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ANTONIO SIMEONI

PÄRI

A LUO LANGUAGE OF SOUTHERN SUDAN

SMALL GRAMMAR AND VOCABULARY

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INTRODUCTION

The title itself contains in brief the essence of what will be explained here at some length.

We may divide the Luo languages in three great geographical groups, spoken by the following tribes:

- NORTHERN — Jo-Luo (= Jur) and kindred groups in Bahr el Ghazal
— Bor (= Boor, Bo(o)r) and kindred groups in Bahr el Ghazal
— Shilluk, in Upper Nile (U.N.)
— Anywaa(h), in U.N. and Abyssinia
— Päre in Equatoria
— Acoli (= Acooli, Acholi) in Equatoria (a small settlement)
- CENTRAL — Acoli in Uganda (c. 340,000)
— Lajo (= Lango; Lapi, Langi) in Uganda
— Aluur (= Alur, Alur) in Uganda and Zaïre
- SOUTHERN — Jo-Padhola, Kumam, Jo-Pa-Luo, Luo... in Uganda and Kenya.

The Päre's name — The question is dealt with more fully in the APPENDIX at the end of this study. Crazzolaro suggests Pääri, but I think that Päre, simply, will do.

Their "hill"'s name — Its official denomination, Lafon, is evidently a corruption, and consequently misspelling, of its real name. This, in my opinion, is *Lipul*: the first vowel representing a sound between "i" and "e", and the second a sound between "u" and "o". In current script *Lipul* or *Lepul* might do, for "i" seems nearer to "e" than to "i".

Crazzolaro, indulging in the use of double vowels, writes Lepfööl. Personally I object to the combination "pf", for no "f" is found in standard Pāri. It is used only by some foreigners, or natives possibly with a defective pronunciation: the same people who pronounce Fāri instead of Pāri. The spelling Lepöl might be allowed, provided it is clear that "ö" does not represent a centralized "o", but — as said above — an intermediate sound between "o" and "u".

Both tribe and hill are also called Lokoro (= Lökörö, Lökörö), This is their name in Acoli, almost certainly derived from that of the first village to be met in Pāri country, Koro (= Körö). Instead of Lō-Körö, Jō-Körö is also used.

Their language — According to the authors quoted later, the Pāri speak Anywaa. I know of several books (e.g. Gospels) published in this language, but of no grammar on the same. Nor does Tucker quote any in his bibliography. (People acquainted with standard Anywaa will be able to judge how much Pāri agrees, and disagrees, with this language). Tucker quotes, instead, Fr. Negrini's *Pöri grammar* (MS). I well remember that when Fr. Negrini set out to study this language, having heard that I had typed my "Grammatica Giur (= Jur)" for the use of fellow-missionaries, he asked a copy on loan. In returning it, he wrote to me that, having previously compared Acoli and Shilluk with Pāri, he had realized that Jur (= dhe Luo) was the nearest language to it. But of his MS I have heard nothing up to the present time, though it is mentioned in my "Bibliografia di Studi Africani della Missione dell'Africa Centrale", p. 61.

Later Fr. Simeoni drew up a simple outline of Pāri grammar, which he showed me during one of his leaves in Italy. I encouraged him to revise it carefully, suggesting corrections and modifications, and recommending to have it translated into English for the benefit of a larger number of readers, especially Sudanese. This he did; but I must say that, besides a number of more or less relevant changes, I had to work hard trying to improve his English: with what success, readers will be able to judge. Moreover I felt obliged to warn the author that I disagreed with him in several (usually minor) points, and therefore I should state the fact. To dissociate myself from his views, the passages in question will be preceded

by "S." (= S.); for I intend to take upon myself full responsibility for the same.

At the end, an APPENDIX has been added to clear two important items.

Throughout these notes, stress is laid on Pāri texts. For the benefit especially of beginners, the translation is given as literally as possible, even if the English does not sound "orthodox".

Scholars, and even simple amateurs, will probably ask how the publication on a language spoken by such a small minority (c. 8,000 people) is justified. Here is my answer. It is striking to realize how this tiny tribe, so far in place and time from the Luo cradleland — south-eastern Bahr el Ghazal — (as supposed, by Crazzolaro) has kept intact the main features of the archaic Luo, as still spoken by the Jō-Luo (= Jur); therefore, it has great importance, I believe, in a comparative study of the ever interesting tongue, or, rather, tongues, of the Luo people. The peculiar position of the Pāri, not far from the Acoli of the Sudan, renders the difference from the latter's language and great similarity with the Jō-Luo's still more remarkable: a feature that may stimulate linguists to further research on the matter.

Here are some gleanings from printed sources on the Pāri.

"The Berri or Fari of the Lafon Hill are anuak". From: *Equatorial province handbook*, Vol. I, Mongalla, by L. F. Nalder, 1936 (p. 49).

"THE ANUAK — The Berri or Fari of Lafon Hill are quite definitely Anuak from the north who came down many years ago in a series of migrations of which at least five are still remembered. The leader of the largest was Lubula, ten generations ago. Northern Lafit is indicated as having possibly been an early settlement... They say that until fairly recently they maintained communication with their kinsfolk in the north, when communications were cut by the intrusion of the Beir (S. = Murle). Other large colonies of the same people exist in Opari District, namely, the people of chief Ollaiya at Panikwara, whose pedigree goes back seven generations to a leader called Mac; and those of chief Paito, who is thirteenth in descent from Ocaik and claim that they also came from the Anuak in the north via Lafon". From: *A tribal survey of Mongalla province*, edited by L. F. Nalder, 1937 (p. 144).

"...Anuak is also spoken by the Pări (Pari, Fari, Berri), call themselves Pări..., called Lokoro (lɔkɔɔɔɔ), Lopol... by neighbouring tribes; in the Sudan, on Lafon Hill north-east of Torit, also among the so-called MADI or ACOLI of Opari District". From: *The non Bantu languages of north eastern Africa*, by A. N. Tucker and M. A. Bryan, 1956 (p. 100).

"5. The Pääri (Lɔkɔɔɔɔ, Beri Nyörro) on and around Lepfööl Hill (Lafon of the maps) about 40 miles east of Mongala (6.000)" (p. 6).

"... If we want to bring the sequel of events in Anywaah country into accord with the traditions of the youngest of the emigrants from there to the south, i.e. to Pääri of Lepfööl, we might explain it tentatively as follows..." (p. 52). From: *The Lwoo*, Part I. *Lwoo migrations*, by J. P. Crazzolara, Verona 1950.

S. SANTANDREA

ABBREVIATIONS

adj.	- adjective, adjectival
adv.	- adverb, adverbial
applic.	- applicative
attrib.	- attribute, attributively
conj.	- conjunction
cons.	- consonant
dem(onstr.)	- demonstrative
excl.	- exclusive
fem.	- feminine
imper.	- imperative
imperf.	- imperfect
incl.	- inclusive
infin.	- infinitive
interr.	- interrogative, interrogation
intr(ans.)	- intransitive, intransitively
lit.	- literal, literally
masc.	- masculine
MS	- manuscript
ob(j).	- object
pers.	- person, personal
pl.	- plural
posit.	- positive
poss(ess.)	- possessive
(pr.)	- (pronounce)
predic.	- predicate, predicatively
prep(os.)	- preposition
pron.	- pronoun, pronominal
qualit.	- qualitative
rel(at.)	- relative
sing.	- singular
sub(j).	- subject
t.	- tone; h.t.=high tone; m.t.=middle tone; l.t.=low tone
trans.	- transitive, transitively

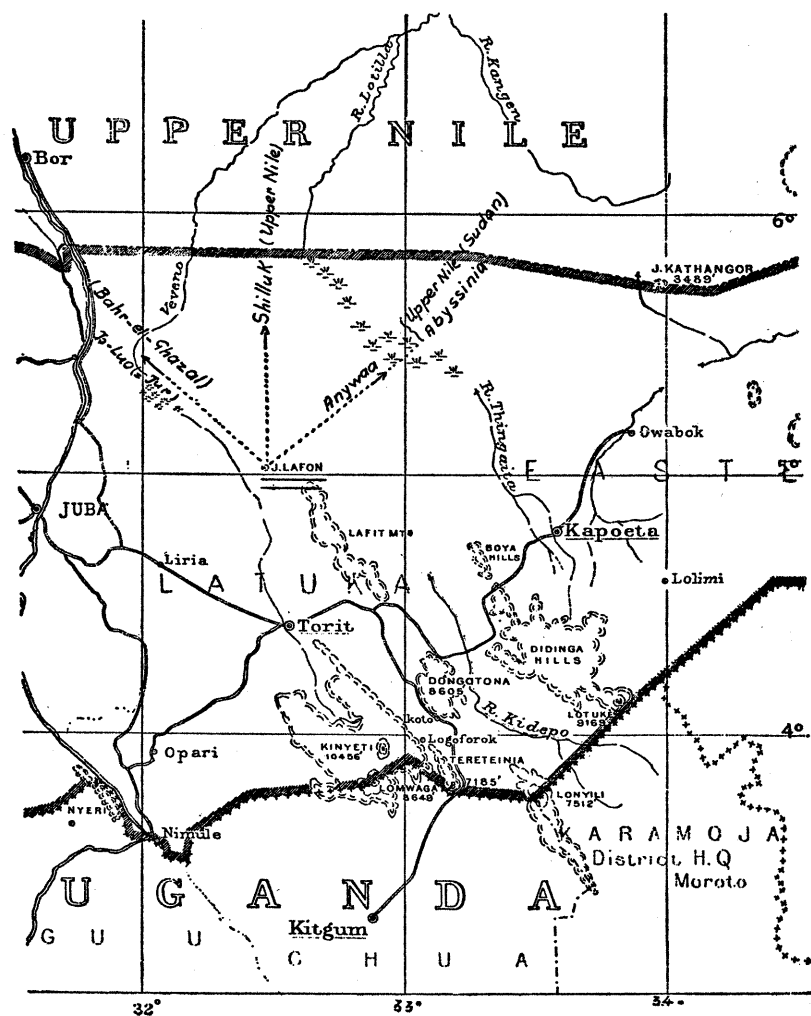
Special abbreviation

Jur Gram(m.) - Gram(m.) Giur=Santandrea's "Grammaticchetta Giur"

OLD MAP of EASTERN EQUATORIA (Southern Sudan)

The Pärì's home, J. Lafon, has been doubly underlined. Dots with an "arrow" have been drawn, pointing to the countries of their northern kinsmen: Anywaa, Shilluk and Jo-Luo (= Jur).

PHONETICS



ALPHABET

Vowels

- a Italian "a": *pajo* = home; *dhago* = woman
- ä centralized "a": *Päri* = *Päri*; *mälä* = gold
- e both close "e" (= e) and open "e" (= ε)
- ë centralized "e": *këndö* = fireplace; *bēnde* = all
- o both close "o" (= o) and open "o" (= ɔ)
- e "e" in bold print = very close "e"
- o "o" in bold print = very close "o"
- ö centralized "o": *rwöth* = chief; *dhök* = cattle, cows...
- i Italian, tense "i": *wic* = head; *cino* = *cino* = hand
- i lax "i": *kic* = honey; *bith* = sharp
- u Italian, tense "u": *uluk* = stick; *bul* = drum
- u lax "u": *kut* = deep pool (in river); *Lipul* = Lafon (1).

Notes

In several words "a" sound extremely short, but a special diacritical mark is not necessary: *man* = women; *mano* ("a" with h.t.) = this.

"ä" and "ö" are occasionally interchangeable: *dhök*, or *dhäk* = cattle.

A single symbol has been used by the author for open and close "e" and "o", owing to many variations occurring in such vowels, and consequent difficulty in fixing their spelling.

A double vowel stands, as customary, for a long one: *pui* = water; *puu* = lion.

(1) N.B. Lax "i" and "u" will be written in different print from the rest of the word: in ordinary print, if this is in italics—and viceversa.

Semi-vowels

y w – The correspondent vowels, “i” and “u” are often turned into “y” and “w” in declension or conjugation.

Tone — Accent/Stress

Tones have not been marked for various reasons. Yet there are cases in which only tone shows the difference between otherwise homographs, or between sing. and pl.:

elephant	sing. <i>lièc</i>	pl. <i>liéc</i>
whip	» <i>ciri</i>	» <i>círi</i> (or: <i>ciir</i>)
ghost	» <i>tipo</i>	» <i>tíip</i>

In addition, besides the word (or lexical) tone, there is the sentence (or morphological) tone, which changes according to the changing of the context. Thus the question of tone marking would become extremely difficult, especially for non-experts.

Accent (or stress) has never been marked, as customary — after all — in African literature. A few guidelines will suffice in this connection. As all Nilotic languages, Pári is mainly made up of monosyllables, and therefore no difficulty exists with most words.

“Real” polisyllables are usually disyllables, with the stress on the first syllable.

Most polisyllables are such on account of some kind of “composition”. We mention here the commonest forms:

a) Compound words, mostly nouns. In these, each component maintains its original stress.

b) Words with adjuncts: prefix, suffix, etc... The accent remains on the original stem. Herewith are some examples to be met quite often:

(1) nouns with poss. or dem. suffix. If the suffix is itself a bisyllable, the main stress remains on the word-stem, and a lighter one falls, quite naturally (as in English, I should say) on the last syllable: *cwi'nyigi* = their hearts; *dhök'kigo* = these cows.

(2) verbs with both prefix and suffix: *riyó a-thála* = I cooked meat; *riyó athán'digi* = they cooked meat.

Consonants

b	labial, as in English, Italian...: <i>buto</i> = (to) sleep
c	palatal, more or less as in English: church, child...
d	alveolar, nearer to English than to Italian “d”: <i>dwoŋ</i> , <i>dit</i> = big
dh	interdental: <i>dhök</i> = cattle; <i>dhanho</i> = man
(f	probably missing)
g	velar, as in English: “get”: <i>gedo</i> = build
k	as in English: <i>ukondo</i> = feather
l	as in Italian (and English at the beginning of words): <i>tyelo</i> = leg
m	labial, as in English/Italian: <i>bul</i> = drum; <i>lapwony</i> = teacher
n	alveolar, as in English, Italian: <i>nenó</i> = see
ŋ	velar, as in English: sing, king: <i>ŋuu</i> = lion; <i>dwoŋ</i> = big
nh	interdental “n”: <i>thin</i> = small, little; <i>dhanho</i> = man
ny	palatal, as in Italian/French “gn”: <i>kony</i> = help
p	as in English, Italian...: <i>pwodho</i> = field
r	moderately rolled, similar to Italian “r”: <i>rwöth</i> = chief
t	alveolar, nearer to English than to Italian “t”: <i>tyelo</i> = leg
th	interdental: <i>koth</i> = rain; <i>rwöth</i> = chief

(S) In Pári we find a consonant combination missing in Jur-Luo:

ŋ + g: – *toŋgi gwenó* = egg of hen (Jur = *t'ŋ gwenó*)
riŋgi läi = meat of animal (Jur = *riŋ(o) lai*)...

Word shape

Perhaps 80% words exhibit the typical Luo formation: cons. + vowel + cons. Consequently polisyllables are rather rare, as rare are words made up of only: cons. + vowel (or diphthong) or vowel + cons. In the former case, the vowel is frequently long: *ŋuu* = lion; *thoo* = death. In the course of speech, however, nouns are declined and verbs conjugated, usually by means of affixes which often alter the aspect of the stem word, offering a great variety of formations: both in shape and length.

Spelling

Here only the most crucial question is taken into consideration: that of word joining or not. Leaving aside any discussion on this most disputed point, I shall just state what method I have followed throughout this study.

On the whole, the author's own way has been adhered to, save a few modifications suggested by my knowledge of Jur-Luo and experience in other kindred languages. Pers. Pronouns and verbs are the main point at stake and will be both briefly illustrated.

Pronouns

a) When preceding the verb, the sing. forms have been joined by means of a hyphen, to show that they are, originally, two different terms, though pronounced jointly, as a single word. The pl. forms have been divided, for they are actually pronounced separately.

b) When following the verb, the sing. will be joined by means of a hyphen, even though hardly distinguishable from the verb to which it is attached. Similarly pl. forms will be joined, though they are not so closely joined in pronunciation to the verb. Objects are normally separated from the verb when they precede it.

Verbs

A look at Chapter VII will illustrate the matter better than any long explanation. Herewith we give only a few examples.

Verb = (to)do	present	past
	Ist sing. <i>a-timo</i>	<i>an-atimo</i>
give = <i>muc</i>	<i>an amuc-i</i>	<i>ki kura(Ar)</i>
	(to) me gave-you (= sub.) a ball	
<i>Boma on amuy-e</i>	<i>ki jammi bëët</i>	
<i>Boma (to) us gave-he</i>	things all	

(In both *amuci* and *amuye* the initial "a" is fairly long).

Evidently such a method would not do for vernacular literature; its spelling would become unbearably artificial, for *muci* and *amuye* form a single unit, inseparable in pronunciation and, consequently, in spelling.

GRAMMAR

I. NOUNS

1. Formation

(1) Verbal nouns

A good number of nouns coincide with verb stems: their verbal nature is out of doubt.

tic = work (= to work) *pwony* = teaching (= to teach)
kwac = begging (= to beg) *pwoc* = gratitude (to praise)

(2) Compound nouns

We may distinguish two main categories:

- a) nouns with a prefix-like element
- b) nouns specifying or complementing another noun.

a) *nyi* and *li* are prefixes standing for the "agent". The result is a noun indicating a man's job, position, quality or the like. In some cases, to make complete sense, a specifying word, usually a noun, is added.

nyi-wath = traveller (*wath* = walk)

nyi-ter = carrier (*ter* = load)

nyi-kwac = begger (*kwac* = to beg)

li-cwëci = potter (*cwëc* = to mould)

li-γutti yath = wood-cutter (*γutti* = cut; *yath* = three, wood).

Quite similar is the behaviour of some nouns in function of prefixes, to designate, e.g. "owner, master, chief, artist...":

wa paje, pl. *weggi pac* = master, chief of the village

wa dhöki, limi, udi, labe, lwak = master, owner... of cows, goods, houses, lands, people. N.B. "*wa*" originally means "father".

(S. I am tempted to consider "*li*" a loan word from Acoli).

ɣatti = he-who... (does something...) is a more defined prefix than *nyi/li*, but differs little from it in function:
ɣatti lubo = a speaker (*lubo* = speech, word...)
ɣatti gödo = a writer (*gödo* = to write).

It is interesting to see some cases of interrelation between verbs and verbal nouns: a compromise between categories (1) and (2).

ɣatti tio = a (certain) man works; *ɣatti tic* = a workman
ɣatti camo = a (certain) man eats; *ɣatti cam* = an eater
ɣatti kuro = a (certain) man watches; *ɣatti kur* = a watchman

ɣatti konyo = a (certain) man helps; *ɣatti kony* = a helper, assistant.

In more complex sentences (or phrases), the linking dash had better be left out: it is no more question of real compound nouns.

ɣatti yiŋgi jammi = a man who repairs, adjusts things. The pl. for all these prefixes is *jo* = men, people.

Gin = a thing. Prefixed to a noun, it designates its use or purpose

gin-mädho = a thing for drinking = a cup (a "glass")

gin-göd(o) = a thing for writing = a pen, a pencil...

gin-buto = a thing for sleeping = bedding...; a mat...

gir-wic = a thing for the head = a hat (*wic* = head)...

In connection with *gin*, one might prefer to drop regularly the dash.

Kany = a place. Though a noun, it normally behaves like the prefixes seen above. Once more the question may arise as to whether the linking dash had better be used or not.

kany-buto = place for sleeping, or lying down to rest

kany-cuŋ = place to gather = a meeting place (usually *kar*

cuŋ royi = place for gathering "bodies", i.e. people)

kar-këndo = fire-place (Here "*ny*" turns into "*r*").

b) There is a great variety of these compound nouns, as in most Nilotic and Sudanic languages:

(1) *waŋ-otto* = eye of the hut (= house) = window

ko-otto = chest of the hut (= house) = wall

wi-otto = head of the hut (= house) = roof

di-otto = inside of the hut (= house) = floor

di-kallo = in (side of) the fence = (court) yard

waŋ-um = eye of the nose = nostril

tar-nyim = forehead (*nyim* = face, front...)

tyendi-lubo = foot of the word (talk, speech...) = meaning, reason.

(2) A man's feelings are often expressed by means of a compound word = adj. + part of the body:

yombi cwiny = soft liver (= heart) = happiness...

teki-cwiny = hard liver (= heart) = courage.

(3) Almost any adj., placed before a noun, may form together with it an abstract noun, similar to the preceding ones:

liti-waŋ = a/the pain of an/the eye = eyesore

racci-piny = misery (*rac* = bad; *piny* = world, earth).

(Once more we leave aside the question whether in current writing it would be better to use the hyphen or not).

(3) Diminutive prefix

– *nyi* also means "small, little...", and may be prefixed to a noun to express the "diminutive". The full adj., *think*, may follow at will.

nyi-otto (*muthinh*) = a small hut

nyi-toŋ (*muthinh*) = a small spear

nyi-pondo (*muthinh*) = a small boy.

There is no special prefix for "big, great". For the purpose, only the correspondent adj. is employed: a big hut = *otto mudwoŋ*; a big load = *ter mudwoŋ*.

2. Gender

A. FOR PERSONS

(1) Nouns of common gender:

dhanho = man (person)

jo anyodo = parents

cidwoŋ = superior (= "man big, old")

nyipondo = child; pl. *lwathinh*

(2) Nouns denoting sex:

cicwo = husband

wuo = father

awobi = young-man

wado = son

ci(i) = wife; *dhago* = woman, wife

mio = mother

juri = young-woman; girl (1)
nyi = daughter; *nyako* = girl (1)

Sometimes a whole phrase is used to indicate the sex:
niga nyipondo mu cicwo = child who is a male
niga nyipondo mu dhago = child who is a female.

(3) Proper names:

Masculine names begin with "*u*, *li*, *nyi*" =
Ukoth (= son of the rain), *Liduba*, *Nyikalo*
 Feminine names begin with "*a*, *nyi*, *nya*" =
Akoŋo; *Nyikec*, *Nyabuda*.

N.B. The prefixes "*u*" (masc.) and "*a*" (fem.) are common to (almost) all Luo languages: the vowel "*u*" may vary from "*u*" to "*u*" and "*o*".

(4) Nouns denoting nationality

Masculine nouns have the prefix "*nyi*", and feminine ones "*nyijo*":

Nyipäri (*nyi Päre*) = a Päre man

Nyijopäri = a Päre woman

Nyilithugo = A Lotuxo man

Nyijolithugo = a Lotuxo woman.

The same prefixes serve to indicate the place or origin:
Nyipugeri = a man from Puger; *nyijobura* = a woman from Bura.

(5) Nouns of relationship

The masculine is shown by the prefix "*w...*" = son, or by its shorter form (seen above) "*u*"; the feminine by "*nyi*":

<i>wado</i> = son	<i>nyi</i> = daughter
<i>wuo cogo</i> = nephew	<i>nyi cogo</i> = niece
<i>umio</i> = brother	<i>nyimio</i> = sister
<i>umaro</i> = cousin (boy)	<i>nyimaro</i> = cousin (girl)

B. FOR ANIMALS

(1) Nouns of common gender:

läi = beast, animal, game (pl. *lai*)
dhyay = head-of-cattle (pl. *dhök*)
rombo = sheep (pl. *room*)
reo = fish (pl. *ric*)
winyo = bird (pl. *winy*)

(1) In Jur-Luo "*jur*" means "beautiful", but can be applied only to girls. "*Nyako*" corresponds exactly to Jur Luo: "*ko*" is probably the archaic term for "female, woman". S.

dyl = goat (pl. *dhiek*)
gwieno = hen (pl. *gwien*)

(2) Sex prefixes

Common prefixes, "*thwonh*" (= male) and "*nyi*" (= female) serve for all animals:

<i>dhyay</i> = (head of) cattle	<i>thwoy dhyay</i> , <i>nyidhyay</i>
<i>gwok</i> = dog	<i>thwonh gwok</i> , <i>nyigwok</i>
<i>gwieno</i> = chicken	<i>thwonh gwieno</i> , <i>nyi gwieno</i>

Special prefixes are used for some animals:

in general	masculine	feminine
<i>dyl</i> = goat, sheep	<i>nyworombo</i> = ram	
<i>ateo</i> = (only) goat	<i>nywok</i> = goat or sheep	
<i>dhyay</i> = cattle	<i>rwath</i> = ox, or bull	<i>dhyay</i> = cow
<i>quu</i> = lion	<i>limor</i>	(1) <i>nyibworo</i> = lioness
<i>lyec</i> = elephant	<i>umau</i> young elephant	<i>atwat</i> <i>nyibworo</i> , <i>bworo</i>
<i>jobi</i> = buffalo	<i>uluc</i> (big buffalo)	<i>atwat</i>
leopard	<i>lilaŋo</i> (big leopard)	<i>atwat</i>

Also for animals, whole phrases are occasionally used:
nyidhyay mu niga cicwo = a "cow" which is a male (= calf)

nyidyel mu niga cicwou = a goat which is a female.

They also say: *wodhyay*, *wogwok*, *wojoni* = a bull, a he-dog, he-buffalo;
nyidhyay, *nyigwok*, *nyijobi* = a cow, a bitch, a she-buffalo (= a buffalo cow).

Domestic animals are often distinguished, and called, by the colour of their skin:

red or brown	<i>ulwal</i> = bull, ox	<i>lilondo</i> = cow
spotted -black	<i>upul</i>	<i>agor</i>
white-and-black	<i>acikwac</i> = he-goat	<i>akwac</i> = she-goat
with spotted neck	<i>acithwok</i> = he-sheep	<i>uthwonh</i> = she-sheep
red	<i>cilwal</i> = dog	<i>nyilando</i> = bitch

(1) We find here a link between Päre and Bor (a Bel G.Luo dialect): *dubor*, but with slight variations in pronunciation. The Bviri say: *di(b)veri*, similiary with a wavering pronunciation. This betrays, I believe, a foreign origin.

3. Number (1)

Contrary to what happens in Acholi, Pāri shows a great variety of pl. forms, as in Jur-Luo and Shilluk.

(1) Change of the final syllable:

a) Nouns ending in consonant often form the pl. by adding a vowel:

<i>gär</i> pl. <i>gäre</i> = streets	<i>käu</i> pl. <i>käwi</i> = bamboo	<i>thol</i> pl. <i>tholi</i> = rope
<i>über</i> pl. <i>uberi</i> = wing	<i>gut</i> pl. <i>gudi</i> = neck	<i>ith</i> pl. <i>idhi</i> = ear
<i>wic</i> pl. <i>widi</i> = head	<i>dhok</i> pl. <i>dhogi</i> = mouth	<i>acuth</i> pl. <i>acudho</i> = vulture (also: <i>acuththi</i>)

b) Sometimes the final vowel is elided:

<i>tyelo</i> pl. <i>tyel</i> = foot/leg	<i>waro</i> pl. <i>war</i> = sandal
<i>winyo</i> pl. <i>winy</i> = bird	<i>buba</i> pl. <i>bub</i> = waterbuck
<i>toyo</i> pl. <i>toy</i> = egg	<i>tipo</i> pl. <i>tiip</i> = ghost

c) In other nouns a syllable is added:

<i>guu</i> pl. <i>guwe</i> = lion	<i>rwöth</i> pl. <i>rwändhe</i> (= <i>rwöndhe</i> ?) = chief
<i>um</i> pl. <i>umbi</i> = nose	<i>bul</i> pl. <i>bundhi</i> = drum
<i>dwäy</i> (1) pl. <i>dwädi</i> (= <i>dwödi</i>) = month = moon	

d) Change of the final vowel:

<i>kudugo</i> pl. <i>kuduqe</i> = grasshopper	<i>alola</i> pl. <i>alole</i> = road
<i>uligu</i> pl. <i>uligi</i> = a tree	<i>ukondo</i> pl. <i>ukonde</i> = pumpkin

e) Both the ending consonant and vowel change:

<i>kidi</i> pl. <i>kiite</i> = stone, hill
<i>piilo</i> pl. <i>pindi</i> = cheek
<i>awobi</i> pl. <i>awope</i> = young man

(1) The changes taking place at the end of pl. forms, as well as those to be seen when dealing with the possessive and the verb—applicative and qualitative forms—are not “casual”, but for the most part are governed by a set of phonetic rules, some of which are quite simple but some rather complex. They will be spoken of briefly in the APPENDIX ON PHONETICS (at the end of this booklet), but were illustrated at some length in my *Jur Gram.* (6-7; 53-59; 76-79...).

(2) A change takes place in the word stem:

<i>otto</i> pl. <i>udi</i> = house	<i>rwöth</i> pl. <i>rwöndhe</i> = chief
<i>kalo</i> pl. <i>kädi</i> = kraal	<i>ukondo</i> pl. <i>ukwonde</i> = feather
<i>mio</i> pl. <i>mëë</i> = mother	<i>wuo</i> pl. <i>wëë</i> = father
<i>yath</i> pl. <i>yi(e)n</i> = tree, stick	<i>dhyaq</i> pl. <i>dhök</i> = cow (= cattle)
<i>reo</i> pl. <i>ric</i> = fish	<i>gwok</i> pl. <i>guu</i> = dog
<i>yerro</i> pl. <i>yier</i> = hair	<i>piilo</i> pl. <i>pindi</i> = cheek

(3) In compound nouns, whose first component is a prefix, only this takes the pl. form. (Once more here arises the question whether the two components should be joined, and how...).

worker = *nyi-tic*, pl. *jo-tic* (or: *jo-tio*)

(a) follower = *nyi-tyende*, *nyi-dhee*, *nyi-konde*, pl. *jo-tyende*, etc.

a Pāri man = <i>nyi-Päri</i>	pl. <i>Jo-Päri</i>
a Pāri woman = <i>nyi-jo-Päri</i>	pl. <i>mändi-Päri</i>
nephew = <i>wuo-cogo</i>	pl. <i>wati-cogo</i>
niece = <i>nyi-cogo</i>	pl. <i>nyitti-cogo</i>

(4) Some plurals may be classed as “irregular”, though showing different forms of “irregularity”.

woman = <i>dhago</i> , pl. <i>män</i>	husband = <i>cicwo</i> , pl. <i>cunou</i>
eye = <i>way</i> , pl. <i>nyiy</i>	year = <i>way</i> , pl. <i>run</i> (Jur: <i>woy</i> , pl. <i>run</i>)
village = <i>pajo</i> , pl. <i>myeri</i> (= Jur)	(Jur: eye = <i>yoy</i> , pl. <i>nyiy</i>)
brother = <i>umio</i> , pl. <i>umee</i>	sister = <i>nyimio</i> , pl. <i>nyimee</i>

(5) In some words sing. and pl. differ only in tone. Sometimes, however, another slight change may be added.

elephant = <i>lyec</i> , pl. <i>lyéc</i>	whip = <i>ciri</i> , pl. <i>ciri</i> (or: <i>ciir</i>)
--	--

ghost = *tipo*, pl. *tiip*

(6) A few nouns are used only in the plural.

water = <i>pii</i>
dura (= grain) = <i>bel</i> (= <i>bél</i>)
milk = <i>caak</i> .

II. GENITIVE AND POSSESSIVE CASE

1. Genitive case

a) The genitive case may be expressed by means of the poss. particle "mar" (= of);

b) or without it. In such a case, we have different constructions:

(1) The suffix "i" is added to the first noun: seldom to the second:

the heat of then sun = *lieth*, pl. *liethi cāḡ*

the stick of the boys = *uluk pondo*, pl. *uluki ponde*

the ear of the man = *ith dhanho*, pl. *ithi dhanho*.

Fairly often the suffix "i" is left out:

year of hunger = *waḡ kēc*, pl. *rundi kēc*.

This is almost the rule when the pl. is irregular:

(the) cow of my brother = *dhyāḡ umira*, pl. *dhök umira*.

(2) The ending of some nouns is shortened, and sometimes undergoes other changes:

head = *wic*; head of man = *wi dhanho*, pl. *withi dhanho*

fire = *majo*; fire of cotton = *mai waro*, pl. *maci waro*.

language (= mouth): Pāri language = *dhi Pāri*; *dhoki lwak*: languages

month = *dwai* (= *dwäi*); month of hunger = *dwaḡ kec*, pl. *dwäti kec*.

(3) In most cases, changes take place at the end of words (as in Jur), usually governed by certain phonetical rules, which can be gathered by means of a careful comparative study of the full series. Here we give a number of examples.

"l" changes into "nd": goat = *dyel*, *dyendi rwöth*, pl. *dyeki rwöth*; stable (= kraal) = *dwol*: *dwondi dyek*, pl. *döti dyek*; drum = *bul*: *bundi rwöth*, pl. *buti rwöth*

"b" becomes "p": yeast = *thobi*; yeast of beer = *thopi koḡo*; land = *läbo*: land of the Sudan = *läpi Sudan*;^{*} youngman = *awobi*; a Pāri youngman = *awopi Pāri*

"c" changes into "n": elephant = *lyec*; el. of the forest = *lyen thim*

"nd" becomes "nn": child, son = *pondo*; *ponni Pugëri*, pl. *potti P.*; heart = *adundo*; hearts of people = *adunni* (or: *adundi*) *lwak*; feather = *ukondo*; hen's feather = *ukonni gwyeno*, pl. *ukwoti gwyeno*

"ḡ" changes into "ḡḡ": egg = *toḡo*; *toḡḡi gweno*; hand = *ciḡo*; man's hand = *ciḡḡi dhanho*, pl. *ciḡḡe dhanho*; horn = *tuoḡo*; cattle horn(s) = *tuoḡḡi dhyāḡ*; eye = *waḡ*; bird's eye(s) = *nyingi winyo*

"r" becomes "c": hair = *yer*; head hair = *yeci wic*; arrow = *athero*; arrow of the chief = *atheci rwöth*

"t" becomes "d": house = *otto*; *udi rwöth*, pl. *uti rwöth*

"th" changes into "dh": *rwödhi Lipul* = (the) chief of *Lipul*; tree, wood = *yath*; trees of (= in) the field = *yadhi pwodho*, pl. *yiindi*; door = *otto*; *udi rwöth*, pl. *uti rwöth*

"th" = "nh": pipe = *awetha*; *awenh Uḡaḡ*, pl. *aweth Uḡaḡ*

(4) In a few cases we notice different changes; and, besides, there is a certain number of irregular plurals:

a) girl = *nyako*; *nyakoni rwöth*, pl. *nyakowi* (= *nyakawi*) *rwöth*

b) village = *pajo*, pl. *myeri*; villages of my mother = *mieci mia*.

(5) A great deal of terms of relationship show a lot of special changes, both in the formation of plurals (partly already seen) and in the genitive or possessive construction. They will be dealt with at the end of the subchapter on Possessive Pronouns and Adjectives.

2. Possessive case

See: V. OTHER PRONOUNS 1. Possessive.

See: X. PREDICATIVE CONSTRUCTION B. "To have".

III. NUMERALS

1. Cardinal numbers

- | | |
|--|----------------------|
| 1. <i>acyelo</i> | <i>took</i> (1) |
| 2. <i>aryo</i> (= <i>aryou</i> ?) | <i>ireek</i> |
| 3. <i>adögo</i> | <i>gala</i> |
| 4. <i>aṗweno</i> | <i>aṗweno</i> |
| 5. <i>abijo</i> | <i>kunat</i> |
| 6. <i>abicyelo</i> (5+1) | <i>bukel</i> |
| 7. <i>abiryo</i> (5+2) | <i>buryo</i> |
| 8. <i>abidögo</i> (5+3) | <i>bodök</i> |
| (or: <i>aböra</i>) | |
| 9. <i>abuṗweno</i> (5+4) | <i>buṗwan</i> |
| 10. <i>apar</i> | <i>pwok</i> |
| 11. <i>apar k-acyelo</i> (2) | |
| 12. <i>apar k-aryou.</i> | 13.14...19 = ... (2) |
| 20. <i>pier aryo</i> (= 2 tens) | |
| 30. <i>pier adögo</i> (= 3 tens) | |
| 40. <i>pier aṗweno...</i> | |
| 50. <i>pier abijo...</i> | |
| 60. <i>pier abicyelo</i> | |
| 100. <i>pier apar</i> (= <i>mia acyelo</i> = Ar.) | |
| 200. <i>pier apar kwondigi aryo</i> (= <i>mia</i> 2) | |
| 1,000. <i>pier apar kwondigi apar</i> (= <i>elif</i> = <i>alif acyelo</i> = Ar.) | |

- (1) S. Presumably this number was taken from Dinka: *tok* = 1.
 (2) Simeoni writes: *k'acyelo*, etc., using "''" as the Italian apostrophe, to show that the vowel following "k" is not pronounced. Owing to the fact that "''" is employed in African languages for a different purpose, I have taken the liberty to replace with "-".
 - 13; 14, etc. are all made in the same way: 10 + 1, + 2, + 3...
 - *ṗewi* = You bought; *ṗewa* = I bought (S.).

Some of these numbers may be shortened as follows:

aryo = *ryet* = *ryedi*
adögo = *düü*
aṗweno = *ṗweni*
abijo = *bii*

The second series of numbers (as given above) are often used when counting quickly, e.g. in games. For the same reason, for 100 and 1,000 the correspondent Arabic terms are now in common use.

Cardinal numbers follow the nouns to which they are referred:

lwathinh apar = 10 boys; *dhyek aṗweno* = 4 goats; *umëë kargi ryet wo rwöth anäkke* = the two brothers killed the son of the chief; *lwathinh-dhigo kargi ryet amak ṗuwi* = the two children (= object) caught the lion (= sub.) = the two c. were caught by the lion; *atämo wan alocco ki adogo rok aryo* = I think they surpass us three to two; *abii man kändi in ṗewi k-adyo? ṗewa ka rubie* (3) 3 = How much does the dress you are wearing cost? Three florins. *Irii nywom mar nyara, anaitto yie ki dhök* 4 = for the marriage of my daughter, I received 4 cows; *nyara agony ki dhök aryo* = he gave me two cows for marrying my daughter (4).

2. Ordinal numbers

- | | | |
|--------|--|---------------------|
| A. 1st | <i>man imal, man a kukwoṗ</i> | B. <i>maracielo</i> |
| 2nd | <i>man ikore, konde, ryedigi</i>
(= the one after...) | <i>mararyo</i> |
| 3rd | <i>däägi</i> | <i>maradögo</i> |
| 4.. | <i>ṗwengi</i> | <i>maraṗweno</i> |
| 5.. | <i>biiigi</i> | <i>marabijo</i> |
| 6.. | <i>bicyendigi</i> | <i>marabicyelo</i> |
| 7.. | <i>biryedigi</i> | <i>marabiryo</i> |
| 8.. | <i>bidägi</i> | <i>marabära</i> |
| 9.. | <i>buṗwengi</i> | <i>marabuṗweno</i> |
| 10th | <i>pargi</i> | <i>parapar</i> |

(3) - *rubie* (often pronounced *rupia*) is taken from Arabic as used on the spot.

(4) S. In my opinion the lit. translation of the sentence runs like that: "my daughter was given-away-in-marriage (lit. loosened) with (= for) two cows (= heads of cattle).

List A. represents the genuine Pări ordinals. List B. represents the forms introduced by school boys. The purpose is easy to discover: to simplify the whole, they just use the Cardinal numbers preceded by the poss. particle "mar" = of. It might be that gradually such forms conquer the "market": who knows?

Also ordinals follow the noun: *liceŋ däägi* = the third day; *täki ceŋ-go* = the starting (is of) this day (= today). In the last case, however, we have a parallel term to "first", which should be *man imal...* (N.B. *Cëŋ* is an alternative form of *cäŋ* = day). S.

3. Distributives and other forms

- | | |
|--|--|
| a) <i>ulwenhdhi, ucele</i> = one
by one | <i>uryette uryette</i> = two by
two |
| <i>udökke udökke</i> = three
by thee | <i>uŋwende uŋwende</i> = four
by four |
| <i>ubice ubice</i> = 5 by 5 | <i>ubiciele ubiciele</i> = 6 by 6 |
| <i>ubirvette ubirvette</i> = 7
by 7 | <i>ubäyye ubäyye (ubidoke)</i>
= 8 by 8 |
| <i>ubuŋwende ubuŋwende</i>
= 9 by 9 | <i>upayye upayye</i> = ten by
ten. |

- b) Other forms: *ki di cyelo, ryo, dögo, ŋweno, bijo, bi-cyelo...* = 1,2,3...,6 times. As can be seen, the initial vowel of numbers is elided. — *agodo k-abijo, akuoppa bicielo*: I write 5 and report 6 (in aritmetical operations); — *aŋweno ki di bijo co a pieraryo* = $4 \times 5 = 20$. *Ic acyelo* = only one (= simple...); *ya ryo* = double; *di dögo* = triple; *di par* = tenfold. — *thaŋo*, pl. *thangi* = part, share, half...; *thangi ryo* = two parts, two halves; *upayyigi* = a tenth (= part of their 10).

IV. PERSONAL PRONOUNS

1. Pronominal forms

There are two different forms of personal pronouns: one used when they stand alone, or anyhow independently from the context, another when are joined to other words, mostly verbs: as prefixes or suffixes.

a) Full form

I	<i>ani</i>
thou	<i>ini</i>
he	<i>yini</i> (= he, she, it)
we	<i>oni</i> = incl.
we	<i>wani</i> = excl.
you	<i>unu</i>
they	<i>gini</i>

b) Prefix or suffix form

<i>a</i>
<i>i</i>
<i>(i)yi</i>
<i>o</i>
<i>wa</i>
<i>u</i>
<i>gi</i>

The incl. forms are employed when the person(s) spoken to is included in the statement; the excl. forms when he (or they) is (or are) excluded. Examples: *o-do poo* = we (or I) and you go (back) home (= to our village); *wa-dok powa* = we go to our village (but you remain...); *dhök-ko kundo* = our (or mine) and your cattle is here; *dhök-kuwa kundo* = our (but not yours) cattle is here.

2. Pronouns and verbs

a) as subject

Pronouns always go along with verbs, for these have no morphological inflections. The short form is used, closely joined to the verb as to form a single word in pronun-

ciation. For the sake of clarity, here they are joined by means of a hyphen. In certain constructions also the full form is employed. In the following paradigm the pronoun, used as prefix, might easily be separated from the verbal form.

"I am, thou art, etc."

a-nuto, i-nuto, yi-nuto; pl. *o-nuto* (incl.), *wa-nuto* (exc.), *u-nuto, gi-nuto*.

a-cadho = I walk; *wa-cämo* = we eat; *gi-bedo* = they stay...

The subject may also be used as a suffix: — *in anen-a* = I saw you. Literally here we have a case of the typical reverse Luo construction: you (sing. = object) saw (*anen*) I (*a*); *yi* (you = obj.) *cwonda ini* (= sub.) = "you calls he".

b) as object

The direct object usually follows the verb in its full form. Occasionally it precedes it, in its shorter form.

wa-pwoca gini = we thank them; *a-pwoca ini ki pir cam mane mägi ani* = I thank you for the food you gave us. When the pronoun follows the verb, for the sing. 3rd pers. "go" is often used for both person and thing, and "e" for person only: *kal-gi oto, na piendi-gi piny ya ariwa* = take them into the room and lay them down crosswise; oil, *o-kalo-gi* = let us carry them; *imita cwod-e nidyo?* = How do you want to call him?; *piryo modo ba miti mak-e?* = Why some do not want to catch (arrest...) him?

N.B. Pronoun forms, both full and short, will be seen at work in the chapters dealing with VERBS. Pronom. prefixes, but mostly suffixes, will be met in great number when dealing with POSSESSIVE PRONOUNS.

V. OTHER PRONOUNS

Throughout this chapter, pronouns and adj. are dealt with together. Normally there is no difference between them. The only noteworthy exception is found in the Possessive.

1. Possessive

a) Possessive pronouns	plural	pronominal suffix
<i>mara, gira</i> = mine	<i>mua, gia</i>	<i>a</i>
<i>mari, giri</i> = yours	<i>mii(mui), gi</i>	<i>i</i>
<i>mare, gire</i> = his, hers	<i>mie, gie</i>	<i>e</i>
<i>maro, giro</i> = ours (incl.)	<i>muo, gio</i>	<i>o</i>
<i>marwa, girwa</i> = ours (excl.)	<i>muwa, giwa</i>	<i>wa</i>
<i>maru, giru</i> = yours	<i>muu, giu</i>	<i>u</i>
<i>margi, girgi</i> = theirs	<i>mugi, gigi</i>	<i>gi</i>

Pronoun forms are used in case of non intimate possession, when emphasis is laid on the statement. Adj. forms are often used even with non intimate possession.

-rwadi (= *rwaddhi-go*) *a mara, bani mari* = this bull is mine, not yours; *dyëk muu* (= *dyeki-go*) *a mua, bani mugi* = these goats ore mine, not theirs; *nyi Lipith rwath mara* (= *rwadha*) *akwale* = a Lopit stole my bull; *jo Lopit dyeka* (= *dyëka*) *anäkke* = the Lopit killed my goats; *jo Bari wätuwa anäkke*; *muu anäkke thwo?* = the Bari killed our relatives; did they kill yours too?

b) Possessive adjectives

Their composition is quite simple, as already seen: noun+poss. suffix. As noted when speaking of the genitive case, changes often take place in the final syllable: —

<i>dyel</i> = goat	<i>dyenda</i> = my goat	pl. <i>dyekka</i>
<i>dhyay</i> = cow	<i>dhyaya</i> = my cow	» <i>dhčka</i>
<i>abi</i> = dress	<i>abina</i> = my dress	» <i>abiika</i>
<i>athero</i> = arrow	<i>atheca</i> = my arrow	» <i>athëca</i>
<i>tio</i> = bead	<i>tiina</i> = my bead	» <i>tiika</i>

Even in the course of the sentence, the poss. particle may be left out at will: *abin lwak*, pl. *abiiki lwak* = the clothes of the people; *athëci ponde* = the arrows of the boys; *tiiki lwak* = the beads of the people.

c) Names of relationship

As these names often exhibit special features, here we give an abundant list of the same, with their pl. and poss. forms.

FATHER = *wuo*, pl. *wëë*. Poss.-sing. *wöra*, *wön*; pl. *wuö* (incl.), *wuöwa* (excl.); *wou*, *wuögi*. Fathers: — our fathers = *wëëgo* (incl.), *wëëguwa* (excl.); *wëëgu*, *wëëggi*.

MOTHER = *mio*, pl. *mëë*. Poss.-sing. *mira*, *miru*, *min*; pl. *mio* (incl.), *miiwa* (excl.); *miwu*, *migi*. Mothers: — our mothers... = *meggo* (incl.), *megguwa* (excl.); *megguwu*, *meggi*.

CHILDREN = *lwathinh*. Poss.-sing. *lwathindhä*, *lwathinh-dhi*, *lwathinhde*; pl. *lwathinhdho* (incl.), *-dhowa* (excl.); *-dhu*, *-dhigi*.

CHILD (also) = *nyiy*, pl. *nyidi*; male child (= boy) = *nyipondo*; girl = *nyako* (plurals: *nyiponde*, *nyaköwe*). Examples of possessive:

daughter: poss.-sing. *nyara*, *nyari*, *nyare*; pl. *nyiwo* (incl.), *nyiwa* (excl.); *nyiwu*, *nyigi*.

son: poss.-sing. *nyiponna*, *-nni*, *-nne*; pl. *nyiponnuwa* (excl.), *-nnu*, *-nnigi*.

son (also) = *wo*, pl. *wädo*; or: *wado*, pl. *wadi*, *wati*. Poss.-sing. *wada*, *wadi*, *wade*; pl. *wadwa* (excl.), *wadu*, *wadigi*. Sons: — *wata*, *wati*, *wate*; pl. *watuwa* (excl.), *watuwu*, *watigi*. N.B. The initial *wowels* has a wavering sound between “a” and “ä”; therefore it may be spelt both ways.

Also for “daughter” there is an alternative term: *nyako*, pl. *nyaköwe*.

Poss. — *nyakonna*, *-nni*, *-nne*; pl. *nyakonnuwa* (excl.), *-nnu*, *-nnigi*.

Daughters, girls: poss. — *nyaköwa*, *-wi*, *-we*; pl. *nyaköwuwa*, *-wuwu*, *-wigi*.

GRANDFATHER, GRANDMOTHER, GRANDCHILDREN: GRANDPARENTS, generally = *kwaro*, pl. *kwäre* (mostly on one's father's side).

grandfather =

wua wue (= *wuo*) = father's father. Also = paternal uncle

wua mie (= *mio*) = mother's father. Also = maternal uncle

grandmother = in general = *wayo*, pl. *wäye*.

In particular: *mia wue* = father's mother

mia mie = mother's mother

grandchildren = *nyikwaro*, pl. *nyikware*.

Some examples of declension (possessive): *kwara*, *kwaru*, *kwari*; *kwärwa* (excl.), *kwaro* (incl.); *kwärü*, *kwargi* — *waya*; *wayu*, *wayi*; *waywa* (excl.), *wayo* (incl.); *wayü*, *waygi*. Pl. *wäyga*, *wäygü*, *wäyg(i)yi*; *wäyguwa-wäygo*, *wäyguwa*, *wäygi*. Pl. of *kwaro* = *kwäyga*, *kwäygu*, *kwäygi*; *kwäyguwa-kwäygo*, *kwäygu*, *kwäygi*. — *Nyikwaro* = grandchild, exhibits the same declension.

HUSBAND = *cicwo*, pl. *cwou* (= man, men); wife = *dhago*, pl. *män* (= woman, women).

My husband, etc. = *cwora*, *cwori*, *cwore*; *cworrwa-cworo*, *cworu*, *cworgi* (also: pl. *cwowa-cwowo*, *cwouwu*, *cwonigi*).

My wife, etc. = *cia*, *cii*, *cie*; *ciwa*, *ciu*, *cigi*. Pl. = *mända*, *mändi*, *mände*; *mänduwa*, *mänduwu*, *mändigi*.

BROTHER = *umio*, pl. *umë*.

My prother... = *umira*, *umiru*, *umin*; *umiwa* (*umio* = incl.), *umiwu*, *umigi*. Pl. *umegga*, *umeggi*, *umegge*; *umegguwa* (*umeggo*: incl.), *umegguwu*, *umeggigi*.

My sister... = *nyimira*, *nyimiru*, *nyimin*; *nyimiwa* (incl. *nyimio*), *nyimiu*, *nyimigi*. Pl. *nyimegga*, *-eggi*, *-egge*; *nyimegguwa* (*-go*), *-guwu*, *-gigi*.

UNCLES, AUNTS, NEPHEWS, COUSINS...

Näro, pl. *näre* = maternal uncle; *maro*, pl. *mare* = paternal aunt; nephew = *wo-cogo*, pl. *wacci cogo*; niece = *nyi-cogo*, pl. *nyitti cogo*. Examples of declension of poss.:

— *nära*, *näru*, *näre*; *närwa* (excl.), *närü*, *närgi*; pl. *näyga*, *näygi*, *näyge*; *näyguwa*, *näyguwu*, *näygi*. — *mara*, *maru*, *mari*; *marwa*, *maru*, *margi*; pl. *mäyga*, *mäygi*, *mäyge*; pl. *mäyguwa*, *-yuwu*, *-yigi*.

Father's brother = “father”. Father's sister = *wuayo*, pl. *wuäye*. Poss. = *wuaya*, *wuayu*, *wuayi*; pl. *wuwa*, *wuayyu*, *wuäye*. Poss. = *wuya*, *wuayu*, *wuayi*; pl. *wuawa*, *wuayyu*, *yuwu*, *wuayyigi*.

BROTHERS and SISTERS-IN-LAW:—*yuoro*, pl. *yuore* = husband's brother; *or*, *ore* = wife's brother. Poss. = *ora*, *ori*, *ore*; *orwa*, *oru*, *orgi*; pl. *oyuwa*, *oyuwu*, *oyigi*. Husband's sister = *wayo*, pl. *wäye*. Poss. *waya*, *wayu*, *wayi*; *waywa*, *wayü*, *waygi*. Husband's brother: poss. = *yuora*, *yuori*, *yuore*; *yuorwa*, *yuoru*, *yuorgi*; pl. *yoyuwa*, *yoyuwu*, *yoyigi*.

—*waati* = cousins:—*waati umia wöra* = sons of my father's brother; *umaro*, pl. *umare* (= *wädi umia mira*) = sons of my mother's sister.

Parents = *jo anyodo* (= *joa nyodo*). Relatives = *tuy*. Poss. (sing.) *tuywa*, *tuyu*, *tuygi*; pl. *tuygwa*, *tuyguwu*, *tuygigi*. Friends = *nyiwat*, pl. *nyiwade*.

Some phrases connected with relations:—*wani denduwa acyelo*, *megiwa path* = we (are from the) same father, but from different mothers; *wöwa* (= *denduwa*) *acyelo*, *mëëguwa path* = our father is the same, our mothers are different; *wa ba oyi kala ic acyelo* = we are not born from the same womb. Twins = *kwo*, *lwak*. *Wan a lwak* = we are twins.

2. Demonstrative

Sing.	Pl.
<i>man</i> = this	<i>muu</i> = these
<i>maja</i> = that (far from both speaker and person spoken to)	<i>muga</i> = those (as above)
<i>mandò</i> = this (near us)	<i>mugò</i> = these (near us)
<i>mandó</i> = that (near you)	<i>mugó</i> = those (near you)
<i>man cende ca</i> = that far-away	<i>mukenge ka</i> = those far-away
<i>gini</i> , <i>gin</i> = this thing	<i>gigo</i> = these things near all of us
<i>gindo</i> = that thing near you	

Demonstrative suffixes

go, *i* = this, these (sing.+pl.); *ca*, *mugo* (= *muga*) = that, those; *cende ca*, *kenge ka* = these, those.

man ber, *bä nigi maja* (= *path ki maja*) = this is good, not that; *nen muu*, *nen muga* = see these, see those; *pol man ki maja* = cut this and that; *kiri muu poli*, *pol mugo* = do not cut these, cut those; *a-nee maja?* *In* = Where is that one? Here he is; *man niga tooti?* *Yi*, *ni gago kere* = Is that false? Yes, it is.—*Kel* (= *kël?*) *buk* (Engl.)

mando = bring this book; *gi kel buki muga i wi lela* = go and take those books on the stone (= rock...); *jii mudo a jo Päre* = these men are Päre.

In connection with demons. suffixes there arises the usual question, never easy to solve satisfactorily: whether they should be joined, and how, to the nouns to which they refer. All agree, however, that longer forms should never be joined, not to render both spelling and reading too unwieldy. Here, for the sake of clarity and to help beginners, even short forms will be joined by means of a hyphen: a mark which, following the original text of the author, will often—indeed usually—be left out further on, when reader is supposed to have become better acquainted with Päre.

—*yadh-i*, *yadh-go* = this tree, pl. *yindi-go*; *dhöck-i* = *dhöggi-go* = these cows (= heads-of-cattle, generally); *nyir-i* (= *nyir-go*) *ber* = this boy is good; *jo-go a jo(o) Päre* = those men are Päre; *qatti-go kuttu ki o lio* = this man will come tomorrow; *nyakonni-go i thinh in* (= *nyakonni thinh indo*) *leny ki thanhdhi riyo?* = can this small girl cook the meat?; *nyi Pärri-go dhi Lipith päye kere* (= *doc*) = this Päre speaks (= knows) Lopit perfectly; *nyakonni-go (ponni) cende rac* = that girl is bad; *pwothi goca cwondi ni Pareden* = that place (there) is called Pareden; *mändi kenge a män Acoli* = *mändi-go muga a mändi Acoli* = those women are Acoli (women).

Very often a phrase can be translated in several equivalent ways. E.g.: these men are Päre = *jo-go a jo(o) Päre* = *jiiyi-go a joo Päre* = *jii mugo a joo Päre*...

3. Interrogative

For persons = *aya?* pl. *ayaye?* = who? whom?...

For things = *ayo?* *gin?ay?* *mane?* pl. *mie?* *gia-yo?* = what? which?

For animals: the name of the animal usually precedes the pronoun: *dhyay ayo?* = which cow?

—*in aya?* pl. *un ayaye?* = who are you?; *a gin ayo ca?* = what is that thing there?; *aya na oo?* = who came?; *aya na neni?* = whom do you see?; *aya i-miti?* = whom do you want?; *aya i kundo?* = who is there?; *ayo i cindi?* = what is in your hand?; *nyingi ya?* = what (lit. "who") is your name?; *i-mita yo?* = what do you want?; *i-mita mane?* = which (one) do you like (= want)?; *ni yo i-keli*

(= *i-këli*?) *ndo?* = what do you bring here?; *ki pir ŋo?* = what for?; *gi timo ki ŋo?* = what are they doing?; *udi mie?* = which houses?; *gir ŋa?* = *gir ŋa in?* = whose thing is this?; *gira mara* = it is mine; *gir-gi, mar-gi* = *girgi, margi* = (it is) theirs; *gii ŋa igi?* = *mu agii ŋa?* = whose things are these?; *gia* = *mua* = (they are) mine; *udi ŋa in?* = whose house is this?; *udi wōra* = my father's house.

The initial "a" may be dropped when preceded by a vowel: *nyinggi ŋa?* = what is your name?; *i-mita ŋo?* = what do you want?; *gi timo ki ŋo?* = what are they doing? (already seen)...

4. Relative

a) Relative proper

Probably no fixed rules can be given as to the use of the various forms, but only general guidelines. As a rule, there is no difference between subject and object, though "na" seems to be preferred when used as object.

(1) In main clauses: — *man*, pl. *mu*.

dhanho man aci (pr. *mana ci*) *Lipith awäre, athou* = the man who went to Lopit yesterday, died; *dysel man agoci*; *a mara* = the goat which you beat, is mine; *mak dyek (mu) acam bega* = catch the goats that ate my dura; *otto man dhe lac* = lit. a room which its door is wide.

As can be seen from the last example, the relative may be employed in cases in which it is not needed in "western" languages. Likewise it may be omitted, in cases in which "western" languages require it. E.g.: *Pott agoc i likigo, a potti skul* = the boys who were beaten in the "lokiko" (court), were schoolboys; *dyek agoci, a mua* = the goats you beat, were (= are) mine. For the opposite case: — *a-mita bathania* (Ar.) *man uma raa ki go* = lit. I want a blanket (with: understood) which I cover myself with it.

(2) In dependent clauses: *na -dhanho moro nuto na kom-mi ini ki go?* = is there anybody who told it to you?; *kura* (Ar.) *adyo na donyo?* = lit. how many balls entered (i.e. how many goals did you score?); *gin ayo na timo?* = what happened = lit. what (is it that) happened?; *ponde adyo na o(o)?* = how many boys came (lit. who came)?

Mixed examples: — *agwata man mädho ki pii* (or: *mar math pii*) = the calabash which serves for drinking water; *pala man pidho ki bel* = *man pith bel* = the knife for sowing dura (lit. which [is used]...); *kweci* (= *kwëci*) *mu puro* = *kweci pur* = the hoes for digging.

b) Relative improper

ŋatti, pl. *jo*.

It has been already seen when dealing with compound nouns. As a quasi-relative, it means "the-one-who; he-who...", and is often followed by the relative proper.

— *ŋatti(i) anëk* (= *anäk*) *ŋu, anena* = lit. the one who killed the lion, I saw; *ŋatti cia Torit ki go, i ke?* = the man I went to Torit with him, where (is) he?; *ŋatti na kel* (= *kël*?) *lyec, tuu* = the one-who (= the man who) killed the elephant, is ill; *ŋatti na iththi wi kidi adyen, apädho* = the person who climbed the hill (= stone) before, fell (down); *ŋatti (n-)utio, ba thou ki kec* (= *këc*) = whoever works, will not starve (lit. will not die of hunger). As a rule, either rel. proper or improper can be used at will: — the man (= he-who...) hears... = *dhanho ma winji...* = *ŋatti winji...*

5. Reflexive, emphatic, reciprocal

Reflexive pronouns are expressed by means of the word "rok" (= body), declined with pron. suffixes in a special way, as follows:

sing. 1. <i>raa</i> = myself...	pl. <i>rokko</i> (incl.), <i>rokkuwa</i> (excl.)
2. <i>rii</i>	<i>rokku</i>
3. <i>ree</i>	<i>rokkigi</i>

— *ŋatti-go ree nëë* (= *nää?*) *kende* = this person (= man) killed himself; *ree nyudhe* = he showed himself.

The same forms also serve for the emphatic pronouns: *ani ki raa* = I myself; *ini ki rii* = you yourself; *yini ke ree* = he...

They function, too, as reciprocal pronouns: the context will show their particular function and meaning:

gi mär ki rokkigi = they love one another; *on alubo ki rokko* = (let) us speak to one another (= to each other); *konyo rokko* = (let) us help one another.

Instead of the emphatic, similar or equivalent wordings may be occasionally employed: — *ani kenda, ini kendi, yini kendi* = I alone, you... (instead of "I myself"...); *atio*

ki mu wia = I am working "with my head", viz. of my free will; *akända go ki raa* = I carry it by myself (= alone)...

6. Indefinite

— *moro*, pl. *mogo* = a certain person: — *dhanho moro* = a certain man, pl. *jou, lwak mogo*.

Even "*dhanho*" may function as an indefinite = somebody, anybody; some one, any one... "*ɲatti*", too, may serve for the purpose: — *ɲatti man...* = anyone who...

— *thoth* = many; *nok* = few; *thinh* = little, few; *bende, beet* = all.

— *adio?* = how many?: *lwak adio?* = how many people(s)?

VI. ADJECTIVES

1. Usage

a) When used predicatively, the adj. appears in its original form; it regularly follows the noun to which it refers without any copula.

— *lwathinh thoth* = the boys are many (= numerous); *akaci Pări ki Torit bäär* = the distance between Pări (country) and Torit is great (lit. far, long).

b) When used attributively, the prefix "*mu*" goes before the adj.

— *dhanho muber* = a good man; *lwak mothoth ayuda* = I found many people(s); *amita abii mutar* = I want a white dress.

In some constructions the attribute has no prefix: — *nyakonni thinh tedom ki kwon* (= *kwön*), *man dit thala riyo* = the small girl cooks the porridge, the big one cooks the meat.

As can be seen from these and other examples, the adj. always follows the noun.

2. Number

Most adj. have a special form for the plural, but some have not.

a) Adj. with special form for pl.

good = <i>ber</i>	pl. <i>biyyo</i>
bad = <i>rac</i>	» <i>ricco</i>
big, old = <i>dwoŋ</i>	» <i>doŋgo</i>
red = <i>kwar</i>	» <i>kwayyo</i>

hot = <i>lieth</i>	pl. <i>letho</i>
light = <i>yot</i>	» <i>yotto</i>
heavy = <i>pek</i>	» <i>pekko</i>
soft = <i>yom</i>	» <i>yombo</i>
near = <i>cän</i>	» <i>cändo</i>
long = <i>bär</i>	» <i>bäyyo</i>
small = <i>thinh</i>	» <i>thinhnho</i>
blind = <i>cwor</i>	» <i>cworì</i>
limping = <i>ɣwol</i>	» <i>ɣödi</i>
rich = <i>kwäro</i>	» <i>kwäri</i>
thin = <i>möök</i>	» <i>mökko</i>
deaf = <i>miɣ</i>	» <i>miɣi</i> (= <i>müɣi</i>)

b) Adj. without any pl. form.

white = <i>tar</i>	fresh, cool = <i>ɣic</i>	little = <i>thinh</i>
blue = <i>abur</i>	warm = <i>mor</i>	many = <i>thoth</i>
green = <i>mar</i>	easy = <i>bäth</i> (= <i>böth?</i>)	slow = <i>määh</i>
yellow = <i>uria</i>	dry = <i>uthuou</i>	left = <i>ga(a)m</i>
wet = <i>dhyeth</i>	(hand) right = <i>cwi(i)c</i>	

3. Degrees

Comparisons of any kind are expressed by means of a suitable preposition, which may be occasionally replaced by a verb of equivalent meaning.

— *i bäär ki ani* = you are taller than I; *adwoɣ ki ini* = I am bigger (= older) than you; *yini them k(i) umin* = he is better than his brother; *odi pära tek ki mara* = your house is less strong than mine; *Upuri bäär nena umin* = Upuri is as tall as his brother; *dyendi dyet ki mara* = your goat is the same as mine; *ama cicwo nena ini* = I am a man like you.

Sometimes the comparisons is avoided, by placing side by side two contrasting statements: — *I bäär, a thinh* = you are tall, I am “small” (short); *Lipith cään, Likoyo bäär* = Lopit is near, Lokoya is far.

The superlative in relation with others (“relative superlative”) exhibits a particular case of comparison: “*loca*” is used for the purpose, which may be either a prep. (= beyond, past...) or a verb (past, surpass...): — *nyiponni ber yabende loca mogo bëät* = this boy is better (= surpasses...) all the others; *nyiponni loca lwathinh bëät ki benye* (or: *ki pir benye*) = this boy surpasses all the other boys in goodness (= for his goodness...).

The “superlative absolute” is rendered by means of adverbs: *kere* and *yabende* after adj., *cunya* before adj. and *kadho* with nouns.

— *ɣatti cende rac kere* = that person is very bad; *jo tuɣu cunya ricco* = your clansmen are very bad; *i ber yadende* = you are very good; *bänynyi Juba kadho* = “the distance of Juba (is) very great.”

VII. VERBS

1. Introductory notes

a) Word shaping

Most verbs have monosyllabic roots. A vowel follows a number of them, but it is evidently an additional element. In my opinion (S), even bisyllables betray a monosyllabic origin. Owing to conjugation, mood, etc., further changes take place in many verbs, as will be seen in the course of these notes. Samples of verbs.

<i>cik</i> = command	<i>cam-o</i> = eat	<i>bed-o</i> = live, stay...
<i>ger</i> = build	<i>kob-o</i> = tell	<i>thow</i> (= <i>thou</i>) = die
<i>māth</i> = drink	<i>kwoto</i> = steal	<i>cadh-o</i> = walk
<i>cwac</i> = create	<i>pinyo</i> = wash	<i>ywom</i> = rest
	<i>gambo</i> = answer	<i>dok</i> = go back...

b) Conjugation

As verb roots have no personal inflection, pronouns — usually pron. affixes — are always needed to distinguish person from person, if the subject is not a noun. Such affixes are closely joined, in pronunciation, to the verb, as are, too, the prefixes employed for the formation of tenses. Thus the usual question about joining or not such parts of the speech to the main word becomes doubly difficult; the more so that pronunciation does not follow (here as in many other cases) “grammar”, but, “sound”, being guided by a kind of “musical trend”.

Changes at the end of verbal forms are due to various reasons: nature of the root itself, conjugation, mood...; but, above all, by the whole system of Pāri phonetics, which would take a long treatise apart to be explained in full.

Intransitive verbs will be given first, for they are easier to deal with, and at the same time their knowledge opens the way to a better understanding of transitive ones.

As to the joining of prefixes and suffixes, I shall give at the beginning the author's own version; then, in parenthesis, my own, which follow these guidelines: — the pronoun or pron. affix is spelt separately, whereas the tense prefix is joined by means of a hyphen. When the pronoun comes at the end of the verb as a suffix, then it is joined to it, too, by means of a hyphen. This method — let it be understood — is meant to make the matter clearer for beginners (I hope), not as a final rule.

N.B. To avoid unnecessary repetitions, conjugation schemes (paradigms) are given without indicating the “number” of persons. It is understood that the usual order is always followed: — sing.: 1st, 2nd, 3rd person; pl. 1st (incl.), 1st (excl.), 2nd, 3rd.

2. Intransitive verbs

Conjugation paradigm of the verb “*bedo*” = to stay, live...

PRESENT	PAST	FUTURE (a)	FUTURE (b)
<i>a-bedo</i>	<i>an-abeto</i>	<i>an-ubedo</i>	<i>a kutu ki bedo</i>
(<i>a bedo</i>)	(<i>a na-bedo</i>)	(<i>a nu-bedo</i>)	<i>a kutu ki bedo</i>
<i>i-bedo</i>	<i>in-abeto</i>	<i>in-ubedo</i>	<i>i kutu ki bedo</i>
(<i>i bedo</i>)	(<i>i na-bedo</i>)	(<i>i nu-bedo</i>)	<i>i kutu ki bedo</i>
<i>yi-bedo</i>	<i>yin-abeto</i>	<i>yin-ubedo</i>	<i>yi kutu ki bedo</i>
(<i>yi bedo</i>)	(<i>yi na-bedo</i>)	(<i>yi nu-bedo</i>)	<i>yi kutu ki bedo</i>
<i>o-bedo</i>	<i>on-abeto</i>	<i>on-ubedo</i>	<i>oni kutu ki bedo</i>
(<i>o bedo</i>)	(<i>o na-bedo</i>)	(<i>o nu-bedo</i>)	<i>oni kutu ki bedo</i>
<i>wa-bedo</i>	<i>wan-abeto</i>	<i>wan-ubedo</i>	<i>wa kutu ki bedo</i>
(<i>wa bedo</i>)	(<i>wa na-bedo</i>)	(<i>wa nu-bedo</i>)	<i>wa kutu ki bedo</i>
<i>u-bedo</i>	<i>un-abeto</i>	<i>un-ubedo</i>	<i>u kutu ki bedo</i>
(<i>u bedo</i>)	(<i>u na-bedo</i>)	(<i>u nu-bedo</i>)	<i>u kutu ki bedo</i>
<i>gi-bedo</i>	<i>gin-abeto</i>	<i>gin-ubedo</i>	<i>gi kutu ki bedo</i>
(<i>gi bedo</i>)	(<i>gi na-bedo</i>)	(<i>gi nu-bedo</i>)	<i>gi kutu ki bedo</i>

According to the author, the present tense has no prefix; the past has “*a*” and the future “*u*”; he does not, however, explain why “*n*” is interpolated between the pers. pronoun and the verb or its tense prefix. In my opinion, the present has no prefix (this is evident!), the past has “*na*” and the future “*nu*”. An indirect proof can be seen, I

believe, in the form (b) of the future, where the pron. prefixes have no "n" at all after them. As hinted above (1.b), pronunciation defeats "grammar": "n" is pronounced strictly joined to the preceding pers. prefix, whereas it belongs, "grammatically", to the tense prefix that follows suit.

A list of verbs conjugated in the same way; only the 1st pers. sing. is given.

VERB	PRESENT	PAST
I come back	<i>a-dwo</i>	<i>an-adwo</i>
I go back	<i>a-dok</i>	<i>an-adok</i>
I come	<i>a-oo</i>	<i>an-ao</i>
I go	<i>a-ciò</i>	<i>an-aciò</i>
I walk	<i>a-cädho</i>	<i>an-acädho</i>
I rest	<i>a-ywom</i>	<i>an-aywom</i>
I die	<i>a-thow (= thou)</i>	<i>an-athow</i>

FUTURE (a)	FUTURE (b)
<i>an-udu</i>	<i>a kutu ki dwo</i>
<i>an-udok</i>	<i>a kutu ki dok</i>
<i>an-uoyi</i>	<i>a kutu ki oo</i>
<i>an-ucii</i>	<i>a kutu ki ciò</i>
<i>an-ucädhi</i>	<i>a kutu ki cädho</i>
<i>an-uywom</i>	<i>a kutu ki ywom</i>
<i>an-uthow</i>	<i>a kutu ki thow</i>

Negation: is expressed by means of "ba". Present: *a ba bedo, i ba bedo, yi...*

Past: *a kiri bedo, i kiri bedo, yi kiri bedo...*

Future: *a ba kutu bedo, i ba kutu bedo, yi ba kutu bedo...*

— *Pii pudi kiri walli* = the water is not yet boiling.

3. Transitive verbs — Active voice — Indicative mood

As in several kindred languages (e.g. Shilluk and Jur), Päre trans. verbs have two forms: applicative and qualitative. We have the applic. form when the verb is followed by a direct object: *a-tha-la riyo* = I cook meat. We have the qualit. forms when no object follows, or, if there is any, it is expressed in an "indirect" way: *a-thedo* = I cook; *athedo ki riyo* = I cook meat.

A. APPLICATIVE FORM

Present

Paradigm of *twoc* = to tie; dots stand for the object (direct): *a-twoca...*, *i-twoca...*, *yi-twoca...*; *o-twoca...*, *wa-twoca...*, *u-twoca...*, *gi-twoca...*

As usual, verbs keep their root unaltered, but some have their ending changed: *a-thala riyo* = I cook meat; *cwou pura pwodho, i män thala riyo* = men cultivate the field, and women cook the meat. But: *i-nenda ani* = you see me (from *nen* = to see); *i-cwonda ani* = you call me (from *cwol* = to call); *a-ciega dtho* = I shut the door (from *ciek* = to shut); *a-timba...* (from *tim* = to do, to make).

(S) The qualit. form may stand for the present imperfect or continuous, or even convey the idea of a "usual" action, almost as one's job: *a-thedo* = I cook, I am cooking (and also: cooking is my job).

In negative sentences, the object comes first, followed by the neg. particle "ba", followed in its turn by the verb: *yi ba nena* = I do not see you; *dhi Päre ba winyja* = I do not know the Päre language.

Past

Conjugation paradigms of: *twoc* = tie; *yany* = offend; *cwol* = call.

<i>...a-twoya</i>	<i>...a-yany-a</i>	<i>...a-cwol-a</i>
<i>...a-twoc-i</i>	<i>...a-yanyj-i</i>	<i>...a-cwol-i</i>
<i>...a-twoy-e</i>	<i>...a-yanyj-e</i>	<i>...a-cwol-e</i>
<i>...a-twoy-o</i>	<i>...a-yanyj-o</i>	<i>...a-cwond-o</i>
<i>...a-twoc-wa</i>	<i>...a-yanyj-wa</i>	<i>...a-cwond-uwa</i>
<i>...a-twoc-u</i>	<i>...a-yanyj-u</i>	<i>...a-cwond-u</i>
<i>...a-twoc-igi</i>	<i>...a-yanyj-igi</i>	<i>...a-cwond-igi</i>

In the past, more than in other tenses, the typical "old" Luo construction is employed: object + verb + subject: *otho aywic-i?* = did you sweep the room?; *dyeikki acam udieki* = lit. your goats (ob.) ate the hyena (sub.); *tic athori?* = did you finish the work?, *bel a-rude ya muber* = she/he ground the dura very well.

Also the construction "sub. + obj. + verb" is allowed: *Nyi Lipith Nyi Päre a-nee* = a Lopit killed a Päre.

With pronouns, the prefix "na" is alternatively (and preferably?) used: he called me = *a na-cwol-e* (= *a cwol-e*);

they offended (= insulted...) me = *a na-yanyj-igi* (= *a-ya-nyj-igi*).

Negation - The neg. particle "*k* + vowel + *r* + vowel" is conjugated as a verb, or, rather, declined as a "possessive" before the verb: *kira* (= *kara*); *kiri* (= *ki*); *kire* (= *kere*, *ke*); *koro* (= *ko*); *kiwa* (= *kuwa*); *kuru* (= *ku*); *kigi*. E.g.: I did not see you = *yi ka(ra) neno*; *tic mara puk a-thoro* (or: *pudi kira thoro*) = I did not finish my work; *lumi kira winyjo* = I did not understand your word.

Future

Conjugation paradigms of: *nen* = see; *pur* = cultivate; *ywec* = sweep.

... <i>u-nena</i>	... <i>u-pur-a</i>	... <i>u-ywe-a</i>
... <i>u-nen-i</i>	... <i>u-pur-i</i>	... <i>u-ywec-i</i>
... <i>unen-e</i>	... <i>u-pur-e</i>	... <i>u-ywe-e</i>
... <i>u-nen-o</i>	... <i>u-pur-o</i>	... <i>u-ywey-o</i>
... <i>u-nend-a</i>	... <i>u-pur-wa</i>	... <i>u-ywey-wa</i>
... <i>u-nend-o</i>	... <i>u-puy-u</i>	... <i>u-ywey-u</i>
... <i>u-nend-e</i>	... <i>u-puy-e</i>	... <i>u-ywec-e</i>
— <i>in u-nen-a</i> = I shall see you; <i>gin u-nend-a</i> = we shall see them.		

Negation - "*ba kutu*" in all cases: *yi ba kutu nend-a* (= *nend-wa*) = we shall not see him.

(S) A short Appendix containing examples illustrating the use of the present and past tense.

— I pay (for) your goat = *acolá dyeli* = *acol ke dyeli*; you pay (for) my got = *dyéndá acoli* = *i cóli dyenda*; we pay your goat = *wá cóndá dyéndi*; I tie the rope = *a-twoca tól*; I offend the fellow = *a-yanya patti*; i call a man = *a cwonda dhanho*; I kill a man = *a neka dhanho*.

— I paid you = *i ná cola*; I paid your goat = *dyéli acóla*. Paradigm of the past tense of "to cook meat": *riqó athala*; ... *atháli*; ...*athale*; ...*athando*, *athand(u)wa*, *athandi*, *athandigi*.

B. QUALITATIVE FORM

(1) Formation

Normally a change takes place in the verb, but there are no fixed rules governing it. As guidelines, we may point out that, as regards the final consonants "*k*, *p*, *t*, *th*",

they are "softened": a statement which applies somehow also to "*c*", chaging into the semivowel "*y*". Lastly the liquid "*l*, *r*" are turned into "*d*" or "*t*", with which no relationship is apparent. Exceptions, as well as quite irregular changes, are not wanting. Herewith a list illustrating what has been said above.

VERB	APPLIC.	QUALIT.	VERB	APPLIC.	QUALIT.
wait	<i>cuc</i>	<i>cuyo</i>	give	<i>muc</i>	<i>muyo</i>
create	<i>cwac</i>	<i>cwäyo</i>	forgive	<i>wic</i>	<i>wi(y)o</i>
harvest	<i>kac</i>	<i>kayo</i>	work	<i>tic</i>	<i>tiyo</i>
tie	<i>twoc</i>	<i>twoyo</i>			
shut	<i>ciek</i>	<i>ciego</i>	command	<i>cik</i>	<i>ci(y)o</i>
assist	<i>gwok</i>	<i>guo</i>	pray	<i>lek</i>	<i>leo</i>
eat	<i>gop</i>	<i>gobo</i>	open	<i>yap</i>	<i>yabo</i>
drink	<i>mäth</i>	<i>mädho</i>	cut	<i>mot</i>	<i>modo</i>
show	<i>nyuth</i>	<i>nyudo</i>	grind	<i>rut</i>	<i>rudo</i>
shoot	<i>kel</i>	<i>keto</i>	carry	<i>kël</i>	<i>këdo</i>
call	<i>cwol</i>	<i>cwoto</i>	cook	<i>thal</i>	<i>thedo</i>
cut	<i>qol</i>	<i>qudo</i>	steal	<i>kwal</i>	<i>kwoto</i>
clean	<i>kwor</i>	<i>kwodo</i>	send	<i>or</i>	<i>oto</i>
write	<i>gor</i>	<i>godo</i>	think	<i>par</i>	<i>patto</i>
build	<i>ger</i>	<i>gedo</i>			

As seen above, "*k*" is often elided. Sometimes the consonant undergoes no change, but "*o*" is added to the verb root.

give back	<i>dwok</i>	<i>dwoko</i>	give	<i>cip</i>	<i>cippo</i>
make, do	<i>tim</i>	<i>timo</i>	eat	<i>cam</i>	<i>camo</i>
cath	<i>mak</i>	<i>mako</i>	watch	<i>kur</i>	<i>kuro</i>
Examples of "irregular" changes.					
find	<i>yut</i>	<i>itto</i>	offend	<i>yany</i>	<i>yedo</i>
ask	<i>penyji</i>	<i>peo</i>	teach	<i>pwonyji</i>	<i>ponyo</i>
bring	<i>kël</i>	<i>kenno</i>			

(2) Conjugation

Herewith the paradigm of *timo* = do, make.

PRESENT	PAST	FUTURE (a)	FUTURE (b)
<i>a-timo</i> (<i>ani-timo</i>)	<i>an-atimo</i>	<i>an-utimo</i>	<i>a kutu ki timo</i>
<i>i-timo</i> (<i>ini-timo</i>)	<i>in-atimo</i>	<i>in-utimo</i>	<i>i kutu ki timo</i>
<i>yi-timo</i> (<i>yini-timo</i>)	<i>yin-atimo</i>	<i>yin-utimo</i>	<i>yi kutu ki timo</i>
<i>o-timo</i>	<i>on-atimo</i>	<i>on-utimo</i>	<i>oni kutu ki timo</i>
<i>wa-timo</i>	<i>wan-atimo</i>	<i>wan-utimo</i>	<i>wa kutu ki timo</i>
<i>u-timo</i>	<i>un-atimo</i>	<i>un-utimo</i>	<i>u kutu ki timo</i>
<i>gi-timo</i>	<i>gin-atimo</i>	<i>gin-utimo</i>	<i>gi nutu ki timo</i>

Negation

PRESENT: *a ba timo, i ba timo, yi ba timo...*

PAST: *a kiri timo, i kiri timo, yi kiri timo...*

FUTURE: *a ba kutu timo, i ba kutu timo, yi ba kutu timo...*

Parallel conjugation schemes exhibit, e.g. *toyo* from *twoc* (= tie) and *cwodo* from *cwol* (= call).

(3) Usage

Whether an object follows, or not, the form is always the same. If there is an object, this is "indirect", viz. it does not follow the verb "directly", but the prep. "ki" stands between verb and object (The same as in Jur, where "ke" corresponds to "ki").

— *a-ombo k(i) ugut* = I take the bicycle; *a-tedo ki kwön* = I cook (= am cooking) the porridge; *a-mädho ki pii* = I drink water; *gin-apuro ki pwotha* = they have hoed my field; *a ba timo ki gija moro* = I do not do (= I am not doing) anything; *nyiponni-go ba kwano* = this boy does not read; *a ba miti lwathinh murico* = I do not like bad boys; *a pudi kiri cämo ki kwön* = I did not yet eat porridge; *yi kiri buto* = he did not sleep; *i ba kutu kwäyo* = you will not swim; *wa ba kutu i-dhi* = we shall not climb. Examples showing special constructions: *a-cipo ki kura bayi* = I give the ball to you; *cipi ki bel mogo bay* = give some grain(s) to your father; *muc ani (= muc-aa) ki pii* = give me water; *muc wani tin ki cam marwa mar cuth* = give us this day (= today) our daily food; N.N. *on amuye ki jammi bëët* = N.N. gave us everything.

4. Passive voice

Päri makes a large use of the passive voice, which is formed by the verb root, prefixed or suffixed differently, according to the various tenses.

A. WITHOUT AGENT

(1) Conjugation paradigms

Two verbs are given together: *twoc* (= tie) and *pwonjo* (teach): the dots stand for the pronoun (+ "ki" in the present), omitted to save space.

PRESENT

a ki twoyo; ...pwonyjo
i ki twoyo; ...pwonyjo
yi ki twoyo; ...pwonyjo
oni ki twoyo; ...pwonyjo
wa ki twoyo; ...pwonyjo
u ki twoyo; ...pwonyjo
gi ki twoyo; ...pwonyjo

PAST

an a-twoc; ...a-pwonyji
in a-twoc; ...a-pwonyji
yin a-twoc; ...a-pwonyji
on a-twoc; ...a-pwonyji
wan a-twoc; ...a-pwonyji
un a-twoc; ...a-pwonyji
gin a-twoc; ...a-pwonyji

FUTURE

an u-twoc; ...u-pwonyji
in u-twoc; ...u-pwonyji
yin u-twoc; ...u-pwonyji
on u-twoc; ...u-pwonyji
wan u-twoc; ...u-pwonyji
un u-twoc; ...u-pwonyji
gin u-twoc; ...u-pwonyji

Negation: *a ba twoc; ...pwonyji; a kiri twoyo; ...pwonyjo; a ba kutu twoc; ...pwonji.*

(2) Examples

— *thol atwoc* = the rope was tied; *otto aywec* = the room was swept; *nyipondo acor i namo* = the boy was thrown into the river; *yin apwot pir racce* = he was beaten for his naughtiness; *jou abijo anäk* = five men were killed; *awene muthoth anäk i pwothwa* = many guinea-fowls were killed in our field (*pwothwa* = *pwothuwa*); *dhök apar amac* = ten heads-of-cattle were robbed; *Uwär näkka i kalo* = Uwar was killed in the stable (= kraal); *yi näkka i nino* = he was killed while he was asleep (lit. in the sleep).

B. WITH AGENT

The conjugation of the verb remains the same, with the exception of the present, where the regular form is always used (e.g. *pwonyji* and not *pwonyjo*, as seen above).

To undergo a change is the noun-agent, whose ending is modified by a suffix in this way:

(1) "i" is added to nouns ending in consonant: *awuope apwoc lapwonyi* = the young men were praised by the teacher; *rwadha akwal nyi Lipithi* = my bull was stolen by a Lopit; *pwodho apur cwowi* = the field was cultivated by men; *wan anäk keci* = we were killed by hunger; *dyel anäk udyekki* = the goat was killed by the hyena.

(2) Nouns ending in "o" and "a" change the final vowel into "e": — *atwoc Paule* = I was tied by Paul; *dhöö rwöth akwal Ukele* = the cattle of the chief "were" stolen by Ukelo.

(3) Nouns ending in "u" have the "u" changed into "i": *dhyaya akül Akuri* = my cow "was carried by Akuru"; *dyend Aceri anäk Likudi* = Aceri's cow was killed by Likudu (1).

5. Some characteristics of the use of verbs

(1) Reduplication

All transitive verbs can be reduplicated, both in the applicative and qualitative forms. This is done especially in the present and future tenses. Reduplication gives emphasis to the speech. The construction runs as follows: object + verb + subject + verb (reduplicated). If the sub. is a pronoun, this comes only after the first verb form. The second one ends in "o". E.g. *lummi Jwok winyji-gi winyjo* = lit. the word of God hear-they hear.

— *Radio awinji?* = Do you listen to the radio?; *Ii, radio awinyja* (past); *Ii, awinyja radio* (present); *I, radio winyja-winyjo*.

(1) In connection with the "Passive with agent", see S.'s NOTE at the end of this booklet, after A SHORT APPENDIX ON PHONETICS.

NEGATION: *radio (ba) kutu ki winyji-winyjo lio* = Will you not listen to the radio tomorrow?; *Ii, radio kutu ki winyja-winyjo lio*; *Boggo: radio ba kutu winyja (-winyjo)* = No... — *rwöth an anene, nalenye acwuole-cwolo* = the chief saw me, and (me) called; *jammi bëët mu nu-kwacu bay Wöra ki nyingga, kutu ki cibe-cibo* = everything you will ask from (= to) my Father, he will give.

Examples with replexisive pronouns: "to kill one-self".

Present: I kill myself, you... = *raa nä nä, rii näkki nä, ree nëë nä; rokko nä nä, rokkuwa näkka nä, rokku näkku nä, rokkigi näkke nä*.

— I wash myself (= I bathe): *raa lwa lwo, rii lwoki lwo, ree lwe lwo; rokko lwo lwo, rokkuwa lwoka lwo, rokku lwolwoku lwo, rokkigi lwoke lwo*.

(2) Interrogation

When the subject is a noun, two changes take place: at the end of the noun, with the addition of "i"; at the end of the first verb form, if the noun begins with a vowel.

— *winyji rwöthi winyjo* = the chief does listen; *winyji lwathinhi winyjo* = the boys do listen.

There is no difference in spelling between affirmative and interrogative sentences. The difference lies in intonation, pitch of voice, etc. — as, after all, in other languages, both African and non-African.

yi nuto? *Ii, yi nuto* = is he present? Yes, he is present; *yin acamo?* *Ii, yin acamo* = did he eat? Yes, he ate; *i pudi kiri pii adyenni?* = did you not arrive before?; *un aci kune awäre?* = where did you (pl.) go yesterday?; *jogo i kundogo lenyi lenyo ki nenni?* = lit; those people there can you (sing.) see?

Colloquially, "i" is added at the end of interrogative sentences: *beri? raci?* = (is it) good? bad?; *i beri? an uma do!* = are you all-right? I am well; *yoo beri?* = is the road good?

POSITIVE answers: — *Ii, eu* = yes; *bayu* = of course; *indono* = (yes) like that; *in-doba* = exactly so; *nyuno kere* = exactly so.

NEGATIVE answers: — *Boggo* = no, nothing; *ban-nigi no* = not so; *path* = (it is) different; *path ki no* = not like that.

(3) Asking permission

The suffix "a" is added to the verb: — *cia? oa?* = may I go? may I come?; *dunyaa, donyaa?* = may I enter?; *ca-maa? lubaa? indhaa?* = may I eat, speak, climb?

(4) Conjunctions and adverbs = verbs

Some conjunctions and adverbs are placed before the verb, modifying its meaning, or, rather, specifying the way in which an action is done. Occasionally they become, practically, verbs, and as such they are conjugated.

a) *pudi* = not yet: — *gin ayuda gi pudi cādho way alola* = I found them (while) still walking on the road; *na puda* (= verb) *kundo, boꝛgo gi murac mu timo* = while I was there (still there), nothing bad happened.

b) *keta* = till, until: — *cuggi keti* (till = when) *namo*, pl. *cuggu na ketu name* = stop “when” (originally “till”) you arrive at the river.

c) *benna, cira* — Both these words denote continuity, frequency..., and therefore serve, somehow, to form frequentative verbs:

— *i benna tyer* = you are used to quarrel (= you always quarrel); *cira cira tēdo cuuth ki kwōn ki pira kede ki pir nyia* = my wife cooks food (= porridge) for me and my children everyday (in Pāri the adverb is placed at the beginning). The same sentence can be rendered in other ways: *ani ki nyia cir cia ka tenno ki kwōn cuuth* = *cia be tenni ani ki nyia ki kwōn cuuth*. — *Likoyo benna kel k(i) Acoli, i dhōk Acoli macce mayo* = the Lokoya often fight with the Acoli and rob their cattle.

d) *putta* — indicates an action performed at once, without delay. With trans. verb, it is conjugated regularly with them:

object subject verb	pl. ...	<i>putto ki...</i>
... <i>putta ki...</i>	...	<i>puttwa ki...</i>
... <i>putti ki...</i>	...	<i>puttu ki...</i>
... <i>putt(y) ki...</i>	...	<i>puttigi ki...</i>

With intr. verbs, *putta* is invariable and “*ki*” is omitted: *a putta riṇo, cādho, butto* = I run, walk, sleep at once; *ni guda abine kende, adi putta cayo* = if only I touch his dress, I shall recover. Trans. verb: — *aywom anāk quwi, i nyie bēēt putti ki cam* = the lion killed the big monkey, and ate all its children.

e) *kadho*: indicates “intensity” of desire, will...: — *a-kadho ki nine* = I want very much to sleep; *a-kadho ki tio* = I am fond (= veru desirous) of work.

f) *tira* — followed by a noun as object, denotes an action done “in vain”: — *a-tira pwoṇy* = I teach in vain.

g) NOUN = verb — nouns sometimes turn into a verb: — *wiyyu* (pl.) *kidhi* = go around the mountain (= hill, stone).

h) *ber*, lit. meaning “good” (it is good) is often employed to convey the idea of “convenience, necessity...” of doing an action: — *ber i gini tia tio* = it is good (= convenient...) for me to do so (= lit. good (that) this thing I-do do); *ber i lwak ki penyo* = it is convenient to ask people... (= people ought to be asked... about...).

(5) DIRECTIONAL verbs = verbs changing according to the “direction” of the action.

<i>a-oto</i> = I send for a message	<i>a-onno</i> = I receive a message
<i>a-kado</i> = I carry away	<i>a-kanno</i> = I bring here
<i>a-cwodo</i> = I call...	<i>a-cwonno</i> = I come to call
<i>a-puto</i> = I depart	<i>a-punno</i> = I arrive
<i>a-nyanho</i> = I go far	<i>a-nyinhnho</i> = I approach
<i>a-rwodho</i> = I hurry there	<i>a-rwonhnho</i> = I hurry here
<i>a-geo</i> = I buy	<i>a-ḡemmo</i> = I come to buy
<i>a-tioco</i> = I go to work	<i>a-tinyṇyo</i> = I come to work
<i>a-godo</i> = I write	<i>a-gonno</i> = I come to write
<i>a-idho</i> = I go up, or down	<i>a-inhnho</i> = I come up, or down.

N.B. By now the reader will be aware that in this chapter a certain number of prefixes and suffixes have been gradually joined to the verb, as should be done — I believe — if any literature were to be published in Pāri (S).

VIII. VERBS — bis — MOODS

1. Subjunctive

The subjunctive mood is introduced by means of the conjunction *wör*; less often by *man*, *i*, *ni*.

CONJUGATION PARADIGMS

Applicative form: its construction is: "wor" + object + subject, as suffix, if it is a pronoun. E.g. "nenö" (= see).

PRESENT

wör... nena = that I may see
wör... neni = that you see
wör... nene = that he see
wör... neno = that we (incl.) see
wör... nendwa = that we (excl.) see
wör... nendu = that you see
wör... nendigi = that they see

PAST

wör... da neno
wör... di neno
wör... de neno
wör... do neno
wör... dwa neno
wör... du neno
wör... dugi neno

NEGATIVE: sing. The pl. is as above.

wör... ba nenda
wör... ba nendi
wör... be nende

wör... ba da neno
wör... ba di neno
wör... ba de neno

Qualitative form: its peculiarity is the repetition of the subject before and after the verb.

PRESENT

wör... atima = that I may do
wör... itimi = that you may do
wör... yitime = that he may do

PAST

wör a da timo
wör i di timo
wör yi de timo

wör... otimo = that we may do
wör... otimwa = that we (excl.) may do
wör... utimu = that you (excl.) may do
wör... utimgi = that they (excl.) may do

wör o do timo
wör o dwa timo
wör u du timo
wör u dugi timo

NEGATIVE

wör a ba tima
wör i ba timi
wör yi ba time...

wör a ba da timo
wör i ba di timo
wör yi ba de timo

Examples: — *kwopu lup bëët bay lapwony wör akomme bayä* = tell everything to the teacher (so) that he may inform me; *madhi ki cai* (Ar.) *moro mulyet i kwok wör oe* = drink hot tea (so) that your sweat may come out.

2. Conditional

The conditional mood is introduced by means of the conj. "ni". Other conj. may also be employed instead: *nigi*, *nu*, *kini*. If the condition implies the idea of impossibility, *uca* will precede *ni*.

The past of the qualitative form has the prefix "u" before the verb. Here, to show clearly the difference between applic. and qualit. form, the subject (= pronoun, in its shorter form) will be separated from the verb. A practice which, perhaps, could be usefully applied to all cases of this kind, and similar ones.

CONJUGATION PARADIGMS

Applicative

PRESENT

ni nena... = if I see...
ni neni... = if you see...
ni nene... = if he see...
ni neno... = if we... (incl.)
ni nendwa... = if we... (excl.)
ni nendu... = if you...
ni nendigi... = if they...

PAST

ni a neno... = had I seen...
ni i neno... = had you seen...
ni yi neno... = had he seen...
ni o neno... = had we... (incl.)
ni u wa neno... = had we... (excl.)
ni u neno... = had you... (excl.)
ni igi neno... = had they... (excl.)

NEGATIVE

ni ba nena... = if I do not see...
ni ba neni... = if you do not see...
ni ba nene... = if he do not see...
ni ba neno... = if we do not see...
ni ba nenda... = if we (excl.) do not see...
ni ba nendu... = if you (excl.) do not see...
ni ba nende... = if they (excl.) do not see...

PAST

ni kara neno... = had I not seen...
ni kiri neno... = had you not seen...
ni kere neno... = had he not seen...
ni koro neno... = had we not seen...
ni korwa neno... = had we (excl.) not seen...
ni koru neno... = had you (excl.) not seen...
ni kirgi neno... = had they (excl.) not seen...

Qualitative

PRESENT

ni tima ki... = if I do...
ni timi ki... = if you do...
ni timi ki... = if you do...
ni time ki... = if he do...
ni timo ki... = if we do...
ni timwa ki... = if we do...
ni timu ki... = if you do...
ni timgi ki... = if they do...

PAST

ni a nu timo... = had I done...
ni i nu timo... = had you done...
ni yi nu timo... = had he done...
ni o nu timo... = had we done...
ni wa nu timo... = had we (excl.) done...

ni u nu timo... = had we (incl.) done...
ni gi nu timo... = had they done...

NEGATIVE: *ni ba tima, timi...* *ni kara timo, kiri timo...*
 In the schemes given above, "ni" always precedes the verb. If the subject is a pronoun, it usually comes before, but it occasionally follows it, in its shorter form, as a suffix.

Examples: — *ni thowa, ni a thou* = if I die; *nu bedigi, ni gi bedo* = if they stay; *nu bedi lwathinhnhi, ni lwathinh bedo* = if the boys stay; *uca ni wöra nuto, aba i condo no* = if my father were (present), I should not suffer so (much).

3. Imperative

The 2nd pers. sing. ends in "i" and the pl. in "u".

CONJUGATION PARADIGMS

APPLICATIVE

kwobi pl. *kwopu* = say, tell
yanyji » *yanyju* = offend
penyji » *penyju* = ask
ɣoli » *ɣondu* = cut
maa » *makku* = take, catch

QUALITATIVE

köbi, pl. *köbu*
yëdi, » *yëdu*
pei, » *peu*
ɣudi, » *ɣudu*
makki, » *makku*

In the sing., the ending "i" is often elided in the course of the sentence, even if only an object follows: — *mak gari* = take the bicycle; *nen män digo* = look at those women; *kel bugo* (Eng.) *baya* = bring me the book.

The pl. form often undergoes the changes spoken of in the preceding chapter. Herewith a list of such verbs.

loyi pl. *locu* = win *kani* pl. *kandu* = keep
muyi » *mucu* = give *mieli* » *miendu* = dance
ɣondu yadhi cende = cut (pl.) those trees.

NEGATIVE: *kiri*, sing.; *kuru*, pl. precedes the verb.

kiri lilli = do not shout
kiri muli = do not touch
kiri cädho = do not walk
 pl. *kuru mundu* = do not touch
 » *kuru cii namo* = don't go to the river
 » *kuru dwando* = don't grumble.

The object is usually placed between the neg. particle and the verb, but sometimes after.

— *kiri gawa* (Ar.) *waŋi* = do not burn the coffee
kiri agulu mu da cilo wii kany = do not keep dirty pots here

kiri gi yēli (= *giri yēl-gi*) = don't trouble them
kiri yēli lwak mogo = *kiri lwak mogo yēli* = don't trouble anyone.

— *kiri* and *kuru* have the final vowel elided when followed by a pronoun, for the sake of euphony: — *kir-a*, *kir-i*, *kir-e*; *kir-o*, *kir-wa*, *kir-u*, *kir-gi*. The same happens when they are followed by a noun beginning with a vowel:

— *kir Ilario*...

IMPERATIVE + OPTATIVE

So far only the 2nd persons have been seen at work. For other persons, whether expressed by nouns or pronouns, the verb preceded by "*ki*" acts as "*imperative*". It may do, occasionally, also for the "*optative*", indicating the desire of the speaker, or it may express the convenience that an action should be done, or not.

E.g. *lwak ki penyjo* might be translated: let the people be asked (about a question); people should be asked (about); it is convenient to ask people (about). Some more examples.

— *ŋatti kwēr, ki wio* = he-who refuses, must (ought to) be punished; *pwony ki winyjo* = the teaching should be understood.

TWO IMPERATIVES together

The two verbs are joined by means of the conjunction "*na*", which, however, can be omitted almost at will.

— *kwany thol na twoci go muber* = take the rope and tie it well; *cii na kunyji* = go and help; *winyji lupa na tii go* = hear my word and do it — *cii ombi ki kwön* = go and take the food (lit. porridge); *oyi konynyo* = come and help...; *cii lwokki* = go and wash (yourself); *oyi, o kélo gi* = come, let us carry them.

4. Infinitive

Both the applic. and qualit. forms are used:

<i>pwonyji lwak</i>	<i>pwonyjo ki lwak</i> = to teach people
<i>ŋondi yath</i>	<i>ŋudo ki yath</i> = to cut a/the tree
<i>thanhdhi kwön</i>	<i>tedo ki kwön</i> = to cook the food (= porridge)

a) The infinitive as a verbal noun

(1) When used as subject, it stands alone: *tiyo kede ki kwano*, *biyyo* = to work and to read, (are) good; *ŋondi yath a tiyi cwou*, *thanhdhi kwön a tiyi män* = to cut wood (is) work of/for men, to cook food (is) work for women; *onyi pajo ber* = to come home (is) good.

(2) When used as object, it is preceded by "*ki*": *yini uwöny ki kwano* = he knows (how) to read; *yi leny ki cinni kany mite* = he can go where he likes; *lapwony mänä gi ki bedo i skul* (Engl.) = the teacher forbids them to remain in the school; *a mita nend-e* (= *nendi go*) = I want to see him (N.B. In the last example "*ki*" has been omitted, as it is omitted in similar constructions: no rules in this field are without exceptions).

b) When the infinitive indicates the purpose of an action, it is regularly preceded by "*kun*": — *ou kun cambu kwön* = come to (= and) eat food; *on acii ku buto* (= *nine*) = we go to sleep; *a ba cii kun cwotta* = I don't go to call.

5. Participle-Gerund

In Päri such "western" grammatical categories are rendered by means of various constructions, the commonest among which is that governed by the conjunction "*na*". — as I was going home (= while going home...), I found them in the river = *na ca pajo, gin ayuda i namo*; having finished the work, he went home = *na lenye ki tic, i yi ca pajo*; having found him in the bush (= forest), at once he speared him (lit. he pierced him with a spear) = *na yut yini* (= *na yut go, na yudi go*) *i thim, i putti ki kel ki toŋ*; having seen him dead, he ran away with fear = *na nen go in athou* (= *na nen yini yuuthou*), *i yi riŋga wogo pir lwör*; having been offended, he got angry = *na yany yini, i yi mändö*; being Omor (as) a chief = while Omor was a chief... = *na bedi Omori ya rwöth*...

IX. VERBS — LISTS OF VERBS WITH THEIR MAIN FORMS

These list are meant to help beginners in the study of Pāri to conjugate verbs which present special difficulties, owing to the changes of their endings. Moreover they provide some additional material to the small Vocabulary, to be found at the end of this booklet. When samples of conjugation are given, usually only the 1st pers. sing. is shown.

1. Some irregular verbs

<i>cio</i> = to go	PRESENT	PAST	FUTURE
	<i>a-cio</i>	<i>an-acio</i>	<i>a kutu ki cio</i>
NEGAT.	<i>a ba ci</i>	<i>a kiri cio</i>	<i>a ba kutu ci</i>
INTERR.	<i>cia?</i>	<i>a kiri cio?</i>	<i>a kutu ki cio?</i>
IMPER.	<i>cii, cuu</i>	<i>kiri ci,...</i>	
INFIN.	<i>cinni</i>		
<i>daa</i> (= <i>dak</i>) = to move (to a new place, residence)			
IMPER.	<i>daa, dakku</i>		
INFIN.	<i>daa</i>		
<i>doo</i> = to go back	<i>a-dok</i>	<i>an-adok</i>	<i>a kutu ki dok</i>
NEGAT.	<i>a ba dok</i>	<i>a kiri dok</i>	<i>a ba kutu dok</i>
IMPER.	<i>doo, doku</i>		
INTERR.	<i>doa?</i>	<i>a kiri dok?</i>	
INFIN.	<i>doo, donni</i>		
<i>duo</i> = to come back	<i>a-duo</i>	<i>an-aduo</i>	<i>a kutu ki duo</i>
NEGAT.	<i>a ba du(u)</i>	<i>a kiri duo</i>	
IMPER.	<i>dui, duu</i>	<i>kiri duo, kuru duo</i>	

dwil = to be (or, come) late

IMPER. = *dwili, dwindu* INFIN. = *dwil, dwindi*

kuc = to ignore (not know)

PRESENT + PAST = *kuya, kuci, kuye; kuyo, kucca, kuccu, kucce*

FUTURE = *kutu ki kuya,...*

luc(co) = to be unable to (do...)

PRESENT = *a-lucci, i-lucci, yi-lucci; o-lucci, wa-lucci, u-lucci, gi-...*

PAST = *an-alucco,...*

FUTURE = *a kutu ki lucco,...*

muc(i) = give

PRESENT = *a muya, a-muci, amuye; amuco, amuc(w)a, amucu, amucgi*

FUTURE = *kutu ki muya muyo,...*

ȳec(ci) = to know

PRESENT = *ȳea, ȳecci, ȳee; ȳecco, ȳecca, ȳeccu, ȳecce*

FUTURE = *a kutu ki ȳea ȳeo,...*

NEGAT. = *ba ȳea, ba ȳecci,...*

I ka ȳeo, a ki ȳeo...

INTERR. = *ȳea? ȳecci?...*

oo (= *o, oyo*) = to come

PRESENT = *a-oo* PAST = *an-ao* FUTURE = *a kutu ki oo*

INTERR. = *oa?* *a kiri oo?*

IMPER. = *oi, owu* INFIN. = *ooi, onyi*

par(o) = to think

PRESENT + PAST = *apara, apari, apare; apayyo, apayya, apayyu, apayye*

FUTURE = *kutu ki para paro,...* *pari,...* *pare...*

wio (= *wicci*) = to leave (= allow...)

PRESENT + PAST = *awi(y)a, awiai, awie; awi(y)o,*

awi(w)a, awiau, awiae

FUTURE = *kuti ki wia wio*

winyiji (= *winyjo*) = to understand

PRESENT + PAST = *awinyja, -ji, -je; awinyju-wa, -ju, -jigi*

FUTURE = *kutu ki winyja winyjo*

wōŋga = to mean

PRESENT = *awōŋga, iwōŋga, yiwōŋga; pl... (regular)*

FUTURE = *kutu ki wōŋga wōŋgo*

N.B. From this list, it can be gathered that in plain, colloquial speech, the same forms are often employed for present and past; in more correct (not to say "elaborate") language, however, a distinction between the two tenses is made, according to the conjugation paradigms given in the previous chapters.

2. Intransitive verbs

Their conjugation is regular. Only the imper. and infin. moods are given here, showing, in some cases, variations in the word itself.

	IMPERATIVE	INFINITIVE
<i>a'amo</i> = yawn	<i>a'ami, a'ambu</i>	<i>a'am</i>
<i>bedo</i> = stay, live (in...)	<i>bedi, bedu</i>	<i>bedo, beete</i>
<i>cädho</i> = walk	<i>cädhi, cädhu</i>	<i>cädho</i>
<i>cando</i> = suffer	<i>candi, candu</i>	<i>candi</i>
<i>cero</i> = rise	<i>ceri, ceyyu</i>	<i>cero</i>
<i>cuygo</i> = stand	<i>cuygi, cuygu</i>	<i>cuygo</i>
<i>donyo</i> = enter	<i>donyi, donyju</i>	<i>donyo, donyji</i>
<i>giro</i> = sneeze	<i>giri, giyyu</i>	<i>gir, giyyi</i>
<i>ketho</i> = scatter	<i>kethi, kethu</i>	<i>kethi</i>
<i>lädo</i> = hasten	<i>läri, läyyu</i>	<i>lädo</i>
<i>lwoko</i> = bathe	<i>lwoki, lwoku</i>	<i>lwoki</i>
<i>munyo</i> = smile	<i>munyi, munyu</i>	<i>munyo</i>
<i>qero, qetho</i> = laugh	<i>qyeri, qethi...</i>	<i>qyeyyi, qethi</i>
<i>pii</i> = arrive	<i>pii, piyyu</i>	<i>pii, piini</i>
<i>wuondo</i> = cough	<i>wuondi, wuondu</i>	<i>wuondi</i>
<i>ywoqo</i> = weep. cry	<i>ywoqi, ywoqu</i>	<i>ywoqo</i>

3. Transitive verbs

ROOT	MEANING	APPLIC. PRES. + PAST	QUALIT. PRES. + PAST	IMPER. APPL. + QUAL.	INFINITIVE APPL. + QUAL.
<i>bägi</i> <i>bil</i>	give taste	<i>a-bäga</i> <i>a-bita</i>	<i>bäga</i> <i>bil</i>	<i>bägi, -u</i> <i>bili, bindu</i> <i>biti, bitu</i>	<i>bäggi</i> <i>bil</i>
<i>cac</i>	look for	<i>a-caca, acaya</i>	<i>cäyo</i>	<i>cami, -u</i>	<i>cayo, cacci</i>
<i>ciek</i>	shut	<i>a-ciega</i>	<i>ciego</i>	<i>ciegi, -u</i>	<i>cieggi</i>
<i>ciik</i>	command	<i>a-cikka</i>	<i>cio</i>	<i>cii, cikku</i>	<i>cikki</i>
<i>cam</i>	eat	<i>a-camba, acama</i>	<i>cämo</i>	<i>cami, -u</i>	<i>cam</i>
<i>cär</i>	dig	<i>a-cära</i>	<i>cäro</i>	<i>cäri, -u</i>	<i>cär</i>
<i>cip</i>	give	<i>acip(p)a, -ba</i>	<i>cippo</i>	<i>cippi, -u</i>	<i>cippi</i>
<i>cuc</i>	wait	<i>a-cuca, -ya</i>	<i>cuyo</i>	<i>cuyi, -u</i>	<i>cuyo, cuci</i>
<i>cwac</i>	create	<i>a-cwaca, -ya</i>	<i>cwäyo</i>	<i>cwaci, -u</i>	<i>cwaci</i>
<i>cwoc</i>	tempt	<i>a-coka</i>	<i>cuo</i>	<i>coki, -u</i>	<i>coki</i>
<i>cwol</i>	call	<i>a-cwonda, -la</i>	<i>cwoto</i>	<i>cwoti, -u</i>	<i>cwoto</i>
<i>dok</i>	repeat	<i>a-doka</i>	<i>doko</i>	<i>doki, -u</i>	<i>doko</i>
<i>dwok</i>	give back	<i>a-dwoka, -ga</i>	<i>dwoko</i>	<i>dwogi, -u</i>	<i>dwoggi</i>
<i>gam</i>	answer	<i>a-gamba, -ma</i>	<i>gambo</i>	<i>gami, -u</i>	<i>gambo, gam</i>
<i>ger</i>	build	<i>a-gera</i>	<i>gedo</i>	<i>geri, geyyu</i>	<i>ger</i>
<i>gop</i>	eat	<i>a-gopa, -ba</i>	<i>gobo</i>	<i>gedi, -u</i>	<i>gedo</i>
<i>gor</i>	write	<i>a-gora</i>	<i>godo</i>	<i>gobi, -u</i>	<i>gor, gobo</i>
<i>gwok</i>	assist	<i>a-gwoka</i>	<i>guo</i>	<i>godi, -u</i>	<i>gor, goggi</i>
<i>kac</i>	harvest	<i>a-kaca, -ya</i>	<i>käyo</i>	<i>guo, guoku</i> <i>kayi, kaccu</i>	<i>guoki</i> <i>kaai</i>

ROOT	MEANING	APPLIC. PRES. + PAST	QUALIT. PRES. + PAST	IMPER. APPL. + QUAL.	INFINITIVE APPL. + QUAL.
<i>kal</i>	carry	<i>a-kala</i>	<i>kädo</i> (1)	<i>kädi, -u</i> (1)	<i>kändi</i> (1)
<i>käli</i>	bring	<i>a-käla</i>	<i>känno</i>	<i>kanni, -u</i>	<i>kanno, kändi</i>
<i>kan</i>	hide	<i>a-kana</i>	<i>käno</i>	<i>kani, kändu</i>	<i>kan, kändi</i>
<i>kel</i>	shoot	<i>a-kela</i>	<i>këto</i> (1)	<i>keli, kändu</i>	<i>kel (= kël)</i>
<i>kel</i>	paint	<i>a-kila</i>	<i>kido</i>	<i>këti, -u</i>	<i>këti (= këti)</i>
<i>kony</i>	help	<i>a-konya</i>	<i>kungo, -jo</i>	<i>kili, kindu</i>	<i>kel</i>
<i>kun</i>	abandon	<i>a-kuna</i>	<i>kun</i>	<i>konyi, -ju</i>	<i>kungo, konyji</i>
<i>kur</i>	watch	<i>a-kura</i>	<i>kuro</i>	<i>kuni, -ndu</i>	<i>kun</i>
<i>kwal</i>	steal	<i>a-kwala</i>	<i>kwöto</i>	<i>kuri, -u</i>	<i>kuro, kuyi</i>
<i>kwan</i>	count	<i>a-kwana</i>	<i>kwäno</i> (1)	<i>kwöti, -u</i>	<i>kwöti, kwändi</i>
<i>kwany</i>	choose	<i>a-kwanya</i>	<i>kwanyo</i>	<i>kwani, -u</i>	<i>kwano, kwändi</i>
<i>kwoc</i>	saw	<i>a-kwoca, -ya</i>	<i>kwoyo</i>	<i>kwanyji, -ju</i>	<i>kwany</i>
<i>kwop</i>	tell	<i>a-kwopa, -ba</i>	<i>köbo</i>	<i>kwoyi, -ccu</i>	<i>kwoci</i>
<i>kwor</i>	glean	<i>a-kwora</i>	<i>kwödo</i>	<i>kwopi, -u</i>	<i>köbo, kwopi</i>
<i>läwo</i>	avenge	<i>a-läwa</i>	<i>läwo</i>	<i>kwori, -u</i>	<i>kwoti</i>
<i>lek</i>	pray	<i>a-leka, a-lea</i>	<i>leo (= lëo)</i>	<i>läwi, -u</i>	<i>läwo</i>
<i>leg</i>	throw	<i>a-lega</i>	<i>leg</i>	<i>leki, -u</i>	<i>lek, leo</i>
<i>lil</i>	inquire	<i>a-lila</i>	<i>lido</i>	<i>legi, -gu</i>	<i>legi</i>
<i>lim</i>	gather	<i>a-lima</i>	<i>limo</i>	<i>lil, -ndu</i>	<i>lil</i>
<i>loc</i>	win	<i>a-looa, -ya</i>	<i>luyo, -cco</i>	<i>limi, -u</i>	<i>limo, lim</i>
<i>lok</i>	change	<i>a-loka, aloa</i>	<i>lwo, lukko</i>	<i>loyi, loou</i>	<i>lokki</i>
<i>lony</i>	swallow	<i>a-lonya</i>	<i>lonyo</i>	<i>loo, lokku</i>	<i>lokki</i>
				<i>lonyi, -ju</i>	<i>lony</i>

<i>luö</i>	milk	<i>a-luaca, -ya</i>	<i>luö</i>	<i>luä, luou</i>	<i>luö</i>
<i>lunyji</i>	avenge	<i>a-lunyja, -nya</i>	<i>lunyjo</i>	<i>lunyji, -u</i>	<i>lunyjo</i>
<i>lup</i>	say	<i>a-lupa, -ba</i>	<i>lubo</i>	<i>lubi, -u</i>	<i>lubo, lupi</i>
<i>luttho</i>	see	<i>a-lutha, -dha</i>	<i>ludho, -tho</i>	<i>lutthi, -u</i>	<i>ludho</i>
<i>lwer</i>	eat	<i>a-lwera</i>	<i>lwedo</i>	<i>lweri, -u</i>	<i>lwer, lweyji</i>
<i>lwör</i>	fear	<i>a-lwöra</i>	<i>lwörro</i>	<i>lwöri, -u</i>	<i>lwörro, lwöyi</i>
<i>mak</i>	catch	<i>a-maka, -aa</i>	<i>mätko</i>	<i>mää, mätku</i>	<i>mätki</i>
<i>män</i>	hate	<i>a-män, -na</i>	<i>män</i>	<i>mäni, -u</i>	<i>män</i>
<i>math</i>	drink	<i>a-matha, -dha</i>	<i>madho</i>	<i>mathi, -u</i>	<i>math, mathi</i>
<i>mäth</i>	greet	<i>a-mätha</i>	<i>mädho</i>	<i>madhi, -thu</i>	<i>mätho</i>
<i>mot</i>	cut	<i>a-mota, -da</i>	<i>modo</i>	<i>moti, -u</i>	<i>moto, moti</i>
<i>muc</i>	give	<i>a-muca, -ya</i>	<i>muyo</i>	<i>muui, mucu</i>	<i>muci</i>
<i>mul</i>	touch	<i>a-mula</i>	<i>mul</i>	<i>mul, -ndu</i>	<i>mul, mundi</i>
<i>myel</i>	dance	<i>a-myela</i>	<i>myel</i>	<i>myeli, -ndu</i>	<i>myel</i>
<i>nätk</i>	kill	<i>a-nätkka, anää</i>	<i>nätko, nää</i>	<i>nää, nätki, -u</i>	<i>nätki</i>
<i>nen</i>	see	<i>a-nenda, -na</i>	<i>nen</i>	<i>neni, -u</i>	<i>nen</i>
<i>nyip</i>	set fire	<i>a-nyipa, -ba</i>	<i>nyibo</i>	<i>nyibi, nyippu</i>	<i>nen</i>
<i>nyor</i>	love (2)	<i>a-nyora</i>	<i>nyor</i>	<i>nyori, -u</i>	<i>nyibo, nyippi</i>
<i>pec</i>	know	<i>peya</i>	<i>peya</i>	<i>nyori, -u</i>	<i>nyori</i>
<i>pic</i>	read	<i>a-picca, -ya</i>	<i>piyo</i>	<i>pecci, -u</i>	<i>pecci</i>
<i>pol</i>	cut	<i>a-ponda, -la</i>	<i>puo</i>	<i>piui, -cu</i>	<i>puo, picci</i>
<i>pwet</i>	pluck	<i>a-pweta, -da</i>	<i>pwedo</i>	<i>poli, -ndu</i>	<i>puo, pondi</i>
<i>omi</i>	bring	<i>a-oma</i>	<i>ombo</i>	<i>pwedi, -u</i>	<i>pweti</i>
<i>or</i>	send	<i>a-ora</i>	<i>oto</i>	<i>omi, -mbu</i>	<i>ombo, omni</i>
<i>pängi</i>	divide	<i>a-pänga</i>	<i>pängo</i>	<i>oti, -u</i>	<i>oto, oyyi</i>
<i>par</i>	think	<i>a-para</i>	<i>pätto</i>	<i>pängi, -u</i>	<i>pängo</i>
				<i>pari, -yyu</i>	<i>pätto, payyi</i>

ROOT	MEANING	APPLIC. PRES. + PAST	QUALIT. PRES. + PAST	IMPER. APPL. + QUAL.	INFINITIVE APPL. + QUAL.
<i>pär</i>	test	<i>a-pära</i>	<i>päro</i>	<i>päri, -yu</i>	<i>päro, päri</i>
<i>päth</i>	fall	<i>a-pätha</i>	<i>pädho</i>	<i>pathi, -u</i>	<i>padhi, pathi</i>
<i>penyji</i>	ask	<i>a-penyja</i>	<i>pëo</i>	<i>penyji, -u</i>	<i>pingo, pinyji</i>
<i>pith</i>	plant	<i>a-pitha, -dha</i>	<i>pidho</i>	<i>pithi, -u</i>	<i>pidho, pithi</i>
<i>pur</i>	dig	<i>a-pura, -ya</i>	<i>puro</i>	<i>puri, -u</i>	<i>pur, puryi</i>
<i>pwoc</i>	thank	<i>a-pwoca, -ya</i>	<i>pwoco</i>	<i>pwoci, -u</i>	<i>pwoci</i>
<i>pwonyji</i>	teach	<i>a-pwonyja</i>	<i>ponyo</i>	<i>pwonyji, -u</i>	<i>ponyo, pwonyji</i>
<i>pwot</i>	beat	<i>a-pwota, -da</i>	<i>podo</i>	<i>pwoti, -u</i>	<i>podo, pwoti</i>
<i>rany</i>	spoil	<i>a-ranyja</i>	<i>ranyo (rã...)</i>	<i>ranyji, -ju</i>	<i>ranyo, ranyji</i>
<i>raŋ</i>	see	<i>a-raŋga, -ŋa</i>	<i>raŋgo</i>	<i>raŋi, -u</i>	<i>raŋgo</i>
<i>riem</i>	chase (3)	<i>a-riemba, -ma</i>	<i>remo</i>	<i>riembi, -u</i>	<i>remo, riembi</i>
<i>rom</i>	meet	<i>a-rombi</i>	<i>rombo</i>	<i>rombi, -u</i>	<i>rombo</i>
<i>rup</i>	mix	<i>a-rupa, -ba</i>	<i>rubo</i>	<i>rupi, -u</i>	<i>rupi</i>
<i>rut</i>	grind	<i>a-ruta, -da</i>	<i>rudo</i>	<i>rudi, -tu</i>	<i>ruti</i>
<i>rwany</i>	loose	<i>a-rwänya</i>	<i>rwänyo</i>	<i>rwänyji, -u</i>	<i>rwänyji</i>
<i>tak</i> (4)	begin	<i>a-takka, ataa</i>	<i>takko</i>	<i>takki, -u</i>	<i>takko, takki</i>
<i>tic</i>	work	<i>a-tica, -ya</i>	<i>tio</i>	<i>tii, tiicu</i>	<i>tiici</i>
<i>tim</i>	do	<i>a-timba, -ma</i>	<i>timo</i>	<i>timi, -u</i>	<i>timo</i>
<i>thor</i>	finish	<i>a-thora</i>	<i>thor</i>	<i>thori, -gyu</i>	<i>turo, tuggy</i>
<i>tuk</i>	play	<i>a-tuk</i>	<i>tuk</i>	<i>tuki, -u</i>	<i>tuku</i>
<i>tur</i>	break	<i>a-tura</i>	<i>turo</i>	<i>turi, -gyu</i>	<i>turo, tuggy</i>
<i>tyer</i>	quarrel	<i>a-tyer</i>	<i>tyer</i>	<i>tyeri, -yu</i>	<i>tyer, tyeyji</i>
<i>twoc</i>	tie	<i>a-twoca, -ya</i>	<i>twogyo</i>	<i>twogyi, -cu</i>	<i>twogyo, twoci</i>

<i>wac</i>	talk	<i>a-waca, -ya</i>	<i>wayo</i>	<i>wayi, -cu</i>	<i>wayo, wacci</i>
<i>way</i>	burn	<i>a-wayä</i>	<i>wayo</i>	<i>wayi, -gu</i>	<i>wangi</i>
<i>wër</i>	complain		<i>(ana)wër</i>	<i>wëri, -yu</i>	<i>wër (ki)...</i>
<i>wic</i>	forgive	<i>a-wia (awiya)</i>	<i>wio</i>	<i>wii, wicu</i>	<i>wici...</i>
<i>wil</i>	forget	<i>a-wil</i>	<i>wil</i>	<i>wii, uwile</i>	<i>windi...</i>
(5)				<i>withu, uwinde</i>	
<i>winyji</i>	hear	<i>a-winyja</i>	<i>winyjo</i>	<i>winyji, -u</i>	<i>winyji</i>
<i>wör</i>	sing	<i>a-wöra</i>	<i>wöri</i>	<i>wöri, -gyu</i>	<i>wör, wöyji</i>
<i>wir</i>	turn	<i>a-wira</i>	<i>wiro</i>	<i>wiri, -gyu</i>	<i>wido, wiyji</i>
<i>yäl</i>	answer	<i>a-yala</i>	<i>yato</i>	<i>yali</i>	<i>yandi (6)</i>
<i>yany</i>	insult	<i>a-yanyja, -nya</i>	<i>yädo</i>	<i>yanyji, -ju</i>	<i>yädo, yanyji</i>
<i>yap</i>	open	<i>a-yapa, -ba</i>	<i>yabo (=yäbo)</i>	<i>yabi, -ppu</i>	<i>yäbo, yapi</i>
<i>yec</i>	tear	<i>a-yeca, -ya</i>	<i>yeco</i>	<i>yeyi, -cu</i>	<i>yeci</i>
<i>yer</i>	choose	<i>a-yera</i>	<i>yiedo</i>	<i>yieri, -u</i>	<i>yiedo, yier</i>
<i>yik</i>	prepare	<i>a-yikka, -ya</i>	<i>yiyö</i>	<i>yii, -cu</i>	<i>yiyö, yikki</i>
<i>yit</i>	wait	<i>a-yita, -da</i>	<i>yido</i>	<i>yiti, -u</i>	<i>yido, yitti</i>
<i>yut</i>	find	<i>a-yuta, -da</i>	<i>itto</i>	<i>yudi, -u</i>	<i>itto, yuti</i>
<i>ywiec</i>	sweep	<i>a-ywieca, -ya</i>	<i>ywieyo</i>	<i>yweyi, -cu</i>	<i>ywieyo, yweci</i>

(1) The centralisation of the vowel in this, and some other cases, is open to doubt. Natives, in fact, are not always consistent in their pronunciation even in the limited area of Pär country. Clear centralisation is found, e.g. in: *mädho* (= greet); *män* (= hate), *lwör* (= fear).

(2) More exactly: = fall in love.

(3) "Chase", "send away"...

(4) "ä" may be used throughout instead of plain "a": *täk, täd...*

(5) The verb is regularly preceded by then noun "*wic*" (= head), declined with the poss. suffix, according to persons.

(6) In several verbal forms "ä" is heard instead of plain "a".

X. THE PREDICATIVE CONSTRUCTION

A) "TO BE"

1. "To be" = Copula

a) With adjectives: no copula is used.

— *alola rac* = the road is bad; *pui liù* = the water is clear; *abini tar* = your dress is white.

Some adj. can be somehow conjugated as verbs: of course, without any copula. E.g. "to be good": I am good, you are good, etc.: — *a ber, i ber, yi ber; o biyyo, wa biyyo, u biyo, gi biyyo*.

Negation is expressed by means of "ba": — *pui ba liù* = the water is not clear.

b) With nouns and pronouns (full form) "a" or "na" is employed as copula.

— *dhando maja a cicwo* = that person is a man (= male); *qatti-go ya?* = who is that fellow?; *yin a rwöth* = he is the chief; *in a ya?* = who are you?; *an a Ujwok* = I am Ujwok; *iyi na nyi-gija muthinh doc* = it is a very small thing; *nyipondo mu na kic* = lit. a boy who is an orphan; *qatti mu na dhanho muber* = a fellow who is a good man.

In the following sample of conjugation it is difficult to say whether "a" or "na" is used. For the final "n" may be considered either an integrating part of the pers. pronoun or of the copula.

— "I am a boy, you are a boy..." =

an a pondo = *a na pondo*

in a pondo = *i na pondo*

yin a pondo = *yi na pondo*

pl. *on a ponde* (incl.) = *o na ponde*

wan a ponde (excl. = *wa na ponde*)

un a ponde = *u na ponde*

gin a ponde = *gi na ponde*.

In the past tense and in more complex sentences *niga* or *nigi* are used as copula, instead of "a", "na": — *a niga rwöth acayge* = I was the chief last year; *them i oni niga acyelo ki ci-doyge* = lit. it is good (= convenient) that we are one (thing) with the great (= old...) men; *ni niga awala, in a dhanho murac* = if you are idle, you are a bad man (N.B. — *awala* here functions as a noun).

NEGATION: by means of "path ki" or "ba ni":

yi ba ni rwöth = he is not the chief; *a path ki pondo* = I am not a child (= boy...).

c) "be" serves to distinguish a person or thing from another.

— *a be kutu oyi ya rwöth* = I shall be the one who will become chief; *i be ya? A be qatti...* = who are you? I am the one (who)...; *Jwok yi be na cwac lwak* = God is the one who created men; *lubo be in* = so it is.

2. "To be" = Existential meaning

a) *nut(o), niti* = to be present, to exist, etc...

— *wöru nuto?* = is your father "present" (= is he there?); *Atay nuto* = God exists; *kwanyi kom man nut i otto* = take the stool that is in the room.

b) *ina, i* = to be (found) in a place, etc...

oni ina otto = we are in the room; *ayo i y(i) upiri?* = what is in your bag?; *toy i y(i) adiina* (or: *adiita*) = the eggs are in the basket.

The same statement may often be expressed in various ways. E.g.: call all the women who are in the field = *cwol mändi i pwodho gi bëët*; *cwol män mu in i pwodho gi bëët*; *cwol män mu i pwodho gi bëët* (-bëët = all).

NEGATION = *toro* for persons; *boŋgo* for things.

— *wöra toro pajo* = my father is not at home; *wa toro i otto* = we are not in the room; *toy boŋgo i y(i) adiina* = the eggs are not in my basket (= there are no eggs in my basket); *gi nuto bëët, i lwak ayo toro*; they are all present, and (= only) two men are absent.

c) *bedo* = lit. "to stay...", but may also be used to signify one's position, or way, in life; his conduct..., health...

— *i bedo nidyo?* = how do you do?; *a bedo ya muber* = I am well; *i loci ki beete* (= *bedo*) *ki lwak* = you don't know how to behave with people; *ci-doyge gi bedo ti yath* = the elders stay (= sit...) under a/the tree; *bedi kundo!* = stay there (= remain there...).

For all these verbs or quasi-verbs there are no special forms for tenses. These will be expressed by means of suitable adverbs of time.

d) *da* — also “*da*” has an existential meaning. E.g.: *da dhanho mu ulubo?* = is it there anyone who spoke?

But actually “*da*” is more extensively employed to signify possession, and as such will be seen in the forthcoming subchapter. Here only a single example is given:

have you a dog? = *da gwok bay?* = *gwok nuto bay?*

B) “TO HAVE”

Possession may be expressed in several ways.

a) *da* — this construction is seldom used.

— *yi da jammi cono* = once he was rich (lit. possessed things); *a da dhök* = I have cattle.

In both these cases “*da*” corresponds exactly to “possess”.

b) *nuto* (= *nito*) *ki* = lit. to be with.

— *i nito k(i) abi munyän* = you have a new dress; *a nito ki rubie* (Ar.) *muthoth* = I have much (= many) money; *aya nut ki parara?* = who has an axe?

NEGATION is rendered by means of *boygo*, or its shorter form, *boy*, conjugated as a verb. (N.B. Also *böy* is heard, instead).

— *a boy ki gin uma raa* = I have nothing to put on (= dress); *aya i boy ki gin godo?* = who has not a pen? (lit. a thing to write with).

c) *nuto* (= *nito*) *bay* = *da bay* = *i bay* (= “*bay*” corresponds to the French prepos. “*chez*”).

— *dhökka i bay rwöth* = my cattle is “with” the chief (= at the...); *buk* (Engl.) *da* (or “*i*”) *bay lapwony* = the teacher has the book; *gwok nito bay?* = *da gwok bay?* = *i nito ki gwok?* = have you a dog?; *yi, a nito ki gwok* = yes, I have a dog.

NEGATION: — *pala boygo baya, nito bay lapwony* = I have not the knife, the teacher has (it); *raa uma k(i) ayo, ni boy abiyyi baya?* = what (shall) I wear, if I have no clothes?

XI PREPOSITIONS

1. The commonest prepositions

These prepos. are given in order of alphabet, with some explanations for each of them.

BAI] = near, beside, for.: at...

— *yin aci bay rwöt* = he went to the chief; *nyipondo i bay wön* = the child (= boy...) is near (or “at”) his father(s); *oo* (= *oi?*) *baya* = come to me; *a-ca bay kidi* = I go to (wards) the hill; *a-ca bay tic* = I go to (the) work.

BOI] = *man boy ki* = *yi boygo* = *mu boygo...* *bay...* = without

— *athou yi boygo nyiponne* = he died without (leaving) (any) child; *wa na-cadho i thim yi boygo kwön* = we went to the forest without (any) food; *yatti oi konyjo yi boygo dhago* = this one came here without (a) wife (= lit. woman); *yatti can be dhanho man* (= *mu?*) *ki jammi i baye* = a poor is a person who is without anything.

KALA BAI] = KI BAI] = from (a place)

— *i oi kala ke* (= *i kala ke?*) = where are you coming from?; *a oi kala bay tic* = I am coming from (the) work; *yi oyi kala Torit* = he comes from Torit; *gi oyi kala pwoth* (= *pwoth*) = they come from the geld.

KETA = up to, till, until

— *keta i thumb* = unto the end; *wa na-cadho cuth keta liwär* = lit. wa walked always until night; *a mita cinni kun keta Torit* = I want to go (on) until Torit.

KI (= KA) — followed by a noun, it serves to form various complements, of which we give here the principal ones.

a) Company: — *nyipondo acio ki min* = the boy went with his mother; *a na-cio ki nyipondo* = I went with the boy; *ayo kedu ki nyiwadu?* = why are fighting (with) one another?

b) Instrument: — *dhanho ba kwou ka kwön kende* = man does not live on "bread" (= food, porridge) only; *kwany lela na riqi ki go* = take a/the bicycle and run with it; *a nuto ki tic* = lit. I am with work = I am busy; *joo bëët mu cii bay dwar, cii ka bundukuyo (Ar.)* = all men who go (for) hunting, go with a gun; *yin aoo ki tyende* = he came on foot (lit. with his feet).

c) Cause: — *yin amer (= yi na-mer) ki kogo* = he got drunk with (on account of) beer; *ka tek marwa* = on account of our strength (= with our power).

d) Manner: — *miti Jwok mari ki cwinyi bende* = love your God with all your heart; *yi na-duo ki ciŋge yayago* = he came back with empty hand(s) (= without bringing anything); *a bido ki ric ki golo* = I catch fish with a hook.

KI (= KA) PIR, PI = for, in favour of, for the sake of... — *yi yela ani ki pir lum awäre* = he troubles me for the matter of yesterday; *a konya ini ka pir gweti cwinya* = I help you for mercy (lit. for my sweet liver); *a tedo ki kwön ki pir cworä* = I cook the food for my husband; *a pwoca ini ki pir cam ma na-magi ani* = I thank you for the food you gave me; *jammä bëët on amuye ki piro* = lit. all things (to) us he gave for our sake; *pi lwör* = for fear; *pir lumi* = for this reason.

N.B. We may add here an example containing "ki kur": — *rwöth lubo ayole ki kur Ukelo* = the chief sentenced in favour of Ukelo.

KU = KUN = to, for... (specifying the reasons, purpose of...).

— *wa ca kun butu-wa* = lit. we go to sleep; *a oa kun nena unu* = I come to see you (pl.); *wa ca kun dwäyuwa ku liec* = we go (= are going) to hunt elephant(s); *a-ci kun limbo yatti mu tuu* = he has gone to visit a sick person (1).

(1) I think "kun" to be originally a noun signifying "place" in its broadest African meaning. E.g.: — *wa ca kun* = we go (to) place (of) our-sleep; *wa ca kun dwäyuwa* = we go (to) place of our hunt "place of" (=)for elephants...

MAR, pl. MU = of, for...

— *a-gedo ki otto munyän mar wöra* = I build a new house for (lit. "of") my father; *agwata mar math pii* = the glass for (lit. "of") drinking water.

2. Prepositions derived from parts of the body

BATH(I) = near, by one's side... (from "badhi" = side). — Declension: *batha*, -i, -e; *batho*, *bathuwa*, -*bathu*, *ba-thigii* = near me...

E.g.: *ubede bathi* = he stays (= let him stay) near you.

I = in, inside... (from "ic" = belly).

— Declension: *i (y)ia*, -i, -e; *iitho*, *ithuwa*, -u, -*igi* = in(side) me,...

E.g.: *ric i pii* = fish (are) in water; *i adhina* (pr. *yadhina*) = in the basket; *i otto* = in the room; *boygo kany moro mu cithi go yie* = there is no (other) place to put (into); *kany ci yie kuya* = I don't know the place he went into (= where he went).

IJEC, I IJEY = behind (from "yec" = back).

— Declension: *i yea*, -i, -e; *i yetho*, *yethuwa*, -u, -*igi* = behind me,...

E.g.: *Yin a ciththa i yey otto* = I put the "woods" (= fire-wood) behind the hut.

N.B. "(i) yey" may also mean "after", in which case it can be replaced by "i kondi": — *i yey (= i kondi) cam marwa* = after our meal (1).

NYIM = in front of... (from "nyim" = (a man's) front).

— Declension: *i nymba*, -i, -e; *i nyimbo*, *i nyimbuwa*, -u, -*igi* = in front of me...

E.g.: *i nyimbi lwak* = in front of the people; sing. *ki way dhano* (see: WAŋ).

RII = on behalf, about... (from "rok" = body: cf. "the possessive").

— Declension: *i raa*, *rii*, *ree*; *i rokko*, *i rokkuwa*, -u, *igi* = on my...

THI = under (from "thou" = bottom).

— Declension: *i thara*, -i, -e; *i thatho*, *thathuwa*, -u, -*igi* = under me,...

(1) — "kondi" comes from "kor" (= breast), a noun seldom used as a preposition: — *i kondi gin moro* = after something...

TOK = behind (from "tok" = nape).

— Declension: *i toga*, -i, -e; *i toko*, *i tokuwa*, -u, -igi = behind me,...

WAŋ, pl. NYIŋ = in the eyes (= presence) of... (from "waŋ, nyiŋ" = eye).

— Declension: *ki waŋa*, -i, -e; *ki nyiŋgo*, *ki nyiŋguwa*, -u, -igi.

In most cases the pl. "nyiŋ" is employed.

WI = on, upon (from "wic" = head).

— Declension: *i wia*, -i, -e; *i witho*, *i withuwa*, -u, -igi.

E.g.: *kot ina wi meja* = the glass in on the table (a foreign word); *tic aŋol wii Ukelo* = lit. work was sentenced (up) on Ukelo (viz. he was sentenced to work).

3. Prepositions derived from other nouns

I DYER)IDYER), I DII (= IDII) = among (from "dyer" = middle).

E.g.: *yin aci i dii* (pr. *acii dii*) *jo Lango* = he went among the Lango; *i diiwa* = among us; *i dii män* = among women.

KI DII = through.

E.g.: *ki dii lum* = through the grass; *wa na-kato di dii lwak* = we passed through the people; *a na-guto ki dii namo* = I crossed (through) the river.

I KAR = instead, in the place of... (from "kar" = place).

E.g.: *oyi otuki i kar Upuri* = come and play in the place of Uturi.

YAKAY = Between (from "yakaci" = distance between two places...).

N.B. As shown above, all prepos. derived from nouns have the same pl. as that of the nouns from which they are derived.

4. Various prepositions

CALA, NENA = as, like.

— *i ywoŋi cala dhago* = you weep like a woman; *yi kwa-no cala dhanho mu kiri pwoŋyjo* = he reads as a man who was not taught; *i timo bedo nana* (= *cala*) *bani nyi*

Päri = you are behaving as (if) you (were) not a *Päri*; *rwoththi polo cala dhanho mu pidho ki kodhi* = the kingdom of heaven is like a man who sows seeds; *nenä i i miti go* = as you like (Here "nenä" acts more as an adverb than as a preposition).

I KUR = beyond.

— *i kur gin cende* = beyond that thing; *i kur kitti cende* = beyond that hill (mountain, stone...).

ŋJUNY = under.

— *ŋuny yath* = under a/the tree (= *thi yath*).

XII. ADVERBS

1. Adverbs of time

a) In general

(A)WANE? = when? — *pwony täkka awane?* = teaching (= school) begins when?; *yi oa wäne?* = when did you come?; *i cið wäne?* = when are you going?

CUTH, YA-CUTH... = always — *bedi cuth ki yotti rok* = remain always in good health; *ya apudi* = for ever, once for all.

KENDO = again — *wa nu-oyi lio kendo* = lit. we shall come to morrow again; *dui kendo i cabit* (Ar.) *moro* = come (back) again next week.

KETA WANE? = how long? — *nyipwony keta wane ki bëëte ki lwathinhdi cukul* (= school) = the teacher how long is staying with the school boys?

(YA-)KUKWON = first of all, first... — *cithi cak i kendo ya kukwon* = put the milk in the oven first (of all).

b) referring to the present

INDO, INDODO, IDO = now, just now — *yi pudi pii indo* = he has just arrived; *yini i-oyi indo* = he is coming just now.

TIN, LICEŋ TIN = today — *gi tuk tin* = they play today.

I DWAŋGO (= I DWAŋ-GO) = (in) this month; I WAŋGO (= WAŋ-GO) = this year.

c) referring to the past

AWÄRE, AWÄRE MAJA = yesterday, the day before yesterday.

— *cukwar* (= sugar) *ma na-ŋewi awäre nuto ke?* = the sugar you bought yesterday where is (it)?

AWÄTTI = last night — *udyek dyekki a-came awätti* = the hyena ate your goats last night.

ADYEN = before — *aŋa na-oo kanyjo adyen?* = who came here before?

IDO ADYEN = (just) a short time ago, a while ago.

CONO, COON = long ago, once (upon a time)... — *yi ŋeoa* (= *ŋëa*) *jammi mu a-timo coon* = he knows things that happened once...; *nini mogo cono* = some days ago.

Various phrases of time: — *a-pi i kora nini dogo* = lit. have passed from my arrival three days; *ninde aŋwen i bur tin* = he died four days ago (lit. his days three in the "hole" = grave).

d) referring to the future

LIO, LIO MAJA = tomorrow, the day after tomorrow.

— *ni dui lio, i tuya tuyo ki rubat* (= Ar.) *munyän* = if you come tomorrow, "I shall tie" you with a new bandage.

LIO KI LIO, LILIO = tomorrow morning.

LIO MORO, LICEŋ MORO = one day...

Various phrases: — *way moro, liceŋ moro, i yie moro* = in the near future (lit. year, day, time other...); *i run mogo* = (in) the coming years; *i nindi go* = these days... (N.B. *ceŋ* = *cëŋ*).

e) divisions of time

CEŋ (= CEŋ, Cäŋ), pl. CEŋGE (= *cëŋge*) = day.

For distinguishing the days of the week, *cëŋ* is used, followed by 1, 2, 3... Thus: *cëŋ acyelo, cëŋ aryo*,... = Monday, Tuesday... E.g.: *i cëŋge* (= *cäŋge*) *ca* = in those days.

For the pl., *nini* is often employed to signify "days": — *ninde adyo na-tie?* = how many days did he work?; *bedo ki nin dyo ki tou mando* = how long (= how many days) have you been with that illness; *a nu-oyi i (kondi) nini dogo* = I shall come after 3 days.

CAA = hour ("caa" is Ar., meaning both "hour" and "watch").

— *wa pii caa bära* = we arrived at 8 (o'clock).

CABIT = week (*cabit*, pl. *cabiti* comes from the Ar. *sabt* = Saturday).

DWAY, pl. DWÄDI = month.

— *a na-doy kundo ki dwädi ŋweno* = I remained there 4 months; *i dwäŋ abära* = in August (= lit. in the month 8).

WAŋ pl. RUN = year.

OORO pl. OORE = dry season; CWIR pl. CWIRI = rainy season.

f) parts of the day

KI LIO, LILIO = in the morning (also: tomorrow morning? cf. above).

ŊJUNY OU = KWANYI PINY = at dawn; I TUNYNYI CĒŊ = at sunrise.

— *yi na-duo i tunynyi cĕŋ = na tunynyi cĕŋŋi = i yini dua pac...* = he returned home at sunrise.

KI DILI CĒŊO, K(I) UTHIR = at midday; K(I) ABOYA = in the afternoon.

AYIRA, KI NYIWAŊA YIRA, ABONYI THINH = in the early evening, in the late afternoon: — *madhi yath ki lio kare k(i) aboya* = drink the medicine in the morning and in the early evening.

K(I) URAŊGI CĒŊ, PATHTHI CĒŊ PINY = at sunset; KI WÄR = at night.

2. Adverbs of place

KE, KUNE = where?

— *kar bedi-gi ke?* = where are they staying?; *puu i ke?* *pwothu i ke?* = where is your village? Your field?; *i oi kala ke?* = where are you coming from?

KANY, KANYJO = here.

— *a be ci-dwoŋ kany* = I am the chief (lit. great, old man) here; *wa nu-oyi kanyjo lio* = we shall come here tomorrow.

KANYJO KI = from here to...

— *kanyjo ki Pări ki buto yie ki nini ryo* = from here to Pări (country) there is the distance of two days (lit. [one] must sleep in...).

KUNDO, KUNDO CA = there, overthere.

KUJA, KANY CENDE = there..., there far away.

CÄN = near.

— *cän ki...* = near to... (N.B. *cänno* = to come near).

BÄÄR = far (= long, tall).

— *Torit bäär ki Juba* = Torit is far from Juba; *yakaci Torit ki Pări bäär* = the distance between Torit and Pări (country) is great (= far).

I, YIE, I YIGI = in, inside.

— *boŋgo kany moro mu cithi go yie* = there is no place to put it "in"; *kany ci yie kuya* = I don't know where he

went. N.B. — *yie* might be reduced to a prepos. followed by an object: "*yi*" = in; "*e*" = it.

WOGO, WOK = outside, off.

— *yamo dwoŋ wogo* = (there is a) great (= strong) wind outside; *yamo nuto wogo* = there is wind outside.

MAL(O), KI MALO = up, upwards.

— *ni oa malo, wia wiro* = If I stand up, I get dizzy.

PINY = down (from *piny* = noun, signifying "earth").

I NYIM = in front, ahead.

— *ci i nyim* = go ahead.

(KI) LOGA MAN, THANGI-GO, I LOŊI = on this side (of a river...).

(KI) LOGA MAJA, THANGI-GO, I LOŊGI-GO MAJA = on the other side (of...).

— *pajo nuto loga kuja* = there is a village on the other side; *i loŋi* = on this side; *i loŋgi-go maja* = on the other side...

I CWIC = to the right.

I CAM = to the left.

PINY BENDE, I KWONDI BEET = everywhere, "in places all".

KANY MOGO = elsewhere.

PUDI KANY MOGO = nowhere.

3. Adverbs of manner and quantity...

NIDYO (= NI-DYO)? = how? in what manner?

— *i mita cwond-e nidyo?* = how do you want to call him?; *mando akwop nidyo?* = how can this be said?; *ŋea-i nidyo?* = how do you know?

(YA) MUBER, BER YA BENDE = well, very well.

(YA) MURAC, RAC YA BENDE = bad(ly), very bad(ly).

— *a dario ya muber* = I am well; *dunynyi yamuber* = you are welcome.

NOO = so, thus (= like this, that...).

— *aŋo i köbi noo?* = why are you speaking so?; *aŋo i lilli noo?* = why are shouting so, like that?

BANI NO? BANIGI NO? = not so? is it not like that?...

KI KANYJO NO, KI KITI-GO NO = in this way, so (like this...).

INONO (= I NONO), INDONO (= I NDONO), NYUNO

KERE, INDONA (= I-NDONA) = so, thus...

They also say *cala man*: but here *cala* functions as a prepos., followed by its object, *man* = like this.

PIEU, PIEU-PIEU = quickly!

MATH-MATH = slow(ly)!

YA KANYA ACYELO = together (lit. with/at place one).

LUWENHDHI, WITUŋ = separately.

ACYELO ACYELO = lit. one by one.

KENDE = only.

— *mani yuta baŋ rwöth kende* = this can be found only at the chief's; *dhanho ba kwou ka kwön kende* = man does not live on "bread" (= food) only.

N.B. KEND. = alone. *Ani kenda, ini kendi...* = I alone, you alone... — *ba lenya ki tiŋ kenda* = I cannot lift (it) alone (= by myself); *kiri pätto ki tuk ini kendi* = do not try to play you alone.

KI WAIŋ DHANHO, I NYIM DHANHO = openly (lit. in the eye of man, in front of man...).

YAKWI (= YA KWI) = secretly.

YA ATIŋJA = on purpose.

YACAR (= YA-CAR), YAYAGO (= YA-YAGO) = for nothing, uselessly...

— *yi na-duo ki ciŋge ya-yago* = he returned (here) with empty hands (viz. he made his journey... for nothing).

KI CWINY... BENDE, KI IC... BENDE = willingly, with all one's heart...

— *miti Jwok mari ki cwinyi bende* = love your God with all your heart; *ŋatti mita lwak ki cwinyi acyelo* = that one (= the fellow) loves the others (= people) with all his heart (lit. with one heart).

YA BENDE = much, very much.

— *Ataŋ ber ya (mana) bende* = God is very good.

In negative sentences *bende-bende* means "(not) at all":

— *ka neno bende-bende* = I did not see (him/it) at all.

DOC = (very) much.

KERE = (very) much, truly, indeed...

— *an (a)näk kecci doc* = I am very hungry (lit. me kills hunger much); *yindi go pekko doc* = these trees are very heavy; *nui Pări go dhi Lipith ŋëye kere* (= doc) *egweno* = this Pări (man) knows Lopit (language) perfectly (= quite well, very well).

KADHO = much (with nouns).

YA MUTHINH, KI MUTHINH = little, very little.

— *raa ber muthinh* = I feel a little well (= better); *raa para ber muthinh* = I feel rather well.

TUNDU = a little (while).

— *math tundu* = wait a little.

A MANA = at least.

LOCA, KATHA = rather (than)...

4. Affirmation and negation

(Some of these adverbs have been already seen).

II, EU, EYO, YAA, YAYO... = yes!...

ADYERI, MONO, BAYU = truly, certainly, of course...

INDONO (= I-NDONO), INNO (= IN-NO) = so, it's like that...

INDOBA (= I-INDO-BA)! = quite so!

NYUNO KERE = quite true, so...

BOŋGO = no.

— *lubo moro boŋgo* = never mind, nothing (else) to say (lit. word other not); *ŋin moro boŋgo* = lit. thing other not (to do).

BANNIGI NO = not so.

PATH, PATH KI NO = not so, not like that...

KWI = perhaps.

— *rwöt oya kanyjo?* = does the chief come here?; *kwi* = perhaps.

KAMORO (= KA-MORO) = perhaps..., it may be...

— *kamoro (y)i digi wöny ki kwano, ni yini upät* = perhaps he would learn to read, if he tried; *kamoro idigi itto ki leyathe muthoth, uca ni pwoththi puro* = perhaps (= very likely) you would have plenty of (= many) potatoes, if you had hoed your field (lit. had you gone to...).

XIII. CONJUNCTIONS

KI, KARE KI, GINI KI, KEDE KI, KIDA KI — serve to join nouns.

— *Päri ki Pajwok kede k(i) Anywa (na?)-bedo y(a)-acye-lo* = *Päri*, *Pajwok* and *Anywa* lived together; *room ki ponde* = the sheep and the boys; *a-na-yeo ki dhyay kare ki nyare* = I bought a cow with its calf; *math yath man ki lio kare ki ayira* = drink this medicine (in the) morning and (in the) evening.

NA, LENYE, I, NA-LENYE, NA-LENYE-NO... — serve to join sentences.

— *maa na cii* = take and go; *a-tiyo na lenye a-kuro ki ponde* = I work and assist the boys; *yi na-rombo ki nyimönde i y(a) alola na lenye i kele kelo ki toy* = he met his enemy on his way and speared him (lit. pierced him with a spear); *cii na kommi ki lwathinh ni gini uo-gi* = go and tell the boys to come (= that they come).

ALENYE, ALENYENO (= ALENYE-NO) = and then, and so...

THWO = also, too...

— *oyi thwo* = come (you) also; *a-nuto ki däki wic thwò* = I have a little fever, too (= also).

WI GIJA, pl. WITHI GIGA = besides, moreover...

ARAM = especially... mostly...

ANA, IYI... = but.

— *ana-cii namo kun bitha, iyi a-duo no a kiri mako* (= *mäko*?) *ki reo* = I went to the river, but I returned here, I did not catch any fish.

MANNI YA, KANY MORO YA = or.

— *kal* (= *käl*?) *dyel manni ya gwyeno* = bring a goat or a hen.

KWI MANA... KWI MANA = either... or.

— *käl dhwonge kwi mana a-bijo, kwi mana abora* (= *aböra*) = lit. bring baskets either five or eight.

(KI) PIRJO? = why?

(KI) PIR..., PIRJO = because...

— *lumi-go pirjo? Ki pir gin ayo?* = why this? what is the matter?; *pirjo i-timi yo? Ki pir a na-ol* = why are doing so? Because I am tired.

WÖR(I), MAN, KUNI, ALE = so that, in order that...

— *ciegi dho otto i dyek i ba ci-gi otto* = shut the door so that the sheep (= goats) may not enter the hut.

KU, NI, NIGI, NA, NU = when, as...

— *ku* (= *nu, ni*) *romba ki go, yi kutu ki yanyj-a yanyjo murac* = lit. when I meet him, him will I insult badly; *na ca, i toro* = when I went (= left), you were not (present); *ni gi bul goce, ponde ca "cukul"* = when they beat the drum, the boys go to school; *nigi kwön ciek, kommi ani* = when the food is ready (lit. cooked), tell me.

PU(DI) = not yet.

— *kwön pudi kiri timo ya-muber* (= *kiri cyek*) = the food is not ready (lit. not done, cooked well); *nyipwony ao? yi pudi kiri oo* = did the teacher come? he did not yet come; *bui pu kar-a neno* = lit. your book not yet did I see; *tic athor-i? tic mara pu k(a) a-thora* = did you finish your work? My work not yet did I finish (Also = *pudi kir a-thoro*); *wa pudi kiri camo* (= *cämo*?) = we have not yet eaten.

KANY PUDE (= present), NA-PUDA... = since, after...

— *na pud-a kundo, boygo gin murac* = since I was there, there was nothing wrong (= bad). N.B. "*pud...*" is conjugated as a verb: *puda, pudi, pude...*

KANY PUDE may also signify contemporaneity: — *kany pude i umin ku(ru) oo* = while his brother has not yet come...; *kany pude i ca Lipithina, a-ca kalo* = while you go to Lopit, I go to the kraal; *gi na-yuda gi pudi cado way alola* = lit. them I found they still (= while they were) walking on the road (= [in] the eye of the r.); *lwathinhdhi go kargi ryet mak nuwi, i gi tuk i thworo* = lit. byos two in number (= place) caught the lion (= subj.), while they were playing in the courtyard; *yi be tenni umegigi ki kwön cuth, i tor minni ca* = (it's) he (who) cooks for his brothers always the food, while is absent his mother there.

NU (PUDI)... NO = as soon as...

— *nu pia nu-a, i putta rigo* = as soon as I arrive (= come), you at once run (away).

CUTH, NDO, NOONDO (= NOO-NDO) = whenever.

— *a cia ca, a-nwana yatti go cuth* = lit. I go there, I find the fellow always (= whenever I go there,...).

NI. NIGI, KINI, NU = if, provided that... (means "possibility").

— *kwandu n(i) uleny* = read if you can; *ni guda abine kende no, a putta cango* = if I (only) touch his dress, I at once recover; *nigi trombil(e)* (Ar.) *oyi, a cio* = if the car comes, I go; *nigi ini u-näk riewi, mädhi mäh* = lit. if you (= obj.) kills thirst (sub.), drink slowly; *nigi i-mita mogo, ukäla bayi* = if you want more (lit. other), I'll bring (it) to you; *nigi yëa-i, kommi ani, lubi* = if you know, tell me, speak; *nigi yi pii, kobi ki go ni a-mita nend-e* = if he arrives, tell him that I want to see him; *nu ba winyju go...* = if you do not listen to him...; *nigi lwathinh bedo ya mubiyyo, gi muya muyo ke gin moro yaya-go; ana nu bedi-gi ya muricco, boggo gi mu cip* = lit. if the boys behave well (= good, pl.), (to) them I will give something indeed; but if behave-they bad (pl.), nothing that I'll give.

N.B. With *nigi*, the subject precedes the verb; with *nu*, it follows.

UGA NI, UNENA NI, UPARA NI, UWONGO NI... = if (denoting "impossibility").

— *uca ni a be ini, a ba di cio* = if I were you, I would not go; *upara ni in urwänhnho, arabia* (Ar.) *di nywono* = had you hurried (up), you would have found the car (or "lorry"...); *uwongo* (= *uca*) *ni yin withi wi yath, yi ba di cwop jobi* = had he climbed upon a tree, the buffalo would not have "tossed" him (lit. him would not have tossed the b.); *uca ni wada nuto, a ba di can* = if my son were present (= here), I would not suffer.

KI DI-WONGO (= WÖNGO) NI = although, even though, even if.

— *ki diwöngo ni yi cia ke, a-nuto konde* = (although) anywhere he goes, I am after him.

XIV. INTERJECTIONS

1. Interjections expressing various feelings

a) grief, sorrow:

— *mira yoi!* = my mother!; *aba yol!* = my father!; *ayaŋ wou! a na thou no!* = mamma! I am dying!; *nyara wou!* = oh my child!; *ac! a-tier ki lumi* = ahi! I quarrelled for your question.

b) wonder, happiness:

— *buoya bende! ca-ca-ca!*; *indoba, andono, igoba!* — Sometimes names of animals are mentioned, with an exclamation: *Jobi! Lye! Udyek!* = buffalo, elephant, hyena!...

c) prayer, invitation to do, or not to do, something:

— *wii no!* pl. *wiccu no!* = leave (it)!; *nyiwaduwa, wico, mondi, konyo mondi!* = my friend lit. (our f.), leave (it), forgive, help me!; *bedi*, pl. *bedu mäh* = be quiet!

d) calling one's attention:

— *nyere, oyi! Owu ya!* = come here!; *man ayo?* = what's that? (what's happening?); *noo!* = ready!; *yinyji, mondi!* = hear (= listen), please!; *in i-go!* = here he is! pl. *gini be igi!*

2. Particles ending phrases to emphasize them

— *kenni cie!* = bring it (here), please!; *nu lenye "a"* = when finished...; *nu keli* (= *këli*) *gindo "no"...* = when you bring that thing...; *owu baŋa "ya"!* = come (pl.) to me!; *ŋunno ki yen ba!* = cut the (fire) wood, eh!; *cio no, on cio no!* = let us go!

3. Interjections (= particles) to call somebody

oy! wou!: — *Ukelo, oy!* = ehi, Ukelo!; *ayaŋ you!* = mamma, oh!... (understood: please, come! help me!... or the like).

XV. GREETINGS AND COMMON PHRASES

1. Greetings

a) *When meeting somebody on the road*

Madhi-no, nyere! (fem. *ponne*) = I greet you, friend!

pl. *madhu-no ya!* (fem. *potte*).

N.B.—*nyere, ponne, potte* are used with people of the same age.

b) *Entering somebody's house*

Ani in! Dunya? = Here I am! May I enter?

Oa? Oi noo' = May I come? (Do) Come!

—The master of the house is the first to greet the guest, who sits down and does not speak before being addressed. Generally speaking, greetings are expressed in form of questions:

—*in ario (yamuber)? Ii, an ario* = How are you? I am well.

i bedo yamuber? pl. *u bedo yamubiyyo?* = How are you?;

Ii, a bedo yamuber, pl. *wa bedo...* = I (-we-) am well.

i na-buto? Ii, a na-buto yamuber = Did you sleep? Yes, I slept well.

rii yoti? = How are you? (lit. is your body healthy?); *raa yot, a na-pwoco* (= *an a-pwoco?*) = I am well, thank you. *rii lithi? Wia* (= *wiya*) *lith* = Are you sick? My head aches.

I na-ao? Ii, a n(a) ao = Did you come? Yes, I came.

jo puu bedo? = the men of your village are well (lit. stay?); *Ii, jo puwa bedo* = Yes, the people of our village are well.

pirgo i ba mathi ani? = why are you not greeting me?

i na-kal (= *in a-käl*) *Jwoki kani* = you (obj.) brought here God (sub.).

c) *Greetings before going away*

—*acio noo! Aca pajo* = I am going! I go home.

bedi (pl. *bedu*) *noo!* = Remain (understood “well”)!

cii noo! pl. *cuu noo!* = Go, oh!

lum athum! Cii noo! = lit. word is finished! Go (in peace)!

oi kendo! pl. *owu kendo!* = come again!

a yado (= *yädo*) *ni i nen-a neno kendo* = I hope to see you again.

Jwok i nu-konye! = May God help you! (lit. God will help you).

2. Common phrases

—being a collection of sayings of every day use:

—*oi, onyunho ki yoo* = come and show (me) the way.

lubo be in = this is the word, matter, question.

i lubo ni yo? = what did you say?

mando yo? = what is that?; *lum ayo? lumi-go pirgo?* = what is the matter? what is this matter, question...

ayo i time no? = why do you do (= behave...) so (= this)?

I tömbi ayo i gindo? = what do you think about that matter?

mäth, mäth! = lit. slow, slow; may also mean: “pardon, please...”).

cit (= *cik*) *ithi* = pay attention; pl. *ciku ithu*.

gwok rii! = pay attention! pl. *gwokku rokku!*

kara in! (pr. *kar-an*) = this is my place!

rwanyo ki lubo = mistake (in talk, word...); *rwanyo nuto* = there is a mistake.

püi awalli = the water is boiling; *cak ayäny* = the milk is boiling.

piny acullo; a doa pac = it is getting dark; I return home. *tyenda lith; acwanyo* = my foot is paining; I stumbled.

waya uthou = I am blind (lit. my eye died); *nen dhando mu nyigge uthou* = lit. see the man whose eyes have died.

an uma = a *tu* = I am unwell (= sick = ill...).

kwondigi = *kittigi, adyo?* = how many kinds?

kwandigi (= *wendigi*) *adyo?* = how many are they?

cinda (= *cinga*) *diny* = I am very busy.

winyju dha = lit. listen (to) my mouth.

thi lume ayo? = what does it mean? (lit. root of word, what?).

yia mita, cwinya mita = I want, I like, I prefer... (lit. my inside — or “belly”, my liver)... desires.

cwinya rac (= *col*) = lit. my liver is bad (= black) = I dislike, I am angry, displeased...

raa yot ki = I am ready for (doing...): lit. my body (= myself) soft (= light) for...

ciyga lac ki = I am ready for (doing...): lit. my hand wide (open)...

VOCABULARY

ABBREVIATIONS — EXPLANATIONS

n. = noun v. = verb tr. = transitive intr. = intrans.

For verbs, when two forms are given, normally the first is the applicative one, the second the qualitative; they are divided only by a comma.

Words separated by a comma, are different forms of the same word, whether a noun or a verb. Those separated by a semicolon, are different ones, used to translate the same English word, according to its various shades of meaning.

When several words are in the same line, for lack of space only the final vowel or syllable of the pl. is given thus: "... -i, -e, -yi", etc...

A

Abandon = *wicci*

Able = *leny ki* + verb

About = *can* (= *cän*); *baththi*

Above = *mal(o)*; *wi...*

Abroad = *wogo*; *pan moro*

Absolutely = *boŋgo* (neg.); *kere*; *adyeri mono...*

Accept = *yienyi*

Accompany = *lwoki*

According to = *ki baŋ ɣatti*; *ki kur ɣatti*

Accuse = *thonhdi nyiŋgi dhano*; *kwopi...*

Ache = *rämmi*; *lith*

Across (= beyond) = *loga*

Action = *tic* (= Work...)

Add = *meti*

Admire = *bany waŋ*

Adolescent = *awobi* pl. *awope*; *juri* pl. *jurice*

Adult = *ɣatti mu utuy*; *cidwoŋ*

Affection = *mitti cwiny*; *ɣwethi ic ki...*

Afraid = *boo* (*böö*); *lwör* (cf. Fear)

After = *ɣëy*; *kondi*

Again = *kendo*

Against = *man ki*; *a ki pembo*

Agree = *yieyi*

Air = *yamo* (= Wind...)

All = *bëët*

Allow = *wicci* (cf. Abandon)

Alone = *kend...*

Also = *thwò*

Although = *ki diwängo ni...*

Altogether = *yacyelo*; *yathura*

Always = *cuth*; *noo...*

Among = *dier*; *dii...*

Ancestor = *kwaro* pl. *kware*

And = *ki*; *kede ki*; *alenyē...*
 Anger = *kwonyo ic*; *gwono*
 Angry = *nyiwēr*; *māndo*
 Animal = *läy pl. läyi*
 Annoy = *yendi wi*; *tonni rii...*
 Answer = *gāmbo*; *yäto*; *lukko*
 Ant-hill = *ḡwenyo*
 Anybody = *lwak yacar*
 Anything = *jammi yacar*
 Arise = *onyi mal*; *pärri mal*
 Arm = *bat pl. badi*
 Arms = *jambi kel*
 Around = *wiyyi piny*
 Arrive = *punni*; *pü*
 As = *nenā*; *cala*
 Ashes = *bu(u)r*
 Aside = *yakio*
 Ask = *peyo*; *kwäyo*
 Assist = *konyi* (cf. Help)
 Aunt = *mayo*; *maro...* (see: Grammar)
 Avoid = *wicci* (cf. Abandon...)
 Awake = *päyo kala i nine*
 Axe = *parara* (Ar.)

B

Baby = *nyipondo pl. nyiponde* (= Boy...)
 Back = *ḡac pl. ḡadhi*
 Bad = *rac pl. ricco*
 Bag = *kic pl. kici* (Ar.); *upir pl. upiri*
 Ball = *kura* (Ar.)
 Bamboo = *köw (= kä)w pl. köwi (= käwi)*
 Basin = *cakan* (Ar.) *mulac*
 Basket = *dhwonggo pl. dhwongge*
 Bathe = *lwok* (cf. Wash)
 Bead = *tio pl. tii*
 Bean(s) = *ḡorro pl. ḡoori*
 Beast = *animal = läy pl. läyi*
 Beat = *goyo*; *podo*
 Because = *pirḡo*; *ki pirḡo*
 Become = *lok*; *ronyji*
 Bed = *pyen pl. pene* (= *pēne?*)
 Bee = *kic pl. kio*
 Beer = *koḡo*

Before = *con(o)* (= Once...)
 Beg = *kwayo*
 Begin = *takki (= täkki)*
 Behind = *ḡac, cän*
 Believe = *yiei* (= Agree)
 Bell = *ulaḡo pl. ulaḡi*; *ugaru pl. ugari*; *loro pl. lori*
 Beside = *buti*
 Better = *ber* (= Good, well); *them...*
 Between = *yakay*; *dier...*
 Big = *dwoḡ*; *dit*
 Bind = *twoyo* (= Tie)
 Bird = *winyo pl. winy*
 Bite = *käyo*
 Bitter = *kec*
 Black = *col* (= col)
 Blind = *cwor pl. cwor*
 Blood = *rimo pl. rimo* (= *remo...*)
 Blow = *kudho*
 Board = *bau pl. bawi*
 Body = *rok pl. roḡi*
 Boil = *walo...*
 Bone = *coo pl. cuu*
 Borrow = *makki ki pir...*
 Both = *ryette*
 Bottle = *lijaja* (Ar.)
 Bottom = *thou*; *ki piny*
 Bow = *atum pl. atumi*
 Box = *canduk pl. canduki* (Ar.)
 Boy = *pondo pl. ponde*
 Brain = *ḡit pl. ḡidi*
 Break = *turo*
 Breathe = *ywey(i)*
 Brief = *cyek pl. ceko* (= Short)
 Bring = *kal...*
 Bridge = *kubri pl. kubrice* (Ar.)
 Broom = *ywiec pl. ywici*
 Brother = *umio pl. umee* (= *umēē?*)
 Buffalo = *jobi pl. jope*
 Build = *ger, gedo* (= *gēdo?*)
 Bull = *rwäth pl. rwadho*; *twonh, -i*
 Burn = *wayḡo*
 Bury = *kunyo*
 But = *ana*; *iḡi...*
 Buy = *ḡeo* (= *ḡēo?*)

C

Calf = *roya* pl. *roye*
 Call = *cwol* (= *col?*), *cwödo*
 Can = *leny ki...*
 Canoe = *yay* pl. *yayi*; *kilo* pl. *kilobe*
 Care (v.) = *gwo*; *kuro*
 Carry = *kado* (= *kädo?*); *tyedo*
 Cat = *bura* pl. *bure* (Ar.)
 Catch = *mako*; *kwanyo...*
 Cattle = *dhok*; *dhiek*
 Centre = *dier*
 Chain = *nyurro* pl. *nyurri*
 Change = *wido*; *gedo*
 Cheat = *cwo*
 Chew = *nyamo*; *modo*
 Chief = *rwöth* pl. *rwänhdhe*
 Child = *pondo* pl. *ponde*
 Chin = *tik* pl. *tiki*
 Choose = *kway(ji)*
 Clear = *waany*
 Clever = (*nyi*) *ryek*
 Climb = *idho male*
 Close = *cyego*; *mio*
 Cloth(es) = *abi* pl. *abiyi*
 Clothe (v.) = *cith abi rok*
 Cloud = *polo* pl. *pol*
 Coffee = *gawa* (Ar.)
 Cold = *koyo*; *ɣic*
 Collect = *kwanyo*
 Come = *oo*
 Command = *cyo*
 Companion = *nyiwat* pl. *nyiwade*
 Complete (v.) = *thuro*
 Confess = *tunyi lubo wok*
 Conquer = *loyo*
 Consent = *yiei* (= Agree...)
 Consider = *tambo* (= *tämbo*)
 Cook = *thal*, *tedo*
 Cough = *aonda*
 Count = *kwano*
 Country = *pajo*; *läbo* (= *löbo?*)
 Cover (v.) = *umo*
 Cow = *dhyaɣ* pl. *dhök*
 Crack = *kak(ki)*

Crawl = *guɣo*; *mulo*
 Crocodile = *nyaɣ* pl. *nyaɣe*
 Cross (v.) = *kati* (= *käti*) *loga*
 Cry = *ywoɣo*
 Cultivate = *puro*; *pidho*
 Cup = *kot* (= *köt*) pl. *kode*
 Custom = *kitte beete*
 Cut = *ɣol*, *nudo*

D

Damp = *ɣic*; *dhieth*
 Dance (v.) = *myel*
 Dance (n.) = *myel* pl. *mëële*
 Dark = *col* (adj.); *mudho* (n.)
 Dawn = *ɣuny ou* (see: Grammar)
 Day = *cäɣ* pl. *cäɣge* (= *cëɣ*, *cëɣge*)
 Deaf = *miɣ* pl. *miɣi*
 Death = *thoo*
 Debt = *pri* pl. *piyyi*
 Deceive = *cwo* (= Cheat)
 Deep = *thuth*
 Defeat = *lucco*
 Deny = *piem*; *kwer*
 Deserve = *myero ki...*
 Die = *tho(u)*
 Dig = *pur*; *kunyo*
 Dirt = *cilo*
 Disagree = *pyem*; *ba yieyi ki...*
 Dish = *cakan* pl. *cakani* (Ar.)
 Dislike = *dhetho* (= *dhëtho?*)
 Distance = *banynyi piny...*
 Ditch = *bur* (= Hole)
 Divide = *päɣ(gi)*
 Do = *tio* (= Make)
 Dog = *gwok* pl. *guu*
 Door = *dhotho* pl. *dhodhi*
 Down = *piny*
 Draw = *godo*
 Dream = *läk(ko)*
 Dress (n.) = *abi* pl. *abiyi*
 Drink = *math* (= *mäth?*), *madho* (= *mädho*)
 Drunk = *mer(o)*
 Dry = *thwowu*



Duck = *atudo* pl. *atutti*;...
Dust = *ator*
Disentery = *oci ciin ya remo*

E

Each = *yatti man*...
Ear = *ith* pl. *idhi*
Early = *con(o)*, *coon*;...
Earth = *gom*; *läbo*; *piny*
East = *kur tunynyi cāṇ*
Easy = *yot*; *bāth* (= *bōth*?)
Eat = *camo* (= *cāmo*?)
Egg = *toṇo* pl. *toṇ*
Elbow = *utyel-utendi*
Embrace = *gambi* (= *gāmbi*) *rok*
End = *aṇudi*
Enjoy = *pwoco*; *diṇo*
Enter = *donyo*
Entirely = *yabende* (= *ya-bēnde*)
Equal = *dyeṭ*
Escape = *riṇo* (= *Run*); *lucco*
Everybody = *lwak beet* (= *bēēt*)
Excuse = *kwiedo*
Eye = *way* pl. *nyin*

F

Face = *nyim*
Fall = *pādho*
False = *ba thin*; *läṇ*
Falsehood = *toot* (= *tōöt*); *ubande*
Family = *pac* pl. *myeri*
Famine = *kēc* (= *kāc*) = *Hunger*
Farm (= *Field*) = *pwodho* pl. *pwoth*
Fat = *adj. loro*; *n. dualo*
Father = *wuo* pl. *wee* (= *wēē*?)
Fault = *ayäl*
Fear = *luör*
Feather = *ukondo* pl. *ukonde*
Feel = *winyji*
Few = *nok*; *thin*
Fierce = *adj yic kwar*; *n. kwanyi ic*
Fill = *pāṇ(gi)* *yii*...

Filthy = *pāṇ ki mudu*
Find = *itto*
Fine = *ber*; *wuop* (= *uop*)
Finger = *lwedo* pl. *lwedi*
Finish = *thum*; *thoyi*
Fire = *mac* pl. *majo*
Firewood = *yin* (cf. *Tree*)
First = *maracyelo*; *kukwoṇ*
Fish (n.) = *reo* pl. *ric*
Fish (v.) = *lithi ric*
Fist = *dondi cin*
Flag = *bero* pl. *beri* (Ar.)
Flat = *laro*
Flesh = *riṇo* pl. *riṇ*
Flower = *thiewi* (= *thur*?) *yath*
Fly (n.) = *loṇo* pl. *loṇi*
Follow = *lopi kor*...
Fool = *bol*; *nyiboyo*
Foot = *tyelo* pl. *tyel*; *licathy tyelo*...
Forehead = *tar-nyim*
Forbid = *gen* (= *geenṇi*); *juki*
Forest = *rudu*; *thim*
Forget = *windi wio*
Forgive = *duni ic*; *wicci*...
Fork = *likweri* pl. *likwerce*
Free (adj.) = *yayago*
Free (v.) = *gony* (= *Loosen*)
Fresh = *mor*; *ṇar* pl. *ṇāu*
Friend = *nyiwat* pl. *nyiwade*
Frog = *ugwal* pl. *ugwale*
Fruit = *nyi-yath* pl. *nyitti yath*
Full = *pāṇ*

G

Game = *tuk* (cf. *Play*)
Garden = *aratha* pl. *arathe*
Gather = *cūṇo* (= *cūṇgi*)
Get = *muc ki*...
Ghost = *see: Shadow*
Give = *cippo*; *maka ki*..
Glad = *yombi cwiny*
Glass = *udero* pl. *udere*; *karjaja* (from Ar.)
Go = *cio*

God = *Jwok; Atäp*
 Gold = *mäla*
 Good = *ber* pl. *biyyo*
 Grass = *lum*
 Grave = *bur* (= Hole); *wi-läbo*
 Great = *dwoy; dit*
 Green = *mar*
 Greet = *mädho*
 Grind = *rudo*
 Ground = *piny* (= Earth...)
 Groundnut(s) = *culumöndo, -i*
 Grumble = *wer; ic yuro* (= *moŋo?*)
 Guard = *kuro; gwo*
 Guest = *welo* pl. *wele*
 Gun = *bundukuya, -ye* (Ar.)

H

Habit = *kit* (*ti beete*)
 Hair = *yerro* pl. *yier*
 Half = *thago* pl. *thaŋgi*
 Halt = *cuŋo*
 Hammer = *litoŋi* pl. *litoŋge; cakuc* (Ar.)
 Hand = *ciŋo* pl. *ciŋ; cino, -in*
 Handle = *bol* pl. *boli*
 Happiness = *yombi cwiny*
 Hard = *tek* pl. *tekko*
 Haste = *pyeu; rwänhdho*
 Hasten = *lar, lado*
 Hat = *likuluk* pl. *likuluki*
 Hate = *män*
 Have = *bedo ki...; nuto ki...*
 He = *yini*
 Head = *wic* pl. *widhi*
 Hear = *winyji*
 Heart = *adundo* pl. *adunde*
 Heat = *lyethi piny*
 Heavy = *pek* pl. *pekko*
 Hedge = *ciel* pl. *ciet*
 Heel = *upuny* pl. *upunyi*
 Help = *kony, konyji*
 Hen = *gwieno* pl. *gwien*
 Her = *yini*
 Herd = *kweth, kwedhi*

Here = *kany; kanyjo*
 Hesitate = *rimbi ic*
 Hide = tr. *kandi*; intr. *kandi rok*
 High = *bäär* (= Long, tall)
 Hill = *kidi* pl. *kitte*
 Hit = *goc, goyo*
 Hold = *mak(ki)*
 Hole = *bur*
 Home = *pac* (= *pajo*) pl. *myeri*
 Honey = *mau kic* (see: Oil).
 Horn = *tuy* pl. *tuyi*
 Hot = *lyeth*
 Hour = *caa* pl. *cee* (Ar.)
 House = *otto* pl. *udi* (= Room)
 Hunger = *käc* (= *kēc*)
 Hunt = *dwayo*
 Hurry = *rwänhdho*
 Hurry (n.) = *ŋwec*
 Hurt = *itto ki ŋwillo; timo ya murac*
 Hymn = *dut* pl. *dudi*

I

Idle = *abur* pl. *aburi*
 If = *ni; nigi; nu...*
 Ignore (= not to know) = *kuc, kuyo*
 Ill = *lith; umaa* (= *umää*)
 Immediately = *yiecielo; pyeyu-pyeyu*
 In = *i; yii*
 Increase = *meto*
 Indeed = *adyeri; mono*
 Inform = *kopi* (= *kwopi*) *lubo*
 Inquire = *penyji lubo*
 Insult = *yany(ji)*
 Intelligent = *ryek*
 Iron = *nywienyo* pl. *nywieny*
 It = *yini* (= He)
 Itch = n. *gonyo*; v. *yil*
 Ivory = *laki lyec*

J

Jail = *mabuc* (Ar.)
 Jaw = *pilo* pl. *pindi*

Join = *rippo*
 Joke = *tuk* (cf. Play, Game)
 Journey = *wäth* (= *wath?*)
 Judge = n. *liḡuti lup* (= *lubo*); v. *ḡondi lubo*
 Jungle = *thim* (= Forest, Bush)
 Just = *muthiḡ*; *mutir*
 Just now = *indo-indo*

K

Keep = *kano*, *kandi*
 Key = *mukuta* (Ar.)
 Kick = *gwec*, *gweyo*
 Kind (n.) = *kido* pl. *kit*
 King = *rwöth* pl. *rwänhdhe* (= Chief)
 Kingdom = *rwöth* (= Chiefdom)
 Kiss = *nothi*
 Kitchen = *odi thal*
 Knee = *cuy* pl. *coḡgi*
 Knife = *pala* pl. *pale*
 Know = *ḡec* (= *ḡēc?*)
 Knowledge = *ḡecci* (= *ḡēc*) *lup*

L

Lake = *bado* pl. *badi*
 Ladder = *liidhi* pl. *lithe*
 Lamb = *nyi-rombo* pl. *nyitti r.*
 Lamp = *lampo* pl. *lambe* (Ar.)
 Land = *läbo* pl. *läp*
 Language = *dhok* pl. *dhogi*
 Large = *lac*
 Last = *ayudi*
 Laugh = *ḡiero*, *ḡetho*
 Law = *ciik*
 Leaf = *bogo* pl. *boge*; *ith*, *-dhi*
 Leak = *cwyer*; *oo-co*
 Learn = *pwony(jo)*; *wänyo*
 Leave = *wicci*
 Leg = *tyelo* pl. *tyel*
 Length = *banynyi* (cf. Distance)
 Leopard = *kwac* pl. *kwanyje*
 Level = *dyeṭ*
 Lie (n.) = *twot* (= *twöt*) pl. *toodo*

Lie (Down) = *buto*
 Lift = *tiḡ(gi)*
 Light (n.) = *dar* (= *där*)
 Light (adj.) = *yot* pl. *yotto*
 Life = *kwou*
 Like = *nena*; *cala*
 Line = *akiga* pl. *akige*
 Lion = *ḡu(u)* pl. *ḡuwe*
 Lip = *dendi dhok*
 Listen = *winyji*
 Little = *thinh*
 Load = *ter*
 Lock (v.) = *ciek*, *ciego* (= Shut)
 Locust = *bänyo*
 Long = *bäär* (= Tall, Far)
 Look = *nenö*
 Loosen = *gonyo*
 Loose = *rwänyo*
 Low = (*i-na*) *piny*
 Luck = *gumbi rok*
 Lung = *ubou* pl. *ubowi*

M

Mad = *liwi nak(k)o*
 Maize = *abäc* pl. *abäyi*
 Make = *tio* (= Do)
 Mama = *ayaa*; *ayaḡ*
 Man = *dhanho* pl. *jou*
 Many = *thoth*
 Market = *kar cathi jammi*; *cuk* (Ar.)
 Marriage = *nywom*; *käny*
 Marry = *nywomo*
 Master = *cidwoḡ* pl. *cidongge*
 Matter = *lup*, *lubo* (= Word...)
 Meaning = *tyendi lubo*
 Measure = (v.) *rom*; (n.) *lirumi*
 Meat = *riḡo* pl. *riḡ*
 Medicine = *yath* pl. *yin* (= Wood)
 Meek = *bo(o)l*; *mwol*
 Mend = *yiyo*
 Mercy = *duni cwiny*
 Middle = *dyeṭ*
 Milk = *cak* (n.)

Millet = *rau*
 Mirror = *madara* (Ar.)
 Misery = *can*
 Mistake = *ränyo*
 Mix = *rubo; dubo*
 Moist = *dhieth*
 Month = *dwäy* pl. *dwädi*
 Mother = *mio* pl. *mee* (= *mëë*)
 Mouth = *dhok* pl. *dhogi*
 Much = *dwoŋ* (= Big, Great)...
 Mud = *cwodho; läbo*
 Murder = *näk(ki) dhanho*
 Murderer = *linäkki dhanho*
 My = *mara* pl. *mua*

N

Name = *nyin* (pl.)
 Narrow = *diny*
 Near = *cän; cwok*
 Neck = *ɣut* pl. *ɣudi*
 Needle = *urwak* pl. *urwakki; libira* (Ar.)
 New = *nyän; ando*
 No = *boŋgo...*
 Noise = *lilil; wuou*
 North = (*piny*) *tuy cwic*
 Nose = *um* pl. *umbi*
 Now = *indo...*

O

Obey = *winyji lubo*
 Obtain = *itto; yääno*
 Of = *mar* pl. *muu*
 Off = *wok, wogo* (cf. Out)
 Often = *cuth-cuth*
 Oil = *mau* pl. *mawe* (= *mäwe?*)
 Old = *ucono* pl. *ucone*
 On = *wi(i)...*
 Once = *di-cyelo*
 Once (= of old) = *con(o)*
 Only = *kende* pl. *kendigi*
 Or = *kany moro*
 Order = *ciik*

Other = *moro* pl. *mogo*
 Our = *marwa* pl. *muwa*
 Out = *wok, wogo*
 Over = *wi(i)...*; *malo*
 Overcome = *loci*
 Ox = *rwath* pl. *rwödho*

P

Pain = *lith(thi)*
 Paper = *ukaro* pl. *ukare; waraga* (Ar.)
 Pardon = *wicci lupi...*
 Parents = *jo anywol*
 Part = *thay(o)* pl. *thaygi*
 Pass = *kääto; poodho*
 Path = *yoo; alola, -e*
 Pay = *col. cudo* (*col* = *cul*)
 Peel = *both(thi)*
 Pen = *galam* (Ar. pencil)
 People = *lwak; jou*
 Perhaps = *kwi, kwiiyyu; kany moro*
 Permit = *kwyedo*
 Pick up = *kwanyo (wogo)*
 Pick out = *yero*
 Pigeon = *amam* pl. *amammi* (Ar.)
 Pinch = *ɣweny(ji)*
 Pipe = *awetha* pl. *awedhi*
 Pit = *puala* pl. *puale; bur* (= Hole)
 Place = *kany*
 Plant (v.) = *pidho*
 Plate = *caan* pl. *cakanni* (Ar.)
 Play = *tu(u)k*
 Please (= Give?) = *pwoco..*
 Pocket = *jap* pl. *jappi* (Ar.)
 Pool = *kut*
 Polish = *puc, puyo*
 Poor = *ɣatti can* pl. *jo can*
 Pot = *dak* pl. *dää; agulu, -i...*
 Potato = *liyata* pl. *liyate*
 Pour = *konyjo*
 Praise = *pako*
 Pray = *lek, leo; kwac(ci)*
 Prepare = *yik, yeyo*
 Press (v.) = *thyelo*

Promise = *cyo*
 Proof = *yuto yadyeri; päyi*
 Prove = *yuto yadyeri*
 Pull = *tel, tedo*
 Punish = *pwodo* (= Beat)
 Push = *coor, codo*
 Put = *citho*

Q

Quarrel = *wer; tyer*
 Question (= Ask) = *peny(ji), peyo*
 Question (n.) = *pyec*
 Quick = *pyeu*; adv. = *pyeu-pyeu*
 Quietly = *määth* [= Slow(ly)]
 Quite = *bende-bende*

R

Rain (n.) = *koth*
 Raise = *tiŋ(o)*
 Rat = *yio* pl. *yieyi*
 Raw = *pu neno; kiri ciek*
 Read = *kwano*
 Receive = *mako* (= *mäko*)
 Red = *kwar* pl. *kwayyo*
 Regret = *kweyi cwiny*
 Remain = *doŋ*
 Remember = *paro; pädo ki*
 Repair = *yiyio*
 Repeat = *doko*
 Repent = *cwiny... cwer*
 Rest-house = *odi ywom; odi jol wëële*
 Rest (v.) = *ywom*
 Return = *duo; dok*
 Reveal = *nyudho* (= Show)
 Reward (n.) = *gir moru*
 Rice = *ruc* (Ar.)
 Right (adj.) = *ber; thiŋ*
 Ripe = *ciek*
 Rise = *ooci malo*
 River = *namo* pl. *nam* (= *näm*)
 Rob = *mac, mayo* (= *mäyo*)
 Rock = *kidi* pl. *kiite* (= *kitte*)
 Rope = *thol* pl. *tholi*

Round = *adundo*
 Rub = *muuc(i), puyo*
 Run = *riŋo*
 Rust = *nyal*

S

Sack = *upir* pl. *upiri*; *cual* pl. *cuali* (Ar.)
 Sacrifice = *kwer; libaŋga, -e*
 Salt = *liŋgo* pl. *liŋge*
 Same = *diet*
 Sand = *ŋom* (= Earth...)
 Sandal = *waro* pl. *war*
 Save = *kunyo* (= Help)
 Say = *kobo*
 School = *cukul* pl. *-i* (Engl.)
 Scissors = *magac* (Ar.)
 Scratch = *gonyo*
 Search = *caci*
 Season = *timmi piny ya...*
 Secret = *gin mu ki muŋo*
 Seek = Search
 Self = *kend...*
 Sell = *caathi*
 Send = *or, oto*
 Separate = *päk, paŋgi*
 Servant = *nyitic* (= Labourer)
 Set = *citho* (= Put)
 Shadow = *tipo* pl. *tiip*
 Sheep = *rombo* pl. *room*
 Shepherd = *kwayi* pl. *kwacce* (*dhök*)
 Shine = *ryeny*
 Shiver = *kinni rok*
 Shoe = *waro* pl. *war* (= Sandal)
 Shoot = *dit, dido*
 Shop = *dukan* pl. *dukani* (Ar.)
 Short = *ciek* pl. *ceeko*
 Shoulder = *gonno* pl. *goki*
 Shout = *lilli*
 Show = *nyudho*
 Shrink = *kiyyi rok*
 Shut = *ciek, ciego*
 Sick = *tuu; maa*
 Side = *bath* pl. *badhi* (= *baththi*)

Sign = *linyudhi*
 Silent (to be s.) = *liŋ(o)*; *giŋwu*
 Silly = *miŋ*; *kucchi piny*
 Since = *kany pude yi*; *ma pude*
 Sign = *wör*
 Sit = *bedo*; *piini piny*
 Skin = *del* pl. *dendi*; *pien*, *peene*
 Sky = *polo*; *malo*
 Sleep (v.) = *buto*; *nine*
 Sleep (n.) = *nine*
 Slow(ly) = *mäth(-mäth)*
 Small = *thin*
 Smell(v.) = *ŋweyo* (= *ŋwayo*)
 Smoke (n.) = *yiro*
 Smoke (v.) = *mathi thaba*
 Snake = *thwol* pl. *thwonhdhe*
 Snatch = *mak*, *mayo* (= Catch)
 Sneeze = *gir(o)*
 Soap = *cabun* (Ar.)
 Soft = *yom*
 Soil (n.) = *ŋom*; *läbo* (= earth)
 Some = *dhanho moro*; *gin moro*
 Song = *du(u)t*, *dudi*
 Soon = *pyeu* [= Quick(ly)]
 Sorrow = *cwey cwiny*
 South = (*tuy piny*) *malo* (?)
 Speak = *kobo*; *lubo* (cf. Say)
 Spear = *toŋ* pl. *toŋi*
 Speed = *dwyero* (= *dvero*)
 Spit = *ŋudo*
 Spite = *lir*; *kwanyi ic*
 Spittle = *lau*
 Spoil = *rany(o)*
 Spoon = *palo* pl. *pät*
 Square = *thwor* pl. *thwor*
 Stand = *cuyo* (= Stop)
 Stand up = Rise = *ooci malo*
 Star = *ciero* pl. *cier*
 Stay = *bedo*; *ruo*
 Steal = *kwot(t)o*
 Stick = *abela* pl. *abele*
 Stingy = *lidyer* pl. *lidyerri*
 Stir = *rubo* (cf. Mix)
 Stop (intr.) = *cuy(go)*

Stop (tr.) = *juk...*
 Story = *leere* (pl.)
 Straight = *thiŋ*
 Stranger = *layo* (cf. Guest)
 String = *thol* pl. *tholi* (= Rope)
 Stretch = *thiŋo*
 Strong = *tek* pl. *tekko*
 Stupid = *bool*; *nyiboyo...*
 Suffer = *gaando*
 Sugar = *cukwar* (Ar.)
 Sun = *cäŋ* (= *cëŋ*?)
 Sunrise = *tunynyi cäŋ* (= *cëŋ*)
 Sunset = *urayyi cäŋ* (= *cëŋ*)
 Surpass = *katho*
 Surround = *rumo*
 Swallow = *mwonji*; *lonyji*
 Swamp = *böp* (= *bäp*?)
 Swear = *lam*; (*kwonŋgo*?)
 Sweat = *kwok*
 Sweet = *ŋweth*
 Swift (cf. Quick; Speed) = *dwir*
 Swim = *kwayo* (= *kwäyo*), *kwaygo*
 Sword = *pala* pl. *pale* (= Knife)
 Syphilis = *nyala*

T

Table = *tarabeja* (Ar.); *meja* (?)
 Tail = *yib* pl. *yip(p)i*
 Take = *kel*; *känd...*
 Tale = *lero* pl. *le(e)re* (cf. Story)
 Talk = *lubo*
 Taste (v.) = *bil. bindi*
 Tax = *mucoro* (? Foreign)
 Tea = *cai* (Ar.)
 Teach = *pwony*, *ponyo*
 Teacher = *nyipwony*
 Tear (n.) = *pi-nyin*
 Tear (v.) = *yec(o)*
 Tell = *kwopi lubo* (cf. Speak)
 Termite = *byey* (= *byei*)
 Thank = *pwoco*
 That = *mando*
 There = *kundo*

Therefore = *pir mumi-go...*
 These = *mugo; muu(neno)*
 Thief = *kuu* pl. *kuwe*
 Thirst = *ryeu*
 This = *man*
 Thorn = *kudho* pl. *kudhi*
 Through = *dii...; yii...*
 Thumb = *lweti dwoŋ*
 Thunder = *mayi* (= *määri*) *koth*
 Tie = *twoc, toyo*
 Time = *kar* pl. *kwondi*
 Tire = *ol; cur*
 To = *bay...*
 Today = *tin; licëŋ tin*
 Together = *yacyelo* (= *ya acyelo*)
 Tomorrow = *lio* (= *liyo*)
 Tongue = *lep* pl. *lepi*
 Too = *thwo*
 Tooth = *leo* pl. *lak*
 Top = *wic* (= Head); *yumit*
 Total = *kwondigi beet*
 Touch = *mul*
 Town = *pajo; kalo...*
 Tree = *yath* pl. *yin* (= Wood)
 Tribe = *tuy* pl. *tupi*
 Truth = *lum(mi) adyeri; l. thiŋ*
 Try = *pany(ji), paato*
 Turn = *lok, loo*

U

Ulcer = *atwoda; yabura*
 Unable = *ba leny ki...*
 Under = *thi*
 Unfair = *ba ber* (= *ba thiŋ?*)
 Unite = *rippo*
 Unripe = *mar; pudi neno*
 Uproot = *pudho*
 Upset = *rany(ji)*
 Us = incl. = *Oni*; excl. = *Wani*

V

Valley = *uur* pl. *uuri*; *pwola* pl. *pwole*
 Vegetable = *ayado* pl. *-ni*

Vein = *lärro* pl. *läär*
 Village = *pajo* pl. *myeri*
 Virgin = *juri* pl. *juce*
 Voice = *dwol* pl. *dooti*
 Vulture = *acuth* pl. *acudho*

W

Wait = *cuo, cuuyo*
 Waken = *iici* (= *päyi?*)
 Walk (v.) = *cadho; wääh*
 Want = *miti*
 War = *kel; mäny*
 Wash = *lwok*
 With = *ki; kare ki...*
 Water = *pii* (pl.)
 Wax = *udok* pl. *udoo*
 Wear = *rukki abii*
 Weather = *piny*
 Well = adj. + adv. = *ber*
 Well = n. = *ith* pl. *idhi*
 West = *kun päththi cëŋ*
 Wet = *dhyet*
 What? = *(a)ŋo?*
 When = *(a)wäne*
 Where? = *ke?; kune...?*
 White = *tar*
 Who? = *aŋa?*
 Whole = *bende*
 Whose? = *mar ŋa?* pl. *muu ŋa?*
 Why? = *pir-ŋo?* (= *pirŋo?*)
 Wide = *lac* pl. *lacco*
 Wind = *yamo*
 Wing = *uber* pl. *uberri*
 Wipe = *puc(ci), puyo*
 Wire = *cilik* (Ar.)
 Wisdom = *ryek*
 Within = *i dii...*
 Witness = *cuut* pl. *cuuti* (Ar.?); *ŋatti way*
 Wood (= Tree) = *yat* pl. *yin*
 (Fire-Wood = *yin; munno, -i*)
 Work (n.) = *tic*; (v.) *tio*
 World = *piny* (= Earth); *läbo* pl. *läp*
 Wrap = *dop* pl. *dondi*

Write = *gor, godo*
Wrong = *rac* pl. *ricco* (= Bad)

Y

Yawn = *aamo*
Year = *way* pl. *run*
Yeast = *thobi*
Yellow = *uria* pl. *urie*
Yes! = *eyo!*; *ii!*; *yayo...*
Yesterday = *awäre*
Yet = *pudi* (= not yet)
Yonder = *kundo-ca*; *kun-bär-ca*
You = sing. = *ini*; pl. = *unu*
Young = *thinh*; *pudi ya pondo*
Youth = *wobo*; *awobi* pl. *awope*

A SHORT APPENDIX ON PHONETICS

by S. Santandrea

Simeoni thought it better to avoid using double symbols for "e" and "o", owing to several reasons, among which the difficulty of fixing the limits between the open and close sounds of both, at least in a certain number of cases. The matter, difficult in itself, is further complicated by the changes in the usage of words, for example applicative and qualitative forms of verbs, and affixes which affect the pronunciation of a lot of words.

In connection with tones, the author did not feel like tackling the problem. After all, his intention was quite modest: to provide an elementary introduction to the study of this interesting Luo dialect.

Personally I had the opportunity to contact only a few tribesmen, and this only for a short time: it was enough, however, to realise are closely connected are Päre phonetics to Jur-Luo (or, simply, Jur); for the greatest part they agree to perfection.

Herewith a sketch of the sounds of the "five" vowels.

a = Italian "a"	e = very close "e"
e = close "e"	o = very close "o"
o = close "o"	i = tense (Italian) "i"
ä = centralised "a"	u = tense (Italian) "u"
ε = open "e"	ï = lax "i"
ɔ = open "o"	u = lax "u"

Lax "i" represents a sound between "i" and close "e"; at times either sound may prevail, as can be gathered also by the way in which educated natives spell it. Likewise lax "u" stands between "u" and close "o", with the same result noted above.

Incidentally I wonder why very close "e" and "o" are usually (if not always) overlooked by linguists. To say that they do not perceive the considerable difference of sound between them it might seem disrespectful on account of their sophisticated technical preparation. An explanation may be found in one of these two alternatives: either such sounds are not found in the Luo languages studied by them, or they have not stayed long enough among natives to notice them.

Apart from the possibility of representing it in writing, the length of vowels has four degrees, of which only the second and the fourth are usually taken into account: very short, ordinary, fairly long and very long. In academic studies, the first may be represented (as above) by means of a breve on it; the second, without any mark; the third with a dash on the vowel as customary now with African languages. For the third, when its length makes a real difference, I have often used in my studies—for lache of a proper symbol—a double vowel, with one in parenthesis: e.g. *a(a)*.

Another feature, shared in common with Jur, is this: prefixes, e.g. "a" in verbs, in the course of the sentence are usually joined in pronunciation to the preceding word. But this could not be done in writing, lest confusion arises between phonetics and morphology. It is useful, however, to know it and marking it here and there, as a further guideline to a genuine pronunciation.

Before giving the extremely scanty notes I have found in my old papers, it is worth while pointing out the difficulty of fixing the very name of the tribe (and language) in question, and that of their home. Crazzolaro writes "Pääri", but I think that the spelling Päre will do better: the vowel is long, but not enough to justify its doubling. But—let us go further—is "ä" really a centralized sound? Anyhow this is the commonest pronunciation and therefore the one to be adopted; but in my first notes, taken from the first Päre man I met, I find it spelt Peri: with a fairly long "e", and not "ä". In all cases, a feature remains unchanged: the final vowel has a high tone and is accented (stressed) more strongly than the first.

As for their country (= hill), its official name, Lafon (as marked in maps and widely used elsewhere), is a corruption, or misspelling, of its original name. I believe Lipul

(with both lax "i" and "u") to be the nearest to its exact pronunciation. Also Lepul or Lepol might do. Crazzolaro has adopted the spelling "Lepfööl".

In both cases, the names may be of foreign origin, and thus their wavering, uncertain pronunciation would be more easily explained. Päre—according to this version—was the name applied by local neighbouring tribes living on the spot when this group of clans, fleeing from Anywaa country, found refuge on the isolated hill which eventually became their home. Likewise this hill must have had a name, which the new comers endeavoured to "transliterate" into their language as best as possible, but with evident hesitation, as can be gathered from its wavering pronunciation even at present. I heard some pronounce it "Lepful", almost as Crazzolaro's.

A few desultory points illustrated by examples

à nà nyi Päre = I am a Päre.

rich = *kwäro*; a rich man = *dhanho mu(u)kwär*

a white man = *dhanho mukwa(a)r*

call = *c(cw)ol*; black = *col*; pay = *col* (very close "o") (pay = compensate...).

in ácola (pr. *iná*) *cola* = I paid you; *dyéli a-col-a* = I paid (for) your goat = *a-cola ke dyéli* = *a-col-a* (pr. *acola...*).

Present: *a-col-a dyéli* = *acola ke dyeli*; *i cól-i dyenda* = you pay may goat; *wá á-cónda* (pr. *wácónda*) *dyendi* (m.t.) = we pay your goat.

Very close "e": wing = *uber*, pl. *uberi*.

Tones

The boys whom the teacher teaches = *awope mú ápwonji* (pr. *múá...*) *lapwony* = lit. boys whom teaches the teacher (= subj.).

men are tying the rope = *cwóu twòyò ke thol*; I am being tied (up) = *a ki twoy(o)*; *án átwòc* (pr. *áná twòc*) = I have been tied.

head = *wic*; *wie nut* = lit. his head is (there) = he is a reasonable, sage... man.

soul = *wio*; *wie nut* = his soul is there, viz. he is (still) alive; *wie (y)ai* = his soul went (off) = he died, he is dead.

meat/flesh = *riyo*, pl. *riy* (= pieces of meat, flesh...); *ajwaa camo ki riyi dhánho* = the *ajwaa* (= witch...) eats the flesh of man (N.B. Not the physical "flesh" one sees with his eyes...).

ne dhanho buto, cwinye (y) ai = when a man sleeps, "his liver" (= heart, but here "soul, the spirit which gives life to its body") goes (viz. walks about...); *ne buti dhánhé...* = when a man sleeps... — Notice the difference of tone and vowel sound, due to the change of position of words in the sentence, though having exactly the same meaning.

A note on the passive with agent

(See: my *Jur Gramm.* pp. 60; 63-66)

After a careful comparison with *Jur* and a closer examination of the material provided by Simeoni himself, I have come to the conclusion that his interpretation cannot be accepted. It is not — I believe — a question of "passive with agent", but the typical "old Luo" construction at work in the initial sentence of a speech: object + verb (trans.) + subject. Sometimes an alternative form appears (as can be gathered at least from one of the Simeoni's examples): subject + object — verb.

Here several of the sentences already given will be seen with their lit. translation, which corresponds exactly to the *Jur* style.

— *a-pwonji(a) lapwonyi* = me (ob.) teaches the teacher (sub.).

rwadha a-kwal nyi Lipithi = my bull (obj.) stole a Lopit (sub.).

pwodho a-pur cwowi = the field (ob.) cultivated the men (sub.).

wan a-näk keci = us (ob.) killed hunger (sub.).

dyel a-näk udyekki = the goat (ob.) killed the hyena (sub.).

dhöö rwöth a-kwal Ukele = the cattle of the chief stole Ukelo (sub.).

kwön thala nyakowe = the porridge cooked the girl (sub.).

Also in *Jur* a change takes place in the final syllable of the subject, placed at the end: "e" is added, or replaces the existing final vowel. At the end of a sentence or phrase, as a rule "n" is also added.

The truth of my interpretation appears most clearly where there are questions and answers.

— *dyel arwänyo* = the goat was lost; *rwäyi ye?* = Who lost it?; *rwanya likwayi* = lost (it) the sheperd (sub.); *gi rwañi ye?* = lost who?; *gi rwanya Loswotti* = them lost Loswot.

When no agent is expressed, *wa* may have either the passive voice or simply an intr. verb.

Passive: — *dhök apar amac* = ten heads-of-cattle were stolen (lit. caught); *yi näkka i nine* = he was killed "in sleep".

Intransitive: — *dak athow (=athou)* = lit. the pot died (viz. broke); *yath atur* = the wood broke.

If the nature of the verb allows of it, it may acquire a passive meaning if the subject of the action can be understood (as seen above: *dyel arwänyo*). After the phrase *yath atur*, one might ask: who broke it? But after *dak athou* such a question cannot be made. The agent, in this and similar cases, might be expressed with a phrase of this type: ("the pot died" = broke) — it "died" on account of whom? viz. who caused it to "die" (= break)?

