ACKNOWLEDGEMENT

This book is the fruit of a lot of research work from various reliable sources. I consider it a duty to express my gratitude to all who have cooperated in this work. Dholuo Grammar has been neglected for so long by many authors. I think that now is the right moment for the Luo people to study their language and to give it its true scientific meaning.

Here I thank Rev. Jacob Ndong’a who did a good job to control the grammatical techniques. His contribution was very useful. Brother Martin Sadia and Benedict Ngala are both Dholuo speakers of high value. They offered their necessary contribution to this work. I can not forget the generosity of Sister Jane Akello who dedicated her time to go through the draft papers. I also express my gratitude to those who in one way or another have made this work possible.
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 Maber)**
   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 phonalitical 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,
       other meanings) to disturb, poverty.
change - 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 *ke* is very hard and the -*ndo* is soft will mean a fireplace. *Kee-ndo*. K’ee 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. Achiel 10. Apar
   2. Ariyo 11. Apar gachel
   3. Adek 12. Apar gariyo
   4. Ang’wen 13. Apar gadek
   5. Abich 14. Apar gang’uen
   6. Auchiel 15. Apar gabich
   7. Abiriyo 16. Apar gauchiel
   8. Aboro 17. Apar gabiricho
   19. Apar gochiko 20. Piero aryo
   30. Piero adek 40. Piero ang’wen
   50. Piero abich 60. Piero auchiel
   70. Piero abiriyo 80. Piero aboro
   90. Piero ochiko 100. Piero apar achiel a*(Haga achiel)
   100. Piero apar gachel 1000. Alufu achiel *(Haga apar/gana achiel)

   **Ordinal numbers (Kweno)**

   First = *Mokuongo*  Second = *Mar aryo*
   Third = *Mar adek*  Fourth = *Mar ang’uen*
   Fifth = *Mar abich*  Sixth = *Mar auchiel*
   Seventh = *Mar abiriyo*  Eighth = *Mar aboro*
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.
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
*Oyawore*  *Oyaworeuru*

   **Answer**
   one person Many people
   *Oyawore ahinya*  *Oyaworeuru ahinya*

   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
*Misawa*  *Misawauru*

   **Answer**
   one person many people
   *Misawa ahinya*  *Misawauru ahinya*
iii) Evening Greeting (Mos mar Odhiambo)

*Oyimore*  
(one person)  
*Oyimoreuru*  
(many people)

**Answer**

*Oyimore ahinya*  
(one person)  
*Oyimore uru ahinya*  
(many people)

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.

*Orito* - *oriti ahinya*. (a single person)

ORITI is a word for wishing well, meaning: May He protect you!

*Orito uru = oriti ahinya* (addressing many people)

**Answer**

*Orito 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’ problem?

Nyinge/weche Dholuo Moko Tiendgi e Dho-Ngere.

Agulu.........................  a cooking pot.
Ajugua.........................  a witch doctor/medicine man.
Alo.........................  vegetables.
Apooyo.........................  a rabbit/hare.
Bando/Oduma.............  maize.
Biye.........................  termites.
<table>
<thead>
<tr>
<th><strong>Bura/chokruok</strong></th>
<th>meeting/conference/assembley.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cham</strong></td>
<td>cereal, grains in general.</td>
</tr>
<tr>
<td><strong>Chogo</strong></td>
<td>a bone / last born/caution/stop, eg water from flowing.</td>
</tr>
<tr>
<td><strong>Chuodho</strong></td>
<td>mud.</td>
</tr>
<tr>
<td><strong>Chwiri</strong></td>
<td>wet season (March to June).</td>
</tr>
<tr>
<td><strong>Dak (n)</strong></td>
<td>big pot meant for brewing beer, also means living, or a large pot.</td>
</tr>
<tr>
<td><strong>Dala</strong></td>
<td>homestead, home — dala/pacho.</td>
</tr>
<tr>
<td><strong>Dayo</strong></td>
<td>grandmother, or an elderly woman.</td>
</tr>
<tr>
<td><strong>Dero</strong></td>
<td>granary.</td>
</tr>
<tr>
<td><strong>Dhako</strong></td>
<td>woman.</td>
</tr>
<tr>
<td><strong>Dhiang’</strong></td>
<td>cow (not necessarily a female)</td>
</tr>
<tr>
<td><strong>Dhoot</strong></td>
<td>entrance to a house/door.</td>
</tr>
<tr>
<td><strong>Dichuo</strong></td>
<td>man/husband.</td>
</tr>
<tr>
<td><strong>Diei</strong></td>
<td>goat.</td>
</tr>
<tr>
<td><strong>Gogo</strong></td>
<td>fishing net.</td>
</tr>
<tr>
<td><strong>Ich</strong></td>
<td>stomach.</td>
</tr>
<tr>
<td><strong>Jachien</strong></td>
<td>ghost/demon/devil/Satan.</td>
</tr>
<tr>
<td><strong>Jaduong’</strong></td>
<td>an elder/leader /a catholic priest.</td>
</tr>
<tr>
<td><strong>Jagam</strong></td>
<td>go-between/mediator in a marriage case only.</td>
</tr>
<tr>
<td><strong>Jajuok</strong></td>
<td>a night runner, a wizard/a witch.</td>
</tr>
<tr>
<td><strong>Jakedo/jaleny</strong></td>
<td>fighter, a warrior.</td>
</tr>
<tr>
<td><strong>Jakom</strong></td>
<td>chairperson.</td>
</tr>
<tr>
<td><strong>Jakony</strong></td>
<td>helper/assistant.</td>
</tr>
<tr>
<td><strong>Jakwath</strong></td>
<td>shepherd/pastor.</td>
</tr>
<tr>
<td><strong>Jatelo</strong></td>
<td>leader.</td>
</tr>
<tr>
<td><strong>Joot</strong></td>
<td>family.</td>
</tr>
<tr>
<td><strong>Kech</strong></td>
<td>hunger/famine/bitterness.</td>
</tr>
<tr>
<td><strong>Kendo</strong></td>
<td>fire place.</td>
</tr>
<tr>
<td><strong>Keny</strong></td>
<td>betrothol</td>
</tr>
<tr>
<td><strong>Kom</strong></td>
<td>chair/stool.</td>
</tr>
<tr>
<td><strong>Kong’o</strong></td>
<td>liquor/beer.</td>
</tr>
<tr>
<td><strong>Koth</strong></td>
<td>rain.</td>
</tr>
<tr>
<td><strong>Koyo</strong></td>
<td>cold.</td>
</tr>
<tr>
<td><strong>Kudho</strong></td>
<td>thorn.</td>
</tr>
<tr>
<td><strong>Kul</strong></td>
<td>a Kraal for cattle.</td>
</tr>
<tr>
<td><strong>Kwanyo</strong></td>
<td>to pick.</td>
</tr>
<tr>
<td><strong>Lak</strong></td>
<td>tooth.</td>
</tr>
<tr>
<td><strong>Law</strong></td>
<td>cloth/dress/garment.</td>
</tr>
</tbody>
</table>
Le.............................. an axe.
Lé.............................. animal.
Lep.............................. tongue.
Libamba.......................... neighbouring clan.
Liswa.......................... sacrifice.
Lowo.......................... land/soil, earth.
Luth.......................... walking Stick.
Lweny.......................... war.
Mego.......................... a mother (in general), motherhood.
Mier.......................... homes (in general).
Misumba.......................... a bachelor/ a widower.
Nam.......................... a lake.
Nanga.......................... a cloth/garment.
Ndara.......................... road.
Ndawa.......................... cigarette/tobacco.
Ndowo.......................... pail/bucket for water.
Ng’ango.......................... a bed.
Ng’wen.......................... white ant.
Nyako.......................... a girl.
Nyasaye.......................... God.
Odiechieng’.......................... day.
Ogwal.......................... frog/toad.
Olemo.......................... fruit.
Oro.......................... dry season (December - March)
Oseke.......................... drinking straw.
Ot.......................... house (in general)
Otieno.......................... night.
Pacho.......................... home.
Pap.......................... camp/field.
Pi.......................... water.
Pien.......................... skin.
Piny.......................... earth, world, down.
Rabuon.......................... potatoes.
Rakuom.......................... hunch back
Rang’ol.......................... lame person.
Rangach.......................... gate.
Rombo.......................... sheep.
Romy.......................... meeting/encounter.
Roya (Nyarwath).......................... calf.
Tado.......................... roof.
Tawo.......................... clay bowl.
Thuol............... snake.
TwaK................... speech/discussion.
Tung’.............. horn.
Wach................ word/talk.
Wat................... relation/kin.
Wath................ beach/shore.
Wendo............... visitor/a guest.
Wuoro............... father/fatherhood.
WuoYi.............  boy/a male person.
Yath................ medicine/herb/tree.
Yie.................. boat, can also mean to believe, to agree.
Yien................ tree (plant).
Yier................ 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

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

Um: a) nose; b) the imper. of the verb “Um” 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.

Wuoro: 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.

Yweso 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.

<table>
<thead>
<tr>
<th>Noun — synonym</th>
<th>Closer-in-meaning-or-the-same-Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>yoo:</td>
<td>apaya, ndara</td>
</tr>
<tr>
<td>Dala:</td>
<td>pacho</td>
</tr>
<tr>
<td>Ngato:</td>
<td>pat-part, champat</td>
</tr>
<tr>
<td>Otanda:</td>
<td>ng’ango</td>
</tr>
<tr>
<td>Duol:</td>
<td>abila</td>
</tr>
<tr>
<td>Ji</td>
<td>oganda, unji</td>
</tr>
<tr>
<td>Puodho</td>
<td>ndalo (only in Alego and Ugenya)</td>
</tr>
<tr>
<td>Ng’aw</td>
<td>rang’aw, owes, ongana</td>
</tr>
<tr>
<td>Nanga:</td>
<td>law</td>
</tr>
<tr>
<td>Onget:</td>
<td>baranget</td>
</tr>
</tbody>
</table>
UNIT II

Chapter 1 (Sula I)

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

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dichuo - man</td>
<td>Dhako - Woman</td>
<td>Kidi - stone</td>
</tr>
<tr>
<td>Nyuok - he goat</td>
<td>Swini - she-goat</td>
<td>Got - mountain</td>
</tr>
<tr>
<td>Thuon - cock</td>
<td>Nyabur - hen</td>
<td>Apaya - path, way, road</td>
</tr>
<tr>
<td>Wuoyi - boy</td>
<td>Nyako - girl</td>
<td>Ndiga - bicycle</td>
</tr>
<tr>
<td>Ruath - bull</td>
<td>Duasi - cow</td>
<td>Pacho - home</td>
</tr>
</tbody>
</table>

* 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).**

*Ja* Kenyan — *Nyar* Kenya (for a female)

*Ja* Ugandan — *Nyar* 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

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

**Noun Classifications — Tieng 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 I**

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dul</td>
<td>Dunde</td>
</tr>
<tr>
<td>Duol</td>
<td>Pien</td>
</tr>
<tr>
<td>Kuon</td>
<td>Ogwal</td>
</tr>
<tr>
<td>Pino</td>
<td>Rabuon</td>
</tr>
<tr>
<td>Ten</td>
<td>Thuol</td>
</tr>
<tr>
<td>Tol</td>
<td>Tonde</td>
</tr>
</tbody>
</table>

**-nde Class**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duol</td>
<td>Duonde</td>
</tr>
<tr>
<td>Pien</td>
<td>Piente</td>
</tr>
<tr>
<td>Ogwal</td>
<td>Ogwende</td>
</tr>
<tr>
<td>Rabuon</td>
<td>Rabuonde</td>
</tr>
<tr>
<td>Thuol</td>
<td>Thuonde</td>
</tr>
</tbody>
</table>

**Class II**

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akuru</td>
<td>Akuche</td>
</tr>
<tr>
<td>Apuoyo</td>
<td>Apucohe</td>
</tr>
<tr>
<td>Bor</td>
<td>Boche</td>
</tr>
<tr>
<td>Dwe</td>
<td>Dweche</td>
</tr>
<tr>
<td>Maro</td>
<td>Machhe</td>
</tr>
<tr>
<td>Oguyo</td>
<td>Oguche</td>
</tr>
<tr>
<td>Or</td>
<td>Oche</td>
</tr>
<tr>
<td>Picha</td>
<td>Piche</td>
</tr>
<tr>
<td>Wuor</td>
<td>Wuoche</td>
</tr>
</tbody>
</table>

**-Che Class**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akuru</td>
<td>Aluche</td>
</tr>
<tr>
<td>Apuoyo</td>
<td>Ayweche</td>
</tr>
<tr>
<td>Bor</td>
<td>Buce</td>
</tr>
<tr>
<td>Dwe</td>
<td>Lisweche</td>
</tr>
<tr>
<td>Maro</td>
<td>Ndeche</td>
</tr>
<tr>
<td>Oguyo</td>
<td>Ong’eche</td>
</tr>
<tr>
<td>Or</td>
<td>Otoche</td>
</tr>
<tr>
<td>Picha</td>
<td>Wach-Weche</td>
</tr>
<tr>
<td>Wuor</td>
<td></td>
</tr>
</tbody>
</table>

20
Class 11

-Mbe Class

_Nyinge marumo gi (-mbe) ng’eny (plural)_

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bim</td>
<td>Bimbe (baboons, Gorilla, apes)</td>
<td>Rombo</td>
</tr>
<tr>
<td>Cham</td>
<td>Chambe</td>
<td>Kalam</td>
</tr>
<tr>
<td>Kom</td>
<td>Kombe</td>
<td>Libamba</td>
</tr>
<tr>
<td>Lum</td>
<td>Lumbe</td>
<td>Nam</td>
</tr>
<tr>
<td>Olemo</td>
<td>Olemba (fruits)</td>
<td>Thim</td>
</tr>
<tr>
<td>Thum</td>
<td>Thumbe</td>
<td></td>
</tr>
</tbody>
</table>

Class IV

-Je Class

_Nyinge marumo gi (-Je) ka ng’eny_

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lur</td>
<td>Luje (a barren woman)</td>
<td>Ng’ech</td>
</tr>
<tr>
<td>Mach</td>
<td>Meje (fires) Meye</td>
<td>Piny</td>
</tr>
<tr>
<td>Winy</td>
<td>Winje</td>
<td>Ngech</td>
</tr>
<tr>
<td>Lur</td>
<td>Luche</td>
<td>Kwan</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dayo</td>
</tr>
</tbody>
</table>

Class V

Le Class

_Nyinge machalore ka ng’eny kata ka en achiel — Nouns that do not change in Plurals_

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Rech</td>
<td>Rech (fishes)</td>
<td>Liech</td>
</tr>
<tr>
<td>Le</td>
<td>Le (animals)</td>
<td>Kich</td>
</tr>
</tbody>
</table>

Class VI Nouns

_Magi gin nyinge malokore chuth ka gin e mang’eny — these nouns change totally in their plural forms._

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhako (woman)</td>
<td>Mon (women)</td>
<td>Dichuo</td>
</tr>
<tr>
<td>Chogo (bone)</td>
<td>Choke (bones)</td>
<td>Kwach</td>
</tr>
<tr>
<td>Dayo (granny)</td>
<td>Deye</td>
<td>Luth</td>
</tr>
<tr>
<td>Ot</td>
<td>Udi</td>
<td>Rawo</td>
</tr>
<tr>
<td>Dala</td>
<td>Mier</td>
<td></td>
</tr>
</tbody>
</table>

Class VII

-Ja Class

_Nyinge Maloko nyukta ariyo motelo: Ja-Jo._

_Jaduung’ (elder) -  Jodongo_
<table>
<thead>
<tr>
<th>Dholuo Origin</th>
<th></th>
<th>Kiswahili Origin</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalam</td>
<td>Kalamu</td>
<td>Otas</td>
<td>karatasi</td>
</tr>
<tr>
<td>Taya</td>
<td>taa</td>
<td>Mesa</td>
<td>meza</td>
</tr>
<tr>
<td>Somo</td>
<td>Kusoma</td>
<td>Kanisa</td>
<td>kanisa</td>
</tr>
</tbody>
</table>

**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”.*

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

**Borrowed Words**

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

<table>
<thead>
<tr>
<th>Kalam</th>
<th></th>
<th>Taya</th>
<th></th>
<th>Somo</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalamu</td>
<td></td>
<td>taa</td>
<td></td>
<td>Kusoma</td>
<td></td>
</tr>
<tr>
<td>Otas</td>
<td></td>
<td>Mesa</td>
<td></td>
<td>Kanisa</td>
<td></td>
</tr>
<tr>
<td>karatasi</td>
<td></td>
<td>meza</td>
<td></td>
<td>kanisa</td>
<td></td>
</tr>
<tr>
<td>English Origin</td>
<td>Class IX</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------------------------------</td>
<td>------------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Skul</strong> - School</td>
<td><strong>Nyinge maloko mana nyukta “a - e”</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Bas</strong> - Bus</td>
<td><strong>Punda</strong> - Punde</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>onget</strong> - blanket</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Sat</strong> - Shirt</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**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**

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Okeyo</td>
<td>Akeyo</td>
</tr>
<tr>
<td>Odoyo</td>
<td>Adoyo</td>
</tr>
<tr>
<td>Onyango</td>
<td>Anyango</td>
</tr>
<tr>
<td>Opiyo</td>
<td>Apiyo</td>
</tr>
<tr>
<td>Owino</td>
<td>Awino</td>
</tr>
<tr>
<td>Obong’o</td>
<td>Abong’o</td>
</tr>
<tr>
<td>Ochieng’</td>
<td>Achieng’</td>
</tr>
<tr>
<td>Okoth</td>
<td>Akoth</td>
</tr>
<tr>
<td>Otieno</td>
<td>Atieno</td>
</tr>
<tr>
<td>Orech</td>
<td>Arech</td>
</tr>
<tr>
<td>Ogola</td>
<td>Agola</td>
</tr>
</tbody>
</table>

**Feminine—Nyinge mag ng’at ma dhako**

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Okeyo</td>
<td>Akeyo</td>
</tr>
<tr>
<td>Odoyo</td>
<td>Adoyo</td>
</tr>
<tr>
<td>Onyango</td>
<td>Anyango</td>
</tr>
<tr>
<td>Opiyo</td>
<td>Apiyo</td>
</tr>
<tr>
<td>Owino</td>
<td>Awino</td>
</tr>
<tr>
<td>Obong’o</td>
<td>Abong’o</td>
</tr>
<tr>
<td>Ochieng’</td>
<td>Achieng’</td>
</tr>
<tr>
<td>Okoth</td>
<td>Akoth</td>
</tr>
<tr>
<td>Otieno</td>
<td>Atieno</td>
</tr>
<tr>
<td>Orech</td>
<td>Arech</td>
</tr>
<tr>
<td>Ogola</td>
<td>Agola</td>
</tr>
</tbody>
</table>

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

Ugwe - East  Yimbo - West
Milambo - South  Masawa/Nyandwat - 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.

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

Parts of Human Body

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

Vocabularies: Ot — House

Kar budho - sitting room  Kor ka chiena - sleeping place
Agola - verandah  Tado - roof
Osuri - pinnacle  Dhoot - door
Otuchi - window  Galambewa/gama - eaves
Chapter 3  (Sula 3)

1. **Abstract Nouns**

<table>
<thead>
<tr>
<th>Ber</th>
<th>Beauty</th>
<th>Ler</th>
<th>Light</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mudho</td>
<td>Darkness</td>
<td>Mor</td>
<td>Joy</td>
</tr>
<tr>
<td>Sin</td>
<td>Sadness</td>
<td>Lit</td>
<td>Sorrow</td>
</tr>
<tr>
<td>Paro</td>
<td>Thinking</td>
<td>Yilo</td>
<td>Cheerfulness</td>
</tr>
</tbody>
</table>

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

   **Ranyisi:**

<table>
<thead>
<tr>
<th>Lowo</th>
<th>Soil</th>
<th>Kidi</th>
<th>a stone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Got</td>
<td>a mountain</td>
<td>Thim</td>
<td>wilderness</td>
</tr>
<tr>
<td>Dwe</td>
<td>the moon</td>
<td>Biye</td>
<td>ants</td>
</tr>
<tr>
<td>Kom</td>
<td>a chair</td>
<td>Bungu</td>
<td>forest</td>
</tr>
</tbody>
</table>

3. **Animals** *(nyinge mag le)*

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

4. **Birds (Winy)**

<table>
<thead>
<tr>
<th>Otenga</th>
<th>- a hawk</th>
<th>Opija</th>
<th>- a swallow</th>
</tr>
</thead>
<tbody>
<tr>
<td>Owang’</td>
<td>- a crane</td>
<td>Osogo</td>
<td>- Weaver bird</td>
</tr>
<tr>
<td>Aluru</td>
<td>- Quails</td>
<td>Onyodho</td>
<td>- Sunbird</td>
</tr>
<tr>
<td>Akuru</td>
<td>- Dove</td>
<td>Tula</td>
<td>- Owl</td>
</tr>
</tbody>
</table>

5. **Fish (Rech)**
6. Fruits (Nyinge mag olembe)

<table>
<thead>
<tr>
<th>Fruits</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banana</td>
<td>rabolo</td>
</tr>
<tr>
<td>Mangoes</td>
<td>maembe</td>
</tr>
<tr>
<td>Coconut</td>
<td>Nas</td>
</tr>
</tbody>
</table>

7. Nouns that are constructed from Verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Nominative</th>
<th>Accusative</th>
</tr>
</thead>
<tbody>
<tr>
<td>To speak</td>
<td>wuoyo</td>
<td>wuoyo</td>
</tr>
<tr>
<td>Walking</td>
<td>wuoth</td>
<td>tiyo</td>
</tr>
<tr>
<td>Sitting</td>
<td>bedo</td>
<td>paro</td>
</tr>
</tbody>
</table>

Vocabularies — Nyinge moko manyien

<table>
<thead>
<tr>
<th>Noun</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Olwenda</td>
<td>cockroach</td>
</tr>
<tr>
<td>Bungu</td>
<td>bush</td>
</tr>
<tr>
<td>Pi</td>
<td>water</td>
</tr>
<tr>
<td>Pap</td>
<td>field</td>
</tr>
<tr>
<td>Lowo</td>
<td>soil/land</td>
</tr>
</tbody>
</table>

Chapter 4 (Sula 4)

1. Pronouns: Personal and Impersonal

Personal Pronouns

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>I (An)</td>
<td>We (Wan)</td>
</tr>
<tr>
<td>You (In)</td>
<td>He/she/it (en)</td>
</tr>
<tr>
<td>They (Gin)</td>
<td></td>
</tr>
</tbody>
</table>

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

26
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> is 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 in 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 and in a consonant:

**Domestic Animals (Chiaye)**

Dhiang’ - Cow
Ruath - Bull
Diel - Goat
Rombo - Sheep
Yim - Ram
Roya buong’ - Heifer

**Poultry**

Gueno - Hen
Thuon - Cock
Nyaburi - hen
Swi - poullete
Atudo/Oyoyo - duck
Akuru - a dove
Mbata - Turkey

Domestic Animals
Guok - a dog
Mbura - a cat
Nyaguok - a puppy/pet dog

Plurals of the nouns
Singular  Plural
Guok       Guogi
Paka       Pekni
Mbura      Mbuche
Nyaguok    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   Marva — 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
-e -gi Kom Kome

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 Lopa — my land
lopi — your land lope — his/her land
lopwaw — our land lopu — your (2nd per. pl.)
lopgi — their land

Plural form: Lowo — Lope
Lopena — my lands Lopewa — our lands
lopeni — your lands Lopeu — your lands
lopene — his/her lands Lopegi — their lands

See:
Puoth-a    Puoth-wa 
Puoth-i    Puoth-u  
Puoth-e    Puoth-gi 

Pala — knife 
Pand-a 
Note that “Pala” changes to “Pand” in the possessive form and plural forms.
Pand-a    Pand-wa 
Pand-i    Pand-u 
Pand-e    Pand-gi 

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-ja — our house 
Od-i — your house Od-ui — your house 
Od-e —his/her/its house Od-egi —their house 

Nyathi (child): 

Possessive 
Nyathi-na    Nyathi-wa 
Nyathi-ni    Nyathi-u 
Nyathi-ne    Nyathi-gi 

The noun “Nyathi” does not lose the “i” at the end 
Kom — a chair 
Regular possessive noun: 
Kom-a    Kom-i 
Kom-e    Kom-wa 
Kom-u    Kom-gi 

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:**
*Wich — head
Wi-ya — my head
Wi-yi — your head
Wi-ye — his/her/its head
Wi-wa — our heads
Wi-u — your heads*
Wi-gi — their heads

Tielo — leg
Tiend-wa
Tiend-e
Tiend-gi
(Tiend means root or meaning)

Chong’ — knee
Chongi — your knee
Chongwa — our knee
Chongi — 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’ — pennis

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
Yie — faith/belief

Noun Plurals and their possessive meaning
Oda — my house
Odi — your (sing.) house
Ode — his house
Odwa — our house
Odu — you (pl.) house
Odgi — their house

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:
Chiega — my wife
Chiegi — your wife
Chiege — his wife

Plural forms:
Mond-a — my wives
Mond-i — Your (sing) wives
Mond-e — his wives

Chapter 4 (Sula 4)

Demonstrative Pronouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>This</td>
<td>These</td>
</tr>
<tr>
<td>MA</td>
<td>*MAGI</td>
</tr>
</tbody>
</table>

That
MACHA

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

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 herdsmen — 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) Yadnini  ii) Wuoyini  iii) Jagoni  iv) Yawoni
v) Dhakoni  vi) Dichuogni  vii) Romboni  viii) Namni
ix) Pigni  x) Chironi

You can make many nouns with “-ni”
The determined noun forms:
Yawo — any well/pond  Yawocha: that well/pond determined
Yawoni — this well  -cha — that
-ni — this  Ot (house)
Odni — this house  Odcha — that house
Yoo — path  Yorcha — that path
Yorni — this path  Ng’atcha — that person
Ng’atni — this person  Dalacha — that home
Dalani — this home  Dhiang’ — cow
Dhecha — that cow  Dheni — this cow

Demonstrative pronouns of:
1. Place
Here — *ka*  
*Kae* — this place  
There - *kacha*  
*Kachanda, kachacha* — that place

**Time**

Now — *sani*  
Today — *kawuono* (gonyo)  
Yesterday — *Nyoro*  
Later — *bang‘e*  
Tomorrow — *Kiny*  
The day before Yesterday — *Nyocha*  
The day after tomorrow — *orucha*

**Speed**

Quickly — *piyo*  
Slowly — *mos*

**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*  
*Gira*  
*Gir-a*  
*Gir-i*  
*Gir-e*  
Mine  
Yours  
*Gicha* (that thing)  
*Gicha (that thing)* *engirgi —* theirs

His/her/its thing — *gire*
*Giri*  
*Gir-a*  
*Gir-i*  
*Gir-e*  
*Ma en gira —* mine

Their thing.

*Gicha* (that thing) *engirgi —* theirs

*Ma en girwa —* this is their thing.

*Gicha en gire- this Is his*  
*Ma en girwa that is yours*  

*Ma en girwa- this Is mine*  
*Ma kende (only) en girwa- only this Is yours*
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 maloso 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)
Masilwal — brown male
Madichol — black female

Maber — Good (well)
Makech — bitter
Maliet — hot
Machiek — short
Mayot — light in weight
Matin/Manok — few
Madiny — narrow
Marandere — slim/slender/slightly built (male)

Mool — tired.
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 — *pungi 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.

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**Chapter 6 (Sula 6)**

**Adjectives and Comparatives**

**Comparatives**

*Gik machalre, Pimo Gimoro kod Moro*
(Similar things)

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Comparative</th>
</tr>
</thead>
<tbody>
<tr>
<td>mabor</td>
<td>Bor</td>
</tr>
<tr>
<td>mamit</td>
<td>mit</td>
</tr>
<tr>
<td>marach</td>
<td>Rach</td>
</tr>
<tr>
<td>maber</td>
<td>Ber</td>
</tr>
<tr>
<td>mariek</td>
<td>Riek</td>
</tr>
</tbody>
</table>
manyap  Nyap
mayomyom  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)
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

<table>
<thead>
<tr>
<th>I am</th>
<th>You are</th>
<th>He/she/it is</th>
</tr>
</thead>
<tbody>
<tr>
<td>An</td>
<td>In</td>
<td>En</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>First Person Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>an (I am)</td>
<td>wa (we are)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Second Person Singl.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>in (you are)</td>
<td>un (you are)</td>
</tr>
</tbody>
</table>
Third Person Sing. Plural
en (he/she is) gin (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 objet are combined. 
Ogoy 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 
-i = you 
-e = him

The verb to kill is NEG0
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

CONJUGATED VERB: SUBJECT + VERB (TR) + OBJECT
Verb to love — hero
Ah0ri — I love you/you are loved
Oheri — he loves you
Wahero — we love them.

Translate into English:

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

<table>
<thead>
<tr>
<th>Tiyo (To work)</th>
<th>Wer (To sing)</th>
<th>Nindo (To Sleep)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miel (To dance)</td>
<td>Ringo (To run)</td>
<td>Bet (sit)</td>
</tr>
</tbody>
</table>

Abet e kom — I sit on the chair

**Intransitive Verbs**

*Ranyisi:*

<table>
<thead>
<tr>
<th>Tiyo(to work)</th>
<th>Wer (to sing)</th>
<th>Nindo(to sleep)</th>
</tr>
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<tbody>
<tr>
<td>Miel(to dance)</td>
<td>Ringo(to run)</td>
<td>Bet(sit)</td>
</tr>
</tbody>
</table>

Abet e kom - I sit on the chair

Gitiyo matek — 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”

An + Gi — I have

Wan + Gi — we have

In + Gi — You have

Un + Gi — You have

En + Gi — He/she has

Gin + Gi — They have

*Kod (with)*

An kod guok — I have a dog *

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

To have — -nikod

<table>
<thead>
<tr>
<th>An kod</th>
<th>Wan kod</th>
</tr>
</thead>
<tbody>
<tr>
<td>In kod</td>
<td>Un kod</td>
</tr>
<tr>
<td>En kod</td>
<td>Gin kod</td>
</tr>
</tbody>
</table>

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.

*Aseedhi* — 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**
   
   **Yawuo 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 wuothe — Olum walks
Nyithindo goyo mipyera mar adhula
Jagedo gedo
Dhiang’ kwayo
Japuunj 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 — Gimatomorega
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 oromo koda
Nene uromo kodwa
Nene aromo kodu

50
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
You have been
He/she/it has 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 arii - 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 preceeds 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 ite — you must work
Nyaka ichiem — you must eat  Nyaka adhi — I must go
Nyaka wanene — we must see him

Order of the speech
Nyaka + Subj. verb +obj
Nyaka gib — they must come
Nyaka upenjgi — you must ask them

Nyaka ochopi e giko  Nyaka ibi chon
Nyaka ipenjgi nying gi
**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)*

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chako</td>
<td>to begin</td>
</tr>
<tr>
<td>Chamo</td>
<td>to eat</td>
</tr>
<tr>
<td>Dhiro</td>
<td>to push</td>
</tr>
<tr>
<td>Dhodho</td>
<td>to suckle</td>
</tr>
<tr>
<td>Diyo</td>
<td>to press</td>
</tr>
<tr>
<td>Duoko</td>
<td>to answer/to return something</td>
</tr>
<tr>
<td>Dwaro</td>
<td>to look for/to want/need</td>
</tr>
<tr>
<td>Geno</td>
<td>to hope/trust</td>
</tr>
<tr>
<td>Gombo</td>
<td>to desire something</td>
</tr>
<tr>
<td>Goyo</td>
<td>to beat</td>
</tr>
<tr>
<td>Hero</td>
<td>to love/like</td>
</tr>
<tr>
<td>Idho</td>
<td>to climb</td>
</tr>
<tr>
<td>Keyo</td>
<td>to spread/to harvest</td>
</tr>
<tr>
<td>Kwalo</td>
<td>to steal</td>
</tr>
<tr>
<td>Kwano</td>
<td>to count</td>
</tr>
<tr>
<td>Lamo</td>
<td>to beseech/to adore</td>
</tr>
<tr>
<td>Leko</td>
<td>to dream</td>
</tr>
<tr>
<td>Loyo</td>
<td>to win/beat</td>
</tr>
<tr>
<td>Mako</td>
<td>to hold/seize/arrest</td>
</tr>
<tr>
<td>Manyo</td>
<td>to look for, to search</td>
</tr>
<tr>
<td>Mayo</td>
<td>to grab/snatch from</td>
</tr>
<tr>
<td>Ng’iewo</td>
<td>to buy/purchase</td>
</tr>
<tr>
<td>Nindo</td>
<td>to sleep</td>
</tr>
<tr>
<td>Nyiedho</td>
<td>to milk</td>
</tr>
<tr>
<td>Pako</td>
<td>to praise</td>
</tr>
<tr>
<td>Parruok</td>
<td>to worry/ponder</td>
</tr>
<tr>
<td>Penjo</td>
<td>to ask</td>
</tr>
<tr>
<td>Puoyo</td>
<td>to praise/laud</td>
</tr>
<tr>
<td>Sado</td>
<td>to punish</td>
</tr>
<tr>
<td>Somo</td>
<td>to read</td>
</tr>
<tr>
<td>Tamruok</td>
<td>to refuse (refl. vb)</td>
</tr>
<tr>
<td>Tiyo</td>
<td>to work</td>
</tr>
<tr>
<td>Uso</td>
<td>to sell</td>
</tr>
<tr>
<td>Wunotho</td>
<td>to walk</td>
</tr>
<tr>
<td>Yano</td>
<td>to abuse/insult</td>
</tr>
<tr>
<td>Yawo</td>
<td>to open</td>
</tr>
<tr>
<td>Yweyo</td>
<td>to lean/to rest/sweep</td>
</tr>
<tr>
<td>Tugo</td>
<td>to play/to loosen</td>
</tr>
<tr>
<td>Yuayo</td>
<td>to pull/drag</td>
</tr>
<tr>
<td>Yudo</td>
<td>to find</td>
</tr>
</tbody>
</table>

**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
Gimoro — 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.
*RTry 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 yavo 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 Kisumo — 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 oooyo
Affirmation (YES) is (Kamano/ee) in polite form.
Negation (N0) 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 nyal — 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 matteko 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.
Pī 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. Chiamo 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.
4. Kiny en Chieng’ Odira

Nyoro en tich adi? What was the day Yesterday?
1. Nyoro en Wuok Tich.

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 achiel mar odiechieng’
En saa aboro mar odiechieng’
En saa apar mar Odihambo
En saa ariyo mar okinyi
1. En saa adi? En saa adek mar otieno
2. En saa adi sani? Sani en saa achiel 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 achiel 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 “aparo” 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.
Nythindo 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
Aidhi e skul mondo a som

Scheme
Principal Phrase Rel. Pro. Predicate

64
Wabiro  (ni) Mondo  Wawuo
Wakwayi  (ni) mondo  Iyie
Ahombi  (ni) mondo
   Giyomb
Otyyo  (ni) mondo  Oyud Pesa
Osomo  (ni) mondo  Obed Japuonj
Olupo  (ni) mondo  Omak rech

*Nimondo — so that*
Wamiel nimondo wabed mamor
Walemo ni mondo Nyasaye okonywa
Apuro nimondo ajud 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 ajud 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-ringi nikech(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)

<table>
<thead>
<tr>
<th>The Indicative Mood</th>
<th>Present Tense</th>
<th>Future Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Tense</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nene achiemo</td>
<td>Achiemo</td>
<td>Abiro chiem</td>
</tr>
<tr>
<td>Nene agedo</td>
<td>Agedo</td>
<td>Abiro gedo</td>
</tr>
<tr>
<td>Nene anindo</td>
<td>Anindo</td>
<td>Abiro nindo</td>
</tr>
<tr>
<td>Nene achiew</td>
<td>Achiew</td>
<td>Abiro chiew</td>
</tr>
<tr>
<td>Nene andiko</td>
<td>Andiko</td>
<td>Abiro ndiko</td>
</tr>
<tr>
<td>Nene agoyora</td>
<td>Agoyora</td>
<td>Abiro goyora</td>
</tr>
<tr>
<td>Nene abiro</td>
<td>Abiro</td>
<td>Abiro biro</td>
</tr>
<tr>
<td>Nene achako</td>
<td>Achako</td>
<td>Abiro chako</td>
</tr>
<tr>
<td>Nene akulora</td>
<td>Akulora</td>
<td>Abiro kulora</td>
</tr>
<tr>
<td>Nene akeyo</td>
<td>Akeyo</td>
<td>Abiro keyo</td>
</tr>
<tr>
<td>Nene agwedho</td>
<td>Agwedho</td>
<td>Abiro gwedho</td>
</tr>
<tr>
<td>Nene akelo</td>
<td>Akelo</td>
<td>Abiro kelo</td>
</tr>
<tr>
<td>Nene awang’o</td>
<td>Awang’o</td>
<td>Abiro wang’o</td>
</tr>
<tr>
<td>Nene ang’iewo</td>
<td>Ang’iewo</td>
<td>Abiro ng’iewo</td>
</tr>
<tr>
<td>Nene amako</td>
<td>Amako</td>
<td>Abiro mako</td>
</tr>
</tbody>
</table>
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**

<table>
<thead>
<tr>
<th>Verb (v)</th>
<th>Noun (n)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gain (v)</td>
<td>Nueng’o/yuto</td>
</tr>
<tr>
<td>Gall (n)</td>
<td>Kedhno</td>
</tr>
<tr>
<td>Gas (n)</td>
<td>Muya</td>
</tr>
<tr>
<td>Gather (v)</td>
<td>Choko</td>
</tr>
<tr>
<td>Gift (n)</td>
<td>Mich/chiwo</td>
</tr>
<tr>
<td>Give (v)</td>
<td>Miyo</td>
</tr>
<tr>
<td>Go (v)</td>
<td>Dhiyo</td>
</tr>
<tr>
<td>Good (adj)</td>
<td>Maber</td>
</tr>
<tr>
<td>Grain (n)</td>
<td>Cham</td>
</tr>
<tr>
<td>Great</td>
<td>Mang’ongo/maduong’</td>
</tr>
<tr>
<td>Green (adj)</td>
<td>Mamajan</td>
</tr>
<tr>
<td>Guard (v)</td>
<td>Rito</td>
</tr>
<tr>
<td>Guide (v)</td>
<td>Tayo ng’ato</td>
</tr>
</tbody>
</table>

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) wabirochiero**.
3. **Ka gibiro (to) abiwachonigino**
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 omanyo 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, exhorted 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 dh 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**

<table>
<thead>
<tr>
<th>Som-</th>
<th>Winj-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndik-</td>
<td>Nind-</td>
</tr>
<tr>
<td>Pur-</td>
<td>Ling’-</td>
</tr>
<tr>
<td>Ring-</td>
<td>Ted</td>
</tr>
</tbody>
</table>

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** — GL, (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 an 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 momiyo 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 nkwop 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 momiyo ichiemo?*
Answer
1. I eat (so) that I get energy.
2. Chiemong 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 prouon is represented in NI. Atugo ni alo. This is grammatically accepted in Dholuo.

Read this Story

Olum gi Akeyo
Chieeng’ 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.
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. Achiel
2. Ariyo
3. Adek
4. ang’wen
5. Abich
6. Auchiel
7. Abiriyo
8. Aboro
9. Ochiko
10. Apar

11. Apar gachi
12. Apar gariyo
13. Apar gadek
14. Apar gang’wen
15. Apar gabich
16. Apar gauchi
17. Apar gabiriyo
18. Apar gaboro
19. Apar gochiko
20. Piero ariyo

30. Piero adek
40. Piero ang’wen
50. Piero abich
60. Piero aucchi
70. Piero abiriyo
80. Piero aboro
90. Piero Ochiko
100. Piero ariyo

Months of the Year
January — Dwe mar Achiel
February — Dwe mar Ariyo
March — Dwe mar Adek
April — Dwe mar Ang’wen
May — Dwe mar Abich
June — Dwe mar Auchiel

July — Dwe mar abiriyo
August — Dwe mar aboro
September — Dwe mar Ochiko
October — Dwe mar Apar
November — Dwe mar Apar gi achi
December — Dwe mar ariyo

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

READING

Sigand Simbi Nyaima
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 otomo 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.


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 of 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 agocche kama tangle nene nitie. To ka nene osenindo to Onyang’ Onyang’ bende ne oseenindo 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;
Anindo to kuok ochotna.”


Nyang’ nene owinjo luong mar ariyo ni “Ogila ochamo tongi.” Eka Ogila nonimore e pi, to kaomako…

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 stroy 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

Chieng’ moro Onyango nene ochiew gokinyi mar kok gwen. Ne okowo 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.


Onyango nene oringo matek kadok e pacho. Kane ochopo to ji nene obiro neno gima Onyango oseyudo. Nene ok ging’eyo ni en ang’o. Nene giluongo jarieko moro manene odak machegni 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 WECHE 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.
garbage (n) Yugi; gik molil; taka.
gas (n) Muya.
gather (v) Choko kanyakla.
geese (n) Mbata Msinga
genitive (adj.) Mang’won. A gentleman => Ng’at mangwon
genuine (adj.) Madieri, 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) maodimbo, 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, maodimboire.
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, maokentich.
Income (n) nueng’o gigo madonjo.
incorrect (adj) maoknikar, maokwinjorego.
inferior (adj) machien.
information (n) lendo.
inform (v) lando.
ink (n) wino mar kalam.
in (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 gimoro obedo.
insult (v) yanyo ng’ato, kata chiwo wichkuot.
intercourse (n) nindruok, haro, ng’otho, terruok.
interprete (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 ginmor 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 yepe, ofungu.
kick (v) gueyo gi tielo; giyo — to yell.
kidney (n) nogno; nyiroke — many kidnys.
kill (v) 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 ginmor; 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/ataro.
lamb (n) nyarombo.
lame (n) ng’ol (adj.) maong’ol, maofurema
lament (v) yuagruok.
lamp (n) taya, rameny.
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) puonjuok 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.
lier (n) chuny.
lizard (n) ogwe.
loan (n) hola.
long (adj.) mabor, mochwalore.
look (v) ng’iyo, manyo.
Lord (n) Ruoth.
love (n) hera.
low (adj.) mapiny, mapiny, mantie piny.
lunch (n) gago mar odieching’.
lung (n) Obó, 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.
marrige (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 (v) 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)
mooon (n) due marieny; due.
morning (n) okinyi, odikinyi.
mosquito (n) suna.
mountain (n) got.
mourn (v) yuago.
mouse (n) oyieyo, oyeyini.
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)
ear (adj.) machiegni.
needle (n) rariw, riw, sindan mar tweng’o.
new (adj.) manyien
news (n) gmaotimore.
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.
oon (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, nda logi, tinde, odiehieng’
number (n) kweno.

“O”
oath (n) singruok, kuongruok; akuong’ora — I take an oath.
old (adj) maoti, maonyoch.
onece (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.

83
“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, nyadhí.
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 ginmor o malo — to raise something up.
rain (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 ginmor o — 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, maodimboe.
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 puonjuok.
search (v) manyo.
seat (n) kar bet.
sea (n) ataro.
second (adj) mar ariyo.
secretary (n) jagoro, karan.
secr (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-chie.
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 ginmoror (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.) maratego.
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).
sweet (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 amuonya.
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.
thoueatre (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 (n) od konyruok, cho.
tomato (n) nyanya.
tomb (n) kama óyikie dhano, liel
tomorrow (n) kiny
tongue (n) lep.
tooth (n) lak.
top (n)
torch (n) rameny
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.
widow (n) chwiri.
why (interr. pron) mar ang’o? nang’o?
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DHOLUO GRAMMAR FOR BEGINNERS

Peter Onyango Onyoyo

93
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.

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