

DHOLUO GRAMMAR FOR BEGINNERS

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ACKNOWLEDGEMENT

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This is an integrated grammar book of Dholuo language, with explanations in English. It will be handy for whoever likes to speak the language. Dholuo is the ethnic language that is spoken by the Luo people living around Lake Victoria (Sango) in the Western part of Kenya. From their original background, this ethnic group is known as the River-Lake Nilot. The linguistic root is therefore Nilotic. The Luo people usually lived around Lakes or rivers where fishing is possible. The region was known as Kavirondo from the Kavirondo gulf of Lake Victoria.

From history we know that this tribal group immigrated from the Southern part of Sudan in the early Medieval period and travelled along the river Nile then settled around Lake Victoria. Today Luo people, like any other tribe, are widely spread in Kenya. They like speaking their language and try to keep its originality wherever they are.

Learning Dholuo will not only help readers to understand what the Luos are, but also it will help you to get into the depths of their socio-cultural life. The language contains many elements regarding the customs, religion, and literature of the people.

This book will help readers master the grammar of Dholuo as it is spoken today. The language is called *Dholuo* and the people are *Luo* or *Joluo*. The book is titled: *Dholuo Grammar Book for Beginners*. It is simple enough and who ever speaks English will find it handy and easy to follow.

The book will offer readers a chance to learn the language. It should therefore, help you to communicate easily using modern spoken Dholuo. It will leave out some difficult and ambiguous words that are not commonly used by many speakers.

I would encourage you to read the book several times to memorize the new words and try to study the grammatical rules. The language is not very difficult and frequent practice will always facilitate the learning.

UNIT I

Introduction

This Unit will deal with the general elements that are essential for learning a new language. These are the alphabets, the consonants, the vowels, and the pronunciation. A glimpse of the Luo's social life will also come through this unit and other units as well.

Chapter 1(*Sula 1*)

1. Pronunciation Aid (*Luongo Wach Maberi*)

Dholuo does not have many pronunciation symbols. This makes it difficult for a learner to know where to place the accent. Remember that a right word pronounced wrongly can mean something different.

2. Dholuo Alphabets (*Nyikuta mag Dholuo*)

Dholuo has 22 alphabets, 17 consonants and 5 vowels

A B (C) D E F G H I J K L M N O P R
S T U W Y

"C" does not stand alone so it takes "H" for its sound.

Pronunciation (*Fulo Wach*) kit:

A; BA; CHA; DA; E; FA; GA; HA; I; JA; KA; LA;
MA; NA; O; PA; RA; SA; TA; U; WA; YA.

Note that the consonants take "A" for their phonetical meaning.

Read them aloud as they are written.

We will later on come to the grouped consonants

The Pronunciation Skills

(Long sounds, short sounds and deep sounds)

a: as in **mat**, **mad**.

b: as in **bat**, **bad**.

Ch: as in **chat**, **charge**.

d: as in **dark**, **dull**.

e: as in **egg**, **end**.

f: as in **fat**.

g: as in **gull**, **gamble**.

h: as in **hat**, **hurt**.

i: as in **It**.

j: as in **jark**, **jungle**.

k: as in **come**.

l: as in **lamp**, **lad**.

m: as in **mat**, **mug**.

n: as in **nut**, **nasty**.

o: as in **order**.

p: as in **park**.

r: as in **rat**.

s: as in **sat**.

t: as in **task**.

u: as in **stool**.

W; as in **watt**.

y: as in **yatch**.

The Grouped Consonants:

(Learn by Heart)

CHA;	CHE;	CHI;	CHO;	CHU;
DHA;	DHE;	DHI;	DHO;	DHU;
MBA;	MBE;	MBI;	MBO;	MBU;
NDA;	NDE;	NDI;	NDO;	NDU;
NDHA;	NDHE;	NDHI;	NDHO;	NDHU;
NG'A;	NG'E;	NG'I;	NG'O;	NG'U;
NGA;	NGE;	NGI;	NGO;	NGU;
NYA;	NYE;	NYI;	NYO;	NYU;
THA;	THE;	THI;	THO;	THU;
TWA;	TWE;	TWI;	TWO;	TWU;

*(The pronunciation of *twa* = *tua*; *twe* = *tue*; *twi* = *tui*) Note that this last group is not frequently used.

This group is very common in Dholuo.

Mba: as in **remember**.

dha; as in **that**.

Nda: as in **render**.

Tha: as in **thatch**.

Nga: as in **linger**.

Cha as in **Charge**.

Ng'a: as in -ng in English reading.

Nya; as in **Kenya**.

Examples (Ranyisi)

mbaka - conversation

rombo - Sheep

mbiru - a brewing pot

ndara - road

ndawa - cigarette

rango - to look for, search, look at

tong'o - to chop, cut into pieces

kong'o - beer/ alcohol

dhano - a human being.

dhako - a woman.

nyathi - a child.

nyako - a girl/lady

nyamin - sister

nyalo - ability.

kecho - to pity, anger (there are other meanings)

chando - to persecute, to disturb, poverty.

chango - to heal, to cure up.

dhiang' - a cow

nyuok - a billy-goat.

Nyadhi -pride (usually in a positive sense)

Problems of Pronunciation

Some words are similar in spelling but different in meaning according to the accent. For example:

1. *Kendo* > again, to marry, fire place (stove)
2. *Keyo* > to harvest, to spread, to broadcast, clan.

Let us see how we can solve the problem in order to render it easier for a learner.

1. *Ke-ndo* put the accent on both syllables -the *ke* and *ndo*
Kendo = again. The *ndo* is as hard as the “*Ke*”.

But *Ke -ndo* the *ké* is very hard and the *-ndo* is soft will
mean a fireplace. *Keee-ndo*. *K’eee* is a long sound. And the
-ndo is short.

Kendo to mean to marry is harder. The pronunciation is
short not long. Learn it by practice.

2. *Keyo* when it is shortly pronounced it means to harvest. But
Ke-yo; the *Ke* is long and the *yo* is short means to spread
or to broadcast. Try to practice these words.

3. Cardinal and Ordinal Numbers

Kweno e Dholuo — Counting in Dholuo

Cardinal numbers

1. <i>Achiel</i>	10. <i>Apar</i>
2. <i>Ariyo</i>	11. <i>Apar gachiel</i>
3. <i>Adek</i>	12. <i>Apar gariyo</i>
4. <i>Ang’wen</i>	13. <i>Apar gadek</i>
5. <i>Abich</i>	14. <i>Apar gang’uen</i>
6. <i>Auchiel</i>	15. <i>Apar gabich</i>
7. <i>Abiriyo</i>	16. <i>Apar gauchiel</i>
8. <i>Aboro</i>	17. <i>Apar gabiriyo</i>
9. <i>Ochiko/ongachiel</i>	18. <i>Apar gaboro</i>
19. <i>Apar gochiko</i>	20. <i>Piero ariyo</i>
30. <i>Piero adek</i>	40. <i>Piero ang’wen</i>
50. <i>Piero abich</i>	60. <i>Piero auchiel</i>
70. <i>Piero abiriyo</i>	80. <i>Piero aboro</i>
90. <i>Piero ochiko</i>	100. <i>Pier apar achiel a*(Haga achiel)</i>
101. <i>Pier apar gachiel</i>	1000. <i>Alufu achiel *(Haga apar/ gana achiel)</i>

1000 0000 *Million achiel *(Gana gi gana)*

(The numbers marked with asterisk are not in modern use)

Ordinal numbers (*Kweno*)

First = <i>Mokuongo</i>	Second = <i>Mar ariyo</i>
Third = <i>Mar adek</i>	Fourth = <i>Mar ang’uen</i>
Fifth = <i>Mar abich</i>	Sixth = <i>Mar auchiel</i>
Seventh = <i>Mar abiriyo</i>	Eighth = <i>Mar aboro</i>

Ninth = *Mar ochiko*

Tenth = *Mar apar*

Exercise (Tich)

1. *Gin ji adi?* — How many people are they?
a) *gin ji adek, dhako achiel to gi chuo ariyo.*
Use the countable nouns and try to use the numbers in Dholuo.
2. How many goats (*diek*)? five.
3. How many girls (*nyiri*)? nine.
4. How many homes (*mier*)? fifteen.
5. How many children (*nyithindo*) ? eleven.
6. How many houses (*udi*) ? ten.

Chapter 2 (Sula 2)

1. General Ways of Communication

Luo people greet by shaking hands. There are forms of greetings as we will see below.

Greetings - *Mosruok*

- i) Morning greetings (*mos mar Okinyi*)
(*Oyawore*)

This is used only in the morning when the sun is rising

one person:	Many people
<i>Oyawore</i>	<i>Oyaworeuru</i>

Answer

one person	Many people
<i>Oyawore ahinya</i>	<i>Oyaworeuru ahinya</i>

- ii) Midday or General Greetings (*Mos Mar Odiechieng'*)
(*Misawa*) *Osaworeuru*
Remember that (*uru*) stands for many people. It is a particle for plural.
(Second person plural).

one person	many people
<i>Misawa</i>	<i>Misawauru</i>

Answer

one person	many people
<i>Misawa ahinya</i>	<i>Misawauru ahinya</i>

- iii) Evening Greeting (*Mos mar Odhiambo*)
Oyimore *Oyimoreuru*
 one person many people
oyimore *oyimoreuru*

Answer

- oyimore ahinya* *oyimore uru ahinya*
 iv) Night Greeting (*Mos mar Otieno*)
 (“*oyimore*” can still be used but when people are going to sleep they wish each other a good night)
Oriti inind maber!
 Bye! Sleep well

- v) Goodbye (*Oriti*)
Goyo Oriti - To say goodbye.
Oriti - oriti ahinya. (a single person)
ORITI is a word for wishing well, meaning: May He protect you!
Oriti uru = oriti ahinya (addressing many people)

Answer

Oriti ahinya

The word “*Rito*” means to protect. So, *oriti* would mean literally, MAY HE PROTECT YOU! May God Protect You.

Goodbye go well! —*Oriti idhi maber/iwuoth maber* , safe journey.

Goodbye sleep well! —*Oriti inind maber.*

Goodbye stay well! —*Oriti idong ‘ maber.*

General forms of greetings

1. *Misawa* - Hallo
2. *Ber* - Hi

Answers

1. *Misawa ahinya*
2. *Ber ahinya*

3. Dialogue — Wuoyo, Twak

Ordinary conversation — *goyo mbaka mapile*

Conversation — *mbaka*

Speech — *twak*

Giving a speech — *golo twak*

To converse — *goyo mbaka*

Talk - *wuoyo*

Twak I

- A. *Oyawore Japuonj!* - Good morning teacher!
- B. *Oyawore ahinya.* - Good morning.
- A. *Idhi nadi?* – How are you?
- B. *Adhi maber, to in?* – I am doing well and you?
- A. *An bende adhi maber.* -I am also fine)

Twak II

- A. *Osawore Olum!*
- B. *Osawore ahinya Onyango.*
- A. *Ere wach?* - Any news?
- B. *Wach onge* - There is no news.
- A. *To idhi kanye?* - Where are you going?
- B. *Adhi e nam* - I am going to the lake.

Note that in this conversation there is familiarity. The two people are close friends. Yet in the first *Mbaka*, there is formality. One is a teacher and the other one may be a pupil.

Twak III

- A. *Misawa!* (very formal greeting)
- B. *Misawa ahinya*
- A. *Kiyie to nyisae yoo madhi e nam!* -Please show me the way to the lake!.
- B. *To ia kanye?* - Where do you come from?
- A. *Aa Kamagambo.* - I am from Kamagambo.

Note that this third form of “*mbaka*” is very formal. The two people have met for the first time. There is a lot of respect. Luo people will usually ask to know where a stranger comes from, just to create more socialization. It is a way to relate with people.

Twak IV

- A. *Oyimore Migosi Odipo!* - Good evening Mr. Odipo.
- B. *Oyimore ahinya Onyango* - Good evening Onyango.
- A. *Bende isewinjo gima otimore?* - Have you heard of what has happened?
- B. *Ooyo, podi ok awinjo gimoro amora.* - No. I have not heard anything.

Note that in this dialogue, the two people are friends. The conversation is deeper than in *twak 1*.

4. Politeness

In the above forms of greetings, we have seen different ways of expressing respect. Luo people would appreciate politeness especially when one is making a request.

The word for thanking a person is *EROKAMANO* or *EROKAMANO AHINYA*

This is to say thank you or thank you very much

The word *Please* is expressed by *KIYIE*.

Kiyie gamna pi: please get me somewater.

There is another form of *KIYIE*! Meaning, if you are willing!

Kiyie to nyisae yoo madhi e chiro: PLEASE SHOW ME THE WAY TO THE MARKET.

5. Titles of People — *Kaka iluongo ji*

These are the main titles used in addressing people:

Chief is *Ruoth* (Lord, King) e.g. Lord Jesus — *Ruoth Yesu*

Elder is *Jaduong’/jatelo*’ (A title given to Catholic priests)

First wife is *Mikayi*

Miss is *Nyadendi*

Second wife is *Nyachira*

Miss is *Nyadendi*

Mister is *Migosi*; Sir Paul — *Migosi Paul*.

President is *Ker (Jatelo mar piny* — Head of State) patron of an organization

A child is *Rawera* (Usually the male/female youngster)

Jatelo — a leader

Jakom — is a chairperson

Omera — this is an informal way of addressing a friend. Usually it is used to address a cousin or a very close friend.

Misawa omera!

NB. *Omera*, can be used to threaten somebody.

1. *Omera abiro goyi*! — I will beat you!

2. *Omera bed ka itang*’! — My dear, be careful!

3. *Ber Omera*! — Hallo!

NB. In greeting, *Omera* is used for addressing equal sex, a male and a male; a female and a female.

4. *Nyako ber* ! — Hallo lady! or *Ber Nyako*

Chapter 3— (*Sula 3*)

1. Introduction to Dholuo Nouns

Nouns — *Nyinge*

In this chapter we will learn the basic method in which Dholuo nouns are classified.

For example:

Cham, means grains and it may mean the imperative form of the verb, Eat.

Dhok — Mouth (the sound is acute)

Dhók — Cows (the sound is long)

Dhok — Mouth; Pronounced *Dhook*

Dhok — Cows; Pronounced *Dhók*

Therefore one must be careful.

The nouns are determined by the adjective and demonstrative pronouns.

The nouns are grouped in many classes according to their roots and forms.

Dholuo uses a number of borrowed terms. In many cases, it has words borrowed from Kiswahili and English.

There are some vocabularies that are no longer in modern use.

Example: Nyamburko to mean a car.

Nyakalondo to mean a radio

Twak (Odipo and Olum)

Odipo: Oyimore Olum.

Olum: Oyimore ahinya.

Odipo: Ichiew maber?

Olum: Ooyo, ok achiew maber nimar an gi wich bar matek.

Odipo: Ere gimomiyo podi ok idhi neno jathieth?

Olum: Kiny nadhi e od thieth.

Note: the simple forms of communication in the above conversation between Olum and Odipo. Both are friends and they share a talk. What is Olum's problem?

Nyinge/weche Dholuo Moko Tiendgi e Dho-Ngere.

Agulu..... a cooking pot.

Ajuoga..... a witch doctor/medicine man.

Alot..... vegetables.

Apuoyo..... a rabbit/hare.

Bando/Oduma..... maize.

Biye..... termites.

<i>Bura/chokruok</i>	meeting/conference/assembly.	
<i>Cham</i>	cereal, grains in general.	
<i>Chogo</i>	a bone / last born/caution/stop, eg water	from
	flowing.	
<i>Chuodho</i>	mud.	
<i>Chwiri</i>	wet season (March to June).	
<i>Dak (n)</i>	big pot meant for brewing beer, also means	
	living, or a large pot.	
<i>Dala</i>	homestead, home — <i>dala/pacho</i> .	
<i>Dayo</i>	grandmother, or an elderly woman.	
<i>Dero</i>	granary.	
<i>Dhako</i>	woman.	
<i>Dhiang'</i>	cow (not necessarily a female)	
<i>Dhoot</i>	entrance to a house/door.	
<i>Dichuo</i>	man/husband.	
<i>Diel</i>	goat.	
<i>Gogo</i>	fishing net.	
<i>Ich</i>	stomach.	
<i>Jachien</i>	ghost/demon/devil/Satan.	
<i>Jaduong'</i>	an elder/leader /a catholic priest.	
<i>Jagam</i>	go-between/mediator in a marriage case	
	only.	
<i>Jajuok</i>	a night runner, a wizard/a witch.	
<i>Jakedo/jaleny</i>	fighter, a warrior.	
<i>Jakom</i>	chairperson.	
<i>Jakony</i>	helper/assistant.	
<i>Jakuath</i>	shepherd/pastor.	
<i>Jatelo</i>	leader.	
<i>Joot</i>	family.	
<i>Kech</i>	hunger/famine/bitterness.	
<i>Kendo</i>	fire place.	
<i>Keny</i>	betrothal	
<i>Kom</i>	chair/stool.	
<i>Kong'o</i>	liquor/beer.	
<i>Koth</i>	rain.	
<i>Koyo</i>	cold.	
<i>Kudho</i>	thorn.	
<i>Kul</i>	a Kraal for cattle.	
<i>Kwanyo</i>	to pick.	
<i>Lak</i>	tooth.	
<i>Law</i>	cloth/dress/garment.	

<i>Le</i>	an axe.
<i>Lé</i>	animal.
<i>Lep</i>	tongue.
<i>Libamba</i>	neighbouring clan.
<i>Liswa</i>	sacrifice.
<i>Lowo</i>	land/soil, earth.
<i>Luth</i>	walking Stick.
<i>Lweny</i>	war.
<i>Mego</i>	a mother (in general), motherhood.
<i>Mier</i>	homes (in general).
<i>Misumba</i>	a bachelor/ a widower.
<i>Nam</i>	a lake.
<i>Nanga</i>	a cloth/garment.
<i>Ndara</i>	road.
<i>Ndawa</i>	cigarette/tobacco.
<i>Ndowo</i>	pail/bucket for water.
<i>Ng'ango</i>	a bed.
<i>Ng'wen</i>	white ant.
<i>Nyako</i>	a girl.
<i>Nyasaye</i>	God.
<i>Odiechieng'</i>	day.
<i>Ogwal</i>	frog/toad.
<i>Olemo</i>	fruit.
<i>Oro</i>	dry season (December - March)
<i>Oseke</i>	drinking straw.
<i>Ot</i>	house (in general)
<i>Otieno</i>	night.
<i>Pacho</i>	home.
<i>Pap</i>	camp/field.
<i>Pi</i>	water.
<i>Pien</i>	skin.
<i>Piny</i>	earth, world, down.
<i>Rabuon</i>	potatoes.
<i>Rakuom</i>	hunch back
<i>Rang'ol</i>	lame person.
<i>Rangach</i>	gate.
<i>Rombo</i>	sheep.
<i>Romo</i>	meeting/encounter.
<i>Roya (Nyarwath)</i>	calf.
<i>Tado</i>	roof.
<i>Tawo</i>	clay bowl.

<i>Thuol</i>	snake.
<i>Twak</i>	speech/discussion.
<i>Tung'</i>	horn.
<i>Wach</i>	word/talk.
<i>Wat</i>	relation/kin.
<i>Wath</i>	beach/shore.
<i>Wendo</i>	visitor/a guest.
<i>Wuoro</i>	father/fatherhood.
<i>Wuoyi</i>	boy/a male person.
<i>Yath</i>	medicine/herb/tree.
<i>Yie</i>	boat, can also mean to believe, to agree.
<i>Yien</i>	tree (plant).
<i>Yier</i>	hair.

Chapter 4(*Sula 4*)

The problem of Dholuo Equivocal and Synonyms

These are some important and common words used in Dholuo that have several meanings. Some change their meaning according to the position of the accent, so one is requested to respect the right sound. Some have the same sound but the meaning will depend on the context. So read them several times and try to find the difference in meaning. It is a question of good practice.

Bor: a) far; a distance; b) it can also mean *fat* of an animal; c) clouds in the sky — *bor polo*.

Cham: a) grains; b) imperative (imper.) of *chamo* — to eat.

Dhok: a) cows, if the pronunciation is *aspro*; b) *dhók* — Mouth if the pronunciation is acute; c) it can be language as in (b)

Dwe: a) The moon; b) month — the same pronunciation.

Dum: a) To stink — *gima dum marach*; b) it can also be, to jump;) to fly — *ndege dum, winyo dum*.

Duol: a) a voice *aspro*; b) a small hut for a grandfather (hard sound).

Kal: a) A type of grain *wimbi* (Swa.) or finger millet; b) but “*kal*” can be the imper. of the verb *kalo* to cross; to pass: (hard sound)

kendo: a) to marry; b) again; c) a fire place (stove).

Keyo: a) to broadcast, to spread (acute sound); b) to harvest.

Kich a) bees; b) an orphan.

Koko a) noise b) *Ko-ko* (long sound) is an ogre.

Lak: a) a tooth; b) to crawl, when a baby crawls — *olak e laro*: a) (hard sound) it means an area in front of the house; b) but *laro-* (aspro) means to grumble, to fight for something.

Le: a) *aspro* means an axe; b) (hard sound) animal

Ler: a) brightness; b) imper. of the verb *lero* – cleanliness.

Lewo: a) to be late; b) to float (*welo*).

Lor: a) to descend, to come down from up; b) or imper. of *loro* to close. (the sound is long; *lo-ro*).

Lwar: a) grey hair; b) imper of the verb to drop (*lwaro*)

Mondo: a) to come early, to be punctual; b) *mo-ndo* (aspro) means a relative pronoun “that”. c) treasure trunk.

Nang’o: a) the verb to lick something; b) interrogative pronoun -why.

Olo: a) *Olo-oo* means tiredness; b) (acute sound) the verb “to pour,” c) to flatter.

Piny: a) Down, downward; b) the earth, the world.

Soko: a) a borehole, a well (*so-ko*) flat sound; b) the verb to prod something with a stick or object.

Tero: a) <*Tero*> is the verb to take; to another place b) to provide husband services to a widow in a customary way.

Tho: a) Death (sharp sound); b) dew (heavy sound) *thooo*. c) also an exclamation mark.

Tik a) Smell (a bad smell); b) the chin, beard (*yier tik*).

Tong': a) an egg; b) imper. of the verb "*tong'o*", to cut; c) spear

Tweyo: a) to tie; b) to imprison; c) to fast as in Christian tradition

Um: a) nose; b) the imper. of the verb "*Umo*" to cover, to thatch.

Wang': an eye'; b) imper of the verb; *wang'o* — to burn.

Wich: a) head; b) a bundle of grass or firewood.

Wuor: a) a shoe; b) imper of the verb *wuoro* to wonder; c) *wuoro* also means "agreed".

Yie: a) a boat; b) to agree; c) faith (belief).

Yiko; a) to bury; b) to prepare something, e.g. *yiko kar bet* => to prepare a place for sitting.

Yweyo a) to sweep; b) to rest; c) to breathe, breath

Dholuo Synonyms

These are some of the synonyms. They are different words but with the same meaning. Dholuo has many synonyms. Try to find some. Read and learn how they are applied in the use of the language.

Noun — synonym		Closer-in-meaning-or-the-same-Translation
<i>yoo</i> :	<i>apaya, ndara</i>	path, road
<i>Dala</i> :	<i>pacho</i>	homestead
<i>Ngato</i> :	<i>pat-part, champat</i>	flip flops, thongs
<i>Otanda</i> :	<i>ng'ango</i>	a bed
<i>Duol</i> :	<i>abila</i>	a small hut
<i>Ji</i>	<i>oganda, unji</i>	people, (nation), crowd.
<i>Puodho</i>	<i>ndalo</i> (only in Alego and Ugenya	a garden
<i>Ng'aw</i>	<i>rang'aw, owes, ongana</i>	mackrame.
<i>Nanga</i> :	<i>law</i>	cloth
<i>Onget</i> :	<i>baranget</i>	blanket

UNIT II

Chapter 1 (*Sula 1*)

1. Nouns (Nyinge)

Proceeding from the previous unit, we have an idea of what a Dholuo noun is. From here, we can deepen our study. From the general use of the common nouns, there is no rule governing the form of genders, masculine, feminine and neuters. One just has to know the word and the meaning.

Genders of Nouns

Masculine

Dichuo - man

Nyuok - he goat

Thuon - cock

Wuoyi - boy

Ruath - bull

Feminine

Dhako -Woman

Swini - she-goat

Nyabur -hen

Nyako - girl

Duasi - cow

Neuter

Kidi -stone

Got - mountain

Apaya - path, way, road

Ndiga - bicycle

Pacho - home

* You can see that there is no relation attached to these names.

Variation in accents and Vocabulary.

Luo people can be divided into three Accent variation Groups. They all speak the same language and they understand each other but there are some light variations in the accent and vocabularies. Therefore, one who understands the language will easily note these variations.

Accent Groups

NB. Here I mean some accent variation in Dholuo vocabulary usages also vary slightly from region to region.

Ranyisi (Example)

Gonyo and *kawuono* both mean today.

Example:

Tieng' 1 will say *gonyo* to mean today; *ndalo* to mean garden.

Tieng' 2 and *3* will say *Kawuono* to mean today; *puodho* to mean garden.

The Language Variation Groups are three Dialects

Tieng' 1: West and North Nyanza Luo.

Alego, Yimbo, Ugenya, Usonga.

Tieng' 2: South and Central Nyanza Luo.

Seme, Uyoma, Asembo, Sakwa.

Tieng' 3: Central and East Nyanza Luo.

Kisumo, Gem, Kano, Nyakach.

Tieng' 4: South Nyanza Luo.

Karachuonyo, (Kabondo, Karungu, Kamagambo, Chula-Rusinga, Kadem).

Provenance of Luo People

How to refer to people with their origin

For the males you use “*Ja*” before the place and for a female you place “*Nyar*.”

Nyar Gem — a daughter of Gem or a woman from Gem group.

Ja Gem: someone from Gem group; *Nyar Gem*

Ja seme: Someone from Seme group: *Nyar Seme*

Ja Kisumo - *Nyar Kisumo*

Ja Uyoma - *Nyar Uyoma*

Ja Asembo - *Nyar Asembo*

Ja Karachuonyo *Nyar Karachuonyo*

Ja Alego *Nyar Alego*

Ja Ugenya - *Nyar Ugenya*

Ja Kano *Nyar Kano*

Ja Sakwa - *Nyar Sakwa*

Ja Nyakach *Nyar Nyakach*

Ja Kabondo *Nyar Kabondo*

The Luo people usually distinguish people with their clan provenance (*nonro*).

Nationality: Piny mar ng'ato (the nation of a person).

A Kenyan - *Ja Kenya* **Nyar Kenya* (for a female)

A Ugandan - *Ja Uganda*

A Tanzanian - *Ja Tanzania*

People of other Ethnic Groups:

A Kikuyu - *Ja-Okuyo* or *Ja-Kikuyu*

A Luhya - *Ja-Luhya* or *Ja-Mluya*

A Turkana - *Ja-Turkana* or *Turkana*

So you only need to add “*Ja*” before a country.

Zambia - *Ja Zambia*

Zaire - *Ja Zaire*

Sudan - *Ja Sudan*

Somalia - *Ja Somalia*

Plurals

“*Jo*” piny: (Citizens)

Jo Kenya (Kenyans)

The difference should not be a problem for a learner. This book will provide the nouns that are used all over Luo region.

Common Nouns — *Nyinge Ma ji duto konyorego*

Chiro/siro - market

Od thieth/chieth - hospital/dispensary

Kar konyruok - toilet

Od yath - pharmacy

Vocabulary: *Oganda* - Nation; *Ji* - People; *Nyithindo* - children

Nyinge:

Chiro - market

Nyathi - child

Jakom - chairman

Jambetre - ambassador

Jakanyo - member

Jamecho - thief/robber

Jakwath - shepherd/pastor

Jadwar - hunter

Wuoyi - boy

Japuonj - a teacher

Jagoro - secretary

Jahulo - prophet

Jadolo - priest

Japur - farmer

Jalupo - fisherman

Jaot - wife/husband

Some nouns are formed according to the action done:

RA Nouns

Ragol - something for combing hair (a comb)

Raidh - something for climbing (a ladder)

Ramak - something for holding

<i>Rang’i</i>	-	something for looking at oneself (a mirror)
<i>Rang’ich pi</i>	-	something for cooling water
<i>Rapur</i>	-	a handle for a hoe
<i>Rariw/riwi</i>	-	something used for joining things, e.g. a needle
<i>Ratong’</i>	-	something for cutting; an axe, machete.
<i>Raum</i>	-	something for covering (a lid).

Noun Classifications — *Tienge mag Nyinge*

The noun classified in Dholuo will be determined by their grammatical relations in the singular-plural declensions.

Dholuo has two difficulties: it has neither articles nor phonetic symbols for the accent. Therefore, the learner is supposed to know the words and their meanings.

Noun Plurals

The plurals of regular nouns will depend on a class (*tieng’*) of the noun.

Class 1

Nyinge marumo gi (-nde) ka ng’eny) plural

-nde Class

<i>Dul</i>	-	<i>Dunde</i>	<i>Duol</i>	-	<i>Duonde</i> (voices)
<i>Duol</i>	-	<i>Duonde</i>	<i>Pien</i>	-	<i>Piende</i>
<i>Kuon</i>	-	<i>Kuonde</i>	<i>Ogwal</i>	-	<i>Ogwende</i>
<i>Pino</i>	-	<i>Pinde</i> (wasps)	<i>Rabuon</i>	-	<i>Rabuonde</i>
<i>Ten</i>	-	<i>Tende</i>	<i>Thuol</i>	-	<i>Thuonde</i>
<i>Tol</i>	-	<i>Tonde</i>			

Class II

Nyinge marumo gi (-che) ka ng’eny (ng’eny)

-Che Class

<i>Akuru</i>	-	<i>Akuche</i> (doves)	<i>Aluru</i>	-	<i>Aluche</i> (quails)
<i>Apuoyo</i>	-	<i>Apuoche</i> (Rabbit/hare)	<i>Aywer</i>	-	<i>Ayweche</i>
<i>Bor</i>	-	<i>Boche</i>	<i>Bura</i>	-	<i>Buche</i>
<i>Dwe</i>	-	<i>Dweche</i>	<i>Liswa-</i>	-	<i>Lisweche</i>
<i>Maro</i>	-	<i>Mache</i> (mere)	<i>Ndara-</i>	-	<i>Ndeche</i>
<i>Oguyo</i>	-	<i>Oguche</i> (butterflies)	<i>Ong’er</i>	-	<i>Ong’eche</i>
<i>Or</i>	-	<i>Oche</i>	<i>Otoyo</i>	-	<i>Otoche</i> (hyenas)
<i>Picha</i>	-	<i>Piche</i>	<i>Wach-Weche</i>		
<i>Wuor</i>	-	<i>Wuoche</i>			

Class 11

-Mbe Class

Nyinge marumo gi (-mbe) ng'eny (plural)

<i>Bim</i>	-	<i>Bimbe</i> (baboons, Gorilla, apes)	<i>Rombo</i>	-	<i>Rombe</i>
<i>Cham</i>	-	<i>Chambe</i>	<i>Kalam</i>	-	<i>Kalembe</i>
<i>Kom</i>	-	<i>Kombe</i>	<i>Libamba</i>	-	<i>-Libembe</i>
<i>Lum</i>	-	<i>Lumbe</i>	<i>Nam</i>	-	<i>Nambe</i>
<i>Olemo</i>	-	<i>Olembe</i> (fruits)	<i>Thim</i>	-	<i>Thimbe</i>
<i>Thum</i>	-	<i>Thumbe</i>			

Class IV

-Je Class

Nyinge marumo gi (-Je) ka ng'eny

<i>Lur</i>	-	<i>Luje</i> (a barren woman)	<i>Ng'ech</i>	-	<i>Ng'eye</i>
<i>Mach</i>	-	<i>Meje</i> (fires) <i>Meye</i>	<i>Piny</i>	-	<i>Pinje</i>
<i>Winy</i>	-	<i>Winje</i>	<i>Ngech</i>	-	<i>Nyeye</i>
<i>Lur</i>	-	<i>Luche</i>	<i>Kwan</i>	-	<i>Kweye</i>
			<i>Dayo</i>	-	<i>Deye</i>

Class V

Le Class

***Nyinge machalore ka ng'eny kata ka en achiel* — Nouns that do not change in Plurals**

<i>Rech</i>	-	<i>Rech</i> (fishes)	<i>Liech</i>	-	<i>Léech</i> (notice the accent)
<i>Le</i>	-	<i>Le</i> (animals)	<i>Kich</i>	-	<i>Kich</i> (bees)

Class VI Nouns

***Magi gin nyinge malokore chuth ka gin e mang'eny* — these nouns change totally in their plural forms.**

<i>Dhako</i> (woman)	-	<i>Mon</i> (women)	<i>Dichuo</i>	-	<i>Chuo</i>
<i>Chogo</i> (bone)	-	<i>Choke</i> (bones)	<i>Kwach</i>	-	<i>Kweye</i>
<i>Dayo</i> (granny)	-	<i>Deye</i>	<i>Luth</i>	-	<i>Ludhe</i>
<i>Ot</i>	-	<i>Udi</i>	<i>Rawo</i>	-	<i>Rewe</i>
<i>Dala</i>	-	<i>Mier</i>			

Class VII

-Ja Class

Nyinge Maloko nyukta ariyo motelo: Ja-Jo.

<i>Jaduong'</i> (elder)	-	<i>Jodongo</i>
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<i>Jajuok</i> (wizard)	-	<i>Jojuogi</i>
<i>Jagoro</i> (a secretary, designer)	- <i>Jogoro</i>	
<i>Jakom</i> (chairman)	-	<i>jokom</i>
<i>Jajugo</i> (a tax collector)	-	<i>Jojuoko</i>
<i>Jakuo</i> (a thief)	-	<i>Jokuo</i>
<i>Jamatho</i> (a drunkard)	- <i>Jometho</i>	
<i>Jamecho</i> (a thief)	-	<i>Jomecho</i>
<i>Jamiel</i> (a dancer)	-	<i>Jomiel</i>
<i>Janek</i> (a killer)	-	<i>Jonek</i>
<i>Jater</i> (one who remarries a widow)-		<i>Joter</i>
<i>Jayath</i> (medicine man, doctor)	-	<i>joyath</i>

Exercise

Give the Plural Forms of the Following Nouns:

1. *Jagam*.....*Jogam* (mediators - go between)
2. *Jariembo*.....
3. *Jathieth*.....
4. *Jakeno*.....
5. *Japuonj*.....
6. *Jamak*.....
7. *Jagedo*.....

Class VIII

-Ni Class

***Nyinge marumo gi (-ni) ka ng'eny* — the nouns ending in (-ni) are called “ni-nouns”.**

<i>Adundo</i>	-	<i>Adundni</i> (hearts)	<i>Agola</i>	-	<i>Agolni</i>
<i>Anyuola</i>	-	<i>Anyuolni</i>	<i>Apaka</i>	-	<i>Apekni</i>
<i>Awendo</i>	-	<i>Awendini</i>	<i>Bunde</i>	-	<i>Bundini</i>
<i>Dak</i>	-	<i>Degni</i> (degi)	<i>Dala</i>	-	<i>Mier</i>
<i>Higa</i>	-	<i>Higni</i>	<i>Kanyna</i> (donkey)-		<i>Kenyni</i>
<i>Law</i>	-	<i>Lewni</i>	<i>Libamba</i>	-	<i>Libembni</i>
<i>Ring'o</i>	-	<i>Ring'ni</i>	<i>Soko</i>	-	<i>Sokni</i>
			<i>Mitoka</i>	-	<i>Mitokni</i>

Borrowed Words

Dholuo has a number of borrowed words. Mostly from *Kiswahili* and *English*.

Kiswahili origin

<i>Kalam</i>	-	<i>Kalamu</i>	<i>Otas</i>	-	<i>karatasi</i>
<i>Taya</i>	-	<i>taa</i>	<i>Mesa</i>	-	<i>meza</i>
<i>Somo</i>	-	<i>Kusoma</i>	<i>Kanisa</i>	-	<i>kanisa</i>

<i>Kibrit</i>	-	<i>Kiberiti</i>	<i>Otanda</i>	-	<i>Kitanda</i>
<i>Siruare</i>	-	<i>siruali</i>	<i>Makate</i>	-	<i>Mkate</i>
<i>Gare</i>	-	<i>gari</i>	<i>Sikar</i>	-	<i>sukari</i>
<i>Chumbi</i>	-	<i>chumvi</i>	<i>Oraya</i>	-	<i>Karai</i>
<i>Ofuko</i>	-	<i>mifuko</i>	<i>duka</i>	-	<i>duka</i>
<i>Arungu</i>	-	<i>Rungu</i>	<i>Jokon</i>	-	<i>jikoni</i>
<i>Dirisa</i>	-	<i>Dirisha</i>	<i>Bunde</i>	-	<i>bunduki</i>

English Origin

<i>Skul-</i>	School	<i>Buk</i>	-	Book
<i>Bas</i>	- Bus	<i>Opis</i>	-	Office
<i>onget</i>	- blanket	<i>Mitoka</i>	-	Motor car
<i>Sat</i>	- Shirt			

Class IX

Nyinge maloko mana nyukta “a - e”

Punda - *Punde*

Personal and Impersonal Nouns

Magi gin nying mag ji: Personal nouns

Obiero is a personal name.

Masculine names always begin with “O-” and the feminine names always begin in “A-”.

Masculine — *Nyinge Dichuo dhako*

Okeyo
Odoyo
Onyango
Opiyo
Owino
Obong’o
Ochieng’
Okoth
Otieno
Orech
Ogola

Feminine—*Nyinge mag ng’at ma*

Akeyo
Adoyo
Anyango
Apiyo
Awino
Abong’o
Achieng’
Akoth
Atieno
Arech
Agola

Impersonal nouns are determined by the word “*Gini*”. “*Gini*” is a dehumanizing term. It is used to refer only to things.

Sindan - *Sindano*

Chapter 2 (Sula 2)

Directions — *Ranyisi mag Yore*

<i>Ugwe</i>	-	East	<i>Yimbo</i>	-	West
<i>Milambo</i>	-	South	<i>Masawa/Nyandwat</i>	-	North

Yor Ugwe — Eastwards *Yor Yimbo* — Westwards

Yor Milambo — Southwards *Yor Masawa/Nyandwat* — Northwards

Chieng' wuok yor Ugwe — the sun rises from East.

Chieng' podho yor Yimbo — the sun sets in the West.

Yamo dhi yor Milambo — the wind goes towards the South.

Yamo dhi yor Masawa/Nyandwat — the wind goes towards the North.

<i>Piny</i>	-	down	<i>Malo</i>	-	up
<i>Lor piny</i>	-	come down	<i>Idh malo</i>	-	climb up
<i>A malo</i>	-	Stand up	<i>Chung' malo</i>	-	Stand up
<i>bed piny</i>	-	sit down			
<i>Bedu uru piny</i>		(telling many people to sit down)			

Parts of Human Body

<i>Dend dhano</i>	-	human body	<i>Wich</i>	-	head
<i>Lwedo</i>	-	hand	<i>Pat Wang'</i>	-	fore head
<i>Ng'ut</i>	-	Neck	<i>Ich</i>	-	stomach
<i>Pel</i>	-	umbilical cord	<i>Wang'</i>	-	eye
<i>Um</i>	-	nose	<i>Dhok</i>	-	mouth
<i>Lak</i>	-	tooth	<i>Pier</i>	-	buttocks
<i>Lemb</i>	-	cheek	<i>Lep</i>	-	tongue
<i>It (ith)</i>	-	ear	<i>Kor</i>	-	chest
<i>Bat</i>	-	arm	<i>Lith lwedo</i>	-	finger
<i>duol</i>	-	throat	<i>Gok</i>	-	shoulder
<i>Yier</i>	-	hair	<i>Okumbo</i>	-	elbow
<i>Pien-del</i>	-	skin	<i>Em</i>	-	thigh
<i>Kogno</i>	-	nail	<i>Tielo</i>	-	leg
<i>Ogwalo</i>	-	leg	<i>Tok</i>	-	back

Vocabularies: *Ot* — House

<i>Kar budho</i>	-	sitting room	<i>Kor ka chiena</i>	-	sleeping place
<i>Agola</i>	-	verandah	<i>Tado</i>	-	roof
<i>Osuri</i>	-	pinacle	<i>Dhoot</i>	-	door
<i>Otuchi</i>	-	window	<i>Galambewa/gama</i>	-	eaves

Chapter 3 (*Sula 3*)

1. Abstract Nouns

<i>Ber</i>	-	beauty	<i>Ler</i>	-	Light
<i>Mudho</i>	-	Darkness	<i>Mor</i>	-	Joy
<i>Sin</i>	-	Sadness	<i>Lit</i>	-	Sorrow
<i>Paro</i>	-	Thinking	<i>Yilo</i>	-	Cheerfulness

2. Concrete Nouns (*Nyinge mag gigo ma ineno*) *Magi gin nyinge gik minyalo mulo gi lwedo, kata neno gi wang'*

Ranyisi:

<i>Lowo</i>	-	Soil	<i>Kidi</i>	-	a stone
<i>Got</i>	-	a mountain	<i>Thim</i>	-	wilderness
<i>Dwe</i>	-	the moon	<i>Biye</i>	-	ants
<i>Kom</i>	-	a chair	<i>Bungu</i>	-	forest

3. Animals (*nyinge mag le*)

<i>Sibuor</i>	-	Lion	<i>Rawo</i>	-	Hippopotamus
<i>Liech</i>	-	Elephant	<i>Kwach</i>	-	Leopard
<i>Magwar Okanga</i>	-	Zebra	<i>Tiga Ng'ute bor</i>	-	Giraffe
<i>Thuol</i>	-	Snake	<i>Mbidhi</i>	-	Warthog
<i>Ong'er</i>	-	Monkey	<i>Udo</i>	-	Ostrich
<i>Omuga</i>	-	Rhinoceros	<i>Jowi</i>	-	Buffalo
<i>Nyakech</i>	-	Gazelles	<i>Muanda</i>	-	Antelope/impala
<i>Opuk</i>	-	Tortoise	<i>Nyang'</i>	-	Crocodile
<i>Liwinji</i>	-	Tiger	<i>Muok</i>	-	Ant-bear
<i>Apuoyo</i>	-	Rabbit/Hare	<i>Oyieyo</i>	-	Rat
<i>Ayidha</i>	-	Squirrel	<i>Fuko</i>	-	Mole
<i>Otoyo</i>	-	Hyena	<i>Kibwe</i>	-	Fox
<i>Ogwang'</i>	-	Wild Cat			

4. Birds (*Winy*)

<i>Otenga</i>	-	a hawk	<i>Opija</i>	-	a swallow
<i>Owang'</i>	-	a crane	<i>Osogo</i>	-	Weaver bird
<i>Aluru</i>	-	Quails	<i>Onyodho</i>	-	Sunbird
<i>Akuru</i>	-	Dove	<i>Tula</i>	-	Owl

5. Fish (*Rech*)

<i>Ngege</i>	-	tilapia	<i>Ningu</i>	-	trout
<i>Kamongo</i>	-	mud fish	<i>Mumi</i>	-	cut fish
<i>Omena</i>	-	elastis	<i>Mbuta</i>	-	nile perch
<i>Mbuta</i>	-	Nile perch	<i>Omena</i>	-	Elastis
<i>Okoko</i>	-	a kind of fish with spines on the sides.			

6. Fruits (*Nyinge mag olembe*)

Banana	-	<i>rabolo</i>	Guava	-	<i>mapera</i>
Mangoes	-	<i>maembe</i>	Pineapple	-	<i>Mnanas</i>
Coconut	-	<i>Nas</i>	Paw Paw	-	<i>Poi</i>

7. Nouns that are constructed from Verbs

n. To speak	-	<i>wuoyo</i>	n. Speaking	-	<i>wuoyo</i>
Walking	-	<i>wuoth</i>	Working	-	<i>tiyo</i>
Sitting	-	<i>bedo</i>	Thinking	-	<i>paro</i>

Vocabularies — *Nyinge moko manyien*

<i>Olwenda</i>	-	cockroach	<i>Kendo</i>	-	fire place
<i>Bungu</i>	-	bush	<i>Rech</i>	-	Fish
<i>Pi</i>	-	water	<i>Nyuka</i>	-	Porridge
<i>Pap</i>	-	field	<i>Lum</i>	-	grass
<i>Lowo</i>	-	soil/land			

Chapter 4 (*Sula 4*)

1. Pronouns: Personal and Impersonal

Personal Pronouns

I (<i>An</i>)	We (<i>Wan</i>)	You (<i>un</i>)
You (<i>In</i>)	He/she/it (<i>en</i>)	They (<i>Gin</i>)

<i>An</i>	<i>In</i>	<i>En</i>
<i>Wan</i>	<i>Un Gin</i>	

These personal pronouns are useful, as we will see in Unit 4.

Chapter 5 (*Sula 5*)

1. Noun Declensions in Dholuo

Nominative.....OT
Accusatives.....OT

Genitive.....OD*
 Dative.....OT
 Oblatives.....OT

The Luo nouns will only change in the Genitive case. Other cases will remain in their form. Let us see some examples:

Accusative *Lum*
 Genitive *Lumb*
 Dative *Lum*
 Oblative *Lum*

<diel> is goat

Genitive *diend*
 <Lowo> land/soil

Genitive: *Lop*

<Buk> is a book

Genitive: *Bug*

See unit three on the Possessives

The declension of the Genitive nouns is very complicated and the learner needs to pay much attention. Some nouns remain, as they are e.g. *Lak* (tooth). The spelling does not change but the pronunciation changes.

In the genitive case the accent is on the “K” *lak* and in other cases the accent is on the letter “L” *Lak*.

1. *Um* (nose)

2. *Kom* (chair)

*The nouns that change in the Genitive are many.

Kidi (stone) - *Kit* *Oboke* (leaf) - *Obok*
Puodh (land) - *Puoth* *Got* (Mountain) - *God*

Note that in the Genitive case the nouns usually end in a consonant:

Domestic Animals (*Chiaye*)

<i>Dhiang'</i>	-	Cow	<i>Ruath</i>	-	Bull
<i>Diel</i>	-	Goat	<i>Rombo</i>	-	Sheep
<i>Yim</i>	-	Ram			
<i>Roya buong'</i>	-	Heifer			

Poultry

<i>Gueno</i>	-	Hen	<i>Thuon</i>	-	Cock
<i>Nyaburi</i>	-	hen	<i>Swi</i>	-	poulette
<i>Atudo/Oyoyo</i>	-	duck	<i>Akuru</i>	-	a dove

Mbata - Turkey

Domestic Animals

Guok - a dog

Mbura - a cat

Nyaguok - a puppy/pet dog

Plurals of the nouns

Singular

Guok

Paka

Mbura

Nyaguok

Plural

Guogi

Pekni

Mbuche

Nyiguogi

* Dholuo plurals are very complicated so use the noun groups as given by this book in Unit Two. Learn them by heart and try to practice them every now and then using other new nouns. For the meaning you should consult a good Dictionary of Dholuo.

UNIT III

Possessive Case

Introduction

Sura ni biro nyiso kaka inyalo tiyo gi weche manyiso ni gimoro en mar ng'ato.
Tiend weche ibiro leroni e dho Ki-Engeresa to iloko e dholuo mondo iwinj maber.

Chapter 1 (*Sula 1*)

1. Possessive Pronouns and Cases

Mara — mine

Marwa — ours

Mari — yours

Magi—his/hers

Magu— yours

Margi—theirs

Puodho en mara — the garden is mine.

Puodho en mari — the garden is yours (2nd person sing.)

Puodho en mare — the garden is his/hers/its land.

Puodho en marwa — the garden is our land.

Puodho en maru — the garden is your land (2nd pers, pl.)

Puodho en margi — the garden is theirs

The third person singular is the same in all genders.

Possessive Adjectives

My **-a**

Your **-i**

Our **-wa**

His/her/its **-e**

Your **-u**

Their **-gi**

This form in Dholuo will take the possessive object with suffixes.

Noun endings:

-a

-wa *Kom*

Koma

Komwa

-i

-u

Kom

Komi

Komu

-e

-gi

Kom

Kome

Komgi

Puodho (garden) My garden — *Puoth-a*

Note that the spelling changes from “*dh*” to “*th*”. This change in the possessive noun is important.

First person singular add -a

Second person singular add -i

Third person singular add -e

First person plural add -wa

Second person plural add -u

Third person plural add -gi

Lowo — land

lopi — your land

lopwa — our land

lopgi — their land

Lopa — my land

lope — his/her land

lopu — your (2nd per. pl.)

Plural form: *Lowo* — *Lope*

Lopena — my lands

Lopewa — our lands

lopeni — your lands

Lopeu — your lands

lopene — his/her lands

Lopegi — their lands

See:

<i>Puoth-a</i>	<i>Puoth-wa</i>
<i>Puoth-i</i>	<i>Puoth-u</i>
<i>Puoth-e</i>	<i>Puoth-gi</i>

Pala — knife

Pand-a

Note that “*Pala*” changes to “*Pand*” in the possessive form and plural forms.

<i>Pand-a</i>	<i>Pand-wa</i>
<i>Pand-i</i>	<i>Pand-u</i>
<i>Pand-e</i>	<i>Pand-gi</i>

NB. “*Pande*” means also the plural form of “*Pala*”

Their knife — *pandgi* Our knife — *pandwa*

Chik is law and “*chike*” means laws

My law — *chik-na* Your law — *chik-ni*

Her/his its law — *chik-ne* Our law — *chikwa*

Your (pl.) law — *chik-u* Their law — *chikgi*

These are the irregular cases that one is to learn by heart

Ot- means a house

Ot changes to “*Od-*” in the possessive case.

Od-a — my house *Od-wa* —our house

Od-i — your house *Od-u* — your house

Od-e —his/her/its house *Od-gi* —their house

Nyathi (child):

Possessive

<i>Nyathi-na</i>	<i>Nyathi-wa</i>
<i>Nyathi-ni</i>	<i>Nyathi-u</i>
<i>Nyathi-ne</i>	<i>Nyathi-gi</i>

The noun “*Nyathi*” does not lose the “i” at the end

Kom — a chair

Regular possessive noun:

<i>Kom-a</i>	<i>Kom-i</i>
<i>Kom-e</i>	<i>Kom-wa</i>
<i>Kom-u</i>	<i>Kom-gi</i>

Personal possessive nouns

The chair of the bishop — *kom bishop*
 The house of Priest — *Od Jadolo*
 The cigarette of the teacher — *ndap Japuonj*
 (*ndawa* — cigarette)
 Baby food — *chiemb Nyathi*
 The wheel of the car — *Tiend mtoka*

Note that the possessive nouns change in some cases
 The possessed noun comes before the noun that possesses it.

Od guok — dog kennel
Ndik puth — a bicycle for the handicapped.
Mitok Ker — the president's car.
Diend Ruoth — the King's goat.
Lop Jokano — the land of the people from Kano region
Le kwara — grand-father's axe.
Abich wuora — father's hut.
Chi owadwa — my sister in law.
Nyathi dana — my uncle/aunt.
Dala Otieno — Otieno's home.
Soko Jakobo — Jakobo's well.
Kwe dana — Grandmother's hoe.

Chapter 2 (*Sula 2*)

For — Mar (preposition)

The school for the Blind — *skul mar muofni*, usually *skund muofni*
 For means *-mar*, but in speech for, or of is dropped and it becomes *muofni*.
marwa — for us (ours) etc.
 The chair for the bishop — *kom mar jabishop*, usually *kom bishop*
 The book for writing — *book mar ndiko*
 The house for prayers — *ot mar lemo*, usually *od lemo*.
 Irregular forms are very many in Dholuo

Parts of the human body:

<i>Wich</i> — head	<i>Wi-ya</i> — my head
<i>Wi-yi</i> — your head	<i>Wi-ye</i> — his/her/its head
<i>Wi-wa</i> — our heads	<i>Wi-u</i> — your heads

Wi-gi — their heads

Tielo — leg

Tiend-wa

Tiend-e

Tiend-gi

(Tiend means root or meaning)

Tiend-a

Tiend-i

Tiend-u

Chong' — knee

Chongi — your knee

Chongwa — our knee

Chong gi — their knee

Chonga — my knee

Chonge — his/her knee

Chongu — your (pl.) knees

Plurals of the possessives:

Mang'eny — plural

Chongena — my knees

Chongeni — your knees Chongeni — his/her knees

Chongewa — our knees Chongeu — your (pl) knees

Chongegi — their knees

Lep — tongue

Tik — chin

Chogo — bone

Remo — blood

Ondhundho — marrow

Yier — hair

Lewa — my tongue

Tika — my chin

Choka — my bone

Remba — my blood

ondhundha — my marrow

Yiera — my hair (usually we say yier wiya, yier youtha thus stating what part of the body the hair is from. in speech we drop r and say yie).

Pien — skin

Del — body

Ng'ut — neck

Kor — chest

Thuno — breast

Luedo — hand

Sianda — buttocks

Pier/ther /duong' — vagina

Thir/Olul — anus

Chul/nyim /duong' — penis

piena — my skin

denda — my body

ng'uta — my neck

Kora — my chest

Thunda — my breast

Lueta — my hand

Siandana — my buttocks

ring'o — Meat

Ringa — my meat

Yie — boat *Yiedha/yieya* (any can do) — my boat
Yie — faith/belief *Yiena* — my faith/belief

Noun Plurals and their possessive meaning

<i>Oda</i> — my house	<i>Utena</i> — my houses
<i>Odi</i> — your (sing.) house	<i>Uteni</i> — your (pl.) houses
<i>Ode</i> — his house	<i>Utene</i> — his houses
<i>Odwa</i> — our house	<i>Utewa</i> — our houses
<i>Odu</i> — you (pl.) house	<i>Uteu</i> — your (pl.) houses
<i>Odgi</i> — their house	<i>Utegi</i> — their houses

Note that when the possessive object is in plural form, the noun takes its original form. *Ot biro bedo ute ka gi ng'eny.*

Pala (one) *pelni* (many) or *pendni* (many)
My knives will be *pelnina* or *pendena*.

Singular forms:

<i>Chiega</i> — my wife	<i>Chi-wa</i> — our wife
<i>Chiegi</i> — your wife	<i>Chiwu</i> — your (pl.) wife
<i>Chiege</i> — his wife	<i>Chigi</i> — their wife

Plural forms:

<i>Mond-a</i> — my wives	<i>Mond-wa</i> — our wives
<i>Mond-i</i> — Your (sing) wives	<i>Mond-u</i> — your (pl.) wives
<i>Mond-e</i> — his wives	<i>Mond-gi</i> — their wives

Chapter 4 (Sula 4)

Demonstrative Pronouns

Singular	Plural
This	These
<i>MA</i>	<i>*MAGI</i>
That	Those
<i>MACHA</i>	<i>MAKA</i>

*Magi** may mean many things depending on the pronunciation. *Maa-gi* — snatch from them.

KA — here *Ka-cha* — there
This is a bed — *ma en otanda (ng'ango).*

This is a home — *ma en pacho (dala)*
 This is a lake — *ma en ataro*.
 This is a river — *ma en aora*.
 These are boys — *magi gin yawuoi*.
 These are girls — *magi gin nyiri*.
 That is a herdsman — *macha e jakwath*
 Those are herdsman — *maka gin jokwath*.

Let us see how it works with the possessive nouns.
Man en kom-a — this is my chair
Ma en guend-a — this is my hen
Ma en ogut-a — this is my hat.
Maka gin dhog-u — those are your cows
Magi gin guogi-ni — these are your (2nd per. sing.) dogs

-NI- this is demonstrative

Ng'atni — this man
Guoni — this dog
Dheni — this cow
Komni — this chair

Find meaning of:

i) <i>Yadhni</i>	ii) <i>Wuoyini</i>	iii) <i>Jagoni</i>	iv) <i>Yawoni</i>
v) <i>Dhakoni</i>	vi) <i>Dichuogni</i>	vii) <i>Romboni</i>	viii) <i>Namni</i>
ix) <i>Pigni</i>	x) <i>Chironi</i>		

You can make many nouns with “-ni”

The determined noun forms:

<i>Yawo</i> — any well/pond	<i>Yawocha</i> : that well/pond determined
<i>Yawoni</i> — this well	<i>-cha</i> — that
<i>-ni</i> — this	<i>Ot</i> (house
<i>Odni</i> — this house	<i>Odcha</i> — that house
<i>Yoo</i> — path	<i>Yorcha</i> — that path
<i>Yorni</i> — this path	<i>Ng'atcha</i> — that person
<i>Ng'atni</i> — this person	<i>Dalacha</i> — that home
<i>Dalani</i> — this home	<i>Dhiang'</i> — cow
<i>Dhecha</i> — that cow	<i>Dheni</i> — this cow

Demonstrative pronouns of:

1. Place

Here — <i>ka</i>	There - <i>kacha</i>
<i>Kae</i> — this place	<i>Kacha, kachande, kachacha</i> — that place

Time

Now — <i>sani</i>	Later — <i>bang'e</i>
Today — <i>kawuono (gonyo)</i>	Tomorrow — <i>Kiny</i>
Yesterday — <i>Nyoro</i>	The day before Yesterday — <i>Nyocha</i>
day after tomorrow — <i>orucha</i>	The

Speed

Quickly — <i>piyo</i>	Slowly — <i>mos</i>
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Exercise

Do the following exercises
 Insert the possessive pronouns in the blanks.
Ma en yadh--e-- her tree
Maka gin ndap--- their cigarettes/tobacco
Ma en dala-----our home)
Magi gin chiemb----- your pl. food

In Plurals

Magi dere ----- (my granaries)

“GIR-” Possessive

Gir refers to a thing, a non-living thing

It is an impersonal pronoun

Mine — *gira*

Ka en achiel (singular form)

<i>Gir-a</i>	<i>Gir-wa</i>
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<i>Gir-i</i>	<i>Gir-u</i>
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<i>Gir-e</i>	<i>Gir-gi</i>
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Mine	Yours
------	-------

Yours	Yours
-------	-------

His/her/its thing	Their thing.
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<i>Ma en gira</i> —	mine
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Gicha (that thing) *engirgi* — theirs

Ma en girwa — this is their thing.

<i>Gicha en gire-</i> this Is his	<i>Macha en giri-</i> that is yours
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<i>Ma en gira-</i> this Is mine	<i>Ma kende (only) en giru.-</i> only this is yours
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The plural of “Gir” is “Gik”

Gik — things

Gik — things

Gik-a

Gik-wa

Gik-i

Gik-u

Gik-e

Gik-gi

Magi gin gika — these things are mine

Maka gin giku

Moko ka (those ones) *gin giku*

Translate

1. *Magi duto gin gika*

2. *Maka to gin magi*

3. *Maka gin gika*

4. *Maka to gin gikwa*

5. *Moko ka to gin giku*

6. *Maka to nene gike*

7. *Magi to nene gin gikgi*

8. *Magi gike*

Question — Penjo

1. *Gini en gir ng’a?* Whose thing is this?

2. *Gika gin gik ng’a?* Whose things are those?

Exercise: Make several questions and try to answer them

NB. *Gini* means this thing

It is abusive to call somebody “*gini*”

(It is better to say *-ng’atni, jalni, nyieni*)

Ng’atni — this man. * see the demonstrative pronouns.

Distributive Pronouns:

Each one — *Ng’ato ka ng’ato* (a person)

Each one — *moro ka moro* (a thing)

Any one — *ng’ato ang’ata* (a person)

Any one — *moro a mora* (thing)

All — *duto, duto tee!*-

Anything — *gimoro amora*

Something — *Gimoro*

Sometime — *sa moro*

Interrogative Pronouns

How — *Nade/i*

Why — *Nang'o/marang'o?*

How many — *Adi?*

When — *Karang'o?*

Who — *Ng'ano?*

What — *Ang'o?*

Ma en ang'o? — What is this?

How are you? — *In nadi?*

Ng'a? — Who?

Ng'ano ma Openja? — Who asked for me?

In ng'a? — who are you?

En ng'a? — who is he /she?

Gin ng'a? — who are they?

Gin ji adi? — How many people are they?

Ng'ano ma oyie? who is willing?

Nang'o itamori? — why do you refuse?

Mara ang'o ok ne ibiro? — why did you fail to come?

Ibiro karang'o? — when will you come?

Where? — *Kanye?*

Pala ni kanye? — where is the knife?

Ere pala? Where is the knife?

Note the two usages of asking where.

Kom ni kanye (where is the chair) (*nitie* is a particle that indicates where *Kom nitie kanye* the chair lies)

Common Questions: Present tense:

1. Are you going? — *Idhi?*

2. Is she/he going? — *Odhi?*

3. Are you (pl) going — *Udhi?*

4. Are we going? — *Wadhi?*

5. Are they going? — *Gidhi?*

6. Are you coming? — *Ibiro?*

*You can use "Be'- question form to give more meaning

1. *Be idhi?*

2. *Be odhi?*

3. *Be udhi?*

4. *Be wadhi?*

5, *Be gidhi?*

* “*Be*” in its full meaning is “*Bende*” as a question in Dholuo Grammar.

1. *Bende nitie ng’ato?* — Is there anybody?

2. *Bende ging’eyowa?* — Do they know us?

Tag Questions

1. *Bende idhi, koso?* — Are you going?

2. *Bende odhi, koso?* — Does he/she go, doesn’t he/she?

3. *Bende gidhi, koso?* — Do they go, don’t they?

4. *Bende ing’eyogi, koso?* — Do you know them, don’t you?

*1. *Ok idhi, koso?* — Aren’t you going?

2. *Ok owuo, koso?* — Doesn’t he/she speak, does he/she?

Chapter 5 (*Sula 5*)

Adjectives

(*Weche malosho chal mar nyinge gin* ‘adjectives’)

1. Adjective and Adjective Clauses

The adjective takes the particle (ma-) before the word that they describe.

“MA-” Word

A red chair — *Kom ma-kwar*

Duong’ — big: The adjective will be *Maduong’*

Ber — good (abstract noun) but *Maber* is an adjective

Upto here, any word that begins with *Ma-* is an adjective.

Mabor — Tall

Marach — bad

Mamit — sweet

Mang’ich — cold

Mapek — heavy

Marieny — brilliant/bright

Marateng’ — black

Mang’eny — many/alot

Malach — wide

Marapudo — slim (female)

Maber — Good (well)

Makech — bitter

Maliet — hot

Machiek — short

Mayot — light in weight

Marachar — white

Mool — tired.

Matin/Manok — few

Madiny — narrow

Marandere—slim/slender/slightly built (male)

Masilwal — brown male

Madichol — black female

Malando — a brown female

Examples/Ranyisi

Yoo madiny — narrow road
Nyuka maliet — hot porridge
Pi mang'ich — cold water
Yien mabor — tall tree
Yoo maber — good way/road/path
Ndara mabor — long road
Nyako maber — beautiful girl
Dhako maber — good woman (moral and physical quality)
Ji mang'eny — many people
Rombe madongo — big sheep
Roya matin - small calf.
Diel maodhero — thin goat.

Adjectives of Quantity

How many — *Adi*?
How big — *Oromo nade*?
Maduong' — big
Mang'eny — many
Matin/manok — few/small/little
Maoromo — enough (we usually drop a so it becomes moromo)
Mathoth — numerous, abundant, many
Maogundho — plenty (we drop a so it becomes mogundho)
Ng'ato achiel — one person
Ji mang'eny — many people

Colours — Kido mar rangi

1. *Rakwar* (red) *Makwar*
2. *Rateng'* (black) *Marateng'*
3. *Rapir* (Indigo) *Marapir*
4. *Ralum/majan* (green) *maralum*
5. *Ratong' gweno* (yellow) *maratong gweno*
6. *Rambulu* (blue) *marambulu/ratiglo*
7. *Rachar* (white) *marachar*
8. *Ralik* (grey) *maralik*
9. *Radier* (black and white) *maradier*
10. *Ratiglo* (purple) *Maratiglo*
11. *Rabuor* (brown) *marabuor*

Adjectives of Quality

1. **Maber, maber ahinya** — good, beautiful, nice, attractive.
2. *Marach, marach ahinya* — bad, ugly, loathsome, undesirable
3. *Manumu* — uncooked, unripe

Adjectives and their Plurals

NB. study well the noun declensions

Kom (sing.) and *Kombe* (pl.)

Maduong' (big)

A big chair — *kom maduong'*

Big chairs — *kombe madongo*

A small gourd — *puga matin*

Small gourds — *pugni matindo*

A beautiful girl — *Nyako maber*

Beautiful girls — *Nyiri mabeyo*

Note that in the plural form both noun and adjective change. The adjectives in plural form will usually terminate with "O" e.g. *matin* — *matindo*.

Maduong' — *madongo*

Maber — *mabeyo*

But some adjectives do not change at all

Ndiga makuar — a red bicycle

Ndigni makuar — red bicycles

Mamit — sweet

Makech — bitter

makwiny — wild/cruel

Ranyisi: Japuonj makwiny — *Jopuonj makwiny*

NB. Most of these adjectives are describing the quality of a thing or a person.

Chapter 6 (*Sula 6*)

Adjectives and Comparatives

Comparatives

Gik machalre, Pimo Gimoro kod Moro

(Similar things)

Adjective

mabor

mamit

marach

maber

mariek

Comparative

Bor

mit

Rach

Ber

Riek

manyap
mayomyom

Nyap
Yomyom

Comparison of equality

Machal=kod

Mae bor marom kod macha — this is as tall as that one.

Mae mit machal kod macha — this is as sweet as that one.

Mae rach machal kod macha — this is as bad as that one.

The use of as can be expressed in *Kaka*:

ma rach kaka macha

ma mit kaka macha

ma bor kaka macha

ma ber kaka macha

ma nyap kaka macha

maler kaka macha

Compare two things

This is taller than that one — *mae bor maloyo macha*.

This is shorter than that one — *mae chiek ma oloyo macha*

The word than is equivalent to *ma oloyo* in the degree of comparison.

1. *Mara ber moloyo mari*

2. *Chiega ber moloyo chiegi*

3. *Puotha duong' moloyo puothi*

4. *Oda tin moloyo odi*

5. *Yorni bor moloyo yor cha* — this way is longer than that one.

*Note that the adjective *bor* which is length does not change in Dholuo. It is enough to place *ma oloyo* to show comparative.

Superlatives.

(For constructing the superlatives you should add *ma oloyo te* after the adjective)

Maber — good

Maber moloyo te — the best

Mariek moloyo te — the most intelligent

Rachar thiriri - very white

Mofuwo moloyo te — the most stupid

Kwar ha - very red

Mamit moloyo te — the sweetest

Rateng ti - very black

Maduong' moloyo te — the biggest

Liet ha - very hot

Mabor moloyo te — the longest, the tallest

Ngich thi - very cold

Manyap moloyo te — the weakest/laziest

Riek ndii - very clever

**TE* means all, *moloyo te* — that is all

Chapter 7 (Sula 7)

(Note how the nouns change when they are expressed in possessive form)

Possessive expressed with of:

Kuon — stiff porridge made of grain flour.

Kuon bando, -kuon mar bando stiff porridge made of maize flour

Nyuka kal, Nyuka mar kal

Kong thowi, Kong'o mar thowi

Kong kiseke, Kong'o mar kiseke/oseke

Kong chupa, Kong'o mar chupa

Chiemo — food

A child's food — *baby food*

Chiemb nyathi, chiemo mar nyathi

Chiemb guok, chiemo mar guok

Chiemb diel, chiemo mar diel

Kidi — stone

Kit mikayi, Kidi mar mikayi - First wife's stone

Kit pong', kidi mar rego - Grinding stone

Guok — a dog

Guog dala, Guok mar dala - pet dog

Guog dwar, guok mar dwar - hunting dog

Guog bungu, guok mar bungu - wild dog

Guog sudhe, guok mar sudhe

Ot — House

Od mikayi, ot mar mikai

Od nyachira, ot mar nyachira

Od dayo, ot mar dayo

Agola — veranda (parapet) - Balcony

Agoch dayo - veranda of grandma

Agoch ot - veranda of the house

Ndiga — a bicycle

Ndik Kwaro - bicycle of grandpa

Ndik kudho -ring made from thorns

Ndik Japuonj - bicycle of the teacher

Ndik or - bicycle of the son in law

Lak — tooth

Lak liech - Lak liech

Lak dhano - Human tooth

Lak Le - Animal tooth

Lep — tongue, organ in the mouth

Lew nyang' — crocodile's tongue

Lew nyathi - tongue of a child

Lew thuol - tongue of a snake

Note well the changes of the possessive nouns. For is the same as *mar*.

UNIT IV

Dholuo Verbs

Introduction

Dholuo usually terminates with two endings: *O* or *YO* as infinitives. One needs to get acquainted with verbs in order to distinguish them.

It is by learning the verbs that one comes to know how to distinguish them in a speech. This Unit four will provide the rules of the grammar and verbs that are always in common use.

Chapter 1(*Sula 1*)

The Indicative mood

Dholuo Infinitive Verbs

(*Weche mag timo gimoro e Dholuo*)

The Infinitive Verbs in Dholuo will Usually End in *O* or *YO*

The verb to be -*N*- verb. The infinitive verb to be, does not follow the rule of *o* ending or *yo* ending

I am - <i>An</i>	we are	<i>Wan</i>
You are - <i>In</i>	You are	<i>Un</i>
He/she/it is - <i>En</i>	They are	<i>Gin</i>

<i>An</i>	<i>Wan</i>
<i>In</i>	<i>Un</i>
<i>En</i>	<i>Gin</i>

For the conjugations of the verbs we need the first letter to know the person:

A - I *Wa* - we

I - You (singular)
(plural) *U*....you

E - He/she/it *Gi* - They

The verb *to be* is *En*, the *E* alternates according to the person but *N* remains at the end in all present tense formulations

Is would be *En*

Third person singular

En (subject) + *e* verb to be) + *japuonj* (object) = He is the teacher.

I am the president — *An e ker*.

An -is a personal pronoun meaning *I*, *e* is the verb to be *Ker* is the object of the verb to be.

Wan Jo Luo — this means -We are Luos.

Note that *Wa*- is the personal pronoun and *n* is standing for the verb to be.

Verb Conjugation: The Verb *to be*

Personal pronoun and the verb to be

First Person Sing.	Plural
<i>an</i> (I am)	<i>wa</i> (we are)

Second Person Singl.	Plural
<i>in</i> (you are)	<i>un</i> (you are)

Third Person Sing.	Plural
<i>en</i> (he/she is)	<i>gin</i> (they are)

Now you can distinguish a person in a verb by the first letter. In the active verbs you will see the Subject before the verb.

An gi en — I and him

En gi gin

Wan gi gin

Gin gi un

En gi en

Wan gi in

In gi un

The verb to be in a place - *NITIE*

An ka — I am here

In ka — you (sing) are here. *Wantie ka* — we are here

En ka — He/she/it, is here

Un ka — you (pl) are here

Gin ka — they are here.

Note well the beginning of the verbs. You can notice the subject of the verb

A (I am) , *atuo* — I am sick

Ituo

Watuo Utuo

Otuo

Gituo

Transitive Verbs

The Subjective Pronouns

The subject does the action. The object receives the action. The subject usually is before the verb

e.g. *WA-Wer* Meaning we sing. Intransitive verb

a	means	I	wa	means	we
i	means	you sing	u	means	you (pl)
o	means	he/she/it	gi	means	they

Sentence construction with the verb to be an auxiliary

Subject + auxiliary v. + Verb + object

He is beating the drum

Goyo is a transitive verb to beat

O Goyo Bul

Conjunction of the verb *goyo*

Stem -*goyo-*

A-goy-e — I beat him * Note that it is one word

Agoye — I beat him

Olum is

beating

him/her

Olum

go-

-ye

(*Olum goye*) The verb and the object are combined.

Ogoyo o-go-ye — He beats him/her. “O” is for the subject, “go-” is for the verb and “(y)e” is the object

That is the conjugation of the transitive verbs on both ends prefixes and suffixes. The prefix is always the Subject and the suffix is always the object of the verb.

The Objective Pronouns

This is the one receiving the action

The verb ending will denote the object.

e.g. *puonj-e* meaning : teach him/her/it

Personal pronouns

-a	me	-wa	us
-i	you	-un	you
-e	him	-gi	them

The verb to kill is *NEGO*

See the conjugations of the verb endings. First there is the subject then at the end is the object.

Gi-nego-gi — they kill them. Not the subject the verb and the object.

The order is Subj. + Verb + Object

Translate the following sentences into English

<i>Ginegowa</i>	<i>Unegogi</i>	<i>Onega</i>	<i>Wanegi</i>
<i>Onegi</i>	<i>Inege</i>	<i>Genegi</i>	<i>Anegogi</i>
<i>Anegou</i>	<i>Inega</i>		

CONJUGATED VERB: SUBJECT + VERB (TR) + OBJECT

Verb to love — *hero*

Aheri — I love you/you are loved

Oheri — he loves you

Waherogi — we love them.

Translate into English:

<i>Giherou</i>	<i>Ohere</i>	<i>Wahere</i>	<i>Uherowa</i>
	<i>Aherou</i>		

Verb to marry — *nyuomo*

Kendo — (it has many meanings); fire place, again, to marry. (It depends on the accent)

Anyuomi — I am marrying you *

Onyuoma — he is marrying me.

Okende — he married her.

Gikendore — They are married

Note the subject, the verb and the object

<i>Tiyo</i> (To work)	<i>Wer</i> (To sing)	<i>Nindo</i> (To Sleep)
<i>Miel</i> (To dance)	<i>Ringo</i> (To run)	<i>Bet</i> (sit)
<i>Abet e kom</i> — I sit on the chair		

Intransitive Verbs

Ranyisi:

<i>Tiyo</i> (to work)	<i>Wer</i> (to sing)	<i>Nindo</i> (to sleep)
<i>Miel</i> (to dance)	<i>Ringo</i> (to run)	<i>Bet</i> (sit)
<i>Abet e kom</i> - I sit on the chair		
<i>Gitiyo matek</i> — They work hard ^{**}		

The Verb “to have” in the possessive form

In Dholuo the personal pronoun plus the conjunctive “with” will express the word to have.

An+gi is one word. If separated it will rather mean “with”

<i>An + Gi</i> — I have	<i>Wan + Gi</i> — we have
<i>In + Gi</i> — You have	<i>Un + Gi</i> — You have
<i>En + Gi</i> — He/she has	<i>Gin + Gi</i> — They have

Kod (with)

Ankod guok — I have a dog*

But (*an kod guok*) means — I and the dog

To have — *-nikod*

<i>An kod</i>	<i>Wan kod</i>
<i>In kod</i>	<i>Un kod</i>
<i>En kod</i>	<i>Gin kod</i>

We have a dog — *wan gi guok*

* Only a man marries not a woman to the subject of *nyuomo* is a man not a woman

** there is only one conjunction that is the prefix that denotes the subject. There is no object.

* Note that it is one word (*an + kod*)

I have a chair — *an gi kom**
 They have land — *gin gi lowo*
 You (pl) have a house — *ungi ot.*
 He has a hut — *en gi abila*
 She has a husband — *en gi dichuo*

The verb to have as auxiliary verb - *Se*
Asekadho penj - I have passed the exam

Have as verb is -*SE* in *Dholuo*.
 It is used in the imperfect past tense.

Asedhi — I have gone
Asechiemo — I have eaten
Osenindo — He/she/it has slept
Gisechiemo — they have eaten
Ase nindo — I have slept
Wase budho — we have stayed
Usedhi Kisumu — You have gone to Kisumu
Osedhi katedo — she is married*
Osedhi tedo — she/he has gone to cook (meaning she is already married)
Osenyome — she is married.*
Osetho — he/she it, has died.

Proper nouns and the word to have: Possessive case.
Migosi Odipo ni gi pacho maduong'* — Mr. Odipo has a big home.
Akuku Denja ni gi mon piero ang'wen — Akuku has forty wives.

Chapter 2(*Sula 2*)

Indicative Mood Tenses

* Not that *an gi* may mean I and e.g. *an gi guok* — I and the dog

* The subject of *dhi katedo* is a woman not a man.

* This usage of “*ni gi*” is possessive as we have seen in unit three.

1. Present Tense

a) Simple Present Tense; *Kinde Masani* — *Gima Timore e kindegi*

Verb to graze — *kwayo*

Kwayo can also mean to beg.

Olum kwayo dhoggi — Olum is grazing their cows

Ondiek chamo nyathine — Hyena is eating her cubs

Apuoyo nindo — the hare is sleeping

Not that the verb remain in their infinitive forms

Nindo — to sleep

Anindo — I sleep (I am sleeping)

Tiyo — to work

Watiyo — we work, we are working

Gilemo — They pray, they are praying

Walemo — We pray

Chiemo — to eat

Ochiemo — he is eating/he eats

Olum chiemo — Olum is eating

Odipo nindo — Odipo is asleep (sleeping, sleeps)

Onyango tiyo — Onyango is working (works)

Ogot gero ot — Ogot is constructing a house

Nyithindo dhi e skul — Children go to school

Nyithindo dhiyo e skul — Children are going to school

Mama dhi kar thieth — Mum goes to hospital (is going)

Jodongo madho kon'go — Elders drink brew /elders are drinking brew

Welo chiemo

Nyiri miel

Yawuoi goyo adhula (The boys play foot-ball)

Winyo gedo ewi yien

Obwolo twi kama ng'ich

Dhiang' chamo lum

Note the verb maintain their infinitive endings, *O* or *yo*

Read and try to understand the meaning of the words.

Olum ose chiew kendo ose luoko wang'e. Oduaro dhi e pap mondo okwa dhok.

Mama gi to nudo nyuka e kendo. Olum ka podi ok odhi kwath, to omadho

nyuka mool e i agwata. En wuowi mohero kwath kendo jokuath madho nyuka

mool e agwata maduong'.

Present continuous tense — *Kinde madhi nyime sani*

We have seen that the simple present tense and the continuous tense are similar in Dholuo.

Olum chiemo, may mean that Olum is still eating or he eats.

The action goes on.

Olum wuotho — Olum walks

Nyithindo goyo mipira mar adhula

Jagedo gedo

Dhiang' kwayo

Japuonj puonjo nyithindo. The teacher teaches children, or the teacher is teaching children.

Dayo gano ni nyikwaye— the grandmother is narrating a fable to her grandchildren.

The Habitual Actions —*Gimatimorega*

The verb is followed by “Ga.” It is a habit.

Nyathi nindo-ga bang' chiemo' — A child sleeps after eating.

Ranyisi

Fuko dakga e bur

Past tense

Simple Past Tense (*Chon*) *Kinde Machon*

Gima osetimore e kinde mosekalo bi orumo — *Nene verb*

Oginga Odinga died — *Oginga Odinga nene otho*

The action finishes in the past.

Nene is the main important particle used to express the past event.

Nene is abbreviated “*ne*”.

Nene alime, Ne alime.

Nene omosa, ne omosi

Olum nene odhi kwath — Olum went to graze cattle

Welo nene obiro — the guests came

Nene is abbreviated *Ne*.

Ne oromo kode — *Nene oromo kode*

Nene + Subj. verb + predicate

Ranyisi

Nene waromo kodgi

Nene oromo koda

Nene oromo kode

Nene giromo kodgi

Nene oromo kode

Nene uromo kodwa

Nene aromo kodu

*The position of the subject and the object of the verb is very important

Nene achamo rech

Nene ayudo tich

Not that “Nene” is an auxiliary word that precedes the main verb. SO note the order of the words in the speech.

Subj. + *Nene* + main verb + predicate

e.g. *Olum nene omadho nyuka e agwata*

Nyithindo nene mor

Nene adhi Kisumo

See that number 2 is different. “Nene” opens the speech is the subject combined with the verb.

Nene gimadho kong’ mang’eny

Nene arome kode e chiro — I met him/her/it in the market

Atieno nene otedo kuon

Japuonj nene mor ka nyithindo okalo penj (Ka means when)

Mama nene onudo nyuka ni jotich.

Adoyo nene odhi neno waymare — Adoyo went to visit her aunt

Chon gilala nyiri nene nindo ga e siwindhe. Long time ago, girls use to sleep in the siwindhe. Not *ga*, it stands for habitual.

Kwara nene ohero nyuka.

Past Continuous Tense — *Kinde Manenedhi Nyime*

Gik mane timorega e kinde ma osekadho

Nene achiemoga — I was eating

Nene nyithindo miyoga jomadongo luor

Olum nene dhiga kwath

*Note the “ga” means habitual act in all cases. *Ochieng’’ nene oheroga yuoro tum* — Ochieng liked attending dances.

Nene asomoga Dholuo e ot — I used to study *Dholuo* in the house.

Nene awachoga Dholuo maber — I used to speak *Dholuo* quite well.

Past Perfect Tense— BEDO

I have been

We have been

You have been

You have been

He/she/it has been

They have been

Nene asebedo

Nene wasebedo

Nene isebedo

Nene usebedo

Nene osebedo

Nene gisebedo

Not that the participle *bedo* is not conjugated.

“Nene” puts the action in the past, “-se” is the auxiliary verb to have

Nene asebedo ka ariti - I had been waiting for you
Nene osebedo ka oringo - He had been running
Nene osebedo ka koth chue – It had been raining
Nene gisebedo ka gilimore – They had been visiting one another
Achieng' nene osebedo ka lime – Achieng has been visiting her

Future Tense *BIRO* particle

In all future actions the auxiliary *Biro* precedes the main verb.

Abiro dhi — I will go

It is equivalent to *Will*

In all future actions the auxiliary *BIRO* precedes the main verb.

Abiro dhi — I will go

It is equivalent to *Will* in English.

THE AUXILIARY *BIRO* IS CONJUGATED

O-biro chiemo — he/she/it will eat

Wabiro dhi — we will go

Gibiro tiyo matek — they will work hard

Ubiro neno ruoth — you (pl.) will see the King/Chief

Future Continuous: *BIRO* + *GA*

Abiro ga dhi lime — I will be going to visit him/her

Gibiro ga chiemo maber — they will be eating well.

SHOULD AND MUST. (Obligations)

These are the obligation verbs

You should speak!

(*Nyaka iwuo*)

Nyaka is the equivalent word

Nyaka iwuo — you must speak

Nyaka ichiem — you must eat

Nyaka wanene — we must see him

Nyaka ite — you must work

Nyaka adhi — I must go

Order of the speech

Nyaka + Subj. verb +obj

Nyaka gibi — they must come

Nyaka upenjgi — you must ask them

Nyaka ochopi e giko

Nyaka ipenjgi nying gi

Nyaka ibi chon

Nyaka — Till

*(*Nyaka* can also mean *till* or *until*)

Achiemo nyaka ayieng'. I m eating until I am satisfied –ate to my fill

Ringi nyaka ichopi e giko pap

Chiem nyaka iyieng'

Puonje Dholuo nyaka ong'e

Dhi kode nyaka ochop e ot.

Penje nyaka oyie

*(*Nyaka* is very important word)

NB: *Abiro rite nyaka obi*. I will wait for him till he comes

Japuonj nene owacho ni nyaka wati matek — the teacher said we must work hard.

Wechegi duto nyaka noket e nyakalondo mar yamo — all these things will have to be announced over the radio

Vocabularies: Regular Verbs

(The verbs ending in *O* or *YO*)

Chako — to begin

Dhiro — to push

Diyo — to press

Dwaro —to look for/to want/need

Gombo — to desire something

Hero — to love/like

Keyo — to spread/to harvest

Kwano — to count

Leko — to dream

Mako — to hold/seize/arrest

Mayo to grab/snatch from

Ng'iewo — to buy/purchase

Nyiedho — to milk

Paro — to think/worry

Penjo — to ask

Sando — to punish

Tamruok — to refuse (refl. vb)

Uso — to sell

Yanyo — to abuse/insult

Yweyo — to lean/to rest/sweep

Yuayo — to pull/drag

Chamo — to eat

Dhodho — to suckle

Duoko — to answer/to return something

Geno — to hope/trust

Goyo — to beat

Idho — to climb

Kwalo — to steal

Lamo — to beseech/to adore

Loyo — to win/beat

Manyo — to look for, to search

Ndiko — to write

Nindo — to sleep

Pako — to praise

Parruok — to worry/ponder

Puoyo — to praise/laud

Somo — to read

Tiyo — to work

Wuotho — to walk

Yawo — to open

Tugo — to play/to loosen

Yudo — to find

Chapter 3 (*Sula* 3)

Distributive Pronouns

These are: Each, Each one, Every, Everyone, Everybody, Anyone, something, Nobody, No-one, All

Each — *Moro*

Each one — *moro ka moro*

Every

Every day — *Odiechieng' ka odiechieng*

Everyone/everybody — *Ng'ato ka ng'ato*

Anyone/anybody — *Ng'ato a ng'ata*

Ginmoro — Something

Gimoro a mora — Anything

*Ranyisi

Gimoro a mora nyalo timre — anything can happen

Donjuru achiel ka chiel — come in one by one

Pogni ngato ka ng'ato — Divide it to everybody

Mia gi moro — give me something

*Duto — All

Maromore — Equal

Pog ji duto maromore – Divide to all people equally

Apogonu ng'ato ka ng'ato maromore — I give each one of you an equal part.

Ng'ato ka ng'ato owinjore oyud pokne maoromo gi tije — Each one is supposed to get his wage/reward according to his work.

Chapter 4(Sula 4)

Dholuo Adverbs

ADVERBS function as the adjectives. See Unit Three.

1. *Yamo kudho matek* —The wind is blowing with speed.

2. *Kwer puro maber* — the hoe digs well.

3. *Olum ringo matek ahinya* — Olum runs very fast.

4. *Odipo nene oduogo piyo* — Odipo came back quickly.

*Try to find other proverbs and apply the same method.

Chapter 5 (Sula 5)

The Compliment:

The action passes directly to the object. For example;

Odipo tong'o yien — Odipo is cutting the tree.

Odipo beto lum — Odipo is cutting the grass.
Odipo gi Olum chamo kuon — Odipo and Olum are eating *Ugali*.
Olum yawo dhoot — Olum is opening the door.
Odipo loro dhoot — Odipo is closing the door.

Indirect Compliment

The relation between the subject and the object is indirect
Odipo miyo Olum luth — Odipo gives Olum the stick
Amiyo Olum barua — I gave Olum the letter.
Nyathi miyo mingi adita — the child gives the mother a basket
Olum kawo luth kuom Odipo — Olum receives the stick from Odipo.

The Compliment of Terminal

The action is directed to a destination or to a receiver
E.g. Odipo pimo adiera ni jong'ad bura — Odipo narrating the truth to the judges.
 “*Ni*” is a preposition that governs the verb *PIMO* i.e. he narrates to.
 The object here is *adiera* and the destination is *jong'ad bura*.
Olum chiwo barua ni wuongo — Olum offers the letter to the owner.
 It is similar to Give to...
Chiwo — to offer (this verb usually take the prep. “*ni*” when there is an object.
Miyo — to give (this verb does not take the preposition)
Amiyo nyaminwa njugu — I am giving my sister groundnuts.

The Compliment of Specification “Mar”

Ler mar chieng' — the light of the sun.
Apaka mar nam — the waves of the lake.
Teko mar liech — the strength of the elephant.
Agwecho mar punda — the kick of a donkey.
Sulwe mar nam — the star of the lake.
Ndalo mag pasaka — the Easter holidays.
 * *Mag* is a possessive pronoun.

The Compliment of Agent

Who does what?
Puodhoni opur gi dhiang' — this garden has been ploughed by an ox.
Yawoni okuny gi tinga — this pond was dug by a tractor.
Tong'ni onyuol gi gweno — this egg has been laid by a hen

The Compliment of Origin

It explains the place of origin

Japuonj en ja Seme.
Nyakocha en nyar Kendu Bay.
Wan jo Kenya
Gin jo Asembo
En wuod loka

Ng'atni en ja Gem.
In ja Ugenya.
En ja Uyoma
En nyar Oyugis

The Compliment of Material Purpose

Tigo mar mula — a copper chain.
Sa mar dhahabu — a gold watch.
Tawo mar lowo — a clay pot.
Ng'ango mar bao — a wooden bed.

Of Purpose

Pesa mar chiemo — money for food
Pi mar modho — water drinking
Law mar tich - sweat shirt/overall
Kwer mar pur — hoe

The Compliment of Company

Adhi e chiro gi Maria — Maria and I are going to the market.
Odipo dhi e tich gi Olum — Odipo and Olum are going to work.
*Here “gi” stands for with not and.
Olum dhi e skul gi Anyango: this refers to the company; i.e. with somebody
Odipo and Anyango go to school

The Compliment of Argument

Talking of...
Ker nene owuoyo kuom dongruok — the President talked on Development
Nene wawuoyo kuom tiegruok — we talked of training.
Talking of; about; speaking of discussing on;
All these are expressed in *kuom* in Dholuo

The Compliment of Aim

Doing something for what?
Watiyo ni pesa — we work for money.
Nene oneggi ni adieri — they were killed because of truth

The Compliment of Cause

The reason why
Olum ok obiro e skul nimar/nikech/nikuop/niwach otuo — Olum did not come to school because he is sick.

Adhi neno jathieth nikuop atuo — I am going to see a doctor because I am sick.
Odipo ringo nikech olewo — Odipo is running because he is late
**Nimar; nikuop; niwach; nikech*; are the same in meaning

The Compliment of Locality

Adak Siaya — I live in Siaya.

Where do you live? *Idak kanye?*

Odak Ugenya

Wadak Kenya

Nam ni Kisumu — the Lake is in Kisumu

Ataro ni Mombasa — the Ocean is in Mombasa

* Note that there is no preposition of place for example; at in etc.

Where are you? In kanye?

An ka? — I am here.

Un kanye? — where are you (pl.)?

Are (pl.) you in Nairobi?— *untie Nairobi?*

UNIT V

Summary and the Prepositions

Introduction

This unit will deal with parts of speech. It will provide the most important elements for responding to questions and comprehension.

Chapter 1 (*Sula 1*)

The Negation and the Affirmations

This chapter is going to deal with how to negate a statement and how to affirm it.

How to respond with “yes” or “no” — *duoko penjo ka itiyo gi kamano/ee kata ooyo*

Affirmation (YES) is (Kamano/ee) in polite form.

Negation (NO) in a polite form is (*Ooyo/Daa*)

1. Affirmative: *Kamano* Negation : *Ooyo*

Bende ing'eye? — Do you know him?

Ooyo, ok ang'eye — No I do not know him.

OK is a negative particle that is placed before the verb

Adhi — I am going — Do I go?

Put *OK* before it and it becomes negative

Ok adhi — I am not going. (I won't go)

Ok ang'eye — I do not know him.

Note that “Ok” is placed before the verb.

Ok rach. It is not bad

But *ok orach* means He/she/it is not bad

Ooyo — No

Kamano (Ee) — Yes

Ok — Not

Ooyo, ok abi biro — No, I will not come

Ooyo, ok ubi nyalo — No, you will not manage

Ooyo, ok unu nyal — No, you (pl.) will not manage

Ooyo, ok ana-nyal

Ooyo, ok ini-nyal

Ooyo, wana-nyal

Ooyo, ok gini-nyal

*Note that the (-) means that it is one word.

Ooyo, ok uninyal! Imperative future negation

Question Tags in Dholuo

1. *Bende ing'eye, koso?* — You know him, don't you?

Ooyo, ok ang'eye — No, I don't know him

2. *Ing'eyo Japuonj, ok kamano?* — You know the teacher, don't you?

Kamano, ang'eye maber — Yes, I know him well.

3. *Idhi koso ok idhi?* — Are you going or not?

Ooyo, ok adhi. — No, I am not going.

4. *Imer koso ok imer ?* — Are you drunk or not?

Ee, amer. — Yes, I am drunk.

5. *Nene igoye, ok kamano?* — You beat him, didn't you?

Ee, nene agoye. — Yes, I beat him.

**Bende* — is a particle for formulating questions. In some cases it can be omitted.

Will you go to the market or not? — The second person singular.

**Bende idhi koso ok idhi?*

When *ok* comes before a verb, that verb becomes a negation.

Chapter 2 (*Sula 2*)

Expressions and Proverbs

Ngeche mag Joluo

Luo people have many expressions and proverbs. This enriches the language and makes it more interesting. So learn some of the common expressions.

1. *Jarikini jamuod nyoyo gi kuoyo* — Hurry hurry has no blessing
2. *Japenj wich ema ting'o ga wich* — Whoever asks for the head carries it
3. *Wang' ma ithiedho ema gawi*
4. *Ajuoga ok thiedhore owuon*
5. *Wang'i tek ka wang' amath chak/okuodo*
6. *Chako chon loyo dhi ajuoga*
7. *Dhing'o /bingo iro ok e tedo.*
8. *Thuondi ariyo ok tedi e agulu achiel.*
9. *Chako to ok e tieko.*
10. *Alot maichayo e matieko kuon.*
11. *Kuot ogwal ok mon dhiang' modho pi.*

Chapter 3 (Sula 3)

Luo Nomenculture

Naming: *Miyo Nyathi Nying* Luo System of Naming

Luo people have various ways of giving names to their children. The naming will depend on time, event, place, or inheritance.

Time

A male baby born in the morning is Omondi. A female is Amondi/Akinyi.
A male child born when the sun is rising is Onyango, a female is Anyango.
A male child born in the evening is Odhiambo, a female is Adhiambo.
A male child born at night (mid-night) is Otieno, a female is Atieno.

Events

A male child born during harvesting time is Okeyo, a female is Akeyo.
A male child born during the time of hunger is Okech, a female is Akech.

Place

A male child born on a mountain is Ogot, and female is Agot.

A male child born on the road is Oyoo, and a female is Ayoo.

A male child born outside the homestead is Ooko, a female is Aoko.

Phenomenon

A male child born when the sun is shining is Ochieng', and a female is Achieng.

A male child born when it is raining is Okoth, and a female is Akoth.

A male child born with the umbilical cord around the neck is Owino and a female is Awino.

A male child born facing downwards is Ouma, a female is Auma.

Twins, first male is Opiyo and female Apiyo, second male Odongo and female Adongo.

A male child born and the placenta remains in the mothers womb is called Obiero and a female is Abiero.

Inheritance

The Luo people name their children also after their relatives. In this case the naming becomes more irregular. The name of a male can even begin with A instead of O and the same to a female.

A male can be Atieno simply because the mother names him after a relative who had the same name.

This is a continuity in naming that is very common among the Luo

Chapter 4 (Sula 4)**Adjectives of quality**

"Ma" is the root to many adjectives in Dholuo.

Maber, can mean beautiful, nice, well or good.

Nyako Maber, Chiemo mamit, Ot maber

Magi gin weche manyiso chal ma gimoro.

Ode chalo nade? Ode rach ahinya

Yoo madhi Kisumo chalo nade? En yoo marach.

AHINYA is equivalent to *Very*.

In nadi? How are you ?

Adhi maber? I am well.

Adhi maber ahinya.

Adjective of quality

Maduong' is big

Mang'eny — many

Matin is equivalent to *few* .

Pi matin — little water

Nyathi matin —small child

Ot matin – small hut

Got maduong'- a big hill

Ji mang'eny — many people

Ji matin — few people.

Mogo matin. Chiemo matin.

Lowo matin. small plot

Yoo matin, small road

All adjectives are placed after the noun that they describe.

Ng'at matin — small person

Ng'at manyadundo — a short person

Ng'at mabor — a tall person

Ng'at machwe — a fat person

Ng'ato — a person

(Dhano) — a human being

Nyasaye nene ochweyo dhano – God created man

Chapter 5 (*Sura 5*)

Odiechieng mantie e wik

Ndalo (days); Sache (time)

Monday — *Wuok tich*

Tuesday — *Tich ariyo*

Wednesday — *Tich adek*

Thursday — *Tich ang'wen*

Friday — *Tich abich*

Saturday , *Chieng'*; *Ngeso/Sabato*

Sunday — *Chieng' Odira/Chieng'Juma*

Sani -Now

Kawuono - Today

Kiny – Tomorrow

Nyoro - Yesterday
Nyocha – Yesterday but one

Kawuono en tich adi? What is the day today?

1. *Kawuono en tich adek.*
2. *Kawuono en tich abich*
3. *Kawuono en chieng' Odira*
4. *Kawuono en chieng' wuok tich*

Kiny en tich adi? What is the day tomorrow?

1. *Kiny en tich ariyo.*
2. *Kiny en wuok tich.*
3. *Kiny en Chieng' Ngeso.*
4. *Kiny en Chieng' Odira*

Nyoro en tich adi? What was the day Yesterday?

1. *Nyoro en Wuok Tich.*
2. *Nyoro en Tich Abich.*
3. *Nyoro en Chieng' Ngeso.*

Time - Thuolo (Saa)

Penjo saa: En saa adi?

En saa adi? What is the time?

En saa adi?

En saa adek mar okinyi.

En saa auchiel mar odiechieng'

En saa aboro mar odiechieng'

En saa apar mar Odhiambo

En saa ariyo mar okinyi

1. *En saa adi? En saa adek mar otieno*
 2. *En saa adi sani? Sani en saa auchiel mar Otieno (Oduor)*
Dier oduor (Mid-night).
- 7.30 a.m. *Saa achiel gi nus mar okinyi.*
10.15 a.m. *Saa ang'wen gi nyiriri apar gi abich mar okinyi*
12.12 p.m. *Saa auchiel mar odiechieng' gi nyiriri apar gi ariyo.*

1.45 p.m *Saa aboro odong' nyiriri apar gi abich*
8.20 p.m. *Saa ariyo gi nyiriri piero ariyo mar otieno.*

Ka iyie, en saa adi sani? Please what is the time now?

Tich

Tim penjo gi kendi kendo tem chiwo duoko ma owinjore”

1. *En saa adi?*
2. *Sani en saa adi?*

Reading Dholuo — Somo Dholuo

How do you read Dholuo?

The first thing is to pay attention to the correct pronunciation. There are many phonetic symbols for the language yet, therefore, one should get used to the right way a word is pronounced.

Aparo ni koth biro chwe kawuono. To ka dipo ni koth ochwe to abiro komo cham.

Read the above phrase. The meaning is: “I think that it will rain today and if it rains, I will plant the seeds. “*Aparo/ni; koth*” *biro chwe*. The stress is on the “*apar*” that is the conjugated verb. “I think...” <*ni*> is a relative pronoun so it is not much stressed. “*koth*” is a noun therefore, it is stressed. “*Biro*” is an auxiliary verb of “*Chwe*” so it is to be well articulated.

Try a number of phrases .

Chapter 6 (Sula 6)

Penjo Nengo Gimoro (Asking the price of an item)

- How much does it cost? *Nengone en adi?*
Nengo is Price
 - 1. *Nengo rabolo (banana) en adi?* What is the price of the banana?
 - 2. *Nengo tiang' (sugar-cane) en adi?*
Note that the question can be formulated in another way.
 - 3. *Rabolo en pesa adi?* How much does the banana cost?
 - 4 *Tiang' en pesa adi?* How much does the sugar-cane cost?
- Goyo nengo* (to bargain the price).

UNIT VI

Relative Pronouns and Prepositions

Chapter 1 (Sula 1)

Relative Pronouns:

That — *Móndo* (the sound is sharp; *mo-ndo*)

Note that there is another “*mondo*” that means to arrive early.

Nyithindo mondo e skul: pupils arrive early in the school.

- *Anyise mondo ong’e*: I tell him that he may know.

Aidho yath mondo apon olemo

Adhi e skul mondo a som

Scheme

Principal Phrase

Rel. Pro.

Predicate

Wabiro	(ni) Mondo	Wawuo
Wakwayi	(ni) mondo	Iyie
Ahombi		(ni) mondo
Giyomb		
Otiyo	(ni) mondo	Oyud Pesa
Osomo	(ni) mondo	Obed Japuongj
Olupo	(ni) mondo	Omak rech

Nimondo — so that

Wamiel nimondo wabed mamor
Walemo ni mondo Nyasaye okonywa
Apuro nimondo ayud cham
Gigoyo koko nimondo ji obi
Gipondo nimondo kik jowasigu negi
Nyathi mulo nimondo ong'e wuotho
Nyithindo tugo nimondo gibed mamor

Ni mondo are two word not one.

-NI - So Mondo - That

This is equivalent to "To In English. (* it is not a preposition)

Apenjo ni ang'e — Apenjo ni mondo ayud teko.

"Ni" is used more in the imperative case

Inka ni iti! You are here to work.

Nikech(e), Nikuop, Nimar

Aringo nikech(e) alewo. I am running because I am late

Achiemo nikech (e) adenyo.

Gidhiyo e od thieth nikech (e) gituo

Oywak nikech (e) owinjo rem.

Orogo nikech (e) okecho.

Abiro nikech (e) aduaro neni.

Amose nikech (e) ang'eye.

Otamore wuoyo koda nikech (e) nene wadhaw.

A-ringonikech(e) a-lewo

Alewo is an adjective clause. See — adenyo, gituo, omer etc.

Achiemo nikech (e) adenyo.

Gidhiyo e od thieth nikech (e) gituo

Opodho nikech omer

Niwach, Nikuop

These relative pronouns are equivalent to *because*.

UNIT VII

The Moods

Chapter 1 (Sula 1)

The Indicative Mood

Past Tense

Nene achiemo
Nene agedo
Nene anindo
Nene achiew
Nene andiko
Nene agoyora
Nene abiro
Nene achako
Nene akulora
Nene akeyo
Nene agwedho
Nene akelo
Nene awang'o
Nene ang'iewo
Nene amako

Present Tense

Achiemo
Agedo
Anindo
Achiew
Andiko
Agoyora
Abiro
Achako
Akulora
Akeyo
Agwedho
Akelo
Awang'o
Ang'iewo
Amako

Future Tense

Abiro chiemo
Abiro gedo
Abiro nindo
Abiro chiew
Abiro ndiko
Abiro goyora
Abiro biro
Abiro chako
Abiro kulora
Abiro keyo
Abiro gwedho
Abiro kelo
Abiro wang'o
Abiro ng'iewo
Abiro mako

Nene aruako
Nene ang'ado
Nene akunyo

Aruako
Ang'ado
Akunyo

Abiro ruako
Abiro ng'ado
Abiro kunyo

The indicative verbs in Dholuo appear as above. They are regular in form so this should not be difficult for you to learn by heart.

Weche Manyien

Verb (v) Noun (n)

Gain (v)	-	Nueng'o/yuto	Gale (n)	-	Yamb Auka
Gall (n)	-	Kedhno	Game (n)	-	Tugo/tuke
Gas (n)	-	Muya	Gate (n)	-	Rangach
Gather (v)	-	Choko	Ghost (n)	-	Koko/jachien
Gift (n)	-	Mich/chiwo	Girl (n)	-	Nyako
Give (v)	-	Miyo	Glad (adj)	-	Mamor
Go (v)	-	Dhiyo	God (n)	-	Nyasaye
Good (adj)	-	Maber	Gourd (n)	-	Puga
Grain (n)	-	Cham	Grass (n)	-	Lum
Great	-	Mang'ongo/ maduong'	Greed (n)	-	Wuoro
Green (adj)	-	Mamajan	Greet (v)	-	Moso
Guard (v)	-	Rito	Guest (n)	-	Wendo
Guide (v)	-	Tayo ng'ato			

Look for these verbs in the Dictionary: and translate into Dholuo
to see, to cry, to delay, to cheat, to separate, to talk, to sit, to kill, to walk, to divide, to speak, to stand, to bite, to learn, to hear, to say, to eat, to graze, to push, to feel, to sleep, to write, to beg, to ask, to pull, to put, to struggle, to pray, to reply, to send, to press, to break, to read, to swim, to kick, to fly, to work, to sing, to dig, to flog, to jump, to go, to hurry, to dance, to play, to cut, to dream, to open, to close, to draw, to laugh, to think, to hide.

Chapter 2 (Sula 2)

The Conditional Mood

KA.....TO

These are the *if* sentences. If you come, we will go. That is we will go on the condition that you come. In the opposite, if you do not come, we will not go. Or *if you come, then we will go*.

Sometimes this form is called *IF and THEN* sentences

In Dholuo this is called *KA and TO* sentence.

1. If you come, then we will go.
Note that the ANTECEDENT is in present tense and the CONSEQUENCE is in the future.

2. *KA-ibiro, to wabirodhi.*

Note that the first part before *TO* is in present tense and the following phrase is in the *BIRO* form, i.e. the future tense.

1. *Ka oyanya, (to) abirogoye.*
If he abuses me, I will beat him
2. *Ka itedo, (to) wabirochiemo.*
3. *Ka gibiro (to) abirowachonigi*
4. *Ka ower, (to) wabiro miel.*
5. *Ka otho (to) wabiro ng'eyo*

1. If he abuses me (then) I will beat him.
2. If you cook, we will eat.
3. If they come, I will tell them
4. If he/she sings, we will dance
5. If he/she dies, we will know.

Note that in English, the “then” is not necessary for the meaning of the sentence. This is applicable also in Dholuo unless the second part of the condition requires a stress.

Ka ok ichula to ok abitiyoni. If you don't pay me, then I will not work for you.

Composed Past Conditionals

1. If I knew that it would rain, I would have carried an umbrella.
**Ka nene bedi ni ang'eyo ni koth biro chwe, to nene di ating'o mabul.*
2. If she knew that he would not marry her, she would have looked for another man.
** Ka nene bedi ni ong'eyo ni ok obi kende, to nene di omanyoo dichuo machielo*

Remote form of the past conditionals

1. If I had known him, I would have not trusted him.
**Ka nene bedi ni aseng'eye, to nene di ok ageno kuome*
2. If she had known that he was not a straight forward person, she would have not accepted the marriage
**Ka nene bedi ni oseng'eyo ni ok en jal maodimbore ok di nene oyie tedone*
N.B. *Jal* and *ng'at* are acceptable to express a person. Some Luo people would use “nyiere” to mean a person in this case.

Future

1. If he will come, I will tell him.

* *Ka obiro biro, to abiro nyise*

2. If he will accept my request, he will let me go.

* *Ka obiro yie kwayona, to obiro yiena mondo adhi.*

Chapter 3 (Sula 3)

Subjunctive Mood

*This mood is frequently used in polite expressions, e.g. asking something, doubts, probability, praying, pleading, exhorting etc.

May/Might

Probability

1. It may rain today. This is a probability.

1a *Koth nyalo chue kawuono*

The important word is “Nyalo.”

It may rain — *Onyalo chue*

2. We may go tomorrow. I am not sure whether we will go.

2a *Wanyalo dhi kiny. Ok ang'eyo kata ka kiny nuadhi.*

3. *Aparo ni ginyalo biro sa asaya.*

I think that they may come any time.

The word “-nyalo” is conjugated with the Subject of the verb.

Nyalo is a verb meaning: Can, to be able

4. *Apenji ka inyalo konya.* I am asking you to assist me.

1. *Ruoth ka iyie to kel koth!*

*This is a prayer to God. It is in Subjunctive mood.

Chiemo – Chiem!

Nindo – Nind!

Tiyo – Ti!

Tedo - Ted

Umo - Um

Ndiko - Ndik!

Goyo - Go

Lemo - Lem

Lamo - Lam!

The imperative are usually noted also by the tone or the voice of the speaker. If the formulation is that of imperative but the tone is polite, then the statement is not imperative. The tone is to be authoritative and commanding. The polite tone will be a request for example;

Lam Wuonwa manie polo! — Pray our Father

This expression can be both imperative and a request, depending on the strength of the voice of the speaker

Exercise: Translate into English

Som-

Ndik-

Pur-

Ring-

Winj-

Nind-

Ling’-

Ted

The imperative verbs that have effects in the future

The particle is conjugated both in the beginning and at the end. *A-n-A*

Ana dhi! Will I go! This is commanding

Ini dhi! Will you go!

Eno dhi! Will he/she/it go!

Wana dhi! Will we go!

Unu dhi! Will you (pl) go!

Gini dhi! Will they go!

Notice that the main verb *DHIYO* loses its desinent *-yo*. In all cases of *-N-* in the imperative form the verb will drop the last *o* or *yo*.

Chapter 5 (Sula 5)

Conjunctions

1. These are the joining words and the separating words, AND, TOGETHER, WITH, EITHER OR, OR.

They are used to join things, ideas, objects, and phrases in a sentence.

And — *GI*, (TO) *GI*.

WITH — *KOD TO KOD*

TOGETHER — *KANYAKLA*, *KA’ACHIEL*

OR — *KATA/KOSO*

EVEN / ALSO — *KATA*

Give me this and that — “*Mia ma gi macha.*”

Give me this and then that — “*Mia ma to gi macha.*”

I will go with him — *abiro dhi kode*. *KOD-E*. The “E” here refers to the object to the conjunction with. With whom shall I go? I will go with him. So it stands for “HIM”.

I carry a cup with the saucer — *ating’o okombe kod tate.*”

NB. In Dholuo, in many cases “*kod*” and *gi* can be used interchangeably to give the same meaning.

In decision making the word EITHER OR are significant

1. Do you want to go or you prefer to remain?

Idwa dhi koso ihero mondo idong'?

Idwa dhi kata ihero mar dong'?

Not that the “kata” and “koso” can mean the same thing.

1. *Ring'o gi rech.*

2. *kuon gi gweno.*

3. *Nyako gi wuoyi*

NB. this means togetherness, *kanyakla*

Conjunction or reason *(see unit 5)

These are because and that

in order that

They are used to answer the question “why”.

Question

1. Why do you study Dholuo?

2. *Ang'o momiyi isomo Dholuo?*

Answers

1. I study Dholuo because I want to know it.

2. *Asomo Dholuo nimar adwaro ng'eye.*

The word *NIMAR* is used to give the exact meaning as because in English.

Other words that are sometimes used to give the same meaning are: *nikech* and *nikuop*.

Asomo Dholuo nikwop adwa ng'eye.

Asomo Dholuo nikech adwa ng'eye.

Nimar/nikuop/nikech are used in different regions of Luo land. In Alego and Ugenya the most frequent relative used is “*Nikech*”. However, all these terms can be understood by any Luo speaker.

Ni mondo

This is a relative pronoun that is relevant to *so that* in English. It is used to give purpose or reason as because. In Dholuo this is *ni mondo*. Whenever, this pronoun is used the reason part of speech is to follow.

Question

1. Why do you eat?

Ang'o momiyi ichiemo?

Answer

1. I eat (so) that I get energy.
2. *Chiemo nimondo ayud teko*

*Note that; *nimondo* cannot be confused with the above terms of reason *nimar nikech nikuop*.

**Nimondo* can be shortened to form *mondo*. When “*NI*” is added it can well express the subjunctive form. That is, it is equivalent to — “That may...”

These terms are commonly used in complete sentences where we have more than one verb, a subject and an object.

1. *Watiyo* () *wayud pesa*.
2. *Otugo* () *olo*
3. *Oduong’o* () *oyawne*.
- 4* *Amodho pi* () *angi riyo*.
- 5* *Abet piny* () *aol*.
6. *Anyombo* () *abed gi chiega*

Nimar/nikuop/nikech are used to express an intention of the action. In number 4 and 5 *ni mondo* can not be used.

Mondo/ni mondo are equivalent to - *in order to, so that*. But they can not replace BECAUSE.

*NB. you can’t say: I play *because* I win. This is wrong but you say, I play so that (in order to) I win.

In Dholuo, this is

Atugo (ni) mondo alo.

*Another way to say it is, I play to win. This is accepted. In Dholuo *to* as a relative pronoun is represented in *NI*. *Atugo ni alo*. This is grammatically accepted in Dholuo.

Read this Story

Olum gi Akeyo

Chieng’ moro nene koth chwe (it was raining) maduong’ kendo yamo bende nene kudho matek ahinya. Olum nene dhi e sikul to koth nene ng’eny maok ne onyal muomo. Nene odonjo e dala moro mane nitie machiegni gi yoo. Kanyo nene oromo kod Akeyo.

Akeyo nene oruakre maber. Olum nene otimo ng’eruok gi Akeyo kendo nene ofwenyo ni Akeyo bende ne somo kode e sikul achiel. Mano nene omoro Olum kendo nene gichako goyo mbaka ka gipimo kaka sikundgi chalo.

Osiep e kind Olum gi Akeyo nene omedore ahinya. Pile pile kane Olum dhi e sikul to nene nyaka okal mondo gidhi kanyakla.

Read the story many times and point out the parts of speech that you can remember. Do you understand the story? Can you note the tense used? Where was Olum going? How did he come to know Akeyo?

- | | | |
|-------------------|--------------------------|-------------------------------|
| 1. <i>Achiel</i> | 11. <i>Apar gachiel</i> | 30. <i>Piero adek</i> |
| 2. <i>Ariyo</i> | 12. <i>Apar gariyo</i> | 40. <i>Piero ang'wen</i> |
| 3. <i>Adek</i> | 13. <i>Apar gadek</i> | 50. <i>Piero abich</i> |
| 4. <i>ang'wen</i> | 14. <i>Apar gang'wen</i> | 60. <i>Piero auchiel</i> |
| 5. <i>Abich</i> | 15. <i>Apar gabich</i> | 70. <i>Piero abiriyo</i> |
| 6. <i>Auchiel</i> | 16. <i>Apar gauchiel</i> | 80. <i>Piero aboro</i> |
| 7. <i>Abiriyo</i> | 17. <i>Apar gabiriyo</i> | 90. <i>Piero Ochiko</i> |
| 8. <i>Aboro</i> | 18. <i>Apar gaboro</i> | 100. <i>Piero apar achiel</i> |
| 9. <i>Ochiko</i> | 19. <i>Apar gochiko</i> | 200. <i>Pier apar ariyo</i> |
| 10. <i>Apar</i> | 20. <i>Piero ariyo</i> | 1000. <i>Gana chiel</i> |

Months of the Year

- | | |
|-----------|---------------------------------|
| January | — <i>Dwe mar Achiel</i> |
| February | — <i>Dwe mar Ariyo</i> |
| March | — <i>Dwe mar Adek</i> |
| April | — <i>Dwe mar Ang'wen</i> |
| May | — <i>Dwe mar Abich</i> |
| June | — <i>Dwe mar Auchiel</i> |
| July | — <i>Dwe mar abiriyo</i> |
| August | — <i>Dwe mar aboro</i> |
| September | — <i>Dwe mar Ochiko</i> |
| October | — <i>Dwe mar Apar</i> |
| November | — <i>Dwe mar Apar gi achiel</i> |
| December | — <i>Dwe mar apar gi ariyo</i> |

This part of the course will provide texts for reading and comprehension
READING

Sigand Simbi Nyaima

1. *Chon gilala nene nitie dala moro maduong' mar Waswa ma nene oger e wi thur. Chieng' moro jodalano nene oloso mor maduong' mar kong'o. Nene gimetho gi mor nyaka odhiambo. Koth ne obiro maduong' gi yamo e kar odhiambo. Dhako moro nene obiro koa Wagasi kuma jokoth nitie. Dhani ne en*

dhako ma oti kendo nene onenore marach. Ne odonjo e dalano mondo obuogi ni koth mabiro maduong'. To ka ne odonjo e dala, nene odhi mondo obuogi e ot ma ne ji madhoe kong'o. Ne giriembe oko. Kamano nene otemo donjo e udi duto, to onge ng'at mane oruake. Eka ne odhi e ot machielo manene nitie tung'. Ne oyudo wuon od gi nyithinde, to dichuo to nene odhi madho kong'o gi jodongo. Wuon ot ma Mikayi nene olosone mach mondo oo nimar koth nene ogoye kendo koyo bende nene omake.

2. *Ka nene oseoyo mach ne openjo dhakono ma wuon ot ni; "In kod chuori koso?" To Dhakono nene oyiene. Ne onyise mondo odhi piyo piyo mondo oluonge mondo obi mapiyo kaka nyalore. Mikayi ma wuon ot nene odhi luongo chwore to chwore nene oriembe matek ka owinjo ni dhako mane giriembo ema luonge. Mikayini nene odok ir chwore nyaka didek ka osayo chuore, to chwore nene otamore chuth. Ka dichuo ne osedagi to nene openjo mikayini, "Bende intie kod nyithindi?" Mikayi mawuon ot nene oyiene, kendo ne onyise kar romb nyithindego. Nene ochike mondo ochokgi mondo giwuogi mapiyo piyo, nimar dalano nene biro kethore. Mikayini nene dwaro dok mondo oom chwore to dhakoni nene otamore. Dhakoni iluonge ni Anyango ma nyar Gwasi.*

3. *Nene giwuok bi gidhi. Nene giyoro pi nyaka chonggi. Bang'gi to dala nene osienyore monego ji duto, gi jamni to gi dhok to gwen nene olokore winy mag akado, asoko gi wiwi nyaka chil kawuono. A kanyo gi luongo kanyo ni Simbi Nyaima. Pige otimo bala to kendo buoyo mar pi lokore kido maratiglo.*

Did you understand the text?

In which tense is the story?

- past simple
- past perfect
- present
- present continuous
- future tense
- future continuous

a) see paragraph 1 the last sentence:

Olosone — This is a conjugated verb. *Loso* — to make.'

Describe the persons: the subject and the object of the verb "*loso*"

b) In paragraph 2 who went to call who and where?

- Did the person accept the call? Why?
- *kar romb nyithindo*: what does this mean?
- Why did the old woman ask *kar rom nyithindo*?

c) *Yoro pi* — to walk through the water. see para 3

- In which tense is this?
- d) Paragraph 2: Is *mapiyo piyo* adjective or adverb?
- In this passage give all the adverbs and the nouns that you can identify.
- i) *Koth nene ochako chwe ka nene dhakoni ochopo e dalano kata nene koth chwe e kata kapodi ok obiro?*
- ii) *Nying dhakoni nene iluongo ni ng'a?*
- iii) *Dhako motini nene dwaro ang'o edalano?*

Sigand Onyang' to gi Ogila

Chon gi lala Nyang' to gi Ogila nene gin osiepe mangita . Chieng' moro Ogila nene odhi limo Nyang' edho nam kama nene Nyang' odakie.

Onyang' Onyang' nene otere nindo e agoche kama tonge nene nitie. To ka nene osenindo to Onyang' Onyang' bende ne osenindo kore yore. To ka nindo nene oseterogi chuny otieno, Ogila nene omuoch to koro Ogila ne ower niya:

***Tong Onyang' onyang' Omera,
Tong Onyang' Onyang' omera,
Loyo tong' duto gi mit,
Ago piny ni thup t'amuonyo.***

"O, Ogila iwacho nang'o?"

"Awachoni;

***Agoch Onyang' Onyang' omera
Agoch Onyang' Onyang' omera
Loyo agola duto gi liet;
Anind to kuok ochotna."***

Kiny ka piny oseru nogolo Onyang' mondo okowe odhi thurgi. To kane gisetundo e dier nam jood Onyang' noneno ka Ogila otieko tong'. Eka gigoyo ni nyang' dhok ni, "Ee Onyang', Ogila mikowono ochamo tongi duto!" To ka Onyang' penjogi ni, Uwacho ang'o," to Ogila ema duoke ni, "Giwacho ni kwang'a piyo; koth biro gi yamo maduong', biro yudowa e nam."

Nyang' nene owinjo luong mar ariyo ni "Ogila ochamo tongi." Eka Ogila nonimore e pi, to kaomako...¹

Apuoyo (ogila, Nyagiritin) - these are all names fore hare in th Luo folk-tales.

Bulo -to roast.

Jood nyang'- family members of nyang'

Kuok (Luya) - sweat.

Muoch - to bust/ to blow.

¹ These Luo stories are collected from different sources and story tellers. The book of reference is "*Luo Kitgi gi Timbegi*" by Paul Mboya.

Nindo - sleep

Nyang' - crocodile

Onyang' - a name of the crocodile as a character in the narrative.

Osiep - friendship

Tonge - His/her/its eggs.

Onyango Japur

Nene nitie ng'atmoro modak Ugenya ma Masawa. Nyinge ne en Onyango Japur. Nene ohero pur ahinya. Kama nene odakie nene en kama otuo ahinya kendo ndalo mag chieng' nene ji chando pi. To kinde mag koth nene en kama rach mokadho ni mar pi nene pong'e te.

Chieng' moro Onyango nene ochiew gokinyi mar kok gwen. Ne okawo kweye mar pur kaka pile kendo owuok. Kanene ochopo e apaya madhi e puothe to ne oromo kod dhako moro mamigumba ka wuotho. dhakono nene omose. To ka nene oduoke maber gi mos to dhakono nene onyise mondo ochik ite. Onyango nene otimo kamano.

Dhakono nene onyise niya, "Dhi e puothi kama ipuroga pile, to ka isechopo to kuny piny dichiel kendo gima owuok e manobedi hapi." Onyango nene oparore ahinya ka oparo ni dhako maotino owuonde. To katakamano nene odhil kendo odhi adhiya nyaka e puodo. Nene oparo mondo otim kaka dhako cha nene okone. Nene okunyo piny to gima nene owuok ne en gima chalo kidi mar ombo. Nene okawe e lwete kendo ong'ieye. Ne en kidi manyilini mana kaka sulwe mar nam.

Onyango nene oringo matek kadok e pachu. Kane ochopo to ji nene obiro neno gima Onyango oseyudo. Nene ok ging'eyo ni en ang'o. Nene giluongo jarieko moro manene odak machiegni mondo obi onyisgi ni en ang'o.

Kanene jarieko ochopo to ne okonigi ni mano en kidi mar dhahabu (gold). Kendo nene onyiso Onyango ni mano oseyudo pesa mang'eny ahinya, kendo obiro bedo ng'at ma jamwandu.

Tich:

1. Read the story until you understand it all.
- a) Where did Onyango live?
- b) Whom did he meet on the way?
- c) What happened when Onyango dug the ground?
- d) What did he carry home?
- e) Who came to tell him what he had found? Did he carry it home?

e) Who came to tell him what he had found?

THUOND WECHÉ GI TIENDGI

“G”

gain (n) Yuto, nueng’o
gale (n) Yamb auka.
gall(n) Kedhno. (idiomatic expression) Kethi rach- you are an antipathic person; Opp. or kind
gallon (n) ndong’. Smth for measuring. Or Gallan
game (n) Tugo.
garbagge (n) Yugi; gik molil; taka.
gas (n) Muya.
gather (v) Choko kanyakla.
geese (n) Mbata Msinga
gentile (adj.) Mang’won. A gentleman => Ng’at mangwon
genuine (adj.) Madiéri, mowinjore, maratiro.
get(v) Yudo; nuang’o gimoro
gift(n) Mich, Chiwo.
girl(n) Nyako, nyathi manyako.
give (v) Miyo.
glad (adj) Mamor.
go (v) Dhiyo; dhi. *see the verbs.
go-between (n) Jagam kata jatuto, wangira
god (n) Nyasaye; Were, Ruoth
gold (n) Kidi mar dhahabu.
good (adj.) Maber
gospel (n) injili
gossip(n) Kuoth (v) Kuotho
gourd (n) Apiga (for drinking); puga (for keeping liquid staff, or seeds.
government(n) Sirikal; Piny owacho.
grain (n) Cham.
granny(n) Dayo.
grass(n) Lum
grasshopper (n) dede.
grave (n) bur ng’at maotho.
great (adj) mang’ongo.

greed (adj) wuoro.
 greedy (adj) mowuor.
 green (n) Ralum, majan.
 greeting (n) mos, mosruok.
 greet (v) moso.
 group (n) kanyakla, kueth, unji.
 grow (v) ti, twi, dongo, nya.
 guard (v) rito.
 gun (n) bunde.

“H”

Hailstone (n) pe.
 Hair (n) yier, yiere.
 Half (n) nus, diere, marom e diere.
 hand (n) lwedo.
 handicap (n) rang’ol, ng’at maong’ol.
 handle (n) ramak.
 Hang (v) liero, ng’awo e gi moro.
 happen (v) timore.
 harm (n) hinyruok, (v) hinyo.
 harvest (n) keyo, (v) kayo, keyo.
 hat (n) ogudu, kondo.
 hawk (n) otenga.
 harzard (n)
 health (n) ngima.
 hear (v) winjo.
 heart (n) adundo.
 heat (n) liet, kuok.
 heavy (adj) mapek.
 he-goat (n) nyuok.
 help (n) kony (v) konyo, konyruok.
 Hen (n) gueno.
 Hero (adj.) mathuon, marachir, rachir (n) rachir, thuon.
 hide (v) pondo, buto ni.
 high (adj) mamalo, malo.
 holiday (n) kinde yueyo, diro, odira
 Honest (adj) maodimbore, makare; maja adiera.
 Honey (n) mor kih, mo mar kich.
 honour (n) luor.
 hope (n) geno.
 hot (adj) maliet.

hour (n) sa, kinde.
 house (n) ot, abila, duol, kar dak...
 huge (adj.) mang'ongo/maduong'.
 humble (adj.) mamos, maodimbore.
 hunger (n) kech, denyo.
 hurry (n) reto, rikni.
 husband (n) wuon ot madichuo, chuor...
 hut (n) duol, abila, kiri.

“I”

ice (n) pe.
 idea (n) paro.
 idle (adj.) bet maonge tich
 Ill (adj) matuo.
 image (n) kido, ranyisi mar gimoro maogor.
 imbecil (n) ng'ama oran, rariwa, ng'atma orundore.
 immigrant (n) Jabuoro, ng'atma manyo kama odakie.
 imprison (v) tueyo ng'ato e od tuech.
 impregnate (v) miyo ich, miyo nyako (dhako) ich
 incapable (adj) maoknyal, maongetich.
 Income (n) nueng'o gigo madonjo.
 incorrect (adj) maoknikar, maokowinjorego.
 inferior (adj) machien.
 information (n) lendo.
 inform (v) lando.
 ink (n) wino mar kalam.
 inn (n) od buoro to gi chiemo.
 insane (adj.) ng'at ma wiye rach.
 inside (adj.) ei-ye, ei ot — inside the house.
 instruct (v) puonjo, nyiso ng'ato kaka ginmoro obedo.
 insult (v) yanyo ng'ato, kata chiwo wichkuot.
 intercourse (n) nindruok, haro, ng'otho, terruok.
 interpret (v) loko wach, fulo tiend wach e yo maler.
 intestine (n) nyimbich, dhokchin, gik ich.
 invitation (n) luong, gwelo.
 iron (n) nywinyo, nyinyo.
 island (n) chula e.g. chula Rusinga
 Ivory (n) lak liech.

“J”

January (n) Due mar achiel, Due mar chak higa

Japanese (n) Jajapan.
 Jaw (n) chok lem, chok lak.
 jealous (adj.) maranyiego: jealousy-nyiego.
 Jew (n) Jayahudi.
 job (n) tich.
 Join (n) riwo, chomo kanyakla, tudo ginmoro to gi moro.
 joke (n) ngera, oyuma
 joke (v) timo oyuma, timo ngera, chuoyo wach.
 journey (n) wuoth.
 joy (n) mor, yilo.
 judge (v) ng'ado bura
 Judge (n) jang'ad bura.
 June (n) Due mar auchiel mar hig.
 just (adj) makare; a just person — ng'at makare.

“K”

keep (v) rito; keep my words — rit wechena.
 key (n) rayaw, gir yepo, ofungu.
 kick (v) gueyo gi tielo; giyo — to yell.
 kidney (n) rogn; nyiroke — many kidnys.
 kill 9v) nengo ng'ato kata ginmoro.
 king (n) ruoth; miruka — chief.
 kiss (v) nyodho.
 knee (n) chong'; pl. chonge.
 know (v) ng'eyo; ng'eyo ginmoro — to know something

“L”

Lack (v) chando ginmoro; achando pesa — I lack money; bedo maonge kod ginmoro.
 Lad (n) rawera matin.
 ladder (n) raidh. ngas.
 ladle (n) gir toko chiemo, ratok, ojiko.
 lady (n) nyako.
 lake (n) nam/atara.
 lamb (n) nyarombo.
 lame (n) ng'ol (adj.) maong'ol, maofurema
 lament (v) yuagruok.
 lamp (n) taya, ramenya.
 lance (n) tong, rachuo.
 land (n) lowo
 language (n) dhok (it is not mouth, not cows.

Large (adj.) malach, mang'ongo.
 laugh (v) nyiero.
 law (n) chik/chike.
 leader (n) jatelo.
 leaf (n) oboke, it yien.
 learn (v) puonjruok rifl. verb)
 leave (v) wuok; when do you leav? —Iwuok sadi?
 lend (v) holo; lend me money — hola pesa.
 leopard (n) kwach.
 leprosy (n) dhoho, tuo maduong', nyinyo.
 letter (n) narua, otas, maondiki.
 liar (n) jamriambo, jahang wach.
 liberty (n) thuolo.
 lice (n) onyuogo. mar nanga
 lick (n) nang'o (nd. it is not, why ?)
 lid (n) raum.
 life (n) ngima.
 light (n) ler.
 lightning (n) mil mar polo, polo.
 like (v) here; ahero goyo abal — I like swimming.
 link (v) tudo, row kanyakla. (see join)
 little (adj.) matin, manok.
 liar (n) chuny.
 lizard (n) ogwe.
 loan (n) hola.
 long (adj.) mabor, mochwalore.
 look (v) ng'iyu, manyo.
 Lord (n) Ruoth.
 love (n) hera.
 low (adj.) mapiny, mapiny, mantie piny.
 lunch (n) gago mar odieching'.
 lung (n) Obo, oboye dhano kata le moro amora

“M”

mad-man (n) ng'at mawiye rach, janeko.
 maid (n) japidi, jatich ot.
 maize (n) bando, oduma.
 make (v) loso, (losó is to speak) NB. the accent is to go down at the end.
 man (n) dichuo (dhano is mankind); dichuo is only a male.
 manhood (n)
 mankind (n) dhano, ochung' tir.

many (adj.) mang'eny.
 March (n) Due mar adek.
 marriage (n) kendruok, nyombo, kend, keny.
 marry (v) keno. (Nb, it is not a stoe, nor again)
 martire (n) jachung' kuom yie mar dini
 mask (n) ong'eng'ore, kido moro maok en adieri.
 mass (n) misa (for the catholics)
 massage (n) ote.
 mat (n) par
 match (n)
 May (n) Due mar abich mar higa.
 mean (adj.) mangudi.
 meat (n) ring'o.
 meet (v) romo.
 middle (n) diere, dier ginmoro.
 milk (n) chak (It is not the imper. of "chako")
 mill (n) pong' orego mar mogo.
 mind (n)
 mine (pro.) mara.
 ministry (n) migawo.
 miracle (n) hono.
 mirror (n) rang'i.
 mistake (n) ketho, kosa.
 mix (v0 riwo kanyakla.
 modern (adj.) manyien, masani, mandalogi
 Monday (n) Wuok tich.
 Money (n) pesa, "omenda" (not very much in use)
 month (n) Due mar higa
 monument (n)
 moon (n) due marieny; due.
 morning (n) okinyi, odikinyi.
 mosquito (n) suna.
 montain (n) got.
 mourn (v) yuago.
 mouse (n) oyieyo, oyieyini.
 mouth (n) dhok (not cows, not language.
 move (v) sudo.
 mud (n) chuodho, thuodho.
 music (n) thum
 my (poss. pro.) mara, -a, chiega — my wife.

“N”

naked (adj.) maduk; a naked person — ng’at man-duk.
name (n) nying , nying.
narrow (adj.) madiny.
nation (n) piny, oganda.
native (n) weg piny, jo-piny; native of a notion (jopiny)
near (adj.) machiegni.
needle (n) rariw, riw, sindan mar tweng’o.
new (adj.) manyien
news (n) gimaotimore.
next (pron) machielo.
niece (n) nyakewo manyako.
night (n) otieno.
nine (n) ochiko; ongachiel.
ninth (n) marochiko, mar-onga-achiel.
noble (adj) maokebe, mango.
noise (n) koko.
noon (n) odiehieng’. tir.
norm (n) chik
North (n) Masawa.
nose (n) um, uma (my nose).
November (n) Due mar apar gi achiel.
now (n) Sani; sechegi; adhi sani — I am going now.
nowadays (n) kindegi, ndalogi, tinde, odiechiengegi.
number (n) kweno.

“O”

oath (n) singruok, kuongruok; akuong’ora — I take an oath.
old (adj) maoti, maonyoch.
once (adv.) nyadichiel, dichiel.
only (dist. pron.) kende; kel mano kende —bring only that.
open (adj) maoyawore, mantie thuolo.
oppose (v) ng’eng’o ng’ato kata ginmoro.
orange (n) machunga.
order (n) chenro; kama nitie chenro maber — where there is a good order.
origin (n) karcharuok; chakruok — the begining..
Orphan (n) kich (*not bees); nyathi makich — an ophan child.
ostrich (n) udo.
our (poss. pron.) marwa. girwa (our thing)
owl (n) tula.
ox (n) rwath, dher pur.

“p”

Pain (n) lit, body pain — lit mar del.
paint (n) rangi mar wiro (buko).
pair (n)
pajama (n) nanga mar nindo, law nindo.
paper (n) otas.
parable (n) ngero mar puonj kaka mantie e muma.
paradise (n) polo, piny polo.
pardon (n) ng’uono.
parent (n) janyuol.
parliament (n) od bura mar piny owacho kar yalo weche mag piny.
path (n) apaya, yoo. wang’ yoo.
pay (v) chulo.
pace (n) kue.
pen (n) gir ndiko, kalam.
penance (n) chulo.
people (n) ji, oganda.
perhaps (pron.) kanmoro, nyalo bedo (maybe).
person (n) ng’ato...
picture (n) ranyisi, kido.
pig (n) anguro, ngurume.
place (n) kamoro.
plain (n) tambarare, kama tambarare (a plain place).
poison (n) kwiri manyalo nego dhano kata le.
poor (adj) maodhier, ng;at maodhier (a poor person), jachan (a poor person),
jakech (a miserable person esp. on who is starving).
Pope (n) Japapa.
potato (n) rabuon, nguachi (Irish potato), rabuond nyaluo (sweet potato)
pray (v) lemo; alemo — I am praying.
prach (v) yalo; yalo wach nyasaye — to preach the word of God.
prefudice (n) sunga, nyadhi.
price (n) nengo.
pride (n)
prison (n) od tuech.
progress (n) dongruok
prostitute (n) jachodo, malaya.
project (n) migawo maoyangi.
protect (v) rito; rito ot — to protect a house.
puppy (n) nyaguok.
pus (n) tutu.

push (v) dhiro
put (v) keto.

“Q”

quail (n) aluru.
quantity (n) ng’ny, thoth, ngundho.
quick (adv.) piyo, piyo piyo.
quiet (adj.) maoling thi, maokue (cool).

“R”

rabbit (n) Apuoyo
rain (n) koth.
raining (v) koth chue.
raise (v) ting’o ginmoro malo — to raise something up.
ran (v) ringo; nene aringo — I ran); see run
rat (n) oyieyo; oyiech nyamundhe; oyiech dero; oyiech lum;
raw (adj.) manumu; maokochiek
razor (n) mirich, gir lielo yiere wich; wembe.
reach (v) chopo, tundo kamoro.
read (v) somo.
ready (adj.) maoyikore.
reason (n) gimaomiyo.
rebuke (v) rogo; rogo ni ng’ato — to rebuke somebody).
recive (v) kawo mich — to receive the gift); nuang’o/yudo; yudo chudo — to receive the payment.
red (adj.) makwar
redeem (v) waro.
refrigerator (n) rang’ich mar chiemo kata pi.
reject (v) dagi, tamruok; dagi ginmoro — to reject something.
rejoyce (v) bedo mayil; bedo gi mamor; bedo gi mor.
religion (n) dini.
request (n) kwayo, yuak; Ruoth yie yuakna — Lord accept my request.
rescue (v) reso; reso ng’ato — rescue somebody.
rest (v) yueyo.
resurrection (n) chier.
return (v) duogo; wiro (not to smear, to paint etc.)
rib (n) ng’et.
rice (n) ochele.
rich (adj.) maomewo, mantiegi muandu, majamoko.
right (adj.) mankare, makare, maodimbore.
road (n) ndara, apaya maduong’.

rob (v) mayo, kualo.
rock (n) kidi, luanda.
roof (n) tado.
room (n)
root (n) misi, musi, tiend yien.
rope (n) tol, thol, ngoro, uno.
round (adj) maoluorore.
run (v) ringo.
rush (v)

“S”

sack (n) gunia.
sad (adj.) maosin, maok mor, maok yil.
saint (n)
salary (n) chudo.
salt (n) chumbi, kado.
sandal (n) ngato, champat, akala.
satan (n) jachien, obel.
Saturday (n) chieng' ngesa jumamosi
save (v) waro.
scar (n) mbala.
scare away (v) buogo.
scatter (v) kyo (not to harvest).
school (n) od tiegruok, kar puonjruok.
search (v) manyo.
seat (n) kar bet.
sea (n) ataro.
second (adj) mar ariyo.
secretary (n) jagoro, karan.
secrecy (n) wach maling'ling', wach maopondo.
see (v) neno.
seed (n) kodhi.
seem (v) nenore.
select (v) yiero.
sell (v) uso.
send (v) oro.
September (n) Due mar ochiko/onga-chiel.
servant (n) misumba, jatich ot , mgeso.
seven (n) abiriyo.
sex (n) terruok.
shame (n) wichkuot

shoulder (n) gok.
 shout (v) goyo koko.
 shy (adj.) wichkuot, mawiye kuot
 sick (adj) matuo.
 sign (n) ranyisi
 sin (n) richo.
 single (n)
 six (n) auchiel.
 skull (n) chok wich.
 sky (n) polo.
 slap (v) thalo, pado.
 slave (n) misumba.
 small (adj) matin.
 smell (v) ng'weyo — to smell; (n) tik, ng'uche, muya marach.
 smile (v) buonjo
 smog (n) ong'weng'o.
 smoke (n) yiro.
 snail (n) tungkamnio.
 snake (n) thuol.
 soap (n) sabun
 soldier (n) Jakedo, jalueny.
 sound (n) koko.
 soup (n) kado.
 sour (adj) mawachwach.
 south (n) milambo.
 sow (v) komo, chwowo.
 space (n) kinde.
 sparrow (n) opija.
 spirit (n) chuny nono.
 spoil (v) ketho, ketho ginmoro (spoil something).
 spoon (n) ojiko.
 sport (n) tugo.
 spy (n) jambetre, jadiwang'e.
 stand (v) chung'.
 start (v) chako.
 stick (n) kde, luth; ludh wuoth — a walking stick.
 stomach (n) ich.
 stone (n) kidi.
 stop (v) chung' (not stand)
 story (n) sigana.
 stove (n) kendo (not again, to marry).

strangle (v) deyo.
 stream (n) aora.
 strong (adj.) maratago.
 sugar (n) sikar.
 suicide (v) derruok.
 summer (n) oro.
 sun (n) chieng'.
 Sunday (n) Jumapili, odira.
 supper (n) gago mar otieno.
 sweat (n) luya, kuok.
 sweep (v) yueyo (not to rest or breathe).
 wet (adj.) Mamit.
 swell (v) kuot, kuodo.
 swim (n) goyo abal.
 sword (n) ligangla mar kedo.

“T”

Table (n) kar chiemo maolosi maber gi bawo.
 tablet (n) yath mar amunya.
 tailor (n) jakuo nanga, jatweng'o
 take (v) kawo.
 talent (n) talenta.
 talk (v) wuoyo.
 tall (adj.) mabor.
 tax (n) osuru.
 teeth (n) leke.
 tell (v) nyiso, wacho.
 tent (n) hema.
 tenth (n) mar apar.
 thank (n) erokamano.
 theatre (n) od tuke maopogore.
 these (dmonst. pron) magi.
 thigh (n) em.
 thin (aj.) maodhero.
 thing (n) ginmoro, gin.
 think (v) paro.
 third (adj.) mar adek.
 thirst (n) riyo.
 this (dmonstrativ pron.) mae.
 thorn (n) kudho.
 Throat (n) duol.

throw (v) wito.
 thumb (n)
 thunder (n) mor mar polo.
 thunder (v) polo mor.
 Thursday (n) tich ang'wen
 time (n) saa.
 tiptoa (v) lidho e wi tilo
 toad (n) ogwal matin.
 today (n) kawuono, gonyo.
 together (conj.) kanyakla.
 toilet (n0 od konyruok, cho.
 tomato (n) nyanya.
 tomb (n) kama oyikie dhano, liel
 tomorrow (n) kiny
 tongue (n) lep.
 tooth (n) lak.
 top (n)
 torch (n) ramenya
 tortoise (n) opuk
 tradition (n) timbe mag dak.
 tremble (v) tetni, kirni.
 tribe (n) jokabila moro, oganda mag dhok moko
 true (adj.) madier.
 truth (n) adiera
 try (v) temo.
 turn (v) loko.
 twice (ad) marariyo.
 two (n) ariyo.

“U”

ugly (adj.) mararach.
 uncle (n) neyo.
 under (pron.) e bwo.
 undress (v) lonyo.
 unlock (v) yawo
 untill (pron.) nyaka, chil.
 unus (n) olulu, thir.
 up (pron.) malo.
 use (v) tiyo gi.

“V”

vice (n) jalup.
 village (n) gweng', mier.
 virgin (adj) masilili.
 visit (v) limo.
 vocation (n) luong mar nyasaye.
 voice (n) duol.
 void (adj.) man nono.
 vomit (v) ng'ogo.
 vote (n) ombulu, (goyo ombulu).
 vow (v) singruok ni nyasaye
 vulture (n) achuth.

“W”

wait (v) rito.
 wake (v) chiewo.
 walk (v) wuotho.
 wallet (n) kibet, kar keto pesa.
 warmth (n) liet, kuok.
 warm (adj.) mamor mor.
 watch (n) saa mar luedo. (v) ng'iyo.
 water (n) pi.
 wax (n)
 way (n) apaya, yoo.
 we (pers. pron.) wan.
 weak (adj) manyap, mayomyom.
 wealth (n) muandu.
 wapon (n)
 weather (n)
 weed (v) doyo.
 weep (v) yuak.
 weigh (v) pimo pek gi moro.
 welcome (v) rwako ng'ato.
 well (n) soko. (adj.) ber
 west (n) podho chieng' milambo. 891998 fr. Charles odeng e. Anyango
 Mqary Awino
 wet (adj) mang'ich, modhiek.
 what (inter. pron) ang'o?
 wheat (n) ng'ano.
 wheel (n) ndiga.
 when (interr. pron) karang'o?
 where (interr. pron) kanye?

which (interr. pron) mane?
 whip (v) chwado, (n) del.
 write (v) ndiko.
 who (interr. pron.) ng'a?
 whole (adj)
 whose (interr. pron) mar ng'a?
 why (interr. pron) mar ang'o? nang'o?
 wide (adj) malach, maohuyanga.
 widow (n) chi liel.
 winter (n) chwiri kata ndalo mag koth to gi koyo.
 wisdom (n)rieko.
 witness (n) janeno.
 wives (n) mon mokendi.
 wizard (n) jajuok, jayido mar otieno.
 woman (n) dhako.
 women (n) mon.
 womb (n) Ich.
 wood (n) yien.
 word (n) wach, wach nene odoko dhano — the word became flesh.
 work (n) tich.
 World (n) piny.
 worm (n) kudni, njokni.
 wound (n) adhola.
 writee (v) ndiko.
 wrong (adj.) maok owinjore ngang'.

“X”

Xmas (n) chieng' paro nyuol Yesu.

“Y”

yellow (adj) maratong' gweno.
yes (n) kamano, ee.
yesterday (n) nyoro.
yoke (n) jok.
you (pers. pron) 2nd pers sing.) in; 2nd pers pl. un.
 young (adj.) matin, nyathi marawera — a young child.
 your (poss. pron) 2nd pers singl. mari: 2nd pers pl. maru.
 youths (n) rawere.

DHOLUO GRAMMAR FOR BEGINNERS

Peter Onyango Onyoyo

Dholuo Grammar for Beginners is a useful reference book that is ideally designed for learners of Dholuo language. It adds to the scanty literature available for researchers on African languages, culture and particularly valuable for studies on Nilotic languages.

The author Peter Onyango Onyoyo is a Luo, born in 1965 in Unyolo Village, Siaya District. He attended his basic education in the village and developed interest in Dholuo grammar.

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