-framed languages Path is realized in the non-verbal elements while

in the verb-framed languages it is realized in the verb. However, the verb serialising languages realize Path with Manner in finite verbs working as one predicate in a motion clause of movement. They argue that serialising languages neither treat Manner as a modifier to the verb nor do they differentiate between types of Paths as V-languages do. Like S-languages, they can express many grounds within a clause because of their ability to string many verbs together in the same clause. These properties make serialising languages behave more like S-languages, yet they differ from S-languages since they express only one ground per verb while S-languages express a multiple of grounds per verb. In conclusion, Ameka and Essegbey observe that Serialising languages cannot adapt to Talmy's typology and are considered as equipollently-framed languages belonging to neither satellite nor verb languages, and are seen to be in their own clearly distinguished group. Dholuo also shows instances in which more than one verb can be serialized within a clause as in *dhi ikel* 'go bring', *bi iter* 'come send' and so on.

Choi-Jonin and Sarda (2007) discuss the French and Korean frontal and vertical orientation verbs. They observe that the two languages code basic intrinsic motion in which orientation of a frontal or vertical movement is expressed, whereas orientation of movement in relation to a speaker's location is expressed by deictic motion. They propose that the Korean orientation verbs are compound verbs whose first component indicate intrinsic motion as well as Path of motion, while the second component of such verbs express the deictic motion. However, in French the intrinsic motion is expressed by the vertical or frontal verbs such as *descendre* and *entrer* respectively, while deictic motion is expressed by motion verbs *aller* and *venir*. Dholuo also expresses vertical and frontal orientation as in *lor* 'climb down', *idho* 'climb up'. The deictic motion is expressed by verbs such as *bi* 'come', *dhi* 'go', *dogi* 'go back', *duogi* 'come back'.

1.9 Conceptual framework

The study of Space Grammars was first pioneered by a group of forty researchers at Max Planck Institute (MPI) for Psycholinguistics who investigated different cultures with independent traditions. According to Levinson and Wilkins (2006:2-3), the findings from MPI study revealed a striking variability of human spatial thinking. The MPI language of space

looks at the descriptions of topology, motion and frames of reference (ibid.). These studies will form the basis for this study on Dholuo motion verbs as may be reflected in Talmy's typology.

The central proposition of Talmy's typology is the connection between semantic components and surface elements in a motion event. Talmy's (1985, 1991, 2000) typology describes the semantic components or elements as follows: **Figure**, the object that is moving or located in relation to the Ground; **Ground**, the object the Figure is moving in relation to; **Path**, the course followed by the Figure; **Motion**, the presence of motion itself as motion (MOVE) or located (BE_{LOC}); **Manner**, the way in which motion is carried out; and **Cause**, what initiates the motion itself. Talmy's position is that surface elements are the verb and the satellite and he explains that satellite is a reference word for "certain immediate constituents of a verb root other than inflections, auxiliaries, or nominal arguments" (Talmy 1985:102).

1.9.1 Lexicalization patterns

Talmy's (1985) typology focuses on the association between meaning and surface components, that is, how semantic components may be conveyed in surface elements (the verbs and the satellites). Regarding the meaning of motion events, he looks at motion as the activity which encompasses both movement and location. Dholuo generally codes location as well as goal and source in a prepositional phrase headed by *e* which denotes 'on', 'at', 'in', 'to', 'of', 'from', 'onto'; *ei* which means 'into'; and *iyē* which means 'inside', 'in'. Dholuo pronominal *o* for the third person singular (always prefixed to the verb root) does not specify gender like the English 'he' or 'she'. *Biro* is the modal expression for future 'will/shall'. The word *biro* also means 'to come'. However, the following examples exemplify how Dholuo expresses meaning in surface expressions (the verb and the satellite):

(1) a. Lwanda no-ng'ielo-re ei aora.

NOM/3P-rock PST-roll-RFL into LOC-river

The rock rolled into the river.

b. Ne en e mesa.

PST it-BE LOC-table

It was on the table.

c. Gi-biro ringo e pap.

3PL-FUT run in LOC-field

They will run in the field.

In (1a) *ei* ‘into’ indicates the Path of movement of the Figure *lwanda* ‘rock’ in relation to Ground *aora* ‘river’ while in (1b) *e* ‘on’ indicates location of the Figure *en* ‘it’ in relation to the Ground *mesa* ‘table’, and in (1c) *e* ‘in’ indicates the Path of the Figure *Gi-* ‘they’ in relation to the Ground *pap* ‘the field’.

In his lexicalization patterns, Talmy (1985) analyses conflation as an instance in which more than one semantic component is lexicalized in one linguistic unit. Motion may be conflated with Manner, Cause or Path in the verb. In the satellite frame pattern, Manner or Cause is conflated with Motion in the verb while Path is expressed in the satellite. In the verb frame pattern Motion and Path are conflated in the verb while Manner is expressed elsewhere for instance in a gerund.

1.9.1.1 Motion and Manner conflated in the verb

(2) Jaduong’ no-reto mwalo pap.

NOM/M/SG-old.man PST-rush down LOC-field

The old man rushed down the field.

In this construction Motion and Manner are conflated in the meaning of the verb root *reto* ‘rush’ while the Path *mwalo* ‘down’ is expressed in the satellite.

1.9.1.2 Motion and Cause conflated in the verb

(3) Ne a-gweyo mipira ei gol.

PST 1SG-CAUS-kick ball into LOC- goal

I kicked the ball into the goal.

Motion and Cause are conflated in the meaning of the verb root *-gweyo* ‘kick’ which causes *mipira* ‘ball’ to move, while the Path *ei* ‘into’ is expressed in the satellite.

1.9.1.2 Motion and Path lexicalized in the verb

The second lexicalization pattern is where both Motion and Path are expressed in the verb root (Talmy 1985:62). Consider:

(4) Ne o-donjo dala ko-wuotho.

PST- 3SG-he- enter LOC- home while- walking

He entered the homestead walking.

Motion and Path are conflated in the verb root *-donjo* ‘enter’ while Manner is expressed elsewhere in a gerund *-wuotho* ‘walking’.

1.9.2 Directed motion events

According to Talmy (1985:61) motion events contain movement or are directed towards the “maintenance of a stationary location”, whereby Figure, Ground, Path and Motion form the key “internal components” while Manner and Cause are considered as “external co-event components”.

In Dholuo, these components are realized in a motion event as shown in the following illustrations:

(5) a. Ong’er no- lor e yath.

NOM- 3P-monkey PST-climb.down from LOC- tree

The monkey climbed down the tree.

Figure – *ong’er* ‘the monkey’

Motion+Path- *nolor* ‘climbed down’

Ground- *yath* ‘the tree’

b. Otieno no-dhi ir way mare.

NOM-Otieno PST- go to aunt-POSS

Otieno went to his aunt.

In (5a) the verb *lor* ‘climb down’ expresses downward movement from the source *yath* ‘tree’, while in (5b) the verb *dhi* ‘go’ expresses a frontal movement towards the goal *way mare* ‘his aunt’.

Therefore, directed motion events in Dholuo express movements to a goal using verbs such as *dhi* ‘go’, *dok* ‘go back’; or from a source using verbs such as *wuok* ‘come out’, *a* ‘come from’.

1.9.3 Directional motion verbs

Talmy (1985:25) argues that a motion event may include “Deixis (i.e., motion towards the speaker vs. motion away from the speaker”. In Dholuo, there are expressions that code such motion deixis as in *dhi oko* ‘go out’, *dhi malo* ‘go up’, *dhi piny* ‘go down’, *dhi iye* ‘go in’, *bi oko* ‘come out’, *bi iye* ‘come in’, *bi malo* ‘come up’, *bi piny* ‘come down’. These motion deixes generally express the direction in which one is to move with respect to the speaker who serves as the deictic centre. Examples:

(6) a. *Dhi oko e laro.*

IMPER-go out to LOC- yard

Go out to the yard.

The expression *dhi oko* ‘go out’ indicates movement away from the speaker.

b. *Dhi malo.*

IMPER-go up

Go up.

Dhi malo ‘go up’ indicates an upward vertical movement away from the speaker.

c. *Bi oko.*

IMPER-come out

Come out.

Bi oko ‘come out’ indicates movement towards the speaker.

d. *Bi piny.*

IMPER-come down

Come down.

Bi piny ‘come down’ indicates a downward movement as in descending towards the speaker. There are other orientation motion verbs such as *chorruok* ‘to move’. Consider the following illustrations:

- (7) a. Chorri ir-a.
IMPER-move to-LOC-1SG-me
Move towards me.

The speaker is telling the listener to move towards him (the speaker).

- b. Chorri ir-e.
IMPER-move to-LOC-3SG-him/her/it
Move towards him or her or it.

The speaker is telling the listener to move towards another animate being as *ir* ‘towards’ is only used with reference to animates.

- c. Chorri e mesa.
IMPER-move to LOC-table
Move to the table.

The speaker is telling the listener to move to the table, *e* being the head of a prepositional phrase used when movement is towards an inanimate object.

1.10 Hypotheses

1. Dholuo lexicalizes a number of semantic elements in a motion event.
2. Dholuo is a satellite-framed language.
3. Talmy’s Typology accounts for the lexicalization of motion in Dholuo within the satellite frame.

1.11 Methodology

1.11.1 Data collection

This research aims at describing Dholuo verbs of motion. The data for the study consists of a collection of motion verbs from selected Dholuo literature. These are easy-readers especially story books entitled *Otieno Achach* by Christian Konjra Alloo and *Thuond Luo* by Kenya Highway Press; the *TKK Dholuo Lower Primary School Readers* by Kenya Institute of Education (KIE); and *Dholuo Mit* Buk 1 and Buk 2 by Arthur Odhiambo (for KIE). These texts were not selected for any particular reason, but for the simple fact that the Dholuo

primary data are occasionally characterized by ellipsis unlike the secondary ones. Being a Dholuo native speaker, the researcher was able to identify verbs of movement as used in the above mentioned literature. She then recorded the sentences in which the verbs had been used for analysis.

Through purposive sampling, the researcher selected four informants (one man and one woman from Migori County in South Nyanza, and one man and one woman from Kisumu County) all aged between 32-75 years because she knew they were competent speakers of the Kisumu-South Nyanza (KSN) dialect of Dholuo, and was confident they would give her correct information about the data collected. The researcher also used convenient sampling because the secondary data was more readily available for her. The informants counterchecked and confirmed the data, further shedding light on cases of synonymous data as being of the KSN variety before the analysis.

1.11.2 Data analysis

The researcher translated the sentences in which the motion verbs had been identified to the nearest English translation. The English version was given to facilitate easy understanding of the words. She used the KSN variety of Dholuo in which the literature from which the data collected was published because it is the dialect considered as the standard and the more commonly spoken one in most of the Luo counties. The data (a total of fifty-one verbs) is presented in numbered sentential examples in sub-categories of intransitive and transitive sentence constructions, and are analysed according to the conceptual framework of space grammars and Talmy's typology in relation to the research objectives.

1.12 Structure of this work

This chapter has given the background information to the study specifying Space Grammar concept using Talmy's Typology as the conceptual framework that will guide the research discussion. Chapter two will look at Dholuo motion event components. Chapter three presents the data for this study. Chapter four presents the description of the Dholuo motion events. Chapter five discusses the research observations with regards to the satellite frame and the satellite lexicalization pattern in Dholuo motion constructions in relation to Talmy's Typology.

Finally, chapter six gives the concluding remarks on whether Talmy's Typology accounts for the Dholuo satellite frame and provides answers to the questions raised on this study.

CHAPTER TWO

SEMANTIC ELEMENTS IN THE DHOLUO MOTION EVENTS

2.0 Introduction

This chapter looks at motion events in which a description of motion event components is given in line with Talmy's (1985,1991,2000) typology which describes a motion event in terms of six semantic components. Dholuo is a tone and an SVO language. Generally, Dholuo verbs have inflections for tense and person. The tense markers are prefixed to the pronominal subject of the verb and suffixed to the pronominal object of the verb. However, Dholuo does not specify gender pronominals as in the English (she, he). *O* is the pronominal for all the third person singular (she/he/it). The pronominal denoting subject and object are prefixed and suffixed respectively to the verb as follows:

Subject	Object
<i>a</i> -I	- <i>a</i> me
<i>i</i> -you (2SG)	- <i>i</i> you (2SG)
<i>o</i> - she/he/it	- <i>e</i> her/him/it
<i>wa</i> - we	- <i>wa</i> us
<i>u</i> - you (2PL)	- <i>u</i> you (2PL)
<i>gi</i> - they	- <i>gi</i> them

The PAST *nene* and perfective *nende* are usually shortened as *ne* for all singular pronominals and the second person plural. The past tense marker *ne* is combined with the pronominal as follows:

ne + a = na
ne + i = ni
ne + o = no
ne + u = nu

The combined tense and pronominals can be prefixed to the verb as in the following examples:

na-dhi	I went
ni-dhi	you(2SG) went
no-dhi	he/she/it went
nu-dhi	you(2PL) went

The pronominal *wa* (we) and *gi* (they) do not take this kind of combination for past tense constructions and always take **ne-** as follows:

ne-wa-dhi	we went
ne-gi-dhi	they went

The difference between imperfective and perfective aspects is indicated only by tone.

2.1 Motion events

Talmy (1985:85) explains that Motion as an element of a motion event refers to the translocation of an entity, the Figure, with respect to another entity, the Ground. In the translocation process, the course followed by the Figure is the Path, the way in which the Figure moves is referred to as Manner, and what actuates the movement, the Cause. All these semantic components of a motion event are discussed in the following section.

2.1.1 The Figure

The Figure (the subject) is the entity moving on a directed Path to or from the Ground which is the goal or the source of movement (Levinson and Wilkins 2006:17, Talmy 1985:25). The Figure is either a nominal or a pronominal. In Dholuo, the nominal is never affixed to the verb unlike the pronominal subject which is always prefixed to the verb root. Consider the following:

(i) Otieno no-lor ka-a e wi yath... (*Otieno Achach*, p. 67).

NOM-Otieno PST-climb.down while-come from LOC-top tree

Otieno climbed down from the top of the tree....

Otieno, the nominal subject, is the Figure moving from the source of movement *wi yath* ‘the top of the tree’.

(ii) Opuk ne-o-biro ma o-kadho Apuoyo... (*Dholuo Mit Buk Mar 1*, p. 68).

NOM-tortoise PST-PRO-come and PRO-pass NOM/ACC-hare

The tortoise came and passed the hare....

The nominal subject Figure which is moving is *opuk* ‘the tortoise’.

(iii) Kendo ne-gi-goyo abal kuom seche mathoth... (*Otieno Achach*, p. 20).

Again PST-3PL-swim for hours many

Again they swam for many hours....

The pronominal *-gi-* ‘they’ is the Figure moving. From the verb *goyo abal* ‘swim’, it can be inferred that the Figure is moving in the water as the Ground.

Dholuo uses nominals and pronominals as the Figure in a motion event. The pronominal Figure is usually prefixed to the verb root as is shown in construction (iii).

2.1.2 The Motion

Motion is the predicated event component which involves a change of location (displacement) or containment of the Figure with respect to the Ground (Talmy 1985, 1991, 2000). Levinson and Wilkins (2006:4) also advance that, “Nearly all descriptions of motion (...) involve (...) reference to landmarks or ground locations (...). Motion is typically specified as motion to (or towards) a goal or from a source.” Consider:

(ix) ... no-dhi ir Akeyo mondo gi-go mbaka (*TKK Dholuo Book 2C*, p. 42)

... PST.PRO-go to LOC-NOM-Akeyo CONJ-so.that PRO-beat chat

... he went to Akeyo so that they could chat.

Motion is indicated by the verb-root *-dhi* ‘go’ towards *Akeyo*, the goal (Ground).

(v) *Ka no-duogo o-a aora...* (TKK Supplementary Reader 2, Primary 2, p. 42).

When PST.PRO-come.back 3SG-come.from LOC-river

When he came back from the river....

Motion is indicated by the verb roots *-duogo* ‘come back’ and *-a* ‘come from’ which indicate the direction or source *aora* ‘river’ from which the movement is originating.

(vi) *Akeyo no-ringo e bungu...*(TKK Dholuo Book 2A, p. 25).

NOM-Akeyo PST-run to LOC-bush

Akeyo ran to the bush....

Motion is expressed in the verb root *-ringo* ‘run’ which indicates movement towards the Ground *bungu* ‘the bush’.

2.1.3 The Path

The Path is the course followed by the Figure in relation to the Ground (Talmy 1985:25). Ameka and Essegbey (2013:21) observe that as in, “John went out of the house [,] ‘Out’ which represents the Path (with capital P) taken by the moving entity (...) is the core element of the motion event.” Consider the following:

(vii) *Gor no-dum ei mtoka* (TKK Supplementary Reader 3, Primary 2, p.18).

NOM-Gor PST.3SG-leap into Loc-car

Gor leaped into the car.

The Path is indicated by *ei* ‘into’ which expresses the course followed by the Figure *Gor* to the Ground *mtoka* ‘the car’.

(viii) *Pi ne-mol e aora-no* (TKK Dholuo 2A, p. 18).

NOM-water IMP-flow in NOM-river-DEM

Water was flowing in that river.

The Path is indicated by *e* ‘in’ in this construction. Sometimes Dholuo expresses the Path conflated with Motion as in the following:

(ix) Akeyo gi da-ne jo-donjo e ot (*TKK Dholuo Book 2A*, p. 21).

NOM-Akeyo CONJ grandmother-POSS IMP-go.in to LOC-house

Akeyo and her grandmother are going into the house.

The verb root *-donjo* ‘go in’ conflates both Motion ‘go’ and Path ‘in’ as is seen in the English translation. In Dholuo such Motion and Path confluations are realized in motion verbs such as *donjo* ‘go in’, *wuok* ‘come out’, *duogo* ‘come back’, *dok* ‘go back’. The Path element is also expressed by prepositions such as *oko* ‘out’, *e* ‘at’, ‘in’, ‘on’, ‘from’, ‘of’, ‘along’, *wi* ‘over’, ‘on top of’, *malo* ‘up’, *piny* ‘down’, *bwo* ‘under’, *mabor* ‘away’, *nyaka* ‘up to’, *ei* ‘into’, *dir* ‘beside’, *bang* ‘behind’, *nyim* ‘in front of’.

2.1.4 The Ground

The Ground is the entity which acts as a spatial reference point for the motion or location of the Figure. It is where the Figure is moving or located in relation to (Talmy 1985:25, Levinson and Wilkins 2006:17). Consider:

(x) Ka no-duogo o-a aora... (*TKK Supplementary Reader 2*, Primary 2, p. 42).

When PST.PRO-come.back 3SG-come.from LOC-river

When he came back from the river....

Aora ‘the river’ is the Ground which is the source of movement of the Figure *o-* ‘he’.

(xi) Ne-gi-dhi gi Mama kod Askari e ot... (*TKK Dholuo Book 2C*, p. 28).

PST-3PL-go with NOM-mother CONJ NOM-guard to LOC-house

They went with the mother and the guard to the house....

Ot ‘house’ is the Ground (goal) in relation to which *-gi-* ‘they’, *Mama* ‘the mother’ and *Askari* ‘the guard’ are moving.

(xii) Ogingo no-idho e wi yath (*TKK Supplementary Reader 3*, Primary 2, p. 30).

NOM-Ogingo PST-climb.up to LOC-top tree

Ogingo climbed up to the top of the tree.

Ogingo, the Figure, is moving in relation to the Ground *wi yath* ‘the top of the tree’.

(xiii) Akeyo ne-dhi e skul kende (*TKK Dholuo Primary 1, Book 2C, p. 42*).

NOM-Akeyo IMP-go to LOC-school alone

Akeyo was going to school alone.

Skul ‘school’ is the Ground with respect to which *Akeyo*, the Figure, is moving.

(xix) Oyieyo ne o-dhi bayo e bungu (*Dholuo Mit Buk Mar 2, p. 93*).

NOM-rat PST 3SG-go a.walk in LOC-forest

The rat went for a walk in the forest.

Bungu ‘the forest’ is the Ground, the goal of the movement, with relation to which the Figure *oyieyo* ‘the rat’ is moving.

The above examples demonstrate how Dholuo conceptualizes the Ground as either the source (x) or the goal (xi, xii, xiii, xiv) of movement in relation to the Figure in a motion event.

2.1.5 The Manner

Other than the core schema, languages express events referred to as the co-events which in the domain of motion is either Manner or Cause (Ameka and Essegbey 2013). Manner is the component Talmy (1985, 1991, 2000) describes as “the way in which the Figure moves” as in:

(xv) No-lidho kendo no-molo ei dala... (*Otieno Achach, p. 94*).

3SG.PST-tiptoe and 3SG.PST-go.in into LOC-homestead

He tiptoed and went into the homestead....

The verb root *-lidho* ‘tiptoe’ indicates Manner of movement since it specifies a particular type of motion in which the Figure walks quietly with only the tips of his toes touching the ground.

(xvi) ... o-dhi mana ko-yuko kendo ko-ywak (*Otieno Achach, p. 21*).

... 3SG-PFV-go just CONJ-while-PROG-trot CONJ-while-PROG-cry

... she has just gone while trotting and crying.

The verb root *-yuko* ‘trot’ indicates a specific way of walking, that is walking rapidly, which cannot be realized by the ordinary verb *wuotho* ‘to walk’. Therefore *yuko* expresses the Manner of movement that might not be sufficiently described by the verb *wuotho* ‘to walk’.

(xvii) No-wich-ore e dho ot mondo o-duogi (*Otieno Achach*, p. 41).

PST.PRO-turn.around-RFL at LOC-mouth house CONJ 3SG-come.back

He turned around at the door so as to come back.

The verb root *-wich-* literally means ‘swing around’, therefore, expresses Manner of motion since it denotes a specific way the movement is carried out unlike the second verb root *-duogo* ‘come back’ which does not specify how the movement is done.

2.1.6 The Cause

Cause is described as what initiates the motion itself (Talmy 1985, 1991, 2000; Ibarretxe 2002). Cause conflated with Motion can either be agentive or non-agentive. Consider the following examples:

(xviii) Nyawira o-lwaro Omolo (*TKK Dholuo Book 2C*, p. 11).

NOM-Nyawira 3SG-PFV-drop ACC-Omolo

Nyawira has dropped omolo.

The verb root *-lwaro* ‘drop’ conflates Motion with Cause in which the Figure *Nyawira* causes the object *Omolo* to move.

(xix) Wuon mare no-kelo-ne mit bilie... (*TKK Dholuo Book 2C*, p. 33).

NOM-father POSS PST.3SG-bring-LOC-him ACC-sweet

His father brought him sweets....

The verb root *-kelo-* ‘bring’ conflates Motion with Cause in which the Figure *wuon mare* ‘his father’ causes the object *mit bilie* ‘sweets’ to move.

(xx) ... punda-ne no-wit-e piny... (*TKK Dholuo 2C*, p. 46).

... donkey-POSS PST.3SG-CAUS-throw-ACC down

... *his donkey threw him down....*

The verb root *-wit-* ‘throw’ conflates Motion with Cause in which the Figure *pundane* ‘his donkey’ causes the object *-e* ‘him’ to move.

All the above examples are agentive in which the agent of motion is explicitly expressed as the Figure in each construction. It is the subjective Figure which causes another Figure, the object, to move.

(xxi) *Otese kwadh-ore e mesa.*

NOM/PL-papers IMP-CAUS-blow RFL at LOC-table

The papers are blowing off the table.

In this construction, the verb root *kwadh-* ‘blow off’ is a non-agentive Motion conflated with Cause since the Figure which initiates motion is not explicitly expressed. Cause is further discussed under causative motion (See section 4.1.2).

2.2 Conclusion

From the above motion components, it is evident that Dholuo realizes the six motion components according to Talmy’s Typology. The verb expresses either Motion conflated with Manner or Cause in one clause unless it serializes a string of verbs in which Manner and Motion are conflated in one verb while Cause and Motion are realized in another as in example (3) in the next chapter. The verbs are affixed by pronominals and reflexives, something that appears rather peculiar in this language.

CHAPTER THREE

DHOLUO MOTION VERBS

3.0 Data presentation on Dholuo motion verbs

The data for this study is categorized according to intransitive motion, transitive motion and deictic motion.

3.1 Intransitive motion

An intransitive motion clause denotes the movement of the Figure, occasionally with regards to the Ground (Levinson and Wilkins 2006:136). Consider the following examples:

- (1) Otieno no-lor ka-a e wi yath... (*Otieno Achach*, p. 67).

NOM-Otieno PST-climb.down when-come from LOC-top tree

Otieno climbed down from the top of the tree....

The tense marker *no-* is prefixed to the verb root *-lor* which is an intransitive verb expressing a vertical downward motion of the Figure from the source of movement, *wi yath* ‘top of the tree’, in this construction.

- (2) Kendo ne-gi-goyo abal kuom seche mathoth (*Otieno Achach*, p.20).

Again PST-3PL- swim for hours many.

Again they swam for many hours.

The tense marker *ne-* and the pronominal Figure *gi-* ‘they’ are prefixed to the verb root *-goyo abal* ‘swim’. The verb *goyo abal* indicates both movement and the way the movement was done. Though the Ground where movement is taking place is not mentioned, it can be inferred as the water since that is the only place where swimming can be done.

- (3) Kane o-temo, ne-o-kier o-luar mana piny (*TKK Supplementary Reader 3, Primary 2, p. 36*).

When 3SG PST-try PST- 3SG-slip 3SG- fall just down

When he tried, he just slipped and fell down.

This construction has the verb roots *-kier* ‘slip’ and *-luar* ‘fall’ serialized and it is only to the first verb root *-kier* that the tense marker *ne-* is prefixed. The same tense marker is applicable to the second verb root *-luar*, though it is not overtly marked.

(4) No-lidho kendo no-molo ei dala... (*Otieno Achach*, p. 94).

3SG.PST- tiptoe and 3SG.PST-go.in into LOC-home

He tiptoed and went into the homestead....

A combination of tense and pronominal *no-* is prefixed to both the verb roots *-lidho* ‘tiptoe’ and *-molo* ‘go in’. The verb root *-lidho* conflates Motion and Manner, while the verb root *-molo* conflates Motion and Path although the construction expresses Path again in *ei* ‘into’ which is in the satellite.

(5) Opuk ne-o-biro ma o-kadho Apuoyo... (*Dholuo Mit Buk Mar 1*, p.68).

NOM-Tortoise PST-PRO-come and PRO-pass NOM/ACC- hare

The tortoise came and passed the hare....

In the above construction both the tense *ne-* and the pronominal *o-* markers are prefixed to the first verb root *-biro*. Only the pronominal marker *o-* is prefixed to the second verb root *-kadho* because the tense marker *ne-* is covertly applied to it. The first verb root *-biro* is intransitive in this construction, but the second verb root *-kadho* is transitive since it takes the object *Apuoyo* ‘hare’.

(6) ... o-dhi mana ko-yuko kendo ka o-ywak (*Otieno Achach*, p. 21).

... 3SG-PFV-go just CONJ-while-PROG-trot CONJ when PRO-PROG-cry

... she has just gone while trotting and crying.

The verb root *-dhi* is prefixed by the pronominal *o-* ‘she’ while the verb root *-yuko* ‘trot’ is prefixed by the conjunction *ko-* ‘while’. The verb root *-ywak* ‘cry’ (not a motion verb) is also prefixed by the pronominal *o-* ‘she’. The perfective aspect is not overtly marked on the verbs because Dholuo is a tone language.

(7) Omolo no-go-re piny... (*TKK Dholuo Book 2C*, p.10).

NOM-Omolo PST.3SG-fall-RFL down

Omolo fell down....

The combination of tense and pronominal marker *no-* is prefixed to the verb root *-go-* which conflates Motion and Manner while the Path is expressed in the satellite *piny* ‘down’. The word *piny* ‘down’ may also mean the earth’s surface, the world or simply the preposition ‘down’.

(8) ... *no-wuotho e-dho dukni ka o-penjo tich* (*Otieno Achach*, p.38).

... PST.PRO- walk at-LOC- mouth shops while 3SG-ask job

... *he walked in front of the shops asking for a job.*

The combination of tense and pronominal marker *no-* is prefixed to the verb root *-wuotho* which expresses Motion. The Path is expressed in *e-dho* ‘in front of’ the Ground *dukni* ‘shops’.

(9) ... *wahia no-chik-ore piny ka-ringo biro moso mama-gi* (*TKK Sup. Reader 3 Pri 2*, p.19).

... NOM/PL-child PST-jump-RLF down while-PROG-run INF-come greet LOC- mother-
POSS

... *the children jumped down running to come and greet their mother.*

The tense and the pronominal marker *no-* is prefixed to the verb root *-chik-* ‘jump’. The verbs *ringo* ‘run’ and *biro* ‘to come’ are not marked for tense because *ringo* is progressive while *biro* is infinitive in the sentence. In this construction *mamagi* ‘their mother’, the goal for the motion, is the Ground.

(10) *No-wich-ore e dho ot mondo o-duogi* (*Otieno Achach*, p.41).

PST.PRO-turn.around-RFL at LOC- mouth house CONJ 3SG-come.back

He turned around at the door so as to come back.

The tense and the pronominal marker *no-* is prefixed to the verb root *-wich-* which literally means ‘swing around.’ In the construction *-wich-* conflates both Motion and Path, while the Ground is *dhot* ‘the door’.

(11) *Adoyo ne-reto mondo o-chop dala piyo...* (*TKK Sup. Reader 2 Pri. 2*, p.39).

NOM-Adoyo IMP-rush CONJ-so as 3SG-INF-reach LOC-home quickly

Adoyo was rushing so as to reach home quickly....

The Imperfective Aspect *ne-* is prefixed to the verb root *reto-* ‘rush.’ *Reto*, an infinitive verb, denotes walking fast hence conflates Motion and Manner. The pronominal marker *o-* is prefixed to the infinitive verb root *-chop* ‘to reach’, a transitive verb since it takes the object *dala* ‘home’.

- (12) ... no-dhi ir Akeyo mondo gi-go mbaka (*TKK Dholuo Book 2C*, p. 42).
 ... PST.PRO-go to NOM-Akeyo CONJ-so.that they-beat chat
 ... *he went to Akeyo so that they could chat.*

The combination of tense and pronominal marker *no-* is prefixed to the verb root *-dhi* ‘go’. The preposition *ir* ‘to’ is used only with animates.

- (13) Kanyo ne-gi-powo-re mana kama jolupo gowo-e... (*Otieno Achach*, p.28).
 ADV-thither PST-3PL-emerge-RLF just LOC- where NOM-fishermen anchor-at
They emerged just there at the fishermen’s marina....

The tense marker *ne-* and the pronominal subject *-gi-* are prefixed to the verb root *-powo-* ‘emerge.’ The verb root *-powo-* which conflates Motion and Manner is also suffixed by the reflexive *-re* while the verb root *gowo-* ‘anchor’ is prefixed by the preposition *-e* ‘at’.

- (14) Ka no-duogo o-a aora... (*TKK Supplementary Reader 2, Primary 2*, p. 42).
 When PST.PRO-come.back 3SG-come.from LOC-river
When he came back from the river....

The tense and pronominal marker *no-* is prefixed to the verb root *-duogo* ‘come back’ which conflates Motion and Path while the pronominal *o-* ‘he’ is prefixed to the verb root *-a* ‘come from’.

- (15) Ne-gi-ringo ka gi-chik-ore e wi yien ... (*TKK Supplementary Reader 1 Primary 2*, p. 23).
 PST-3PL-run when 3PL-PROG-jump-RFL on LOC-top tree
They ran jumping on top of the trees.

The verb root *-ringo* ‘run’ is prefixed by the tense marker *ne-* and the pronominal *-gi-* ‘they’ respectively. The progressive verb root *-chik-* ‘jumping’ is also prefixed by the pronominal *gi-*

and suffixed by the reflexive *-ore*. The Path is expressed by *e* ‘on’ while the Ground is realized in *wi yath* ‘top of the tree’.

- (16) Kich no-wuok mang’eny kadwaro jasik-gi... (TKK Sup. Reader 2 Pri 2, p.13).
NOM-bee PST- ALL-come.out many while search NOM-enemy-POSS
Many bees came out searching for their enemy....

The tense marker *no-* is prefixed to the verb root *-wuok* ‘come out’ which implies movement towards the goal *jasikgi* ‘their enemy’. *Wuok* in this construction also indicates motion of the Figure *kich* from an undisclosed source, the Ground.

- (17) Kich ne-fuyo mapiyo moloyo ng’wech mane gi-ringo (TKK Sup. Reader 2 Pri 2, p. 13).
NOM-bee IMP-fly fast than running which 3PL-IMP-run
The bees were flying faster than the race they were running.

The tense marker *ne-* is prefixed to the verb root *-fuyo* which indicates the motion of the Figure *kich* in this construction is in some unspecified location in space.

- (18) Akeyo no-ringo e bungu... (TKK Dholuo Book 2A, p.25).
NOM-Akeyo PST-run to LOC- bush
Akeyo ran to the bush....

The tense marker *no-* is prefixed to the verb root *-ringo*. The verb root *-ringo* indicates the motion of the Figure *Akeyo* towards the Ground *bungu* ‘bush’.

- (19) Ne-gi-kadho gichien ka gi-luro mos (TKK Supplementary Reader 2 Primary 3, p.13).
PST-3PL-pass far.away while 3PL-PROG-walk.stealthily slowly
They passed far away walking stealthily.

The tense and the pronominal markers *ne-* and *-gi-* respectively are prefixed to the verb root – *kadho* ‘pass’. The pronominal *gi-* is also prefixed to the verb root *-luro* ‘walk stealthily’. *Gichien* ‘away’ is the Path of movement.

- (20) Mapiyo ng'ato ka ng'ato no-chiko i pi... (*TKK Supplementary Reader 2 Primary 2*, p.15).

Very.fast NOM- person each NOM-person PST 3SG- head in water.

Each person headed into the water very fast....

The tense marker *no-* is prefixed to the verb root *-chiko* 'head' which conflates Motion and Manner. *Ng'ato ka ng'ato* 'each person' is the Figure, *i* 'into' is the the Path, and *pi* 'water', the Ground. *Chiko* indicates a directed motion.

- (21) Ne-gi-dhi gi Mama kod Askari e ot... (*TKK Dholuo Book 2C*, p.28).

PST-3PL- go with NOM-mother and NOM-guard to LOC- house

They went with the mother and the guard to the house....

The tense marker *ne-* and the pronominal *-gi-* 'they' are prefixed to the verb root *-dhi* 'go'. The pronominal *-gi-*, *Mama* and *Askari* are all part of the Figure moving towards the Ground, *ot* 'house'.

- (22) Kane yie o-se- lew-ore e wi pi ... (*Otieno Achach*, p.29).

When NOM- boat 3SG-ADV-already PFV- float-RFL on top LOC-water

When the boat had already floated on top of the water....

The verb root *-lew-* is prefixed by the pronominal *o-* and the adverb *-se-* 'already', and suffixed by the reflexive *-ore* indicating the motion is self-agentive. The verb *lew* 'float' expresses how the motion takes place. It, therefore, conflates Motion and Manner. The Path is expressed by *e wi* 'on top of' and the Ground by *pi* 'water'.

- (23) Mama no-wuok ka o-winjo koko (*TKK Supplementary Reader 3*, Primary 2 p. 27).

NOM-mother PST-come.out when 3SG-she-hear noise

The mother came out when she heard the noise.

The tense marker *no-* is prefixed to the verb root *-wuok-* 'come out' which conflates Motion and Path. The prefix *o-* which is affixed to the verb root *winjo-* 'hear' (not a motion verb) is a pronominal referring to the Figure *mama*.

- (24) ... nene gi-leng'-ore ka gi-a e yie ... (*Otieno Achach*, p. 30).
 ... PST 3PL-leap-RFL while 3PL-come from LOC-boat
 ... *they leaped as they came out of the boat....*

Nene indicates past tense. The pronominal Figure *gi-* 'they' is prefixed to the verb root *-leng'* 'leap' to which the reflexive *-ore* is also suffixed. *Leng'* conflates Motion and Manner. The second verb root *-a* 'come from' prefixed by the pronominal *gi-* 'they' is also followed by the preposition *e* 'from' again. The preposition is therefore used repetitively in this construction.

- (25) ... Otieno no-por mana kuom-e ... (*Otieno Achach*, p.41).
 ... NOM-Otieno PST-pounce just on LOC-3SG-him
 ... *Otieno just pounced on him....*

The tense marker *no-* is prefixed to the verb root *-por* 'pounce' which conflates Motion and Manner since it specifies what kind of jump indicating motion of the Figure *Otieno* towards the pronominal Ground *-e* 'him'. The suffix *-e* 'him' is affixed to the Path *kuom-* 'on'.

- (26) Omolo ne ok nyal chik-ore (*TKK Book 2C*, p. 43).
 NOM-Omolo PST NEG MOD-can jump-RFL
Otieno could not jump.

The intransitive verb root *chik-* is suffixed by the reflexive *-ore*. Negation is indicated by *ok* while mood is expressed by *nyal* 'can'.

- (27) Ogingo no-idho e wi yath (*TKK Supplementary Reader 3, Primary 2*, p. 30).
 NOM-Ogingo PST-climb to LOC-top tree
Ogingo climbed to the top of the tree.

The verb root *-idho* 'climb' is prefixed by the tense marker *no-*. The verb *idho* is intransitively used in this construction.

- (28) Ne-gi- biro ir Omolo (*TKK Dholuo Primary 1 Book 2C*, p.34).
 PST-3PL-come to LOC- Omolo
They came to Omolo.

The tense marker *ne-* and the pronominal *-gi-* are prefixed to the verb root *-biro*. The verb *biro* indicates motion towards the goal, *Omolo*. The preposition *ir* ‘to’ is only used when movement is towards an animate being.

- (29) Akeyo ne-dhi e skul kende (*TKK Dholuo Primary 1 Book 2C*, p.42).
NOM-Akeyo IMP-go to LOC-school alone
Akeyo was going to school alone.

The prefix *ne-* prefixed to the verb root *-dhi* ‘go’ indicates Imperfective Aspect since it has not been followed by the pronominal marker *o*. *Dhi* does not specify a specific way of motion, but is directional.

- (30) Gor no-dum ei mtoka (*TKK Supplementary Reader 3 Primary 2*, p.18).
NOM- Gor PST.3SG-leap into LOC-car
Gor leaped into the car.

The tense marker *no-* is prefixed to the verb root *-dum* ‘leap’ which conflates Motion and Manner indicating movement towards the Ground *mtoka* ‘the car’ along the Path *ei* ‘into’.

- (31) Ne-gi-kadho but kund gwen (*TKK Supplementary Reader 1 Primary 2*, p.40).
PST-3PL-pass near LOC-coop chicken
They passed near the chicken coop.

The tense marker *ne-* and the pronominal subject *-gi-* ‘they’ are prefixed to the verb root *-kadho* ‘pass’. Whenever the tense marker and the pronominal are prefixed to the verb, it is the tense marker that comes first followed by the pronominal. The adverb *but* ‘near’ is the Path of movement while the Ground is *kund gwen* ‘chicken coop’.

- (32) Akeyo gi da-ne jo-donjo e ot (*TKK Doluo Book 2A*, p.21).
NOM-Akeyo CONJ grandmother -POSS IMP-go.in to LOC-house
Akeyo and her grandmother are going into the house.

Jo- prefixed to the verb root *-donjo* ‘go in’ is a prefix applied to the third person plural only in Imperfective constructions. *Donjo* is usually followed by a preposition *e* ‘to’ or *ei* ‘into’

although it already conflates Motion and Path. The nominal *da-* ‘grandmother’ is suffixed by *-ne* which is a possessive for ‘his or her’.

- (33) Otieno no-mol mana gi chong-e mos mo-dhi e tipo yath moro (*Otieno Achach*, p. 9)
NOM-Otieno PST-crawl just with knee-POSS slowly CONJ-go to LOC-shade tree
certain
Otieno just crawled slowly on his knees and went to a certain shade.

The verb *mol* may mean ‘to crawl’ or ‘to flow.’ The tense marker *no-* is prefixed to the verb root *-mol* ‘crawl’ which conflates Motion and Manner in this construction. The prefix *mo-* ‘and’ prefixed to the second verb *-dhi* is a conjunction. *Chong-* ‘knee’ is suffixed by the possessive *-e* ‘his’.

- (34) Pi ne-mol e aora-no (*TKK Dholuo Book 2A*, p.18).
NOM-water IMP-flow in NOM-river-DEM
Water was flowing in that river.

The tense marker *ne-* is prefixed to the verb root *-mol* ‘flow’ which does not indicate any specific way of water movement. The Ground *aora-* ‘river’ is suffixed by the demonstrative *-no* ‘that’. The Path is expressed by *e* ‘in’ in the satellite.

- (35) Oyieyo ne o-dhi bayo e bungu (*Dholuo Mit Buk Mar 2*, p.93).
NOM-rat PST 3SG-go for.a.walk in LOC-forest
The rat went for a walk in the forest.

The tense marker *ne* is not prefixed to the verb neither is it combined with the pronominal *o-*. The pronominal *o-* is prefixed to the verb root *-dhi* ‘go’ which simply expresses motion, but does not specify the way in which that motion is performed. Dholuo uses both nominal and pronominal before the verb in past tense constructions as evidenced in this sentence.

- (36) No-idho e gorofa malo kama ofis mare nitie (*TKK Sup. Reader 3 Pri 2*, p. 9).
PST-climb.up to LOC-storey up where office POSS-his BE-is
He climbed up to the storey where his office is.

The tense and pronominal *no-* is prefixed to the verb root *-idho* ‘climb’, which essentially means to ‘climb up’, followed by *malo* ‘up’, not considered as repetitive although the verb *idho* ‘climb up’ already conflates Motion and Path. *Nitie* ‘is’ is a verb of being.

- (37) Omolo no-dhi konyo wuon-gi e kund dhok... (TKK *Dholuo* Book 2A, p. 30).
 NOM-Omolo PST-go INF-help father POSS-at LOC-shed cow
Omolo went to help their father at the cowshed....

The combination of tense and pronominal marker *no-* is prefixed to the verb *-dhi* ‘go’ which indicates motion of the Figure *Omolo* towards the Ground *kund dhok* ‘cowshed’. *Wuon-* ‘father’ is suffixed by the possessive *-gi* ‘their’

- (38) Nyithindo wuotho e laini (TKK *Dholuo* Book 1D, p. 30).
 NOM/DIM/PL-child IMP-walk in LOC-line
The children are walking in a line.

In the above construction, the verb *wuotho* ‘walk’ does indicate the Figure *nyithindo* ‘children’ are moving, but not in a particular way of walking. The Path is expressed by *e* ‘in’ and the Ground is *laini* ‘line’.

- (39) Ne-gi-reto kod-e e mesa mar ndiko (TKK *Dholuo* Book 2C, p. 29).
 PST-3PL- rush with.him to LOC-table for writing
They rushed with him to the writing table.

The tense marker *ne-* and the pronominal *-gi-* are prefixed to the verb root *-reto* ‘rush’ which conflates Motion and Manner. The person being rushed with is indicated by *-e* ‘him’ which is suffixed to the preposition *kod-* ‘with’. The next *e* ‘to’ is the preposition which indicates the relationship between *-e* ‘him’ and the Ground *mesa* ‘table’.

- (40) Odhiambo o-dum malo (TKK *Dholuo* Book 1C, p. 21).
 NOM-Odhiambo 3SG-PFV-jump up
Odhiambo has jumped up.

The pronominal marker *o-* ‘he’ is prefixed to the verb root *-dum* ‘jump’. In a Perfective Aspect construction, the nominal (as in *Odhiambo*) is followed by a pronominal for the same person and is not regarded as a repetition.

- (41) *Odhiambo o-go-re piny* (*TKK Dholuo Book 1C*, p. 22)
NOM-Odhiambo 3SG PFV-fall-RFL down
Odhiambo has fallen down.

The pronominal marker *o-* is prefixed to the verb root *-go-* ‘fall’ to which the reflexive *-re* is also suffixed. The verb *go* alone may also mean ‘to beat up’, therefore Dholuo specifies the two meanings by the use of the preposition *piny* ‘down’ to mean ‘fall’.

- (42) *Kede no-donjo ei kombe* (*TKK Supplementary Reader 2 Primary 2*, p.13).
NOM-stick PST-go.in into LOC-beehive
The stick went into the beehive.

The tense marker *no-* is prefixed to the verb root *-donjo* ‘go in’ which indicates movement of *kede* ‘stick’ into *kombe* ‘beehive’. *Donjo* which also means ‘to enter’ is a directional verb and is usually followed by the preposition *e* ‘in’ or *ei* ‘into’ in Dholuo as demonstrated in this construction.

- (43) ... *ne-gi-ringo dala kendo* ... (*Thuond Luo*, p. 6).
... PST-3PL-run LOC- home again
... *they ran home again....*

The tense marker *ne-* and the pronominal *-gi-* are prefixed to the verb root *-ringo*. The pronominal *gi* ‘they’ is the moving Figure in relation to Ground *dala* ‘home’.

- (44) *Otieno no-lucho-re ... ma o-dhi nyaka Kinesi kendo* (*Otieno Achach*, p. 40).
NOM-Otieno PST-sneak-RFL ... CONJ-and PRO-he-go up.to LOC-Kinesi again
Otieno sneaked ... and went up to Kinesi again.

The tense marker *no-* is prefixed to the first verb root *-lucho-* ‘sneak’ which conflates Motion and Manner and to which the reflexive *-ore* is suffixed too, while the second verb root *-dhi*

‘go’ is prefixed by the pronominal *o-* ‘he’. The second verb root *-dhi* is not marked for tense because the first one *-lucho-* is already marked.

- (45) Dha-no no-chor-ore ir-e ... (*Otieno achach*, p. 94).
 F/NOM-woman-DEM PST-move-RFL towards- LOC-3SG
That woman moved towards him....

The demonstrative *-no* ‘that’ is suffixed to the female nominal *dha-*. The tense marker *no-* is prefixed to the verb root *-chor-* ‘move’ with the reflexive *-ore-* also suffixed to the verb root.

From the above discussion, the Dholuo intransitive motion verbs do not take the object. They are preceded by nominals and are prefixed by the tense marker and the pronominal subject. They are followed by prepositions some of which act as the Path of movement as in *ei* ‘into’ (30); conjunctions such as *mondo* ‘so that’, *ka* ‘while’ (11, 24) respectively, or an adverb such as *mana* ‘just’ (6). Generally the intransitive verbs in Dholuo constructions indicate movement of the subject Figure either with respect to the goal or from the source of movement, but in some cases it is not indicated where the movement is directed to as in (5). Dholuo also allows for repetition of the subject as in *Otieno no-luchore...* ‘Otieno sneaked...’(44). The Figure is *Otieno*, but the prefix *no-* is also a combination of the tense marker *ne* and the pronominal *o* ‘he/she’. The Path is also repetitive as in *kede no-donjo ei kombe...* ‘the stick went in into the beehive...’ (42). The verb *donjo* ‘go in’ already conflates Motion and Path. Yet it is followed again by *ei* ‘into’ as the Path.

3.2 Transitive motion

A Transitive motion clause may describe the movement or location of the Figure in orientation towards the Ground (Levinson and Wilkins 2006:136). The following are some of those instantiations:

- (46) Nyawira o-lwaro Omolo (*TKK Dholuo* Book 2C, p.11).
 NOM-Nyawira 3SG-PFV-drop ACC-Omolo
Nyawira has dropped Omolo.

The pronominal marker *o-* is prefixed to the verb root *-lwaro*. *Lwaro* may mean to drop or to cause something to fall down forcefully if the agent of the motion is agitated. *Nyawira* is the agentive Figure while *Omolo* is the undergoer in this construction.

- (47) Mama, Ruoth gi Odero ne jo-luwo-gi (*TKK Dholuo* Book 2C, p. 29).
 NOM-mama NOM-chief CONJ-and NOM-Odero PST PL-follow-PRO-them
The mother, the chief and Odero followed them.

The plural marker for the third person *jo-* is prefixed to the verb root *-luwo-* ‘follow’ which is also suffixed by the pronominal object *-gi* ‘them’. The Figure comprises *mama* ‘mother’, *ruoth* ‘chief’ and *Odero*.

- (48) Wuon mare no-kele-ne mit bilie ... (*TKK Dholuo* Book 2C, p. 33).
 NOM-father POSS PST.3SG-bring-LOC-him ACC-sweet
His father brought him sweets....

The tense marker *no-* is prefixed to the verb root *-kele-* to which *-ne* ‘him’, the indirect objective pronominal, is also suffixed. The verb root *-kele* ‘bring’ indicates translocation of the Figure *wuon mare* ‘his father’ towards the goal *-ne* ‘him’. The object of the verb is *mit bilie* ‘sweets’.

- (49) ... no-ter-e ir laktar mondo onene (*TKK Supplementary Reader 2, Primary 2, p. 47*).
 ... PST.PRO-take ACC-him to LOC-doctor INF-see him
 ... *she took him to the doctor to see him.*

The combination of tense and subjective pronominal *no-* is prefixed to the verb root *-ter-* ‘take’ and the objective pronominal *-e* ‘him’ is suffixed to it as well.

- (50) Bang’e no-idho ... dier ng’e Nyawira (*TKK Dholuo* Book 2C, p. 5).
 Later PST.3SG-climb.up ... LOC-back Nyawira
Later, he climbed ... the back of Nyawira.

The combined tense and the pronominal marker *no-* is prefixed to the verb *-idho* ‘climb’. The object is *dier ng’e Nyawira* ‘the back of Nyawira’ which is also the Ground.

- (51) ... Otieno no-dhiro nyathi wadgi no ei pi (*Otieno Achach*, p. 20).
 ... NOM-Otieno PST-push child.fellow DEM into LOC-water
 ... *Otieno pushed that fellow child into the water.*

The combination of tense and pronominal marker *no-* is prefixed to the verb root *-dhiro* which is transitive. The Figure *Otieno* is the subject while *nyathi wadgi no* ‘that fellow child’ is the object. *Pi* ‘the water’ is the Ground. The Path is expressed by *ei* ‘into’.

- (52) ... no-diro olow mare ei pi ... (*Otieno Achach*, p. 26).
 ... PST.PRO-CAUS-throw hook POSS-his into LOC-water
 ... *he threw his fishing hook into the water*

The tense and pronominal marker *no-* is prefixed to the verb *-diro* ‘throw’. The prefix *no-* is a combination of the tense marker and the subject. The object is *olow mare* ‘his fishing hook’. In this construction, *olow mare* ‘the fishing hook’ is what was caused to move towards the Ground *pi* ‘the water’.

- (53) No-luoro yath ... mondo o-ne ka kich nie yi-e (*TKK Sup. Reader 2 Pri 2*, p. 23).
 PST.PRO-go.around tree ... CONJ- so that 3SG-see if bee BE-LOC-inside-it
He went around the tree ... to see if there were bees inside it.

The tense and the pronominal marker *no-* is prefixed to the verb root *-luoro* ‘go around’ which conflates Motion and Path. The preposition is indicated by ‘around’ which is expressed in the verb root *-luoro*. The verb *luoro* literally means ‘to circle’. The pronominal *o-* prefixed to the verb root *-ne* ‘see’ (not a motion verb) still refers to the subject.

- (54) Mama no-tero-gi kama opidhie apuoche (*TKK Sup. Reader 3 Pri 2*, p. 22).
 NOM-Mother PST-take-ACC-them LOC-where PASS-are.rear PL-rabbit
The mother took them to where rabbits are reared.

The tense and pronominal marker *no-* is prefixed to the verb root *-tero-*. The verb is also suffixed by the objective pronominal *-gi* ‘them’. The verb *opidhie* ‘are reared’ is a passive construction.

- (55) Bang'e ne-gi-sembo dhok gi-duoko kama ne-gi kwaye (*TKK Sup.Reader2 Pri 2*, p. 23).
 Later, PST- 3PL-drive NOM-cattle 3PL-return to LOC-where 3PL-graze
Later, they drove the cattle and returned them to the pasture.

The tense marker *ne-* and the pronominal *-gi-* 'they' are prefixed to the verb root *-sembo* 'drive'. The verb *sembo* indicates movement of the subjective Figure *-gi-* 'they' and the accusative entity *dhok* 'cattle' towards the Ground *kama negi kwaye* 'the pasture'. The verb root *-duoko* 'return to' is prefixed by only the pronominal *-gi* and not the tense marker *ne-* as Dholuo rarely repeats the tense marker once it has been marked on the first verb within the same clause. The verb *duoko* also indicates motion of the subject *gi-* 'they' with the object *dhok* back towards the pasture. Both the verb roots *-sembo* and *-duoko* are transitive, causative and accompanied motions.

- (56) Punda-ne no-wit-e piny ... (*TKK Dholuo 2C*, p. 46).
 NOM-donkey-POSS PST- throw-ACC-him down
His donkey threw him down

The possessive *-ne* 'his' is suffixed to *punda-* 'donkey'. The tense marker *no-* is prefixed to the verb root *-wit-* and the objective suffix *-e* is suffixed to it as well. In this construction the subjective Figure *pundane* 'his donkey' causes the motion of the objective pronominal *-e* 'him'.

- (57) ... o-rido ji maber e kor got (*TKK Supplementary Reader 2 Primary 2*, p. 6).
 ... INT/3SG IMP-slide people well along LOC-chest mountain
... it slides people well along the mountain slope.

The pronominal subject *o-* which is also the instrument for motion in this construction is prefixed to the verb *-rido* 'slide'. The object being caused to move is *ji* 'people'.

- (58) Osiepe Akech gi Ogingo no-kowo-gi nyaka e dho rangach (*TKK Sup.Reader 3 Pri 2*, p.3).
 NOM-friends Akech CONJ Ogingo PST-escort-ACC-3PL up.to LOC-mouth gate
The friends of Akech and Ogingo escorted them up to the gate.

The tense marker *no-* is prefixed to the verb root *-kowo-* ‘escort’. The objective suffix *-gi* is also suffixed to the verb root. *Osiepe Akech gi Ogingo* ‘Akech and Ogingo’s friends’ form the subjective Figure translocating towards the Ground *dho rangach* ‘the gate’ together with the objective entity *gi-* ‘them’.

- (59) *Wuon-gi ne-riembo mtoka mos ... (TKK Sup. Reader 3 Pri 2, p. 7).*
 NOM-father-POSS IMP-drive ACC-car slowly
Their father was driving the car slowly...

The Imperfective Aspect marker *ne-* is prefixed to the verb root *-riembo* ‘drive’ which is a transitive motion verb. The subjective Figure *wuon-gi* ‘their father’ causes the object *mtoka* ‘car’ to move.

- (60) *Chieng’ moro guo-ge no-icho mwanda (Thuond Luo, p .6).*
 NOM-day another NOM-dog-POSS PST-chase ACC- antelope
Another day, his dog chased an antelope.

The tense marker *no-* which is prefixed to the verb root *-icho* implies ‘to chase with intent to catch’. The motion expressed by the verb *icho* indicates that both the subject *guoge* ‘his dog’ and the object *mwanda* ‘antelope’ are moving at the same time.

- (61) *... eka no-riembo mwanda (Thuond Luo, p. 6).*
 ... then PST.PRO-chase ACC- antelope
... then he chased the antelope.

The tense and pronominal marker *no-* is prefixed to the verb root *-riembo* ‘chase’. The verb *riembo* may mean to ‘chase away’, ‘to chase with the intent to catch’, ‘to go after’, or ‘to drive a vehicle.’ The pronominal subjective Figure is contained in the prefix *no-* while the object is *mwanda* ‘antelope’.

- (62) *... no-yudo ka Otieno pod ng’ielo-re e lowo ... (TKK Sup. Reader 2 Pri 2, p. 43).*
 ... PST.PRO-find when NOM-Otieno still PROG-roll-RFL on LOC-soil
... she found Otieno still rolling himself on the ground.

The combination of tense and pronominal marker *no-* is prefixed to the verb root *-yudo* ‘find’ which is not a motion verb. The second verb root *ng’ielo-* suffixed by the reflexive *-re* is self-agentive and indicates that *Otieno* performed the rolling on himself, hence *Otieno* is both the subject and the object of the verb.

(63) Jalo no-se-ywa-ye mo-gol-e oko e dho pi (*Otieno Achach*, p. 21- 22).

M/NOM-man PFV-already-pull-ACC-him and-remove-ACC-him out of LOC-mouth
water

That man had already pulled and removed him out of the shore.

The tense marker *no-* and the adverbial *-se* ‘already’ are prefixed to the verb root *-ywa-* to which the object *-ye* ‘him’ is also suffixed. The verb roots *-ywa-* ‘pull’ and *-gol-* ‘remove’ are both transitive. The subjective Figure of the two verbs is *jalo* ‘that man’. The conjunction *mo-* ‘and’ is prefixed to the verb root *-gol* ‘remove’ which is also suffixed by the objective marker *-e* ‘him’. The Path is expressed by *oko e* ‘out of’ while the Ground is *dho pi* ‘the shore’.

(64) Japuonj no-tero-wa e tie aora (*Dholuo Mit Book 2*, p. 82).

NOM-teacher PST-take-ACC-1PL to LOC-foot river

The teacher took us to the river bank.

The tense marker *no-* is prefixed to the verb root *-tero-* ‘take’ which is transitive and indicates *Japuonj* ‘teacher’, the subject, is taking the pronominal object *-wa* ‘us’ to *tie aora* ‘the river bank’. The objective pronominal *-wa* ‘us’ is suffixed to the verb root *-tero-* too.

(65) Kiche gweyo mupira (*TKK Dholuo Book 1C*, p.12).

NOM-Kiche PROG-kick ACC-ball

Kiche is kicking the ball.

The subject *Kiche* is the agent of the verb *gweyo* ‘kick’ which puts the object *mupira* ‘ball’ into motion. The Dholuo present tense construction does not indicate its marker on the verb like it does in the Imperfective Aspect constructions since it is expressed by the tone.

From the above examples, it is evident that Dholuo transitive verbs take the subject and the object in much the same way English does and are preceded either by nominals or prefixed by subjective pronominals. The indirect object precedes the direct object as is indicated in

construction (48) in which the verb root *-kelo* ‘bring’ is suffixed by the indirect object *-ne* ‘him’ then followed by the direct object *mit bilie* ‘sweets’. The verb is also prefixed by the tense marker *no-*, but the nominals are never affixed to it as in (65).

3.3 Deictic motion

Deictic motion is expressed by orientation motion verbs that “express motion towards or from the speaker (deictic motion) and/or frontal and vertical orientation” (Talmy 1985:25). The following are examples of Dholuo deictic motion expressions:

- (66) “Lor piny piyo mondo i-nyis-a ane maber!” (*Otieno Achach*, p. 8).
IMPER-climb.down down quickly CONJ-so that 2SG-PT-tell-1SG-ACC properly
“*Climb down quickly so that you tell me properly!*”

The speaker is ordering the listener *i-* ‘you’ to climb down. The verb *lor* ‘climb down’ refers to a downward vertical orientation movement which, according to the sentence, implies that the speaker is ordering the listener to move from where he is downwards to him (the speaker). The pronominal *i* ‘you’ is prefixed to the verb root *-nyis-* ‘tell’ and the objective pronominal *-a* ‘me’ is also suffixed to it as well.

- (67) “Akeyo, bi, retane ...” (*TKK Dholuo Book 2A*, p. 16).
VOC/NOM-Akeyo IMPER-come hurry up
“*Akeyo, come, hurry up ...*”

The verb *bi* ‘come’ indicates movement towards the speaker.

- (68) “Eee Sibuur... Kwach, ee, dwog-uru.” (*TKK Dholuo Book 2C*, p. 8).
Eee, VOC/NOM-Sibuur... Kwach ee IMPER-come.back-2PL
“*Eee Sibuur ... Kwach, you come back.*”

The suffix *-uru* ‘you’ is suffixed to the verb root *dwog-* ‘come back’ which indicates movement towards the speaker.

- (69) “... dhi i-kel pi e okombe.” (*TKK Dholuo* Book 2C, p. 19).
 ... IMPER-go 2SG-bring water in cup
 “... go and bring water in a cup.”

The verb *dhi* ‘go’ indicates movement away from the speaker. The pronominal Figure *i-* ‘you’ is prefixed to the verb root *-kel* ‘bring’ which indicates movement towards the speaker.

- (70) “Donj-ot ku” (*Otieno Achach*, p. 46).
 IMPER-enter-LOC- house ADV-hither
 “Enter the house here.”

The adverb *ku* ‘here’ indicates where the speaker is. The motion verb root *donj-* ‘enter’ which is prefixed to *-ot* ‘house’, is directed towards the speaker as is demonstrated by the adverb *ku*.

From the data presented in this chapter it is noted that the Dholuo pronominal for the third person singular *o* can be incorporated with the past tense marker *ne* to form the morpheme *no* which represents both tense and person as is used in constructions such as *No-lidho...* ‘He tiptoed...’ (4). Such a construction is used in a succeeding sentence when the nominal subject has already been mentioned in the preceding text. Dholuo also uses a nominal and a combination of tense and pronominal marker *no-* within the same clause before the verb as in *...Otieno no-por...* ‘...Otieno pounced...’ (25).

The Dholuo verb does not have auxiliaries. The remote and near imperfective aspects are determined tonally as the verb is prefixed only by *ne-* as in *...ne-riembo...* ‘...was driving...’ (59) to indicate imperfective. The same case applies to the perfective aspect whereby only the pronominal, for example *a-, i-, o-, u-, wa-* or *gi-*, is prefixed to the verb as in *Nyawira o-lwaro...* ‘Nyawira has dropped...’ (46). The *o-* in this respect is a pronominal, not an auxiliary because Dholuo expresses a nominal followed by a pronominal in that order in perfective constructions. Apart from being suffixed by the object of the verb, the verbs are also suffixed by reflexives as in *lew-ore* ‘floating by self’ (22). The deictic motion verbs are not prefixed by tense or pronominal marker, but can be suffixed by the second person as in *...dwog-uru* ‘...come back you people’ (68).

3.4 Conclusion

The Dholuo motion verbs are affixed by tense and subjective pronominal prefixes and objective pronominal suffixes. Temporal and conjunctive prefixes such as *ko-/ka-* ‘while/when’ and *mo-/ma-* ‘and’ respectively are prefixed to the verb root. The affixation of subjective pronominal prefixes and the objective pronominal suffixes indicates the SVO status of the Dholuo language which is also seen in the position of the nominal as in (65). The subjective nominals precede the verb while the objective nominals appear after the verb. The motion verbs are divided into transitive which expresses accompanied or caused motion, and intransitive motion. There are also a few deictic verbs such as *bi*, *dhi*, *donj*, *lor piny*, *idh malo*, and so on.

CHAPTER FOUR

DHOLUO MOTION EVENT DESCRIPTION

4.0 Introduction

This chapter looks at the description of motion events and also discusses instances of accompanied motion, causative motion and orientation as evidenced in the Dholuo motion constructions.

4.1 Dholuo motion event description

Talmy (1975, 1985, 2000) postulates that a motion event comprises at least five semantic components per clause: Figure, Ground, Path, Motion, Manner or Cause. The foregoing discussion therefore brings us to the observation made by Levinson and Wilkins (2006:17), “Thus, in *The bird flew up into a tree*, the figure is *the bird*, the ground is the tree, the path is expressed by *up into*, and the predicated motion together with manner of motion is expressed by *flew*.” Consider the following Dholuo constructions:

Example 18:

Akeyo no-ringo e bungu....

NOM-Akeyo PST.3SG-run to LOC-bush

Akeyo ran to the bush....

The Figure is *Akeyo*, the Ground is *bungu* ‘the bush’, the Path is *e* ‘to’ and Motion conflated with Manner is *-ringo* ‘ran’.

Example 25:

... Otieno no-por mana kuom-e...

... NOM-Otieno PST.3SG-pounce just on LOC-him

... *Otieno just pounced on him....*

The Figure is *Otieno*, the Ground is *-e* ‘him’, the Path is *kuom* ‘on’ and Motion conflated with Manner is *por* ‘pounced’.

Example 30:

Gor no-dum ei mtoka.

NOM-Gor PST.3SG-leap into LOC-car

Gor leaped into the car.

The Figure is *Gor*, the Ground is *mtoka* ‘the car’, the Path is *ei* ‘into’ and Motion conflated with Manner is *-dum* ‘leaped’

Example 33:

Otieno no-mol mana gi chong-e mos mo-dhi e tipo yath moro.

NOM-Otieno PST-crawl just with knee-POSS-his slowly CONJ-go to LOC-shade tree certain

Otieno just crawled slowly on his knees and went to a certain shade.

The Figure is *Otieno*, Motion conflated with Manner is *mol* ‘crawl’, the Ground is *tipo yath moro* ‘a certain shade’.

Example 38:

Nyithindo wuotho e laini.

DIM/NOM.PL-child IMP-walk in LOC-line

The children are walking in a line.

The Figure is *Nyithindo* ‘the children’, the Motion conflated with Manner is *wuotho* ‘walking’, the Path is *e* ‘in’ and the Ground is *laini* ‘a line’.

Example 53:

N-o-luoro yath....

PST.3SG-go.around LOC-tree

He went around the tree....

The Figure is *-o-* ‘he’, the Motion conflated with Path is *-luoro* ‘went around’ and the Ground is *yath* ‘the tree’.

Example 57:

... o-rido ji maber e kor got.

INT/3P-PST- slide ACC-people well along LOC-chest mountain

It slides people well along the mountain slope.

The instrument is *o-* ‘it’, the Figure is *ji* ‘people’. The Motion conflated with Manner is *-rido* ‘slides’, the Path is *e* ‘along’ and the Ground is *kor got* ‘the mountain slope’.

Example xxi:

Otese kwadh-ore e mesa.

NOM-PL-paper IMP-blow-RFL from LOC-table

The papers are blowing off the table.

The Figure is *otese* ‘the papers’, the Motion conflated with Cause is *kwadhore* ‘blowing’, the Path is *e* ‘off’ and the Ground is *mesa* ‘the table’.

In Dholuo there are instances when not all the semantic elements may be explicitly expressed especially in intransitive motion as in the following:

(71) Punda-no ne-giro matek.

NOM-donkey-DEM IMP-gallop which.hard

That donkey was fast galloping.

The Figure is *pundano* ‘that donkey’. Motion conflated with Manner is *-giro* ‘gallop’, but the Path and the Ground are not explicitly expressed in this construction.

Example 2:

Kendo ne-gi-goyo abal kuom seche mathoth.

Again PST-3PL-swim for hours many

They swam for many hours again.

The Figure is the pronominal *-gi-* ‘they’, Motion is conflated with Manner in the verb root *-goyo abal* ‘swim’, the Path is *kuom* ‘for’, the Ground is not expressed, but is implicitly referenced.

Example 27:

Ogingo no-idho e wi yath.

NOM-Ogingo PST-climb to LOC-top tree

Ogingo climbed to the top of the tree.

The Figure is *Ogingo*, Motion is conflated with Manner in the verb root *-idho* ‘climb’, the Ground is *wi yath* ‘top of the tree’. The Path expressed by *e* ‘to’.

4.1.1 Accompanied motion

Levinson and Wilkins (2006:136) argue, “The other type of Transitive clause refers to accompanied motion: the figure, the subject, moves in the company of the object, which is also moving.” Consider the following:

Example 49:

... n-o-ter-e ir laktar mondo o-nen-e.

... PST-3SG-take-him to LOC-doctor INF he see-ACC

... *she took him to the doctor to see him.*

The verb root *-ter-* ‘take’ indicates accompanied motion since the pronominal Figure *-o-* ‘she’ and the object *-e* ‘him’ are both moving towards the Ground *laktar* ‘the doctor’.

Example 55:

Bang’e ne-gi-sembo dhok gi-duoko kama ne-gi-kwaye.

Later PST-3PL-drive ACC-cattle 3PL-take.back LOC where PST-3PL-graze.at

Later they drove the cattle and took them back to the pasture.

The Figure *-gi-* ‘they’ and the object *dhok* ‘the cattle’ are moving together to the Ground *kama negikwaye* ‘the pasture’. The verb roots *-sembo* ‘drive’ which conflates Manner with Motion’ and *duoko* ‘take back’ which conflates Motion with Path are accompanied motions of the Figure and the object.

Example 58:

Osiepe Akech gi Ogingo no-kowo-gi nyaka e dho rangach.

NOM-friends Akech and Ogingo PST-escort-ACC- up.to LOC-mouth gate

Akech and Ogingo's friends escorted them up to the gate.

The Figure *Osiepe Akech gi Ogingo* ‘Akech and Ogingo’s friends’ and the objective pronominal *-gi* ‘them’ moved alongside each other indicated by the verb root *-kowo-* ‘escort’ towards the Ground *dho rangach* ‘the gate’. Motion conflates with Manner in the verb *kowo* ‘escort’, the Path is expressed in the satellite *nyaka* ‘up to’. The word *gi* may also mean the conjunction ‘and’ or the pronominal ‘they/them’ according to individual constructions.

Example 64:

Japuonj ne-o-tero-wa e tie aora.

NOM-teacher PST-3SG-take-2PL to LOC-foot river

The teacher took us to the river bank.

The verb root *-tero-* expresses an accompanied motion since the Figure *japuonj* ‘the teacher’ and the pronominal object *-wa* ‘us’ are moving together towards the Ground *tie aora* ‘the river bank’. *Tero* ‘take’ conflates Motion with Manner.

4.1.2 Causative motion

In a causative motion, the object is propelled into movement by the Figure, also known as the subject (Levinson and Wilkins, 2006:136). Causative (also referred to as agentive) motion describes Motion conflated with Cause in the verb. According to Talmy’s (1985:62) definition of the Figure as being the entity that moves along the Path towards the Ground, the undergoer therefore becomes the Figure while the agent becomes more of an instrument of motion that may not necessarily move in the process. Consider the following constructions:

Example 51:

Otieno no-dhiro nyathi wadgi no ei pi.

NOM-Otieno PST-CAUS-push ACC-child fellow DEM-that into LOC-water

Otieno pushed that fellow child into the water.

The verb root *-dhiro* ‘push’ conflates Motion with Cause in which the Figure *Otieno* causes the object *nyathi wadgi no* ‘that fellow child’ to move, while the Path is expressed in the satellite *ei* ‘into’.

Example 52:

... no-diro olow mare ei pi....

... PST.PRO-CAUS-throw hook POSS-his into LOC-water

... *he threw his fishing hook into the water....*

Motion is conflated with Cause in the verb root *-diro* ‘throw’ in which the Figure *-o-* ‘he’ is causing the object *olow* ‘fishing hook’ to move. The Path is expressed in the satellite *ei* ‘into’.

Example 56:

Punda-ne no-wit-e piny....

NOM-donkey-POSS-his PST-CAUS-throw-ACC-him down

His donkey threw him down....

Motion is conflated with Cause in the verb root *wit-* ‘throw’ indicating the movement of the object *-e* ‘him’ is caused by the Figure *pundane* ‘his donkey’, while the Path is expressed in the satellite *piny* ‘down’.

Example 57:

... o-rido ji maber e kor got.

... INST.3SG-PT-CAUS-slide ACC-people well along LOC-chest mountain

... *it slides people well along the mountain slope.*

The Motion is conflated with Cause in the verb root *-rido* ‘slide’ which implies that the instrument *o-* ‘it’ which serves as the Figure, causes the object *ji* ‘people’ to move. Path is expressed in the satellite *e* ‘along’.

Example 63:

Jalo no-se-ywa-ye mo-gol-e oko e dho pi.

M/NOM.DEM-man PFV-already-CAUS-pull-ACC-him CONJ-CAUS-remove-ACC out at
LOC-mouth water

That man had already pulled and removed him out to the shore.

Motion and Cause are conflated in the verb roots *-ywa-* ‘pull’ and *-gol-* ‘remove’. The Figure *Jalo* ‘that man’ caused *e* ‘him’ to move. The Path is expressed in the satellite *oko* ‘out’.

4.1.3 Orientation motion

Orientation motion may be frontal indicating movement in/into or out/out of, or vertical indicating movement up/down (Choi-Jonin & Sarda 2007:176-186). Levinson & Wilkins (2006:137) argue that in oriented motion the motion vector or Path may or may not be specified in relation to the Ground as in *chase, emerge, follow*. There are certain verbs which express such meaning indicating the direction or trajectory of the motion as illustrated in the following constructions:

Example 4:

No-lidho kendo no-molo ei dala....

PST.3SG-tiptoe and PST.3SG-go.in into homestead

He tiptoed and went into the homestead....

The second verb root *-molo* ‘go in’ expresses frontal orientation movement which is directed towards the Ground *dala* ‘homestead’ along the Path *ei* ‘into’.

Example 13:

Kanyo ne-gi pow-ore mana kama jolupo gowo-e

Thither PST-3PL-emerge RFL-just LOC-where fishermen anchor at

They just emerged there at the marina

Pow- ‘emerge’ is a verb root that indicates frontal orientation of the Figure *-gi-* towards the Ground (goal) *kama jolupo gowoe* ‘marina’. *Pow-* conflates Motion and Manner.

Example 16:

... kich no-wuok mang'eny kadwaro jasik-gi

... NOM-bee PST-come.out a lot while.search NOM-enemy POSS

... *a lot of bees came out searching for their enemy*

Wuok 'come out' indicates frontal orientation of the Figure *kich* 'the bees' away from an unspecified source (Ground). The verb root *-wuok* 'come out' conflates Motion and Path.

Example 20:

Mapiyo ng'ato ka ng'ato no-chiko i pi....

Very.fast NOM-person DET-each NOM-person PST.3SG face in LOC-water

Each person headed into the water very fast....

The Figure *ng'ato ka ng'ato* 'each person' is moving facing the direction of motion towards the Ground *pi* 'the water', indicated by the verb root *-chiko* 'head'. The verb *chiko* conflates Motion and Manner while Path is expressed by *i* 'into'. *Chiko* which literally means 'to face' lexicalizes the frontal orientation of the Figure towards the Ground.

Example 32:

Akeyo gi da-ne jo-donjo e ot.

NOM-Akeyo CONJ-and NOM-grandmother-POSS IMP-go.in to LOC-house

Akeyo and her grandmother are going into the house.

Frontal orientation is expressed by the verb root *-donjo* 'go in' which conflates Motion and Path of the Figure *Akeyo* and *dane* 'her grandmother' towards the Ground *ot* 'the house'.

Example 42:

Kede no-donjo ei kombe.

NOM-stick PST-go.in into LOC-beehive

The stick went into the beehive.

The verb root *-donjo* 'go in' indicates frontal orientation of the Figure *kede* 'stick' into the Ground *kombe* 'beehive'. *Donjo* conflates Motion with Path.

Example 47:

Mama, Ruoth gi Odero ne jo-luwo-gi (*TKK Dholuo* Book 2C, p. 29).

NOM-mother NOM-chief and NOM-Odero PST 3PL-follow-ACC-them

The mother, the chief and Odero followed them.

The verb root *-luwo* ‘follow’ indicates frontal orientation towards the pronominal object *-gi-* ‘them’, which is the Ground. The Figure is *Mama, Ruoth* and *Odero*, the Motion conflated with Manner is realized by *luwo* ‘follow’. The Path is not expressed in this construction.

Example 60:

Chieng’ moro guo-ge no-icho mwanda.

NOM-day another NOM-dog-POSS PST-chase ACC-antelope

Another day, his dog chased an antelope.

The verb root *-icho* ‘chase’ indicates frontal orientation towards the goal *mwanda* ‘antelope’. Manner and Motion are conflated in the verb *icho* while Path is not expressed in this construction.

Vertical orientation indicating up/down movement were also observed in the following constructions:

Example 1:

Otieno no-lor ka-a e wi yath....

NOM-Otieno PST-climb.down while-come.from from LOC-top tree

Otieno climbed down from the top of the tree.

Vertical orientation is indicated by the verb *-lor* ‘climb down’ which conflates Motion and Path of the Figure *Otieno* from the Ground *wi yath* ‘top of the tree’. *Lor* ‘climb down’ can also be used together with *piny* ‘down’ as in *lor piny* ‘climb down down’ (66) which in English would be a repetition of the Path. However, in Dholuo such an expression is not viewed as repetitive.

Example 3:

Ka-ne o-temo, no-kier o-luar mana piny.

When-PST 3SG-try PST.3SG-slip 3SG-drop just down

When he tried, he just slipped and dropped down.

The verb root *-luar* ‘drop’ indicates a vertical orientation movement of the Figure *o-* ‘he’ down from some unspecified higher Ground. The Path is expressed by *piny* ‘down’.

Example 7:

Omolo no-go-re piny....

NOM-Omolo PST-fall-RFL down....

Omolo fell down....

A downward vertical orientation is indicated by the verbal phrase *gore piny* ‘fall down’. The Figure *Omolo* is moving from an unspecified source, but the Path is expressed by *piny* ‘down’.

Example 27:

Ogingo no-idho e wi yath.

NOM-Ogingo PST-climb.up to LOC-top tree

Ogingo climbed up to the top of the tree.

The verb root *-idho* ‘climb up’ indicates an upward vertical orientation movement of the Figure *Ogingo* towards the Ground *wi yath* ‘top of the tree’. The verb *idho* ‘climb up’ conflates Motion and Path.

Example 40:

Odhiambo o-dum malo.

NOM-Odhiambo 3SG-PFV-jump up

Odhiambo has jumped up.

The verb root *-dum* ‘jump’ indicates an upward vertical orientation motion of the Figure *Odhiambo*. Path is expressed by *malo* ‘up’ which also indicates the direction of the movement.

The Dholuo motion event expresses a series of entities right from the Figure to the Ground. The movement of the Figure is demonstrated as in *Gor nodum ei mtoka* ‘Gor leaped into the car’ (30). The Figure is *Gor*, the Motion conflated with Manner is *nodum* ‘leaped’, the Path is *ei* ‘into’, and the Ground is *mtoka* ‘the car’. Through the example of this construction it is evident that the Dholuo motion event includes the first four central elements (Figure, Motion, Path and Ground) and one Core-event, Manner. In a construction like *Otieno nodhiro nyathi wadgi no ei pi* ‘Otieno pushed that fellow child into the water’ (51), *Otieno* is the Figure, *nodhiro* ‘pushed’ is Motion conflated with Cause, *nyathi wadgi no* ‘that fellow child’ is the object which is caused to move, *ei* ‘into’ is the Path, and *pi* ‘the water’ is the Ground. Again it has been demonstrated that together with the first four primary semantic elements, Cause has been expressed as the Co-event. These examples demonstrate that Dholuo lexicalizes a motion event according to Talmy’s typology, an argument that will be further supported by a discussion on the satellite frame in the next chapter.

4.2 Conclusion

According to the discussion presented in this chapter, Dholuo motion events encompass the six semantic elements. Although all the six components occasionally are not realized in a single clause at the same time, five of them are and there is evidence that Talmy’s typology is instantiated in the constructions analysed herein. In accompanied motion, although motion is initiated by the Figure, both the Figure (subject) and the object move together towards the Ground. In causative motion, the Figure spurs the object into motion though the Figure may not necessarily move. Oriented motion is essentially directional. The motion indicates certain orientation towards the Ground by the Figure or object. It could be downwards, sideways or an upward motion. It has also been evidenced that the Path, the core information of the motion event, appears in the satellite outside the verb as will be demonstrated in the next chapter.

CHAPTER FIVE

TALMY'S TYPOLOGY AND DHOLUO MOTION EVENTS

5.0 Discussion of research observations

This chapter discusses observations from the data analysis presented in this study according to Talmy's (1985, 1991, 2000) typology. It aims at identifying what the study reveals concerning the research objectives in relation to:

- (i) The satellite frame
- (ii) The satellite lexicalization pattern in Dholuo motion constructions

5.1 The satellite frame

Talmy's primary interest is how semantic elements in a motion event are realized in surface forms, which he refers to as the verbs and the satellites. He uses the term satellite to refer to "certain immediate constituents of a verb root other than inflections, auxiliaries or nominal arguments" (Talmy 1985:102). He argues that the satellite relates to the verb root as a dependent to a head as in the 'English particle *'out'* in the phrase *'run out'* in which *'out'* is the satellite' (Talmy 2000:102, Ameka and Essegbey 2013:22). Consider the following Dholuo observations:

Example 7:

Omolo no-gore piny....

NOM-Omolo PST.3SG-fall down

Omolo fell down....

The satellite is expressed by the Path *piny* 'down' which is the immediate constituent of the verb root –go- 'fall'.

Example 30:

Gor no-dum ei mtoka.

NOM-Gor PST-leap into LOC-car

Gor leaped into the car.

The satellite is expressed by the Path in (7) as *piny* ‘down’ and (30) as *ei* ‘into’. *Piny* and *ei* are immediate constituents of the verb roots *-gor-* ‘fall’ and *dum* ‘leap’ respectively. This observation is in line with Talmy’s definition of satellite as any grammatical category that is an immediate constituent of a verb root which is in a sister relation to the verb root, and modifies it (Talmy 1985:62). Other examples are as follows:

Example 34:

Pi ne-mol e aora-no....

NOM-water IMP-flow in LOC-river-DEM

Water was flowing in that river

The satellite is expressed by the Path *e* ‘in’.

Example 40:

Odhiambo o-dum malo.

NOM-Odhiambo PFV-leap up

Odhiambo has leaped up.

The satellite is expressed by the Path *malo* ‘up’.

Example 63:

Jalo no-se ywa-ye mo-gol-e oko e dho pi.

DEM/M/NOM-man PFV-already pull-ACC CONJ-remove-him out of LOC-mouth water

That man had already pulled and removed him out of the shore.

The satellite is expressed by *oko* ‘out’ which is the Path.

5.2 The satellite lexicalization pattern

The term lexicalization is used to interpret the verb as a word class in which different semantic components are realized (Talmy1985, Wienold 1995). Talmy (1985, 1991, 2000) regards languages in which Manner conflates with Motion in the meaning of the verb while Path is expressed in the satellite as satellite-framed languages. He points out that the surface expressions in English capable of realizing the Path is a combination of the satellite and the preposition as in *a-idho malo e wi yath* ‘I have climbed up to the top of the tree’. However, in a case where the Ground is not expressed, it is the preposition that disappears while the satellite is retained as in *a-idho malo* ‘I have climbed up’. In the satellite-framed constructions, Talmy considers the Path as the core information or schema which is expressed in the satellite (Talmy 1975: 184, 1985:102). Ameka and Essegbey (2013:20) argue, “Satellite-framed languages are those in which the preferred means of expressing Path (the core component of a motion event) is a non-verbal element associated with a verb.”

In the data analysed in this study, it has been observed that there are Dholuo constructions in which Manner and Motion are conflated in the verb while the Path is expressed in the satellite. Consider the following instantiations:

Example 3:

Kane o-temo, ne-o-kier o-luar mana piny.

When 3SG-try PST-3SG- slip 3SG-fall just down

When he tried, he just slipped and fell down.

Manner and Motion are conflated in each of the serial verb roots *-kier* ‘slip’ and *-luar* ‘fall’. The Path is expressed in the satellite *piny* ‘down’.

Example 4:

No-lidho kendo no-molo ei dala

PST.PRO-tiptoe CONJ-and PST.PRO-go.in into LOC-home

He tiptoed and went into the homestead.

Motion and Manner are conflated in the verb *-lidho* ‘tiptoe’, while the Path is expressed in the satellite *ei* ‘into’.

Example 7:

Omolo no-go-re piny....

NOM-Omolo PST-fall-RFL down

Omolo fell down....

Motion and Manner are conflated in the verb root *-go-* ‘fall’ while Path is expressed in the satellite *piny* ‘down’.

Example 8:

... no-wuotho e-dho dukni ka o-penjo tich.

... PST.PRO-walk at-LOC-mouth shops while 3SG-ask job

... *he walked in front of the shops asking for a job.*

-wuotho ‘walk’ conflates Manner with Motion. The Path is expressed in the satellite *e* ‘in front of’.

Example 9:

... wahia no-chik-ore piny ka-ringo biro moso mama-gi.

... DIM/NOM/PL-child PST-jump-RFL down while-run come greet ACC-mother-POSS

... *the children jumped down running to come and greet their mother.*

Motion and Manner are conflated in the verb roots *-chik-* ‘jump’ and *-ringo* ‘run’. Path is expressed in the satellite *piny* ‘down’.

Example 19:

Ne-gi-kadho gichien ka gi-luro mos.

PST-3PL-pass far.away while 3PL- walk.stealthily slowly

They passed far away walking stealthily.

Motion and Manner are conflated in the verb root *-luro* ‘walk stealthily’. The Path is expressed in the satellite *gichien* ‘away’.

Example 22:

Kane yie o-se lew-ore e wi pi

When NOM-boat 3SG-already PFV-float RFL on LOC-top water

When the boat had already floated on top of the water

The verb root *lew-* ‘float’ conflates Motion and Manner. *E* ‘on’ is the satellite in which the Path has been expressed.

Example 24:

... nene gi-leng’-ore ka gi-a e yie....

... PST 3SG-leap-RFL while 3SG-come.from from LOC-boat

... they leaped as they came out of the boat....

The verb root *-leng’* ‘leap’ conflates Motion and Manner, while Path is expressed by *e* ‘out of’ in the satellite.

Example 25:

... Otieno no-por mana kuom-e

... NOM-Otieno PST-pounce just on ACC-him

... Otieno just pounced on him

The root verb *-por* ‘pounce’ conflates Motion and Manner. The Path is expressed in the satellite *kuom* ‘on’.

Example 30:

Gor no-dum ei mtoka.

NOM-Gor PST-leap into LOC-car

Gor leaped into the car.

The root verb *-dum* ‘leap’ conflates Motion and Manner. The Path is expressed in the satellite *ei* ‘into’.

Example 34:

Pi ne-mol e aora-no.

NOM-water IMP-flow in LOC-river-DEM-that

Water was flowing in that river.

Motion and Manner are conflated in the verb root *-mol* ‘flow’ while Path is expressed in the satellite *e* ‘in’.

Example 36:

No-idho e gorofa malo kama ofis mare nitie.

PST.PRO- climb to LOC-storey up where office POSS-his is

He climbed up to the storey where his office is.

The verb root *-idho* ‘climb’ conflates Motion with Manner. The Path is expressed in the satellite *malo* ‘up’.

Example 38:

Nyithindo wuotho e laini.

DIM/NOM/PL-child IMP-walk in LOC-line

The children are walking in a line.

The verb *wuotho* ‘walk’ conflates Motion and Manner. The Path is expressed in the satellite *e* ‘in’.

Example 40:

Odhiambo o-dum malo.

NOM-Odhiambo 3SG-PFV-leap up

Odhiambo has leaped up.

The Motion and Manner are conflated in the verb root *-dum* ‘leap’ and the Path is expressed in the satellite *malo* ‘up’.

The Dholuo lexicalization pattern generally exhibits the conflation of Motion and Manner in the verb while Path (the core schema in a motion event) is in the satellite or in the combination of both the satellite and the preposition. Talmy's typology accounts for the satellite frame interpretation of the Path expression in the combination of the satellite and the preposition as in *...nomolo ei dala...* '...he went into the homestead...' (4). *Ei* 'into' is a combination of the satellite *e* 'in' and the preposition *i* 'to'. On the other hand the Dholuo verb is also capable of expressing the Path in the satellite alone when the Ground is not expressed as in *Omolo nogore piny* 'Omolo fell down (7). *Piny* 'down' expresses the Path in the satellite while the preposition is not indicated because the Ground has not been expressed in the construction. This argument implies that Dholuo has an inclination towards the satellite frame lexicalization pattern.

5.3 Conclusion

The observations were made according to Talmy's notion of the satellite frame. It was observed that some Dholuo motion events where the Ground is mentioned have the Path expressed in both the satellite and the preposition whereas where the Ground is not expressed it is only the satellite expressed. It was also established that Dholuo conflates Manner or Cause with Motion in the verb as has been demonstrated using the data presented for this study.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Conclusion

This study aimed at discussing Dholuo motion verbs and the lexicalization of semantic elements in Dholuo motion events using the typology developed by Talmy (1985, 1991, 2000) among others. It examined how Dholuo expresses motion with regards to time and space in a motion event. The discussion was guided by the research questions regarding verbal elements expressed in Dholuo, lexicalizations in Dholuo motion events, semantic elements, the Path component of a motion event and Talmy's typology notion of the satellite frame.

Dholuo prefixes tense marker and subjective pronominal and suffixes the objective pronominal to the verb. It also combines the tense and the subjective pronominal into one marker *no* and uses it in the subjective position in a case where a nominal for the same pronominal had been mentioned in the preceding sentence. It does not indicate auxiliaries, and therefore the Imperfective and Perfective Aspects as well as the Present Tense are all distinguished only by tone. Although the Dholuo motion verb is affixed by tense and pronominals, motion is expressed in the verb in which Motion can be either conflated with Manner or Cause.

From the observations drawn in this study, a Dholuo motion event comprises Figure, the moving entity with regards to Ground (the source or goal of motion); Ground, the object the Figure is moving with respect to; Motion, the translocation or stationariness of the Figure in relation to Ground; Path, the course followed by the Figure; Manner, the way in which motion is carried out; and Cause, what actuates motion. As part of the lexicalization process of a Dholuo motion event, Motion may be conflated with Manner in the verb while Path is expressed in the satellite as in (7) or it may be conflated with Cause in the verb while Path is expressed in the satellite as in (8). Talmy's Typology accounts for the satellite frame lexicalization pattern of most of the Dholuo motion events according to the data analysed in this study.

However, occasionally Dholuo also expresses Motion conflated with Path while another Path is expressed in the satellite as in (1), (4), (10), (53). In some instances Motion conflates with Path

in the verb and immediately after, the same Path is repeated as in *donjo ei...* ‘go.in into...’ (42), *lor piny...* ‘climb.down down...’ (66) and others such as *idh malo* ‘climb.up up’. Talmy’s typology does not account for this kind of Dholuo repetitive tendency of the Path. Talmy does not also account for the repetitive subjective Figure in which Dholuo uses a nominal and a pronominal successively as in (40), (41), (46); the incorporation of the tense with a pronominal as the subject of the verb as in constructions (4), (8), (10); and the affixation of the pronominals as well as reflexives to the verb as in (7), (10). Are these peculiarities unique to only Dholuo?

6.2 Recommendations

The basis of this study was the spatial grammar analysis of Dholuo motion verbs using Talmy’s Typology. It is recommended that a similar study be carried out using other elicitation tools such as ‘Men and Tree Game’, ‘the Frog Story’ and so on to further investigate whether Dholuo is a verb- framed or a satellite-framed language; and/or a split system.

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APPENDICES

APPENDIX 1: MOTION VERBS

Dholuo	English
1. A	to come from
2. Bi/Biro	to come
3. Chiko	to head off
4. Chikruok	to jump
5. Choro	to move
6. Dhi	to go
7. Dhiro	to push
8. Diro	to throw
9. Dok	to go back
10. Donjo	to go in/to enter
11. Dum	to leap/ to jump
12. Duogo	to come back/ to return
13. Fuyo	to fly
14. Giro	to gallop
15. Goruok piny	to fall down/fall
16. Goyo abal	to swim
17. Gweyo	to kick
18. Icho	to chase
19. Idho	to climb up
20. Kadho	to pass
21. Kelo	to bring
22. Kier	to slip
23. Kowo	to escort
24. Kwadho	to blow off/to fan
25. Lak	to crawl
26. Leng'ruok	to leap
27. Lewruok	to float

28. Lidho	to tiptoe
29. Lor	to climb down
30. Luaro/Iwaro	to drop
31. Luchruok	to sneak
32. Luoro	to go around
33. Luwo	to follow
34. Mol	to flow/to crawl
35. Molo	to go in
36. Ng'ado	to cross
37. Ng'ielo	to roll
38. Por	to pounce
39. Powruok	to emerge
40. Reto	to rush/to hasten
41. Rido	to slide
42. Riembo	to drive /to send away/to chase
43. Ringo	to run
44. Sembo	to drive animals
45. Tero	to take
46. Wicho	to turn around
47. Wito	to throw
48. Wuok	to leave/to come out
49. Wuotho	to walk
50. Yuko	to trot
51. Ywayo	to pull

APPENDIX 2: OTIENO ACHACH

kamano, iye nowang' ndi, nokawo ratong' mane en go; noliwodiend gi rawerano, mochadho dier ng'e diel mopogo mana e onding'e sirunde ariyo; ma diendno notho mana gi sano! Rawerani ka nene oneno wachni, mirima nomake otoyoe mana ywak mang'ongo kochomo yo dalagi.

Ywakne no ema nogolo jodalagi, kadhiyo romone: wuongi, to gi nyathigi. Rawerani noromo ni joodgi mana gi wach ni "Otieno ema otong'o diendwa ma nyaburi cha gi ratong' kendo aweyo mana kadiel osetho!" Wuon rawerani ka nobiro, nonwang'o ka nyaburi man gi e iye ema onindo : iye nowang' ma nene okidhore sidang'; kopenjo ni "Onyoho nogo to erego?" To mano onwang'o ka Otieno oseringo mopondo e bungu. To kara rawere mane gikwayogo ne onene kuma ne odhi butoeno mit ne gisiemo ni wuon diel: "Noringo kochiko bungu chaa!"

Gikanyo nogo, jalo nowuotho mos alidha kochomo kama ne Otieno obutoe. To kara e kindeno Otieno noidho e wi yath mar olemo moro emonyodho; ng'atno kara nene osenene. "Rarachani, dienda to inego nade gi beti? Lor piny piyo mondo inyisa ane maber!"

Mano e kaka wuon diel nene ong'eng'o Otieno. Wi yath nogeng'o wang'e momone neno gima biro timorene. Otieno nobwok ahinya kendo nochako lor ayuka ni mondo oringi oyomb ng'atni. To kara wuon diel nokiye maber; nene ogamo mana Otieno e wi ng'wech. Jaduung'ni nochwado Otieno chuth-chuth, ajawa nono, to mana gi kuth arombe ma ok olwer maber.

Nochwado Otieno ahinya ma ywak orwenye; olawo ema koro ne dhukno e dhoge. Bang' ma eka koro ne oweye kodhi kawo diende odhi oyang'o pacho. Ndalogo ji ne pod kochako Otieno ni Achach. Kanene jalo oseweyogo, Otieno nomol mana gi chonge mos modhi e tipo yath moro mobedo piny kopono kuth arombe mochot odong' e dende. Kanyo e kama mirima nochandee, moparore malit molooyo. Kamoro noparo ni mondo odhi oliw mana nyathi cha ma nokelo wachni ema ochak opog mana wiye kod betineni; kamoro bende ne oneno ni onego odhi onyis jopacho, to ochako oparo ni en ema otimo tim maduong' molooyo chwetono.

Koro mirimbeni kamedore kod rem ma nowinjo e dende, nong'ado bura e chunye mondo odhi owang' od Jadwong' ma nochwade malit kamano momiyo koro dende duto nene ndhidho. Otieno noa malo bang'e koseyweyo morormo, nodhi choko diegi nikech piny bende nochako yuso. To noyudo ka rawere duto manene gikwayogo nene ong'anyo, ng'ato ka ng'ato ochoko diegi ka ochomogo mana gweng'gi. Omiyo en bende nokawo jambgi kochomogo gweng'gi.

E kor yo, chunye ne pod thagore kod mirima, noparo kaka dotimre. To ahinya, chunye ne osingore mana wang'o od ja-sike cha mana ei odhiambono; kata kamano ne ok odwar ni mondo ng'ato ong'e chenro ne. Bende ne ok odwar ni Jodalagi one dende kuonde mochwadi ni dipo ka okethone chenro mare. Omiyo noseambo jamni mos mopikogi mana ang'ich welo, ka piny dwa lil.

Wachno notimore ka wuon Otieno onge odhi wuoth . To ei dalagino owadgi wuon Otieno nodak kodgi, kaachiel gi

"Ok in adier?" Miruka nopenje kendo. Nodwoko "Ok an." Ekindeno eka wuon Otieno bende odonjo koa wuodhe, kendo bang' kosewinjo ni omaki nyathine, ne ok ochwowore piny e dalane. Ne giwuok kaachiel gi min Otieno ni mondo giwinjie gimomiyo omak wuodgi. Kane gichopo e bura, Otieno ka noneno jonyuolne ne ywak emotoyoc, kodhi romo nigi. Mit wuon nene nohoye ni, "Ling'! abiro winjo gima okeli ka," eka Otieno nodok e nyim bura.

To ka bura nene pod minore eka jaduong' ma ode owang' cha nochako nyiso jobura kaka nyoro Otieno ochadho diende gi beti; kendo kaka nyoro ochwado Otieno ahinya nikech ich wang'; omiyo ka ode nyoro owang' ma ok ong'eyo gima owang'e to nyoro oparo ni Otieno ema diwang'e. Eka Miruka nopenjo jaduong' ni, "Iseyang'o diendno?" To nodwoke niya, "Podi." Eka Miruka nochako golo chik ni mondo askeche odhi oom diendno okel e bura. Esechego nokelo diendno ma ok odeko.

Koro bura nodok ni Otieno. Ka Miruka nopenje ni, "In ema nyoro itong'o diendni?" To Otieno ne oyie ni, "An." Eka Miruka ochako openje ka wachone ni: "Wachna ane ratiro e nyim wuoru gi meru, ka in ema nyoro iwang'o ot." Bang' mani eka Otieno nombowo wach ratiro e nyim ji, konyiso ni; "Nende aluor hulo wach, kaparo ni dipo ka jogo oimore kuoma ni mar ich wang' to koro ahulunon rabidhi ni an ema nyoro achinyo mach e tado ka nyoro awinjo rem kod salulu mar kudho ma jaduong'ni nyoro ochwadago. Ka nyoro

2

Otieno dhi e Sikul

Jaduong' kane osewacho ni wuode wechego, nomedo nyise ni: "Kiny idhi e puonjruok, ma ok orem!" Otieno kane owinjo wach sikul, noteng'o mana wiye kojudo kendo komieno wang'e kowacho ni: "Sikul to ok adwar dhiye, japuonj kwiny ahinya wang' odhi chwada."

Ka kiny ne piny oru wuon Otieno nomako mana bade to nyaka ir japuonj. Japuonj kane onenogi ne openjo wuon Otieno ni: "Nyathini ma ok winj chikni tinde in ema ikele?" Jaduong'no noduoko ni: "Nyathini obemba emomiyo akelo nigo ni in e japuonj mondo imiye chwata motegno." Ka nene jaduong'ni oseloso gi japuonj kuom seche manok, nogoyo oriti kendo nodok dala.

Koro chakre chieng'no, Otieno nodhi nyime gi sikul maber nyaka otieko odirano. To odira moluweno ka nene Otieno owuok nodhi e sikul, ne outgo mana e kor yo to odok pacho odhiambo ni oa e sikul. Notimo kamano ndalo adek to chieng' mar ang'wen eka nochopo e sikul. To ka nochopo, japuonj noruyo penje mana ni: "Ndalogi tinde ok ibi ga e sikul nang'o?" Otieno nochako wuondo japuonj kokone ni "Wuora nyocha onge kendo an ema nyocha oweya nang'iyu dhok" ka japuonj nowinjo weche go, ne ok oyie go kong'eyo ni Otieno en rawera ma achach. Ma ok nyal ketrwok e wachne. Emomiyo nong'ado ni Otieno olando abich. Eka japuonj nooro rawera moro nodhi oora kede.

Ka ne Otieno ne oneno ka olando biro, nopusore mana gi ng'wech kochiko yo mwalo. Kane japuonj neno kama, to

noseywaye mogole oko e dho pi. To ka ji nosechokore duto, ne giywak matin. Bang'e eka ne gichako poro wach kaka ginyalo yike. Jomoko nowacho ni mondo giting' ringre giter pacho mondo giyike kanyo. To jodongo moko mariek nokwer niya: "Ooyo, ng'ama otho e pi ok yik ei pacho, en iyike mana e dho wath kama okwanyeno."

To wuon nyathino ne onge nodhi wuoth. Emomiyo ne oor ng'ato gi ndiga mondo oome kuma nodhiyeno. Wuon nyathini kanowinjo wachno nochako mana sigweya nyaka kama ne nyathineno okwanyie.

Jaduong'ni kane ochopo kama, ka ne ogoyoe wang'e to nopenjo mana matek kaka nyathineno notho. Eka noluongi rawere ma jokwath ka. Nochokogi duto kendo ne gichopo te. Ek a nene openjogi kaka wach jalo nyoro otimore. Nyathi achiel kuomgi ma nene nenore ni ditdit eigi nonyiso ji niya: "Nyoro"ka wakwayo ka chieng' nyoro ohewowa, nyoro wadhi goyo abal. koro wachung' e geng wath ka pod watwo to Otieno ma okew' wa cha ema nyoro ochako luongo Rabare. Eka Rabare bende oluongo Otieno ni 'Nyathi guowa madhako'. To Otieno nokecho kendo nyoro odhiro Rabare e chuny kut. Wan bende ka nyoro waseneno kamano luoro nyoro omakowa ma waringo.

Jodongo kanowinjo ni Otieno ema nyoro odhiro nyathi wadgi e pi, negiyo yawuowi ariyo nimondo odhi oom Otieno. Jogo nodhi kendo ne gikelo Otieno mana sano sano nimar neging'uke kochiemo eod daagi. Kane gisekele, Otieno kane ogoyo wang'e kuom rawera wadgi, mit oneno ka nyathi wadgino koro dende okuot huu, nobwok ahinya kendo kihondko nogoye matek, kendo ka jodongo ne penje wach to duoko notame; noling' mana thi. Eka bang'e jodongo noporo wach kendgi kaka digiloki dhochno. Koro negihoyo wuon nyathi mothono mondo jogi owe aweya

wachno ka giwachone ni: "Kik itimie gimoro kaka chulo kuor nikech nyithindogo ne ok dhaw, omiyo okewuni bende ok nong'eyo ni nyalo nego nyathi wadgini."

Eka wuon nyathino chunye koro nopie. Kendo negiomo kwere pacho ma giyiko ringre nyathino mana e dho aora kanyo; ne giruwo mach but liel kanyo kendo kane gisenego im, ma gichamo kanyo, ne gibako liel gi kudho, aye gidhiyo dala. To ng'at ma nokwanye cha ne gimiyi nyuok mondo olosrego.

Chakre chieng'no chuny ji noa kuom Otieno ma okewgini ahinya, kendo ng'ato ka ng'ato ma noneno masirano nobedo makech kod Otieno ahinya nikech ok mano kende e tim marach ma Otieno nohango timo. Bende ne oowo wang'gi nikech ne ok owinjre kod ng'ato ang'ata maok jo-ka nermare hie. Mano nomiyo ji duto koro ne dwaro mana ni Otieno odog thurgi ka giwacho ni: "Nyathi migogo ok ber ka timo masirmi kane mage."

Mano emomiyo kata ner Otieno mane oherecha bende chunye koro nene osin kod nyathi nyamin mareni. Eka ner Otieno nowachone ni: "Nyathi nyamera, nyocha ne in rawera ma kite ber emomiyo naheri ahinya to sani isebet ng'at ma jamasira. Aneno kibiro dhi nyime gi timo masirmi madongo moloyo misetimo; omiyo aneno kibiro miya wach pile pile. Dhiyo thuru nikech tinde wuoro dwari."

Kane Otieno owinjo kamano en bende chunye nojok nikech nosedak ka ner mare moromo dweche adek. Koro nomako wang'yo mochiko yo thurgi. E wang'yo ne owuotho ng'at makwiny mokadhoma ma kata joma nemose ne ok odwoki. Ka nene Otieno ochopo gweng'gi ma nodonjo dalagi, wuongi kanonene nomor ahinya nikech koro kwath bende nobembe.

4

Olowo Thuol Mokayo

Nyathi Wadgi

Koro chieng' moro kane gidhi lupu e nam kaka pile ne ginwang'ore gi nyithindo ma noa loka machielo e dho wath achiel. Kendo kane gichako lupu nene ok giyudo rech kanyo. Omiyo ne gineno ni onego gidhi e dho wath machielo ma mwalo; wath motimo lwendini ni kanyo ema rech thothie. Eka ne gimako wuoth giduto ma gichomo kanyo kendo ne gichako lupu. To hawi maber ne giyudo ka kanyo rech nitie modhuro; kendo mana rech madongo lilo.

Kamano rawerego duto nene oyudo rech mathoth to mak mana Otieno ema noloyogi gi mako rech madongo. En ka nodiro olow' mare ei pi ni to nyaka odhuol rech madit. Mokwongo Otieno nomako rech fwani; kendo ochako ogolo mana ngege. To ka ochako obolo olopani kendo to mumi ema omako. Eka achiel ochako omako kamongo. Aye wuod way mare nonyise ni rech koro oromogi ni mondo gidog pacho.

En to noduoko wuod way mare ni, "Kawuono hapa ochung' maber emomiyo pod ok anyal weyo lupu sani. We walup mondi nyaka wang' nyithindo wetewagi bende jogi eka wan bende wawe." Omiyo lupu pod nodhi nyime. Rech mane ginwang'o kanyo nogalogi ahinya. Ne gilupo ma piny koro ne dwano yusa. Eka nyathi achiel maditagi nowachonigi ni; "Weura mondi piny pod chon ahinya." Kamano e kaka ne

gipiemore gi wach. Ka jomoko wacho ni "Wadhiuru" to jomoko ni "Weuru matin", to olow ema pod gidiro e pi.

To bang'e Otieno ma chieng'no hape nochung' maberno nochako odiro olow mare ei pi. Nowinjo ka gimoro tuomo olope mana matek. Nogalo ni koro eka omako thuon mamba. Ka noywayo olow nonwang'o mana ka kara nomako mana thuol; to mana thuond rachier. Otieno ka noneno thuol nobwok sidang'; nowang'o nduru malich ni: "Thuol!" Eka nowito thuondno yoka dier ng'eye kaachiel gi olope te! To nobedo hawi marach, thuondno ne odhogo nyathino aruya mit okayo bade! Gikanyo eka thuondno nogonyore modok mana e pi molal nono.

Nyithindogo nobwok ahinya kendo ne giywagore sidang'! eka ne giwanyore gi ng'wech ma jo moko kuomgi noweyo mana rechgi kanyo. Mit nene gike kendo gidok e miegi, ka giwuoro wach mane otimorenigi ka lupu. To nyathi ma thuol ne okayono ka ochopo dalagi ok nene oruyo piny. Nene otho mana otienono. Nyinge ne iluongo ni Ongudha.

Gokinyi moluwe, ywak gi nduru mang'ongo nene ni e dala gi nyathi mane thuol okayono! Ongudha nene en nyathi makayo bende nene osebet ng'at ma osejudore ma jahigni apar gi abich. Jogweng' nochokore kendo ywak nochrowo chieng'. Ji nowuoro ahinya kaka tho omworo nyathino, to kata kamano onge gimane ginyalo timo. To ka jodongo nopenjo kaka thuol nokayo rawerano, eka rawera moro manene ni ka nam kuma nene gilupoeno nopimo ni joliel wach kaka nyoro gilupo kendo kaka Otieno ema nyoro omako thuondno mobolo kuom Ongudha.

Ka joliel nowinjo kamano ne gihum nono, ka giwacho ni mano en gima nyoro oboth ni Otieno, lich mar thuol ema

nyoro obwoqe ema omiyo nyoro obolo gino kuom wadgino. Omiyo mano ok nene gikwano kaka richo mar Otieno.

Chakre chieng'no jodala gi nyathi mane thuol okayo no ne ok ng'i Otieno gi wang' maber; kamoro chunyi ne paro ni giwuoth ni Otieno, gimanyne yath mondo ginege go orom gi nyathigi. To kata kamano way Otieno nene ogilo wachno kendo kaka nong'eyo ni jogo kit gi ne ok ber, nosiemo Otieno matek mondo owe bayo achach kendo mondo kik odhi bayo e dho nam.

Nonyise kowachone ni: "Nyathi omera, nee kaka in mana nyathi achiel ndili to wuoru bende oseti, ang'o momoni dongo ng'at ma tir? Mondo chieng' moro iting' wi wuoru? Chakre sani ok adwar mondo iwuog kata oko, nyaka chopi chieng' ma inidog thuru." To nikech Otieno bende koro nene luor kuom gima nene otimore e lwete, ka nene owinjo wach way mare noyie maber ni: "Awinjo waya, ok abi bayo." Koro chakre chieng'no ne ok ohedhore dhi e dho nam kendo. Ndalogo koro ne gitugo mana ei orundu kende.

To chieng' moro Otieno nowacho ne wuod way mare ni: "Tinde watugo ahinya ei dala; dipo ka waran ei pacho ka! Neye gima timore oko ok wanyal neno kata ng'eyo. Wuoth wadhi e alap oko." Eka wuod way mare noyiene ni: "Wadhiyo wa, to kik wang' wabudhi oko ahinya."

Ne giwuok kendo ne gichako boto winy. Ne gilawo winy ma nene gichweyogo nyaka nam. Kanyo ne gipowore mana kama jolupo gowoe ka giloso tondegi. Kane gichopo kanyo, ne gigalo ni ng'ato ni kanyo, to kane girango koni gi koni ok ne gineno ng'ato ka riwo machiegni. Eka ne gichorore e dho wath kama jolupo ne gowoe, kendo ne gichako tugo e kuoyo ma ni e dho pi. To kama nene gitugoeno ne nitie yiedhi ariyo mag jolupo, achiel maduong' to gi achiel matin.

Gikanyo Otieno nowacho ni wuod way mare ni: "Bi mondo watem ane ka waidho yie ni, ka bende dwang'e kaka ikwang'." To wuod way mare bende nene ok omino wach nikech Otieno bende ne nenore ni otelone kuom nyuol. Ne gimako yie matin no ma gicholorego giywayo nyaka ei pi. Kane yie oselewore e wi pi, ne giidho mit wuod way Otieno kawo mana ngayi to onyiso Otieno kaka ikiewo ngayi.

Yie nochako kwang'ogi mana kochomo dier pi tir! Nene gidwaro mondo giduogi oko emomiyo ne gimedo chwowo ngayi motegno nimondo yie ogom to nikech ne gikia kaka igomo yie, negimedo mana sweko ka gidhi e chuny pi! Luoro nomakogi ndi kendo ne gikirni mokadho. To nene onge kaka ginyalo konyo, ni mar kara abal malong'o ne gikia, koro chunyi noseae ni gise tho.

Kamoro nene gihangore mondo gileng're ka gia e yie to pi notaro wang'gi ma nene ok gi nyal hedhore. Achien nene gijok ni kama wang' yie nowitgie ema ginithoe. Yie koro ne kwang' giteko mar apaka ma ngayi manene Otieno gini cnwowo ka koro ne gibolo kучо! Ne gikwang' mabor nyaka koro kama ne giae nochako rwenyo nigi. Mit nene gidok gimakore amaka ni kama wang' ginithoe kende ema girito.

To kane gisechopo mochwalore, yamo moro nochako kudho kendo yie nochako tagore matintin. To pod ne gisweko asweka. Ne gisudo ka apaka goyogi, nyaka ne gichako neno Chula moio. Chunyi nogombo ahinya chopo e chulano. To kata kamano nam pod nomedo njawni ahinya ka apaka tago yie koni gi koni; kendo yie koro nosechako pong' gi pi! Apaka nomedore kendo yie koro ne chiegni nimo.

Kuom hawi maber, wuod way mareni nene en janam noyudo osewinjo mbaka ni ka yie pong' to ituomo pi ipuko oko, omiyo kane oneno ka yie koro dware siko noywagore matek ni "Wuod nera watho malit yayee! Many ratuom kanyo mondo ichak tuomogo pi piyo piyo, dipo ka Nyasaye okonyowa." Ne gichako tuomo pi giduto riat, kendo ne gituomo aruya momiyo pi koro nochako dok chien matintin.

To kata kamano ne giol, ma pi nochako opong'o yie kendo. Koro nene gichopo machiegni gi chulano, omiyo kane pi osehewo yie koro nimo, nene gileng'ore ka gia e yie kendo ka nene gichiegni gi dho chulano nene gimako togo kendo giidho e chulano. To yie mane giidhono nonyumore e pi molal mana nono gi e sano.

Otieno kod wuod way mare kanene osegowo e chulano kibaji ne pod goyogindi ka gihingo kaka gitony. To achien luoro koro nomedore nigi nikech lich mar kama ne gidonjoeno. Chulano ne en kama tin, motimo bunge gi kit yien mopogore opogore. Nene giparo pacho kendo ne gimanyo kaka digi kwo ni mar kanyo ne nenore ni ji ok biye, to ne ok giyudo yo ma ginyalo kwo godo. To kuom hawi maber kanyono ne nitie yedhe moko mane onyago olembe, ema koro nodoko chiembgi!

Chien kuma nene giae cha, ka nene jo pacho ok onenogi nyaka odhiambo nene gichako chich ka gipenjo e mier ma gikiewogo, to ok ne giwinjo kata mana ndachgi nono. Ne gipenjo bende kuonde wede duto to kata mana humbgi kende ok ne giwinjoe. Mit ne gidhier nono, kendo dang'ni mang'ongo nomakogi. Nyaka koro jodala noparo ni mit kata ne gidhi e nam, ni kata nyang' dipo komakogi!

To noyudo ka wuon yie mane gidhigono bende nene manyo yieyeno. En bende nopenjo e mier mokiewo e dho nam gi

dho wedhe moko machiegni gi kanyo to ne ok oyudogo. To chieng' ma nene otimo nindo Otieno gini mar abich e chulano, ne gineno jo moko ka kadho machiegni gi kanyono. Jogo noa loka machielo, to nene gin gi yie mang'ongomar jas.

Ka rawerego nonenogi, Otieno ma nene ni kod law ma dibo nokwadho nigi laweno kendo jogo nonenogi. To kata kamano jogo ne luor nikech nene ging'eyo ni kanyo onge ng'ama nodakie. Koro ne giparo mana n imago hond piny! Emomiyo ne ok girawo to ne gikadho akadha. Jogo nodhi nyaka ne gigowo. To kanene gisechopo e dho wath, ne ginwang'o ka ji wacho wach nyithindo molalgo kendo wuon yie bende nene penjo ni ng'at manade ma dikaw yieyeno. Eka weg jas go nochako pimo ni jogo kaka ne gineno ng'ato ka kwadho nigi law e chula manie dier nam cha.

Ka jo ma nochokore e dho wath nowinjo kamano, chunyi noparo ni dipo ka mago e rawere midwarogo. Gin ema digidhi gi yie molalno nyaka e chulano. Gikanyo eka yawuowi adek noyiedhore ni ginyalo dhi gi yie mondo gilim ane. Nene gikawo yie man kod injini; chwor way Otieno bende ne odhi kodgi. Jogo nokwang' piyo ka gichomo chulano nyaka nene gichopo kanyo. Otieno gini nobedo mana ka rango yo pacho ni mondo gipo ka ginenoe ng'ato ka biro. Kanene gineno yie kabiro ne gimor sidang' ka ging'eyo ni jogo biro konyogi.

Jogo ka nene ochopo e chulano; ne ginwang'o rawerego ka kitgi oselokore chuth. Ne gimakogi kendo ne gipikogi ei yie. Eka jogo nokwang' moduogo oko. Ka jogo nochopo e dho wath, ne ginwang'o ji mathoth ka ritogi. Kendo ji notemo penjogi kaka masirano notimore nigi, to kata kamano ok ne giyudo dwoko moro, ni mar rawerego dhogi ne pod omoko.

gabich kendo nomor ahinya ka noneno wang' pesa; omiyo nowacho kende ni: "Ka e kama ase nwang'oe tich maber, nyaka ati ka mabed ng'ama ng'ongo chuth."

Omiyo notiyo kanyo moromo dweche auchiel, kendo chi Jahindino nohere ahinya. Koro chieng' moro ka Otieno ne yweyo ot, nochwanyore gi debe moro mong'ad dhoge eka debeno nobeto ogwande marach. Kanyono nolokore adhola; kendo kaka otimre notame. To kanyo ne nitie nyathi gweng' gi moro ma bende ne tiyo kanyo. Jali ema noyudo thuolo mar yweyo kendo ka nodok dala, en ema nonyiso wuon Otieno ni wuode adhola dwaro nego kendo ni kata tich tinde ok onyal.

To ka jaduong' nowinjo kamano nowuok mana gi kinyne, nowuotho nyaka nochopo kama Otieno ne nitie - Kinesi. To ka ne odonjo wang'e noradore dichiel gi Otieno, kama ne obetie e' dhood duka ka oriembo lwang'ni e adhondeno. Ka jaduong' nogoyō wang'e kuom nyathineni, nobwok kendo noruyo penje ni: "Ma e kaka ichalo nyathina?"

Ka jaduong'no nose moso nyathine, nene gidonjo e od Jahindino ma Otieno ne tiyone. Wuon Otieno nokwayo wuon tich mondo oyie omiye Otieno odhi othiedhi; wuon tich bende ne ok odagi. Emomiyo jaduong'ni nokawo nyathine kendo ne gimako apaya mochomo thurgi. Ne gidonjo godhiambo. E kinde ma nene gidonjo ei dalano ema jaduong'no nochakoe thiedho wuodeno.

Nojiwore gi thieth ahinya, ma bang' jumbe adek kende to tiend Otieno ochango motwo. To ka tiend Otieno nosedinore maber, eka nochako oparo tij Ja-hindi cha. Noparo kaka chi Ja-hindi nohere, kendo chiemb Ja-hindi ma moko bende nomorie pilu pilu to moko milimili noneno ka olombe.

5

Onwang'o Tich ka Jahindi

Gokinyi Otieno nowuok. Nowuotho gi tiende koluwo ndara mochomo yo nam, nyaka notundo e dukni moko, kama iluongo ni Kinesi. Kanyo nochopoe odhiambo, ka piny yuso kar saa apar gariyo. Otieno ka ne ochopo kanyo luoro nomake, nikech kama nochopoeni ne oonge kata gi wadgi moro ma nong'eyo ma ne nyalo miye kar nindo. Kane piny otamo wang'e ne oneno ni onego odhi e tiend od Ja-hindi moro, kendo kane ochopo kanyo kar ang'ich welo, jaritno nobwok ahinya ka ne opo ka oneno ng'at marateng' mogut e dir ot.

Eka jaritno nopenje ni: "In ng'a?" Otieno noduoke ni: "An dhano." "To idwaro ang'o ka?" Otieno bende noduoke mana ka wang'e ochiny ni: "Abito manyo tich." Eka jarito ne owacho ne Otieno ni: "Sani ok en saa mar manyo tich nikech ji dwaro nindo." To bang'e ne okawo Otieno kendo ne otere e od dhako moro moti.

Jaritno nowacho ni dhako moti no niya: "Min Kungu, yie iritna rawerani nyaka kiny." Aye nowuok modok e tichne. Dhakono norwako Otieno maber; nomiye marieba motedi mondo ocham kendo nomiye kar nindo bende. Kendo Otieno nonindo mokwe nyaka piny oru. Kane osechiewo, nochako wuotho e dho dukni ka openjo tich.

Nopenjo udi ariyo to ok noyudoe tich. To ka nodhi e ot mar adek, kane openjo tich, noyudo; nonwang'o tich mar ot kaka jaluok lewni. Otieno notiyo maber e od Ja-hindi ka kuom dweche moromo. Noyudo pok moromo siling' piero ariyo

kuom law moro ma nyathi odiewoe. Eka Otieno nobolo lawno kucho, koting'o ume, kendo kojaro lewni go.

To nyathi moro nene nie odgi kanyo ma dhoge ne riek. Ka nene oneno ka Otieno pod charore, norungo Otieno konyise ni: "Boi, kaw lewni go mondo ichak luoko piyo piyo." Otieno iye nowang' ahinya ka nene owinjo ka nyathi matin e moluonge gi nying' mane ok oherono; omiyo nodhi othalo nyathino. To ka nyathi Ja-hindi noneno ni boi ema othale, noringo piyo nodhi e ot kama nokawoe mana "tindo" moro mondo obi ogo go Otieno, to ka nowichore e dhoot mondo oduogi, noyudo mana ka Otieno okiye e dhoot. Eka Otieno nopor mana kuome kendo nomaye tindono.

To ka nosekawo tindo, to ok noyiego; nogoyo nyathi Ja-hindi gi chumano ma nyathino opodho mana agunya; to remo e mong'ogo. To mano doko uwi! Nyithindo duto ma nene ni e odno nochako goyo nduru. Eka ka Otieno noneno ni rawerano ng'ogo remo, en bende luoro nodonjone, noparo mondo oa odno olal nono ka pok wegot oduogo.

Nodonjo e ode kama nene onindoe kendo noteng'o gige mag nindo duto, kendo gik moko mabeyo beyo mag Ja-hindi machalo suka gini nobano te. Ka aye to nopusore gi yo ka pier ot; to apaya ema nomako, ka oneno ni odhi omak tich machielo kamoro.

To ka bang'e ku, ka Ja-hindi noduogo, ka nene ochopo ei ot nobwok ahinya ka noneno remo mokuore e die rot. To ka ne openjo, nyithindo noruyo nyise ni owadgi cha ema ne Otieno ogoyo; nyathino ne nindo maomo mana chunye. To ka dhako bende nodonjo e od tedo, nonwang'o mana ka gik moko mag tedo, kijikni kaachiel gi pelni mang'eny nene onge!

Omiyo Otieno noluchore ka jodalagi kia ma nodhi nyaka Kinesi kendo.

To ka ne ochopo Otieno nonwang'o ka dhako ma wuon ot ema nitie kende. Kane oneno Otieno kaka ose pwodhore, nomor ahinya, kendo norwako Otieno gi mor e ot, kokone ni: "Bed ka mondo irit jaduong', ang'eyo nobiro mana kawo kendo rwakoi e tich." Eka dhakono nomiyo Otieno migago, kit chiembgi moko machalo kaka chai to gi chapat gini. Ka Otieno nosetieko chiemo, nobedo matin kende to wuon ot ma dichwo bende ombowore. Ka nene oneno Otieno, nomor ahinya. Eka nowacho ni Otieno ni: "Bed ka iywe mondo ka piny kiny oru eka ichak tich gokinyi."

Ka piny noru, Otieno nomondo kendo nodonjo e tichne machon mar ot. Otieno notiyo kanyo ka wiye yot ahinya. Nong'wolo iwe osoyo mana e bwoye ma kata iyanye to ok odew nyaka chopi koro noduoge mana e tich mar ng'iewo gik moko eduka. Otieno ne mor gilala ni mar tich ma nene oduokeno nene yot ahinya kendo ne onwang'e thuolo mar yweyo.

Tijno notiyo kuom dweche adek. To chieng' moro wuon ot ne odhi wuoth omiyo noloro dhood duka. Eka Otieno noparo ni kawuono oyudo yweyo kendo nochano nonego odhi mana e nam, luwoe rech. To wuon ot madhako nomiyo Otieno lewni turi makwar ni mondo oluoki ka en kod chwore to giwuok ka gidhi bayo.

Kara Otieno nojur gi chunye, koparo kaka tich luoko nosetiyo chon kendo kaka tijno tek. To kata kamano nomako chunye, ni kata otek to owinjore otiye. Koro rawere matindo kende ema nodong' e odno. Ka nene Otieno odhi kawo lewni ni mondo ochak luoko, ka ne ochako elo lewni, nochopo

kiromnwaee kod ng'at moro maringo nyime kanyo " To en nowachonigi ni, "Aromo kode kucha koringo matek ahinya." Jogo nodware to ne ok oyude. Eka bang'e ng'ato moro nowachonigi ni, "Gor in a udwaro to aweyo mana dala". Ka ne giwinjo kamano, ne giringo dala kendo, to e wang' yo ne giromo kod dhako moro moti ahinya, to dhakonogono kara ne en mana Gor nogo. Jogo nodware to ne ok oyude.

To ndalonogo e ma noyudoe nying' mar Gor Mahia, ni kech notimo timbe mag mahia. Ji mathoth paro ni ne olokore adier :to kata kamano ok en adier, ni kech ne en mana kaka en, to yath e ma ne taro wang' jogo mondo kik ng'eye.

2. LALA KA BANDA

Chon ahinya Jo-Luo ne nie piny ma tinde iluongo ni Sudan: to e ndalo ma Warabu ne mako ji madhi bedo wasumbini, ne gichako lor kod aora Nile, nyaka moko nochopo Kano, moko South Nyanza kod kuonde moko. Jo ma ne luwonga jo ma ne otelo, ne gin Jo-Kadimo, Jo-Ugenya kod moko kamano. Jogi duto ma ne oluwo aora mar Nile iluongogi ni, Jo-Luora.

Kuom jo ma ne odong' Ugenyagi oganda moro ne ni kuomgi miluongo ni Karadolo, to kuom ogandani ne nitie ng'ato moro miluongo ni Banda. Jali ne onyuolo wuode mi nochake ni Lala ka Banda.

Ka Lala ne pod nyathi nohero kwath, bende ka nene okwayo ne odwaronga le gi guoge ma ne en go. Chieng' moro ne guoge oicho mwanda; eka ka ne oriembo mwanda, ne obote gi obote ma ne en go, mi noturo tiend mwanda no. Mano ne onyiso ji ni, ka chieng' nodok maduong', nobedi ng'ato

matek ndi. Eka mawi, ma ne nyithindo inga e kwath, bende ne oyudore ni en e ng'ato achiel kuom jo ma nene tek. Ne odongo kod tekoneno nyaka ne obedo ng'ato ma koro ne nyalo dhi e lueny.

Ndalogo e Ugenya jomoko miluongo ni Omia ne bironga, to ka ne gibiro, ne gidwaronga mayo ji dhok moloyo. Ka ne giyudo ni oganda ma ne gidhinino nyap, ne ginyalo peyo dhok duto te: to bende ka ne giyudo nijogo tek, ne gikedonga nyaka gineg jogo moko, mi jogo bende neg jogi moko eka bang'e kata ne inyalo riembogi.

Mie Jo-Karadolo ariyo ne ni e dho aora Nzoia. Chieng' moro Omia ne obiro e miego: mokwongo ne gibiro e dhoranga dala ma ne iluongo ni Maira, bang'e ne gidhi e dhoranga dala ma ne iluongo ni Sudumhu. Dalano e ma Lala ka Banda nodakie. Ka ne jodalano owinjo Omiago, ne gilosore alosa kod tonggi gi kuodgi. Eka Lala ka Banda nowacho ni yawuotgi ni, "Weuru mondo akwong atemnu wasigu." Nomwomore oko, mi nojajni kendo noteng'ore ni Omia kod kuode gi tong'e bende. Eka nochung' kochikogi tir, korito jodalagi mondo osud obed bang'e machiegini. To ka nochopo irgi, thuo wasigugi e ma nochomo: mi notuome gi kuot matek mopodho mochwowe. To jogo ka noneno ma, ne giwacho ni, "Tienda gi ma machamo atuoni." Mano tiende ni ne giringo moloyo kaka owinjore. To jogi Lala ka Banda ne biro bang'e ma jo ma ne Lala tuomonga podho, to e ma nene ginegonga. Jogo bende ne riek ndi: moko ne obuto, eka ka jogi Lala ne duogo ka giol, jogo kendo nobuko kedo kodgi, mi ne gineg jo mogwarore bende. Eka bang'e ne oriembgi kendo.

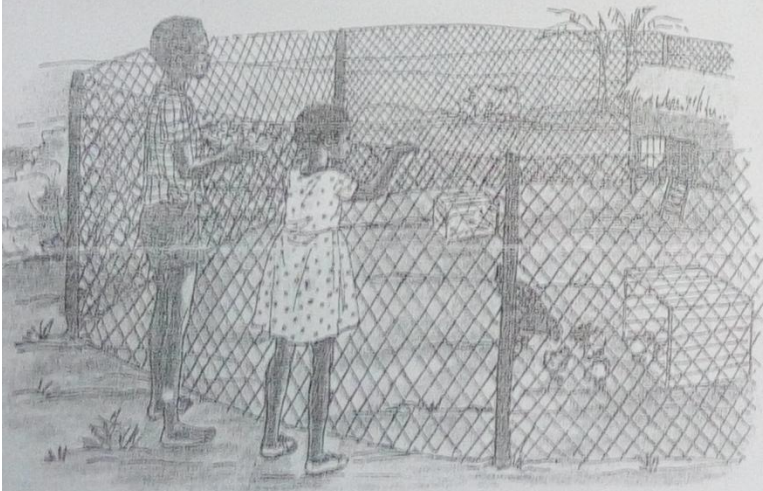
Kuom ndalo mang'eny ahinya Omia notimo kinda mar biro, nyaka libembini kata ogendini ma Ugenya ne odar, mi ne gidhi malo Kager. Kuri ne chiegini kod kuma Mumia ne ni-

Aoko nokowe Odundo kodok dalagi. Ne gikadho but kund gwen, kendo ne gichung' matin ng'iyogi kaka gichiemo.

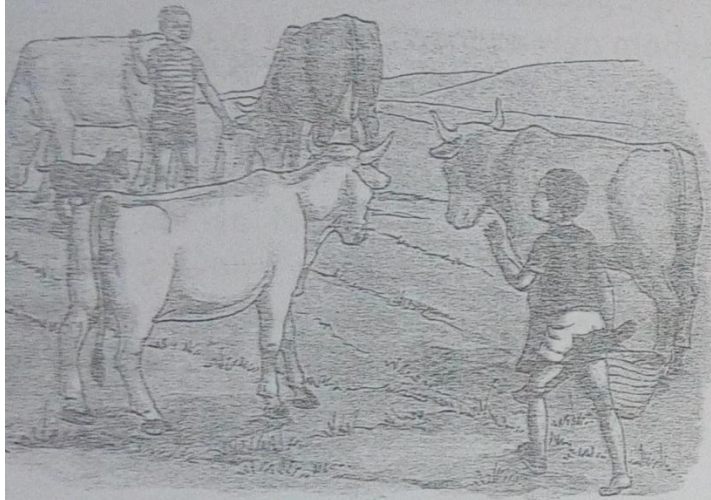
"Nyigwengi odongo piyo manade," Odundo nowacho.

"Gidhi maber ahinya. Amiyogi chiemb nyigwen gi ng'injo chiembwa modong'," Aoko nowacho.

"Onego adhi nikech Mama dwara mapiyo. Erokamano kuom tong'," Odundo nowacho. Aoko be nogone erokamano kendo kuom konye menyo.



APPENDIX 5: TKK SUPPLEMENTARY READER 2, PRIMARY 2 DHOLUO



Ka ne giromo, ne gimedo bedo mamor ahinya. Opiyo nonyiso Otieno gire mar ridruok ma ne tulo ka kwath mondo gituggo. Otieno be nyise betine.

Opiyo nonyiso Otieno mondo otem ridore gi reno one ane ka be orido ji maber e kor got. Otieno ne mor ahinya gi temo ridruok e kor got. Ita kamano chunye ne ogombo ni obed gi gire ruon mar ridruok.

Dhok to ne osechako chiemo ka kwayo mos. O Otieno gi dho Opiyo koro noriwore.

6

Opiyo nobet e gire mar ridruok konyiso Otieno kaka ibetie. Nowacho ni Otieno mondo okaw gireno oridreggo. Otieno nopenjo Opiyo kuma noyudoe gino. Nowachone kaka ne olose. Otieno ne nenore ni ok dwar ridore. Opiyo ne oloso kode nyaka noyie.



Nyithindogi nong'eyo ni tugono yiecho kabang' sirwaru to ok ne gidewo. Minegi ne odagi tugono. Ka Opiyo ne ridore, Ohuru be ne ringo bang'e ka gweyo. Ridruok koro nolombo Otieno.

7

Otieno nomedo dondo yien mondo omed e mach kik tho. Nomodo yien madongo gi matindo. Kata kamano nohero yien madongo nikech magi ok tho piyo.

Ohuru nosiko bang' Otieno. En be nong'weyo piny kokonyo Otieno dondo yien. Ne en guok mariek ahinya. Nong'eyo gik moko duto ma Otieno gi Opiyo ne timo ka gikwayo.

Dhok to ne kwayo maber maonge thagruok moro. Ne en kama lum thothie.



E kinde ma Otieno ne modo yien, nopo ka oneno kombe kich maduong' e wi yath moro mane ni bute machiegni. Notemo nono ka kich ni e iye to ne ok onyal neno gimoro. Noluoro yath komedo nono mondo one ka kich ni e iye to ok noneno gimoro.

Otieno noluongo Opiyo mondo odhi okonye ng'iyoy ka kich ni ei kombeno. Opiyo noyudo twenyo got koting'o gire mar ridruok Nowinjo luong Otieno moyie dhi ire.





Opiyo nobiro aye nochako dwaro kede mondo orokgo kombe eka ong'e kata kich nitie adier. Otieno nokwere ni onyalo tugo kich ma kich kagi ahinya. Opiyo nonyiere kawacho ni kich ok ka ng'ato matimo gimoro.

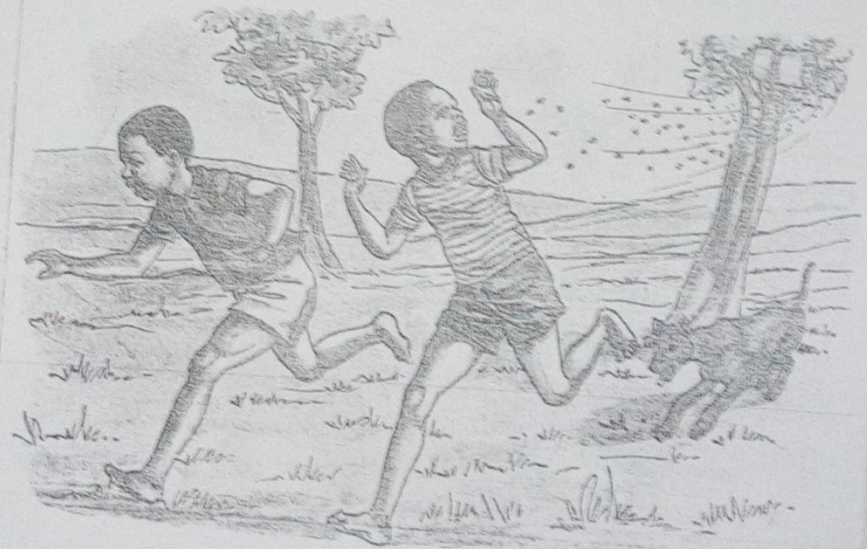
"Be kich osekai?" Opiyo nopenjo Otieno. "Ee! Kich kecho malit malich. Ginyalo kata nego dhano," Otieno noduoko.

Opiyo noyudo kede moro madit modiro ei kombe. Ne ok ong'eyo gero kich.

12

Ka kede modonio ei kombe, kich nowuok mang'eny kadwaro jasikgi momonjogi. Ka Opiyo gi Otieno noneno kich kawuok, ne ging'eyo ni gin e chandruok, omiyo ne gichako ng'wech.

Otieno noringo matek moyombo Opiyo. Ohuru be nochako ng'wech bang'gi ka gweyo. Kich nomedo wuok gi mirima kalawogi. Ne giparo mondo aaidh yath to ne gineno ka mano ok dikonygi. Kich ne uuyo mapiyo molooyo ng'wech ma ne giringo.



13



Ne ok okawo dakika ka kich pak ochopo kuomgi. Kich nonur e wigi ka kayogi. Ne gituro oboke mondo gifwago kich ka giywak giringo koni gi koni. Magi duto ne ok okonyogi.

Kich nomedore kendo nokayo wigi, wengegi, bedegi gi tiendegi. Dendgi nochako kuot mana gi sano. Wengegi nokuot monego imre.

E kindegi duto ne onge ng'ato machiegni mane nyalo konyogi. Ne giyudo rem ahinya.

14

Bang' chandruok ahinya ne giparo mondo gidonj ei pi e aora moro mane chiegni kodgi. Kich ok nyal donjo ei pi, omiyo kich ne ok nyal kagi ka gin ei pi.

Mapiyo ng'ato ka ng'ato nochiko i pi kendo onimo. Ohuru ma be kich ne kayo, nodong' ka gweyo to ywagore e dho aora. Kich notemo fuvore e wi pi mondo oka Otieno gi Opiyo to ne ok ginyal nenogi.

Bang'e kich nojok kendo odok e kombegi. Otieno gi Opiyo pod ne luor ahinya.

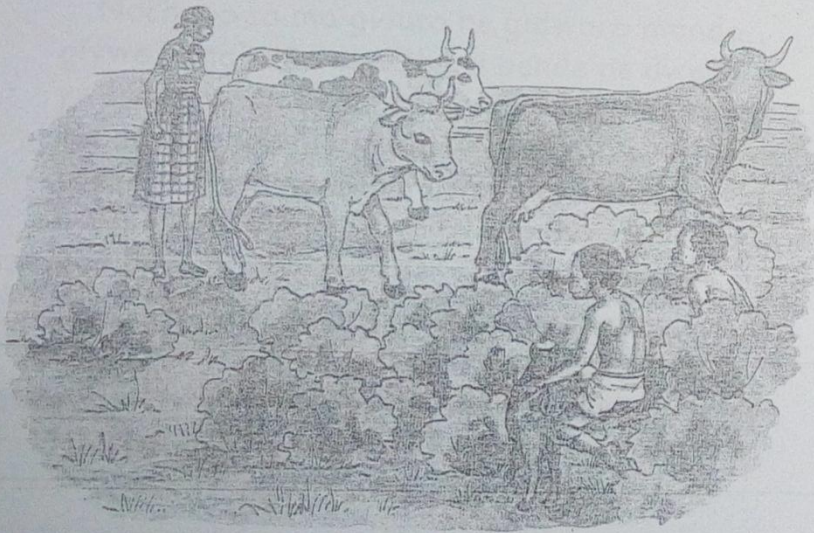


15

Otieno gi Opiyo noringo matek moyombo Amuom. Ne gidhi gibutone ei bungu kamoro ma ginyalo nene kosembo dhok. Amuom to ne ok nyal nenogi. Ohuru be nopondo kodgi.

Amuom ne osembo dhok kowuoyo kende gi mirima. Nojok mi oweyo dhok nikech ne ok onyal neno Otieno gi Opiyo. Iye nowang' mi nowuotho kodok dala.

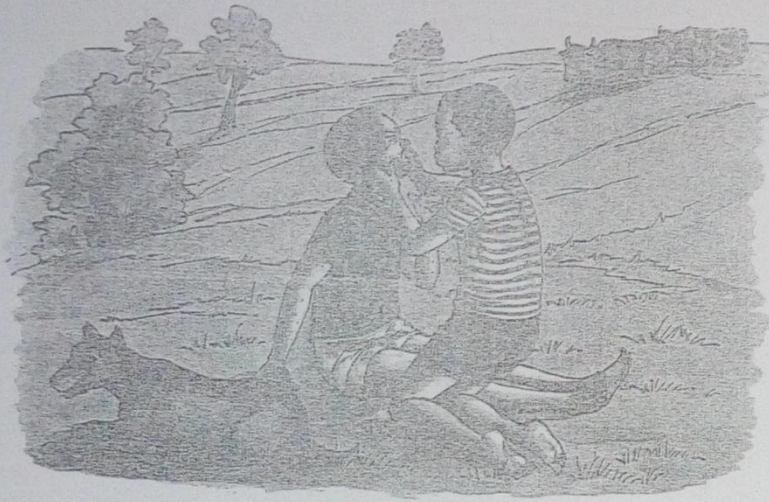
Otieno gi Opiyo to pod ne luor nikech ne ging'eyo ni Amuom nyalo dhi ir jon'yuolgi mondo onyisgi gima otimore.



Ka Amuom ne dok dala ne orawo e puothe kendo kong'iyoy kaka dhok okethone puodho. Iye nomedo wang' ahinya kendo nodhawo matek.

Otieno gi Opiyo ka noneno ka Amuom osedhi ne giwuok mos kama ne giponde kendo ne aidhi ir dhok. Ne giparore eka kuonde mane kich okayo be ne ramogi.

Ne ging'eyo ni ka gidok dala to ginibed gi dhawo. Bang'e ne gisembo dhok giduoko kama ne gikwayoe.

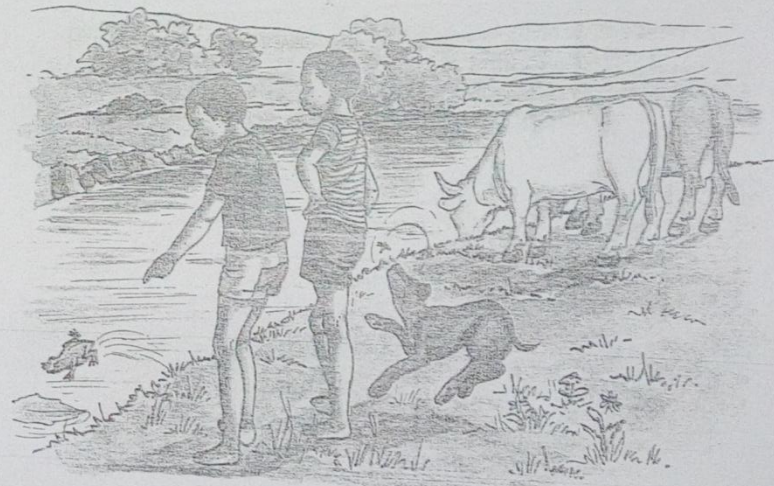


Nochopo sa ma giduto ne gidwaro mondo giywe bang' chiemo. Ohuru bende ne dware yweyo to dhok be ne pod nindo. Yawuoi koro noparo mondo gipon kich kuomgi. Opiyo nochako pono ne Otieno wang'e. Otieno ne ywak nikech rem. Opiyo to ne hoye kawacho ni gigo biro lal mapiyo.

Ka mag Otieno norumo eka nochako pono ne Opiyo bende. Kane gitieko pono kich kuomgi, ne gitero dhok modho e aora mane giponde ka kich kayogi.

E ker yo ka gidhi e aora. ne gineno kama kich ma nokagi ong'inoree. Ne giluo ahinya omiyo ne gikadho gichien ka giluro mos.

Ka pod ne girito dhok modho, ne gichako ng'iyu oluk man e pi ka gipimogi gi yach mane giseneno ei chupa maduong' e klasgi. Nokawogi gi wuro ahinya ka gineno kaka olukgo chalore chutho maonge pogruok. Kamoro chunyi ne paro mondo gimakgi gitergi e skul ir jowadgi.





Otieno ne medo mana bedo marach. Koro noywak mana ka nyathi matin. Noluongo Opiyo mondo odhi omulne iye. Nokuong'o ring'o ma nochamo ni ema omiye chandruok. Opiyo ok nong'eyo kaka dokony Otieno. Nokete onindo auma but mach.

i Otieno nosiko mor amora. Ohuru be ne mare mor mana ka mar Otieno. Opiyo koro nong'eyo ni ring'o ma gichamo ema aye rach. Nomor ni ring'ono nobaye mak ochamo. Noneno Adoyo koa e aora. Noluonge mondo oraw okonye.

Adoyo ne reto mondo ochop dala piyo nikech noweyo chiemb dane e kendo ka chiegni duono. Nodeko nikech noyudo ji mathoth e soko. Noparo ni chiemo koro wang'. Kata kamano noyie chung' mondo okony Opiyo.

Opiyo ne mor ahinya gi kony Adoyo. Ka Adoyo nochopo ire nopimone duto ma notimore. Ekindeni ne gipo ka Otieno kwayogi pi mondo omodhi. Kwayone ne ochopo e sa maber ka pi ni machiegni.





Min Otieno ne ok oweyo Adoyo otiekone sigand tuo Otieno. Nochiego dhoot mapiyo eka okwayo Adoyo mondo otere kuma yawuoigo nitie. Noretoto mapiyo ma Adoyo ne nyaka yuki eka wuoth kode machiegni.

Nokwayo Adoyo mondo omed nyise wach wuode ka giwuotho. Adoyo nonyise kaka nokadhogi ka gibulo ring apuoyo e sa ma nodhi aora. Ne gimiye ring'ono mondo ocham to nodagi. Ka noduogo oa aora to oyudo mana ka Otieno tuo ma ywak aywaka.

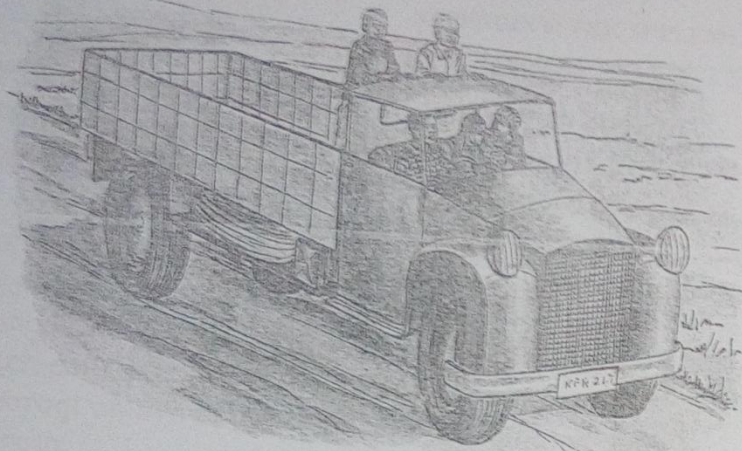
42



Ka min Otieno nothopo, noyudo ka Otieno pod ng'ielore e lowo ka ywak ni, "A iya! A iya!" Min nogonyo ofungu satine mondo one gima ni e iye. Nobuok ka oneno i Otieno ka ochiek ka mpira maduong'. Noyudo ka iye ochielore tek ka kidi.

Ka min ne mulo iye to rem ema nomedo winjo omiyo nomedo ywak molooyo. Nopenjo gima Otieno nochamo. Ka Opiyo nopimone gima notimore nochich gi apuoyono ka oparo ni apuoyono ringe ne otimo sum.

43



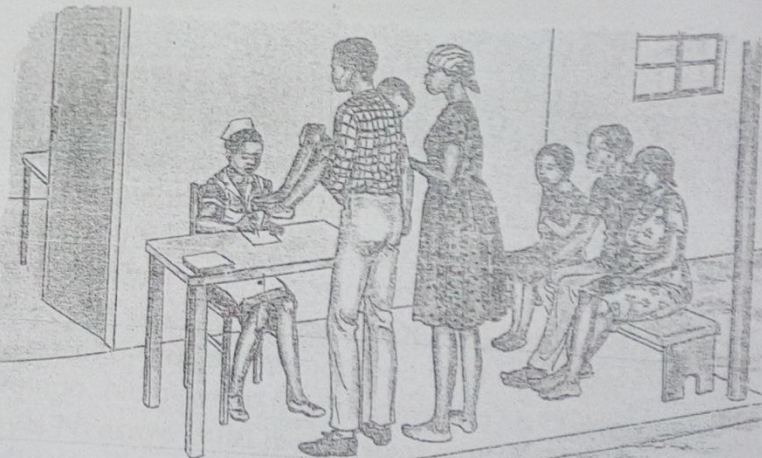
Jariemb lorini noneno mapiyo ni Otieno tuo ahinya. Ne pod oywak kowacho ni, "Iya! Iya!" Omiyo ka direba nochung' nowuok mapiyo konyo min Otieno koting'o Otieno oketo e kom manyime.

Ka min Otieno nosebet but Otieno direba be noidho motugo mitoka kendo ochako ng'wech. Noneno ka Otieno dhi marach omiyo noriembo matek mondo gichop kar thieth mapiyo. E kor yo, min Otieno nonyise kaka tuo Otieno nochakore.

46

Kane gichopo kar thieth, direba noting'o Otieno mondo girwake e od thieth Ne giwuotho mapiyo ka gidhi e nyim nyako mandiko nying jotuo.

Jotuo mathoth nobiro e thieth. Min Otieno gi direba ne ok oriedo e laini. Ne gichung' e nyim nyako mandiko nying jotuo mondo ginyise tuo Otieno ka pok ochopo e nyim laktar. Bang ndiko nying Otieno gi tuone, notere ir laktar mondo onene.



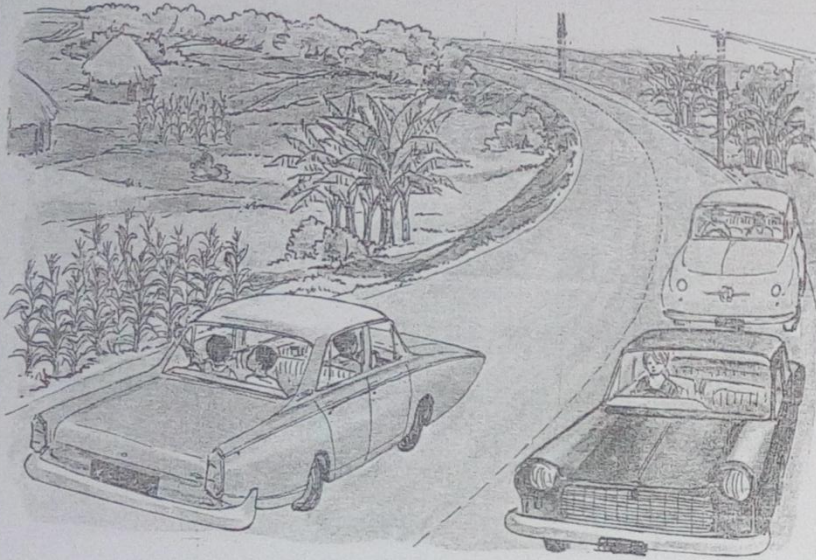
47

Wuongi ne mor kuom tijgi maber ma Japuanj Maduong' nopwoyo. Ogingo ne ni e klas adek to Akech to mar ariyo. E penj nobedo namba ariyo to Akech namba abich, kuom wahia piero adek.

Wuongi nokawo msikegi. Ne gigoyo oriti ni jopuonjgi gi osiepegi eka ne gichako wuoth. Ne giyudoga rusa bang' dweche adek. E kinde moko mag rusa wuongi nohero terogi bayo e alap ka gichiemo kendo tugo kuro. Bayo ma kama ne morogi ahinya omiyo ne gihero bet gi jonyuolgi e rusa.



Chieng'ni, Akech gi Ogingo ne mor ahinya nimar gin ema ne gikuongo a. Nyiego nomako nyithindo moko kodgi. Wuone nyithindo nodeko omogi, ne pod gitiyo e ofise mamagi. Osiepe Akech gi Ogingo nokowoqi nyaka e dho rangach. Ne gin gi osiepe mang'eny moherogi. In kod osiepe adi e skul? Achiel kuom jopuonj bende nobiro e dho rangach mondo ogo oriti ni Akech gi Ogingo. Ne gifwayo nigi ka giwacho ni, "Oritu ahinya. Nyasaye oritu maber nyaka uduogi e skul."

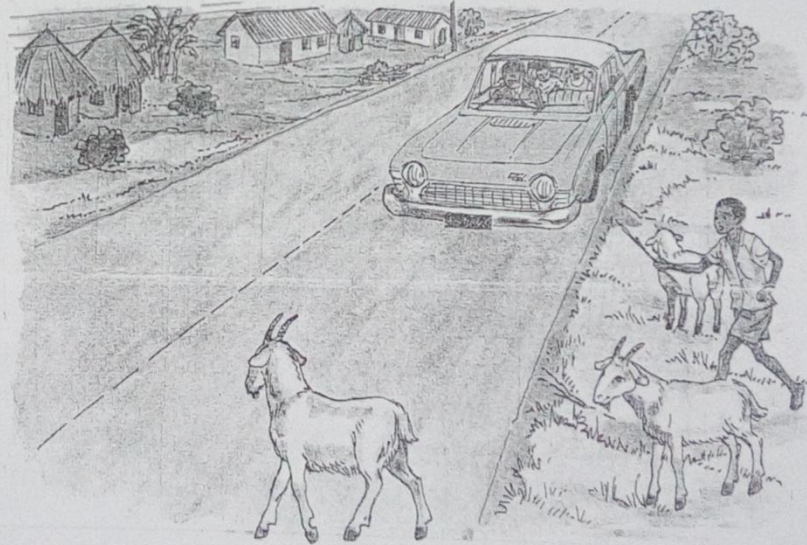


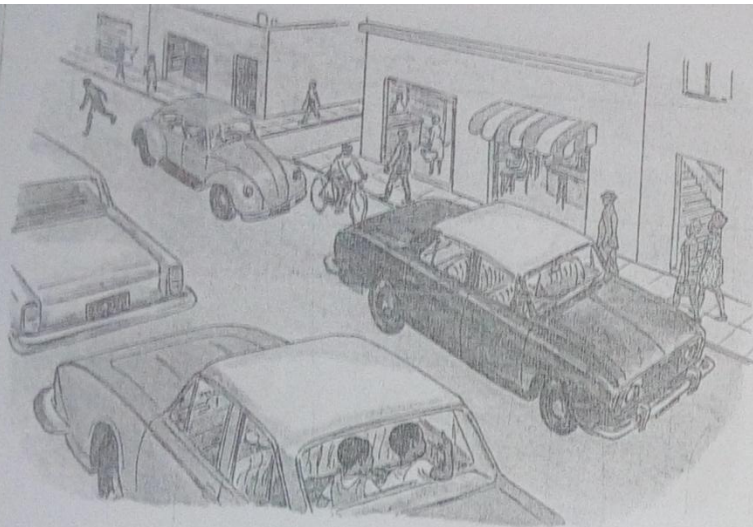
Kane giringo, ne giluwu yo maduong' makadho Sawagongo kochiko Kisumu. Akech gi Ogingo ne mor ka gineno puothe mabeyo mag oduma gi rabolo. Oduma ne chiegni chiek. Ne gipenjo wuongi kata oduma ma dala bende chiegni muot.

Ogingo ohero odumb abula. Akech to ohero kuon oduma kata kuon ongere. Wuongi nonyisogi ni giniyud chiemogi duto e dala. Ne gimor ahinya nikech kamano e kaka Mama jakan negiga chiemo ka gibiro dala e rusa.

Wuongi ne riembo mtoka mas kochopo kama jamni ng'adoe ndara. Jakwath ne onge magolgi e yo. Mtoka ok nonyono chiayo moro nimar wuongi en jariembo mang'won. E dir ndara ne nitie ut lum mag nyolworo moum maber kod ut kona moum gi opanga. Moko ne rieny macharo mana wang'.

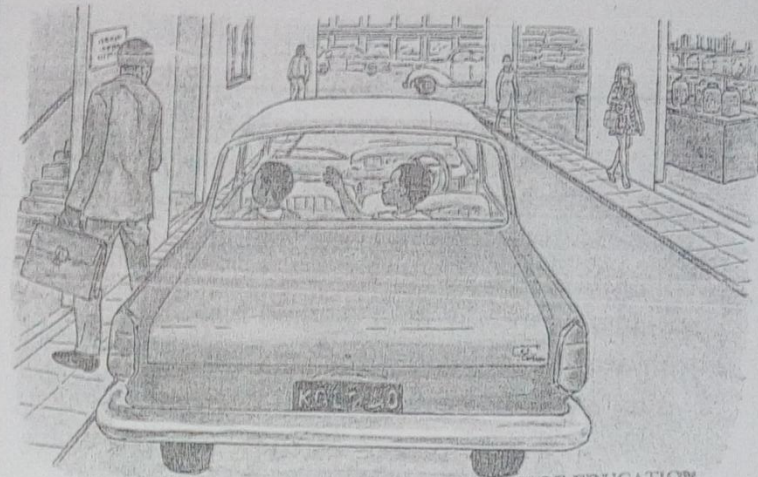
Kani ndara ne lach ma mtokni ariyo ne nyalo gwenyoree ma ok gituomore. Moko kuom jamni mane ng'ado yo ne gin diek gi rombe.





Kane gichiegni chopo e boma, mtokni koro ne ng'eny ahinya. Wuongi noduoko spid mare chien. Bende noneno ranyisi mar geng'o ng'wech matek, kondikie ni kilomita piero ang'wen gi abich e sa.

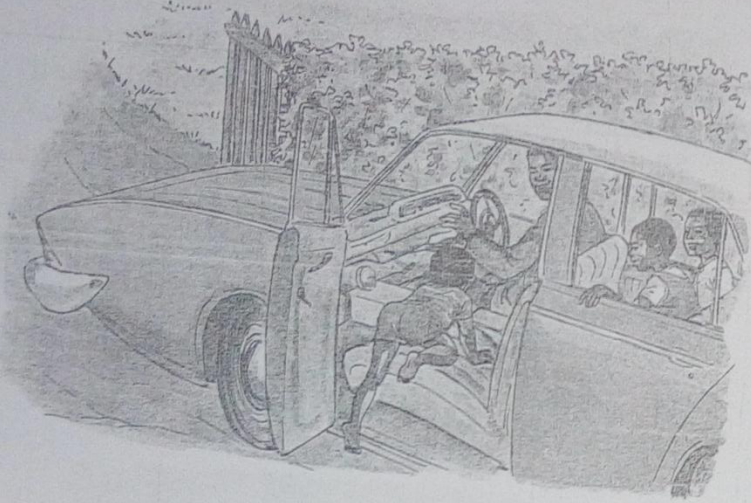
Ogingo gi Akech ne joneno aruya ka ging'iyu ji mang'eny gi mitokni mang'eny. Ne gikwano mtokni makadho kendo ginono kitgi. Ogingo nohero mtokni madongo. E boma ji ne ng'eny, ne giwuotho koni gi koni ka gidhi e tijegi.



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Kane giriembo ei boma, wuongi noparo tijene mang'eny ei ofis. Noparo mondo odhi otiek tijenego, modong' to oting' odhi otiek e dala. Nochungo mtoka but ofisne. Nonyiso wahichego ni kik giwuogi giwe mtoka kende ka oonge. Noidho e gorofa malo kama ofis mare nitie.

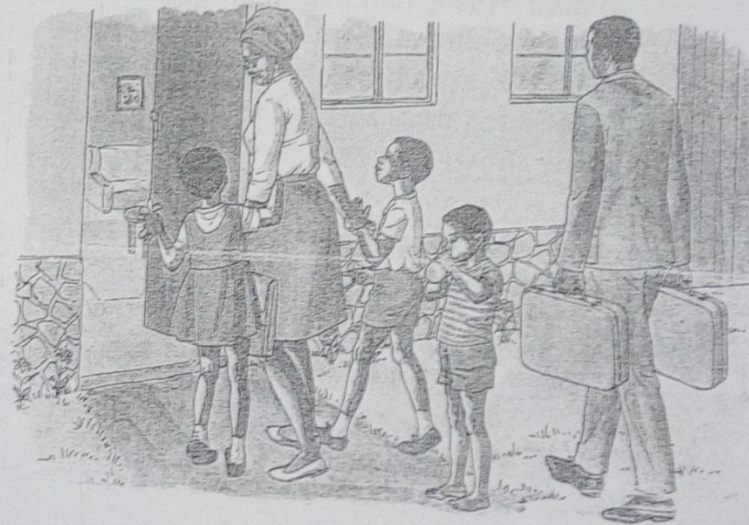
Ei ofis, Baba nosomo barupe modonjo manyien. Norango fail ka fail mane oyudo ewi mesa mondo one ka nitie wach moro monego odwoki kata otim. Tije mane oyudo ne ok ochunore timo chieng'no.



Gor e nyathi mane tin e ot, omiyo nohero tugo gi oyuma mang'eny. Ka ne ochopo e mtoka nodwaro idho mondo oriembe nyaka e ot. Wuongi nohero Gor kod tukenego. Ka dhoo mtoka noseyaw, Gor nodum ei mtoka. Nogoyo chonge e kom mtoka ka omoso Ogingo gi Akech. Gin to ne gimiye mpich akuoda gi mit bilie. Mama to ne oritogi mondo giter mtoka kar keno.

Ka wuongi nosekano mtoka, wahia nochikore piny karingo biro moso mamagi. Mamagi ne mor ahinya nenogi. Baba nomiyo Mama ofuko ka osombo sanduge wahiche oter e ot. Gor to ne thuthni gi mpiche mar akuoda.

Ogingo gi Akech ne nigi mbekni mang'eny kuom jomiend nyaluo, polis machiko mtokni e boma, gi gik mang'eny mane gineno e boma. Chunygi ne mor ahinya kane gichopo e dala. Donge isedakie oko?



Kinyne, Mama nopogo ng'ato ka ng'ato tich monyalo. Ne gin gi jatich manekonyogi tije ot. Mama noteroqi kama opidhie apwoche. Apwoche koro ne osemadore kendo dendgi ne beyo. Wahia ne mor neno apwoche ka ng'eny. Mama nonyiso Ogingo ni tije koro en rito kendo miyo apwoche chiemo.

Ogingo ne mor gi pidho apwoche kendo mapiyo nochako tiyo tije adimba chuth kaka min nonyise.



22



Akech to nomi tich mar yweyo dala gi kwanyo yugi duto mondo dala obed maler. Notiyo tijeno ka oketo chunye. Ok ne odwar ni ng'ato olwar kalatas kata pot oboke kama oseyye. Gor ema nohero lwaro yugi, omiyo Akech ne ng'iyie ahinya.

Ka Gor kata Ogingo noIwaro gimoro, Akech ne chunogi nyaka gikwanye kendo gitere e dep yugi. Tich machalo kama nomiyo dala koro ler ahinya.

23

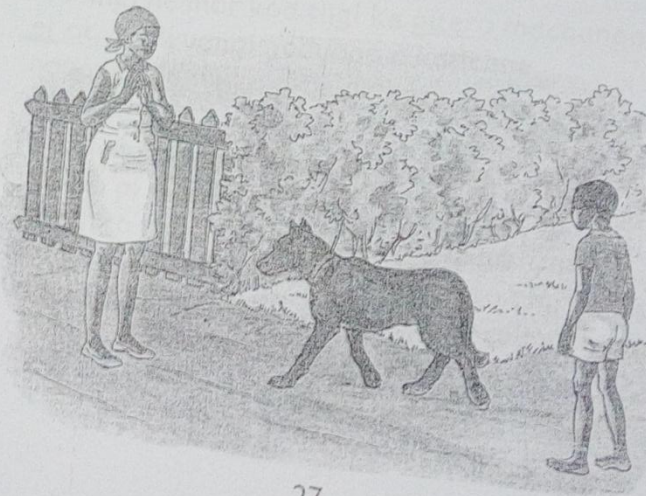


Kiyombi nohero tugo gi nyithindo. Ka ne oneno nyithindo, chunye ne mor kendo nochako gweyo ka oriembogi. Luoro nomako nyithindo ka gineno Kiyombi. Ne gigoyo koko ka gidwaro resruok.

Kiyombi ok ne en guok makwiny, to noneno mor kolawo nyithindo kamano. Ogingo dhoge koro nomoko nimar ok nong'eyo kata Kiyombi dipo ka okayo wahia. Nochung' koketo lwete e dhoge okia gima dotim mondo Kiyombi owe lawo nyithindogo.

Koko ne duong' ahinya kanyo. Wahia negoyo nduru to Kiyombi bende gweyo. Wahia noringo ka dwaro kar konyruok.

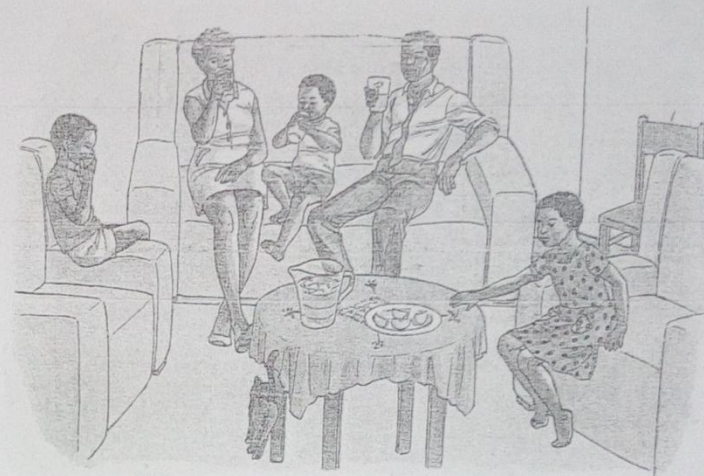
Mama nowuok ka owinjo koko. Nochung' e dho rangach koluongo, "Kiyombi, Kiyombi." Kiyombi nong'eyo dwond Mama. Noweyo riembo nyithindo moringo ka ochiko dala. Ogingo noluwo bang' Kiyombi ka chunye ool kendo ka oneno both kuom gi ma Kiyombi notimo. Noywago ang'e ni kara ne ok onego ogony Kiyombi odhigo bayo.





E dala ne nitie olembe mag machunga mang'eny. Ogingo gi Akech nokwayo Mama mondo gipon machunga. Ogingo noidho e wi yath, nopono achiel achiel to odiro piny ni Akech. Akech ne mako machunga ka jamak mpira e gol. Piyo, piyo nono, okapgi nopong'. Ne gitero machunga mi gikano.

Gor to nodich chiemo achiema. Machunga mane okwongo kawo ne olokogo ng'eye opoko gi lake mondo ocham. Ne ok odwar mondo jowadgi one gima otimo.

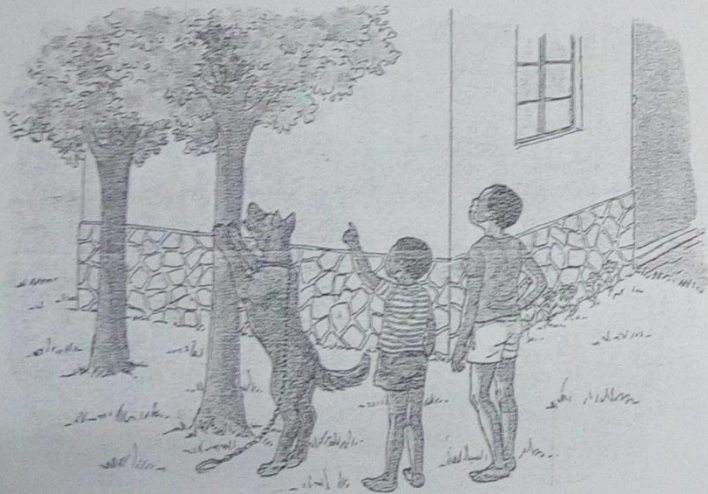


Mingi ne mor kod tijgi ka gitero machunga ei ot. Ka wuongi noduogo a katichne, nopenjo Mama ka nitie pi machunga omodh.

Chieng' ne kech kendo riyo ne ng'eny. Mama nobiyo pi machunga mi okelo. Ogingo gi Akech to ne johero chamo machunga, omiyo Mama nong'ado machunga mi oketo nigi e san. Mama, Baba gi Gor to ne jomodho pi machunga, chungyi noduogo mi richgi norumo.

Kiyombi nolawo paka gi tekre duto. Paka to ne ringo matek ka oluoro tho. Mokwongo notemo idho kor ot, to kor ot ne pothpoth. Kane otemo to okier oluar mana piny. Achien noringo oidho yath nyaka e wiye maio.

Kiyombi nochung' e tiend yath ka gweyo matek to paka ne ok olor. Ogingo gi Gor ne jochopo ka ringo kendo ka rikni. Ne ging'iyo malo, aye gineno paka ka onyinyore e wi yath. Chunygi noduogo ni kara pakagi Otony.



36



Kane gisetweyo Kiyombi, ne ging'iyo oko, mi gineno kwargi ka biro limogi. Kwargi ok ne odak machiegni kodgi. Ne ohero mana biro neno nyikwaye. E kinde mobiro, noheroga kelo nig chiwo. Chieng'ni, nokelo ni nyikwaye im ma chwe. Ne gimor sidang'.

Kwargi ne en japith, nopidho rombe gi diek.

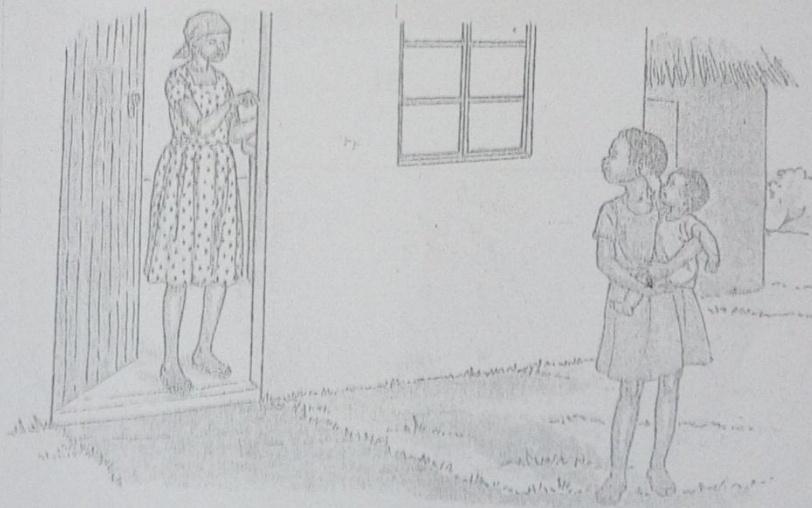
Ogingo gi Gor koro nong'ado wach ni ok gidhi bayo, ne giduoko Kiyombi mi gitweye. Chunygi nool gi tim mane Kiyombi timo mar riembo gik moko sa ka sa.

37

Ka wahia ne pod ogalore e tugo, mama noluongo Akeyo, "Akeyo, bi, retane, adwaro ori lokacha ka dani."

Akeyo gi Omolo johero limo dangi nimar otedoga chae gi chiamo mamit to omiyogi. Omolo nopenjo Mama kata en bende dodhi. Mama nokwere ni obiro dhiyo chieng' machielo. Ka ang' gidhi giduto, diang' po ka gitugo e kor yo mi giriwore.

Kata kamano chunyi ne gombo dhiyo giduto. Omolo nowinjo chik Mama. En wach maber ahinya ka nyathi winjo chik Mama gi Baba.

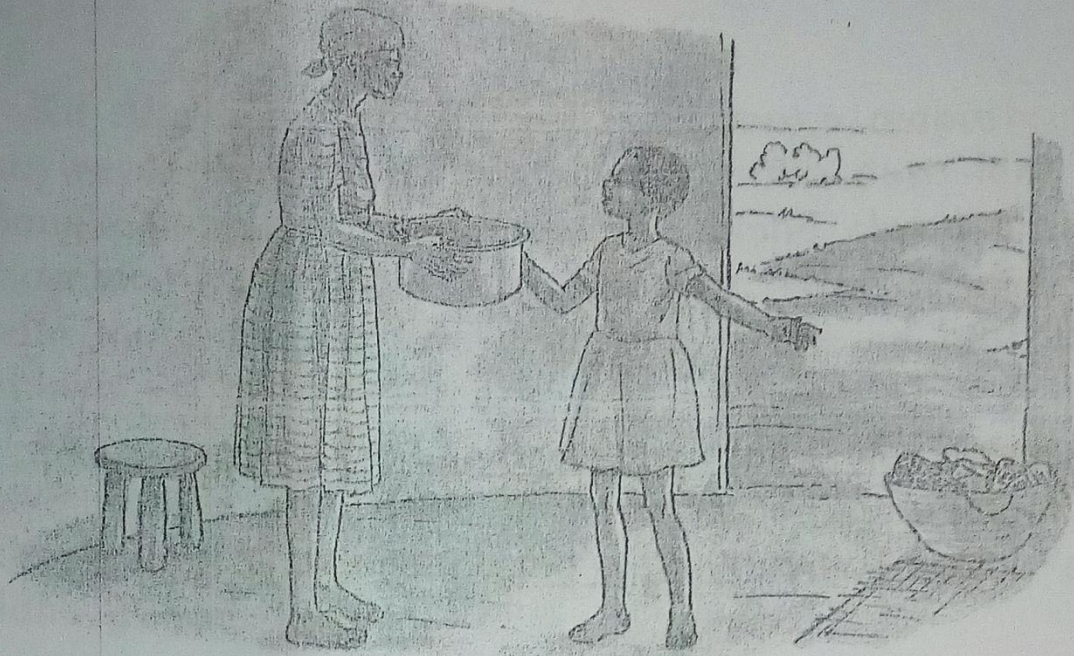


Akeyo nochako ng'wech gi okapu. Okapu ok ne pek ahinya. Yo mane dhi ka dane ne ng'ado e aora Nyandwat. Pi ne mol e aorano to kata kamano ne nitie daraja maber mane ji luwo.

Ka Akeyo noseng'ado aora Nyandwat, ka koro noidho loka ka dane, ne ool nimar chieng' ne rieny makech ha-ha-ha, kendo piny ne liet.

Kata luya nomake, to noreto piyo piyo mi ochopo ka dane. Omolo gi Akeyo johero limo dangi nimar oheroga ganoningi sigenini mamit.





Akeyo gi dane jodonjo e ot.

Dane: "Ka pod ok ibet piny, kaw sugriani iringi .
igamgo pi e aora. Pi onge e ot ka kata mana duro
nono."

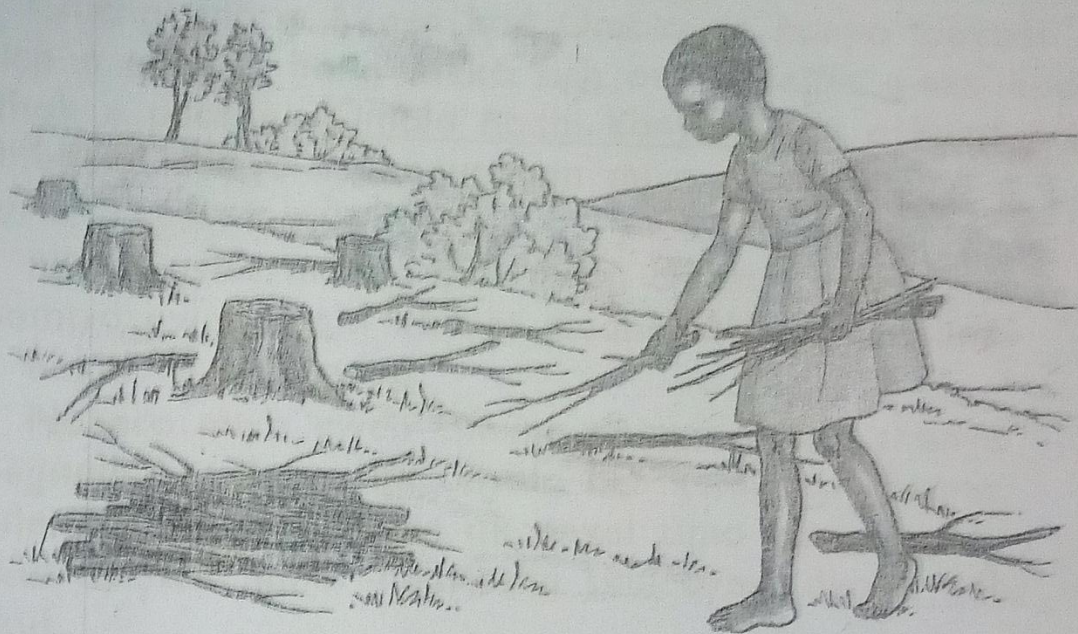
Akeyo: "Sugria to tin ahinya dana, akaw ndowoni
adhi aomgo pi."

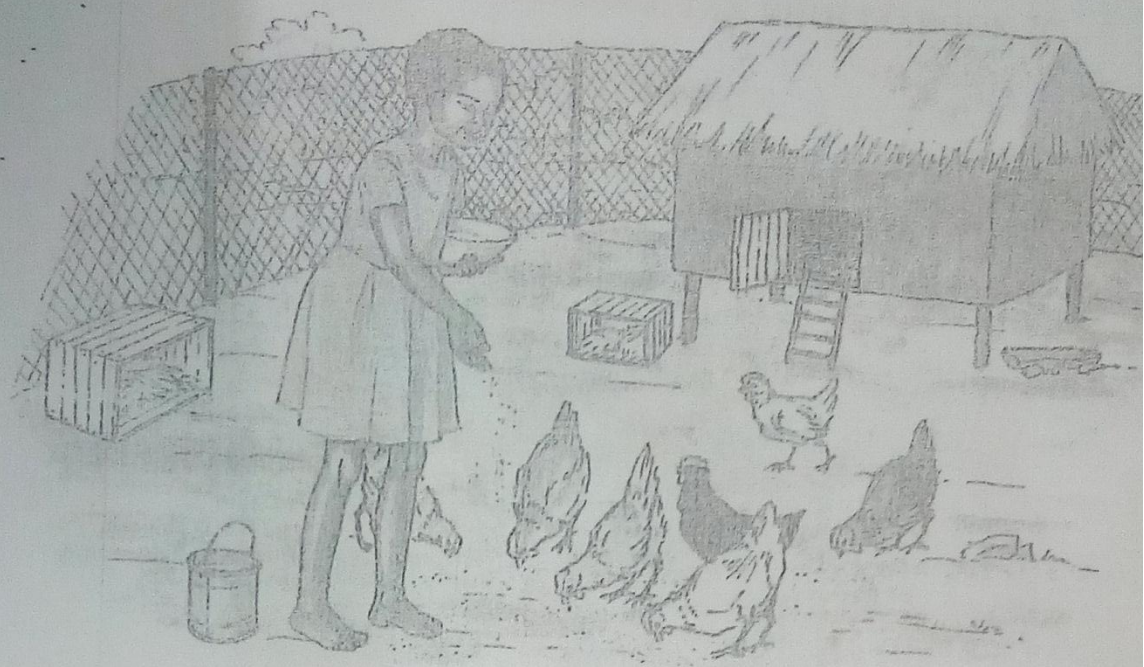
Dane: "Inyalo dhi gi ndowo to kik iolie pi kopong',
dibedi mapek. Ok daher ni gik mapek otur kor
nyakwara to pod otin."

Akeyo nokawo sugria mi oyudhore okelogo pi
moromo tiyo e ot.

Ka Akeyo nosetiako lwoko gik mako mapoth,
noyweyo jikon mi oweyo ka gik mako duto ler.
Bang'e nong'iyu mondo onee ka yiend chweko nitie
moromo. Noyudo ka yien oserumo. Nonyiso dane ni
odhi moto mondo oweye gi yien. Dane ne mor
ahinya ka owinjo kamano.

Akeyo noringo e bungu kadhi modo yien. Mapiyo
piyo nokelo wiye ariyo mane osemodo ni dane. Pile
kane olimo dane, ne otemo kaka onyalo mondo owe
dane gi yien kod pi.

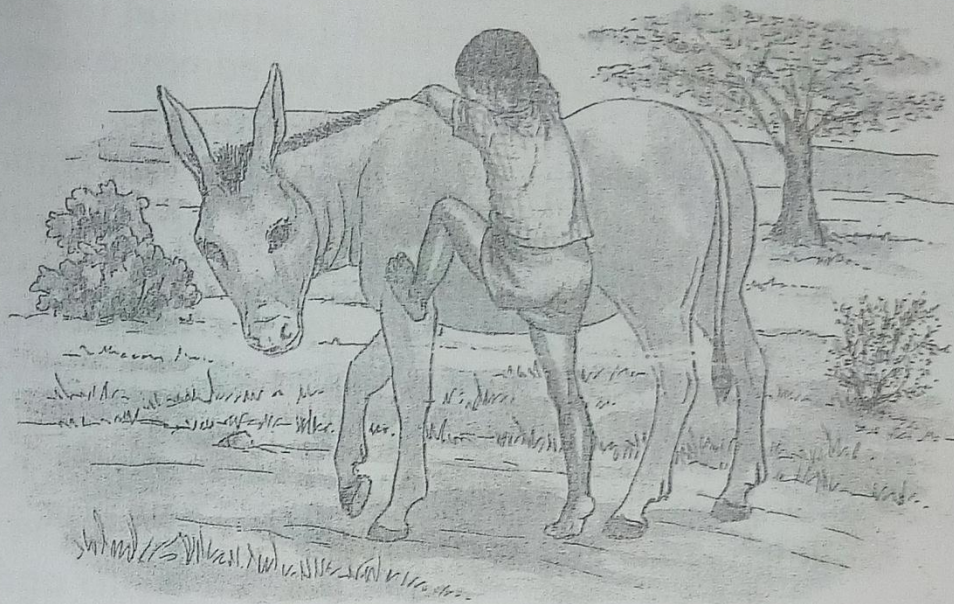




Chieng' moro Akeyo kod Omolo ne konyo jonyuol tich e puodho bang' tieko tich ot. Ne 'nitie gwen kod dhok e puothgi. Omolo nodhi konyo wuon e kund dhok ka Akeyo to konyo min miyo gwen chiemo e laru.

Min nonyise mondo omi gwen chiemo. Akeyo nomiyo gwen cham kod pi modho. Noting'o cham e bakul to pi e ndoo.

Nohero miyo gwen chiemo ahinya kendo chunye negombo ni daber ka onyalo bet komiyogi chiemo pile, to nong'eyo ni ne ok onyal timo kamano ka skul oseyaw nimar ndalo ma skul oyaw nyaka odhi skul.

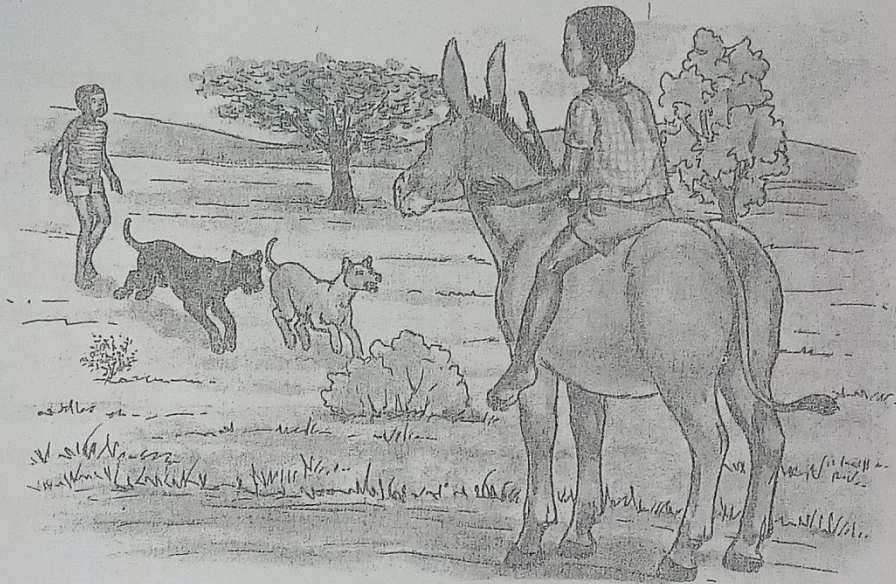


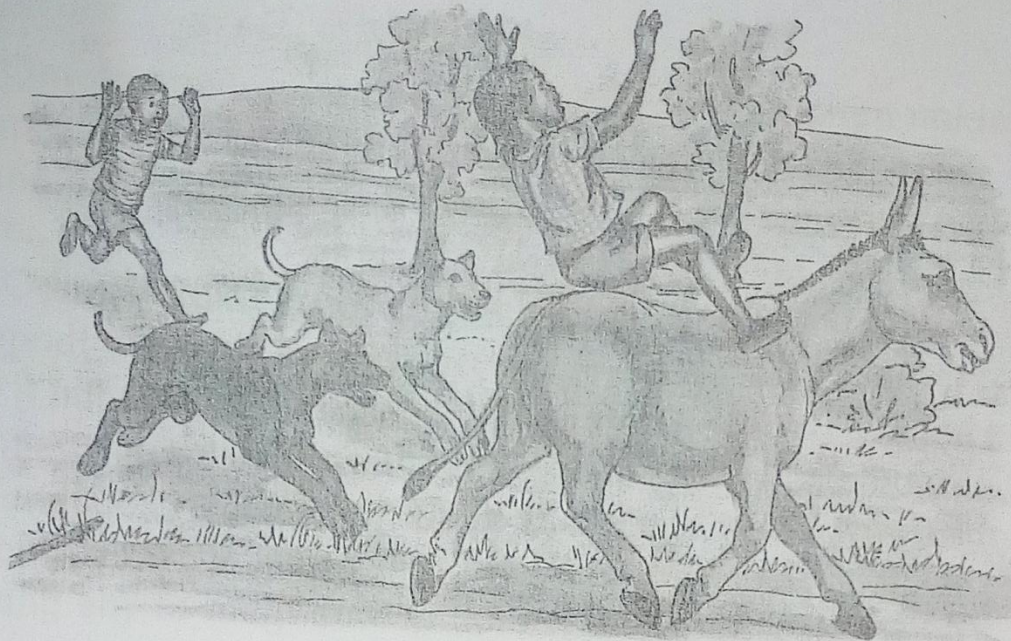
Omolo nool gi wuoth, koro nodwaro yweyo.
Nyawira to ne dhi mana nyime gi wuoth. Omolo noparo
gima dotim. Bang'e noidho e dier ng'e Nyawira. Omolo
noheroga idhe to ok ne odew. Kinde moko nonyalo nindo
piny mondo Omolo oidhe mayot.

E kindeni to ok ne okonyo Omolo kaka pile. Nenore
ni en bende koro ne ochako ol to ok nonyiso olo.
Nochung' nyaka Omolo notieko idhe. Omolo noluar ndalo
mogwarore nyaka achien noidhe.

Odero ok noparo wach guoke nyaka ne gichako gweyo eka Odero oparo ni kara gin bende giseneno Omolo gi Nyawira. E kinde mane aigweyona to ne gisechako vombe ka giringo gichiko ir Nyawira gi Omolo Chuny Odero ok noparo ni mita guoke ditimre kamano. Mokuongo notemo ringo koluongo, "Eee, Sibuur, Sibuur, Kwach, Kwach ee, dwoguru." Guogi notamore winjo wuongi. Koro ne githo ringo aringa ka guogi molokore joneko.

Nyawira to ne wuotho ka okulo wiye mi ok none guogi gi Odero wuongi. Noting'o wiye mana kinde mane guogi ochako gweyo. Ok nohero guogi. Nochung' mondo onon ane ni magi to ang'o gini. Kane osenenogi nolokore orango chien.





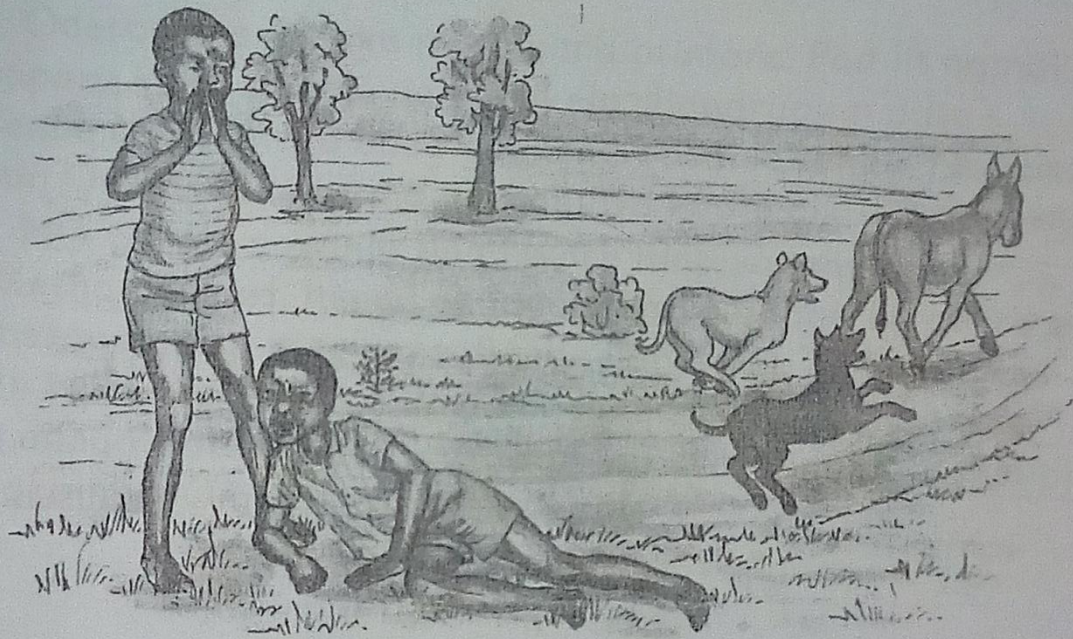
Weche nokethore malich. Guoai koro nosechopo ir Nvawira. Notemo berne ka ogwecho mondo orang' guogi kuome, to e kinde manotimo mano, nowito Omolo. Oh! Omolo hape rach manadi!

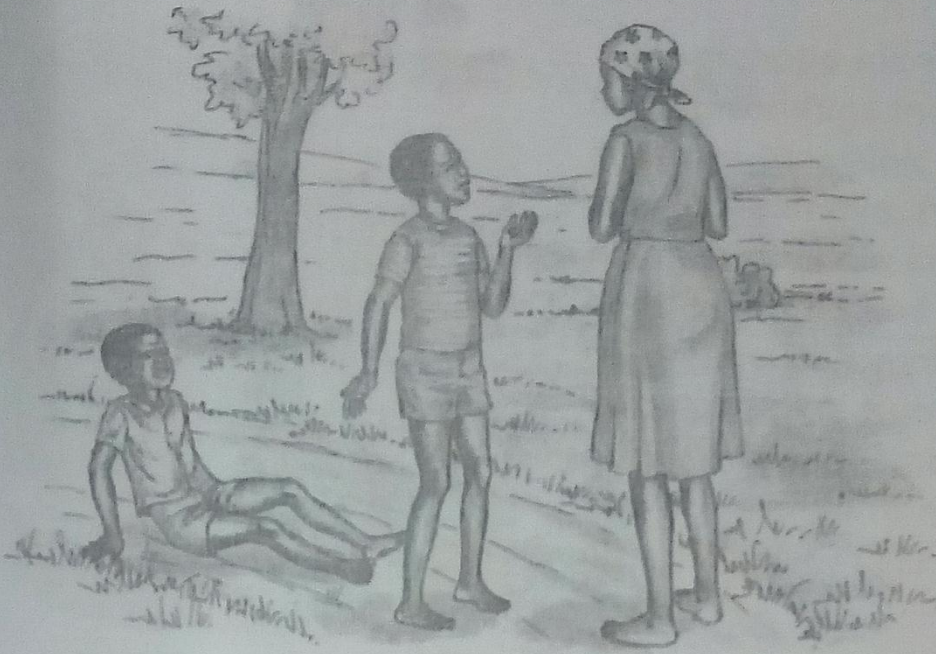
Omolo nogore piny, ok nong'eyo kama odhi podhoe. Le adekgo Nyawira, Sibuur gi Kwach ne ringo ma buru ema dum. Omolo chunye ne oa mi ne okia kata ochopo e lowo. Odero ok ne nyal neno gimoro nikech buru, to kata kamano, noneno Omolo e kor muya ka luar piny. Noringo matek mondo ochop ire.

Omolo nowinjo rem malit miwuoro. Mokuongo nokia ni rem a kanye. Nomulo wiye, dier ng'eye, iye, chongene, bang'e nomulo tiende kor achwich. Ee, ka ema rem ne aye.

Ođero nosiko ka ringo to ka ne ochopo kama Omolo nopodhoe, koro muche norumo.

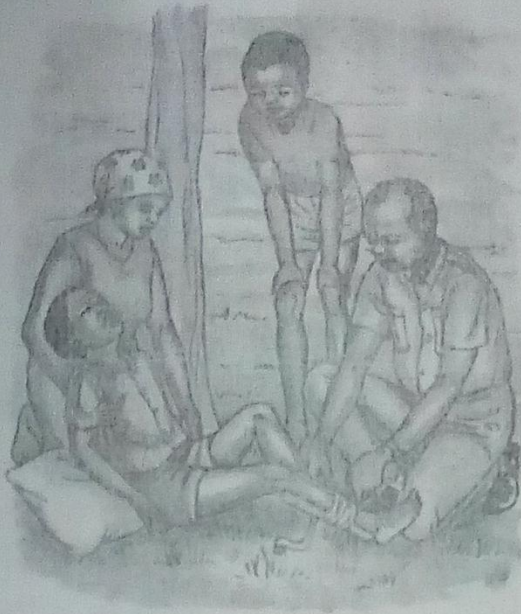
"Omolo. Iber?" nopenjo. Omolo ok noduoko. Dende ne rame. Kihondko nomako Ođero. Noneno ni en ema okelo chandruok ni osiepne. Guoke ema okelo weche maricho momiyo Nyawira olwaro Omolo. Notimo mos ndalo mang'eny to magi duto Omolo ok ne winji.





Odero nene ochako nyiso gima otimore. Pod lit nomake koparo kaka en ema nende okelo chandruokgi duto. Bende chalo onego oneg guokego obedi maonge. Nonyiso min Omolo kaka otimo mos ahinya kuom gik mosetimore.

Min Omolo nowinjo tiend wach mapiyo mowacho. "Ketho ok mari, nende ok inyal geng'o guogi. Nyawira ok oheroga guogi magweyo. Bende Omolo ok nende onego idh Nyawira omiyo chunyi kik chandre. Gimaduong' to ni onego water Omolo e osiptal mapiyo. Ringi idhi ikel pi e okombe. Omolo dware modho."



Ka gichopo nii, Ruoth
nogolo sanduge moting'oe
gi konyo hinyruok
motimore apoya. Nolony
kuom gimachalo kama. Ne
gidhi gi Mama kod askar e
ot, giyudo ka Omolo podi
ywak aywaka. Ruoth
notweyo tiend Omolo koma
oturno. Omolo to ne ywak
nikech rem.

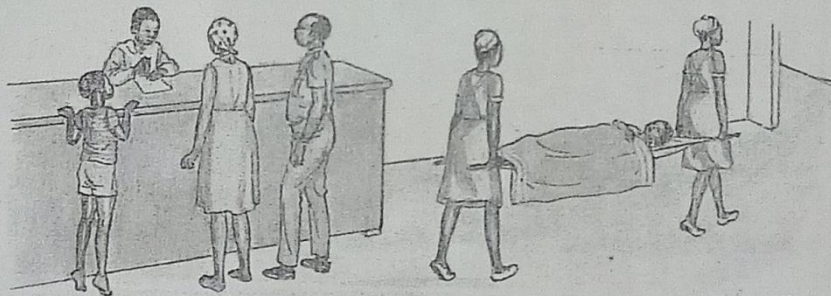
Ruoth nonyiso askar
mondo qitina' Omolo aiter
e mtoka. Mama, Omolo kod
Odero ne jobet chien to
Ruoth gi dreba nobet
nyime. Ng'wech nochiko od
thieth mapiny kinen. Dreba
noriembo matek mondo
gichop piyo.





Ka gichopo e osiptal, Ruoth noringo odonjo ei osiptal. Kadiemo wang', nochopo gi jotich osiptal ariyo manyiri. Nyirigi noting'o otanda mayot mar ting'o ng'at matuo miluongo ni 'rarieya'. Tiend Omolo ne pod remo to koro nodhil gi rem. Ne giume mondo kik oyud ng'ich. Negireto kode e mesa mar ndiko. Mama, Ruoth gi Odero, ne joluwogi. Jotich manyirigo noruyo Omolo nyime nikech tuone ne tek, ok nobet kama ji ochanoree.

Min Omolo koro nonyiso jothieth nying Omolo, hike gi gima otime. Magi duto nondiki eka bang'e oter Omolo ir laktar.



Omolo ok nonindo aming'a. Welo mane biro limo wedegi nochiewe ka giloso. Jonyuol gi wede nobiro neno nyithindgi matuo. Ne en sa mar limbe. Omolo norango dirisa kogeno ni min biro. Deko mar mamane ok ne omiye mor. E kinde ma podi ogalore orango dirisa, nopo ka wuonmare osehopo pamo goke. Omolo ne mor ahinya koneno wuonmare.

Wuonmare nokelone mit-bilie, machunga gi buk. Omolo nonyiso wuon tiende.

"Ne, Baba, laktar oketo kidi mapek e tienda koro ok anyal wuotho."

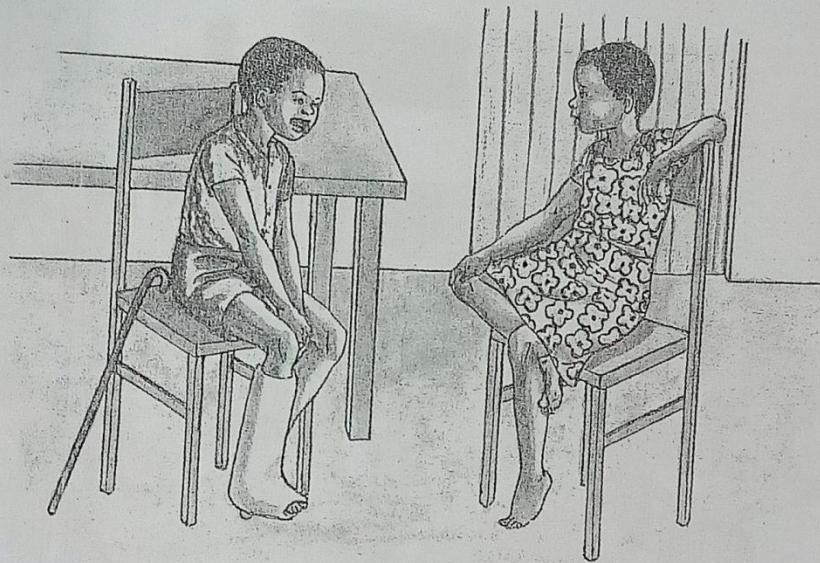
"Kik idew. Laktar biro gole mapiyo," wuon noduoke.



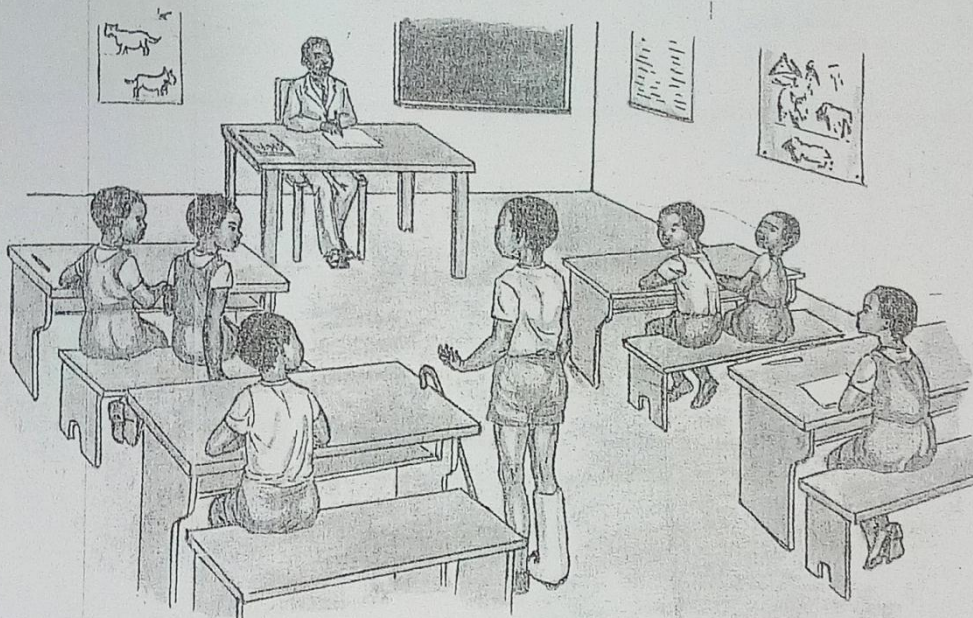


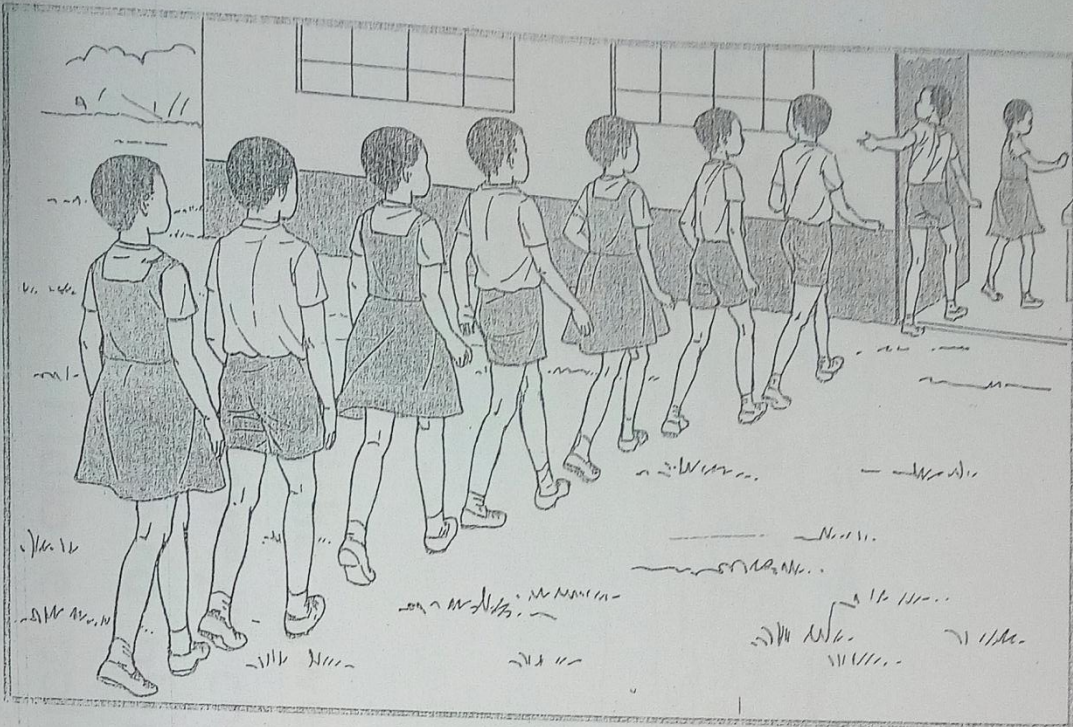
Olang' noywak mawelo weyogo od jotuo. Jonyuol gi wede nolal nono. Ot koro ok notimo koko ahinya mak mana manok mag jotuo. Wahia mane ok tuo ahinya nomoko gi chamo olembe mane okelniqi. Mago mane nyalo wuotho to neringo kendo mire olembe. Ne gibiro ir Omolo. Omolo bende nopogogi olembene. Chunye negombo wuotho kaka gin, to ne ok onyal. Nechune ni nyaka obedi abeda e otanda nyaka ndalo moko.

Chuny Omolo ne koro gombo neno Akeyo kod nyathi ahinya e kinde mane en e osiptal. Akeyo ne dhiga lime ka diciel. Skul koro noyaw. Akeyo ne dhi e skul kende. Omolo ne mor ahinya kane ochopo dala. Min kod Akeyo bende ne mor ahinya nene. Mama nolosone chae. Ka ne osemadho chae, nodhi ir Akeyo mondo gigo mbaka. Nonyise wach osiptal gi osiepene man kuro.

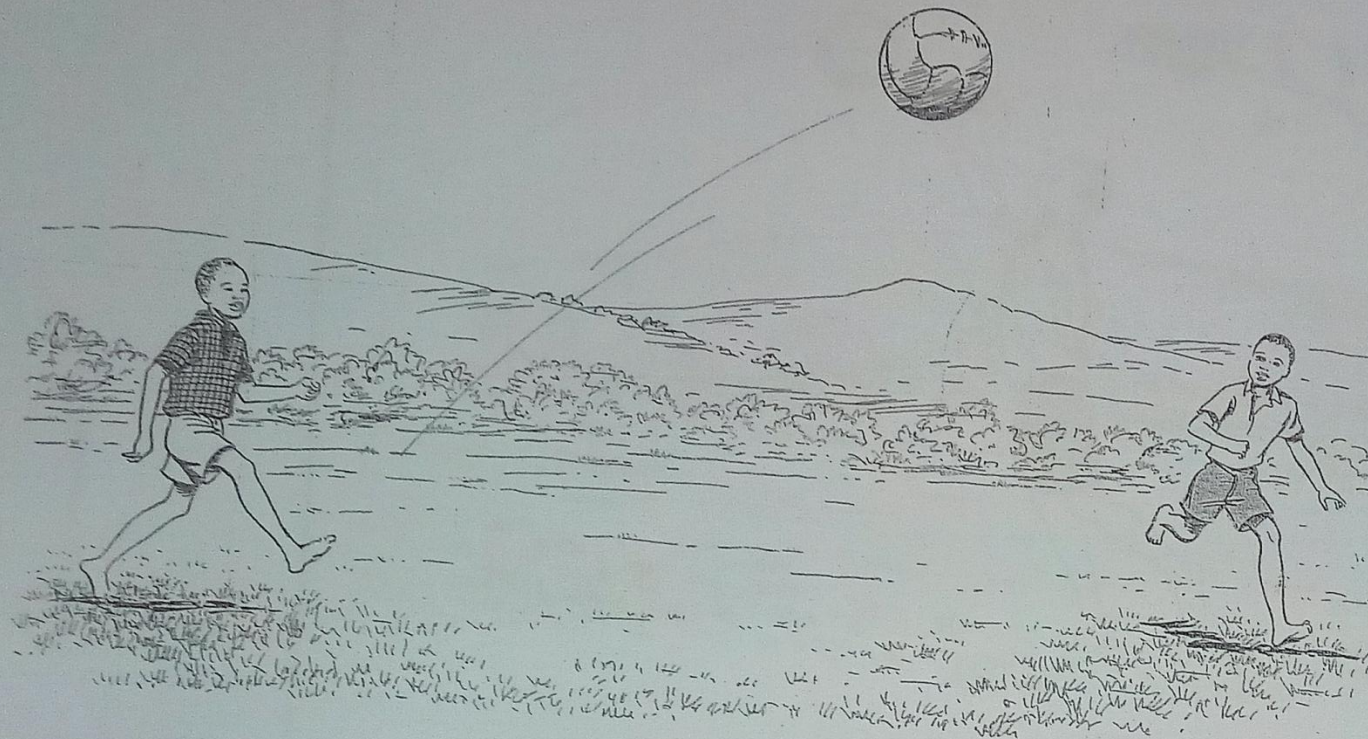


Chieng' moro japuonj nopenjo wahia mondo ogoye mbaka kaka ne giyweyo e dala. Omolo nogoyo mbaka kaka tiende notur. Kaka pundane nowite piny mi tiende otur. Bang'e mtoka mar Ruoth notere e osiptal. Norwake e osiptal gi otanda mayot ka nyiri ariyo ma jotich thieth oting'e, bende kaka nyirigo norite maber. Nonyisogi kaka laktar nopime kendo thiedhe. Nowachonigi kaka chieng' moro nogan nigi sigana mane nyako ma jathieth ogano nigi e osiptal.

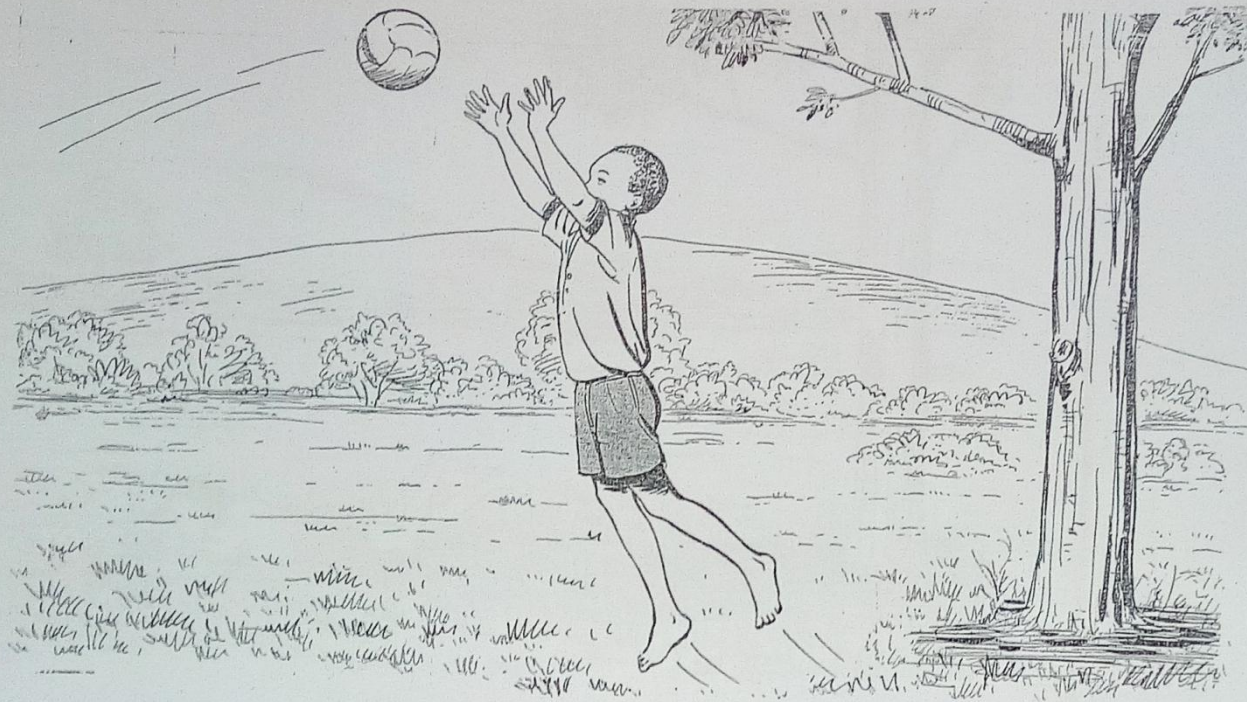




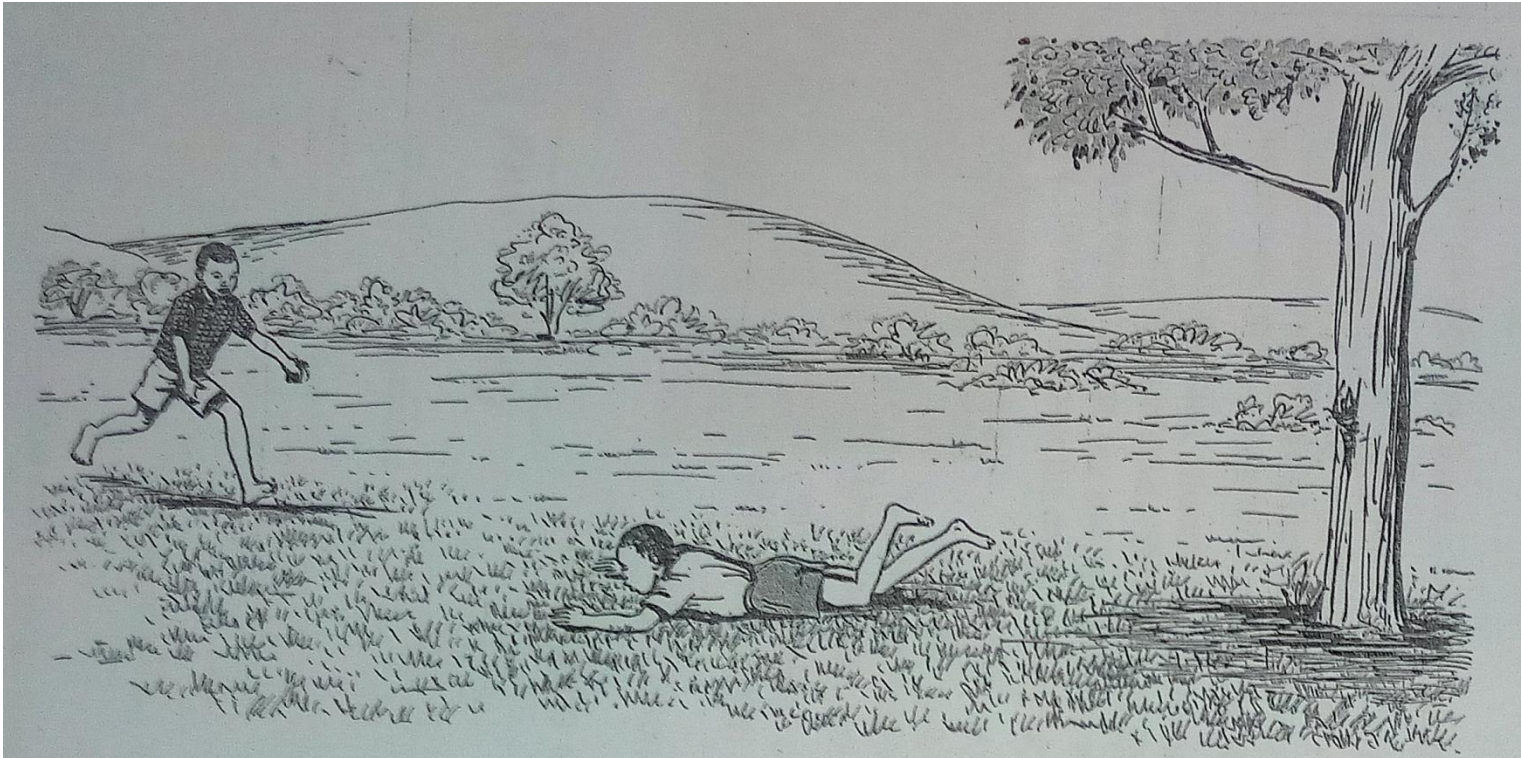
Nyithindo wuotho e laini.
Gichalo askache madhi ka lweny.
Giwuotho motegno maber.
Gidhiyo e klase somo.
Gidhiyo ka lweny mar yudo riekko.
Lweny mar yudo riekko iluongo ni puonjruok.



Kiche gweyo mupira.
Ogweyo chut.
Mupira ni malo.
Malo e polo.



Mupira ochiko yath.
Odhiambo odum malo.
Ochikore malo.



Mupira olal e wi yath.
Odhiambo ogore piny.
Ogore piny auma.
Kiche ringo dhi konye.

Okang' mar

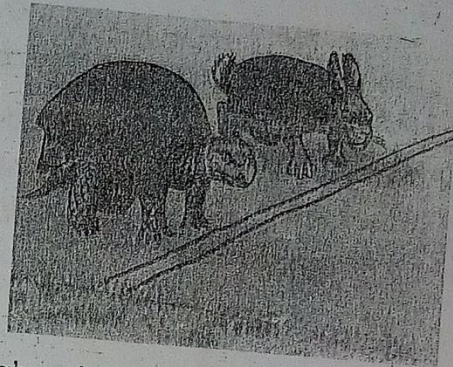
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Jopuonjre agan-nue!

Sigand Apuoyo gi Opuk

Chon chon gilala, Apuoyo gi
Opuk ne gin osiepe ahinya.

Apuoyo ne owacho-ne Opuk
ni onyalo yombe e ng'wech.
Opuk ne oyie ni mondo
gipiem e ng'wech.



Apuoyo gi Opuk ne ochako ng'wech ka-achiel. Apuoyo ne
oringo matek ahinya. Ne ool ma obaro nindo e bath yoo.
Opuk ne obiro ma okadho Apuoyo ka pod nindo. Opuk ne
oringo ma okwongo ne Apuoyo tieko ng'wech.

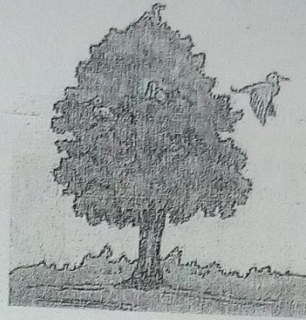
Apuoyo kane ochiew to noyudo ka Opuk ose kadhe.
Kane oringo matek to oyudo ka Opuk ne osechopo kendo
koro yweyo. Opuk ne onyiero Apuoyo ahinya. Apuoyo ne
wiye okuot ma oringo molal.

Atho-tinda, adong' adong arom gi bao ma kanera.

Penjo

1. Sigana ni wuoyo kuom ng'a gini? _____
2. Osiepe gi ne piem timo ang'o? _____
3. Ng'ama ne oyombo? _____
4. Sigana ni puonjoi ang'o? _____

Jopuonjre moko ne ochako goyo
koko ka giwacho ni "Nee nee!
winy-ka gin osogo kod Aluru."
Osogo nigi kido maber to Aluru
nigi yip mabor.



Japuonj ne oterowa e tie aora.
Ne aneno mafua mopogore.
Moko ne ratong, moko ne
rakwaro. Ne wapoŋo mafua
kendo ne gi dum' mamit.
Kich bende ne opiyo e mafua.
Ne gichamo mafua kendo ne ok
gi kayowa.



Etie aora, ne wayudo ogwande.
Moko ne tindo to moko dongo.
Ogwande ne ywak ni "Hor, Hor, Hor".
Jopuonjre moko ne oluoro ogwal.
Jopuonjre moko to ne tugo gi
ogwandego. An to ne ok asudo
but ogwal moro amora.
Kendo ne waneno ong'eche ariyo.



Puonjruok kuom sigana

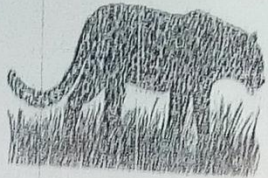
Rang kendo wach



Oyieyo	Sibuor	Kwach	Ondiek
Opuoyo	Obeto	Bungu	Tiga
Mwanda	Mogwar	Liech	

Som siganani

Oyieyo gi Sibuor



Chieng' moro achiel Oyieyo ne odhi bayo e bungu. Kane ne ochopo e bungu ne oyudo ka olemo mang'eny olwar e yo. Ne ochako kwanyo olemogo achiel kachiel ka oketogi e ofuke. Bang' sa matin, ne opo ka ochopo e dho bur ma Sibuor ma oti ne ninde. Sibuor ne owinjo Oyieyo ka wuntho ma ochiew. Oyieyo ne oterno ni mondo oringi matek to ne ok onyalo' ma Sibuor